

# Thomas More Studies

Volume 14

2019

## A Concordance of Major Terms in Thomas More's *Treatise on the Passion* and *Treatise to Receive the Blessed Body*

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framconc.htm](http://thomasmorestudies.org/TreatiseOnTheBlessedBodyConcordance/framconc.htm)

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Page and line numbers refer to volume 13, *Treatise on the Passion and Treatise on the Blessed Body*, of *The Complete Works of St Thomas More*, ed. Gary E. Haupt (Yale UP, 1976)

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# The Concordance

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
which the rod of	<b>Aaron</b>	was turned by the	13, 131/ 23
but a serpent: "Virga	<b>Aaron</b>	devoravit virgas magorum Egiptiorum	13, 131/ 25
we may both be	<b>abashed</b>	with the reverent dread	13, 201/ 8
we may both be	<b>abashed</b>	with the reverent dread	13, 201/ 8
of the sacraments without	<b>abashment</b>	or trouble.) Holy Saint	13, 136/ 12
to keep us from	<b>abashment</b>	, such as we could	13, 199/ 2
yet for all the	<b>abashment</b>	of her own unworthiness	13, 200/ 19
to keep us from	<b>abashment</b>	, such as we could	13, 199/ 2
yet for all the	<b>abashment</b>	of her own unworthiness	13, 200/ 19
of heaven after his	<b>abearing</b>	. For if he had	13, 46/ 1
that be weak and	<b>abhor</b>	to eat raw flesh	13, 170/ 25
flesh that their hearts	<b>abhorred</b>	to be beholden and	13, 17/ 14
qui infirmi sumus et	<b>abhorremus</b>	crudas carnes comedere, maxime	13, 170/ 20
marvelous mercy of God	<b>abide</b>	and sustain to see	13, 25/ 16
it shall rest and	<b>abide</b>	quick in you. And	13, 125/ 9
other like, remain and	<b>abide</b>	in the Blessed Sacrament	13, 140/ 29
and wherein these accidents	<b>abide</b>	and are conserved. But	13, 141/ 6
accidents of the bread	<b>abide</b>	and remain (as I	13, 153/ 25
we could not peradventure	<b>abide</b>	if we (such as	13, 199/ 2
we could not peradventure	<b>abide</b>	if we (such as	13, 199/ 2
at God's coming, but	<b>abided</b>	to see the sentence	13, 20/ 24
For if he had	<b>abided</b>	in Paradise untempted many	13, 46/ 2
the earth (and nevertheless	<b>abiding</b>	still above in heaven	13, 27/ 18
de duodecim. Tunc M.	<b>abiit</b>	R. I. unus de	13, 51/ 18
Beatus vir qui non	<b>abiit</b>	in consilium impiorum" (Blessed	13, 74/ 6
wit, undeceivable hope and	<b>ability</b>	both body and soul	13, 39/ 9
fought and were not	<b>able</b>	, nor their place was	13, 6/ 9
since it should be	<b>able</b>	(with help of his	13, 11/ 28
as would and were	<b>able</b>	and ought it. Now	13, 26/ 9
there no one man	<b>able</b>	to pay the ransom	13, 26/ 13
of them all was	<b>able</b>	, being but a creature	13, 26/ 22
that nature that was	<b>able</b>	to do it and	13, 27/ 8
or should have been	<b>able</b>	to have lived well	13, 37/ 10
that he were made	<b>able</b>	to do a thing	13, 37/ 30
angels that fell were	<b>able</b>	of themselves to have	13, 38/ 2
was (before that fall)	<b>able</b>	to choose the good	13, 38/ 12
and angel yet more	<b>able</b>	than he, before the	13, 38/ 13
nature stronger and better	<b>able</b>	naturally than we, that	13, 38/ 18
that they were so	<b>able</b>	to resist sin of	13, 38/ 19

they were never so	<b>able</b>	to withstand sin by	13, 38/ 24
they should have been	<b>able</b>	the better. Thus have	13, 38/ 27
doing, he is more	<b>able</b>	and more sure now	13, 47/ 14
Christ should not be	<b>able</b>	to reach his head	13, 54/ 31
to hurt it than	<b>able</b>	to hurt it indeed	13, 55/ 1
weighed and considered, not	<b>able</b>	to do it hurt	13, 55/ 5
raised him once was	<b>able</b>	to raise him again	13, 70/ 2
but myself that am	<b>able</b>	at the time to	13, 94/ 17
at once but was	<b>able</b>	also to put in	13, 95/ 15
be betrayed he was	<b>able</b>	to do what him	13, 106/ 5
deed both be scant	<b>able</b>	to draw us to	13, 114/ 6
of the both is	<b>able</b>	enough to draw us	13, 114/ 7
is there any man	<b>able</b>	to enter, pierce, and	13, 137/ 2
already received and believed,	<b>able</b>	(as the dignity of	13, 137/ 5
that God is not	<b>able</b>	to perform his word	13, 139/ 20
shall (I trust) be	<b>able</b>	somewhat to serve and	13, 140/ 1
form it was most	<b>able</b>	both to be carried	13, 149/ 8
for him to be	<b>able</b>	to convert and change	13, 166/ 9
words, which he was	<b>able</b>	to create and make	13, 166/ 10
nothing, he be now	<b>able</b>	to change the same	13, 166/ 13
word of Christ is	<b>able</b>	to convert all things	13, 167/ 21
own precious blood. De	<b>Ablutione</b>	Pedum: Ioannis 13 Capud	13, 100/ 18
appeareth by the Bible,	<b>abode</b>	still by them till	13, 17/ 19
in treason, too, Christ	<b>abode</b>	still with him among	13, 96/ 35
sin of pride; what	<b>abominable</b>	sin it is in	13, 7/ 11
thereunto, how much more	<b>abominable</b>	is that peevish pride	13, 7/ 28
entered, that sin should	<b>abound</b>	. But where sin hath	13, 32/ 1
But where sin hath	<b>abounded</b>	, there hath grace also	13, 32/ 1
hath grace also more	<b>abounded</b>	, that likewise as sin	13, 32/ 2
prodeunt sacramenta, et filii	<b>Abrahae</b>	facientibus opera eius, summus	13, 162/ 27
given to Adam, Noah,	<b>Abraham</b>	, and all the old	13, 29/ 25
old fathers (as Noah,	<b>Abraham</b>	, Isaac, and Israel and	13, 56/ 10
it to God as	<b>Abraham</b>	was ready with Isaac	13, 84/ 31
to the sons of	<b>Abraham</b>	doing the works of	13, 163/ 4
doing the works of	<b>Abraham</b>	, the most high priest	13, 163/ 5
counterplead his justice, in	<b>abridging</b>	the eternity of the	13, 25/ 22
may not walk out	<b>abroad</b>	, but keep ourselves close	13, 65/ 17
God that were dispersed	<b>abroad</b>	. And from that day	13, 71/ 9
Savior forbore to walk	<b>abroad</b>	among the Jews, withdrawing	13, 71/ 11
Melchizedek, are now set	<b>abroad</b>	, and to the sons	13, 163/ 4
heresies sprung and spread	<b>abroad</b>	, and -- with great	13, 172/ 22
ad Heliodorum writeth thus: "	<b>Absit</b>	ut de iis quicquam	13, 168/ 6
and the Father's express	<b>absolute</b>	image and brightness of	13, 27/ 15
change their opinion, or	<b>abstain</b>	from offering of those	13, 162/ 4

aut sententiam mutent, aut	<b>abstineant</b>	offerendo ea quae praedicta	13, 161/ 34
lamb was eaten, Quod	<b>abstinebant</b>	a praetorio ut mundi	13, 91/ 18
sensui et cogitationi nostrae	<b>absurdum</b>	esse videatur quod dicit	13, 167/ 26
more men, receiving the	<b>abundance</b>	of grace and of	13, 31/ 26
per unum, multo magis	<b>abundantiam</b>	gratiae et donationis et	13, 31/ 16
Lex autem subintravit, ut	<b>abundaret</b>	delictum. Ubi autem abundavit	13, 31/ 22
abundaret delictum. Ubi autem	<b>abundavit</b>	delictum, superabundavit et gratia	13, 31/ 22
a woman beautiful indeed	<b>abuse</b>	the pride of her	13, 7/ 31
how much more foolish	<b>abusion</b>	is there in that	13, 8/ 8
quenquam. Credere enim oportet	<b>accedentem</b>	ad Deum, quia est	13, 42/ 32
first entry toward heaven: "	<b>Accedentem</b>	ad Deum oportet credere	13, 115/ 33
immundus, praesumpsit ad Christi	<b>accedere</b>	sacramenta, quae aliquis non	13, 144/ 8
Ephesians. Festinate ergo frequenter	<b>accedere</b>	ad Eucharistam et gloriam	13, 160/ 22
Liquido apparet, quando primum	<b>acceperunt</b>	discipuli corpus et sanguinem	13, 169/ 12
sanguinem domini, non eos	<b>accepisse</b>	ieiunos: numquid tamen propterea	13, 169/ 12
vestimenta sua, et quum	<b>accepisset</b>	linteum, praecinxit se: Deinde	13, 100/ 23
ergo lavit pedes eorum,	<b>accepit</b>	vestimenta sua: et quum	13, 101/ 3
in qua nocte tradebatur,	<b>accepit</b>	panem et gratias agens	13, 159/ 27
vouchsafe to take and	<b>accept</b>	for worthy to receive	13, 191/ 19
may of his goodness	<b>accept</b>	us for worthy (and	13, 194/ 16
vouchsafe to take and	<b>accept</b>	for worthy to receive	13, 191/ 19
may of his goodness	<b>accept</b>	us for worthy (and	13, 194/ 16
sanguis est. Et haec	<b>accepta</b>	atque hausta id efficiunt	13, 164/ 3
and by the pleasant	<b>acceptable</b>	sacrifice of himself obediently	13, 27/ 31
wine, representing the most	<b>acceptable</b>	sacrifice of the same	13, 155/ 11
bounty so far forth	<b>accepteth</b>	that he imputeth not	13, 195/ 17
bounty so far forth	<b>accepteth</b>	that he imputeth not	13, 195/ 17
in regno Dei. Et	<b>accepto</b>	calice gratias egit, et	13, 118/ 24
proceedeth farther and saith: "	<b>Accepto</b>	calice gratias egit, et	13, 122/ 25
sibi Iesum imperasse docuerunt,	<b>accepto</b>	nimirum pane, peractisque gratiis	13, 161/ 14
meum. Ad eundem modum	<b>accepto</b>	poculo postquam egisset gratias	13, 161/ 16
ubi autem verba Christi	<b>accesserunt</b>	corpus est Christi. Denique	13, 167/ 8
well imagine how any	<b>accident</b>	can be but in	13, 141/ 3
substance whereunto it is	<b>accident</b>	and whereupon it dependeth	13, 141/ 4
Now albeit that an	<b>accident</b>	, by a general manner	13, 141/ 11
not any substance but	<b>accidents</b>	, that is to wit	13, 140/ 24
is to wit, those	<b>accidents</b>	that were before in	13, 140/ 25
blood of Christ). Those	<b>accidents</b>	, I say, of whiteness	13, 140/ 27
which they be the	<b>accidents</b>	, which -- while they	13, 140/ 31
they be now neither	<b>accidents</b>	in the bread and	13, 140/ 32
none is there), nor	<b>accidents</b>	unto the blessed body	13, 140/ 33
that are there) and	<b>accidents</b>	are not naturally, nor	13, 141/ 2
wise, and wherein these	<b>accidents</b>	abide and are conserved	13, 141/ 6
Christ, the form and	<b>accidents</b>	of the bread abide	13, 153/ 24

nobis quod corpus suum	<b>accipiamus</b>	et sanguinem. Numquid debemus	13, 167/ 13
et donationis et iustitiae	<b>accipientes</b>	in vita regnabunt per	13, 31/ 17
ibi ad iudicium ingreditur	<b>accipienti</b>	." (When thou dost receive	13, 162/ 17
cibum, illudque incorruptum epulum	<b>accipis</b>	, quando vitae pane et	13, 162/ 13
sic redemptoris sui sanguinem	<b>accipit</b>	, ut imitari passionem illius	13, 169/ 32
gratias egit, et dixit:	<b>Accipite</b>	et dividite inter vos	13, 118/ 24
gratias egit, et dixit:	<b>accipite</b>	et dividite inter vos	13, 122/ 25
agens fregit et dixit:	<b>Accipite</b>	et manducate; hoc est	13, 159/ 27
potestate convertit, ita dicens:	<b>Accipite</b>	et comedite, hoc est	13, 165/ 12
meum. Et sanctificatione repetita,	<b>Accipite</b>	et bibite, hic est	13, 165/ 13
Christi. Denique audi dicentem,	<b>Accipite</b>	et edite ex eo	13, 167/ 9
quod a ieiunis semper	<b>accipitur</b>	? Ex hoc enim placuit	13, 169/ 14
the traitor from the	<b>accomplishment</b>	of his traitorous purpose	13, 93/ 30
yield a full strait	<b>account</b>	and come to a	13, 9/ 16
meekness and humility to	<b>account</b>	and reckon and use	13, 117/ 5
is there no man	<b>accounted</b>	before God for an	13, 22/ 9
the face of God	<b>accounted</b>	for a consent and	13, 22/ 25
and uncertain, as things	<b>accounted</b>	to fall under chance	13, 95/ 6
his majesty as he	<b>accounteth</b>	theirs that wrongfully and	13, 194/ 13
his majesty as he	<b>accounteth</b>	theirs that wrongfully and	13, 194/ 13
thou hast done this,	<b>accursed</b>	be thou among all	13, 18/ 20
forbade thee to eat,	<b>accursed</b>	be the earth in	13, 18/ 31
words of thy wife,	<b>accursed</b>	be the earth in	13, 20/ 6
should we therefore wrongfully	<b>accuse</b>	the Church, because it	13, 169/ 19
old holy doctors have	<b>accustomed</b>	to speak of this	13, 152/ 15
diverse names have been	<b>accustomed</b>	to call it. Whereas	13, 152/ 17
aliud unum ex multis	<b>acinis</b>	confluit. Denique iam exponit	13, 143/ 33
in like wise never	<b>acknowledged</b>	her fault nor asked	13, 18/ 13
in which they partly	<b>acknowledged</b>	their errors after and	13, 91/ 24
which the nobleman Centurion	<b>acknowledged</b>	himself unworthy), but his	13, 197/ 26
which the nobleman Centurion	<b>acknowledged</b>	himself unworthy), but his	13, 197/ 26
yet unto their farther	<b>acknowledging</b>	of subjection and repressing	13, 12/ 31
his punishment or the	<b>acknowledging</b>	and repentance of his	13, 56/ 2
and will not be	<b>acknown</b>	that it is his	13, 10/ 18
Spirit, some to such	<b>acknown</b>	church of heretics as	13, 172/ 12
upon any such sinful	<b>act</b>	for the pleasure that	13, 22/ 15
Christ) and in the	<b>act</b>	of drinking, as done	13, 134/ 6
panem in quo gratiae	<b>actae</b>	sunt corpus esse domini	13, 161/ 30
he that hath the	<b>acts</b>	and the deeds of	13, 95/ 21
offender in any deadly	<b>actual</b>	sin by any manners	13, 22/ 10
in sin") never added	<b>actual</b>	sin of his own	13, 29/ 13
-- faith, I say,	<b>actual</b>	or habitual, and in	13, 29/ 18
fire without his own	<b>actual</b>	fault, since they themselves	13, 30/ 9
yet had they none	<b>actual</b>	sin of their own	13, 30/ 13

is to wit, either	<b>actual</b>	or habitual, infounded in	13, 32/ 21
that original sin, without	<b>actual</b>	adjoined thereto, damned the	13, 36/ 5
witting, but only for	<b>actual</b>	sin freely committed by	13, 40/ 4
from his forefather without	<b>actual</b>	deadly sin of himself	13, 41 6
say they that, for	<b>actual</b>	deadly sin, every man	13, 41 24
that are damned for	<b>actual</b>	deadly sin, a greater	13, 42/ 1
die of necessity in	<b>actual</b>	sin and be damned	13, 42/ 24
their offense, reserving their	<b>actual</b>	enhancing into heaven until	13, 54/ 8
from all sin, both	<b>actual</b>	and original, that he	13, 108/ 6
which it had not	<b>actually</b>	before, that is to	13, 134/ 33
there are two things	<b>actually</b>	and really contained: one	13, 140/ 21
our Savior himself, therein	<b>actually</b>	and really present. The	13, 142/ 12
verbis et hac fide	<b>actum</b>	est, panis ille supersubstantialis	13, 162/ 34
expelluntur potestates satani qui	<b>actus</b>	suos convertit in sagittas	13, 160/ 24
angel. Thus our forefather	<b>Adam</b>	being created of the	13, 12/ 17
Now stood our father	<b>Adam</b>	and our mother Eve	13, 13/ 14
them not, called for	<b>Adam</b>	and said: "Adam, where	13, 17/ 32
for Adam and said: "	<b>Adam</b>	, where art thou?" And	13, 18/ 1
shouldst not?" Then took	<b>Adam</b>	a way far awry	13, 18/ 7
finally said he to	<b>Adam</b>	: "Because thou hast given	13, 18/ 29
therein, and said: "Lo,	<b>Adam</b>	is like one of	13, 19/ 3
with which he scorned	<b>Adam</b>	, saying, "Ecce Adam factus	13, 19/ 11
scorned Adam, saying, "Ecce	<b>Adam</b>	factus est sicut unus	13, 19/ 11
unus ex nobis." (Lo,	<b>Adam</b>	is now made as	13, 19/ 12
not conveniently say, "Lo,	<b>Adam</b>	is now as one	13, 19/ 15
would have said, "Lo,	<b>Adam</b>	is now as I	13, 19/ 17
to declare that though	<b>Adam</b>	were not so fully	13, 19/ 18
between them), yet was	<b>Adam</b>	by the means of	13, 19/ 23
affection, taunted and checked	<b>Adam</b>	therewith specially by name	13, 19/ 27
by name, saying: "Ecce	<b>Adam</b>	quasi unus ex nobis	13, 19/ 28
bonum et malum." (Lo,	<b>Adam</b>	is now made as	13, 19/ 29
the serpent's persuasion, whom	<b>Adam</b>	would not have regarded	13, 19/ 31
But the seducing of	<b>Adam</b>	was by that that	13, 19/ 32
his commandment, both had	<b>Adam</b>	been warned by it	13, 20/ 31
and inferior part, till	<b>Adam</b>	that was the stronger	13, 22/ 7
the stubborn manner of	<b>Adam</b>	and Eve, not praying	13, 22/ 28
that as tenderly as	<b>Adam</b>	loved Eve, rather content	13, 22/ 31
mankind should, more than	<b>Adam</b>	and Eve themselves, need	13, 28/ 13
the fault of only	<b>Adam</b>	and Eve all that	13, 28/ 15
by the fall of	<b>Adam</b>	, the whole kind of	13, 29/ 2
were all in, of	<b>Adam</b>	, as the fruit is	13, 29/ 7
revelation was given to	<b>Adam</b>	, Noah, Abraham, and all	13, 29/ 24
all the offspring of	<b>Adam</b>	by nature the children	13, 31/ 5
in our first father,	<b>Adam</b>	, he showeth well where	13, 31/ 8

sin and disobedience of	<b>Adam</b>	into all his offspring	13, 32/ 5
by original sin from	<b>Adam</b>	should be the death	13, 32/ 12
by the sin of	<b>Adam</b>	every man old and	13, 34/ 1
man naturally descended from	<b>Adam</b>	unto perpetual sensible pain	13, 36/ 6
if God had given	<b>Adam</b>	no farther gift than	13, 36/ 23
naturals vitiated, but also	<b>Adam</b>	, that had more than	13, 37/ 19
by the sin of	<b>Adam</b>	; and that, therefore, (before	13, 38/ 11
therefore, (before that sin)	<b>Adam</b>	was (before that fall	13, 38/ 12
given by God unto	<b>Adam</b>	. And now shall I	13, 38/ 29
some good men that	<b>Adam</b>	by his sin lost	13, 39/ 23
upon God, but upon	<b>Adam</b>	only. For they were	13, 39/ 27
by the sin of	<b>Adam</b>	, nor no man to	13, 40/ 2
from the posterity of	<b>Adam</b>	the royal duchy, that	13, 40/ 29
nature, which he gave	<b>Adam</b>	for himself, and then	13, 40/ 31
upon condition, which condition	<b>Adam</b>	broke. But yet he	13, 40/ 32
by the sin of	<b>Adam</b>	, and such other words	13, 41 9
by the sin of	<b>Adam</b>	, as it were a	13, 41 14
by the fall of	<b>Adam</b>	, every man and child	13, 44/ 4
to the state that	<b>Adam</b>	by his sin lost	13, 44/ 27
should have lived if	<b>Adam</b>	had not sinned, and	13, 44/ 32
state of innocence that	<b>Adam</b>	had in Paradise with	13, 46/ 14
state of innocence that	<b>Adam</b>	before had in Paradise	13, 48/ 33
albeit our first parents	<b>Adam</b>	and Eve were disobedient	13, 53/ 14
Genesis, that whatsoever day	<b>Adam</b>	did eat of the	13, 53/ 22
well understood it. And	<b>Adam</b>	(would I ween) at	13, 55/ 26
in the Scripture calleth	<b>Adam</b>	earth because he was	13, 131/ 20
wit, the son of	<b>Adam</b>	, the first man) but	13, 192/ 6
wit, the son of	<b>Adam</b>	, the first man) but	13, 192/ 6
was created to be	<b>Adam's</b>	fellow, she was yet	13, 21/ 3
diverse things. And concerning	<b>Adam's</b>	gifts and his losses	13, 44/ 1
his blessed apostles, "Domine,	<b>adauge</b>	nobis fidem." (Lord, increase	13, 199/ 14
his blessed apostles, "Domine,	<b>adauge</b>	nobis fidem." (Lord, increase	13, 199/ 14
me in sin") never	<b>added</b>	actual sin of his	13, 29/ 13
his tale perfect, he	<b>added</b>	, "si feceritis ea" (if	13, 116/ 9
but he farther also	<b>added</b>	thereunto, "which shall be	13, 125/ 25
that was by sin	<b>addicted</b>	and adjudged to the	13, 26/ 6
the remnant without the	<b>addition</b>	of their own proper	13, 152/ 20
veniens ante verba baptismi	<b>adhuc</b>	in vinculo est veteris	13, 165/ 17
thy table unlaid, farewell,	<b>adieu</b>	, thy brother flatterer is	13, 84/ 9
veni solver legem sed	<b>adimplere</b>	" (I am not come	13, 92/ 22
dumb son, "Credo Domine,	<b>adiuva</b>	incredulitatem meam" (I believe	13, 199/ 11
dumb son, "Credo Domine,	<b>adiuva</b>	incredulitatem meam" (I believe	13, 199/ 11
but is a noun	<b>adjective</b>	, and therefore it signifieth	13, 134/ 3
original sin, without actual	<b>adjoined</b>	thereto, damned the kind	13, 36/ 5

by sin addicted and	<b>adjudged</b>	to the devil, as	13, 26/ 7
great reverent dread and	<b>admiration</b>	, "Unde hoc, ut veniat	13, 201/ 11
great reverent dread and	<b>admiration</b>	, "Unde hoc, ut veniat	13, 201/ 11
sacramento nobis communicande carnis	<b>admiscuit</b>	, ita enim omnes unum	13, 163/ 25
communi sumimus. Immo quem	<b>admodum</b>	verbo dei Iesus Christus	13, 161/ 9
birth without any more	<b>ado</b>	, why God would not	13, 45/ 26
days have had much	<b>ado</b>	to find names enough	13, 140/ 9
whereof he lost his	<b>advantage</b>	by the anointing of	13, 80/ 12
unto Judas no more	<b>advantage</b>	of his heinous treason	13, 80/ 29
consecrate, would presume or	<b>adventure</b>	to put water into	13, 151/ 16
be put for an	<b>adverb</b>	, but is a noun	13, 134/ 2
thee. But now if	<b>adversity</b>	so diminish thy substance	13, 84/ 8
word. Who can in	<b>adversity</b>	be sure of many	13, 84/ 12
dilectio incorruptibilis et vita	<b>aeterna</b>	. (Wherefore make haste to	13, 160/ 28
per iustitiam in vitam	<b>aeternam</b>	, per Jesum Christum Dominum	13, 31/ 24
carnis suae ad naturam	<b>aeternitatis</b>	, sub sacramento nobis communicande	13, 163/ 24
lavabis, mihi pedes in	<b>aeternum</b>	: respondit ei Iesus si	13, 100/ 27
hunc panem vivet in	<b>aeternum</b>	." (The bread that I	13, 143/ 5
thy voice and was	<b>afeard</b>	to come before thee	13, 18/ 3
rejoiced not but were	<b>afeard</b>	to come near him	13, 24/ 4
death. For they were	<b>afeard</b>	of the people. They	13, 52/ 10
death. For they were	<b>afeard</b>	of the people. They	13, 69/ 2
and the Pharisees were	<b>afeard</b>	to leese their authority	13, 69/ 33
cause: "For they were	<b>afeard</b>	of the people." His	13, 74/ 14
we be both sore	<b>afeard</b>	of our own unworthiness	13, 200/ 5
we be both sore	<b>afeard</b>	of our own unworthiness	13, 200/ 5
any contrarious appetite or	<b>affection</b>	to enter. But now	13, 4/ 28
of that foolish proud	<b>affection</b>	, taunted and checked Adam	13, 19/ 26
setting and binding his	<b>affection</b>	neither unto God, nor	13, 64/ 29
work of her good	<b>affection</b>	, that where she did	13, 77/ 6
to God the good	<b>affection</b>	of the heart declared	13, 77/ 17
of whose wretched, covetous	<b>affection</b>	had carried him to	13, 108/ 26
and from which traitorous	<b>affection</b>	Christ's great, marvelous humanity	13, 108/ 28
had by his filthy	<b>affection</b>	of his wretched covetise	13, 109/ 2
or of some other	<b>affection</b>	, which thing done by	13, 116/ 2
learning but good devout	<b>affection</b>	, walking the way of	13, 116/ 15
overwhelm his kind, loving	<b>affection</b>	toward them, but that	13, 120/ 5
wealth, and the foul	<b>affection</b>	of the filthy flesh	13, 193/ 13
honorable receiving perceive what	<b>affection</b>	we bear him and	13, 197/ 18
light and soon sliding	<b>affection</b>	, but that it might	13, 203/ 23
wealth, and the foul	<b>affection</b>	of the filthy flesh	13, 193/ 13
honorable receiving perceive what	<b>affection</b>	we bear him and	13, 197/ 18
light and soon sliding	<b>affection</b>	, but that it might	13, 203/ 23
to labor for good	<b>affections</b>	than to long for	13, 28/ 7



for filing of our	<b>affections</b>	with the dirt of	13, 65/ 25
feet are meant his	<b>affections</b>	. For likewise as our	13, 108/ 18
thither, so do our	<b>affections</b>	carry us to good	13, 108/ 19
which way that our	<b>affections</b>	lead us and that	13, 108/ 20
is to wit, his	<b>affections</b>	, "and then is he	13, 108/ 24
foul feet of mine	<b>affections</b>	that I never have	13, 117/ 15
feet of our foul	<b>affections</b>	, while we set more	13, 193/ 20
God had those holy	<b>affections</b>	, both of reverent considering	13, 200/ 27
feet of our foul	<b>affections</b>	, while we set more	13, 193/ 20
God had those holy	<b>affections</b>	, both of reverent considering	13, 200/ 27
a contrary part and	<b>affirm</b>	that man in the	13, 38/ 1
Howbeit, if any man	<b>affirm</b>	stiffly yes, I will	13, 38/ 21
so saying did not	<b>affirm</b>	nor intend that the	13, 137/ 18
same, and plainly do	<b>affirm</b>	that in the Blessed	13, 160/ 18
saith: How do they	<b>affirm</b>	that man's flesh goeth	13, 162/ 1
he in us: how	<b>affirm</b>	they the unity to	13, 164/ 19
question, without any bold	<b>affirmations</b>	or opinion that I	13, 44/ 13
and which commodities by	<b>affliction</b>	of perpetual pain felt	13, 41 4
and sustain such horrible	<b>affliction</b>	for our sake; the	13, 45/ 12
his neighbor's house fall	<b>afire</b>	may hap to leese	13, 21/ 18
the morrow after the	<b>aforeremembered</b>	warning of his passion	13, 69/ 11
Paul, in the place	<b>aforeremembered</b>	, saith: "Probet seipsum homo	13, 194/ 19
Paul, in the place	<b>aforeremembered</b>	, saith: "Probet seipsum homo	13, 194/ 19
gospel of the two	<b>aforesaid</b>	evangelists) our Savior meant	13, 131/ 7
and betokeneth the other	<b>aforesaid</b>	sacramental thing, that is	13, 146/ 5
from offering of those	<b>aforesaid</b>	things.) Tertullian also writeth	13, 162/ 4
natural state that mankind	<b>afterward</b>	had in his creation	13, 4/ 14
into the earth.) And	<b>afterward</b>	he saith: "Verum tamen	13, 5/ 25
he did and had	<b>afterward</b>	before his translation, upon	13, 46/ 3
during his life. But	<b>afterward</b>	, by ambition of the	13, 73/ 2
But thou shalt know	<b>afterward</b>	." As though he would	13, 106/ 25
he should know it	<b>afterward</b>	. And therefore now he	13, 110/ 15
the remission of sin	<b>afterward</b>	to come. For as	13, 128/ 14
know and perceive well	<b>afterward</b>	that the wine, which	13, 130/ 23
vine meant himself, which	<b>afterward</b>	unto his apostles he	13, 131/ 27
was it such that	<b>afterward</b>	it did suffer pain	13, 134/ 22
came to that point	<b>afterward</b>	that for divers inconvenience	13, 149/ 11
apostles by mouth than	<b>afterward</b>	written by their pen	13, 151/ 23
delivery without writing, and	<b>afterward</b>	by writing conveniently also	13, 171/ 14
and appoint thereunto. But	<b>afterward</b>	, when it is all	13, 173/ 24
have endured there without	<b>age</b>	, weariness, or pain, without	13, 13/ 25
of years of his	<b>age</b>	, and with right liberal	13, 114/ 22
accepit panem et gratias	<b>agens</b>	fregit et dixit: Accipite	13, 159/ 27
the diversity between their	<b>ages</b>	) she well might and	13, 200/ 12

the diversity between their	<b>ages</b>	) she well might and	13, 200/ 12
gross, corruptible body that	<b>aggrieveth</b>	and beareth down the	13, 33/ 26
enim assidue hoc ipsum	<b>agitur</b>	, expelluntur potestates satani qui	13, 160/ 23
Quid namque sit sanguis	<b>agni</b>	, non iam audiendo sed	13, 169/ 27
utroque enim poste sanguis	<b>agni</b>	positus est, quando sacramentum	13, 169/ 30
id quod ex nihilo	<b>agnoscitur</b>	condidisse, iam conditum in	13, 165/ 22
the Baptist witnessed: "Ecce	<b>agnus</b>	Dei qui tollit peccata	13, 62/ 22
which thing so long	<b>ago</b>	begun and used, it	13, 149/ 10
how this thing could	<b>agree</b>	with the merciful justice	13, 30/ 17
both learned and unlearned	<b>agree</b>	. Now as for such	13, 42/ 19
declare. For they three	<b>agree</b>	together that it was	13, 90/ 29
blood, most properly should	<b>agree</b>	, it appeareth both by	13, 132/ 26
all with one voice	<b>agree</b>	, and all the corps	13, 150/ 21
many things in Scripture	<b>agree</b>	together upon the very	13, 158/ 17
showed seemeth much more	<b>agreeable</b>	unto the text, that	13, 134/ 11
not in that point	<b>agreed</b>	with them, that unto	13, 30/ 5
for him. And therefore	<b>agreed</b>	this great assembly that	13, 74/ 20
sundry other points heretics	<b>agreed</b>	together all in one	13, 171/ 7
of heretics had not	<b>agreed</b>	with those three holy	13, 171/ 34
by a concord and	<b>agreement</b>	of will. For if	13, 164/ 7
slip the grace and	<b>aid</b>	of God, wherewith he	13, 5/ 4
natural power, without special	<b>aid</b>	and help of God	13, 37/ 12
they should always need	<b>aid</b>	of his grace, let	13, 37/ 24
hove about into the	<b>air</b>	and over part of	13, 6/ 27
visible world made, and	<b>air</b>	, earth, and sea furnished	13, 12/ 4
illum traderet illis, et	<b>ait</b>	M. illis: Quid vultis	13, 51/ 21
apostoli cum eo. Et	<b>ait</b>	illis: Desiderio desideravi hoc	13, 118/ 22
impie dicimus, ipse enim	<b>ait</b>	: Caro mea vere est	13, 163/ 35
quidem habemus Apostolum qui	<b>ait</b>	, qui manducat et bibit	13, 166/ 19
commendans ipsum corpus suum,	<b>ait</b>	, hoc est corpus meum	13, 168/ 34
that she broke the	<b>alabaster</b>	in which she brought	13, 76/ 22
mean as I am (	<b>alack</b>	) myself, that so much	13, 3/ 23
poor men.) With such	<b>alacrity</b>	, with such quickness of	13, 204/ 4
poor men.) With such	<b>alacrity</b>	, with such quickness of	13, 204/ 4
evil both, they lost,	<b>alas</b>	, the good that they	13, 24/ 1
quis igne liquefactam ceram	<b>aliae</b>	cerae liquefactae ita miscuerit	13, 168/ 17
praedicationem caelestium dictorum sanitati	<b>alienae</b>	atque impiae intelligentiae extorquenda	13, 163/ 31
nor all to pain	<b>alike</b>	. But as their offenses	13, 6/ 19
offenses were not all	<b>alike</b>	, but some part of	13, 6/ 19
illius verbi consecratum hoc	<b>alimentum</b>	(quo sanguis et carnes	13, 161/ 11
in manibus suis? Manibus	<b>aliorum</b>	potest portari homo, manibus	13, 168/ 31
in ipso. Non poterat	<b>aliter</b>	corruptibilis haec natura corporis	13, 168/ 19
corpore, domini et sanguine	<b>alitur</b>	? Ergo aut sententiam mutant	13, 161/ 33
where he saith: "Non	<b>aliud</b>	nomen est sub caelo	13, 32/ 16

rediguntur ex multis. Namque	<b>aliud</b>	in unum ex multis	13, 143/ 32
ex multis granis conficitur,	<b>aliud</b>	unum ex multis acinis	13, 143/ 32
est. Nec est ibi	<b>alius</b>	panis quam panis qui	13, 170/ 12
many men seeing him	<b>alive</b>	again, and eating and	13, 69/ 30
and after yet now	<b>alive</b>	again, they thought again	13, 72/ 3
that he allured and	<b>allected</b>	her with, as the	13, 16/ 28
and water. And some	<b>allege</b>	that it is done	13, 151/ 7
in many places) an	<b>allegorical</b>	sense beside, yet appeareth	13, 158/ 22
with any of your	<b>allegorical</b>	expositions you deny the	13, 158/ 32
good ways with your	<b>allegories</b>	-- so that you	13, 158/ 28
will not withstand your	<b>allegories</b>	but will well allow	13, 158/ 30
expounded conveniently by an	<b>allegory</b>	, there is no necessity	13, 138/ 20
those words in an	<b>allegory</b>	sense and have in	13, 138/ 25
be taken for an	<b>allegory</b>	or some other trope	13, 158/ 16
another way with an	<b>allegory</b>	sense and prove by	13, 158/ 25
then saw our Savior	<b>allow</b>	her devotion in the	13, 77/ 23
then would he better	<b>allow</b>	their bare offering and	13, 98/ 6
allegories but will well	<b>allow</b>	them, for the old	13, 158/ 30
have no void time	<b>allowed</b>	us thereunto. For as	13, 67/ 29
for that year), well	<b>allowed</b>	their false lying motion	13, 70/ 32
that is received and	<b>allowed</b>	by the universal Church	13, 113/ 5
own judgment in the	<b>allowing</b>	or in the controlling	13, 50/ 19
his twenty-second homily thus,	<b>alluding</b>	to the paschal lamb	13, 169/ 26
less evils that he	<b>allured</b>	and allected her with	13, 16/ 28
in diverse parts of	<b>Almaine</b>	, I fear me we	13, 99/ 1
as justice, mercy, truth,	<b>almightiness</b>	, eternity, and every good	13, 156/ 18
indivisible and indistinct infinite	<b>almighty</b>	God, being from before	13, 4/ 2
the inflexible justice of	<b>almighty</b>	God cast out of	13, 6/ 14
The glorious majesty of	<b>almighty</b>	God, after the fore-rehearsed	13, 11/ 19
bitter passion. A prayer.	<b>Almighty</b>	God, that of thine	13, 24/ 32
infinite high wisdom of	<b>almighty</b>	God devised the marvelous	13, 27/ 4
me thus?") And must	<b>almighty</b>	God then of his	13, 28/ 24
very fountain of life,	<b>almighty</b>	glorious God. Now say	13, 39/ 22
that holy blessed and	<b>almighty</b>	person, man should two	13, 45/ 9
ourselves, since that innocent	<b>almighty</b>	person willingly suffered so	13, 45/ 14
double so much upon	<b>almighty</b>	God for grace. And	13, 47/ 13
the redemption; and, beseeching	<b>almighty</b>	God of his great	13, 49/ 6
their inn. The prayer.	<b>Almighty</b>	Jesus Christ, which wouldst	13, 100/ 9
God, and with his	<b>almighty</b>	Father and his Holy	13, 107/ 2
from them. The prayer.	<b>Almighty</b>	Jesus, my sweet Savior	13, 117/ 11
wouldst vouchsafe thine own	<b>almighty</b>	hands to wash the	13, 117/ 12
are converted by the	<b>almighty</b>	power of God into	13, 140/ 26
the mighty power of	<b>almighty</b>	God they remain without	13, 140/ 30
his blessed soul, his	<b>almighty</b>	Godhead. For the Godhead	13, 147/ 1

is to wit, the	<b>almighty</b>	natural Son of the	13, 147/ 5
natural Son of the	<b>almighty</b>	Father, the second person	13, 147/ 5
and Son the third	<b>almighty</b>	person of the coeternal	13, 147/ 7
of Christ and his	<b>almighty</b>	Godhead also be both	13, 148/ 3
as God, of his	<b>almighty</b>	power, by his manhead	13, 154/ 15
our sovereign Lord and	<b>almighty</b>	Savior Christ, from whom	13, 154/ 33
have said) neither his	<b>almighty</b>	Father nor their almighty	13, 154/ 34
almighty Father nor their	<b>almighty</b>	Spirit either is or	13, 154/ 34
Christ's body by his	<b>almighty</b>	power, and the presence	13, 165/ 31
flesh and blood of	<b>Almighty</b>	God himself, with his	13, 191/ 14
the wonderful bounty of	<b>Almighty</b>	God, that he not	13, 191/ 21
of God, and very	<b>Almighty</b>	God himself, liked not	13, 192/ 4
it by his own	<b>almighty</b>	power and unspeakable goodness	13, 196/ 10
King of all kings,	<b>Almighty</b>	God himself, that so	13, 197/ 24
the coming of this	<b>Almighty</b>	King, coming for so	13, 197/ 30
holy soul and his	<b>almighty</b>	Godhead both, into our	13, 204/ 7
flesh and blood of	<b>Almighty</b>	God himself, with his	13, 191/ 14
the wonderful bounty of	<b>Almighty</b>	God, that he not	13, 191/ 21
of God, and very	<b>Almighty</b>	God himself, liked not	13, 192/ 4
it by his own	<b>almighty</b>	power and unspeakable goodness	13, 196/ 10
King of all kings,	<b>Almighty</b>	God himself, that so	13, 197/ 24
the coming of this	<b>Almighty</b>	King, coming for so	13, 197/ 30
holy soul and his	<b>almighty</b>	Godhead both, into our	13, 204/ 7
soul, and all. And	<b>almost</b>	all these things hath	13, 9/ 10
upon the matter nor	<b>almost</b>	in nothing else, but	13, 38/ 22
work of God therein,	<b>almost</b>	every child hath heard	13, 58/ 9
heard. And every man	<b>almost</b>	is (I trust) instructed	13, 58/ 10
and remiss, and now	<b>almost</b>	worn away. Their Sabbath	13, 98/ 28
me we should find	<b>almost</b>	as many score. I	13, 99/ 2
right liberal and princely	<b>alms</b>	therewith. And surely if	13, 114/ 22
again, except our soul	<b>alone</b>	. And yet that must	13, 9/ 12
offspring by her sin	<b>alone</b>	, as holy doctors declare	13, 21/ 1
the fault of Eve	<b>alone</b>	, which was but the	13, 22/ 6
he letteth her overlong	<b>alone</b>	therein, and listeth not	13, 22/ 23
and got but evil	<b>alone</b>	. They lost their innocence	13, 24/ 2
of the said loss	<b>alone</b>	. And whereas the same	13, 41 31
have but the devil	<b>alone</b>	left him to strive	13, 44/ 30
so proper to God	<b>alone</b>	(the three persons of	13, 46/ 31
make a long book	<b>alone</b>	, I will therefore (letting	13, 57/ 21
it, let the devil	<b>alone</b>	with the remnant, he	13, 78/ 12
such wise as thyself	<b>alone</b>	canst not devise how	13, 78/ 13
his Master but himself	<b>alone</b>	. And therefore is this	13, 78/ 28
at his taking left	<b>alone</b>	and forsaken of his	13, 84/ 13
realm send thee forth	<b>alone</b>	and forget thee? Shall	13, 84/ 15

not in this thing	alone	, but in this among	13, 94/ 24
and came also not	alone	but with his twelve	13, 96/ 4
only, for the body	alone	is not all the	13, 109/ 20
said not these words	alone	, "If you do this	13, 115/ 19
that in those words	alone	he told them the	13, 125/ 18
to their own persons	alone	, but that they should	13, 126/ 3
sins, not of themselves	alone	but also of many	13, 128/ 8
require a whole volume	alone	(the labor whereof, if	13, 139/ 27
some under the other	alone	, as by the old	13, 149/ 4
under the one kind	alone	, it was most commonly	13, 149/ 6
any beginning, which thing	alone	may well suffice to	13, 149/ 18
in the one form	alone	. And the cause is	13, 150/ 19
but only of wine	alone	) -- and therefore it	13, 151/ 18
not called "the sacrament"	alone	but "the sacrament of	13, 152/ 19
the name of "sacrament"	alone	, signifying and showing thereby	13, 152/ 23
beareth now the name	alone	of the supper of	13, 155/ 21
blood, and to them	alone	did he give them	13, 161/ 27
not then let him	alone	and get us forth	13, 201/ 20
not then let him	alone	and get us forth	13, 201/ 20
Blessed Sacrament of the	altar	, and sundry times hath	13, 83/ 20
Blessed Sacrament of the	altar	, he would first fulfill	13, 92/ 28
Blessed Sacrament of the	altar	, and offer up for	13, 92/ 32
the Father upon the	altar	of the cross. It	13, 92/ 34
Blessed Sacrament of the	altar	. For in his twenty-second	13, 118/ 20
Blessed Sacrament of the	altar	, of which he beginneth	13, 119/ 4
Blessed Sacrament of the	altar	. But before the institution	13, 122/ 19
holy sacrament of the	altar	. Then our Lord commanded	13, 122/ 31
Blessed Sacrament of the	altar	. Which new sacrifice, instead	13, 123/ 19
Blessed Sacrament of the	altar	, his own holy body	13, 123/ 32
he shed upon the	altar	, and, after the volume	13, 127/ 17
be shed upon the	altar	of the cross for	13, 128/ 7
holy sacrament of the	altar	(which hath, as reason	13, 141/ 23
and wine upon the	altar	) representeth the sacrifice in	13, 150/ 24
the sacrament of the	altar	); and yet is it	13, 153/ 7
never used at the	altar	but in both the	13, 153/ 7
the sacrament of the	altar	" in the singular number	13, 153/ 20
or sacrament of the	altar	, and the glory of	13, 160/ 29
is sanctified upon the	altar	is the very body	13, 170/ 23
verbis caelestibus creaturae sacris	altaribus	imponuntur, substantia illic est	13, 165/ 19
est panis qui sanctificatur	altario	, et non respondens figura	13, 170/ 18
the singular number, "sacramentum	altaris	" (the sacrament of the	13, 153/ 6
set upon the holy	altars	, there is the substance	13, 166/ 7
magister, et vos debetis	alter	alterius lavare pedes. Exemplum	13, 101/ 6
flesh and blood by	alteration	be nourished after it	13, 161/ 21

et vos debetis alter	<b>alterius</b>	lavare pedes. Exemplum enim	13, 101/ 6
sensible torment in hell,	<b>although</b>	it were a child	13, 29/ 9
saith Master Lyra that,	<b>although</b>	the people of the	13, 43/ 3
not repugn against Him,	<b>although</b>	that which he saith	13, 167/ 34
by an unspeakable working,	<b>although</b>	it seem bread to	13, 170/ 25
and them, too. And	<b>although</b>	that only himself receive	13, 177/ 1
And yet forasmuch as,	<b>although</b>	we believe it, yet	13, 199/ 7
And yet forasmuch as,	<b>although</b>	we believe it, yet	13, 199/ 7
nomine Domini: Hosanna in	<b>altissimis</b>	." (Hosanna to the Son	13, 71/ 27
altitudinem nubium: similis ero	<b>altissimo</b>	." (I will ascend into	13, 5/ 14
eius fuit?" (O the	<b>altitude</b>	or height of the	13, 33/ 18
lateribus aquilonis. Ascendam super	<b>altitudinem</b>	nubium: similis ero altissimo	13, 5/ 13
saith Saint Paul: "O	<b>altitudo</b>	divitiarum sapientiae et scientiae	13, 33/ 15
is so clean washed	<b>altogether</b>	from all sin, both	13, 108/ 5
Lord, she was sore	<b>amarvelled</b>	of her visitation and	13, 200/ 15
Lord, she was sore	<b>amarvelled</b>	of her visitation and	13, 200/ 15
domini non relictus est	<b>ambigendi</b>	locus. Nunc enim et	13, 164/ 1
corpus meum, nulla teneamur	<b>ambiguitate</b>	, sed credamus, et oculis	13, 167/ 32
in no doubt or	<b>ambiguity</b>	, but let us believe	13, 168/ 3
thus: "Recedat omne infidelitatis	<b>ambiguum</b>	quandoquidem qui auctor est	13, 165/ 10
life. But afterward, by	<b>ambition</b>	of the priests, usurpation	13, 73/ 2
of the flesh.) Saint	<b>Ambrose</b>	saith in the fifth	13, 167/ 6
prophet: "Beati immaculati qui	<b>ambulant</b>	in lege Domini. Non	13, 111/ 13
iniquitatem in viis eius	<b>ambulaverunt</b>	." (Blessed are they that	13, 111/ 14
ita et vos faciatis.	<b>Amen</b>	, amen, dico vobis: Non	13, 101/ 7
et vos faciatis. Amen,	<b>amen</b>	, dico vobis: Non est	13, 101/ 7
debtors. He bade them	<b>amend</b>	those faults and be	13, 98/ 4
relent and repent and	<b>amend</b>	if it would be	13, 106/ 7
had been to have	<b>amended</b>	their manners and to	13, 69/ 19
heaven. For since the	<b>amends</b>	must needs be made	13, 26/ 4
suam ponat quis pro	<b>amicis</b>	suis." (A greater love	13, 83/ 31
suam ponat quis pro	<b>amicis</b>	suis." (Greater love can	13, 102/ 19
I should speak anything	<b>amiss</b>	of them, who in	13, 168/ 10
vobis quia non bibam	<b>amodo</b>	de hoc genimine vitis	13, 129/ 10
vobis, quia non bibam	<b>amodo</b>	de hoc genimine vitis	13, 131/ 4
Dico autem vobis, quia	<b>amodo</b>	non bibam de hoc	13, 133/ 22
scit, utrum odio vel	<b>amore</b>	dingus sit." (No man	13, 195/ 2
scit, utrum odio vel	<b>amore</b>	dingus sit." (No man	13, 195/ 2
as himself saith: "Maiorem	<b>amorem</b>	nemo habet, quam ut	13, 83/ 30
he said himself: "Maiorem	<b>amorem</b>	nemo habet, quam ut	13, 102/ 18
they will give, which	<b>amounteth</b>	not much above ten	13, 79/ 6
locus inventus est eorum	<b>amplius</b>	in caelo. Et proiectus	13, 6/ 4
fault of any their	<b>ancestor</b>	. If now this man	13, 40/ 20
the priests and the	<b>ancients</b>	of the people into	13, 52/ 6

the priests and the	<b>ancients</b>	into the palace of	13, 68/ 28
the priests and the	<b>ancients</b>	of the people into	13, 72/ 28
they waxen many. The	<b>ancients</b>	of the people were	13, 73/ 7
he calleth here the	<b>ancients</b>	of the people. Here	13, 73/ 15
these priests and these	<b>ancients</b>	, assembled here together against	13, 78/ 15
the other side, an	<b>angel</b>	of excellent brightness, willfully	13, 5/ 3
motion of my good	<b>angel</b>	, and so resist the	13, 11/ 13
as hath the celestial	<b>angel</b>	. Thus our forefather Adam	13, 12/ 16
good convenience that any	<b>angel</b>	should have been suffered	13, 26/ 24
redemption?) And therefore if	<b>angel</b>	had, by payment man's	13, 26/ 29
a manner beholden to	<b>angel</b>	than to God. And	13, 26/ 31
nor as it seemeth	<b>angel</b>	neither, but by a	13, 36/ 20
own natural power, and	<b>angel</b>	yet more able than	13, 38/ 13
to conclude that neither	<b>angel</b>	nor man in the	13, 38/ 14
in earth nor yet	<b>angel</b>	in heaven. And therefore	13, 46/ 33
wit, the ruin of	<b>angel</b>	, the fall of man	13, 49/ 17
it unto them, none	<b>angel</b>	in heaven knew or	13, 53/ 12
Egypt and, by his	<b>angel</b>	, kill in that one	13, 60/ 9
in caelo. Michael et	<b>angeli</b>	eius proeliabantur cum dracone	13, 6/ 2
et draco pugnabat et	<b>angeli</b>	eius, et non valuerunt	13, 6/ 3
est in terram, et	<b>angeli</b>	eius cum eo missi	13, 6/ 6
point: the fall of	<b>angels</b>	. The glorious blessed Trinity	13, 3/ 31
high, beautiful nature of	<b>angels</b>	to make some creatures	13, 4/ 8
that excellent company of	<b>angels</b>	, all were not of	13, 4/ 10
yet had not the	<b>angels</b>	forthwith in their creation	13, 4/ 14
the glorious company of	<b>angels</b>	and saved souls blessedly	13, 4/ 24
number of the like-traitorous	<b>angels</b>	, as the prophet Isaiah	13, 5/ 21
heaven. Michael and his	<b>angels</b>	fought with the dragon	13, 6/ 7
the dragon and his	<b>angels</b>	fought and were not	13, 6/ 8
the earth, and his	<b>angels</b>	be cast down with	13, 6/ 12
grievous, and in diverse	<b>angels</b>	also diverse degrees of	13, 6/ 22
the noble high excellent	<b>angels</b>	of heaven, what state	13, 7/ 18
sins, begun among the	<b>angels</b>	in heaven, so is	13, 9/ 21
fall of the proud	<b>angels</b>	, whereby in part the	13, 11/ 5
pain many proud rebellious	<b>angels</b>	, whom thy goodness had	13, 11/ 10
ruin and fall of	<b>angels</b>	, not willing to suffer	13, 11/ 20
of all those evil	<b>angels</b>	that were through their	13, 11/ 24
from which the proud	<b>angels</b>	fell. This was, lo	13, 13/ 32
still) of those malicious	<b>angels</b>	, that without other motion	13, 25/ 20
capacity of all the	<b>angels</b>	in heaven. For since	13, 26/ 4
already. Now as for	<b>angels</b>	, neither can we know	13, 26/ 20
of all the wise	<b>angels</b>	of heaven. But the	13, 27/ 3
of innocence and the	<b>angels</b>	that fell were able	13, 38/ 2
devil and his evil	<b>angels</b>	under our captain Christ	13, 58/ 19

himself with his holy	<b>angels</b>	pass by, and kill	13, 64/ 23
heavenly company of blessed	<b>angels</b>	and saints, as diverse	13, 148/ 24
but of indignation and	<b>anger</b>	. For if he had	13, 20/ 29
to you, having great	<b>anger</b>	, knowing that he hath	13, 23/ 14
death for their malicious	<b>anger</b>	and envy, yet the	13, 74/ 17
And God, with that	<b>angry</b>	scorn, to keep him	13, 19/ 4
lying motion and was	<b>angry</b>	that it went not	13, 70/ 33
Christi operata fuerint, ibi	<b>anguis</b>	efficitur, qui plebem redemit	13, 167/ 11
Christi vescitur, ut et	<b>anima</b>	de deo saginetur." (The	13, 162/ 8
fuerit, hoc ipsum ignorabit	<b>anima</b>	mea." (If I be	13, 195/ 5
fuerit, hoc ipsum ignorabit	<b>anima</b>	mea." (If I be	13, 195/ 5
nemo habet, quam ut	<b>animam</b>	suam ponat quis pro	13, 83/ 30
nemo habet, quam ut	<b>animam</b>	suam ponat quis pro	13, 102/ 19
my dead body, but	<b>animated</b>	and living with my	13, 125/ 12
sacrament, but quick and	<b>animated</b>	with his blissful soul	13, 146/ 31
the spirit of Christ	<b>animated</b>	and quickened and made	13, 176/ 32
qualive cum fide et	<b>animi</b>	persuasione, corpus et sanguinem	13, 166/ 18
calicem bibetis, mortem domini	<b>annuntiabit</b>	donec veniat." (As often	13, 145/ 26
impium, morte morieris, non	<b>annuntiaveris</b>	ei, neque locutus fueris	13, 21/ 25
in that country to	<b>anoint</b>	the dead corpse with	13, 77/ 11
very dear, and therewith	<b>anointed</b>	she Christ's feet, and	13, 76/ 20
he lost by the	<b>anointing</b>	of his Master he	13, 77/ 29
his advantage by the	<b>anointing</b>	of his Master's body	13, 80/ 12
to eat it. For	<b>anon</b>	was there such a	13, 17/ 9
also one to wash	<b>another's</b>	feet. For I have	13, 102/ 2
must also wash one	<b>another's</b>	feet." Then goeth he	13, 110/ 13
it is flesh.) Saint	<b>Anselm</b>	in the second book	13, 170/ 28
the manner of her	<b>answer</b>	. Howbeit, if she had	13, 15/ 12
said, "My husband shall	<b>answer</b>	you," all his wretched	13, 15/ 15
heart. For by this	<b>answer</b>	of hers, it appeareth	13, 15/ 27
God, by this her	<b>answer</b>	turned it into a	13, 16/ 2
God, these good men	<b>answer</b>	that hell is the	13, 30/ 18
thought that then the	<b>answer</b>	were more easy if	13, 35/ 13
himself was wont to	<b>answer</b>	other men in that	13, 35/ 30
God there remained the	<b>answer</b>	of Saint Jerome again	13, 36/ 1
list to reason, mine	<b>answer</b>	will I temper thus	13, 38/ 17
other words like, they	<b>answer</b>	that those words are	13, 41 9
pertaining? To this I	<b>answer</b>	you, Christ when he	13, 46/ 15
I somewhat touched the	<b>answer</b>	unto this question: wherefore	13, 48/ 31
true." To this we	<b>answer</b>	them and say, if	13, 158/ 27
blood of Christ? The	<b>answer</b>	, concerning our fear, we	13, 166/ 24
for you?" or had	<b>answered</b>	him and said, "My	13, 15/ 14
what followed thereon. She	<b>answered</b>	the serpent and said	13, 15/ 19
art thou?" And he	<b>answered</b>	: "Lord, I heard thy	13, 18/ 2



be harkened unto and	<b>answered</b>	, but with the words	13, 28/ 18
have those good fathers	<b>answered</b>	this matter, those I	13, 33/ 32
reasons with which he	<b>answered</b>	other men therein concerning	13, 34/ 9
But our Savior soon	<b>answered</b>	them far of another	13, 72/ 9
part. Our Savior mildly	<b>answered</b>	for Mary Maudlin and	13, 77/ 3
think therein. For he	<b>answered</b>	them as though he	13, 94/ 12
thou my feet?" Jesus	<b>answered</b>	and said unto him	13, 101/ 22
wash my feet." Jesus	<b>answered</b>	unto him: "If I	13, 101/ 24
withdrew his feet and	<b>answered</b>	our Savior in this	13, 107/ 7
mine head, too." "Jesus	<b>answered</b>	and said unto him	13, 107/ 29
his whole body, Christ	<b>answered</b>	him that that thing	13, 108/ 4
methinketh it may be	<b>answered</b>	in two manner wise	13, 147/ 27
asketh this question, and	<b>answereth</b>	it himself by and	13, 166/ 16
and not a figure	<b>answering</b>	to it. For it	13, 170/ 24
plainly confesseth that those	<b>answers</b>	which himself was wont	13, 35/ 33
hoc pascha manducare vobiscum	<b>antequam</b>	patiar. Dico enim vobis	13, 118/ 22
hoc pascha manducare vobiscum	<b>antequam</b>	patiar." (With desire have	13, 119/ 9
book of the sacraments: "	<b>Antequam</b>	consecratur, panis est: ubi	13, 167/ 7
say that Christ did	<b>anticipate</b>	the time of eating	13, 88/ 18
draco ille magnus, serpens	<b>antiquus</b>	qui vocatur diabolus, et	13, 6/ 5
to the unfaithful Emperor	<b>Antonius</b>	, saith thus of this	13, 161/ 8
with you now, drink	<b>anymore</b>	of this generation of	13, 132/ 9
after this time drink	<b>anymore</b>	of this generation of	13, 132/ 21
our hand, and eat	<b>apace</b>	for token of haste	13, 65/ 20
worms), get us forward	<b>apace</b>	upon our way out	13, 65/ 28
then sped he him	<b>apace</b>	toward his death. And	13, 67/ 11
them and do them	<b>apace</b>	, and leave unsaid and	13, 67/ 26
weaver that would weave	<b>apace</b>	with the one hand	13, 114/ 10
heard him, were well	<b>apaid</b>	, and promised and covenanted	13, 52/ 19
heard him, were well	<b>apaid</b>	and promised and covenanted	13, 76/ 2
of vain problems put	<b>apart</b>	, we may with meekness	13, 49/ 7
scissae sunt, et monumenta	<b>aperta</b>	sunt, etc." (And the	13, 72/ 20
St. John in his	<b>Apocalypse</b>	, where he saith in	13, 5/ 31
Saint John in the	<b>Apocalypse</b>	, with which he bewaileth	13, 23/ 9
seventh chapter of the	<b>Apocalypse</b>	Saint John. But yet	13, 65/ 16
it appeareth in the	<b>Apocalypse</b>	, by water is signified	13, 151/ 9
faith in his second	<b>Apology</b>	to the unfaithful Emperor	13, 161/ 7
words of the blessed	<b>apostle</b>	Paul rather to be	13, 28/ 19
was the traitor Christ's	<b>apostle</b>	still. And this point	13, 96/ 25
his lord, nor an	<b>apostle</b>	greater than he that	13, 102/ 5
their proper form), the	<b>apostle</b>	explaineth in the eleventh	13, 145/ 23
fear, we have the	<b>Apostle</b>	that saith, he that	13, 166/ 24
one thing that the	<b>apostle</b>	and all they and	13, 175/ 24
outrageous peril, the blessed	<b>apostle</b>	Saint Paul giveth us	13, 193/ 29

mouth of his holy	<b>apostle</b>	) giveth against all them	13, 194/ 8
Lo, here this blessed	<b>apostle</b>	well declareth that he	13, 196/ 23
outrageous peril, the blessed	<b>apostle</b>	Saint Paul giveth us	13, 193/ 29
mouth of his holy	<b>apostle</b>	) giveth against all them	13, 194/ 8
Lo, here this blessed	<b>apostle</b>	well declareth that he	13, 196/ 23
table, and the twelve	<b>apostles</b>	with him." The homily	13, 86/ 9
paschal lamb with his	<b>apostles</b>	, and (where the very	13, 88/ 19
sent two of his	<b>apostles</b>	, that is to wit	13, 92/ 19
were of all his	<b>apostles</b>	the most special chosen	13, 94/ 1
paschal." Here had his	<b>apostles</b>	and, by them, we	13, 94/ 22
he gave his two	<b>apostles</b>	now, telling them where	13, 95/ 2
errand, and the two	<b>apostles</b>	going forth on theirs	13, 95/ 11
table and his twelve	<b>apostles</b>	with him." Notwithstanding that	13, 95/ 27
but with his twelve	<b>apostles</b>	waiting upon him, whereby	13, 96/ 5
Christ with his twelve	<b>apostles</b>	were an holy company	13, 96/ 31
him among his other	<b>apostles</b>	, and his ungraciousness letted	13, 96/ 35
nor none of his	<b>apostles</b>	neither, as himself said	13, 99/ 11
head.) And therefore his	<b>apostles</b>	asked him in what	13, 99/ 14
and followers of his	<b>apostles</b>	should not long to	13, 99/ 21
our Savior and his	<b>apostles</b>	would have no dwelling	13, 99/ 24
he remembered his twelve	<b>apostles</b>	whom he had especially	13, 103/ 2
that he loved his	<b>apostles</b>	to the end, that	13, 103/ 31
Lord and all his	<b>apostles</b>	, after their feet washed	13, 104/ 14
the washing of the	<b>apostles</b>	" feet. "Whereas the devil	13, 104/ 17
only to his other	<b>apostles</b>	but also to that	13, 106/ 6
doctors say, that the	<b>apostles</b>	were before that all	13, 109/ 1
you be but mine	<b>apostles</b>	, that is to wit	13, 110/ 32
Christ in washing the	<b>apostles</b>	" feet, with his exhortation	13, 114/ 12
company of his twelve	<b>apostles</b>	, as a congregation and	13, 115/ 4
by faith. As the	<b>apostles</b>	there, though they saw	13, 115/ 23
instructeth and exhorteth his	<b>apostles</b>	to, is the work	13, 116/ 25
and again giveth his	<b>apostles</b>	(whom he made prelates	13, 117/ 1
feet of thy twelve	<b>apostles</b>	, not only of the	13, 117/ 13
table, and his twelve	<b>apostles</b>	with him. And he	13, 118/ 27
that time with his	<b>apostles</b>	, saying: "Desiderio desideravi hoc	13, 119/ 8
the company of his	<b>apostles</b>	nor list to make	13, 120/ 1
away), himself with his	<b>apostles</b>	, as for a final	13, 122/ 23
the chalice to his	<b>apostles</b>	and commanded them all	13, 127/ 4
Lord here unto his	<b>apostles</b>	in this Blessed Sacrament	13, 127/ 30
plainly declared unto his	<b>apostles</b>	that in that cup	13, 128/ 5
truth is, not the	<b>apostles</b>	only but also many	13, 128/ 35
more drink with his	<b>apostles</b>	(after that time in	13, 129/ 28
and taken to his	<b>apostles</b>	) he said: "Dico autem	13, 131/ 4
which afterward unto his	<b>apostles</b>	he declared himself, saying	13, 131/ 28

wit, all the twelve	<b>apostles</b>	. That all the apostles	13, 135/ 10
apostles. That all the	<b>apostles</b>	drank thereof appeareth well	13, 135/ 11
his Maundy with his	<b>apostles</b>	himself, if any man	13, 135/ 20
which he gave his	<b>apostles</b>	to eat and to	13, 137/ 19
of bread unto his	<b>apostles</b>	, saying unto them: "Hoc	13, 145/ 6
the tradition of the	<b>apostles</b>	themselves. For surely if	13, 149/ 21
with them from the	<b>apostles</b>	" days) not only a	13, 150/ 21
fully taught by Christ's	<b>apostles</b>	by mouth than afterward	13, 151/ 22
were taught by the	<b>apostles</b>	by tradition, without writing	13, 151/ 32
Hierarchia, saith that the	<b>apostles</b>	taught the manner of	13, 152/ 2
gave there to his	<b>apostles</b>	: not another supper, but	13, 155/ 28
selfsame thing that the	<b>apostles</b>	received then, and that	13, 156/ 1
and saints from the	<b>apostles</b>	" days to your own	13, 159/ 5
Jesus incarnate, for the	<b>Apostles</b>	in their books which	13, 161/ 23
in degree succeeding the	<b>Apostles</b>	, do consecrate Christ's body	13, 168/ 10
was known to the	<b>apostles</b>	by the teaching of	13, 171/ 9
the world in the	<b>apostles</b>	" days, so was the	13, 171/ 12
truth taught by the	<b>apostles</b>	themselves, first fully and	13, 171/ 12
the writing of the	<b>apostles</b>	and evangelists, by the	13, 171/ 17
the faith that the	<b>apostles</b>	and evangelists had taught	13, 171/ 18
the time of the	<b>apostles</b>	themselves, but, like these	13, 173/ 5
spoken only to the	<b>apostles</b>	, were not yet only	13, 173/ 8
only meant for the	<b>apostles</b>	" persons only but spoken	13, 173/ 8
many years ere the	<b>apostles</b>	were born (and yet	13, 173/ 16
first institution unto his	<b>apostles</b>	that there represented his	13, 175/ 29
and with his blessed	<b>apostles</b>	, "Domine, adauge nobis fidem	13, 199/ 13
and with his blessed	<b>apostles</b>	, "Domine, adauge nobis fidem	13, 199/ 13
hora, discubuit, et duodecim	<b>apostoli</b>	cum eo. Et ait	13, 118/ 21
esse sumus edocti. Siquidem	<b>Apostoli</b>	in illis suis quae	13, 161/ 13
quicquam sinistrum loquar, qui	<b>Apostolico</b>	gradui succedentes, Christi corpus	13, 168/ 7
de timore quidem habemus	<b>Apostolum</b>	qui ait, qui manducat	13, 166/ 19
maior domino suo, neque	<b>Apostolus</b>	maior eo qui misit	13, 101/ 8
place of paradise. Their	<b>apparel</b>	was the vesture of	13, 13/ 20
come forth so comely,	<b>appareled</b>	so richly in their	13, 17/ 23
had, beside those visible	<b>apparent</b>	things which every man	13, 109/ 9
Januarius writeth thus. "Liquido	<b>apparet</b>	, quando primum acceperunt discipuli	13, 169/ 11
et ideo panis quidem	<b>apparet</b>	, sed caro est." (Furthermore	13, 170/ 21
moon and the stars	<b>appear</b>	in the element. And	13, 86/ 27
tell you doth well	<b>appear</b>	upon the forty-ninth psalm	13, 98/ 9
costly ceremonies and sacrifices	<b>appear</b>	. Their fastings were also	13, 98/ 26
things, as shall after	<b>appear</b>	, that he loved his	13, 103/ 31
which it shall evermore	<b>appear</b>	that they be neither	13, 108/ 13
shall somewhat the better	<b>appear</b>	if we rehearse the	13, 118/ 17
the intent it should	<b>appear</b>	that he would fully	13, 122/ 21

intent that it should	appear	plain that he gave	13, 126/ 1
it most plain to	appear	upon the words of	13, 129/ 23
doth in diverse places	appear	. Howbeit, when they received	13, 149/ 5
sunt." (How shall it	appear	to them to be	13, 161/ 34
that it might well	appear	that he received him	13, 203/ 24
that it might well	appear	that he received him	13, 203/ 24
here, since his ascension,	appeared	unto diverse holy men	13, 83/ 21
I before have said,	appeared	his wonderful, loving heart	13, 119/ 29
his question was such	appeareth	by the manner of	13, 15/ 12
answer of hers, it	appeareth	that forthwith upon his	13, 15/ 27
the serpent (which, as	appeareth	by the Bible, abode	13, 17/ 19
of the whole text	appeareth	plain that there is	13, 19/ 13
everlasting life, it well	appeareth	(say some doctors) that	13, 32/ 10
of his works well	appeareth	. Now since it is	13, 32/ 31
this point so plainly	appeareth	, what should we dispute	13, 33/ 1
celebrate yearly forever, as	appeareth	at length in the	13, 59/ 10
His high provident goodness	appeareth	well in these words	13, 66/ 24
What sermons these were	appeareth	well in the context	13, 66/ 28
God, were (as it	appeareth	in the eleventh chapter	13, 73/ 9
primus dies azimorum, as	appeareth	plainly by Saint Matthew	13, 89/ 17
killed. And so it	appeareth	by them that, though	13, 90/ 31
and eaten (as it	appeareth	plainly) with unleavened bread	13, 91/ 3
the contrary mind, as	appeareth	in this point by	13, 92/ 1
In these words it	appeareth	well that our Lord	13, 93/ 9
Peter, which (as it	appeareth	in scripture and as	13, 94/ 3
before given commandment (as	appeareth	in the eleventh chapter	13, 95/ 29
chapter is that it	appeareth	thereupon, as Theophylactus and	13, 99/ 8
You be clean," it	appeareth	, as the old holy	13, 109/ 1
use oftentimes, as it	appeareth	in sundry places of	13, 119/ 14
his disciples. The one	appeareth	upon that I have	13, 119/ 22
in earth. And that	appeareth	plain by two things	13, 121/ 33
thing, by which it	appeareth	plain that our Savior	13, 122/ 15
with them again, as	appeareth	plain by the evangelists	13, 123/ 11
to have been, as	appeareth	by his rehearsing of	13, 129/ 18
properly should agree, it	appeareth	both by diverse other	13, 132/ 26
the apostles drank thereof	appeareth	well by these words	13, 135/ 11
the kingdom of God	appeareth	both by other places	13, 135/ 26
Christ (for, as it	appeareth	in the Apocalypse, by	13, 151/ 9
it well and clearly	appeareth	, both by this point	13, 151/ 19
their pen. And so	appeareth	it also by St	13, 151/ 24
allegorical sense beside, yet	appeareth	it, I say, plain	13, 158/ 22
mos iste servatur." (It	appeareth	clearly, that when the	13, 169/ 17
de caelo descendit." (There	appeareth	the form of bread	13, 170/ 12
man, and therefore it	appeareth	bread, but it is	13, 170/ 27

Catholic faith. And this	<b>appeareth</b>	very plain by that	13, 171/ 27
like wise our Savior,	<b>appearing</b>	to Mary Magdalene in	13, 157/ 27
them for any contrarious	<b>appetite</b>	or affection to enter	13, 4/ 28
poison of proud, curious	<b>appetite</b>	and inordinate desire to	13, 16/ 21
grace that all curious	<b>appetite</b>	of vain problems put	13, 49/ 7
of the devil seemeth	<b>applied</b>	unto our blessed Lady	13, 55/ 19
the good, but willingly	<b>apply</b>	the freedom of our	13, 38/ 9
did ordain, institute, and	<b>appoint</b>	them to signify, betoken	13, 145/ 1
forth about it and	<b>appoint</b>	thereunto. But afterward, when	13, 173/ 23
keeping thereof with soldiers	<b>appointed</b>	thereto, written in the	13, 3/ 13
give him money, and	<b>appointed</b>	to give him thirty	13, 52/ 20
to tarry past his	<b>appointed</b>	time one moment of	13, 67/ 24
the one, "Who hath	<b>appointed</b>	me judge or divider	13, 70/ 29
give him money, and	<b>appointed</b>	to give him thirty	13, 76/ 3
was the very day	<b>appointed</b>	by the scripture in	13, 89/ 9
lamb in the day	<b>appointed</b>	by the law, that	13, 89/ 20
was by the law	<b>appointed</b>	to the eating the	13, 90/ 25
in time and manner	<b>appointed</b>	by the law, and	13, 92/ 30
of the both parties	<b>appointed</b>	, so justly meet together	13, 95/ 14
as secret unsensible signs	<b>appointed</b>	to signify any other	13, 148/ 6
22. J. 13. "There	<b>approached</b>	near the holy day	13, 51/ 29
The first lecture. "There	<b>approached</b>	near the holy day	13, 53/ 2
of the gospel, "There	<b>approached</b>	near the feastful day	13, 59/ 5
of the unleavened loaves	<b>approaching</b>	." M. 26. R. 14	13, 51/ 27
L. 22, J.13.	<b>Appropinquabat</b>	L. autem dies festus	13, 51/ 8
rubric, De festo azimorum	<b>appropinquante</b>	. M. 26, R. 14	13, 51/ 7
with many great miracles	<b>approved</b>	, methinketh it may be	13, 147/ 26
exposition is much more	<b>apt</b>	and consonant thereunto. For	13, 134/ 1
calix est vini et	<b>aquae</b>	plenus: ubi verba Christi	13, 167/ 10
praecinxit se: Deinde misit	<b>aquam</b>	in pelvem: et coepit	13, 100/ 23
monte testamenti in lateribus	<b>aquilonis</b>	. Ascendam super altitudinem nubium	13, 5/ 13
a judge or an	<b>arbitror</b>	in a temporal matter	13, 70/ 27
illi constituerunt ei triginta	<b>argenteos</b>	, et sponndit. Et M	13, 51/ 23
the text saith triginta	<b>argenteos</b>	, some men call argenteus	13, 79/ 13
argenteos, some men call	<b>argenteus</b>	a coin of one	13, 79/ 14
put a difference between	<b>argenteus</b>	and denarius, and say	13, 79/ 15
the tenth part of	<b>argenteus</b>	. But I suppose that	13, 79/ 16
But I suppose that	<b>argenteus</b>	was the same silver	13, 79/ 16
coin that was called	<b>argenteus</b>	. For if it were	13, 80/ 2
And surely if that	<b>argument</b>	be so sure as	13, 158/ 2
all those folks" false	<b>arguments</b>	and objections by himself	13, 140/ 3
the Manchees by certain	<b>arguments</b>	grounded upon the verity	13, 171/ 31
Saint Hilary confound the	<b>Arians</b>	, and Saint Augustine confound	13, 171/ 29
of the sun into	<b>Aries</b>	, which is the eleventh	13, 88/ 25

read let us understand	<b>aright</b>	, and then shall we	13, 164/ 26
Lord, their proud hearts	<b>arise</b>	and they ask, "Quis	13, 10/ 23
holy day, lest there	<b>arise</b>	some seditious ruffle among	13, 52/ 11
holy day, lest there	<b>arise</b>	some seditious ruffle among	13, 69/ 3
populo" (lest there should	<b>arise</b>	some seditious business among	13, 74/ 22
no more till I	<b>arise</b>	again in my glory	13, 123/ 9
no doubt or debate	<b>arise</b>	, forasmuch as the whole	13, 171/ 16
third day gloriously did	<b>arise</b>	again to life and	13, 195/ 29
third day gloriously did	<b>arise</b>	again to life and	13, 195/ 29
after that he was	<b>arisen</b>	from death.) After this	13, 123/ 14
and goeth to God,	<b>ariseth</b>	from supper and putteth	13, 101/ 17
his whole main mighty	<b>army</b>	was -- with the	13, 58/ 1
him." And upon this	<b>arose</b>	this new council taken	13, 72/ 26
so doing their over	<b>arrogant</b>	error. For upon that	13, 150/ 2
humble and religious, not	<b>arrogant</b>	, proud, and curious --	13, 156/ 26
been made with the	<b>arrows</b>	that are shot out	13, 55/ 8
Corruisti in terram." (How	<b>art</b>	thou fallen out of	13, 5/ 23
in the morning? Thou	<b>art</b>	fallen into the earth	13, 5/ 24
and said: "Adam, where	<b>art</b>	thou?" And he answered	13, 18/ 1
were taken. For dust	<b>art</b>	thou, and into dust	13, 19/ 1
as well in this	<b>article</b>	of the Blessed Sacrament	13, 172/ 29
quum ipsum hominem videat	<b>artificio</b>	caelestis misericordiae Christi corpus	13, 165/ 16
ero altissimo." (I will	<b>ascend</b>	into the heaven, above	13, 5/ 14
the north. I will	<b>ascend</b>	above the height of	13, 5/ 16
respect of his, should	<b>ascend</b>	up to that height	13, 14/ 14
be incarnate and should	<b>ascend</b>	thither again in the	13, 105/ 33
shall there never none	<b>ascend</b>	but with meekness thither	13, 116/ 27
testamenti in lateribus aquilonis.	<b>Ascendam</b>	super altitudinem nubium: similis	13, 5/ 13
fetched out of hell,	<b>ascended</b>	and styed up wonderfully	13, 196/ 1
fetched out of hell,	<b>ascended</b>	and styed up wonderfully	13, 196/ 1
glorious resurrection and marvelous	<b>ascension</b>	, sitting in the nature	13, 27/ 34
resurrection, and his glorious	<b>ascension</b>	was warning given by	13, 57/ 10
hath here, since his	<b>ascension</b>	, appeared unto diverse holy	13, 83/ 21
he said before his	<b>ascension</b>	to heaven that they	13, 139/ 4
world by his wonderful	<b>ascension</b>	unto heaven. And in	13, 157/ 26
to be given and	<b>ascribed</b>	to Christ, who is	13, 167/ 2
from the same, and	<b>ascribing</b>	that Holy Spirit, some	13, 172/ 12
more part of them	<b>ascribing</b>	that Spirit to an	13, 172/ 13
him, each of them	<b>ashamed</b>	to behold the other	13, 24/ 5
the way and gone	<b>aside</b>	from the faith, then	13, 81/ 28
he not take them	<b>aside</b>	and tell them the	13, 94/ 6
surely, if we set	<b>aside</b>	all other things and	13, 201/ 27
surely, if we set	<b>aside</b>	all other things and	13, 201/ 27
hearts arise and they	<b>ask</b>	, "Quis noster dominus est	13, 10/ 23

ready when they would	<b>ask</b>	it), they should have	13, 38/ 26
becometh me not to	<b>ask</b>	thee a reckoning, thou	13, 107/ 22
blessed body. If men	<b>ask</b>	then the question, what	13, 147/ 24
but of will, them	<b>ask</b>	I now whether that	13, 164/ 5
himself. For there he	<b>asked</b>	her this question: "Wherefore	13, 15/ 7
places of Scripture, he	<b>asked</b>	her thus: "Why did	13, 15/ 10
acknowledged her fault nor	<b>asked</b>	forgiveness, but excused her	13, 18/ 13
confessed their fault and	<b>asked</b>	for pardon and mercy	13, 53/ 19
came to Jesus and	<b>asked</b>	him: "Whither wilt thou	13, 87/ 21
When his disciples had	<b>asked</b>	him where his pleasure	13, 92/ 17
And therefore his apostles	<b>asked</b>	him in what house	13, 99/ 15
and meant therein, he	<b>asked</b>	them: "Know you what	13, 109/ 32
wit, but should have	<b>asked</b>	the prophet by whom	13, 112/ 32
any workman's work that	<b>asketh</b>	the workman, "Wherefore hast	13, 28/ 23
book of short questions,	<b>asketh</b>	this question, and answereth	13, 166/ 16
aware, when we be	<b>asleep</b>	in deadly sin." For	13, 67/ 35
nos iacent solum modo	<b>aspicientes</b>	, sed verba quoque eius	13, 167/ 29
those that he seeth	<b>aspire</b>	toward any excellence in	13, 116/ 29
they should find the	<b>ass</b>	and the colt tied	13, 94/ 31
destruction so sore had	<b>assayed</b>	it, that he doubted	13, 20/ 20
them"), so when men	<b>assemble</b>	them together to devise	13, 73/ 25
as these that here	<b>assemble</b>	about the death of	13, 73/ 29
Howbeit, before this council	<b>assembled</b>	here (which was the	13, 69/ 9
And on this great	<b>assembled</b>	council against Christ that	13, 75/ 8
the provision of that	<b>assembled</b>	council, utterly destroy the	13, 75/ 10
priests and these ancients,	<b>assembled</b>	here together against Christ	13, 78/ 15
beginning at the first	<b>assembly</b>	of the bishops, the	13, 3/ 7
you see) their malicious	<b>assembly</b>	in devising and compassing	13, 69/ 8
now, a solemn great	<b>assembly</b>	, but then consider whereabouts	13, 73/ 16
therefore agreed this great	<b>assembly</b>	that they would not	13, 74/ 20
came he to this	<b>assembly</b>	that we speak of	13, 77/ 31
to the council and	<b>assembly</b>	of the priests to	13, 96/ 19
partner nor given his	<b>assent</b>	. For likewise as God	13, 74/ 9
partner, nor give mine	<b>assent</b>	to follow the sinful	13, 75/ 24
nobis, quomodo voluntatis unitas	<b>asseritur</b>	, quum naturalis per sacramentum	13, 163/ 29
gloriam dei quando enim	<b>assidue</b>	hoc ipsum agitur, expelluntur	13, 160/ 23
of heretics as themselves	<b>assigned</b>	, and the more part	13, 172/ 13
him and at his	<b>assignment</b>	. Now that Christ went	13, 70/ 23
he was ready to	<b>assist</b>	them with his grace	13, 13/ 11
their and our redemption,	<b>assist</b>	me so with thy	13, 25/ 4
they needed for their	<b>assistance</b>	none help of God	13, 38/ 20
inseperabilem, sibi homo natus	<b>assumpsit</b>	, et naturam carnis suae	13, 163/ 23
carnem corporis nostri Christus	<b>assumpsit</b>	, et vere homo ille	13, 163/ 26
In caelum conscendam super	<b>astra</b>	dei. Exsultabo solium meum	13, 5/ 12

all. And infinitely farther	<b>asunder</b>	be the wisdom of	13, 33/ 5
death departed and severed	<b>asunder</b>	, the Godhead -- that	13, 147/ 4
time since the resurrection	<b>asunder</b>	. And by concomitance are	13, 148/ 10
yet never severally separate	<b>asunder</b>	indeed; therefore to give	13, 153/ 16
the fruit thereof and	<b>ate</b>	it, and gave it	13, 16/ 12
her husband, and he	<b>ate</b>	it, too. O wretched	13, 16/ 12
said that whensoever they	<b>ate</b>	thereof, they should die	13, 16/ 18
me, and so I	<b>ate</b>	it." Then said our	13, 18/ 11
me, and so I	<b>ate</b>	it." Then gave God	13, 18/ 15
sacerdotum et seniores in	<b>atrium</b>	principis sacerdotum, qui dicitur	13, 51/ 13
known that, for the	<b>atrocitiy</b>	of the story and	13, 58/ 8
of his grace) to	<b>attain</b>	unto such high heavenly	13, 11/ 29
though that man might	<b>attain</b>	to see the bottom	13, 33/ 2
incomprehensible or unable to	<b>attain</b>	unto be his judgments	13, 33/ 19
not create it to	<b>attain</b>	by nature, nor as	13, 36/ 19
least, without revelation, might	<b>attain</b>	unto. Which should have	13, 37/ 4
I suppose) whosoever might	<b>attain</b>	it would not change	13, 37/ 7
as every man many	<b>attain</b>	by natural reason, helped	13, 43/ 13
any of them all	<b>attain</b>	again thereto without the	13, 44/ 7
and with much work,	<b>attain</b>	unto it. But for	13, 59/ 4
diligence of ourselves to	<b>attain</b>	unto the very full	13, 194/ 28
as we neither can	<b>attain</b>	this great point of	13, 198/ 11
diligence of ourselves to	<b>attain</b>	unto the very full	13, 194/ 28
as we neither can	<b>attain</b>	this great point of	13, 198/ 11
after his nature have	<b>attained</b>	the end of that	13, 37/ 11
worship; let him that	<b>attaineth</b>	it in his unhappy	13, 81/ 5
cleanness of spirit, he	<b>attaineth</b>	not the fruitful thing	13, 176/ 30
recovery of any manner	<b>attaining</b>	to the celestial glory	13, 6/ 17
also to the immediate	<b>attaining</b>	of heaven forthwith upon	13, 46/ 22
good deeds toward the	<b>attaining</b>	of heaven, could not	13, 48/ 26
gracious help in the	<b>attaining</b>	of this faith, and	13, 198/ 17
gracious help in the	<b>attaining</b>	of this faith, and	13, 198/ 17
day of doom) persecute,	<b>attempt</b>	, deceive, trouble, vex, and	13, 6/ 30
all other things and	<b>attend</b>	unto him, he will	13, 201/ 27
all other things and	<b>attend</b>	unto him, he will	13, 201/ 27
Creator and Maker, evermore	<b>attendant</b>	himself at his elbow	13, 37/ 32
with a mindful and	<b>attent</b>	mind for imitation. For	13, 170/ 5
infidelitatis ambiguum quandoquidem qui	<b>auctor</b>	est muneris, ipse est	13, 165/ 10
corpus est Christi. Denique	<b>audi</b>	dicentem, Accipite et edite	13, 167/ 9
say with the prophet: "	<b>Audiam</b>	quid loquatur in me	13, 201/ 24
say with the prophet: "	<b>Audiam</b>	quid loquatur in me	13, 201/ 24
sanguis agni, non iam	<b>audiendo</b>	sed bibendo didicistis, qui	13, 169/ 27
tradam ?Qui R. L.	<b>audientes</b>	gavisi sunt, et promiserunt	13, 51/ 22
thus: "Ne autem hoc	<b>audientes</b>	turbarentur, primum ipse sanguinem	13, 136/ 8



Dominus Deus tuus, ipsum	<b>audies</b>	." (A prophet of thine	13, 56/ 16
in those words, "Ipsum	<b>audies</b>	" (Him shalt thou hear	13, 56/ 28
for the cause: "Quia	<b>audisti</b>	vocem uxoris tuae, maledicta	13, 20/ 4
Saint Augustine), "Qui vos	<b>audit</b>	me audit" (He that	13, 173/ 6
Qui vos audit me	<b>audit</b>	" (He that heareth you	13, 173/ 7
word. For, "Fides ex	<b>auditu</b>	, auditus autem per verbum	13, 115/ 28
For, "Fides ex auditu,	<b>auditus</b>	autem per verbum Dei	13, 115/ 28
and, whosoever would say	<b>ought</b>	unto them therefore, they	13, 94/ 32
the woman," whereupon Saint	<b>Augustine</b>	at good length declareth	13, 19/ 22
opinion was holy Saint	<b>Augustine</b>	, as in sundry plain	13, 32/ 30
whole truth, holy Saint	<b>Augustine</b>	, which was (among other	13, 34/ 7
as reason is, Saint	<b>Augustine</b>	rejected and confuteth. Howbeit	13, 35/ 6
it (as holy Saint	<b>Augustine</b>	saith) have been a	13, 47/ 24
could not (as Saint	<b>Augustine</b>	saith) know which books	13, 113/ 7
it is (as Saint	<b>Augustine</b>	saith) a thing of	13, 114/ 30
and one cup.) Saint	<b>Augustine</b>	also upon the sixth	13, 143/ 27
be, as holy Saint	<b>Augustine</b>	(against the great heretics	13, 150/ 9
Our Savior (as Saint	<b>Augustine</b>	saith), walking with his	13, 157/ 21
joined unto it.) St.	<b>Augustine</b>	upon the thirty-third Psalm	13, 168/ 28
commended unto men.) Saint	<b>Augustine</b>	in his 118th epistle	13, 169/ 10
the Arians, and Saint	<b>Augustine</b>	confound the Manchees by	13, 171/ 30
all done (as Saint	<b>Augustine</b>	saith) in the time	13, 173/ 4
of Christ (saith Saint	<b>Augustine</b>	), "Qui vos audit me	13, 173/ 6
For as holy Saint	<b>Augustine</b>	saith of the false	13, 175/ 5
many remaining both of	<b>Augustus</b>	" days and Tiberius" and	13, 79/ 21
vox salutationis tuae in	<b>auribus</b>	meis, exsultavit gaudio infans	13, 200/ 23
vox salutationis tuae in	<b>auribus</b>	meis, exsultavit gaudio infans	13, 200/ 23
he that is the	<b>author</b>	of the gift, is	13, 165/ 24
me.) Hesychius an old	<b>author</b>	writeth thus in his	13, 166/ 29
already) leese all their	<b>authority</b>	and rule over man	13, 7/ 4
any bodily hurt. And	<b>authority</b>	they should have had	13, 13/ 16
him, there can none	<b>authority</b>	strain him, there can	13, 67/ 23
afear'd to leese their	<b>authority</b>	), they waxed so wood	13, 69/ 33
went about no temporal	<b>authority</b>	, nor would take upon	13, 70/ 24
himself sharply, by the	<b>authority</b>	of his office, reproved	13, 70/ 34
so seemly and their	<b>authority</b>	never so great, as	13, 73/ 29
of what weight and	<b>authority</b>	both his deed and	13, 110/ 3
take upon him such	<b>authority</b>	of interpretation himself, as	13, 113/ 2
some to show their	<b>authority</b>	. But would God they	13, 113/ 15
put in prelacy and	<b>authority</b>	over other men, whereby	13, 116/ 31
doth in order and	<b>authority</b>	prefer and enhance them	13, 117/ 6
back. For setting the	<b>authority</b>	of the whole corps	13, 172/ 10
nisi redimi profuisset?" (What	<b>avaleth</b>	it man to be	13, 26/ 28
prodest quicquam." (The flesh	<b>avaleth</b>	nothing; the spirit is	13, 176/ 9

the sacramental receiving nothing	<b>availeth</b>	. And not over that	13, 176/ 11
over that it nothing	<b>availeth</b>	, but over that it	13, 176/ 12
and their hypocrisy, their	<b>avarice</b>	and their evil constitutions	13, 69/ 17
neque locutus fueris uti	<b>avertatur</b>	a via sua impia	13, 21/ 26
intent that we may	<b>avoid</b>	well this importable danger	13, 194/ 14
intent that we may	<b>avoid</b>	well this importable danger	13, 194/ 14
man lie well in	<b>await</b>	of ourselves, and let	13, 9/ 30
thou shalt lie in	<b>await</b>	to sting her heel	13, 18/ 24
thou shalt lie in	<b>await</b>	for his heel.") In	13, 54/ 25
yet rather lie in	<b>await</b>	to hurt it than	13, 55/ 1
with long lying in	<b>await</b>	therefore, he could nothing	13, 55/ 2
means than men be	<b>aware</b>	of. And he that	13, 21/ 17
us, ere we be	<b>aware</b>	, when we be asleep	13, 67/ 34
Adam a way far	<b>awry</b>	from forgiveness. For he	13, 18/ 7
R. autem pascha et	<b>azima</b>	post biduum. Et M	13, 51/ 9
the rubric, De festo	<b>azimorum</b>	appropinquante. M. 26, R	13, 51/ 7
L. autem dies festus	<b>Azimorum</b>	, qui dicitur pascha. Erat	13, 51/ 8
God, and called dies	<b>azimorum</b>	in the Greek tongue	13, 61/ 8
evening began primus dies	<b>azimorum</b>	, as appeareth plainly by	13, 89/ 16
the woman's preaching and	<b>babbling</b>	to her husband did	13, 20/ 7
the young infants of	<b>Babylon</b>	, let us all to	13, 10/ 32
prince, the Sultan of	<b>Babylon</b>	, the devil. And as	13, 62/ 33
wore it on her	<b>back</b>	before it came upon	13, 8/ 21
his cross upon his	<b>back</b>	, and therewith come forth	13, 48/ 16
the reins of their	<b>back</b>	, and their shoes upon	13, 59/ 32
bridle to refrain them	<b>back</b>	. For setting the authority	13, 172/ 9
to good works or	<b>bad</b>	. For look which way	13, 108/ 19
be therein beside many	<b>bad</b>	of both sorts also	13, 115/ 11
nor woman, good nor	<b>bad</b>	, either otherwise used in	13, 150/ 13
And therefore he both	<b>bade</b>	them there to be	13, 12/ 29
the colt tied, and	<b>bade</b>	them take them boldly	13, 94/ 31
sue their debtors. He	<b>bade</b>	them amend those faults	13, 98/ 4
bearward with his silver-buttoned	<b>baldric</b>	for pride of another	13, 8/ 28
you, but, cursing and	<b>banning</b>	, shall you lie together	13, 84/ 21
both that deceased without	<b>baptism</b>	were damned unto perpetual	13, 30/ 11
in the sacrament of	<b>baptism</b>	, or otherwise if God	13, 32/ 22
infants be received to	<b>baptism</b>	to keep them from	13, 32/ 28
by regeneration of their	<b>baptism</b>	made inheritors of heaven	13, 42/ 3
Holy Ghost at Christ's	<b>baptism</b>	, testified and recognized him	13, 57/ 3
through the water of	<b>baptism</b>	, the sacrament taking his	13, 58/ 22
in the water of	<b>baptism</b>	and the red blood	13, 58/ 25
more perfect sacrament of	<b>baptism</b>	, so, for the fulfilling	13, 92/ 24
washed once already by	<b>baptism</b>	is so clean washed	13, 108/ 5
all washed again by	<b>baptism</b>	. For baptized shall no	13, 108/ 8

and spiritual token by	<b>baptism</b>	imprinted in the soul	13, 108/ 9
evil living after their	<b>baptism</b>	, shall finally be damned	13, 108/ 11
washed so clean by	<b>baptism</b>	but that (if he	13, 108/ 16
betokeneth -- as in	<b>baptism</b>	the washing of the	13, 141/ 17
sacramental sign sensible (as	<b>baptism</b>	hath, and confirmation, and	13, 141/ 27
Whereas the sacrament of	<b>baptism</b>	is not called "the	13, 152/ 18
but "the sacrament of	<b>baptism</b>	," nor any of the	13, 152/ 19
for the sacrament of	<b>baptism</b>	is unto salvation of	13, 152/ 26
before the words of	<b>baptism</b>	, is yet still under	13, 166/ 3
fidem veniens ante verba	<b>baptismi</b>	adhuc in vinculo est	13, 165/ 17
whom Saint John the	<b>Baptist</b>	witnessed: "Ecce agnus Dei	13, 62/ 22
child, Saint John the	<b>Baptist</b>	, hopped in her belly	13, 200/ 21
child, Saint John the	<b>Baptist</b>	, hopped in her belly	13, 200/ 21
again by baptism. For	<b>baptized</b>	shall no man be	13, 108/ 8
were before that all	<b>baptized</b>	and clean. But Judas	13, 109/ 2
not have him but	<b>Barabbas</b>	); on the Sunday cried	13, 203/ 7
not have him but	<b>Barabbas</b>	); on the Sunday cried	13, 203/ 7
seemeth to be the	<b>bare</b>	delight and liking of	13, 9/ 28
he better allow their	<b>bare</b>	offering and sacrifice by	13, 98/ 6
at Canterbury by the	<b>bare</b>	knowledge of the way	13, 111/ 9
or else for the	<b>bare</b>	knowledge shall you be	13, 111/ 32
none other but a	<b>bare</b>	sacrament only, that is	13, 138/ 14
it were but a	<b>bare</b>	word spoken, it might	13, 158/ 15
Sacrament is not a	<b>bare</b>	sign, or a figure	13, 196/ 7
body, but only a	<b>bare</b>	token of him instead	13, 197/ 4
Sacrament is not a	<b>bare</b>	sign, or a figure	13, 196/ 7
body, but only a	<b>bare</b>	token of him instead	13, 197/ 4
man with this one	<b>bargain</b>	. But now the priests	13, 78/ 34
out, "Non hunc, sed	<b>Barrabam</b>	" (We will not have	13, 203/ 6
out, "Non hunc, sed	<b>Barrabam</b>	" (We will not have	13, 203/ 6
gross, mingled nature, so	<b>base</b>	in respect of his	13, 14/ 13
all sin, a more	<b>base</b>	estate was better. And	13, 47/ 8
wretched vices the most	<b>base</b>	, by setting and binding	13, 64/ 28
a thing of more	<b>base</b>	nature than was the	13, 124/ 33
into a better?) Saint	<b>Basil</b>	in his book of	13, 166/ 15
put water into a	<b>basin</b>	and began to wash	13, 101/ 19
put water into the	<b>basin</b>	, and began to wash	13, 105/ 3
the water into the	<b>basin</b>	himself, wash all their	13, 106/ 15
There was a great	<b>battle</b>	in heaven. Michael and	13, 6/ 7
bodies in rebellion and	<b>battle</b>	against their souls, thrust	13, 24/ 7
an old, wily, wretched	<b>bawd</b>	brought and betrayed a	13, 63/ 15
pride of another man's	<b>bear</b>	? Howbeit what speak we	13, 8/ 29
fools all if we	<b>bear</b>	us proud of anything	13, 9/ 1
man is bounden to	<b>bear</b>	other, yet pertaineth it	13, 21/ 21

not the proud beast	<b>bear</b>	it, but beside his	13, 77/ 26
And whatsoever love we	<b>bear</b>	to any creature whereby	13, 84/ 28
it, and before God,	<b>bear</b>	it out. Which erroneous	13, 97/ 33
worldly-minded folk use to	<b>bear</b>	each to other, that	13, 103/ 12
likewise as our feet	<b>bear</b>	our body hither and	13, 108/ 18
name that it did	<b>bear</b>	before and that it	13, 158/ 20
perceive what affection we	<b>bear</b>	him and in what	13, 197/ 18
our good works may	<b>bear</b>	witness unto our conscience	13, 204/ 9
perceive what affection we	<b>bear</b>	him and in what	13, 197/ 18
our good works may	<b>bear</b>	witness unto our conscience	13, 204/ 9
him a fool that	<b>beareth</b>	himself proud because he	13, 8/ 31
body that aggrieveth and	<b>beareth</b>	down the soul and	13, 33/ 26
and as Saint Peter	<b>beareth</b>	witness where he saith	13, 123/ 12
blood of Christ --	<b>beareth</b>	now the name alone	13, 155/ 21
meet you a man	<b>bearing</b>	a pot of water	13, 85/ 24
a man meet you	<b>bearing</b>	a pot of water	13, 93/ 3
a bragging maketh a	<b>bearward</b>	with his silver-buttoned baldric	13, 8/ 28
as hath the unreasonable	<b>beast</b>	, a reasonable understanding, as	13, 12/ 15
unto God the innocent	<b>beast</b>	in sacrifice was betokened	13, 56/ 7
could not the proud	<b>beast</b>	bear it, but beside	13, 77/ 25
blood of a brute	<b>beast</b>	, the New Testament was	13, 127/ 27
spring of the sensual	<b>beastly</b>	body), or else it	13, 63/ 29
fowl and fish, and	<b>beasts</b>	, grass, herbs, trees, and	13, 12/ 5
dominion over all the	<b>beasts</b>	of the same out	13, 13/ 15
wilier than all the	<b>beasts</b>	of the earth," would	13, 14/ 25
the living things and	<b>beasts</b>	of the earth. Upon	13, 18/ 21
all the world, all	<b>beasts</b>	obedient unto them, their	13, 23/ 26
or themselves either. All	<b>beasts</b>	were at war with	13, 24/ 5
and were turned into	<b>beasts</b>	, as the Scripture saith	13, 24/ 17
compared unto the foolish	<b>beasts</b>	, and to them was	13, 24/ 20
worse condition. For many	<b>beasts</b>	live with less labor	13, 24/ 22
the bodies of other	<b>beasts</b>	be. Howbeit, if God	13, 36/ 23
state far above all	<b>beasts</b>	, and yet a state	13, 36/ 25
the first-begotten of their	<b>beasts</b>	too (that is to	13, 63/ 27
offering up of their	<b>beasts</b>	unto their no little	13, 98/ 8
in the blood of	<b>beasts</b>	could but promise the	13, 128/ 13
the blood of brute	<b>beasts</b>	." But the new law	13, 128/ 17
flesh and blood of	<b>beasts</b>	, the very flesh and	13, 155/ 9
stay us with and	<b>beat</b>	from us venomous worms	13, 65/ 27
it not shall be	<b>beaten</b>	with few stripes. But	13, 111/ 22
it not shall be	<b>beaten</b>	with many stripes." And	13, 111/ 24
illum. Si hoc scitis,	<b>beati</b>	eritis si feceritis ea	13, 101/ 9
mouth of the prophet: "	<b>Beati</b>	immaculati qui ambulant in	13, 111/ 12
saith, "Si haec scitis,	<b>beati</b>	eritis si feceritis ea	13, 115/ 12

words, "Si haec scitis	<b>beati</b>	eritis" (If you know	13, 116/ 7
est de quibus dicitur:	<b>Beati</b>	mundo corde, quoniam ipsi	13, 144/ 10
for a principal blessedness: "	<b>Beatus</b>	vir qui non abiit	13, 74/ 6
themselves, with those excellent	<b>beauteous</b>	gifts of their nature	13, 4/ 29
glorified in body and	<b>beautified</b>	in soul, forthwith as	13, 44/ 25
nothing the noble high,	<b>beautiful</b>	nature of angels to	13, 4/ 8
God that a woman	<b>beautiful</b>	indeed abuse the pride	13, 7/ 31
beholding of his own	<b>beauty</b>	that albeit he well	13, 5/ 7
the pride of her	<b>beauty</b>	to the vainglory of	13, 7/ 31
and regard of personage,	<b>beauty</b>	, strength, wit, or learning	13, 8/ 6
received: riches, rialty, lordship,	<b>beauty</b>	, strength, learning, wit, body	13, 9/ 9
lost their innocence and	<b>became</b>	sinful. God's favor they	13, 24/ 2
lost original justice and	<b>became</b>	subject unto the necessity	13, 29/ 3
wrath.") And that we	<b>became</b>	such by the corruption	13, 31/ 7
honor, as it well	<b>became</b>	him to have, thought	13, 106/ 21
is his? And thus	<b>become</b>	they thieves unto God	13, 10/ 18
their own praise, they	<b>become</b>	secondly thieves unto God	13, 10/ 26
liked not only to	<b>become</b>	the Son of Man	13, 192/ 5
of his great goodness	<b>become</b>	our guest, and is	13, 202/ 10
liked not only to	<b>become</b>	the Son of Man	13, 192/ 5
of his great goodness	<b>become</b>	our guest, and is	13, 202/ 10
me, of which it	<b>becometh</b>	me not to ask	13, 107/ 22
lie in our death	<b>bed</b>	, where we shall have	13, 68/ 16
Jerome saith (and Saint	<b>Bede</b>	, too), are understood that	13, 83/ 22
as Theophylactus and Saint	<b>Bede</b>	say, and Saint Chrysostom	13, 99/ 9
example, as saith Saint	<b>Bede</b>	, that in the beginning	13, 124/ 8
to signify, saith Saint	<b>Bede</b>	, that he gave himself	13, 124/ 11
of the house.) Saint	<b>Bede</b>	in his book De	13, 170/ 10
well enough that would	<b>befall</b>	, and that upon any	13, 96/ 7
upward unto his Maker,	<b>began</b>	in such wise to	13, 5/ 5
to beguile, but first	<b>began</b>	at the woman, as	13, 14/ 27
upon his questioning she	<b>began</b>	to stagger and half	13, 15/ 28
throats, when it so	<b>began</b>	to wamble in their	13, 17/ 7
not his fault, but	<b>began</b>	to excuse himself and	13, 18/ 8
sin. For first he	<b>began</b>	at the serpent, the	13, 18/ 18
since this world first	<b>began</b>	, and such as (I	13, 37/ 6
And that first day	<b>began</b>	always the night before	13, 61/ 11
bread because that feast	<b>began</b>	the same night in	13, 61/ 18
immolated the lamb, he	<b>began</b>	his bitter passion --	13, 62/ 5
bodies.) But, as I	<b>began</b>	to tell you, when	13, 72/ 23
day of the feast	<b>began</b>	at the evening before	13, 87/ 2
month, yet, since it	<b>began</b>	(I say) in the	13, 87/ 13
the unleavened bread that	<b>began</b>	in the evening before	13, 88/ 8
unleavened bread. Which feast	<b>began</b>	in the evening before	13, 89/ 12

For in that evening	<b>began</b>	primus dies azimorum, as	13, 89/ 16
the unleavened bread, which	<b>began</b>	, they say, on Good	13, 89/ 30
of the unleavened loaves	<b>began</b>	the fifteenth day. And	13, 90/ 18
feast of unleavened bread	<b>began</b>	the feast in the	13, 90/ 23
of that fifteenth day	<b>began</b>	in the evening before	13, 91/ 2
days before that feast	<b>began</b>	, it would not prove	13, 91/ 11
festum paschae, because it	<b>began</b>	in the evening on	13, 91/ 16
fantasies, those Greeks that	<b>began</b>	this opinion were fain	13, 92/ 7
into a basin and	<b>began</b>	to wash the feet	13, 101/ 19
into the basin, and	<b>began</b>	to wash the feet	13, 105/ 3
facere et docere" (Jesus	<b>began</b>	to do and to	13, 113/ 19
be blessed," but he	<b>began</b>	with these words, "If	13, 115/ 20
I say, our Lord	<b>began</b>	their blessedness with faith	13, 115/ 31
men perceive that it	<b>began</b>	even forthwith after Christ's	13, 149/ 19
falling into many heresies,	<b>began</b>	not only to do	13, 149/ 27
was, ere their heresies	<b>began</b>	in Bohemia) so universal	13, 150/ 11
ere ever any man	<b>began</b>	to doubt, but that	13, 171/ 5
Christ. Howbeit, after that,	<b>began</b>	there some (among their	13, 172/ 3
Sacrament. For when men	<b>began</b>	once to take the	13, 172/ 5
we must (as I	<b>began</b>	to say) consider well	13, 194/ 25
we must (as I	<b>began</b>	to say) consider well	13, 194/ 25
had happed any to	<b>beget</b>	before his fall, might	13, 46/ 7
giving) by his only	<b>begetting</b>	. Howbeit, Christ as man	13, 105/ 25
our Lord?") First they	<b>begin</b>	, lo, but as it	13, 10/ 9
the earth," would not	<b>begin</b>	at the man, whom	13, 14/ 26
also that, ere I	<b>begin</b>	with the lamentable story	13, 49/ 21
in this wise now	<b>begin</b>	. The first chapter. The	13, 51/ 4
leave it not. "For	<b>begin</b>	thou once man the	13, 78/ 11
yet likewise as we	<b>begin</b>	every feast from the	13, 86/ 24
so did the Jews	<b>begin</b>	that first day of	13, 86/ 25
and their Sabbath days	<b>begin</b>	in the evening, and	13, 89/ 3
for other, should so	<b>begin</b>	to set forth and	13, 95/ 12
he did it to	<b>begin</b>	and institute a new	13, 126/ 4
unleavened bread, but it	<b>beginneth</b>	in the evening before	13, 89/ 2
which Saint John here	<b>beginneth</b>	to treat, which in	13, 103/ 26
in this thirteenth chapter	<b>beginneth</b>	to enter toward the	13, 103/ 26
uttermost. And first he	<b>beginneth</b>	therein to treat of	13, 103/ 29
which in this wise	<b>beginneth</b>	: "When the supper was	13, 104/ 8
his twenty-second chapter thus	<b>beginneth</b>	he this matter: "Et	13, 118/ 20
to wit, before he	<b>beginneth</b>	to rehearse the institution	13, 119/ 3
altar, of which he	<b>beginneth</b>	to speak forthwith after	13, 119/ 4
old holy doctors, and	<b>beginning</b>	at the first assembly	13, 3/ 7
all. And thus, lo,	<b>beginning</b>	but with a vain	13, 10/ 25
much harm in the	<b>beginning</b>	and would, if it	13, 20/ 8

us here in the	<b>beginning</b>	occasion to speak of	13, 53/ 8
also stubborn in the	<b>beginning</b>	(whereby they rather excused	13, 53/ 17
God had from the	<b>beginning</b>	, before the world wrought	13, 54/ 11
blessedness, putteth in the	<b>beginning</b>	of all his psalter	13, 74/ 5
of his bitter passion,	<b>beginning</b>	with his Maundy and	13, 82/ 24
that is to wit,	<b>beginning</b>	the fifteenth day), was	13, 86/ 20
one fell in the	<b>beginning</b>	of the other. And	13, 87/ 6
and was also the	<b>beginning</b>	of the other, all	13, 87/ 10
Saint John, in the	<b>beginning</b>	of the thirteenth chapter	13, 102/ 9
of the thirteenth chapter,	<b>beginning</b>	to speak of the	13, 102/ 10
me that for the	<b>beginning</b>	the thing shall somewhat	13, 118/ 16
words ended. In the	<b>beginning</b>	of these words, written	13, 119/ 6
our Savior, in the	<b>beginning</b>	of this excellent work	13, 124/ 6
Bede, that in the	<b>beginning</b>	of every good work	13, 124/ 8
yet always from the	<b>beginning</b>	did they sometimes receive	13, 149/ 2
heard or read any	<b>beginning</b>	, which thing alone may	13, 149/ 17
natural propagation engendered and	<b>begotten</b>	of him, and by	13, 32/ 7
he hath been eternally	<b>begotten</b>	of him, so hath	13, 105/ 17
and more hard to	<b>beguile</b>	, but first began at	13, 14/ 27
more easy to be	<b>beguiled</b>	, whom if he might	13, 14/ 29
first of all sins,	<b>begun</b>	among the angels in	13, 9/ 21
thing so long ago	<b>begun</b>	and used, it came	13, 149/ 10
humble manner and reverent	<b>behavior</b>	to receive him. For	13, 197/ 10
humble manner and reverent	<b>behavior</b>	to receive him. For	13, 197/ 10
he that not only	<b>beheld</b>	both parties at once	13, 95/ 15
the breaking of his	<b>behest</b>	the threat of a	13, 13/ 1
toward the land of	<b>behest</b>	, and their waywardness and	13, 58/ 27
eye, and delectable to	<b>behold</b>	, she by and by	13, 16/ 11
each of them to	<b>behold</b>	other and be beholden	13, 17/ 12
a great game to	<b>behold</b>	them come forth so	13, 17/ 22
of them ashamed to	<b>behold</b>	the other or themselves	13, 24/ 5
as shall be saved	<b>behold</b>	and see in the	13, 33/ 28
which every man might	<b>behold</b>	and see, such secret	13, 109/ 10
behold other and be	<b>beholden</b>	of the other, as	13, 17/ 12
hearts abhorred to be	<b>beholden</b>	and seen, either of	13, 17/ 15
more in a manner	<b>beholden</b>	to angel than to	13, 26/ 31
we be bounden and	<b>beholden</b>	to him that would	13, 45/ 11
they were bounden and	<b>beholden</b>	to him therefore, and	13, 124/ 25
the young man that	<b>beholdeth</b>	her marketh more her	13, 8/ 4
very fruition and plain	<b>beholding</b>	of the glorious Trinity	13, 4/ 17
it now, the heavenly	<b>beholding</b>	thereof must needs have	13, 4/ 25
in the regarding and	<b>beholding</b>	of his own beauty	13, 5/ 7
traitorous wretch, the devil,	<b>beholding</b>	this new creature of	13, 14/ 4
the eye in the	<b>beholding</b>	of that fruit, with	13, 16/ 29

delight he took in	<b>beholding</b>	their harm and shame	13, 20/ 23
their sin, yet in	<b>beholding</b>	the wretched decayed kind	13, 25/ 24
in the sacraments, not	<b>beholding</b>	only those things which	13, 167/ 37
weak, more light of	<b>belief</b>	, and more easy to	13, 14/ 28
were bounden to the	<b>belief</b>	of more than this	13, 43/ 4
the Jews to the	<b>belief</b>	of more than the	13, 43/ 5
rateably bounden to the	<b>belief</b>	of more things than	13, 43/ 7
saith that in the	<b>belief</b>	of those two points	13, 43/ 20
points is implied the	<b>belief</b>	of Christ, which is	13, 43/ 21
indeed Christ. And that	<b>belief</b>	sufficeth (saith Master Lyra	13, 43/ 29
Jews believed, whose true	<b>belief</b>	in one God they	13, 70/ 19
out of the true	<b>belief</b>	into this erroneous mind	13, 137/ 25
fall from the right	<b>belief</b>	of the sacrament are	13, 158/ 7
were of the selfsame	<b>belief</b>	of old that we	13, 171/ 2
hath ever been the	<b>belief</b>	of Christ's whole Church	13, 171/ 3
unity and concord of	<b>belief</b>	concerning this Blessed Sacrament	13, 171/ 23
the right faith and	<b>belief</b>	concerning that holy Blessed	13, 195/ 23
And this point of	<b>belief</b>	is, in the receiving	13, 196/ 12
faith in the obedient	<b>belief</b>	of that thing (at	13, 199/ 5
many of us that	<b>belief</b>	very faint and far	13, 199/ 8
thou my lack of	<b>belief</b>	); and with his blessed	13, 199/ 12
the right faith and	<b>belief</b>	concerning that holy Blessed	13, 195/ 23
And this point of	<b>belief</b>	is, in the receiving	13, 196/ 12
faith in the obedient	<b>belief</b>	of that thing (at	13, 199/ 5
many of us that	<b>belief</b>	very faint and far	13, 199/ 8
thou my lack of	<b>belief</b>	); and with his blessed	13, 199/ 12
had he made her	<b>believe</b>	that of his own	13, 16/ 15
cometh unto God must	<b>believe</b>	that God is, and	13, 43/ 1
for their salvation to	<b>believe</b>	those two points only	13, 43/ 10
And there though he	<b>believe</b>	not on Christ by	13, 43/ 27
him thus, all shall	<b>believe</b>	in him, and then	13, 70/ 11
must give credence and	<b>believe</b>	.) For if a man	13, 115/ 34
truth that, rather than	<b>believe</b>	this to be my	13, 125/ 27
But else I verily	<b>believe</b>	that no good man	13, 151/ 14
prospiciamus." (Therefore, let us	<b>believe</b>	God in all things	13, 167/ 33
ambiguity, but let us	<b>believe</b>	and look upon it	13, 168/ 4
wit, that we verily	<b>believe</b>	that it is, as	13, 195/ 25
see that we firmly	<b>believe</b>	that this Blessed Sacrament	13, 196/ 6
that, if any man	<b>believe</b>	that it is Christ's	13, 197/ 1
forasmuch as, although we	<b>believe</b>	it, yet is there	13, 199/ 7
adiuva incredulitatem meam" (I	<b>believe</b>	, Lord, but help thou	13, 199/ 12
wit, that we verily	<b>believe</b>	that it is, as	13, 195/ 25
see that we firmly	<b>believe</b>	that this Blessed Sacrament	13, 196/ 6
that, if any man	<b>believe</b>	that it is Christ's	13, 197/ 1



forasmuch as, although we	<b>believe</b>	it, yet is there	13, 199/ 7
adiuva incredulitatem meam" (I	<b>believe</b>	, Lord, but help thou	13, 199/ 12
on whom the Jews	<b>believed</b>	, whose true belief in	13, 70/ 19
regions already received and	<b>believed</b>	, able (as the dignity	13, 137/ 5
the whole Catholic Church	<b>believed</b>	and professed) faith, then	13, 172/ 7
the old holy saints	<b>believed</b>	the presence of the	13, 174/ 27
damnation. And that point	<b>believed</b>	very full and fastly	13, 196/ 15
all devotion if he	<b>believed</b>	that it were not	13, 197/ 4
damnation. And that point	<b>believed</b>	very full and fastly	13, 196/ 15
all devotion if he	<b>believed</b>	that it were not	13, 197/ 4
that that he which	<b>believeth</b>	that God will reward	13, 43/ 22
means thereunto, and so	<b>believeth</b>	he that there is	13, 43/ 25
name of Christ, yet	<b>believeth</b>	he and hopeth for	13, 43/ 27
as the universal Church	<b>believeth</b>	, so is it now	13, 114/ 29
if a man that	<b>believeth</b>	not do the selfsame	13, 116/ 1
be so far from	<b>believing</b>	of the truth that	13, 125/ 27
again and in his	<b>belly</b>	that counseled them to	13, 17/ 8
sickness, gluttony with the	<b>belly</b>	too full. But covetise	13, 65/ 8
Baptist, hopped in her	<b>belly</b>	for joy, whereof she	13, 200/ 22
The child in my	<b>belly</b>	-- that is to	13, 201/ 15
Baptist, hopped in her	<b>belly</b>	for joy, whereof she	13, 200/ 22
The child in my	<b>belly</b>	-- that is to	13, 201/ 15
could by no reason	<b>belong</b>	or be due unto	13, 39/ 29
to whom it especially	<b>belonged</b>	to provide for an	13, 74/ 1
person with his Godhead,	<b>belonged</b>	also of all thing	13, 106/ 3
in eo" (The earth	<b>belongeth</b>	to our Lord, and	13, 61/ 1
in us or outwardly	<b>belonging</b>	to us. Let us	13, 9/ 29
his birth was nothing	<b>belonging</b>	to the nature of	13, 46/ 10
whom himself was so	<b>beloved</b>	. For unto those words	13, 82/ 22
doctors thereon) especially was	<b>beloved</b>	of him, yet would	13, 94/ 5
faece peccati, ita quando	<b>benedicende</b>	verbis caelestibus creaturae sacris	13, 165/ 18
consecrate with that solemn	<b>benediction</b>	, is profitable to the	13, 163/ 14
ille supersubstantialis et calix	<b>benedictione</b>	solemni consecratus, ad totius	13, 162/ 34
went: "Hosanna filio David,	<b>benedictus</b>	qui venit in nomine	13, 71/ 26
on the Sunday cried, "	<b>Benedictus</b>	qui venit in nomine	13, 203/ 4
on the Sunday cried, "	<b>Benedictus</b>	qui venit in nomine	13, 203/ 4
fall was a greater	<b>benefit</b>	unto him than was	13, 26/ 25
as will take the	<b>benefit</b>	) to more joy, more	13, 28/ 2
fall again from the	<b>benefit</b>	. And thus upon this	13, 44/ 12
that not for his	<b>benefit</b>	, but only for their	13, 83/ 11
God for this inestimable	<b>benefit</b>	. This holy sacrament is	13, 155/ 4
us to our inestimable	<b>benefit</b>	he showed and declared	13, 200/ 4
us to our inestimable	<b>benefit</b>	he showed and declared	13, 200/ 4
many of his incomparable	<b>benefits</b>	before done unto us	13, 198/ 3

many of his incomparable	<b>benefits</b>	before done unto us	13, 198/ 3
leese his reward, but,	<b>benignly</b>	suffering him and taking	13, 96/ 10
hath this false serpent	<b>bereft</b>	them by his deceitful	13, 23/ 30
of many grapes or	<b>berries</b>	there followeth one other	13, 144/ 15
of his bondage, I	<b>beseech</b>	thee, give me the	13, 65/ 34
in Hebrew signifieth "I	<b>beseech</b>	thee save me." But	13, 71/ 29
covetise betrayed, inspire, I	<b>beseech</b>	thee, the marvel of	13, 82/ 6
of the redemption; and,	<b>beseeching</b>	almighty God of his	13, 49/ 6
much time and study	<b>beset</b>	about their night's lodging	13, 3/ 24
of very pure devotion,	<b>beset</b>	much study upon the	13, 28/ 32
of hyssop, they should	<b>besprinkle</b>	the posts and the	13, 60/ 14
the law read, he	<b>besprinkled</b>	the blood upon the	13, 127/ 18
was for ourselves not	<b>best</b>	. To be established in	13, 46/ 28
man it was not	<b>best</b>	. For as the Scripture	13, 47/ 4
surely, albeit that the	<b>best</b>	is (for him that	13, 114/ 2
every point to the	<b>best</b>	of our possible power	13, 197/ 16
every point to the	<b>best</b>	of our possible power	13, 197/ 16
him in trust to	<b>bestow</b>	upon the poor needy	13, 80/ 22
Savior Christ (say they)	<b>bestowed</b>	upon the redemption of	13, 44/ 18
than with much time	<b>bestowed</b>	in the reading of	13, 137/ 29
you, the only sacrifice	<b>betaken</b>	by Christ unto his	13, 155/ 6
of Passover went into	<b>Bethany</b>	, where he had before	13, 76/ 14
which thing when I	<b>bethink</b>	me, methinketh I may	13, 23/ 8
under them may well	<b>betoken</b>	the devilish people, and	13, 63/ 3
of bread and wine)	<b>betoken</b>	the very natural body	13, 142/ 24
do also signify and	<b>betoken</b>	unto us the other	13, 143/ 12
of our faith, do	<b>betoken</b>	and represent unto us	13, 144/ 35
appoint them to signify,	<b>betoken</b>	, and represent unto his	13, 145/ 2
and wine) should signify,	<b>betoken</b>	, and represent unto us	13, 145/ 21
the sacrament to signify,	<b>betoken</b>	, and represent himself unto	13, 145/ 31
his passion; and so	<b>betoken</b>	his body and his	13, 145/ 33
a sacrament and doth	<b>betoken</b>	, and in what wise	13, 157/ 10
beast in sacrifice was	<b>betokened</b>	the death of our	13, 56/ 7
the two sacramental signs	<b>betokened</b>	). And those two things	13, 142/ 4
it, but signified and	<b>betokened</b>	by it. For the	13, 142/ 22
the sacrament and is	<b>betokened</b>	. Howbeit, where we say	13, 157/ 11
of a wayfaring man,	<b>betokened</b>	and was a figure	13, 157/ 23
the leading of Moses	<b>betokeneth</b>	the delivery of man	13, 58/ 18
treasure, and signifieth and	<b>betokeneth</b>	also manifold marvelous mysteries	13, 140/ 7
sign or token, which	<b>betokeneth</b>	an holy thing, the	13, 141/ 15
thing that the sacrament	<b>betokeneth</b>	-- as in baptism	13, 141/ 17
washing in the water)	<b>betokeneth</b>	. Now in this holy	13, 141/ 22
of bread, signifieth and	<b>betokeneth</b>	the other aforesaid sacramental	13, 146/ 5
not only signifieth and	<b>betokeneth</b>	but also verily and	13, 152/ 6

the form of bread	<b>betokeneth</b>	and immediately containeth the	13, 152/ 31
the form of bread	<b>betokeneth</b>	and representeth unto us	13, 157/ 13
spot was a figure	<b>betokening</b>	our Savior Christ, the	13, 62/ 20
devil has thus guilefully	<b>betrapped</b>	and thus falsely betrayed	13, 25/ 10
the chief priests to	<b>betray</b>	him to them. And	13, 52/ 15
what manner he should	<b>betray</b>	him to them. And	13, 52/ 16
that he might commodiously	<b>betray</b>	him out of the	13, 52/ 22
the chief priests to	<b>betray</b>	him to them. And	13, 75/ 29
what manner he should	<b>betray</b>	him to them. And	13, 75/ 31
might at most commodity	<b>betray</b>	him out of presence	13, 76/ 5
him to them to	<b>betray</b>	him forthwith out of	13, 78/ 20
false a traitor to	<b>betray</b>	his Master but himself	13, 78/ 28
their favor, shall falsely	<b>betray</b>	the truth and cause	13, 81/ 33
the day before to	<b>betray</b>	him, and that he	13, 93/ 20
therefore where he might	<b>betray</b>	him to them out	13, 93/ 22
Simon of Scariot, to	<b>betray</b>	him, Jesus, knowing that	13, 101/ 14
who he was should	<b>betray</b>	him. Therefore he said	13, 101/ 29
Simon of Scariot, to	<b>betray</b>	him," etc. In these	13, 104/ 11
Simon of Scariot, to	<b>betray</b>	him." By this, that	13, 104/ 19
devil made promise to	<b>betray</b>	him and continually persevered	13, 105/ 30
it was that should	<b>betray</b>	him. And therefore he	13, 108/ 31
betrapped and thus falsely	<b>betrayed</b>	our first father and	13, 25/ 10
wretched bawd brought and	<b>betrayed</b>	a good simple maid	13, 63/ 16
to the treason and	<b>betrayed</b>	his master, grudged therewith	13, 76/ 25
whom the truth is	<b>betrayed</b>	. A prayer. O my	13, 82/ 2
through vile wretched covetise	<b>betrayed</b>	, inspire, I beseech thee	13, 82/ 5
whom he should be	<b>betrayed</b>	he was able to	13, 106/ 4
night that he was	<b>betrayed</b>	took bread and giving	13, 159/ 29
body, which shall be	<b>betrayed</b>	for you") and "Quicumque	13, 159/ 30
up again by the	<b>betraying</b>	of his Master. And	13, 77/ 30
hath he by the	<b>betraying</b>	of his Master's body	13, 80/ 10
his traitorous falsehead, in	<b>betraying</b>	such a Master with	13, 96/ 27
disdain of other far	<b>better</b>	men, only for very	13, 8/ 10
and of nature no	<b>better</b>	than is the poor	13, 8/ 13
should he be now	<b>better</b>	than she by that	13, 8/ 23
sorrow as we were	<b>better</b>	leese it. And for	13, 9/ 13
yet a far passing	<b>better</b>	, of which they could	13, 13/ 9
time, for lack of	<b>better</b>	. But there he requireth	13, 35/ 31
Jerome to devise him	<b>better</b>	. For he plainly confesseth	13, 35/ 32
to have chosen the	<b>better</b>	and to have refused	13, 38/ 4
of nature stronger and	<b>better</b>	able naturally than we	13, 38/ 18
have been able the	<b>better</b>	. Thus have I somewhat	13, 38/ 27
die, since his far	<b>better</b>	part, that is to	13, 39/ 18
more base estate was	<b>better</b>	. And better was it	13, 47/ 9

estate was better. And	<b>better</b>	was it also for	13, 47/ 9
servant to stand in	<b>better</b>	condition than his master	13, 48/ 10
pain, and in far	<b>better</b>	health and incomparable better	13, 55/ 12
better health and incomparable	<b>better</b>	condition after forever than	13, 55/ 12
he liveth, he loveth	<b>better</b>	than himself and cannot	13, 64/ 32
if God help the	<b>better</b>	, to leave more than	13, 68/ 19
commandment, that love we	<b>better</b>	than God -- and	13, 85/ 2
into so far the	<b>better</b>	and to deliver us	13, 97/ 12
and both left the	<b>better</b>	things undone and also	13, 97/ 30
and then would he	<b>better</b>	allow their bare offering	13, 98/ 5
the bondman is no	<b>better</b>	than his lord, and	13, 110/ 26
the messenger is not	<b>better</b>	than he that hath	13, 110/ 31
therefore, so far your	<b>better</b>	and yet have not	13, 111/ 1
the bondman is not	<b>better</b>	than his lord, nor	13, 111/ 28
as the Scripture saith: "	<b>Better</b>	is obedience than sacrifice	13, 112/ 10
thing shall somewhat the	<b>better</b>	appear if we rehearse	13, 118/ 17
intent you may the	<b>better</b>	beware of their wiliness	13, 138/ 1
common name. For the	<b>better</b>	perceiving whereof we must	13, 140/ 20
already made into a	<b>better</b>	?) Saint Basil in his	13, 166/ 14
Apocalypse, with which he	<b>bewailleth</b>	this wretched world by	13, 23/ 10
man and woman to	<b>beware</b>	even of the very	13, 9/ 27
said, good Christian readers)	<b>beware</b>	of this horrible vice	13, 10/ 30
you may the better	<b>beware</b>	of their wiliness. Three	13, 138/ 1
enim vobis quod non	<b>bibam</b>	de generatione vitis donec	13, 118/ 25
enim vobis, quod non	<b>bibam</b>	de generatione vitis, donec	13, 123/ 1
enim vobis quia non	<b>bibam</b>	amodo de hoc genimine	13, 129/ 10
diem illum quum illud	<b>bibam</b>	novum vobiscum in regno	13, 129/ 11
enim vobis quod non	<b>bibam</b>	de generatione vitis, donec	13, 130/ 13
autem vobis, quia non	<b>bibam</b>	amodo de hoc genimine	13, 131/ 4
diem illum cum illud	<b>bibam</b>	novum vobiscum in regno	13, 131/ 5
vobis, quia amodo non	<b>bibam</b>	de hoc genimine vitis	13, 133/ 22
diem illum quum illud	<b>bibam</b>	novum vobiscum in regno	13, 133/ 23
edat, et de calice	<b>bibat</b>	; qui enim manducat et	13, 160/ 4
edat, et de calice	<b>bibat</b>	." (Let a man prove	13, 194/ 21
edat, et de calice	<b>bibat</b>	." (Let a man prove	13, 194/ 21
non iam audiendo sed	<b>bibendo</b>	didicistis, qui sanguis super	13, 169/ 28
corpus eius et sanguinem	<b>bibere</b>	. Qui manducat meam carnem	13, 144/ 1
illam escam et illum	<b>bibere</b>	potum, in Christo manere	13, 144/ 3
manducaverit panem hunc, et	<b>biberit</b>	calicem domini indigne, reus	13, 159/ 31
Quicumque manducaverit panem et	<b>biberit</b>	calicem Domini indigne, reus	13, 176/ 16
Quicumque manducaverit panem et	<b>biberit</b>	calicem Domini indigne, reus	13, 194/ 3
Quicumque manducaverit panem et	<b>biberit</b>	calicem Domini indigne, reus	13, 194/ 3
maketh mention, saying, "Et	<b>biberunt</b>	ex eo omnes" (and	13, 135/ 9
corpus meum. Manducaverunt et	<b>biberunt</b>	de eisdem pane et	13, 162/ 29

panem hunc et calicem	<b>bibetis</b>	, mortem domini annuntiabitis donec	13, 145/ 26
saith: "Qui manducavimus et	<b>bibimus</b>	cum illo postquam resurrexit	13, 123/ 13
poculo frueris, manducas et	<b>bibis</b>	corpus et sanguinem domini	13, 162/ 14
primum ipse sanguinem suum	<b>bibit</b>	, inducens eos sine turbatione	13, 136/ 8
manducat meam carnem et	<b>bibit</b>	meum sanguinem, in me	13, 144/ 2
spiritaliter, carnem eius, nec	<b>bibit</b>	eius sanguinem, licet carnaliter	13, 144/ 5
iudicium sibi manducat et	<b>bibit</b>	, quia immundus, praesumpsit ad	13, 144/ 8
qui enim manducat et	<b>bibit</b>	indigne, iudicium sibi manducat	13, 160/ 4
iudicium sibi manducat et	<b>bibit</b>	, non diiudicans corpus domini	13, 160/ 5
edit carnem meam et	<b>bibit</b>	sanguinem meum, in me	13, 163/ 36
ait, qui manducat et	<b>bibit</b>	indigne, iudicium sibi manducat	13, 166/ 20
iudicium sibi manducat et	<b>bibit</b>	. Fidem autem faciunt verba	13, 166/ 20
iudicium sibi manducat et	<b>bibit</b>	, non diiudicans corpus Domini	13, 176/ 17
de hoc pane, et	<b>bibit</b>	de calice indigne, iudicum	13, 196/ 18
iudicum sibi manducat et	<b>bibit</b>	, non diiudicans corpus Domini	13, 196/ 19
de hoc pane, et	<b>bibit</b>	de calice indigne, iudicum	13, 196/ 18
iudicum sibi manducat et	<b>bibit</b>	, non diiudicans corpus Domini	13, 196/ 19
these words of Christ, "	<b>Bibite</b>	ex hoc omnes" (Drink	13, 136/ 6
sanctificatione repetita, Accipite et	<b>bibite</b>	, hic est sanguis meus	13, 165/ 13
as appeareth by the	<b>Bible</b>	, abode still by them	13, 17/ 19
the things that they	<b>bid</b>	other men do, do	13, 113/ 17
at their ease, but	<b>biddeth</b>	every man that will	13, 48/ 14
keep ourselves close (God	<b>biddeth</b>	us) within our so	13, 65/ 18
thing undone that God	<b>biddeth</b>	. For it is an	13, 112/ 6
And therefore he that	<b>biddeth</b>	other folk do well	13, 114/ 8
further, and that his	<b>bidding</b>	should surely be fulfilled	13, 94/ 28
pascha et azima post	<b>biduum</b>	. Et M. factum est	13, 51/ 10
suis: scitis quia post	<b>biduum</b>	pascha fiet, et filius	13, 51/ 12
in which I will	<b>bind</b>	myself to the defense	13, 44/ 3
to do the like,	<b>bindeth</b>	not men to follow	13, 114/ 13
base, by setting and	<b>binding</b>	his affection neither unto	13, 64/ 29
heaven forthwith upon his	<b>birth</b>	without any more ado	13, 45/ 25
and by upon his	<b>birth</b>	was nothing belonging to	13, 46/ 10
heaven forthwith upon our	<b>birth</b>	or to the state	13, 46/ 23
Besides this, of his	<b>birth</b>	, of the place and	13, 57/ 6
prophecies fulfilled in his	<b>birth</b>	and his living and	13, 69/ 23
also by his poor	<b>birth</b>	, and all the course	13, 113/ 30
called Caiaphas (which was	<b>bishop</b>	for that year), well	13, 70/ 32
he were an evil	<b>bishop</b>	, yet he was a	13, 71/ 3
yet he was a	<b>bishop</b>	, so, though he meant	13, 71/ 3
as you have heard)	<b>bishop</b>	for that year, to	13, 72/ 30
of the priests --	<b>bishop</b>	, or chief priest --	13, 73/ 1
or choosing of the	<b>bishop</b>	was changed, and they	13, 73/ 4
first assembly of the	<b>bishops</b>	, the priests, and the	13, 3/ 8

his gospel remembereth: "The	<b>bishops</b>	and the Pharisees gathered	13, 70/ 9
the desert, because the	<b>bishops</b>	and the Pharisees had	13, 71/ 13
me." But when the	<b>bishops</b>	, the priests, and the	13, 71/ 31
following. For when the	<b>bishops</b>	, the priests, the scribes	13, 72/ 13
him." Notwithstanding that the	<b>bishops</b>	and the Pharisees had	13, 95/ 28
treatise historical, containing the	<b>bitter</b>	passion of our Savior	13, 3/ 4
the matter of his	<b>bitter</b>	passion, whereof I have	13, 11/ 3
the merits of thy	<b>bitter</b>	passion be partner of	13, 11/ 15
his ransom by his	<b>bitter</b>	, painful passion, whereof the	13, 24/ 27
woeful history of Christ's	<b>bitter</b>	passion. A prayer. Almighty	13, 24/ 30
paynims, through the painful,	<b>bitter</b>	passion and death of	13, 27/ 27
the merits of whose	<b>bitter</b>	passion hath redeemed us	13, 44/ 8
willingly suffered so sore	<b>bitter</b>	pain for the sin	13, 45/ 15
the consideration of Christ's	<b>bitter</b>	passion and most painful	13, 45/ 20
tender compassion of thy	<b>bitter</b>	passion I may be	13, 49/ 14
going before, whereupon his	<b>bitter</b>	passion followed, I doubt	13, 49/ 19
this gospel of thy	<b>bitter</b>	passion with our eyes	13, 52/ 28
he shed in his	<b>bitter</b>	passion, and all the	13, 58/ 23
lamb, he began his	<b>bitter</b>	passion -- the immolation	13, 62/ 6
have remembrance of his	<b>bitter</b>	passion and his blessed	13, 64/ 16
bundle of hyssop, the	<b>bitter</b>	eisell and gall was	13, 64/ 18
us by his own	<b>bitter</b>	passion, and in remembrance	13, 65/ 22
the rehearsing of his	<b>bitter</b>	passion, beginning with his	13, 82/ 23
tragedy of his most	<b>bitter</b>	passion. Before all which	13, 82/ 27
and that passion so	<b>bitter</b>	as himself well wist	13, 119/ 33
surely saw that his	<b>bitter</b>	passion drew nearer. And	13, 120/ 7
he should, with his	<b>bitter</b>	passion, pay the price	13, 120/ 14
in remembrance of his	<b>bitter</b>	passion under the form	13, 120/ 21
the remembrance of his	<b>bitter</b>	passion, but was glad	13, 126/ 30
them then, until his	<b>bitter</b>	passion and his glorious	13, 131/ 10
a memorial of thy	<b>bitter</b>	passion, give us such	13, 136/ 28
man's sins at his	<b>bitter</b>	passion. And therefore when	13, 145/ 4
the Father, whereby his	<b>bitter</b>	passion was fully performed	13, 146/ 30
the cross at his	<b>bitter</b>	passion. This holy sacrament	13, 155/ 13
perpetual remembrance of his	<b>bitter</b>	Passion that he suffered	13, 196/ 9
call to mind the	<b>bitter</b>	pains of his most	13, 200/ 1
the merit of his	<b>bitter</b>	Passion (whereof he hath	13, 204/ 16
perpetual remembrance of his	<b>bitter</b>	Passion that he suffered	13, 196/ 9
call to mind the	<b>bitter</b>	pains of his most	13, 200/ 1
the merit of his	<b>bitter</b>	Passion (whereof he hath	13, 204/ 16
could have cause to	<b>blame</b>	the king for the	13, 40/ 24
letted not boldly to	<b>blaspheme</b>	God before her and	13, 16/ 6
as he used this	<b>blasphemous</b>	presumption in his mind	13, 5/ 18
vain pride, nor of	<b>blasphemous</b>	purpose, it is not	13, 28/ 28

so bold and so	<b>blasphemous</b>	as to think that	13, 30/ 31
devil, as did the	<b>blasphemous</b>	thief that hung on	13, 68/ 9
new folk labor to	<b>blear</b>	the unlearned reader's eye	13, 138/ 28
on our breast and	<b>bless</b>	it out by and	13, 9/ 32
the committing of his	<b>blessed</b>	body into his sepulchre	13, 3/ 11
of angels. The glorious	<b>blessed</b>	Trinity, the Father, the	13, 3/ 32
A prayer. O glorious	<b>blessed</b>	Trinity, whose justice hath	13, 11/ 9
and fulfill with glorious,	<b>blessed</b>	people the number of	13, 11/ 24
resemblance of the glorious	<b>blessed</b>	Trinity, the Father, the	13, 12/ 10
gone had not our	<b>blessed</b>	Savior redeemed man and	13, 24/ 26
heaven), and in the	<b>blessed</b>	womb of the pure	13, 27/ 18
the words of the	<b>blessed</b>	apostle Paul rather to	13, 28/ 19
of man all the	<b>blessed</b>	blood of his body	13, 44/ 19
least drop of his	<b>blessed</b>	blood might have sufficed	13, 44/ 22
pain of that holy	<b>blessed</b>	and almighty person, man	13, 45/ 9
one drop of his	<b>blessed</b>	blood pricked out with	13, 45/ 23
the matter of the	<b>blessed</b>	passion itself. The prayer	13, 49/ 10
The prayer. O holy	<b>blessed</b>	Savior Jesus Christ, which	13, 49/ 12
secret mystery of the	<b>blessed</b>	Trinity (which, till God	13, 53/ 11
seemeth applied unto our	<b>blessed</b>	Lady (which she did	13, 55/ 19
unspotted Lamb, his own	<b>blessed</b>	body, which immolation and	13, 62/ 7
paschal lamb, his own	<b>blessed</b>	body, both bodily in	13, 64/ 7
both bodily in the	<b>Blessed</b>	Sacrament and spiritually --	13, 64/ 8
bitter passion and his	<b>blessed</b>	blood shed therein. And	13, 64/ 16
paschal lamb, the very	<b>blessed</b>	body of our sweet	13, 66/ 1
the Son of David,	<b>blessed</b>	is he that is	13, 71/ 28
abiit in consilium impiorum" (	<b>Blessed</b>	is that man that	13, 74/ 7
is here in the	<b>Blessed</b>	Sacrament of the altar	13, 83/ 20
they) he consecrated his	<b>blessed</b>	body at his Maundy	13, 90/ 19
offer up his own	<b>blessed</b>	body, the very unspotted	13, 92/ 25
eating of his own	<b>blessed</b>	body in form of	13, 92/ 27
and wine in the	<b>Blessed</b>	Sacrament of the altar	13, 92/ 28
of highest perfection, the	<b>Blessed</b>	Sacrament of the altar	13, 92/ 32
body consecrated in the	<b>Blessed</b>	Sacrament. And therefore, albeit	13, 93/ 25
you know these things,	<b>blessed</b>	shall you be if	13, 102/ 6
the institution of the	<b>Blessed</b>	Sacrament and by the	13, 104/ 4
and soul of his	<b>blessed</b>	manhood, and that his	13, 105/ 33
he wrought in the	<b>Blessed</b>	Sacrament, as when he	13, 109/ 25
when he consecrated his	<b>blessed</b>	body and blood in	13, 109/ 25
you know these things,	<b>blessed</b>	shall you be if	13, 111/ 5
in viis eius ambulaverunt." (	<b>Blessed</b>	are they that are	13, 111/ 14
then shall you be	<b>blessed</b>	, or else for the	13, 111/ 32
things, you shall be	<b>blessed</b>	if you do them	13, 115/ 13
this, you shall be	<b>blessed</b>	," but he began with	13, 115/ 20

things you shall be	<b>blessed</b>	), but went further and	13, 116/ 8
first lecture upon the	<b>Blessed</b>	Sacrament. The fourth chapter	13, 117/ 22
bread, gave thanks, and	<b>blessed</b>	and broke it, and	13, 117/ 28
the institution of the	<b>Blessed</b>	Sacrament of the altar	13, 118/ 19
the institution of the	<b>Blessed</b>	Sacrament of the altar	13, 119/ 3
up of his own	<b>blessed</b>	body (the very lamb	13, 120/ 17
unspotted lamb, his own	<b>blessed</b>	body and blood, to	13, 120/ 19
offering of his own	<b>blessed</b>	body in sacrifice, by	13, 121/ 4
the new sacrifice, his	<b>blessed</b>	body and blood, the	13, 122/ 18
body and blood, the	<b>Blessed</b>	Sacrament of the altar	13, 122/ 18
new sacrifice, his own	<b>blessed</b>	body in the holy	13, 122/ 31
in his Church, the	<b>Blessed</b>	Sacrament of the altar	13, 123/ 19
fruitful sacrifice of Christ's	<b>blessed</b>	body upon the cross	13, 123/ 21
the new sacrifice, the	<b>Blessed</b>	Sacrament of the altar	13, 123/ 31
bread, gave thanks and	<b>blessed</b>	it, and broke it	13, 124/ 3
work, gave thanks and	<b>blessed</b>	the bread to give	13, 124/ 7
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of Israel, but this	<b>blood</b>	of mine shall be	13, 128/ 28
New Testament in my	<b>blood</b>	, which shall be shed	13, 129/ 2
turned into his blessed	<b>blood</b>	, till his passion were	13, 130/ 6
into his own precious	<b>blood</b>	, was, at the time	13, 130/ 26
but his own holy	<b>blood</b>	under the form of	13, 130/ 27
words: "This is my	<b>blood</b>	of the New Testament	13, 130/ 29
wine turned into his	<b>blood</b>	and taken to his	13, 131/ 3
of his own blessed	<b>blood</b>	, which he drank with	13, 131/ 9
here his own blessed	<b>blood</b>	by the name of	13, 131/ 16
his blessed body and	<b>blood</b>	by the former names	13, 131/ 19
wine into his blessed	<b>blood</b>	) be well thus understand	13, 131/ 32
to wit, of my	<b>blood</b>	which I have here	13, 132/ 2
say, of mine own	<b>blood</b>	of the New Testament	13, 132/ 10
body is mine own	<b>blood</b>	) -- of this generation	13, 132/ 14
but of his blessed	<b>blood</b>	, most properly should agree	13, 132/ 25

only his own blessed	<b>blood</b>	) . And therefore is it	13, 133/ 1
wine, but the blessed	<b>blood</b>	of himself. Also in	13, 133/ 3
own blessed body and	<b>blood</b>	, after that the figure	13, 133/ 10
wise of his blessed	<b>blood</b>	in the sacrament, which	13, 133/ 17
them his own blessed	<b>blood</b>	, which he drank with	13, 134/ 13
his Father drink that	<b>blood</b>	with them new. For	13, 134/ 16
glorious resurrection that holy	<b>blood</b>	of his and all	13, 134/ 17
blessed body and his	<b>blood</b>	given them in the	13, 134/ 28
to wit, the blessed	<b>blood</b>	of his own holy	13, 135/ 2
drink his own blessed	<b>blood</b>	in the Blessed Sacrament	13, 135/ 19
therewith, he drank his	<b>blood</b>	first himself, inducing them	13, 136/ 11
own blessed body and	<b>blood</b>	for a memorial of	13, 136/ 27
body and the very	<b>blood</b>	of him of whom	13, 137/ 8
and the selfsame blessed	<b>blood</b>	of his, that was	13, 137/ 11
body and his very	<b>blood</b>	, but that they were	13, 137/ 20
his body and his	<b>blood</b>	because he would institute	13, 137/ 21
his body and his	<b>blood</b>	for perpetual remembrance of	13, 137/ 23
of Christ's body and	<b>blood</b>	, therefore it is none	13, 138/ 13
his body and his	<b>blood</b>	crucified and shed, and	13, 138/ 15
very body and his	<b>blood</b>	indeed. Secondly, they say	13, 138/ 16
very blessed body and	<b>blood</b>	of our Savior himself	13, 140/ 23
the very body and	<b>blood</b>	of Christ). Those accidents	13, 140/ 27
the blessed body and	<b>blood</b>	of Christ (which two	13, 140/ 33
and the very blessed	<b>blood</b>	of Christ under the	13, 141/ 34
body and the very	<b>blood</b>	of our Savior himself	13, 142/ 11
very natural body and	<b>blood</b>	of Christ being in	13, 142/ 24
very blessed body and	<b>blood</b>	of Christ in the	13, 142/ 30
And of his blessed	<b>blood</b>	in the sacrament he	13, 143/ 7
converted into his blessed	<b>blood</b>	(of which wine the	13, 143/ 19
left his body and	<b>blood</b>	in such things as	13, 144/ 13
body and drink his	<b>blood</b>	. He that eateth my	13, 144/ 18
flesh and drinketh my	<b>blood</b>	dwellleth in me and	13, 144/ 18
drinketh he spiritually his	<b>blood</b>	, though he do carnally	13, 144/ 23
of the body and	<b>blood</b>	of Christ, but rather	13, 144/ 25
very natural body and	<b>blood</b>	of our Savior in	13, 144/ 32
body and his very	<b>blood</b>	in these forms so	13, 144/ 33
body and the selfsame	<b>blood</b>	crucified and shed upon	13, 144/ 36
crucified and the selfsame	<b>blood</b>	also shed for remission	13, 145/ 4
you; this is my	<b>blood</b>	, which for you and	13, 145/ 10
death and the same	<b>blood</b>	that should be shed	13, 145/ 16
natural blessed body and	<b>blood</b>	) under those visible sacraments	13, 145/ 20
the same body and	<b>blood</b>	in their proper form	13, 145/ 23
own very body and	<b>blood</b>	in the sacrament to	13, 145/ 30
his body and his	<b>blood</b>	in the sacrament the	13, 145/ 33

cross and the selfsame	<b>blood</b>	in the proper likeness	13, 146/ 1
very natural body and	<b>blood</b>	of Christ, in the	13, 146/ 20
the blessed body and	<b>blood</b>	of Christ, that are	13, 146/ 24
his blessed body and	<b>blood</b>	in the sacrament, though	13, 146/ 26
the same body and	<b>blood</b>	remaining dead on the	13, 146/ 28
albeit that the blessed	<b>blood</b>	is consecrate severally under	13, 147/ 10
is a memorial) the	<b>blood</b>	was severed from the	13, 147/ 12
Blessed Sacrament both the	<b>blood</b>	with the body that	13, 147/ 14
the body with the	<b>blood</b>	that is under form	13, 147/ 15
especially signified, and the	<b>blood</b>	by concomitance, because the	13, 147/ 17
of wine the blessed	<b>blood</b>	immediately, because there by	13, 147/ 19
form of wine the	<b>blood</b>	is chiefly signified, and	13, 147/ 20
concomitance, because that the	<b>blood</b>	, since his glorious resurrection	13, 147/ 21
think of the holy	<b>blood</b>	of Christ out of	13, 147/ 25
say that all the	<b>blood</b>	that Christ had in	13, 147/ 28
of his very holy	<b>blood</b>	that hath been sometime	13, 147/ 30
will, his very glorious	<b>blood</b>	may be by miracle	13, 147/ 32
may also create new	<b>blood</b>	, which is none of	13, 148/ 1
blessed body and the	<b>blood</b>	be), but be therefore	13, 148/ 7
the body and the	<b>blood</b>	neither the soul nor	13, 148/ 9
the very body and	<b>blood</b>	of Christ) is, as	13, 148/ 27
the blessed body and	<b>blood</b>	of our Savior and	13, 148/ 32
mishapped in the blessed	<b>blood</b>	under the form of	13, 149/ 12
body of Christ and	<b>blood</b>	both) under the form	13, 149/ 16
of the body and	<b>blood</b>	of Christ (under the	13, 150/ 23
the selfsame body and	<b>blood</b>	(in their own proper	13, 150/ 25
spear, there issued both	<b>blood</b>	and water. And some	13, 151/ 7
the holy and blessed	<b>blood</b>	of him of whom	13, 152/ 7
his holy body and	<b>blood</b>	is also his holy	13, 152/ 10
of the body and	<b>blood</b>	of Christ is called	13, 152/ 28
is the body the	<b>blood</b>	, nor the blood the	13, 153/ 4
the blood, nor the	<b>blood</b>	the body), yet is	13, 153/ 4
the integrity whereof the	<b>blood</b>	of the same pertaineth	13, 153/ 11
which blessed body and	<b>blood</b>	(though they, being in	13, 153/ 13
indeed, the body and	<b>blood</b>	of our Lord. It	13, 153/ 34
own holy body and	<b>blood</b>	unto them that effectually	13, 154/ 19
the very body and	<b>blood</b>	, and by concomitance (as	13, 154/ 31
instead of flesh and	<b>blood</b>	of beasts, the very	13, 155/ 9
the very flesh and	<b>blood</b>	of our Savior himself	13, 155/ 9
the same flesh and	<b>blood</b>	offered up, once forever	13, 155/ 12
the blessed body and	<b>blood</b>	of Christ -- beareth	13, 155/ 21
the blessed body and	<b>blood</b>	of Christ in the	13, 155/ 25
then, and his blessed	<b>blood</b>	the selfsame in like	13, 155/ 30
that selfsame body and	<b>blood</b>	is the thing that	13, 155/ 32



very selfsame body and	<b>blood</b>	into which they were	13, 156/ 3
domini" (the body and	<b>blood</b>	of our Lord). And	13, 156/ 8
the blessed body and	<b>blood</b>	of our Lord in	13, 156/ 14
verily meat and my	<b>blood</b>	is verily drink), with	13, 159/ 23
of the body and	<b>blood</b>	of our Lord) and	13, 160/ 2
Christ's very body and	<b>blood</b>	in the Blessed Sacrament	13, 160/ 11
body and his own	<b>blood</b>	, I have not told	13, 160/ 15
the very body and	<b>blood</b>	of our Savior Christ	13, 160/ 19
the drink of his	<b>blood</b>	who is love incorruptible	13, 161/ 4
incarnate, had flesh and	<b>blood</b>	for our salvation, so	13, 161/ 20
wherewith our flesh and	<b>blood</b>	by alteration be nourished	13, 161/ 20
is the flesh and	<b>blood</b>	of the same Jesus	13, 161/ 22
said, this is my	<b>blood</b>	, and to them alone	13, 161/ 27
the cup of his	<b>blood</b>	, except they say that	13, 161/ 37
of the body and	<b>blood</b>	of our Lord? Therefore	13, 162/ 3
eateth the body and	<b>blood</b>	of Christ that the	13, 162/ 9
drink the body and	<b>blood</b>	of our Lord, then	13, 162/ 19
and this is my	<b>blood</b>	, as often as it	13, 163/ 11
verily meat, and my	<b>blood</b>	is verily drink: he	13, 164/ 30
flesh and drinketh my	<b>blood</b>	, he dwelleth in me	13, 165/ 1
his flesh and his	<b>blood</b>	, is there now no	13, 165/ 3
verily is it his	<b>blood</b>	, and these two received	13, 165/ 5
of his body and	<b>blood</b>	, saying thus, Take and	13, 165/ 28
drink, this is my	<b>blood</b>	. And a little after	13, 165/ 29
is the body and	<b>blood</b>	of Christ. For what	13, 166/ 8
receive the body and	<b>blood</b>	of Christ? The answer	13, 166/ 23
there is made the	<b>blood</b>	that redeemed the people	13, 167/ 19
receive his body and	<b>blood</b>	. Ought we to doubt	13, 167/ 22
of Christ's body and	<b>blood</b>	, he is in us	13, 168/ 24
received the body and	<b>blood</b>	of our Lord, they	13, 169/ 18
est." (What is the	<b>blood</b>	of the lamb ye	13, 169/ 34
but by drinking, which	<b>blood</b>	is put upon both	13, 169/ 35
the heart: for the	<b>blood</b>	of the lamb is	13, 170/ 3
that so receiveth the	<b>blood</b>	of his redeemer, that	13, 170/ 6
he hath put the	<b>blood</b>	but upon one post	13, 170/ 7
of the body and	<b>blood</b>	of our Lord, and	13, 170/ 29
our Lord's body and	<b>blood</b>	or else our faith	13, 170/ 33
body and the very	<b>blood</b>	of Christ. For like	13, 171/ 8
very blessed body and	<b>blood</b>	to be therein, even	13, 171/ 24
the very body and	<b>blood</b>	of our blessed Savior	13, 171/ 32
the very body and	<b>blood</b>	of Christ. Howbeit, after	13, 172/ 2
Christ's very body and	<b>blood</b>	in the blessed sacrament	13, 174/ 12
the very body and	<b>blood</b>	of Christ in the	13, 174/ 28
the very body and	<b>blood</b>	of our blessed Savior	13, 175/ 3

was the body and	<b>blood</b>	of Christ, he said	13, 176/ 15
of the body and	<b>blood</b>	of our Lord, and	13, 176/ 19
the very body and	<b>blood</b>	under the sacramental signs	13, 177/ 3
blessed, glorious flesh and	<b>blood</b>	of Almighty God himself	13, 191/ 14
of the body and	<b>blood</b>	of our Lord.) Here	13, 194/ 6
receive the body and	<b>blood</b>	of our Lord, as	13, 194/ 15
his blessed flesh and	<b>blood</b>	sacramentally and bodily into	13, 194/ 17
blessed body, flesh and	<b>blood</b>	of our holy Savior	13, 195/ 26
and the very selfsame	<b>blood</b>	that died and was	13, 195/ 28
own blessed flesh and	<b>blood</b>	unto us), we must	13, 199/ 29
his blessed body and	<b>blood</b>	, his holy soul and	13, 204/ 7
blessed, glorious flesh and	<b>blood</b>	of Almighty God himself	13, 191/ 14
of the body and	<b>blood</b>	of our Lord.) Here	13, 194/ 6
receive the body and	<b>blood</b>	of our Lord, as	13, 194/ 15
his blessed flesh and	<b>blood</b>	sacramentally and bodily into	13, 194/ 17
blessed body, flesh and	<b>blood</b>	of our holy Savior	13, 195/ 26
and the very selfsame	<b>blood</b>	that died and was	13, 195/ 28
own blessed flesh and	<b>blood</b>	unto us), we must	13, 199/ 29
his blessed body and	<b>blood</b>	, his holy soul and	13, 204/ 7
that mark of Christ's	<b>bloody</b>	cross upon the posts	13, 65/ 12
him to some other	<b>board</b>	, and yet shall turn	13, 84/ 10
they rose from the	<b>board</b>	, our Savior forthwith went	13, 123/ 30
we receive at God's	<b>board</b>	now is the very	13, 155/ 34
shall go to the	<b>board</b>	of God, and as	13, 193/ 9
go rashly to God's	<b>board</b>	, but by a convenient	13, 194/ 24
come unto his holy	<b>board</b>	, into the presence of	13, 198/ 26
shall go to the	<b>board</b>	of God, and as	13, 193/ 9
go rashly to God's	<b>board</b>	, but by a convenient	13, 194/ 24
come unto his holy	<b>board</b>	, into the presence of	13, 198/ 26
useth to rejoice and	<b>boast</b>	many times in a	13, 100/ 1
so frantic that he	<b>boasted</b>	that he would be	13, 5/ 10
borrowed ware so gloriously	<b>boasted</b>	before in the transitory	13, 9/ 19
much as our own	<b>bodies</b>	, but have borrowed it	13, 9/ 3
thereof and of our	<b>bodies</b>	therewith, and of all	13, 9/ 14
they had now their	<b>bodies</b>	such as though they	13, 13/ 3
broken, enter into their	<b>bodies</b>	and into the bodies	13, 13/ 6
bodies and into the	<b>bodies</b>	of all their posterity	13, 13/ 7
of shame as their	<b>bodies</b>	were far from all	13, 13/ 22
rebellion in their obedient	<b>bodies</b>	, which for a season	13, 13/ 24
should have had their	<b>bodies</b>	changed suddenly into a	13, 13/ 29
spread through both their	<b>bodies</b>	that, whereas when they	13, 17/ 10
with themselves, their own	<b>bodies</b>	in rebellion and battle	13, 24/ 7
have put in their	<b>bodies</b>	by succession of time	13, 34/ 21
they came into the	<b>bodies</b>	and that they were	13, 34/ 29

were put into the	<b>bodies</b>	, some to be purged	13, 34/ 30
original sin have the	<b>bodies</b>	worthy damnation because they	13, 34/ 32
and mortal, as the	<b>bodies</b>	of other beasts be	13, 36/ 22
to wit, that their	<b>bodies</b>	might be preserved from	13, 44/ 28
rose many holy men's	<b>bodies</b>	.) But, as I began	13, 72/ 22
feed and nourish your	<b>bodies</b>	; but this shall feed	13, 125/ 10
and receiving into their	<b>bodies</b>	was not pained, yet	13, 134/ 21
corruptible nature of our	<b>bodies</b>	to be brought to	13, 168/ 26
blessed body into their	<b>bodies</b>	, to the inestimable wealth	13, 192/ 11
bodily into the vile	<b>bodies</b>	of those whose filthy	13, 192/ 13
and bodily into our	<b>bodies</b>	but also with his	13, 194/ 18
Godhead both, into our	<b>bodies</b>	and into our souls	13, 204/ 8
blessed body into their	<b>bodies</b>	, to the inestimable wealth	13, 192/ 11
bodily into the vile	<b>bodies</b>	of those whose filthy	13, 192/ 13
and bodily into our	<b>bodies</b>	but also with his	13, 194/ 18
Godhead both, into our	<b>bodies</b>	and into our souls	13, 204/ 8
creature should also be	<b>bodily</b>	gross and mortal. And	13, 12/ 3
of death or any	<b>bodily</b>	hurt. And authority they	13, 13/ 16
to die, nor any	<b>bodily</b>	hurt, high pleasure in	13, 23/ 28
damnation, condemned all to	<b>bodily</b>	death already, any of	13, 26/ 15
own blessed body, both	<b>bodily</b>	in the Blessed Sacrament	13, 64/ 8
and that to their	<b>bodily</b>	senses seemed yet bread	13, 124/ 28
that is a very	<b>bodily</b>	substance and that is	13, 140/ 22
be but in a	<b>bodily</b>	substance whereunto it is	13, 141/ 4
Christian man before any	<b>bodily</b>	meat. For upon this	13, 169/ 23
refuseth not to enter	<b>bodily</b>	into the vile bodies	13, 192/ 13
and blood sacramentally and	<b>bodily</b>	into our bodies but	13, 194/ 18
refuseth not to enter	<b>bodily</b>	into the vile bodies	13, 192/ 13
and blood sacramentally and	<b>bodily</b>	into our bodies but	13, 194/ 18
committing of his blessed	<b>body</b>	into his sepulchre, with	13, 3/ 11
every joint in his	<b>body</b>	as soon as he	13, 7/ 20
beauty, strength, learning, wit,	<b>body</b>	, soul, and all. And	13, 9/ 10
and many a thousand,	<b>body</b>	and soul together, burn	13, 9/ 17
fruit, he made the	<b>body</b>	of man of the	13, 12/ 6
pure blood of her	<b>body</b>	, without man's seed or	13, 27/ 21
of this gross, corruptible	<b>body</b>	that aggrieveth and beareth	13, 33/ 26
to come into that	<b>body</b>	, by the society whereof	13, 34/ 34
it came into the	<b>body</b>	. This fantasy were some	13, 35/ 3
the soul as the	<b>body</b>	be produced and propagate	13, 35/ 11
as well as the	<b>body</b>	. For if they so	13, 35/ 13
desert of itself into	<b>body</b>	, by whose company it	13, 35/ 26
an infelicity that, the	<b>body</b>	dying and the soul	13, 35/ 27
of his grace. The	<b>body</b>	, being made of the	13, 36/ 21
and state of his	<b>body</b>	, God gave him this	13, 39/ 1

this gift that his	<b>body</b>	should never have died	13, 39/ 2
dolor or pain in	<b>body</b>	nor heaviness or sorrow	13, 39/ 5
hope and ability both	<b>body</b>	and soul through grace	13, 39/ 9
the soul and the	<b>body</b>	(by which the man	13, 39/ 17
his heirs of his	<b>body</b>	forever lands to the	13, 40/ 7
blessed blood of his	<b>body</b>	to the very following	13, 44/ 19
into heaven, glorified in	<b>body</b>	and beautified in soul	13, 44/ 25
rebellion of the sensual	<b>body</b>	, and have but the	13, 44/ 29
after of his own	<b>body</b>	, have lost by the	13, 46/ 8
gave him in his	<b>body</b>	could not so take	13, 55/ 10
offering up of his	<b>body</b>	by the hot fervent	13, 56/ 8
Lamb, his own blessed	<b>body</b>	, which immolation and passion	13, 62/ 7
and by his holy	<b>body</b>	received into ours as	13, 62/ 25
of the sensual beastly	<b>body</b>	), or else it will	13, 63/ 29
lamb, his own blessed	<b>body</b>	, both bodily in the	13, 64/ 8
lamb, the very blessed	<b>body</b>	of our sweet Savior	13, 66/ 1
feel pain in my	<b>body</b>	, I may feel comfort	13, 68/ 22
raised up his dead	<b>body</b>	again and, maugre their	13, 75/ 2
serve him also with	<b>body</b>	and goods and all	13, 77/ 20
betraying of his Master's	<b>body</b>	the tenth part of	13, 80/ 11
anointing of his Master's	<b>body</b>	. Now if it be	13, 80/ 12
which they consecrate the	<b>body</b>	of Christ in leavened	13, 90/ 16
he consecrated his blessed	<b>body</b>	at his Maundy on	13, 90/ 19
up his own blessed	<b>body</b>	, the very unspotted lamb	13, 92/ 25
of his own blessed	<b>body</b>	in form of bread	13, 92/ 27
sin his own unspotted	<b>body</b>	as the most sweet	13, 92/ 33
made and his holy	<b>body</b>	consecrated in the Blessed	13, 93/ 25
For into the fleshly	<b>body</b>	can the devil enter	13, 104/ 26
again in the glorious	<b>body</b>	and soul of his	13, 105/ 33
wash all his whole	<b>body</b>	, Christ answered him that	13, 108/ 3
our feet bear our	<b>body</b>	hither and thither, so	13, 108/ 18
a man in his	<b>body</b>	outwardly, and inwardly also	13, 109/ 16
to wit, not the	<b>body</b>	only, for the body	13, 109/ 19
body only, for the	<b>body</b>	alone is not all	13, 109/ 20
the healing of the	<b>body</b>	, yet was that inward	13, 109/ 22
he consecrated his blessed	<b>body</b>	and blood in the	13, 109/ 25
you. This is my	<b>body</b>	, the which for you	13, 118/ 1
of his own blessed	<b>body</b>	(the very lamb, innocent	13, 120/ 17
lamb, his own blessed	<b>body</b>	and blood, to be	13, 120/ 19
of his own blessed	<b>body</b>	in sacrifice, by which	13, 121/ 4
new sacrifice, his blessed	<b>body</b>	and blood, the Blessed	13, 122/ 18
sacrifice, his own blessed	<b>body</b>	in the holy sacrament	13, 122/ 31
sacrifice of Christ's blessed	<b>body</b>	upon the cross, should	13, 123/ 21
continually with the selfsame	<b>body</b>	and blood offered in	13, 123/ 23

ever offered the selfsame	<b>body</b>	and blood in their	13, 123/ 26
altar, his own holy	<b>body</b>	and blood under form	13, 123/ 32
you. This is my	<b>body</b>	, which shall be delivered	13, 124/ 5
now his own very	<b>body</b>	indeed. And therefore he	13, 124/ 29
you. This is my	<b>body</b>	." As though he might	13, 124/ 30
this is mine own	<b>body</b>	, and not my dead	13, 125/ 12
and not my dead	<b>body</b>	, but animated and living	13, 125/ 12
soul. And mine own	<b>body</b>	shall never be separated	13, 125/ 13
the one into your	<b>body</b>	, you receive the other	13, 125/ 14
Savior, "This is my	<b>body</b>	," is all this long	13, 125/ 17
give them his own	<b>body</b>	to eat, inculking that	13, 125/ 20
only, "This is my	<b>body</b>	," but he farther also	13, 125/ 25
to be my very	<b>body</b>	, he would seek a	13, 125/ 28
by this word, "my	<b>body</b>	," I meant but a	13, 125/ 29
a token of my	<b>body</b>	, to put all such	13, 125/ 30
is the same self	<b>body</b>	that shall be delivered	13, 125/ 32
gave them not his	<b>body</b>	for that only time	13, 126/ 2
sacrifice of mine own	<b>body</b>	, that shall suffer that	13, 126/ 12
them his own blessed	<b>body</b>	to eat in the	13, 126/ 19
from death, and his	<b>body</b>	forever immortal and impassible	13, 129/ 30
to call his blessed	<b>body</b>	and blood by the	13, 131/ 19
for of mine own	<b>body</b>	is mine own blood	13, 132/ 14
my resurrection when my	<b>body</b>	shall be forever immortal	13, 132/ 19
wit, his own blessed	<b>body</b>	and blood, after that	13, 133/ 10
and by his glorious	<b>body</b>	risen again from death	13, 133/ 12
necessary food of the	<b>body</b>	, but for the proof	13, 133/ 33
risen with his very	<b>body</b>	), albeit, I say, that	13, 133/ 34
and all his blessed	<b>body</b>	was waxen new, that	13, 134/ 17
For, albeit that his	<b>body</b>	, so delivered them at	13, 134/ 20
were in his blessed	<b>body</b>	and his blood given	13, 134/ 28
as was in his	<b>body</b>	for the time a	13, 134/ 30
eat his own blessed	<b>body</b>	, and drink his own	13, 135/ 19
of thine own blessed	<b>body</b>	and blood for a	13, 136/ 27
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words) the selfsame sacred	<b>body</b>	of Christ, and the	13, 137/ 10
Christ, "This is my	<b>body</b>	" (etc.), were otherwise meant	13, 137/ 16
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the names of his	<b>body</b>	and his blood because	13, 137/ 21
as tokens of his	<b>body</b>	and his blood for	13, 137/ 23
put out his glorious	<b>body</b>	out of the Blessed	13, 138/ 6
of sacrament of Christ's	<b>body</b>	with us, whereby good	13, 138/ 7
Blessed Sacrament of Christ's	<b>body</b>	and blood, therefore it	13, 138/ 13
or memorial of his	<b>body</b>	and his blood crucified	13, 138/ 15
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body indeed, for that	<b>body</b>	cannot be (they say	13, 138/ 32
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they remain without the	<b>body</b>	of which they be	13, 140/ 31
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Savior saith of his	<b>body</b>	in the sacrament: "Panis	13, 143/ 3
saints in the mystical	<b>body</b>	of Christ. For likewise	13, 143/ 15
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by concomitance, because the	<b>body</b>	is never without it	13, 147/ 18
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himself, and his blessed	<b>body</b>	invisible therewith. In a	13, 147/ 34
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nor the blood the	<b>body</b>	), yet is all together	13, 153/ 5
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wise, "This is my	<b>body</b>	." For Christ bore that	13, 169/ 7
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was it our Lord's	<b>body</b>	that he received. But	13, 175/ 8
member of Christ's mystical	<b>body</b>	. For we must understand	13, 175/ 15
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body into the very	<b>body</b>	of every Christian man	13, 175/ 17
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said, "This is my	<b>body</b>	," in giving (I say	13, 175/ 31
his church his very	<b>body</b>	, he not by word	13, 175/ 32
Domini) his church his	<b>body</b>	, too. But now, though	13, 175/ 34
member of his mystical	<b>body</b>	(the Church) by this	13, 175/ 36
holy flesh into his	<b>body</b>	, he receiveth not yet	13, 176/ 3
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do, it being the	<b>body</b>	of our Lord as	13, 176/ 22
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To receive the blessed	<b>body</b>	of our Lord, sacramentally	13, 191/ 7
They receive the blessed	<b>body</b>	of our Lord both	13, 191/ 9
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receive his very blessed	<b>body</b>	into theirs under the	13, 192/ 16
in Christ's holy mystical	<b>body</b>	), but, instead of that	13, 192/ 20
to receive that blessed	<b>body</b>	, deserve to have the	13, 192/ 23
sinfully received that holy	<b>body</b>	, whom the devil did	13, 193/ 2
of the selfsame blessed	<b>body</b>	of his most loving	13, 193/ 4
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himself, the very selfsame	<b>body</b>	and the very selfsame	13, 195/ 27
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us) the selfsame precious	<b>body</b>	of Christ that suffered	13, 196/ 9
he discerneth not the	<b>body</b>	of our Lord.) Lo	13, 196/ 22
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it is Christ's very	<b>body</b>	and yet is not	13, 197/ 1
it were not his	<b>body</b>	, but only a bare	13, 197/ 4
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is the very blessed	<b>body</b>	of Christ, I trust	13, 197/ 7
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They receive the blessed	<b>body</b>	of our Lord both	13, 191/ 9
into his vile, earthly	<b>body</b>	that holy, blessed, glorious	13, 191/ 14
his own inestimable precious	<b>body</b>	into the body of	13, 191/ 19
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receive his very blessed	<b>body</b>	into theirs under the	13, 192/ 16
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pure pearl, the blessed	<b>body</b>	of our Savior himself	13, 193/ 17
be guilty of the	<b>body</b>	and blood of our	13, 194/ 5

eating of his blessed	<b>body</b>	for a like heinous	13, 194/ 12
such wise receive the	<b>body</b>	and blood of our	13, 194/ 15
bread, the very blessed	<b>body</b>	, flesh and blood of	13, 195/ 26
himself, the very selfsame	<b>body</b>	and the very selfsame	13, 195/ 27
token of that holy	<b>body</b>	of Christ, but that	13, 196/ 8
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he discerneth not the	<b>body</b>	of our Lord.) Lo	13, 196/ 22
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it is Christ's very	<b>body</b>	and yet is not	13, 197/ 1
it were not his	<b>body</b>	, but only a bare	13, 197/ 4
him instead of his	<b>body</b>	. But now, having the	13, 197/ 5
is the very blessed	<b>body</b>	of Christ, I trust	13, 197/ 7
unworthy), but his precious	<b>body</b>	into our vile, wretched	13, 197/ 27
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the soul in my	<b>body</b>	, that should be then	13, 201/ 16
have him in our	<b>body</b>	, let us not then	13, 201/ 19
to receive his blessed	<b>body</b>	and blood, his holy	13, 204/ 7
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that the country of	<b>Bohemia</b>	, falling into many heresies	13, 149/ 27
their heresies began in	<b>Bohemia</b>	) so universal that neither	13, 150/ 12
be of a curious	<b>bold</b>	presumption demanded, be not	13, 28/ 17
who should be so	<b>bold</b>	and so blasphemous as	13, 30/ 30
first question, without any	<b>bold</b>	affirmations or opinion that	13, 44/ 13
against God by the	<b>bold</b>	breaking of his high	13, 54/ 3
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on his part, trust	<b>boldly</b>	upon his goodness if	13, 198/ 21
on his part, trust	<b>boldly</b>	upon his goodness if	13, 198/ 21
yet still under the	<b>bond</b>	of his old sin	13, 166/ 3
and from all eternal	<b>bondage</b>	man redeemed and saved	13, 25/ 32
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lord is over his	<b>bondman</b>	, how should you disdain	13, 110/ 28

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Master, and that the	<b>bondman</b>	is not better than	13, 111/ 28
make their thrall servants,	<b>bondmen</b>	, and slaves all those	13, 63/ 7
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he said, "Ecce dimidium	<b>bonorum</b>	meorum do pauperibus." (Lo	13, 204/ 2
he said, "Ecce dimidium	<b>bonorum</b>	meorum do pauperibus." (Lo	13, 204/ 2
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Denis also, in his	<b>book</b>	De Ecclesiastica Hierarchia, saith	13, 152/ 1
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also writeth in a	<b>book</b>	concerning the resurrection of	13, 162/ 6
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thus in his sixth	<b>book</b>	the twenty-second chapter upon	13, 166/ 30
chapter of his fourth	<b>book</b>	of the sacraments: "Antequam	13, 167/ 7
writeth in his tenth	<b>book</b>	the thirteenth chapter upon	13, 168/ 15
Saint Bede in his	<b>book</b>	De Mysteriis saith thus	13, 170/ 10
Anselm in the second	<b>book</b>	of the body and	13, 170/ 28
Augustine saith) know which	<b>books</b>	were Holy Scripture. Our	13, 113/ 8
as which the very	<b>books</b>	be, as holy Saint	13, 150/ 8
the Apostles in their	<b>books</b>	which they call gospels	13, 161/ 23
deny for Scripture which	<b>books</b>	of Scripture they list	13, 172/ 20
and the Pharisees that	<b>bore</b>	the rule deeply desired	13, 74/ 16
was a thief and	<b>bore</b>	the purse, into which	13, 76/ 31
the love that he	<b>bore</b>	them was not such	13, 103/ 11
multum commendatur hominibus." (He	<b>bore</b>	himself in his own	13, 168/ 36
we find, for Christ	<b>bore</b>	himself in his own	13, 169/ 6
my body." For Christ	<b>bore</b>	that body in his	13, 169/ 8
special favor that he	<b>bore</b>	us, would come visit	13, 197/ 13
special favor that he	<b>bore</b>	us, would come visit	13, 197/ 13
sore sweat, their children	<b>born</b>	with pain. Then hunger	13, 24/ 9
it man to be	<b>born</b>	were not the profit	13, 26/ 28
or pain of travail	<b>born</b>	), living here in pain	13, 27/ 23
with which every man	<b>born</b>	into this world by	13, 29/ 5
soon as they be	<b>born</b>	, or else at the	13, 44/ 26
naturally, who both being	<b>born</b>	man hath taken upon	13, 164/ 10
that man which was	<b>born</b>	of Mary be verily	13, 164/ 16
ere the apostles were	<b>born</b>	(and yet prophesied by	13, 173/ 16
in lecherous love hath	<b>borne</b>	thee filthy company. But	13, 84/ 19
understand? For who is	<b>borne</b>	in his own hands	13, 169/ 2
A man may be	<b>borne</b>	in the hands of	13, 169/ 3

hands no man is	<b>borne</b>	. How it might be	13, 169/ 4
jetteth about in a	<b>borrowed</b>	gown, so may we	13, 8/ 32
own bodies, but have	<b>borrowed</b>	it all of God	13, 9/ 3
the remnant of that	<b>borrowed</b>	ware whereof we be	13, 9/ 15
peevish pride of that	<b>borrowed</b>	ware so gloriously boasted	13, 9/ 18
going with that plenteous	<b>borrowing</b>	, "spoiled the Egyptians," and	13, 60/ 30
hell, into the very	<b>bottom</b>	and center of the	13, 6/ 26
attain to see the	<b>bottom</b>	of God's righteousness? How	13, 33/ 2
more deeper into the	<b>bottom</b>	of our heart than	13, 195/ 11
more deeper into the	<b>bottom</b>	of our heart than	13, 195/ 11
country wherein thou hast	<b>bought</b>	us inheritance forever with	13, 100/ 16
by his precious blood	<b>bought</b>	them to. And thus	13, 103/ 23
us, he that hath	<b>bought</b>	us, he whom we	13, 202/ 8
us, he that hath	<b>bought</b>	us, he whom we	13, 202/ 8
at liberty, not so	<b>bound</b>	to his holy sacraments	13, 32/ 23
hath by his promise	<b>bound</b>	himself to do, and	13, 32/ 25
things that we be	<b>bound</b>	to know, we shall	13, 49/ 9
that he was not	<b>bound</b>	to keep it. The	13, 99/ 7
unto which our Savior	<b>bound</b>	his Church of necessity	13, 114/ 28
every Christian man is	<b>bounden</b>	to bear other, yet	13, 21/ 21
that nature that was	<b>bounden</b>	to do it. And	13, 27/ 9
his innocent manhood (not	<b>bounden</b>	or subject unto death	13, 27/ 28
is in this world	<b>bounden</b>	unto perpetual thralldom. Howbeit	13, 34/ 5
whereof it should be	<b>bounden</b>	unto eternal pain. The	13, 35/ 1
him, and had been	<b>bounden</b>	to master his sensuality	13, 36/ 31
law was given were	<b>bounden</b>	to the belief of	13, 43/ 4
among us be rateably	<b>bounden</b>	to the belief of	13, 43/ 7
how much we be	<b>bounden</b>	and beholden to him	13, 45/ 11
in the text), be	<b>bounden</b>	when he should come	13, 56/ 23
given them by Moses,	<b>bounden</b>	to give therein full	13, 56/ 33
what words we be	<b>bounden</b>	to speak and what	13, 67/ 25
what deeds we be	<b>bounden</b>	to do, and say	13, 67/ 26
together), yet are we	<b>bounden</b>	to serve him also	13, 77/ 20
law, which we be	<b>bounden</b>	to keep, as he	13, 99/ 5
how deeply they were	<b>bounden</b>	and beholden to him	13, 124/ 25
hearty thanks we be	<b>bounden</b>	of duty to give	13, 155/ 3
living as we be	<b>bounden</b>	to do. And then	13, 204/ 11
living as we be	<b>bounden</b>	to do. And then	13, 204/ 11
inwardly remember his inestimable	<b>bounty</b>	therein), he gave them	13, 124/ 26
will, of his liberal	<b>bounty</b>	, vouchsafe to take and	13, 191/ 18
Such is the wonderful	<b>bounty</b>	of Almighty God, that	13, 191/ 21
God of his high	<b>bounty</b>	so far forth accepteth	13, 195/ 17
will, of his liberal	<b>bounty</b>	, vouchsafe to take and	13, 191/ 18
Such is the wonderful	<b>bounty</b>	of Almighty God, that	13, 191/ 21

God of his high	<b>bounty</b>	so far forth accepteth	13, 195/ 17
of a little boy's	<b>bow</b>	. ") For all the wounds	13, 55/ 9
out of a little	<b>boy's</b>	bow. ") For all the	13, 55/ 9
or hawk? What a	<b>bragging</b>	maketh a bearward with	13, 8/ 27
here, by the manifold	<b>branches</b>	thereof, all the kinds	13, 9/ 24
shalt thou eat thy	<b>bread</b>	, till thou return again	13, 18/ 34
day of the unleavened	<b>bread</b>	, which is called Passover	13, 53/ 2
Passover and the unleavened	<b>bread</b>	, give us here in	13, 53/ 7
and of the unleavened	<b>bread</b>	. That the children of	13, 57/ 24
feast of the unleavened	<b>bread</b>	, " which God specially commanded	13, 59/ 9
wild lettuce and unleavened	<b>bread</b>	, and should have no	13, 59/ 28
days of the unleavened	<b>bread</b>	, they should all pass	13, 60/ 5
feast of the unleavened	<b>bread</b>	yearly kept holy the	13, 61/ 6
days of the unleavened	<b>bread</b>	. " And the first day	13, 61/ 9
to eat with unleavened	<b>bread</b>	, and so forth from	13, 61/ 14
to continue the unleavened	<b>bread</b>	seven days after. This	13, 61/ 15
feast of the unleavened	<b>bread</b>	because that feast began	13, 61/ 18
it with no leaven	<b>bread</b>	, that is to wit	13, 64/ 11
feast of the unleavened	<b>bread</b>	, and how the offering	13, 86/ 13
feast of the unleavened	<b>bread</b>	, during which space they	13, 86/ 21
Feast of the Unleavened	<b>Bread</b>	. " For since the feast	13, 87/ 9
Feast of the Unleavened	<b>Bread</b>	" and "the first day	13, 87/ 16
Feast of the Unleavened	<b>Bread</b>	. " And for this cause	13, 87/ 17
Feast of the Unleavened	<b>Bread</b>	"the Feast of Paschal	13, 87/ 23
day of the unleavened	<b>bread</b>	, which was the morrow	13, 87/ 25
day of the unleavened	<b>bread</b>	that began in the	13, 88/ 8
day of the unleavened	<b>bread</b>	, but it beginneth in	13, 89/ 1
day of the unleavened	<b>bread</b>	. Which feast began in	13, 89/ 12
it eaten with unleavened	<b>bread</b>	. And so consequently Christ	13, 89/ 15
did consecrate in unleavened	<b>bread</b>	. For in that evening	13, 89/ 16
day of the unleavened	<b>bread</b>	, which began, they say	13, 89/ 30
did consecrate in leavened	<b>bread</b>	because he consecrated on	13, 89/ 32
and that the unleavened	<b>bread</b>	came not in, until	13, 90/ 1
he had none unleavened	<b>bread</b>	. And you shall understand	13, 90/ 14
of Christ in leavened	<b>bread</b>	, contrary to the Latin	13, 90/ 16
which consecrateth in unleavened	<b>bread</b>	. For they say (and	13, 90/ 17
consecrated then with leavened	<b>bread</b>	. Now to this we	13, 90/ 21
that feast of unleavened	<b>bread</b>	began the feast in	13, 90/ 23
day of the unleavened	<b>bread</b>	and in which day	13, 90/ 30
appeareth plainly) with unleavened	<b>bread</b>	. And verily methinketh that	13, 91/ 4
he consecrated in leavened	<b>bread</b>	. For though it be	13, 91/ 7
consecrated not in leavened	<b>bread</b>	(because the law forbade	13, 91/ 9
he consecrated in leavened	<b>bread</b>	. For they might then	13, 91/ 12
all times have unleavened	<b>bread</b>	, since that was at	13, 91/ 13

was for the unleavened	<b>bread</b>	, which was also called	13, 91/ 19
body in form of	<b>bread</b>	and wine in the	13, 92/ 27
in the form of	<b>bread</b>	and wine at this	13, 109/ 26
at supper, Jesus took	<b>bread</b>	, gave thanks, and blessed	13, 117/ 28
under the form of	<b>bread</b>	and wine), he would	13, 120/ 22
under the form of	<b>bread</b>	and wine, represent that	13, 123/ 24
blood under form of	<b>bread</b>	and wine. The manner	13, 123/ 32
this wise: "Jesus took	<b>bread</b>	, gave thanks and blessed	13, 124/ 3
thanks and blessed the	<b>bread</b>	to give us example	13, 124/ 7
than the substance of	<b>bread</b>	, as to their eyes	13, 124/ 18
the unsensible substance of	<b>bread</b>	) -- our Savior therefore	13, 124/ 21
that though it was	<b>bread</b>	when he took it	13, 124/ 27
bodily senses seemed yet	<b>bread</b>	still, yet it was	13, 124/ 28
representation were but unsensible	<b>bread</b>	, where their fore-figuring sacrifice	13, 125/ 2
For though it seem	<b>bread</b>	, yet is it flesh	13, 125/ 7
in the form of	<b>bread</b>	, he gave them likewise	13, 126/ 20
under the form of	<b>bread</b>	, as he now would	13, 133/ 14
that they were still	<b>bread</b>	and wine which he	13, 137/ 20
prove the Blessed Sacrament	<b>bread</b>	(but the custom of	13, 139/ 8
were before in the	<b>bread</b>	and wine (which bread	13, 140/ 25
bread and wine (which	<b>bread</b>	and wine are converted	13, 140/ 26
neither accidents in the	<b>bread</b>	and wine (since bread	13, 140/ 32
bread and wine (since	<b>bread</b>	or wine none is	13, 140/ 32
is the form of	<b>bread</b>	and the form of	13, 141/ 31
under that form of	<b>bread</b>	and the very blessed	13, 141/ 33
wit, the form of	<b>bread</b>	and wine) betoken the	13, 142/ 24
doctors declare, likewise as	<b>bread</b>	especially refresheth and sustaineth	13, 142/ 26
Panis confirmat cor hominis" (	<b>Bread</b>	strengtheneth a man's heart	13, 142/ 28
vivet in aeternum." (The	<b>bread</b>	that I shall give	13, 143/ 5
he that eateth this	<b>bread</b>	shall live everlastingly.) And	13, 143/ 6
signs (the form of	<b>bread</b>	and wine) do also	13, 143/ 11
For likewise as the	<b>bread</b>	, which is in this	13, 143/ 16
very body (of which	<b>bread</b>	the form still remaineth	13, 143/ 17
We many be one	<b>bread</b>	and one body, as	13, 143/ 25
be partakers of one	<b>bread</b>	and one cup.) Saint	13, 143/ 26
in the form of	<b>bread</b>	and wine. For his	13, 144/ 33
body in form of	<b>bread</b>	unto his apostles, saying	13, 145/ 6
sacraments (those forms of	<b>bread</b>	and wine) should signify	13, 145/ 21
you shall eat this	<b>bread</b>	and drink this cup	13, 145/ 27
the sensible sacrament of	<b>bread</b>	, signifieth and betokeneth the	13, 146/ 4
sacraments (the forms of	<b>bread</b>	and wine) be in	13, 146/ 10
in the form of	<b>bread</b>	and wine, be both	13, 146/ 20
present in form of	<b>bread</b>	and wine, yet is	13, 146/ 25
in the form of	<b>bread</b>	, and the body with	13, 147/ 14

under the form of	<b>bread</b>	) immediately, as by the	13, 147/ 16
by the form of	<b>bread</b>	most especially signified, and	13, 147/ 17
signs (the forms of	<b>bread</b>	and wine), nor be	13, 148/ 6
forms either of the	<b>bread</b>	or the wine) the	13, 148/ 26
under the form of	<b>bread</b>	, because that under that	13, 149/ 7
under the form of	<b>bread</b>	only -- of which	13, 149/ 16
under the forms of	<b>bread</b>	and wine upon the	13, 150/ 23
Melchizedek, that offered both	<b>bread</b>	and wine). Yet is	13, 150/ 33
vini" (the sacrament of	<b>bread</b>	and the sacrament of	13, 152/ 30
that the form of	<b>bread</b>	betokeneth and immediately containeth	13, 152/ 31
wine the form of	<b>bread</b>	, and two distinct sacramental	13, 153/ 2
panis" (the sacrament of	<b>bread</b>	) and it is called	13, 153/ 21
that is to say,	<b>bread</b>	) because that of bread	13, 153/ 22
bread) because that of	<b>bread</b>	it was consecrated and	13, 153/ 22
and that, after the	<b>bread</b>	converted and turned into	13, 153/ 23
and accidents of the	<b>bread</b>	abide and remain (as	13, 153/ 24
lest the naming it	<b>bread</b>	might make some men	13, 153/ 32
ween it were but	<b>bread</b>	indeed, it is called	13, 153/ 33
under the forms of	<b>bread</b>	and wine, representing the	13, 155/ 11
is not the same	<b>bread</b>	and the same wine	13, 156/ 2
in the form of	<b>bread</b>	betokeneth and representeth unto	13, 157/ 12
is called in Scripture "	<b>bread</b>	, " they say it is	13, 158/ 1
they say it is	<b>bread</b>	indeed. And surely if	13, 158/ 1
that it is very	<b>bread</b>	, too. Howbeit, the custom	13, 158/ 9
Scripture in calling it	<b>bread</b>	though it be not	13, 158/ 10
though it be not	<b>bread</b>	, that have I twice	13, 158/ 11
if the calling it	<b>bread</b>	in Scripture prove it	13, 158/ 13
Scripture prove it not	<b>bread</b>	indeed, then by the	13, 158/ 13
that in calling it	<b>bread</b>	the Scripture meaneth not	13, 158/ 19
not that it is	<b>bread</b>	, but calleth it by	13, 158/ 19
under the form of	<b>bread</b>	in the sacrament, then	13, 159/ 1
pro mundi vita" (The	<b>bread</b>	that I shall give	13, 159/ 21
he was betrayed took	<b>bread</b>	and giving thanks broke	13, 159/ 29
domini," (Whosoever eateth this	<b>bread</b>	and drinketh the cup	13, 160/ 1
so eat of this	<b>bread</b>	and drink of the	13, 160/ 6
I long for the	<b>bread</b>	of God, the heavenly	13, 161/ 2
of God, the heavenly	<b>bread</b>	, the bread of life	13, 161/ 3
the heavenly bread, the	<b>bread</b>	of life, which is	13, 161/ 3
these things for common	<b>bread</b>	, or common drink. But	13, 161/ 18
as he taking the	<b>bread</b>	and giving thingsMT3	13, 161/ 24
true that the Eucharistical	<b>bread</b>	upon which thanks be	13, 161/ 35
take and enjoy the	<b>bread</b>	and cup of life	13, 162/ 18
high priest bringeth forth	<b>bread</b>	and wine. This is	13, 163/ 6
body. Of the same	<b>bread</b>	and wine according to	13, 163/ 7



those words, that common	<b>bread</b>	did only serve for	13, 163/ 8
that heavenly and supersubstantial	<b>bread</b>	and cup, being consecrate	13, 163/ 13
is the substance of	<b>bread</b>	and wine. But after	13, 166/ 7
it be consecrate is	<b>bread</b>	. But when Christ's words	13, 167/ 15
appeareth the form of	<b>bread</b>	, where the substance of	13, 170/ 13
where the substance of	<b>bread</b>	is not. Neither is	13, 170/ 13
is there any other	<b>bread</b>	than the bread which	13, 170/ 14
other bread than the	<b>bread</b>	which descended from heaven	13, 170/ 14
he showeth that the	<b>bread</b>	which is sanctified upon	13, 170/ 22
working, although it seem	<b>bread</b>	to us that be	13, 170/ 25
and therefore it appeareth	<b>bread</b>	, but it is flesh	13, 170/ 27
In those kinds of	<b>bread</b>	and wine, either there	13, 170/ 32
Sacrament in form of	<b>bread</b>	out of the mass	13, 175/ 4
or in form of	<b>bread</b>	and wine in the	13, 175/ 4
of that loaf of	<b>bread</b>	is that one thing	13, 175/ 24
Domini." (Whosoever eat the	<b>bread</b>	and drink the cup	13, 176/ 18
signs (the forms of	<b>bread</b>	and wine), yet as	13, 177/ 3
the sacramental sign of	<b>bread</b>	) that like a sort	13, 193/ 18
Domini." (Whosoever eat the	<b>bread</b>	and drink the cup	13, 194/ 4
so eat of that	<b>bread</b>	and drink of that	13, 194/ 22
form and likeness of	<b>bread</b>	, the very blessed body	13, 195/ 26
that eateth of this	<b>bread</b>	and drinketh of this	13, 196/ 20
under the form of	<b>bread</b>	-- both to keep	13, 199/ 1
the sacramental sign of	<b>bread</b>	) that like a sort	13, 193/ 18
Domini." (Whosoever eat the	<b>bread</b>	and drink the cup	13, 194/ 4
so eat of that	<b>bread</b>	and drink of that	13, 194/ 22
form and likeness of	<b>bread</b>	, the very blessed body	13, 195/ 26
that eateth of this	<b>bread</b>	and drinketh of this	13, 196/ 20
under the form of	<b>bread</b>	-- both to keep	13, 199/ 1
all to frush and	<b>break</b>	in pieces against the	13, 10/ 32
in his heart to	<b>break</b>	his heap to help	13, 64/ 33
well that the thief	<b>break</b>	not in at the	13, 67/ 34
we love whereby we	<b>break</b>	God's commandment, that love	13, 85/ 2
am not come to	<b>break</b>	the law, but to	13, 92/ 22
he set upon the	<b>breaking</b>	of his behest the	13, 12/ 32
God by the bold	<b>breaking</b>	of his high commandment	13, 54/ 3
a cross on our	<b>breast</b>	and bless it out	13, 9/ 32
the earth. Upon thy	<b>breast</b>	shalt thou creep, and	13, 18/ 21
loved that on his	<b>breast</b>	he leaned in his	13, 82/ 15
deep imprinted in his	<b>breast</b>	the marvelous high majesty	13, 106/ 31
deeply rooted in our	<b>breast</b>	should set all our	13, 196/ 30
deeply rooted in our	<b>breast</b>	should set all our	13, 196/ 30
to enter into their	<b>breasts</b>	that they never have	13, 192/ 25
to enter into their	<b>breasts</b>	that they never have	13, 192/ 25

people and of thy	<b>brethren</b>	, like unto me, shall	13, 56/ 17
private inheritance between two	<b>brethren</b>	, saying to the one	13, 70/ 29
by what means, my	<b>brethren</b>	, this might be possible	13, 169/ 1
least of these my	<b>brethren</b>	, you have done it	13, 202/ 4
least of these my	<b>brethren</b>	, you have done it	13, 202/ 4
Savior saith, "Propter electos	<b>breviabuntur</b>	dies illi," and then	13, 174/ 1
shall burgeon thorns and	<b>briars</b>	, and thou shalt eat	13, 18/ 32
once to take the	<b>bridle</b>	in the teeth and	13, 172/ 5
Holy Scripture be any	<b>bridle</b>	to refrain them back	13, 172/ 9
as a man with	<b>bridle</b>	and spur rideth and	13, 192/ 26
guide the man, and	<b>bridle</b>	him from all good	13, 192/ 29
as a man with	<b>bridle</b>	and spur rideth and	13, 192/ 26
guide the man, and	<b>bridle</b>	him from all good	13, 192/ 29
never shine half so	<b>bright</b>	nor show thee half	13, 8/ 18
of which the very	<b>brightest</b>	, though he cost thee	13, 8/ 17
an angel of excellent	<b>brightness</b>	, willfully letting slip the	13, 5/ 3
express absolute image and	<b>brightness</b>	of his Father's glory	13, 27/ 16
shall not fail to	<b>bring</b>	in two of his	13, 10/ 2
by which he might	<b>bring</b>	mankind unto destruction, called	13, 14/ 16
by some wily suggestion	<b>bring</b>	pride into the kind	13, 14/ 20
happeth often) that to	<b>bring</b>	man to woe, the	13, 15/ 1
in sorrow shalt thou	<b>bring</b>	forth thy children, and	13, 18/ 27
succeed him, labored to	<b>bring</b>	them to the place	13, 23/ 17
I say that to	<b>bring</b>	man to heaven by	13, 46/ 9
obey him. Now to	<b>bring</b>	them a new law	13, 56/ 24
the earth was to	<b>bring</b>	man into heaven, and	13, 67/ 4
about mischief, if they	<b>bring</b>	their purpose properly to	13, 78/ 2
the remnant, he shall	<b>bring</b>	it to pass in	13, 78/ 12
wits" end how to	<b>bring</b>	their purpose about in	13, 78/ 17
you, nor who shall	<b>bring</b>	you thither I will	13, 94/ 14
I tell you to	<b>bring</b>	you thither as neither	13, 94/ 16
by that pleasant sacrifice	<b>bring</b>	the nature of man	13, 120/ 32
some that labor to	<b>bring</b>	good faithful folk out	13, 137/ 24
Father and the Son	<b>bring</b>	us in, not an	13, 164/ 4
two received and drunk	<b>bring</b>	this to pass, that	13, 165/ 6
he should be a	<b>bringer</b>	of a new law	13, 56/ 21
But the devil, that	<b>bringeth</b>	them to that point	13, 10/ 13
it is, himself, that	<b>bringeth</b>	their matters about much	13, 78/ 4
the most high priest	<b>bringeth</b>	forth bread and wine	13, 163/ 5
laugh? Now as for	<b>bringing</b>	every man unto heaven	13, 45/ 25
with sore travail in	<b>bringing</b>	forth of her children	13, 53/ 26
own strength to the	<b>bringing</b>	of good folk into	13, 63/ 11
to wit, toward the	<b>bringing</b>	of them to the	13, 103/ 22
well liked for her	<b>broad</b>	forehead while the young	13, 8/ 3

sides, leaving a great	<b>broad</b>	space of dry ground	13, 58/ 4
wit, that if he	<b>broke</b>	his commandment then should	13, 39/ 14
which condition when he	<b>broke</b>	, those gifts could by	13, 39/ 28
condition, which condition Adam	<b>broke</b>	. But yet he left	13, 40/ 32
were disobedient, and thereby	<b>broke</b>	God's commandment, and were	13, 53/ 15
ground, and the stones	<b>broke</b>	, and the graves opened	13, 72/ 21
And over that she	<b>broke</b>	the alabaster in which	13, 76/ 22
sacrifice. But while he	<b>broke</b>	in his so doing	13, 112/ 22
thanks, and blessed and	<b>broke</b>	it, and gave it	13, 117/ 28
and blessed it, and	<b>broke</b>	it, and gave it	13, 124/ 3
to God. Then he	<b>broke</b>	it and gave it	13, 124/ 10
bread and giving thanks	<b>broke</b>	it and said, "Take	13, 159/ 29
commandment were by them	<b>broken</b>	, enter into their bodies	13, 13/ 6
if the condition were	<b>broken</b>	upon which he gave	13, 14/ 23
soon as herself had	<b>broken</b>	his commandment, both had	13, 20/ 30
lost by the condition	<b>broken</b>	. They say that, above	13, 38/ 33
wrath of the condition	<b>broken</b>	by the sin of	13, 41 13
unlaid, farewell, adieu, thy	<b>brother</b>	flatterer is gone, and	13, 84/ 9
see his devilish device	<b>brought</b>	unto such pass and	13, 17/ 21
wife somewhat seduced and	<b>brought</b>	into a foolish hope	13, 19/ 24
made like), and yet	<b>brought</b>	indeed into far worse	13, 24/ 21
and folly, and thereby	<b>brought</b>	into miserable estate and	13, 25/ 12
decayed kind of man	<b>brought</b>	into sin not all	13, 25/ 25
are through filthy concupiscence	<b>brought</b>	by propagation out of	13, 30/ 21
old, wily, wretched bawd	<b>brought</b>	and betrayed a good	13, 63/ 16
alabaster in which she	<b>brought</b>	it, and poured all	13, 76/ 22
into Judas" heart, and	<b>brought</b>	him to them to	13, 78/ 19
kindness to win him,	<b>brought</b>	him to the Maundy	13, 96/ 12
to mend him and	<b>brought</b>	him to the supper	13, 103/ 9
her till she had	<b>brought</b>	forth her first-begotten son	13, 121/ 22
of the New Testament	<b>brought</b>	by the Son of	13, 127/ 24
above the Old Testament	<b>brought</b>	by the prophet Moses	13, 127/ 25
as of many are	<b>brought</b>	unto some one thing	13, 144/ 13
had by their enchantment	<b>brought</b>	forth before Pharaoh their	13, 153/ 31
our bodies to be	<b>brought</b>	to life and incorruption	13, 168/ 26
the blood of a	<b>brute</b>	beast, the New Testament	13, 127/ 27
with the blood of	<b>brute</b>	beasts." But the new	13, 128/ 17
be great possessioners and	<b>build</b>	up great palaces in	13, 99/ 22
a foundation, thereupon he	<b>built</b>	them a marvelous fruitful	13, 110/ 10
them that, with a	<b>bundle</b>	of hyssop, they should	13, 60/ 14
must also, with a	<b>bundle</b>	of the low-growing herb	13, 64/ 13
likewise as with a	<b>bundle</b>	of hyssop, the bitter	13, 64/ 17
we should with a	<b>bundle</b>	of humility (as it	13, 64/ 20
should thereby consider the	<b>burden</b>	and weight of sin	13, 45/ 13

and continued seven days.	<b>Burgensis</b>	maketh another manner of	13, 91/ 20
thy life. It shall	<b>burgeon</b>	thorns and briars, and	13, 18/ 32
four days dead and	<b>buried</b>	, and so many men	13, 69/ 30
dead and four days	<b>buried</b>	, too, and after yet	13, 72/ 2
them, in torments intolerable	<b>burn</b>	in hell forever. Let	13, 7/ 8
body and soul together,	<b>burn</b>	in hell eternally, for	13, 9/ 17
were left they should	<b>burn</b>	it up. And of	13, 59/ 26
and wailing, the devil's	<b>burning</b>	prisoners, in the deep	13, 75/ 19
you lie together wretchedly	<b>burning</b>	forever, where each of	13, 84/ 22
the signification of his	<b>burying</b>	. For the manner then	13, 77/ 10
went they about so	<b>busily</b>	to take him by	13, 74/ 12
folk with which they	<b>busily</b>	, with all their might	13, 138/ 4
have done all my	<b>business</b>	that I am come	13, 68/ 6
to do all our	<b>business</b>	in time that we	13, 68/ 13
should arise some seditious	<b>business</b>	among the people). The	13, 74/ 22
own house, what a	<b>business</b>	we would then make	13, 197/ 14
but let all our	<b>business</b>	be about him. Let	13, 201/ 22
that all our outward	<b>business</b>	may be pertaining to	13, 201/ 31
own house, what a	<b>business</b>	we would then make	13, 197/ 14
but let all our	<b>business</b>	be about him. Let	13, 201/ 22
that all our outward	<b>business</b>	may be pertaining to	13, 201/ 31
devil is then even	<b>busy</b>	about us, and not	13, 104/ 24
pride is ever most	<b>busy</b>	to tempt every man	13, 116/ 28
pay our ransom and	<b>buy</b>	our souls from pain	13, 126/ 32
panem dei volo, panem	<b>caelestem</b>	, Panem vitae, qui est	13, 160/ 26
ita quando benedicende verbis	<b>caelestibus</b>	creaturae sacris altaribus imponuntur	13, 165/ 19
ipsum hominem videat artificio	<b>caelestis</b>	misericordiae Christi corpus effectum	13, 165/ 16
violentam atque impudentem praedicationem	<b>caelestium</b>	dictorum sanitati alienae atque	13, 163/ 31
vestrae, quia sicut exsultantur	<b>caeli</b>	a terra, sic exsultatae	13, 33/ 10
prophet: "Qui habitat in	<b>caelis</b>	irridebit eos, et dominus	13, 75/ 12
words: "Quomodo cecidisti de	<b>caelo</b>	Lucifer, qui mane oriebaris	13, 5/ 22
est proelium magnum in	<b>caelo</b>	. Michael et angeli eius	13, 6/ 2
est eorum amplius in	<b>caelo</b>	. Et proiectus est draco	13, 6/ 4
aliud nomen est sub	<b>caelo</b>	datum hominibus, in quo	13, 32/ 16
quam panis qui de	<b>caelo</b>	descendit." (There appeareth the	13, 170/ 12
sumus, qui claves regni	<b>caelorum</b>	habentes quodammodo ante diem	13, 168/ 8
saying unto himself: "In	<b>caelum</b>	conscendam super astra dei	13, 5/ 11
priests, which is called	<b>Caiaphas</b>	, and took counsel together	13, 52/ 7
priests, which is called	<b>Caiaphas</b>	, and took counsel together	13, 68/ 29
of that council, called	<b>Caiaphas</b>	(which was bishop for	13, 70/ 31
into the palace of	<b>Caiaphas</b>	, that was (as you	13, 72/ 29
as we find of	<b>Cain</b>	and of Judas. And	13, 53/ 29
principis sacerdotum, qui dicitur	<b>Caiphas</b>	, et consilium fecerunt. Et	13, 51/ 14
covetise, lo, the very	<b>caitiff</b>	knave. For he is	13, 64/ 28

from God, as graceless	<b>caitiffs</b>	frowardly to fall into	13, 4/ 21
tuum, et tu insidiaberis	<b>calcaneo</b>	illius." ("I shall put	13, 54/ 22
regno Dei. Et accepto	<b>calice</b>	gratias egit, et dixit	13, 118/ 24
farther and saith: "Accepto	<b>calice</b>	gratias egit, et dixit	13, 122/ 25
pane, et de uno	<b>calice</b>	participamus." (We many be	13, 143/ 25
illo edat, et de	<b>calice</b>	bibat; qui enim manducat	13, 160/ 4
illo edat, et de	<b>calice</b>	bibat." (Let a man	13, 194/ 21
pane, et bibit de	<b>calice</b>	indigne, iudicum sibi manducat	13, 196/ 18
illo edat, et de	<b>calice</b>	bibat." (Let a man	13, 194/ 21
pane, et bibit de	<b>calice</b>	indigne, iudicum sibi manducat	13, 196/ 18
manducabit panem hunc et	<b>calicem</b>	bibetis, mortem domini annuntiabitis	13, 145/ 26
panem hunc, et biberit	<b>calicem</b>	domini indigne, reus erit	13, 159/ 32
esse domini sui, et	<b>calicem</b>	sanguinis eius, si non	13, 161/ 30
manducaverit panem et biberit	<b>calicem</b>	Domini indigne, reus erit	13, 176/ 16
manducaverit panem et biberit	<b>calicem</b>	Domini indigne, reus erit	13, 194/ 3
manducaverit panem et biberit	<b>calicem</b>	Domini indigne, reus erit	13, 194/ 3
Testament), or, "Hic est	<b>calix</b>	novum testamentum in meo	13, 127/ 33
mouth of the prophet: "	<b>Calix</b>	meus inebrians quam praeclarus	13, 143/ 8
panis ille supersubstantialis et	<b>calix</b>	benedictione solemni consecratus, ad	13, 162/ 34
Et ante verba Christi,	<b>calix</b>	est vini et aquae	13, 167/ 10
any man may well	<b>call</b>	his own. But as	13, 8/ 31
But as men may	<b>call</b>	him a fool that	13, 8/ 31
to guide them well,	<b>call</b>	upon them, and give	13, 21/ 33
And yet, though they	<b>call</b>	this the natural state	13, 37/ 9
their feebleness and to	<b>call</b>	upon him; and secondly	13, 37/ 27
for double help to	<b>call</b>	double so much upon	13, 47/ 13
here speak. And they	<b>call</b>	it also the feast	13, 61/ 17
triginta argenteos, some men	<b>call</b>	argenteus a coin of	13, 79/ 14
salvation, let us diligently	<b>call</b>	for his grace that	13, 85/ 4
Matthew and Saint Mark	<b>call</b>	the Shere Thursday in	13, 87/ 18
Jews so used to	<b>call</b>	the first day of	13, 88/ 8
speaking as we might	<b>call</b>	"Christmas Eve" the day	13, 88/ 10
done to you? You	<b>call</b>	me Master and Lord	13, 101/ 33
if a man may	<b>call</b>	it giving) by his	13, 105/ 24
said unto them: "You	<b>call</b>	me Master and Lord	13, 110/ 6
indeed (as yourself do	<b>call</b>	me) your Lord and	13, 111/ 27
Now that he should	<b>call</b>	here his own blessed	13, 131/ 16
of Holy Scripture to	<b>call</b>	his blessed body and	13, 131/ 18
ween that, since we	<b>call</b>	it all the Blessed	13, 138/ 12
in that point to	<b>call</b>	a thing, not as	13, 139/ 9
have been accustomed to	<b>call</b>	it. Whereas the sacrament	13, 152/ 17
their books which they	<b>call</b>	gospels did teach that	13, 161/ 23
tender compassion remember and	<b>call</b>	to mind the bitter	13, 200/ 1
let us (I say)	<b>call</b>	for the help of	13, 201/ 6

tender compassion remember and	call	to mind the bitter	13, 200/ 1
let us (I say)	call	for the help of	13, 201/ 6
old serpent which is	called	the devil and Satan	13, 6/ 10
may we be well	called	very fools all if	13, 9/ 1
bring mankind unto destruction,	called	to mind the means	13, 14/ 16
he saw them not,	called	for Adam and said	13, 17/ 32
kind of man are	called	in Scripture the children	13, 41 7
loaves, which feast is	called	Passover. For the Passover	13, 52/ 1
the priests, which is	called	Caiaphas, and took counsel	13, 52/ 7
unleavened bread, which is	called	Passover. For the Passover	13, 53/ 3
loaves, which feast is	called	Passover," ye shall understand	13, 59/ 6
most solemn that was	called	"Passover" and "the feast	13, 59/ 8
commandment of God, and	called	dies azimorum in the	13, 61/ 8
that feast that is	called	Passover, whereof the evangelists	13, 61/ 16
was in the Greek	called	pascha, and which name	13, 61/ 20
in the Hebrew tongue	called	phase and (as Saint	13, 61/ 22
pascha, too. It was	called	phase for that phase	13, 61/ 23
thralldom. It is also	called	pascha, for that that	13, 61/ 28
the priests, which is	called	Caiaphas, and took counsel	13, 68/ 29
one of that council,	called	Caiaphas (which was bishop	13, 70/ 31
and was in Greek	called	drachma, being in weight	13, 79/ 19
making thereof that was	called	counterfeit ointment of nardus	13, 79/ 31
selfsame coin that was	called	argenteus. For if it	13, 80/ 2
the evangelists would have	called	precious. And therefore I	13, 80/ 6
Christ's special favor) specially	called	in the gospel, "discipulus	13, 82/ 19
were each of them	called	by the both names	13, 87/ 7
the Unleavened Loaves was	called	"the paschal." And again	13, 87/ 11
Paschal Lamb was also	called	"the Feast of the	13, 87/ 15
I said, the Jews	called	also the Feast of	13, 87/ 23
Paschal." And especially they	called	and hallowed by that	13, 87/ 24
eaten) very solemnly, and	called	(as I have told	13, 88/ 4
And that feast was	called	festum paschae, because it	13, 91/ 16
bread, which was also	called	by the name of	13, 91/ 19
his purpose. Judas was	called	not Scariot, but Iscariot	13, 104/ 29
is the Catholic Church	called	sancta ecclesia, "holy Church	13, 115/ 8
rehearseth in his work	called	Monotesseron, gathered of the	13, 118/ 13
glory of his he	called	the kingdom of his	13, 129/ 31
you. And that he	called	his glory the kingdom	13, 135/ 26
and wine which he	called	then (say they) by	13, 137/ 21
have in their writings	called	this blessed holy housel	13, 138/ 26
men, in that they	called	it a sign, a	13, 138/ 30
fathers have not only	called	(upon effectual causes) this	13, 140/ 15
saw and considered therein),	called	some two sundry things	13, 140/ 19
a sacrament is properly	called	that holy thing that	13, 141/ 16

soul from sin is	<b>called</b>	the "thing" of the	13, 141/ 19
of baptism is not	<b>called</b>	"the sacrament" alone but	13, 152/ 18
this Blessed Sacrament is	<b>called</b>	and known by the	13, 152/ 22
blood of Christ is	<b>called</b>	also distinctly by the	13, 152/ 28
yet is all together	<b>called</b>	by the name of	13, 153/ 5
and with good reason	<b>called</b>	several sacraments) be yet	13, 153/ 15
both forms together, is	<b>called</b>	by the name of	13, 153/ 19
singular number. It is	<b>called</b>	"sacramentum panis" (the sacrament	13, 153/ 21
bread) and it is	<b>called</b>	also panis (that is	13, 153/ 22
Scripture a man is	<b>called</b>	"earth" because he was	13, 153/ 26
Scripture Moses" yard was	<b>called</b>	still a yard when	13, 153/ 28
bread indeed, it is	<b>called</b>	also plainly by the	13, 153/ 33
Lord. It is also	<b>called</b>	"sacramentum communionis" (the sacrament	13, 154/ 1
Christ. It is also	<b>called</b>	not only "the sacrament	13, 154/ 7
communion" itself, which is	<b>called</b>	in Latin communio and	13, 154/ 8
this Blessed Sacrament is	<b>called</b>	the communion -- that	13, 154/ 9
is, may be well	<b>called</b>	the communion. And so	13, 154/ 26
Blessed Sacrament is also	<b>called</b>	eucharistia, which in the	13, 155/ 1
holy sacrament is also	<b>called</b>	sacrificium (the sacrifice) because	13, 155/ 5
holy sacrament is also	<b>called</b>	of the old holy	13, 155/ 14
sacrament. For it is	<b>called</b>	the supper of our	13, 155/ 26
And therefore is it	<b>called</b>	the supper of our	13, 155/ 33
doctors plainly and clearly	<b>called</b>	by the proper name	13, 156/ 6
this Blessed Sacrament is	<b>called</b>	by the old holy	13, 156/ 10
tongue is it also	<b>called</b>	the holy "housel" --	13, 156/ 12
this Blessed Sacrament is	<b>called</b>	. And this have I	13, 156/ 35
example, because it is	<b>called</b>	(as it is indeed	13, 157/ 6
because the sacrament is	<b>called</b>	in Scripture "bread," they	13, 158/ 1
in Scripture as plainly	<b>called</b>	"flesh") to drive them	13, 158/ 4
but by his deed	<b>called</b>	(as Saint Cyprian saith	13, 175/ 32
Lord, seeing his devotion,	<b>called</b>	unto him and said	13, 203/ 20
Lord, seeing his devotion,	<b>called</b>	unto him and said	13, 203/ 20
indeed. For Saint Paul	<b>calleth</b>	all the offspring of	13, 31/ 4
the people which God	<b>calleth</b>	from their thralldom into	13, 62/ 31
the goodness of God	<b>calleth</b>	out of the dark	13, 63/ 8
were those whom he	<b>calleth</b>	here the ancients of	13, 73/ 15
Here, lo, Saint John	<b>calleth</b>	Shere Thursday, in the	13, 87/ 32
lamb was eaten, he	<b>calleth</b>	it (I say) by	13, 88/ 2
of which continually he	<b>calleth</b>	himself at home. And	13, 100/ 3
time as our Lord	<b>calleth</b>	them hence. For then	13, 100/ 5
kingdom of God he	<b>calleth</b>	here the state of	13, 123/ 4
God in the Scripture	<b>calleth</b>	Adam earth because he	13, 131/ 20
reverteris." And the Scripture	<b>calleth</b>	the serpent into which	13, 131/ 23
it is bread, but	<b>calleth</b>	it by the name	13, 158/ 19

Blessed Sacrament, where he	<b>calleth</b>	it his own body	13, 160/ 15
inward motion, and thereby	<b>calling</b>	to God for remission	13, 53/ 31
diem festum Paschae," and	<b>calling</b>	Shere Thursday "the day	13, 88/ 6
And so by their	<b>calling</b>	this Blessed Sacrament by	13, 154/ 27
custom of Scripture in	<b>calling</b>	it bread though it	13, 158/ 10
sort again) if the	<b>calling</b>	it bread in Scripture	13, 158/ 13
the same reason the	<b>calling</b>	it flesh in Scripture	13, 158/ 14
and plain that in	<b>calling</b>	it bread the Scripture	13, 158/ 19
seemeth still. But in	<b>calling</b>	it the body of	13, 158/ 21
ieiunos: numquid tamen propterea	<b>calumniandum</b>	est universe ecclesiae, quod	13, 169/ 13
her back before it	<b>came</b>	upon his, and all	13, 8/ 21
the serpent's shrewd words	<b>came</b>	to his ear out	13, 20/ 1
Eve all that ever	<b>came</b>	of them should fall	13, 28/ 16
the grain that it	<b>came</b>	of) was also damned	13, 29/ 8
clay that they all	<b>came</b>	of (that is to	13, 30/ 33
mother) were ere they	<b>came</b>	of them waxen by	13, 31/ 1
offended God before they	<b>came</b>	into the bodies and	13, 34/ 29
offended God before it	<b>came</b>	into the body. This	13, 35/ 3
that by natural propagation	<b>came</b>	of him had so	13, 44/ 5
have restored them that	<b>came</b>	to his faith both	13, 47/ 19
suffer that, while he	<b>came</b>	to his own kingdom	13, 48/ 12
knowing that his hour	<b>came</b>	on to go out	13, 52/ 24
contingebant illis." (All thing	<b>came</b>	to them in figures	13, 57/ 18
ere any of them	<b>came</b>	there, is there signified	13, 58/ 30
and that the people	<b>came</b>	so many with him	13, 71/ 32
tell you, when Christ	<b>came</b>	riding into Jerusalem so	13, 72/ 23
at the supper. Then	<b>came</b>	there Mary Maudlin, sister	13, 76/ 18
his Master. And thereupon	<b>came</b>	he to this assembly	13, 77/ 31
that, of such as	<b>came</b>	in his keeping, he	13, 80/ 16
knowing that his hour	<b>came</b>	on to go out	13, 82/ 11
for very love he	<b>came</b>	to that painful end	13, 83/ 9
needs be killed, there	<b>came</b>	the disciples to Jesus	13, 85/ 17
his disciples went and	<b>came</b>	into the city. And	13, 86/ 5
evening was come, he	<b>came</b>	with the twelve. And	13, 86/ 8
and sacrificed, the disciples	<b>came</b>	to Jesus and asked	13, 87/ 21
that the unleavened bread	<b>came</b>	not in, until the	13, 90/ 1
disciples went forth and	<b>came</b>	into the city, and	13, 94/ 19
evening was come, Christ	<b>came</b>	with his twelve. And	13, 95/ 26
Savior since his time	<b>came</b>	on in which he	13, 96/ 3
into the city and	<b>came</b>	also not alone but	13, 96/ 4
saith Saint Mark, "He	<b>came</b>	and his twelve with	13, 96/ 13
their speed, and so	<b>came</b>	in company with the	13, 96/ 16
only mention that he	<b>came</b>	with our Lord but	13, 96/ 23
given unto Moses, himself	<b>came</b>	to change into so	13, 97/ 12



law, which, though he	<b>came</b>	to change it, yet	13, 99/ 5
evangelist saith that he	<b>came</b>	out from his Father	13, 105/ 7
in the letter: "He	<b>came</b>	then unto Simon Peter	13, 106/ 18
by whom that precept	<b>came</b>	to him. And in	13, 112/ 33
say, the wine that	<b>came</b>	of the vine and	13, 132/ 4
begun and used, it	<b>came</b>	to that point afterward	13, 149/ 10
Mother of God, as	<b>came</b>	to St. Elizabeth, but	13, 201/ 2
he made haste and	<b>came</b>	down, and very gladly	13, 203/ 22
Mother of God, as	<b>came</b>	to St. Elizabeth, but	13, 201/ 2
he made haste and	<b>came</b>	down, and very gladly	13, 203/ 22
the law that thou	<b>camest</b>	to change, and being	13, 100/ 10
shall a poor halfpenny	<b>candle</b>	. How proud is many	13, 8/ 19
wise as thyself alone	<b>canst</b>	not devise how." I	13, 78/ 13
not convenient because thou	<b>canst</b>	not see for what	13, 106/ 26
do it, which thou	<b>canst</b>	not conject. But when	13, 106/ 29
man can come at	<b>Canterbury</b>	by the bare knowledge	13, 111/ 8
thing, far passing the	<b>capacity</b>	of all the angels	13, 26/ 4
evil angels under our	<b>captain</b>	Christ. The safe passage	13, 58/ 19
Pharaoh and his chief	<b>captains</b>	, the great high proud	13, 62/ 33
labor to keep in	<b>captivity</b>	the children of Israel	13, 62/ 30
Ablutione Pedum: Ioannis 13	<b>Capud</b>	tertium. Et cena facta	13, 100/ 19
semen illius. Ipsum conteret	<b>caput</b>	tuum, et tu insidiaberis	13, 54/ 21
hominis non habet ubi	<b>caput</b>	suum reclinet." (The Son	13, 99/ 13
sed et manus et	<b>caput</b>	. dicit ei Iesus: qui	13, 100/ 29
into our vile, wretched	<b>carcass</b>	, and his Holy Spirit	13, 197/ 28
into our vile, wretched	<b>carcass</b>	, and his Holy Spirit	13, 197/ 28
of. And he that	<b>care</b>	not though his neighbor's	13, 21/ 18
superstition. And for nothing	<b>cared</b>	they among the Jews	13, 70/ 20
for anything that he	<b>cared</b>	for poor folk, but	13, 76/ 30
bibit eius sanguinem, licet	<b>carnaliter</b>	et visibiliter premet dentibus	13, 144/ 6
blood, though he do	<b>carnally</b>	and visibly tear or	13, 144/ 24
bibere. Qui manducat meam	<b>carnem</b>	et bibit meum sanguinem	13, 144/ 1
dubio nec manducat spiritaliter,	<b>carnem</b>	eius, nec bibit eius	13, 144/ 5
habuit pro salute nostra	<b>carnem</b>	et sanguinem: ita per	13, 161/ 10
enutriuntur) eiusdem incarnati Iesu	<b>carnem</b>	et sanguinem esse sumus	13, 161/ 13
Quomodo autem rursus dicant	<b>carnem</b>	in corruptionem devenire, et	13, 161/ 32
et nos vere verbum	<b>carnem</b>	cibo dominico sumimus, quomodo	13, 163/ 21
post. Si vere igitur	<b>carnem</b>	corporis nostri Christus assumpsit	13, 163/ 26
nosque vere sub mysterio	<b>carnem</b>	corporis sui sumimus, et	13, 163/ 27
est potus. Qui edit	<b>carnem</b>	meam et bibit sanguinem	13, 163/ 36
carnes comedere, maxime hominis	<b>carnem</b>	, et ideo panis quidem	13, 170/ 21
alimentum (quo sanguis et	<b>carnes</b>	nostri per immutationem enutriuntur	13, 161/ 12
sumus et abhorremus crudas	<b>carnes</b>	comedere, maxime hominis carnem	13, 170/ 20
est, qui et naturam	<b>carnis</b>	nostrae iam inseparabilem, sibi	13, 163/ 23

natus assumpsit, et naturam	<b>carnis</b>	suae ad naturam aeternitatis	13, 163/ 24
sub sacramento nobis communicande	<b>carnis</b>	admiscuit, ita enim omnes	13, 163/ 25
in eo. De veritate	<b>carnis</b>	et sanguinis domini non	13, 164/ 1
sanctificata sunt, quam cunctum	<b>carnis</b>	excedant sensum." (The sanctifying	13, 166/ 34
Panis quem ego dabo	<b>caro</b>	mea est; qui manducat	13, 143/ 4
quem ego dabo vobis	<b>caro</b>	mea est pro mundi	13, 159/ 20
of the world), and "	<b>Caro</b>	mea vere est cibus	13, 159/ 22
Panem vitae, qui est	<b>caro</b>	Christi filii dei vivi	13, 160/ 26
flesh in this manner: "	<b>Caro</b>	corpore et sanguine Christi	13, 162/ 8
meam commemorationem, haec est	<b>caro</b>	mea, et hic est	13, 162/ 33
Si enim vere verbum	<b>caro</b>	factum est, et nos	13, 163/ 21
dicimus, ipse enim ait:	<b>Caro</b>	mea vere est esca	13, 163/ 35
et fide nostra vere	<b>caro</b>	est, et vere sanguis	13, 164/ 2
panis quidem apparet, sed	<b>caro</b>	est." (Furthermore saying, this	13, 170/ 21
Spiritus est qui vivificat,	<b>caro</b>	non prodest quicquam." (The	13, 176/ 8
out of the earth,	<b>carried</b>	up with the soul	13, 13/ 30
their nails, and be	<b>carried</b>	up to heaven at	13, 48/ 14
lived, and he still	<b>carried</b>	his purse, there is	13, 80/ 31
wretched, covetous affection had	<b>carried</b>	him to the council	13, 108/ 27
proud curious mind hath	<b>carried</b>	many a man out	13, 141/ 8
able both to be	<b>carried</b>	without peril of spilling	13, 149/ 8
them thus neither, but	<b>carrieth</b>	them forth farther unto	13, 10/ 20
when he goeth, he	<b>carrieth</b>	none hence with him	13, 65/ 1
nothing hearing of Christ,	<b>carry</b>	no deadly sin with	13, 42/ 11
not only let them	<b>carry</b>	and convey out with	13, 60/ 27
so do our affections	<b>carry</b>	us to good works	13, 108/ 19
devil did therefore first	<b>carry</b>	out about the traitorous	13, 193/ 3
devil did therefore first	<b>carry</b>	out about the traitorous	13, 193/ 3
have been in that	<b>case</b>	to have been forthwith	13, 45/ 31
folk wax in worse	<b>case</b>	. For in the deeds	13, 98/ 12
God, he was suddenly	<b>cast</b>	out and thrown down	13, 5/ 19
and his angels be	<b>cast</b>	down with him.) Thus	13, 6/ 12
justice of almighty God	<b>cast</b>	out of heaven Lucifer	13, 6/ 14
by and by, and	<b>cast</b>	it at his head	13, 10/ 1
a sudden surreptitious delight	<b>cast</b>	by the devil into	13, 22/ 19
a while and then	<b>cast</b>	them off, as many	13, 102/ 26
me, I will not	<b>cast</b>	him out), our Savior	13, 103/ 6
our Savior would not	<b>cast</b>	out Judas the traitor	13, 103/ 7
the traitor till he	<b>cast</b>	out himself, but, for	13, 103/ 7
the devil enter and	<b>cast</b>	imagination in our mind	13, 104/ 26
heard that word, he	<b>cast</b>	off his indiscreet courtesy	13, 107/ 16
the grace after to	<b>cast</b>	him out, but like	13, 192/ 26
out of whom he	<b>cast</b>	the legion of devils	13, 202/ 22
the grace after to	<b>cast</b>	him out, but like	13, 192/ 26

out of whom he	<b>cast</b>	the legion of devils	13, 202/ 22
when the devil first	<b>casteth</b>	any proud vain thought	13, 9/ 31
wretched, sinful living as	<b>casteth</b>	our Lord in such	13, 203/ 11
wretched, sinful living as	<b>casteth</b>	our Lord in such	13, 203/ 11
two disciples toward the	<b>castle</b>	of Emmaus in form	13, 157/ 22
were going to the	<b>castle</b>	of Emmaus, "Mane nobiscum	13, 202/ 16
were going to the	<b>castle</b>	of Emmaus, "Mane nobiscum	13, 202/ 16
such as they can	<b>catch</b>	into their claws of	13, 7/ 1
of the flock shall	<b>catch</b>	and consume shepherd and	13, 22/ 3
let but that his	<b>Catholic</b>	Church, of which they	13, 97/ 3
their unholiness, his holy	<b>Catholic</b>	Church, with which he	13, 97/ 4
whole corps of the	<b>Catholic</b>	Church, he that would	13, 114/ 24
And so is the	<b>Catholic</b>	Church called sancta ecclesia	13, 115/ 7
God, by which the	<b>Catholic</b>	Church of Christ is	13, 140/ 13
can there in the	<b>Catholic</b>	Church be sure: neither	13, 150/ 6
proveth plain for the	<b>Catholic</b>	Church. For that were	13, 159/ 11
points from the true	<b>Catholic</b>	faith. And this appeareth	13, 171/ 26
saints, and with the	<b>Catholic</b>	Church, that in the	13, 172/ 1
and by the whole	<b>Catholic</b>	Church believed and professed	13, 172/ 7
corps of the known	<b>Catholic</b>	Church at naught and	13, 172/ 10
trouble of the good	<b>Catholic</b>	folk, and great decay	13, 172/ 23
decay of the true	<b>Catholic</b>	folk, and eternal destruction	13, 172/ 24
short space by his	<b>Catholic</b>	Church condemned and suppressed	13, 172/ 27
And so hath his	<b>Catholic</b>	faith in his Catholic	13, 172/ 28
Catholic faith in his	<b>Catholic</b>	Church, as well in	13, 172/ 29
the governors of the	<b>Catholic</b>	Church, which should succeed	13, 173/ 21
wrought in his true	<b>Catholic</b>	faith: "Reddet unicuique secundum	13, 174/ 4
God.) But finally this	<b>Catholic</b>	faith of the presence	13, 174/ 11
faith of Christ's whole	<b>Catholic</b>	Church ever since Christ's	13, 174/ 14
mystical body of his	<b>Catholic</b>	Church, yet, for lack	13, 176/ 28
but that as well	<b>Catholics</b>	as all other that	13, 171/ 6
children and all their	<b>cattle</b>	, would in no wise	13, 59/ 15
as well men as	<b>cattle</b>	in every house, from	13, 60/ 11
that hath not high	<b>cause</b>	to tremble and quake	13, 7/ 20
as might be the	<b>cause</b>	of their driving down	13, 12/ 23
from dishonesty and all	<b>cause</b>	of shame as their	13, 13/ 21
goddess, and for that	<b>cause</b>	proudly to disobey God	13, 16/ 33
him, laid for the	<b>cause</b>	: "Quia audisti vocem uxoris	13, 20/ 4
that his mercy no	<b>cause</b>	had to counterplead his	13, 25/ 22
man. And for this	<b>cause</b>	, say those holy doctors	13, 32/ 27
knowledge of God, and	<b>cause</b>	to love him, honor	13, 36/ 30
wounded; and that the	<b>cause</b>	why we cannot now	13, 38/ 8
no wrong nor any	<b>cause</b>	to complain upon God	13, 39/ 26
yet remained there high	<b>cause</b>	for us to thank	13, 39/ 30

that ever could have	cause	to blame the king	13, 40/ 24
but had yet greater	cause	to thank him for	13, 40/ 25
their own fault the	cause	of their own loss	13, 42/ 8
without a great good	cause	. For the pleasure of	13, 45/ 8
of both is a	cause	of double fear, and	13, 47/ 11
him. And for this	cause	, lo, though the painful	13, 48/ 16
time. For since the	cause	of his coming into	13, 67/ 3
to wit, the other	cause	of Christ's death, rising	13, 69/ 6
was (I say) the	cause	of his withdrawing, and	13, 71/ 21
The gospel showeth the	cause	: "For they were afeard	13, 74/ 13
yet of the third	cause	of Christ's passion, that	13, 76/ 8
purpose properly to pass,	cause	have they none to	13, 78/ 3
costly, which was the	cause	that the true making	13, 79/ 29
betray the truth and	cause	to be spitefully killed	13, 81/ 33
other. And for this	cause	were each of them	13, 87/ 6
Bread." And for this	cause	do both Saint Matthew	13, 87/ 17
moon. And for that	cause	they say that Christ	13, 89/ 31
that this is the	cause	for which they consecrate	13, 90/ 15
not see for what	cause	I do it, yet	13, 106/ 26
naught) know a great	cause	necessary and convenient for	13, 106/ 28
I see that for	cause	unknown unto me, of	13, 107/ 22
my passion." The other	cause	for which he longed	13, 120/ 12
more clearly that the	cause	of his desire was	13, 120/ 29
figure, it had no	cause	of use after that	13, 122/ 3
have had a great	cause	to do if it	13, 124/ 17
done for a new	cause	, but no manner of	13, 134/ 6
form alone. And the	cause	is because that in	13, 150/ 19
other more, for the	cause	above remembered, this Blessed	13, 156/ 9
meat. For upon this	cause	, this custom is kept	13, 169/ 24
therefore have we great	cause	, with great dread and	13, 193/ 7
therefore have we great	cause	, with great dread and	13, 193/ 7
nothing prevail by himself)	caused	by his wily train	13, 55/ 3
the traitor might have	caused	him and his disciples	13, 93/ 24
purpose, there are more	causes	than one. First, that	13, 45/ 27
three things that were	causes	going before, whereupon his	13, 49/ 19
And also the other	causes	of Christ's death and	13, 49/ 24
people, and, in great	causes	wherein their sentences varied	13, 73/ 11
conject and tell diverse	causes	. Some say he sent	13, 93/ 13
lamb with you." Two	causes	there were for which	13, 119/ 20
say) one of the	causes	for which he said	13, 120/ 8
only called (upon effectual	causes	) this holy sacrament by	13, 140/ 15
teach us. And diverse	causes	they lay of that	13, 151/ 4
these may be good	causes	, with the truth and	13, 151/ 13
three) -- for these	causes	, I say, for which	13, 152/ 13

no profit but also	<b>causeth</b>	increase of a man's	13, 111/ 18
them from pride, by	<b>causing</b>	them perceive their feebleness	13, 37/ 26
would have had him	<b>cease</b>	that voice of the	13, 72/ 6
in these words: "Quomodo	<b>cecidisti</b>	de caelo Lucifer, qui	13, 5/ 22
ipsi de eis miraculum	<b>cedere</b>	et imputare: quia per	13, 166/ 33
specially commanded them to	<b>celebrate</b>	yearly forever, as appeareth	13, 59/ 9
because the Jews did	<b>celebrate</b>	the morrow (after the	13, 88/ 3
church continually consecrate and	<b>celebrate</b>	as a monument and	13, 145/ 17
their fore-figuring sacrifice was	<b>celebrated</b>	in a living creature	13, 125/ 3
manner attaining to the	<b>celestial</b>	glory, but forever condemned	13, 6/ 17
understanding, as hath the	<b>celestial</b>	angel. Thus our forefather	13, 12/ 16
lightsome liberty of his	<b>celestial</b>	service. For surely the	13, 63/ 9
God himself, with his	<b>celestial</b>	soul therein, and with	13, 191/ 15
God himself, with his	<b>celestial</b>	soul therein, and with	13, 191/ 15
13 Capud tertium. Et	<b>cena</b>	facta quum diabolus iam	13, 100/ 20
deum vadit. Surgit a	<b>cena</b>	et ponit vestimenta sua	13, 100/ 22
the old holy doctors	<b>cena</b>	dominica (the supper of	13, 155/ 15
in his sermon De	<b>cena</b>	Domini) his church his	13, 175/ 33
the very bottom and	<b>center</b>	of the earth, and	13, 6/ 26
imitate and follow this	<b>Centurion</b>	, and say with him	13, 162/ 21
to which the nobleman	<b>Centurion</b>	acknowledged himself unworthy), but	13, 197/ 26
am.) And with the	<b>centurion</b>	, "Domine non sum dignus	13, 199/ 18
to which the nobleman	<b>Centurion</b>	acknowledged himself unworthy), but	13, 197/ 26
am.) And with the	<b>centurion</b>	, "Domine non sum dignus	13, 199/ 18
humilians temetipsum imitare hunc	<b>Centurionem</b>	, et dicito, domine non	13, 162/ 15
igne liquefactam ceram aliae	<b>cerae</b>	liquefactae ita miscuerit, ut	13, 168/ 17
si quis igne liquefactam	<b>ceram</b>	aliae cerae liquefactae ita	13, 168/ 17
the sundry laws and	<b>ceremonies</b>	of sundry diverse times	13, 29/ 20
in their sacraments, rites,	<b>ceremonies</b>	, and sacrifices, commanded them	13, 57/ 14
in their rites, sacraments,	<b>ceremonies</b>	, and sacrifices. I have	13, 62/ 16
at naught their outward	<b>ceremonies</b>	, sacrifices, and observances of	13, 97/ 24
outward works of their	<b>ceremonies</b>	and sacrifices should recompense	13, 97/ 32
yet in the outward	<b>ceremonies</b>	also, I ween we	13, 98/ 15
than the rites and	<b>ceremonies</b>	of Christendom are unto	13, 98/ 20
devotion of their costly	<b>ceremonies</b>	and sacrifices appear. Their	13, 98/ 26
a rite or a	<b>ceremony</b>	or a sacrament of	13, 114/ 15
estates use that godly	<b>ceremony</b>	very religiously. And none	13, 114/ 18
will -- in a	<b>certain</b>	manner of resemblance of	13, 12/ 10
at good length declareth	<b>certain</b>	difference between them), yet	13, 19/ 22
the faithful church (with	<b>certain</b>	sacraments or sacrifices duly	13, 29/ 19
same in such a	<b>certain</b>	manner as all the	13, 30/ 24
himself. For in a	<b>certain</b>	epistle which he writeth	13, 34/ 14
layeth he forth there	<b>certain</b>	reasons with which himself	13, 35/ 30
third chapter, declared after	<b>certain</b>	other punishments that either	13, 53/ 24

serve also to signify	<b>certain</b>	great secret mysteries concerning	13, 58/ 13
the city to a	<b>certain</b>	man. Lo, as you	13, 85/ 23
the city to a	<b>certain</b>	man. Lo, as you	13, 93/ 2
which it denieth a	<b>certain</b>	thing to be done	13, 121/ 18
soul is in a	<b>certain</b>	manner of a heavenly	13, 143/ 1
necessity (yet by a	<b>certain</b>	concomitance following of convenient	13, 148/ 21
of heaven, after a	<b>certain</b>	manner, do judge us	13, 168/ 13
confound the Manchees by	<b>certain</b>	arguments grounded upon the	13, 171/ 31
he doth in a	<b>certain</b>	manner incorporate all Christian	13, 175/ 17
receiving is in a	<b>certain</b>	manner a member of	13, 175/ 36
a member (in a	<b>certain</b>	manner) in the mystical	13, 176/ 28
thereof, saith yet finally, "	<b>Cetera</b>	quum venero ipse disponam	13, 151/ 27
convenient order, linked and	<b>chained</b>	ensuingly together, yet seemeth	13, 118/ 15
me." Likewise, taking the	<b>chalice</b>	after that he had	13, 118/ 2
Testament. This is the	<b>chalice</b>	, the New Testament in	13, 118/ 5
And likewise taking the	<b>chalice</b>	after supper, he gave	13, 126/ 22
Testament. This is the	<b>chalice</b>	, the New Testament in	13, 126/ 24
God, he gave the	<b>chalice</b>	to his apostles and	13, 127/ 3
Testament. This is the	<b>chalice</b>	, the New Testament in	13, 127/ 5
to drink in the	<b>chalice</b>	, that is to wit	13, 127/ 8
or, "This is the	<b>chalice</b>	, the New Testament in	13, 127/ 10
peccatorum." (This is the	<b>chalice</b>	, the New Testament in	13, 127/ 34
said, "This is the	<b>chalice</b>	, the New Testament in	13, 128/ 20
Savior: "This is the	<b>chalice</b>	, the New Testament in	13, 129/ 2
Sacrament) was in the	<b>chalice</b>	, and which wine he	13, 130/ 25
and was in the	<b>chalice</b>	before) until that day	13, 132/ 4
these words of the	<b>chalice</b>	understood in like wise	13, 133/ 16
Church at naught and	<b>challenging</b>	the Spirit of God	13, 172/ 11
only unknown church, and	<b>challenging</b>	yet nevertheless (contrary to	13, 172/ 14
accounted to fall under	<b>chance</b>	and hap? And therefore	13, 95/ 7
themselves hap, fortune, or	<b>chance</b>	) suddenly to meet together	13, 95/ 19
selfsame thing either by	<b>chance</b>	or of some other	13, 116/ 1
there such a marvelous	<b>change</b>	spread through both their	13, 17/ 9
creation to the final	<b>change</b>	thereof at the day	13, 23/ 21
good readers, the wretched	<b>change</b>	that our forefathers made	13, 24/ 13
attain it would not	<b>change</b>	that state with the	13, 37/ 7
then their nature should	<b>change</b>	and by the sacrament	13, 47/ 23
by the sudden open	<b>change</b>	of his nature have	13, 47/ 32
sentence with so little	<b>change</b>	so often repeated, and	13, 50/ 28
day of the next	<b>change</b>	of the moon after	13, 88/ 26
Moses, himself came to	<b>change</b>	into so far the	13, 97/ 12
though he came to	<b>change</b>	it, yet he would	13, 99/ 6
that thou camest to	<b>change</b>	, and being Maker of	13, 100/ 10
Therefore either let them	<b>change</b>	their opinion, or abstain	13, 162/ 4

and secret power, doth	<b>change</b>	and convert the visible	13, 165/ 26
able to convert and	<b>change</b>	those creatures with his	13, 166/ 9
be now able to	<b>change</b>	the same thing already	13, 166/ 13
have had their bodies	<b>changed</b>	suddenly into a glorious	13, 13/ 29
of the bishop was	<b>changed</b>	, and they were put	13, 73/ 4
circumcised first before he	<b>changed</b>	that sacrament into the	13, 92/ 23
it. For it is	<b>changed</b>	by an unspeakable working	13, 170/ 24
which for displeasure given	<b>changeth</b>	his will and withdraweth	13, 41 23
and the translation or	<b>changing</b>	of it from things	13, 167/ 1
written in the twenty-sixth	<b>chapter</b>	of Saint Matthew, the	13, 3/ 9
rehearseth in the fourteenth	<b>chapter</b>	in resembling the fall	13, 5/ 29
saith in the twelfth	<b>chapter</b>	: "Et factum est proelium	13, 6/ 1
first and the second	<b>chapter</b>	of Genesis is declared	13, 12/ 19
Paul in the eleventh	<b>chapter</b>	of his epistle to	13, 42/ 30
now begin. The first	<b>chapter</b>	. The context of Master	13, 51/ 5
mentioned in the second	<b>chapter</b>	of Genesis, that whatsoever	13, 53/ 21
recited in the third	<b>chapter</b>	, declared after certain other	13, 53/ 23
thereof is the third	<b>chapter</b>	of Genesis, where God	13, 54/ 18
them in the eighteenth	<b>chapter</b>	of the Deuteronomy: "Prophetam	13, 56/ 14
length in the twelfth	<b>chapter</b>	of Exodus. For, after	13, 59/ 11
mentioned in the seventh	<b>chapter</b>	of the Apocalypse Saint	13, 65/ 15
made in the eleventh	<b>chapter</b>	of Saint John. For	13, 69/ 14
John in the eleventh	<b>chapter</b>	of his gospel remembereth	13, 70/ 8
appeareth in the eleventh	<b>chapter</b>	of Numbers) institute and	13, 73/ 9
remembered in the twenty-sixth	<b>chapter</b>	of Saint Matthew, and	13, 76/ 12
toward thee. The second	<b>chapter</b>	. Of the sending of	13, 85/ 10
lecture upon the second	<b>chapter</b>	. I have before, good	13, 86/ 10
exposition of the first	<b>chapter</b>	the ordinance and institution	13, 86/ 12
John in the thirteenth	<b>chapter</b>	of his gospel: "Ante	13, 87/ 28
appeareth in the eleventh	<b>chapter</b>	of the gospel of	13, 95/ 29
the world. Upon this	<b>chapter</b>	among many things that	13, 97/ 6
saith in the sixth	<b>chapter</b>	of Saint Matthew that	13, 97/ 18
and upon the fifty-eighth	<b>chapter</b>	of Isaiah, whose words	13, 98/ 10
I note in this	<b>chapter</b>	is that it appeareth	13, 99/ 7
himself in the ninth	<b>chapter</b>	of Saint Luke: "Filius	13, 99/ 12
feceritis ea. The third	<b>chapter</b>	. Of the washing of	13, 101/ 10
specified in the thirteen	<b>chapter</b>	of the gospel of	13, 101/ 12
beginning of the thirteenth	<b>chapter</b>	, beginning to speak of	13, 102/ 10
which in this thirteenth	<b>chapter</b>	beginneth to enter toward	13, 103/ 26
as in the thirteenth	<b>chapter</b>	of Saint Luke he	13, 116/ 19
their feet. The fourth	<b>chapter</b>	. Of the institution of	13, 117/ 19
Blessed Sacrament. The fourth	<b>chapter</b>	. "And as they were	13, 117/ 23
have rehearsed you this	<b>chapter</b>	in such wise as	13, 118/ 11
For in his twenty-second	<b>chapter</b>	thus beginneth he this	13, 118/ 20

written in the twenty-second	<b>chapter</b>	of Saint Luke, our	13, 119/ 6
mentioned in the sixth	<b>chapter</b>	of Saint John, yet	13, 125/ 22
Paul in the eleventh	<b>chapter</b>	of his first epistle	13, 126/ 15
For in the twenty-fourth	<b>chapter</b>	of Exodus is it	13, 127/ 14
saying in the fifteenth	<b>chapter</b>	of Saint John: "Ego	13, 131/ 28
also upon the sixth	<b>chapter</b>	of Saint John in	13, 143/ 27
explaineth in the eleventh	<b>chapter</b>	of his first epistle	13, 145/ 24
rehearsed in the sixth	<b>chapter</b>	of Saint John, where	13, 159/ 19
saith in the eleventh	<b>chapter</b>	of the first epistle	13, 159/ 25
fourth book and thirty-fourth	<b>chapter</b>	. "Quomodo autem constabit eis	13, 161/ 29
sixth book the twenty-second	<b>chapter</b>	upon Leviticus: "Sanctificationem mystici	13, 166/ 30
saith in the fifth	<b>chapter</b>	of his fourth book	13, 167/ 6
tenth book the thirteenth	<b>chapter</b>	upon St. John's gospel	13, 168/ 16
Theophylactus upon the twenty-sixth	<b>chapter</b>	of Saint Matthew writeth	13, 170/ 15
and in the second	<b>chapter</b>	, saith thus: "In illis	13, 170/ 30
be but once; the	<b>character</b>	and spiritual token by	13, 108/ 8
every man cure and	<b>charge</b>	of his neighbor.) And	13, 21/ 16
other men that special	<b>charge</b>	given unto them, that	13, 21/ 22
Maundy giving them in	<b>charge</b>	that in loving each	13, 83/ 3
lurking sin unto our	<b>charge</b>	for an unworthy receiving	13, 195/ 18
lurking sin unto our	<b>charge</b>	for an unworthy receiving	13, 195/ 18
their tithes, far more	<b>chargeable</b>	and costly to them	13, 98/ 19
those faults and be	<b>charitable</b>	and forgive and give	13, 98/ 5
natural love and Christian	<b>charity</b>	that every Christian man	13, 21/ 20
with faith, hope, and	<b>charity</b>	-- receive it worthily	13, 64/ 9
love toward thee and	<b>charity</b>	toward the world, I	13, 68/ 24
points of patience and	<b>charity</b>	and contempt of the	13, 97/ 17
in the deeds of	<b>charity</b>	we walk, I fear	13, 98/ 13
of their negligence of	<b>charity</b>	and their froward, malicious	13, 98/ 23
foe, with meekness and	<b>charity</b>	for the love of	13, 117/ 17
were entering into the	<b>Charterhouse</b>	, "I will never eat	13, 122/ 9
proud affection, taunted and	<b>checked</b>	Adam therewith specially by	13, 19/ 27
to him, in making	<b>cheer</b>	to him and to	13, 201/ 31
to him, in making	<b>cheer</b>	to him and to	13, 201/ 31
sin but strive and	<b>chide</b>	and fight and sharply	13, 98/ 3
counsel had with their	<b>chief</b>	prince and ruler Lucifer	13, 6/ 28
the ways, both the	<b>chief</b>	priests and the scribes	13, 52/ 9
priests and to the	<b>chief</b>	priests to betray him	13, 52/ 14
King Pharaoh and his	<b>chief</b>	captains, the great high	13, 62/ 33
the ways, both the	<b>chief</b>	priests and the scribes	13, 68/ 30
Rome should be their	<b>chief</b>	temporal governor and have	13, 70/ 21
priests -- bishop, or	<b>chief</b>	priest -- and he	13, 73/ 1
the matter unto the	<b>chief</b>	priest and stand to	13, 73/ 12
of Christ were the	<b>chief</b>	heads and rulers of	13, 73/ 30



people, and especially the	<b>chief</b>	of the spirituality, so	13, 73/ 31
priests and to the	<b>chief</b>	priests to betray him	13, 75/ 29
paschal lamb was the	<b>chief</b>	feast and was also	13, 87/ 9
first day and the	<b>chief</b>	day of the unleavened	13, 89/ 12
all holy sacraments the	<b>chief</b>	. And that I see	13, 152/ 25
wine the blood is	<b>chiefly</b>	signified, and the whole	13, 147/ 20
although it were a	<b>child</b>	that died in the	13, 29/ 10
of the most foolish	<b>child</b>	. The prophet in the	13, 33/ 7
Adam, every man and	<b>child</b>	that by natural propagation	13, 44/ 5
God therein, almost every	<b>child</b>	hath heard. And every	13, 58/ 10
Egyptians, from the first-begotten	<b>child</b>	of the king that	13, 64/ 25
prince) unto the first-begotten	<b>child</b>	of the poorest prisoned	13, 64/ 27
from heaven. Love no	<b>child</b>	of thine own so	13, 84/ 30
so do, offer thy	<b>child</b>	otherwise to God's service	13, 84/ 33
comfort that her holy	<b>child</b>	, Saint John the Baptist	13, 200/ 21
in utero meo." (The	<b>child</b>	in my belly --	13, 201/ 15
be then such a	<b>child</b>	in innocence as was	13, 201/ 16
comfort that her holy	<b>child</b>	, Saint John the Baptist	13, 200/ 21
in utero meo." (The	<b>child</b>	in my belly --	13, 201/ 15
be then such a	<b>child</b>	in innocence as was	13, 201/ 16
king over all the	<b>children</b>	of pride, do (and	13, 6/ 29
hand, and all their	<b>children</b>	forever after the same	13, 13/ 27
thou bring forth thy	<b>children</b>	, and thou shalt be	13, 18/ 27
heaven, and all their	<b>children</b>	after them. All this	13, 23/ 28
with sore sweat, their	<b>children</b>	born with pain. Then	13, 24/ 9
sin and that those	<b>children</b>	and all be sinful	13, 30/ 20
Adam by nature the	<b>children</b>	of wrath, saying: "Eramus	13, 31/ 5
he, "by nature the	<b>children</b>	of wrath.") And that	13, 31/ 7
which yet seem unto	<b>children</b>	to be no right	13, 33/ 4
called in Scripture the	<b>children</b>	of wrath by nature	13, 41 7
innocence, so that the	<b>children</b>	circumcised or christened should	13, 47/ 20
bringing forth of her	<b>children</b>	, and either of them	13, 53/ 27
by Moses unto the	<b>children</b>	of Israel in desert	13, 56/ 13
be done among the	<b>children</b>	of Israel in their	13, 57/ 13
unleavened bread. That the	<b>children</b>	of Israel were in	13, 57/ 25
which water, while the	<b>children</b>	of Israel passed through	13, 58/ 2
the thralldom of the	<b>children</b>	of Israel under King	13, 58/ 15
safe passage of the	<b>children</b>	of Israel through the	13, 58/ 20
commanded to suffer the	<b>children</b>	of Israel to depart	13, 59/ 13
their wives and their	<b>children</b>	and all their cattle	13, 59/ 14
required and prayed the	<b>children</b>	of Israel to get	13, 60/ 25
keep in captivity the	<b>children</b>	of Israel -- the	13, 62/ 30
thereto). By the first-begotten	<b>children</b>	of the Egyptians we	13, 63/ 19
there be these first-begotten	<b>children</b>	, not only of the	13, 63/ 25

very hard for the	<b>children</b>	of Israel, the well-disposed	13, 63/ 29
to destroy those first-begotten	<b>children</b>	of the Egyptians the	13, 64/ 1
of the Egyptians the	<b>children</b>	of Israel are of	13, 64/ 2
clearly destroy the first-begotten	<b>children</b>	of the Egyptians that	13, 65/ 32
forced to let the	<b>children</b>	of Israel depart out	13, 65/ 33
together in one the	<b>children</b>	of God that were	13, 71/ 9
the first-begotten among the	<b>children</b>	of Israel, but this	13, 128/ 27
our will to the	<b>choice</b>	of the evil, is	13, 38/ 10
without help of grace,	<b>choose</b>	the good, but willingly	13, 38/ 9
that fall) able to	<b>choose</b>	the good of his	13, 38/ 12
of the making or	<b>choosing</b>	of the bishop was	13, 73/ 4
of God, to have	<b>chosen</b>	the better and to	13, 38/ 4
things done among the	<b>chosen</b>	people (both before the	13, 57/ 12
things done among the	<b>chosen</b>	people as in their	13, 62/ 15
apostles the most special	<b>chosen</b>	and most in trust	13, 94/ 2
one of that few	<b>chosen</b>	number and so especially	13, 96/ 28
upon the passion of	<b>Christ</b>	(unfinished) made in the	13, 3/ 1
passion of our Savior	<b>Christ</b>	, after the course and	13, 3/ 5
our sure strong Savior	<b>Christ</b>	, with consideration of his	13, 10/ 34
of the passion of	<b>Christ</b>	and faith in him	13, 29/ 16
touching the faith of	<b>Christ</b>	, that he should once	13, 29/ 23
coming of our Savior	<b>Christ</b>	himself. Now as for	13, 29/ 29
but the faith of	<b>Christ</b>	, some holy doctors have	13, 29/ 32
without the faith of	<b>Christ</b>	, were not in that	13, 30/ 5
sent the faith of	<b>Christ</b>	to keep them from	13, 30/ 7
life by one Jesus	<b>Christ</b>	. Therefore likewise as by	13, 31/ 27
everlasting life through Jesus	<b>Christ</b>	Our Lord.) By these	13, 32/ 4
justice, of obedience in	<b>Christ</b>	, and of justification and	13, 32/ 8
but by our Savior	<b>Christ</b>	. Which thing Saint Peter	13, 32/ 14
nor nothing hearing of	<b>Christ</b>	, carry no deadly sin	13, 42/ 11
and never heard of	<b>Christ</b>	, some say one and	13, 42/ 21
without the faith of	<b>Christ</b>	, if they come to	13, 42/ 22
never had heard of	<b>Christ</b>	, it was sufficient for	13, 43/ 10
implied the belief of	<b>Christ</b>	, which is the means	13, 43/ 21
that the means is	<b>Christ</b>	. And there though he	13, 43/ 26
he believe not on	<b>Christ</b>	by the name of	13, 43/ 27
by the name of	<b>Christ</b>	, yet believeth he and	13, 43/ 27
salvation, which is indeed	<b>Christ</b>	. And that belief sufficeth	13, 43/ 28
he think not on	<b>Christ</b>	, of whom he never	13, 43/ 30
mediator and savior, Jesus	<b>Christ</b>	, the merits of whose	13, 44/ 8
this: while our Savior	<b>Christ</b>	(say they) bestowed upon	13, 44/ 18
and consider well that	<b>Christ</b>	willingly would, by the	13, 45/ 4
this I answer you,	<b>Christ</b>	when he redeemed us	13, 46/ 15
by the passion of	<b>Christ</b>	have redeemed and restored	13, 46/ 20

the painful passion of	<b>Christ</b>	, paid for all mankind	13, 48/ 17
the painful passion of	<b>Christ</b>	restored not man again	13, 48/ 32
holy blessed Savior Jesus	<b>Christ</b>	, which willingly didst determine	13, 49/ 12
a watchword given of	<b>Christ</b>	, which should be the	13, 54/ 27
should do again against	<b>Christ</b>	should not be able	13, 54/ 31
to the coming of	<b>Christ</b>	, as a matter of	13, 55/ 25
gave them warning of	<b>Christ</b>	, that he should be	13, 56/ 19
none after but only	<b>Christ</b>	. And therefore him were	13, 56/ 26
to him. Howbeit, that	<b>Christ</b>	was the very Son	13, 56/ 34
angels under our captain	<b>Christ</b>	. The safe passage of	13, 58/ 19
the red blood of	<b>Christ</b>	that he shed in	13, 58/ 23
verily done foresigned in	<b>Christ</b>	and his church things	13, 62/ 19
figure betokening our Savior	<b>Christ</b>	, the very innocent Lamb	13, 62/ 21
the red blood of	<b>Christ</b>	, mark ourselves on every	13, 64/ 21
of our holy Savior	<b>Christ</b>	-- his prescience in	13, 66/ 10
delivered to be crucified."	<b>Christ</b>	was by more than	13, 66/ 17
on his cross beside	<b>Christ</b>	. And if I die	13, 68/ 10
For whereas our Savior	<b>Christ</b>	had oftentimes reprov'd the	13, 69/ 15
-- that he was	<b>Christ</b>	, yet so mighty was	13, 69/ 25
fell so thick unto	<b>Christ</b>	that the priests, the	13, 69/ 32
and also to destroy	<b>Christ</b>	. For without his death	13, 70/ 1
therefore, if they slew	<b>Christ</b>	, too, they thought they	13, 70/ 6
his assignment. Now that	<b>Christ</b>	went about no temporal	13, 70/ 23
one man, our Savior	<b>Christ</b>	, should die for all	13, 71/ 7
purpose kill our Savior	<b>Christ</b>	. For which, for a	13, 71/ 10
that this withdrawing of	<b>Christ</b>	was to give his	13, 71/ 16
cried him out for	<b>Christ</b>	when, as the gospel	13, 72/ 18
to tell you, when	<b>Christ</b>	came riding into Jerusalem	13, 72/ 23
were gathered together against	<b>Christ</b>	the princes of the	13, 72/ 28
about the death of	<b>Christ</b>	were the chief heads	13, 73/ 30
so to turn against	<b>Christ</b>	, that as fast as	13, 74/ 29
Godhead (I say) of	<b>Christ</b>	himself (for his Father	13, 75/ 1
great assembled council against	<b>Christ</b>	that thought themselves so	13, 75/ 8
Simon, the leper whom	<b>Christ</b>	had cured. Martha served	13, 76/ 16
assembled here together against	<b>Christ</b>	at this council. For	13, 78/ 15
in the taking of	<b>Christ</b>	, and were at a	13, 78/ 17
whereas if his Master	<b>Christ</b>	had lived, and he	13, 80/ 31
that hath been with	<b>Christ</b>	many a fair day	13, 81/ 29
faithful true doctrine of	<b>Christ</b>	. But woe may that	13, 82/ 1
O my sweet Savior	<b>Christ</b>	, whom thine own wicked	13, 82/ 4
Evangelist Saint John, whom	<b>Christ</b>	so tenderly loved that	13, 82/ 14
all these things that	<b>Christ</b>	did in all this	13, 82/ 29
and diverse other that	<b>Christ</b>	should go out of	13, 83/ 13
love of our Savior	<b>Christ</b>	, which so loved his	13, 83/ 26

O my sweet Savior	<b>Christ</b>	, which, of thine undeserved	13, 85/ 7
the offering up of	<b>Christ</b>	, the very unspotted lamb	13, 86/ 14
Shere Thursday in which	<b>Christ</b>	made his Maundy the	13, 87/ 18
John, they say that	<b>Christ</b>	did anticipate the time	13, 88/ 18
evening of that Thursday,	<b>Christ</b>	made his Maundy, and	13, 89/ 8
bread. And so consequently	<b>Christ</b>	did consecrate in unleavened	13, 89/ 15
posterior Greeks say that	<b>Christ</b>	did not eat his	13, 89/ 19
Friday, in which day	<b>Christ</b>	died, then the Jews	13, 89/ 26
cause they say that	<b>Christ</b>	did consecrate in leavened	13, 89/ 32
manducarent pascha. And that	<b>Christ</b>	because he knew that	13, 90/ 12
consecrate the body of	<b>Christ</b>	in leavened bread, contrary	13, 90/ 16
at night, and that	<b>Christ</b>	made then his Maundy	13, 90/ 24
it was not) that	<b>Christ</b>	had made his Maundy	13, 91/ 5
to the remnant, if	<b>Christ</b>	should have seemed to	13, 94/ 8
the evening was come,	<b>Christ</b>	came with his twelve	13, 95/ 25
any man wist where	<b>Christ</b>	were, he should give	13, 95/ 30
errand done, resorted unto	<b>Christ</b>	again and made him	13, 96/ 15
company or congregation. For	<b>Christ</b>	with his twelve apostles	13, 96/ 31
then in treason, too,	<b>Christ</b>	abode still with him	13, 96/ 34
people, the law of	<b>Christ</b>	is worse kept a	13, 97/ 14
at the coming of	<b>Christ</b>	, when it was kept	13, 97/ 16
Saint Chrysostom also, that	<b>Christ</b>	had none house of	13, 99/ 10
be the disciples of	<b>Christ</b>	and followers of his	13, 99/ 21
The prayer. Almighty Jesus	<b>Christ</b>	, which wouldst for our	13, 100/ 9
is the uttermost. And	<b>Christ</b>	loved his to the	13, 102/ 15
of extreme kindness had	<b>Christ</b>	, not to his friends	13, 102/ 21
remembrance that our Savior	<b>Christ</b>	was as verily God	13, 105/ 6
his only begetting. Howbeit,	<b>Christ</b>	as man might receive	13, 105/ 25
this manner: our Savior	<b>Christ</b>	, whereas Judas had by	13, 105/ 29
of the person of	<b>Christ</b>	, being the very Son	13, 107/ 1
unto the will of	<b>Christ</b>	, and said: "Lord, not	13, 107/ 18
signified himself content that	<b>Christ</b>	should wash all his	13, 108/ 3
all his whole body,	<b>Christ</b>	answered him that that	13, 108/ 3
the foresaid words of	<b>Christ</b>	unto Peter, "He that	13, 108/ 33
his fellow." And finally	<b>Christ</b>	knitteth up all the	13, 111/ 3
he for reverence toward	<b>Christ</b>	would not suffer him	13, 112/ 26
him. And therefore, while	<b>Christ</b>	was presently conversant with	13, 112/ 30
other. The example of	<b>Christ</b>	in washing the apostles	13, 114/ 12
in the name of	<b>Christ</b>	, hear our Lord say	13, 116/ 19
Jesus, my sweet Savior	<b>Christ</b>	, which wouldst vouchsafe thine	13, 117/ 11
of the Father unto	<b>Christ</b>	, "Sede a dextris meis	13, 121/ 24
when the enemies of	<b>Christ</b>	be thrown under his	13, 121/ 28
this done, our Savior	<b>Christ</b>	, by and by, in	13, 123/ 16
which, on Good Friday,	<b>Christ</b>	once for ever offered	13, 123/ 25

with the blood of	<b>Christ</b>	performeth the thing that	13, 128/ 17
in the person of	<b>Christ</b>	) and in the act	13, 134/ 5
upon these words of	<b>Christ</b>	, "Bibite ex hoc omnes	13, 136/ 6
Our most dear Savior	<b>Christ</b>	, which after the finishing	13, 136/ 25
selfsame sacred body of	<b>Christ</b>	, and the selfsame blessed	13, 137/ 10
those plain words of	<b>Christ</b>	, "This is my body	13, 137/ 16
person of our Savior	<b>Christ</b>	, enforcing themselves by force	13, 138/ 5
that those words of	<b>Christ</b>	may be well and	13, 138/ 17
Christian man (that taketh	<b>Christ</b>	for God) no manner	13, 139/ 18
the Catholic Church of	<b>Christ</b>	is in such things	13, 140/ 14
body and blood of	<b>Christ</b>	). Those accidents, I say	13, 140/ 27
body and blood of	<b>Christ</b>	(which two things are	13, 140/ 33
very blessed body of	<b>Christ</b>	under that form of	13, 141/ 33
very blessed blood of	<b>Christ</b>	under the form of	13, 141/ 34
the mystical body of	<b>Christ</b>	. For this must we	13, 142/ 15
very natural body of	<b>Christ</b>	that is in the	13, 142/ 20
the mystical body of	<b>Christ</b>	that is not contained	13, 142/ 22
body and blood of	<b>Christ</b>	being in the sacrament	13, 142/ 25
body and blood of	<b>Christ</b>	in the sacrament, received	13, 142/ 30
the mystical body of	<b>Christ</b>	. For likewise as the	13, 143/ 16
this, our Lord Jesus	<b>Christ</b>	commended, or left his	13, 144/ 12
drink, to dwell in	<b>Christ</b>	, and to have Christ	13, 144/ 20
Christ, and to have	<b>Christ</b>	dwelling in him. And	13, 144/ 20
that dwelleth not in	<b>Christ</b>	and in whom Christ	13, 144/ 21
Christ and in whom	<b>Christ</b>	dwelleth not, without doubt	13, 144/ 21
body and blood of	<b>Christ</b>	, but rather he eateth	13, 144/ 25
the natural body of	<b>Christ</b>	that is under the	13, 146/ 4
the natural body of	<b>Christ</b>	is many members in	13, 146/ 6
body and blood of	<b>Christ</b>	, in the form of	13, 146/ 20
body and blood of	<b>Christ</b>	, that are verily present	13, 146/ 24
the holy blood of	<b>Christ</b>	out of the sacrament	13, 147/ 25
all the blood that	<b>Christ</b>	had in his body	13, 147/ 29
the blissful soul of	<b>Christ</b>	and his almighty Godhead	13, 148/ 2
body and blood of	<b>Christ</b>	) is, as I have	13, 148/ 28
very whole body of	<b>Christ</b>	and blood both) under	13, 149/ 16
body and blood of	<b>Christ</b>	(under the forms of	13, 150/ 23
the holy heart of	<b>Christ</b>	, when it was pierced	13, 151/ 6
of the people with	<b>Christ</b>	(for, as it appeareth	13, 151/ 8
the very body of	<b>Christ</b>	, for the sacrament of	13, 152/ 26
body and blood of	<b>Christ</b>	is called also distinctly	13, 152/ 28
body of our Savior	<b>Christ</b>	himself, to the integrity	13, 153/ 10
one entire body of	<b>Christ</b>	-- all the whole	13, 153/ 18
into the body of	<b>Christ</b>	, the form and accidents	13, 153/ 24
the mystical body of	<b>Christ</b>	. It is also called	13, 154/ 6

person of our Savior	<b>Christ</b>	, being verily both God	13, 154/ 14
Lord and almighty Savior	<b>Christ</b>	, from whom (as I	13, 154/ 33
only sacrifice betaken by	<b>Christ</b>	unto his Christian church	13, 155/ 6
body and blood of	<b>Christ</b>	-- beareth now the	13, 155/ 21
body and blood of	<b>Christ</b>	in the sacrament. For	13, 155/ 25
it the body of	<b>Christ</b>	, though it useth (as	13, 158/ 21
blood of our Savior	<b>Christ</b>	himself, I shall rehearse	13, 160/ 19
is the flesh of	<b>Christ</b>	, the Son of the	13, 161/ 3
word of God, Jesus	<b>Christ</b>	our Savior, being incarnate	13, 161/ 19
body and blood of	<b>Christ</b>	that the soul also	13, 162/ 9
I now whether that	<b>Christ</b>	be in us at	13, 164/ 5
a little after: If	<b>Christ</b>	therefore hath verily taken	13, 164/ 14
of Mary be verily	<b>Christ</b>	, and if we also	13, 164/ 16
natural very being of	<b>Christ</b>	in us, -- except	13, 164/ 28
both we be in	<b>Christ</b>	and Christ is in	13, 165/ 6
be in Christ and	<b>Christ</b>	is in us.) Eusebius	13, 165/ 7
made the body of	<b>Christ</b>	by the workmanship of	13, 166/ 1
after the words of	<b>Christ</b>	there is the body	13, 166/ 8
body and blood of	<b>Christ</b>	. For what marvel is	13, 166/ 8
body and blood of	<b>Christ</b>	?The answer, concerning our	13, 166/ 23
given and ascribed to	<b>Christ</b>	, who is the true	13, 167/ 2
is the body of	<b>Christ</b>	. Last of all hear	13, 167/ 16
before the words of	<b>Christ</b>	the cup is full	13, 167/ 18
when the words of	<b>Christ</b>	have wrought, there is	13, 167/ 19
sort, the word of	<b>Christ</b>	is able to convert	13, 167/ 21
might be verified of	<b>Christ</b>	, we find, for Christ	13, 169/ 6
Christ, we find, for	<b>Christ</b>	bore himself in his	13, 169/ 6
is my body." For	<b>Christ</b>	bore that body in	13, 169/ 8
of our Lord Jesus	<b>Christ</b>	, and his humility is	13, 169/ 9
the very blood of	<b>Christ</b>	. For like as it	13, 171/ 8
teaching of our Savior	<b>Christ</b>	himself, and so forth	13, 171/ 9
body and blood of	<b>Christ</b>	. Howbeit, after that, began	13, 172/ 2
name and faith of	<b>Christ</b>	. Which was not all	13, 173/ 3
like these words of	<b>Christ</b>	(saith Saint Augustine), "Qui	13, 173/ 6
body and blood of	<b>Christ</b>	in the Blessed Sacrament	13, 174/ 28
we must understand that	<b>Christ</b>	, in giving his own	13, 175/ 16
are these words of	<b>Christ</b>	verified: "Spiritus est qui	13, 176/ 7
body and blood of	<b>Christ</b>	, he said unto them	13, 176/ 15
by the spirit of	<b>Christ</b>	animated and quickened and	13, 176/ 32
by the spirit of	<b>Christ</b>	more firmly knit and	13, 177/ 7
of the passion of	<b>Christ</b>	. But he, still prisoner	13, 177/ 10
may get leave of	<b>Christ</b>	so to enter into	13, 193/ 23
of our holy Savior	<b>Christ</b>	himself, the very selfsame	13, 195/ 27
that holy body of	<b>Christ</b>	, but that it is	13, 196/ 8

selfsame precious body of	<b>Christ</b>	that suffered it by	13, 196/ 10
very blessed body of	<b>Christ</b>	, I trust there shall	13, 197/ 8
on Palm Sunday received	<b>Christ</b>	royally and full devoutly	13, 203/ 2
us is to crucify	<b>Christ</b>	again: "Iterum (saith St	13, 203/ 14
he longed to see	<b>Christ</b>	, and because he was	13, 203/ 18
holy blessed person of	<b>Christ</b>	, which we verily in	13, 204/ 15
may get leave of	<b>Christ</b>	so to enter into	13, 193/ 23
of our holy Savior	<b>Christ</b>	himself, the very selfsame	13, 195/ 27
that holy body of	<b>Christ</b>	, but that it is	13, 196/ 8
selfsame precious body of	<b>Christ</b>	that suffered it by	13, 196/ 10
very blessed body of	<b>Christ</b>	, I trust there shall	13, 197/ 8
on Palm Sunday received	<b>Christ</b>	royally and full devoutly	13, 203/ 2
us is to crucify	<b>Christ</b>	again: "Iterum (saith St	13, 203/ 14
he longed to see	<b>Christ</b>	, and because he was	13, 203/ 18
holy blessed person of	<b>Christ</b>	, which we verily in	13, 204/ 15
about the contriving of	<b>Christ's</b>	death, written in the	13, 3/ 9
redemption the occasion of	<b>Christ's</b>	passion grew. A prayer	13, 11/ 7
the woeful history of	<b>Christ's</b>	bitter passion. A prayer	13, 24/ 30
all the consideration of	<b>Christ's</b>	bitter passion and most	13, 45/ 20
redemption by means of	<b>Christ's</b>	passion, as three things	13, 49/ 18
the other causes of	<b>Christ's</b>	death and passion, as	13, 49/ 24
the great mystery of	<b>Christ's</b>	passion should be performed	13, 54/ 9
there had been before	<b>Christ's</b>	coming no word spoken	13, 56/ 30
the Holy Ghost at	<b>Christ's</b>	baptism, testified and recognized	13, 57/ 3
the red blood of	<b>Christ's</b>	passion. And by all	13, 58/ 26
Tau, the sign of	<b>Christ's</b>	holy cross. And then	13, 64/ 22
Egyptians, that mark of	<b>Christ's</b>	bloody cross upon the	13, 65/ 11
haste, in consideration of	<b>Christ's</b>	passage to kill the	13, 65/ 21
hand (the remembrance of	<b>Christ's</b>	cross, to stay us	13, 65/ 27
the other cause of	<b>Christ's</b>	death, rising upon the	13, 69/ 6
not farther straight unto	<b>Christ's</b>	death; and therefore himself	13, 70/ 33
off crying out of	<b>Christ's</b>	praise, and also turned	13, 72/ 15
the third cause of	<b>Christ's</b>	passion, that is to	13, 76/ 8
and therewith anointed she	<b>Christ's</b>	feet, and wiped them	13, 76/ 20
the manifold tokens of	<b>Christ's</b>	special favor) specially called	13, 82/ 18
it that day after	<b>Christ's</b>	death, and that therefore	13, 90/ 10
yet was the traitor	<b>Christ's</b>	apostle still. And this	13, 96/ 25
of vicious folk in	<b>Christ's</b>	church cannot let but	13, 97/ 2
toward the treating of	<b>Christ's</b>	passion, by which our	13, 103/ 27
in these words expressed	<b>Christ's</b>	marvelous, excellent humility, as	13, 105/ 27
suffer to be of	<b>Christ's</b>	holy hands washed, not	13, 107/ 32
from which traitorous affection	<b>Christ's</b>	great, marvelous humanity, washing	13, 108/ 28
they gave therein unto	<b>Christ's</b>	word. For, "Fides ex	13, 115/ 28
very fruitful sacrifice of	<b>Christ's</b>	blessed body upon the	13, 123/ 21

you have heard of	<b>Christ's</b>	own words) the selfsame	13, 137/ 9
name of sacrament of	<b>Christ's</b>	body with us, whereby	13, 138/ 7
the Blessed Sacrament of	<b>Christ's</b>	body and blood, therefore	13, 138/ 13
in the sacrament is	<b>Christ's</b>	blessed body indeed. Thirdly	13, 138/ 23
whereby they would prove	<b>Christ's</b>	body not in earth	13, 139/ 3
sacrament and say that	<b>Christ's</b>	blessed body is not	13, 139/ 13
holy sacrament turned into	<b>Christ's</b>	very body (of which	13, 143/ 17
into the unity of	<b>Christ's</b>	holy mystical body, as	13, 143/ 22
in the unity of	<b>Christ's</b>	mystical body. And thus	13, 146/ 8
in the unity of	<b>Christ's</b>	body mystical) is only	13, 146/ 16
began even forthwith after	<b>Christ's</b>	death and that the	13, 149/ 19
more fully taught by	<b>Christ's</b>	apostles by mouth than	13, 151/ 22
indeed) the sacrament of	<b>Christ's</b>	body, that is to	13, 157/ 7
the Blessed Sacrament is	<b>Christ's</b>	very flesh indeed. But	13, 158/ 9
proving the presence of	<b>Christ's</b>	very body and blood	13, 160/ 11
into the nature of	<b>Christ's</b>	body by his almighty	13, 165/ 31
is bread. But when	<b>Christ's</b>	words be come to	13, 167/ 15
the Apostles, do consecrate	<b>Christ's</b>	body with their holy	13, 168/ 11
communicating and receiving of	<b>Christ's</b>	body and blood, he	13, 168/ 24
been the belief of	<b>Christ's</b>	whole Church since the	13, 171/ 3
of the presence of	<b>Christ's</b>	very body and blood	13, 174/ 12
been the faith of	<b>Christ's</b>	whole Catholic Church ever	13, 174/ 13
Catholic Church ever since	<b>Christ's</b>	first institution thereof until	13, 174/ 14
a lively member of	<b>Christ's</b>	mystical body. For we	13, 175/ 15
say, though he receive	<b>Christ's</b>	holy flesh into his	13, 176/ 2
he receiveth not yet	<b>Christ's</b>	Holy Spirit into his	13, 176/ 3
such a receiver of	<b>Christ's</b>	flesh are these words	13, 176/ 6
only sacramental receiving of	<b>Christ's</b>	body incorporate as a	13, 176/ 27
lively members incorporate in	<b>Christ's</b>	holy mystical body), but	13, 192/ 20
believe that it is	<b>Christ's</b>	very body and yet	13, 197/ 1
lively members incorporate in	<b>Christ's</b>	holy mystical body), but	13, 192/ 20
believe that it is	<b>Christ's</b>	very body and yet	13, 197/ 1
most part of all	<b>Christendom</b>	both learned and unlearned	13, 42/ 18
rites and ceremonies of	<b>Christendom</b>	are unto the Christian	13, 98/ 20
in every country of	<b>Christendom</b>	in places of religion	13, 114/ 16
in diverse countries of	<b>Christendom</b>	some (and hard it	13, 137/ 12
the whole people through	<b>Christendom</b>	fell in a custom	13, 149/ 14
whole people of all	<b>Christendom</b>	would never have taken	13, 149/ 22
wherein the body of	<b>Christendom</b>	would not have stuck	13, 149/ 29
the whole corps of	<b>Christendom</b>	-- upon this demeanor	13, 149/ 32
the whole body of	<b>Christendom</b>	may damnably be deceived	13, 150/ 3
all the corps of	<b>Christendom</b>	with them from the	13, 150/ 21
all the corps of	<b>Christendom</b>	, not in Latin only	13, 156/ 11
Scripture that, like as	<b>Christendom</b>	hath now in some	13, 172/ 34



the countries into which	<b>Christendom</b>	hath been and shall	13, 173/ 27
paynims and of the	<b>christened</b>	both that deceased without	13, 30/ 11
young that, never being	<b>christened</b>	nor nothing hearing of	13, 42/ 10
the children circumcised or	<b>christened</b>	should never have died	13, 47/ 20
sacramentum corporis et sanguinis	<b>Christi</b>	sed magis tantum rei	13, 144/ 7
quia immundus, praesumpsit ad	<b>Christi</b>	accedere sacramenta, quae aliquis	13, 144/ 8
vitae, qui est caro	<b>Christi</b>	filiis dei vivi, et	13, 160/ 26
Caro corpore et sanguine	<b>Christi</b>	vescitur, ut et anima	13, 162/ 8
naturali enim in nobis	<b>Christi</b>	veritate quae dicimus, nisi	13, 163/ 34
videat artificio caelestis misericordiae	<b>Christi</b>	corpus effectum. Sicut autem	13, 165/ 16
vini: Post verba autem	<b>Christi</b>	, corpus et sanguis est	13, 165/ 20
corpus et sanguis est	<b>Christi</b>	. Quid autem mirum est	13, 165/ 20
persuasione, corpus et sanguinem	<b>Christi</b>	communicemus? Responsio, de timore	13, 166/ 18
est: ubi autem verba	<b>Christi</b>	accesserunt corpus est Christi	13, 167/ 8
Christi accesserunt corpus est	<b>Christi</b>	. Denique audi dicentem, Accipite	13, 167/ 8
meum. Et ante verba	<b>Christi</b>	, calix est vini et	13, 167/ 10
aquae plenus: ubi verba	<b>Christi</b>	operata fuerint, ibi sanguis	13, 167/ 10
generibus potens est sermo	<b>Christi</b>	, universa convertere. Deinde ipse	13, 167/ 12
qui Apostolico gradui succedentes,	<b>Christi</b>	corpus sacro ore conficiunt	13, 168/ 7
communicatione corporis et sanguinis	<b>Christi</b>	, ipse in nobis est	13, 168/ 19
humilitas domini nostri Iesu	<b>Christi</b>	, ipsa multum commendatur hominibus	13, 168/ 35
If it be (good	<b>Christian</b>	reader) true, as out	13, 3/ 19
as I said, good	<b>Christian</b>	readers) beware of this	13, 10/ 29
the natural love and	<b>Christian</b>	charity that every Christian	13, 21/ 20
Christian charity that every	<b>Christian</b>	man is bounden to	13, 21/ 21
is yet, unto those	<b>Christian</b>	people that are damned	13, 41 32
common people, and we	<b>Christian</b>	people and those that	13, 43/ 6
after." These words, good	<b>Christian</b>	readers, be the words	13, 53/ 5
somewhat showed you, good	<b>Christian</b>	readers, the first point	13, 62/ 10
words we may, good	<b>Christian</b>	people, well perceive the	13, 66/ 9
Upon these words, good	<b>Christian</b>	reader, riseth there occasion	13, 69/ 4
Upon these words (good	<b>Christian</b>	people) is there given	13, 76/ 7
I have before, good	<b>Christian</b>	readers, showed you in	13, 86/ 11
that it is among	<b>Christian</b>	men more than shame	13, 92/ 12
a great part of	<b>Christian</b>	people, the law of	13, 97/ 14
now methink that we	<b>Christian</b>	folk wax in worse	13, 98/ 12
Christendom are unto the	<b>Christian</b>	people. Of their diligence	13, 98/ 20
all) false and unkind	<b>Christian</b>	men. But there is	13, 108/ 15
institution of his own	<b>Christian</b>	sacrament, to the intent	13, 122/ 20
the truth among all	<b>Christian</b>	people, that the traitor	13, 135/ 16
So excellent is (good	<b>Christian</b>	readers) this holy Blessed	13, 137/ 1
noted, and of all	<b>Christian</b>	regions already received and	13, 137/ 5
subvert the very true	<b>Christian</b>	faith -- and would	13, 137/ 15
so) hath to any	<b>Christian</b>	man (that taketh Christ	13, 139/ 18

thus we see, good	<b>Christian</b>	readers, that the outward	13, 146/ 9
the congregation of all	<b>Christian</b>	people have and do	13, 154/ 29
by Christ unto his	<b>Christian</b>	church, instead of the	13, 155/ 7
Here have I, good	<b>Christian</b>	readers, rehearsed you some	13, 156/ 33
of the letter) good	<b>Christian</b>	people may well and	13, 159/ 9
ministry, we be also	<b>Christian</b>	men, who also having	13, 168/ 12
the mouth of a	<b>Christian</b>	man before any bodily	13, 169/ 23
Here have you, good	<b>Christian</b>	readers, heard the very	13, 170/ 35
church or congregation of	<b>Christian</b>	people that were gathered	13, 171/ 10
shall be then no	<b>Christian</b>	countries left at all	13, 173/ 29
his goodness defend every	<b>Christian</b>	man. The third lecture	13, 174/ 19
very body of every	<b>Christian</b>	man, he doth in	13, 175/ 17
certain manner incorporate all	<b>Christian</b>	folk and his own	13, 175/ 18
now, though that every	<b>Christian</b>	man so receiving is	13, 175/ 35
Lord.) Here is (good	<b>Christian</b>	readers) a dreadful and	13, 194/ 7
away. But forasmuch (good	<b>Christian</b>	readers) as we neither	13, 198/ 10
Dei." Let us (good	<b>Christian</b>	readers) receive him in	13, 203/ 16
the memorial), vouchsafe, good	<b>Christian</b>	readers, to grant unto	13, 204/ 18
Lord.) Here is (good	<b>Christian</b>	readers) a dreadful and	13, 194/ 7
away. But forasmuch (good	<b>Christian</b>	readers) as we neither	13, 198/ 10
Dei." Let us (good	<b>Christian</b>	readers) receive him in	13, 203/ 16
the memorial), vouchsafe, good	<b>Christian</b>	readers, to grant unto	13, 204/ 18
per quos et nos	<b>christiani</b>	sumus, qui claves regni	13, 168/ 8
tanti sacramenti in os	<b>christiani</b>	prius dominicum corpus intraret	13, 169/ 15
as we might call "	<b>Christmas</b>	Eve" the day before	13, 88/ 10
the feastful day of	<b>Christmas</b>	. I would not, good	13, 88/ 11
illum bibere potum, in	<b>Christo</b>	manere, et illum manentem	13, 144/ 3
qui non manet in	<b>Christo</b>	, et in quo non	13, 144/ 4
ut et nos in	<b>Christo</b>	et Christus in nobis	13, 164/ 3
verus est sacerdos, videlicet	<b>Christo</b>	, oportet dari, id est	13, 166/ 32
literam non invenimus, in	<b>Christo</b>	autem invenimus, ferebatur enim	13, 168/ 32
regnabunt per unum Jesum	<b>Christum</b>	. Igitur sicut per unius	13, 31/ 18
vitam aeternam, per Jesum	<b>Christum</b>	Dominum nostrum." (Likewise as	13, 31/ 24
dei, dominus noster Iesus	<b>Christus</b>	corpus et sanguinem suum	13, 143/ 30
in quo non manet	<b>Christus</b>	, procul dubio nec manducat	13, 144/ 5
admodum verbo dei Iesus	<b>Christus</b>	servator noster incarnatus, habuit	13, 161/ 10
per naturae veritatem hodie	<b>Christus</b>	in nobis sit, an	13, 163/ 20
igitur carnem corporis nostri	<b>Christus</b>	assumpsit, et vere homo	13, 163/ 26
ex maria natus fuit,	<b>Christus</b>	est, nosque vere sub	13, 163/ 27
nos in Christo et	<b>Christus</b>	in nobis sit." (These	13, 164/ 3
autem invenimus, ferebatur enim	<b>Christus</b>	in manibus suis, quando	13, 168/ 33
Saint Eusebius and Saint	<b>Chrysostom</b>	both. And that you	13, 92/ 3
Bede say, and Saint	<b>Chrysostom</b>	also, that Christ had	13, 99/ 10
Saint Remigius and Saint	<b>Chrysostom</b>	. And our Savior, in	13, 126/ 33

so doing (saith Saint	<b>Chrysostom</b>	), teacheth us what pain	13, 127/ 1
Savior spoke (saith Saint	<b>Chrysostom</b>	) as though he would	13, 128/ 26
it, according as Saint	<b>Chrysostom</b>	saith, shed for the	13, 128/ 30
did indeed holy Saint	<b>Chrysostom</b>	declareth, which in an	13, 136/ 5
and testimony?) Saint John	<b>Chrysostom</b>	in his eighty-third homily	13, 167/ 24
as our mother holy	<b>Church</b>	singeth in the paschal	13, 26/ 26
parents and the faithful	<b>church</b>	(with certain sacraments or	13, 29/ 19
pascha, wherein the Latin	<b>church</b>	followeth them. Thus have	13, 62/ 9
in Christ and his	<b>church</b>	things after to be	13, 62/ 19
no more with his	<b>Church</b>	here in the world	13, 83/ 17
this point mistaken, the	<b>church</b>	of Greece fell from	13, 88/ 16
Greece fell from the	<b>church</b>	of the Latins in	13, 88/ 16
contrary to the Latin	<b>church</b>	, which consecrateth in unleavened	13, 90/ 17
enough. But surely the	<b>church</b>	of Greece was far	13, 91/ 23
I speak of the	<b>church</b>	of Greece in this	13, 91/ 28
opinion contrary to the	<b>Church</b>	by construing the Scripture	13, 92/ 5
vicious folk in Christ's	<b>church</b>	cannot let but that	13, 97/ 2
but that his Catholic	<b>Church</b>	, of which they be	13, 97/ 3
unholiness, his holy Catholic	<b>Church</b>	, with which he hath	13, 97/ 4
would have his new	<b>church</b>	far pass and excel	13, 97/ 19
allowed by the universal	<b>Church</b>	, by which church the	13, 113/ 5
universal Church, by which	<b>church</b>	the Scripture is come	13, 113/ 5
a sacrament of the	<b>Church</b>	. Howbeit, much it hath	13, 114/ 15
corps of the Catholic	<b>Church</b>	, he that would upon	13, 114/ 24
our Savior bound his	<b>Church</b>	of necessity. But, as	13, 114/ 28
But, as the universal	<b>Church</b>	believeth, so is it	13, 114/ 28
so is the Catholic	<b>Church</b>	called sancta ecclesia, "holy	13, 115/ 8
called sancta ecclesia, "holy	<b>Church</b>	," because that out thereof	13, 115/ 8
be continued in his	<b>Church</b>	, the Blessed Sacrament of	13, 123/ 18
should, in his own	<b>Church</b>	of Jews and Gentiles	13, 123/ 22
forever in mine own	<b>Church</b>	(till I return to	13, 124/ 32
should endure in his	<b>Church</b>	in the stead of	13, 126/ 5
you use in my	<b>Church</b>	from henceforth, in remembrance	13, 126/ 10
by which the Catholic	<b>Church</b>	of Christ is in	13, 140/ 13
and represent unto his	<b>church</b>	under those forms the	13, 145/ 2
to be in his	<b>church</b>	continually consecrate and celebrate	13, 145/ 16
there in the Catholic	<b>Church</b>	be sure: neither tradition	13, 150/ 6
Christ unto his Christian	<b>church</b>	, instead of the old	13, 155/ 7
plain for the Catholic	<b>Church</b>	. For that were both	13, 159/ 11
therefore wrongfully accuse the	<b>Church</b>	, because it is always	13, 169/ 19
belief of Christ's whole	<b>Church</b>	since the institution of	13, 171/ 4
forth unto the primitive	<b>church</b>	or congregation of Christian	13, 171/ 10
and with the Catholic	<b>Church</b>	, that in the sacrament	13, 172/ 1
by the whole Catholic	<b>Church</b>	believed and professed) faith	13, 172/ 7

of the known Catholic	<b>Church</b>	at naught and challenging	13, 172/ 11
some to such acknownd	<b>church</b>	of heretics as themselves	13, 172/ 12
to an only unknown	<b>church</b>	, and challenging yet nevertheless	13, 172/ 14
space by his Catholic	<b>Church</b>	condemned and suppressed. And	13, 172/ 27
faith in his Catholic	<b>Church</b>	, as well in this	13, 172/ 29
the name of the	<b>Church</b>	, as governors for the	13, 173/ 9
those governors of the	<b>Church</b>	also as to the	13, 173/ 11
governors of the Catholic	<b>Church</b>	, which should succeed in	13, 173/ 22
decay again, and the	<b>Church</b>	by persecution so straited	13, 173/ 26
of Christ's whole Catholic	<b>Church</b>	ever since Christ's first	13, 174/ 14
that there represented his	<b>church</b>	said, "This is my	13, 175/ 30
I say) to his	<b>church</b>	his very body, he	13, 175/ 31
De cena Domini) his	<b>church</b>	his body, too. But	13, 175/ 33
his mystical body (the	<b>Church</b>	) by this sacramental receiving	13, 175/ 36
body of his Catholic	<b>Church</b>	, yet, for lack of	13, 176/ 29
corpus intraret, quam exteri	<b>cibi</b>	. Nam ideo per universum	13, 169/ 16
nos vere verbum carnem	<b>cibo</b>	dominico sumimus, quomodo non	13, 163/ 21
this manner: "Quando sanctum	<b>cibum</b>	, illudque incorruptum epulum accipis	13, 162/ 12
Caro mea vere est	<b>cibus</b>	, et sanguis meus vere	13, 159/ 22
sed ante verba illa,	<b>cibus</b>	ille communis tantummodo nutriendo	13, 162/ 30
so that the children	<b>circumcised</b>	or christened should never	13, 47/ 20
as he would be	<b>circumcised</b>	first before he changed	13, 92/ 23
be gathered upon the	<b>circumstance</b>	of the matter and	13, 132/ 27
say, plain upon the	<b>circumstances</b>	that the Scripture meaneth	13, 158/ 23
and explained with the	<b>circumstances</b>	of the letter) good	13, 159/ 8
by the deceit and	<b>circumvention</b>	of the false, wily	13, 25/ 18
not here a dwelling	<b>city</b>	, but we seek the	13, 3/ 17
but we seek the	<b>city</b>	that is to come	13, 3/ 18
have not here any	<b>city</b>	to dwell in, but	13, 3/ 21
be seeking for the	<b>city</b>	that we shall dwell	13, 3/ 21
withdrawing himself into the	<b>city</b>	of Ephraim with his	13, 71/ 12
to ride into the	<b>city</b>	, with his disciples about	13, 71/ 23
down, and all the	<b>city</b>	destroyed, and he whom	13, 75/ 16
Go you into the	<b>city</b>	to a certain man	13, 85/ 22
be entering into the	<b>city</b>	, there shall meet you	13, 85/ 23
and came into the	<b>city</b>	. And, as they went	13, 86/ 5
Go you into the	<b>city</b>	to a certain man	13, 93/ 1
be entering into the	<b>city</b>	, there shall a man	13, 93/ 2
and came into the	<b>city</b>	, and they found as	13, 94/ 20
to come into the	<b>city</b>	and came also not	13, 96/ 4
Paul saith, "no dwelling	<b>city</b>	," our Savior and his	13, 99/ 24
story. "Non habemus hic	<b>civitatem</b>	manentem, sed futuram inquirimus	13, 3/ 16
nos christiani sumus, qui	<b>claves</b>	regni caelorum habentes quodammodo	13, 168/ 8
can catch into their	<b>claws</b>	of the silly, sinful	13, 7/ 1

one self piece of	clay	two vessels, the one	13, 30/ 28
and filthy, where the	clay	whereof he maketh the	13, 30/ 29
of man) whereof the	clay	that they all came	13, 30/ 33
feet, but is all	clean	. And you be clean	13, 101/ 28
clean. And you be	clean	, but not all." For	13, 101/ 29
said, "You be not	clean	all." Then, after that	13, 101/ 30
feet, but is all	clean	." Forasmuch as Saint Peter	13, 107/ 30
by baptism is so	clean	washed altogether from all	13, 108/ 5
is none washed so	clean	by baptism but that	13, 108/ 16
is washed is all	clean	and needeth to have	13, 108/ 23
then is he all	clean	." And with that our	13, 108/ 25
them all: "You be	clean	, but yet all you	13, 108/ 30
all you be not	clean	," for he knew who	13, 108/ 31
All you be not	clean	." Upon the foresaid words	13, 108/ 32
those words, "You be	clean	," it appeareth, as the	13, 108/ 34
that all baptized and	clean	. But Judas had by	13, 109/ 2
Lord said, "You be	clean	but not all," he	13, 115/ 3
a company, was a	clean	company, though Judas, one	13, 115/ 5
the company, was not	clean	. For many a right	13, 115/ 6
to be clear and	clean	without) that labor in	13, 137/ 14
but such as are	clean	and pure, of whom	13, 144/ 28
written: blessed are the	clean	of heart, for they	13, 144/ 28
it which are in	clean	life and are at	13, 176/ 36
it and are in	clean	life receive it spiritually	13, 177/ 4
him with honest and	clean	souls, whereof he saith	13, 191/ 23
him with honest and	clean	souls, whereof he saith	13, 191/ 23
the spiritual receiving by	cleanness	of spirit, he attaineth	13, 176/ 29
of God and holy	cleanness	of spirit, lest that	13, 193/ 15
of God and holy	cleanness	of spirit, lest that	13, 193/ 15
be offered up to	cleanse	and wash away the	13, 86/ 15
for before) purge and	cleanse	our souls by confession	13, 193/ 10
for before) purge and	cleanse	our souls by confession	13, 193/ 10
filthy feet, had not	cleansed	him), he said unto	13, 108/ 30
virtue thereof purgeth and	cleanseth	that sin. In this	13, 195/ 20
virtue thereof purgeth and	cleanseth	that sin. In this	13, 195/ 20
his help in the	cleansing	of our soul against	13, 198/ 18
his help in the	cleansing	of our soul against	13, 198/ 18
therefore exalted into the	clear	sight of the Godhead	13, 4/ 33
glorious Godhead the very	clear	solutions of such inexplicable	13, 33/ 29
a hindrance to the	clear	progress of this holy	13, 51/ 3
fortunate as to be	clear	and clean without) that	13, 137/ 14
that it is very	clear	and plain that in	13, 158/ 18
own declare the Scripture	clear	against you. I will	13, 159/ 6
paschal lamb, didst so	clearly	destroy the first-begotten children	13, 65/ 32

to declare the more	<b>clearly</b>	that the cause of	13, 120/ 29
of the paschal lamb	<b>clearly</b>	finished, as ye have	13, 123/ 29
make them the more	<b>clearly</b>	perceive that this was	13, 125/ 23
the Manichees) doth very	<b>clearly</b>	declare. Now is this	13, 150/ 10
therefore it well and	<b>clearly</b>	appeareth, both by this	13, 151/ 19
holy doctors plainly and	<b>clearly</b>	called by the proper	13, 156/ 6
iste servatur." (It appeareth	<b>clearly</b>	, that when the disciples	13, 169/ 17
devil's instigation and not	<b>cleaving</b>	to the grace of	13, 16/ 1
this, as the great	<b>clerk</b>	Origen declareth, this Judas	13, 81/ 26
as the right famous	<b>clerk</b>	Master Jean Gerson rehearseth	13, 118/ 12
heaven when those great	<b>clerks</b>	wandering here in evil	13, 116/ 17
God as some great	<b>clerks</b>	can that are yet	13, 156/ 31
low of stature, did	<b>climb</b>	up into a tree	13, 203/ 19
low of stature, did	<b>climb</b>	up into a tree	13, 203/ 19
and unseen under the	<b>cloak</b>	of his seeming feeble	13, 94/ 23
abroad, but keep ourselves	<b>close</b>	(God biddeth us) within	13, 65/ 18
innocence, more glorious than	<b>cloth</b>	of gold. Their nakedness	13, 13/ 20
and took a linen	<b>cloth</b>	and did gird it	13, 101/ 18
them with the linen	<b>cloth</b>	that he was gird	13, 101/ 20
and took a linen	<b>cloth</b>	and gird it about	13, 105/ 2
them with the linen	<b>cloth</b>	with which he was	13, 105/ 4
coats of skins, and	<b>clothed</b>	them therein, and said	13, 19/ 3
and putteth off his	<b>clothes</b>	and took a linen	13, 101/ 17
feet, he took his	<b>clothes</b>	again. And when he	13, 101/ 31
feet, he took his	<b>clothes</b>	again, and when he	13, 109/ 5
the height of the	<b>clouds</b>	and I will be	13, 5/ 17
our Lord made them	<b>coats</b>	of skins, and clothed	13, 19/ 2
any poisoned spider or	<b>cobweb</b>	of deadly sin hanging	13, 198/ 6
any poisoned spider or	<b>cobweb</b>	of deadly sin hanging	13, 198/ 6
aquam in pelvem: et	<b>coepit</b>	lavare pedes discipulorum suorum	13, 100/ 23
saith of our Savior, "	<b>Coepit</b>	Iesus facere et docere	13, 113/ 18
almighty person of the	<b>coeternal</b>	Trinity proceeded) -- was	13, 147/ 7
God saith: "Non enim	<b>cogitationes</b>	meae cogitationes vestrae, neque	13, 33/ 8
Non enim cogitationes meae	<b>cogitationes</b>	vestrae, neque viae meae	13, 33/ 9
a viis vestris, et	<b>cogitationes</b>	meae, a cogitationibus vestris	13, 33/ 10
ei etiamsi sensui et	<b>cogitationi</b>	nostrae absurdum esse videatur	13, 167/ 26
et cogitationes meae, a	<b>cogitationibus</b>	vestris." (My thoughts be	13, 33/ 11
imitationem quoque intenta mente	<b>cogitatur</b>	. Nam qui sic redemptoris	13, 169/ 31
Satanas in ludam qui	<b>cognominatur</b>	Scarioth, unum de duodecim	13, 51/ 17
viae eius? quis enim	<b>cognovit</b>	sensum domini? aut quis	13, 33/ 17
the gospel saith, "Non	<b>cognovit</b>	eam, donec peperit filium	13, 121/ 21
men call argenteus a	<b>coin</b>	of one valure and	13, 79/ 14
was the same silver	<b>coin</b>	which the Romans at	13, 79/ 17
ounce. For of such	<b>coin</b>	there are yet many	13, 79/ 21

So that if the	<b>coin</b>	were that (for greater	13, 79/ 22
that (for greater silver	<b>coin</b>	I nowhere find that	13, 79/ 23
pieces of the selfsame	<b>coin</b>	that was called argenteus	13, 80/ 2
it were but a	<b>coin</b>	(as some take it	13, 80/ 3
were, as you see,	<b>coincident</b>	together. For the one	13, 87/ 5
find that the emperor	<b>coined</b>	at that time), then	13, 79/ 23
Then hunger, thirst, heat,	<b>cold</b>	, sickness sundry and sore	13, 24/ 10
not me to be	<b>cold</b>	nor lukewarm in love	13, 85/ 9
this Blessed Sacrament very	<b>coldly</b>	and far from all	13, 197/ 3
this Blessed Sacrament very	<b>coldly</b>	and far from all	13, 197/ 3
diversely entricked in his	<b>collection</b>	that himself with a	13, 50/ 29
default, and so no	<b>color</b>	of quarrel against the	13, 43/ 19
malice, that would they	<b>color</b>	under the pretext of	13, 70/ 16
the ass and the	<b>colt</b>	tied, and bade them	13, 94/ 31
city that is to	<b>come</b>	. If it be (good	13, 3/ 18
shall, and when we	<b>come</b>	once there, dwell there	13, 3/ 28
full strait account and	<b>come</b>	to a heavy reckoning	13, 9/ 16
of eternal joy to	<b>come</b>	, and a state for	13, 14/ 2
game to behold them	<b>come</b>	forth so comely, appareled	13, 17/ 22
and was afeard to	<b>come</b>	before thee because I	13, 18/ 3
saw that sorrow should	<b>come</b>	thereon, he would fain	13, 22/ 33
lovers here: when they	<b>come</b>	in hell together, they	13, 23/ 1
for the devil is	<b>come</b>	down to you, having	13, 23/ 14
but were afeard to	<b>come</b>	near him, each of	13, 24/ 4
show you before I	<b>come</b>	to the woeful history	13, 24/ 29
hope of heaven to	<b>come</b>	, till through the devil's	13, 25/ 2
perpetual thrall never to	<b>come</b>	in heaven, whosoever should	13, 26/ 7
and faith in him	<b>come</b>	or to come --	13, 29/ 17
him come or to	<b>come</b>	-- faith, I say	13, 29/ 17
that he should once	<b>come</b>	by whom they should	13, 29/ 23
sour crabs that ever	<b>come</b>	of the crab tree	13, 30/ 24
soul was worthy to	<b>come</b>	into that body, by	13, 34/ 34
therefrom unchristened before it	<b>come</b>	to discretion, it should	13, 35/ 28
soul through grace to	<b>come</b>	to glory, the bliss	13, 39/ 10
by duty should have	<b>come</b>	unto him, or by	13, 41 21
thing that should have	<b>come</b>	unto him, and yet	13, 41 22
though it might have	<b>come</b>	to them, yet were	13, 42/ 7
of Christ, if they	<b>come</b>	to discretion, they must	13, 42/ 23
died till they were	<b>come</b>	to discretion and had	13, 47/ 21
occasion to make folk	<b>come</b>	to the faith and	13, 47/ 25
his back, and therewith	<b>come</b>	forth and follow him	13, 48/ 16
bounden when he should	<b>come</b>	to hear and obey	13, 56/ 24
night none of them	<b>come</b>	out of their doors	13, 60/ 20
of the things to	<b>come</b>	(as of the destruction	13, 66/ 30

not when he will	come	, whether in the morning	13, 67/ 31
business that I am	come	into this world for	13, 68/ 6
of my death shall	come	, though I feel pain	13, 68/ 22
then shall the Romans	come	and destroy both our	13, 70/ 12
is he that is	come	in the name of	13, 71/ 28
a good council that	come	together in God's name	13, 73/ 20
count well what is	come	in and what he	13, 81/ 6
faithfully preached the truth,	come	forth in the devil's	13, 81/ 31
in the world nor	come	no more here till	13, 83/ 17
thine happen there to	come	to thee, there will	13, 84/ 20
When the evening was	come	, he came with the	13, 86/ 7
when the hour was	come	, he set down at	13, 86/ 8
that his time was	come	that he should go	13, 87/ 31
therefore they would not	come	in praetorium ut non	13, 90/ 11
see whereto they be	come	. But ye shall understand	13, 91/ 27
adimplere" (I am not	come	to break the law	13, 92/ 22
token that God will	come	not only to men	13, 93/ 15
if the traitor had	come	and all the whole	13, 93/ 26
till the time should	come	in which himself had	13, 93/ 31
while they found everything	come	to pass as he	13, 95/ 8
When the evening was	come	, Christ came with his	13, 95/ 25
when the hour was	come	, he sat him down	13, 95/ 26
die, letted not to	come	into the city and	13, 96/ 4
much the world to	come	is to consider that	13, 99/ 27
of virtuous works, to	come	to the glorious country	13, 100/ 15
and that he was	come	from God and goeth	13, 101/ 16
wit, the world to	come	) they be by the	13, 103/ 15
into the world to	come	to the bliss of	13, 104/ 1
and that he was	come	out from God and	13, 104/ 32
as no man can	come	at Canterbury by the	13, 111/ 8
can never the more	come	there but if we	13, 111/ 10
church the Scripture is	come	to our hands and	13, 113/ 6
good works shall not	come	where the reward is	13, 116/ 6
when the hour was	come	, he sat down at	13, 118/ 26
the kingdom of God	come	.) These words hath Saint	13, 118/ 33
paschal lamb was now	come	to an end and	13, 122/ 29
that he was now	come	to the institution of	13, 122/ 30
the kingdom of God	come	.) The kingdom of God	13, 123/ 3
of sin afterward to	come	. For as Saint Paul	13, 128/ 14
kingdom of God were	come	, so said he here	13, 129/ 8
and his new life	come	-- albeit (I say	13, 130/ 7
the kingdom of God	come	), our Savior meant in	13, 130/ 15
kingdom of God were	come	, that is to wit	13, 130/ 19
which was not then	come	, he would drink no	13, 130/ 33



declareth how it may	<b>come</b>	to pass that which	13, 144/ 16
our Lord till he	<b>come</b>	.) Here we see that	13, 145/ 28
will order when I	<b>come</b>	myself.) And never wrote	13, 151/ 28
Wherefore make haste to	<b>come</b>	oftentimes to this Eucharist	13, 160/ 28
when Christ's words be	<b>come</b>	to it, it is	13, 167/ 16
earth, the time shall	<b>come</b>	when it shall so	13, 173/ 25
Son of Man shall	<b>come</b>	-- that is to	13, 173/ 32
then shall our Lord	<b>come</b>	soon after, and finish	13, 174/ 2
he bore us, would	<b>come</b>	visit us in our	13, 197/ 13
presumption. Then when we	<b>come</b>	unto his holy board	13, 198/ 26
worthy that thou shouldst	<b>come</b>	into my house.) And	13, 199/ 20
all our unworthiness to	<b>come</b>	unto us and to	13, 199/ 26
her young cousin should	<b>come</b>	visit her, yet now	13, 200/ 14
of our Lord should	<b>come</b>	to me?) But yet	13, 200/ 19
doth so vouchsafe to	<b>come</b>	and visit each of	13, 201/ 4
that my Lord should	<b>come</b>	unto me?) and not	13, 201/ 13
him and said: "Zacchaeus,	<b>come</b>	off and come down	13, 203/ 20
Zacchaeus, come off and	<b>come</b>	down, for this day	13, 203/ 20
is health and salvation	<b>come</b>	unto this house), which	13, 204/ 14
he bore us, would	<b>come</b>	visit us in our	13, 197/ 13
presumption. Then when we	<b>come</b>	unto his holy board	13, 198/ 26
worthy that thou shouldst	<b>come</b>	into my house.) And	13, 199/ 20
all our unworthiness to	<b>come</b>	unto us and to	13, 199/ 26
her young cousin should	<b>come</b>	visit her, yet now	13, 200/ 14
of our Lord should	<b>come</b>	to me?) But yet	13, 200/ 19
doth so vouchsafe to	<b>come</b>	and visit each of	13, 201/ 4
that my Lord should	<b>come</b>	unto me?) and not	13, 201/ 13
him and said: "Zacchaeus,	<b>come</b>	off and come down	13, 203/ 20
Zacchaeus, come off and	<b>come</b>	down, for this day	13, 203/ 20
is health and salvation	<b>come</b>	unto this house), which	13, 204/ 14
Et ad Romanos. Non	<b>comedam</b>	escam corruptionis, neque voluptates	13, 160/ 25
conviva et convivium, ipse	<b>comedens</b>	et qui comeditur." (So	13, 136/ 16
et abhorremus crudas carnes	<b>comedere</b>	, maxime hominis carnem, et	13, 170/ 20
ita dicens: Accipite et	<b>comedite</b>	, hoc est corpus meum	13, 165/ 12
ipse comedens et qui	<b>comeditur</b>	." (So therefore was our	13, 136/ 16
them come forth so	<b>comely</b>	, appareled so richly in	13, 17/ 23
For every man that	<b>cometh</b>	unto God must believe	13, 43/ 1
go. For when death	<b>cometh</b>	, the dreadful, mighty messenger	13, 67/ 21
was gird withal. Then	<b>cometh</b>	he to Simon Peter	13, 101/ 21
eiciam foras" (He that	<b>cometh</b>	to me, I will	13, 103/ 6
Faith, saith Saint Paul,	<b>cometh</b>	of hearing, and the	13, 115/ 30
or grains together, there	<b>cometh</b>	one other thing, and	13, 144/ 14
as any man that	<b>cometh</b>	to the faith before	13, 166/ 2
goodness every good thing	<b>cometh</b>	-- for as Saint	13, 198/ 13

blessed presence that he	<b>cometh</b>	not into our house	13, 201/ 5
Blessed be he that	<b>cometh</b>	in the name of	13, 203/ 5
goodness every good thing	<b>cometh</b>	-- for as Saint	13, 198/ 13
blessed presence that he	<b>cometh</b>	not into our house	13, 201/ 5
Blessed be he that	<b>cometh</b>	in the name of	13, 203/ 5
from all hope and	<b>comfort</b>	of recovery of any	13, 6/ 16
his creatures honor and	<b>comfort</b>	. For the creature (that	13, 37/ 28
body, I may feel	<b>comfort</b>	in soul and, with	13, 68/ 23
taken little pleasure or	<b>comfort</b>	in the company of	13, 120/ 1
housel, with inward heavenly	<b>comfort</b>	, do full devoutly reverence	13, 156/ 28
upon the trust and	<b>comfort</b>	of his goodness, leave	13, 198/ 23
such a glad, blessed	<b>comfort</b>	that her holy child	13, 200/ 20
a joyful consolation and	<b>comfort</b>	in the consideration of	13, 201/ 9
to the great spiritual	<b>comfort</b>	and profit of our	13, 201/ 29
upon the trust and	<b>comfort</b>	of his goodness, leave	13, 198/ 23
such a glad, blessed	<b>comfort</b>	that her holy child	13, 200/ 20
a joyful consolation and	<b>comfort</b>	in the consideration of	13, 201/ 9
to the great spiritual	<b>comfort</b>	and profit of our	13, 201/ 29
leave unshowed you one	<b>comfortable</b>	saying that Master Nicholas	13, 42/ 29
upon) was of God's	<b>comfortable</b>	goodness signified and declared	13, 53/ 13
they heard our Lord	<b>coming</b>	, and therewith for shame	13, 17/ 30
voided not at God's	<b>coming</b>	, but abided to see	13, 20/ 24
every generation, unto the	<b>coming</b>	of our Savior Christ	13, 29/ 29
himself and the posterity	<b>coming</b>	after of his own	13, 46/ 8
that time to the	<b>coming</b>	of Christ, as a	13, 55/ 25
be a very man	<b>coming</b>	lineally of one of	13, 56/ 20
had been before Christ's	<b>coming</b>	no word spoken of	13, 56/ 30
warning of his death	<b>coming</b>	so near at hand	13, 66/ 27
the cause of his	<b>coming</b>	into the earth was	13, 67/ 3
therefore at his first	<b>coming</b>	, he went roundly to	13, 78/ 21
upon him, whereby his	<b>coming</b>	was well likely to	13, 96/ 5
any marking of that	<b>coming</b>	he should not be	13, 96/ 7
of Moses at the	<b>coming</b>	of Christ, when it	13, 97/ 15
him. For by his	<b>coming</b>	into the earth he	13, 105/ 12
credere." (He that is	<b>coming</b>	to God must give	13, 115/ 34
took farther at his	<b>coming</b>	, as far as ever	13, 151/ 29
here enough, against the	<b>coming</b>	of this Almighty King	13, 197/ 30
of this Almighty King,	<b>coming</b>	for so special gracious	13, 197/ 31
soul (which God were	<b>coming</b>	to rest in) should	13, 198/ 5
our soul against his	<b>coming</b>	, that he may make	13, 198/ 19
here enough, against the	<b>coming</b>	of this Almighty King	13, 197/ 30
of this Almighty King,	<b>coming</b>	for so special gracious	13, 197/ 31
soul (which God were	<b>coming</b>	to rest in) should	13, 198/ 5
our soul against his	<b>coming</b>	, that he may make	13, 198/ 19

did God," quoth he, "	<b>command</b>	you that ye should	13, 15/ 8
thus: "Why did God	<b>command</b>	you that you should	13, 15/ 11
there can no king	<b>command</b>	him, there can none	13, 67/ 22
that God would so	<b>command</b>	thee. And since God	13, 84/ 33
there none made to	<b>command</b>	it). Howbeit, when that	13, 149/ 25
that Jesus did so	<b>command</b>	them, when as he	13, 161/ 24
the blessing of God	<b>commanded</b>	to increase and multiply	13, 13/ 18
of paradise, God hath	<b>commanded</b>	us that we shall	13, 15/ 21
tree of which I	<b>commanded</b>	thee thou shouldst not	13, 18/ 5
their old lawyer Moses	<b>commanded</b>	for to hear and	13, 56/ 27
since they so were	<b>commanded</b>	of God by the	13, 56/ 29
and by things also	<b>commanded</b>	to be done among	13, 57/ 13
rites, ceremonies, and sacrifices,	<b>commanded</b>	them (I say) by	13, 57/ 14
bread," which God specially	<b>commanded</b>	them to celebrate yearly	13, 59/ 9
the name of God	<b>commanded</b>	to suffer the children	13, 59/ 12
Lord at the last	<b>commanded</b>	Moses that, the tenth	13, 59/ 21
in prison. And he	<b>commanded</b>	them that, with a	13, 60/ 13
that lamb were they	<b>commanded</b>	to eat with unleavened	13, 61/ 13
The paschal lamb was	<b>commanded</b>	to be sacrificed and	13, 86/ 18
which space they were	<b>commanded</b>	that they should have	13, 86/ 22
altar. Then our Lord	<b>commanded</b>	them to take and	13, 122/ 32
to his apostles and	<b>commanded</b>	them all drink thereof	13, 127/ 4
more, therefore Saint Paul	<b>commandeth</b>	that a woman shall	13, 20/ 10
should, after that his	<b>commandment</b>	were by them broken	13, 13/ 5
first fathers disobey God's	<b>commandment</b>	, then would God of	13, 14/ 21
herself had broken his	<b>commandment</b>	, both had Adam been	13, 20/ 30
if he broke his	<b>commandment</b>	then should he leese	13, 39/ 14
and thereby broke God's	<b>commandment</b>	, and were also stubborn	13, 53/ 15
breaking of his high	<b>commandment</b>	), the great goodness of	13, 54/ 3
say, by the said	<b>commandment</b>	of God given them	13, 56/ 32
that by the special	<b>commandment</b>	of God -- either	13, 60/ 31
days by the special	<b>commandment</b>	of God, and called	13, 61/ 7
of the law and	<b>commandment</b>	of God), with which	13, 69/ 18
Pharisees had given a	<b>commandment</b>	that if any man	13, 71/ 13
according to his own	<b>commandment</b>	to fly from persecution	13, 71/ 17
Moses, at the special	<b>commandment</b>	of God, were (as	13, 73/ 8
whereby we break God's	<b>commandment</b>	, that love we better	13, 85/ 2
Pharisees had before given	<b>commandment</b>	(as appeareth in the	13, 95/ 29
private devotions, against the	<b>commandment</b>	of God, follow their	13, 112/ 15
his so doing the	<b>commandment</b>	of God, this false	13, 112/ 22
that thing (at his	<b>commandment</b>	) whereof our eyes and	13, 199/ 5
that thing (at his	<b>commandment</b>	) whereof our eyes and	13, 199/ 5
gave them precepts and	<b>commandments</b>	, whereby they should remember	13, 12/ 27
Hoc facite in meam	<b>commemorationem</b>	" (This do you in	13, 126/ 7

Hoc facite in meam	<b>commemorationem</b>	." (This do ye in	13, 145/ 12
hoc facite in meam	<b>commemorationem</b>	, hoc est corpus meum	13, 161/ 15
hoc facite in meam	<b>commemorationem</b>	, haec est caro mea	13, 162/ 32
hoc facite in meam	<b>commemorationem</b>	." (With what fear, and	13, 166/ 22
veteris debiti iis vero	<b>commemoratis</b>	mox exuitur omni faece	13, 165/ 18
old law where the	<b>commendable</b>	devotion of their costly	13, 98/ 25
in manibus suis, quando	<b>commendans</b>	ipsum corpus suum, ait	13, 168/ 33
Iesu Christi, ipsa multum	<b>commendatur</b>	hominibus." (He bore himself	13, 168/ 36
suum in eis rebus	<b>commendavit</b>	quae ad unum aliquid	13, 143/ 31
into whose custody he	<b>commended</b>	on the cross his	13, 82/ 17
our Lord Jesus Christ	<b>commended</b>	, or left his body	13, 144/ 12
own hands when he	<b>commended</b>	his body and said	13, 169/ 7
his humility is greatly	<b>commended</b>	unto men.) Saint Augustine	13, 169/ 9
heart, remembering the terrible	<b>commination</b>	and threat of God	13, 7/ 22
condition, that if he	<b>commit</b>	any treason against this	13, 40/ 12
either in will to	<b>commit</b>	deadly sin again, or	13, 175/ 9
for actual sin freely	<b>committed</b>	by his own vicious	13, 40/ 5
If now this man	<b>committed</b>	treason and lost this	13, 40/ 21
for their heinous offenses	<b>committed</b>	against God by the	13, 54/ 2
of that they have	<b>committed</b>	before), therefore they receive	13, 175/ 10
it endeth in the	<b>committing</b>	of his blessed body	13, 3/ 11
may have some house	<b>commodious</b>	for their ease, and	13, 3/ 26
opportunity that he might	<b>commodiously</b>	betray him out of	13, 52/ 22
of heaven with the	<b>commodities</b>	of those other gifts	13, 40/ 30
is to wit, the	<b>commodities</b>	of man's competent state	13, 40/ 33
of God, and which	<b>commodities</b>	by affliction of perpetual	13, 41 3
Paradise with all the	<b>commodities</b>	thereunto pertaining? To this	13, 46/ 15
and sacraments for the	<b>commodities</b>	of this present life	13, 47/ 26
only unto their worldly	<b>commodities</b>	that are transitory and	13, 103/ 19
for increase of any	<b>commodity</b>	that their full and	13, 4/ 6
rate and stint the	<b>commodity</b>	thereof should be employed	13, 48/ 21
may have the selfsame	<b>commodity</b>	thereby that they may	13, 50/ 13
constitutions (made unto the	<b>commodity</b>	of themselves in derogation	13, 69/ 17
he might at most	<b>commodity</b>	betray him out of	13, 76/ 5
own part as little	<b>commodity</b>	as he can, even	13, 80/ 28
either for their own	<b>commodity</b>	to take pleasure by	13, 103/ 13
some such kind of	<b>commodity</b>	as may serve them	13, 103/ 16
communis tantummodo nutriendo corpori	<b>commodus</b>	erat, et vitae corporalis	13, 162/ 31
of more than the	<b>common</b>	people, and we Christian	13, 43/ 5
have been so many	<b>common</b>	open miracles continually that	13, 48/ 1
disciples and not the	<b>common</b>	voice of the people	13, 72/ 9
deed, yet is our	<b>common</b>	condition such that, whereas	13, 114/ 5
did eat with them	<b>common</b>	meat but also did	13, 131/ 14
see it in the	<b>common</b>	manner of Holy Scripture	13, 131/ 18
with his disciples such	<b>common</b>	meat and drink as	13, 133/ 31

all. For in the	<b>common</b>	wine that our Savior	13, 134/ 8
the generation of the	<b>common</b>	vine and in the	13, 135/ 3
likeness and form of	<b>common</b>	wine, be new after	13, 135/ 4
is it the most	<b>common</b>	sentence of all the	13, 135/ 15
the Scripture is so	<b>common</b>	in that point to	13, 139/ 9
form and likeness so	<b>common</b>	and so simple in	13, 140/ 5
things both by one	<b>common</b>	name. For the better	13, 140/ 19
of wine when the	<b>common</b>	people were houseled under	13, 149/ 13
reproach for damnable the	<b>common</b>	long-continued custom of the	13, 149/ 31
trope or figure of	<b>common</b>	speaking. But in this	13, 158/ 16
take these things for	<b>common</b>	bread, or common drink	13, 161/ 18
for common bread, or	<b>common</b>	drink. But like as	13, 161/ 18
before those words, that	<b>common</b>	bread did only serve	13, 163/ 8
rovers out of the	<b>common</b>	trade of the foretaught	13, 172/ 6
question. First be they	<b>commonly</b>	willing to search this	13, 28/ 12
of, as things so	<b>commonly</b>	known that, for the	13, 58/ 8
disciples, with whom he	<b>commonly</b>	did eat and drink	13, 83/ 25
not (as it is	<b>commonly</b>	said) at our elbow	13, 104/ 25
us and that way	<b>commonly</b>	walk we. And therefore	13, 108/ 21
time lay people did	<b>commonly</b>	receive their housel under	13, 149/ 1
alone, it was most	<b>commonly</b>	under the form of	13, 149/ 7
great zeal unto the	<b>commonwealth</b>	of all the people	13, 70/ 16
in God's name to	<b>commune</b>	and counsel about good	13, 73/ 21
haec pro pane potuve	<b>communi</b>	sumimus. Immo quem admodum	13, 161/ 9
aeternitatis, sub sacramento nobis	<b>communicande</b>	carnis admiscuit, ita enim	13, 163/ 24
that God would never	<b>communicate</b>	that thing with any	13, 46/ 32
his flesh to be	<b>communicated</b>	unto us. And so	13, 164/ 13
both: even so by	<b>communicating</b>	and receiving of Christ's	13, 168/ 23
them. And he had	<b>communication</b>	with the princes of	13, 52/ 15
them. And he had	<b>communication</b>	with the princes of	13, 75/ 29
utrisque factum videatur, sic	<b>communicatione</b>	corporis et sanguinis Christi	13, 168/ 18
corpus et sanguinem Christi	<b>communicemus</b>	? Responsio, de timore quidem	13, 166/ 18
is called in Latin	<b>communio</b>	and synaxis in the	13, 154/ 8
inducing them into the	<b>communion</b>	of the sacraments without	13, 136/ 11
communio" (the sacrament of	<b>communion</b>	) because that the thing	13, 154/ 1
have showed you, the	<b>communion</b>	-- that is to	13, 154/ 4
only "the sacrament of	<b>communion</b>	" but over that "the	13, 154/ 7
but over that "the	<b>communion</b>	" itself, which is called	13, 154/ 8
Sacrament is called the	<b>communion</b>	-- that is to	13, 154/ 9
not only signify that	<b>communion</b>	but that the very	13, 154/ 11
wonderful work of the	<b>communion</b>	of men together with	13, 154/ 21
the worker of this	<b>communion</b>	, but, since that this	13, 154/ 23
but, since that this	<b>communion</b>	is a gathering together	13, 154/ 23
be well called the	<b>communion</b>	. And so by their	13, 154/ 26

by the name of	<b>communion</b>	, the old holy doctors	13, 154/ 28
eos sine turbatione in	<b>communionem</b>	mysteriorum." (Lest that they	13, 136/ 9
is also called "sacramentum	<b>communio</b>	" (the sacrament of communion	13, 154/ 1
verba illa, cibus ille	<b>communis</b>	tantummodo nutriendo corpori commodus	13, 162/ 30
conditum in melius valeat	<b>commutare</b>	." (Let all doubt of	13, 165/ 23
ad intelligibilia translationem, sive	<b>commutationem</b>	, ei qui verus est	13, 166/ 32
gave me for my	<b>companion</b>	, she gave it me	13, 18/ 11
a company, though one	<b>companion</b>	of the company was	13, 96/ 32
that in that excellent	<b>company</b>	of angels, all were	13, 4/ 10
wise as the glorious	<b>company</b>	of angels and saved	13, 4/ 24
contrary), he kept her	<b>company</b>	in her lewdness and	13, 17/ 4
should have kept her	<b>company</b>	, which if he had	13, 21/ 7
rejoicing his visitation and	<b>company</b>	, the man and his	13, 23/ 24
into body, by whose	<b>company</b>	it should contract forthwith	13, 35/ 26
been taken in their	<b>company</b>	, they would not have	13, 74/ 19
hath borne thee filthy	<b>company</b>	. But if such a	13, 84/ 19
and so came in	<b>company</b>	with the other ten	13, 96/ 16
person vitiateth not the	<b>company</b>	or congregation. For Christ	13, 96/ 31
apostles were an holy	<b>company</b>	as a company, though	13, 96/ 32
holy company as a	<b>company</b>	, though one companion of	13, 96/ 32
one companion of the	<b>company</b>	was a very false	13, 96/ 33
but that of that	<b>company</b>	(as evil as he	13, 97/ 1
that the congregation and	<b>company</b>	of his twelve apostles	13, 115/ 4
a congregation and a	<b>company</b>	, was a clean company	13, 115/ 5
company, was a clean	<b>company</b>	, though Judas, one of	13, 115/ 5
Judas, one of the	<b>company</b>	, was not clean. For	13, 115/ 6
many a right honest	<b>company</b>	is there that hath	13, 115/ 6
or comfort in the	<b>company</b>	of his apostles nor	13, 120/ 1
Sacrament a glorious heavenly	<b>company</b>	of blessed angels and	13, 148/ 23
him and to his	<b>company</b>	for his sake, that	13, 201/ 32
him and to his	<b>company</b>	for his sake, that	13, 201/ 32
honore esset non intellexit,	<b>comparatus</b>	est iumentis insipientibus, et	13, 24/ 18
all that time be	<b>compared</b>	with his everlasting fire	13, 23/ 22
not, but he was	<b>compared</b>	unto the foolish beasts	13, 24/ 20
saying of our Savior	<b>compared</b>	with the former. For	13, 132/ 28
should soon by the	<b>comparing</b>	of that worldly prince	13, 197/ 19
should soon by the	<b>comparing</b>	of that worldly prince	13, 197/ 19
twain is far less	<b>comparison</b>	than is between a	13, 197/ 21
twain is far less	<b>comparison</b>	than is between a	13, 197/ 21
especially gathered together to	<b>compass</b>	an innocent's death. Out	13, 74/ 2
assembly in devising and	<b>compassing</b>	his death. Howbeit, before	13, 69/ 8
death cannot yet with	<b>compassion</b>	relent into tears and	13, 45/ 21
grace that through tender	<b>compassion</b>	of thy bitter passion	13, 49/ 14
that it may with	<b>compassion</b>	so sink into our	13, 52/ 29

we must with tender	<b>compassion</b>	remember and call to	13, 200/ 1
we must with tender	<b>compassion</b>	remember and call to	13, 200/ 1
all their first-begottens to	<b>compel</b>	them to suffer the	13, 61/ 27
himself would, force or	<b>compel</b>	him to die, he	13, 67/ 6
souls." In these few	<b>compendious</b>	words of our Savior	13, 125/ 16
him two states: one,	<b>competent</b>	and convenient for his	13, 36/ 11
no farther gift than	<b>competent</b>	unto his nature, he	13, 36/ 24
the commodities of man's	<b>competent</b>	state natural, which I	13, 41 1
given it, above the	<b>competent</b>	state of man's nature	13, 41 12
in the gathering and	<b>compiling</b>	of his present work	13, 50/ 21
dilectus, in quo mihi	<b>complacui</b>	." (This is my well-beloved	13, 57/ 5
nor any cause to	<b>complain</b>	upon God, but upon	13, 39/ 26
such as he could	<b>conceive</b>	none hope to get	13, 78/ 7
increase in faith, and	<b>conceive</b>	devotion, than with much	13, 137/ 28
unworthiness and yet therewith	<b>conceive</b>	a joyful consolation and	13, 201/ 9
unworthiness and yet therewith	<b>conceive</b>	a joyful consolation and	13, 201/ 9
himself and his fellows,	<b>conceived</b>	so great heart-burning against	13, 14/ 9
therefore without original sin	<b>conceived</b>	and without help of	13, 27/ 22
in wickedness was I	<b>conceived</b>	, and my mother conceived	13, 29/ 12
conceived, and my mother	<b>conceived</b>	me in sin") never	13, 29/ 13
miracles, and the malice	<b>conceived</b>	against him by the	13, 57/ 8
that our Lady was	<b>conceived</b>	with our Lord), albeit	13, 200/ 10
her own unworthiness, she	<b>conceived</b>	thoroughly such a glad	13, 200/ 20
that our Lady was	<b>conceived</b>	with our Lord), albeit	13, 200/ 10
her own unworthiness, she	<b>conceived</b>	thoroughly such a glad	13, 200/ 20
thy miseries and thy	<b>conceptions</b>	, and in sorrow shalt	13, 18/ 26
and thereupon list to	<b>conclude</b>	that neither angel nor	13, 38/ 14
And upon that they	<b>conclude</b>	that, since they may	13, 138/ 19
errors again, and in	<b>conclusion</b>	we see whereto they	13, 91/ 26
opinion were fain in	<b>conclusion</b>	for the defense of	13, 92/ 7
of wickedness.) And for	<b>conclusion</b>	, all the work (with	13, 116/ 23
wrestleth cannot fail in	<b>conclusion</b>	to take a very	13, 174/ 16
and the blood by	<b>concomitance</b>	, because the body is	13, 147/ 17
there with it by	<b>concomitance</b>	, because that the blood	13, 147/ 21
be therefore there by	<b>concomitance</b>	, because from the body	13, 148/ 8
resurrection asunder. And by	<b>concomitance</b>	are there also both	13, 148/ 11
seemeth also that by	<b>concomitance</b>	, though not a concomitance	13, 148/ 20
concomitance, though not a	<b>concomitance</b>	following of like necessity	13, 148/ 20
yet by a certain	<b>concomitance</b>	following of convenient congruity	13, 148/ 21
and blood, and by	<b>concomitance</b>	(as I have before	13, 154/ 31
or only by a	<b>concord</b>	and agreement of will	13, 164/ 6
lived in unity and	<b>concord</b>	of belief concerning this	13, 171/ 23
nobis sit, an per	<b>concordiam</b>	voluntatis? Si enim vere	13, 163/ 20
filthy sensual motions of	<b>concupiscence</b>	rise and rebel against	13, 17/ 13

that are through filthy	<b>concupiscence</b>	brought by propagation out	13, 30/ 21
into all men unto	<b>condemnation</b>	, so by the justice	13, 31/ 29
wrath, of sin, of	<b>condemnation</b>	, of death, grown by	13, 32/ 4
nature, and put under	<b>condemnation</b>	and death by the	13, 41 8
of the loss and	<b>condemnation</b>	of mankind in the	13, 41 10
it were a great	<b>condemnation</b>	to leese a duchy	13, 41 14
his own judgment or	<b>condemnation</b>	: the which no man	13, 144/ 26
in omnes homines in	<b>condemnationem</b>	, sic et per unius	13, 31/ 18
celestial glory, but forever	<b>condemned</b>	to pain. Howbeit not	13, 6/ 17
all in one damnation,	<b>condemned</b>	all to bodily death	13, 26/ 15
much more himself was	<b>condemned</b>	already. Now as for	13, 26/ 19
propagation of the first	<b>condemned</b>	father, with all those	13, 34/ 12
general Council of Constance	<b>condemned</b>	in their so doing	13, 150/ 1
by his Catholic Church	<b>condemned</b>	and suppressed. And so	13, 172/ 28
his own opinion of	<b>condemning</b>	infants to sensible pain	13, 35/ 9
quod ex nihilo agnoscitur	<b>condidisse</b>	, iam conditum in melius	13, 165/ 22
him and give him	<b>condign</b>	thanks for the same	13, 4/ 31
for them if the	<b>condition</b>	were broken upon which	13, 14/ 23
indeed into far worse	<b>condition</b>	. For many beasts live	13, 24/ 22
himself in so noble	<b>condition</b>	, nor should take so	13, 37/ 29
he lost by the	<b>condition</b>	broken. They say that	13, 38/ 33
that, above the natural	<b>condition</b>	and state of his	13, 39/ 1
the knot of this	<b>condition</b>	, that is to wit	13, 39/ 14
unto us, but upon	<b>condition</b>	hanging on his hand	13, 39/ 27
on his hand, which	<b>condition</b>	when he broke, those	13, 39/ 28
kind of man upon	<b>condition</b>	to be lost by	13, 40/ 1
simpliciter and without any	<b>condition</b>	, would give him farther	13, 40/ 9
restrained nevertheless with this	<b>condition</b>	, that if he commit	13, 40/ 12
himself, and then upon	<b>condition</b>	, which condition Adam broke	13, 40/ 31
then upon condition, which	<b>condition</b>	Adam broke. But yet	13, 40/ 32
the wrath of the	<b>condition</b>	broken by the sin	13, 41 13
to stand in better	<b>condition</b>	than his master, as	13, 48/ 10
health and incomparable better	<b>condition</b>	after forever than it	13, 55/ 12
yet is our common	<b>condition</b>	such that, whereas word	13, 114/ 5
wit, of a new	<b>condition</b>	, other than it was	13, 134/ 18
not only to the	<b>conditional</b>	title of inheriting heaven	13, 46/ 21
other gifts given him	<b>conditionally</b>	, by special prerogative, above	13, 38/ 32
gifts that God had	<b>conditionally</b>	given it, above the	13, 41 12
the sentence of death	<b>conditionally</b>	pronounced (before mentioned in	13, 53/ 20
of his own devilish	<b>conditions</b>	God had had twain	13, 16/ 15
nihilo agnoscitur condidisse, iam	<b>conditum</b>	in melius valeat commutare	13, 165/ 22
Pharaoh; and that God	<b>conducted</b>	them thence in strong	13, 57/ 26
he taught them to	<b>conduit</b>	them thitherward, of which	13, 104/ 5
their own learning list	<b>confer</b>	the place and use	13, 50/ 19



they let not to	<b>confess</b>	that in the Blessed	13, 158/ 8
from forgiveness. For he	<b>confessed</b>	not his fault, but	13, 18/ 7
some other, than meekly	<b>confessed</b>	their fault and asked	13, 53/ 18
their law, wherein he	<b>confessed</b>	them diligent, and said	13, 97/ 25
Scripture (to which they	<b>confessed</b>	the inspiration of that	13, 172/ 16
in that epistle, he	<b>confesseth</b>	the defense and maintenance	13, 34/ 16
that yet notwithstanding, he	<b>confesseth</b>	himself to find such	13, 35/ 7
better. For he plainly	<b>confesseth</b>	that those answers which	13, 35/ 32
occasion upon their own	<b>confession</b>	, that he was their	13, 110/ 4
cleanse our souls by	<b>confession</b>	, contrition, and penance, with	13, 193/ 11
cleanse our souls by	<b>confession</b>	, contrition, and penance, with	13, 193/ 11
unum ex multis granis	<b>conficitur</b>	, aliud unum ex multis	13, 143/ 32
Christi corpus sacro ore	<b>conficiunt</b>	, per quos et nos	13, 168/ 7
refresh, make strong, and	<b>confirm</b>	the soul in grace	13, 142/ 32
the Scripture saith: "Panis	<b>confirmat</b>	cor hominis" (Bread strengtheneth	13, 142/ 27
that Moses in the	<b>confirmation</b>	of the old law	13, 127/ 15
as baptism hath, and	<b>confirmation</b>	, and the other four	13, 141/ 27
as the sacrament of	<b>confirmation</b>	, the sacrament of penance	13, 152/ 21
Godhead, and by grace	<b>confirmed</b>	and established in the	13, 5/ 1
that stood and, now	<b>confirmed</b>	by thy grace, in	13, 11/ 16
Old Testament ratified and	<b>confirmed</b>	with blood. And in	13, 127/ 22
was the New Testament	<b>confirmed</b>	with blood, saving that	13, 127/ 23
to wit, "to be	<b>confirmed</b>	in my blood, which	13, 128/ 20
in eternal glory so	<b>confirmed</b>	, and in such wise	13, 134/ 25
unum ex multis acinis	<b>confluit</b>	. Denique iam exponit quomodo	13, 143/ 33
sin. Their sensual parts	<b>conformable</b>	unto reason. Against their	13, 13/ 23
see both Saint Irenaeus	<b>confound</b>	the Valentinians, and Saint	13, 171/ 28
Valentinians, and Saint Hilary	<b>confound</b>	the Arians, and Saint	13, 171/ 29
Arians, and Saint Augustine	<b>confound</b>	the Manchees by certain	13, 171/ 30
at end and he	<b>confounded</b>	and gone. But while	13, 15/ 16
leaves. O what a	<b>confusion</b>	was this unto them	13, 17/ 24
that ere that great	<b>confusion</b>	was overwhelmed with a	13, 17/ 28
followeth there an inevitable	<b>confusion</b>	and nothing can there	13, 150/ 5
Saint Augustine rejected and	<b>confuteth</b>	. Howbeit, that yet notwithstanding	13, 35/ 7
tradetur ut crucifigatur. Tunc	<b>congregati</b>	sunt principes sacerdotum et	13, 51/ 13
not the company or	<b>congregation</b>	. For Christ with his	13, 96/ 31
he meant that the	<b>congregation</b>	and company of his	13, 115/ 4
twelve apostles, as a	<b>congregation</b>	and a company, was	13, 115/ 4
doctors and all the	<b>congregation</b>	of all Christian people	13, 154/ 28
woman of the same	<b>congregation</b>	in remembrance that in	13, 154/ 30
the primitive church or	<b>congregation</b>	of Christian people that	13, 171/ 10
concomitance following of convenient	<b>congruity</b>	), there is everywhere evermore	13, 148/ 22
naturalis vitae corpus ei	<b>coniungeretur</b>	." (Like as if a	13, 168/ 21
of the old doctors	<b>conject</b>	and tell diverse causes	13, 93/ 13

which thou canst not	<b>conject</b>	. But when we have	13, 106/ 29
wealthy state, and either	<b>conjecturing</b>	by his natural understanding	13, 14/ 6
his instrument lively, quick,	<b>conjoined</b>	, united, and forever inseparable	13, 154/ 17
unto himself: "In caelum	<b>conscendam</b>	super astra dei. Exsultabo	13, 5/ 12
grudgeth and grieveth his	<b>conscience</b>	, when the time of	13, 81/ 14
boldly frame himself a	<b>conscience</b>	with a gloze of	13, 112/ 12
sum" (In mine own	<b>conscience</b>	I know nothing, but	13, 195/ 15
bear witness unto our	<b>conscience</b>	that we receive him	13, 204/ 9
sum" (In mine own	<b>conscience</b>	I know nothing, but	13, 195/ 15
bear witness unto our	<b>conscience</b>	that we receive him	13, 204/ 9
Paul saith: "Nullius mihi	<b>consciuis</b>	sum, sed non in	13, 195/ 14
Paul saith: "Nullius mihi	<b>consciuis</b>	sum, sed non in	13, 195/ 14
so consequently Christ did	<b>consecrate</b>	in unleavened bread. For	13, 89/ 15
say that Christ did	<b>consecrate</b>	in leavened bread because	13, 89/ 32
cause for which they	<b>consecrate</b>	the body of Christ	13, 90/ 15
meat but also did	<b>consecrate</b>	and eat with them	13, 131/ 14
in his church continually	<b>consecrate</b>	and celebrate as a	13, 145/ 17
the blessed blood is	<b>consecrate</b>	severally under the form	13, 147/ 10
the mass use to	<b>consecrate</b>	in the one form	13, 150/ 18
other), when he should	<b>consecrate</b>	, would presume or adventure	13, 151/ 15
nourished after it be	<b>consecrate</b>	by the same word	13, 161/ 21
bread and cup, being	<b>consecrate</b>	with that solemn benediction	13, 163/ 13
which are to be	<b>consecrate</b>	by the heavenly words	13, 166/ 6
sacrament before it be	<b>consecrate</b>	is bread. But when	13, 167/ 15
succeeding the Apostles, do	<b>consecrate</b>	Christ's body with their	13, 168/ 11
thereof doth he thus	<b>consecrate</b>	and give his own	13, 199/ 28
thereof doth he thus	<b>consecrate</b>	and give his own	13, 199/ 28
leavened bread because he	<b>consecrated</b>	on Thursday, which was	13, 89/ 32
then (say they) he	<b>consecrated</b>	his blessed body at	13, 90/ 19
Thursday), and therefore he	<b>consecrated</b>	then with leavened bread	13, 90/ 21
their purpose that he	<b>consecrated</b>	in leavened bread. For	13, 91/ 7
proof that, since he	<b>consecrated</b>	in the feast of	13, 91/ 8
the unleavened loaves, he	<b>consecrated</b>	not in leavened bread	13, 91/ 9
yet if he had	<b>consecrated</b>	five days before that	13, 91/ 11
not prove that he	<b>consecrated</b>	in leavened bread. For	13, 91/ 12
and his holy body	<b>consecrated</b>	in the Blessed Sacrament	13, 93/ 25
Sacrament, as when he	<b>consecrated</b>	his blessed body and	13, 109/ 25
wine of which he	<b>consecrated</b>	, and which he turned	13, 130/ 5
which I have here	<b>consecrated</b>	, and into which I	13, 132/ 2
he drank with them,	<b>consecrated</b>	of the generation of	13, 135/ 3
of bread it was	<b>consecrated</b>	and that, after the	13, 153/ 23
power and unspeakable goodness,	<b>consecrated</b>	and given unto us	13, 196/ 11
power and unspeakable goodness,	<b>consecrated</b>	and given unto us	13, 196/ 11
the Latin church, which	<b>consecrateth</b>	in unleavened bread. For	13, 90/ 17

taught the manner of	<b>consecrating</b>	in the mass by	13, 152/ 3
the wine, before the	<b>consecration</b>	, a little water always	13, 151/ 1
words and manner of	<b>consecration</b>	), the rites and the	13, 151/ 20
body. And repeating the	<b>consecration</b>	, saith. Take and drink	13, 165/ 29
per orationem illius verbi	<b>consecratum</b>	hoc alimentum (quo sanguis	13, 161/ 11
et calix benedictione solemn	<b>consecratus</b>	, ad totius hominis vitam	13, 162/ 34
of the sacraments: "Antequam	<b>consecratur</b>	, panis est: ubi autem	13, 167/ 8
resisteth and refuseth to	<b>consent</b>	. But when reason giveth	13, 22/ 12
entire falleth into the	<b>consent</b>	either to do a	13, 22/ 14
yet were the full	<b>consent</b>	to the pleasure of	13, 22/ 17
giving over thereto, either	<b>consent</b>	to delight therein or	13, 22/ 21
God accounted for a	<b>consent</b>	and so for a	13, 22/ 25
can I full hardly	<b>consent</b>	. Howbeit, if any man	13, 38/ 21
of our damnation, and	<b>consequently</b>	for our redemption the	13, 11/ 6
unleavened bread. And so	<b>consequently</b>	Christ did consecrate in	13, 89/ 15
eat none here, and	<b>consequently</b>	never eat flesh more	13, 122/ 13
it without God be	<b>conserved</b>	. And man, if he	13, 37/ 14
accidents abide and are	<b>conserved</b>	. But that question with	13, 141/ 7
before we proceed further,	<b>consider</b>	well this matter, and	13, 7/ 9
they should remember and	<b>consider</b>	themselves to be but	13, 12/ 28
to wit, let us	<b>consider</b>	deeply from what weal	13, 23/ 5
desireth Saint Jerome to	<b>consider</b>	well that point and	13, 35/ 17
as to remember and	<b>consider</b>	that he hath the	13, 37/ 31
we must mark and	<b>consider</b>	well that Christ willingly	13, 45/ 4
man should two things	<b>consider</b>	: one, how much we	13, 45/ 10
that we should thereby	<b>consider</b>	the burden and weight	13, 45/ 13
fruit of our souls	<b>consider</b>	, in the foresaid figure	13, 62/ 28
Sultan, may we well	<b>consider</b>	the world and the	13, 63/ 2
is it good to	<b>consider</b>	that, as our Savior	13, 67/ 11
hour. Therefore let us	<b>consider</b>	well in time what	13, 67/ 25
You be fools; you	<b>consider</b>	not that it is	13, 70/ 36
great assembly, but then	<b>consider</b>	whereabout: about nothing else	13, 73/ 17
thy grace so to	<b>consider</b>	the punishment of that	13, 75/ 22
here we may well	<b>consider</b>	that when men are	13, 78/ 1
also to mark and	<b>consider</b>	how the false wily	13, 80/ 24
Let us here deep	<b>consider</b>	the love of our	13, 83/ 26
to come is to	<b>consider</b>	that in that world	13, 99/ 27
learned to know and	<b>consider</b>	that, when an ungracious	13, 104/ 23
intent that they should	<b>consider</b>	of what weight and	13, 110/ 2
But here must we	<b>consider</b>	that our Savior, in	13, 121/ 11
that they should thereby	<b>consider</b>	how deeply they were	13, 124/ 24
if the reader diligently	<b>consider</b>	, shall (I trust) be	13, 140/ 1
and objections by himself.	<b>Consider</b>	now, good readers, and	13, 140/ 4
we must mark and	<b>consider</b>	that in this Blessed	13, 140/ 20

dread and reverence, to	<b>consider</b>	well the state of	13, 193/ 8
I began to say)	<b>consider</b>	well and examine surely	13, 194/ 25
if we will but	<b>consider</b>	if there were a	13, 197/ 12
blessed body, let us	<b>consider</b>	his high glorious majesty	13, 198/ 27
the other side to	<b>consider</b>	his inestimable goodness, which	13, 199/ 24
dread and reverence, to	<b>consider</b>	well the state of	13, 193/ 8
I began to say)	<b>consider</b>	well and examine surely	13, 194/ 25
if we will but	<b>consider</b>	if there were a	13, 197/ 12
blessed body, let us	<b>consider</b>	his high glorious majesty	13, 198/ 27
the other side to	<b>consider</b>	his inestimable goodness, which	13, 199/ 24
strong Savior Christ, with	<b>consideration</b>	of his great humility	13, 10/ 34
many for all the	<b>consideration</b>	of Christ's bitter passion	13, 45/ 20
token of haste, in	<b>consideration</b>	of Christ's passage to	13, 65/ 21
be glad in the	<b>consideration</b>	of his incomparable kindness	13, 200/ 3
great hope at the	<b>consideration</b>	of his unmeasurable goodness	13, 200/ 7
and comfort in the	<b>consideration</b>	of God's inestimable goodness	13, 201/ 10
be glad in the	<b>consideration</b>	of his incomparable kindness	13, 200/ 3
great hope at the	<b>consideration</b>	of his unmeasurable goodness	13, 200/ 7
and comfort in the	<b>consideration</b>	of God's inestimable goodness	13, 201/ 10
upon any of these	<b>considerations</b>	or any other), when	13, 151/ 15
discourse is to be	<b>considered</b>	also that when God	13, 20/ 26
it is to be	<b>considered</b>	that Master Lyra there	13, 43/ 20
thing well weighed and	<b>considered</b>	, not able to do	13, 55/ 5
that they saw and	<b>considered</b>	therein), called some two	13, 140/ 18
that is to wit,	<b>considereth</b>	it not and useth	13, 176/ 21
other works, as in	<b>considering</b>	such doubts as he	13, 50/ 15
with that our Savior	<b>considering</b>	the traitor Judas (the	13, 108/ 25
be only in will,	<b>considering</b>	that the propriety of	13, 164/ 19
affections, both of reverent	<b>considering</b>	her own unworthiness in	13, 200/ 27
affections, both of reverent	<b>considering</b>	her own unworthiness in	13, 200/ 27
sensum domini? aut quis	<b>consiliarius</b>	eius fuit?" (O the	13, 33/ 17
qui dicitur Caiphas, et	<b>consilium</b>	fecerunt. Et R. quaerebant	13, 51/ 14
qui non abiit in	<b>consilium</b>	impiorum" (Blessed is that	13, 74/ 6
the soul with spiritual	<b>consolation</b>	that the soul is	13, 142/ 33
therewith conceive a joyful	<b>consolation</b>	and comfort in the	13, 201/ 9
therewith conceive a joyful	<b>consolation</b>	and comfort in the	13, 201/ 9
tongue another thing, very	<b>consonant</b>	and convenient for the	13, 62/ 2
much more apt and	<b>consonant</b>	thereunto. For this word	13, 134/ 1
thirty-fourth chapter. "Quomodo autem	<b>constabit</b>	eis eum panem in	13, 161/ 29
the general Council of	<b>Constance</b>	condemned in their so	13, 150/ 1
per unius oboedientiam iusti	<b>constituentur</b>	multi. Lex autem subintravit	13, 31/ 21
illi dare. At illi	<b>constituerunt</b>	ei triginta argenteos, et	13, 51/ 23
one man, many be	<b>constitute</b>	and made sinners, so	13, 31/ 31
one, many men be	<b>constitute</b>	and made righteous. The	13, 31/ 32

unius hominis inoboedientiam peccatores	<b>constituti</b>	sunt multi, ita et	13, 31/ 20
avarice and their evil	<b>constitutions</b>	(made unto the commodity	13, 69/ 17
by the force and	<b>constraint</b>	of sundry sore strokes	13, 59/ 16
we can and do	<b>construe</b>	all those texts another	13, 158/ 25
and say, if you	<b>construe</b>	all those texts diverse	13, 158/ 27
to receive, interpret and	<b>construe</b>	as they list. By	13, 172/ 21
upon their own wrong	<b>construing</b>	this place of Saint	13, 88/ 17
to the Church by	<b>construing</b>	the Scripture after a	13, 92/ 5
flock shall catch and	<b>consume</b>	shepherd and all for	13, 22/ 3
M. factum est quum	<b>consummasset</b>	Iesus sermons hos omnes	13, 51/ 10
Et factum est quum	<b>consummasset</b>	Iesus sermones hos omnes	13, 66/ 25
infected, God suffered the	<b>contagion</b>	of the selfsame infection	13, 21/ 10
in these words the	<b>contagious</b>	conversation of this wicked	13, 15/ 23
writing, and by figures	<b>contained</b>	as well in other	13, 62/ 14
Sacrament as are partly	<b>contained</b>	therein and partly signified	13, 140/ 11
things actually and really	<b>contained</b>	: one that is a	13, 140/ 22
also in the sacrament	<b>contained</b>	. The other is only	13, 142/ 8
sacrament it is not	<b>contained</b>	. The thing of the	13, 142/ 9
is both signified and	<b>contained</b>	is the very body	13, 142/ 10
signified thereby and not	<b>contained</b>	therein is the unity	13, 142/ 14
is in the sacrament	<b>contained</b>	, and also of the	13, 142/ 20
Christ that is not	<b>contained</b>	in it, but signified	13, 142/ 22
the sacrament but not	<b>contained</b>	therein -- that is	13, 143/ 14
sacraments signified and not	<b>contained</b>	(that is to wit	13, 146/ 15
I say, not immediately	<b>contained</b>	in the sacrament, because	13, 148/ 3
you, verily and fully	<b>contained</b>	, and also under every	13, 148/ 28
of thing that is	<b>contained</b>	therein (for neither is	13, 153/ 4
real thing that is	<b>contained</b>	under both those forms	13, 153/ 8
all that is really	<b>contained</b>	in both these sacramental	13, 153/ 17
as well the things	<b>contained</b>	as the things holily	13, 156/ 23
for the manifold mysteries	<b>contained</b>	therein and signified thereby	13, 156/ 34
things that are either	<b>contained</b>	therein or signified thereby	13, 174/ 24
of our Savior himself,	<b>contained</b>	in the sacramental sign	13, 193/ 17
of our Savior himself,	<b>contained</b>	in the sacramental sign	13, 193/ 17
simple in sight, covertly	<b>containeth</b>	in it a wonderful	13, 140/ 6
the thing that it	<b>containeth</b>	, yet under the one	13, 150/ 29
also verily and really	<b>containeth</b>	the holy and blessed	13, 152/ 7
bread betokeneth and immediately	<b>containeth</b>	the one, and the	13, 152/ 32
following: A treatise historical,	<b>containing</b>	the bitter passion of	13, 3/ 4
in praetorium ut non	<b>contaminarentur</b>	, sed ut manducarent pascha	13, 90/ 11
neglecting, and after the	<b>contemning</b>	, and finally, with disobedience	13, 7/ 14
few men, and with	<b>contempt</b>	of them to no	13, 32/ 26
by his faith, without	<b>contempt</b>	of his sacraments, use	13, 44/ 10
patience and charity and	<b>contempt</b>	of the world, wherein	13, 97/ 17

move us to the	<b>contempt</b>	of this world and	13, 99/ 26
own exposition thereto might	<b>contend</b>	that the washing of	13, 114/ 26
But while she was	<b>content</b>	to be talkative with	13, 15/ 16
serpent's words as to	<b>content</b>	his wife (whose request	13, 17/ 2
yet was he rather	<b>content</b>	to take harm himself	13, 20/ 21
Adam loved Eve, rather	<b>content</b>	to displease God than	13, 22/ 32
though his justice was	<b>content</b>	forever to leese all	13, 25/ 19
never yet satisfy and	<b>content</b>	himself. For in a	13, 34/ 14
leave off and be	<b>content</b>	with that that I	13, 38/ 23
of reason be well	<b>content</b>	, every man to suffer	13, 45/ 16
passion) we shall be	<b>content</b>	with these few as	13, 49/ 4
that thou couldst be	<b>content</b>	so to sacrifice it	13, 84/ 31
for God's sake is	<b>content</b>	to lack a house	13, 99/ 16
I rather will be	<b>content</b>	to suffer thee not	13, 107/ 26
three he signified himself	<b>content</b>	that Christ should wash	13, 108/ 3
that can be well	<b>content</b>	to be preaching, some	13, 113/ 14
of his high goodness	<b>content</b>	, if we do the	13, 195/ 8
of his high goodness	<b>content</b>	, if we do the	13, 195/ 8
say, with which he	<b>contented</b>	other men, he could	13, 34/ 13
matter never satisfied nor	<b>contented</b>	himself. Would God there	13, 35/ 34
For he forthwith was	<b>contented</b>	to make recompense to	13, 203/ 26
For he forthwith was	<b>contented</b>	to make recompense to	13, 203/ 26
et semen illius. Ipsum	<b>conteret</b>	caput tuum, et tu	13, 54/ 21
sometimes moveth concerning the	<b>context</b>	of the story, and	13, 50/ 16
any part of his	<b>context</b>	, in the gathering and	13, 50/ 20
thereof, and also the	<b>context</b>	of the story should	13, 50/ 24
in some place the	<b>context</b>	so diversely entricked in	13, 50/ 28
the rehearsing of his	<b>context</b>	in English, nothing will	13, 50/ 32
The first chapter. The	<b>context</b>	of Master Gerson, whereof	13, 51/ 6
appeareth well in the	<b>context</b>	of the gospels before	13, 66/ 28
Paul: "Omnia in figura	<b>contingebant</b>	illis." (All thing came	13, 57/ 17
the sea, which with	<b>continual</b>	recourse and counsel had	13, 6/ 28
decay of nature, preserved	<b>continually</b>	by the wholesome fruit	13, 13/ 26
many common open miracles	<b>continually</b>	that man should in	13, 48/ 1
marvelous miracles which he	<b>continually</b>	wrought -- that he	13, 69/ 24
in every of which	<b>continually</b>	he calleth himself at	13, 100/ 3
to betray him and	<b>continually</b>	persevered in that traitorous	13, 105/ 30
and blood, to be	<b>continually</b>	sacrificed, offered up unto	13, 120/ 20
Jews and Gentiles together,	<b>continually</b>	with the selfsame body	13, 123/ 23
be in his church	<b>continually</b>	consecrate and celebrate as	13, 145/ 17
out of the sacrament,	<b>continually</b>	kept and honored in	13, 147/ 25
from that time to	<b>continue</b>	the unleavened bread seven	13, 61/ 14
-- and he to	<b>continue</b>	his office during his	13, 73/ 1
paschal lamb any longer	<b>continue</b>	, is that he forthwith	13, 122/ 17

years continued and ever	<b>continue</b>	shall while this world	13, 172/ 31
mind to persevere and	<b>continue</b>	in the ways of	13, 193/ 14
mind to persevere and	<b>continue</b>	in the ways of	13, 193/ 14
as the thing whereupon	<b>continued</b>	, inevitably faileth not to	13, 7/ 13
of the Greeks and	<b>continued</b>	, was in the Hebrew	13, 61/ 21
This number was still	<b>continued</b>	in Jerusalem and these	13, 73/ 13
simple niggardous reward, but	<b>continued</b>	for it in his	13, 81/ 20
name of Passover and	<b>continued</b>	seven days. Burgensis maketh	13, 91/ 20
only sacrifice to be	<b>continued</b>	in his Church, the	13, 123/ 18
to time kept and	<b>continued</b>	faith, lived in unity	13, 171/ 22
this fifteen hundred years	<b>continued</b>	and ever continue shall	13, 172/ 30
whose company it should	<b>contract</b>	forthwith such an infelicity	13, 35/ 26
grown to all mankind	<b>contracted</b>	by original sin from	13, 32/ 11
sin original that they	<b>contracted</b>	by the natural propagation	13, 34/ 11
hell for original sin	<b>contracted</b>	without his witting, but	13, 40/ 4
for the original sin	<b>contracted</b>	from his forefather without	13, 41 5
in them for any	<b>contrarious</b>	appetite or affection to	13, 4/ 28
in his heart to	<b>contrary</b>	), he kept her company	13, 17/ 3
him, and by the	<b>contrary</b>	words of justice, of	13, 32/ 8
the doing of the	<b>contrary</b>	, should have deserved hell	13, 36/ 32
will herein take a	<b>contrary</b>	part and affirm that	13, 38/ 1
also seek for the	<b>contrary</b>	, and suffer displeasure and	13, 47/ 29
took so far the	<b>contrary</b>	way that for his	13, 69/ 21
Christ in leavened bread,	<b>contrary</b>	to the Latin church	13, 90/ 16
Greeks were of the	<b>contrary</b>	mind, as appeareth in	13, 92/ 1
fall to an opinion	<b>contrary</b>	to the Church by	13, 92/ 5
he seeth do the	<b>contrary</b>	himself) to do as	13, 114/ 3
evil example with the	<b>contrary</b>	deed himself fareth even	13, 114/ 9
only to do the	<b>contrary</b>	, receiving it under both	13, 149/ 28
holy doctors and saints,	<b>contrary</b>	to these new men's	13, 160/ 17
and challenging yet nevertheless (	<b>contrary</b>	to their own position	13, 172/ 15
to show us the	<b>contrary</b>	. And yet forasmuch as	13, 199/ 6
to show us the	<b>contrary</b>	. And yet forasmuch as	13, 199/ 6
our souls by confession,	<b>contrition</b>	, and penance, with full	13, 193/ 11
our souls by confession,	<b>contrition</b>	, and penance, with full	13, 193/ 11
serpent, the first malicious	<b>contriver</b>	of all this mischief	13, 18/ 19
the people about the	<b>contriving</b>	of Christ's death, written	13, 3/ 9
allowing or in the	<b>controlling</b>	of any part of	13, 50/ 20
God of a marvelous	<b>convenience</b>	also with all other	13, 12/ 12
this far from good	<b>convenience</b>	that any angel should	13, 26/ 24
must and was most	<b>convenient</b>	to be such as	13, 26/ 9
device of a means	<b>convenient</b>	for man's redemption the	13, 27/ 1
devised; and in time	<b>convenient</b>	the second person (the	13, 27/ 14
states: one, competent and	<b>convenient</b>	for his mortal nature	13, 36/ 11

as God should think	<b>convenient</b>	, all men to be	13, 45/ 2
was not for God	<b>convenient</b>	, so restored he us	13, 46/ 26
that it was not	<b>convenient</b>	to give so great	13, 48/ 5
thing, very consonant and	<b>convenient</b>	for the season and	13, 62/ 3
so was it most	<b>convenient</b>	that he should and	13, 90/ 27
the most meet and	<b>convenient</b>	by which he would	13, 93/ 29
thou think it not	<b>convenient</b>	because thou canst not	13, 106/ 26
great cause necessary and	<b>convenient</b>	for which I do	13, 106/ 28
in time and place	<b>convenient</b>	, it is (as Saint	13, 114/ 29
Luke, and in a	<b>convenient</b>	order, linked and chained	13, 118/ 15
he would, as was	<b>convenient</b>	, before the institution of	13, 120/ 22
find names enough and	<b>convenient</b>	with which they might	13, 140/ 9
certain concomitance following of	<b>convenient</b>	congruity), there is everywhere	13, 148/ 22
in times and opportunity	<b>convenient</b>	, send forth about it	13, 173/ 23
do. Now is it	<b>convenient</b>	that we somewhat speak	13, 174/ 29
board, but by a	<b>convenient</b>	time taken before, we	13, 194/ 24
have thought it but	<b>convenient</b>	and meetly that her	13, 200/ 13
board, but by a	<b>convenient</b>	time taken before, we	13, 194/ 24
have thought it but	<b>convenient</b>	and meetly that her	13, 200/ 13
else could he not	<b>conveniently</b>	say, "Lo, Adam is	13, 19/ 15
reason it should most	<b>conveniently</b>	be paid, man must	13, 26/ 11
points might well and	<b>conveniently</b>	have been declared before	13, 49/ 27
be signified and insinuate	<b>conveniently</b>	to man before. And	13, 54/ 14
from persecution when they	<b>conveniently</b>	can -- lest in	13, 71/ 18
may be well and	<b>conveniently</b>	expounded in such wise	13, 138/ 18
may be so expounded	<b>conveniently</b>	by an allegory, there	13, 138/ 20
and afterward by writing	<b>conveniently</b>	also. Of the understanding	13, 171/ 14
while Christ was presently	<b>conversant</b>	with him, he was	13, 112/ 30
these words the contagious	<b>conversation</b>	of this wicked serpent	13, 15/ 23
be here in corporal	<b>conversation</b>	among us, as he	13, 83/ 23
meant of his corporal	<b>conversation</b>	as they had him	13, 139/ 5
going out of corporal	<b>conversation</b>	of this world by	13, 157/ 25
Savior (spoken after the	<b>conversion</b>	of the wine into	13, 131/ 31
power, doth change and	<b>convert</b>	the visible creatures into	13, 165/ 27
to be able to	<b>convert</b>	and change those creatures	13, 166/ 9
Christ is able to	<b>convert</b>	all things. Also our	13, 167/ 21
which wine he there	<b>converted</b>	into his own precious	13, 130/ 26
the thing which he	<b>converted</b>	into them, as God	13, 131/ 20
which I have here	<b>converted</b>	and turned the generation	13, 132/ 3
bread and wine are	<b>converted</b>	by the almighty power	13, 140/ 26
the wine that is	<b>converted</b>	into his blessed blood	13, 143/ 19
that, after the bread	<b>converted</b>	and turned into the	13, 153/ 23
creare, verbo posset creata	<b>convertere</b>	? Immo iam minoris miraculi	13, 165/ 21
est sermo Christi, universa	<b>convertere</b>	. Deinde ipse dominus Iesus	13, 167/ 12



Our Savior at the	<b>converting</b>	and turning of the	13, 126/ 27
satani qui actus suos	<b>convertit</b>	in sagittas ignitas ad	13, 160/ 24
verbo suo secreta potestate	<b>convertit</b>	, ita dicens: Accipite et	13, 165/ 12
let them carry and	<b>convey</b>	out with them all	13, 60/ 27
after of the people	<b>conveyed</b>	from the Red Sea	13, 58/ 27
igitur Dominus Iesus fuit	<b>conviva</b>	et convivium, ipse comedens	13, 136/ 15
Iesus fuit conviva et	<b>convivium</b>	, ipse comedens et qui	13, 136/ 15
than is the poor	<b>copper</b>	or tin, nor to	13, 8/ 13
the return thereof and	<b>copulation</b>	again with his immortal	13, 146/ 32
by word after my	<b>copy</b>	as I find it	13, 50/ 8
diabolus iam misisset in	<b>cor</b>	Iudae, ut traderet eum	13, 100/ 20
Scripture saith: "Panis confirmat	<b>cor</b>	hominis" (Bread strengtheneth a	13, 142/ 27
saith also: "Vinum laetificat	<b>cor</b>	hominis" -- so the	13, 142/ 30
quibus dicitur: Beati mundo	<b>corde</b>	, quoniam ipsi deum videbunt	13, 144/ 10
corporis, sed etiam ore	<b>cordis</b>	hauritur. In utroque enim	13, 169/ 29
first epistle to the	<b>Corinthians</b>	, of which we shall	13, 126/ 16
his epistle to the	<b>Corinthians</b>	, saying: "Unus panis et	13, 143/ 23
first epistle to the	<b>Corinthians</b>	, saying: "Quotiescumque manducabitis panem	13, 145/ 24
first taught it the	<b>Corinthians</b>	without any book written	13, 151/ 25
first epistle to the	<b>Corinthians</b>	, "Dominus Iesus in qua	13, 159/ 26
told and showed the	<b>Corinthians</b>	that the thing which	13, 176/ 14
first epistle to the	<b>Corinthians</b>	: "Quicumque manducaverit panem et	13, 194/ 2
first epistle to the	<b>Corinthians</b>	: "Quicumque manducaverit panem et	13, 194/ 2
or the ear of	<b>corn</b>	in the grain that	13, 29/ 8
into so narrow a	<b>corner</b>	, that, in respect of	13, 173/ 26
against us, and in	<b>corners</b>	corrupt some well-minded men	13, 138/ 9
was made of many	<b>corns</b>	of wheat into one	13, 143/ 18
thing: For of many	<b>corns</b>	or grains together, there	13, 144/ 14
not be here in	<b>corporal</b>	conversation among us, as	13, 83/ 23
he meant of his	<b>corporal</b>	conversation as they had	13, 139/ 5
things are the only	<b>corporal</b>	substance that are there	13, 141/ 1
glorified, going out of	<b>corporal</b>	conversation of this world	13, 157/ 25
did relieve and sustain	<b>corporal</b>	life. But after that	13, 163/ 10
commodus erat, et vitae	<b>corporalis</b>	subsidium ministrabat. Sed postquam	13, 162/ 31
body together in one	<b>corporation</b>	mystical. And therefore saith	13, 175/ 19
percipere vitam, quae a	<b>corpore</b>	, domini et sanguine alitur	13, 161/ 33
in this manner: "Caro	<b>corpore</b>	et sanguine Christi vescitur	13, 162/ 8
ille communis tantummodo nutriendo	<b>corpori</b>	commodus erat, et vitae	13, 162/ 31
visibiliter premet dentibus sacramentum	<b>corporis</b>	et sanguinis Christi sed	13, 144/ 7
domini indigne, reus erit	<b>corporis</b>	et sanguinis domini," (Whosoever	13, 159/ 32
Si vere igitur carnem	<b>corporis</b>	nostri Christus assumpsit, et	13, 163/ 26
vere sub mysterio carnem	<b>corporis</b>	sui sumimus, et per	13, 163/ 27
visibiles creaturas in substantiam	<b>corporis</b>	et sanguinis sui, verbo	13, 165/ 11
praesentia maiestatis in dominici	<b>corporis</b>	transire posse naturam, quum	13, 165/ 15

factum videatur, sic communicatione	<b>corporis</b>	et sanguinis Christi, ipse	13, 168/ 18
aliter corruptibilis haec natura	<b>corporis</b>	ad incorruptibilitatem et vitam	13, 168/ 20
quando non solum ore	<b>corporis</b>	, sed etiam ore cordis	13, 169/ 29
est substantia, aut dominici	<b>corporis</b>	et sanguinis substantia est	13, 170/ 31
Domini indigne, reus erit	<b>corporis</b>	et sanguinis Domini, et	13, 176/ 17
Domini indigne, reus erit	<b>corporis</b>	et sanguinis Domini." (Whosoever	13, 194/ 4
Domini indigne, reus erit	<b>corporis</b>	et sanguinis Domini." (Whosoever	13, 194/ 4
put in the whole	<b>corps</b>	of the Catholic Church	13, 114/ 24
custom of the whole	<b>corps</b>	of Christendom -- upon	13, 149/ 32
agree, and all the	<b>corps</b>	of Christendom with them	13, 150/ 21
doctors and all the	<b>corps</b>	of Christendom, not in	13, 156/ 11
authority of the whole	<b>corps</b>	of the known Catholic	13, 172/ 10
to anoint the dead	<b>corpse</b>	with sweet odors, as	13, 77/ 11
Unus panis et unum	<b>corpus</b>	multi sumus; omnes qui	13, 143/ 24
dominus noster Iesus Christus	<b>corpus</b>	et sanguinem suum in	13, 143/ 30
et quid sit manducare	<b>corpus</b>	eius et sanguinem bibere	13, 144/ 1
unto them: "Hoc est	<b>corpus</b>	meum, quod pro vobis	13, 145/ 7
that is to wit, "	<b>corpus</b>	domini et sanguis domini	13, 156/ 7
et manducate; hoc est	<b>corpus</b>	meum quod pro vobis	13, 159/ 28
et bibit, non diiudicans	<b>corpus</b>	domini." (Let a man	13, 160/ 5
meam commemorationem, hoc est	<b>corpus</b>	meum. Ad eundem modum	13, 161/ 16
quo gratiae actae sunt	<b>corpus</b>	esse domini sui, et	13, 161/ 30
frueris, manducas et bibis	<b>corpus</b>	et sanguinem domini: tunc	13, 162/ 14
finum. Hoc est (iniquit)	<b>corpus</b>	meum. Manducaverunt et biberunt	13, 162/ 29
et comedite, hoc est	<b>corpus</b>	meum. Et sanctificatione repetita	13, 165/ 13
artificio caelestis misericordiae Christi	<b>corpus</b>	effectum. Sicut autem quicumque	13, 165/ 16
Post verba autem Christi,	<b>corpus</b>	et sanguis est Christi	13, 165/ 20
fide et animi persuasione,	<b>corpus</b>	et sanguinem Christi communicemus	13, 166/ 18
qui dixit, hoc est	<b>corpus</b>	meum quod pro vobis	13, 166/ 21
autem verba Christi accesserunt	<b>corpus</b>	est Christi. Denique audi	13, 167/ 8
eo omnes: hoc est	<b>corpus</b>	meum. Et ante verba	13, 167/ 9
Iesus testificatur nobis quod	<b>corpus</b>	suum accipiamus et sanguinem	13, 167/ 13
ille dixit, hoc est	<b>corpus</b>	meum, nulla teneamur ambiguitate	13, 167/ 32
Apostolico gradui succedentes, Christi	<b>corpus</b>	sacro ore conficiunt, per	13, 168/ 7
perduci, nisi naturalis vitae	<b>corpus</b>	ei coniungeretur." (Like as	13, 168/ 21
suis, quando commendans ipsum	<b>corpus</b>	suum, ait, hoc est	13, 168/ 34
suum, ait, hoc est	<b>corpus</b>	meum, ferebat enim illud	13, 168/ 34
meum, ferebat enim illud	<b>corpus</b>	in manibus suis. Ipsa	13, 168/ 34
quando primum acceperunt discipuli	<b>corpus</b>	et sanguinem domini, non	13, 169/ 12
os christiani prius dominicum	<b>corpus</b>	intraret, quam exteri cibi	13, 169/ 15
Porro dicens. Hoc est	<b>corpus</b>	meum, ostendit quod ipsum	13, 170/ 17
meum, ostendit quod ipsum	<b>corpus</b>	domini est panis qui	13, 170/ 17
figura, sed hoc est	<b>corpus</b>	meum. Ineffabili enim operatione	13, 170/ 19
et bibit, non diiudicans	<b>corpus</b>	Domini." (Whosoever eat the	13, 176/ 18

et bibit, non diiudicans	<b>corpus</b>	Domini." (He that eateth	13, 196/ 20
et bibit, non diiudicans	<b>corpus</b>	Domini." (He that eateth	13, 196/ 20
John wrote otherwise and	<b>corrected</b>	them which untrue saying	13, 92/ 10
the thing should be	<b>correspondent</b>	unto the figure (for	13, 150/ 31
Lucifer, qui mane oriebaris?	<b>Corruisti</b>	in terram." (How art	13, 5/ 23
us, and in corners	<b>corrupt</b>	some well-minded men before	13, 138/ 10
of man was not	<b>corrupted</b>	with original sin nor	13, 22/ 5
feebleness in this state	<b>corrupted</b>	now, have their differences	13, 38/ 6
ipso. Non poterat aliter	<b>corruptibilis</b>	haec natura corporis ad	13, 168/ 19
once of this gross,	<b>corruptible</b>	body that aggrieveth and	13, 33/ 26
not possible for this	<b>corruptible</b>	nature of our bodies	13, 168/ 25
became such by the	<b>corruption</b>	of our nature in	13, 31/ 8
the evil, is the	<b>corruption</b>	of our nature grown	13, 38/ 10
eat the meat of	<b>corruption</b>	nor I desire not	13, 161/ 1
man's flesh goeth to	<b>corruption</b>	, and receiveth not life	13, 162/ 2
rursus dicant carnem in	<b>corruptionem</b>	devenire, et non percipere	13, 161/ 32
Romanos. Non comedam escam	<b>corruptionis</b>	, neque voluptates huius mundi	13, 160/ 25
very brightest, though he	<b>cost</b>	thee twenty L, shall	13, 8/ 17
folk for the great	<b>cost</b>	thereof used another making	13, 79/ 30
unto their no little	<b>cost</b>	. This tale that I	13, 98/ 8
they did much more	<b>cost</b>	and used more devotion	13, 98/ 16
we do. Of the	<b>cost</b>	there can no man	13, 98/ 17
to put us to	<b>cost</b>	, not to spend of	13, 198/ 1
to put us to	<b>cost</b>	, not to spend of	13, 198/ 1
truly made was very	<b>costly</b>	, which was the cause	13, 79/ 29
far more chargeable and	<b>costly</b>	to them than the	13, 98/ 19
commendable devotion of their	<b>costly</b>	ceremonies and sacrifices appear	13, 98/ 26
tenderly but that thou	<b>couldst</b>	be content so to	13, 84/ 30
death. Howbeit, before this	<b>council</b>	assembled here (which was	13, 69/ 9
disciples), there was another	<b>council</b>	gathered together among them	13, 69/ 12
Pharisees gathered together a	<b>council</b>	and said: "What do	13, 70/ 10
this, one of that	<b>council</b>	, called Caiaphas (which was	13, 70/ 31
this arose this new	<b>council</b>	taken upon the Wednesday	13, 72/ 26
see that every great	<b>council</b>	is not always a	13, 73/ 19
not always a good	<b>council</b>	, but as two or	13, 73/ 20
three be a good	<b>council</b>	that come together in	13, 73/ 20
the worse is the	<b>council</b>	and the less to	13, 73/ 27
death. Out of such	<b>council</b>	God keep every good	13, 74/ 3
not gone into the	<b>council</b>	of wicked men), that	13, 74/ 8
that unto their wicked	<b>council</b>	hath not been partner	13, 74/ 9
mids of the good	<b>council</b>	, so in the midst	13, 74/ 10
midst of an evil	<b>council</b>	is there undoubtedly the	13, 74/ 11
when all this great	<b>council</b>	had done their uttermost	13, 74/ 33
on this great assembled	<b>council</b>	against Christ that thought	13, 75/ 8

provision of that assembled	<b>council</b>	, utterly destroy the innocent	13, 75/ 10
soon after was their	<b>council</b>	dissolved, and their council	13, 75/ 15
council dissolved, and their	<b>council</b>	house drawn down, and	13, 75/ 15
they killed with their	<b>council</b>	in despite of their	13, 75/ 17
in despite of their	<b>council</b>	liveth and reigneth in	13, 75/ 17
of that false great	<b>council</b>	that gathered together against	13, 75/ 23
device of any wicked	<b>council</b>	. The fourth lecture. "But	13, 75/ 25
help forward their ungracious	<b>council</b>	. And therefore, good reader	13, 77/ 33
against Christ at this	<b>council</b>	. For here you see	13, 78/ 15
fain all this great	<b>council</b>	would be to have	13, 78/ 24
his going to the	<b>council</b>	and assembly of the	13, 96/ 19
carried him to the	<b>council</b>	of the Jews to	13, 108/ 27
of theirs, the general	<b>Council</b>	of Constance condemned in	13, 150/ 1
were reformed in general	<b>councils</b>	, and yet returned of	13, 91/ 25
with continual recourse and	<b>counsel</b>	had with their chief	13, 6/ 28
but only will I	<b>counsel</b>	every man and woman	13, 9/ 26
to give her good	<b>counsel</b>	he should have kept	13, 21/ 6
tender mercy entered into	<b>counsel</b>	together. And by the	13, 25/ 28
hath been of his	<b>counsel</b>	?) God hath no rule	13, 33/ 22
called Caiaphas, and took	<b>counsel</b>	together. And they sought	13, 52/ 8
called Caiaphas, and took	<b>counsel</b>	together. And they sought	13, 68/ 29
name to commune and	<b>counsel</b>	about good, and among	13, 73/ 21
together to devise and	<b>counsel</b>	about mischief and wretchedness	13, 73/ 26
wretch had learned that	<b>counsel</b>	of these priests and	13, 78/ 14
of his flock) special	<b>counsel</b>	against the prick of	13, 117/ 2
in his belly that	<b>counseled</b>	them to eat it	13, 17/ 8
the foolish wretched wily	<b>counselors</b>	(such as die in	13, 75/ 18
seemeth it after this	<b>count</b>	and reckoning that, of	13, 80/ 15
all that feast, and	<b>count</b>	well what is come	13, 81/ 6
none estimation in the	<b>count</b>	of the world nor	13, 93/ 16
now if we should	<b>count</b>	and reckon the sundry	13, 98/ 33
in one God they	<b>counted</b>	for superstition. And for	13, 70/ 19
piece himself for a	<b>countenance</b>	and let another do	13, 106/ 13
thereof that was called	<b>counterfeit</b>	ointment of nardus. But	13, 79/ 31
no cause had to	<b>counterplead</b>	his justice, in abridging	13, 25/ 22
there are in diverse	<b>countries</b>	of Christendom some (and	13, 137/ 12
in respect of the	<b>countries</b>	into which Christendom hath	13, 173/ 27
be then no Christian	<b>countries</b>	left at all. Whereof	13, 173/ 29
then was in that	<b>country</b>	to anoint the dead	13, 77/ 11
come to the glorious	<b>country</b>	wherein thou hast bought	13, 100/ 15
and yet in every	<b>country</b>	of Christendom in places	13, 114/ 16
is to find any	<b>country</b>	so fortunate as to	13, 137/ 13
Howbeit, when that the	<b>country</b>	of Bohemia, falling into	13, 149/ 26
Savior Christ, after the	<b>course</b>	and order of the	13, 3/ 5

And by all the	<b>course</b>	after of the people	13, 58/ 26
birth, and all the	<b>course</b>	of his poor life	13, 113/ 30
diminishment in his glorious	<b>court</b>	of heaven, determined of	13, 11/ 21
cast off his indiscreet	<b>courtesy</b>	and turned it unto	13, 107/ 16
meetly that her young	<b>cousin</b>	should come visit her	13, 200/ 13
meetly that her young	<b>cousin</b>	should come visit her	13, 200/ 13
apaid, and promised and	<b>covenanted</b>	with him to give	13, 52/ 19
apaid and promised and	<b>covenanted</b>	with him to give	13, 76/ 2
shame of their nakedness,	<b>covered</b>	their flesh with fig	13, 17/ 16
his glorious Godhead, secretly	<b>covered</b>	and unseen under the	13, 94/ 23
of his holy flesh	<b>covereth</b>	under the form of	13, 199/ 1
of his holy flesh	<b>covereth</b>	under the form of	13, 199/ 1
so simple in sight,	<b>covertly</b>	containeth in it a	13, 140/ 6
pride, envy, wrath, and	<b>covetise</b>	, gluttony, sloth, and lechery	13, 63/ 14
prisoned slave that is	<b>covetise</b>	, lo, the very caitiff	13, 64/ 27
in his sleep. And	<b>covetise</b>	is a very prisoner	13, 65/ 5
belly too full. But	<b>covetise</b>	can nothing get away	13, 65/ 8
Judas delivered him for	<b>covetise</b>	, the priests and the	13, 66/ 19
the priests, usurpation, and	<b>covetise</b>	of the kings, the	13, 73/ 3
it, but beside his	<b>covetise</b>	fell unto malice too	13, 77/ 26
devil, through vile wretched	<b>covetise</b>	betrayed, inspire, I beseech	13, 82/ 5
affection of his wretched	<b>covetise</b>	defiled himself by his	13, 109/ 3
him. But Judas, the	<b>covetous</b>	wretch, when he saw	13, 77/ 21
on the other side	<b>covetous</b>	too; and as glad	13, 79/ 1
feet of whose wretched,	<b>covetous</b>	affection had carried him	13, 108/ 26
the devil, the greedy	<b>covetousness</b>	of wretched, worldly wealth	13, 193/ 13
the devil, the greedy	<b>covetousness</b>	of wretched, worldly wealth	13, 193/ 13
pride might turn into	<b>cowardice</b>	and take a foul	13, 71/ 20
ever come of the	<b>crab</b>	tree do take their	13, 30/ 24
as all the sour	<b>crabs</b>	that ever come of	13, 30/ 24
that died in the	<b>cradle</b>	, which to the original	13, 29/ 10
than with all his	<b>craft</b>	the devil can do	13, 15/ 2
the train of their	<b>crafty</b>	purpose. For they make	13, 138/ 11
ea quae verbo potuit	<b>create</b>	, verbo posset creata convertere	13, 165/ 21
potuit creare, verbo posset	<b>creata</b>	convertere? Immo iam minoris	13, 165/ 21
their mere liberal goodness,	<b>create</b>	of nothing the noble	13, 4/ 7
his great goodness to	<b>create</b>	a new kind of	13, 11/ 22
would for this purpose	<b>create</b>	, the deep wisdom of	13, 11/ 26
thine infinite goodness didst	<b>create</b>	our first parents in	13, 24/ 32
to doubt whether God	<b>create</b>	always every soul of	13, 35/ 10
justice that God should	<b>create</b>	a new soul that	13, 35/ 25
Godhead, he did not	<b>create</b>	it to attain by	13, 36/ 19
stricken, God may also	<b>create</b>	new blood, which is	13, 148/ 1
he was able to	<b>create</b>	and make of nothing	13, 166/ 10

whom thy goodness had	<b>created</b>	to be partners of	13, 11/ 11
of the earth, and	<b>created</b>	of nothing the spiritual	13, 12/ 7
This kind of man	<b>created</b>	God of a marvelous	13, 12/ 12
our forefather Adam being	<b>created</b>	of the earth, and	13, 12/ 17
as though she was	<b>created</b>	to be Adam's fellow	13, 21/ 3
of time were all	<b>created</b>	at once before the	13, 34/ 22
been immortal, for God	<b>created</b>	the nature such. But	13, 36/ 18
not without God be	<b>created</b>	, no more can it	13, 37/ 14
time, as he was	<b>created</b>	in time. And therefore	13, 105/ 26
things that they have	<b>created</b>	), but also by that	13, 148/ 17
God rested from the	<b>creating</b>	of any new kind	13, 34/ 28
afterward had in his	<b>creation</b>	. But yet had not	13, 4/ 14
angels forthwith in their	<b>creation</b>	given unto them the	13, 4/ 15
The second point: the	<b>creation</b>	and fall of mankind	13, 11/ 18
short, from the first	<b>creation</b>	to the final change	13, 23/ 21
him than was his	<b>creation</b>	. For as our mother	13, 26/ 26
that God in the	<b>creation</b>	of man gave to	13, 36/ 10
state of their first	<b>creation</b>	needed unto the resisting	13, 38/ 15
trespass done unto the	<b>Creator</b>	. And yet was it	13, 26/ 23
majesty of God, his	<b>Creator</b>	and Maker, evermore attendant	13, 37/ 32
the glorious Trinity, the	<b>Creator</b>	) that God would never	13, 46/ 31
I that am your	<b>Creator</b>	am more highly Lord	13, 110/ 27
creatures partners of the	<b>Creator's</b>	goodness. And albeit that	13, 4/ 9
quando benedicende verbis caelestibus	<b>creaturae</b>	sacris altaribus imponuntur, substantia	13, 165/ 19
Nam invisibilis sacerdos visibiles	<b>creaturas</b>	in substantiam corporis et	13, 165/ 11
Nec cubitet quisquam primarias	<b>creaturas</b>	nutu potentiae, praesentia maiestatis	13, 165/ 14
of God when any	<b>creature</b>	falleth into the delight	13, 7/ 12
thing detestable for any	<b>creature</b>	to rise in pride	13, 8/ 5
a new kind of	<b>creature</b>	, wherewith he would make	13, 11/ 23
this new kind of	<b>creature</b>	should also be bodily	13, 12/ 3
devil, beholding this new	<b>creature</b>	of mankind set in	13, 14/ 5
there this ransom no	<b>creature</b>	but man, and therefore	13, 26/ 10
able, being but a	<b>creature</b>	, to satisfy for the	13, 26/ 22
any new kind of	<b>creature</b>	. Then said they that	13, 34/ 28
since there is no	<b>creature</b>	neither high nor low	13, 37/ 13
and comfort. For the	<b>creature</b>	(that wise is) can	13, 37/ 28
person being but a	<b>creature</b>	, neither man in earth	13, 46/ 33
we bear to any	<b>creature</b>	whereby we love God	13, 84/ 28
was a living, sensible	<b>creature</b>	, been of the proper	13, 124/ 19
celebrated in a living	<b>creature</b>	, a fair, unspotted lamb	13, 125/ 4
angels to make some	<b>creatures</b>	partners of the Creator's	13, 4/ 9
all other manner of	<b>creatures</b>	. For he made it	13, 12/ 13
God made all his	<b>creatures</b>	such as they should	13, 37/ 24
secondly, to do his	<b>creatures</b>	honor and comfort. For	13, 37/ 27

as are unto all	<b>creatures</b>	unsure and uncertain, as	13, 95/ 6
the deeds of all	<b>creatures</b>	in his own hand	13, 95/ 21
them as of his	<b>creatures</b>	; he was very Master	13, 110/ 8
you that are my	<b>creatures</b>	than any earthly lord	13, 110/ 28
and convert the visible	<b>creatures</b>	into the substance of	13, 165/ 27
but that the former	<b>creatures</b>	may be turned into	13, 165/ 30
Even so, when the	<b>creatures</b>	which are to be	13, 166/ 5
convert and change those	<b>creatures</b>	with his words, which	13, 166/ 10
St. Matthew, writeth thus: "	<b>Credamus</b>	itaque ubique deo, nec	13, 167/ 25
nulla teneamur ambiguitate, sed	<b>credamus</b>	, et oculis intellectus id	13, 167/ 32
not so much for	<b>credence</b>	giving to the serpent's	13, 17/ 2
therein full faith and	<b>credence</b>	to him. Howbeit, that	13, 56/ 33
to God must give	<b>credence</b>	and believe.) For if	13, 115/ 34
est Deo placere quenquam.	<b>Credere</b>	enim oportet accedentem ad	13, 42/ 32
Accedentem ad Deum oportet	<b>credere</b>	." (He that is coming	13, 115/ 33
had the dumb son, "	<b>Credo</b>	Domine, adiuva incredulitatem meam	13, 199/ 11
had the dumb son, "	<b>Credo</b>	Domine, adiuva incredulitatem meam	13, 199/ 11
thy breast shalt thou	<b>creep</b>	, and earth shalt thou	13, 18/ 21
his neighbor.) And harm	<b>creepeth</b>	from one to another	13, 21/ 17
where all the people	<b>cried</b>	out as he went	13, 71/ 25
stones in their manner	<b>cried</b>	him out for Christ	13, 72/ 17
they mocked him and	<b>cried</b>	out to have him	13, 74/ 32
Passion; on the Sunday	<b>cried</b>	, "Benedictus qui venit in	13, 203/ 4
and on the Friday	<b>cried</b>	out, "Non hunc, sed	13, 203/ 6
Barabbas); on the Sunday	<b>cried</b>	, "Hosanna in excelsis," on	13, 203/ 7
Passion; on the Sunday	<b>cried</b>	, "Benedictus qui venit in	13, 203/ 4
and on the Friday	<b>cried</b>	out, "Non hunc, sed	13, 203/ 6
Barabbas); on the Sunday	<b>cried</b>	, "Hosanna in excelsis," on	13, 203/ 7
treason or other great	<b>crime</b>	against the king, should	13, 40/ 17
her marketh more her	<b>crooked</b>	nose. And if it	13, 8/ 4
us forthwith make a	<b>cross</b>	on our breast and	13, 9/ 32
vile death of the	<b>cross</b>	, which is the matter	13, 11/ 3
obediently offered on the	<b>cross</b>	up to the Father	13, 27/ 32
servant take up his	<b>cross</b>	upon his back, and	13, 48/ 15
fervent pain of the	<b>cross</b>	. And thus by diverse	13, 56/ 8
and sacrifice on the	<b>cross</b>	, and by his holy	13, 62/ 25
sign of Christ's holy	<b>cross</b>	. And then will God	13, 64/ 23
mark of Christ's bloody	<b>cross</b>	upon the posts of	13, 65/ 12
the remembrance of Christ's	<b>cross</b>	, to stay us with	13, 65/ 27
by God unto the	<b>cross</b>	of painful death. From	13, 68/ 8
that hung on his	<b>cross</b>	beside Christ. And if	13, 68/ 10
he commended on the	<b>cross</b>	his own dear, heavy	13, 82/ 17
painful death of the	<b>cross</b>	, suffer not me to	13, 85/ 8
unspotted lamb, upon the	<b>cross</b>	, and before also that	13, 92/ 26

the altar of the	<b>cross</b>	. It followeth: "Then they	13, 92/ 34
example by his own	<b>cross</b>	, his own passion, and	13, 114/ 1
blessed body upon the	<b>cross</b>	, should, in his own	13, 123/ 22
the Father upon the	<b>cross</b>	. And therefore, after the	13, 123/ 27
by them to the	<b>cross</b>	and to the death	13, 125/ 33
for ever upon the	<b>cross</b>	" -- which sentence of	13, 126/ 13
sins upon his painful	<b>cross</b>	, murmured not nor grudged	13, 126/ 29
the altar of the	<b>cross</b>	for the remission of	13, 128/ 8
and death upon the	<b>cross</b>	. But when they received	13, 134/ 23
and shed upon the	<b>cross</b>	. For our Savior at	13, 144/ 37
likeness hanging on the	<b>cross</b>	and the selfsame blood	13, 146/ 1
remaining dead on the	<b>cross</b>	after his holy soul	13, 146/ 29
was offered upon the	<b>cross</b>	. And therefore, albeit that	13, 150/ 26
and passible upon the	<b>cross</b>	at his bitter passion	13, 155/ 13
form hanging on the	<b>cross</b>	, they say that nothing	13, 157/ 14
was shed upon the	<b>cross</b>	for our sin, and	13, 195/ 29
was shed upon the	<b>cross</b>	for our sin, and	13, 195/ 29
be delivered to be	<b>crucified</b>	." Then gathered there together	13, 52/ 5
be delivered to be	<b>crucified</b>	." In these words we	13, 66/ 8
be delivered to be	<b>crucified</b>	." Christ was by more	13, 66/ 17
one delivered to be	<b>crucified</b>	. His Father delivered him	13, 66/ 18
be delivered to be	<b>crucified</b>	, we may by help	13, 68/ 4
him to have him	<b>crucified</b>	, then, after all their	13, 72/ 16
out to have him	<b>crucified</b>	. But God, when all	13, 74/ 32
which our savior was	<b>crucified</b>	quarta decima lunae fell	13, 89/ 6
should that day be	<b>crucified</b>	, did prevent the day	13, 90/ 13
body and his blood	<b>crucified</b>	and shed, and not	13, 138/ 15
and the selfsame blood	<b>crucified</b>	and shed upon the	13, 144/ 36
forms the selfsame body	<b>crucified</b>	and the selfsame blood	13, 145/ 3
filii hominis tradetur ut	<b>crucifigatur</b>	. Tunc congregati sunt principes	13, 51/ 12
the Friday, "Tolle, tolle,	<b>crucifige</b>	eum." Sure if we	13, 203/ 8
the Friday, "Tolle, tolle,	<b>crucifige</b>	eum." Sure if we	13, 203/ 8
Iterum (saith St. Paul)	<b>crucifigentes</b>	filium Dei." Let us	13, 203/ 15
Iterum (saith St. Paul)	<b>crucifigentes</b>	filium Dei." Let us	13, 203/ 15
invisible therewith. In a	<b>crucifix</b>	stricken, God may also	13, 148/ 1
in us is to	<b>crucify</b>	Christ again: "Iterum (saith	13, 203/ 14
in us is to	<b>crucify</b>	Christ again: "Iterum (saith	13, 203/ 14
judging, his scourging, his	<b>crucifying</b>	, and all the whole	13, 82/ 27
infirmi sumus et abhorremus	<b>crudas</b>	carnes comedere, maxime hominis	13, 170/ 20
wit, that by the	<b>cruel</b>	, painful death of that	13, 27/ 5
of the Jews, and	<b>cruel</b>	hands of the paynims	13, 27/ 26
danger of the most	<b>cruel</b>	Pharaoh, the devil. The	13, 66/ 4
theirs that wrongfully and	<b>cruelly</b>	killed him. And therefore	13, 194/ 13
theirs that wrongfully and	<b>cruelly</b>	killed him. And therefore	13, 194/ 13



then, after all their	<b>cruelty</b>	spent out upon his	13, 72/ 16
peace," as though that	<b>cry</b>	were but the cry	13, 72/ 8
cry were but the	<b>cry</b>	of his disciples and	13, 72/ 8
the very stones shall	<b>cry</b>	it out." And this	13, 72/ 12
the people leave off	<b>crying</b>	out of Christ's praise	13, 72/ 14
turned them to the	<b>crying</b>	out against him to	13, 72/ 15
like high walls of	<b>crystal</b>	on both sides, leaving	13, 58/ 3
Et paulo post: Nec	<b>cubitet</b>	quisquam primarias creaturas nutu	13, 165/ 14
pepigit Dominus vobiscum super	<b>cunctis</b>	sermonibus his." (This is	13, 127/ 20
tam sanctificata sunt, quam	<b>cunctum</b>	carnis excedant sensum." (The	13, 166/ 34
of the wisdom and	<b>cunning</b>	of God. How incomprehensible	13, 33/ 18
there toucheth, some great	<b>cunning</b>	men for the defense	13, 34/ 18
some to show their	<b>cunning</b>	and some to show	13, 113/ 15
those things that holy	<b>cunning</b>	men before my days	13, 139/ 30
mysteries -- the holy	<b>cunning</b>	fathers before our days	13, 140/ 8
of God." And the	<b>cup</b>	taken, he gave thanks	13, 118/ 30
vos." (He took the	<b>cup</b>	and gave thanks and	13, 122/ 26
take and divide the	<b>cup</b>	of wine among them	13, 122/ 32
the sacrifice into a	<b>cup</b>	, and the other half	13, 127/ 16
apostles that in that	<b>cup</b>	was the same blood	13, 128/ 5
said, "This is the	<b>cup</b>	of the New Testament	13, 128/ 10
quam praeclarus est?" (My	<b>cup</b>	that maketh men drunk	13, 143/ 9
one bread and one	<b>cup</b>	.) Saint Augustine also upon	13, 143/ 26
bread and drink this	<b>cup</b>	, you shall show the	13, 145/ 28
bread and drinketh the	<b>cup</b>	of our Lord unworthily	13, 160/ 1
and drink of the	<b>cup</b>	; for he that eateth	13, 160/ 6
and likewise taking the	<b>cup</b>	when he had given	13, 161/ 26
their Lord, and the	<b>cup</b>	of his blood, except	13, 161/ 36
enjoy the bread and	<b>cup</b>	of life, and dost	13, 162/ 19
and supersubstantial bread and	<b>cup</b>	, being consecrate with that	13, 163/ 13
words of Christ the	<b>cup</b>	is full of wine	13, 167/ 18
bread and drink the	<b>cup</b>	of our Lord unworthily	13, 176/ 18
bread and drink the	<b>cup</b>	of our Lord unworthily	13, 194/ 5
and drink of that	<b>cup</b>	.) But then in what	13, 194/ 22
and drinketh of this	<b>cup</b>	unworthily eateth and drinketh	13, 196/ 21
bread and drink the	<b>cup</b>	of our Lord unworthily	13, 194/ 5
and drink of that	<b>cup</b>	.) But then in what	13, 194/ 22
and drinketh of this	<b>cup</b>	unworthily eateth and drinketh	13, 196/ 21
his tithe from his	<b>curate</b>	, to whom his duty	13, 80/ 18
them both, the evil	<b>curate</b>	himself, which, when he	13, 80/ 20
devoutly. For there the	<b>curate</b>	offereth it for him	13, 177/ 1
the prelates, and all	<b>curates</b>	, and all preachers, yea	13, 113/ 11
hath given every man	<b>cure</b>	and charge of his	13, 21/ 16
those that have the	<b>cure</b>	over other folk and	13, 21/ 32

leper whom Christ had	<b>cured</b>	. Martha served them, and	13, 76/ 16
the poison of proud,	<b>curious</b>	appetite and inordinate desire	13, 16/ 21
too. And when her	<b>curious</b>	mind had made her	13, 16/ 25
they be of a	<b>curious</b>	bold presumption demanded, be	13, 28/ 17
hath, of no vain	<b>curious</b>	mind but of very	13, 28/ 31
great grace that all	<b>curious</b>	appetite of vain problems	13, 49/ 7
-- wherewith a proud	<b>curious</b>	mind hath carried many	13, 141/ 8
not arrogant, proud, and	<b>curious</b>	-- under the name	13, 156/ 27
hell together, they shall	<b>curse</b>	each other full fast	13, 23/ 1
touches between you, but,	<b>cursing</b>	and banning, shall you	13, 84/ 21
traitor, and into whose	<b>custody</b>	he commended on the	13, 82/ 17
night himself by which	<b>custom</b>	the traitor knew where	13, 113/ 28
Sacrament bread (but the	<b>custom</b>	of the Scripture is	13, 139/ 8
Christendom fell in a	<b>custom</b>	uniform all in one	13, 149/ 14
only -- of which	<b>custom</b>	no man hath heard	13, 149/ 17
damnable the common long-continued	<b>custom</b>	of the whole corps	13, 149/ 32
sure: neither tradition, law,	<b>custom</b>	, nor Scripture -- neither	13, 150/ 6
declare. Now is this	<b>custom</b>	(and long was, ere	13, 150/ 11
say) this guise and	<b>custom</b>	was universal both with	13, 150/ 15
bread, too. Howbeit, the	<b>custom</b>	of Scripture in calling	13, 158/ 10
upon this cause, this	<b>custom</b>	is kept, throughout all	13, 169/ 24
might thereof, after his	<b>customable</b>	manner, have stolen out	13, 77/ 2
he was after his	<b>customable</b>	manner wont to steal	13, 80/ 16
of the receiver.) Saint	<b>Cyprian</b>	in his sermon which	13, 162/ 25
deed called (as Saint	<b>Cyprian</b>	saith in his sermon	13, 175/ 33
day of judgment.) St.	<b>Cyril</b>	also writeth in his	13, 168/ 15
sacrament: "Panis quem ego	<b>dabo</b>	caro mea est; qui	13, 143/ 4
said, "Panis quem ego	<b>dabo</b>	vobis caro mea est	13, 159/ 20
the getting of his	<b>daily</b>	living, the other with	13, 53/ 26
how delectable is that	<b>dainty</b>	damsel to the devil	13, 8/ 1
he that shall either	<b>damn</b>	us or save us	13, 202/ 9
he that shall either	<b>damn</b>	us or save us	13, 202/ 9
into miserable estate and	<b>damnable</b>	themselves with all their	13, 25/ 12
and much more all	<b>damnable</b>	things), witting well that	13, 67/ 28
a love deadly and	<b>damnable</b>	. Now, since our Lord	13, 85/ 3
reprove and reproach for	<b>damnable</b>	the common long-continued custom	13, 149/ 31
body of Christendom may	<b>damnablely</b>	be deceived in matter	13, 150/ 3
the occasion of our	<b>damnation</b>	, and consequently for our	13, 11/ 6
would wish his own	<b>damnation</b>	doubled so that he	13, 14/ 11
he saw his own	<b>damnation</b>	grown by the occasion	13, 14/ 18
see the sentence their	<b>damnation</b>	till he took his	13, 20/ 24
justice nor fallen in	<b>damnation</b>	of death. But forasmuch	13, 21/ 2
place of his final	<b>damnation</b>	, from which he saw	13, 23/ 17
were all in one	<b>damnation</b>	, condemned all to bodily	13, 26/ 14

And from this eternal	<b>damnation</b>	of sensible pain in	13, 29/ 14
the peril of eternal	<b>damnation</b>	and perpetual pain in	13, 32/ 29
of God in the	<b>damnation</b>	of infants unto perpetual	13, 34/ 10
have the bodies worthy	<b>damnation</b>	because they naturally proceed	13, 34/ 32
foresaid way in the	<b>damnation</b>	of infants unto sensible	13, 35/ 5
being subject unto that	<b>damnation</b>	. And therefore he desireth	13, 35/ 16
it would work unto	<b>damnation</b>	(seemed the thing never	13, 107/ 13
and drinketh judgment and	<b>damnation</b>	to himself, not discerning	13, 160/ 8
he entereth to the	<b>damnation</b>	of the receiver.) Saint	13, 162/ 23
unworthily, eateth and drinketh	<b>damnation</b>	to himself. And as	13, 166/ 26
the Maundy to his	<b>damnation</b>	, yet was it our	13, 175/ 7
their judgment and their	<b>damnation</b>	. And some such, by	13, 192/ 21
it plainly to their	<b>damnation</b>	. And that point believed	13, 196/ 15
it unto his own	<b>damnation</b>	, in that he well	13, 196/ 25
their judgment and their	<b>damnation</b>	. And some such, by	13, 192/ 21
it plainly to their	<b>damnation</b>	. And that point believed	13, 196/ 15
it unto his own	<b>damnation</b>	, in that he well	13, 196/ 25
Trinity, whose justice hath	<b>damned</b>	unto perpetual pain many	13, 11/ 9
came of) was also	<b>damned</b>	unto perpetual pain and	13, 29/ 8
them that original sin	<b>damned</b>	every man to sensible	13, 30/ 4
man to be perpetually	<b>damned</b>	to the sensible pain	13, 30/ 9
deceased without baptism were	<b>damned</b>	unto perpetual sensible pain	13, 30/ 12
and in like reason	<b>damned</b>	to perpetual sensible pain	13, 34/ 3
and some to be	<b>damned</b>	with them, so that	13, 34/ 31
proceed out of the	<b>damned</b>	stock with lack of	13, 34/ 33
discretion, it should be	<b>damned</b>	to perpetual torment. And	13, 35/ 29
without actual adjoined thereto,	<b>damned</b>	the kind of man	13, 36/ 5
man to be perpetually	<b>damned</b>	by sensible feeling of	13, 40/ 3
impenitent dieth therein is	<b>damned</b>	both to the pain	13, 41 25
that no man is	<b>damned</b>	unto the pain of	13, 41 30
Christian people that are	<b>damned</b>	for actual deadly sin	13, 42/ 1
that those infants be	<b>damned</b>	only to the pain	13, 42/ 16
actual sin and be	<b>damned</b>	to sensible pain. For	13, 42/ 24
baptism, shall finally be	<b>damned</b>	, that token shall in	13, 108/ 12
is to wit, "poena	<b>damni</b>	et poena sensus" (pain	13, 41 17
be maintained in the	<b>damning</b>	of infants unto sensible	13, 35/ 23
delectable is that dainty	<b>damsel</b>	to the devil, that	13, 8/ 1
go to hell. In	<b>danger</b>	whereof all the kind	13, 24/ 23
should have been in	<b>danger</b>	to do sin more	13, 37/ 16
out of the devil's	<b>danger</b>	through the water of	13, 58/ 22
out of the Egyptians"	<b>danger</b>	. A prayer. Good Lord	13, 65/ 29
depart out of the	<b>danger</b>	of the most cruel	13, 66/ 3
die in the devil's	<b>danger</b>	, some fleshly lover of	13, 84/ 18
avoid well this importable	<b>danger</b>	, and in such wise	13, 194/ 15

avoid well this importable	<b>danger</b>	, and in such wise	13, 194/ 15
illis: Quid vultis mihi	<b>dare</b>	, et ego vobis eum	13, 51/ 21
L. sunt pecuniam illi	<b>dare</b>	. At illi constituerunt ei	13, 51/ 23
together -- and I	<b>dare</b>	say he shall find	13, 81/ 8
sacerdos, videlicet Christo, oportet	<b>dari</b>	, id est ipsi de	13, 166/ 33
down into the deep,	<b>dark</b>	den of hell, into	13, 6/ 25
the prince of this	<b>dark</b>	world, the devil and	13, 58/ 16
calleth out of the	<b>dark</b>	, devilish, worldly, and fleshy	13, 63/ 8
which signifieth by interpretation "	<b>darkness</b>	") do labor to keep	13, 62/ 29
reader, their three special	<b>darts</b>	. For I deny not	13, 139/ 1
his doings into fiery	<b>darts</b>	to drive man to	13, 160/ 31
nomen est sub caelo	<b>datum</b>	hominibus, in quo oporteat	13, 32/ 16
Saint James saith: "Omne	<b>datum</b>	optimum, et omne donum	13, 198/ 14
Saint James saith: "Omne	<b>datum</b>	optimum, et omne donum	13, 198/ 14
meum quod pro vobis	<b>datur</b>	, hoc facite in meam	13, 166/ 21
worth wicked envy, the	<b>daughter</b>	of pestilent pride. For	13, 14/ 3
Egyptians were so sore	<b>daunted</b>	that both Pharaoh and	13, 60/ 23
he went: "Hosanna filio	<b>David</b>	, benedictus qui venit in	13, 71/ 26
to the Son of	<b>David</b>	, blessed is he that	13, 71/ 28
holy king and prophet,	<b>David</b>	, speaking of blessedness, putteth	13, 74/ 4
mouths of his prophets	<b>David</b>	and Isaiah, showed himself	13, 97/ 23
the forty-ninth psalm of	<b>David</b>	and upon the fifty-eighth	13, 98/ 9
Quomodo intellegatur in ipso	<b>David</b>	secundum literam non invenimus	13, 168/ 32
be understood literally of	<b>David</b>	, I cannot find nor	13, 169/ 5
written by the prophet	<b>David</b>	many years ere the	13, 173/ 16
shall do till the	<b>day</b>	of doom) persecute, attempt	13, 6/ 30
doth know that whatsoever	<b>day</b>	you shall eat of	13, 16/ 8
change thereof at the	<b>day</b>	of doom, if all	13, 23/ 21
once before the seventh	<b>day</b>	in which God rested	13, 34/ 22
God in the seventh	<b>day</b>	rested, they took a	13, 34/ 24
but in the seventh	<b>day</b>	God rested from the	13, 34/ 27
approached near the holy	<b>day</b>	of the unleavened loaves	13, 51/ 29
Not on the holy	<b>day</b>	, lest there arise some	13, 52/ 11
people. Before the holy	<b>day</b>	of the Passover, Jesus	13, 52/ 23
approached near the holy	<b>day</b>	of the unleavened bread	13, 53/ 2
of Genesis, that whatsoever	<b>day</b>	Adam did eat of	13, 53/ 22
approached near the feastful	<b>day</b>	of the unleavened loaves	13, 59/ 5
Moses that, the tenth	<b>day</b>	of that month, they	13, 59/ 22
spot, and the fourteenth	<b>day</b>	of the same month	13, 59/ 23
them that the twenty-first	<b>day</b>	of the same month	13, 60/ 4
of the said fourteenth	<b>day</b>	, in which they should	13, 60/ 7
bread." And the first	<b>day</b>	of them was the	13, 61/ 10
was the great solemn	<b>day</b>	. And that first day	13, 61/ 10
day. And that first	<b>day</b>	began always the night	13, 61/ 10

of Jerusalem and the	day	of doom), which things	13, 67/ 1
but peradventure this present	day	-- what need have	13, 67/ 18
our Lord saith, "The	day	of our Lord shall	13, 67/ 29
and our friends every	day	, I have done all	13, 68/ 5
soon, but peradventure this	day	, be delivered by God	13, 68/ 7
life that when the	day	of my death shall	13, 68/ 22
Not on the holy	day	, lest there arise some	13, 69/ 2
here (which was the	day	before his Maundy, that	13, 69/ 9
abroad. And from that	day	did they purpose kill	13, 71/ 9
him on the holy	day	, "ne forte tumultus fiat	13, 74/ 21
Christ many a fair	day	, and hath been his	13, 81/ 30
more here till the	day	of doom. For himself	13, 83/ 17
Saint John, the first	day	of the unleavened loaves	13, 85/ 11
Saint John. "The first	day	of the unleavened loaves	13, 85/ 15
in vere, the fourteenth	day	of the month. And	13, 86/ 19
wit, beginning the fifteenth	day	), was the feast of	13, 86/ 20
that though the first	day	of the feast of	13, 86/ 23
loaves was the fifteenth	day	, yet likewise as we	13, 86/ 24
Jews begin that first	day	of the feast of	13, 86/ 25
lamb was the fourteenth	day	of the month, and	13, 86/ 28
month, and the first	day	of the Feast of	13, 87/ 1
was on the fifteenth	day	, yet by reason that	13, 87/ 1
that the same first	day	of the feast began	13, 87/ 2
evening of the fourteenth	day	, in which evening the	13, 87/ 3
again because the first	day	of the Feast of	13, 87/ 12
it were the fifteenth	day	of the month, yet	13, 87/ 13
evening of the fourteenth	day	(at such time as	13, 87/ 14
Bread" and "the first	day	of the Feast of	13, 87/ 16
his Maundy the first	day	of the unleavened loaves	13, 87/ 19
loaves, saying: "The first	day	of the unleavened loaves	13, 87/ 19
of "paschal" the first	day	of the unleavened bread	13, 87/ 25
of their naming that	day	"the Feast of Paschal	13, 87/ 27
etc." (Before the holy	day	of paschal, Jesus, knowing	13, 87/ 30
the evening of which	day	the paschal lamb was	13, 88/ 1
the name of "the	day	before that feastful day	13, 88/ 2
day before that feastful	day	of the paschal," because	13, 88/ 3
calling Shere Thursday "the	day	before the feastful day	13, 88/ 7
day before the feastful	day	of paschal" (because the	13, 88/ 7
to call the first	day	of the unleavened bread	13, 88/ 8
call "Christmas Eve" the	day	before the feastful day	13, 88/ 11
day before the feastful	day	of Christmas. I would	13, 88/ 11
and (where the very	day	was the fourteenth day	13, 88/ 19
day was the fourteenth	day	after their vernal equinoctial	13, 88/ 20
it (say they) the	day	before. For the understanding	13, 88/ 21

Jews" neomenia, the first	day	of the new moon	13, 88/ 23
eleventh or the twelfth	day	of March, the day	13, 88/ 25
day of March, the	day	of the next change	13, 88/ 25
that is the first	day	of the year with	13, 88/ 26
Jews. And the fourteenth	day	after, which is quarta	13, 88/ 27
at night, and that	day	is not holy day	13, 88/ 28
day is not holy	day	till night. And on	13, 88/ 29
is their great feast	day	, that is to wit	13, 89/ 1
to wit, the first	day	of the unleavened bread	13, 89/ 1
that was the very	day	appointed by the scripture	13, 89/ 9
lunae, was the first	day	and the chief day	13, 89/ 11
day and the chief	day	of the unleavened bread	13, 89/ 12
Paschal lamb in the	day	appointed by the law	13, 89/ 20
the time by a	day	, and did eat it	13, 89/ 22
Good Friday, in which	day	Christ died, then the	13, 89/ 26
which was the Sabbath	day	, was quinta decima lunae	13, 89/ 28
so therefore on that	day	was their great fest	13, 89/ 29
to wit, the first	day	of the unleavened bread	13, 89/ 29
is to wit, the	day	before quarta decima lunae	13, 90/ 6
say that the very	day	thereof, that is to	13, 90/ 8
did eat it that	day	after Christ's death, and	13, 90/ 10
that he should that	day	be crucified, did prevent	13, 90/ 12
crucified, did prevent the	day	, and did eat it	13, 90/ 13
did eat it the	day	before, and therefore (say	13, 90/ 13
loaves began the fifteenth	day	. And then (say they	13, 90/ 19
Maundy on the thirteenth	day	(that was, say they	13, 90/ 20
you that the first	day	of that feast of	13, 90/ 22
was in the first	day	of the unleavened bread	13, 90/ 30
bread and in which	day	the paschal lamb must	13, 90/ 31
that, though the first	day	of that feast was	13, 91/ 1
feast was the fifteenth	day	, yet the feast of	13, 91/ 1
feast of that fifteenth	day	began in the evening	13, 91/ 2
made his Maundy a	day	before the time, yet	13, 91/ 5
meant by the first	day	of the feast of	13, 91/ 14
the Jews upon the	day	before to betray him	13, 93/ 20
many times in a	day	, by the space peradventure	13, 100/ 1
whole in the Sabbath	day	, that is to wit	13, 109/ 19
the vine until that	day	when I shall drink	13, 118/ 8
chalice before) until that	day	when," etc. Or else	13, 132/ 5
this time until that	day	in which I shall	13, 132/ 15
eternal glory), until that	day	will I not after	13, 132/ 20
the vine, until that	day	when I shall drink	13, 133/ 25
Blessed Sacrament, until that	day	when he should in	13, 134/ 14
in us at this	day	by a unity of	13, 164/ 6

judge us before the	day	of judgment.) St. Cyril	13, 168/ 13
Blessed Sacrament unto this	day	, and many years was	13, 171/ 4
to wit, at the	day	of doom to judge	13, 173/ 32
sin, and the third	day	gloriously did arise again	13, 195/ 29
come down, for this	day	must I dwell with	13, 203/ 21
est huic domui" (This	day	is health and salvation	13, 204/ 14
sin, and the third	day	gloriously did arise again	13, 195/ 29
come down, for this	day	must I dwell with	13, 203/ 21
est huic domui" (This	day	is health and salvation	13, 204/ 14
thou eat all the	days	of they life. Enmity	13, 18/ 22
the earth all the	days	of thy life. It	13, 18/ 32
unleavened loaves was two	days	after. And so was	13, 52/ 2
know that after two	days	shall be the Passover	13, 52/ 4
unleavened loaves was two	days	after." These words, good	13, 53/ 4
but that within three	days	after, all his flesh	13, 55/ 11
than it was five	days	before. And here, good	13, 55/ 13
their feasts and holy	days	through the year had	13, 59/ 7
night nor in seven	days	following, within their house	13, 59/ 29
of the said seven	days	of the unleavened bread	13, 60/ 5
of the said seven	days	by the special commandment	13, 61/ 7
is to say, "the	days	of the unleavened bread	13, 61/ 9
the unleavened bread seven	days	after. This feast, therefore	13, 61/ 15
know that after two	days	the Passover shall be	13, 66/ 7
in this wise: "Two	days	hereafter not only shall	13, 66/ 15
preached unto them sundry	days	before that time. For	13, 67/ 2
ended, that after two	days	he should be delivered	13, 68/ 4
well-known once for four	days	dead and buried, and	13, 69/ 29
and dead and four	days	buried, too, and after	13, 72/ 2
lauded him within five	days	before, and not long	13, 74/ 30
was done a few	days	before. As it is	13, 76/ 11
John, our Savior six	days	before the feast of	13, 76/ 13
remaining both of Augustus"	days	and Tiberius" and of	13, 79/ 21
pleasure, even in those	days	in which his fantasies	13, 81/ 11
with you all the	days	even unto the end	13, 83/ 19
and so forth seven	days	after (that is to	13, 86/ 20
feasts and their Sabbath	days	begin in the evening	13, 89/ 3
he had consecrated five	days	before that feast began	13, 91/ 11
Passover and continued seven	days	. Burgensis maketh another manner	13, 91/ 20
that on their fasting	days	they would, while they	13, 98/ 2
worn away. Their Sabbath	days	and their feasts kept	13, 98/ 28
our ensample fasted forty	days	himself. To stir us	13, 113/ 25
cunning men before my	days	have of this holy	13, 139/ 31
cunning fathers before our	days	have had much ado	13, 140/ 8
them from the apostles"	days	) not only a sacrament	13, 150/ 22

saints from the apostles"	<b>days</b>	to your own declare	13, 159/ 6
world in the apostles"	<b>days</b>	, so was the selfsame	13, 171/ 12
being, as hath the	<b>dead</b>	stone, a life, as	13, 12/ 14
once for four days	<b>dead</b>	and buried, and so	13, 69/ 29
Lazarus both quick and	<b>dead</b>	and four days buried	13, 72/ 2
God) raised up his	<b>dead</b>	body again and, maugre	13, 75/ 2
country to anoint the	<b>dead</b>	corpse with sweet odors	13, 77/ 11
And though it seem	<b>dead</b>	, yet is it living	13, 125/ 7
yet was it eaten	<b>dead</b>	. But this shall you	13, 125/ 9
body, and not my	<b>dead</b>	body, but animated and	13, 125/ 12
sacrament, though they seem	<b>dead</b>	-- for the more	13, 146/ 27
body and blood remaining	<b>dead</b>	on the cross after	13, 146/ 28
yet be they not	<b>dead</b>	in the sacrament, but	13, 146/ 30
with the body lying	<b>dead</b>	in the sepulchre, too	13, 147/ 9
was turned from a	<b>dead</b>	yard into a quick	13, 153/ 29
instrument (not an instrument	<b>dead</b>	and separate as are	13, 154/ 16
the quick and the	<b>dead</b>	, and reward all men	13, 196/ 4
the quick and the	<b>dead</b>	, and reward all men	13, 196/ 4
this woman to this	<b>deadly</b>	deed, took his time	13, 15/ 3
how much of thy	<b>deadly</b>	poison hast thou put	13, 16/ 13
feigned friend, their very	<b>deadly</b>	enemy the devil, first	13, 17/ 25
an offender in any	<b>deadly</b>	actual sin by any	13, 22/ 10
either to do a	<b>deadly</b>	sin or to delight	13, 22/ 14
thought, full and whole	<b>deadly</b>	sin. Howbeit a sudden	13, 22/ 18
and so for a	<b>deadly</b>	sin. It is also	13, 22/ 25
to satisfy for the	<b>deadly</b>	trespass done unto the	13, 26/ 23
his forefather without actual	<b>deadly</b>	sin of himself. Now	13, 41 6
they that, for actual	<b>deadly</b>	sin, every man that	13, 41 24
are damned for actual	<b>deadly</b>	sin, a greater grief	13, 42/ 1
of Christ, carry no	<b>deadly</b>	sin with them out	13, 42/ 11
and had done some	<b>deadly</b>	sin, and that then	13, 47/ 22
we be asleep in	<b>deadly</b>	sin." For then he	13, 67/ 35
that is a love	<b>deadly</b>	and damnable. Now, since	13, 85/ 3
they receive it in	<b>deadly</b>	sin (that is to	13, 175/ 8
in will to commit	<b>deadly</b>	sin again, or impenitent	13, 175/ 9
his receiving it in	<b>deadly</b>	sin he receiveth it	13, 176/ 1
therefore this manner of	<b>deadly</b>	receiving his quick flesh	13, 176/ 5
outrageous enormity of their	<b>deadly</b>	sinful purpose, in which	13, 192/ 22
the purpose of any	<b>deadly</b>	sin. For though it	13, 195/ 10
that after so manifold	<b>deadly</b>	displeasures done him so	13, 198/ 2
spider or cobweb of	<b>deadly</b>	sin hanging in the	13, 198/ 6
outrageous enormity of their	<b>deadly</b>	sinful purpose, in which	13, 192/ 22
the purpose of any	<b>deadly</b>	sin. For though it	13, 195/ 10
that after so manifold	<b>deadly</b>	displeasures done him so	13, 198/ 2



spider or cobweb of	<b>deadly</b>	sin hanging in the	13, 198/ 6
sold for a great	<b>deal</b>	, yea, more than for	13, 76/ 28
much more, a great	<b>deal</b>	, than they. There was	13, 78/ 5
worse kept a great	<b>deal</b>	than was with the	13, 97/ 14
For of such manner	<b>dealing</b>	, whereby folk will of	13, 112/ 14
truly made and very	<b>dear</b>	, and therewith anointed she	13, 76/ 20
the cross his own	<b>dear</b>	, heavy mother, and which	13, 82/ 17
The prayer. Our most	<b>dear</b>	Savior Christ, which after	13, 136/ 25
the contriving of Christ's	<b>death</b>	, written in the twenty-sixth	13, 3/ 9
dominion) unto the vile	<b>death</b>	of the cross, which	13, 11/ 3
out of dread of	<b>death</b>	or any bodily hurt	13, 13/ 16
glorious form, and without	<b>death</b>	depart out of the	13, 13/ 30
fallen in damnation of	<b>death</b>	. But forasmuch as though	13, 21/ 2
the unsure time of	<b>death</b>	, and dread after all	13, 24/ 11
condemned all to bodily	<b>death</b>	already, any of them	13, 26/ 15
he should willingly suffer	<b>death</b>	in recompense of the	13, 26/ 16
but his debt of	<b>death</b>	for his own part	13, 26/ 18
by the cruel, painful	<b>death</b>	of that innocent person	13, 27/ 5
procuring that righteous man's	<b>death</b>	should righteously leese the	13, 27/ 10
painful, bitter passion and	<b>death</b>	of his innocent manhood	13, 27/ 27
bounden or subject unto	<b>death</b>	, neither by nature nor	13, 27/ 28
nor sin, but by	<b>death</b>	for man's sake willingly	13, 27/ 29
the necessity of temporal	<b>death</b>	, and therewith lost also	13, 29/ 4
world, and by sin,	<b>death</b>	, and so passed death	13, 31/ 12
death, and so passed	<b>death</b>	through into all men	13, 31/ 13
sin of one man	<b>death</b>	hath entered by one	13, 31/ 25
sin hath reigned unto	<b>death</b>	, so grace should also	13, 32/ 2
sin, of condemnation, of	<b>death</b>	, grown by the sin	13, 32/ 5
Paul meant that the	<b>death</b>	grown to all mankind	13, 32/ 11
Adam should be the	<b>death</b>	of everlasting pain. From	13, 32/ 12
by the promise of	<b>death</b>	, and not only the	13, 39/ 16
the necessity of temporal	<b>death</b>	, the dissolution of the	13, 39/ 17
the soul, by that	<b>death</b>	dieth not at all	13, 39/ 19
hath a very sore	<b>death</b>	in that he is	13, 39/ 20
his personal peril of	<b>death</b>	or other pains, according	13, 40/ 18
put under condemnation and	<b>death</b>	by the sin of	13, 41/ 8
of his such painful	<b>death</b>	, either taken up into	13, 44/ 25
might be preserved from	<b>death</b>	, and the reasonable soul	13, 44/ 29
passion and most painful	<b>death</b>	cannot yet with compassion	13, 45/ 21
other causes of Christ's	<b>death</b>	and passion, as the	13, 49/ 24
and put him to	<b>death</b>	. For they were afeard	13, 52/ 10
beside the sentence of	<b>death</b>	conditionally pronounced (before mentioned	13, 53/ 20
that Mediator by whose	<b>death</b>	they and their offspring	13, 54/ 5
sacrifice was betokened the	<b>death</b>	of our innocent Savior	13, 56/ 7

of his passion, his	<b>death</b>	, his resurrection, and his	13, 57/ 9
house, upon pain of	<b>death</b>	. And they should eat	13, 59/ 30
of his departing by	<b>death</b>	out of this world	13, 66/ 11
more fully by his	<b>death</b>	than before by his	13, 66/ 23
disciples warning of his	<b>death</b>	coming so near at	13, 66/ 27
his life and his	<b>death</b>	in his own hand	13, 67/ 5
the time for his	<b>death</b>	till he had first	13, 67/ 7
him apace toward his	<b>death</b>	. And here is it	13, 67/ 11
to do before his	<b>death</b>	(albeit he might have	13, 67/ 14
might have deferred his	<b>death</b>	unto what time him	13, 67/ 15
needs go. For when	<b>death</b>	cometh, the dreadful, mighty	13, 67/ 21
ourselves so ready for	<b>death</b>	, nothing left undone, that	13, 68/ 2
the cross of painful	<b>death</b>	. From which if I	13, 68/ 8
naught, I depart from	<b>death</b>	to the devil, as	13, 68/ 9
we lie in our	<b>death</b>	bed, where we shall	13, 68/ 16
the day of my	<b>death</b>	shall come, though I	13, 68/ 22
and put him to	<b>death</b>	. For they were afeard	13, 69/ 1
other cause of Christ's	<b>death</b>	, rising upon the malice	13, 69/ 6
devising and compassing his	<b>death</b>	. Howbeit, before this council	13, 69/ 8
had raised Lazarus from	<b>death</b>	to life, the thing	13, 69/ 27
Christ. For without his	<b>death</b>	, they thought it in	13, 70/ 1
that ever after his	<b>death</b>	raised again himself (for	13, 70/ 5
farther straight unto Christ's	<b>death</b>	; and therefore himself sharply	13, 70/ 33
spent out upon his	<b>death</b>	, the very stones in	13, 72/ 17
put an innocent unto	<b>death</b>	. So may we see	13, 73/ 19
here assemble about the	<b>death</b>	of Christ were the	13, 73/ 30
to compass an innocent's	<b>death</b>	. Out of such council	13, 74/ 3
rule deeply desired his	<b>death</b>	for their malicious anger	13, 74/ 17
before raised Lazarus from	<b>death</b>	to life. There had	13, 76/ 15
wouldst suffer the painful	<b>death</b>	of the cross, suffer	13, 85/ 8
that day after Christ's	<b>death</b>	, and that therefore they	13, 90/ 10
this world (by a	<b>death</b>	so painful that the	13, 102/ 28
toward that painful, terrible	<b>death</b>	, the more he remembered	13, 103/ 1
he drew to his	<b>death</b>	, the more tenderly he	13, 103/ 32
that he by his	<b>death</b>	prepared for them. This	13, 104/ 2
and his own painful	<b>death</b>	. And surely, albeit that	13, 114/ 2
he was arisen from	<b>death</b>	.) After this done, our	13, 123/ 15
cross and to the	<b>death</b>	." Now to the intent	13, 125/ 33
were risen again from	<b>death</b>	, and his body forever	13, 129/ 30
body risen again from	<b>death</b>	) fulfilled in the kingdom	13, 133/ 12
did suffer pain and	<b>death</b>	upon the cross. But	13, 134/ 23
shall not taste the	<b>death</b>	till they shall see	13, 135/ 33
delivered for us unto	<b>death</b>	and the same blood	13, 145/ 15
you shall show the	<b>death</b>	of our Lord till	13, 145/ 28

they two were by	<b>death</b>	departed and severed asunder	13, 147/ 4
even forthwith after Christ's	<b>death</b>	and that the lawfulness	13, 149/ 19
out about the traitorous	<b>death</b>	of the selfsame blessed	13, 193/ 4
excellent memorial of his	<b>death</b>	(for in the remembrance	13, 199/ 28
out about the traitorous	<b>death</b>	of the selfsame blessed	13, 193/ 4
excellent memorial of his	<b>death</b>	(for in the remembrance	13, 199/ 28
time no doubt or	<b>debate</b>	arise, forasmuch as the	13, 171/ 16
unto Saint Jerome, he	<b>debateth</b>	this matter at length	13, 34/ 15
learning or delight in	<b>debating</b>	of sundry superfluous problems	13, 28/ 8
accipiamus et sanguinem. Numquid	<b>debemus</b>	de eius fide et	13, 167/ 14
et magister, et vos	<b>debetis</b>	alter alterius lavare pedes	13, 101/ 6
in vinculo est veteris	<b>debiti</b>	iis vero commemoratis mox	13, 165/ 17
he paid but his	<b>debt</b>	of death for his	13, 26/ 18
own part, in which	<b>debt</b>	and much more himself	13, 26/ 18
and sharply sue their	<b>debtors</b>	. He bade them amend	13, 98/ 4
or wem or any	<b>decay</b>	of nature, preserved continually	13, 13/ 25
Catholic folk, and great	<b>decay</b>	of the true Catholic	13, 172/ 23
it shall so sore	<b>decay</b>	again, and the Church	13, 173/ 25
in beholding the wretched	<b>decayed</b>	kind of man brought	13, 25/ 24
the christened both that	<b>deceased</b>	without baptism were damned	13, 30/ 11
and young, though he	<b>deceased</b>	with none other sin	13, 34/ 2
but that his malicious	<b>deceit</b>	should not pass unpunished	13, 20/ 20
eternally destroyed by the	<b>deceit</b>	and circumvention of the	13, 25/ 17
bereft them by his	<b>deceitful</b>	train, poisoning them with	13, 23/ 30
leave the devil's false,	<b>deceitful</b>	service and take nothing	13, 81/ 16
of doom) persecute, attempt,	<b>deceive</b>	, trouble, vex, and punish	13, 6/ 30
own folly so harmfully	<b>deceive</b>	them, and then so	13, 17/ 26
their special hope to	<b>deceive</b>	unlearned folk. Now purpose	13, 139/ 24
and said: "The serpent	<b>deceived</b>	me, and so I	13, 18/ 15
were not so fully	<b>deceived</b>	by the persuasion of	13, 19/ 19
the serpent had not	<b>deceived</b>	her. Therefore since he	13, 21/ 7
Christendom may damnably be	<b>deceived</b>	in matter concerning our	13, 150/ 3
For we cannot be	<b>deceived</b>	by his words, yet	13, 167/ 39
most easy to be	<b>deceived</b>	. His words cannot be	13, 168/ 1
but our sense is	<b>deceived</b>	very oftentimes. Therefore because	13, 168/ 2
Satan which seduceth and	<b>deceiveth</b>	the whole world, and	13, 6/ 11
possumus, sensus vero noster	<b>deceptu</b>	facillimus est. Illa falsa	13, 167/ 30
after, which is quarta	<b>decima</b>	lunae, is the eating	13, 88/ 27
savior was crucified quarta	<b>decima</b>	lunae fell in feriae	13, 89/ 6
and which was quinta	<b>decima</b>	lunae, was the first	13, 89/ 11
wit, in vespere quarta	<b>decima</b>	lunae, but they say	13, 89/ 21
it in vespere tertia	<b>decima</b>	lunae. But yet they	13, 89/ 22
the Thursday was tertia	<b>decima</b>	lunae, and that quarta	13, 89/ 23
lunae, and that quarta	<b>decima</b>	lunae in which the	13, 89/ 24

Sabbath day, was quinta	<b>decima</b>	lunae; and so therefore	13, 89/ 28
they say, not quarta	<b>decima</b>	lunae but tertia decima	13, 89/ 33
decima lunae but tertia	<b>decima</b>	and that the unleavened	13, 90/ 1
the evening in quarta	<b>decima</b>	lunae, that was (say	13, 90/ 2
of Saint John tertia	<b>decima</b>	ante diem festum paschae	13, 90/ 3
the day before quarta	<b>decima</b>	lunae. And so Shere	13, 90/ 7
was, they say, tertia	<b>decima</b>	lunae. And therefore they	13, 90/ 7
is to wit, quarta	<b>decima</b>	lunae, was they say	13, 90/ 9
Friday, that was quinta	<b>decima</b>	lunae. And that feast	13, 91/ 15
so long upon the	<b>declaration</b>	of this point (as	13, 88/ 12
fruitful lesson with the	<b>declaration</b>	of his former deed	13, 110/ 11
his and all his	<b>declaration</b>	thereupon) our Savior instructeth	13, 116/ 24
not my purpose to	<b>declare</b>	here, by the manifold	13, 9/ 23
forefather, to note and	<b>declare</b>	such things as in	13, 19/ 8
also seem well to	<b>declare</b>	that though Adam were	13, 19/ 18
alone, as holy doctors	<b>declare</b>	, had not lost original	13, 21/ 1
pound. And they farther	<b>declare</b>	that there are two	13, 41/ 16
it like requisite to	<b>declare</b>	them before so full	13, 49/ 29
us more occasion to	<b>declare</b>	these points in the	13, 50/ 2
But yet for to	<b>declare</b>	that this withdrawing of	13, 71/ 16
these fore-rehearsed words to	<b>declare</b>	that all these things	13, 82/ 29
Saint Luke, plainly do	<b>declare</b>	. For they three agree	13, 90/ 29
the Last Supper, to	<b>declare</b>	the desire that he	13, 120/ 25
passion." And for to	<b>declare</b>	the more clearly that	13, 120/ 29
saving that for to	<b>declare</b>	the great excellence of	13, 127/ 24
words diverse doctors do	<b>declare</b>	diversely. Some take this	13, 129/ 12
as some holy doctors	<b>declare</b>	, by the vine meant	13, 131/ 27
afore rehearsed will well	<b>declare</b>	it, in which words	13, 135/ 22
thing requireth) well to	<b>declare</b>	or worthily to speak	13, 137/ 6
a figure, did well	<b>declare</b>	that they took it	13, 138/ 31
as the holy doctors	<b>declare</b>	, likewise as bread especially	13, 142/ 25
as diverse holy doctors	<b>declare</b>	. Now forasmuch as under	13, 148/ 24
Manichees) doth very clearly	<b>declare</b>	. Now is this custom	13, 150/ 10
days to your own	<b>declare</b>	the Scripture clear against	13, 159/ 6
which is only to	<b>declare</b>	those words that I	13, 159/ 13
Sacrament: and not to	<b>declare</b>	here all his other	13, 159/ 17
words further: nor to	<b>declare</b>	the words of Saint	13, 159/ 24
my present purpose to	<b>declare</b>	. But yet to the	13, 160/ 12
men's tale, do plainly	<b>declare</b>	the same, and plainly	13, 160/ 17
chapter of Genesis is	<b>declared</b>	), albeit that they were	13, 12/ 20
and conveniently have been	<b>declared</b>	before, and in the	13, 49/ 27
four") as I have	<b>declared</b>	you before in my	13, 50/ 10
comfortable goodness signified and	<b>declared</b>	to man. For which	13, 53/ 13
in the third chapter,	<b>declared</b>	after certain other punishments	13, 53/ 23

sorrow shortly after thereupon	<b>declared</b>	unto him, it seemeth	13, 55/ 32
when himself so plainly	<b>declared</b>	it unto them, they	13, 56/ 31
fear of himself, he	<b>declared</b>	well on Palm Sunday	13, 71/ 22
as our Savior there	<b>declared</b>	, the signification of his	13, 77/ 9
affection of the heart	<b>declared</b>	by the frank, outward	13, 77/ 18
Which love he well	<b>declared</b>	unto his disciples by	13, 83/ 1
painful end, and therein	<b>declared</b>	the highest point of	13, 83/ 28
by which our Lord	<b>declared</b>	well that he loved	13, 103/ 28
Last Supper, wherein he	<b>declared</b>	by many things, as	13, 103/ 30
he remembered them. He	<b>declared</b>	also at that supper	13, 103/ 33
for them. This he	<b>declared</b>	specially at the Last	13, 104/ 3
had in more words	<b>declared</b>	it in this manner	13, 105/ 28
humility," which thing he	<b>declared</b>	unto them with most	13, 110/ 1
with them, he plainly	<b>declared</b>	, taking occasion upon their	13, 110/ 4
that he had also	<b>declared</b>	them before that he	13, 125/ 20
Savior's words is also	<b>declared</b>	by Saint Paul in	13, 126/ 14
Sacrament, as he plainly	<b>declared</b>	himself, saying, "Hic est	13, 127/ 31
our Lord very plainly	<b>declared</b>	unto his apostles that	13, 128/ 5
remission of sins," he	<b>declared</b>	therein the efficacy of	13, 128/ 12
sins." His words also	<b>declared</b>	the wonderful excellence of	13, 128/ 22
holy doctors thus are	<b>declared</b>	indeed), yet are they	13, 130/ 9
seemeth) may well be	<b>declared</b>	thus. In the words	13, 130/ 11
unto his apostles he	<b>declared</b>	himself, saying in the	13, 131/ 28
be so taken and	<b>declared</b>	as to say that	13, 138/ 22
as I have before	<b>declared</b>	) the very whole person	13, 154/ 32
that I have already	<b>declared</b>	, that is to wit	13, 159/ 14
benefit he showed and	<b>declared</b>	toward us), so must	13, 200/ 5
benefit he showed and	<b>declared</b>	toward us), so must	13, 200/ 5
Augustine at good length	<b>declareth</b>	certain difference between them	13, 19/ 22
holy doctors), the Scripture	<b>declareth</b>	us that God thus	13, 31/ 3
of the same words,	<b>declareth</b>	that no man can	13, 32/ 13
without faith, Saint Paul	<b>declareth</b>	where he saith: "Sine	13, 32/ 19
note in the margin	<b>declareth</b>	himself to doubt and	13, 50/ 30
making, as the gospel	<b>declareth</b>	in this word, nardi	13, 79/ 28
the great clerk Origen	<b>declareth</b>	, this Judas was a	13, 81/ 26
disciple that Jesus loved),	<b>declareth</b>	here what a manner	13, 82/ 21
goeth he farther and	<b>declareth</b>	wherefore he washed their	13, 110/ 14
words our Savior well	<b>declareth</b>	that the bliss of	13, 111/ 6
indeed holy Saint Chrysostom	<b>declareth</b>	, which in an homily	13, 136/ 5
other thing. Finally he	<b>declareth</b>	how it may come	13, 144/ 16
this blessed apostle well	<b>declareth</b>	that he, which in	13, 196/ 23
in that he well	<b>declareth</b>	by his evil demeanor	13, 196/ 25
this blessed apostle well	<b>declareth</b>	that he, which in	13, 196/ 23
in that he well	<b>declareth</b>	by his evil demeanor	13, 196/ 25

using like order in	<b>declaring</b>	of his doom as	13, 18/ 16
therefore our Lord, in	<b>declaring</b>	his punishment unto him	13, 20/ 3
by the prophets reproved,	<b>declaring</b>	that on their fasting	13, 98/ 1
here enter into the	<b>declaring</b>	of all the places	13, 159/ 7
glory, or else, willingly	<b>declining</b>	from grace and turning	13, 4/ 20
lavare pedes. Exemplum enim	<b>dedi</b>	vobis: ut quemadmodum ego	13, 101/ 6
Scariothis: sciens quia omnia	<b>dedit</b>	ei pater in manus	13, 100/ 21
woman to this deadly	<b>deed</b>	, took his time for	13, 15/ 3
would not do the	<b>deed</b>	, yet were the full	13, 22/ 17
his heirs by his	<b>deed</b>	and yet left them	13, 40/ 22
wretches, lo, the mischievous	<b>deed</b>	that they went about	13, 70/ 13
showed that for that	<b>deed</b>	should she forever, with	13, 77/ 15
by the frank, outward	<b>deed</b>	. For him must we	13, 77/ 18
her devotion in the	<b>deed</b>	and disallow his finding	13, 77/ 24
to do that traitorous	<b>deed</b>	himself, yet our Savior	13, 96/ 2
principal parts of his	<b>deed</b>	that whoso know not	13, 109/ 13
they know his outward	<b>deed</b>	, yet may it be	13, 109/ 14
a special manner, his	<b>deed</b>	as was the inward	13, 109/ 31
and authority both his	<b>deed</b>	and his word should	13, 110/ 3
declaration of his former	<b>deed</b>	, saying unto them: "Therefore	13, 110/ 11
example by his own	<b>deed</b>	unto them that they	13, 110/ 17
example of his evil	<b>deed</b>	, yet is our common	13, 114/ 5
that, whereas word and	<b>deed</b>	both be scant able	13, 114/ 6
example with the contrary	<b>deed</b>	himself fareth even like	13, 114/ 9
do it also in	<b>deed</b>	with our hands, as	13, 115/ 1
faith were meritorious, that	<b>deed</b>	done by the faithless	13, 116/ 3
so meant in very	<b>deed</b>	(as both before is	13, 139/ 16
word but by his	<b>deed</b>	called (as Saint Cyprian	13, 175/ 32
say that all the	<b>deeds</b>	that ever they do	13, 42/ 25
never so many good	<b>deeds</b>	toward the attaining of	13, 48/ 26
to speak and what	<b>deeds</b>	we be bounden to	13, 67/ 26
the acts and the	<b>deeds</b>	of all creatures in	13, 95/ 21
case. For in the	<b>deeds</b>	of charity we walk	13, 98/ 13
yet I (all whose	<b>deeds</b>	are of such perfection	13, 106/ 27
devil down into the	<b>deep</b>	, dark den of hell	13, 6/ 25
set by ourselves, with	<b>deep</b>	disdain of other far	13, 8/ 10
this purpose create, the	<b>deep</b>	wisdom of God determined	13, 11/ 27
together. And by the	<b>deep</b>	wisdom of God was	13, 25/ 28
of heaven. But the	<b>deep</b>	and infinite high wisdom	13, 27/ 3
of man's redemption the	<b>deep</b>	wisdom of God devised	13, 27/ 13
of man's redemption, the	<b>deep</b>	secret mystery of the	13, 53/ 10
of sight in the	<b>deep</b>	treasure of his unsearchable	13, 54/ 12
burning prisoners, in the	<b>deep</b>	dungeon of hell. The	13, 75/ 20
of thy goodness so	<b>deep</b>	into mine heart that	13, 82/ 7

talk. Let us here	<b>deep</b>	consider the love of	13, 83/ 26
feelingly and sink down	<b>deep</b>	into his heart, which	13, 99/ 31
Saint Peter had so	<b>deep</b>	imprinted in his breast	13, 106/ 31
in earth into the	<b>deep</b>	pit of hell, from	13, 174/ 18
drown us in the	<b>deep</b>	sea of everlasting sorrow	13, 193/ 28
drown us in the	<b>deep</b>	sea of everlasting sorrow	13, 193/ 28
eye pierceth much more	<b>deeper</b>	into the bottom of	13, 195/ 11
eye pierceth much more	<b>deeper</b>	into the bottom of	13, 195/ 11
wit, let us consider	<b>deeply</b>	from what weal into	13, 23/ 5
that bore the rule	<b>deeply</b>	desired his death for	13, 74/ 17
should thereby consider how	<b>deeply</b>	they were bounden and	13, 124/ 24
but that this point	<b>deeply</b>	rooted in our breast	13, 196/ 29
but that this point	<b>deeply</b>	rooted in our breast	13, 196/ 29
die by their own	<b>default</b>	, yet such as without	13, 13/ 4
such as without their	<b>default</b>	should never die, there	13, 13/ 5
fail without their own	<b>default</b>	. And to keep them	13, 13/ 10
that by his own	<b>default</b>	either will not receive	13, 43/ 15
unsaved without his own	<b>default</b>	, and so no color	13, 43/ 18
they rather excused their	<b>default</b>	, and each of them	13, 53/ 17
of our house shall	<b>defend</b>	us, and be the	13, 65/ 12
Lord of his goodness	<b>defend</b>	every Christian man. The	13, 174/ 19
epistle, he confesseth the	<b>defense</b>	and maintenance of that	13, 34/ 17
cunning men for the	<b>defense</b>	thereof have been driven	13, 34/ 18
bind myself to the	<b>defense</b>	of neither part. But	13, 44/ 3
stubbornly stood at his	<b>defense</b>	and his sorrow shortly	13, 55/ 31
in conclusion for the	<b>defense</b>	of their error to	13, 92/ 7
at a point to	<b>defer</b>	the matter and put	13, 78/ 18
albeit he might have	<b>deferred</b>	his death unto what	13, 67/ 15
favor than when he	<b>deferreth</b>	it longer. And oftentimes	13, 20/ 28
love of thee, to	<b>defile</b>	mine hands with washing	13, 117/ 17
of his wretched covetise	<b>defiled</b>	himself by his false	13, 109/ 3
tenentes: nam verbis eius	<b>defraudari</b>	non possumus, sensus vero	13, 167/ 30
of duty for their	<b>degree</b>	do great honor unto	13, 117/ 7
of them, who in	<b>degree</b>	succeeding the Apostles, do	13, 168/ 10
into diverse orders and	<b>degrees</b>	, the higher in excellence	13, 4/ 11
diverse angels also diverse	<b>degrees</b>	of malice, in some	13, 6/ 23
caelum conscendam super astra	<b>dei</b>	. Exsultabo solium meum et	13, 5/ 12
divitiarum sapientiae et scientiae	<b>dei</b>	, quam incomprehensibilia sunt iudicia	13, 33/ 16
Baptist witnessed: "Ecce agnus	<b>Dei</b>	qui tollit peccata mundi	13, 62/ 22
auditus autem per verbum	<b>Dei</b>	." (Faith, saith Saint Paul	13, 115/ 29
donec impleatur in regno	<b>Dei</b>	. Et accepto calice gratias	13, 118/ 24
generatione vitis donec regnum	<b>Dei</b>	veniat." (And when the	13, 118/ 25
donec impleatur in regno	<b>Dei</b>	." (I say verily to	13, 120/ 34
generatione vitis, donec regnum	<b>Dei</b>	veniat." (I say to	13, 123/ 1

in regno Patris mei	<b>Dei</b>	. "These words diverse doctors	13, 129/ 11
generatione vitis, donec regum	<b>Dei</b>	veniat" (I say verily	13, 130/ 13
in regno Patris mei	<b>Dei</b>	" -- in these words	13, 131/ 6
in regno Patris mei	<b>Dei</b>	" (I say verily to	13, 133/ 23
nos hoc intellexerunt homines	<b>dei</b>	, dominus noster Iesus Christus	13, 143/ 30
ad Eucharistam et gloriam	<b>dei</b>	quando enim assidue hoc	13, 160/ 23
huius mundi desidero, panem	<b>dei</b>	volo, panem caelestem, Panem	13, 160/ 26
est caro Christi filii	<b>dei</b>	vivi, et potum volo	13, 160/ 27
Immo quem admodum verbo	<b>dei</b>	Iesus Christus servator noster	13, 161/ 9
aut saeculi sensu in	<b>dei</b>	rebus loquendum, neque per	13, 163/ 30
St. Paul) crucifigentes filium	<b>Dei</b>	. " Let us (good Christian	13, 203/ 15
St. Paul) crucifigentes filium	<b>Dei</b>	. " Let us (good Christian	13, 203/ 15
by, without any longer	<b>delay</b>	. And therefore he said	13, 203/ 30
by, without any longer	<b>delay</b>	. And therefore he said	13, 203/ 30
And oftentimes when he	<b>delayeth</b>	it, he doth it	13, 20/ 28
needs have been so	<b>delectable</b>	and so joyful unto	13, 4/ 25
vainglory of herself, how	<b>delectable</b>	is that dainty damsel	13, 8/ 1
to the eye, and	<b>delectable</b>	to behold, she by	13, 16/ 11
man's seed or fleshly	<b>delectation</b>	, and therefore without original	13, 27/ 21
souls, whereof he saith: "	<b>Deliciae</b>	meae esse cum filiis	13, 192/ 1
souls, whereof he saith: "	<b>Deliciae</b>	meae esse cum filiis	13, 192/ 1
lickerous desire of the	<b>delicious</b>	taste? Sins not small	13, 16/ 30
saith: "Sicut enim unius	<b>delicto</b>	mors regnavit per unum	13, 31/ 15
Igitur sicut per unius	<b>delictum</b>	in omnes homines in	13, 31/ 18
autem subintravit, ut abundaret	<b>delictum</b>	. Ubi autem abundavit delictum	13, 31/ 22
delictum. Ubi autem abundavit	<b>delictum</b>	, superabundavit et gratia. Ut	13, 31/ 22
so far forth to	<b>delight</b>	and dote in the	13, 5/ 6
creature falleth into the	<b>delight</b>	and liking of itself	13, 7/ 13
to be the bare	<b>delight</b>	and liking of ourselves	13, 9/ 28
were with a vain	<b>delight</b>	and pride of their	13, 10/ 10
And such a devilish	<b>delight</b>	he took in beholding	13, 20/ 22
deadly sin or to	<b>delight</b>	in the devising and	13, 22/ 14
Howbeit a sudden surreptitious	<b>delight</b>	cast by the devil	13, 22/ 19
thereto, either consent to	<b>delight</b>	therein or else is	13, 22/ 21
less necessary learning or	<b>delight</b>	in debating of sundry	13, 28/ 8
and restful, with spiritual	<b>delight</b>	in such knowledge of	13, 37/ 2
whom hath been my	<b>delight</b>	.) Besides this, of his	13, 57/ 6
kind of filthy fleshly	<b>delight</b>	, or false, wily winning	13, 81/ 3
many folk that, for	<b>delight</b>	of knowledge or for	13, 116/ 10
vouchsafe, but also doth	<b>delight</b>	to be with men	13, 191/ 22
cum filiis hominum." (My	<b>delight</b>	and pleasures are to	13, 192/ 1
vouchsafe, but also doth	<b>delight</b>	to be with men	13, 191/ 22
cum filiis hominum." (My	<b>delight</b>	and pleasures are to	13, 192/ 1
in that a man	<b>delighteth</b>	to think upon heavenly	13, 28/ 29



we doubt that God	<b>delighteth</b>	to be with the	13, 192/ 3
we doubt that God	<b>delighteth</b>	to be with the	13, 192/ 3
and his wife each	<b>delighting</b>	in other, finding nothing	13, 23/ 25
me and I shall	<b>deliver</b>	him to you," who	13, 52/ 18
me, and I shall	<b>deliver</b>	him to you?" And	13, 76/ 1
me and I shall	<b>deliver</b>	him to you?" Here	13, 78/ 22
for any man to	<b>deliver</b>	him but one of	13, 78/ 26
which he might peaceably	<b>deliver</b>	our Lord, when the	13, 81/ 24
the better and to	<b>deliver</b>	us from the sore	13, 97/ 12
of Man shall be	<b>delivered</b>	to be crucified." Then	13, 52/ 5
faithful folk should be	<b>delivered</b>	out of thralldom of	13, 62/ 26
of Man shall be	<b>delivered</b>	to be crucified."" In	13, 66/ 8
of Man shall be	<b>delivered</b>	to be crucified." Christ	13, 66/ 17
by more than one	<b>delivered</b>	to be crucified. His	13, 66/ 18
be crucified. His Father	<b>delivered</b>	him for pity upon	13, 66/ 18
pity upon mankind. Judas	<b>delivered</b>	him for covetise, the	13, 66/ 19
and folly. The devil	<b>delivered</b>	him for fear, lest	13, 66/ 21
days he should be	<b>delivered</b>	to be crucified, we	13, 68/ 4
peradventure this day, be	<b>delivered</b>	by God unto the	13, 68/ 7
be to have him	<b>delivered</b>	. He knoweth well also	13, 78/ 25
to our hands and	<b>delivered</b>	unto us, and without	13, 113/ 6
for you shall be	<b>delivered</b>	. This do you for	13, 118/ 1
body, which shall be	<b>delivered</b>	for you."" First our	13, 124/ 5
thereunto, "which shall be	<b>delivered</b>	for you" -- as	13, 125/ 26
body that shall be	<b>delivered</b>	for you to the	13, 125/ 32
that his body, so	<b>delivered</b>	them at that time	13, 134/ 20
of his, that was	<b>delivered</b>	and shed for our	13, 137/ 11
body, which shall be	<b>delivered</b>	for you; this is	13, 145/ 10
his that should be	<b>delivered</b>	for us unto death	13, 145/ 15
and by is he	<b>delivered</b>	from all dregs of	13, 166/ 5
with the blessed soul	<b>delivering</b>	the old fathers in	13, 147/ 8
his evil spirits. Their	<b>delivery</b>	thence under the leading	13, 58/ 17
of Moses betokeneth the	<b>delivery</b>	of man from the	13, 58/ 18
him) he granted their	<b>delivery</b>	for the time that	13, 59/ 17
mouth and tradition, or	<b>delivery</b>	without writing, and afterward	13, 171/ 13
another question, and therein	<b>demand</b>	they this: while our	13, 44/ 18
a curious bold presumption	<b>demanded</b>	, be not to be	13, 28/ 18
such questions are not	<b>demanded</b>	of frowardness, of a	13, 28/ 27
yet of some such	<b>demands</b>	as I now see	13, 28/ 9
and mercy) for which	<b>demean</b>	, beside the sentence of	13, 53/ 19
Christendom -- upon this	<b>demeanor</b>	of theirs, the general	13, 149/ 32
declareth by his evil	<b>demeanor</b>	toward it, in his	13, 196/ 26
declareth by his evil	<b>demeanor</b>	toward it, in his	13, 196/ 26
into the deep, dark	<b>den</b>	of hell, into the	13, 6/ 25

difference between argenteus and	<b>denarius</b>	, and say that denarius	13, 79/ 15
denarius, and say that	<b>denarius</b>	is but the tenth	13, 79/ 15
fault, since they themselves	<b>denied</b>	not but that the	13, 30/ 10
it at three hundred	<b>deniers</b>	, which I take for	13, 80/ 1
time before which it	<b>denieth</b>	a certain thing to	13, 121/ 18
writing, by mouth. Saint	<b>Denis</b>	also, in his book	13, 152/ 1
carnaliter et visibiliter premet	<b>dentibus</b>	sacramentum corporis et sanguinis	13, 144/ 6
our Lord?), and so	<b>deny</b>	that they have any	13, 10/ 24
there can no man	<b>deny</b>	but that their offerings	13, 98/ 18
I say) that I	<b>deny</b>	not but that thus	13, 130/ 7
special darts. For I	<b>deny</b>	not but that they	13, 139/ 2
of their hand). I	<b>deny</b>	not also but that	13, 139/ 12
your allegorical expositions you	<b>deny</b>	the very literal sense	13, 158/ 32
yet such folk do)	<b>deny</b>	for Scripture which books	13, 172/ 19
quis es qui respondeas	<b>deo</b>	? Numquid dicit figmentum ei	13, 28/ 21
fide impossibile est placere	<b>deo</b>	," that is to wit	13, 32/ 21
fide autem impossibile est	<b>Deo</b>	placere quenquam. Credere enim	13, 42/ 32
in manus, quia a	<b>deo</b>	exiit, et ad deum	13, 100/ 21
ut et anima de	<b>deo</b>	saginetur." (The flesh eateth	13, 162/ 8
thus: "Credamus itaque ubique	<b>deo</b>	, nec repugnemus ei etiamsi	13, 167/ 26
fide impossibile est placere	<b>deo</b>	." (Without faith it is	13, 174/ 9
est a summo usque	<b>deorsum</b>	, et petrae scissae sunt	13, 72/ 19
all these must we	<b>depart</b>	from every whit again	13, 9/ 11
form, and without death	<b>depart</b>	out of the earth	13, 13/ 30
children of Israel to	<b>depart</b>	out of his land	13, 59/ 13
should all pass and	<b>depart</b>	out of Egypt over	13, 60/ 6
the children of Israel	<b>depart</b>	out of his bondage	13, 65/ 33
heart, I may safe	<b>depart</b>	out of the danger	13, 66/ 3
I die naught, I	<b>depart</b>	from death to the	13, 68/ 8
with his mercy straight	<b>depart</b>	into paradise, as did	13, 68/ 11
may through thy grace	<b>depart</b>	hence into thy glory	13, 68/ 25
that when he should	<b>depart</b>	out of this world	13, 102/ 28
which they should then	<b>depart</b>	after that supper) until	13, 129/ 29
which prayed him to	<b>depart</b>	out of their quarters	13, 202/ 20
which prayed him to	<b>depart</b>	out of their quarters	13, 202/ 20
he is separate and	<b>departed</b>	from the fruition of	13, 39/ 21
was at any time	<b>departed</b>	from the Father; but	13, 105/ 9
thy displeasure and be	<b>departed</b>	from thee and leese	13, 107/ 25
and impassible body never	<b>departed</b>	after from it nor	13, 146/ 33
of his incarnation never	<b>departed</b>	neither from the soul	13, 147/ 3
two were by death	<b>departed</b>	and severed asunder, the	13, 147/ 4
dying and the soul	<b>departing</b>	therefrom unchristened before it	13, 35/ 27
the time of his	<b>departing</b>	by death out of	13, 66/ 11
them when he was	<b>departing</b>	out of this world	13, 103/ 3

his farewell at his	<b>departing</b>	from them. Wherein, as	13, 119/ 28
accident and whereupon it	<b>dependeth</b>	-- much folly were	13, 141/ 5
wicked proud spirits, and	<b>deprived</b>	them from his grace	13, 6/ 15
into hell into the	<b>depth</b>	of the lake.) These	13, 5/ 27
commodity of themselves in	<b>derogation</b>	of the law and	13, 69/ 18
Father, and shall visibly	<b>descend</b>	in great glory to	13, 196/ 3
Father, and shall visibly	<b>descend</b>	in great glory to	13, 196/ 3
kind of man naturally	<b>descended</b>	from Adam unto perpetual	13, 36/ 5
was very God and	<b>descended</b>	from heaven to be	13, 105/ 32
than the bread which	<b>descended</b>	from heaven.) Theophylactus upon	13, 170/ 14
perfectum, de sursum est	<b>descendens</b>	a patre luminum" (Every	13, 198/ 15
perfectum, de sursum est	<b>descendens</b>	a patre luminum" (Every	13, 198/ 15
gift is from above,	<b>descending</b>	from the Father of	13, 198/ 16
gift is from above,	<b>descending</b>	from the Father of	13, 198/ 16
terrae et mari, quia	<b>descendit</b>	diabolus ad vos, habens	13, 23/ 12
panis qui de caelo	<b>descendit</b>	." (There appeareth the form	13, 170/ 12
put it without any	<b>desert</b>	of itself into body	13, 35/ 25
man hath without his	<b>desert</b>	received, of the only	13, 41 2
children of Israel in	<b>desert</b>	, when he wrote unto	13, 56/ 13
Red Sea, by the	<b>desert</b>	toward the land of	13, 58/ 27
that by their evil	<b>desert</b>	eternally perish in this	13, 59/ 2
perish in this worldly	<b>desert</b>	, very few (I fear	13, 59/ 3
of his land into	<b>desert</b>	with all their wives	13, 59/ 14
of Egypt into the	<b>desert</b>	about their sacrifice, and	13, 60/ 26
disciples, near unto the	<b>desert</b>	, because the bishops and	13, 71/ 13
receive that blessed body,	<b>deserve</b>	to have the devil	13, 192/ 24
receive that blessed body,	<b>deserve</b>	to have the devil	13, 192/ 24
the contrary, should have	<b>deserved</b>	hell, and by doing	13, 36/ 32
to God, should have	<b>deserved</b>	to have after this	13, 36/ 33
not receive it or	<b>deserveth</b>	to have it withdrawn	13, 43/ 16
anything done toward the	<b>deserving</b>	thereof, was and is	13, 46/ 30
Et ait illis: Desiderio	<b>desideravi</b>	hoc pascha manducare vobiscum	13, 118/ 22
his apostles, saying: "Desiderio	<b>desideravi</b>	hoc pascha manducare vobiscum	13, 119/ 9
eo. Et ait illis:	<b>Desiderio</b>	desideravi hoc pascha manducare	13, 118/ 22
with his apostles, saying: "	<b>Desiderio</b>	desideravi hoc pascha manducare	13, 119/ 9
neque voluptates huius mundi	<b>desidero</b>	, panem dei volo, panem	13, 160/ 26
curious appetite and inordinate	<b>desire</b>	to know the thing	13, 16/ 22
that fruit, with lickerous	<b>desire</b>	of the delicious taste	13, 16/ 30
when he made her	<b>desire</b>	and long by reason	13, 16/ 31
eating, Jesus saith, "With	<b>desire</b>	have I desired to	13, 117/ 25
saith unto them: "With	<b>desire</b>	have I desired to	13, 118/ 27
Savior expresseth the great	<b>desire</b>	that he had to	13, 119/ 7
vobiscum antequam patiar." (With	<b>desire</b>	have I desired to	13, 119/ 10
passion.) These words "with	<b>desire</b>	have I desired" are	13, 119/ 11

did here, saying, "with	<b>desire</b>	have I desired," that	13, 119/ 17
them, but that the	<b>desire</b>	and longing to make	13, 120/ 5
the eating thereof, "With	<b>desire</b>	have I desired," that	13, 120/ 9
Supper, to declare the	<b>desire</b>	that he had so	13, 120/ 25
said unto them: "With	<b>desire</b>	have I desired to	13, 120/ 27
the cause of his	<b>desire</b>	was to the intent	13, 120/ 29
of corruption nor I	<b>desire</b>	not the pleasures of	13, 161/ 2
be maintained, he then	<b>desired</b>	Saint Jerome to write	13, 35/ 21
have heaven so sore	<b>desired</b>	and sought for that	13, 47/ 27
bore the rule deeply	<b>desired</b>	his death for their	13, 74/ 17
for and so sore	<b>desired</b>	, and that by so	13, 78/ 30
With desire have I	<b>desired</b>	to eat the paschal	13, 117/ 25
With desire have I	<b>desired</b>	to eat this paschal	13, 118/ 28
With desire have I	<b>desired</b>	to eat this paschal	13, 119/ 10
with desire have I	<b>desired</b>	" are spoken after the	13, 119/ 11
with desire have I	<b>desired</b>	," that is to wit	13, 119/ 17
very sore have I	<b>desired</b>	," or "very desirously have	13, 119/ 18
With desire have I	<b>desired</b>	," that is to say	13, 120/ 9
With desire have I	<b>desired</b>	to eat this paschal	13, 120/ 27
he will have the	<b>desirers</b>	thereof set by the	13, 47/ 28
from thenceforth the proud	<b>desires</b>	of the devil, the	13, 193/ 12
from thenceforth the proud	<b>desires</b>	of the devil, the	13, 193/ 12
damnation. And therefore he	<b>desireth</b>	Saint Jerome to consider	13, 35/ 16
I desired," or "very	<b>desirously</b>	have I longed for	13, 119/ 18
mercy they fell into	<b>despair</b>	, as we find of	13, 53/ 29
therefore after their not	<b>desperate</b>	but fruitful repentance, taken	13, 53/ 30
hours after, unto the	<b>desperate</b>	destruction of himself. And	13, 193/ 6
hours after, unto the	<b>desperate</b>	destruction of himself. And	13, 193/ 6
so that he might	<b>destroy</b>	them than suffer God	13, 14/ 11
Egyptians. But now to	<b>destroy</b>	those first-begotten children of	13, 64/ 1
by, and kill and	<b>destroy</b>	for us those first-begotten	13, 64/ 24
lamb, didst so clearly	<b>destroy</b>	the first-begotten children of	13, 65/ 32
that they labored to	<b>destroy</b>	him. But especially after	13, 69/ 26
Lazarus and also to	<b>destroy</b>	Christ. For without his	13, 70/ 1
the Romans come and	<b>destroy</b>	both our town and	13, 70/ 12
means to take and	<b>destroy</b>	our Savior. Where the	13, 72/ 31
that assembled council, utterly	<b>destroy</b>	the innocent, are also	13, 75/ 11
he had before wretchedly	<b>destroyed</b>	himself. And as he	13, 14/ 17
kind of man eternally	<b>destroyed</b>	by the deceit and	13, 25/ 17
us still, drowned and	<b>destroyed</b>	in the water of	13, 58/ 25
and all the city	<b>destroyed</b>	, and he whom they	13, 75/ 16
of devils that after	<b>destroyed</b>	the hogs. Let not	13, 202/ 22
of devils that after	<b>destroyed</b>	the hogs. Let not	13, 202/ 22
might bring mankind unto	<b>destruction</b>	, called to mind the	13, 14/ 16

and by his own	<b>destruction</b>	so sore had assayed	13, 20/ 19
thereof to grow his	<b>destruction</b>	. And this may be	13, 21/ 11
come (as of the	<b>destruction</b>	of Jerusalem and the	13, 67/ 1
occasion of his final	<b>destruction</b>	) but only this poor	13, 80/ 30
Catholic folk, and eternal	<b>destruction</b>	of their souls that	13, 172/ 24
after, unto the desperate	<b>destruction</b>	of himself. And therefore	13, 193/ 6
after, unto the desperate	<b>destruction</b>	of himself. And therefore	13, 193/ 6
to his open shame,	<b>detected</b>	and disclosed in the	13, 47/ 33
The third point: the	<b>determination</b>	of the Trinity for	13, 25/ 8
of man, and the	<b>determination</b>	of the Trinity for	13, 49/ 17
by what means this	<b>determination</b>	of the Trinity was	13, 49/ 23
in what wise the	<b>determination</b>	of the Trinity for	13, 62/ 12
and stand to his	<b>determination</b>	in the matter. This	13, 73/ 12
Christ, which willingly didst	<b>determine</b>	to die for man's	13, 49/ 13
him to devise and	<b>determine</b>	that the money which	13, 77/ 29
glorious court of heaven,	<b>determined</b>	of his great goodness	13, 11/ 22
deep wisdom of God	<b>determined</b>	marvelously to mingle and	13, 11/ 27
and immortal substance, God	<b>determined</b>	that this new kind	13, 12/ 3
doctrine that he had	<b>determined</b>	to do; and that	13, 67/ 9
in which himself had	<b>determined</b>	to suffer it. And	13, 93/ 32
in which he was	<b>determined</b>	willingly to die, letted	13, 96/ 3
reckoning, thou hast so	<b>determined</b>	to wash mine unworthy	13, 107/ 23
passion, which he had	<b>determined</b>	to suffer on the	13, 119/ 26
it be a thing	<b>detestable</b>	for any creature to	13, 8/ 5
and fall into the	<b>detestable</b>	pride that Lucifer fell	13, 10/ 28
Verum tamen ad infernum	<b>detraheris</b>	in profundum laci." (Howbeit	13, 5/ 26
enim oportet accedentem ad	<b>Deum</b>	, quia est, et inquiringibus	13, 42/ 33
deo exiit, et ad	<b>deum</b>	vadit. Surgit a cena	13, 100/ 22
toward heaven: "Accedentem ad	<b>Deum</b>	oportet credere." (He that	13, 115/ 33
mundo corde, quoniam ipsi	<b>deum</b>	videbunt. Therefore verily, as	13, 144/ 10
me, suscitabit tibi Dominus	<b>Deus</b>	tuus, ipsum audies." (A	13, 56/ 16
all meekness of heart, "	<b>Deus</b>	propitius esto mihi peccatori	13, 199/ 16
all meekness of heart, "	<b>Deus</b>	propitius esto mihi peccatori	13, 199/ 16
eighteenth chapter of the	<b>Deuteronomy</b>	: "Prophetam de gente tua	13, 56/ 15
dicant carnem in corruptionem	<b>devenire</b>	, et non percipere vitam	13, 161/ 32
to see his devilish	<b>device</b>	brought unto such pass	13, 17/ 21
I say, therefore, the	<b>device</b>	of a means convenient	13, 27/ 1
to follow the sinful	<b>device</b>	of any wicked council	13, 75/ 25
when men are in	<b>device</b>	about mischief, if they	13, 78/ 2
strong, and their wily	<b>devices</b>	so wise that they	13, 75/ 9
which is called the	<b>devil</b>	and Satan which seduceth	13, 6/ 11
punishments, driving the great	<b>devil</b>	down into the deep	13, 6/ 25
dainty damsel to the	<b>devil</b>	, that standeth in her	13, 8/ 2
mark well when the	<b>devil</b>	first casteth any proud	13, 9/ 30

no farther. But the	devil	, that bringeth them to	13, 10/ 12
And yet, lo, the	devil	will not leave them	13, 10/ 19
first suggestions of the	devil	, as the young infants	13, 10/ 31
and traitorous wretch, the	devil	, beholding this new creature	13, 14/ 4
was fallen from. The	devil	then, devising with himself	13, 14/ 15
this old serpent, the	devil	, being as the Scripture	13, 14/ 24
all his craft the	devil	can do himself. This	13, 15/ 2
wily serpent therefore, the	devil	, devising to entice this	13, 15/ 3
way herself for the	devil	to walk farther with	13, 16/ 4
very deadly enemy the	devil	, first by their own	13, 17/ 25
of envy. For the	devil	so well knew the	13, 20/ 18
or suggestion of the	devil	unto the sensual part	13, 22/ 11
delight cast by the	devil	into the sensual part	13, 22/ 19
our mortal enemy the	devil	. On which thing when	13, 23/ 8
reason of that the	devil	fell out of heaven	13, 23/ 11
the sea, for the	devil	is come down to	13, 23/ 13
our forefathers when the	devil	, full of ire for	13, 23/ 16
of mankind. When the	devil	has thus guilefully betrayed	13, 25/ 10
malicious proud enemy the	devil	to rejoice the withdrawing	13, 25/ 15
of the false, wily	devil	. For though his justice	13, 25/ 18
in spite of the	devil	, enhanced to more honor	13, 26/ 1
and adjudged to the	devil	, as his perpetual thrall	13, 26/ 7
do it. And the	devil	(unaware that he were	13, 27/ 9
the procurement of the	devil	, the treason of Judas	13, 27/ 25
sensuality and resist the	devil	, and by the doing	13, 36/ 32
and have but the	devil	alone left him to	13, 44/ 30
the old serpent, the	devil	, and of the young	13, 46/ 4
is to wit, the	devil	and his own sensuality	13, 47/ 10
all that ever the	devil	should do again against	13, 54/ 30
all that ever the	devil	(when with long lying	13, 55/ 2
treading down of the	devil	seemeth applied unto our	13, 55/ 18
of this watchword the	devil	gathered somewhat and ever	13, 55/ 23
this dark world, the	devil	and his evil spirits	13, 58/ 17
of man from the	devil	and his evil angels	13, 58/ 18
Sultan of Babylon, the	devil	. And as two the	13, 63/ 1
service. For surely the	devil	himself, nor the world	13, 63/ 10
inward suggestions of the	devil	, and the inward incitation	13, 63/ 21
most cruel Pharaoh, the	devil	. The second lecture. "So	13, 66/ 4
ignorance and folly. The	devil	delivered him for fear	13, 66/ 21
from death to the	devil	, as did the blasphemous	13, 68/ 9
is there undoubtedly the	devil	. But why went they	13, 74/ 11
malice too. And the	devil	took his time and	13, 77/ 26
own wits. For the	devil	it is, himself, that	13, 78/ 4
fear it, let the	devil	alone with the remnant	13, 78/ 12

some other time, the	<b>devil</b>	sped them by and	13, 78/ 19
how the false wily	<b>devil</b>	hath, in everything that	13, 80/ 25
disciple, entangled with the	<b>devil</b>	, through vile wretched covetise	13, 82/ 5
was done, when the	<b>devil</b>	had put into the	13, 101/ 13
was done, when the	<b>devil</b>	had put into the	13, 104/ 10
apostles" feet. "Whereas the	<b>devil</b>	had put into the	13, 104/ 18
By this, that the	<b>devil</b>	did put that treason	13, 104/ 20
secret suggestion of the	<b>devil</b>	by which he stirred	13, 104/ 21
well think that the	<b>devil</b>	is then even busy	13, 104/ 24
fleshly body can the	<b>devil</b>	enter and cast imagination	13, 104/ 26
the suggestion of the	<b>devil</b>	made promise to betray	13, 105/ 30
pride threw down the	<b>devil</b>	out of heaven, so	13, 116/ 26
thither. And since the	<b>devil</b>	that fell himself by	13, 116/ 27
the power of the	<b>devil</b>	is expelled, who turneth	13, 160/ 30
deserve to have the	<b>devil</b>	(through the sufferance of	13, 192/ 24
him, so doth the	<b>devil</b>	by his inward suggestions	13, 192/ 28
holy body, whom the	<b>devil</b>	did therefore first carry	13, 193/ 3
proud desires of the	<b>devil</b>	, the greedy covetousness of	13, 193/ 12
deserve to have the	<b>devil</b>	(through the sufferance of	13, 192/ 24
him, so doth the	<b>devil</b>	by his inward suggestions	13, 192/ 28
holy body, whom the	<b>devil</b>	did therefore first carry	13, 193/ 3
proud desires of the	<b>devil</b>	, the greedy covetousness of	13, 193/ 12
out of the proud	<b>devil's</b>	dominion) unto the vile	13, 11/ 2
inward leaning to the	<b>devil's</b>	instigation and not cleaving	13, 16/ 1
But she by the	<b>devil's</b>	enticement would needs know	13, 16/ 24
into pride at the	<b>devil's</b>	false suggestion. In honor	13, 24/ 14
come, till through the	<b>devil's</b>	train their folly fell	13, 25/ 2
frush in pieces the	<b>devil's</b>	head and his power	13, 54/ 29
passing out of the	<b>devil's</b>	danger through the water	13, 58/ 21
passion, and all the	<b>devil's</b>	power, usurped upon us	13, 58/ 24
of thralldom of the	<b>devil's</b>	dominion. And therefore may	13, 62/ 27
weeping and wailing, the	<b>devil's</b>	burning prisoners, in the	13, 75/ 19
us therefore leave the	<b>devil's</b>	false, deceitful service and	13, 81/ 16
come forth in the	<b>devil's</b>	name among the people	13, 81/ 31
thou die in the	<b>devil's</b>	danger, some fleshly lover	13, 84/ 17
that of his own	<b>devilish</b>	conditions God had had	13, 16/ 15
rejoiced to see his	<b>devilish</b>	device brought unto such	13, 17/ 21
good. And such a	<b>devilish</b>	delight he took in	13, 20/ 22
may well betoken the	<b>devilish</b>	people, and the worldly	13, 63/ 4
out of the dark,	<b>devilish</b>	, worldly, and fleshy subjection	13, 63/ 8
and help of the	<b>devilish</b>	, worldly, and fleshy people	13, 63/ 12
a dunghill of their	<b>devilish</b>	vanities. Howbeit somewhat of	13, 137/ 31
labor of all the	<b>devils</b>	in hell should never	13, 63/ 18
therewith the legion of	<b>devils</b>	may get leave of	13, 193/ 22

cast the legion of	<b>devils</b>	that after destroyed the	13, 202/ 22
therewith the legion of	<b>devils</b>	may get leave of	13, 193/ 22
cast the legion of	<b>devils</b>	that after destroyed the	13, 202/ 22
took the fall. To	<b>devise</b>	this way, lo, was	13, 26/ 3
requireth Saint Jerome to	<b>devise</b>	him better. For he	13, 35/ 32
for that year, to	<b>devise</b>	and study the means	13, 72/ 30
assemble them together to	<b>devise</b>	and counsel about mischief	13, 73/ 25
and made him to	<b>devise</b>	and determine that the	13, 77/ 28
thysself alone canst not	<b>devise</b>	how." I trow that	13, 78/ 13
wisdom of almighty God	<b>devised</b>	the marvelous merciful just	13, 27/ 4
deep wisdom of God	<b>devised</b>	; and in time convenient	13, 27/ 14
redemption so by himself	<b>devised</b>	, himself most graciously fulfilled	13, 27/ 30
upon us, and ordinarily	<b>devised</b>	that the merits of	13, 48/ 23
merciful, just, and high	<b>devised</b>	means of man's redemption	13, 53/ 10
therewith, that they thereupon	<b>devised</b>	both to have slain	13, 69/ 34
from. The devil then,	<b>devising</b>	with himself upon some	13, 14/ 15
serpent therefore, the devil,	<b>devising</b>	to entice this woman	13, 15/ 3
to delight in the	<b>devising</b>	and thinking upon any	13, 22/ 14
been driven to the	<b>devising</b>	of a very great	13, 34/ 19
their malicious assembly in	<b>devising</b>	and compassing his death	13, 69/ 8
a serpent: "Virga Aaron	<b>devoravit</b>	virgas magorum EgiptiorumMT2	13, 131/ 25
but of very pure	<b>devotion</b>	, beset much study upon	13, 28/ 31
our Savior allow her	<b>devotion</b>	in the deed and	13, 77/ 24
done of their private	<b>devotion</b>	or for the fulfilling	13, 97/ 29
cost and used more	<b>devotion</b>	than we do. Of	13, 98/ 17
Of their diligence and	<b>devotion</b>	therein, we may well	13, 98/ 21
law where the commendable	<b>devotion</b>	of their costly ceremonies	13, 98/ 25
mind of reverence or	<b>devotion</b>	to God, do the	13, 112/ 5
it is an indiscreet	<b>devotion</b>	, and an irreverent reverence	13, 112/ 7
God, this false framed	<b>devotion</b>	helped him not but	13, 112/ 23
therein and such fervent	<b>devotion</b>	thereto that our souls	13, 136/ 29
in faith, and conceive	<b>devotion</b>	, than with much time	13, 137/ 28
for lack of like	<b>devotion</b>	nothing near so much	13, 156/ 31
in a fervor of	<b>devotion</b>	toward the worthy receiving	13, 196/ 30
and far from all	<b>devotion</b>	if he believed that	13, 197/ 4
our Lord, seeing his	<b>devotion</b>	, called unto him and	13, 203/ 20
in a fervor of	<b>devotion</b>	toward the worthy receiving	13, 196/ 30
and far from all	<b>devotion</b>	if he believed that	13, 197/ 4
our Lord, seeing his	<b>devotion</b>	, called unto him and	13, 203/ 20
will of their private	<b>devotions</b>	, against the commandment of	13, 112/ 14
a quick serpent that	<b>devoured</b>	all the serpents that	13, 153/ 30
no learning but good	<b>devout</b>	affection, walking the way	13, 116/ 15
him therefore, and with	<b>devout</b>	thanks inwardly remember his	13, 124/ 25
and under a reverent	<b>devout</b>	silence signify both the	13, 156/ 21



him. Let us by	<b>devout</b>	prayer talk to him	13, 201/ 23
talk to him, by	<b>devout</b>	meditation talk with him	13, 201/ 23
Mary also sit in	<b>devout</b>	meditation and hearken well	13, 202/ 5
him. Let us by	<b>devout</b>	prayer talk to him	13, 201/ 23
talk to him, by	<b>devout</b>	meditation talk with him	13, 201/ 23
Mary also sit in	<b>devout</b>	meditation and hearken well	13, 202/ 5
heavenly comfort, do full	<b>devoutly</b>	reverence, as many a	13, 156/ 28
soul honoreth God full	<b>devoutly</b>	under the name of	13, 156/ 29
at their high mass	<b>devoutly</b>	. For there the curate	13, 176/ 36
inflamed to receive him	<b>devoutly</b>	thereby, that man were	13, 197/ 2
Christ royally and full	<b>devoutly</b>	with procession, and on	13, 203/ 3
well nor never so	<b>devoutly</b>	at Easter, yet whensoever	13, 203/ 9
inflamed to receive him	<b>devoutly</b>	thereby, that man were	13, 197/ 2
Christ royally and full	<b>devoutly</b>	with procession, and on	13, 203/ 3
well nor never so	<b>devoutly</b>	at Easter, yet whensoever	13, 203/ 9
unto Christ, "Sede a	<b>dextris</b>	meis, donec ponam inimicos	13, 121/ 25
serpens antiquus qui vocatur	<b>diabolus</b>	, et Satanus qui seducit	13, 6/ 5
et mari, quia descendit	<b>diabolus</b>	ad vos, habens iram	13, 23/ 12
Et cena facta quum	<b>diabolus</b>	iam misisset in cor	13, 100/ 20
ipsum fabricatoris mundi filium	<b>dicant</b>	? Et Paulo post, Quomodo	13, 161/ 31
post, Quomodo autem rursus	<b>dicant</b>	carnem in corruptionem devenire	13, 161/ 32
timebant L. vero plebem	<b>dicebant</b>	M. R. autem. Non	13, 51/ 16
secreta potestate convertit, ita	<b>dicens</b>	: Accipite et comedite, hoc	13, 165/ 12
Matthew writeth thus. "Porro	<b>dicens</b>	. Hoc est corpus meum	13, 170/ 16
in this wise: "Si	<b>dicente</b>	me ad impium, morte	13, 21/ 24
est Christi. Denique audi	<b>dicentem</b>	, Accipite et edite ex	13, 167/ 9
nobis Christi veritate quae	<b>dicimus</b>	, nisi ab eo discimus	13, 163/ 34
discimus stulte atque impie	<b>dicimus</b>	, ipse enim ait: Caro	13, 163/ 35
qui respondeas deo? Numquid	<b>dicit</b>	figmentum ei qui se	13, 28/ 21
ad Simonem Petrum, et	<b>dicit</b>	ei petrus, domine, tu	13, 100/ 25
modo, scies autem postea.	<b>Dicit</b>	ei Petrus, non lavabis	13, 100/ 27
non habebis partem mecum.	<b>Dicit</b>	ei Simon petrus. non	13, 100/ 28
et manus et caput.	<b>dicit</b>	ei Iesus: qui lotus	13, 100/ 29
absurdum esse videatur quod	<b>dicit</b>	. Superet et sensum et	13, 167/ 27
et domine, et bene	<b>dicitis</b>	, sum etenim: Si ergo	13, 101/ 5
imitare hunc Centurionem, et	<b>dicito</b>	, domine non sum dignus	13, 162/ 15
dies festus Azimorum, qui	<b>dicitur</b>	pascha. Erat R. autem	13, 51/ 9
atrium principis sacerdotum, qui	<b>dicitur</b>	Caiphas, et consilium fecerunt	13, 51/ 14
mundus est de quibus	<b>dicitur</b>	: Beati mundo corde, quoniam	13, 144/ 10
vos faciatis. Amen, amen,	<b>dico</b>	vobis: Non est servus	13, 101/ 7
manducare vobiscum antequam patiar.	<b>Dico</b>	enim vobis, quia ex	13, 118/ 23
et dividite inter vos.	<b>Dico</b>	enim vobis quod non	13, 118/ 25
said farther unto them: "	<b>Dico</b>	enim vobis, quia ex	13, 120/ 33
he farther unto them: "	<b>Dico</b>	enim vobis, quod non	13, 122/ 34

his holy Blessed Sacrament: "	<b>Dico</b>	enim vobis quia non	13, 129/ 10
when our Savior said, "	<b>Dico</b>	enim vobis quod non	13, 130/ 13
his apostles) he said: "	<b>Dico</b>	autem vobis, quia non	13, 131/ 4
said latter saying saith: "	<b>Dico</b>	autem vobis, quia amodo	13, 133/ 21
atque impudentem praedicationem caelestium	<b>dictorum</b>	sanitati alienae atque impiae	13, 163/ 31
Sed postquam a domino	<b>dictum</b>	est: hoc facite in	13, 162/ 32
iam audiendo sed bibendo	<b>didicistis</b>	, qui sanguis super utrumque	13, 169/ 28
forbidden tree, they should	<b>die</b>	, that is to wit	13, 13/ 2
as though they might	<b>die</b>	by their own default	13, 13/ 4
their default should never	<b>die</b>	, there should, after that	13, 13/ 5
we may hap to	<b>die</b>	." Mark here that in	13, 15/ 22
that tree they should	<b>die</b>	, she, by the inward	13, 15/ 30
moriatur" (Lest peradventure we	<b>die</b>	). By reason of which	13, 16/ 3
Nay ye shall not	<b>die</b>	. But God doth know	13, 16/ 7
ate thereof, they should	<b>die</b>	, and also that God	13, 16/ 18
wicked man thou shalt	<b>die</b>	, thou do not show	13, 21/ 28
shall that wicked man	<b>die</b>	in his wickedness and	13, 21/ 30
hand, no necessity to	<b>die</b>	, nor any bodily hurt	13, 23/ 27
doth indeed but half	<b>die</b>	, since his far better	13, 39/ 18
yet unto those that	<b>die</b>	unchristened with none other	13, 42/ 5
as for such as	<b>die</b>	unchristened at man's state	13, 42/ 20
must, beside original sin,	<b>die</b>	of necessity in actual	13, 42/ 23
willingly didst determine to	<b>die</b>	for man's sake, mollify	13, 49/ 13
R. autem. Non in	<b>die</b>	festis, ne forte tumultus	13, 51/ 16
of knowledge he should	<b>die</b>	), God, as is recited	13, 53/ 23
or compel him to	<b>die</b>	, he would not take	13, 67/ 6
wist when he should	<b>die</b>	(because he should not	13, 67/ 12
poor wretches that shall	<b>die</b>	ere we would, and	13, 67/ 17
From which if I	<b>die</b>	naught, I depart from	13, 68/ 8
Christ. And if I	<b>die</b>	well, as I trust	13, 68/ 10
you that one man	<b>die</b>	for the people, and	13, 71/ 1
our Savior Christ, should	<b>die</b>	for all the people	13, 71/ 7
wily counselors (such as	<b>die</b>	in their sin) lie	13, 75/ 19
whither? Howbeit, if thou	<b>die</b>	in the devil's danger	13, 84/ 17
was determined willingly to	<b>die</b>	, letted not to come	13, 96/ 4
that looked for to	<b>die</b>	or that were entering	13, 122/ 9
that it should never	<b>die</b>	nor never suffer pain	13, 134/ 26
mortem, donec videbunt regnum	<b>Die</b>	." (There be some here	13, 135/ 32
were a child that	<b>died</b>	in the cradle, which	13, 29/ 10
body should never have	<b>died</b>	. He gave him this	13, 39/ 2
christened should never have	<b>died</b>	till they were come	13, 47/ 21
in which day Christ	<b>died</b>	, then the Jews did	13, 89/ 27
very selfsame blood that	<b>died</b>	and was shed upon	13, 195/ 28
very selfsame blood that	<b>died</b>	and was shed upon	13, 195/ 28

L. turbis. Ante I.	<b>diem</b>	festum paschae, sciens Iesus	13, 51/ 25
of his gospel: "Ante	<b>diem</b>	festum Paschae, sciens Iesus	13, 87/ 29
John here saying "Ante	<b>diem</b>	festum Paschae," and calling	13, 88/ 6
John tertia decima ante	<b>diem</b>	festum paschae. And they	13, 90/ 3
no time forbidden. Ante	<b>diem</b>	festum paschae is meant	13, 91/ 14
genimine vitis, usque in	<b>diem</b>	illum quum illud bibam	13, 129/ 11
genimine vitis, usque in	<b>diem</b>	illum cum illud bibam	13, 131/ 5
genimine vitis, usque in	<b>diem</b>	illum quum illud bibam	13, 133/ 22
caelorum habentes quodammodo ante	<b>diem</b>	iudicii iudicant." (God forbid	13, 168/ 9
that the infants that	<b>dies</b>	with original sin have	13, 34/ 31
13. Appropinquabat L. autem	<b>dies</b>	festus Azimorum, qui dicitur	13, 51/ 8
of God, and called	<b>dies</b>	azimorum in the Greek	13, 61/ 8
that evening began primus	<b>dies</b>	azimorum, as appeareth plainly	13, 89/ 16
saith, "Propter electos breviabuntur	<b>dies</b>	illi," and then shall	13, 174/ 1
soul, by that death	<b>dieth</b>	not at all) but	13, 39/ 19
every man that impenitent	<b>dieth</b>	therein is damned both	13, 41 25
good length declareth certain	<b>difference</b>	between them), yet was	13, 19/ 22
And some put a	<b>difference</b>	between argenteus and denarius	13, 79/ 15
foe. But what a	<b>difference</b>	is there now between	13, 84/ 5
corrupted now, have their	<b>differences</b>	by reason of their	13, 38/ 6
so many manner ways	<b>differeth</b>	from all other, the	13, 152/ 14
himself to find such	<b>difficulty</b>	in the maintaining of	13, 35/ 8
ensueth nothing so great	<b>difficulty</b>	concerning the righteousness of	13, 36/ 9
and understanding without any	<b>difficulty</b>	the words of the	13, 171/ 21
sacramenta, quae aliquis non	<b>digne</b>	sumit, nisi qui mundus	13, 144/ 9
therefore infinitely more in	<b>dignity</b>	above him than the	13, 107/ 3
believed, able (as the	<b>dignity</b>	of the thing requireth	13, 137/ 6
dicito, domine non sum	<b>dignus</b>	ut intres sub tectum	13, 162/ 16
centurion, "Domine non sum	<b>dignus</b>	ut intres sub tectum	13, 199/ 19
centurion, "Domine non sum	<b>dignus</b>	ut intres sub tectum	13, 199/ 19
work and also a	<b>digression</b>	somewhat too long from	13, 159/ 12
manducat et bibit, non	<b>diuidicans</b>	corpus domini." (Let a	13, 160/ 5
manducat et bibit, non	<b>diuidicans</b>	corpus Domini." (Whosoever eat	13, 176/ 18
manducat et bibit, non	<b>diuidicans</b>	corpus Domini." (He that	13, 196/ 20
manducat et bibit, non	<b>diuidicans</b>	corpus Domini." (He that	13, 196/ 20
been and shall be	<b>dilated</b>	and spread before, it	13, 173/ 28
sanguinis eius qui est	<b>dilectio</b>	incorruptibilis et vita aeterna	13, 160/ 27
Hic est filius meus	<b>dilectus</b>	, in quo mihi complacui	13, 57/ 4
mundo ad patrem, quum	<b>dilexisset</b>	suos qui erant in	13, 51/ 26
that our Savior, "Quum	<b>dilexisset</b>	suos qui erant in	13, 102/ 11
Saint John saith): "Quum	<b>dilexisset</b>	suos qui erant in	13, 119/ 23
in mundo, in finem	<b>dilexit</b>	eos: "Of the feast	13, 51/ 26
in mundo, in finem	<b>dilexit</b>	eos" (Whereas he loved	13, 102/ 12
mundo, usque in finem	<b>dilexit</b>	eos." (Whereas he had	13, 119/ 24

gospel, "discipulus ille quem	<b>diligebat</b>	Iesus" (the disciple that	13, 82/ 20
world to do the	<b>diligence</b>	that he possibly can	13, 21/ 13
not to do his	<b>diligence</b>	in driving that sinful	13, 22/ 23
and therefore of double	<b>diligence</b>	, to set his reason	13, 47/ 12
and yet did nevertheless	<b>diligence</b>	in those things that	13, 67/ 13
Christian people. Of their	<b>diligence</b>	and devotion therein, we	13, 98/ 21
our Lord rejecteth their	<b>diligence</b>	therein because of their	13, 98/ 23
impossible, by any possible	<b>diligence</b>	of ourselves to attain	13, 194/ 28
if we do the	<b>diligence</b>	that we can, to	13, 195/ 9
that, for all our	<b>diligence</b>	, God (whose eye pierceth	13, 195/ 10
-- yet our true	<b>diligence</b>	done in the search	13, 195/ 16
poor simple soul. What	<b>diligence</b>	can here suffice us	13, 197/ 29
impossible, by any possible	<b>diligence</b>	of ourselves to attain	13, 194/ 28
if we do the	<b>diligence</b>	that we can, to	13, 195/ 9
that, for all our	<b>diligence</b>	, God (whose eye pierceth	13, 195/ 10
-- yet our true	<b>diligence</b>	done in the search	13, 195/ 16
poor simple soul. What	<b>diligence</b>	can here suffice us	13, 197/ 29
giveth us to be	<b>diligent</b>	and studious in the	13, 97/ 8
while himself was so	<b>diligent</b>	in the observing of	13, 97/ 10
wherein he confessed them	<b>diligent</b>	, and said that with	13, 97/ 26
our salvation, let us	<b>diligently</b>	call for his grace	13, 85/ 4
things, if the reader	<b>diligently</b>	consider, shall (I trust	13, 140/ 1
we do that thing	<b>diligently</b>	, the power of the	13, 160/ 30
of his special grace,	<b>diligently</b>	prayed for before) purge	13, 193/ 10
of his special grace,	<b>diligently</b>	prayed for before) purge	13, 193/ 10
but he said, "Ecce	<b>dimidium</b>	bonorum meorum do pauperibus	13, 204/ 2
but he said, "Ecce	<b>dimidium</b>	bonorum meorum do pauperibus	13, 204/ 2
now if adversity so	<b>diminish</b>	thy substance that he	13, 84/ 8
enemies make such a	<b>diminishment</b>	in his glorious court	13, 11/ 21
to wit, without loss,	<b>diminishment</b>	, or intermission, eternal enduring	13, 134/ 34
utrum odio vel amore	<b>dingus</b>	sit." (No man living	13, 195/ 2
utrum odio vel amore	<b>dingus</b>	sit." (No man living	13, 195/ 2
with a painter's pencil)	<b>dipped</b>	in the red blood	13, 64/ 20
of some such as	<b>direct</b>	their eye to the	13, 30/ 15
our affections with the	<b>dirt</b>	of sin), and with	13, 65/ 26
swine rooting in the	<b>dirt</b>	and wallowing in the	13, 193/ 19
swine rooting in the	<b>dirt</b>	and wallowing in the	13, 193/ 19
in the deed and	<b>disallow</b>	his finding of that	13, 77/ 24
house shall not be	<b>disappointed</b>	when they should need	13, 99/ 17
will say to such): "	<b>Discedite</b>	a me operarii iniquitatis	13, 116/ 21
for that that he	<b>discerneth</b>	not the body of	13, 176/ 21
himself, in that he	<b>discerneth</b>	not the body of	13, 196/ 22
of it, that he	<b>discerneth</b>	it not, nor judgeth	13, 196/ 27
himself, in that he	<b>discerneth</b>	not the body of	13, 196/ 22

of it, that he	<b>discerneth</b>	it not, nor judgeth	13, 196/ 27
damnation to himself, not	<b>discerning</b>	and esteeming the body	13, 160/ 8
And when we be	<b>discharged</b>	once of this gross	13, 33/ 25
strive withal, and man	<b>discharged</b>	of all pain and	13, 44/ 30
dicimus, nisi ab eo	<b>discimus</b>	stulte atque impie dicimus	13, 163/ 34
that will be his	<b>disciple</b>	or servant take up	13, 48/ 15
and hath been his	<b>disciple</b>	, and among other true	13, 81/ 30
whom thine own wicked	<b>disciple</b>	, entangled with the devil	13, 82/ 4
quem diligebat Iesus" (the	<b>disciple</b>	that Jesus loved), declareth	13, 82/ 20
also that his own	<b>disciple</b>	Judas had promised them	13, 96/ 1
not only for his	<b>disciple</b>	but also as for	13, 202/ 1
not only for his	<b>disciple</b>	but also as for	13, 202/ 1
he said unto his	<b>disciples</b>	: "You know that after	13, 52/ 3
he said unto his	<b>disciples</b>	: "You know that after	13, 66/ 7
whereof he gave his	<b>disciples</b>	warning in this wise	13, 66/ 14
then he gave his	<b>disciples</b>	warning of his death	13, 66/ 27
passion given unto his	<b>disciples</b>	), there was another council	13, 69/ 11
of Ephraim with his	<b>disciples</b>	, near unto the desert	13, 71/ 12
was to give his	<b>disciples</b>	example, according to his	13, 71/ 17
the city, with his	<b>disciples</b>	about him, where, without	13, 71/ 23
him, "Master, make thy	<b>disciples</b>	here hold their peace	13, 72/ 7
the cry of his	<b>disciples</b>	and not the common	13, 72/ 8
one of his own	<b>disciples</b>	. He knoweth well also	13, 78/ 26
that of all the	<b>disciples</b>	, there would none be	13, 78/ 27
and among other true	<b>disciples</b>	hath faithfully preached the	13, 81/ 30
humble washing of his	<b>disciples</b>	" feet, the sending forth	13, 82/ 25
well declared unto his	<b>disciples</b>	by many manner means	13, 83/ 1
his passion among his	<b>disciples</b>	, with whom he commonly	13, 83/ 24
killed, there came the	<b>disciples</b>	to Jesus and say	13, 85/ 17
he sendeth of his	<b>disciples</b>	Peter and John, saying	13, 85/ 19
my paschal with my	<b>disciples</b>	?" And he shall show	13, 86/ 3
it ready." And his	<b>disciples</b>	went and came into	13, 86/ 5
killed and sacrificed, the	<b>disciples</b>	came to Jesus and	13, 87/ 21
the letter. "When his	<b>disciples</b>	had asked him where	13, 92/ 17
I may with my	<b>disciples</b>	eat the paschal?" And	13, 93/ 6
caused him and his	<b>disciples</b>	to be taken before	13, 93/ 24
albeit that the two	<b>disciples</b>	whom he sent were	13, 94/ 1
it followeth: "And his	<b>disciples</b>	went forth and came	13, 94/ 19
did here show his	<b>disciples</b>	where they should meet	13, 94/ 26
when he sent his	<b>disciples</b>	and told them where	13, 94/ 30
that will be the	<b>disciples</b>	of Christ and followers	13, 99/ 21
the feet of his	<b>disciples</b>	and wipe them with	13, 101/ 19
the feet of his	<b>disciples</b>	, and wipe them with	13, 105/ 3
the washing of his	<b>disciples</b>	" feet, albeit that they	13, 109/ 29

them as of his	<b>disciples</b>	. Now putting this first	13, 110/ 9
gave it to his	<b>disciples</b>	, and saith: "Take you	13, 117/ 29
paschal lamb with his	<b>disciples</b>	. The one appeareth upon	13, 119/ 21
and gave it his	<b>disciples</b>	, saying: "Take you and	13, 124/ 4
he had with his	<b>disciples</b>	drunken after the paschal	13, 129/ 6
and drink with his	<b>disciples</b>	such common meat and	13, 133/ 30
to some of his	<b>disciples</b>	(that is to wit	13, 135/ 28
walking with his two	<b>disciples</b>	toward the castle of	13, 157/ 22
clearly, that when the	<b>disciples</b>	first of all received	13, 169/ 17
say with his two	<b>disciples</b>	that were going to	13, 202/ 15
say with his two	<b>disciples</b>	that were going to	13, 202/ 15
apparet, quando primum acceperunt	<b>discipuli</b>	corpus et sanguinem domini	13, 169/ 12
sermons hos omnes, dixit	<b>discipulis</b>	suis: scitis quia post	13, 51/ 11
sermones hos omnes, dixit	<b>discipulis</b>	suis." (When Jesus had	13, 66/ 26
et coepit lavare pedes	<b>discipulorum</b>	suorum, et extergere linteo	13, 100/ 24
called in the gospel, "	<b>discipulus</b>	ille quem diligebat Iesus	13, 82/ 19
open shame, detected and	<b>disclosed</b>	in the sight of	13, 47/ 33
they to their further	<b>discomfort</b>	be surely showed already	13, 7/ 3
things as in the	<b>discourse</b>	of this matter men	13, 19/ 9
also in the foresaid	<b>discourse</b>	the marvelous mischievous nature	13, 20/ 17
him, too. In this	<b>discourse</b>	is to be considered	13, 20/ 26
before it come to	<b>discretion</b>	, it should be damned	13, 35/ 28
if they come to	<b>discretion</b>	, they must, beside original	13, 42/ 23
there no man of	<b>discretion</b>	among the Gentiles or	13, 43/ 17
they were come to	<b>discretion</b>	and had done some	13, 47/ 21
that have years and	<b>discretion</b>	that, without it, they	13, 196/ 14
that have years and	<b>discretion</b>	that, without it, they	13, 196/ 14
quum facta esset hora,	<b>discubuit</b>	, et duodecim apostoli cum	13, 118/ 21
by ourselves, with deep	<b>disdain</b>	of other far better	13, 8/ 10
not the wit to	<b>disdain</b>	their simple niggardous reward	13, 81/ 19
bondman, how should you	<b>disdain</b>	to wash your fellow's	13, 110/ 29
sinful and shameful pride	<b>disdain</b>	to wash the feet	13, 111/ 3
so proud as to	<b>disdain</b>	to do as lowly	13, 111/ 30
not only do not	<b>disdain</b>	in our hearts but	13, 114/ 31
mine heart as to	<b>disdain</b>	either in friend or	13, 117/ 16
high Lord have not	<b>disdained</b>	to wash yours? And	13, 110/ 30
and yet have not	<b>disdained</b>	to wash your feet	13, 111/ 1
and memorial whereof he	<b>disdaineth</b>	not to take for	13, 192/ 9
his inestimable goodness, which	<b>disdaineth</b>	not for all our	13, 199/ 25
and memorial whereof he	<b>disdaineth</b>	not to take for	13, 192/ 9
his inestimable goodness, which	<b>disdaineth</b>	not for all our	13, 199/ 25
nakedness as far from	<b>dishonesty</b>	and all cause of	13, 13/ 21
contemning, and finally, with	<b>disobedience</b>	and rebellion, the very	13, 7/ 15
grace, and against proud	<b>disobedience</b>	that might make them	13, 13/ 12

likewise, as by the	<b>disobedience</b>	of one man, many	13, 31/ 31
by the sin and	<b>disobedience</b>	of Adam into all	13, 32/ 5
it were joined with	<b>disobedience</b>	against the will of	13, 107/ 14
pleasure, I shall by	<b>disobedience</b>	fall in thy displeasure	13, 107/ 25
Adam and Eve were	<b>disobedient</b>	, and thereby broke God's	13, 53/ 15
his own stand obstinately	<b>disobedient</b>	unto God's pleasure, he	13, 112/ 28
make the first fathers	<b>disobey</b>	God's commandment, then would	13, 14/ 20
that cause proudly to	<b>disobey</b>	God and eat of	13, 16/ 33
against God's will and	<b>disobey</b>	his pleasure. For as	13, 112/ 9
been a very foul	<b>disorder</b>	. Thus was as I	13, 26/ 32
of God that were	<b>dispersed</b>	abroad. And from that	13, 71/ 9
and put manner of	<b>dispicions</b>	in unlearned laymen's mouths	13, 28/ 5
to enter much in	<b>dispicions</b>	with them upon these	13, 139/ 26
hard hearts are so	<b>dispiteous</b>	that many for all	13, 45/ 19
Eve, rather content to	<b>displease</b>	God than her, yet	13, 22/ 32
fruit soon turned to	<b>displeasure</b>	and pain. For scant	13, 17/ 6
was in manner more	<b>displeasure</b>	to God than was	13, 22/ 29
and fell in his	<b>displeasure</b>	; his visitation they rejoiced	13, 24/ 3
is not only no	<b>displeasure</b>	to God but is	13, 28/ 28
other man, which for	<b>displeasure</b>	given changeth his will	13, 41/ 23
the contrary, and suffer	<b>displeasure</b>	and pain. Moreover, if	13, 47/ 30
to his grief and	<b>displeasure</b>	, somewhat to guess thereat	13, 55/ 29
for pleasure, sometimes for	<b>displeasure</b>	, and sometimes for money	13, 73/ 5
be never to thy	<b>displeasure</b>	partner, nor give mine	13, 75/ 24
disobedience fall in thy	<b>displeasure</b>	and be departed from	13, 107/ 25
his pleasures and his	<b>displeasures</b>	together -- and I	13, 81/ 8
after so manifold deadly	<b>displeasures</b>	done him so unkindly	13, 198/ 2
after so manifold deadly	<b>displeasures</b>	done him so unkindly	13, 198/ 2
Cetera quum venero ipse	<b>disponam</b>	." (The remnant I will	13, 151/ 27
take upon thee to	<b>dispute</b>	with God? Is there	13, 28/ 23
appeareth, what should we	<b>dispute</b>	the righteousness thereof, as	13, 33/ 1
but I will not	<b>dispute</b>	it here. Howbeit, well	13, 42/ 26
my present purpose to	<b>dispute</b>	the matter with them	13, 137/ 26
he uttered the false	<b>dissimuled</b>	traitor, and into whose	13, 82/ 16
elements, was of nature	<b>dissoluble</b>	and mortal, as the	13, 36/ 22
of temporal death, the	<b>dissolution</b>	of the soul and	13, 39/ 17
after was their council	<b>dissolved</b>	, and their council house	13, 75/ 15
the heaven is in	<b>distance</b>	above the earth, could	13, 107/ 4
the Holy Ghost, three	<b>distinct</b>	and diverse equal and	13, 4/ 1
by being, albeit another	<b>distinct</b>	person, yet the selfsame	13, 105/ 22
they be indeed two	<b>distinct</b>	sacraments (that is to	13, 152/ 33
to wit, both two	<b>distinct</b>	sacramental outward signs, for	13, 152/ 34
of bread, and two	<b>distinct</b>	sacramental inward signs, too	13, 153/ 2
signs, too), and two	<b>distinct</b>	sacramental things also, of	13, 153/ 3

except the only personal	<b>distinction</b>	. It seemeth also that	13, 148/ 19
Christ is called also	<b>distinctly</b>	by the name of	13, 152/ 29
there were among them	<b>distributed</b>	many, but he meaneth	13, 175/ 22
his purpose, nor so	<b>disturb</b>	him of his promise	13, 96/ 9
point afterward that for	<b>divers</b>	inconvenience, which many times	13, 149/ 11
Ghost, three distinct and	<b>diverse</b>	equal and like mighty	13, 4/ 1
but ordinately divided into	<b>diverse</b>	orders and degrees, the	13, 4/ 11
more grievous, and in	<b>diverse</b>	angels also diverse degrees	13, 6/ 22
in diverse angels also	<b>diverse</b>	degrees of malice, in	13, 6/ 22
those holy men hath	<b>diverse</b>	had diverse opinions. One	13, 29/ 1
men hath diverse had	<b>diverse</b>	opinions. One sort have	13, 29/ 1
and ceremonies of sundry	<b>diverse</b>	times, wherewith these infants	13, 29/ 21
of man's redemption, sundry	<b>diverse</b>	things. And concerning Adam's	13, 43/ 34
you sundry things of	<b>diverse</b>	other men's opinions, in	13, 44/ 2
have somewhat showed you	<b>diverse</b>	things that diverse doctors	13, 44/ 14
you diverse things that	<b>diverse</b>	doctors say. Another question	13, 44/ 14
did God reveal in	<b>diverse</b>	wise, that is to	13, 54/ 15
cross. And thus by	<b>diverse</b>	ways was there revelation	13, 56/ 9
and Joseph) by sundry	<b>diverse</b>	tokens too long here	13, 56/ 11
in this place and	<b>diverse</b>	other that Christ should	13, 83/ 13
his ascension, appeared unto	<b>diverse</b>	holy men. But those	13, 83/ 21
in this point and	<b>diverse</b>	other, in which they	13, 91/ 24
house, of which thing	<b>diverse</b>	of the old doctors	13, 93/ 13
doctors conject and tell	<b>diverse</b>	causes. Some say he	13, 93/ 13
are fallen about in	<b>diverse</b>	parts of Almaine, I	13, 99/ 1
mei Dei." These words	<b>diverse</b>	doctors do declare diversely	13, 129/ 12
of the matter. But	<b>diverse</b>	other doctors take them	13, 129/ 20
them as spoken at	<b>diverse</b>	times, the one after	13, 129/ 20
yet are they by	<b>diverse</b>	others of those old	13, 130/ 9
old holy doctors expounded	<b>diverse</b>	other wise, and (as	13, 130/ 10
it appeareth both by	<b>diverse</b>	other things that well	13, 132/ 26
new). For, albeit that	<b>diverse</b>	doctors expound it, "novum	13, 133/ 28
that there are in	<b>diverse</b>	countries of Christendom some	13, 137/ 12
holy sacrament by sundry	<b>diverse</b>	names, to signify thereby	13, 140/ 16
the same intent (upon	<b>diverse</b>	effectual respects that they	13, 140/ 18
yet are they of	<b>diverse</b>	sundry kinds, too. For	13, 142/ 5
kept and honored in	<b>diverse</b>	places and with many	13, 147/ 26
angels and saints, as	<b>diverse</b>	holy doctors declare. Now	13, 148/ 24
saints it doth in	<b>diverse</b>	places appear. Howbeit, when	13, 149/ 5
doctors teach us. And	<b>diverse</b>	causes they lay of	13, 151/ 4
by this point and	<b>diverse</b>	other more (as in	13, 151/ 20
Origen saith also (and	<b>diverse</b>	other old holy doctors	13, 151/ 30
this holy sacrament in	<b>diverse</b>	wise and, to signify	13, 152/ 15
and insinuate thereby the	<b>diverse</b>	properties thereof, by sundry	13, 152/ 16



properties thereof, by sundry	<b>diverse</b>	names have been accustomed	13, 152/ 17
turned. Finally, beside yet	<b>diverse</b>	other names diversely signifying	13, 156/ 4
construe all those texts	<b>diverse</b>	other good ways with	13, 158/ 27
plain open words of	<b>diverse</b>	of the old holy	13, 171/ 1
place the context so	<b>diversely</b>	entricked in his collection	13, 50/ 29
diverse doctors do declare	<b>diversely</b>	. Some take this saying	13, 129/ 12
yet diverse other names	<b>diversely</b>	signifying the manifold great	13, 156/ 4
as else (for the	<b>diversity</b>	between their ages) she	13, 200/ 11
as else (for the	<b>diversity</b>	between their ages) she	13, 200/ 11
them, saying: "Take and	<b>divide</b>	it among you, and	13, 118/ 4
said: "Take you and	<b>divide</b>	you it among you	13, 118/ 31
and said: "Take and	<b>divide</b>	among you.") Our Savior	13, 122/ 26
them to take and	<b>divide</b>	the cup of wine	13, 122/ 32
like perfection, but ordinately	<b>divided</b>	into diverse orders and	13, 4/ 11
part thereof (be it	<b>divided</b>	into never so many	13, 148/ 29
appointed me judge or	<b>divider</b>	between you?" But yet	13, 70/ 30
temporal matter concerning the	<b>dividing</b>	of a private inheritance	13, 70/ 28
et dixit: Accipite et	<b>dividite</b>	inter vos. Dico enim	13, 118/ 24
et dixit: accipite et	<b>dividite</b>	inter vos." (He took	13, 122/ 25
Saint Paul: "O altitudo	<b>divitiarum</b>	sapientiae et scientiae dei	13, 33/ 15
saith in this wise: "	<b>Dixerunt</b>	linguam nostram magnificabimus, labia	13, 10/ 6
nimirum pane, peractisque gratiis	<b>dixisse</b>	, hoc facite in meam	13, 161/ 15
poculo postquam egisset gratias	<b>dixisse</b>	, hic est sanguis meus	13, 161/ 16
Iesus sermons hos omnes,	<b>dixit</b>	discipulis suis: scitis quia	13, 51/ 11
Iesus sermones hos omnes,	<b>dixit</b>	discipulis suis." (When Jesus	13, 66/ 25
pedes? respondit Iesus, et	<b>dixit</b>	ei, quid ego facio	13, 100/ 26
qui traderet eum: propterea	<b>dixit</b>	: non estis mundi omnes	13, 101/ 2
et quum recubisset iterum,	<b>dixit</b>	eis. Scitis quid fecerim	13, 101/ 4
calice gratias egit, et	<b>dixit</b>	: Accipite et dividite inter	13, 118/ 24
calice gratias egit, et	<b>dixit</b>	: accipite et dividite inter	13, 122/ 25
gratias agens fregit et	<b>dixit</b>	: Accipite et manducate; hoc	13, 159/ 27
faciunt verba domini, qui	<b>dixit</b>	, hoc est corpus meum	13, 166/ 21
fallitur. Quoniam ergo ille	<b>dixit</b>	, hoc est corpus meum	13, 167/ 31
respondens figura. Non enim	<b>dixit</b>	, Hoc est figura, sed	13, 170/ 18
Coepit Iesus facere et	<b>docere</b>	" (Jesus began to do	13, 113/ 19
sundry good old holy	<b>doctors</b>	, and beginning at the	13, 3/ 7
sin alone, as holy	<b>doctors</b>	declare, had not lost	13, 21/ 1
of Christ, some holy	<b>doctors</b>	have thought that God	13, 29/ 33
fault. But then other	<b>doctors</b>	that were in this	13, 30/ 3
say these good holy	<b>doctors</b>	), the Scripture declareth us	13, 31/ 3
well appeareth (say some	<b>doctors</b>	) that Saint Paul meant	13, 32/ 10
cause, say those holy	<b>doctors</b>	, infants be received to	13, 32/ 27
of some good holy	<b>doctors</b>	which were of the	13, 36/ 4
diverse things that diverse	<b>doctors</b>	say. Another question. Then	13, 44/ 15

it be, as some	<b>doctors</b>	reckon, that he minded	13, 80/ 13
For the old holy	<b>doctors</b>	of the Greeks were	13, 92/ 1
diverse of the old	<b>doctors</b>	conject and tell diverse	13, 93/ 13
scripture and as the	<b>doctors</b>	say) especially loved him	13, 94/ 3
Scripture saith and the	<b>doctors</b>	thereon) especially was beloved	13, 94/ 5
to wit, as some	<b>doctors</b>	say, "He loved them	13, 102/ 14
the very uttermost. Some	<b>doctors</b>	expound those words, "He	13, 102/ 25
of the old holy	<b>doctors</b>	are very meet for	13, 103/ 25
as the old holy	<b>doctors</b>	say, that the apostles	13, 109/ 1
do to him, holy	<b>doctors</b>	note that no man	13, 112/ 4
of the old holy	<b>doctors</b>	and saints and unto	13, 113/ 4
Dei." These words diverse	<b>doctors</b>	do declare diversely. Some	13, 129/ 12
matter. But diverse other	<b>doctors</b>	take them as spoken	13, 129/ 20
of the old holy	<b>doctors</b>	thus are declared indeed	13, 130/ 9
of those old holy	<b>doctors</b>	expounded diverse other wise	13, 130/ 10
words, as some holy	<b>doctors</b>	declare, by the vine	13, 131/ 26
after those other holy	<b>doctors</b>	that expound the vine	13, 132/ 6
For, albeit that diverse	<b>doctors</b>	expound it, "novum, id	13, 133/ 28
I say, that some	<b>doctors</b>	expound that word novum	13, 133/ 35
of the old holy	<b>doctors</b>	are already noted, and	13, 137/ 4
For as the holy	<b>doctors</b>	declare, likewise as bread	13, 142/ 25
saints, as diverse holy	<b>doctors</b>	declare. Now forasmuch as	13, 148/ 24
as the old holy	<b>doctors</b>	all with one voice	13, 150/ 20
all the old holy	<b>doctors</b>	teach us. And diverse	13, 151/ 4
diverse other old holy	<b>doctors</b>	) that many things of	13, 151/ 31
other, the old holy	<b>doctors</b>	have accustomed to speak	13, 152/ 15
communion, the old holy	<b>doctors</b>	and all the congregation	13, 154/ 28
of the old holy	<b>doctors</b>	cena dominica (the supper	13, 155/ 14
and all the holy	<b>doctors</b>	plainly and clearly called	13, 156/ 6
by the old holy	<b>doctors</b>	and all the corps	13, 156/ 10
prove by the old	<b>doctors</b>	that our exposition is	13, 158/ 26
for the old holy	<b>doctors</b>	did the same. But	13, 158/ 31
report the old holy	<b>doctors</b>	untruly. For all the	13, 159/ 4
For all the holy	<b>doctors</b>	and saints from the	13, 159/ 5
that the old holy	<b>doctors</b>	and saints, contrary to	13, 160/ 16
of the old holy	<b>doctors</b>	, by which we may	13, 171/ 1
of the old holy	<b>doctors</b>	, whereby we may plainly	13, 174/ 26
the truth of his	<b>doctrine</b>	, by the procurement of	13, 27/ 25
the time of his	<b>doctrine</b>	and his miracles, and	13, 57/ 7
leese mankind by his	<b>doctrine</b>	, and then lost he	13, 66/ 22
than before by his	<b>doctrine</b>	. His high provident goodness	13, 66/ 23
is to wit, his	<b>doctrine</b>	(that he taught them	13, 66/ 29
doom), which things of	<b>doctrine</b>	and revelations he had	13, 67/ 2
those things of heavenly	<b>doctrine</b>	that he had determined	13, 67/ 9

thanks for his good	<b>doctrine</b>	, they on the other	13, 69/ 20
his living and his	<b>doctrine</b>	-- with the manifold	13, 69/ 23
was so holy, his	<b>doctrine</b>	was so heavenly, his	13, 74/ 15
killed the faithful true	<b>doctrine</b>	of Christ. But woe	13, 82/ 1
and after that his	<b>doctrine</b>	, his prayer, his taking	13, 82/ 26
and by the godly	<b>doctrine</b>	that he taught them	13, 104/ 4
yet and enforceth his	<b>doctrine</b>	and his example with	13, 110/ 22
with this necessary, fruitful	<b>doctrine</b>	our Lord did knit	13, 111/ 25
ita sibi Iesum imperasse	<b>docuerunt</b>	, accepto nimirum pane, peractisque	13, 161/ 14
expelled, who turneth his	<b>doings</b>	into fiery darts to	13, 160/ 31
et scribae, quomodo eum	<b>dolo</b>	tenerent et occiderent timebant	13, 51/ 15
should never have had	<b>dolor</b>	or pain in body	13, 39/ 5
et dicit ei petrus,	<b>domine</b>	, tu mihi lavas pedes	13, 100/ 25
vocatis me magister et	<b>domine</b>	, et bene dicitis, sum	13, 101/ 4
hunc Centurionem, et dicito,	<b>domine</b>	non sum dignus ut	13, 162/ 15
the dumb son, "Credo	<b>Domine</b>	, adiuva incredulitatem meam" (I	13, 199/ 11
with his blessed apostles, "	<b>Domine</b>	, adauge nobis fidem." (Lord	13, 199/ 13
And with the centurion, "	<b>Domine</b>	non sum dignus ut	13, 199/ 19
of Emmaus, "Mane nobiscum	<b>Domine</b>	" (Tarry with us, good	13, 202/ 17
the dumb son, "Credo	<b>Domine</b>	, adiuva incredulitatem meam" (I	13, 199/ 11
with his blessed apostles, "	<b>Domine</b>	, adauge nobis fidem." (Lord	13, 199/ 13
And with the centurion, "	<b>Domine</b>	non sum dignus ut	13, 199/ 19
of Emmaus, "Mane nobiscum	<b>Domine</b>	" (Tarry with us, good	13, 202/ 17
quis enim cognovit sensum	<b>domini</b>	? aut quis consiliarius eius	13, 33/ 17
or because that, since "	<b>Domini</b>	est terra et plenitudo	13, 60/ 34
qui venit in nomine	<b>Domini</b>	: Hosanna in altissimis." (Hosanna	13, 71/ 27
qui ambulant in lege	<b>Domini</b>	. Non enim qui operantur	13, 111/ 13
et calicem bibetis, mortem	<b>domini</b>	annuntiabitis donec veniat." (As	13, 145/ 26
is to wit, "corpus	<b>domini</b>	et sanguis domini" (the	13, 156/ 7
corpus domini et sanguis	<b>domini</b>	" (the body and blood	13, 156/ 8
hunc, et biberit calicem	<b>domini</b>	indigne, reus erit corporis	13, 159/ 32
erit corporis et sanguinis	<b>domini</b>	," (Whosoever eateth this bread	13, 160/ 1
bibit, non diiudicans corpus	<b>domini</b>	." (Let a man examine	13, 160/ 5
actae sunt corpus esse	<b>domini</b>	sui, et calicem sanguinis	13, 161/ 30
vitam, quae a corpore,	<b>domini</b>	et sanguine alitur? Ergo	13, 161/ 33
bibis corpus et sanguinem	<b>domini</b>	: tunc dominus sub tectum	13, 162/ 14
veritate carnis et sanguinis	<b>domini</b>	non relictus est ambigendi	13, 164/ 1
Nunc enim et ipsius	<b>domini</b>	professione et fide nostra	13, 164/ 2
Fidem autem faciunt verba	<b>domini</b>	, qui dixit, hoc est	13, 166/ 21
suis. Ipsa est humilitas	<b>domini</b>	nostri Iesu Christi, ipsa	13, 168/ 35
discipuli corpus et sanguinem	<b>domini</b>	, non eos accepisse ieiunos	13, 169/ 12
ostendit quod ipsum corpus	<b>domini</b>	est panis qui sanctificatur	13, 170/ 17
his sermon De cena	<b>Domini</b>	) his church his body	13, 175/ 33
panem et biberit calicem	<b>Domini</b>	indigne, reus erit corporis	13, 176/ 16

erit corporis et sanguinis	<b>Domini</b>	, et iudicium sibi manducat	13, 176/ 17
bibit, non diiudicans corpus	<b>Domini</b>	." (Whosoever eat the bread	13, 176/ 18
panem et biberit calicem	<b>Domini</b>	indigne, reus erit corporis	13, 194/ 3
erit corporis et sanguinis	<b>Domini</b>	." (Whosoever eat the bread	13, 194/ 4
bibit, non diiudicans corpus	<b>Domini</b>	." (He that eateth of	13, 196/ 20
hoc, ut veniat mater	<b>Domini</b>	mei ad me?" (Whereof	13, 200/ 17
qui venit in nomine	<b>Domini</b>	" (Blessed be he that	13, 203/ 5
panem et biberit calicem	<b>Domini</b>	indigne, reus erit corporis	13, 194/ 3
erit corporis et sanguinis	<b>Domini</b>	." (Whosoever eat the bread	13, 194/ 4
bibit, non diiudicans corpus	<b>Domini</b>	." (He that eateth of	13, 196/ 20
hoc, ut veniat mater	<b>Domini</b>	mei ad me?" (Whereof	13, 200/ 17
qui venit in nomine	<b>Domini</b>	" (Blessed be he that	13, 203/ 5
old holy doctors cena	<b>dominica</b>	(the supper of our	13, 155/ 15
potentiae, praesentia maiestatis in	<b>dominici</b>	corporis transire posse naturam	13, 165/ 15
nulla est substantia, aut	<b>dominici</b>	corporis et sanguinis substantia	13, 170/ 31
vere verbum carnem cibo	<b>dominico</b>	sumimus, quomodo non naturaliter	13, 163/ 21
in os christiani prius	<b>dominicum</b>	corpus intraret, quam exteri	13, 169/ 15
of the proud devil's	<b>dominion</b>	) unto the vile death	13, 11/ 2
whole earth, had full	<b>dominion</b>	over all the beasts	13, 13/ 15
had as then no	<b>dominion</b>	given him over her	13, 21/ 5
thralldom of the devil's	<b>dominion</b>	. And therefore may we	13, 62/ 27
he had eternally equal	<b>dominion</b>	of all things with	13, 105/ 18
not only as much	<b>dominion</b>	, but also the selfsame	13, 105/ 19
but also the selfsame	<b>dominion</b>	, in like manners as	13, 105/ 20
all thing the whole	<b>dominion</b>	, so that with the	13, 106/ 3
Non est servus maior	<b>domino</b>	suo, neque Apostolus maior	13, 101/ 8
ministrabat. Sed postquam a	<b>domino</b>	dictum est: hoc facite	13, 162/ 32
aeternam, per Jesum Christum	<b>Dominum</b>	nostrum." (Likewise as by	13, 31/ 24
nobis sunt, quis noster	<b>dominus</b>	est?" (They have said	13, 10/ 7
they ask, "Quis noster	<b>dominus</b>	est?" (Who is our	13, 10/ 24
sicut me, suscitabit tibi	<b>Dominus</b>	Deus tuus, ipsum audies	13, 56/ 16
caelis irridebit eos, et	<b>dominus</b>	subsannabit eos." (He that	13, 75/ 12
ego lavi pedes vestros,	<b>dominus</b>	et magister, et vos	13, 101/ 5
sanguis foederis, quod pepigit	<b>Dominus</b>	vobiscum super cunctis sermonibus	13, 127/ 19
this wise: "Sic igitur	<b>Dominus</b>	Iesus fuit conviva et	13, 136/ 15
hoc intellexerunt homines dei,	<b>dominus</b>	noster Iesus Christus corpus	13, 143/ 30
epistle to the Corinthians, "	<b>Dominus</b>	Iesus in qua nocte	13, 159/ 26
et sanguinem domini: tunc	<b>dominus</b>	sub tectum tuum ingreditur	13, 162/ 14
universa convertere. Deinde ipse	<b>dominus</b>	Iesus testificatur nobis quod	13, 167/ 12
Unde hoc, ut veniat	<b>Dominus</b>	meus ad me?" (Whereof	13, 201/ 12
quid loquatur in me	<b>Dominus</b>	." (I will hear what	13, 201/ 25
Unde hoc, ut veniat	<b>Dominus</b>	meus ad me?" (Whereof	13, 201/ 12
quid loquatur in me	<b>Dominus</b>	." (I will hear what	13, 201/ 25
qui etiam in superliminaribus	<b>domorum</b>	ponendus est." (What is	13, 169/ 34

salus facta est huic	<b>domui</b>	" (This day is health	13, 204/ 13
salus facta est huic	<b>domui</b>	" (This day is health	13, 204/ 13
magis abundantiam gratiae et	<b>donationis</b>	et iustitiae accipientes in	13, 31/ 17
datum optimum, et omne	<b>donum</b>	perfectum, de sursum est	13, 198/ 14
datum optimum, et omne	<b>donum</b>	perfectum, de sursum est	13, 198/ 14
till the day of	<b>doom</b>	) persecute, attempt, deceive, trouble	13, 6/ 30
in declaring of his	<b>doom</b>	as they did in	13, 18/ 16
at the day of	<b>doom</b>	, if all that time	13, 23/ 21
and the day of	<b>doom</b>	), which things of doctrine	13, 67/ 1
till the day of	<b>doom</b>	. For himself promised and	13, 83/ 18
at the day of	<b>doom</b>	to judge the world	13, 173/ 32
the hance of the	<b>door</b>	of our house with	13, 64/ 15
the hance of their	<b>doors</b>	with the blood of	13, 60/ 15
come out of their	<b>doors</b>	. And likewise as God	13, 60/ 20
ingreditur accipienti." (When thou	<b>dost</b>	receive this holy meat	13, 162/ 17
incorruptible food, when thou	<b>dost</b>	take and enjoy the	13, 162/ 18
cup of life, and	<b>dost</b>	eat and drink the	13, 162/ 19
forth to delight and	<b>dote</b>	in the regarding and	13, 5/ 6
not die. But God	<b>doth</b>	know that whatsoever day	13, 16/ 7
he delayeth it, he	<b>doth</b>	it not of favor	13, 20/ 29
to think that God	<b>doth</b>	wrong to make and	13, 30/ 31
us that God thus	<b>doth</b>	indeed. For Saint Paul	13, 31/ 4
and without them he	<b>doth</b>	unto few men, and	13, 32/ 26
by which the man	<b>doth</b>	indeed but half die	13, 39/ 18
do we? This man	<b>doth</b>	many miracles, and if	13, 70/ 11
in everything that he	<b>doth</b>	for his servants, evermore	13, 80/ 25
Look for whom he	<b>doth</b>	most in any kind	13, 81/ 3
an unconstant lover that	<b>doth</b>	, as many do, love	13, 83/ 6
that I tell you	<b>doth</b>	well appear upon the	13, 98/ 8
without work not only	<b>doth</b>	no profit but also	13, 111/ 17
of his lord and	<b>doth</b>	it not shall be	13, 111/ 22
his lord's will and	<b>doth</b>	it not shall be	13, 111/ 23
under others as himself	<b>doth</b>	in order and authority	13, 117/ 6
thing to be done,	<b>doth</b>	not always mean or	13, 121/ 18
the sacrament, received worthily,	<b>doth</b>	especially above all other	13, 142/ 31
those two forms only	<b>doth</b>	verily and sufficiently receive	13, 148/ 31
old holy saints it	<b>doth</b>	in diverse places appear	13, 149/ 5
great heretics the Manichees)	<b>doth</b>	very clearly declare. Now	13, 150/ 10
because that this sacrament	<b>doth</b>	not only signify that	13, 154/ 11
beside the signification thereof)	<b>doth</b>	also effectually make it	13, 154/ 13
both God and man,	<b>doth</b>	as God, of his	13, 154/ 15
effectually receive it --	<b>doth</b>	work, I say, this	13, 154/ 20
which name of housel	<b>doth</b>	not only signify unto	13, 156/ 13
we can imagine), so	<b>doth</b>	unto us English folk	13, 156/ 20

is a sacrament and	<b>doth</b>	betoken, and in what	13, 157/ 10
it useth (as it	<b>doth</b>	in many places) an	13, 158/ 21
word and secret power,	<b>doth</b>	change and convert the	13, 165/ 26
our Lord Jesus himself	<b>doth</b>	testify unto us that	13, 167/ 22
every Christian man, he	<b>doth</b>	in a certain manner	13, 175/ 17
that he not only	<b>doth</b>	vouchsafe, but also doth	13, 191/ 22
doth vouchsafe, but also	<b>doth</b>	delight to be with	13, 191/ 22
to guide him, so	<b>doth</b>	the devil by his	13, 192/ 28
heart than our own	<b>doth</b>	) may see therein some	13, 195/ 12
himself, that so lovingly	<b>doth</b>	vouchsafe to enter not	13, 197/ 25
in the remembrance thereof	<b>doth</b>	he thus consecrate and	13, 199/ 28
God passed St. Elizabeth,	<b>doth</b>	so vouchsafe to come	13, 201/ 4
that he not only	<b>doth</b>	vouchsafe, but also doth	13, 191/ 22
doth vouchsafe, but also	<b>doth</b>	delight to be with	13, 191/ 22
to guide him, so	<b>doth</b>	the devil by his	13, 192/ 28
heart than our own	<b>doth</b>	) may see therein some	13, 195/ 12
himself, that so lovingly	<b>doth</b>	vouchsafe to enter not	13, 197/ 25
in the remembrance thereof	<b>doth</b>	he thus consecrate and	13, 199/ 28
God passed St. Elizabeth,	<b>doth</b>	so vouchsafe to come	13, 201/ 4
did it of his	<b>double</b>	goodness: first, to keep	13, 37/ 25
is a cause of	<b>double</b>	fear, and therefore of	13, 47/ 11
fear, and therefore of	<b>double</b>	diligence, to set his	13, 47/ 12
resist them, and for	<b>double</b>	help to call double	13, 47/ 13
double help to call	<b>double</b>	so much upon almighty	13, 47/ 13
also thereby for his	<b>double</b>	victory against his double	13, 47/ 16
double victory against his	<b>double</b>	enemies the occasion of	13, 47/ 17
enemies the occasion of	<b>double</b>	reward. Besides this, if	13, 47/ 17
places of Scripture, to	<b>double</b>	a word, sometimes by	13, 119/ 15
wish his own damnation	<b>doubled</b>	so that he might	13, 14/ 11
true, as out of	<b>doubt</b>	it is even very	13, 3/ 19
stagger and half to	<b>doubt</b>	of the truth and	13, 15/ 28
turned it into a	<b>doubt</b>	, saying: "Ne forte moriamur	13, 16/ 2
Now is there no	<b>doubt</b>	but that their wicked	13, 17/ 18
that himself seemeth to	<b>doubt</b>	whether God create always	13, 35/ 10
with a pin, what	<b>doubt</b>	is there but that	13, 45/ 23
as there is no	<b>doubt</b>	but that God could	13, 46/ 20
he had would, so	<b>doubt</b>	I nothing also but	13, 46/ 24
bitter passion followed, I	<b>doubt</b>	not but that such	13, 49/ 20
margin declareth himself to	<b>doubt</b>	and stand unsure whether	13, 50/ 30
prophesied by God, I	<b>doubt</b>	it not but that	13, 55/ 23
repentance after, I nothing	<b>doubt</b>	but that God gave	13, 56/ 3
purse, there is no	<b>doubt</b>	but that he should	13, 80/ 32
wise, if a man	<b>doubt</b>	of the sentence and	13, 112/ 34
such folk out of	<b>doubt</b>	I say that this	13, 125/ 31

himself, if any man	<b>doubt</b>	, it seemeth me that	13, 135/ 21
Christ dwelleth not, without	<b>doubt</b>	he neither eateth spiritually	13, 144/ 22
for any man to	<b>doubt</b>	, for now both by	13, 165/ 3
valeat commutare." (Let all	<b>doubt</b>	of infidelity pass away	13, 165/ 24
saith: Let no man	<b>doubt</b>	, but that the former	13, 165/ 30
blood. Ought we to	<b>doubt</b>	of his fidelity and	13, 167/ 23
us remain in no	<b>doubt</b>	or ambiguity, but let	13, 168/ 3
any man began to	<b>doubt</b>	, but that as well	13, 171/ 5
at that time no	<b>doubt</b>	or debate arise, forasmuch	13, 171/ 16
And how can we	<b>doubt</b>	that God delighteth to	13, 192/ 3
there can be no	<b>doubt</b>	, on the other side	13, 196/ 32
And how can we	<b>doubt</b>	that God delighteth to	13, 192/ 3
there can be no	<b>doubt</b>	, on the other side	13, 196/ 32
assayed it, that he	<b>doubted</b>	not but that his	13, 20/ 20
For though some have	<b>doubted</b>	and some also thought	13, 135/ 13
By reason of which	<b>doubting</b>	, and thereby but half	13, 16/ 3
as in considering such	<b>doubts</b>	as he sometimes moveth	13, 50/ 15
such wise to look	<b>downward</b>	upon himself and so	13, 5/ 6
was in Greek called	<b>drachma</b>	, being in weight about	13, 79/ 20
proeliabantur cum dracone, et	<b>draco</b>	pugnabat et angeli eius	13, 6/ 3
caelo. Et proiectus est	<b>draco</b>	ille magnus, serpens antiquus	13, 6/ 4
angeli eius proeliabantur cum	<b>dracone</b>	, et draco pugnabat et	13, 6/ 3
the time of that	<b>draft</b>	there drunken to the	13, 130/ 17
more wine after that	<b>draft</b>	of wine which he	13, 130/ 20
he would after that	<b>draft</b>	no more drink with	13, 131/ 8
he would, after that	<b>draft</b>	of wine that he	13, 132/ 29
angels fought with the	<b>dragon</b>	. And the dragon and	13, 6/ 8
the dragon. And the	<b>dragon</b>	and his angels fought	13, 6/ 8
was thrown that great	<b>dragon</b>	, the old serpent which	13, 6/ 10
Father, God." And they	<b>drank</b>	all thereof." Albeit, good	13, 118/ 10
after the eating thereof,	<b>drank</b>	thereunto. Whereof Saint Luke	13, 122/ 24
of wine which he	<b>drank</b>	next before those words	13, 130/ 21
shall after show he	<b>drank</b>	himself with them) that	13, 130/ 32
blessed blood, which he	<b>drank</b>	with them then, until	13, 131/ 9
of wine that he	<b>drank</b>	to the paschal lamb	13, 132/ 30
if that which he	<b>drank</b>	the second time had	13, 132/ 32
wine that our Savior	<b>drank</b>	with them after his	13, 134/ 8
blessed blood, which he	<b>drank</b>	with them then in	13, 134/ 13
holy person which he	<b>drank</b>	with them, consecrated of	13, 135/ 2
eo omnes" (and they	<b>drank</b>	thereof all), that is	13, 135/ 9
That all the apostles	<b>drank</b>	thereof appeareth well by	13, 135/ 11
be troubled therewith, he	<b>drank</b>	his blood first himself	13, 136/ 11
all these labor to	<b>draw</b>	into their service and	13, 63/ 6
to illect, stir, and	<b>draw</b>	us to his purpose	13, 104/ 28

be scant able to	<b>draw</b>	us to do good	13, 114/ 6
is able enough to	<b>draw</b>	us to naught. And	13, 114/ 7
whereunto all the matter	<b>draweth</b>	, that is to wit	13, 42/ 15
was now so near	<b>drawing</b>	to his passion, which	13, 119/ 26
himself saw his passion	<b>drawing</b>	so near, to which	13, 119/ 31
Howbeit, thou shalt be	<b>drawn</b>	down into hell into	13, 5/ 27
in manners have been	<b>drawn</b>	to the faith by	13, 48/ 2
hell should never have	<b>drawn</b>	thereto). By the first-begotten	13, 63/ 18
and their council house	<b>drawn</b>	down, and all the	13, 75/ 16
the same out of	<b>dread</b>	of death or any	13, 13/ 15
time of death, and	<b>dread</b>	after all this of	13, 24/ 11
that he stood in	<b>dread</b>	(the rod of God	13, 59/ 18
about him, where, without	<b>dread</b>	of his enemies, all	13, 71/ 24
There trembled they for	<b>dread</b>	, where the dread was	13, 74/ 26
for dread, where the	<b>dread</b>	was not). For as	13, 74/ 26
his friends for heaviness,	<b>dread</b>	, and fear), he, the	13, 102/ 30
all the pain, sorrow,	<b>dread</b>	, and fear that was	13, 120/ 3
great cause, with great	<b>dread</b>	and reverence, to consider	13, 193/ 7
great reverence, fear and	<b>dread</b>	for our own part	13, 199/ 23
abashed with the reverent	<b>dread</b>	of our own unworthiness	13, 201/ 8
say with great reverent	<b>dread</b>	and admiration, "Unde hoc	13, 201/ 11
great cause, with great	<b>dread</b>	and reverence, to consider	13, 193/ 7
great reverence, fear and	<b>dread</b>	for our own part	13, 199/ 23
abashed with the reverent	<b>dread</b>	of our own unworthiness	13, 201/ 8
say with great reverent	<b>dread</b>	and admiration, "Unde hoc	13, 201/ 11
when death cometh, the	<b>dreadful</b>	, mighty messenger of God	13, 67/ 21
good Christian readers) a	<b>dreadful</b>	and terrible sentence, that	13, 194/ 7
good Christian readers) a	<b>dreadful</b>	and terrible sentence, that	13, 194/ 7
and thereby but half	<b>dreading</b>	, she made half the	13, 16/ 4
man is in a	<b>dream</b>	, which, when he waketh	13, 65/ 3
he delivered from all	<b>dregs</b>	of sin. Even so	13, 166/ 5
sweet odors, as we	<b>dress</b>	the winding sheet here	13, 77/ 12
he, the nearer he	<b>drew</b>	toward that painful, terrible	13, 102/ 30
that the nearer he	<b>drew</b>	to his death, the	13, 103/ 32
that his bitter passion	<b>drew</b>	nearer. And that was	13, 120/ 7
was given him to	<b>drink</b>	in the painful thirst	13, 64/ 18
commonly did eat and	<b>drink</b>	and talk. Let us	13, 83/ 25
it among you, and	<b>drink</b>	of this all. This	13, 118/ 4
that I shall not	<b>drink</b>	from henceforth of this	13, 118/ 7
day when I shall	<b>drink</b>	it new with you	13, 118/ 9
that I shall not	<b>drink</b>	of the generation of	13, 118/ 32
wine among them and	<b>drink</b>	all thereof, as the	13, 122/ 33
that I shall not	<b>drink</b>	of the generation of	13, 123/ 2
them that he would	<b>drink</b>	no wine, as though	13, 123/ 6



he would say: "Such	<b>drink</b>	as I now drink	13, 123/ 7
drink as I now	<b>drink</b>	with you to the	13, 123/ 7
paschal lamb will I	<b>drink</b>	no more till I	13, 123/ 8
did verily eat and	<b>drink</b>	with them again, as	13, 123/ 10
his blessed blood to	<b>drink</b>	in the form of	13, 126/ 21
saying: "Take you and	<b>drink</b>	all you of this	13, 126/ 23
and commanded them all	<b>drink</b>	thereof, saying: "This is	13, 127/ 4
he gave them to	<b>drink</b>	in the chalice, that	13, 127/ 8
paschal lamb, he would	<b>drink</b>	no more of the	13, 129/ 7
he would no more	<b>drink</b>	with his apostles (after	13, 129/ 28
would both eat and	<b>drink</b>	with them again, and	13, 129/ 33
again, and so would	<b>drink</b>	with them the wine	13, 129/ 33
of his Father should	<b>drink</b>	the wine with them	13, 130/ 2
he would no more	<b>drink</b>	of that kind of	13, 130/ 5
that I shall not	<b>drink</b>	of the generation of	13, 130/ 14
paschal lamb, he would	<b>drink</b>	no more of the	13, 130/ 18
would before his resurrection	<b>drink</b>	no more wine after	13, 130/ 20
then come, he would	<b>drink</b>	no wine. Now in	13, 130/ 34
that draft no more	<b>drink</b>	with them of his	13, 131/ 8
time in which I	<b>drink</b>	now thereof with you	13, 131/ 33
now thereof with you,	<b>drink</b>	again of the generation	13, 132/ 1
time in which I	<b>drink</b>	thereof with you now	13, 132/ 8
thereof with you now,	<b>drink</b>	anymore of this generation	13, 132/ 9
vine that we now	<b>drink</b>	of, that is to	13, 132/ 10
will I no more	<b>drink</b>	after this time until	13, 132/ 15
in which I shall	<b>drink</b>	it with you new	13, 132/ 16
not after this time	<b>drink</b>	anymore of this generation	13, 132/ 21
after that will I	<b>drink</b>	it again with you	13, 132/ 23
to the paschal lamb,	<b>drink</b>	no more wine till	13, 132/ 30
like wise promised to	<b>drink</b>	again with them after	13, 133/ 18
henceforth I shall not	<b>drink</b>	of this generation of	13, 133/ 24
day when I shall	<b>drink</b>	it with you new	13, 133/ 25
did both eat and	<b>drink</b>	with his disciples such	13, 133/ 30
such common meat and	<b>drink</b>	as he was before	13, 133/ 31
of newness in the	<b>drink</b>	itself, whereas by that	13, 134/ 4
of newness in the	<b>drink</b>	itself at all. For	13, 134/ 7
he would no more	<b>drink</b>	with them his own	13, 134/ 13
of God his Father	<b>drink</b>	that blood with them	13, 134/ 15
them that he would	<b>drink</b>	no more thereof after	13, 135/ 6
and all they did	<b>drink</b>	thereof together, of which	13, 135/ 7
own blessed body, and	<b>drink</b>	his own blessed blood	13, 135/ 19
said that himself would	<b>drink</b>	no more thereof till	13, 135/ 23
thereof till he would	<b>drink</b>	it with them new	13, 135/ 23
himself both eat and	<b>drink</b>	with them of the	13, 135/ 34

did himself eat and	<b>drink</b>	with them, too. And	13, 136/ 3
Bibite ex hoc omnes" (	<b>Drink</b>	you of this all	13, 136/ 6
to eat and to	<b>drink</b>	was his very body	13, 137/ 19
eat his body and	<b>drink</b>	his blood. He that	13, 144/ 17
that flesh and to	<b>drink</b>	that drink, to dwell	13, 144/ 19
and to drink that	<b>drink</b>	, to dwell in Christ	13, 144/ 20
eat this bread and	<b>drink</b>	this cup, you shall	13, 145/ 27
my blood is verily	<b>drink</b>	), with many more plain	13, 159/ 23
of this bread and	<b>drink</b>	of the cup; for	13, 160/ 6
I long for the	<b>drink</b>	of his blood who	13, 161/ 4
common bread, or common	<b>drink</b>	. But like as by	13, 161/ 18
and dost eat and	<b>drink</b>	the body and blood	13, 162/ 19
they did eat and	<b>drink</b>	, but before those words	13, 163/ 8
my blood is verily	<b>drink</b>	: he that eateth my	13, 165/ 1
consecration, saith. Take and	<b>drink</b>	, this is my blood	13, 165/ 29
they did eat and	<b>drink</b>	was the body and	13, 176/ 14
eat the bread and	<b>drink</b>	the cup of our	13, 176/ 18
eat the bread and	<b>drink</b>	the cup of our	13, 194/ 4
of that bread and	<b>drink</b>	of that cup.) But	13, 194/ 22
eat the bread and	<b>drink</b>	the cup of our	13, 194/ 4
of that bread and	<b>drink</b>	of that cup.) But	13, 194/ 22
newness is in the	<b>drinker</b>	(that is to wit	13, 134/ 5
eateth my flesh and	<b>drinketh</b>	my blood dwelleth in	13, 144/ 18
spiritually his flesh, neither	<b>drinketh</b>	he spiritually his blood	13, 144/ 23
rather he eateth and	<b>drinketh</b>	the sacrament of so	13, 144/ 25
eateth this bread and	<b>drinketh</b>	the cup of our	13, 160/ 1
he that eateth and	<b>drinketh</b>	unworthily, eateth and drinketh	13, 160/ 7
drinketh unworthily, eateth and	<b>drinketh</b>	judgment and damnation to	13, 160/ 7
eateth my flesh and	<b>drinketh</b>	my blood, he dwelleth	13, 165/ 1
he that eateth and	<b>drinketh</b>	unworthily, eateth and drinketh	13, 166/ 25
drinketh unworthily, eateth and	<b>drinketh</b>	damnation to himself. And	13, 166/ 25
Lord, and eateth and	<b>drinketh</b>	judgment unto himself, for	13, 176/ 20
of this bread and	<b>drinketh</b>	of this cup unworthily	13, 196/ 20
cup unworthily eateth and	<b>drinketh</b>	judgment upon himself, in	13, 196/ 21
of this bread and	<b>drinketh</b>	of this cup unworthily	13, 196/ 20
cup unworthily eateth and	<b>drinketh</b>	judgment upon himself, in	13, 196/ 21
again, and eating and	<b>drinking</b>	and talking with him	13, 69/ 31
the time of the	<b>drinking</b>	thereof, not wine but	13, 130/ 27
told them before the	<b>drinking</b>	of that (of which	13, 130/ 31
in the act of	<b>drinking</b>	, as done for a	13, 134/ 6
together, of which their	<b>drinking</b>	with him Saint Mark	13, 135/ 8
by hearing, but by	<b>drinking</b>	, which blood is put	13, 169/ 35
he spared not to	<b>drive</b>	down into hell for	13, 7/ 17
be in health, and	<b>drive</b>	off the things of	13, 68/ 14

plainly called "flesh") to	<b>drive</b>	them to grant that	13, 158/ 4
into fiery darts to	<b>drive</b>	man to sin.) And	13, 160/ 31
evil, till he finally	<b>drive</b>	him to all mischief	13, 193/ 1
evil, till he finally	<b>drive</b>	him to all mischief	13, 193/ 1
defense thereof have been	<b>driven</b>	to the devising of	13, 34/ 19
and proportion their punishments,	<b>driving</b>	the great devil down	13, 6/ 25
the cause of their	<b>driving</b>	down again, the great	13, 12/ 23
do his diligence in	<b>driving</b>	that sinful suggestion from	13, 22/ 23
reason whereof the least	<b>drop</b>	of his blessed blood	13, 44/ 22
ransom but with one	<b>drop</b>	of his blessed blood	13, 45/ 23
else not fail to	<b>drown</b>	us in the deep	13, 193/ 28
else not fail to	<b>drown</b>	us in the deep	13, 193/ 28
down, overwhelmed and wretchedly	<b>drowned</b>	; all this process (I	13, 58/ 7
the power of Pharaoh	<b>drowned</b>	in the same, signifieth	13, 58/ 21
to keep us still,	<b>drowned</b>	and destroyed in the	13, 58/ 25
never stinted till they	<b>drowned</b>	them in the sea	13, 193/ 26
never stinted till they	<b>drowned</b>	them in the sea	13, 193/ 26
We have eaten and	<b>drunk</b>	with him after that	13, 123/ 14
cup that maketh men	<b>drunk</b>	, how noble it is	13, 143/ 10
these two received and	<b>drunk</b>	bring this to pass	13, 165/ 6
posts, when it is	<b>drunk</b>	and received, not only	13, 170/ 1
had with his disciples	<b>drunken</b>	after the paschal lamb	13, 129/ 7
of that draft there	<b>drunken</b>	to the paschal lamb	13, 130/ 17
And now had he	<b>drunken</b>	wine again after that	13, 132/ 31
manner of a heavenly	<b>drunkenness</b>	. In proof whereof our	13, 143/ 2
great broad space of	<b>dry</b>	ground all the mids	13, 58/ 4
non manet Christus, procul	<b>dubio</b>	nec manducat spiritaliter, carnem	13, 144/ 5
eius fide et testificatione	<b>dubitare</b>	?" (The sacrament before it	13, 167/ 14
this prince's majesty, this	<b>duchy</b>	with all those lands	13, 40/ 13
treason and lost this	<b>duchy</b>	from his heirs by	13, 40/ 21
the loss of the	<b>duchy</b>	but had yet greater	13, 40/ 24
of Adam the royal	<b>duchy</b>	, that is to wit	13, 40/ 29
condemnation to leese a	<b>duchy</b>	with ten thousand pound	13, 41 14
and that pain is	<b>due</b>	to sin and that	13, 30/ 19
reason belong or be	<b>due</b>	unto us. But yet	13, 39/ 29
eternality of the pain	<b>due</b>	unto their offense, reserving	13, 54/ 8
of thy mercy, in	<b>due</b>	love toward thee and	13, 68/ 24
and virtually which in	<b>due</b>	manner and worthily receive	13, 191/ 10
and virtually which in	<b>due</b>	manner and worthily receive	13, 191/ 10
the honor of a	<b>dukedom</b>	also to him and	13, 40/ 11
certain sacraments or sacrifices	<b>duly</b>	referred to God, after	13, 29/ 20
father that had the	<b>dumb</b>	son, "Credo Domine, adiuva	13, 199/ 10
father that had the	<b>dumb</b>	son, "Credo Domine, adiuva	13, 199/ 10
prisoners, in the deep	<b>dungeon</b>	of hell. The prayer	13, 75/ 20

in his heart a	<b>dunghill</b>	of their devilish vanities	13, 137/ 30
cognominatur Scarioth, unum de	<b>duodecim</b>	. Tunc M. abiit R	13, 51/ 18
R. I. unus de	<b>duodecim</b>	ad principes sacerdoti, et	13, 51/ 18
esset hora, discubuit, et	<b>duodecim</b>	apostoli cum eo. Et	13, 118/ 21
too. And because they	<b>durst</b>	at that time not	13, 72/ 4
thou were taken. For	<b>dust</b>	art thou, and into	13, 19/ 1
art thou, and into	<b>dust</b>	shalt thou return." Then	13, 19/ 1
be that should of	<b>duty</b>	pay it. But now	13, 26/ 12
and by doing his	<b>duty</b>	to God, should have	13, 36/ 33
in possession, or by	<b>duty</b>	should have come unto	13, 41 20
and yet of no	<b>duty</b>	but of the mere	13, 41 22
curate, to whom his	<b>duty</b>	were to pay it	13, 80/ 19
that we should of	<b>duty</b>	for their degree do	13, 117/ 7
we be bounden of	<b>duty</b>	to give unto God	13, 155/ 3
shall we exercise the	<b>duty</b>	of perfect faith. For	13, 164/ 27
here any city to	<b>dwell</b>	in, but we be	13, 3/ 21
city that we shall	<b>dwell</b>	in hereafter, then seemeth	13, 3/ 22
we come once there,	<b>dwell</b>	there we shall and	13, 3/ 28
all the people that	<b>dwell</b>	therein), God might well	13, 61/ 3
drink that drink, to	<b>dwell</b>	in Christ, and to	13, 144/ 20
this day must I	<b>dwell</b>	with thee." And he	13, 203/ 21
this day must I	<b>dwell</b>	with thee." And he	13, 203/ 21
neither name them the	<b>dweller</b>	of the house nor	13, 93/ 11
reckon ourselves for no	<b>dwellers</b>	but for pilgrims upon	13, 100/ 13
subsannabit eos." (He that	<b>dwelleth</b>	in heaven shall laugh	13, 75/ 13
and drinketh my blood	<b>dwelleth</b>	in me and I	13, 144/ 18
this thing, he that	<b>dwelleth</b>	not in Christ and	13, 144/ 21
and in whom Christ	<b>dwelleth</b>	not, without doubt he	13, 144/ 22
drinketh my blood, he	<b>dwelleth</b>	in me and I	13, 165/ 1
have not here a	<b>dwelling</b>	city, but we seek	13, 3/ 17
Saint Paul saith, "no	<b>dwelling</b>	city," our Savior and	13, 99/ 24
apostles would have no	<b>dwelling</b>	house. One of the	13, 99/ 25
wouldst have yet no	<b>dwelling</b>	house therein, give us	13, 100/ 11
and to have Christ	<b>dwelling</b>	in him. And by	13, 144/ 20
which part people are	<b>dwelling</b>	) but that they shall	13, 173/ 2
an inevitable necessity of	<b>dying</b>	. Thus had God of	13, 13/ 7
infelicity that, the body	<b>dying</b>	and the soul departing	13, 35/ 27
And as for infants	<b>dying</b>	unbaptized, albeit that in	13, 42/ 12
her eye and her	<b>ear</b>	, but inwardly also with	13, 15/ 26
Because thou hast given	<b>ear</b>	unto thy wife's words	13, 18/ 29
words came to his	<b>ear</b>	out of his wife's	13, 20/ 1
Because thou hast given	<b>ear</b>	to the words of	13, 20/ 5
the tree, or the	<b>ear</b>	of corn in the	13, 29/ 8
much more in the	<b>ear</b>	of the English hearer	13, 50/ 25

his questioning and her	<b>ear-giving</b>	thereto, wrought not as	13, 15/ 24
so do they (as	<b>earnest</b>	and as great as	13, 157/ 32
him with a sure	<b>earnest</b>	virtuous mind, he proved	13, 203/ 25
him with a sure	<b>earnest</b>	virtuous mind, he proved	13, 203/ 25
never so incline the	<b>ears</b>	of mine heart, but	13, 25/ 6
our eyes and our	<b>ears</b>	in manner of a	13, 52/ 28
erroneous fallacies misoccupy his	<b>ears</b>	and heap up in	13, 137/ 30
salutation was in mine	<b>ears</b>	, the infant in my	13, 200/ 25
salutation was in mine	<b>ears</b>	, the infant in my	13, 200/ 25
art fallen into the	<b>earth</b>	.) And afterward he saith	13, 5/ 25
thrown down into the	<b>earth</b>	, and his angels be	13, 6/ 12
and center of the	<b>earth</b>	, and other hove about	13, 6/ 26
over part of the	<b>earth</b>	and the sea, which	13, 6/ 27
ourselves, but of the	<b>earth</b>	, and of nature no	13, 8/ 13
world made, and air,	<b>earth</b>	, and sea furnished with	13, 12/ 5
the slime of the	<b>earth</b>	, and created of nothing	13, 12/ 7
being created of the	<b>earth</b>	, and our mother Eve	13, 12/ 17
of all the whole	<b>earth</b>	, had full dominion over	13, 13/ 15
depart out of the	<b>earth</b>	, carried up with the	13, 13/ 30
the beasts of the	<b>earth</b>	, " would not begin at	13, 14/ 26
and beasts of the	<b>earth</b>	. Upon thy breast shalt	13, 18/ 21
shalt thou creep, and	<b>earth</b>	shalt thou eat all	13, 18/ 22
eat, accursed be the	<b>earth</b>	in thy work. With	13, 18/ 31
thou eat of the	<b>earth</b>	all the days of	13, 18/ 32
the herbs of the	<b>earth</b>	. In the sweat of	13, 18/ 33
return again into the	<b>earth</b>	out of which thou	13, 18/ 34
paradise into the wretched	<b>earth</b>	. Long were it here	13, 19/ 6
wife, accursed be the	<b>earth</b>	in thy work, and	13, 20/ 6
habet." (Woe to the	<b>earth</b>	and to the sea	13, 23/ 13
paradise into the wretched	<b>earth</b>	, their living gotten with	13, 24/ 8
down here into the	<b>earth</b>	(and nevertheless abiding still	13, 27/ 17
as heaven is above	<b>earth</b>	, so high are my	13, 33/ 13
being made of the	<b>earth</b>	and mixed with other	13, 36/ 21
that ever reigned on	<b>earth</b>	. And yet, though they	13, 37/ 8
be translated out of	<b>earth</b>	into the joys of	13, 45/ 2
creature, neither man in	<b>earth</b>	nor yet angel in	13, 46/ 33
habitant in eo" (The	<b>earth</b>	belongeth to our Lord	13, 61/ 1
his coming into the	<b>earth</b>	was to bring man	13, 67/ 3
Maker of the whole	<b>earth</b>	, wouldst have yet no	13, 100/ 11
but for pilgrims upon	<b>earth</b>	, that we may long	13, 100/ 13
his coming into the	<b>earth</b>	he left not heaven	13, 105/ 12
in heaven and in	<b>earth</b>	, and everywhere else at	13, 105/ 14
in distance above the	<b>earth</b>	, could not, for all	13, 107/ 4
same figure again in	<b>earth</b>	, but he meant that	13, 121/ 15

figure here still in	<b>earth</b>	. And that appeareth plain	13, 121/ 32
the Scripture calleth Adam	<b>earth</b>	because he was made	13, 131/ 21
was made of the	<b>earth</b>	, saying: "Terra es et	13, 131/ 21
Christ's body not in	<b>earth</b>	because he said before	13, 139/ 3
him here still in	<b>earth</b>	(but he meant of	13, 139/ 5
any time here in	<b>earth</b>	is in his body	13, 147/ 29
be now remaining in	<b>earth</b>	. And also, since his	13, 147/ 31
a man is called "	<b>earth</b>	" because he was made	13, 153/ 26
was made of the	<b>earth</b>	, and in the Scripture	13, 153/ 27
the roundel of the	<b>earth</b>	, the words of them	13, 173/ 15
all parts of the	<b>earth</b>	, the time shall come	13, 173/ 25
find faith in the	<b>earth</b>	?) But that time shall	13, 173/ 33
he walketh on in	<b>earth</b>	into the deep pit	13, 174/ 18
garden or orchard of	<b>earthly</b>	paradise. And for the	13, 12/ 25
things rather than upon	<b>earthly</b>	. And many an holy	13, 28/ 30
my creatures than any	<b>earthly</b>	lord is over his	13, 110/ 28
receive into his vile,	<b>earthly</b>	body that holy, blessed	13, 191/ 13
receive into his vile,	<b>earthly</b>	body that holy, blessed	13, 191/ 13
house commodious for their	<b>ease</b>	, and well-favoredly trimmed to	13, 3/ 27
to heaven at their	<b>ease</b>	, but biddeth every man	13, 48/ 14
the meantime everything at	<b>ease</b>	and leisure), how much	13, 67/ 16
never so devoutly at	<b>Easter</b>	, yet whensoever we fall	13, 203/ 10
never so devoutly at	<b>Easter</b>	, yet whensoever we fall	13, 203/ 10
of belief, and more	<b>easy</b>	to be beguiled, whom	13, 14/ 29
more frail and more	<b>easy</b>	to fall than he	13, 21/ 4
the answer were more	<b>easy</b>	if the whole person	13, 35/ 14
as indeed it is)	<b>easy</b>	enough for any man	13, 99/ 29
our senses be most	<b>easy</b>	to be deceived. His	13, 168/ 1
that whensoever they did	<b>eat</b>	of the forbidden tree	13, 13/ 2
that ye should not	<b>eat</b>	of every tree of	13, 15/ 9
you that you should	<b>eat</b>	of no tree in	13, 15/ 11
are in paradise we	<b>eat</b>	. But of the fruit	13, 15/ 20
that we shall not	<b>eat</b>	and that we should	13, 15/ 22
that if they did	<b>eat</b>	of the fruit of	13, 15/ 29
whatsoever day you shall	<b>eat</b>	of that tree, your	13, 16/ 8
a good tree to	<b>eat</b>	of, and fair to	13, 16/ 10
to disobey God and	<b>eat</b>	of the forbidden fruit	13, 16/ 33
and letted not to	<b>eat</b>	with her. But the	13, 17/ 4
that counseled them to	<b>eat</b>	it. For anon was	13, 17/ 9
and earth shalt thou	<b>eat</b>	all the days of	13, 18/ 22
I forbade thee to	<b>eat</b>	, accursed be the earth	13, 18/ 30
With labor shalt thou	<b>eat</b>	of the earth all	13, 18/ 31
briars, and thou shalt	<b>eat</b>	the herbs of the	13, 18/ 33
thy face shalt thou	<b>eat</b>	thy bread, till thou	13, 18/ 34

whatsoever day Adam did	eat	of the tree of	13, 53/ 22
evening, offer it and	eat	it up all together	13, 59/ 24
lamb should they nothing	eat	raw nor sod, but	13, 59/ 27
fire. And they should	eat	it with wild lettuce	13, 59/ 28
death. And they should	eat	it having their gowns	13, 59/ 31
their hands, and so	eat	it in haste, as	13, 59/ 33
offer in sacrifice and	eat	the unspotted lamb, himself	13, 60/ 8
were they commanded to	eat	with unleavened bread, and	13, 61/ 13
he will we shall	eat	it with no leaven	13, 64/ 11
in our hand, and	eat	apace for token of	13, 65/ 20
whom he commonly did	eat	and drink and talk	13, 83/ 25
thee, that thou mayest	eat	the paschal lamb?" And	13, 85/ 19
lamb that we may	eat	it." But they said	13, 85/ 21
place where I may	eat	my paschal with my	13, 86/ 3
that Christ did not	eat	his Paschal lamb in	13, 89/ 19
a day, and did	eat	it in vespere tertia	13, 89/ 22
said not that he	eat	it on the Wednesday	13, 89/ 23
that the Jews did	eat	it then, and that	13, 89/ 25
then the Jews did	eat	the Paschal lamb. And	13, 89/ 27
Jews they say did	eat	it that day after	13, 90/ 10
the day, and did	eat	it the day before	13, 90/ 13
us that we may	eat	it."" Our Savior, which	13, 92/ 20
may with my disciples	eat	the paschal?"" And he	13, 93/ 6
what house he would	eat	his paschal. And our	13, 99/ 15
have I desired to	eat	the paschal with you	13, 117/ 25
time I shall not	eat	it, till it be	13, 117/ 26
saith: "Take you and	eat	you. This is my	13, 117/ 29
have I desired to	eat	this paschal lamb with	13, 118/ 28
time, I shall not	eat	it till it be	13, 118/ 29
that he had to	eat	the paschal lamb at	13, 119/ 8
have I desired to	eat	this paschal lamb with	13, 119/ 10
I longed for to	eat	this paschal lamb with	13, 119/ 19
at that time to	eat	the paschal lamb with	13, 119/ 21
have I longed to	eat	this paschal lamb with	13, 120/ 10
longed so sore to	eat	that paschal lamb with	13, 120/ 12
have I desired to	eat	this paschal lamb with	13, 120/ 28
this time, I shall	eat	that no more till	13, 121/ 1
saying that he would	eat	the old paschal lamb	13, 121/ 12
he would no more	eat	it at all. For	13, 121/ 16
I will from henceforth	eat	this no more till	13, 122/ 6
this I will never	eat	it more," after such	13, 122/ 8
Charterhouse, "I will never	eat	flesh more in this	13, 122/ 10
in heaven ere I	eat	any more flesh," or	13, 122/ 11
meaning that he would	eat	flesh in another world	13, 122/ 12

but that he would	<b>eat</b>	none here, and consequently	13, 122/ 13
here, and consequently never	<b>eat</b>	flesh more. The other	13, 122/ 13
resurrection, he did verily	<b>eat</b>	and drink with them	13, 123/ 10
saying: "Take you and	<b>eat</b>	you. This is my	13, 124/ 4
them: "Take you and	<b>eat</b>	you. This is my	13, 124/ 30
give you here to	<b>eat</b>	is of a nature	13, 125/ 5
But this shall you	<b>eat</b>	quick, and it shall	13, 125/ 9
if you receive and	<b>eat</b>	virtuously the one into	13, 125/ 14
his own body to	<b>eat</b>	, inculking that point into	13, 125/ 21
here to receive and	<b>eat</b>	is the same self	13, 125/ 31
own blessed body to	<b>eat</b>	in the form of	13, 126/ 19
resurrection, he would both	<b>eat</b>	and drink with them	13, 129/ 33
he not only did	<b>eat</b>	with them common meat	13, 131/ 14
also did consecrate and	<b>eat</b>	with them the Blessed	13, 131/ 15
he said he would	<b>eat</b>	the paschal lamb after	13, 133/ 5
figure, he would never	<b>eat</b>	more. But the very	13, 133/ 8
that would he then	<b>eat</b>	again with them in	13, 133/ 13
his resurrection did both	<b>eat</b>	and drink with his	13, 133/ 30
Savior did receive and	<b>eat</b>	his own blessed body	13, 135/ 18
he did himself both	<b>eat</b>	and drink with them	13, 135/ 34
figure, he did himself	<b>eat</b>	and drink with them	13, 136/ 3
gave his apostles to	<b>eat</b>	and to drink was	13, 137/ 19
what it is to	<b>eat</b>	his body and drink	13, 144/ 17
this it is to	<b>eat</b>	that flesh and to	13, 144/ 19
often as you shall	<b>eat</b>	this bread and drink	13, 145/ 27
and said, "Take and	<b>eat</b>	; this is my body	13, 159/ 30
judge himself and so	<b>eat</b>	of this bread and	13, 160/ 6
thus, "I will not	<b>eat</b>	the meat of corruption	13, 161/ 1
of life, and dost	<b>eat</b>	and drink the body	13, 162/ 19
visible form they did	<b>eat</b>	and drink, but before	13, 163/ 7
saying thus, Take and	<b>eat</b>	, this is my body	13, 165/ 28
him saying, take and	<b>eat</b>	of this all you	13, 167/ 17
weak and abhor to	<b>eat</b>	raw flesh, specially the	13, 170/ 26
pane manducamus." (All we	<b>eat</b>	of one loaf.) Not	13, 175/ 20
that all the people	<b>eat</b>	of one material loaf	13, 175/ 21
and all we too	<b>eat</b>	. And then saith he	13, 175/ 24
thing which they did	<b>eat</b>	and drink was the	13, 176/ 14
diudicans corpus Domini." (Whosoever	<b>eat</b>	the bread and drink	13, 176/ 18
et sanguinis Domini." (Whosoever	<b>eat</b>	the bread and drink	13, 194/ 4
prove himself, and so	<b>eat</b>	of that bread and	13, 194/ 22
et sanguinis Domini." (Whosoever	<b>eat</b>	the bread and drink	13, 194/ 4
prove himself, and so	<b>eat</b>	of that bread and	13, 194/ 22
as they both had	<b>eaten</b>	it, they felt such	13, 17/ 13
but because thou hast	<b>eaten</b>	of the tree of	13, 18/ 5



wife's words and hast	<b>eaten</b>	of the tree of	13, 18/ 30
young serpent, the woman,	<b>eaten</b>	of the fruit as	13, 46/ 4
to be sacrificed and	<b>eaten</b>	after the equinoctial in	13, 86/ 18
to be sacrificed and	<b>eaten</b>	), these two feasts were	13, 87/ 4
lamb was sacrificed and	<b>eaten</b>	), the Feast of the	13, 87/ 15
the paschal lamb was	<b>eaten</b>	, he calleth it (I	13, 88/ 2
morrow (after the paschal	<b>eaten</b>	) very solemnly, and called	13, 88/ 4
And therefore was it	<b>eaten</b>	with unleavened bread. And	13, 89/ 14
the Paschal should be	<b>eaten</b>	by the law, was	13, 89/ 24
the paschal lamb was	<b>eaten</b>	, and eaten (as it	13, 91/ 3
lamb was eaten, and	<b>eaten</b>	(as it appeareth plainly	13, 91/ 3
the Paschal lamb was	<b>eaten</b>	, Quod abstinebant a praetorio	13, 91/ 17
For that was then	<b>eaten</b>	before that our Lord	13, 104/ 16
unto the Father, and	<b>eaten</b>	in remembrance of his	13, 120/ 21
a mortuis." (We have	<b>eaten</b>	and drunk with him	13, 123/ 14
sacrifice, yet was it	<b>eaten</b>	dead. But this shall	13, 125/ 8
also he that was	<b>eaten</b>	.) Now forasmuch as we	13, 136/ 18
after the paschal lamb	<b>eaten</b>	. And that selfsame body	13, 155/ 31
He was both the	<b>eater</b>	, and was also he	13, 136/ 17
my flesh; he that	<b>eateth</b>	this bread shall live	13, 143/ 6
his blood. He that	<b>eateth</b>	my flesh and drinketh	13, 144/ 18
without doubt he neither	<b>eateth</b>	spiritually his flesh, neither	13, 144/ 22
Christ, but rather he	<b>eateth</b>	and drinketh the sacrament	13, 144/ 25
et sanguinis domini," (Whosoever	<b>eateth</b>	this bread and drinketh	13, 160/ 1
cup; for he that	<b>eateth</b>	and drinketh unworthily, eateth	13, 160/ 7
eateth and drinketh unworthily,	<b>eateth</b>	and drinketh judgment and	13, 160/ 7
deo saginetur." (The flesh	<b>eateth</b>	the body and blood	13, 162/ 9
verily drink: he that	<b>eateth</b>	my flesh and drinketh	13, 165/ 1
that saith, he that	<b>eateth</b>	and drinketh unworthily, eateth	13, 166/ 25
eateth and drinketh unworthily,	<b>eateth</b>	and drinketh damnation to	13, 166/ 25
of our Lord, and	<b>eateth</b>	and drinketh judgment unto	13, 176/ 20
corpus Domini." (He that	<b>eateth</b>	of this bread and	13, 196/ 20
of this cup unworthily	<b>eateth</b>	and drinketh judgment upon	13, 196/ 21
corpus Domini." (He that	<b>eateth</b>	of this bread and	13, 196/ 20
of this cup unworthily	<b>eateth</b>	and drinketh judgment upon	13, 196/ 21
also forbade them the	<b>eating</b>	of the fruit of	13, 12/ 30
to be, through the	<b>eating</b>	of that fruit, by	13, 19/ 24
him alive again, and	<b>eating</b>	and drinking and talking	13, 69/ 30
And so, though the	<b>eating</b>	of the paschal lamb	13, 86/ 28
the morrow after the	<b>eating</b>	of the paschal lamb	13, 87/ 26
anticipate the time of	<b>eating</b>	his paschal lamb with	13, 88/ 18
decima lunae, is the	<b>eating</b>	of their paschal lamb	13, 88/ 28
Shere Thursday when the	<b>eating</b>	of the Paschal lamb	13, 89/ 14
was the feast of	<b>eating</b>	of the Paschal lamb	13, 90/ 4

the feast of the	<b>eating</b>	of the Paschal Lamb	13, 90/ 6
law appointed to the	<b>eating</b>	the paschal lamb. And	13, 90/ 25
he would institute the	<b>eating</b>	of his own blessed	13, 92/ 27
the law by the	<b>eating</b>	of the paschal lamb	13, 92/ 29
at the table and	<b>eating</b>	, Jesus saith, "With desire	13, 117/ 24
the end of the	<b>eating</b>	of the paschal lamb	13, 118/ 18
unto them at the	<b>eating</b>	thereof, "With desire have	13, 120/ 9
new paschal (the very	<b>eating</b>	of the selfsame holy	13, 120/ 18
end thereof, after the	<b>eating</b>	thereof, drank thereunto. Whereof	13, 122/ 23
not, nor by their	<b>eating</b>	and receiving into their	13, 134/ 21
the unworthy receiving and	<b>eating</b>	of his blessed body	13, 194/ 11
the unworthy receiving and	<b>eating</b>	of his blessed body	13, 194/ 11
he scorned Adam, saying, "	<b>Ecce</b>	Adam factus est sicut	13, 19/ 11
specially by name, saying: "	<b>Ecce</b>	Adam quasi unus ex	13, 19/ 28
John the Baptist witnessed: "	<b>Ecce</b>	agnus Dei qui tollit	13, 62/ 22
it," but he said, "	<b>Ecce</b>	dimidium bonorum meorum do	13, 204/ 1
it," but he said, "	<b>Ecce</b>	dimidium bonorum meorum do	13, 204/ 1
Catholic Church called sancta	<b>ecclesia</b>	, "holy Church," because that	13, 115/ 8
propterea calumniandum est universe	<b>ecclesiae</b>	, quod a ieiunis semper	13, 169/ 13
in his book De	<b>Ecclesiastica</b>	Hierarchia, saith that the	13, 152/ 2
sic de pane illo	<b>edat</b>	, et de calice bibat	13, 160/ 4
sic de pane illo	<b>edat</b>	, et de calice bibat	13, 194/ 21
sic de pane illo	<b>edat</b>	, et de calice bibat	13, 194/ 21
vere est potus. Qui	<b>edit</b>	carnem meam et bibit	13, 163/ 36
audi dicentem, Accipite et	<b>edite</b>	ex eo omnes: hoc	13, 167/ 9
et sanguinem esse sumus	<b>edocti</b>	. Siquidem Apostoli in illis	13, 161/ 13
the time of King	<b>Edward</b>	the third, and long	13, 79/ 25
otherwise, yet in the	<b>effect</b>	and substance of the	13, 42/ 14
God would not the	<b>effect</b>	of his passion to	13, 45/ 26
that point as the	<b>effect</b>	of his redemption were	13, 47/ 1
that shall take the	<b>effect</b>	thereof, which are only	13, 128/ 32
special things, and in	<b>effect</b>	the only things, with	13, 139/ 23
but I will in	<b>effect</b>	, for this while, only	13, 139/ 29
faith is of no	<b>effect</b>	or force.) Here have	13, 170/ 34
the virtue and the	<b>effect</b>	thereof (that is to	13, 192/ 18
the virtue and the	<b>effect</b>	thereof (that is to	13, 192/ 18
unto them with most	<b>effectual</b>	words. For first, to	13, 110/ 1
not only called (upon	<b>effectual</b>	causes) this holy sacrament	13, 140/ 15
same intent (upon diverse	<b>effectual</b>	respects that they saw	13, 140/ 18
too. But it was	<b>effectually</b>	shed for those only	13, 128/ 32
signification thereof) doth also	<b>effectually</b>	make it. For the	13, 154/ 13
blood unto them that	<b>effectually</b>	receive it -- doth	13, 154/ 20
Holy Spirit graciously and	<b>effectually</b>	into our souls), Saint	13, 194/ 19
Holy Spirit graciously and	<b>effectually</b>	into our souls), Saint	13, 194/ 19

caelestis misericordiae Christi corpus	<b>effectum</b>	. Sicut autem quicumque ad	13, 165/ 16
he declared therein the	<b>efficacy</b>	of the New Testament	13, 128/ 12
operata fuerint, ibi anguis	<b>efficitur</b>	, qui plebem redemit. Ergo	13, 167/ 11
accepta atque hausta id	<b>efficiunt</b>	ut et nos in	13, 164/ 3
pro vobis et multis	<b>effundetur</b>	in remissionem peccatorum" (This	13, 145/ 9
and his Holy Ghost	<b>egal</b>	and one God, and	13, 107/ 2
Aaron devoravit virgas magorum	<b>Egyptiorum</b>	MT2." And over this	13, 131/ 25
modum accepto poculo postquam	<b>egisset</b>	gratias dixisse, hic est	13, 161/ 16
Et accepto calice gratias	<b>egit</b>	, et dixit: Accipite et	13, 118/ 24
saith: "Accepto calice gratias	<b>egit</b>	, et dixit: accipite et	13, 122/ 25
servitude and thralldom in	<b>Egypt</b>	under the proud prince	13, 57/ 26
and depart out of	<b>Egypt</b>	over the Red Sea	13, 60/ 6
make a passage through	<b>Egypt</b>	and, by his angel	13, 60/ 9
and vengeance through all	<b>Egypt</b>	in that one night	13, 60/ 22
get them out of	<b>Egypt</b>	into the desert about	13, 60/ 25
of God's passing through	<b>Egypt</b>	in doing the vengeance	13, 61/ 26
these Egyptians that in	<b>Egypt</b>	(which signifieth by interpretation	13, 62/ 29
that the witches of	<b>Egypt</b>	had by their enchantment	13, 153/ 30
not only of the	<b>Egyptian</b>	people (that is to	13, 63/ 25
King Pharaoh and the	<b>Egyptians</b>	signifieth the bondage of	13, 58/ 15
the first-begotten of the	<b>Egyptians</b>	, as well men as	13, 60/ 10
Pharaoh with all the	<b>Egyptians</b>	were so sore daunted	13, 60/ 23
plenteous borrowing, "spoiled the	<b>Egyptians</b>	," and that by the	13, 60/ 31
wrongful oppression that the	<b>Egyptians</b>	had done them before	13, 60/ 33
the vengeance upon the	<b>Egyptians</b>	by the slaughter of	13, 61/ 26
foresaid figure, by these	<b>Egyptians</b>	that in Egypt (which	13, 62/ 29
whole people of the	<b>Egyptians</b>	under them may well	13, 63/ 3
first-begotten children of the	<b>Egyptians</b>	we may well understand	13, 63/ 19
of bondage of these	<b>Egyptians</b>	. But now to destroy	13, 63/ 31
first-begotten children of the	<b>Egyptians</b>	the children of Israel	13, 64/ 1
those first-begotten of the	<b>Egyptians</b>	, from the first-begotten child	13, 64/ 24
while God killeth those	<b>Egyptians</b>	, that mark of Christ's	13, 65/ 11
passage to kill the	<b>Egyptians</b>	for us by his	13, 65/ 21
way out of the	<b>Egyptians</b>	" danger. A prayer. Good	13, 65/ 29
first-begotten children of the	<b>Egyptians</b>	that Pharaoh was thereby	13, 65/ 32
ad me venit non	<b>eiciam</b>	foras" (He that cometh	13, 103/ 5
Hilary also in his	<b>eight</b>	book de Trinitate writeth	13, 163/ 17
unto them in the	<b>eighteenth</b>	chapter of the Deuteronomy	13, 56/ 14
in weight about the	<b>eighth</b>	part of an ounce	13, 79/ 20
John Chrysostom in his	<b>eighty-third</b>	homily upon St. Matthew	13, 167/ 24
Manducaverunt et biberunt de	<b>eisdem</b>	pane et vino secundum	13, 162/ 29
of hyssop, the bitter	<b>eisell</b>	and gall was given	13, 64/ 18
attendant himself at his	<b>elbow</b>	to help him. If	13, 37/ 33
commonly said) at our	<b>elbow</b>	, but even at our	13, 104/ 25

more greedy, and the	<b>elder</b>	the more niggard, and	13, 65/ 9
our Savior saith, "Propter	<b>electos</b>	breviabuntur dies illi," and	13, 174/ 1
stars appear in the	<b>element</b>	. And so, though the	13, 86/ 27
and mixed with other	<b>elements</b>	, was of nature dissoluble	13, 36/ 22
Saint Paul in the	<b>eleventh</b>	chapter of his epistle	13, 42/ 30
is made in the	<b>eleventh</b>	chapter of Saint John	13, 69/ 14
Saint John in the	<b>eleventh</b>	chapter of his gospel	13, 70/ 8
it appeareth in the	<b>eleventh</b>	chapter of Numbers) institute	13, 73/ 9
Aries, which is the	<b>eleventh</b>	or the twelfth day	13, 88/ 25
as appeareth in the	<b>eleventh</b>	chapter of the gospel	13, 95/ 29
Saint Paul in the	<b>eleventh</b>	chapter of his first	13, 126/ 15
apostle explaineth in the	<b>eleventh</b>	chapter of his first	13, 145/ 23
he saith in the	<b>eleventh</b>	chapter of the first	13, 159/ 25
his unmeasurable goodness. Saint	<b>Elizabeth</b>	, at the visitation and	13, 200/ 8
Now like as Saint	<b>Elizabeth</b>	by the Spirit of	13, 200/ 26
as came to St.	<b>Elizabeth</b>	, but one incomparably more	13, 201/ 2
of God passed St.	<b>Elizabeth</b>	, doth so vouchsafe to	13, 201/ 4
his unmeasurable goodness. Saint	<b>Elizabeth</b>	, at the visitation and	13, 200/ 8
Now like as Saint	<b>Elizabeth</b>	by the Spirit of	13, 200/ 26
as came to St.	<b>Elizabeth</b>	, but one incomparably more	13, 201/ 2
of God passed St.	<b>Elizabeth</b>	, doth so vouchsafe to	13, 201/ 4
pleasure without a whole	<b>ell</b>	of pain. And yet	13, 81/ 18
and pride of their	<b>eloquent</b>	speech, and say they	13, 10/ 10
unto that glory, or	<b>else</b>	, willingly declining from grace	13, 4/ 20
God again also, or	<b>else</b>	shall we keep it	13, 9/ 12
persons that one. For	<b>else</b>	could he not conveniently	13, 19/ 15
may perish in. For	<b>else</b>	shall the sheep not	13, 22/ 2
to delight therein or	<b>else</b>	is so negligent in	13, 22/ 21
soul of new, or	<b>else</b>	that as well the	13, 35/ 11
nor almost in nothing	<b>else</b>	, but leave off and	13, 38/ 22
they be born, or	<b>else</b>	at the least wise	13, 44/ 26
for ourselves meritorious, which	<b>else</b>	, had we taken for	13, 48/ 24
good simple maid, whom	<b>else</b>	neither the lust of	13, 63/ 16
sensual beastly body), or	<b>else</b>	it will be very	13, 63/ 29
consider whereabouts: about nothing	<b>else</b>	but to seek the	13, 73/ 17
walking with them, or	<b>else</b>	to do them some	13, 103/ 15
in earth, and everywhere	<b>else</b>	at once. Nor by	13, 105/ 14
you be blessed, or	<b>else</b>	for the bare knowledge	13, 111/ 32
and the other, or	<b>else</b>	for that both of	13, 127/ 12
day when," etc. Or	<b>else</b>	, after those other holy	13, 132/ 6
of God well-known. But	<b>else</b>	I verily believe that	13, 151/ 14
is no substance, or	<b>else</b>	it is the substance	13, 170/ 33
body and blood or	<b>else</b>	our faith is of	13, 170/ 34
the grace to repent),	<b>else</b>	not fail to drown	13, 193/ 27

was herself such as	<b>else</b>	(for the diversity between	13, 200/ 11
the grace to repent),	<b>else</b>	not fail to drown	13, 193/ 27
was herself such as	<b>else</b>	(for the diversity between	13, 200/ 11
it there happed and	<b>elsewhere</b>	happeth often) that to	13, 14/ 32
in the temple as	<b>elsewhere</b>	) and the revelations of	13, 66/ 30
is in us.) Eusebius	<b>Emesenus</b>	in his oration of	13, 165/ 8
toward the castle of	<b>Emmaus</b>	in form of a	13, 157/ 23
to the castle of	<b>Emmaus</b>	, "Mane nobiscum Domine" (Tarry	13, 202/ 16
to the castle of	<b>Emmaus</b>	, "Mane nobiscum Domine" (Tarry	13, 202/ 16
Jews but that the	<b>emperor</b>	of Rome should be	13, 70/ 21
nowhere find that the	<b>emperor</b>	coined at that time	13, 79/ 23
Apology to the unfaithful	<b>Emperor</b>	Antonius, saith thus of	13, 161/ 8
the image of the	<b>emperor's</b>	visage and the superscription	13, 79/ 18
the superscription of the	<b>emperor's</b>	name, and was in	13, 79/ 19
commodity thereof should be	<b>employed</b>	upon us, and ordinarily	13, 48/ 22
Egypt had by their	<b>enchantment</b>	brought forth before Pharaoh	13, 153/ 31
to another wretch, which	<b>encouraged</b>	him to go forward	13, 78/ 10
humble manner we should	<b>endeavor</b>	ourselves to receive this	13, 197/ 23
goodness, leave our own	<b>endeavor</b>	undone, then is our	13, 198/ 24
or never. Let us	<b>endeavor</b>	ourselves to keep him	13, 202/ 14
humble manner we should	<b>endeavor</b>	ourselves to receive this	13, 197/ 23
goodness, leave our own	<b>endeavor</b>	undone, then is our	13, 198/ 24
or never. Let us	<b>endeavor</b>	ourselves to keep him	13, 202/ 14
that, when Jesus had	<b>ended</b>	all these sermons, he	13, 52/ 3
that, when Jesus had	<b>ended</b>	all these sermons, he	13, 66/ 6
suis." (When Jesus had	<b>ended</b>	all these sermons, then	13, 66/ 26
had first finished and	<b>ended</b>	those words and those	13, 67/ 8
after all his sermons	<b>ended</b>	, that after two days	13, 68/ 3
forthwith after these words	<b>ended</b>	. In the beginning of	13, 119/ 5
the paschal lamb so	<b>ended</b>	, did institute the new	13, 123/ 17
St. Luke. And it	<b>endeth</b>	in the committing of	13, 3/ 11
them, and into the	<b>ends</b>	of the roundel of	13, 173/ 14
heaven, nor were forthwith	<b>endued</b>	with the very fruition	13, 4/ 16
himself, in that he	<b>endued</b>	it with the three	13, 12/ 8
mighty majesty of God	<b>endure</b>	and suffer his malicious	13, 25/ 14
to him that would	<b>endure</b>	and sustain such horrible	13, 45/ 11
in the evening, and	<b>endure</b>	to the evening following	13, 89/ 3
he hath ordained to	<b>endure</b>	in this world as	13, 97/ 9
old paschal, which should	<b>endure</b>	in his Church in	13, 126/ 5
a season should have	<b>endured</b>	there without age, weariness	13, 13/ 24
be while the world	<b>endureth</b>	. Whereagainst whoso wrestleth cannot	13, 174/ 15
diminishment, or intermission, eternal	<b>enduring</b>	of impassible and immortal	13, 134/ 35
of his proud, envious	<b>enemies</b>	make such a diminishment	13, 11/ 21
him to have two	<b>enemies</b>	, that is to wit	13, 47/ 9

victory against his double	<b>enemies</b>	the occasion of double	13, 47/ 17
shame, envy with his	<b>enemies</b>	" misery, wrath with fair	13, 65/ 6
without dread of his	<b>enemies</b>	, all the people received	13, 71/ 24
upon Palm Sunday, his	<b>enemies</b>	said unto themselves: "You	13, 72/ 24
his, but for his	<b>enemies</b>	, to make them friends	13, 83/ 10
only, but to his	<b>enemies</b>	, too. For he gave	13, 102/ 22
till I put thine	<b>enemies</b>	for a footstool under	13, 121/ 27
not that when the	<b>enemies</b>	of Christ be thrown	13, 121/ 28
For the proud, hateful	<b>enemy</b>	of God and traitorous	13, 14/ 4
but that their wicked	<b>enemy</b>	the serpent (which, as	13, 17/ 18
friend, their very deadly	<b>enemy</b>	the devil, first by	13, 17/ 25
suggestion of our mortal	<b>enemy</b>	the devil. On which	13, 23/ 7
suffer his malicious proud	<b>enemy</b>	the devil to rejoice	13, 25/ 14
of his false envious	<b>enemy</b>	, and that would after	13, 25/ 26
treason of his familiar	<b>enemy</b>	, of his passion, his	13, 57/ 9
a friend to an	<b>enemy</b>	, as the false traitor	13, 83/ 7
turn sometime to thine	<b>enemy</b>	, too, and wait thee	13, 84/ 11
keep against the ghostly	<b>enemy</b>	that gate well warded	13, 116/ 33
body indeed. Thirdly, they	<b>enforce</b>	that reason with the	13, 138/ 24
Savior further yet and	<b>enforceth</b>	his doctrine and his	13, 110/ 22
of our Savior Christ,	<b>enforcing</b>	themselves by force to	13, 138/ 5
man by natural propagation	<b>engendered</b>	and begotten of him	13, 32/ 7
their wiliness. Three special	<b>engines</b>	use these manner of	13, 138/ 3
the same thing in	<b>English</b>	. For if I should	13, 50/ 22
the eye of the	<b>English</b>	reader (and yet much	13, 50/ 24
the ear of the	<b>English</b>	hearer), seem very far	13, 50/ 25
of his context in	<b>English</b>	, nothing will I put	13, 50/ 32
to be unto the	<b>English</b>	reader no furtherance but	13, 51/ 2
ten shillings of our	<b>English</b>	money. Now would we	13, 79/ 6
ten shillings of our	<b>English</b>	money, after the old	13, 79/ 24
to say, "until" in	<b>English</b>	), when it limiteth a	13, 121/ 17
too, so in our	<b>English</b>	tongue is it also	13, 156/ 12
also, like as this	<b>English</b>	word "God" signifieth unto	13, 156/ 15
so doth unto us	<b>English</b>	folk this English word	13, 156/ 20
us English folk this	<b>English</b>	word "housel," though not	13, 156/ 20
wrote no more in	<b>English</b>	of this treatise of	13, 177/ 9
he wrote thereof in	<b>English</b>	; the translation whereof here	13, 177/ 12
and authority prefer and	<b>enhance</b>	them above, and would	13, 117/ 6
spite of the devil,	<b>enhanced</b>	to more honor than	13, 26/ 1
heaven, yet lest over-sudden	<b>enhancing</b>	so high might make	13, 12/ 21
offense, reserving their actual	<b>enhancing</b>	into heaven until the	13, 54/ 8
pound, which they still	<b>enjoy</b>	of his liberal gift	13, 40/ 26
thou dost take and	<b>enjoy</b>	the bread and cup	13, 162/ 18
days of they life.	<b>Enmity</b>	will I put between	13, 18/ 22

illius." ("I shall put	<b>enmity</b>	," said our Lord to	13, 54/ 22
such, by the outrageous	<b>enormity</b>	of their deadly sinful	13, 192/ 22
such, by the outrageous	<b>enormity</b>	of their deadly sinful	13, 192/ 22
do a thing well	<b>enough</b>	himself, as to remember	13, 37/ 30
was king), was well	<b>enough</b>	known unto them by	13, 70/ 25
This much is perplex	<b>enough</b>	. But surely the church	13, 91/ 22
But he wist well	<b>enough</b>	that would befall, and	13, 96/ 6
indeed it is) easy	<b>enough</b>	for any man to	13, 99/ 29
the both is able	<b>enough</b>	to draw us to	13, 114/ 7
them the thing plain	<b>enough</b>	, and notwithstanding that he	13, 125/ 19
ado to find names	<b>enough</b>	and convenient with which	13, 140/ 9
can we think here	<b>enough</b>	, against the coming of	13, 197/ 30
can we think here	<b>enough</b>	, against the coming of	13, 197/ 30
of ours, but to	<b>enrich</b>	us of his, and	13, 198/ 1
of ours, but to	<b>enrich</b>	us of his, and	13, 198/ 1
but also for our	<b>ensample</b>	fasted forty days himself	13, 113/ 24
mind therein, whereupon there	<b>ensueth</b>	nothing so great difficulty	13, 36/ 8
order, linked and chained	<b>ensuingly</b>	together, yet seemeth me	13, 118/ 15
thine own wicked disciple,	<b>entangled</b>	with the devil, through	13, 82/ 5
appetite or affection to	<b>enter</b>	. But now, standing thus	13, 4/ 28
rule over man, and	<b>enter</b>	with evil men into	13, 7/ 4
a high proud thought	<b>enter</b>	once into his heart	13, 7/ 21
were by them broken,	<b>enter</b>	into their bodies and	13, 13/ 6
so marked and not	<b>enter</b>	thereinto to do there	13, 60/ 18
thirteenth chapter beginneth to	<b>enter</b>	toward the treating of	13, 103/ 27
body can the devil	<b>enter</b>	and cast imagination in	13, 104/ 26
a gate open to	<b>enter</b>	), our Savior therefore, to	13, 116/ 32
never have such pride	<b>enter</b>	into mine heart as	13, 117/ 16
we shall somewhat farther	<b>enter</b>	into the treating of	13, 136/ 19
any man able to	<b>enter</b>	, pierce, and perceive so	13, 137/ 2
upon the passion, to	<b>enter</b>	much in dispicions with	13, 139/ 26
I will not here	<b>enter</b>	into the declaring of	13, 159/ 7
worthy that thou shouldst	<b>enter</b>	under my house, for	13, 162/ 22
he refuseth not to	<b>enter</b>	bodily into the vile	13, 192/ 13
God) personally so to	<b>enter</b>	into their breasts that	13, 192/ 25
of Christ so to	<b>enter</b>	into us as they	13, 193/ 23
leave of him to	<b>enter</b>	into the hogs of	13, 193/ 24
and therefore not only	<b>enter</b>	with his blessed flesh	13, 194/ 17
lovingly doth vouchsafe to	<b>enter</b>	not only into our	13, 197/ 25
he refuseth not to	<b>enter</b>	bodily into the vile	13, 192/ 13
God) personally so to	<b>enter</b>	into their breasts that	13, 192/ 25
of Christ so to	<b>enter</b>	into us as they	13, 193/ 23
leave of him to	<b>enter</b>	into the hogs of	13, 193/ 24
and therefore not only	<b>enter</b>	with his blessed flesh	13, 194/ 17

lovingly doth vouchsafe to	<b>enter</b>	not only into our	13, 197/ 25
and his tender mercy	<b>entered</b>	into counsel together. And	13, 25/ 28
By one man sin	<b>entered</b>	into the world, and	13, 31/ 12
one man death hath	<b>entered</b>	by one, much more	13, 31/ 25
The law truly hath	<b>entered</b>	, that sin should abound	13, 31/ 33
the people." But there	<b>entered</b>	Satan into Judas, whose	13, 52/ 12
fourth lecture. "But there	<b>entered</b>	Satanas into Judas, whose	13, 75/ 27
took his time and	<b>entered</b>	into his heart, and	13, 77/ 27
and by. For he	<b>entered</b>	into Judas" heart, and	13, 78/ 19
house into which he	<b>entereth</b>	. And ye shall say	13, 85/ 25
house into which he	<b>entereth</b>	, and you shall say	13, 93/ 4
old paschal before he	<b>entereth</b>	into the rehearsing of	13, 119/ 1
Lord, then our Lord	<b>entereth</b>	under thy house, and	13, 162/ 20
house, for where he	<b>entereth</b>	unworthily, there he entereth	13, 162/ 23
entereth unworthily, there he	<b>entereth</b>	to the damnation of	13, 162/ 23
as you shall be	<b>entering</b>	into the city, there	13, 85/ 23
to wit, after the	<b>entering</b>	of the sun into	13, 88/ 24
Lo, as you be	<b>entering</b>	into the city, there	13, 93/ 2
die or that were	<b>entering</b>	into the Charterhouse, "I	13, 122/ 9
to let that lewd	<b>enterprise</b>	pass. He mishapped nevertheless	13, 78/ 8
and wax a proper	<b>entertainer</b>	(which property some gentlewomen	13, 15/ 17
the devil, devising to	<b>entice</b>	this woman to this	13, 15/ 3
she by the devil's	<b>enticement</b>	would needs know evil	13, 16/ 24
forthwith. For at her	<b>enticement</b>	, and not so much	13, 17/ 1
the man whole and	<b>entire</b>	falleth into the consent	13, 22/ 13
of heaven, the whole	<b>entire</b>	man hath a very	13, 39/ 20
those forms is one	<b>entire</b>	body -- that is	13, 153/ 9
the very blessed one	<b>entire</b>	body of Christ --	13, 153/ 18
than ever he was	<b>entitled</b>	to before he took	13, 26/ 2
yet were they never	<b>entitled</b>	thereto indeed, nor were	13, 42/ 7
Gerson, which work he	<b>entitled</b>	Monotesseron (that is to	13, 50/ 9
of London, which he	<b>entitled</b>	thus as followeth: To	13, 191/ 5
of London, which he	<b>entitled</b>	thus as followeth: To	13, 191/ 5
might be induced and	<b>entreated</b>	here, yet (lest I	13, 49/ 2
misery, wrath with fair	<b>entreating</b>	, sloth with hunger and	13, 65/ 7
the context so diversely	<b>entricked</b>	in his collection that	13, 50/ 29
of which the very	<b>entry</b>	and open gate our	13, 104/ 5
very gate and first	<b>entry</b>	toward heaven: "Accedentem ad	13, 115/ 32
his Father), after which	<b>entry</b>	thereinto by his resurrection	13, 129/ 32
carnes nostri per immutationem	<b>enutriuntur</b>	) eiusdem incarnati Iesu carnem	13, 161/ 12
infected and so sore	<b>envenomed</b>	with so many poison	13, 16/ 34
malice of his proud,	<b>envious</b>	enemies make such a	13, 11/ 21
grief for his proud,	<b>envious</b>	stomach) having it revealed	13, 14/ 7
also that God were	<b>envious</b>	and could not for	13, 16/ 19



suggestion of his false	<b>envious</b>	enemy, and that would	13, 25/ 26
one point of his	<b>envious</b>	property, that is to	13, 80/ 26
oh, woe worth wicked	<b>envy</b>	, the daughter of pestilent	13, 14/ 3
to wit, falsehood and	<b>envy</b>	. For he made her	13, 16/ 16
and could not for	<b>envy</b>	suffer it that they	13, 16/ 19
marvelous mischievous nature of	<b>envy</b>	. For the devil so	13, 20/ 18
his own fall and	<b>envy</b>	that they should succeed	13, 23/ 16
by occasions of pride,	<b>envy</b>	, wrath, and covetise, gluttony	13, 63/ 13
will away with shame,	<b>envy</b>	with his enemies" misery	13, 65/ 6
and the scribes for	<b>envy</b>	, the people for ignorance	13, 66/ 20
their malicious anger and	<b>envy</b>	, yet the people of	13, 74/ 18
have given occasion of	<b>envy</b>	or suspicion to Judas	13, 94/ 7
his epistle to the	<b>Ephesians</b>	. Festinate ergo frequenter accedere	13, 160/ 22
into the city of	<b>Ephraim</b>	with his disciples, near	13, 71/ 12
For in a certain	<b>epistle</b>	which he writeth unto	13, 34/ 14
erudition. And in that	<b>epistle</b>	, he confesseth the defense	13, 34/ 16
eleventh chapter of his	<b>epistle</b>	to the Hebrews: "Sine	13, 42/ 30
chapter of his first	<b>epistle</b>	to the Corinthians, of	13, 126/ 16
Paul toucheth in his	<b>epistle</b>	to the Corinthians, saying	13, 143/ 23
chapter of his first	<b>epistle</b>	to the Corinthians, saying	13, 145/ 24
chapter of the first	<b>epistle</b>	to the Corinthians, "Dominus	13, 159/ 25
Ignatius writeth in his	<b>epistle</b>	to the Ephesians. Festinate	13, 160/ 21
sin.) And in his	<b>epistle</b>	to the Romans saith	13, 160/ 31
Saint Jerome in his	<b>epistle</b>	ad Heliodorum writeth thus	13, 168/ 5
Augustine in his 118th	<b>epistle</b>	to Januarius writeth thus	13, 169/ 10
saith in his first	<b>epistle</b>	to the Corinthians: "Quicumque	13, 194/ 2
saith in his first	<b>epistle</b>	to the Corinthians: "Quicumque	13, 194/ 2
sanctum cibum, illudque incorruptum	<b>epulum</b>	accipis, quando vitae pane	13, 162/ 13
three distinct and diverse	<b>equal</b>	and like mighty persons	13, 4/ 1
giveth anything unto the	<b>equal</b>	God the Son. But	13, 105/ 17
hath he had eternally	<b>equal</b>	dominion of all things	13, 105/ 18
manners as he is	<b>equal</b>	God with his Father	13, 105/ 20
and eaten after the	<b>equinoctial</b>	in vere, the fourteenth	13, 86/ 18
day after their vernal	<b>equinoctial</b>	in the evening) he	13, 88/ 20
moon next after the	<b>equinoctial</b>	in vere, that is	13, 88/ 24
children of wrath, saying: "	<b>Eramus</b>	natura filii irae." ("We	13, 31/ 6
Azimorum, qui dicitur pascha.	<b>Erat</b>	R. autem pascha et	13, 51/ 9
et extergere linteo, quo	<b>erat</b>	praecinctus. Venit ergo ad	13, 100/ 24
tantummodo nutriendo corpori commodus	<b>erat</b>	, et vitae corporalis subsidium	13, 162/ 31
et per hoc unum	<b>erimus</b>	, quia pater in eo	13, 163/ 28
Si hoc scitis, beati	<b>eritis</b>	si feceritis ea. The	13, 101/ 9
Si haec scitis, beati	<b>eritis</b>	si feceritis ea" (If	13, 115/ 12
Si haec scitis beati	<b>eritis</b>	" (If you know these	13, 116/ 7
super altitudinem nubium: similis	<b>ero</b>	altissimo." (I will ascend	13, 5/ 14

trust them with that	<b>errand</b>	secretly with which he	13, 94/ 9
gave them therefore their	<b>errand</b>	in so strange a	13, 94/ 10
water, walking on his	<b>errand</b>	, and the two apostles	13, 95/ 10
Saint John, after their	<b>errand</b>	done, resorted unto Christ	13, 96/ 14
in hell. But this	<b>erroneous</b>	opinion, as reason is	13, 35/ 6
bear it out. Which	<b>erroneous</b>	mind of theirs our	13, 97/ 33
true belief into this	<b>erroneous</b>	mind, yet is it	13, 137/ 25
the reading of their	<b>erroneous</b>	fallacies misoccupy his ears	13, 137/ 29
a very great perilous	<b>error</b>	. For they, to maintain	13, 34/ 20
a foundation for that	<b>error</b>	, forgetting the words of	13, 34/ 24
of Greece in this	<b>error</b>	, I speak but of	13, 91/ 29
the defense of their	<b>error</b>	to say that Saint	13, 92/ 8
doing their over arrogant	<b>error</b>	. For upon that point	13, 150/ 2
they partly acknowledged their	<b>errors</b>	after and were reformed	13, 91/ 24
of frowardness to their	<b>errors</b>	again, and in conclusion	13, 91/ 26
substantially and with great	<b>erudition</b>	. And in that epistle	13, 34/ 16
Caro mea vere est	<b>esca</b>	, et sanguis meus vere	13, 163/ 35
est ergo manducare illam	<b>escam</b>	et illum bibere potum	13, 144/ 3
ad Romanos. Non comedam	<b>escam</b>	corruptionis, neque voluptates huius	13, 160/ 25
the well-disposed people, to	<b>escape</b>	well out of bondage	13, 63/ 30
yet pertaineth it most	<b>especially</b>	to those that have	13, 21/ 22
him from sin, and	<b>especially</b>	from pride, the root	13, 47/ 8
unto such vices as	<b>especially</b>	spring of the sensual	13, 63/ 28
to destroy him. But	<b>especially</b>	after that he had	13, 69/ 26
of the people, and	<b>especially</b>	the chief of the	13, 73/ 31
those to whom it	<b>especially</b>	belonged to provide for	13, 74/ 1
were these, lo, that	<b>especially</b>	gathered together to compass	13, 74/ 2
Feast of Paschal." And	<b>especially</b>	they called and hallowed	13, 87/ 24
as the doctors say)	<b>especially</b>	loved him, and Saint	13, 94/ 4
and the doctors thereon)	<b>especially</b>	was beloved of him	13, 94/ 5
chosen number and so	<b>especially</b>	put in trust, but	13, 96/ 29
apostles whom he had	<b>especially</b>	loved in the world	13, 103/ 2
the same sin (and	<b>especially</b>	those that he seeth	13, 116/ 29
declare, likewise as bread	<b>especially</b>	refresheth and sustaineth the	13, 142/ 26
sacrament, received worthily, doth	<b>especially</b>	above all other sacraments	13, 142/ 31
form of bread most	<b>especially</b>	signified, and the blood	13, 147/ 17
in all things, and	<b>especially</b>	in the sacraments, not	13, 167/ 37
virtue or that he	<b>espieth</b>	put in prelacy and	13, 116/ 30
before all time eternally	<b>established</b>	in the infinite perfection	13, 4/ 3
by grace confirmed and	<b>established</b>	in the full surety	13, 5/ 1
not best. To be	<b>established</b>	in the possession of	13, 46/ 28
person of a great	<b>estate</b>	that hath yet many	13, 7/ 26
thereby brought into miserable	<b>estate</b>	and damnable themselves with	13, 25/ 12
freedom of his first	<b>estate</b>	, which was not (as	13, 46/ 12

sin, a more base	<b>estate</b>	was better. And better	13, 47/ 8
form of his own	<b>estate</b>	? Our Savior (as Saint	13, 157/ 20
noble princes and great	<b>estates</b>	use that godly ceremony	13, 114/ 18
minds so highly did	<b>esteem</b>	him that, if he	13, 74/ 18
ointment to have been	<b>esteemed</b>	by Judas at an	13, 80/ 7
himself, not discerning and	<b>esteeming</b>	the body of our	13, 160/ 8
to folk of none	<b>estimation</b>	in the count of	13, 93/ 16
our Savior in such	<b>estimation</b>	and honor, as it	13, 106/ 20
and in what high	<b>estimation</b>	we have him, we	13, 197/ 18
and in what high	<b>estimation</b>	we have him, we	13, 197/ 18
of heart, "Deus propitius	<b>esto</b>	mihi peccatori." (Lord God	13, 199/ 17
of heart, "Deus propitius	<b>esto</b>	mihi peccatori." (Lord God	13, 199/ 17
be partners of thine	<b>eternal</b>	glory, for thy tender	13, 11/ 11
of heavenly hope of	<b>eternal</b>	joy to come, and	13, 14/ 1
for, and from all	<b>eternal</b>	bondage man redeemed and	13, 25/ 32
own. And from this	<b>eternal</b>	damnation of sensible pain	13, 29/ 14
from the peril of	<b>eternal</b>	damnation and perpetual pain	13, 32/ 29
should be bounden unto	<b>eternal</b>	pain. The soul they	13, 35/ 1
of the obtaining of	<b>eternal</b>	bliss in heaven, of	13, 36/ 14
in the possession of	<b>eternal</b>	wealth, without any manner	13, 46/ 29
his Father by his	<b>eternal</b>	generation, and to his	13, 106/ 2
and impassible and in	<b>eternal</b>	glory), until that day	13, 132/ 20
then was it in	<b>eternal</b>	glory so confirmed, and	13, 134/ 25
loss, diminishment, or intermission,	<b>eternal</b>	enduring of impassible and	13, 134/ 35
true Catholic folk, and	<b>eternal</b>	destruction of their souls	13, 172/ 24
the majesty of his	<b>eternal</b>	Godhead, but that he	13, 191/ 16
the majesty of his	<b>eternal</b>	Godhead, but that he	13, 191/ 16
and forgive them the	<b>eternality</b>	of the pain due	13, 54/ 7
from before all time	<b>eternally</b>	established in the infinite	13, 4/ 3
together, burn in hell	<b>eternally</b>	, for the peevish pride	13, 9/ 18
in joy and bliss	<b>eternally</b>	with God, fulfilling the	13, 13/ 31
frail kind of man	<b>eternally</b>	destroyed by the deceit	13, 25/ 17
by their evil desert	<b>eternally</b>	perish in this worldly	13, 59/ 2
as he hath been	<b>eternally</b>	begotten of him, so	13, 105/ 17
so hath he had	<b>eternally</b>	equal dominion of all	13, 105/ 18
given the Son but	<b>eternally</b>	before all time gave	13, 105/ 24
justice, in abridging the	<b>eternity</b>	of the proud spirits	13, 25/ 22
justice, mercy, truth, almightiness,	<b>eternity</b>	, and every good thing	13, 156/ 19
and the nature of	<b>eternity</b>	under the sacrament of	13, 164/ 12
deo, nec repugnemus ei	<b>etiamsi</b>	sensui et cogitationi nostrae	13, 167/ 26
And in another place: "	<b>Etiamsi</b>	simplex fuero, hoc ipsum	13, 195/ 4
And in another place: "	<b>Etiamsi</b>	simplex fuero, hoc ipsum	13, 195/ 4
come oftentimes to this	<b>Eucharist</b>	or sacrament of the	13, 160/ 28
ergo frequenter accedere ad	<b>Eucharistam</b>	et gloriam dei quando	13, 160/ 23

Sacrament is also called	<b>eucharistia</b>	, which in the Greek	13, 155/ 1
be true that the	<b>Eucharistical</b>	bread upon which thanks	13, 161/ 35
est corpus meum. Ad	<b>eundem</b>	modum accepto poculo postquam	13, 161/ 16
plain words of Saint	<b>Eusebius</b>	and Saint Chrysostom both	13, 92/ 3
Christ is in us.)	<b>Eusebius</b>	Emesenus in his oration	13, 165/ 8
illis suis quae vocantur	<b>Evangelia</b>	monumentis ita sibi Iesum	13, 161/ 14
These words, as the	<b>evangelist</b>	saith, he spoke not	13, 71/ 2
these words the Holy	<b>Evangelist</b>	Saint John, whom Christ	13, 82/ 14
The exposition. The Holy	<b>Evangelist</b>	Saint John, in the	13, 102/ 9
And therefore where the	<b>evangelist</b>	saith that he came	13, 105/ 7
humility, as though the	<b>evangelist</b>	had in more words	13, 105/ 28
order of the four	<b>evangelists</b>	, with an exposition upon	13, 3/ 5
the words of the	<b>evangelists</b>	in this process of	13, 50/ 7
any of the four	<b>evangelists</b>	, and for their own	13, 50/ 18
names of the four	<b>evangelists</b>	, and some one sentence	13, 50/ 27
sundry words of the	<b>evangelists</b>	or no. And therefore	13, 50/ 31
three of the four	<b>evangelists</b>	, which, by the mention-making	13, 53/ 6
you what feast the	<b>evangelists</b>	here speak of, in	13, 57/ 22
called Passover, whereof the	<b>evangelists</b>	here speak. And they	13, 61/ 17
been likely that the	<b>evangelists</b>	would have called precious	13, 80/ 6
did, as the three	<b>evangelists</b>	, Saint Matthew, Saint Mark	13, 90/ 28
any of the four	<b>Evangelists</b>	should in the story	13, 92/ 13
such places as the	<b>evangelists</b>	make mention of his	13, 96/ 18
see therefore by the	<b>evangelists</b>	not only mention that	13, 96/ 22
And this point the	<b>evangelists</b>	again and again rehearse	13, 96/ 25
of all the three	<b>evangelists</b>	, Saint Matthew, Saint Mark	13, 118/ 14
appeareth plain by the	<b>evangelists</b>	, and as Saint Peter	13, 123/ 11
of the two aforesaid	<b>evangelists</b>	) our Savior meant that	13, 131/ 7
by the three foresaid	<b>evangelists</b>	, Saint Matthew, Saint Mark	13, 159/ 15
of the apostles and	<b>evangelists</b>	, by the faith that	13, 171/ 17
that the apostles and	<b>evangelists</b>	had taught them before	13, 171/ 18
earth, and our mother	<b>Eve</b>	formed and framed out	13, 12/ 18
Adam and our mother	<b>Eve</b>	lords of all the	13, 13/ 14
of the serpent as	<b>Eve</b>	was (for which Saint	13, 19/ 19
For God, speaking to	<b>Eve</b>	no word of that	13, 19/ 26
he had here punished	<b>Eve</b>	as soon as herself	13, 20/ 30
by the fault of	<b>Eve</b>	alone, which was but	13, 22/ 6
manner of Adam and	<b>Eve</b>	, not praying God of	13, 22/ 28
tenderly as Adam loved	<b>Eve</b>	, rather content to displease	13, 22/ 32
more than Adam and	<b>Eve</b>	themselves, need any redemption	13, 28/ 13
of only Adam and	<b>Eve</b>	all that ever came	13, 28/ 15
first parents Adam and	<b>Eve</b>	were disobedient, and thereby	13, 53/ 14
we might call "Christmas	<b>Eve</b>	" the day before the	13, 88/ 10
same month, in the	<b>evening</b>	, offer it and eat	13, 59/ 24

night before in the	<b>evening</b>	in the feast of	13, 61/ 11
midday, or in the	<b>evening</b>	, or at the midnight	13, 67/ 32
paschal lamb. When the	<b>evening</b>	was come, he came	13, 86/ 7
unleavened loaves in the	<b>evening</b>	before, when they might	13, 86/ 26
feast began at the	<b>evening</b>	before (that is to	13, 87/ 2
to wit, in the	<b>evening</b>	of the fourteenth day	13, 87/ 3
fourteenth day, in which	<b>evening</b>	the paschal lamb was	13, 87/ 4
I say) in the	<b>evening</b>	of the fourteenth day	13, 87/ 13
Shere Thursday, in the	<b>evening</b>	of which day the	13, 88/ 1
that began in the	<b>evening</b>	before, in which the	13, 88/ 9
vernal equinoctial in the	<b>evening</b>	) he did it (say	13, 88/ 20
it beginneth in the	<b>evening</b>	before, and so do	13, 89/ 2
days begin in the	<b>evening</b>	, and endure to the	13, 89/ 3
and endure to the	<b>evening</b>	following: A vespere ad	13, 89/ 4
And therefore in the	<b>evening</b>	of that Thursday, Christ	13, 89/ 7
feast began in the	<b>evening</b>	before, that is to	13, 89/ 13
bread. For in that	<b>evening</b>	began primus dies azimorum	13, 89/ 16
and that in that	<b>evening</b>	upon Good Friday, in	13, 89/ 26
Good Friday in the	<b>evening</b>	at the rising of	13, 89/ 31
not in, until the	<b>evening</b>	in quarta decima lunae	13, 90/ 1
Good Friday in the	<b>evening</b>	. Which they prove by	13, 90/ 2
the feast in the	<b>evening</b>	before, that is to	13, 90/ 23
day began in the	<b>evening</b>	before in which the	13, 91/ 2
it began in the	<b>evening</b>	on Shere Thursday wherein	13, 91/ 17
followeth further: "When the	<b>evening</b>	was come, Christ came	13, 95/ 25
joyful perfect bliss and	<b>everlasting</b>	glory. Lucifer, on the	13, 5/ 2
from the tree of	<b>everlasting</b>	life, put them both	13, 19/ 5
be compared with his	<b>everlasting</b>	fire that followeth. He	13, 23/ 22
reign by justice unto	<b>everlasting</b>	life through Jesus Christ	13, 32/ 3
through grace growing into	<b>everlasting</b>	life, it well appeareth	13, 32/ 9
be the death of	<b>everlasting</b>	pain. From which Saint	13, 32/ 12
may stretch to the	<b>everlasting</b>	profit of our souls	13, 52/ 30
love incorruptible and life	<b>everlasting</b>	. Justin the holy martyr	13, 161/ 5
the deep sea of	<b>everlasting</b>	sorrow. Of this great	13, 193/ 28
the deep sea of	<b>everlasting</b>	sorrow. Of this great	13, 193/ 28
this bread shall live	<b>everlastingly</b>	.) And of his blessed	13, 143/ 6
his Creator and Maker,	<b>evermore</b>	attendant himself at his	13, 37/ 32
the rod scant removed,	<b>evermore</b>	his stubborn pride sprang	13, 59/ 19
forever. Let us then	<b>evermore</b>	make ourselves so ready	13, 68/ 1
doth for his servants,	<b>evermore</b>	one point of his	13, 80/ 25
by which it shall	<b>evermore</b>	appear that they be	13, 108/ 13
congruity), there is everywhere	<b>evermore</b>	about this Blessed Sacrament	13, 148/ 22
done in the meantime	<b>everything</b>	at ease and leisure	13, 67/ 16
do at once, and	<b>everything</b>	so unready, that every	13, 68/ 17

wily devil hath, in	<b>everything</b>	that he doth for	13, 80/ 25
therefore, while they found	<b>everything</b>	come to pass as	13, 95/ 8
wot the end of	<b>everything</b>	is the uttermost. And	13, 102/ 15
our possible power, and	<b>everything</b>	so provided and ordered	13, 197/ 16
our possible power, and	<b>everything</b>	so provided and ordered	13, 197/ 16
and in earth, and	<b>everywhere</b>	else at once. Nor	13, 105/ 14
convenient congruity), there is	<b>everywhere</b>	evermore about this Blessed	13, 148/ 22
man, and enter with	<b>evil</b>	men into the selfsame	13, 7/ 5
number of all those	<b>evil</b>	angels that were through	13, 11/ 24
knowing both good and	<b>evil</b>	." And upon these words	13, 16/ 9
knowledge of good and	<b>evil</b>	. Then struck he into	13, 16/ 20
enticement would needs know	<b>evil</b>	, too. And when her	13, 16/ 25
knowing both good and	<b>evil</b>	." And God, with that	13, 19/ 4
knowledge of good and	<b>evil</b>	, made like a god	13, 19/ 25
knowing both good and	<b>evil</b>	.) But this was not	13, 19/ 30
knowledge of good and	<b>evil</b>	both, they lost, alas	13, 24/ 1
had and got but	<b>evil</b>	alone. They lost their	13, 24/ 2
the choice of the	<b>evil</b>	, is the corruption of	13, 38/ 10
the devil and his	<b>evil</b>	spirits. Their delivery thence	13, 58/ 17
the devil and his	<b>evil</b>	angels under our captain	13, 58/ 19
multitude that by their	<b>evil</b>	desert eternally perish in	13, 59/ 2
of the world and	<b>evil</b>	people, by all which	13, 63/ 22
marked house from all	<b>evil</b>	outward occasions. We must	13, 65/ 19
their avarice and their	<b>evil</b>	constitutions (made unto the	13, 69/ 17
though he were an	<b>evil</b>	bishop, yet he was	13, 71/ 3
the midst of an	<b>evil</b>	council is there undoubtedly	13, 74/ 11
of them both, the	<b>evil</b>	curate himself, which, when	13, 80/ 20
of that company (as	<b>evil</b>	as he was) yet	13, 97/ 1
and also did much	<b>evil</b>	, too, trusting that those	13, 97/ 31
them. And in those	<b>evil</b>	things we be nothing	13, 98/ 14
unfaithfulness or for their	<b>evil</b>	living after their baptism	13, 108/ 11
lewd example of his	<b>evil</b>	deed, yet is our	13, 114/ 5
do well and giveth	<b>evil</b>	example with the contrary	13, 114/ 8
clerks wandering here in	<b>evil</b>	works shall, for all	13, 116/ 17
spur him into all	<b>evil</b>	, till he finally drive	13, 193/ 1
well declareth by his	<b>evil</b>	demeanor toward it, in	13, 196/ 26
spur him into all	<b>evil</b>	, till he finally drive	13, 193/ 1
well declareth by his	<b>evil</b>	demeanor toward it, in	13, 196/ 26
of the other less	<b>evils</b>	that he allured and	13, 16/ 28
of God. I will	<b>exalt</b>	my seat and will	13, 5/ 15
were of God therefore	<b>exalted</b>	into the clear sight	13, 4/ 33
In this proving and	<b>examination</b>	of ourselves which Saint	13, 195/ 21
In this proving and	<b>examination</b>	of ourselves which Saint	13, 195/ 21
domini." (Let a man	<b>examine</b>	and judge himself and	13, 160/ 5

say) consider well and	<b>examine</b>	surely what state our	13, 194/ 25
be to prove and	<b>examine</b>	ourselves and see that	13, 195/ 23
say) consider well and	<b>examine</b>	surely what state our	13, 194/ 25
be to prove and	<b>examine</b>	ourselves and see that	13, 195/ 23
the Scripture. As for	<b>example</b>	, that in these words	13, 19/ 10
for all that wonderful	<b>example</b>	? And whereas our hard	13, 45/ 19
of man. As for	<b>example</b>	, the thralldom of the	13, 58/ 14
of lechery, for an	<b>example</b>	, how often hath an	13, 63/ 15
to give his disciples	<b>example</b>	, according to his own	13, 71/ 17
they should follow the	<b>example</b>	of himself. For he	13, 83/ 3
specially twain: one, the	<b>example</b>	that our Savior here	13, 97/ 7
grace to follow the	<b>example</b>	of our Savior and	13, 99/ 4
this we may take	<b>example</b>	also, that those that	13, 99/ 20
which wouldst for our	<b>example</b>	observe the law that	13, 100/ 9
have given you an	<b>example</b>	that, likewise as I	13, 102/ 3
I have given you	<b>example</b>	of humility," which thing	13, 109/ 35
did it to give	<b>example</b>	by his own deed	13, 110/ 16
therefore he said: "An	<b>example</b>	have I given you	13, 110/ 19
his doctrine and his	<b>example</b>	with a strong mighty	13, 110/ 22
is done for your	<b>example</b>	, that since I am	13, 111/ 27
have given you an	<b>example</b>	, that, likewise as I	13, 113/ 9
of our Savior take	<b>example</b>	for to give good	13, 113/ 13
for to give good	<b>example</b>	. There are many that	13, 113/ 13
gave them also the	<b>example</b>	and did the thing	13, 113/ 21
he gave us the	<b>example</b>	himself. To stir us	13, 113/ 31
but gave us the	<b>example</b>	by his own cross	13, 114/ 1
not follow the lewd	<b>example</b>	of his evil deed	13, 114/ 4
well and giveth evil	<b>example</b>	with the contrary deed	13, 114/ 8
with the other. The	<b>example</b>	of Christ in washing	13, 114/ 12
unto them by his	<b>example</b>	to do the like	13, 114/ 13
to give them an	<b>example</b>	of humility, and that	13, 115/ 25
the work (with this	<b>example</b>	of his and all	13, 116/ 23
words and with this	<b>example</b>	of washing their feet	13, 117/ 3
bread to give us	<b>example</b>	, as saith Saint Bede	13, 124/ 7
have told you an	<b>example</b>	or two before, that	13, 139/ 10
sophism soiled. As for	<b>example</b>	, because it is called	13, 157/ 6
remnant. As (for another	<b>example</b>	) because the sacrament is	13, 157/ 33
sunt, quam cunctum carnis	<b>excedant</b>	sensum." (The sanctifying of	13, 166/ 34
sanctified so, as the	<b>exceed</b>	and pass all the	13, 167/ 5
reason. Let his word	<b>exceed</b>	and overcome our sense	13, 167/ 35
lowest far pass and	<b>excel</b>	the natural state that	13, 4/ 13
church far pass and	<b>excel</b>	the old synagogue, be	13, 97/ 19
degrees, the higher in	<b>excellence</b>	of nature far surmounting	13, 4/ 12
seeth aspire toward any	<b>excellence</b>	in spiritual kind of	13, 116/ 30

to declare the great	<b>excellence</b>	of the New Testament	13, 127/ 24
also declared the wonderful	<b>excellence</b>	of this new Blessed	13, 128/ 22
things. One is the	<b>excellence</b>	of this Blessed Sacrament	13, 155/ 16
albeit that in that	<b>excellent</b>	company of angels, all	13, 4/ 10
of themselves, with those	<b>excellent</b>	beauteous gifts of their	13, 4/ 29
side, an angel of	<b>excellent</b>	brightness, willfully letting slip	13, 5/ 3
pride the noble high	<b>excellent</b>	angels of heaven, what	13, 7/ 18
unto him before. This	<b>excellent</b>	means of man's redemption	13, 27/ 13
sake willingly suffered), that	<b>excellent</b>	means, I say, of	13, 27/ 29
he hath the most	<b>excellent</b>	majesty of God, his	13, 37/ 31
above his nature, this,	<b>excellent</b>	high gift very far	13, 39/ 7
words expressed Christ's marvelous,	<b>excellent</b>	humility, as though the	13, 105/ 27
to have thy most	<b>excellent</b>	person do such simple	13, 107/ 20
good Lord, of thine	<b>excellent</b>	goodness, in such wise	13, 117/ 14
the beginning of this	<b>excellent</b>	work, gave thanks and	13, 124/ 6
proper nature much more	<b>excellent</b>	than the unsensible substance	13, 124/ 20
above all measure more	<b>excellent</b>	. For though it seem	13, 125/ 6
the Blessed Sacrament. So	<b>excellent</b>	is (good Christian readers	13, 137/ 1
that -- since this	<b>excellent</b>	high sacrament, under a	13, 140/ 4
Sacrament is the most	<b>excellent</b>	and of all holy	13, 152/ 24
unworthily receiveth this most	<b>excellent</b>	sacrament, receiveth it unto	13, 196/ 24
or receiving of this	<b>excellent</b>	memorial of his death	13, 199/ 27
unworthily receiveth this most	<b>excellent</b>	sacrament, receiveth it unto	13, 196/ 24
or receiving of this	<b>excellent</b>	memorial of his death	13, 199/ 27
Blessed Sacrament so far	<b>excelleth</b>	all other, as that	13, 152/ 5
but one incomparably more	<b>excelling</b>	the Mother of God	13, 201/ 3
but one incomparably more	<b>excelling</b>	the Mother of God	13, 201/ 3
Sunday cried, "Hosanna in	<b>excelsis</b>	," on the Friday, "Tolle	13, 203/ 7
Sunday cried, "Hosanna in	<b>excelsis</b>	," on the Friday, "Tolle	13, 203/ 7
farther to stir and	<b>excite</b>	us with all humble	13, 197/ 10
farther to stir and	<b>excite</b>	us with all humble	13, 197/ 10
fault, but began to	<b>excuse</b>	himself and lay the	13, 18/ 8
nor asked forgiveness, but	<b>excused</b>	her by the serpent	13, 18/ 14
beginning (whereby they rather	<b>excused</b>	their default, and each	13, 53/ 17
God of forgiveness but	<b>excusing</b>	their sin, was in	13, 22/ 28
alter alterius lavare pedes.	<b>Exemplum</b>	enim dedi vobis: ut	13, 101/ 6
and then shall we	<b>exercise</b>	the duty of perfect	13, 164/ 27
apostles" feet, with his	<b>exhortation</b>	unto them by his	13, 114/ 13
us, or any great	<b>exhortation</b>	farther to stir and	13, 197/ 9
us, or any great	<b>exhortation</b>	farther to stir and	13, 197/ 9
only taught us and	<b>exhorted</b>	us by word, but	13, 113/ 32
our Savior instructeth and	<b>exhorteth</b>	his apostles to, is	13, 116/ 24
feet his own hands,	<b>exhorteth</b>	them by meekness and	13, 117/ 4
manus, quia a deo	<b>exiit</b>	, et ad deum vadit	13, 100/ 22



of "In omnem terram	<b>exiit</b>	MT6 sonus eorum, et	13, 173/ 12
et spocondit. Et M.	<b>exinde</b>	R. L. quaerebat opportunitatem	13, 51/ 23
the twelfth chapter of	<b>Exodus</b>	. For, after that the	13, 59/ 11
by the scripture in	<b>Exodus</b>	. And on the morrow	13, 89/ 10
the twenty-fourth chapter of	<b>Exodus</b>	is it specified how	13, 127/ 14
state and in the	<b>expectation</b>	of yet a far	13, 13/ 9
not that it is	<b>expedient</b>	for you that one	13, 70/ 36
of the devil is	<b>expelled</b>	, who turneth his doings	13, 160/ 30
assidue hoc ipsum agitur,	<b>expelluntur</b>	potestates satani qui actus	13, 160/ 23
which places (opened and	<b>explained</b>	with the circumstances of	13, 159/ 8
proper form), the apostle	<b>explaineth</b>	in the eleventh chapter	13, 145/ 23
acinis confluit. Denique iam	<b>exponit</b>	quomodo id fiat quod	13, 143/ 33
four evangelists, with an	<b>exposition</b>	upon their words, taken	13, 3/ 5
showed you in the	<b>exposition</b>	of the first chapter	13, 86/ 11
do these things." The	<b>exposition</b>	. The Holy Evangelist Saint	13, 102/ 8
gospel and his own	<b>exposition</b>	thereto might contend that	13, 114/ 26
with those words this	<b>exposition</b>	, by which they be	13, 132/ 24
resurrection. Finally, for this	<b>exposition</b>	, I note this word	13, 133/ 20
me that the other	<b>exposition</b>	is much more apt	13, 134/ 1
itself, whereas by that	<b>exposition</b>	all the newness is	13, 134/ 4
I said, this other	<b>exposition</b>	that I have here	13, 134/ 11
old doctors that our	<b>exposition</b>	is true." To this	13, 158/ 26
that in the foresaid	<b>exposition</b>	of those words of	13, 160/ 13
a violent and shameless	<b>exposition</b>	of heavenly things wring	13, 164/ 23
see how all these	<b>expositions</b>	of the old holy	13, 103/ 24
that reason with the	<b>expositions</b>	of old holy men	13, 138/ 24
any of your allegorical	<b>expositions</b>	you deny the very	13, 158/ 32
such manner of your	<b>expositions</b>	is plain against the	13, 159/ 2
very uttermost. Some doctors	<b>expound</b>	those words, "He loved	13, 102/ 25
supper with him. Some	<b>expound</b>	also those words, "He	13, 103/ 10
other holy doctors that	<b>expound</b>	the vine to be	13, 132/ 6
albeit that diverse doctors	<b>expound</b>	it, "novum, id est	13, 133/ 28
say, that some doctors	<b>expound</b>	that word novum thus	13, 133/ 35
is no necessity to	<b>expound</b>	them otherwise, nor that	13, 138/ 21
such expounding you plain	<b>expound</b>	it false. For we	13, 159/ 2
those old holy doctors	<b>expounded</b>	diverse other wise, and	13, 130/ 10
be well and conveniently	<b>expounded</b>	in such wise as	13, 138/ 18
they may be so	<b>expounded</b>	conveniently by an allegory	13, 138/ 20
holy men, which have	<b>expounded</b>	those words in an	13, 138/ 25
first lecture (good readers)	<b>expounded</b>	you the words of	13, 174/ 21
that in your such	<b>expounding</b>	you plain expound it	13, 159/ 1
Father, and the Father's	<b>express</b>	absolute image and brightness	13, 27/ 15
in the law written	<b>express</b>	warning given by Moses	13, 56/ 12
For the Hebrews, to	<b>express</b>	a thing vehemently, use	13, 119/ 14

word "housel," though not	<b>express</b>	, yet imply and under	13, 156/ 21
silver, in which they	<b>expressed</b>	the image of the	13, 79/ 18
there in these words	<b>expressed</b>	Christ's marvelous, excellent humility	13, 105/ 27
than other. This point	<b>expresseth</b>	well the Spirit of	13, 10/ 3
Saint Luke, our Savior	<b>expresseth</b>	the great desire that	13, 119/ 7
Peter showeth yet more	<b>expressly</b>	where he saith: "Non	13, 32/ 15
infirmittes et purgandas iniquitates	<b>exsistens</b>	." (The sacraments which of	13, 163/ 2
naturaliter manere in nobis	<b>exsistimandus</b>	est, qui et naturam	13, 163/ 22
conscendam super astra dei.	<b>Exsultabo</b>	solium meum et sedebo	13, 5/ 12
viae vestrae, quia sicut	<b>exsultantur</b>	caeli a terra, sic	13, 33/ 10
caeli a terra, sic	<b>exsultatae</b>	sunt viae meae a	13, 33/ 10
tuae in auribus meis,	<b>exsultavit</b>	gaudio infans in utero	13, 200/ 24
of his blessed presence, "	<b>Exsultavit</b>	gaudio infans in utero	13, 201/ 15
tuae in auribus meis,	<b>exsultavit</b>	gaudio infans in utero	13, 200/ 24
of his blessed presence, "	<b>Exsultavit</b>	gaudio infans in utero	13, 201/ 15
pedes discipulorum suorum, et	<b>extergere</b>	linteo, quo erat praecinctus	13, 100/ 24
dominicum corpus intraret, quam	<b>exteri</b>	cibi. Nam ideo per	13, 169/ 15
alienae atque impiae intelligentiae	<b>extorquenda</b>	perversitas est. Quae scripta	13, 163/ 32
to wit, unto that	<b>extreme</b>	point of love beyond	13, 102/ 16
friends.) This kind of	<b>extreme</b>	kindness had Christ, not	13, 102/ 21
iis vero commemoratis mox	<b>exuitur</b>	omni faece peccati, ita	13, 165/ 18
outwardly only with her	<b>eye</b>	and her ear, but	13, 15/ 25
and fair to the	<b>eye</b>	, and delectable to behold	13, 16/ 11
the pleasure of the	<b>eye</b>	in the beholding of	13, 16/ 29
such as direct their	<b>eye</b>	to the merciful nature	13, 30/ 15
story should, in the	<b>eye</b>	of the English reader	13, 50/ 24
blear the unlearned reader's	<b>eye</b>	and make him therewith	13, 138/ 29
our diligence, God (whose	<b>eye</b>	pierceth much more deeper	13, 195/ 11
our diligence, God (whose	<b>eye</b>	pierceth much more deeper	13, 195/ 11
of that tree, your	<b>eyes</b>	shall be opened and	13, 16/ 8
bitter passion with our	<b>eyes</b>	and our ears in	13, 52/ 28
bread, as to their	<b>eyes</b>	it seemed (for then	13, 124/ 18
the truth before the	<b>eyes</b>	of the reader, that	13, 137/ 27
upon it with the	<b>eyes</b>	of our understanding.) Saint	13, 168/ 4
his commandment) whereof our	<b>eyes</b>	and our reason seem	13, 199/ 6
his commandment) whereof our	<b>eyes</b>	and our reason seem	13, 199/ 6
by the mouth of	<b>Ezekiel</b>	terribly threateneth them in	13, 21/ 23
eius, si non ipsum	<b>fabricatoris</b>	mundi filium dicant? Et	13, 161/ 31
hid themselves from the	<b>face</b>	of God in the	13, 17/ 31
the sweat of thy	<b>face</b>	shalt thou eat thy	13, 18/ 33
negligence is before the	<b>face</b>	of God accounted for	13, 22/ 25
our Savior, "Coepit Iesus	<b>facere</b>	et docere" (Jesus began	13, 113/ 19
et precipue in ministeriis	<b>faciamus</b>	: non illa quae ante	13, 167/ 28
vobis, ita et vos	<b>faciatis</b>	. Amen, amen, dico vobis	13, 101/ 7

sacramenta, et filii Abrahae	<b>facientibus</b>	opera eius, summus sacerdos	13, 162/ 28
sensus vero noster deceptu	<b>facillimus</b>	est. Illa falsa esse	13, 167/ 30
dixit ei, quid ego	<b>facio</b>	tu nescis modo, scies	13, 100/ 26
said unto them: "Hoc	<b>facite</b>	in meam commemorationem" (This	13, 126/ 6
unto them farther, "Hoc	<b>facite</b>	in meam commemorationem." (This	13, 145/ 12
peractisque gratiis dixisse, hoc	<b>facite</b>	in meam commemorationem, hoc	13, 161/ 15
domino dictum est: hoc	<b>facite</b>	in meam commemorationem, haec	13, 162/ 32
pro vobis datur, hoc	<b>facite</b>	in meam commemorationem." (With	13, 166/ 21
et bibit. Fidem autem	<b>faciunt</b>	verba domini, qui dixit	13, 166/ 20
Capud tertium. Et cena	<b>facta</b>	quum diabolus iam misisset	13, 100/ 20
this matter: "Et quum	<b>facta</b>	esset hora, discubuit, et	13, 118/ 21
whereof she said: "Ut	<b>facta</b>	est vox salutationis tuae	13, 200/ 23
upon Zacchaeus, "Hodie salus	<b>facta</b>	est huic domui" (This	13, 204/ 13
whereof she said: "Ut	<b>facta</b>	est vox salutationis tuae	13, 200/ 23
upon Zacchaeus, "Hodie salus	<b>facta</b>	est huic domui" (This	13, 204/ 13
prophet saith): "Sagittae parvulorum	<b>factae</b>	sunt plagae eorum." ("The	13, 55/ 7
the twelfth chapter: "Et	<b>factum</b>	est proelium magnum in	13, 6/ 1
post biduum. Et M.	<b>factum</b>	est quum consummasset Iesus	13, 51/ 10
in these words: "Et	<b>factum</b>	est quum consummasset Iesus	13, 66/ 24
enim vere verbum caro	<b>factum</b>	est, et nos vere	13, 163/ 21
unum quid ex utrisque	<b>factum</b>	videatur, sic communicatione corporis	13, 168/ 18
Adam, saying, "Ecce Adam	<b>factus</b>	est sicut unus ex	13, 19/ 12
quasi unus ex nobis	<b>factus</b>	est, sciens bonum et	13, 19/ 28
iumentis insipientibus, et similis	<b>factus</b>	est illis." (When man	13, 24/ 19
commemoratis mox exiit omni	<b>faece</b>	peccati, ita quando benedicende	13, 165/ 18
shall be a hot	<b>faggot</b>	of fire to your	13, 84/ 23
his, he shall not	<b>fail</b>	to bring in two	13, 10/ 2
which they could never	<b>fail</b>	without their own default	13, 13/ 10
goodness that he will	<b>fail</b>	no man in thing	13, 30/ 1
well our faith shall	<b>fail</b>	of the bliss. And	13, 115/ 18
Whereagainst whoso wrestleth cannot	<b>fail</b>	in conclusion to take	13, 174/ 16
to repent), else not	<b>fail</b>	to drown us in	13, 193/ 27
him, he will not	<b>fail</b>	with good inspirations to	13, 201/ 28
to repent), else not	<b>fail</b>	to drown us in	13, 193/ 27
him, he will not	<b>fail</b>	with good inspirations to	13, 201/ 28
one means or other	<b>failed</b>	not to give them	13, 29/ 34
in honor, his understanding	<b>failed</b>	him, he could not	13, 47/ 6
they would not have	<b>failed</b>	to fight for him	13, 74/ 20
thing whereupon continued, inevitably	<b>faileth</b>	not to follow, first	13, 7/ 14
come thereon, he would	<b>fain</b>	have laid it from	13, 22/ 33
This fantasy were some	<b>fain</b>	to find, for maintenance	13, 35/ 4
king, maugre his teeth,	<b>fain</b>	to let them go	13, 57/ 28
long before that would	<b>fain</b>	have made him king	13, 74/ 31
into which he would	<b>fain</b>	have had the price	13, 76/ 31

For he knoweth how	<b>fain</b>	all this great council	13, 78/ 24
began this opinion were	<b>fain</b>	in conclusion for the	13, 92/ 7
us that belief very	<b>faint</b>	and far from the	13, 199/ 8
us that belief very	<b>faint</b>	and far from the	13, 199/ 8
and taketh herself for	<b>fair</b>	, weening herself well liked	13, 8/ 3
to eat of, and	<b>fair</b>	to the eye, and	13, 16/ 10
her once set her	<b>fair</b>	hands unto the feeling	13, 16/ 26
enemies" misery, wrath with	<b>fair</b>	entreating, sloth with hunger	13, 65/ 7
with Christ many a	<b>fair</b>	day, and hath been	13, 81/ 29
a living creature, a	<b>fair</b>	, unspotted lamb. But I	13, 125/ 4
passion of Christ and	<b>faith</b>	in him come or	13, 29/ 16
or to come --	<b>faith</b>	, I say, actual or	13, 29/ 18
in infants by the	<b>faith</b>	of their parents and	13, 29/ 18
these infants have habitual	<b>faith</b>	infused). And as touching	13, 29/ 22
And as touching the	<b>faith</b>	of Christ, that he	13, 29/ 23
of hell but the	<b>faith</b>	of Christ, some holy	13, 29/ 32
to give them the	<b>faith</b>	, as he that is	13, 29/ 34
of hell without the	<b>faith</b>	of Christ, were not	13, 30/ 5
idolatry, God sent the	<b>faith</b>	of Christ to keep	13, 30/ 7
shall be saved without	<b>faith</b>	, Saint Paul declareth where	13, 32/ 19
say that without the	<b>faith</b>	of Christ, if they	13, 42/ 22
se remunerator sit." ("Without	<b>faith</b>	, "saith Saint Paul, "it	13, 42/ 33
mean) as by his	<b>faith</b>	, without contempt of his	13, 44/ 10
that came to his	<b>faith</b>	both in the old	13, 47/ 19
folk come to the	<b>faith</b>	and sacraments for the	13, 47/ 26
been drawn to the	<b>faith</b>	by force, and by	13, 48/ 2
bliss, did, in the	<b>faith</b>	of the said Mediator	13, 54/ 6
to give therein full	<b>faith</b>	and credence to him	13, 56/ 33
and spiritually -- with	<b>faith</b>	, hope, and charity --	13, 64/ 9
gone aside from the	<b>faith</b>	, then shall there some	13, 81/ 28
rehearse. As for their	<b>faith</b>	, from those that among	13, 98/ 31
which from the true	<b>faith</b>	are fallen about in	13, 99/ 1
make haste, walking with	<b>faith</b>	in the way of	13, 100/ 14
the one, that without	<b>faith</b>	, there can be no	13, 115/ 15
that have we the	<b>faith</b>	never so great, yet	13, 115/ 17
not work well our	<b>faith</b>	shall fail of the	13, 115/ 17
that we have of	<b>faith</b>	, he said not these	13, 115/ 19
we not but by	<b>faith</b>	. As the apostles there	13, 115/ 23
not but by the	<b>faith</b>	that they gave therein	13, 115/ 27
autem per verbum Dei." (	<b>Faith</b>	, saith Saint Paul, cometh	13, 115/ 29
began their blessedness with	<b>faith</b>	. For faith is the	13, 115/ 31
blessedness with faith. For	<b>faith</b>	is the very gate	13, 115/ 32
a faithful man in	<b>faith</b>	were meritorious, that deed	13, 116/ 2
all. But yet, though	<b>faith</b>	be the first gate	13, 116/ 4

with a gross plain	<b>faith</b>	(with no learning but	13, 116/ 14
give us such true	<b>faith</b>	therein and such fervent	13, 136/ 28
the very true Christian	<b>faith</b>	-- and would make	13, 137/ 15
truth read, increase in	<b>faith</b>	, and conceive devotion, than	13, 137/ 28
a man out of	<b>faith</b>	-- let us remit	13, 141/ 8
the truth of our	<b>faith</b>	, do betoken and represent	13, 144/ 35
any peril of our	<b>faith</b>	. For I see no	13, 147/ 28
in matter concerning our	<b>faith</b>	or the use of	13, 150/ 4
proper form, planting the	<b>faith</b>	and other virtues in	13, 157/ 29
martyr, writing of our	<b>faith</b>	in his second Apology	13, 161/ 6
words, and with this	<b>faith</b>	, that heavenly and supersubstantial	13, 163/ 12
the duty of perfect	<b>faith</b>	. For the things that	13, 164/ 27
himself, and by our	<b>faith</b>	also, verily is it	13, 165/ 4
that cometh to the	<b>faith</b>	before the words of	13, 166/ 2
fear, and with what	<b>faith</b>	and persuasion of the	13, 166/ 22
And as concerning our	<b>faith</b>	, it is taught and	13, 166/ 26
blood or else our	<b>faith</b>	is of no effect	13, 170/ 34
and evangelists, by the	<b>faith</b>	that the apostles and	13, 171/ 18
time kept and continued	<b>faith</b>	, lived in unity and	13, 171/ 22
from the true Catholic	<b>faith</b>	. And this appeareth very	13, 171/ 26
Church believed and professed)	<b>faith</b>	, then could there not	13, 172/ 8
so hath his Catholic	<b>faith</b>	in his Catholic Church	13, 172/ 28
it be, after the	<b>faith</b>	spread so full round	13, 173/ 1
of the name and	<b>faith</b>	of Christ. Which was	13, 173/ 3
that he shall find	<b>faith</b>	in the earth?) But	13, 173/ 33
in his true Catholic	<b>faith</b>	: "Reddet unicuique secundum opera	13, 174/ 4
as are wrought in	<b>faith</b>	, for as Saint Paul	13, 174/ 7
est placere deo." (Without	<b>faith</b>	it is impossible to	13, 174/ 9
But finally this Catholic	<b>faith</b>	of the presence of	13, 174/ 11
have showed, been the	<b>faith</b>	of Christ's whole Catholic	13, 174/ 13
be in the right	<b>faith</b>	and belief concerning that	13, 195/ 23
now, having the full	<b>faith</b>	of this point fastly	13, 197/ 6
this great point of	<b>faith</b>	, nor any other virtue	13, 198/ 11
the attaining of this	<b>faith</b>	, and for his help	13, 198/ 17
the merit of our	<b>faith</b>	in the obedient belief	13, 199/ 4
nobis fidem." (Lord, increase	<b>faith</b>	in us.) Let us	13, 199/ 14
in such a full	<b>faith</b>	and such a stable	13, 204/ 10
be in the right	<b>faith</b>	and belief concerning that	13, 195/ 23
now, having the full	<b>faith</b>	of this point fastly	13, 197/ 6
this great point of	<b>faith</b>	, nor any other virtue	13, 198/ 11
the attaining of this	<b>faith</b>	, and for his help	13, 198/ 17
the merit of our	<b>faith</b>	in the obedient belief	13, 199/ 4
nobis fidem." (Lord, increase	<b>faith</b>	in us.) Let us	13, 199/ 14
in such a full	<b>faith</b>	and such a stable	13, 204/ 10

their parents and the	<b>faithful</b>	church (with certain sacraments	13, 29/ 19
was into theirs, his	<b>faithful</b>	folk should be delivered	13, 62/ 26
the grace in such	<b>faithful</b>	wise to receive the	13, 65/ 34
in soul and, with	<b>faithful</b>	hope of thy mercy	13, 68/ 23
be spitefully killed the	<b>faithful</b>	true doctrine of Christ	13, 82/ 1
what a manner of	<b>faithful</b>	lover our Holy Savior	13, 82/ 21
there now between this	<b>faithful</b>	love of his and	13, 84/ 5
thing done by a	<b>faithful</b>	man in faith were	13, 116/ 2
labor to bring good	<b>faithful</b>	folk out of the	13, 137/ 24
other true disciples hath	<b>faithfully</b>	preached the truth, come	13, 81/ 31
deed done by the	<b>faithless</b>	is not meritorious at	13, 116/ 3
The first point: the	<b>fall</b>	of angels. The glorious	13, 3/ 31
graceless caitiffs frowardly to	<b>fall</b>	into wretchedness. For if	13, 4/ 22
chapter in resembling the	<b>fall</b>	of Nebuchadnezzar unto the	13, 5/ 29
as well of his	<b>fall</b>	as the fall of	13, 5/ 30
his fall as the	<b>fall</b>	of his fellows may	13, 5/ 30
finally from thieves they	<b>fall</b>	to be plain rebellious	13, 10/ 27
for their God, and	<b>fall</b>	into the detestable pride	13, 10/ 28
told you the sore	<b>fall</b>	of the proud angels	13, 11/ 5
point: the creation and	<b>fall</b>	of mankind. The glorious	13, 11/ 18
the fore-rehearsed ruin and	<b>fall</b>	of angels, not willing	13, 11/ 20
in heaven by the	<b>fall</b>	of himself and his	13, 14/ 9
And then gan he	<b>fall</b>	familiar with her and	13, 15/ 5
showed herself unwilling to	<b>fall</b>	familiar with him and	13, 15/ 13
is to wit, the	<b>fall</b>	of our forefather, to	13, 19/ 8
and more easy to	<b>fall</b>	than he, albeit he	13, 21/ 4
though his neighbor's house	<b>fall</b>	afire may hap to	13, 21/ 18
ire for his own	<b>fall</b>	and envy that they	13, 23/ 16
the occasion of their	<b>fall</b>	if the goodness of	13, 24/ 24
occasion was this wretched	<b>fall</b>	of man. And thus	13, 24/ 28
before he took the	<b>fall</b>	. To devise this way	13, 26/ 2
of man after his	<b>fall</b>	was a greater benefit	13, 26/ 25
too, than ever the	<b>fall</b>	of our first father	13, 28/ 3
came of them should	<b>fall</b>	into such miserable fault	13, 28/ 16
thought that, by the	<b>fall</b>	of Adam, the whole	13, 29/ 2
Adam was (before that	<b>fall</b>	) able to choose the	13, 38/ 12
than he, before the	<b>fall</b>	of Lucifer; and thereupon	13, 38/ 13
the manner of man's	<b>fall</b>	, and the things that	13, 43/ 32
of, that by the	<b>fall</b>	of Adam, every man	13, 44/ 4
not willfully and finally	<b>fall</b>	again from the benefit	13, 44/ 12
life had the selfsame	<b>fall</b>	. And peradventure any of	13, 46/ 6
to beget before his	<b>fall</b>	, might, for himself and	13, 46/ 7
lost by the like	<b>fall</b>	the selfsame state. And	13, 46/ 8
ruin of angel, the	<b>fall</b>	of man, and the	13, 49/ 17

take a foul, shameful	<b>fall</b>	-- that their instruction	13, 71/ 20
was first moved to	<b>fall</b>	to this heinous treason	13, 76/ 10
was unto them to	<b>fall</b>	to an opinion contrary	13, 92/ 5
as things accounted to	<b>fall</b>	under chance and hap	13, 95/ 7
man to let it	<b>fall</b>	feelingly and sink down	13, 99/ 31
I shall by disobedience	<b>fall</b>	in thy displeasure and	13, 107/ 25
of these that are	<b>fall</b>	from the right belief	13, 158/ 6
their other heresies) to	<b>fall</b>	then unto some of	13, 172/ 4
take a very foul	<b>fall</b>	, as far down (except	13, 174/ 17
of hell, from which	<b>fall</b>	our Lord of his	13, 174/ 19
Easter, yet whensoever we	<b>fall</b>	after to such wretched	13, 203/ 10
Easter, yet whensoever we	<b>fall</b>	after to such wretched	13, 203/ 10
reading of their erroneous	<b>fallacies</b>	misoccupy his ears and	13, 137/ 30
him to spy the	<b>fallacies</b>	and soil the subtleties	13, 140/ 2
at your hand, the	<b>fallacy</b>	of their sophism soiled	13, 157/ 5
terram." (How art thou	<b>fallen</b>	out of the heaven	13, 5/ 23
the morning? Thou art	<b>fallen</b>	into the earth.) And	13, 5/ 24
heaven that himself was	<b>fallen</b>	from. The devil then	13, 14/ 14
lost original justice nor	<b>fallen</b>	in damnation of death	13, 21/ 2
forefathers, mankind is woefully	<b>fallen</b>	through the false wily	13, 23/ 7
for man, man being	<b>fallen</b>	by sin from God's	13, 26/ 21
mids) suddenly relented and	<b>fallen</b>	and flowing shortly together	13, 58/ 5
all the world is	<b>fallen</b>	to him." And upon	13, 72/ 25
misused liberty they be	<b>fallen</b>	ever since in every	13, 75/ 6
once a young man	<b>fallen</b>	in a lewd mind	13, 78/ 6
truth, the Jews were	<b>fallen</b>	into sects one or	13, 98/ 32
the true faith are	<b>fallen</b>	about in diverse parts	13, 99/ 1
yet in that point	<b>fallen</b>	fully so foul but	13, 158/ 7
that many folk were	<b>fallen</b>	in many other points	13, 171/ 25
God when any creature	<b>falleth</b>	into the delight and	13, 7/ 12
man whole and entire	<b>falleth</b>	into the consent either	13, 22/ 13
much as the one	<b>falleth</b>	, as our Savior saith	13, 95/ 24
when an ungracious purpose	<b>falleth</b>	in our mind, we	13, 104/ 23
to keep them from	<b>falling</b>	into the fault, he	13, 13/ 11
our forefathers made with	<b>falling</b>	into pride at the	13, 24/ 14
her, and therefore was	<b>falling</b>	to a good point	13, 78/ 8
the country of Bohemia,	<b>falling</b>	into many heresies, began	13, 149/ 27
hic saepius atque saepius	<b>fallitur</b>	. Quoniam ergo ille dixit	13, 167/ 31
deceptu facillimus est. Illa	<b>falsa</b>	esse non possunt, hic	13, 167/ 30
woefully fallen through the	<b>false</b>	wily suggestion of our	13, 23/ 7
All this hath this	<b>false</b>	serpent bereft them by	13, 23/ 30
pride at the devil's	<b>false</b>	suggestion. In honor they	13, 24/ 14
and circumvention of the	<b>false</b>	, wily devil. For though	13, 25/ 18
subtle suggestion of his	<b>false</b>	envious enemy, and that	13, 25/ 26

the Jews, and the	false	treason of his familiar	13, 57/ 8
year), well allowed their	false	lying motion and was	13, 70/ 32
the punishment of that	false	great council that gathered	13, 75/ 23
upon what occasion the	false	traitor Judas was first	13, 76/ 9
would none be so	false	a traitor to betray	13, 78/ 28
a figure of two	false	shrews at once: the	13, 80/ 17
and consider how the	false	wily devil hath, in	13, 80/ 24
filthy fleshly delight, or	false	, wily winning, or wretched	13, 81/ 4
therefore leave the devil's	false	, deceitful service and take	13, 81/ 16
then shall there some	false	wretch that hath been	13, 81/ 29
secretly he uttered the	false	dissimuled traitor, and into	13, 82/ 16
an enemy, as the	false	traitor Judas did. But	13, 83/ 7
and other kinds of	false	and fickle love used	13, 84/ 6
the story write anything	false	, for then which of	13, 92/ 13
the promise of the	false	traitor Judas made unto	13, 93/ 19
company was a very	false	, traitorous wretch. And for	13, 96/ 33
worst is of all)	false	and unkind Christian men	13, 108/ 15
defiled himself by his	false	treason again. "Then after	13, 109/ 3
commandment of God, this	false	framed devotion helped him	13, 112/ 22
of all those folks"	false	arguments and objections by	13, 140/ 3
you plain expound it	false	. For we say that	13, 159/ 2
a wicked and a	false	understanding wrested away from	13, 164/ 24
His words cannot be	false	, but our sense is	13, 168/ 2
Augustine saith of the	false	traitor Judas, though he	13, 175/ 6
as he did the	false	traitor Judas that sinfully	13, 193/ 2
Jews and with that	false	traitor Judas, since God	13, 194/ 10
as he did the	false	traitor Judas that sinfully	13, 193/ 2
Jews and with that	false	traitor Judas, since God	13, 194/ 10
shame of his traitorous	falsehead	, in betraying such a	13, 96/ 27
And for all his	falsehead	, both before that in	13, 96/ 34
that is to wit,	falsehood	and envy. For he	13, 16/ 16
guilefully betrayed and thus	falsely	betrayed our first father	13, 25/ 10
by their favor, shall	falsely	betray the truth and	13, 81/ 33
then gan he fall	familiar	with her and inquisitive	13, 15/ 5
herself unwilling to fall	familiar	with him and had	13, 15/ 13
false treason of his	familiar	enemy, of his passion	13, 57/ 9
are in the world	famous	and of great name	13, 93/ 15
wise as the right	famous	clerk Master Jean Gerson	13, 118/ 12
days in which his	fantasies	were in their flowers	13, 81/ 12
after a few folks"	fantasies	, those Greeks that began	13, 92/ 6
into the body. This	fantasy	were some fain to	13, 35/ 3
making after his own	fantasy	put unto God's word	13, 112/ 13
not speak after man's	fantasy	or the imagination of	13, 164/ 22
many men are very	far	overseen, such men I	13, 3/ 23



in excellence of nature	far	surmounting the lower, yet	13, 4/ 12
yet did the lowest	far	pass and excel the	13, 4/ 13
upon himself and so	far	forth to delight and	13, 5/ 6
had a Maker infinitely	far	above him, yet thought	13, 5/ 8
a thing and so	far	unsitting in the sight	13, 7/ 25
deep disdain of other	far	better men, only for	13, 8/ 10
expectation of yet a	far	passing better, of which	13, 13/ 9
gold. Their nakedness as	far	from dishonesty and all	13, 13/ 21
as their bodies were	far	from all filthy tokens	13, 13/ 22
in respect of the	far	passing greater, when he	13, 16/ 31
took Adam a way	far	awry from forgiveness. For	13, 18/ 7
yet brought indeed into	far	worse condition. For many	13, 24/ 21
was a wonderful thing,	far	passing the capacity of	13, 26/ 3
was it over this	far	from good convenience that	13, 26/ 23
redemption the thing that	far	passed the wisdom of	13, 27/ 2
joy, more wealth, and	far	more honor, too, than	13, 28/ 2
had a good state	far	above all beasts, and	13, 36/ 25
and yet a state	far	under the state that	13, 36/ 25
have been a pleasure	far	above the pleasure that	13, 37/ 5
excellent high gift very	far	surmounting all the remnant	13, 39/ 8
half die, since his	far	better part, that is	13, 39/ 18
were full unreasonable and	far	overproud a request. Now	13, 47/ 2
English hearer), seem very	far	unsavory by reason of	13, 50/ 25
manner pain, and in	far	better health and incomparable	13, 55/ 11
other side took so	far	the contrary way that	13, 69/ 21
and the wonder so	far	spread and so much	13, 69/ 28
Savior soon answered them	far	of another fashion and	13, 72/ 10
precious, and that so	far	forth that Judas valued	13, 80/ 1
out for his part	far	above five times that	13, 81/ 1
himself to have felt,	far	above all his pleasure	13, 81/ 11
church of Greece was	far	overseen in this point	13, 91/ 23
of theirs is so	far	out of all frame	13, 92/ 11
to change into so	far	the better and to	13, 97/ 12
have his new church	far	pass and excel the	13, 97/ 19
old synagogue, be so	far	, I fear me, let	13, 97/ 20
were, beside their tithes,	far	more chargeable and costly	13, 98/ 19
it would be), so	far	humble himself that, being	13, 106/ 8
of the soul so	far	passing that, that it	13, 109/ 23
you and, therefore, so	far	your better and yet	13, 111/ 1
and use themselves as	far	under others as himself	13, 117/ 5
own holy person wonderfully	far	passed the old sacrifice	13, 124/ 14
take it for a	far	less thing than it	13, 124/ 16
them and how incomparably	far	above all the merit	13, 124/ 23
any would be so	far	from believing of the	13, 125/ 27

at his coming, as	<b>far</b>	as ever I could	13, 151/ 29
most Blessed Sacrament so	<b>far</b>	excelleth all other, as	13, 152/ 5
the other sort (the	<b>far</b>	worse sort again) if	13, 158/ 12
very foul fall, as	<b>far</b>	down (except he repent	13, 174/ 17
his high bounty so	<b>far</b>	forth accepteth that he	13, 195/ 17
Sacrament very coldly and	<b>far</b>	from all devotion if	13, 197/ 3
between which twain is	<b>far</b>	less comparison than is	13, 197/ 21
belief very faint and	<b>far</b>	from the point of	13, 199/ 8
visitation and thought herself	<b>far</b>	unworthy thereto, and therefore	13, 200/ 16
his high bounty so	<b>far</b>	forth accepteth that he	13, 195/ 17
Sacrament very coldly and	<b>far</b>	from all devotion if	13, 197/ 3
between which twain is	<b>far</b>	less comparison than is	13, 197/ 21
belief very faint and	<b>far</b>	from the point of	13, 199/ 8
visitation and thought herself	<b>far</b>	unworthy thereto, and therefore	13, 200/ 16
And thus will it	<b>fare</b>	by these fleshly wretched	13, 22/ 34
times that -- so	<b>fareth</b>	he with all his	13, 81/ 1
thee, for that he	<b>fareth</b>	well with thee. But	13, 84/ 7
the contrary deed himself	<b>fareth</b>	even like a foolish	13, 114/ 9
find thy table unlaid,	<b>farewell</b>	, adieu, thy brother flatterer	13, 84/ 9
to make them his	<b>farewell</b>	at his departing from	13, 119/ 28
all thereof, as the	<b>farewell</b>	of the old paschal	13, 122/ 33
whereof were at the	<b>farthest</b>	but to restore men	13, 45/ 29
fully follow the same	<b>fashion</b>	in the rehearsing of	13, 50/ 22
them far of another	<b>fashion</b>	and said unto them	13, 72/ 10
in so strange a	<b>fashion</b>	that neither themselves nor	13, 94/ 11
and in what manner	<b>fashion</b>	, I cannot for sorrow	13, 98/ 30
they would use the	<b>fashion</b>	that our Savior used	13, 113/ 16
only taught us what	<b>fashion</b>	we should use in	13, 113/ 23
to follow the literal	<b>fashion</b>	thereof in washing of	13, 114/ 14
uniform all in one	<b>fashion</b>	to receive their holy	13, 149/ 15
than now, with these	<b>fashions</b>	used, he would their	13, 98/ 7
curse each other full	<b>fast</b>	. Howbeit, letting pass as	13, 23/ 2
against Christ, that as	<b>fast</b>	as they honored him	13, 74/ 29
made him king, as	<b>fast</b>	on the morrow they	13, 74/ 31
fasted from meat, not	<b>fast</b>	from sin but strive	13, 98/ 3
To stir us to	<b>fast</b>	, he not only taught	13, 113/ 22
hand and unweave as	<b>fast</b>	with the other. The	13, 114/ 10
themselves of meekness as	<b>fast</b>	again put it from	13, 117/ 9
they would, while they	<b>fasted</b>	from meat, not fast	13, 98/ 2
also for our ensample	<b>fasted</b>	forty days himself. To	13, 113/ 24
he was full thereof	<b>fastidious</b>	and weary. Not that	13, 97/ 27
in pain and labor,	<b>fasting</b>	, watch, preaching and prayer	13, 27/ 24
declaring that on their	<b>fasting</b>	days they would, while	13, 98/ 2
we should use in	<b>fasting</b>	but also for our	13, 113/ 24

they received it not	<b>fasting</b>	, but what then, should	13, 169/ 18
but such as are	<b>fasting</b>	? For from that time	13, 169/ 20
and sacrifices appear. Their	<b>fastings</b>	were also very painful	13, 98/ 26
believed very full and	<b>fastly</b>	must needs be a	13, 196/ 15
faith of this point	<b>fastly</b>	grounded in our heart	13, 197/ 6
believed very full and	<b>fastly</b>	must needs be a	13, 196/ 15
faith of this point	<b>fastly</b>	grounded in our heart	13, 197/ 6
also may be made	<b>fat</b>	of God.) Likewise Origen	13, 162/ 10
glorious blessed Trinity, the	<b>Father</b>	, the Son, and the	13, 3/ 32
glorious blessed Trinity, the	<b>Father</b>	, the Son, and the	13, 12/ 11
fear. Now stood our	<b>father</b>	Adam and our mother	13, 13/ 14
in which our first	<b>father</b>	stood, a state full	13, 14/ 1
falsely betrayed our first	<b>father</b>	and mother by their	13, 25/ 11
the wisdom of the	<b>Father</b>	, and the Father's express	13, 27/ 15
being sent by his	<b>Father</b>	and himself and the	13, 27/ 17
cross up to the	<b>Father</b>	, he pacified the wrath	13, 27/ 32
fall of our first	<b>father</b>	lost us. Now albeit	13, 28/ 3
of our first sinful	<b>father</b>	, for in that stock	13, 30/ 22
to wit, their first	<b>father</b>	and mother) were ere	13, 30/ 33
nature in our first	<b>father</b>	, Adam, he showeth well	13, 31/ 8
the bondage of the	<b>father</b>	all his offspring is	13, 34/ 5
of the first condemned	<b>father</b>	, with all those reasons	13, 34/ 12
et ego operor." (My	<b>Father</b>	worketh still yet, and	13, 34/ 26
and propagate of the	<b>father</b>	and the mother as	13, 35/ 12
substance of our first	<b>father</b>	and mother, being subject	13, 35/ 15
work of that worshipful	<b>father</b>	, Master Jean Gerson, which	13, 50/ 9
this world unto his	<b>Father</b>	, whereas he had loved	13, 52/ 24
plain and plenteous, the	<b>Father</b>	of heaven himself, present	13, 57/ 2
this world unto his	<b>Father</b>	in heaven. And how	13, 66/ 12
to be crucified. His	<b>Father</b>	delivered him for pity	13, 66/ 18
Christ himself (for his	<b>Father</b>	and himself and their	13, 75/ 1
this world unto his	<b>Father</b>	, whereas he had loved	13, 82/ 12
this world unto his	<b>Father</b>	(as where he said	13, 83/ 14
this world unto his	<b>Father</b>	, and so forth.) Here	13, 87/ 32
sweet sacrifice unto the	<b>Father</b>	upon the altar of	13, 92/ 34
Jesus, knowing that his	<b>Father</b>	had given him all	13, 101/ 15
Jesus, knowing that the	<b>Father</b>	had given him all	13, 104/ 31
came out from his	<b>Father</b>	and goeth again to	13, 105/ 7
goeth again to his	<b>Father</b>	, it is not meant	13, 105/ 8
time departed from the	<b>Father</b>	; but by his going	13, 105/ 9
his going from the	<b>Father</b>	was nothing meant but	13, 105/ 9
going again to the	<b>Father</b>	, the taking up of	13, 105/ 11
shall be, with his	<b>Father</b>	and their Holy Spirit	13, 105/ 13
that he saith his	<b>Father</b>	had given him all	13, 105/ 15

meant that God the	<b>Father</b>	giveth anything unto the	13, 105/ 16
equal God with his	<b>Father</b>	and the Holy Ghost	13, 105/ 20
be. And therefore the	<b>Father</b>	hath nothing in time	13, 105/ 23
ever had of his	<b>Father</b>	by his eternal generation	13, 106/ 1
and with his almighty	<b>Father</b>	and his Holy Ghost	13, 107/ 2
the kingdom of my	<b>Father</b>	, God." And they drank	13, 118/ 9
and immaculate) unto the	<b>Father</b>	, institute the new paschal	13, 120/ 18
offered up unto the	<b>Father</b>	, and eaten in remembrance	13, 120/ 20
the person of the	<b>Father</b>	unto Christ, "Sede a	13, 121/ 24
thanks unto God the	<b>Father</b>	that the old sacrifice	13, 122/ 28
proper form to the	<b>Father</b>	upon the cross. And	13, 123/ 26
and gave God the	<b>Father</b>	thanks that he vouchsafed	13, 126/ 31
the kingdom of his	<b>Father</b>	), after which entry thereinto	13, 129/ 32
the kingdom of his	<b>Father</b>	(that is to wit	13, 130/ 1
the kingdom of his	<b>Father</b>	should drink the wine	13, 130/ 2
the kingdom of my	<b>Father</b>	, God (that is to	13, 132/ 17
God, my very natural	<b>Father</b>	, that is to wit	13, 132/ 18
the kingdom of my	<b>Father</b>	God), in these words	13, 133/ 26
kingdom of God his	<b>Father</b>	drink that blood with	13, 134/ 15
given up to the	<b>Father</b>	, whereby his bitter passion	13, 146/ 29
Son of the almighty	<b>Father</b>	, the second person in	13, 147/ 6
in Trinity (of which	<b>Father</b>	and Son the third	13, 147/ 6
there also both the	<b>Father</b>	and the Holy Ghost	13, 148/ 11
and of him his	<b>Father</b>	and their Holy Spirit	13, 152/ 11
said) neither his almighty	<b>Father</b>	nor their almighty Spirit	13, 154/ 34
men that between the	<b>Father</b>	and the Son bring	13, 164/ 4
be one with his	<b>Father</b>	and him, because his	13, 164/ 18
and him, because his	<b>Father</b>	is in him and	13, 164/ 18
right hand of the	<b>Father</b>	, and shall visibly descend	13, 196/ 3
above, descending from the	<b>Father</b>	of lights) -- let	13, 198/ 16
unto him with the	<b>father</b>	that had the dumb	13, 199/ 10
right hand of the	<b>Father</b>	, and shall visibly descend	13, 196/ 3
above, descending from the	<b>Father</b>	of lights) -- let	13, 198/ 16
unto him with the	<b>father</b>	that had the dumb	13, 199/ 10
the Father, and the	<b>Father's</b>	express absolute image and	13, 27/ 15
and brightness of his	<b>Father's</b>	glory), being sent by	13, 27/ 16
of man upon the	<b>Father's</b>	right hand, hath reduced	13, 28/ 1
then sit on the	<b>Father's</b>	right hand no longer	13, 121/ 29
and make the first	<b>fathers</b>	disobey God's commandment, then	13, 14/ 20
and all the old	<b>fathers</b>	and by them to	13, 29/ 25
here, have those good	<b>fathers</b>	answered this matter, those	13, 33/ 32
other of the old	<b>fathers</b>	(as Noah, Abraham, Isaac	13, 56/ 10
all preachers, yea, and	<b>fathers</b>	and mothers, and all	13, 113/ 12
-- the holy cunning	<b>fathers</b>	before our days have	13, 140/ 8

the old holy virtuous	<b>fathers</b>	have not only called	13, 140/ 15
soul delivering the old	<b>fathers</b>	in hell, and with	13, 147/ 9
from falling into the	<b>fault</b>	, he was ready to	13, 13/ 11
he confessed not his	<b>fault</b>	, but began to excuse	13, 18/ 8
himself and lay the	<b>fault</b>	from him to his	13, 18/ 8
wise never acknowledged her	<b>fault</b>	nor asked forgiveness, but	13, 18/ 13
of innocence by the	<b>fault</b>	of Eve alone, which	13, 22/ 6
of mercy should his	<b>fault</b>	be paid for, and	13, 25/ 32
God that for the	<b>fault</b>	of only Adam and	13, 28/ 15
fall into such miserable	<b>fault</b>	? This question and many	13, 28/ 16
without the man's own	<b>fault</b>	. But then other doctors	13, 30/ 2
without his own actual	<b>fault</b>	, since they themselves denied	13, 30/ 10
justice for his personal	<b>fault</b>	, without the loss of	13, 40/ 19
the stock for the	<b>fault</b>	of any their ancestor	13, 40/ 20
it by their own	<b>fault</b>	, yet unto those that	13, 42/ 4
not by their own	<b>fault</b>	the cause of their	13, 42/ 8
in reason find any	<b>fault</b>	therein. Howbeit, as there	13, 46/ 19
than meekly confessed their	<b>fault</b>	and asked for pardon	13, 53/ 19
and repentance of his	<b>fault</b>	. Howbeit upon his repentance	13, 56/ 3
his finding of that	<b>fault</b>	, as mildly as his	13, 77/ 24
bade them amend those	<b>faults</b>	and be charitable and	13, 98/ 4
vile vessel was nothing	<b>faulty</b>	but good, who should	13, 30/ 30
showeth him thereby more	<b>favor</b>	than when he deferreth	13, 20/ 27
doth it not of	<b>favor</b>	, but of indignation and	13, 20/ 29
merry, much in the	<b>favor</b>	of God, and often	13, 23/ 23
and became sinful. God's	<b>favor</b>	they lost and fell	13, 24/ 3
by sin from God's	<b>favor</b>	, nor any of them	13, 26/ 21
be gotten by their	<b>favor</b>	, shall falsely betray the	13, 81/ 33
tokens of Christ's special	<b>favor</b>	) specially called in the	13, 82/ 19
most in trust and	<b>favor</b>	with him, Saint Peter	13, 94/ 2
in God's grace and	<b>favor</b>	. Here have I, good	13, 156/ 32
he be worthy the	<b>favor</b>	or hatred of God	13, 195/ 3
prince which, for special	<b>favor</b>	that he bore us	13, 197/ 13
for so special gracious	<b>favor</b>	, not to put us	13, 197/ 31
he be worthy the	<b>favor</b>	or hatred of God	13, 195/ 3
prince which, for special	<b>favor</b>	that he bore us	13, 197/ 13
for so special gracious	<b>favor</b>	, not to put us	13, 197/ 31
in their heart with	<b>fear</b>	. Now stood our father	13, 13/ 13
they fell in a	<b>fear</b>	and fled and hid	13, 17/ 30
a cause of double	<b>fear</b>	, and therefore of double	13, 47/ 11
desert, very few (I	<b>fear</b>	), and with much work	13, 59/ 3
devil delivered him for	<b>fear</b>	, lest he might leese	13, 66/ 21
withdrawing, and not any	<b>fear</b>	of himself, he declared	13, 71/ 22
meddle with him for	<b>fear</b>	of the people, some	13, 72/ 5

quod he, "and never	<b>fear</b>	it, let the devil	13, 78/ 12
is passed and the	<b>fear</b>	of hell followeth at	13, 81/ 14
thereof). But surely I	<b>fear</b>	me sore that with	13, 97/ 13
be so far, I	<b>fear</b>	me, let slip and	13, 97/ 20
charity we walk, I	<b>fear</b>	me, nothing before them	13, 98/ 13
parts of Almaine, I	<b>fear</b>	me we should find	13, 99/ 2
for heaviness, dread, and	<b>fear</b>	), he, the nearer he	13, 102/ 30
you do them). I	<b>fear</b>	me there be many	13, 116/ 10
pain, sorrow, dread, and	<b>fear</b>	that was toward him	13, 120/ 4
meam commemorationem." (With what	<b>fear</b>	, and with what faith	13, 166/ 22
The answer, concerning our	<b>fear</b>	, we have the Apostle	13, 166/ 24
of our own part	<b>fear</b>	our unworthiness, and on	13, 198/ 20
therefore the great reverence,	<b>fear</b>	and dread for our	13, 199/ 23
of our own part	<b>fear</b>	our unworthiness, and on	13, 198/ 20
therefore the great reverence,	<b>fear</b>	and dread for our	13, 199/ 23
people). The people they	<b>feared</b>	, but God they feared	13, 74/ 23
feared, but God they	<b>feared</b>	not at all. And	13, 74/ 23
which he was so	<b>feared</b>	and for which he	13, 119/ 33
and ponder well this	<b>fearful</b>	point, what horrible peril	13, 7/ 10
hands.) This is a	<b>fearful</b>	word, lo, to those	13, 21/ 32
all this of the	<b>fearful</b>	fire of hell, with	13, 24/ 11
dilexit eos: "Of the	<b>feast</b>	of the unleavened loaves	13, 51/ 27
the unleavened loaves, which	<b>feast</b>	is called Passover. For	13, 52/ 1
two show you what	<b>feast</b>	the evangelists here speak	13, 57/ 22
is to wit, the	<b>feast</b>	of Passover and of	13, 57/ 24
the unleavened loaves, which	<b>feast</b>	is called Passover," ye	13, 59/ 6
the year had one	<b>feast</b>	the most solemn that	13, 59/ 7
called "Passover" and "the	<b>feast</b>	of the unleavened bread	13, 59/ 8
But now was this	<b>feast</b>	of the unleavened bread	13, 61/ 6
the evening in the	<b>feast</b>	of Passover, wherein was	13, 61/ 11
seven days after. This	<b>feast</b>	, therefore, of the sacrifice	13, 61/ 15
unspotted lamb is that	<b>feast</b>	that is called Passover	13, 61/ 16
call it also the	<b>feast</b>	of the unleavened bread	13, 61/ 17
unleavened bread because that	<b>feast</b>	began the same night	13, 61/ 18
lamb was sacrificed. This	<b>feast</b>	which was in the	13, 61/ 20
or "going" and the	<b>feast</b>	was (as I have	13, 61/ 24
of the lamb that	<b>feast</b>	hath in Hebrew that	13, 61/ 31
you somewhat concerning this	<b>feast</b>	of the unleavened loaves	13, 62/ 17
only shall the paschal	<b>feast</b>	be, which thing you	13, 66/ 16
six days before the	<b>feast</b>	of Passover went into	13, 76/ 14
end of all that	<b>feast</b>	, and count well what	13, 81/ 6
fifth lecture. "Before the	<b>feast</b>	of the Passover, Jesus	13, 82/ 11
and institution of the	<b>feast</b>	of the paschal lamb	13, 86/ 12
lamb and of the	<b>feast</b>	of the unleavened bread	13, 86/ 13

fifteenth day), was the	<b>feast</b>	of the unleavened bread	13, 86/ 21
first day of the	<b>feast</b>	of the unleavened loaves	13, 86/ 23
as we begin every	<b>feast</b>	from the noon before	13, 86/ 24
first day of the	<b>feast</b>	of the unleavened loaves	13, 86/ 26
first day of the	<b>Feast</b>	of the Unleavened Loaves	13, 87/ 1
first day of the	<b>feast</b>	began at the evening	13, 87/ 2
the name of "the	<b>Feast</b>	of the Paschal" and	13, 87/ 7
the name of "the	<b>Feast</b>	of the Unleavened Bread	13, 87/ 8
Bread." For since the	<b>feast</b>	of the paschal lamb	13, 87/ 9
lamb was the chief	<b>feast</b>	and was also the	13, 87/ 10
the other, all the	<b>Feast</b>	of the Unleavened Loaves	13, 87/ 10
first day of the	<b>Feast</b>	of the Unleavened Loaves	13, 87/ 12
sacrificed and eaten), the	<b>Feast</b>	of the Paschal Lamb	13, 87/ 15
was also called "the	<b>Feast</b>	of the Unleavened Bread	13, 87/ 15
first day of the	<b>Feast</b>	of the Unleavened Bread	13, 87/ 16
Jews called also the	<b>Feast</b>	of the Unleavened Bread	13, 87/ 23
the Unleavened Bread "the	<b>Feast</b>	of Paschal." And especially	13, 87/ 24
naming that day "the	<b>Feast</b>	of Paschal," Saint John	13, 87/ 27
have told you) that	<b>feast</b>	the feast of the	13, 88/ 5
you) that feast the	<b>feast</b>	of the paschal. And	13, 88/ 5
morrow is their great	<b>feast</b>	day, that is to	13, 88/ 29
the unleavened bread. Which	<b>feast</b>	began in the evening	13, 89/ 12
festum paschae was the	<b>feast</b>	of eating of the	13, 90/ 4
his Maundy before the	<b>feast</b>	of the eating of	13, 90/ 6
it is) that the	<b>feast</b>	of the unleavened loaves	13, 90/ 18
first day of that	<b>feast</b>	of unleavened bread began	13, 90/ 22
unleavened bread began the	<b>feast</b>	in the evening before	13, 90/ 23
first day of that	<b>feast</b>	was the fifteenth day	13, 91/ 1
fifteenth day, yet the	<b>feast</b>	of that fifteenth day	13, 91/ 2
he consecrated in the	<b>feast</b>	of the unleavened loaves	13, 91/ 8
five days before that	<b>feast</b>	began, it would not	13, 91/ 11
first day of the	<b>feast</b>	of the unleavened loaves	13, 91/ 14
decima lunae. And that	<b>feast</b>	was called festum paschae	13, 91/ 16
the guest and the	<b>feast</b>	. He was both the	13, 136/ 17
There approached near the	<b>feastful</b>	day of the unleavened	13, 59/ 5
the day before that	<b>feastful</b>	day of the paschal	13, 88/ 3
the day before the	<b>feastful</b>	day of paschal" (because	13, 88/ 7
the day before the	<b>feastful</b>	day of Christmas. I	13, 88/ 11
Jews among all their	<b>feasts</b>	and holy days through	13, 59/ 7
was that folk at	<b>feasts</b>	with pleasant sweet odors	13, 77/ 8
and eaten), these two	<b>feasts</b>	were, as you see	13, 87/ 5
so do all their	<b>feasts</b>	and their Sabbath days	13, 89/ 2
Sabbath days and their	<b>feasts</b>	kept they very solemn	13, 98/ 28
a straw or a	<b>feather</b>	of any light, lewd	13, 198/ 7

a straw or a	<b>feather</b>	of any light, lewd	13, 198/ 7
dixit eis. Scitis quid	<b>fecerim</b>	vobis: vos vocatis me	13, 101/ 4
scitis, beati eritis si	<b>feceritis</b>	ea. The third chapter	13, 101/ 9
scitis, beati eritis si	<b>feceritis</b>	ea" (If you know	13, 115/ 12
perfect, he added, "si	<b>feceritis</b>	ea" (if you do	13, 116/ 9
dicitur Caiphas, et consilium	<b>fecerunt</b>	. Et R. quaerebant L	13, 51/ 14
vobis: ut quemadmodum ego	<b>feci</b>	vobis, ita et vos	13, 101/ 7
se finxit, quid me	<b>fecisti</b>	sic?" (O man, what	13, 28/ 22
For himself saith: "Quamdiu	<b>fecistis</b>	uni de hiis fratribus	13, 202/ 2
fratribus meis minimis, mihi	<b>fecistis</b>	." (That that you have	13, 202/ 3
For himself saith: "Quamdiu	<b>fecistis</b>	uni de hiis fratribus	13, 202/ 2
fratribus meis minimis, mihi	<b>fecistis</b>	." (That that you have	13, 202/ 3
said, "Totum hominem sanum	<b>fecit</b>	in sabbato" (He made	13, 109/ 18
cloak of his seeming	<b>feeble</b>	manhead. And that not	13, 94/ 24
causing them perceive their	<b>feebleness</b>	and to call upon	13, 37/ 26
therein then, and our	<b>feebleness</b>	in this state corrupted	13, 38/ 6
which was but the	<b>feebler</b>	and inferior part, till	13, 22/ 7
And the lamb did	<b>feed</b>	and nourish your bodies	13, 125/ 10
bodies; but this shall	<b>feed</b>	and nourish your souls	13, 125/ 11
shall come, though I	<b>feel</b>	pain in my body	13, 68/ 22
my body, I may	<b>feel</b>	comfort in soul and	13, 68/ 23
for pilgrims here, they	<b>feel</b>	full well at such	13, 100/ 5
but both see and	<b>feel</b>	what he did, yet	13, 109/ 29
as soon as he	<b>feeleth</b>	a high proud thought	13, 7/ 21
insensible tree, a sensible	<b>feeling</b>	, as hath the unreasonable	13, 12/ 15
fair hands unto the	<b>feeling</b>	of that foul pitch	13, 16/ 26
perpetually damned by sensible	<b>feeling</b>	of the fire of	13, 40/ 3
loss and pain of	<b>feeling</b>	), as a man may	13, 41 18
to the pain of	<b>feeling</b>	, that is to wit	13, 41 26
perpetual sensible pain of	<b>feeling</b>	the fire of hell	13, 41 29
unto the pain of	<b>feeling</b>	, but only unto the	13, 41 30
than is their intolerable	<b>feeling</b>	of the hot fire	13, 42/ 2
unto the pain of	<b>feeling</b>	by any sensible pain	13, 42/ 17
to let it fall	<b>feelingly</b>	and sink down deep	13, 99/ 31
their shoes upon their	<b>feet</b>	, and their walking staves	13, 59/ 32
our shoes upon our	<b>feet</b>	(for filing of our	13, 65/ 25
therewith anointed she Christ's	<b>feet</b>	, and wiped them with	13, 76/ 21
washing of his disciples"	<b>feet</b>	, the sending forth of	13, 82/ 25
the washing of the	<b>feet</b>	, specified in the thirteen	13, 101/ 11
began to wash the	<b>feet</b>	of his disciples and	13, 101/ 19
Lord, wastest thou my	<b>feet</b>	?" Jesus answered and said	13, 101/ 22
shalt never wash my	<b>feet</b>	." Jesus answered unto him	13, 101/ 24
Lord, not only my	<b>feet</b>	, but my hands and	13, 101/ 26
that he wash his	<b>feet</b>	, but is all clean	13, 101/ 28



he had washed their	feet	, he took his clothes	13, 101/ 31
I have washed your	feet	, being your Lord and	13, 102/ 1
one to wash another's	feet	. For I have given	13, 102/ 3
his apostles, after their	feet	washed, sat down at	13, 104/ 14
washing of the apostles"	feet	. "Whereas the devil had	13, 104/ 17
began to wash the	feet	of his disciples, and	13, 105/ 3
even of their very	feet	, and wipe them, too	13, 106/ 11
himself, wash all their	feet	himself, and wipe their	13, 106/ 15
himself, and wipe their	feet	all himself. Then followeth	13, 106/ 16
Lord, washest thou my	feet	?" Saint Peter, having our	13, 106/ 19
Master should wash his	feet	. And therefore he said	13, 106/ 22
Lord, washest thou my	feet	?" To whom our Savior	13, 106/ 23
thereof, he withdrew his	feet	and answered our Savior	13, 107/ 7
shall never wash my	feet	in this world." Our	13, 107/ 8
Lord, not only my	feet	, but also my hands	13, 107/ 18
to wash mine unworthy	feet	, that if I therein	13, 107/ 24
Lord, to wash my	feet	, but, over that, mine	13, 107/ 27
to wash but his	feet	, but is all clean	13, 107/ 30
hands washed, not his	feet	only that are the	13, 107/ 32
need to have his	feet	washed often. For by	13, 108/ 17
often. For by his	feet	are meant his affections	13, 108/ 17
For likewise as our	feet	bear our body hither	13, 108/ 18
all washed again both	feet	, hands, and head, "He	13, 108/ 22
more washed but his	feet	," that is to wit	13, 108/ 24
traitor Judas (the filthy	feet	of whose wretched, covetous	13, 108/ 26
washing the traitor's filthy	feet	, had not cleansed him	13, 108/ 29
but to wash his	feet	," and those words, "You	13, 108/ 34
he had washed their	feet	, he took his clothes	13, 109/ 5
washing of his disciples"	feet	, albeit that they could	13, 109/ 29
outward washing of your	feet	I have given you	13, 109/ 35
I have washed your	feet	, being your Lord and	13, 110/ 12
also wash one another's	feet	. "Then goeth he farther	13, 110/ 13
wherefore he washed their	feet	, as he before said	13, 110/ 14
to wash your fellow's	feet	, when I your high	13, 110/ 29
disdained to wash your	feet	, there can none of	13, 111/ 2
disdain to wash the	feet	of his fellow." And	13, 111/ 3
my washing of your	feet	is done for your	13, 111/ 26
suffer him wash his	feet	. But our Savior showed	13, 112/ 26
in washing the apostles"	feet	, with his exhortation unto	13, 114/ 12
in washing of folks"	feet	as for a rite	13, 114/ 14
also many poor folks"	feet	after the number of	13, 114/ 21
the washing of the	feet	were a sacrament unto	13, 114/ 27
saw him wash their	feet	, yet that he did	13, 115/ 24
example of washing their	feet	his own hands, exhorteth	13, 117/ 4

hands to wash the	<b>feet</b>	of thy twelve apostles	13, 117/ 12
to wash the foul	<b>feet</b>	of mine affections that	13, 117/ 15
with washing of their	<b>feet</b>	. The fourth chapter. Of	13, 117/ 18
a footstool under thy	<b>feet</b>	), the prophet there meaneth	13, 121/ 27
be thrown under his	<b>feet</b>	he shall then sit	13, 121/ 29
it under the filthy	<b>feet</b>	of our foul affections	13, 193/ 20
it under the filthy	<b>feet</b>	of our foul affections	13, 193/ 20
them, to see their	<b>feigned</b>	friend, their very deadly	13, 17/ 24
these things be no	<b>feigned</b>	tales told for parables	13, 58/ 11
wretched world. The flatterer	<b>feigneth</b>	to love thee, for	13, 84/ 7
detestable pride that Lucifer	<b>fell</b>	to himself. Let us	13, 10/ 29
those spiteful spirits that	<b>fell</b>	, as I may through	13, 11/ 14
which the proud angels	<b>fell</b>	. This was, lo, the	13, 13/ 32
therewith for shame they	<b>fell</b>	in a fear and	13, 17/ 30
of that the devil	<b>fell</b>	out of heaven thereinto	13, 23/ 11
favor they lost and	<b>fell</b>	in his displeasure; his	13, 24/ 3
they sought and thereby	<b>fell</b>	to shame. They would	13, 24/ 15
devil's train their folly	<b>fell</b>	by sin to wretchedness	13, 25/ 2
and the angels that	<b>fell</b>	were able of themselves	13, 38/ 2
of God's mercy they	<b>fell</b>	into despair, as we	13, 53/ 29
for which the people	<b>fell</b>	so thick unto Christ	13, 69/ 31
Then Judas, which after	<b>fell</b>	to the treason and	13, 76/ 24
but beside his covetise	<b>fell</b>	unto malice too. And	13, 77/ 26
together. For the one	<b>fell</b>	in the beginning of	13, 87/ 5
the church of Greece	<b>fell</b>	from the church of	13, 88/ 16
crucified quarta decima lunae	<b>fell</b>	in feriae quinta, that	13, 89/ 6
since the devil that	<b>fell</b>	himself by pride is	13, 116/ 27
whole people through Christendom	<b>fell</b>	in a custom uniform	13, 149/ 14
he would be God's	<b>fellow</b>	indeed, saying unto himself	13, 5/ 11
created to be Adam's	<b>fellow</b>	, she was yet of	13, 21/ 3
would have been God's	<b>fellow</b>	, so made he them	13, 23/ 32
fire to your filthy	<b>fellow</b>	. Let us every man	13, 84/ 23
the feet of his	<b>fellow</b>	." And finally Christ knitteth	13, 111/ 3
disdain to wash your	<b>fellow's</b>	feet, when I your	13, 110/ 29
the fall of his	<b>fellows</b>	may well be verified	13, 5/ 31
in two of his	<b>fellows</b>	soon after, and every	13, 10/ 2
Lucifer had and his	<b>fellows</b>	in their spiritual and	13, 12/ 2
of himself and his	<b>fellows</b>	, conceived so great heart-burning	13, 14/ 9
could nothing serve his	<b>fellows</b>	, nor yet himself neither	13, 26/ 17
pure mystical body, the	<b>fellowship</b>	and society of saints	13, 176/ 33
had eaten it, they	<b>felt</b>	such filthy sensual motions	13, 17/ 13
affliction of perpetual pain	<b>felt</b>	in fire God never	13, 41 4
find himself to have	<b>felt</b>	, far above all his	13, 81/ 11
his grace, he graciously	<b>fenced</b>	and hedged in their	13, 13/ 13

hoc est corpus meum,	<b>ferebat</b>	enim illud corpus in	13, 168/ 34
thirty-third Psalm writeth thus: "	<b>Ferebatur</b>	in manibus suis, hoc	13, 168/ 29
in Christo autem invenimus,	<b>ferebatur</b>	enim Christus in manibus	13, 168/ 33
decima lunae fell in	<b>feriae</b>	quinta, that is to	13, 89/ 6
body by the hot	<b>fervent</b>	pain of the cross	13, 56/ 8
faith therein and such	<b>fervent</b>	devotion thereto that our	13, 136/ 28
zeal of Peter, through	<b>fervor</b>	and heat somewhat indiscreet	13, 107/ 10
our heart in a	<b>fervor</b>	of devotion toward the	13, 196/ 30
our heart in a	<b>fervor</b>	of devotion toward the	13, 196/ 30
day was their great	<b>fest</b>	, that is to wit	13, 89/ 29
epistle to the Ephesians.	<b>Festinate</b>	ergo frequenter accedere ad	13, 160/ 22
first the rubric, De	<b>festio</b>	azimorum appropinquante. M. 26	13, 51/ 7
autem. Non in die	<b>festio</b>	, ne forte tumultus fiat	13, 51/ 16
turbis. Ante I. diem	<b>festum</b>	paschae, sciens Iesus quia	13, 51/ 25
his gospel: "Ante diem	<b>festum</b>	Paschae, sciens Iesus quia	13, 87/ 29
here saying "Ante diem	<b>festum</b>	Paschae," and calling Shere	13, 88/ 6
tertia decima ante diem	<b>festum</b>	paschae. And they say	13, 90/ 3
paschae. And they say	<b>festum</b>	paschae was the feast	13, 90/ 4
time forbidden. Ante diem	<b>festum</b>	paschae is meant by	13, 91/ 14
that feast was called	<b>festum</b>	paschae, because it began	13, 91/ 16
Appropinquabat L. autem dies	<b>festus</b>	Azimorum, qui dicitur pascha	13, 51/ 8
souls of holy saints	<b>fetched</b>	out of hell, ascended	13, 196/ 1
souls of holy saints	<b>fetched</b>	out of hell, ascended	13, 196/ 1
albeit (as I suppose)	<b>few</b>	men have less lust	13, 28/ 4
them he doth unto	<b>few</b>	men, and with contempt	13, 32/ 26
be content with these	<b>few</b>	as those that most	13, 49/ 4
this worldly desert, very	<b>few</b>	(I fear), and with	13, 59/ 3
that was done a	<b>few</b>	days before. As it	13, 76/ 11
the Scripture after a	<b>few</b>	folks" fantasies, those Greeks	13, 92/ 6
him, one of that	<b>few</b>	chosen number and so	13, 96/ 28
shall be beaten with	<b>few</b>	stripes. But the bondman	13, 111/ 22
so sorrowful within so	<b>few</b>	hours after), he would	13, 119/ 34
your souls." In these	<b>few</b>	compendious words of our	13, 125/ 16
received) and, within a	<b>few</b>	hours after, unto the	13, 193/ 5
received) and, within a	<b>few</b>	hours after, unto the	13, 193/ 5
festio, ne forte tumultus	<b>fiat</b>	in populo. Intravit L	13, 51/ 16
day, "ne forte tumultus	<b>fiat</b>	in populo" (lest there	13, 74/ 22
iam exponit quomodo id	<b>fiat</b>	quod loquitur, et quid	13, 143/ 33
kinds of false and	<b>fickle</b>	love used in this	13, 84/ 6
where he saith: "Sine	<b>fide</b>	impossibile est placere deo	13, 32/ 20
to the Hebrews: "Sine	<b>fide</b>	autem impossibile est Deo	13, 42/ 31
his verbis et hac	<b>fide</b>	actum est, panis ille	13, 162/ 33
ipsius domini professione et	<b>fide</b>	nostra vere caro est	13, 164/ 2
cum timore qualive cum	<b>fide</b>	et animi persuasione, corpus	13, 166/ 17

Numquid debemus de eius	<b>fide</b>	et testificatione dubitare?" (The	13, 167/ 14
Saint Paul saith, "Sine	<b>fide</b>	impossibile est placere deo	13, 174/ 8
intelligamus, et tunc perfectae	<b>fidei</b>	officio fungemur. De naturali	13, 163/ 33
to doubt of his	<b>fidelity</b>	and testimony?) Saint John	13, 167/ 23
Sicut autem quicumque ad	<b>fidem</b>	veniens ante verba baptismi	13, 165/ 17
sibi manducat et bibit.	<b>Fidem</b>	autem faciunt verba domini	13, 166/ 20
filius hominis, putas inveniet	<b>fidem</b>	in terra?" (When the	13, 173/ 31
apostles, "Domine, adauge nobis	<b>fidem</b>	." (Lord, increase faith in	13, 199/ 14
apostles, "Domine, adauge nobis	<b>fidem</b>	." (Lord, increase faith in	13, 199/ 14
unto Christ's word. For, "	<b>Fides</b>	ex auditu, auditus autem	13, 115/ 28
sanguinis substantia est, aut	<b>fides</b>	nostra irrita est." (In	13, 170/ 31
people through safe, this	<b>fierce</b>	furious king with all	13, 57/ 31
quo oporteat nos salvos	<b>fieri</b>	." (There is none other	13, 32/ 17
vero fratres quomodo possit	<b>fieri</b>	in himineMT4, quis	13, 168/ 30
turneth his doings into	<b>fiery</b>	darts to drive man	13, 160/ 31
quia post biduum pascha	<b>fiet</b>	, et filius hominis tradetur	13, 51/ 12
all the remnant, this	<b>fifteen</b>	hundred years continued and	13, 172/ 30
of Saint Matthew, the	<b>fifteenth</b>	of Saint Mark, the	13, 3/ 13
to wit, beginning the	<b>fifteenth</b>	day), was the feast	13, 86/ 20
unleavened loaves was the	<b>fifteenth</b>	day, yet likewise as	13, 86/ 24
Loaves was on the	<b>fifteenth</b>	day, yet by reason	13, 87/ 1
though it were the	<b>fifteenth</b>	day of the month	13, 87/ 13
unleavened loaves began the	<b>fifteenth</b>	day. And then (say	13, 90/ 18
that feast was the	<b>fifteenth</b>	day, yet the feast	13, 91/ 1
the feast of that	<b>fifteenth</b>	day began in the	13, 91/ 2
himself, saying in the	<b>fifteenth</b>	chapter of Saint John	13, 131/ 28
world at naught. The	<b>fifth</b>	lecture. "Before the feast	13, 82/ 10
Ambrose saith in the	<b>fifth</b>	chapter of his fourth	13, 167/ 6
David and upon the	<b>fifty-eighth</b>	chapter of Isaiah, whose	13, 98/ 10
covered their flesh with	<b>fig</b>	leaves. Now is there	13, 17/ 17
their royal robes of	<b>fig</b>	leaves. O what a	13, 17/ 23
not have failed to	<b>fight</b>	for him. And therefore	13, 74/ 20
strive and chide and	<b>fight</b>	and sharply sue their	13, 98/ 3
respondeas deo? Numquid dicit	<b>figmentum</b>	ei qui se finxit	13, 28/ 21
Saint Paul: "Omnia in	<b>figura</b>	contingebant illis." (All thing	13, 57/ 17
altario, et non respondens	<b>figura</b>	. Non enim dixit, Hoc	13, 170/ 18
enim dixit, Hoc est	<b>figura</b>	, sed hoc est corpus	13, 170/ 18
not to have the	<b>figurative</b>	old paschal lamb any	13, 122/ 16
without spot was a	<b>figure</b>	betokening our Savior Christ	13, 62/ 20
consider, in the foresaid	<b>figure</b>	, by these Egyptians that	13, 62/ 28
then was Judas a	<b>figure</b>	of two false shrews	13, 80/ 17
this Judas was a	<b>figure</b>	also of many other	13, 81/ 27
that lamb was a	<b>figure</b>	of the offering up	13, 86/ 14
fulfill and finish the	<b>figure</b>	, and institute in the	13, 92/ 31

the old was a	<b>figure</b>	, that is to wit	13, 119/ 2
paschal that was the	<b>figure</b>	thereof. And therefore at	13, 120/ 24
the other was the	<b>figure</b>	, and would by that	13, 120/ 31
paschal lamb, being a	<b>figure</b>	, was the offering of	13, 121/ 4
Jerusalem (that was the	<b>figure</b>	) fully performed and thereupon	13, 121/ 8
that after that the	<b>figure</b>	were performed and had	13, 121/ 14
have used the same	<b>figure</b>	again in earth, but	13, 121/ 15
or have used the	<b>figure</b>	here still in earth	13, 121/ 32
it was but a	<b>figure</b>	, and he said he	13, 121/ 34
For, being but a	<b>figure</b>	, it had no cause	13, 122/ 3
a sign or a	<b>figure</b>	or a token of	13, 125/ 30
hitherto used for a	<b>figure</b>	of my passion the	13, 126/ 9
that was the only	<b>figure</b>	, he would never eat	13, 133/ 8
the verity of that	<b>figure</b>	, that is to wit	13, 133/ 9
blood, after that the	<b>figure</b>	were by his new	13, 133/ 11
that was but the	<b>figure</b>	, so is it none	13, 135/ 35
the verity of that	<b>figure</b>	, he did himself eat	13, 136/ 2
wit, a token, a	<b>figure</b>	, a sign or memorial	13, 138/ 14
prove the sacrament a	<b>figure</b>	. And upon that they	13, 138/ 19
a memorial, and a	<b>figure</b>	. By which words of	13, 138/ 27
a token, or a	<b>figure</b>	, did well declare that	13, 138/ 30
by no mean a	<b>figure</b>	of itself. These three	13, 138/ 32
be correspondent unto the	<b>figure</b>	(for this holy sacrifice	13, 150/ 32
paschal (which was the	<b>figure</b>	thereof), to be offered	13, 155/ 8
paschal being but the	<b>figure</b>	, and this of that	13, 155/ 19
and this of that	<b>figure</b>	the verity, the figure	13, 155/ 19
figure the verity, the	<b>figure</b>	passed and finished, this	13, 155/ 20
is to wit, a	<b>figure</b>	, a token, or a	13, 157/ 7
nothing can be a	<b>figure</b>	or token of itself	13, 157/ 15
betokened and was a	<b>figure</b>	of himself in form	13, 157/ 24
a gardener, was a	<b>figure</b>	of himself in his	13, 157/ 28
some other trope or	<b>figure</b>	of common speaking. But	13, 158/ 16
lamb which was the	<b>figure</b>	of this sacrament. "Quid	13, 169/ 27
Lord, and not a	<b>figure</b>	answering to it. For	13, 170/ 24
bare sign, or a	<b>figure</b>	, or a token of	13, 196/ 7
bare sign, or a	<b>figure</b>	, or a token of	13, 196/ 7
is there signified and	<b>figured</b>	the long, painful wandering	13, 58/ 30
very God, beside the	<b>figures</b>	and prophecies of the	13, 57/ 1
as by tokens and	<b>figures</b>	of things done among	13, 57/ 11
came to them in	<b>figures</b>	.) But forasmuch as I	13, 57/ 18
and writing, and by	<b>figures</b>	contained as well in	13, 62/ 14
be in such wise	<b>figures</b>	, tokens, and sacramental signs	13, 146/ 11
more full representation and	<b>figuring</b>	of the same body	13, 146/ 28
wrath, saying: "Eramus natura	<b>fili</b>	irae." ("We were," saith	13, 31/ 6

qui est caro Christi	<b>filii</b>	dei vivi, et potum	13, 160/ 26
Melchizedek prodeunt sacramenta, et	<b>filiiis</b>	Abrahae facientibus opera eius	13, 162/ 27
Deliciae meae esse cum	<b>filiiis</b>	hominum." (My delight and	13, 192/ 1
Deliciae meae esse cum	<b>filiiis</b>	hominum." (My delight and	13, 192/ 1
upon our feet (for	<b>filiiing</b>	of our affections with	13, 65/ 25
as he went: "Hosanna	<b>filio</b>	David, benedictus qui venit	13, 71/ 26
cognovit eam, donec peperit	<b>filium</b>	suum primogenitum" (Joseph knew	13, 121/ 21
non ipsum fabricatoris mundi	<b>filium</b>	dicant? Et Paulo post	13, 161/ 31
qui inter patrem et	<b>filium</b>	non naturae sed voluntatis	13, 163/ 19
saith St. Paul) crucifigentes	<b>filium</b>	Dei." Let us (good	13, 203/ 15
saith St. Paul) crucifigentes	<b>filium</b>	Dei." Let us (good	13, 203/ 15
biduum pascha fiet, et	<b>filius</b>	hominis tradetur ut crucifigatur	13, 51/ 12
Son, saying: "Hic est	<b>filius</b>	meus dilectus, in quo	13, 57/ 4
chapter of Saint Luke: "	<b>Filius</b>	hominis non habet ubi	13, 99/ 12
Savior said: "Quum venerit	<b>filius</b>	hominis, putas inveniet fidem	13, 173/ 30
God, not willing to	<b>fill</b>	heaven with hell hounds	13, 48/ 20
could never rub the	<b>filth</b>	from her fingers after	13, 16/ 27
over that by the	<b>filth</b>	of original sin (with	13, 29/ 5
were far from all	<b>filthy</b>	tokens of sin. Their	13, 13/ 22
it, they felt such	<b>filthy</b>	sensual motions of concupiscence	13, 17/ 13
sinful that are through	<b>filthy</b>	concupiscence brought by propagation	13, 30/ 21
other in vile and	<b>filthy</b>	, where the clay whereof	13, 30/ 29
in any kind of	<b>filthy</b>	fleshly delight, or false	13, 81/ 3
love hath borne thee	<b>filthy</b>	company. But if such	13, 84/ 19
of fire to your	<b>filthy</b>	fellow. Let us every	13, 84/ 23
the traitor Judas (the	<b>filthy</b>	feet of whose wretched	13, 108/ 26
humanity, washing the traitor's	<b>filthy</b>	feet, had not cleansed	13, 108/ 29
Judas had by his	<b>filthy</b>	affection of his wretched	13, 109/ 2
bodies of those whose	<b>filthy</b>	minds refuse to receive	13, 192/ 14
foul affection of the	<b>filthy</b>	flesh, and be in	13, 193/ 14
tread it under the	<b>filthy</b>	feet of our foul	13, 193/ 19
the puddle of foul,	<b>filthy</b>	sin; therewith the legion	13, 193/ 21
worldly winning or foul	<b>filthy</b>	lust, rather than for	13, 202/ 24
bodies of those whose	<b>filthy</b>	minds refuse to receive	13, 192/ 14
foul affection of the	<b>filthy</b>	flesh, and be in	13, 193/ 14
tread it under the	<b>filthy</b>	feet of our foul	13, 193/ 19
the puddle of foul,	<b>filthy</b>	sin; therewith the legion	13, 193/ 21
worldly winning or foul	<b>filthy</b>	lust, rather than for	13, 202/ 24
And then at the	<b>final</b>	judgment, they shall all	13, 7/ 2
the place of his	<b>final</b>	damnation, from which he	13, 23/ 17
first creation to the	<b>final</b>	change thereof at the	13, 23/ 21
the occasion of his	<b>final</b>	destruction) but only this	13, 80/ 30
apostles, as for a	<b>final</b>	end thereof, after the	13, 122/ 23
after the condemning, and	<b>finally</b>	, with disobedience and rebellion	13, 7/ 15

thieves unto God, and	<b>finally</b>	from thieves they fall	13, 10/ 26
lord over thee." Then	<b>finally</b>	said he to Adam	13, 18/ 29
preaching and prayer, and	<b>finally</b>	, for the truth of	13, 27/ 24
do not willfully and	<b>finally</b>	fall again from the	13, 44/ 12
do nothing for it.	<b>Finally</b>	, God wist that it	13, 48/ 9
after their baptism, shall	<b>finally</b>	be damned, that token	13, 108/ 11
of his fellow." And	<b>finally</b>	Christ knitteth up all	13, 111/ 3
of both sorts also.	<b>Finally</b>	, where our Savior saith	13, 115/ 12
them after his resurrection.	<b>Finally</b>	, for this exposition, I	13, 133/ 20
followeth one other thing.	<b>Finally</b>	he declareth how it	13, 144/ 16
is signified people). And	<b>finally</b>	, some holy saints say	13, 151/ 10
somewhat thereof, saith yet	<b>finally</b>	, "Cetera quum venero ipse	13, 151/ 26
they were then turned.	<b>Finally</b>	, beside yet diverse other	13, 156/ 4
to please God.) But	<b>finally</b>	this Catholic faith of	13, 174/ 11
all evil, till he	<b>finally</b>	drive him to all	13, 193/ 1
all evil, till he	<b>finally</b>	drive him to all	13, 193/ 1
request he could not	<b>find</b>	in his heart to	13, 17/ 3
were some fain to	<b>find</b>	, for maintenance of God's	13, 35/ 4
he confesseth himself to	<b>find</b>	such difficulty in the	13, 35/ 8
or not, we none	<b>find</b>	. And thus have I	13, 36/ 2
no man in reason	<b>find</b>	any fault therein. Howbeit	13, 46/ 19
by it that can	<b>find</b>	in his heart to	13, 48/ 8
my copy as I	<b>find</b>	it in the work	13, 50/ 8
rehearsed before), yet never	<b>find</b>	we that of God's	13, 53/ 28
into despair, as we	<b>find</b>	of Cain and of	13, 53/ 29
first mention that we	<b>find</b>	made thereof is the	13, 54/ 18
than himself and cannot	<b>find</b>	in his heart to	13, 64/ 32
silver coin I nowhere	<b>find</b>	that the emperor coined	13, 79/ 23
dare say he shall	<b>find</b>	in the end that	13, 81/ 8
much grief shall he	<b>find</b>	himself to have felt	13, 81/ 10
thy substance that he	<b>find</b>	thy table unlaid, farewell	13, 84/ 8
them where they should	<b>find</b>	the ass and the	13, 94/ 31
should be sure to	<b>find</b>	such things as are	13, 95/ 5
fear me we should	<b>find</b>	almost as many score	13, 99/ 2
them hence. For then	<b>find</b>	they themselves much more	13, 100/ 6
word of our Savior,	<b>find</b>	in his heart to	13, 107/ 5
traitor knew where to	<b>find</b>	him. To set naught	13, 113/ 28
whereby he hopeth to	<b>find</b>	a gate open to	13, 116/ 31
hard it is to	<b>find</b>	any country so fortunate	13, 137/ 13
had much ado to	<b>find</b>	names enough and convenient	13, 140/ 9
water always, whereof we	<b>find</b>	no word written in	13, 151/ 2
of David, I cannot	<b>find</b>	nor perceive, but how	13, 169/ 5
verified of Christ, we	<b>find</b>	, for Christ bore himself	13, 169/ 6
thou that he shall	<b>find</b>	faith in the earth	13, 173/ 33

each delighting in other,	<b>finding</b>	nothing to mislike in	13, 23/ 25
deed and disallow his	<b>finding</b>	of that fault, as	13, 77/ 24
above his own necessary	<b>finding</b>	God putteth him in	13, 80/ 22
finer? And yet as	<b>fine</b>	as it is, a	13, 8/ 20
her wool never so	<b>fine</b>	, yet was she, pardie	13, 8/ 22
erant in mundo, in	<b>finem</b>	dilexit eos: "Of the	13, 51/ 26
erant in mundo, in	<b>finem</b>	dilexit eos" (Whereas he	13, 102/ 12
in mundo, usque in	<b>finem</b>	dilexit eos." (Whereas he	13, 119/ 24
of his gown is	<b>finer</b>	? And yet as fine	13, 8/ 20
sonus eorum, et in	<b>fines</b>	orbis terrae verba eorum	13, 173/ 13
so unready, that every	<b>finger</b>	shall be a thumb	13, 68/ 17
the filth from her	<b>fingers</b>	after. What should I	13, 16/ 27
of man. And thus	<b>finish</b>	I the second point	13, 24/ 28
and so fulfill and	<b>finish</b>	the figure, and institute	13, 92/ 30
new very paschal, reverently	<b>finish</b>	the old paschal that	13, 120/ 23
intent that he would	<b>finish</b>	it and offer up	13, 120/ 30
that he would fully	<b>finish</b>	the old paschal of	13, 122/ 21
come soon after, and	<b>finish</b>	this present world, and	13, 174/ 2
immolation and passion he	<b>finished</b>	on the morrow --	13, 62/ 7
till he had first	<b>finished</b>	and ended those words	13, 67/ 8
done, as the thing	<b>finished</b>	that he had to	13, 67/ 10
the paschal lamb clearly	<b>finished</b>	, as ye have heard	13, 123/ 29
of the other there	<b>finished</b>	, he said unto them	13, 126/ 6
one after the paschal	<b>finished</b>	, the other after that	13, 129/ 21
was fully performed and	<b>finished</b>	-- yet be they	13, 146/ 30
the figure passed and	<b>finished</b>	, this only verity --	13, 155/ 20
whole together of the	<b>finishing</b>	of the old paschal	13, 118/ 34
new paschal by the	<b>finishing</b>	of the old), he	13, 120/ 27
Christ, which after the	<b>finishing</b>	of the old paschal	13, 136/ 25
sacerdos panem profert et	<b>finum</b>	. Hoc est (iniquit) corpus	13, 162/ 28
figmentum ei qui se	<b>finxit</b>	, quid me fecisti sic	13, 28/ 22
into the selfsame infernal	<b>fire</b>	that was first and	13, 7/ 5
compared with his everlasting	<b>fire</b>	that followeth. He found	13, 23/ 22
this of the fearful	<b>fire</b>	of hell, with like	13, 24/ 11
sensible pain in the	<b>fire</b>	of hell, they thought	13, 29/ 14
them from the perpetual	<b>fire</b>	of hell but the	13, 29/ 32
the sensible pain of	<b>fire</b>	without his own actual	13, 30/ 9
perpetual pain in the	<b>fire</b>	of hell. And of	13, 32/ 29
sensible pain in the	<b>fire</b>	of hell, as by	13, 34/ 4
sensible pain in the	<b>fire</b>	of hell. Now shall	13, 36/ 6
sensible feeling of the	<b>fire</b>	of hell for original	13, 40/ 3
perpetual pain felt in	<b>fire</b>	God never taketh from	13, 41 4
pain of feeling the	<b>fire</b>	of hell perpetual. But	13, 41 29
feeling of the hot	<b>fire</b>	of hell, because they	13, 42/ 2



sensible pain in the	<b>fire</b>	of hell, to this	13, 42/ 17
only roasted at the	<b>fire</b>	. And they should eat	13, 59/ 27
a hot faggot of	<b>fire</b>	to your filthy fellow	13, 84/ 23
wax melted by the	<b>fire</b>	with another piece of	13, 168/ 22
spirit of Christ more	<b>firmly</b>	knit and united quick	13, 177/ 7
say) see that we	<b>firmly</b>	believe that this Blessed	13, 196/ 6
say) see that we	<b>firmly</b>	believe that this Blessed	13, 196/ 6
one night all the	<b>first-begotten</b>	of the Egyptians, as	13, 60/ 10
every house, from the	<b>first-begotten</b>	son of Pharaoh that	13, 60/ 11
his seat, to the	<b>first-begotten</b>	son of the poorest	13, 60/ 12
drawn thereto). By the	<b>first-begotten</b>	children of the Egyptians	13, 63/ 19
must there be these	<b>first-begotten</b>	children, not only of	13, 63/ 24
soul) but also the	<b>first-begotten</b>	of their beasts too	13, 63/ 27
now to destroy those	<b>first-begotten</b>	children of the Egyptians	13, 64/ 1
destroy for us those	<b>first-begotten</b>	of the Egyptians, from	13, 64/ 24
the Egyptians, from the	<b>first-begotten</b>	child of the king	13, 64/ 25
the prince) unto the	<b>first-begotten</b>	child of the poorest	13, 64/ 26
so clearly destroy the	<b>first-begotten</b>	children of the Egyptians	13, 65/ 32
had brought forth her	<b>first-begotten</b>	son), meaneth not that	13, 121/ 22
shed only for the	<b>first-begotten</b>	among the children of	13, 128/ 27
that should strike these	<b>first-begottens</b>	that should that night	13, 60/ 16
slaughter of all their	<b>first-begottens</b>	to compel them to	13, 61/ 27
furnished with fowl and	<b>fish</b>	, and beasts, grass, herbs	13, 12/ 5
to seek a time	<b>fit</b>	therefore where he might	13, 93/ 21
forever than it was	<b>five</b>	days before. And here	13, 55/ 13
and lauded him within	<b>five</b>	days before, and not	13, 74/ 30
his part far above	<b>five</b>	times that -- so	13, 81/ 1
if he had consecrated	<b>five</b>	days before that feast	13, 91/ 11
this wretched world. The	<b>flatterer</b>	feigneth to love thee	13, 84/ 7
farewell, adieu, thy brother	<b>flatterer</b>	is gone, and getteth	13, 84/ 9
in a fear and	<b>fled</b>	and hid themselves from	13, 17/ 31
that he not only	<b>fled</b>	from being king when	13, 70/ 26
against reason in their	<b>flesh</b>	that their hearts abhorred	13, 17/ 14
their nakedness, covered their	<b>flesh</b>	with fig leaves. Now	13, 17/ 17
days after, all his	<b>flesh</b>	was rid of all	13, 55/ 11
the world and the	<b>flesh</b>	. And the whole people	13, 63/ 2
nor a man's own	<b>flesh</b>	do not so much	13, 63/ 10
lust of her own	<b>flesh</b>	, nor the rewards of	13, 63/ 17
inward incitation of the	<b>flesh</b>	, and the outward occasions	13, 63/ 21
Shall not thine own	<b>flesh</b>	let thee walk away	13, 84/ 16
I will never eat	<b>flesh</b>	more in this world	13, 122/ 10
I eat any more	<b>flesh</b>	," or such other kind	13, 122/ 11
that he would eat	<b>flesh</b>	in another world, but	13, 122/ 12
and consequently never eat	<b>flesh</b>	more. The other thing	13, 122/ 14

bread, yet is it	<b>flesh</b>	. And though it seem	13, 125/ 7
shall give is my	<b>flesh</b>	; he that eateth this	13, 143/ 6
He that eateth my	<b>flesh</b>	and drinketh my blood	13, 144/ 18
is to eat that	<b>flesh</b>	and to drink that	13, 144/ 19
neither eateth spiritually his	<b>flesh</b>	, neither drinketh he spiritually	13, 144/ 22
world standeth: instead of	<b>flesh</b>	and blood of beasts	13, 155/ 9
of beasts, the very	<b>flesh</b>	and blood of our	13, 155/ 9
sacrifice of the same	<b>flesh</b>	and blood offered up	13, 155/ 12
Scripture as plainly called "	<b>flesh</b>	") to drive them to	13, 158/ 4
that it is very	<b>flesh</b>	indeed. Howbeit indeed the	13, 158/ 5
Sacrament is Christ's very	<b>flesh</b>	indeed. But then say	13, 158/ 9
reason the calling it	<b>flesh</b>	in Scripture proveth it	13, 158/ 14
Scripture proveth it not	<b>flesh</b>	indeed. To that we	13, 158/ 14
give you is my	<b>flesh</b>	for the life of	13, 159/ 21
vere est potus" (My	<b>flesh</b>	is verily meat and	13, 159/ 22
life, which is the	<b>flesh</b>	of Christ, the Son	13, 161/ 3
Savior, being incarnate, had	<b>flesh</b>	and blood for our	13, 161/ 19
this food wherewith our	<b>flesh</b>	and blood by alteration	13, 161/ 20
that it is the	<b>flesh</b>	and blood of the	13, 161/ 22
they affirm that man's	<b>flesh</b>	goeth to corruption, and	13, 162/ 2
the resurrection of our	<b>flesh</b>	in this manner: "Caro	13, 162/ 7
de deo saginetur." (The	<b>flesh</b>	eateth the body and	13, 162/ 9
me, this is my	<b>flesh</b>	and this is my	13, 163/ 11
word was verily made	<b>flesh</b>	, and if we also	13, 164/ 7
receive that word being	<b>flesh</b>	in our Lord's meat	13, 164/ 8
the nature of our	<b>flesh</b>	, which is now inseparable	13, 164/ 11
the nature of his	<b>flesh</b>	, and the nature of	13, 164/ 12
the sacrament of his	<b>flesh</b>	to be communicated unto	13, 164/ 13
taken upon him the	<b>flesh</b>	of our body, and	13, 164/ 15
under a Sacrament the	<b>flesh</b>	of his body, and	13, 164/ 17
he himself saith: My	<b>flesh</b>	is verily meat, and	13, 164/ 30
he that eateth my	<b>flesh</b>	and drinketh my blood	13, 165/ 1
verity therefore of his	<b>flesh</b>	and his blood, is	13, 165/ 2
verily is it his	<b>flesh</b>	and verily is it	13, 165/ 5
the senses of the	<b>flesh</b>	.) Saint Ambrose saith in	13, 167/ 5
abhor to eat raw	<b>flesh</b>	, specially the flesh of	13, 170/ 26
raw flesh, specially the	<b>flesh</b>	of man, and therefore	13, 170/ 26
bread, but it is	<b>flesh</b>	.) Saint Anselm in the	13, 170/ 27
he receive Christ's holy	<b>flesh</b>	into his body, he	13, 176/ 3
deadly receiving his quick	<b>flesh</b>	giveth no quickness or	13, 176/ 5
a receiver of Christ's	<b>flesh</b>	are these words of	13, 176/ 7
non prodest quicquam." (The	<b>flesh</b>	availeth nothing; the spirit	13, 176/ 9
that holy, blessed, glorious	<b>flesh</b>	and blood of Almighty	13, 191/ 14
affection of the filthy	<b>flesh</b>	, and be in full	13, 193/ 14

enter with his blessed	<b>flesh</b>	and blood sacramentally and	13, 194/ 17
the very blessed body,	<b>flesh</b>	and blood of our	13, 195/ 26
form of his holy	<b>flesh</b>	covereth under the form	13, 199/ 1
give his own blessed	<b>flesh</b>	and blood unto us	13, 199/ 29
that holy, blessed, glorious	<b>flesh</b>	and blood of Almighty	13, 191/ 14
affection of the filthy	<b>flesh</b>	, and be in full	13, 193/ 14
enter with his blessed	<b>flesh</b>	and blood sacramentally and	13, 194/ 17
the very blessed body,	<b>flesh</b>	and blood of our	13, 195/ 26
form of his holy	<b>flesh</b>	covereth under the form	13, 199/ 1
give his own blessed	<b>flesh</b>	and blood unto us	13, 199/ 29
it fare by these	<b>fleshly</b>	wretched lovers here: when	13, 22/ 34
without man's seed or	<b>fleshly</b>	delectation, and therefore without	13, 27/ 21
worldly people, and the	<b>fleshly</b>	people that follow them	13, 63/ 4
the devilish, worldly, and	<b>fleshly</b>	people, by occasions of	13, 63/ 13
any kind of filthy	<b>fleshly</b>	delight, or false, wily	13, 81/ 3
the devil's danger, some	<b>fleshly</b>	lover of thine may	13, 84/ 18
heart. For into the	<b>fleshly</b>	body can the devil	13, 104/ 26
dark, devilish, worldly, and	<b>fleshy</b>	subjection into the lightsome	13, 63/ 8
good heed to their	<b>flock</b>	, to guide them well	13, 21/ 33
the scab of the	<b>flock</b>	shall catch and consume	13, 22/ 3
spiritual governors of his	<b>flock</b>	) special counsel against the	13, 117/ 2
might spy in the	<b>floor</b>	, but we would sweep	13, 198/ 8
might spy in the	<b>floor</b>	, but we would sweep	13, 198/ 8
those wrong ways --	<b>flowered</b>	for a little while	13, 172/ 25
with sweet herbs and	<b>flowers</b>	. And then whereas the	13, 77/ 12
fantasies were in their	<b>flowers</b>	and prospered, beside the	13, 81/ 12
relented and fallen and	<b>flowing</b>	shortly together again --	13, 58/ 5
made of many grapes	<b>flowing</b>	into one wine, so	13, 143/ 20
that might make them	<b>fly</b>	from his grace, he	13, 13/ 12
his own commandment to	<b>fly</b>	from persecution when they	13, 71/ 18
both for friend and	<b>foe</b>	. But what a difference	13, 84/ 4
either in friend or	<b>foe</b>	, with meekness and charity	13, 117/ 16
them: "Hic est sanguis	<b>foederis</b>	, quod pepigit Dominus vobiscum	13, 127/ 19
by which we worldly	<b>folk</b>	look up on height	13, 8/ 9
perilous progress of proud	<b>folk</b>	, in the person of	13, 10/ 5
the cure over other	<b>folk</b>	and a necessity to	13, 21/ 32
Now as for such	<b>folk</b>	, either now or then	13, 29/ 30
the place for sinful	<b>folk</b>	and that pain is	13, 30/ 19
upon, then shall such	<b>folk</b>	as shall be saved	13, 33/ 28
wont to make other	<b>folk</b>	in the matter never	13, 35/ 33
show you, concerning all	<b>folk</b>	old and young that	13, 42/ 9
great occasion to make	<b>folk</b>	come to the faith	13, 47/ 25
it in haste, as	<b>folk</b>	that had made them	13, 59/ 33
into theirs, his faithful	<b>folk</b>	should be delivered out	13, 62/ 26

the bringing of good	folk	into their bondage as	13, 63/ 11
of motions good, well-disposed	folk	be many sundry wise	13, 63/ 23
and given to poor	folk	? It might have been	13, 76/ 27
and given to poor	folk	." And thus said the	13, 76/ 29
he cared for poor	folk	, but, as the gospel	13, 76/ 30
the manner was that	folk	at feasts with pleasant	13, 77/ 8
that Judas had, all	folk	are not of one	13, 79/ 12
was less used, and	folk	for the great cost	13, 79/ 30
name but also to	folk	of none estimation in	13, 93/ 16
the vices of vicious	folk	in Christ's church cannot	13, 97/ 2
methink that we Christian	folk	wax in worse case	13, 98/ 12
we be but wayfaring	folk	. And verily though it	13, 99/ 28
home. And that such	folk	reckon themselves not for	13, 100/ 4
them off, as many	folk	love in this world	13, 102/ 27
of love as worldly-minded	folk	use to bear each	13, 103/ 12
such manner dealing, whereby	folk	will of their private	13, 112/ 14
he that biddeth other	folk	do well and giveth	13, 114/ 8
me there be many	folk	that, for delight of	13, 116/ 10
to put all such	folk	out of doubt I	13, 125/ 30
to bring good faithful	folk	out of the true	13, 137/ 25
use these manner of	folk	with which they busily	13, 138/ 3
us, whereby good simple	folk	would ween they meant	13, 138/ 8
holy saints those new	folk	labor to blear the	13, 138/ 28
hope to deceive unlearned	folk	. Now purpose I not	13, 139/ 24
of all good holy	folk	in the mystical body	13, 142/ 15
fulfilleth in some good	folk	the soul with spiritual	13, 142/ 33
doth unto us English	folk	this English word "housel	13, 156/ 20
good readers, that these	folk	trifle in this point	13, 157/ 31
Scripture is against these	folk	and proveth plain for	13, 159/ 10
even after that many	folk	were fallen in many	13, 171/ 25
with such manner of	folk	the letter of Holy	13, 172/ 8
did (and yet such	folk	do) deny for Scripture	13, 172/ 19
of the good Catholic	folk	, and great decay of	13, 172/ 23
of the true Catholic	folk	, and eternal destruction of	13, 172/ 24
of receiving. For some	folk	receive it only sacramentally	13, 174/ 32
manner incorporate all Christian	folk	and his own body	13, 175/ 18
But then do such	folk	receive him only sacramentally	13, 192/ 15
to wit, to poor	folk	, of which he taketh	13, 201/ 32
But then do such	folk	receive him only sacramentally	13, 192/ 15
to wit, to poor	folk	, of which he taketh	13, 201/ 32
Scripture after a few	folks	" fantasies, those Greeks that	13, 92/ 6
thereof in washing of	folks	" feet as for a	13, 114/ 14
kissing also many poor	folks	" feet after the number	13, 114/ 21
subtleties of all those	folks	" false arguments and objections	13, 140/ 3

inevitably faileth not to	<b>follow</b>	, first the neglecting, and	13, 7/ 14
may by thy grace	<b>follow</b>	the motion of my	13, 11/ 13
therewith come forth and	<b>follow</b>	him. And for this	13, 48/ 16
will I not fully	<b>follow</b>	the same fashion in	13, 50/ 21
the fleshly people that	<b>follow</b>	them and willingly be	13, 63/ 5
give mine assent to	<b>follow</b>	the sinful device of	13, 75/ 24
each other they should	<b>follow</b>	the example of himself	13, 83/ 3
soon after hap to	<b>follow</b>	thee, some such as	13, 84/ 18
a pot of water.	<b>Follow</b>	you him into the	13, 85/ 24
a pot of water;	<b>follow</b>	you him into the	13, 93/ 3
have the grace to	<b>follow</b>	the example of our	13, 99/ 3
the commandment of God,	<b>follow</b>	their own way, may	13, 112/ 15
well taught and not	<b>follow</b>	the lewd example of	13, 114/ 4
bindeth not men to	<b>follow</b>	the literal fashion thereof	13, 114/ 14
humbling thyself, imitate and	<b>follow</b>	this Centurion, and say	13, 162/ 21
not yet imitate and	<b>follow</b>	his passion, he hath	13, 170/ 7
the same, great multitude	<b>followed</b>	that instinct of grace	13, 4/ 32
have left God and	<b>followed</b>	them, in torments intolerable	13, 7/ 7
praise), mark well what	<b>followed</b>	thereon. She answered the	13, 15/ 19
whereupon his bitter passion	<b>followed</b>	, I doubt not but	13, 49/ 20
that when he farther	<b>followed</b>	them of his heart-burning	13, 57/ 29
Saul should not have	<b>followed</b>	his own wit, but	13, 112/ 32
disciples of Christ and	<b>followers</b>	of his apostles should	13, 99/ 21
his everlasting fire that	<b>followeth</b>	. He found them innocents	13, 23/ 22
of God (as after	<b>followeth</b>	in the text), be	13, 56/ 23
wherein the Latin church	<b>followeth</b>	them. Thus have I	13, 62/ 9
the fear of hell	<b>followeth</b>	at hand. Let us	13, 81/ 15
of the cross. It	<b>followeth</b>	: "Then they said unto	13, 92/ 35
it so." Then it	<b>followeth</b>	: "And his disciples went	13, 94/ 19
without him. Then it	<b>followeth</b>	further: "When the evening	13, 95/ 25
feet all himself. Then	<b>followeth</b>	it in the letter	13, 106/ 17
of wine, whereof it	<b>followeth</b>	in the gospel: "And	13, 126/ 21
grapes or berries there	<b>followeth</b>	one other thing. Finally	13, 144/ 15
of the sacraments, then	<b>followeth</b>	there an inevitable confusion	13, 150/ 5
the translation whereof here	<b>followeth</b>	. A Treatise to Receive	13, 177/ 12
he entitled thus as	<b>followeth</b>	: To receive the blessed	13, 191/ 6
he entitled thus as	<b>followeth</b>	: To receive the blessed	13, 191/ 6
he made this title	<b>following</b>	: A treatise historical, containing	13, 3/ 3
body to the very	<b>following</b>	of the water after	13, 44/ 20
nor in seven days	<b>following</b>	, within their house, upon	13, 59/ 30
upon the Good Friday	<b>following</b>	. For when the bishops	13, 72/ 13
endure to the evening	<b>following</b>	: A vespere ad vesperum	13, 89/ 4
though not a concomitance	<b>following</b>	of like necessity (yet	13, 148/ 21
by a certain concomitance	<b>following</b>	of convenient congruity), there	13, 148/ 22

first by their own	<b>folly</b>	so harmfully deceive them	13, 17/ 25
what wretchedness, by the	<b>folly</b>	of our forefathers, mankind	13, 23/ 6
the devil's train their	<b>folly</b>	fell by sin to	13, 25/ 2
their own oversight and	<b>folly</b>	, and thereby brought into	13, 25/ 12
people for ignorance and	<b>folly</b>	. The devil delivered him	13, 66/ 20
it dependeth -- much	<b>folly</b>	were it therefore much	13, 141/ 5
passed life of this	<b>fond</b>	, wretched world. For surely	13, 9/ 20
little harm save a	<b>fond</b>	, foolish vanity if they	13, 10/ 12
not for the necessary	<b>food</b>	of the body, but	13, 133/ 33
may take fruitful, ghostly	<b>food</b>	thereby. The second lecture	13, 136/ 29
our salvation, so this	<b>food</b>	wherewith our flesh and	13, 161/ 20
holy meat, and incorruptible	<b>food</b>	, when thou dost take	13, 162/ 18
may call him a	<b>fool</b>	that beareth himself proud	13, 8/ 31
we look that the	<b>fool</b>	would have set upon	13, 79/ 7
now what did the	<b>fool</b>	?To show himself a	13, 79/ 10
lest in temerarious and	<b>foolhardy</b>	offering themselves thereto their	13, 71/ 19
own, how much more	<b>foolish</b>	abusion is there in	13, 8/ 8
harm save a fond,	<b>foolish</b>	vanity if they went	13, 10/ 12
and brought into a	<b>foolish</b>	hope to be, through	13, 19/ 24
no word of that	<b>foolish</b>	proud affection, taunted and	13, 19/ 26
was compared unto the	<b>foolish</b>	beasts, and to them	13, 24/ 20
wisdom of the most	<b>foolish</b>	child. The prophet in	13, 33/ 7
in heaven, while the	<b>foolish</b>	wretched wily counselors (such	13, 75/ 18
fareth even like a	<b>foolish</b>	weaver that would weave	13, 114/ 9
knowledge or for a	<b>foolish</b>	vainglory to show and	13, 116/ 11
them of himself --	<b>foolishly</b>	and wickedly do we	13, 164/ 29
be well called very	<b>fools</b>	all if we bear	13, 9/ 1
would say: "You be	<b>fools</b>	; you consider not that	13, 70/ 36
to fumble about his	<b>foot</b>	(that is to wit	13, 54/ 32
thine enemies for a	<b>footstool</b>	under thy feet), the	13, 121/ 27
me venit non eiciam	<b>foras</b>	" (He that cometh to	13, 103/ 5
pleasant garden, and also	<b>forbade</b>	them the eating of	13, 12/ 30
tree of which I	<b>forbade</b>	thee to eat, accursed	13, 18/ 30
bread (because the law	<b>forbade</b>	them to have any	13, 91/ 10
of our soul to	<b>forbear</b>	it. For sure may	13, 202/ 25
of our soul to	<b>forbear</b>	it. For sure may	13, 202/ 25
heart and made him	<b>forbid</b>	their passage again and	13, 59/ 20
diem iudicii iudicant." (God	<b>forbid</b>	that I should speak	13, 168/ 9
did eat of the	<b>forbidden</b>	tree, they should die	13, 13/ 2
her weal God had	<b>forbidden</b>	her to know. For	13, 16/ 23
and eat of the	<b>forbidden</b>	fruit. And she being	13, 16/ 33
was at no time	<b>forbidden</b>	. Ante diem festum paschae	13, 91/ 13
the thing that God	<b>forbiddeth</b>	nor leave the thing	13, 112/ 6
a while, our Savior	<b>forbore</b>	to walk abroad among	13, 71/ 11

to the faith by	<b>force</b>	, and by that means	13, 48/ 2
the sacrament taking his	<b>force</b>	of the red blood	13, 58/ 23
albeit that by the	<b>force</b>	and constraint of sundry	13, 59/ 15
could, before himself would,	<b>force</b>	or compel him to	13, 67/ 6
rather than boldly by	<b>force</b>	?The gospel showeth the	13, 74/ 13
Christ, enforcing themselves by	<b>force</b>	to put out his	13, 138/ 5
of no effect or	<b>force</b>	.) Here have you, good	13, 170/ 34
that Pharaoh was thereby	<b>forced</b>	to let the children	13, 65/ 33
winning, nor being nothing	<b>forced</b>	unto it (for law	13, 149/ 24
to be sacrificed to	<b>fore-figure</b>	it in the short	13, 124/ 34
which among the Jews	<b>fore-figured</b>	the very fruitful sacrifice	13, 123/ 21
this holy sacrifice was	<b>fore-figured</b>	in the offering of	13, 150/ 32
unsensible bread, where their	<b>fore-figuring</b>	sacrifice was celebrated in	13, 125/ 3
almighty God, after the	<b>fore-rehearsed</b>	ruin and fall of	13, 11/ 19
things he setteth these	<b>fore-rehearsed</b>	words to declare that	13, 82/ 28
celestial angel. Thus our	<b>forefather</b>	Adam being created of	13, 12/ 17
that he promised their	<b>forefather</b>	for them if the	13, 14/ 23
the fall of our	<b>forefather</b>	, to note and declare	13, 19/ 8
sin contracted from his	<b>forefather</b>	without actual deadly sin	13, 41 5
the folly of our	<b>forefathers</b>	, mankind is woefully fallen	13, 23/ 6
woe well found our	<b>forefathers</b>	when the devil, full	13, 23/ 15
wretched change that our	<b>forefathers</b>	made with falling into	13, 24/ 13
liked for her broad	<b>forehead</b>	while the young man	13, 8/ 3
the hance of our	<b>forehead</b>	with the letter of	13, 64/ 22
prescience in that he	<b>foreknew</b>	the time of his	13, 66/ 11
how could he but	<b>foreknow</b>	it, since he was	13, 66/ 12
but God also, that	<b>foreknoweth</b>	all thing and not	13, 66/ 13
marked also in the	<b>foresaid</b>	discourse the marvelous mischievous	13, 20/ 17
much study upon the	<b>foresaid</b>	question. And of those	13, 28/ 32
those that held the	<b>foresaid</b>	way in the damnation	13, 35/ 5
souls consider, in the	<b>foresaid</b>	figure, by these Egyptians	13, 62/ 28
not clean." Upon the	<b>foresaid</b>	words of Christ unto	13, 108/ 33
regions, according to the	<b>foresaid</b>	words of our Savior	13, 129/ 1
rehearsed by the three	<b>foresaid</b>	evangelists, Saint Matthew, Saint	13, 159/ 15
see that in the	<b>foresaid</b>	exposition of those words	13, 160/ 13
For Saint Paul well	<b>foresaw</b>	that if the wife	13, 20/ 14
we now labor and	<b>foresee</b>	that the house of	13, 198/ 4
we now labor and	<b>foresee</b>	that the house of	13, 198/ 4
time as the high	<b>foresight</b>	and providence of God	13, 54/ 11
then were verily done	<b>foresignified</b>	in Christ and his	13, 62/ 18
Scripture therein, by their	<b>foretaught</b>	and from time to	13, 171/ 22
common trade of the	<b>foretaught</b>	and received (and by	13, 172/ 6
shall and inhabit there	<b>forever</b>	. Sir Thomas More wrote	13, 3/ 29
them from his grace	<b>forever</b>	, and thereby from all	13, 6/ 16

the celestial glory, but	<b>forever</b>	condemned to pain. Howbeit	13, 6/ 17
intolerable burn in hell	<b>forever</b>	. Let us here now	13, 7/ 8
in glory shall stand	<b>forever</b>	. The second point: the	13, 11/ 17
and all their children	<b>forever</b>	after the same rate	13, 13/ 27
to all their offspring	<b>forever</b>	. This is, lo, good	13, 24/ 12
his justice was content	<b>forever</b>	to leese all thankful	13, 25/ 19
of the glorious Trinity	<b>forever</b>	. All these gifts God	13, 39/ 11
heirs of his body	<b>forever</b>	lands to the yearly	13, 40/ 7
and his said heirs	<b>forever</b>	, restrained nevertheless with this	13, 40/ 11
sight of the Godhead	<b>forever</b>	, and to the perpetual	13, 41 28
incomparable better condition after	<b>forever</b>	than it was five	13, 55/ 12
them to celebrate yearly	<b>forever</b>	, as appeareth at length	13, 59/ 10
us poor miserable wretches	<b>forever</b>	. Let us then evermore	13, 68/ 1
that deed should she	<b>forever</b>	, with the preaching of	13, 77/ 15
lie together wretchedly burning	<b>forever</b>	, where each of you	13, 84/ 22
world we shall be	<b>forever</b>	at home and that	13, 99/ 27
hast bought us inheritance	<b>forever</b>	with thine own precious	13, 100/ 16
I institute to represent	<b>forever</b>	in mine own Church	13, 124/ 32
death, and his body	<b>forever</b>	immortal and impassible (which	13, 129/ 30
when he should be	<b>forever</b>	immortal and impassible), and	13, 130/ 4
my body shall be	<b>forever</b>	immortal and impassible and	13, 132/ 19
quick, conjoined, united, and	<b>forever</b>	inseparable), in special manner	13, 154/ 18
blood offered up, once	<b>forever</b>	, mortal and passible upon	13, 155/ 12
thousand pound should be	<b>forfeited</b>	and lost from him	13, 40/ 14
so verily lost and	<b>forfeited</b>	the bliss of heaven	13, 44/ 6
more, let us not	<b>forget</b>	to mark this one	13, 23/ 3
thee forth alone and	<b>forget</b>	thee? Shall not thine	13, 84/ 15
would make a man	<b>forget</b>	all his friends for	13, 102/ 29
part, let us not	<b>forget</b>	on the other side	13, 199/ 24
part, let us not	<b>forget</b>	on the other side	13, 199/ 24
foundation for that error,	<b>forgetting</b>	the words of our	13, 34/ 24
said Mediator, remit and	<b>forgive</b>	them the eternity of	13, 54/ 7
and be charitable and	<b>forgive</b>	and give, and then	13, 98/ 5
way far awry from	<b>forgiveness</b>	. For he confessed not	13, 18/ 7
her fault nor asked	<b>forgiveness</b>	, but excused her by	13, 18/ 13
not praying God of	<b>forgiveness</b>	but excusing their sin	13, 22/ 28
me, let slip and	<b>forgotten</b>	that, even in the	13, 97/ 20
suddenly into a glorious	<b>form</b>	, and without death depart	13, 13/ 29
own blessed body in	<b>form</b>	of bread and wine	13, 92/ 27
and blood in the	<b>form</b>	of bread and wine	13, 109/ 26
bitter passion under the	<b>form</b>	of bread and wine	13, 120/ 21
the mass under the	<b>form</b>	of bread and wine	13, 123/ 24
blood in their proper	<b>form</b>	to the Father upon	13, 123/ 26
body and blood under	<b>form</b>	of bread and wine	13, 123/ 32



to eat in the	<b>form</b>	of bread, he gave	13, 126/ 20
to drink in the	<b>form</b>	of wine, whereof it	13, 126/ 21
holy blood under the	<b>form</b>	of wine, which thing	13, 130/ 28
Blessed Sacrament under the	<b>form</b>	of bread, as he	13, 133/ 14
in the likeness and	<b>form</b>	of common wine, be	13, 135/ 4
high sacrament, under a	<b>form</b>	and likeness so common	13, 140/ 5
sacramental sign is the	<b>form</b>	of bread and the	13, 141/ 31
of bread and the	<b>form</b>	of wine. The inward	13, 141/ 31
of Christ under that	<b>form</b>	of bread and the	13, 141/ 33
of Christ under the	<b>form</b>	of wine. Now are	13, 141/ 34
is to wit, the	<b>form</b>	of bread and wine	13, 142/ 23
outward sacramental signs (the	<b>form</b>	of bread and wine	13, 143/ 11
of which bread the	<b>form</b>	still remaineth), was made	13, 143/ 17
of which wine the	<b>form</b>	remaineth) was made of	13, 143/ 20
our Savior in the	<b>form</b>	of bread and wine	13, 144/ 33
his blessed body in	<b>form</b>	of bread unto his	13, 145/ 6
blood in their proper	<b>form</b>	), the apostle explaineth in	13, 145/ 23
of Christ, in the	<b>form</b>	of bread and wine	13, 146/ 20
are verily present in	<b>form</b>	of bread and wine	13, 146/ 25
consecrate severally under the	<b>form</b>	of wine, to signify	13, 147/ 11
that is in the	<b>form</b>	of bread, and the	13, 147/ 14
blood that is under	<b>form</b>	of wine -- that	13, 147/ 15
the body (under the	<b>form</b>	of bread) immediately, as	13, 147/ 16
immediately, as by the	<b>form</b>	of bread most especially	13, 147/ 17
and likewise, under the	<b>form</b>	of wine the blessed	13, 147/ 19
because there by that	<b>form</b>	of wine the blood	13, 147/ 20
some under the one	<b>form</b>	and some under the	13, 149/ 3
most commonly under the	<b>form</b>	of bread, because that	13, 149/ 7
because that under that	<b>form</b>	it was most able	13, 149/ 7
blessed blood under the	<b>form</b>	of wine when the	13, 149/ 12
blood both) under the	<b>form</b>	of bread only --	13, 149/ 16
consecrate in the one	<b>form</b>	alone. And the cause	13, 150/ 19
in their own proper	<b>form</b>	) was offered upon the	13, 150/ 25
the name of either	<b>form</b>	, "sacramentum panis et sacramentum	13, 152/ 29
wine), because that the	<b>form</b>	of bread betokeneth and	13, 152/ 31
the one, and the	<b>form</b>	of wine the other	13, 152/ 32
for neither is the	<b>form</b>	of read the form	13, 152/ 34
form of read the	<b>form</b>	of wine, nor the	13, 153/ 1
of wine, nor the	<b>form</b>	of wine the form	13, 153/ 1
form of wine the	<b>form</b>	of bread, and two	13, 153/ 1
body of Christ, the	<b>form</b>	and accidents of the	13, 153/ 24
Lord in the sacramental	<b>form</b>	, but also, like as	13, 156/ 15
very body in the	<b>form</b>	of bread betokeneth and	13, 157/ 12
in his own proper	<b>form</b>	hanging on the cross	13, 157/ 14

own person under the	<b>form</b>	of a player, represent	13, 157/ 19
his own person in	<b>form</b>	of his own estate	13, 157/ 20
castle of Emmaus in	<b>form</b>	of a wayfaring man	13, 157/ 23
figure of himself in	<b>form</b>	of his own person	13, 157/ 24
Mary Magdalene in the	<b>form</b>	of a gardener, was	13, 157/ 28
in his own proper	<b>form</b>	, planting the faith and	13, 157/ 29
not really under the	<b>form</b>	of bread in the	13, 158/ 33
according to the visible	<b>form</b>	they did eat and	13, 163/ 7
descendit." (There appeareth the	<b>form</b>	of bread, where the	13, 170/ 13
the Blessed Sacrament in	<b>form</b>	of bread out of	13, 175/ 4
the mass, or in	<b>form</b>	of bread and wine	13, 175/ 4
is there under the	<b>form</b>	of that loaf of	13, 175/ 23
it is, under the	<b>form</b>	and likeness of bread	13, 195/ 25
us and the proper	<b>form</b>	of his holy flesh	13, 198/ 28
flesh covereth under the	<b>form</b>	of bread -- both	13, 199/ 1
him in his own	<b>form</b>	such as he is	13, 199/ 3
it is, under the	<b>form</b>	and likeness of bread	13, 195/ 25
us and the proper	<b>form</b>	of his holy flesh	13, 198/ 28
flesh covereth under the	<b>form</b>	of bread -- both	13, 199/ 1
him in his own	<b>form</b>	such as he is	13, 199/ 3
saith thus: "IbaMT5	<b>forma</b>	panis videtur, ubi substantia	13, 170/ 11
pane et vino secundum	<b>formam</b>	visibilem sed ante verba	13, 162/ 30
and our mother Eve	<b>formed</b>	and framed out of	13, 12/ 18
have stood in their	<b>former</b>	state and, by natural	13, 38/ 3
and freedom of their	<b>former</b>	state. But man in	13, 45/ 30
man again unto the	<b>former</b>	state of innocence that	13, 48/ 33
the declaration of his	<b>former</b>	deed, saying unto them	13, 110/ 11
and blood by the	<b>former</b>	names of the thing	13, 131/ 19
Savior compared with the	<b>former</b>	. For in the former	13, 132/ 28
former. For in the	<b>former</b>	, he said that he	13, 132/ 29
doubt, but that the	<b>former</b>	creatures may be turned	13, 165/ 30
very blood in these	<b>forms</b>	so known and seen	13, 144/ 34
his church under those	<b>forms</b>	the selfsame body crucified	13, 145/ 3
those visible sacraments (those	<b>forms</b>	of bread and wine	13, 145/ 21
outward sensible sacraments (the	<b>forms</b>	of bread and wine	13, 146/ 10
sensible sacramental signs (the	<b>forms</b>	of bread and wine	13, 148/ 5
outward sensible sacraments (the	<b>forms</b>	either of the bread	13, 148/ 26
one of those two	<b>forms</b>	only doth verily and	13, 148/ 31
housel under both the	<b>forms</b>	, yet always from the	13, 149/ 2
houseled under both the	<b>forms</b>	, the whole people through	13, 149/ 13
it under both the	<b>forms</b>	(wherein the body of	13, 149/ 28
of Christ (under the	<b>forms</b>	of bread and wine	13, 150/ 23
each of the two	<b>forms</b>	is the whole sacrament	13, 150/ 27
but in both the	<b>forms</b>	. But for because that	13, 153/ 8

contained under both those	<b>forms</b>	is one entire body	13, 153/ 9
the sacrament under several	<b>forms</b>	, severally do signify and	13, 153/ 14
in both these sacramental	<b>forms</b>	is one very real	13, 153/ 17
whole, under the both	<b>forms</b>	together, is called by	13, 153/ 19
and impassible under the	<b>forms</b>	of bread and wine	13, 155/ 10
the sacramental signs (the	<b>forms</b>	of bread and wine	13, 177/ 3
taking left alone and	<b>forsaken</b>	of his? When thou	13, 84/ 13
rebellion, the very full	<b>forsaking</b>	of God. If God	13, 7/ 16
with full purpose of	<b>forsaking</b>	from thenceforth the proud	13, 193/ 11
with full purpose of	<b>forsaking</b>	from thenceforth the proud	13, 193/ 11
his goodness if we	<b>forslow</b>	not to work with	13, 198/ 22
his goodness if we	<b>forslow</b>	not to work with	13, 198/ 22
a doubt, saying: "Ne	<b>forte</b>	moriatur" (Lest peradventure we	13, 16/ 2
in die festo, ne	<b>forte</b>	tumultus fiat in populo	13, 51/ 16
the holy day, "ne	<b>forte</b>	tumultus fiat in populo	13, 74/ 21
had not the angels	<b>forthwith</b>	in their creation given	13, 4/ 15
bliss, heaven, nor were	<b>forthwith</b>	endued with the very	13, 4/ 16
mind, and let us	<b>forthwith</b>	make a cross on	13, 9/ 32
hers, it appeareth that	<b>forthwith</b>	upon his questioning she	13, 15/ 27
spots, infected her husband	<b>forthwith</b>	. For at her enticement	13, 17/ 1
life, put them both	<b>forthwith</b>	out of that pleasant	13, 19/ 5
company it should contract	<b>forthwith</b>	such an infelicity that	13, 35/ 26
and beautified in soul,	<b>forthwith</b>	as soon as they	13, 44/ 26
every man unto heaven	<b>forthwith</b>	upon his birth without	13, 45/ 25
case to have been	<b>forthwith</b>	translated into heaven, but	13, 45/ 31
you) man to go	<b>forthwith</b>	to heaven. But then	13, 46/ 12
immediate attaining of heaven	<b>forthwith</b>	upon our birth or	13, 46/ 23
them to betray him	<b>forthwith</b>	out of hand. And	13, 78/ 20
words he putteth and	<b>forthwith</b>	joineth the rehearsing of	13, 82/ 23
he beginneth to speak	<b>forthwith</b>	after these words ended	13, 119/ 4
continue, is that he	<b>forthwith</b>	instituted the verity thereof	13, 122/ 17
the board, our Savior	<b>forthwith</b>	went in hand with	13, 123/ 30
that it began even	<b>forthwith</b>	after Christ's death and	13, 149/ 19
virtuous works. For he	<b>forthwith</b>	was contented to make	13, 203/ 26
to give out also	<b>forthwith</b>	the one half of	13, 203/ 28
poor men, and that	<b>forthwith</b>	also, by and by	13, 203/ 29
virtuous works. For he	<b>forthwith</b>	was contented to make	13, 203/ 26
to give out also	<b>forthwith</b>	the one half of	13, 203/ 28
poor men, and that	<b>forthwith</b>	also, by and by	13, 203/ 29
find any country so	<b>fortunate</b>	as to be clear	13, 137/ 13
seeming to themselves hap,	<b>fortune</b>	, or chance) suddenly to	13, 95/ 19
by the space of	<b>forty</b>	years together ere any	13, 58/ 29
for our ensample fasted	<b>forty</b>	days himself. To stir	13, 113/ 25
well appear upon the	<b>forty-ninth</b>	psalm of David and	13, 98/ 9

they also hasted them	<b>forward</b>	, and not only let	13, 60/ 27
venomous worms), get us	<b>forward</b>	apace upon our way	13, 65/ 28
unto them to help	<b>forward</b>	their ungracious council. And	13, 77/ 32
encouraged him to go	<b>forward</b>	and leave it not	13, 78/ 10
Michael and his angels	<b>fought</b>	with the dragon. And	13, 6/ 8
dragon and his angels	<b>fought</b>	and were not able	13, 6/ 8
the feeling of that	<b>foul</b>	pitch, she could never	13, 16/ 26
had been a very	<b>foul</b>	disorder. Thus was as	13, 26/ 32
cowardice and take a	<b>foul</b>	, shameful fall -- that	13, 71/ 20
wise to wash the	<b>foul</b>	feet of mine affections	13, 117/ 15
point fallen fully so	<b>foul</b>	but that they let	13, 158/ 7
to take a very	<b>foul</b>	fall, as far down	13, 174/ 17
worldly wealth, and the	<b>foul</b>	affection of the filthy	13, 193/ 13
filthy feet of our	<b>foul</b>	affections, while we set	13, 193/ 20
in the puddle of	<b>foul</b>	, filthy sin; therewith the	13, 193/ 21
hope, but a very	<b>foul</b>	presumption. Then when we	13, 198/ 25
of worldly winning or	<b>foul</b>	filthy lust, rather than	13, 202/ 24
worldly wealth, and the	<b>foul</b>	affection of the filthy	13, 193/ 13
filthy feet of our	<b>foul</b>	affections, while we set	13, 193/ 20
in the puddle of	<b>foul</b>	, filthy sin; therewith the	13, 193/ 21
hope, but a very	<b>foul</b>	presumption. Then when we	13, 198/ 25
of worldly winning or	<b>foul</b>	filthy lust, rather than	13, 202/ 24
place was no more	<b>found</b>	in heaven. And out	13, 6/ 9
time.) This woe well	<b>found</b>	our forefathers when the	13, 23/ 15
fire that followeth. He	<b>found</b>	them innocents joyful and	13, 23/ 22
God was the means	<b>found</b>	that man should so	13, 25/ 29
to be sought and	<b>found</b>	out? Who hath known	13, 33/ 21
percase by policy have	<b>found</b>	the means to master	13, 74/ 27
The wavering people they	<b>found</b>	the means on the	13, 74/ 28
love we be not	<b>found</b>	unkind. A prayer. O	13, 85/ 5
as they went, they	<b>found</b>	as Jesus had said	13, 86/ 6
the city, and they	<b>found</b>	as Jesus had said	13, 94/ 20
And therefore, while they	<b>found</b>	everything come to pass	13, 95/ 7
rested, they took a	<b>foundation</b>	for that error, forgetting	13, 34/ 24
their remembrance for a	<b>foundation</b>	, thereupon he built them	13, 110/ 10
fruition of the very	<b>fountain</b>	of life, almighty glorious	13, 39/ 21
and order of the	<b>four</b>	evangelists, with an exposition	13, 3/ 5
wit, "one of all	<b>four</b>	") as I have declared	13, 50/ 10
of any of the	<b>four</b>	evangelists, and for their	13, 50/ 18
the names of the	<b>four</b>	evangelists, and some one	13, 50/ 27
Mark, three of the	<b>four</b>	evangelists, which, by the	13, 53/ 6
man well-known once for	<b>four</b>	days dead and buried	13, 69/ 29
quick and dead and	<b>four</b>	days buried, too, and	13, 72/ 2
above the valure of	<b>four</b>	groats, which had been	13, 80/ 5

that any of the	<b>four</b>	Evangelists should in the	13, 92/ 12
confirmation, and the other	<b>four</b>	), the other an inward	13, 141/ 27
of Saint Matthew, the	<b>fourteenth</b>	of Saint Mark, and	13, 3/ 10
Isaiah rehearse in the	<b>fourteenth</b>	chapter in resembling the	13, 5/ 29
without spot, and the	<b>fourteenth</b>	day of the same	13, 59/ 23
night of the said	<b>fourteenth</b>	day, in which they	13, 60/ 7
Matthew, and in the	<b>fourteenth</b>	of Saint Mark, and	13, 76/ 12
of Saint Matthew, the	<b>fourteenth</b>	of Saint Mark, the	13, 85/ 13
equinoctial in vere, the	<b>fourteenth</b>	day of the month	13, 86/ 19
paschal lamb was the	<b>fourteenth</b>	day of the month	13, 86/ 28
the evening of the	<b>fourteenth</b>	day, in which evening	13, 87/ 3
the evening of the	<b>fourteenth</b>	day (at such time	13, 87/ 14
very day was the	<b>fourteenth</b>	day after their vernal	13, 88/ 20
the Jews. And the	<b>fourteenth</b>	day after, which is	13, 88/ 27
of Saint Matthew, the	<b>fourteenth</b>	of Saint Mark, and	13, 117/ 21
any wicked council. The	<b>fourth</b>	lecture. "But there entered	13, 75/ 26
of their feet. The	<b>fourth</b>	chapter. Of the institution	13, 117/ 19
the Blessed Sacrament. The	<b>fourth</b>	chapter. "And as they	13, 117/ 23
writeth thus in his	<b>fourth</b>	book and thirty-fourth chapter	13, 161/ 28
fifth chapter of his	<b>fourth</b>	book of the sacraments	13, 167/ 7
and sea furnished with	<b>fowl</b>	and fish, and beasts	13, 12/ 5
less perfection and more	<b>frail</b>	and more easy to	13, 21/ 4
sustain to see the	<b>frail</b>	kind of man eternally	13, 25/ 17
far out of all	<b>frame</b>	that it is among	13, 92/ 11
every man may boldly	<b>frame</b>	himself a conscience with	13, 112/ 12
mother Eve formed and	<b>framed</b>	out of the rib	13, 12/ 18
purpose, yet God so	<b>framed</b>	his words that unaware	13, 71/ 4
of God, this false	<b>framed</b>	devotion helped him not	13, 112/ 22
would for any such	<b>framed</b>	reverence of his own	13, 112/ 27
it is taught and	<b>framed</b>	by the words of	13, 166/ 27
of one hundred pound,	<b>frank</b>	and free simpliciter and	13, 40/ 8
heart declared by the	<b>frank</b>	, outward deed. For him	13, 77/ 18
pride made him so	<b>frantic</b>	that he boasted that	13, 5/ 10
manibus suis, hoc vero	<b>fratres</b>	quomodo possit fieri in	13, 168/ 29
gente tua et de	<b>fratribus</b>	tuis sicut me, suscitabit	13, 56/ 16
fecistis uni de hiis	<b>fratribus</b>	meis minimis, mihi fecistis	13, 202/ 3
fecistis uni de hiis	<b>fratribus</b>	meis minimis, mihi fecistis	13, 202/ 3
hand of their own	<b>free</b>	will and liberty, either	13, 4/ 18
hundred pound, frank and	<b>free</b>	simpliciter and without any	13, 40/ 9
passion of his own	<b>free</b>	will. But to the	13, 124/ 12
but willingly apply the	<b>freedom</b>	of our will to	13, 38/ 9
to the liberty and	<b>freedom</b>	of their former state	13, 45/ 29
him only to the	<b>freedom</b>	of his first estate	13, 46/ 11
only for actual sin	<b>freely</b>	committed by his own	13, 40/ 4

panem et gratias agens	<b>fregit</b>	et dixit: Accipite et	13, 159/ 27
the Ephesians. Festinate ergo	<b>frequenter</b>	accedere ad Eucharistam et	13, 160/ 22
true upon the Good	<b>Friday</b>	following. For when the	13, 72/ 13
morrow, which was Good	<b>Friday</b>	and which was quinta	13, 89/ 11
law, was on Good	<b>Friday</b>	, and that the Jews	13, 89/ 25
that evening upon Good	<b>Friday</b>	, in which day Christ	13, 89/ 26
they say, on Good	<b>Friday</b>	in the evening at	13, 89/ 30
they) not till Good	<b>Friday</b>	in the evening. Which	13, 90/ 2
they say on Good	<b>Friday</b>	, and the Jews they	13, 90/ 9
which was on Good	<b>Friday</b>	, that was quinta decima	13, 91/ 15
manducarent pascha upon Good	<b>Friday</b>	, was for the unleavened	13, 91/ 19
in which, on Good	<b>Friday</b>	, Christ once for ever	13, 123/ 25
procession, and on the	<b>Friday</b>	after put him to	13, 203/ 3
Lord), and on the	<b>Friday</b>	cried out, "Non hunc	13, 203/ 6
in excelsis," on the	<b>Friday</b>	, "Tolle, tolle, crucifige eum	13, 203/ 8
procession, and on the	<b>Friday</b>	after put him to	13, 203/ 3
Lord), and on the	<b>Friday</b>	cried out, "Non hunc	13, 203/ 6
in excelsis," on the	<b>Friday</b>	, "Tolle, tolle, crucifige eum	13, 203/ 8
to see their feigned	<b>friend</b>	, their very deadly enemy	13, 17/ 24
and turn from a	<b>friend</b>	to an enemy, as	13, 83/ 7
said before, both for	<b>friend</b>	and foe. But what	13, 84/ 3
to disdain either in	<b>friend</b>	or foe, with meekness	13, 117/ 16
to ourselves and our	<b>friends</b>	every day, I have	13, 68/ 5
not only for his	<b>friends</b>	that were already his	13, 83/ 10
enemies, to make them	<b>friends</b>	of his, and that	13, 83/ 11
his life for his	<b>friends</b>	.) This is indeed the	13, 84/ 1
of many of his	<b>friends</b>	when our Savior himself	13, 84/ 12
his life for his	<b>friends</b>	.) This kind of extreme	13, 102/ 20
Christ, not to his	<b>friends</b>	only, but to his	13, 102/ 21
man forget all his	<b>friends</b>	for heaviness, dread, and	13, 102/ 30
of charity and their	<b>froward</b>	, malicious manners beside) and	13, 98/ 24
God, as graceless caitiffs	<b>frowardly</b>	to fall into wretchedness	13, 4/ 22
are not demanded of	<b>frowardness</b>	, of a vain pride	13, 28/ 27
to heaven and the	<b>frowardness</b>	of ourselves that so	13, 58/ 32
and yet returned of	<b>frowardness</b>	to their errors again	13, 91/ 26
vitae pane et poculo	<b>frueris</b>	, manducas et bibis corpus	13, 162/ 13
grass, herbs, trees, and	<b>fruit</b>	, he made the body	13, 12/ 6
the eating of the	<b>fruit</b>	of the tree of	13, 12/ 30
continually by the wholesome	<b>fruit</b>	and help of God's	13, 13/ 26
and said: "Of the	<b>fruit</b>	of the trees that	13, 15/ 19
eat. But of the	<b>fruit</b>	of the tree that	13, 15/ 20
did eat of the	<b>fruit</b>	of that tree they	13, 15/ 30
by plucked off the	<b>fruit</b>	thereof and ate it	13, 16/ 12
the beholding of that	<b>fruit</b>	, with lickerous desire of	13, 16/ 29

eat of the forbidden	<b>fruit</b>	. And she being thus	13, 16/ 33
wallow-sweet pleasure of that	<b>fruit</b>	soon turned to displeasure	13, 17/ 5
For scant was the	<b>fruit</b>	passed down both their	13, 17/ 6
the eating of that	<b>fruit</b>	, by the knowledge of	13, 19/ 25
of Adam, as the	<b>fruit</b>	is in the tree	13, 29/ 7
woman, eaten of the	<b>fruit</b>	as he did, he	13, 46/ 5
liberty to temper the	<b>fruit</b>	that we should take	13, 46/ 17
took thereby much less	<b>fruit</b>	than we do, there	13, 46/ 18
neither could any such	<b>fruit</b>	grow thereof, and also	13, 50/ 23
may we to the	<b>fruit</b>	of our souls consider	13, 62/ 28
reader stretch to the	<b>fruit</b>	of their souls. The	13, 136/ 22
our souls, that the	<b>fruit</b>	of our good works	13, 204/ 8
our souls, that the	<b>fruit</b>	of our good works	13, 204/ 8
hearts to the very	<b>fruitful</b>	learning of those necessary	13, 49/ 8
their not desperate but	<b>fruitful</b>	repentance, taken upon God's	13, 53/ 30
built them a marvelous	<b>fruitful</b>	lesson with the declaration	13, 110/ 11
therefore with this necessary,	<b>fruitful</b>	doctrine our Lord did	13, 111/ 24
Jews fore-figured the very	<b>fruitful</b>	sacrifice of Christ's blessed	13, 123/ 21
our souls may take	<b>fruitful</b>	, ghostly food thereby. The	13, 136/ 29
he attaineth not the	<b>fruitful</b>	thing of the sacrament	13, 176/ 30
is to wit, the	<b>fruitful</b>	thing of the sacrament	13, 177/ 5
endued with the very	<b>fruition</b>	and plain beholding of	13, 4/ 16
bliss of heaven, the	<b>fruition</b>	of the Godhead, he	13, 36/ 19
this life not the	<b>fruition</b>	of the Godhead (that	13, 37/ 1
of heaven, the joyful	<b>fruition</b>	of the glorious Trinity	13, 39/ 10
and departed from the	<b>fruition</b>	of the very fountain	13, 39/ 21
joys of heaven, the	<b>fruition</b>	of the glorious sight	13, 41 27
of loss of the	<b>fruition</b>	of the Godhead is	13, 41 32
let us all to	<b>frush</b>	and break in pieces	13, 10/ 32
hers, and she shall	<b>frush</b>	thine head in pieces	13, 18/ 24
tread and all to	<b>frush</b>	thine head, and thou	13, 54/ 24
all to tread and	<b>frush</b>	in pieces the devil's	13, 54/ 29
his sepulchre, with the	<b>frustrated</b>	provision of the Jews	13, 3/ 12
ubi verba Christi operata	<b>fuertint</b>	, ibi anguis efficitur, qui	13, 167/ 11
annuntiaveris ei, neque locutus	<b>fuertis</b>	uti avertatur a via	13, 21/ 26
another place: "Etiamsi simplex	<b>fuero</b>	, hoc ipsum ignorabit anima	13, 195/ 5
another place: "Etiamsi simplex	<b>fuero</b>	, hoc ipsum ignorabit anima	13, 195/ 5
would make up and	<b>fulfill</b>	with glorious, blessed people	13, 11/ 23
since he intended to	<b>fulfill</b>	the law, so was	13, 90/ 26
the law, but to	<b>fulfill</b>	it), likewise as he	13, 92/ 22
altar, he would first	<b>fulfill</b>	the precept of the	13, 92/ 28
the law, and so	<b>fulfill</b>	and finish the figure	13, 92/ 30
yet he would first	<b>fulfill</b>	it, for all that	13, 99/ 6
should have pierced and	<b>fulfilled</b>	them thoroughly with sweetness	13, 4/ 26

devised, himself most graciously	<b>fulfilled</b>	; and by the pleasant	13, 27/ 31
well by the prophecies	<b>fulfilled</b>	in his birth and	13, 69/ 23
bidding should surely be	<b>fulfilled</b>	and obeyed, so did	13, 94/ 29
it, till it be	<b>fulfilled</b>	in the kingdom of	13, 117/ 27
it till it be	<b>fulfilled</b>	in the kingdom of	13, 118/ 29
that, after the verity	<b>fulfilled</b>	and perfected in the	13, 121/ 31
impleatur, "till it be	<b>fulfilled</b>	." For, since it was	13, 121/ 34
more till it were	<b>fulfilled</b>	, he must needs mean	13, 122/ 1
was by the verity	<b>fulfilled</b>	. And therefore as touching	13, 122/ 4
more till it be	<b>fulfilled</b>	in the kingdom of	13, 122/ 6
more till it were	<b>fulfilled</b>	and perfected in the	13, 133/ 6
risen again from death)	<b>fulfilled</b>	in the kingdom of	13, 133/ 12
in grace, and so	<b>fulfilleth</b>	in some good folk	13, 142/ 33
bliss eternally with God,	<b>fulfilling</b>	the places from which	13, 13/ 31
baptism, so, for the	<b>fulfilling</b>	of the old law	13, 92/ 24
devotion or for the	<b>fulfilling</b>	of the law, but	13, 97/ 29
kingdom of God.) The	<b>fulfilling</b>	or performing of the	13, 121/ 3
any commodity that their	<b>full</b>	and perfect and not	13, 4/ 6
and established in the	<b>full</b>	surety of joyful perfect	13, 5/ 1
and rebellion, the very	<b>full</b>	forsaking of God. If	13, 7/ 15
we shall yield a	<b>full</b>	strait account and come	13, 9/ 16
the whole earth, had	<b>full</b>	dominion over all the	13, 13/ 15
father stood, a state	<b>full</b>	of heavenly hope of	13, 14/ 1
state for the meanwhile	<b>full</b>	of present wealth. But	13, 14/ 2
deed, yet were the	<b>full</b>	consent to the pleasure	13, 22/ 17
of that only thought,	<b>full</b>	and whole deadly sin	13, 22/ 18
shall curse each other	<b>full</b>	fast. Howbeit, letting pass	13, 23/ 2
forefathers when the devil,	<b>full</b>	of ire for his	13, 23/ 16
all, that can I	<b>full</b>	hardly consent. Howbeit, if	13, 38/ 20
of his redemption were	<b>full</b>	unreasonable and far overproud	13, 47/ 2
declare them before so	<b>full</b>	as those other, because	13, 50/ 1
his pardon before the	<b>full</b>	knowledge of his punishment	13, 56/ 1
bounden to give therein	<b>full</b>	faith and credence to	13, 56/ 33
with the belly too	<b>full</b>	. But covetise can nothing	13, 65/ 8
-- for the more	<b>full</b>	the more greedy, and	13, 65/ 9
much that he was	<b>full</b>	thereof fastidious and weary	13, 97/ 27
pilgrims here, they feel	<b>full</b>	well at such time	13, 100/ 5
this world) sit after	<b>full</b>	high with our Lord	13, 116/ 16
Saint Luke somewhat more	<b>full</b>	, which words he writeth	13, 118/ 18
and thereupon took his	<b>full</b>	perfection in the kingdom	13, 121/ 9
-- for the more	<b>full</b>	representation and figuring of	13, 146/ 27
inward heavenly comfort, do	<b>full</b>	devoutly reverence, as many	13, 156/ 28
unlearned soul honoreth God	<b>full</b>	devoutly under the name	13, 156/ 29
Christ the cup is	<b>full</b>	of wine and water	13, 167/ 18



the faith spread so	<b>full</b>	round about it, that	13, 173/ 1
contrition, and penance, with	<b>full</b>	purpose of forsaking from	13, 193/ 11
flesh, and be in	<b>full</b>	mind to persevere and	13, 193/ 14
attain unto the very	<b>full</b>	, undoubted surety thereof, without	13, 194/ 29
that point believed very	<b>full</b>	and fastly must needs	13, 196/ 15
But now, having the	<b>full</b>	faith of this point	13, 197/ 6
received Christ royally and	<b>full</b>	devoutly with procession, and	13, 203/ 2
and in such a	<b>full</b>	faith and such a	13, 204/ 10
contrition, and penance, with	<b>full</b>	purpose of forsaking from	13, 193/ 11
flesh, and be in	<b>full</b>	mind to persevere and	13, 193/ 14
attain unto the very	<b>full</b>	, undoubted surety thereof, without	13, 194/ 29
that point believed very	<b>full</b>	and fastly must needs	13, 196/ 15
But now, having the	<b>full</b>	faith of this point	13, 197/ 6
received Christ royally and	<b>full</b>	devoutly with procession, and	13, 203/ 2
and in such a	<b>full</b>	faith and such a	13, 204/ 10
Adam were not so	<b>fully</b>	deceived by the persuasion	13, 19/ 19
yet will I not	<b>fully</b>	follow the same fashion	13, 50/ 21
mankind after indeed more	<b>fully</b>	by his death than	13, 66/ 22
that was the figure)	<b>fully</b>	performed and thereupon took	13, 121/ 9
appear that he would	<b>fully</b>	finish the old paschal	13, 122/ 21
his bitter passion was	<b>fully</b>	performed and finished --	13, 146/ 30
showed you, verily and	<b>fully</b>	contained, and also under	13, 148/ 28
large showed and more	<b>fully</b>	taught by Christ's apostles	13, 151/ 22
in that point fallen	<b>fully</b>	so foul but that	13, 158/ 7
the apostles themselves, first	<b>fully</b>	and thoroughly by mouth	13, 171/ 13
the thing should be	<b>fully</b>	performed by their own	13, 173/ 20
Godhead), but only to	<b>fumble</b>	about his foot (that	13, 54/ 32
thumb and we shall	<b>fumble</b>	it up in haste	13, 68/ 18
vobis et pro multis	<b>fundetur</b>	in remissionem peccatorum." (This	13, 127/ 34
tunc perfectae fidei officio	<b>fungemur</b>	. De naturali enim in	13, 163/ 33
through safe, this fierce	<b>furious</b>	king with all his	13, 57/ 31
air, earth, and sea	<b>furnished</b>	with fowl and fish	13, 12/ 5
as they to their	<b>further</b>	discomfort be surely showed	13, 7/ 3
readers, before we proceed	<b>further</b>	, consider well this matter	13, 7/ 9
he meant but to	<b>further</b>	his malicious purpose, yet	13, 71/ 4
would have them do	<b>further</b>	, and that his bidding	13, 94/ 28
what they should do	<b>further</b>	. Now who but God	13, 95/ 3
him. Then it followeth	<b>further</b>	: "When the evening was	13, 95/ 25
Then goeth our Savior	<b>further</b>	yet and enforceth his	13, 110/ 21
be blessed), but went	<b>further</b>	and, to make up	13, 116/ 8
signified. Yet must we	<b>further</b>	know that, albeit we	13, 146/ 23
many more plain words	<b>further</b>	: nor to declare the	13, 159/ 24
the English reader no	<b>furtherance</b>	but a hindrance to	13, 51/ 2
apparet, sed caro est." (	<b>Furthermore</b>	saying, this is my	13, 170/ 22

hic civitatem manentem, sed	<b>futuram</b>	inquirimus. "We have not	13, 3/ 16
Blessed Sacrament, no man	<b>gainsaying</b>	the very blessed body	13, 171/ 24
the bitter eisell and	<b>gall</b>	was given him to	13, 64/ 18
and had a great	<b>game</b>	to behold them come	13, 17/ 22
with her. And then	<b>gan</b>	he fall familiar with	13, 15/ 5
beneath in the pleasant	<b>garden</b>	or orchard of earthly	13, 12/ 25
keeping of that pleasant	<b>garden</b>	, and also forbade them	13, 12/ 30
other virtues in the	<b>garden</b>	of our souls. Now	13, 157/ 30
the form of a	<b>gardener</b>	, was a figure of	13, 157/ 28
must also have our	<b>garments</b>	girt, and our walking	13, 65/ 19
and putteth off his	<b>garments</b>	, and took a linen	13, 105/ 1
of keeping another man's	<b>gate</b>	? another man's horse? another	13, 8/ 26
very entry and open	<b>gate</b>	our Savior showed them	13, 104/ 6
faith is the very	<b>gate</b>	and first entry toward	13, 115/ 32
faith be the first	<b>gate</b>	into heaven, he that	13, 116/ 4
standeth still at the	<b>gate</b>	and will not walk	13, 116/ 5
hopeth to find a	<b>gate</b>	open to enter), our	13, 116/ 32
the ghostly enemy that	<b>gate</b>	well warded and sure	13, 116/ 33
John farther saith, to	<b>gather</b>	together in one the	13, 71/ 8
it. Howbeit, men may	<b>gather</b>	upon the Scripture that	13, 172/ 33
place, where it was	<b>gathered</b>	and taken out of	13, 50/ 17
to be crucified." Then	<b>gathered</b>	there together the princes	13, 52/ 5
this watchword the devil	<b>gathered</b>	somewhat and ever gnawed	13, 55/ 23
The third lecture. "Then	<b>gathered</b>	there together the princes	13, 68/ 27
there was another council	<b>gathered</b>	together among them for	13, 69/ 12
bishops and the Pharisees	<b>gathered</b>	together a council and	13, 70/ 10
in which there were	<b>gathered</b>	together against Christ the	13, 72/ 27
are two or three	<b>gathered</b>	together in my name	13, 73/ 24
these, lo, that especially	<b>gathered</b>	together to compass an	13, 74/ 2
false great council that	<b>gathered</b>	together against thee, that	13, 75/ 23
his work called Monotesseron,	<b>gathered</b>	of the words of	13, 118/ 13
-- in these words (	<b>gathered</b>	together in one out	13, 131/ 6
that well may be	<b>gathered</b>	upon the circumstance of	13, 132/ 27
be all holy saints	<b>gathered</b>	together in one, into	13, 143/ 21
Christian people that were	<b>gathered</b>	together in many parts	13, 171/ 11
his context, in the	<b>gathering</b>	and compiling of his	13, 50/ 20
say, the union or	<b>gathering</b>	together in one --	13, 154/ 10
this communion is a	<b>gathering</b>	together of all saints	13, 154/ 24
in auribus meis, exsultavit	<b>gaudio</b>	infans in utero meo	13, 200/ 24
his blessed presence, "Exsultavit	<b>gaudio</b>	infans in utero meo	13, 201/ 15
in auribus meis, exsultavit	<b>gaudio</b>	infans in utero meo	13, 200/ 24
his blessed presence, "Exsultavit	<b>gaudio</b>	infans in utero meo	13, 201/ 15
persons from pride, he	<b>gave</b>	them precepts and commandments	13, 12/ 26
broken upon which he	<b>gave</b>	it. Upon this, this	13, 14/ 24

and ate it, and	<b>gave</b>	it to her husband	13, 16/ 12
quothe he, "that thou	<b>gave</b>	me for my companion	13, 18/ 10
for my companion, she	<b>gave</b>	it me, and so	13, 18/ 11
I ate it." Then	<b>gave</b>	God the sentence of	13, 18/ 15
sting her heel." Then	<b>gave</b>	he the woman her	13, 18/ 25
the creation of man	<b>gave</b>	to him two states	13, 36/ 11
of innocence that God	<b>gave</b>	him farther, and yet	13, 37/ 17
of his body, God	<b>gave</b>	him this gift that	13, 39/ 2
never have died. He	<b>gave</b>	him this gift also	13, 39/ 3
against his reason. He	<b>gave</b>	him also, therewith, that	13, 39/ 4
All these gifts God	<b>gave</b>	him above his naturals	13, 39/ 11
these supernatural gifts he	<b>gave</b>	him with the knot	13, 39/ 13
those gifts that God	<b>gave</b>	him above his nature	13, 39/ 25
showed you before), those	<b>gave</b>	not God unto the	13, 40/ 1
man's nature, which he	<b>gave</b>	Adam for himself, and	13, 40/ 31
The wounds that they	<b>gave</b>	him were like as	13, 55/ 8
the wounds that they	<b>gave</b>	him in his body	13, 55/ 10
not likely that God	<b>gave</b>	him the knowledge of	13, 56/ 1
doubt but that God	<b>gave</b>	him farther understanding what	13, 56/ 4
in these words, Moses	<b>gave</b>	them warning of Christ	13, 56/ 19
passion only, whereof he	<b>gave</b>	his disciples warning in	13, 66/ 14
these sermons, then he	<b>gave</b>	his disciples warning of	13, 66/ 26
a greater. For he	<b>gave</b>	his, and I said	13, 84/ 3
none of them. He	<b>gave</b>	them therefore their errand	13, 94/ 10
manner of message he	<b>gave</b>	his two apostles now	13, 95/ 1
enemies, too. For he	<b>gave</b>	his own life for	13, 102/ 22
eternally before all time	<b>gave</b>	him all (if a	13, 105/ 24
or that, but he	<b>gave</b>	them also the example	13, 113/ 21
his poor life, he	<b>gave</b>	us the example himself	13, 113/ 31
us by word, but	<b>gave</b>	us the example by	13, 114/ 1
the faith that they	<b>gave</b>	therein unto Christ's word	13, 115/ 27
supper, Jesus took bread,	<b>gave</b>	thanks, and blessed and	13, 117/ 28
and broke it, and	<b>gave</b>	it to his disciples	13, 117/ 29
that he had supped,	<b>gave</b>	thanks and gave it	13, 118/ 3
supped, gave thanks and	<b>gave</b>	it them, saying: "Take	13, 118/ 3
the cup taken, he	<b>gave</b>	thanks and said: "Take	13, 118/ 30
took the cup and	<b>gave</b>	thanks and said: "Take	13, 122/ 26
Our Savior as man	<b>gave</b>	thanks unto God the	13, 122/ 28
wise: "Jesus took bread,	<b>gave</b>	thanks and blessed it	13, 124/ 3
and broke it, and	<b>gave</b>	it his disciples, saying	13, 124/ 4
of this excellent work,	<b>gave</b>	thanks and blessed the	13, 124/ 7
he broke it and	<b>gave</b>	it unto them himself	13, 124/ 10
Saint Bede, that he	<b>gave</b>	himself to his passion	13, 124/ 11
was that he there	<b>gave</b>	them and how incomparably	13, 124/ 22

inestimable bounty therein), he	<b>gave</b>	them knowledge that though	13, 124/ 26
appear plain that he	<b>gave</b>	them not his body	13, 126/ 1
form of bread, he	<b>gave</b>	them likewise his blessed	13, 126/ 20
chalice after supper, he	<b>gave</b>	thanks and gave it	13, 126/ 22
he gave thanks and	<b>gave</b>	it to them, saying	13, 126/ 23
but was glad, and	<b>gave</b>	God the Father thanks	13, 126/ 31
given to God, he	<b>gave</b>	the chalice to his	13, 127/ 3
it was that he	<b>gave</b>	them to drink in	13, 127/ 8
And the selfsame blood	<b>gave</b>	our Lord here unto	13, 127/ 30
the thing which he	<b>gave</b>	his apostles to eat	13, 137/ 19
therefore when our Savior	<b>gave</b>	his blessed body in	13, 145/ 5
thing that our Lord	<b>gave</b>	there to his apostles	13, 155/ 28
supper that he last	<b>gave</b>	unto them after the	13, 155/ 31
Qui R. L. audientes	<b>gavisi</b>	sunt, et promiserunt, et	13, 51/ 22
knowledge and for all	<b>gay</b>	preaching in the name	13, 116/ 18
meal, but with our	<b>gear</b>	girt and tucked up	13, 65/ 24
and were reformed in	<b>general</b>	councils, and yet returned	13, 91/ 25
I return to the	<b>general</b>	judgment), my most precious	13, 124/ 32
an accident, by a	<b>general</b>	manner of speaking, is	13, 141/ 11
not only by a	<b>general</b>	manner of being (by	13, 148/ 15
demeanor of theirs, the	<b>general</b>	Council of Constance condemned	13, 150/ 1
Howbeit, as this lesson	<b>generally</b>	pertaineth to every man	13, 21/ 19
the people of every	<b>generation</b>	before the law written	13, 29/ 26
of Jews of every	<b>generation</b>	, unto the coming of	13, 29/ 29
Father by his eternal	<b>generation</b>	, and to his manhood	13, 106/ 2
from henceforth of this	<b>generation</b>	of the vine until	13, 118/ 8
not drink of the	<b>generation</b>	of the vine till	13, 118/ 32
not drink of the	<b>generation</b>	of the vine till	13, 123/ 2
no more of the	<b>generation</b>	of the vine till	13, 129/ 8
not drink of the	<b>generation</b>	of the vine till	13, 130/ 14
no more of the	<b>generation</b>	of the vine till	13, 130/ 18
the name of the	<b>generation</b>	of the vine is	13, 131/ 17
drink again of the	<b>generation</b>	of the vine, that	13, 132/ 1
converted and turned the	<b>generation</b>	of the vine (that	13, 132/ 3
drink anymore of this	<b>generation</b>	of the vine that	13, 132/ 9
you), which is the	<b>generation</b>	of that vine of	13, 132/ 11
blood) -- of this	<b>generation</b>	of the vine will	13, 132/ 14
drink anymore of this	<b>generation</b>	of the vine, that	13, 132/ 21
by these words, "this	<b>generation</b>	of the vine," he	13, 133/ 2
not drink of this	<b>generation</b>	of the vine, until	13, 133/ 25
as I say) that	<b>generation</b>	of that vine, that	13, 135/ 1
them, consecrated of the	<b>generation</b>	of the common vine	13, 135/ 3
quod non bibam de	<b>generatione</b>	vitis donec regnum Dei	13, 118/ 25
quod non bibam de	<b>generatione</b>	vitis, donec regnum Dei	13, 123/ 1

quod non bibam de	<b>generatione</b>	vitis, donec regum Dei	13, 130/ 13
redemit. Ergo videte quantis	<b>generibus</b>	potens est sermo Christi	13, 167/ 11
the second chapter of	<b>Genesis</b>	is declared), albeit that	13, 12/ 19
the second chapter of	<b>Genesis</b>	, that whatsoever day Adam	13, 53/ 21
the third chapter of	<b>Genesis</b>	, where God unto the	13, 54/ 18
you the text of	<b>Genesis</b>	otherwise here than I	13, 55/ 14
into the hogs of	<b>Genezareth</b>	, and, as they ran	13, 193/ 25
like the people of	<b>Genezareth</b>	, which prayed him to	13, 202/ 19
into the hogs of	<b>Genezareth</b>	, and, as they ran	13, 193/ 25
like the people of	<b>Genezareth</b>	, which prayed him to	13, 202/ 19
bibam amodo de hoc	<b>genimine</b>	vitis, usque in diem	13, 129/ 10
bibam amodo de hoc	<b>genimine</b>	vitis, usque in diem	13, 131/ 5
non bibam de hoc	<b>genimine</b>	vitis, usque in diem	13, 133/ 22
the Deuteronomy: "Prophetam de	<b>gente</b>	tua et de fratribus	13, 56/ 15
unto the paynims and	<b>Gentiles</b>	, to whom the law	13, 43/ 9
of discretion among the	<b>Gentiles</b>	or paynims unsaved without	13, 43/ 18
the Jews and the	<b>Gentiles</b>	to do against his	13, 55/ 4
Church of Jews and	<b>Gentiles</b>	together, continually with the	13, 123/ 22
the Jews and to	<b>Gentiles</b>	and by them to	13, 125/ 33
entertainer (which property some	<b>gentlewomen</b>	ween were a goodly	13, 15/ 18
not an huckster, he	<b>gently</b>	let them have it	13, 79/ 11
worshipful father, Master Jean	<b>Gerson</b>	, which work he entitled	13, 50/ 9
The context of Master	<b>Gerson</b>	, whereof first the rubric	13, 51/ 6
famous clerk Master Jean	<b>Gerson</b>	rehearseth in his work	13, 118/ 12
this mind seemeth Master	<b>Gerson</b>	to have been, as	13, 129/ 18
world ere we can	<b>get</b>	hence to heaven and	13, 58/ 32
children of Israel to	<b>get</b>	them out of Egypt	13, 60/ 25
prisoner, for he cannot	<b>get</b>	away. Pride will away	13, 65/ 5
But covetise can nothing	<b>get</b>	away -- for the	13, 65/ 9
from us venomous worms),	<b>get</b>	us forward apace upon	13, 65/ 28
his Master he would	<b>get</b>	it up again by	13, 77/ 30
conceive none hope to	<b>get</b>	her, and therefore was	13, 78/ 7
legion of devils may	<b>get</b>	leave of Christ so	13, 193/ 23
let him alone and	<b>get</b>	us forth about other	13, 201/ 20
whether ever we shall	<b>get</b>	in again or never	13, 202/ 14
legion of devils may	<b>get</b>	leave of Christ so	13, 193/ 23
let him alone and	<b>get</b>	us forth about other	13, 201/ 20
whether ever we shall	<b>get</b>	in again or never	13, 202/ 14
flatterer is gone, and	<b>getteth</b>	him to some other	13, 84/ 10
sore travail about the	<b>getting</b>	of his daily living	13, 53/ 25
Son, and the Holy	<b>Ghost</b>	, three distinct and diverse	13, 3/ 32
Son, and the Holy	<b>Ghost</b>	. This kind of man	13, 12/ 11
himself and the Holy	<b>Ghost</b>	down here into the	13, 27/ 17
obumbration of the Holy	<b>Ghost</b>	, of the pure blood	13, 27/ 20

present with the Holy	<b>Ghost</b>	at Christ's baptism, testified	13, 57/ 2
himself and their Holy	<b>Ghost</b>	are all three but	13, 75/ 2
Father and the Holy	<b>Ghost</b>	not by being another	13, 105/ 21
Father and his Holy	<b>Ghost</b>	egal and one God	13, 107/ 2
Father and the Holy	<b>Ghost</b>	. For since the Godhead	13, 148/ 12
hath pleased the Holy	<b>Ghost</b>	that in the honor	13, 169/ 21
to keep against the	<b>ghostly</b>	enemy that gate well	13, 116/ 32
souls may take fruitful,	<b>ghostly</b>	food thereby. The second	13, 136/ 29
had already of his	<b>gift</b>	to be received by	13, 4/ 19
from the posterity the	<b>gift</b>	that he promised their	13, 14/ 22
grace and of the	<b>gift</b>	and of justice, shall	13, 31/ 26
but by a special	<b>gift</b>	and prerogative of his	13, 36/ 20
given Adam no farther	<b>gift</b>	than competent unto his	13, 36/ 24
in by God's farther	<b>gift</b>	. For first, if man	13, 36/ 26
God gave him this	<b>gift</b>	that his body should	13, 39/ 2
He gave him this	<b>gift</b>	also that his sensual	13, 39/ 3
nature, this, excellent high	<b>gift</b>	very far surmounting all	13, 39/ 7
lands of the king's	<b>gift</b>	beside, there were (ye	13, 40/ 22
enjoy of his liberal	<b>gift</b>	, more by every groat	13, 40/ 26
give so great a	<b>gift</b>	to every slothful javel	13, 48/ 6
might receive of God's	<b>gift</b>	in time, as he	13, 105/ 26
knowledge how great a	<b>gift</b>	it was that he	13, 124/ 22
the author of the	<b>gift</b>	, is also witness of	13, 165/ 25
patre luminum" (Every good	<b>gift</b>	and every perfect gift	13, 198/ 15
gift and every perfect	<b>gift</b>	is from above, descending	13, 198/ 16
patre luminum" (Every good	<b>gift</b>	and every perfect gift	13, 198/ 15
gift and every perfect	<b>gift</b>	is from above, descending	13, 198/ 16
with those excellent beauteous	<b>gifts</b>	of their nature, and	13, 4/ 30
noble nature and greater	<b>gifts</b>	of God received, their	13, 6/ 21
with the three great	<b>gifts</b>	-- memory, understanding, and	13, 12/ 9
reason of the other	<b>gifts</b>	given him conditionally, by	13, 38/ 31
Trinity forever. All these	<b>gifts</b>	God gave him above	13, 39/ 11
But all these supernatural	<b>gifts</b>	he gave him with	13, 39/ 13
his posterity all those	<b>gifts</b>	that God gave him	13, 39/ 25
when he broke, those	<b>gifts</b>	could by no reason	13, 39/ 29
the remnant. For the	<b>gifts</b>	only pertaining to the	13, 39/ 31
commodities of those other	<b>gifts</b>	above man's nature, which	13, 40/ 30
and of those other	<b>gifts</b>	that God had conditionally	13, 41 12
things. And concerning Adam's	<b>gifts</b>	and his losses for	13, 44/ 1
it having their gowns	<b>gird</b>	or tucked up about	13, 59/ 31
linen cloth and did	<b>gird</b>	it about him. Then	13, 101/ 18
cloth that he was	<b>gird</b>	withal. Then cometh he	13, 101/ 20
a linen cloth and	<b>gird</b>	it about him, and	13, 105/ 2
with which he was	<b>gird</b>	." We need (I trust	13, 105/ 4

also have our garments	<b>girt</b>	, and our walking staff	13, 65/ 19
but with our gear	<b>girt</b>	and tucked up (for	13, 65/ 24
and love him and	<b>give</b>	him condign thanks for	13, 4/ 31
yet that must we	<b>give</b>	God again also, or	13, 9/ 12
show him that to	<b>give</b>	her good counsel he	13, 21/ 6
call upon them, and	<b>give</b>	them warning of such	13, 22/ 1
work wrought in man	<b>give</b>	a reckoning to man	13, 28/ 25
other failed not to	<b>give</b>	them the faith, as	13, 29/ 34
he may beside them	<b>give</b>	his grace where he	13, 32/ 24
without any condition, would	<b>give</b>	him farther other lands	13, 40/ 9
was not convenient to	<b>give</b>	so great a gift	13, 48/ 5
nevertheless at liberty to	<b>give</b>	remission of sin, and	13, 48/ 28
of sin, and to	<b>give</b>	grace and glory, where	13, 48/ 29
we may with meekness	<b>give</b>	our hearts to the	13, 49/ 8
of the gospel self	<b>give</b>	us more occasion to	13, 50/ 1
reader. Here I will	<b>give</b>	the reader warning that	13, 50/ 6
them, "What will ye	<b>give</b>	me and I shall	13, 52/ 17
covenanted with him to	<b>give</b>	him money, and appointed	13, 52/ 19
money, and appointed to	<b>give</b>	him thirty groats. And	13, 52/ 20
A prayer. Good Lord,	<b>give</b>	us thy grace, not	13, 52/ 27
and the unleavened bread,	<b>give</b>	us here in the	13, 53/ 8
by Moses, bounden to	<b>give</b>	therein full faith and	13, 56/ 33
whom he would, and	<b>give</b>	it where he would	13, 61/ 4
bondage, I beseech thee,	<b>give</b>	me the grace in	13, 65/ 34
other side. And God	<b>give</b>	us all the grace	13, 68/ 12
A prayer. Good Lord,	<b>give</b>	me the grace so	13, 68/ 21
of Christ was to	<b>give</b>	his disciples example, according	13, 71/ 16
The prayer. Gracious God,	<b>give</b>	me thy grace so	13, 75/ 22
thy displeasure partner, nor	<b>give</b>	mine assent to follow	13, 75/ 24
them: "What will you	<b>give</b>	me, and I shall	13, 76/ 1
covenanted with him to	<b>give</b>	him money, and appointed	13, 76/ 3
money, and appointed to	<b>give</b>	him thirty groats. And	13, 76/ 3
them: "What will ye	<b>give</b>	me and I shall	13, 78/ 22
they said they will	<b>give</b>	, which amounteth not much	13, 79/ 5
were too little to	<b>give</b>	for it. But now	13, 79/ 9
man hath than to	<b>give</b>	his life for his	13, 84/ 1
Christ were, he should	<b>give</b>	them knowledge that they	13, 95/ 31
charitable and forgive and	<b>give</b>	, and then would he	13, 98/ 5
no dwelling house therein,	<b>give</b>	us thy grace so	13, 100/ 11
than that a man	<b>give</b>	his life for his	13, 102/ 20
too (whereby he should	<b>give</b>	his high, stubborn heart	13, 106/ 6
he did it to	<b>give</b>	example by his own	13, 110/ 16
take example for to	<b>give</b>	good example. There are	13, 113/ 13
bliss. And therefore to	<b>give</b>	us warning of the	13, 115/ 18

he did it to	<b>give</b>	them an example of	13, 115/ 25
coming to God must	<b>give</b>	credence and believe.) For	13, 115/ 34
blessed the bread to	<b>give</b>	us example, as saith	13, 124/ 7
good work, we should	<b>give</b>	thanks to God. Then	13, 124/ 9
our Savior therefore, to	<b>give</b>	them sure knowledge how	13, 124/ 21
most precious passion, I	<b>give</b>	you a thing of	13, 124/ 33
the thing which I	<b>give</b>	you here to eat	13, 125/ 5
before that he would	<b>give</b>	them his own body	13, 125/ 20
that this which I	<b>give</b>	you here to receive	13, 125/ 31
such wise as we	<b>give</b>	God thanks therefore. "And	13, 127/ 2
of thy bitter passion,	<b>give</b>	us such true faith	13, 136/ 28
whereof, if God hereafter	<b>give</b>	me time and opportunity	13, 139/ 28
bread that I shall	<b>give</b>	is my flesh; he	13, 143/ 6
asunder indeed; therefore to	<b>give</b>	us knowledge that all	13, 153/ 16
bounden of duty to	<b>give</b>	unto God for this	13, 155/ 3
bread that I shall	<b>give</b>	you is my flesh	13, 159/ 21
them alone did he	<b>give</b>	them.) Saint Irenaeus writeth	13, 161/ 27
mercy refrain them and	<b>give</b>	us the grace to	13, 193/ 27
he thus consecrate and	<b>give</b>	his own blessed flesh	13, 199/ 29
and yet offered to	<b>give</b>	out also forthwith the	13, 203/ 28
hear that I shall	<b>give</b>	it," but he said	13, 204/ 1
my goods I do	<b>give</b>	unto poor men.) With	13, 204/ 3
his house, our Lord	<b>give</b>	us the grace to	13, 204/ 6
And then shall God	<b>give</b>	a gracious sentence and	13, 204/ 11
mercy refrain them and	<b>give</b>	us the grace to	13, 193/ 27
he thus consecrate and	<b>give</b>	his own blessed flesh	13, 199/ 29
and yet offered to	<b>give</b>	out also forthwith the	13, 203/ 28
hear that I shall	<b>give</b>	it," but he said	13, 204/ 1
my goods I do	<b>give</b>	unto poor men.) With	13, 204/ 3
his house, our Lord	<b>give</b>	us the grace to	13, 204/ 6
And then shall God	<b>give</b>	a gracious sentence and	13, 204/ 11
forthwith in their creation	<b>given</b>	unto them the perfect	13, 4/ 15
them till the sentence	<b>given</b>	by God upon their	13, 17/ 20
Adam: "Because thou hast	<b>given</b>	ear unto thy wife's	13, 18/ 29
etc." (Because thou hast	<b>given</b>	ear to the words	13, 20/ 5
as then no dominion	<b>given</b>	him over her, yet	13, 21/ 5
proximo suo." (God hath	<b>given</b>	every man cure and	13, 21/ 16
men that special charge	<b>given</b>	unto them, that our	13, 21/ 22
for man's unrighteousness righteously	<b>given</b>	unto him before. This	13, 27/ 12
be saved, revelation was	<b>given</b>	to Adam, Noah, Abraham	13, 29/ 24
the law written, revelation	<b>given</b>	to Moses, and by	13, 29/ 27
other name under heaven	<b>given</b>	to men in which	13, 32/ 18
him. If God had	<b>given</b>	him only the first	13, 36/ 16
Howbeit, if God had	<b>given</b>	Adam no farther gift	13, 36/ 23



the only natural state	<b>given</b>	by God unto Adam	13, 38/ 29
of the other gifts	<b>given</b>	him conditionally, by special	13, 38/ 32
grief. He had farther	<b>given</b>	him, above his nature	13, 39/ 7
For they were all	<b>given</b>	unto us, but upon	13, 39/ 27
that God had conditionally	<b>given</b>	it, above the competent	13, 41 12
man, which for displeasure	<b>given</b>	changeth his will and	13, 41 23
whom the law was	<b>given</b>	were bounden to the	13, 43/ 4
the law was not	<b>given</b>	, nor never had heard	13, 43/ 9
might say) a watchword	<b>given</b>	of Christ, which should	13, 54/ 27
ways was there revelation	<b>given</b>	of this great mystery	13, 56/ 9
rehearse, before the law	<b>given</b>	in writing. Then was	13, 56/ 12
law written express warning	<b>given</b>	by Moses unto the	13, 56/ 13
said commandment of God	<b>given</b>	them by Moses, bounden	13, 56/ 32
glorious ascension was warning	<b>given</b>	by sundry wise, as	13, 57/ 10
Moses) in the law	<b>given</b>	them by writing. For	13, 57/ 16
eisell and gall was	<b>given</b>	him to drink in	13, 64/ 18
warning of his passion	<b>given</b>	unto his disciples), there	13, 69/ 11
manners and to have	<b>given</b>	him thanks for his	13, 69/ 20
and the Pharisees had	<b>given</b>	a commandment that if	13, 71/ 13
not been partner nor	<b>given</b>	his assent. For likewise	13, 74/ 9
Christian people) is there	<b>given</b>	us the occasion to	13, 76/ 7
three hundred pence and	<b>given</b>	to poor folk? It	13, 76/ 27
three hundred pence, and	<b>given</b>	to poor folk." And	13, 76/ 29
he might thereby have	<b>given</b>	occasion of envy or	13, 94/ 7
the Pharisees had before	<b>given</b>	commandment (as appeareth in	13, 95/ 29
the old law (which,	<b>given</b>	unto Moses, himself came	13, 97/ 11
that his Father had	<b>given</b>	him all things into	13, 101/ 15
feet. For I have	<b>given</b>	you an example that	13, 102/ 3
that the Father had	<b>given</b>	him all things into	13, 104/ 31
saith his Father had	<b>given</b>	him all things into	13, 105/ 15
hath nothing in time	<b>given</b>	the Son but eternally	13, 105/ 23
your feet I have	<b>given</b>	you example of humility	13, 109/ 35
An example have I	<b>given</b>	you, that likewise as	13, 110/ 19
here saith: "I have	<b>given</b>	you an example, that	13, 113/ 9
that he had thus	<b>given</b>	them his own blessed	13, 126/ 19
And after his thanks	<b>given</b>	to God, he gave	13, 127/ 3
body and his blood	<b>given</b>	them in the sacrament	13, 134/ 29
after his holy soul	<b>given</b>	up to the Father	13, 146/ 29
cup when he had	<b>given</b>	thanks said, this is	13, 161/ 26
upon which thanks be	<b>given</b>	, is the body of	13, 161/ 36
my body which is	<b>given</b>	for you. Do this	13, 166/ 28
intelligible, ought to be	<b>given</b>	and ascribed to Christ	13, 167/ 2
unspeakable goodness, consecrated and	<b>given</b>	unto us. And this	13, 196/ 11
unspeakable goodness, consecrated and	<b>given</b>	unto us. And this	13, 196/ 11

consent. But when reason	<b>giveth</b>	over to sensuality, whereby	13, 22/ 12
hand. For he nothing	<b>giveth</b>	but trifles, nor never	13, 81/ 17
but trifles, nor never	<b>giveth</b>	half an inch of	13, 81/ 18
that our Savior here	<b>giveth</b>	us to be diligent	13, 97/ 8
that God the Father	<b>giveth</b>	anything unto the equal	13, 105/ 16
you?"" Our Savior here	<b>giveth</b>	us in these words	13, 109/ 8
folk do well and	<b>giveth</b>	evil example with the	13, 114/ 8
in those words he	<b>giveth</b>	us warning of: the	13, 115/ 14
places, again and again	<b>giveth</b>	his apostles (whom he	13, 117/ 1
by grace that he	<b>giveth</b>	with the joining of	13, 154/ 18
the thing that he	<b>giveth</b>	us. And therefore is	13, 155/ 32
receiving his quick flesh	<b>giveth</b>	no quickness or life	13, 176/ 5
spirit is it that	<b>giveth</b>	life.) And therefore I	13, 176/ 9
blessed apostle Saint Paul	<b>giveth</b>	us gracious warning where	13, 194/ 1
of his holy apostle)	<b>giveth</b>	against all them that	13, 194/ 8
blessed apostle Saint Paul	<b>giveth</b>	us gracious warning where	13, 194/ 1
of his holy apostle)	<b>giveth</b>	against all them that	13, 194/ 8
so much for credence	<b>giving</b>	to the serpent's words	13, 17/ 2
the will, with reason	<b>giving</b>	over thereto, either consent	13, 22/ 21
great good prince, which,	<b>giving</b>	to a poor man	13, 40/ 7
great goodness of God	<b>giving</b>	them knowledge of the	13, 54/ 4
time of his Maundy	<b>giving</b>	them in charge that	13, 83/ 2
man may call it	<b>giving</b>	) by his only begetting	13, 105/ 25
the Greek tongue signifieth "	<b>giving</b>	of thanks," to put	13, 155/ 2
betrayed took bread and	<b>giving</b>	thanks broke it and	13, 159/ 29
taking the bread and	<b>giving</b>	thingsMT3 said: do	13, 161/ 25
understand that Christ, in	<b>giving</b>	his own very body	13, 175/ 16
when our Lord in	<b>giving</b>	that loaf at the	13, 175/ 29
is my body," in	<b>giving</b>	(I say) to his	13, 175/ 31
that he was so	<b>glad</b>	of in his sleep	13, 65/ 4
it to show how	<b>glad</b>	she was of his	13, 77/ 7
sweet odors used to	<b>glad</b>	their guests, God wrought	13, 77/ 9
covetous too; and as	<b>glad</b>	as they were of	13, 79/ 2
bitter passion, but was	<b>glad</b>	, and gave God the	13, 126/ 30
therewithal rejoice and be	<b>glad</b>	in the consideration of	13, 200/ 3
yet therewith be right	<b>glad</b>	and in great hope	13, 200/ 6
conceived thoroughly such a	<b>glad</b>	, blessed comfort that her	13, 200/ 20
so we may with	<b>glad</b>	heart truly say at	13, 201/ 14
therewithal rejoice and be	<b>glad</b>	in the consideration of	13, 200/ 3
yet therewith be right	<b>glad</b>	and in great hope	13, 200/ 6
conceived thoroughly such a	<b>glad</b>	, blessed comfort that her	13, 200/ 20
so we may with	<b>glad</b>	heart truly say at	13, 201/ 14
heart) -- and wine	<b>gladdeth</b>	the heart -- whereof	13, 142/ 29
again. For if we	<b>gladly</b>	take in one such	13, 10/ 1

we, that will I	<b>gladly</b>	grant. But that they	13, 38/ 18
came down, and very	<b>gladly</b>	received him into his	13, 203/ 22
came down, and very	<b>gladly</b>	received him into his	13, 203/ 22
that so great inward	<b>gladness</b>	therewith, let us at	13, 201/ 1
of spirit, with such	<b>gladness</b>	, and such spiritual rejoicing	13, 204/ 5
that so great inward	<b>gladness</b>	therewith, let us at	13, 201/ 1
of spirit, with such	<b>gladness</b>	, and such spiritual rejoicing	13, 204/ 5
many men of these	<b>glistering</b>	stones, of which the	13, 8/ 16
accedere ad Eucharistam et	<b>gloriam</b>	dei quando enim assidue	13, 160/ 23
taken up into heaven,	<b>glorified</b>	in body and beautified	13, 44/ 25
of his own person	<b>glorified</b>	, going out of corporal	13, 157/ 25
fall of angels. The	<b>glorious</b>	blessed Trinity, the Father	13, 3/ 32
plain beholding of the	<b>glorious</b>	Trinity, but were left	13, 4/ 17
such wise as the	<b>glorious</b>	company of angels and	13, 4/ 23
grew. A prayer. O	<b>glorious</b>	blessed Trinity, whose justice	13, 11/ 9
fall of mankind. The	<b>glorious</b>	majesty of almighty God	13, 11/ 19
a diminishment in his	<b>glorious</b>	court of heaven, determined	13, 11/ 21
up and fulfill with	<b>glorious</b>	, blessed people the number	13, 11/ 23
of resemblance of the	<b>glorious</b>	blessed Trinity, the Father	13, 12/ 10
vesture of innocence, more	<b>glorious</b>	than cloth of gold	13, 13/ 20
changed suddenly into a	<b>glorious</b>	form, and without death	13, 13/ 29
man, and by his	<b>glorious</b>	resurrection and marvelous ascension	13, 27/ 33
and see in the	<b>glorious</b>	Godhead the very clear	13, 33/ 29
joyful fruition of the	<b>glorious</b>	Trinity forever. All these	13, 39/ 11
fountain of life, almighty	<b>glorious</b>	God. Now say there	13, 39/ 22
the fruition of the	<b>glorious</b>	sight of the Godhead	13, 41/ 27
three persons of the	<b>glorious</b>	Trinity, the Creator) that	13, 46/ 31
his resurrection, and his	<b>glorious</b>	ascension was warning given	13, 57/ 10
a proof of his	<b>glorious</b>	Godhead, secretly covered and	13, 94/ 22
to come to the	<b>glorious</b>	country wherein thou hast	13, 100/ 15
thither again in the	<b>glorious</b>	body and soul of	13, 105/ 33
rose immortal, impassible, and	<b>glorious</b>	. Before which time he	13, 123/ 5
bitter passion and his	<b>glorious</b>	resurrection were performed. For	13, 131/ 10
performed. For after his	<b>glorious</b>	resurrection it is very	13, 131/ 12
suffered and by his	<b>glorious</b>	body risen again from	13, 133/ 12
new. For after his	<b>glorious</b>	resurrection that holy blood	13, 134/ 16
sacramental receiving after his	<b>glorious</b>	resurrection, it had that	13, 134/ 32
be new after his	<b>glorious</b>	resurrection, before which time	13, 135/ 5
to put out his	<b>glorious</b>	body out of the	13, 138/ 6
the blood, since his	<b>glorious</b>	resurrection, never was, nor	13, 147/ 22
it will, his very	<b>glorious</b>	blood may be by	13, 147/ 32
this Blessed Sacrament a	<b>glorious</b>	heavenly company of blessed	13, 148/ 23
the very lively, natural,	<b>glorious</b>	body of our Savior	13, 153/ 10
body that holy, blessed,	<b>glorious</b>	flesh and blood of	13, 191/ 14

ourselves to receive this	<b>glorious</b>	heavenly King, the King	13, 197/ 24
us consider his high	<b>glorious</b>	majesty, which his high	13, 198/ 27
body that holy, blessed,	<b>glorious</b>	flesh and blood of	13, 191/ 14
ourselves to receive this	<b>glorious</b>	heavenly King, the King	13, 197/ 24
us consider his high	<b>glorious</b>	majesty, which his high	13, 198/ 27
that borrowed ware so	<b>gloriously</b>	boasted before in the	13, 9/ 19
and the third day	<b>gloriously</b>	did arise again to	13, 195/ 29
and the third day	<b>gloriously</b>	did arise again to	13, 195/ 29
their incomprehensible and undecayable	<b>glory</b>	, did when it pleased	13, 4/ 4
by grace unto that	<b>glory</b>	, or else, willingly declining	13, 4/ 20
perfect bliss and everlasting	<b>glory</b>	. Lucifer, on the other	13, 5/ 2
attaining to the celestial	<b>glory</b>	, but forever condemned to	13, 6/ 17
have received it, whereof	<b>glory</b>	thou, as though thou	13, 9/ 7
partners of thine eternal	<b>glory</b>	, for thy tender mercy	13, 11/ 11
by thy grace, in	<b>glory</b>	shall stand forever. The	13, 11/ 17
unto such high heavenly	<b>glory</b>	, he would have it	13, 11/ 29
brightness of his Father's	<b>glory</b>	), being sent by his	13, 27/ 16
grace to come to	<b>glory</b>	, the bliss (I say	13, 39/ 10
to give grace and	<b>glory</b>	, where and whensoever he	13, 48/ 29
depart hence into thy	<b>glory</b>	. The third lecture. "Then	13, 68/ 25
my part of thy	<b>glory</b>	, I rather will be	13, 107/ 26
the state of his	<b>glory</b>	after his resurrection, in	13, 123/ 4
arise again in my	<b>glory</b>	after my passion." But	13, 123/ 9
immortal and impassible (which	<b>glory</b>	of his he called	13, 129/ 31
impassible and in eternal	<b>glory</b>	), until that day will	13, 132/ 20
was it in eternal	<b>glory</b>	so confirmed, and in	13, 134/ 25
such a secret wonderful	<b>glory</b>	of impassibility for the	13, 134/ 30
time a visible, open	<b>glory</b>	at his marvelous transfiguration	13, 134/ 31
of impassible and immortal	<b>glory</b>	. And so should (as	13, 134/ 35
to wit, in his	<b>glory</b>	as I have before	13, 135/ 24
that he called his	<b>glory</b>	the kingdom of God	13, 135/ 26
and show of his	<b>glory</b>	in his transfiguration, he	13, 135/ 30
the altar, and the	<b>glory</b>	of God. For when	13, 160/ 29
visibly descend in great	<b>glory</b>	to judge the quick	13, 196/ 3
visibly descend in great	<b>glory</b>	to judge the quick	13, 196/ 3
a conscience with a	<b>gloze</b>	of his own making	13, 112/ 12
he would seek a	<b>gloze</b>	against mine own word	13, 125/ 28
envy, wrath, and covetise,	<b>gluttony</b>	, sloth, and lechery (to	13, 63/ 14
pain, lechery with sickness,	<b>gluttony</b>	with the belly too	13, 65/ 8
and visibly tear or	<b>gnaw</b>	with his teeth the	13, 144/ 24
gathered somewhat and ever	<b>gnawed</b>	after upon that bone	13, 55/ 24
that place whither once	<b>go</b>	we shall, and when	13, 3/ 28
and none of them	<b>go</b>	to hell. In danger	13, 24/ 23
show you) man to	<b>go</b>	forthwith to heaven. But	13, 46/ 12

hour came on to	go	out of this world	13, 52/ 24
fain to let them	go	; and that when he	13, 57/ 28
for and must needs	go	. For when death cometh	13, 67/ 21
which encouraged him to	go	forward and leave it	13, 78/ 10
hour came on to	go	out of this world	13, 82/ 12
other that Christ should	go	out of this world	13, 83/ 13
his? When thou shalt	go	hence, who will go	13, 84/ 14
go hence, who will	go	with thee? If thou	13, 84/ 14
wilt thou that we	go	and make ready for	13, 85/ 18
Peter and John, saying, "	Go	you and make ready	13, 85/ 20
he said unto them: "	Go	you into the city	13, 85/ 22
thou that we shall	go	to make ready the	13, 87/ 22
come that he should	go	out of this world	13, 87/ 31
and said unto them: "	Go	you and prepare the	13, 92/ 19
he said unto them: "	Go	you into the city	13, 93/ 1
world than pilgrims to	go	from their inn. The	13, 100/ 7
which no man could	go	. For he said himself	13, 102/ 17
from the table to	go	about the washing of	13, 104/ 17
also by night to	go	forth into the Mount	13, 113/ 26
horse and maketh him	go	which way he list	13, 192/ 27
soul when we shall	go	to the board of	13, 193/ 8
ourselves? We may not	go	rashly to God's board	13, 194/ 23
that he will not	go	from us, but if	13, 202/ 18
horse and maketh him	go	which way he list	13, 192/ 27
soul when we shall	go	to the board of	13, 193/ 8
ourselves? We may not	go	rashly to God's board	13, 194/ 23
that he will not	go	from us, but if	13, 202/ 18
and indistinct infinite almighty	God	, being from before all	13, 4/ 2
grace, by turning to	God	with laud and thanks	13, 4/ 19
and turning themselves from	God	, as graceless caitiffs frowardly	13, 4/ 21
the very sight of	God	at that time, in	13, 4/ 23
moved to turn unto	God	and love him and	13, 4/ 30
did, and were of	God	therefore exalted into the	13, 4/ 33
grace and aid of	God	, wherewith he was stirred	13, 5/ 4
above the stars of	God	. I will exalt my	13, 5/ 15
the great majesty of	God	, he was suddenly cast	13, 5/ 19
inflexible justice of almighty	God	cast out of heaven	13, 6/ 14
and greater gifts of	God	received, their unkindness so	13, 6/ 21
did the righteousness of	God	temper and proportion their	13, 6/ 24
souls that have left	God	and followed them, in	13, 7/ 7
in the sight of	God	when any creature falleth	13, 7/ 12
very full forsaking of	God	. If God was so	13, 7/ 16
forsaking of God. If	God	was so wroth with	13, 7/ 17
commination and threat of	God	in holy scripture: "Potentes	13, 7/ 22

in the sight of	God	to see the sin	13, 7/ 26
in the sight of	God	that a woman beautiful	13, 7/ 31
borrowed it all of	God	, and yield it we	13, 9/ 3
ever we have, of	God	we have received: riches	13, 9/ 8
that must we give	God	again also, or else	13, 9/ 12
well the Spirit of	God	by the mouth of	13, 10/ 4
now the thing that	God	hath lent them take	13, 10/ 17
become they thieves unto	God	. And yet, lo, the	13, 10/ 19
become secondly thieves unto	God	, and finally from thieves	13, 10/ 26
and refuse to take	God	for their God, and	13, 10/ 28
take God for their	God	, and fall into the	13, 10/ 28
he (being as verily	God	as man) humbled himself	13, 11/ 1
glorious majesty of almighty	God	, after the fore-rehearsed ruin	13, 11/ 19
the deep wisdom of	God	determined marvelously to mingle	13, 11/ 27
spiritual and immortal substance,	God	determined that this new	13, 12/ 2
kind of man created	God	of a marvelous convenience	13, 12/ 12
the great goodness of	God	measured their state and	13, 12/ 23
of dying. Thus had	God	of his high goodness	13, 13/ 8
with the blessing of	God	commanded to increase and	13, 13/ 18
and bliss eternally with	God	, fulfilling the places from	13, 13/ 31
proud, hateful enemy of	God	and traitorous wretch, the	13, 14/ 4
destroy them than suffer	God	honored in them, and	13, 14/ 12
God's commandment, then would	God	of his justice keep	13, 14/ 21
this question: "Wherefore did	God	, " quoth he, "command you	13, 15/ 8
her thus: "Why did	God	command you that you	13, 15/ 11
the mids of paradise,	God	hath commanded us that	13, 15/ 21
God's word. For whereas	God	had precisely promised that	13, 15/ 29
to the grace of	God	, by this her answer	13, 16/ 1
not boldly to blaspheme	God	before her and say	13, 16/ 6
shall not die. But	God	doth know that whatsoever	13, 16/ 7
his own devilish conditions	God	had had twain, that	13, 16/ 16
made her think that	God	had told them a	13, 16/ 17
die, and also that	God	were envious and could	13, 16/ 18
which for her weal	God	had forbidden her to	13, 16/ 22
her to know. For	God	would of his goodness	13, 16/ 23
cause proudly to disobey	God	and eat of the	13, 16/ 33
the sentence given by	God	upon their all three	13, 17/ 20
from the face of	God	in the mids of	13, 17/ 31
in a manner unto	God	, too. "The woman," quoth	13, 18/ 9
Then said our Lord	God	unto the woman: "Why	13, 18/ 12
ate it." Then gave	God	the sentence of punishment	13, 18/ 15
good and evil." And	God	, with that angry scorn	13, 19/ 4
in these words of	God	with which he scorned	13, 19/ 11
there is but one	God	, so is there in	13, 19/ 14

is there in that	<b>God</b>	more persons that one	13, 19/ 14
is to wit, a	<b>god</b>	as we be, but	13, 19/ 16
evil, made like a	<b>god</b>	. For God, speaking to	13, 19/ 25
like a god. For	<b>God</b>	, speaking to Eve no	13, 19/ 26
knew the justice of	<b>God</b>	, and by his own	13, 20/ 19
considered also that when	<b>God</b>	punisheth the sinner by	13, 20/ 26
miscarry and be infected,	<b>God</b>	suffered the contagion of	13, 21/ 9
unicuique de proximo suo." (	<b>God</b>	hath given every man	13, 21/ 15
no man accounted before	<b>God</b>	for an offender in	13, 22/ 9
before the face of	<b>God</b>	accounted for a consent	13, 22/ 25
and Eve, not praying	<b>God</b>	of forgiveness but excusing	13, 22/ 28
manner more displeasure to	<b>God</b>	than was their sin	13, 22/ 29
rather content to displease	<b>God</b>	than her, yet when	13, 22/ 32
in the favor of	<b>God</b>	, and often rejoicing his	13, 23/ 23
if the goodness of	<b>God</b>	had not by his	13, 24/ 25
passion. A prayer. Almighty	<b>God</b>	, that of thine infinite	13, 24/ 32
the mighty majesty of	<b>God</b>	endure and suffer his	13, 25/ 14
the marvelous mercy of	<b>God</b>	abide and sustain to	13, 25/ 16
the sharp justice of	<b>God</b>	and his tender mercy	13, 25/ 27
the deep wisdom of	<b>God</b>	was the means found	13, 25/ 28
the true justice of	<b>God</b>	, the ransom must needs	13, 26/ 5
to angel than to	<b>God</b>	. And the occasion thereof	13, 26/ 32
high wisdom of almighty	<b>God</b>	devised the marvelous merciful	13, 27/ 4
that should be both	<b>God</b>	and man, the recompense	13, 27/ 6
should be made unto	<b>God</b>	for man. For that	13, 27/ 7
that person both, being	<b>God</b>	, should be of that	13, 27/ 7
power upon man that	<b>God</b>	had for man's unrighteousness	13, 27/ 11
the deep wisdom of	<b>God</b>	devised; and in time	13, 27/ 14
person (the Son of	<b>God</b>	, the wisdom of the	13, 27/ 15
wrath and indignation of	<b>God</b>	against man, and by	13, 27/ 33
with the justice of	<b>God</b>	that for the fault	13, 28/ 15
thee to dispute with	<b>God</b>	? Is there any workman's	13, 28/ 23
thus?") And must almighty	<b>God</b>	then of his work	13, 28/ 25
only no displeasure to	<b>God</b>	but is also a	13, 28/ 28
sacrifices duly referred to	<b>God</b>	, after the sundry laws	13, 29/ 20
doctors have thought that	<b>God</b>	of his merciful goodness	13, 29/ 33
kept themselves from idolatry,	<b>God</b>	sent the faith of	13, 30/ 7
the merciful nature of	<b>God</b>	and cannot also perceive	13, 30/ 15
the merciful justice of	<b>God</b>	, these good men answer	13, 30/ 18
as to think that	<b>God</b>	doth wrong to make	13, 30/ 31
Scripture declareth us that	<b>God</b>	thus doth indeed. For	13, 31/ 4
baptism, or otherwise if	<b>God</b>	be so pleased, whose	13, 32/ 22
be the wisdom of	<b>God</b>	and the wisdom of	13, 33/ 5
in the person of	<b>God</b>	saith: "Non enim cogitationes	13, 33/ 8

wisdom and cunning of	God	. How incomprehensible or unable	13, 33/ 19
been of his counsel?)	God	hath no rule of	13, 33/ 22
concerning the justice of	God	in the damnation of	13, 34/ 10
maintain the justice of	God	in that point, said	13, 34/ 20
seventh day in which	God	rested. And of those	13, 34/ 23
of those words, that	God	in the seventh day	13, 34/ 23
in the seventh day	God	rested from the creating	13, 34/ 27
that the souls offended	God	before they came into	13, 34/ 29
which it had offended	God	before it came into	13, 35/ 3
seemeth to doubt whether	God	create always every soul	13, 35/ 10
that the justice of	God	might be maintained in	13, 35/ 22
stand with justice that	God	should create a new	13, 35/ 24
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matter is this, that	God	in the creation of	13, 36/ 10
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have been immortal, for	God	created the nature such	13, 36/ 18
beasts be. Howbeit, if	God	had given Adam no	13, 36/ 23
have had knowledge of	God	, and cause to love	13, 36/ 30
doing his duty to	God	, should have deserved to	13, 36/ 33
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aid and help of	God	, since there is no	13, 37/ 13
it could not without	God	be created, no more	13, 37/ 14
more can it without	God	be conserved. And man	13, 37/ 14
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any man marvel that	God	made all his creatures	13, 37/ 24
let him know that	God	did it of his	13, 37/ 25
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without peculiar help of	God	, to have chosen the	13, 38/ 4
none other help of	God	but only their natural	13, 38/ 16
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state of his body,	God	gave him this gift	13, 39/ 2
forever. All these gifts	God	gave him above his	13, 39/ 11
of life, almighty glorious	God	. Now say there, as	13, 39/ 22
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cause to complain upon	God	, but upon Adam only	13, 39/ 26
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before), those gave not	God	unto the kind of	13, 40/ 1
say they that likewise	God	took from the posterity	13, 40/ 28
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pain felt in fire	God	never taketh from any	13, 41 4
those other gifts that	God	had conditionally given it	13, 41 12
any man to please	God	. For every man that	13, 42/ 34



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God must believe that	God	is, and that he	13, 43/ 1
that there is one	God	and that he will	13, 43/ 12
with such grace as	God	keepeth from no man	13, 43/ 14
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he which believeth that	God	will reward them that	13, 43/ 22
hath therein implied that	God	hath a respect unto	13, 43/ 23
and the justice of	God	used therein, and as	13, 43/ 33
being beside that very	God	, too, by reason whereof	13, 44/ 22
sinned, and (by serving	God	in such wise) then	13, 45/ 1
or times after as	God	should think convenient, all	13, 45/ 2
For the pleasure of	God	was that, by the	13, 45/ 8
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shall with help of	God	in this wise now	13, 51/ 4
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knowledge he should die),	God	, as is recited in	13, 53/ 23
and thereby calling to	God	for remission and mercy	13, 53/ 32
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much less. For though	God	suffered the serpent, whom	13, 55/ 28
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of the vengeance of	God	(as after followeth in	13, 56/ 23
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God, and himself very	God	, beside the figures and	13, 56/ 34
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in the name of	God	commanded to suffer the	13, 59/ 12
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dread (the rod of	God	laying the lashes upon	13, 59/ 18
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doors. And likewise as	God	had promised, so performed	13, 60/ 21
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the special commandment of	God	, and called dies azimorum	13, 61/ 8
Lo, the Lamb of	God	which taketh away the	13, 62/ 23
-- the people which	God	calleth from their thralldom	13, 62/ 31
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be the work of	God	for them. And yet	13, 64/ 3
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Out of such council	God	keep every good man	13, 74/ 3
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in the kingdom of	God	, he would use or	13, 121/ 31
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when the Son of	God	, and very Almighty God	13, 192/ 4
God, and very Almighty	God	himself, liked not only	13, 192/ 4
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to the board of	God	, and as near as	13, 193/ 9
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with us (but if	God	of his great mercy	13, 193/ 26
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false traitor Judas, since	God	reputeth the unworthy receiving	13, 194/ 11
of our Lord, as	God	may of his goodness	13, 194/ 16
without special revelation of	God	. For as the scripture	13, 195/ 1
favor or hatred of	God	.) And in another place	13, 195/ 4
mind surely know.) But	God	yet in this point	13, 195/ 8
for all our diligence,	God	(whose eye pierceth much	13, 195/ 10
done in the search	God	of his high bounty	13, 195/ 16
of all kings, Almighty	God	himself, that so lovingly	13, 197/ 25
of our soul (which	God	were coming to rest	13, 198/ 5
the special grace of	God	, of whose high goodness	13, 198/ 12
and strength as would	God	it had, let us	13, 199/ 9
esto mihi peccatori." (Lord	God	, be merciful to me	13, 199/ 17
by the Spirit of	God	had those holy affections	13, 200/ 26
of the Mother of	God	, and yet for all	13, 200/ 28
not the Mother of	God	, as came to St	13, 201/ 2
excelling the Mother of	God	than the Mother of	13, 201/ 3
than the Mother of	God	passed St. Elizabeth, doth	13, 201/ 3
us likewise rather put	God	from us by unlawful	13, 202/ 23
when we wax such,	God	will not tarry with	13, 202/ 25
do. And then shall	God	give a gracious sentence	13, 204/ 11
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the first fathers disobey	God's	commandment, then would God	13, 14/ 21
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fallen by sin from	God's	favor, nor any of	13, 26/ 21
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find, for maintenance of	God's	justice, of those that	13, 35/ 4
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with great help of	God's	grace, in respect of	13, 59/ 1
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thy child otherwise to	God's	service. For whatsoever thing	13, 85/ 1
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not go rashly to	God's	board, but by a	13, 194/ 24
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proof of his glorious	<b>Godhead</b>	, secretly covered and unseen	13, 94/ 23
not meant that his	<b>Godhead</b>	was at any time	13, 105/ 8
manhood, and that his	<b>Godhead</b>	had ever had of	13, 106/ 1
of person with his	<b>Godhead</b>	, belonged also of all	13, 106/ 3
be separated from my	<b>Godhead</b>	, so that if you	13, 125/ 13
blessed soul, his almighty	<b>Godhead</b>	. For the Godhead from	13, 147/ 2
almighty Godhead. For the	<b>Godhead</b>	from the first time	13, 147/ 2
and severed asunder, the	<b>Godhead</b>	-- that is to	13, 147/ 5
Christ and his almighty	<b>Godhead</b>	also be both twain	13, 148/ 3
the soul nor the	<b>Godhead</b>	is at no time	13, 148/ 9
Ghost. For since the	<b>Godhead</b>	of the Son and	13, 148/ 12
the Son and the	<b>Godhead</b>	of them both is	13, 148/ 12
is all one self	<b>Godhead</b>	, neither of them both	13, 148/ 13
blessed soul and his	<b>Godhead</b>	, too, yea, and all	13, 148/ 33
soul joined his inseparable	<b>Godhead</b>	, and of him his	13, 152/ 11
Spirit is all one	<b>Godhead</b>	and therefore there present	13, 152/ 12
the unity of the	<b>Godhead</b>	but also the Trinity	13, 156/ 16
majesty of his eternal	<b>Godhead</b>	, but that he may	13, 191/ 16
soul and his almighty	<b>Godhead</b>	both, into our bodies	13, 204/ 7
majesty of his eternal	<b>Godhead</b>	, but that he may	13, 191/ 16
soul and his almighty	<b>Godhead</b>	both, into our bodies	13, 204/ 7
Sacrament and by the	<b>godly</b>	doctrine that he taught	13, 104/ 4
great estates use that	<b>godly</b>	ceremony very religiously. And	13, 114/ 18
I suppose nowhere more	<b>godly</b>	than our sovereign lord	13, 114/ 19
but yet in grace	<b>godly</b>	minded, with heart humble	13, 156/ 26
you shall be as	<b>gods</b>	, knowing both good and	13, 16/ 9
they weened to be	<b>gods</b>	by the knowledge of	13, 23/ 33
They would have waxed	<b>gods</b>	and were turned into	13, 24/ 16
one man also it	<b>goeth</b>	into all men unto	13, 31/ 30
himself. And when he	<b>goeth</b>	, he carrieth none hence	13, 64/ 33
come from God and	<b>goeth</b>	to God, ariseth from	13, 101/ 16
out from God and	<b>goeth</b>	to God, riseth from	13, 104/ 32
from his Father and	<b>goeth</b>	again to his Father	13, 105/ 7
one another's feet." Then	<b>goeth</b>	he farther and declareth	13, 110/ 14
to you all." Then	<b>goeth</b>	our Savior further yet	13, 110/ 21
affirm that man's flesh	<b>goeth</b>	to corruption, and receiveth	13, 162/ 2
proud be men of	<b>gold</b>	and silver, no part	13, 8/ 12
glorious than cloth of	<b>gold</b>	. Their nakedness as far	13, 13/ 21
and he confounded and	<b>gone</b>	. But while she was	13, 15/ 16
heaven had no man	<b>gone</b>	had not our blessed	13, 24/ 26
man that hath not	<b>gone</b>	into the council of	13, 74/ 7
of the way and	<b>gone</b>	aside from the faith	13, 81/ 28
thy brother flatterer is	<b>gone</b>	, and getteth him to	13, 84/ 9
thought that Judas was	<b>gone</b>	before, yet is it	13, 135/ 14



all the world is	gone	out the sound of	13, 173/ 14
will set it out	goodly	to the show, wherein	13, 10/ 11
gentlewomen ween were a	goodly	praise), mark well what	13, 15/ 18
many years together, what	goodly	places in this world	13, 100/ 2
kept and spared the	goodly	oxen for sacrifice. But	13, 112/ 21
shall say to the	goodman	of the house: "The	13, 86/ 1
shall say to the	goodman	of the house: "The	13, 93/ 4
of their mere liberal	goodness	, create of nothing the	13, 4/ 7
partners of the Creator's	goodness	. And albeit that in	13, 4/ 9
rebellious angels, whom thy	goodness	had created to be	13, 11/ 10
determined of his great	goodness	to create a new	13, 11/ 22
down again, the great	goodness	of God measured their	13, 12/ 23
God of his high	goodness	set them in the	13, 13/ 8
God would of his	goodness	she should have known	13, 16/ 23
their fall if the	goodness	of God had not	13, 24/ 24
that of thine infinite	goodness	didst create our first	13, 24/ 32
God of his merciful	goodness	by one means or	13, 29/ 33
is of so merciful	goodness	that he will fail	13, 30/ 1
it of his double	goodness	: first, to keep them	13, 37/ 25
the only mere liberal	goodness	of God, and which	13, 41 3
wise of his great	goodness	suffer. And yet besides	13, 48/ 4
his own wisdom and	goodness	after what rate and	13, 48/ 21
was of God's comfortable	goodness	signified and declared to	13, 53/ 13
high commandment), the great	goodness	of God giving them	13, 54/ 4
all those whom the	goodness	of God calleth out	13, 63/ 7
people, well perceive the	goodness	and the prescience of	13, 66/ 10
doctrine. His high provident	goodness	appeareth well in these	13, 66/ 23
way that for his	goodness	they so maliciously hated	13, 69/ 21
the love of thy	goodness	so deep into mine	13, 82/ 7
Lord, of thine excellent	goodness	, in such wise to	13, 117/ 14
our Lord of his	goodness	defend every Christian man	13, 174/ 19
so good, that his	goodness	could make him of	13, 191/ 12
state as the incomparable	goodness	of God will, of	13, 191/ 18
God may of his	goodness	accept us for worthy	13, 194/ 16
is of his high	goodness	content, if we do	13, 195/ 8
almighty power and unspeakable	goodness	, consecrated and given unto	13, 196/ 11
God, of whose high	goodness	every good thing cometh	13, 198/ 12
trust boldly upon his	goodness	if we forslow not	13, 198/ 21
and comfort of his	goodness	, leave our own endeavor	13, 198/ 23
majesty, which his high	goodness	there hideth from us	13, 198/ 28
to consider his inestimable	goodness	, which disdaineth not for	13, 199/ 25
consideration of his unmeasurable	goodness	. Saint Elizabeth, at the	13, 200/ 7
consideration of God's inestimable	goodness	, and that each of	13, 201/ 10
is of his great	goodness	become our guest, and	13, 202/ 10

so good, that his	<b>goodness</b>	could make him of	13, 191/ 12
state as the incomparable	<b>goodness</b>	of God will, of	13, 191/ 18
God may of his	<b>goodness</b>	accept us for worthy	13, 194/ 16
is of his high	<b>goodness</b>	content, if we do	13, 195/ 8
almighty power and unspeakable	<b>goodness</b>	, consecrated and given unto	13, 196/ 11
God, of whose high	<b>goodness</b>	every good thing cometh	13, 198/ 12
trust boldly upon his	<b>goodness</b>	if we forslow not	13, 198/ 21
and comfort of his	<b>goodness</b>	, leave our own endeavor	13, 198/ 23
majesty, which his high	<b>goodness</b>	there hideth from us	13, 198/ 28
to consider his inestimable	<b>goodness</b>	, which disdaineth not for	13, 199/ 25
consideration of his unmeasurable	<b>goodness</b>	. Saint Elizabeth, at the	13, 200/ 7
consideration of God's inestimable	<b>goodness</b>	, and that each of	13, 201/ 10
is of his great	<b>goodness</b>	become our guest, and	13, 202/ 10
also with body and	<b>goods</b>	and all, for all	13, 77/ 21
one half of my	<b>goods</b>	I do give unto	13, 204/ 3
one half of my	<b>goods</b>	I do give unto	13, 204/ 3
saith himself in the	<b>gospel</b>	. And therefore would he	13, 48/ 11
the words of the	<b>gospel</b>	self give us more	13, 50/ 1
read or hear this	<b>gospel</b>	of thy bitter passion	13, 52/ 27
these words of the	<b>gospel</b>	, "There approached near the	13, 59/ 4
eleventh chapter of his	<b>gospel</b>	remembereth: "The bishops and	13, 70/ 8
Christ when, as the	<b>gospel</b>	saith: "Velum templi scissum	13, 72/ 18
our Savior. Where the	<b>gospel</b>	saith "the princes of	13, 72/ 32
boldly by force? The	<b>gospel</b>	showeth the cause: "For	13, 74/ 13
folk, but, as the	<b>gospel</b>	saith, because he was	13, 76/ 30
the preaching of that	<b>gospel</b>	, be renowned and honored	13, 77/ 16
true making, as the	<b>gospel</b>	declareth in this word	13, 79/ 27
and was (as the	<b>gospel</b>	saith) precious, and that	13, 79/ 32
specially called in the	<b>gospel</b>	, "discipulus ille quem diligebat	13, 82/ 19
note that, whereas the	<b>gospel</b>	saith in this place	13, 83/ 12
thirteenth chapter of his	<b>gospel</b>	: "Ante diem festum Paschae	13, 87/ 29
eleventh chapter of the	<b>gospel</b>	of Saint John) that	13, 95/ 30
thirteen chapter of the	<b>gospel</b>	of Saint John. "And	13, 101/ 12
these words of the	<b>gospel</b>	that I have here	13, 104/ 7
the letter of the	<b>gospel</b>	and his own exposition	13, 114/ 26
time. As when the	<b>gospel</b>	saith, "Non cognovit eam	13, 121/ 20
which institution, in the	<b>gospel</b>	of Saint Matthew, Saint	13, 124/ 1
it followeth in the	<b>gospel</b>	: "And likewise taking the	13, 126/ 21
one out of the	<b>gospel</b>	of the two aforesaid	13, 131/ 7
word written in the	<b>gospel</b>	, nor any plain place	13, 151/ 2
wine -- where the	<b>gospel</b>	of the institution speaketh	13, 151/ 17
chapter upon St. John's	<b>gospel</b>	, after this manner: "Quemadmodum	13, 168/ 16
the context of the	<b>gospels</b>	before, that is to	13, 66/ 28
books which they call	<b>gospels</b>	did teach that Jesus	13, 161/ 23

that they had and	<b>got</b>	but evil alone. They	13, 24/ 2
For like as he	<b>got</b>	here unto Judas no	13, 80/ 29
into us as they	<b>got</b>	leave of him to	13, 193/ 24
into us as they	<b>got</b>	leave of him to	13, 193/ 24
wretched earth, their living	<b>gotten</b>	with sore sweat, their	13, 24/ 8
worldly winning to be	<b>gotten</b>	by their favor, shall	13, 81/ 32
heaven will not be	<b>gotten</b>	by knowing of virtue	13, 111/ 7
by his inward suggestions	<b>govern</b>	and guide the man	13, 192/ 29
by his inward suggestions	<b>govern</b>	and guide the man	13, 192/ 29
them and willingly be	<b>governed</b>	by them. For verily	13, 63/ 5
be their chief temporal	<b>governor</b>	and have them his	13, 70/ 21
made prelates and spiritual	<b>governors</b>	of his flock) special	13, 117/ 2
of the Church, as	<b>governors</b>	for the same --	13, 173/ 10
and therefore to those	<b>governors</b>	of the Church also	13, 173/ 10
by such as the	<b>governors</b>	of the Catholic Church	13, 173/ 21
the wool of his	<b>gown</b>	is finer? And yet	13, 8/ 20
about in a borrowed	<b>gown</b>	, so may we be	13, 8/ 32
eat it having their	<b>gowns</b>	gird or tucked up	13, 59/ 31
with help of God's	<b>grace</b>	, by turning to God	13, 4/ 18
to be received by	<b>grace</b>	unto that glory, or	13, 4/ 20
else, willingly declining from	<b>grace</b>	and turning themselves from	13, 4/ 21
nature, and being by	<b>grace</b>	moved to turn unto	13, 4/ 30
followed that instinct of	<b>grace</b>	, and so did, and	13, 4/ 32
the Godhead, and by	<b>grace</b>	confirmed and established in	13, 4/ 33
willfully letting slip the	<b>grace</b>	and aid of God	13, 5/ 4
deprived them from his	<b>grace</b>	forever, and thereby from	13, 6/ 16
as by nature and	<b>grace</b>	are properly their own	13, 8/ 7
so may by thy	<b>grace</b>	follow the motion of	13, 11/ 13
now confirmed by thy	<b>grace</b>	, in glory shall stand	13, 11/ 16
with help of his	<b>grace</b>	) to attain unto such	13, 11/ 28
assist them with his	<b>grace</b>	, and against proud disobedience	13, 13/ 12
them fly from his	<b>grace</b>	, he graciously fenced and	13, 13/ 13
not cleaving to the	<b>grace</b>	of God, by this	13, 16/ 1
had not by his	<b>grace</b>	helped with his merciful	13, 24/ 25
receiving the abundance of	<b>grace</b>	and of the gift	13, 31/ 26
hath abounded, there hath	<b>grace</b>	also more abounded, that	13, 32/ 1
reigned unto death, so	<b>grace</b>	should also reign by	13, 32/ 3
righteousness in man through	<b>grace</b>	growing into everlasting life	13, 32/ 9
beside them give his	<b>grace</b>	where he list. But	13, 32/ 24
nature; another, of special	<b>grace</b>	, a farther state of	13, 36/ 12
and prerogative of his	<b>grace</b>	. The body, being made	13, 36/ 21
need yet of God's	<b>grace</b>	to help him there	13, 37/ 21
the help of God's	<b>grace</b>	to maintain him if	13, 37/ 22
need aid of his	<b>grace</b>	, let him know that	13, 37/ 25

now, without help of	grace	, choose the good, but	13, 38/ 9
body and soul through	grace	to come to glory	13, 39/ 9
helped forth with such	grace	as God keepeth from	13, 43/ 14
upon almighty God for	grace	. And then with his	13, 47/ 14
sin, and to give	grace	and glory, where and	13, 48/ 29
God of his great	grace	that all curious appetite	13, 49/ 6
supple it so by	grace	that through tender compassion	13, 49/ 14
Lord, give us thy	grace	, not to read or	13, 52/ 27
great help of God's	grace	, in respect of the	13, 59/ 1
thee, give me the	grace	in such faithful wise	13, 65/ 34
by help of his	grace	say to ourselves and	13, 68/ 5
give us all the	grace	so to do all	13, 68/ 12
Lord, give me the	grace	so to spend my	13, 68/ 21
I may through thy	grace	depart hence into thy	13, 68/ 25
God, give me thy	grace	so to consider the	13, 75/ 22
diligently call for his	grace	that against his great	13, 85/ 4
and yet offering him	grace	and kindness to win	13, 96/ 11
we may have the	grace	to follow the example	13, 99/ 3
therein, give us thy	grace	so to keep thine	13, 100/ 12
sovereign lord the King's	Grace	here of this realm	13, 114/ 19
of the soul by	grace	, is properly the sacrament	13, 141/ 18
confirm the soul in	grace	, and so fulfilleth in	13, 142/ 32
special manner -- by	grace	that he giveth with	13, 154/ 18
learned, but yet in	grace	godly minded, with heart	13, 156/ 25
so much in God's	grace	and favor. Here have	13, 156/ 32
to say, they receive	grace	, by which they be	13, 177/ 6
himself, working with the	grace	of God, to stand	13, 191/ 17
is to say, the	grace	by which they should	13, 192/ 19
instead of that lively	grace	, they receive their judgment	13, 192/ 21
they never have the	grace	after to cast him	13, 192/ 25
help of his special	grace	, diligently prayed for before	13, 193/ 10
and give us the	grace	to repent), else not	13, 193/ 27
but by the special	grace	of God, of whose	13, 198/ 12
our souls, as his	grace	tarrieth not with us	13, 203/ 12
Lord give us the	grace	to receive his blessed	13, 204/ 6
himself, working with the	grace	of God, to stand	13, 191/ 17
is to say, the	grace	by which they should	13, 192/ 19
instead of that lively	grace	, they receive their judgment	13, 192/ 21
they never have the	grace	after to cast him	13, 192/ 25
help of his special	grace	, diligently prayed for before	13, 193/ 10
and give us the	grace	to repent), else not	13, 193/ 27
but by the special	grace	of God, of whose	13, 198/ 12
our souls, as his	grace	tarrieth not with us	13, 203/ 12
Lord give us the	grace	to receive his blessed	13, 204/ 6

themselves from God, as	<b>graceless</b>	caitiffs frowardly to fall	13, 4/ 21
signifying the manifold great	<b>graces</b>	thereof, it is, as	13, 156/ 5
me so with thy	<b>gracious</b>	help, that unto the	13, 25/ 4
of hell. The prayer.	<b>Gracious</b>	God, give me thy	13, 75/ 22
substance but also every	<b>gracious</b>	property (as justice, mercy	13, 156/ 18
Saint Paul giveth us	<b>gracious</b>	warning where he saith	13, 194/ 1
coming for so special	<b>gracious</b>	favor, not to put	13, 197/ 31
therefore pray for his	<b>gracious</b>	help in the attaining	13, 198/ 17
shall God give a	<b>gracious</b>	sentence and say upon	13, 204/ 12
Saint Paul giveth us	<b>gracious</b>	warning where he saith	13, 194/ 1
coming for so special	<b>gracious</b>	favor, not to put	13, 197/ 31
therefore pray for his	<b>gracious</b>	help in the attaining	13, 198/ 17
shall God give a	<b>gracious</b>	sentence and say upon	13, 204/ 12
from his grace, he	<b>graciously</b>	fenced and hedged in	13, 13/ 13
himself devised, himself most	<b>graciously</b>	fulfilled; and by the	13, 27/ 31
you receive the other	<b>graciously</b>	into your souls." In	13, 125/ 15
refuse to receive him	<b>graciously</b>	into their souls. But	13, 192/ 14
with his Holy Spirit	<b>graciously</b>	and effectually into our	13, 194/ 18
refuse to receive him	<b>graciously</b>	into their souls. But	13, 192/ 14
with his Holy Spirit	<b>graciously</b>	and effectually into our	13, 194/ 18
sinistrum loquar, qui Apostolico	<b>gradui</b>	succedentes, Christi corpus sacro	13, 168/ 7
of corn in the	<b>grain</b>	that it came of	13, 29/ 8
of many corns or	<b>grains</b>	together, there cometh one	13, 144/ 14
in unum ex multis	<b>granis</b>	conficitur, aliud unum ex	13, 143/ 32
that will I gladly	<b>grant</b>	. But that they were	13, 38/ 18
I trust he will	<b>grant</b>	me, that is to	13, 38/ 23
to drive them to	<b>grant</b>	that it is very	13, 158/ 4
say, we ought to	<b>grant</b>	and impute to him	13, 167/ 3
good Christian readers, to	<b>grant</b>	unto us all. A	13, 204/ 19
good Christian readers, to	<b>grant</b>	unto us all.	13, 204/ 19
wonderfully smote him) he	<b>granted</b>	their delivery for the	13, 59/ 17
was made of many	<b>grapes</b>	flowing into one wine	13, 143/ 20
and out of many	<b>grapes</b>	or berries there followeth	13, 144/ 15
and fish, and beasts,	<b>grass</b>	, herbs, trees, and fruit	13, 12/ 5
abundavit delictum, superabundavit et	<b>gratia</b>	. Ut sicut regnavit peccatum	13, 31/ 22
in mortem, ita et	<b>gratia</b>	regnet per iustitiam in	13, 31/ 23
unum, multo magis abundantiam	<b>gratie</b>	et donationis et iustitiae	13, 31/ 17
eum panem in quo	<b>gratie</b>	actae sunt corpus esse	13, 161/ 30
Dei. Et accepto calice	<b>gratias</b>	egit, et dixit: Accipite	13, 118/ 24
and saith: "Accepto calice	<b>gratias</b>	egit, et dixit: accipite	13, 122/ 25
tradebatur, accepit panem et	<b>gratias</b>	agens fregit et dixit	13, 159/ 27
accepto poculo postquam egisset	<b>gratias</b>	dixisse, hic est sanguis	13, 161/ 16
accepto nimirum pane, peractisque	<b>gratiis</b>	dixisse, hoc facite in	13, 161/ 15
set to keep his	<b>grave</b>	, he rose and went	13, 75/ 3

stones broke, and the	<b>graves</b>	opened, and after that	13, 72/ 22
more noble nature and	<b>greater</b>	gifts of God received	13, 6/ 20
of the far passing	<b>greater</b>	, when he made her	13, 16/ 31
was overwhelmed with a	<b>greater</b>	. For suddenly, lo, they	13, 17/ 29
his fall was a	<b>greater</b>	benefit unto him than	13, 26/ 25
duchy but had yet	<b>greater</b>	cause to thank him	13, 40/ 25
actual deadly sin, a	<b>greater</b>	grief than is their	13, 42/ 1
coin were that (for	<b>greater</b>	silver coin I nowhere	13, 79/ 22
pro amicis suis." (A	<b>greater</b>	love no man hath	13, 83/ 31
had our Savior a	<b>greater</b>	. For he gave his	13, 84/ 3
lord, nor an apostle	<b>greater</b>	than he that hath	13, 102/ 5
quis pro amicis suis." (	<b>Greater</b>	love can there no	13, 102/ 19
the bondman is not	<b>greater</b>	than his lord, nor	13, 110/ 24
them so much increased	<b>greater</b>	as he surely saw	13, 120/ 7
the state of the	<b>greatest</b>	king that ever reigned	13, 37/ 8
This is indeed the	<b>greatest</b>	love that ever any	13, 84/ 2
and his humility is	<b>greatly</b>	commended unto men.) Saint	13, 169/ 9
trust there shall not	<b>greatly</b>	need any great information	13, 197/ 8
trust there shall not	<b>greatly</b>	need any great information	13, 197/ 8
mistaken, the church of	<b>Greece</b>	fell from the church	13, 88/ 16
surely the church of	<b>Greece</b>	was far overseen in	13, 91/ 23
of the church of	<b>Greece</b>	in this error, I	13, 91/ 29
more full the more	<b>greedy</b>	, and the elder the	13, 65/ 9
of the devil, the	<b>greedy</b>	covetousness of wretched, worldly	13, 193/ 12
of the devil, the	<b>greedy</b>	covetousness of wretched, worldly	13, 193/ 12
rather seemeth by the	<b>Greek</b>	phrase usual in many	13, 15/ 9
dies azimorum in the	<b>Greek</b>	tongue, that is to	13, 61/ 8
which was in the	<b>Greek</b>	called pascha, and which	13, 61/ 20
For pascha in the	<b>Greek</b>	tongue signifieth "passion." And	13, 62/ 4
name, and was in	<b>Greek</b>	called drachma, being in	13, 79/ 19
and synaxis in the	<b>Greek</b>	. And this Blessed Sacrament	13, 154/ 9
eucharistia, which in the	<b>Greek</b>	tongue signifieth "giving of	13, 155/ 2
Latin only and in	<b>Greek</b>	, but in other vulgar	13, 156/ 11
have taken of the	<b>Greeks</b>	and continued, was in	13, 61/ 21
Hebrew that name. The	<b>Greeks</b>	, as I have told	13, 61/ 32
Luke. But the posterior	<b>Greeks</b>	say that Christ did	13, 89/ 19
holy doctors of the	<b>Greeks</b>	were of the contrary	13, 92/ 1
few folks" fantasies, those	<b>Greeks</b>	that began this opinion	13, 92/ 6
all the world.) Saint	<b>Gregory</b>	writeth in his twenty-second	13, 169/ 25
occasion of Christ's passion	<b>grew</b>	. A prayer. O glorious	13, 11/ 7
kernel whereof the tree	<b>grew</b>	. And if a poor	13, 30/ 25
the increase of his	<b>grief</b>	for his proud, envious	13, 14/ 7
necessary without weariness or	<b>grief</b>	. He had farther given	13, 39/ 6
deadly sin, a greater	<b>grief</b>	than is their intolerable	13, 42/ 1

a matter of his	<b>grief</b>	and torment. But yet	13, 55/ 25
threatened therewith to his	<b>grief</b>	and displeasure, somewhat to	13, 55/ 29
them both, so much	<b>grief</b>	shall he find himself	13, 81/ 10
to Judas, or peradventure	<b>grief</b>	to the remnant, if	13, 94/ 8
the end grudgeth and	<b>grieveth</b>	his conscience, when the	13, 81/ 13
so much the more	<b>grievous</b>	, and in diverse angels	13, 6/ 22
that loss is not	<b>grievous</b>	, because it was the	13, 42/ 6
gift, more by every	<b>groat</b>	than ever the good	13, 40/ 27
for every penny a	<b>groat</b>	, and yet offered to	13, 203/ 27
for every penny a	<b>groat</b>	, and yet offered to	13, 203/ 27
to give him thirty	<b>groats</b>	. And he made the	13, 52/ 20
to give him thirty	<b>groats</b>	. And he made them	13, 76/ 3
not much. For thirty	<b>groats</b>	they said they will	13, 79/ 5
after the old usual	<b>groats</b>	used in the time	13, 79/ 25
the valure of four	<b>groats</b>	, which had been no	13, 80/ 5
hundred shillings, as thirty	<b>groats</b>	is the tenth part	13, 80/ 9
should also be bodily	<b>gross</b>	and mortal. And thus	13, 12/ 4
and prosper that their	<b>gross</b>	, mingled nature, so base	13, 14/ 13
discharged once of this	<b>gross</b>	, corruptible body that aggrieveth	13, 33/ 26
simple soul with a	<b>gross</b>	plain faith (with no	13, 116/ 14
broad space of dry	<b>ground</b>	all the mids) suddenly	13, 58/ 4
height down unto the	<b>ground</b>	, and the stones broke	13, 72/ 21
Savior saith, upon the	<b>ground</b>	without him. Then it	13, 95/ 24
see, well upon this	<b>ground</b>	only, that God is	13, 139/ 19
Manchees by certain arguments	<b>grounded</b>	upon the verity of	13, 171/ 31
of this point fastly	<b>grounded</b>	in our heart that	13, 197/ 6
of this point fastly	<b>grounded</b>	in our heart that	13, 197/ 6
too and thereof to	<b>grow</b>	his destruction. And this	13, 21/ 11
could any such fruit	<b>grow</b>	thereof, and also the	13, 50/ 23
in man through grace	<b>growing</b>	into everlasting life, it	13, 32/ 9
saw his own damnation	<b>grown</b>	by the occasion of	13, 14/ 18
of condemnation, of death,	<b>grown</b>	by the sin and	13, 32/ 5
meant that the death	<b>grown</b>	to all mankind contracted	13, 32/ 11
corruption of our nature	<b>grown</b>	by the sin of	13, 38/ 11
and betrayed his master,	<b>grudged</b>	therewith and was wroth	13, 76/ 25
cross, murmured not nor	<b>grudged</b>	not at the remembrance	13, 126/ 29
now in the end	<b>grudgeth</b>	and grieveth his conscience	13, 81/ 13
then whereas the rude,	<b>grudging</b>	words of Judas were	13, 77/ 13
and displeasure, somewhat to	<b>guess</b>	thereat, yet while man	13, 55/ 29
his make, and thereby	<b>guessed</b>	(as it there happed	13, 14/ 32
take in one such	<b>guest</b>	of his, he shall	13, 10/ 2
Lord Jesus both the	<b>guest</b>	and the feast. He	13, 136/ 17
so would serve any	<b>guest</b>	), but let all our	13, 201/ 22
Savior, being now our	<b>guest</b>	, will inwardly say unto	13, 202/ 6

great goodness become our	<b>guest</b>	, and is personally present	13, 202/ 10
so would serve any	<b>guest</b>	), but let all our	13, 201/ 22
Savior, being now our	<b>guest</b>	, will inwardly say unto	13, 202/ 6
great goodness become our	<b>guest</b>	, and is personally present	13, 202/ 10
was one of the	<b>guests</b>	that sat at the	13, 76/ 17
used to glad their	<b>guests</b>	, God wrought therein, as	13, 77/ 9
to their flock, to	<b>guide</b>	them well, call upon	13, 21/ 33
way he list to	<b>guide</b>	him, so doth the	13, 192/ 28
inward suggestions govern and	<b>guide</b>	the man, and bridle	13, 192/ 29
way he list to	<b>guide</b>	him, so doth the	13, 192/ 28
inward suggestions govern and	<b>guide</b>	the man, and bridle	13, 192/ 29
the devil has thus	<b>guilefully</b>	betrapped and thus falsely	13, 25/ 10
Lord unworthily shall be	<b>guilty</b>	of the body and	13, 160/ 2
Lord unworthily shall be	<b>guilty</b>	of the body and	13, 176/ 19
unworthily, he shall be	<b>guilty</b>	of the body and	13, 194/ 5
unworthily, he shall be	<b>guilty</b>	of the body and	13, 194/ 5
as I say) this	<b>guise</b>	and custom was universal	13, 150/ 15
hic stantibus qui non	<b>gustabunt</b>	mortem, donec videbunt regnum	13, 135/ 31
all together, head and	<b>guts</b>	and all, so that	13, 59/ 25
non lavelo te, non	<b>habebis</b>	partem mecum. Dicit ei	13, 100/ 28
unto the story. "Non	<b>habemus</b>	hic civitatem manentem, sed	13, 3/ 16
Responsio, de timore quidem	<b>habemus</b>	Apostolum qui ait, qui	13, 166/ 19
descendit diabolus ad vos,	<b>habens</b>	iram magnam, sciens quia	13, 23/ 12
qui claves regni caelorum	<b>habentes</b>	quodammodo ante diem iudicii	13, 168/ 8
illum manentem in se	<b>habere</b>	. Ac per hoc qui	13, 144/ 4
sciens quia modicum tempus	<b>habet</b>	." (Woe to the earth	13, 23/ 13
saith: "Maiorem amorem nemo	<b>habet</b>	, quam ut animam suam	13, 83/ 30
Luke: "Filius hominis non	<b>habet</b>	ubi caput suum reclinet	13, 99/ 13
himself: "Maiorem amorem nemo	<b>habet</b>	, quam ut animam suam	13, 102/ 18
terrarum, et universi qui	<b>habitant</b>	in eo" (The earth	13, 61/ 1
of the prophet: "Qui	<b>habitat</b>	in caelis irridebit eos	13, 75/ 12
I say, actual or	<b>habitual</b>	, and in infants by	13, 29/ 18
wherewith these infants have	<b>habitual</b>	faith infused). And as	13, 29/ 21
wit, either actual or	<b>habitual</b>	, infounded in the sacrament	13, 32/ 21
Christus servator noster incarnatus,	<b>habuit</b>	pro salute nostra carnem	13, 161/ 10
wiped them with the	<b>hairs</b>	of her head. And	13, 76/ 21
L, shall never shine	<b>half</b>	so bright nor show	13, 8/ 17
bright nor show thee	<b>half</b>	so much light as	13, 8/ 18
began to stagger and	<b>half</b>	to doubt of the	13, 15/ 28
doubting, and thereby but	<b>half</b>	dreading, she made half	13, 16/ 4
half dreading, she made	<b>half</b>	the way herself for	13, 16/ 4
man doth indeed but	<b>half</b>	die, since his far	13, 39/ 18
have lost more than	<b>half</b>	the merit, which God	13, 48/ 3
to leave more than	<b>half</b>	undone. A prayer. Good	13, 68/ 19



trifles, nor never giveth	<b>half</b>	an inch of pleasure	13, 81/ 18
the old law put	<b>half</b>	the blood of the	13, 127/ 16
cup, and the other	<b>half</b>	he shed upon the	13, 127/ 17
also forthwith the one	<b>half</b>	of all his substance	13, 203/ 28
good Lord, the one	<b>half</b>	of my goods I	13, 204/ 3
also forthwith the one	<b>half</b>	of all his substance	13, 203/ 28
good Lord, the one	<b>half</b>	of my goods I	13, 204/ 3
as shall a poor	<b>halfpenny</b>	candle. How proud is	13, 8/ 18
both not worth an	<b>halfpenny</b>	, not so much as	13, 95/ 23
especially they called and	<b>hallowed</b>	by that name of	13, 87/ 24
the posts and the	<b>hance</b>	of their doors with	13, 60/ 14
the posts and the	<b>hance</b>	of the door of	13, 64/ 15
side and in the	<b>hance</b>	of our forehead with	13, 64/ 22
were left in the	<b>hand</b>	of their own free	13, 4/ 17
I have taken in	<b>hand</b>	to treat, and have	13, 11/ 4
and help of God's	<b>hand</b>	, and all their children	13, 13/ 27
their meat pleasant at	<b>hand</b>	, no necessity to die	13, 23/ 27
helped with his merciful	<b>hand</b>	. And unto heaven had	13, 24/ 25
upon the Father's right	<b>hand</b>	, hath reduced mankind (in	13, 28/ 1
often right hot in	<b>hand</b>	, I shall not let	13, 28/ 10
put in his own	<b>hand</b>	and of the obtaining	13, 36/ 14
condition hanging on his	<b>hand</b>	, which condition when he	13, 39/ 28
or loss of his	<b>hand</b>	. Pain of loss may	13, 41 19
there many men in	<b>hand</b>	with another question, and	13, 44/ 17
special privilege his liberal	<b>hand</b>	is yet nevertheless at	13, 48/ 28
in strong and mighty	<b>hand</b>	and made that high	13, 57/ 27
walking staff in our	<b>hand</b>	, and eat apace for	13, 65/ 20
walking staff in our	<b>hand</b>	(the remembrance of Christ's	13, 65/ 26
coming so near at	<b>hand</b>	.) What sermons these were	13, 66/ 27
death in his own	<b>hand</b>	so that no man	13, 67/ 5
him forthwith out of	<b>hand</b>	. And therefore at his	13, 78/ 20
all in thine own	<b>hand</b>	. Thou hast a monopoly	13, 78/ 29
of hell followeth at	<b>hand</b>	. Let us therefore leave	13, 81/ 15
take nothing at his	<b>hand</b>	. For he nothing giveth	13, 81/ 17
ware in their own	<b>hand</b>	, he studied and sought	13, 81/ 23
creatures in his own	<b>hand</b>	, that of two sparrows	13, 95/ 22
apace with the one	<b>hand</b>	and unweave as fast	13, 114/ 10
Sit on my right	<b>hand</b>	till I put thine	13, 121/ 26
on the Father's right	<b>hand</b>	no longer. Nor here	13, 121/ 29
Savior forthwith went in	<b>hand</b>	with the instituting of	13, 123/ 30
he took it in	<b>hand</b>	and that to their	13, 124/ 27
slippeth out of their	<b>hand</b>	). I deny not also	13, 139/ 11
houseled of another man's	<b>hand</b>	(as the priests be	13, 150/ 17
ready before, at your	<b>hand</b>	, the fallacy of their	13, 157/ 4

sitteth on the right	<b>hand</b>	of the Father, and	13, 196/ 3
sitteth on the right	<b>hand</b>	of the Father, and	13, 196/ 3
once set her fair	<b>hands</b>	unto the feeling of	13, 16/ 26
I require of thine	<b>hands</b>	.) This is a fearful	13, 21/ 31
the Jews, and cruel	<b>hands</b>	of the paynims, through	13, 27/ 26
walking staves in their	<b>hands</b>	, and so eat it	13, 59/ 33
all things into his	<b>hands</b>	, and that he was	13, 101/ 16
my feet, but my	<b>hands</b>	and my head, too	13, 101/ 27
all things into his	<b>hands</b>	, and that he was	13, 104/ 32
all things into his	<b>hands</b>	is not meant that	13, 105/ 16
their heads or their	<b>hands</b>	, but even of their	13, 106/ 10
them, too, his own	<b>hands</b>	. And therefore he would	13, 106/ 11
feet, but also my	<b>hands</b>	and my head, too	13, 107/ 19
but, over that, mine	<b>hands</b>	and mine head, too	13, 107/ 27
be of Christ's holy	<b>hands</b>	washed, not his feet	13, 107/ 32
lowest part but his	<b>hands</b>	also that are about	13, 108/ 1
washed again both feet,	<b>hands</b>	, and head, "He that	13, 108/ 22
is come to our	<b>hands</b>	and delivered unto us	13, 113/ 6
in deed with our	<b>hands</b>	, as our Lord did	13, 115/ 1
their feet his own	<b>hands</b>	, exhorteth them by meekness	13, 117/ 4
vouchsafe thine own almighty	<b>hands</b>	to wash the feet	13, 117/ 12
thee, to defile mine	<b>hands</b>	with washing of their	13, 117/ 17
himself in his own	<b>hands</b>	. How and by what	13, 168/ 36
borne in his own	<b>hands</b>	? A man may be	13, 169/ 2
be borne in the	<b>hands</b>	of another, but with	13, 169/ 3
but with his own	<b>hands</b>	no man is borne	13, 169/ 4
himself in his own	<b>hands</b>	when he commended his	13, 169/ 6
that body in his	<b>hands</b>	. This is the humility	13, 169/ 8
that is but his	<b>handwork</b>	? Howbeit, on the other	13, 28/ 26
us, but upon condition	<b>hanging</b>	on his hand, which	13, 39/ 28
in his own likeness	<b>hanging</b>	on the cross and	13, 145/ 34
his own proper form	<b>hanging</b>	on the cross, they	13, 157/ 14
cobweb of deadly sin	<b>hanging</b>	in the roof, nor	13, 198/ 6
cobweb of deadly sin	<b>hanging</b>	in the roof, nor	13, 198/ 6
it, lest we may	<b>hap</b>	to die." Mark here	13, 15/ 22
house fall afire may	<b>hap</b>	to leese his own	13, 21/ 19
unhandsomely that we may	<b>hap</b>	, but if God help	13, 68/ 18
thine may soon after	<b>hap</b>	to follow thee, some	13, 84/ 18
fall under chance and	<b>hap</b>	? And therefore, while they	13, 95/ 7
providence (seeming to themselves	<b>hap</b>	, fortune, or chance) suddenly	13, 95/ 19
intent that if it	<b>hap</b>	you at any time	13, 157/ 1
whereas this thing might	<b>haply</b>	seem hard in the	13, 30/ 14
the ruin that was	<b>happed</b>	in heaven by the	13, 14/ 8
guessed (as it there	<b>happed</b>	and elsewhere happeth often	13, 14/ 32

sons, if he had	<b>happed</b>	any to beget before	13, 46/ 6
a lover of thine	<b>happen</b>	there to come to	13, 84/ 20
there happed and elsewhere	<b>happeth</b>	often) that to bring	13, 14/ 32
be wiser and more	<b>hard</b>	to beguile, but first	13, 14/ 27
thing might haply seem	<b>hard</b>	in the hearts of	13, 30/ 14
that opinion for so	<b>hard</b>	that, as he there	13, 34/ 17
sin. Which saying meseemeth	<b>hard</b>	, but I will not	13, 42/ 26
example? And whereas our	<b>hard</b>	hearts are so dispitious	13, 45/ 19
man's sake, mollify mine	<b>hard</b>	heart and supple it	13, 49/ 13
pride sprang into his	<b>hard</b>	heart and made him	13, 59/ 20
it will be very	<b>hard</b>	for the children of	13, 63/ 29
went out through the	<b>hard</b>	stone, and after sent	13, 75/ 4
that it will be	<b>hard</b>	for any man to	13, 78/ 25
pilgrim, yet is it	<b>hard</b>	for many a man	13, 99/ 30
of Christendom some (and	<b>hard</b>	it is to find	13, 137/ 13
be not only right	<b>hard</b>	, but also peradventure impossible	13, 194/ 27
And verily it is	<b>hard</b>	, but that this point	13, 196/ 29
be not only right	<b>hard</b>	, but also peradventure impossible	13, 194/ 27
And verily it is	<b>hard</b>	, but that this point	13, 196/ 29
that can I full	<b>hardly</b>	consent. Howbeit, if any	13, 38/ 21
say, of whiteness, redness,	<b>hardness</b>	, softness, weight, savor, and	13, 140/ 28
be not to be	<b>harkened</b>	unto and answered, but	13, 28/ 18
wherein yet seemeth little	<b>harm</b>	save a fond, foolish	13, 10/ 11
husband did so much	<b>harm</b>	in the beginning and	13, 20/ 8
rather content to take	<b>harm</b>	himself than suffer another	13, 20/ 21
took in beholding their	<b>harm</b>	and shame that he	13, 20/ 23
of his neighbor.) And	<b>harm</b>	creepeth from one to	13, 21/ 16
to do there any	<b>harm</b>	; but he warned them	13, 60/ 19
shall be marked from	<b>harm</b>	, as were the twelve	13, 65/ 13
perpetually remain to their	<b>harm</b>	and shame, by which	13, 108/ 13
their own folly so	<b>harmfully</b>	deceive them, and then	13, 17/ 25
to know, we shall	<b>haste</b>	us to the matter	13, 49/ 9
so eat it in	<b>haste</b>	, as folk that had	13, 59/ 33
apace for token of	<b>haste</b>	, in consideration of Christ's	13, 65/ 20
I say, to make	<b>haste</b>	about those things that	13, 67/ 19
fumble it up in	<b>haste</b>	so unhandsomely that we	13, 68/ 18
may long and make	<b>haste</b>	, walking with faith in	13, 100/ 14
vita aeterna. (Wherefore make	<b>haste</b>	to come oftentimes to	13, 160/ 28
thee." And he made	<b>haste</b>	and came down, and	13, 203/ 21
thee." And he made	<b>haste</b>	and came down, and	13, 203/ 21
they might, they also	<b>hasted</b>	them forward, and not	13, 60/ 27
goodness they so maliciously	<b>hated</b>	him that, albeit they	13, 69/ 22
pride. For the proud,	<b>hateful</b>	enemy of God and	13, 14/ 4
worthy the favor or	<b>hatred</b>	of God.) And in	13, 195/ 3

worthy the favor or	<b>hatred</b>	of God.) And in	13, 195/ 3
sed etiam ore cordis	<b>hauritur</b>	. In utroque enim poste	13, 169/ 29
Et haec accepta atque	<b>hausta</b>	id efficiunt ut et	13, 164/ 3
his proud, envious stomach)	<b>having</b>	it revealed unto him	13, 14/ 7
come down to you,	<b>having</b>	great anger, knowing that	13, 23/ 14
the one. For the	<b>having</b>	of both is a	13, 47/ 11
they should eat it	<b>having</b>	their gowns gird or	13, 59/ 31
my feet?" Saint Peter,	<b>having</b>	our Savior in such	13, 106/ 20
Christian men, who also	<b>having</b>	the keys of the	13, 168/ 12
his body. But now,	<b>having</b>	the full faith of	13, 197/ 6
of our blessed Lady (	<b>having</b>	by revelation the sure	13, 200/ 9
his body. But now,	<b>having</b>	the full faith of	13, 197/ 6
of our blessed Lady (	<b>having</b>	by revelation the sure	13, 200/ 9
another man's hound or	<b>hawk</b>	? What a bragging maketh	13, 8/ 27
so is it the	<b>head</b>	and root of all	13, 9/ 22
cast it at his	<b>head</b>	again. For if we	13, 10/ 1
she shall frush thine	<b>head</b>	in pieces, and thou	13, 18/ 24
all to frush thine	<b>head</b>	, and thou shalt lie	13, 54/ 25
in pieces the devil's	<b>head</b>	and his power upon	13, 54/ 29
able to reach his	<b>head</b>	(that is to wit	13, 54/ 31
it up all together,	<b>head</b>	and guts and all	13, 59/ 25
the hairs of her	<b>head</b>	. And over that she	13, 76/ 21
the remnant on his	<b>head</b>	. And all the house	13, 76/ 23
where to lay his	<b>head</b>	.) And therefore his apostles	13, 99/ 14
my hands and my	<b>head</b>	, too." Jesus saith unto	13, 101/ 27
my hands and my	<b>head</b>	, too." As though he	13, 107/ 19
mine hands and mine	<b>head</b>	, too." "Jesus answered and	13, 107/ 28
the mids and his	<b>head</b>	, too, which is the	13, 108/ 1
both feet, hands, and	<b>head</b>	, "He that is washed	13, 108/ 23
would upon his own	<b>head</b>	stick upon the letter	13, 114/ 25
tale of mine own	<b>head</b>	, but that the old	13, 160/ 16
Christ were the chief	<b>heads</b>	and rulers of the	13, 73/ 30
washing, not of their	<b>heads</b>	or their hands, but	13, 106/ 10
both a medicine to	<b>heal</b>	infirmities, and a sacrifice	13, 163/ 15
So where our Savior	<b>healed</b>	a man in his	13, 109/ 16
outwardly done in the	<b>healing</b>	of the body, yet	13, 109/ 22
work of his in	<b>healing</b>	of the soul so	13, 109/ 22
and in far better	<b>health</b>	and incomparable better condition	13, 55/ 12
while we be in	<b>health</b>	, and drive off the	13, 68/ 14
domui" (This day is	<b>health</b>	and salvation come unto	13, 204/ 14
domui" (This day is	<b>health</b>	and salvation come unto	13, 204/ 14
of possessing a great	<b>heap</b>	of round metal plates	13, 64/ 31
heart to break his	<b>heap</b>	to help himself. And	13, 64/ 33
misoccupy his ears and	<b>heap</b>	up in his heart	13, 137/ 30

she should sit and	<b>hear</b>	him and hold herself	13, 20/ 13
not to read or	<b>hear</b>	this gospel of thy	13, 52/ 27
that prophet shalt thou	<b>hear</b>	.) Here in these words	13, 56/ 19
he should come to	<b>hear</b>	and obey him. Now	13, 56/ 24
Moses commanded for to	<b>hear</b>	and obey in those	13, 56/ 27
audies" (Him shalt thou	<b>hear</b>	). And therefore since they	13, 56/ 28
the name of Christ,	<b>hear</b>	our Lord say to	13, 116/ 19
as ever I could	<b>hear</b>	proved. Origen saith also	13, 151/ 30
any time hereafter to	<b>hear</b>	or read any of	13, 157/ 2
Christ. Last of all	<b>hear</b>	him saying, take and	13, 167/ 16
me Dominus." (I will	<b>hear</b>	what our Lord will	13, 201/ 25
said not, "Thou shalt	<b>hear</b>	that I shall give	13, 204/ 1
me Dominus." (I will	<b>hear</b>	what our Lord will	13, 201/ 25
said not, "Thou shalt	<b>hear</b>	that I shall give	13, 204/ 1
For suddenly, lo, they	<b>heard</b>	our Lord coming, and	13, 17/ 29
he answered: "Lord, I	<b>heard</b>	thy voice and was	13, 18/ 2
man's state and never	<b>heard</b>	of Christ, some say	13, 42/ 21
given, nor never had	<b>heard</b>	of Christ, it was	13, 43/ 10
of whom he never	<b>heard</b>	. Thus have I showed	13, 43/ 30
you," who, when they	<b>heard</b>	him, were well apaid	13, 52/ 18
in the second point	<b>heard</b>	rehearsed before), yet never	13, 53/ 28
almost every child hath	<b>heard</b>	. And every man almost	13, 58/ 10
scribes, and the Pharisees	<b>heard</b>	and saw this, and	13, 71/ 32
was (as you have	<b>heard</b>	) bishop for that year	13, 72/ 29
And they, when they	<b>heard</b>	him, were well apaid	13, 76/ 1
me." When Saint Peter	<b>heard</b>	that word, he cast	13, 107/ 16
finished, as ye have	<b>heard</b>	, ere ever they rose	13, 123/ 29
said (as you have	<b>heard</b>	rehearsed by Saint Luke	13, 129/ 5
is (as you have	<b>heard</b>	of Christ's own words	13, 137/ 9
custom no man hath	<b>heard</b>	or read any beginning	13, 149/ 17
you, good Christian readers,	<b>heard</b>	the very plain open	13, 170/ 35
that they shall have	<b>heard</b>	of the name and	13, 173/ 3
ear of the English	<b>hearer</b>	), seem very far unsavory	13, 50/ 25
me audit" (He that	<b>heareth</b>	you, heareth me), though	13, 173/ 7
He that heareth you,	<b>heareth</b>	me), though they were	13, 173/ 7
being christened nor nothing	<b>hearing</b>	of Christ, carry no	13, 42/ 10
ween) at the first	<b>hearing</b>	understood that word yet	13, 55/ 27
Saint Paul, cometh of	<b>hearing</b>	, and the hearing thereof	13, 115/ 30
of hearing, and the	<b>hearing</b>	thereof is by the	13, 115/ 30
mysteriorum." (Lest that they	<b>hearing</b>	that word should be	13, 136/ 10
learned not now by	<b>hearing</b>	, but by drinking, which	13, 169/ 35
in devout meditation and	<b>hearken</b>	well what our Savior	13, 202/ 6
in devout meditation and	<b>hearken</b>	well what our Savior	13, 202/ 6
enter once into his	<b>heart</b>	, remembering the terrible commination	13, 7/ 21

and hath yet a	heart	as high as many	13, 7/ 29
mercy, plant in mine	heart	such meekness that I	13, 11/ 12
it from the proud	heart	that Lucifer had and	13, 12/ 1
and hedged in their	heart	with fear. Now stood	13, 13/ 13
subtle suggestion in her	heart	. For by this answer	13, 15/ 26
struck he into her	heart	the poison of proud	13, 16/ 21
not find in his	heart	to contrary), he kept	13, 17/ 3
the ears of mine	heart	, but that my reason	13, 25/ 6
pain, that of obdurate	heart	would never be sorry	13, 25/ 23
can find in his	heart	to do nothing for	13, 48/ 8
sake, mollify mine hard	heart	and supple it so	13, 49/ 13
sprang into his hard	heart	and made him forbid	13, 59/ 20
cannot find in his	heart	to break his heap	13, 64/ 33
power killed in mine	heart	, I may safe depart	13, 66/ 3
good affection of the	heart	declared by the frank	13, 77/ 18
and entered into his	heart	, and thereunto did put	13, 77/ 27
he entered into Judas"	heart	, and brought him to	13, 78/ 19
pain and heaviness of	heart	that now in the	13, 81/ 13
so deep into mine	heart	that, in respect of	13, 82/ 7
thought of his holy	heart	, yet this way liked	13, 93/ 28
down deep into his	heart	, which (against that word	13, 99/ 31
had put into the	heart	of Judas, the son	13, 101/ 14
had put into the	heart	of Judas, the son	13, 104/ 11
had put into the	heart	of Judas, the son	13, 104/ 18
that treason in his	heart	, is meant the secret	13, 104/ 20
even at our very	heart	. For into the fleshly	13, 104/ 26
give his high, stubborn	heart	occasion to relent and	13, 106/ 7
Savior, find in his	heart	to suffer him do	13, 107/ 5
pride enter into mine	heart	as to disdain either	13, 117/ 16
appeared his wonderful, loving	heart	. For had he been	13, 119/ 30
heap up in his	heart	a dunghill of their	13, 137/ 30
Bread strengtheneth a man's	heart	) -- and wine gladdeth	13, 142/ 28
and wine gladdeth the	heart	-- whereof the Scripture	13, 142/ 29
are the clean of	heart	, for they shall see	13, 144/ 29
out of the holy	heart	of Christ, when it	13, 151/ 6
grace godly minded, with	heart	humble and religious, not	13, 156/ 26
the mouth of the	heart	: for the blood of	13, 170/ 2
the bottom of our	heart	than our own doth	13, 195/ 11
should set all our	heart	in a fervor of	13, 196/ 30
fastly grounded in our	heart	that the thing which	13, 197/ 7
mind, how tender loving	heart	, how reverent humble manner	13, 197/ 23
with all meekness of	heart	, "Deus propitius esto mihi	13, 199/ 16
we may with glad	heart	truly say at the	13, 201/ 14
the bottom of our	heart	than our own doth	13, 195/ 11

should set all our	<b>heart</b>	in a fervor of	13, 196/ 30
fastly grounded in our	<b>heart</b>	that the thing which	13, 197/ 7
mind, how tender loving	<b>heart</b>	, how reverent humble manner	13, 197/ 23
with all meekness of	<b>heart</b>	, "Deus propitius esto mihi	13, 199/ 16
we may with glad	<b>heart</b>	truly say at the	13, 201/ 14
fellows, conceived so great	<b>heart-burning</b>	against the kind of	13, 14/ 10
followed them of his	<b>heart-burning</b>	malice through the Red	13, 57/ 29
our Lord, their proud	<b>hearts</b>	arise and they ask	13, 10/ 23
pride spring in their	<b>hearts</b>	as might be the	13, 12/ 22
their flesh that their	<b>hearts</b>	abhorred to be beholden	13, 17/ 14
seem hard in the	<b>hearts</b>	of some such as	13, 30/ 15
And whereas our hard	<b>hearts</b>	are so despiteous that	13, 45/ 19
with meekness give our	<b>hearts</b>	to the very fruitful	13, 49/ 8
so sink into our	<b>hearts</b>	, that it may stretch	13, 52/ 29
rested and satisfied their	<b>hearts</b>	in them, and both	13, 97/ 30
not disdain in our	<b>hearts</b>	but do it also	13, 115/ 1
in remembrance how high	<b>hearty</b>	thanks we be bounden	13, 155/ 3
pain. Then hunger, thirst,	<b>heat</b>	, cold, sickness sundry and	13, 24/ 10
Peter, through fervor and	<b>heat</b>	somewhat indiscreet, so to	13, 107/ 10
them the perfect bliss,	<b>heaven</b>	, nor were forthwith endued	13, 4/ 15
will ascend into the	<b>heaven</b>	, above the stars of	13, 5/ 14
fallen out of the	<b>heaven</b>	, Lucifer, that sprangest in	13, 5/ 24
a great battle in	<b>heaven</b>	. Michael and his angels	13, 6/ 7
no more found in	<b>heaven</b>	. And out was thrown	13, 6/ 9
God cast out of	<b>heaven</b>	Lucifer and all his	13, 6/ 14
high excellent angels of	<b>heaven</b>	, what state can there	13, 7/ 18
among the angels in	<b>heaven</b>	, so is it the	13, 9/ 22
his glorious court of	<b>heaven</b>	, determined of his great	13, 11/ 22
high pleasant palace of	<b>heaven</b>	, yet lest over-sudden enhancing	13, 12/ 21
not on high in	<b>heaven</b>	, but beneath in the	13, 12/ 24
into the bliss of	<b>heaven</b>	, there to reign in	13, 13/ 31
that was happed in	<b>heaven</b>	by the fall of	13, 14/ 9
to that height of	<b>heaven</b>	that himself was fallen	13, 14/ 14
devil fell out of	<b>heaven</b>	thereinto: "Vae terrae et	13, 23/ 11
pleasure in hope of	<b>heaven</b>	, and all their children	13, 23/ 28
threw himself out of	<b>heaven</b>	. For as himself would	13, 23/ 32
merciful hand. And unto	<b>heaven</b>	had no man gone	13, 24/ 26
wealth and hope of	<b>heaven</b>	to come, till through	13, 25/ 2
all the angels in	<b>heaven</b>	. For since the amends	13, 26/ 4
never to come in	<b>heaven</b>	, whosoever should pay this	13, 26/ 8
whole kind had lost	<b>heaven</b>	and were all in	13, 26/ 14
the wise angels of	<b>heaven</b>	. But the deep and	13, 27/ 3
abiding still above in	<b>heaven</b>	), and in the blessed	13, 27/ 18
the joyful bliss of	<b>heaven</b>	, but over that by	13, 29/ 4

none other name under	heaven	given to men in	13, 32/ 18
for as high as	heaven	is above earth, so	13, 33/ 12
of eternal bliss in	heaven	, of which two things	13, 36/ 14
unto the bliss of	heaven	, the fruition of the	13, 36/ 18
is the bliss of	heaven	) but a life good	13, 37/ 1
bliss (I say) of	heaven	, the joyful fruition of	13, 39/ 10
by the loss of	heaven	, the whole entire man	13, 39/ 20
wit, the joys of	heaven	with the commodities of	13, 40/ 29
of the inheritance of	heaven	and of those other	13, 41 11
of the joys of	heaven	, the fruition of the	13, 41 27
baptism made inheritors of	heaven	, and have lost it	13, 42/ 4
pain of loss of	heaven	, and not unto the	13, 42/ 16
forfeited the bliss of	heaven	that never should nor	13, 44/ 6
either taken up into	heaven	, glorified in body and	13, 44/ 25
into the joys of	heaven	. In this question are	13, 45/ 3
bringing every man unto	heaven	forthwith upon his birth	13, 45/ 25
been forthwith translated into	heaven	, but should first have	13, 45/ 32
winning or losing of	heaven	after his abearing. For	13, 46/ 1
to bring man to	heaven	by and by upon	13, 46/ 9
to go forthwith to	heaven	. But then why be	13, 46/ 12
conditional title of inheriting	heaven	at length, but also	13, 46/ 22
the immediate attaining of	heaven	forthwith upon our birth	13, 46/ 23
us not straightways to	heaven	because his high wisdom	13, 46/ 25
nor yet angel in	heaven	. And therefore man to	13, 47/ 1
whereas God will have	heaven	so sore desired and	13, 47/ 27
thing the bliss of	heaven	is, saw that it	13, 48/ 5
be carried up to	heaven	at their ease, but	13, 48/ 14
not willing to fill	heaven	with hell hounds, limited	13, 48/ 20
toward the attaining of	heaven	, could not have merited	13, 48/ 26
them, none angel in	heaven	knew or could think	13, 53/ 12
their actual enhancing into	heaven	until the great mystery	13, 54/ 9
plenteous, the Father of	heaven	himself, present with the	13, 57/ 2
can get hence to	heaven	and the frowardness of	13, 58/ 32
unto his Father in	heaven	. And how could he	13, 66/ 12
to bring man into	heaven	, and since he had	13, 67/ 4
He that dwelleth in	heaven	shall laugh them to	13, 75/ 13
liveth and reigneth in	heaven	, while the foolish wretched	13, 75/ 18
and hindereth us from	heaven	. Love no child of	13, 84/ 29
to the bliss of	heaven	, the end that he	13, 104/ 2
of his manhead into	heaven	with him. For by	13, 105/ 11
earth he left not	heaven	but ever was, and	13, 105/ 12
Holy Spirit both in	heaven	and in earth, and	13, 105/ 14
God and descended from	heaven	to be incarnate and	13, 105/ 32
above him than the	heaven	is in distance above	13, 107/ 4



that the bliss of	heaven	will not be gotten	13, 111/ 7
knowing the way to	heaven	, we can never the	13, 111/ 10
touching the bliss of	heaven	; the other, that have	13, 115/ 16
to help them to	heaven	, and to be rewarded	13, 115/ 26
and first entry toward	heaven	: "Accedentem ad Deum oportet	13, 115/ 33
the first gate into	heaven	, he that standeth still	13, 116/ 4
with our Lord in	heaven	when those great clerks	13, 116/ 17
the devil out of	heaven	, so shall there never	13, 116/ 26
of the kingdom of	heaven	. And because that he	13, 120/ 16
into the kingdom of	heaven	, he therefore said farther	13, 120/ 33
unto the kingdom of	heaven	. And by that new	13, 121/ 6
in the kingdom of	heaven	. But here must we	13, 121/ 10
in the kingdom of	heaven	, did not mean that	13, 121/ 13
had his perfection in	heaven	, he would then use	13, 121/ 14
trust to be in	heaven	ere I eat any	13, 122/ 11
before his ascension to	heaven	that they should not	13, 139/ 4
his wonderful ascension unto	heaven	. And in like wise	13, 157/ 26
of the kingdom of	heaven	, after a certain manner	13, 168/ 13
bread which descended from	heaven	.) Theophylactus upon the twenty-sixth	13, 170/ 14
styed up wonderfully into	heaven	, and there sitteth on	13, 196/ 2
styed up wonderfully into	heaven	, and there sitteth on	13, 196/ 2
have it now, the	heavenly	beholding thereof must needs	13, 4/ 25
attain unto such high	heavenly	glory, he would have	13, 11/ 29
a state full of	heavenly	hope of eternal joy	13, 14/ 1
delighteth to think upon	heavenly	things rather than upon	13, 28/ 30
and those things of	heavenly	doctrine that he had	13, 67/ 9
his doctrine was so	heavenly	, his miracles were so	13, 74/ 15
certain manner of a	heavenly	drunkenness. In proof whereof	13, 143/ 1
Blessed Sacrament a glorious	heavenly	company of blessed angels	13, 148/ 23
holy housel, with inward	heavenly	comfort, do full devoutly	13, 156/ 28
bread of God, the	heavenly	bread, the bread of	13, 161/ 3
with this faith, that	heavenly	and supersubstantial bread and	13, 163/ 12
and shameless exposition of	heavenly	things wring out a	13, 164/ 23
the workmanship of his	heavenly	mercy. For like as	13, 166/ 2
be consecrate by the	heavenly	words are set upon	13, 166/ 6
worldly prince and this	heavenly	prince together (between which	13, 197/ 20
to receive this glorious	heavenly	King, the King of	13, 197/ 24
worldly prince and this	heavenly	prince together (between which	13, 197/ 20
to receive this glorious	heavenly	King, the King of	13, 197/ 24
pain in body nor	heaviness	or sorrow of mind	13, 39/ 5
as well with inward	heaviness	and sorrow as outward	13, 54/ 1
beside the pain and	heaviness	of heart that now	13, 81/ 13
all his friends for	heaviness	, dread, and fear), he	13, 102/ 30
and come to a	heavy	reckoning, and many a	13, 9/ 16

cross his own dear,	<b>heavy</b>	mother, and which is	13, 82/ 17
this letter after the	<b>Hebrew</b>	text to serve more	13, 55/ 17
Savior), but by the	<b>Hebrew</b>	text it is, as	13, 55/ 20
continued, was in the	<b>Hebrew</b>	tongue called phase and	13, 61/ 22
that phase in the	<b>Hebrew</b>	signifieth "passing" or "going	13, 61/ 24
saith) pascha in the	<b>Hebrew</b>	signifieth "immolation," and therefore	13, 61/ 29
that feast hath in	<b>Hebrew</b>	that name. The Greeks	13, 61/ 31
that that the same	<b>Hebrew</b>	word signifieth also in	13, 62/ 1
high places.) "Hosanna" in	<b>Hebrew</b>	signifieth "I beseech thee	13, 71/ 29
after the manner of	<b>Hebrew</b>	speech, in which speech	13, 119/ 12
his epistle to the	<b>Hebrews</b>	: "Sine fide autem impossibile	13, 42/ 31
of theirs that the	<b>Hebrews</b>	, as the Scripture saith	13, 60/ 29
them to suffer the	<b>Hebrews</b>	pass out of their	13, 61/ 27
time himself. For the	<b>Hebrews</b>	, to express a thing	13, 119/ 13
he graciously fenced and	<b>hedged</b>	in their heart with	13, 13/ 13
left them to take	<b>heed</b>	to that ere that	13, 17/ 27
necessity to take good	<b>heed</b>	to their flock, to	13, 21/ 33
await to sting her	<b>heel</b>	. "Then gave he the	13, 18/ 25
in await for his	<b>heel</b>	.") In these words was	13, 54/ 25
will ascend above the	<b>height</b>	of the clouds and	13, 5/ 17
folk look up on	<b>height</b>	and solemnly set by	13, 8/ 9
ascend up to that	<b>height</b>	of heaven that himself	13, 14/ 14
O the altitude or	<b>height</b>	of the riches of	13, 33/ 18
temple rived from the	<b>height</b>	down unto the ground	13, 72/ 21
and pain for their	<b>heinous</b>	offenses committed against God	13, 54/ 2
reconciled, but in his	<b>heinous</b>	offense stubbornly stood at	13, 55/ 31
to fall to this	<b>heinous</b>	treason. For the perceiving	13, 76/ 10
more advantage of his	<b>heinous</b>	treason (the occasion of	13, 80/ 29
body for a like	<b>heinous</b>	offense against his majesty	13, 194/ 12
body for a like	<b>heinous</b>	offense against his majesty	13, 194/ 12
for him and his	<b>heirs</b>	of his body forever	13, 40/ 7
him and his said	<b>heirs</b>	forever, restrained nevertheless with	13, 40/ 11
him and his said	<b>heirs</b>	perpetually, and that yet	13, 40/ 15
this duchy from his	<b>heirs</b>	by his deed and	13, 40/ 21
well) none of his	<b>heirs</b>	that ever could have	13, 40/ 23
justice, of those that	<b>held</b>	the foresaid way in	13, 35/ 4
those that among them	<b>held</b>	on the truth, the	13, 98/ 31
in his epistle ad	<b>Heliodorum</b>	writeth thus: "Absit ut	13, 168/ 5
be drawn down into	<b>hell</b>	into the depth of	13, 5/ 27
deep, dark den of	<b>hell</b>	, into the very bottom	13, 6/ 25
torments intolerable burn in	<b>hell</b>	forever. Let us here	13, 7/ 8
to drive down into	<b>hell</b>	for pride the noble	13, 7/ 18
soul together, burn in	<b>hell</b>	eternally, for the peevish	13, 9/ 17
when they come in	<b>hell</b>	together, they shall curse	13, 23/ 1

the fearful fire of	<b>hell</b>	, with like pain and	13, 24/ 11
of them go to	<b>hell</b>	. In danger whereof all	13, 24/ 23
and sensible torment in	<b>hell</b>	, although it were a	13, 29/ 9
in the fire of	<b>hell</b>	, they thought that never	13, 29/ 14
the perpetual fire of	<b>hell</b>	but the faith of	13, 29/ 32
to sensible pain of	<b>hell</b>	without the faith of	13, 30/ 5
to keep them from	<b>hell</b>	, as not suffering any	13, 30/ 8
perpetual sensible pain in	<b>hell</b>	, and yet had they	13, 30/ 12
good men answer that	<b>hell</b>	is the place for	13, 30/ 18
in the fire of	<b>hell</b>	. And of this opinion	13, 32/ 29
in the fire of	<b>hell</b>	, as by the bondage	13, 34/ 4
unto sensible pain in	<b>hell</b>	. But this erroneous opinion	13, 35/ 6
to sensible pain in	<b>hell</b>	that himself seemeth to	13, 35/ 10
unto sensible pain in	<b>hell</b>	. For he said that	13, 35/ 23
in the fire of	<b>hell</b>	. Now shall ye farther	13, 36/ 6
contrary, should have deserved	<b>hell</b>	, and by doing his	13, 36/ 32
of the fire of	<b>hell</b>	for original sin contracted	13, 40/ 3
feeling the fire of	<b>hell</b>	perpetual. But for only	13, 41 29
the hot fire of	<b>hell</b>	, because they were by	13, 42/ 2
in the fire of	<b>hell</b>	, to this point I	13, 42/ 18
to fill heaven with	<b>hell</b>	hounds, limited of his	13, 48/ 20
all the devils in	<b>hell</b>	should never have drawn	13, 63/ 18
the deep dungeon of	<b>hell</b>	. The prayer. Gracious God	13, 75/ 20
and the fear of	<b>hell</b>	followeth at hand. Let	13, 81/ 15
end thereof leadeth unto	<b>hell</b>	.) King Saul thought, after	13, 112/ 19
the old fathers in	<b>hell</b>	, and with the body	13, 147/ 9
the deep pit of	<b>hell</b>	, from which fall our	13, 174/ 18
saints fetched out of	<b>hell</b>	, ascended and styed up	13, 196/ 1
saints fetched out of	<b>hell</b>	, ascended and styed up	13, 196/ 1
and liberty, either with	<b>help</b>	of God's grace, by	13, 4/ 18
should be able (with	<b>help</b>	of his grace) to	13, 11/ 28
the wholesome fruit and	<b>help</b>	of God's hand, and	13, 13/ 26
so with thy gracious	<b>help</b>	, that unto the subtle	13, 25/ 5
sin conceived and without	<b>help</b>	of midwife or pain	13, 27/ 22
without special aid and	<b>help</b>	of God, since there	13, 37/ 12
of God's grace to	<b>help</b>	him there to stand	13, 37/ 21
must have needed the	<b>help</b>	of God's grace to	13, 37/ 22
at his elbow to	<b>help</b>	him. If any man	13, 37/ 33
their will, without peculiar	<b>help</b>	of God, to have	13, 38/ 4
we cannot now, without	<b>help</b>	of grace, choose the	13, 38/ 9
of sin none other	<b>help</b>	of God but only	13, 38/ 16
for their assistance none	<b>help</b>	of God at all	13, 38/ 20
wise yet, with God's	<b>help</b>	(which was ready when	13, 38/ 25
them, and for double	<b>help</b>	to call double so	13, 47/ 13

less looking for God's	<b>help</b>	he was before the	13, 47/ 15
which we shall with	<b>help</b>	of God in this	13, 51/ 4
it that, with great	<b>help</b>	of God's grace, in	13, 59/ 1
by the means and	<b>help</b>	of the devilish, worldly	13, 63/ 12
break his heap to	<b>help</b>	himself. And when he	13, 64/ 33
crucified, we may by	<b>help</b>	of his grace say	13, 68/ 4
hap, but if God	<b>help</b>	the better, to leave	13, 68/ 19
himself unto them to	<b>help</b>	forward their ungracious council	13, 77/ 32
he would have nobody	<b>help</b>	him therein, nor do	13, 106/ 12
should be requisite to	<b>help</b>	them to heaven, and	13, 115/ 26
as we can (with	<b>help</b>	of his special grace	13, 193/ 9
pray for his gracious	<b>help</b>	in the attaining of	13, 198/ 17
faith, and for his	<b>help</b>	in the cleansing of	13, 198/ 18
I believe, Lord, but	<b>help</b>	thou my lack of	13, 199/ 12
say) call for the	<b>help</b>	of the same Holy	13, 201/ 6
as we can (with	<b>help</b>	of his special grace	13, 193/ 9
pray for his gracious	<b>help</b>	in the attaining of	13, 198/ 17
faith, and for his	<b>help</b>	in the cleansing of	13, 198/ 18
I believe, Lord, but	<b>help</b>	thou my lack of	13, 199/ 12
say) call for the	<b>help</b>	of the same Holy	13, 201/ 6
not by his grace	<b>helped</b>	with his merciful hand	13, 24/ 25
attain by natural reason,	<b>helped</b>	forth with such grace	13, 43/ 14
this false framed devotion	<b>helped</b>	him not but that	13, 112/ 23
against the great heretic	<b>Helvidius</b>	writeth in this wise	13, 136/ 14
ere we can get	<b>hence</b>	to heaven and the	13, 58/ 32
goeth, he carrieth none	<b>hence</b>	with him, but is	13, 65/ 1
through thy grace depart	<b>hence</b>	into thy glory. The	13, 68/ 25
When thou shalt go	<b>hence</b>	, who will go with	13, 84/ 14
our Lord calleth them	<b>hence</b>	. For then find they	13, 100/ 5
shall not drink from	<b>henceforth</b>	of this generation of	13, 118/ 7
said, "I will from	<b>henceforth</b>	eat this no more	13, 122/ 6
in my Church from	<b>henceforth</b>	, in remembrance of my	13, 126/ 10
to you that from	<b>henceforth</b>	I shall not drink	13, 133/ 24
bundle of the low-growing	<b>herb</b>	of hyssop that signifieth	13, 64/ 14
fish, and beasts, grass,	<b>herbs</b>	, trees, and fruit, he	13, 12/ 6
thou shalt eat the	<b>herbs</b>	of the earth. In	13, 18/ 33
sheet here with sweet	<b>herbs</b>	and flowers. And then	13, 77/ 12
If any man will	<b>herein</b>	take a contrary part	13, 38/ 1
Bohemia, falling into many	<b>heresies</b>	, began not only to	13, 149/ 27
long was, ere their	<b>heresies</b>	began in Bohemia) so	13, 150/ 11
some (among their other	<b>heresies</b>	) to fall then unto	13, 172/ 3
at sundry times sundry	<b>heresies</b>	sprung and spread abroad	13, 172/ 22
Spirit that all these	<b>heresies</b>	were in short space	13, 172/ 27
book against the great	<b>heretic</b>	Helvidius writeth in this	13, 136/ 14

Augustine (against the great	<b>heretics</b>	the Manichees) doth very	13, 150/ 9
in sundry other points	<b>heretics</b>	agreed together all in	13, 171/ 7
those three sects of	<b>heretics</b>	had not agreed with	13, 171/ 34
such acknown church of	<b>heretics</b>	as themselves assigned, and	13, 172/ 13
in remembrance of me.)	<b>Hesychius</b>	an old author writeth	13, 166/ 29
fear and fled and	<b>hid</b>	themselves from the face	13, 17/ 31
naked, and therefore I	<b>hid</b>	me." "Who showed thee	13, 18/ 4
was that, by the	<b>hideous</b>	torment and willingly taken	13, 45/ 8
his high goodness there	<b>hideth</b>	from us and the	13, 198/ 28
his high goodness there	<b>hideth</b>	from us and the	13, 198/ 28
his book De Ecclesiastica	<b>Hierarchia</b>	, saith that the apostles	13, 152/ 2
of nothing the noble	<b>high</b>	, beautiful nature of angels	13, 4/ 8
for pride the noble	<b>high</b>	excellent angels of heaven	13, 7/ 18
world that hath not	<b>high</b>	cause to tremble and	13, 7/ 20
as he feeleth a	<b>high</b>	proud thought enter once	13, 7/ 21
yet a heart as	<b>high</b>	as many a mighty	13, 7/ 30
that were through their	<b>high</b>	malicious pride thrown out	13, 11/ 25
to attain unto such	<b>high</b>	heavenly glory, he would	13, 11/ 29
were ordained unto the	<b>high</b>	pleasant palace of heaven	13, 12/ 21
lest over-sudden enhancing so	<b>high</b>	might make such pride	13, 12/ 22
setting them not on	<b>high</b>	in heaven, but beneath	13, 12/ 24
had God of his	<b>high</b>	goodness set them in	13, 13/ 8
they should have so	<b>high</b>	a thing as the	13, 16/ 20
long by reason of	<b>high</b>	knowledge to be like	13, 16/ 32
nor any bodily hurt,	<b>high</b>	pleasure in hope of	13, 23/ 28
the deep and infinite	<b>high</b>	wisdom of almighty God	13, 27/ 3
your ways, for as	<b>high</b>	as heaven is above	13, 33/ 12
is above earth, so	<b>high</b>	are my ways above	13, 33/ 13
is no creature neither	<b>high</b>	nor low, but as	13, 37/ 13
his nature, this, excellent	<b>high</b>	gift very far surmounting	13, 39/ 7
But yet remained there	<b>high</b>	cause for us to	13, 39/ 30
to heaven because his	<b>high</b>	wisdom wist it was	13, 46/ 26
of innocence because his	<b>high</b>	wisdom well wist it	13, 46/ 27
the merciful, just, and	<b>high</b>	devised means of man's	13, 53/ 10
bold breaking of his	<b>high</b>	commandment), the great goodness	13, 54/ 3
such time as the	<b>high</b>	foresight and providence of	13, 54/ 11
hand and made that	<b>high</b>	stubborn king, maugre his	13, 57/ 27
through, stood up like	<b>high</b>	walls of crystal on	13, 58/ 3
chief captains, the great	<b>high</b>	proud prince, the Sultan	13, 62/ 33
by his doctrine. His	<b>high</b>	provident goodness appeareth well	13, 66/ 23
Lord: Hosanna in the	<b>high</b>	places.) "Hosanna" in Hebrew	13, 71/ 29
great supping place on	<b>high</b>	paved, and there do	13, 93/ 7
this way liked his	<b>high</b>	wisdom as the most	13, 93/ 29
he should give his	<b>high</b>	, stubborn heart occasion to	13, 106/ 7

his breast the marvelous	<b>high</b>	majesty of the person	13, 107/ 1
therein obey not thine	<b>high</b>	pleasure, I shall by	13, 107/ 24
feet, when I your	<b>high</b>	Lord have not disdained	13, 110/ 30
world) sit after full	<b>high</b>	with our Lord in	13, 116/ 16
-- since this excellent	<b>high</b>	sacrament, under a form	13, 140/ 5
us in remembrance how	<b>high</b>	heartly thanks we be	13, 155/ 3
of Abraham, the most	<b>high</b>	priest bringeth forth bread	13, 163/ 5
honor of that so	<b>high</b>	a sacrament, the body	13, 169/ 22
and are at their	<b>high</b>	mass devoutly. For there	13, 176/ 36
And yet of his	<b>high</b>	sovereign patience, he refuseth	13, 192/ 12
point is of his	<b>high</b>	goodness content, if we	13, 195/ 8
search God of his	<b>high</b>	bounty so far forth	13, 195/ 17
him and in what	<b>high</b>	estimation we have him	13, 197/ 18
of God, of whose	<b>high</b>	goodness every good thing	13, 198/ 12
let us consider his	<b>high</b>	glorious majesty, which his	13, 198/ 27
glorious majesty, which his	<b>high</b>	goodness there hideth from	13, 198/ 28
us at this great	<b>high</b>	visitation, in which not	13, 201/ 1
pray him at his	<b>high</b>	and holy visitation so	13, 201/ 7
And yet of his	<b>high</b>	sovereign patience, he refuseth	13, 192/ 12
point is of his	<b>high</b>	goodness content, if we	13, 195/ 8
search God of his	<b>high</b>	bounty so far forth	13, 195/ 17
him and in what	<b>high</b>	estimation we have him	13, 197/ 18
of God, of whose	<b>high</b>	goodness every good thing	13, 198/ 12
let us consider his	<b>high</b>	glorious majesty, which his	13, 198/ 27
glorious majesty, which his	<b>high</b>	goodness there hideth from	13, 198/ 28
us at this great	<b>high</b>	visitation, in which not	13, 201/ 1
pray him at his	<b>high</b>	and holy visitation so	13, 201/ 7
orders and degrees, the	<b>higher</b>	in excellence of nature	13, 4/ 11
be like unto the	<b>highest</b>	.) But as he used	13, 5/ 17
and therein declared the	<b>highest</b>	point of love that	13, 83/ 28
thereof, the sacrament of	<b>highest</b>	perfection, the Blessed Sacrament	13, 92/ 31
too, which is the	<b>highest</b>	part, by which three	13, 108/ 2
in his mischievous manner,	<b>highly</b>	rejoiced to see his	13, 17/ 21
their own minds so	<b>highly</b>	did esteem him that	13, 74/ 18
your Creator am more	<b>highly</b>	Lord over you that	13, 110/ 27
to purge iniquities.) Saint	<b>Hilary</b>	also in his eight	13, 163/ 17
the Valentinians, and Saint	<b>Hilary</b>	confound the Arians, and	13, 171/ 29
will sit in the	<b>hill</b>	of the testament in	13, 5/ 16
quomodo possit fieri in	<b>himine</b>	MT4, quis intellegat? Quis	13, 168/ 30
a loathsome love and	<b>hindereth</b>	us from heaven. Love	13, 84/ 29
no furtherance but a	<b>hindrance</b>	to the clear progress	13, 51/ 3
there can no riches	<b>hire</b>	him to tarry past	13, 67/ 23
title following: A treatise	<b>historical</b>	, containing the bitter passion	13, 3/ 4
come to the woeful	<b>history</b>	of Christ's bitter passion	13, 24/ 29

feet bear our body	<b>hither</b>	and thither, so do	13, 108/ 18
of the Jews have	<b>hitherto</b>	used for a figure	13, 126/ 9
ne per naturae veritatem	<b>hodie</b>	Christus in nobis sit	13, 163/ 20
he said upon Zacchaeus, "	<b>Hodie</b>	salus facta est huic	13, 204/ 13
he said upon Zacchaeus, "	<b>Hodie</b>	salus facta est huic	13, 204/ 13
to enter into the	<b>hogs</b>	of Genezareth, and, as	13, 193/ 24
because they lost their	<b>hogs</b>	by him, when instead	13, 202/ 20
when instead of the	<b>hogs</b>	he saved the man	13, 202/ 21
that after destroyed the	<b>hogs</b>	. Let not us likewise	13, 202/ 22
to enter into the	<b>hogs</b>	of Genezareth, and, as	13, 193/ 24
because they lost their	<b>hogs</b>	by him, when instead	13, 202/ 20
when instead of the	<b>hogs</b>	he saved the man	13, 202/ 21
that after destroyed the	<b>hogs</b>	. Let not us likewise	13, 202/ 22
and hear him and	<b>hold</b>	herself her tongue. For	13, 20/ 14
not, himself would not	<b>hold</b>	it neither. Howbeit, if	13, 35/ 20
opinion that I will	<b>hold</b>	or maintain, I have	13, 44/ 13
could not so take	<b>hold</b>	, but that within three	13, 55/ 10
their passage again and	<b>hold</b>	them in thralldom still	13, 59/ 21
make thy disciples here	<b>hold</b>	their peace," as though	13, 72/ 7
them, "Though these would	<b>hold</b>	their peace, the very	13, 72/ 11
and in such wise	<b>hold</b>	on their way that	13, 95/ 12
before, that all the	<b>hold</b>	they can take thereof	13, 139/ 11
the Scripture could not	<b>hold</b>	them. For they would	13, 172/ 18
contained as the things	<b>holily</b>	signified, with all the	13, 156/ 23
thereof there is none	<b>holiness</b>	, and for those that	13, 115/ 9
proficit, simul medicamentum et	<b>holocaustum</b>	ad sanandas infirmitates et	13, 163/ 1
of sundry good old	<b>holy</b>	doctors, and beginning at	13, 3/ 7
the Son, and the	<b>Holy</b>	Ghost, three distinct and	13, 3/ 32
threat of God in	<b>holy</b>	scripture: "Potentes potenter tormenta	13, 7/ 22
thy bliss with those	<b>holy</b>	spirits that stood and	13, 11/ 16
the Son, and the	<b>Holy</b>	Ghost. This kind of	13, 12/ 11
her sin alone, as	<b>holy</b>	doctors declare, had not	13, 21/ 1
hurt. For as the	<b>Holy</b>	Scripture saith: "Et mandavit	13, 21/ 14
For as our mother	<b>holy</b>	Church singeth in the	13, 26/ 26
and himself and the	<b>Holy</b>	Ghost down here into	13, 27/ 17
the obumbration of the	<b>Holy</b>	Ghost, of the pure	13, 27/ 20
earthly. And many an	<b>holy</b>	man hath, of no	13, 28/ 31
question. And of those	<b>holy</b>	men hath diverse had	13, 29/ 1
faith of Christ, some	<b>holy</b>	doctors have thought that	13, 29/ 32
this (say these good	<b>holy</b>	doctors), the Scripture declareth	13, 31/ 3
so bound to his	<b>holy</b>	sacraments but that he	13, 32/ 23
this cause, say those	<b>holy</b>	doctors, infants be received	13, 32/ 27
of this opinion was	<b>holy</b>	Saint Augustine, as in	13, 32/ 30
you the whole truth,	<b>holy</b>	Saint Augustine, which was	13, 34/ 7

mind of some good	<b>holy</b>	doctors which were of	13, 36/ 4
taken pain of that	<b>holy</b>	blessed and almighty person	13, 45/ 9
then should it (as	<b>holy</b>	Saint Augustine saith) have	13, 47/ 24
itself. The prayer. O	<b>holy</b>	blessed Savior Jesus Christ	13, 49/ 12
be partner of thine	<b>holy</b>	redemption. Whereas I have	13, 49/ 15
will of his own	<b>holy</b>	manhead. And verily these	13, 49/ 26
clear progress of this	<b>holy</b>	story, which we shall	13, 51/ 3
There approached near the	<b>holy</b>	day of the unleavened	13, 51/ 29
therefore: "Not on the	<b>holy</b>	day, lest there arise	13, 52/ 11
the people. Before the	<b>holy</b>	day of the Passover	13, 52/ 23
There approached near the	<b>holy</b>	day of the unleavened	13, 53/ 2
to do against his	<b>holy</b>	manhead, was yet, the	13, 55/ 4
by means of her	<b>holy</b>	seed, our Savior), but	13, 55/ 20
meet is) unto her	<b>holy</b>	Son himself. But now	13, 55/ 21
himself, present with the	<b>Holy</b>	Ghost at Christ's baptism	13, 57/ 2
the words of the	<b>holy</b>	prophets as by tokens	13, 57/ 11
all their feasts and	<b>holy</b>	days through the year	13, 59/ 7
unleavened bread yearly kept	<b>holy</b>	the space of the	13, 61/ 7
cross, and by his	<b>holy</b>	body received into ours	13, 62/ 25
we shall receive the	<b>holy</b>	paschal lamb, his own	13, 64/ 7
the sign of Christ's	<b>holy</b>	cross. And then will	13, 64/ 23
God himself with his	<b>holy</b>	angels pass by, and	13, 64/ 23
the prescience of our	<b>holy</b>	Savior Christ -- his	13, 66/ 10
therefore: "Not on the	<b>holy</b>	day, lest there arise	13, 69/ 2
of them rose many	<b>holy</b>	men's bodies.) But, as	13, 72/ 22
good man. For that	<b>holy</b>	king and prophet, David	13, 74/ 4
His living was so	<b>holy</b>	, his doctrine was so	13, 74/ 14
take him on the	<b>holy</b>	day, "ne forte tumultus	13, 74/ 21
and himself and their	<b>Holy</b>	Ghost are all three	13, 75/ 1
In these words the	<b>Holy</b>	Evangelist Saint John, whom	13, 82/ 14
of faithful lover our	<b>Holy</b>	Savior was, of whom	13, 82/ 21
ascension, appeared unto diverse	<b>holy</b>	men. But those other	13, 83/ 21
patrem, etc." (Before the	<b>holy</b>	day of paschal, Jesus	13, 87/ 30
that day is not	<b>holy</b>	day till night. And	13, 88/ 29
posteriors. For the old	<b>holy</b>	doctors of the Greeks	13, 92/ 1
Maundy made and his	<b>holy</b>	body consecrated in the	13, 93/ 25
one thought of his	<b>holy</b>	heart, yet this way	13, 93/ 28
twelve apostles were an	<b>holy</b>	company as a company	13, 96/ 32
all their unholiness, his	<b>holy</b>	Catholic Church, with which	13, 97/ 4
so to keep thine	<b>holy</b>	law and so to	13, 100/ 12
things. "" The exposition. The	<b>Holy</b>	Evangelist Saint John, in	13, 102/ 9
expositions of the old	<b>holy</b>	doctors are very meet	13, 103/ 24
his Father and their	<b>Holy</b>	Spirit both in heaven	13, 105/ 14
his Father and the	<b>Holy</b>	Ghost not by being	13, 105/ 21



almighty Father and his	<b>Holy</b>	Ghost egal and one	13, 107/ 2
to be of Christ's	<b>holy</b>	hands washed, not his	13, 107/ 32
appeareth, as the old	<b>holy</b>	doctors say, that the	13, 109/ 1
would do to him,	<b>holy</b>	doctors note that no	13, 112/ 4
interpretation of the old	<b>holy</b>	doctors and saints and	13, 113/ 4
know which books were	<b>Holy</b>	Scripture. Our Savior here	13, 113/ 8
Church called sancta ecclesia, "	<b>holy</b>	Church," because that out	13, 115/ 8
for those that are	<b>holy</b>	therein, which are always	13, 115/ 9
eating of the selfsame	<b>holy</b>	, unspotted lamb, his own	13, 120/ 19
blessed body in the	<b>holy</b>	sacrament of the altar	13, 122/ 31
the altar, his own	<b>holy</b>	body and blood under	13, 123/ 32
well understand that this	<b>holy</b>	sacrament that himself instituted	13, 124/ 12
instituted in his own	<b>holy</b>	person wonderfully far passed	13, 124/ 13
and many a long,	<b>holy</b>	process more. And albeit	13, 125/ 17
blessed blood of our	<b>holy</b>	Savior himself. And the	13, 127/ 29
the institution of his	<b>holy</b>	Blessed Sacrament: "Dico enim	13, 129/ 9
some of the old	<b>holy</b>	doctors thus are declared	13, 130/ 8
others of those old	<b>holy</b>	doctors expounded diverse other	13, 130/ 10
wine but his own	<b>holy</b>	blood under the form	13, 130/ 27
the common manner of	<b>Holy</b>	Scripture to call his	13, 131/ 18
second words, as some	<b>holy</b>	doctors declare, by the	13, 131/ 26
else, after those other	<b>holy</b>	doctors that expound the	13, 132/ 6
his glorious resurrection that	<b>holy</b>	blood of his and	13, 134/ 17
blood of his own	<b>holy</b>	person which he drank	13, 135/ 2
of all the old	<b>holy</b>	men, and most received	13, 135/ 15
me that his own	<b>holy</b>	words afore rehearsed will	13, 135/ 21
he so did indeed	<b>holy</b>	Saint Chrysostom declareth, which	13, 136/ 4
without abashment or trouble.)	<b>Holy</b>	Saint Jerome also in	13, 136/ 13
good Christian readers) this	<b>holy</b>	Blessed Sacrament above all	13, 137/ 1
that of the old	<b>holy</b>	doctors are already noted	13, 137/ 4
of. For in this	<b>holy</b>	sacrament is the very	13, 137/ 7
the expositions of old	<b>holy</b>	men, which have expounded	13, 138/ 24
writings called this blessed	<b>holy</b>	housel by the name	13, 138/ 26
words of those old	<b>holy</b>	saints those new folk	13, 138/ 28
ween that those old	<b>holy</b>	men, in that they	13, 138/ 30
of those things that	<b>holy</b>	cunning men before my	13, 139/ 30
days have of this	<b>holy</b>	Blessed Sacrament, concerning this	13, 139/ 31
marvelous mysteries -- the	<b>holy</b>	cunning fathers before our	13, 140/ 8
and ruled, the old	<b>holy</b>	virtuous fathers have not	13, 140/ 14
upon effectual causes) this	<b>holy</b>	sacrament by sundry diverse	13, 140/ 15
token, which betokeneth an	<b>holy</b>	thing, the "thing" of	13, 141/ 15
is properly called that	<b>holy</b>	thing that the sacrament	13, 141/ 16
betokeneth. Now in this	<b>holy</b>	sacrament of the altar	13, 141/ 23
society of all good	<b>holy</b>	folk in the mystical	13, 142/ 14

sacrament. For as the	<b>holy</b>	doctors declare, likewise as	13, 142/ 25
which is in this	<b>holy</b>	sacrament turned into Christ's	13, 143/ 16
wine, so be all	<b>holy</b>	saints gathered together in	13, 143/ 21
the unity of Christ's	<b>holy</b>	mystical body, as Saint	13, 143/ 22
the cross after his	<b>holy</b>	soul given up to	13, 146/ 29
may think of the	<b>holy</b>	blood of Christ out	13, 147/ 25
part of his very	<b>holy</b>	blood that hath been	13, 147/ 30
the Father and the	<b>Holy</b>	Ghost. For since the	13, 148/ 12
and saints, as diverse	<b>holy</b>	doctors declare. Now forasmuch	13, 148/ 24
worthily do receive his	<b>holy</b>	housel under any one	13, 148/ 30
writings of the old	<b>holy</b>	saints it doth in	13, 149/ 4
fashion to receive their	<b>holy</b>	housel (that is to	13, 149/ 15
very books be, as	<b>holy</b>	Saint Augustine (against the	13, 150/ 8
used in receiving the	<b>holy</b>	housel beside the mass	13, 150/ 13
is (as the old	<b>holy</b>	doctors all with one	13, 150/ 20
used to offer that	<b>holy</b>	sacrifice, but under the	13, 150/ 30
the figure (for this	<b>holy</b>	sacrifice was fore-figured in	13, 150/ 32
as all the old	<b>holy</b>	doctors teach us. And	13, 151/ 4
that out of the	<b>holy</b>	heart of Christ, when	13, 151/ 5
people). And finally, some	<b>holy</b>	saints say that it	13, 151/ 10
the manner of this	<b>holy</b>	sacrament were more at	13, 151/ 21
and diverse other old	<b>holy</b>	doctors) that many things	13, 151/ 31
and really containeth the	<b>holy</b>	and blessed blood of	13, 152/ 7
God, and with his	<b>holy</b>	body and blood is	13, 152/ 9
blood is also his	<b>holy</b>	soul, and with both	13, 152/ 10
his Father and their	<b>Holy</b>	Spirit is all one	13, 152/ 12
all other, the old	<b>holy</b>	doctors have accustomed to	13, 152/ 14
to speak of this	<b>holy</b>	sacrament in diverse wise	13, 152/ 15
excellent and of all	<b>holy</b>	sacraments the chief. And	13, 152/ 24
together -- of all	<b>holy</b>	saints in one society	13, 154/ 5
joining of his own	<b>holy</b>	body and blood unto	13, 154/ 19
own mystical body, this	<b>holy</b>	sacrament therefore, in which	13, 154/ 25
of communion, the old	<b>holy</b>	doctors and all the	13, 154/ 28
this inestimable benefit. This	<b>holy</b>	sacrament is also called	13, 155/ 5
his bitter passion. This	<b>holy</b>	sacrament is also called	13, 155/ 14
called of the old	<b>holy</b>	doctors cena dominica (the	13, 155/ 14
Scripture and all the	<b>holy</b>	doctors plainly and clearly	13, 156/ 6
called by the old	<b>holy</b>	doctors and all the	13, 156/ 10
it also called the	<b>holy</b>	"housel" -- which name	13, 156/ 13
the same. All which	<b>holy</b>	things right many persons	13, 156/ 24
under the name of	<b>holy</b>	housel, with inward heavenly	13, 156/ 27
them, for the old	<b>holy</b>	doctors did the same	13, 158/ 30
you report the old	<b>holy</b>	doctors untruly. For all	13, 159/ 4
untruly. For all the	<b>holy</b>	doctors and saints from	13, 159/ 5

but that the old	<b>holy</b>	doctors and saints, contrary	13, 160/ 16
life everlasting. Justin the	<b>holy</b>	martyr, writing of our	13, 161/ 6
thou dost receive this	<b>holy</b>	meat, and incorruptible food	13, 162/ 17
are set upon the	<b>holy</b>	altars, there is the	13, 166/ 7
Christ's body with their	<b>holy</b>	mouth, by whose ministry	13, 168/ 11
it hath pleased the	<b>Holy</b>	Ghost that in the	13, 169/ 21
diverse of the old	<b>holy</b>	doctors, by which we	13, 171/ 1
blessed Savior in this	<b>holy</b>	sacrament, which had been	13, 171/ 32
agreed with those three	<b>holy</b>	saints, and with the	13, 171/ 34
folk the letter of	<b>Holy</b>	Scripture be any bridle	13, 172/ 9
same, and ascribing that	<b>Holy</b>	Spirit, some to such	13, 172/ 12
understanding and interpreting of	<b>Holy</b>	Scripture (to which they	13, 172/ 16
the inspiration of that	<b>Holy</b>	Spirit requisite) every man	13, 172/ 17
ever provided with his	<b>Holy</b>	Spirit that all these	13, 172/ 26
words of the old	<b>holy</b>	doctors, whereby we may	13, 174/ 26
perceive that the old	<b>holy</b>	saints believed the presence	13, 174/ 27
understand that of this	<b>holy</b>	sacrament there are three	13, 174/ 31
the mass. For as	<b>holy</b>	Saint Augustine saith of	13, 175/ 5
wit, the society of	<b>holy</b>	saints -- that is	13, 175/ 13
of God united with	<b>holy</b>	saints as a lively	13, 175/ 14
though he receive Christ's	<b>holy</b>	flesh into his body	13, 176/ 3
receiveth not yet Christ's	<b>Holy</b>	Spirit into his soul	13, 176/ 3
vile, earthly body that	<b>holy</b>	, blessed, glorious flesh and	13, 191/ 14
members incorporate in Christ's	<b>holy</b>	mystical body), but, instead	13, 192/ 20
that sinfully received that	<b>holy</b>	body, whom the devil	13, 193/ 2
ways of God and	<b>holy</b>	cleanness of spirit, lest	13, 193/ 15
the mouth of his	<b>holy</b>	apostle) giveth against all	13, 194/ 8
but also with his	<b>Holy</b>	Spirit graciously and effectually	13, 194/ 18
and belief concerning that	<b>holy</b>	Blessed Sacrament itself: that	13, 195/ 24
and blood of our	<b>holy</b>	Savior Christ himself, the	13, 195/ 27
with the souls of	<b>holy</b>	saints fetched out of	13, 196/ 1
a token of that	<b>holy</b>	body of Christ, but	13, 196/ 7
wretched carcass, and his	<b>Holy</b>	Spirit into our poor	13, 197/ 28
we come unto his	<b>holy</b>	board, into the presence	13, 198/ 26
proper form of his	<b>holy</b>	flesh covereth under the	13, 199/ 1
blessed comfort that her	<b>holy</b>	child, Saint John the	13, 200/ 21
of God had those	<b>holy</b>	affections, both of reverent	13, 200/ 26
help of the same	<b>Holy</b>	Spirit that then inspired	13, 201/ 6
at his high and	<b>holy</b>	visitation so to inspire	13, 201/ 7
body and blood, his	<b>holy</b>	soul and his almighty	13, 204/ 7
this house), which that	<b>holy</b>	blessed person of Christ	13, 204/ 15
vile, earthly body that	<b>holy</b>	, blessed, glorious flesh and	13, 191/ 14
members incorporate in Christ's	<b>holy</b>	mystical body), but, instead	13, 192/ 20
that sinfully received that	<b>holy</b>	body, whom the devil	13, 193/ 2

ways of God and	<b>holy</b>	cleanness of spirit, lest	13, 193/ 15
the mouth of his	<b>holy</b>	apostle) giveth against all	13, 194/ 8
but also with his	<b>Holy</b>	Spirit graciously and effectually	13, 194/ 18
and belief concerning that	<b>holy</b>	Blessed Sacrament itself: that	13, 195/ 24
and blood of our	<b>holy</b>	Savior Christ himself, the	13, 195/ 27
with the souls of	<b>holy</b>	saints fetched out of	13, 196/ 1
a token of that	<b>holy</b>	body of Christ, but	13, 196/ 7
wretched carcass, and his	<b>Holy</b>	Spirit into our poor	13, 197/ 28
we come unto his	<b>holy</b>	board, into the presence	13, 198/ 26
proper form of his	<b>holy</b>	flesh covereth under the	13, 199/ 1
blessed comfort that her	<b>holy</b>	child, Saint John the	13, 200/ 21
of God had those	<b>holy</b>	affections, both of reverent	13, 200/ 26
help of the same	<b>Holy</b>	Spirit that then inspired	13, 201/ 6
at his high and	<b>holy</b>	visitation so to inspire	13, 201/ 7
body and blood, his	<b>holy</b>	soul and his almighty	13, 204/ 7
this house), which that	<b>holy</b>	blessed person of Christ	13, 204/ 15
shall be forever at	<b>home</b>	and that in this	13, 99/ 28
he calleth himself at	<b>home</b>	. And that such folk	13, 100/ 3
will sit still at	<b>home</b>	, so by knowing the	13, 111/ 10
writeth in his like	<b>homely</b>	after this manner: "Quando	13, 162/ 11
apostles with him." The	<b>homily</b>	or lecture upon the	13, 86/ 10
declareth, which in an	<b>homily</b>	upon these words of	13, 136/ 5
Chrysostom in his eighty-third	<b>homily</b>	upon St. Matthew, writeth	13, 167/ 24
writeth in his twenty-second	<b>homily</b>	thus, alluding to the	13, 169/ 25
he saith: "Per unum	<b>hominem</b>	peccatum in hunc mundum	13, 31/ 9
it is said, "Totum	<b>hominem</b>	sanum fecit in sabbato	13, 109/ 18
posse naturam, quum ipsum	<b>hominem</b>	videat artificio caelestis misericordiae	13, 165/ 16
et ita in omnes	<b>homines</b>	mors pertransiit, in quo	13, 31/ 11
unius delictum in omnes	<b>homines</b>	in condemnationem, sic et	13, 31/ 18
unius iustitiam in omnes	<b>homines</b>	in iustificationem vitae. Sicut	13, 31/ 19
ante nos hoc intellexerunt	<b>homines</b>	dei, dominus noster Iesus	13, 143/ 30
est sub caelo datum	<b>hominibus</b>	, in quo oporteat nos	13, 32/ 16
Est via quae videtur	<b>hominibus</b>	iusta, et novissima eius	13, 112/ 17
Christi, ipsa multum commendatur	<b>hominibus</b>	." (He bore himself in	13, 168/ 36
Sicut enim per unius	<b>hominis</b>	inoboedientiam peccatores constituti sunt	13, 31/ 20
pascha fiet, et filius	<b>hominis</b>	tradetur ut crucifigatur. Tunc	13, 51/ 12
of Saint Luke: "Filius	<b>hominis</b>	non habet ubi caput	13, 99/ 13
saith: "Panis confirmat cor	<b>hominis</b>	" (Bread strengtheneth a man's	13, 142/ 28
also: "Vinum laetificat cor	<b>hominis</b>	" -- so the very	13, 142/ 30
solemni consecratus, ad totius	<b>hominis</b>	vitam salutemque proficit, simul	13, 163/ 1
crudas carnes comedere, maxime	<b>hominis</b>	carnem, et ideo panis	13, 170/ 21
said: "Quum venerit filius	<b>hominis</b>	, putas inveniet fidem in	13, 173/ 30
meae esse cum filiis	<b>hominum</b>	." (My delight and pleasures	13, 192/ 1
meae esse cum filiis	<b>hominum</b>	." (My delight and pleasures	13, 192/ 1

as the Scripture saith: "	<b>Homo</b>	quum in honore esset	13, 24/ 17
rejected and rebuked: "O	<b>homo</b>	tu quis es qui	13, 28/ 20
as the Scripture saith: "	<b>Homo</b>	quum in honore esset	13, 47/ 5
Probet autem se ipsum	<b>homo</b>	, et sic de pane	13, 160/ 3
nostrae iam inseparabilem, sibi	<b>homo</b>	natus assumpsit, et naturam	13, 163/ 23
Christus assumpsit, et vere	<b>homo</b>	ille qui ex maria	13, 163/ 26
Manibus aliorum potest portari	<b>homo</b>	, manibus suis nemo portatur	13, 168/ 31
aforeremembered, saith: "Probet seipsum	<b>homo</b>	, et sic de pane	13, 194/ 20
aforeremembered, saith: "Probet seipsum	<b>homo</b>	, et sic de pane	13, 194/ 20
one to serve in	<b>honest</b>	use, the other in	13, 30/ 28
them still the good	<b>honest</b>	living of the yearly	13, 40/ 32
For many a right	<b>honest</b>	company is there that	13, 115/ 6
hath yet some not	<b>honest</b>	among them. And so	13, 115/ 7
to receive him with	<b>honest</b>	and clean souls, whereof	13, 191/ 23
to receive him with	<b>honest</b>	and clean souls, whereof	13, 191/ 23
devil's false suggestion. In	<b>honor</b>	they were and would	13, 24/ 14
would not see it.	<b>Honor</b>	they sought and thereby	13, 24/ 15
When man was in	<b>honor</b>	, he perceived it not	13, 24/ 19
man from doing him	<b>honor</b>	, nor the marvelous mercy	13, 25/ 16
devil, enhanced to more	<b>honor</b>	than ever he was	13, 26/ 2
wealth, and far more	<b>honor</b>	, too, than ever the	13, 28/ 2
cause to love him,	<b>honor</b>	him, and serve him	13, 36/ 30
to do his creatures	<b>honor</b>	and comfort. For the	13, 37/ 27
thousand pound with the	<b>honor</b>	of a dukedom also	13, 40/ 11
When man was in	<b>honor</b>	, his understanding failed him	13, 47/ 6
in such estimation and	<b>honor</b>	, as it well became	13, 106/ 20
their degree do great	<b>honor</b>	unto them, and that	13, 117/ 8
Ghost that in the	<b>honor</b>	of that so high	13, 169/ 21
mangle or mutilate that	<b>honorable</b>	man's work, but so	13, 50/ 12
he should by his	<b>honorable</b>	receiving perceive what affection	13, 197/ 17
he should by his	<b>honorable</b>	receiving perceive what affection	13, 197/ 17
saith: "Homo quum in	<b>honore</b>	esset non intellexit, comparatus	13, 24/ 18
saith: "Homo quum in	<b>honore</b>	esset, non intellexit." (When	13, 47/ 5
them than suffer God	<b>honored</b>	in them, and them	13, 14/ 12
as fast as they	<b>honored</b>	him and lauded him	13, 74/ 29
gospel, be renowned and	<b>honored</b>	throughout all the world	13, 77/ 16
sacrament, continually kept and	<b>honored</b>	in diverse places and	13, 147/ 26
spiritui sancto, ut in	<b>honorem</b>	tanti sacramenti in os	13, 169/ 14
poor, simple, unlearned soul	<b>honoreth</b>	God full devoutly under	13, 156/ 29
and thereby from all	<b>hope</b>	and comfort of recovery	13, 6/ 16
state full of heavenly	<b>hope</b>	of eternal joy to	13, 14/ 1
brought into a foolish	<b>hope</b>	to be, through the	13, 19/ 24
hurt, high pleasure in	<b>hope</b>	of heaven, and all	13, 23/ 28
with present wealth and	<b>hope</b>	of heaven to come	13, 25/ 2

is to wit, undeceivable	<b>hope</b>	and ability both body	13, 39/ 9
spiritually -- with faith,	<b>hope</b>	, and charity -- receive	13, 64/ 9
soul and, with faithful	<b>hope</b>	of thy mercy, in	13, 68/ 23
he could conceive none	<b>hope</b>	to get her, and	13, 78/ 7
they have their special	<b>hope</b>	to deceive unlearned folk	13, 139/ 23
undone, then is our	<b>hope</b>	no hope, but a	13, 198/ 24
is our hope no	<b>hope</b>	, but a very foul	13, 198/ 24
glad and in great	<b>hope</b>	at the consideration of	13, 200/ 7
undone, then is our	<b>hope</b>	no hope, but a	13, 198/ 24
is our hope no	<b>hope</b>	, but a very foul	13, 198/ 24
glad and in great	<b>hope</b>	at the consideration of	13, 200/ 7
yet believeth he and	<b>hopeth</b>	for the means of	13, 43/ 28
other men, whereby he	<b>hopeth</b>	to find a gate	13, 116/ 31
Saint John the Baptist,	<b>hopped</b>	in her belly for	13, 200/ 21
Saint John the Baptist,	<b>hopped</b>	in her belly for	13, 200/ 21
sciens Iesus quia venit	<b>hora</b>	eius ut transeat ex	13, 51/ 25
sciens Iesus quia venit	<b>hora</b>	eius ut transeat ex	13, 87/ 29
Et quum facta esset	<b>hora</b>	, discubuit, et duodecim apostoli	13, 118/ 21
this fearful point, what	<b>horrible</b>	peril there is in	13, 7/ 10
readers) beware of this	<b>horrible</b>	vice, and resist well	13, 10/ 30
endure and sustain such	<b>horrible</b>	affliction for our sake	13, 45/ 12
the suggestion of his	<b>horrible</b>	treason, and made him	13, 77/ 28
ploughshare and horseshoes and	<b>horse</b>	nails. How proud be	13, 8/ 15
man's gate? another man's	<b>horse</b>	? another man's hound or	13, 8/ 27
rideth and ruleth an	<b>horse</b>	and maketh him go	13, 192/ 27
rideth and ruleth an	<b>horse</b>	and maketh him go	13, 192/ 27
us the ploughshare and	<b>horseshoes</b>	and horse nails. How	13, 8/ 15
out as he went: "	<b>Hosanna</b>	filio David, benedictus qui	13, 71/ 26
venit in nomine Domini:	<b>Hosanna</b>	in altissimis." (Hosanna to	13, 71/ 27
Domini: Hosanna in altissimis." (	<b>Hosanna</b>	to the Son of	13, 71/ 27
name of our Lord:	<b>Hosanna</b>	in the high places	13, 71/ 28
in the high places.) "	<b>Hosanna</b>	" in Hebrew signifieth "I	13, 71/ 29
on the Sunday cried, "	<b>Hosanna</b>	in excelsis," on the	13, 203/ 7
on the Sunday cried, "	<b>Hosanna</b>	in excelsis," on the	13, 203/ 7
learning have often right	<b>hot</b>	in hand, I shall	13, 28/ 10
intolerable feeling of the	<b>hot</b>	fire of hell, because	13, 42/ 2
his body by the	<b>hot</b>	fervent pain of the	13, 56/ 8
you shall be a	<b>hot</b>	faggot of fire to	13, 84/ 23
man's horse? another man's	<b>hound</b>	or hawk? What a	13, 8/ 27
fill heaven with hell	<b>hounds</b>	, limited of his own	13, 48/ 20
Jesus, knowing that his	<b>hour</b>	came on to go	13, 52/ 24
one moment of an	<b>hour</b>	. Therefore let us consider	13, 67/ 24
Jesus, knowing that his	<b>hour</b>	came on to go	13, 82/ 11
twelve. And when the	<b>hour</b>	was come, he set	13, 86/ 8

twelve. And when the	<b>hour</b>	was come, he sat	13, 95/ 26
veniat." (And when the	<b>hour</b>	was come, he sat	13, 118/ 26
sorrowful within so few	<b>hours</b>	after), he would have	13, 119/ 34
and, within a few	<b>hours</b>	after, unto the desperate	13, 193/ 5
and, within a few	<b>hours</b>	after, unto the desperate	13, 193/ 5
they may have some	<b>house</b>	commodious for their ease	13, 3/ 26
not though his neighbor's	<b>house</b>	fall afire may hap	13, 21/ 18
days following, within their	<b>house</b>	, upon pain of death	13, 59/ 30
as cattle in every	<b>house</b>	, from the first-begotten son	13, 60/ 11
the door of our	<b>house</b>	with the blood of	13, 64/ 15
the posts of our	<b>house</b>	shall defend us, and	13, 65/ 12
within our so marked	<b>house</b>	from all evil outward	13, 65/ 18
dissolved, and their council	<b>house</b>	drawn down, and all	13, 75/ 15
for him, in the	<b>house</b>	of Simon, the leper	13, 76/ 16
head. And all the	<b>house</b>	smelled sweet of the	13, 76/ 23
you him into the	<b>house</b>	into which he entereth	13, 85/ 25
the goodman of the	<b>house</b>	: "The Master saith to	13, 86/ 1
no leaven in their	<b>house</b>	. Ye must understand also	13, 86/ 22
any leaven in the	<b>house</b>	), yet if he had	13, 91/ 10
you him into the	<b>house</b>	into which he entereth	13, 93/ 4
the goodman of the	<b>house</b>	: "The Master saith to	13, 93/ 5
Saint John unto the	<b>house</b>	where they should prepare	13, 93/ 10
the dweller of the	<b>house</b>	nor tell them any	13, 93/ 12
known token of the	<b>house</b>	, of which thing diverse	13, 93/ 12
that Christ had none	<b>house</b>	of his own, nor	13, 99/ 10
asked him in what	<b>house</b>	he would eat his	13, 99/ 15
content to lack a	<b>house</b>	shall not be disappointed	13, 99/ 17
them to another man's	<b>house</b>	, they neither wist whose	13, 99/ 18
would have no dwelling	<b>house</b>	. One of the most	13, 99/ 25
have yet no dwelling	<b>house</b>	therein, give us thy	13, 100/ 11
Lord entereth under thy	<b>house</b>	, and therefore humbling thyself	13, 162/ 20
shouldst enter under my	<b>house</b>	, for where he entereth	13, 162/ 22
the posts of the	<b>house</b>	.) Saint Bede in his	13, 170/ 9
us in our own	<b>house</b>	, what a business we	13, 197/ 14
to see that our	<b>house</b>	were trimmed up in	13, 197/ 15
not only into our	<b>house</b>	(to which the nobleman	13, 197/ 26
and foresee that the	<b>house</b>	of our soul (which	13, 198/ 4
shouldst come into my	<b>house</b>	.) And yet with all	13, 199/ 21
cometh not into our	<b>house</b>	but into ourselves --	13, 201/ 5
received him into his	<b>house</b>	. But not only received	13, 203/ 22
our Lord into his	<b>house</b>	, our Lord give us	13, 204/ 6
salvation come unto this	<b>house</b>	), which that holy blessed	13, 204/ 14
us in our own	<b>house</b>	, what a business we	13, 197/ 14
to see that our	<b>house</b>	were trimmed up in	13, 197/ 15

not only into our	<b>house</b>	(to which the nobleman	13, 197/ 26
and foresee that the	<b>house</b>	of our soul (which	13, 198/ 4
shouldst come into my	<b>house</b>	.) And yet with all	13, 199/ 21
cometh not into our	<b>house</b>	but into ourselves --	13, 201/ 5
received him into his	<b>house</b>	. But not only received	13, 203/ 22
our Lord into his	<b>house</b>	, our Lord give us	13, 204/ 6
salvation come unto this	<b>house</b>	), which that holy blessed	13, 204/ 14
they should take every	<b>household</b>	a lamb without spot	13, 59/ 23
and all masters of	<b>households</b>	, too, would here of	13, 113/ 12
called this blessed holy	<b>housel</b>	by the name of	13, 138/ 26
do receive his holy	<b>housel</b>	under any one of	13, 148/ 30
did commonly receive their	<b>housel</b>	under both the forms	13, 149/ 2
when they received their	<b>housel</b>	under the one kind	13, 149/ 6
to receive their holy	<b>housel</b>	(that is to wit	13, 149/ 15
in receiving the holy	<b>housel</b>	beside the mass or	13, 150/ 13
also called the holy "	<b>housel</b>	" -- which name of	13, 156/ 13
-- which name of	<b>housel</b>	doth not only signify	13, 156/ 13
folk this English word "	<b>housel</b>	," though not express, yet	13, 156/ 20
the name of holy	<b>housel</b>	, with inward heavenly comfort	13, 156/ 27
the common people were	<b>houseled</b>	under both the forms	13, 149/ 13
and priests, in being	<b>houseled</b>	of another man's hand	13, 150/ 16
should pass by their	<b>houses</b>	so marked and not	13, 60/ 18
the earth, and other	<b>hove</b>	about into the air	13, 6/ 26
merchant and not an	<b>huckster</b>	, he gently let them	13, 79/ 11
affection Christ's great, marvelous	<b>humanity</b>	, washing the traitor's filthy	13, 108/ 29
sit unitatis. Non est	<b>humano</b>	aut saeculi sensu in	13, 163/ 30
Maundy and therein his	<b>humble</b>	washing of his disciples	13, 82/ 24
would be), so far	<b>humble</b>	himself that, being their	13, 106/ 8
him do such simple,	<b>humble</b>	service unto him. And	13, 107/ 6
in stead without a	<b>humble</b>	obedience, but that it	13, 107/ 12
this realm, both in	<b>humble</b>	manner washing and wiping	13, 114/ 20
godly minded, with heart	<b>humble</b>	and religious, not arrogant	13, 156/ 26
excite us with all	<b>humble</b>	manner and reverent behavior	13, 197/ 10
loving heart, how reverent	<b>humble</b>	manner we should endeavor	13, 197/ 23
excite us with all	<b>humble</b>	manner and reverent behavior	13, 197/ 10
loving heart, how reverent	<b>humble</b>	manner we should endeavor	13, 197/ 23
verily God as man)	<b>humbled</b>	himself for our sake	13, 11/ 1
thy house, and therefore	<b>humbling</b>	thysself, imitate and follow	13, 162/ 21
passion, which he so	<b>humbly</b>	suffered, we should with	13, 64/ 19
ingreditur, et tu ergo	<b>humilians</b>	temetipsum imitare hunc Centurionem	13, 162/ 15
manibus suis. Ipsa est	<b>humilitas</b>	domini nostri Iesu Christi	13, 168/ 35
consideration of his great	<b>humility</b>	, by which he (being	13, 10/ 34
of hyssop that signifieth	<b>humility</b>	, mark the posts and	13, 64/ 14
with a bundle of	<b>humility</b>	(as it were with	13, 64/ 20



expressed Christ's marvelous, excellent	<b>humility</b>	, as though the evangelist	13, 105/ 28
given you example of	<b>humility</b>	," which thing he declared	13, 109/ 35
reverence, and no right	<b>humility</b>	, but an unperceived pride	13, 112/ 8
them an example of	<b>humility</b>	, and that such humility	13, 115/ 25
humility, and that such	<b>humility</b>	should be requisite to	13, 115/ 25
is the work of	<b>humility</b>	. For likewise as pride	13, 116/ 25
them by meekness and	<b>humility</b>	to account and reckon	13, 117/ 4
hands. This is the	<b>humility</b>	of our Lord Jesus	13, 169/ 8
Jesus Christ, and his	<b>humility</b>	is greatly commended unto	13, 169/ 9
yearly valeur of one	<b>hundred</b>	pound, frank and free	13, 40/ 8
yet left them this	<b>hundred</b>	pound lands of the	13, 40/ 22
living of the yearly	<b>hundred</b>	pound, which they still	13, 40/ 25
living of the yearly	<b>hundred</b>	pound, that is to	13, 40/ 33
man's living of one	<b>hundred</b>	pound. And they farther	13, 41 16
ointment sold for three	<b>hundred</b>	pence and given to	13, 76/ 27
more than for three	<b>hundred</b>	pence, and given to	13, 76/ 28
valued it at three	<b>hundred</b>	deniers, which I take	13, 80/ 1
I take for three	<b>hundred</b>	pieces of the selfsame	13, 80/ 2
by Judas at an	<b>hundred</b>	shillings. And now was	13, 80/ 8
tenth part of that	<b>hundred</b>	shillings, as thirty groats	13, 80/ 9
tenth part of three	<b>hundred</b>	. And thus hath he	13, 80/ 10
the remnant, this fifteen	<b>hundred</b>	years continued and ever	13, 172/ 30
the blasphemous thief that	<b>hung</b>	on his cross beside	13, 68/ 9
the penitent thief that	<b>hung</b>	on his other side	13, 68/ 12
born with pain. Then	<b>hunger</b>	, thirst, heat, cold, sickness	13, 24/ 9
fair entreating, sloth with	<b>hunger</b>	and pain, lechery with	13, 65/ 7
death or any bodily	<b>hurt</b>	. And authority they should	13, 13/ 16
every other man from	<b>hurt</b>	. For as the Holy	13, 21/ 14
die, nor any bodily	<b>hurt</b>	, high pleasure in hope	13, 23/ 28
lie in await to	<b>hurt</b>	it than able to	13, 55/ 1
it than able to	<b>hurt</b>	it indeed. For all	13, 55/ 1
able to do it	<b>hurt</b>	, but (as the prophet	13, 55/ 6
it sore noyeth and	<b>hurteth</b>	. For St. Paul, after	13, 176/ 12
wretched wooing when her	<b>husband</b>	was not with her	13, 15/ 4
as pertained to her	<b>husband</b>	and her and nothing	13, 15/ 6
him and said, "My	<b>husband</b>	shall answer you," all	13, 15/ 15
gave it to her	<b>husband</b>	, and he ate it	13, 16/ 12
poison spots, infected her	<b>husband</b>	forthwith. For at her	13, 17/ 1
and babbling to her	<b>husband</b>	did so much harm	13, 20/ 7
her to teach her	<b>husband</b>	, but that her husband	13, 20/ 11
husband, but that her	<b>husband</b>	should teach her and	13, 20/ 12
words herself that her	<b>husband</b>	shall have never one	13, 20/ 16
their pride and their	<b>hypocrisy</b>	, their avarice and their	13, 69/ 16
with a bundle of	<b>hyssop</b>	, they should besprinkle the	13, 60/ 14

the low-growing herb of	<b>hyssop</b>	that signifieth humility, mark	13, 64/ 14
with a bundle of	<b>hyssop</b>	, the bitter eisell and	13, 64/ 17
illa quae ante nos	<b>iacent</b>	solum modo aspicientes, sed	13, 167/ 29
De Mysteriis saith thus: "	<b>Iba</b>	MT5 forma panis videtur	13, 170/ 11
quam exteri cibi. Nam	<b>ideo</b>	per universum orbem mos	13, 169/ 16
maxime hominis carnem, et	<b>ideo</b>	panis quidem apparet, sed	13, 170/ 21
and kept themselves from	<b>idolatry</b>	, God sent the faith	13, 30/ 7
universe ecclesiae, quod a	<b>ieiunis</b>	semper accipitur? Ex hoc	13, 169/ 14
domini, non eos accepisse	<b>ieiunos</b>	: numquid tamen propterea calumniandum	13, 169/ 13
immutationem enutriuntur) eiusdem incarnati	<b>Iesu</b>	carnem et sanguinem esse	13, 161/ 12
est humilitas domini nostri	<b>Iesu</b>	Christi, ipsa multum commendatur	13, 168/ 35
Evangelia monumentis ita sibi	<b>Iesum</b>	imperasse docuerunt, accepto nimirum	13, 161/ 14
factum est quum consummasset	<b>Iesus</b>	sermons hos omnes, dixit	13, 51/ 11
diem festum paschae, sciens	<b>Iesus</b>	quia venit hora eius	13, 51/ 25
factum est quum consummasset	<b>Iesus</b>	sermone hos omnes, dixit	13, 66/ 25
discipulus ille quem diligebat	<b>Iesus</b>	" (the disciple that Jesus	13, 82/ 20
diem festum Paschae, sciens	<b>Iesus</b>	quia venit hora eius	13, 87/ 29
mihi lavas pedes? respondit	<b>Iesus</b>	, et dixit ei, quid	13, 100/ 26
in aeternum: respondit ei	<b>Iesus</b>	si non lavero te	13, 100/ 27
et caput. dicit ei	<b>Iesus</b>	: qui lotus est, non	13, 100/ 29
of our Savior, "Coepit	<b>Iesus</b>	facere et docere" (Jesus	13, 113/ 18
wise: "Sic igitur Dominus	<b>Iesus</b>	fuit conviva et convivium	13, 136/ 15
homines dei, dominus noster	<b>Iesus</b>	Christus corpus et sanguinem	13, 143/ 30
to the Corinthians, "Dominus	<b>Iesus</b>	in qua nocte tradebatur	13, 159/ 26
quem admodum verbo dei	<b>Iesus</b>	Christus servator noster incarnatus	13, 161/ 10
convertere. Deinde ipse dominus	<b>Iesus</b>	testificatur nobis quod corpus	13, 167/ 12
some of them. Saint	<b>Ignatius</b>	writeth in his epistle	13, 160/ 21
manner: "Quemadmodum si quis	<b>igne</b>	liquefactam ceram aliae cerae	13, 168/ 17
suos convertit in sagittas	<b>ignitas</b>	ad peccatum. Et ad	13, 160/ 24
simplex fuero, hoc ipsum	<b>ignorabit</b>	anima mea." (If I	13, 195/ 5
simplex fuero, hoc ipsum	<b>ignorabit</b>	anima mea." (If I	13, 195/ 5
envy, the people for	<b>ignorance</b>	and folly. The devil	13, 66/ 20
if, without his willful	<b>ignorance</b>	, his knowledge had been	13, 111/ 19
outward occasions also to	<b>illect</b>	, stir, and draw us	13, 104/ 28
est, quando sacramentum passionis	<b>illus</b>	cum ore ad redemptionem	13, 169/ 30
the soul after the	<b>image</b>	and similitude of himself	13, 12/ 8
the Father's express absolute	<b>image</b>	and brightness of his	13, 27/ 16
which they expressed the	<b>image</b>	of the emperor's visage	13, 79/ 18
devil enter and cast	<b>imagination</b>	in our mind and	13, 104/ 27
man's fantasy or the	<b>imagination</b>	of the world in	13, 164/ 22
living man cannot well	<b>imagine</b>	how any accident can	13, 141/ 3
more than we can	<b>imagine</b>	), so doth unto us	13, 156/ 20
tu ergo humilians temetipsum	<b>imitare</b>	hunc Centurionem, et dicito	13, 162/ 15
sui sanguinem accipit, ut	<b>imitari</b>	passionem illius necdum velit	13, 169/ 32

and therefore humbling thyself,	<b>imitate</b>	and follow this Centurion	13, 162/ 21
he will not yet	<b>imitate</b>	and follow his passion	13, 170/ 7
and attent mind for	<b>imitation</b>	. For he that so	13, 170/ 5
ad redemptionem sumitur, ad	<b>imitationem</b>	quoque intenta mente cogitatur	13, 169/ 31
very lamb, innocent and	<b>immaculate</b>	) unto the Father, institute	13, 120/ 17
of the prophet: "Beati	<b>immaculati</b>	qui ambulant in lege	13, 111/ 12
but also to the	<b>immediate</b>	attaining of heaven forthwith	13, 46/ 22
the form of bread)	<b>immediately</b>	, as by the form	13, 147/ 16
wine the blessed blood	<b>immediately</b>	, because there by that	13, 147/ 19
twain, I say, not	<b>immediately</b>	contained in the sacrament	13, 148/ 3
because they be neither	<b>immediately</b>	signified by those sensible	13, 148/ 4
of bread betokeneth and	<b>immediately</b>	containeth the one, and	13, 152/ 31
pane potuve communi sumimus.	<b>Immo</b>	quem admodum verbo dei	13, 161/ 9
verbo posset creata convertere?	<b>Immo</b>	iam minoris miraculi videtur	13, 165/ 21
of Passover, wherein was	<b>immolate</b>	and offered in sacrifice	13, 61/ 12
Maundy, in which he	<b>immolated</b>	the lamb, he began	13, 62/ 5
in the Hebrew signifieth "	<b>immolation</b>	," and therefore for the	13, 61/ 30
and therefore for the	<b>immolation</b>	of the lamb that	13, 61/ 31
bitter passion -- the	<b>immolation</b>	of the very unspotted	13, 62/ 6
own blessed body, which	<b>immolation</b>	and passion he finished	13, 62/ 7
the world), by whose	<b>immolation</b>	and sacrifice on the	13, 62/ 24
have it spiritual and	<b>immortal</b>	. And yet, to refrain	13, 12/ 1
in their spiritual and	<b>immortal</b>	substance, God determined that	13, 12/ 2
yet should have been	<b>immortal</b>	, for God created the	13, 36/ 17
in which he rose	<b>immortal</b>	, impassible, and glorious. Before	13, 123/ 5
and his body forever	<b>immortal</b>	and impassible (which glory	13, 129/ 30
he should be forever	<b>immortal</b>	and impassible), and that	13, 130/ 4
body shall be forever	<b>immortal</b>	and impassible and in	13, 132/ 20
is to wit, now	<b>immortal</b>	and impassible, and not	13, 133/ 32
and in such wise	<b>immortal</b>	and impassible, that it	13, 134/ 26
enduring of impassible and	<b>immortal</b>	glory. And so should	13, 134/ 35
copulation again with his	<b>immortal</b>	and impassible body never	13, 146/ 33
of our Savior himself,	<b>immortal</b>	and impassible under the	13, 155/ 10
wit, the possibility of	<b>immortality</b>	put in his own	13, 36/ 13
manducat et bibit, quia	<b>immundus</b>	, praesumpsit ad Christi accedere	13, 144/ 8
et carnes nostri per	<b>immutationem</b>	enutriuntur) eiusdem incarnati Iesu	13, 161/ 12
and ours now sore	<b>impaired</b>	and wounded; and that	13, 38/ 8
secret wonderful glory of	<b>impassibility</b>	for the time (as	13, 134/ 30
which he rose immortal,	<b>impassible</b>	, and glorious. Before which	13, 123/ 5
body forever immortal and	<b>impassible</b>	(which glory of his	13, 129/ 31
be forever immortal and	<b>impassible</b>	), and that he would	13, 130/ 4
be forever immortal and	<b>impassible</b>	and in eternal glory	13, 132/ 20
wit, now immortal and	<b>impassible</b>	, and not for the	13, 133/ 32
such wise immortal and	<b>impassible</b>	, that it should never	13, 134/ 26

intermission, eternal enduring of	<b>impassible</b>	and immortal glory. And	13, 134/ 35
with his immortal and	<b>impassible</b>	body never departed after	13, 146/ 33
Savior himself, immortal and	<b>impassible</b>	under the forms of	13, 155/ 10
sin, every man that	<b>impenitent</b>	dieth therein is damned	13, 41/ 25
deadly sin again, or	<b>impenitent</b>	of that they have	13, 175/ 10
monumentis ita sibi Iesum	<b>imperasse</b>	docuerunt, accepto nimirum pane	13, 161/ 14
Howbeit, letting pass as	<b>impertinent</b>	to my matter many	13, 23/ 2
that thing had been	<b>impertinent</b>	to the nature of	13, 45/ 28
avertatur a via sua	<b>impia</b>	et vivat, ipse impius	13, 21/ 26
dictorum sanitati alienae atque	<b>impiae</b>	intelligentiae extorquenda perversitas est	13, 163/ 32
eo discimus stulte atque	<b>impie</b>	dicimus, ipse enim ait	13, 163/ 35
vivat, ipse impius in	<b>impietate</b>	sua morietur, sanguinem autem	13, 21/ 26
non abiit in consilium	<b>impiorum</b>	" (Blessed is that man	13, 74/ 6
Si dicente me ad	<b>impium</b>	, morte morieris, non annuntiaveris	13, 21/ 25
impia et vivat, ipse	<b>impius</b>	in impietate sua morietur	13, 21/ 26
non manducabo illud, donec	<b>impleatur</b>	in regno Dei. Et	13, 118/ 23
non manducabo illud, donec	<b>impleatur</b>	in regno Dei." (I	13, 120/ 34
One, by this word	<b>impleatur</b>	, "till it be fulfilled	13, 121/ 34
those two points is	<b>implied</b>	the belief of Christ	13, 43/ 21
seek him hath therein	<b>implied</b>	that God hath a	13, 43/ 23
not always mean or	<b>imply</b>	(though sometimes it do	13, 121/ 19
though not express, yet	<b>imply</b>	and under a reverent	13, 156/ 21
caelestibus creaturae sacris altaribus	<b>imponuntur</b>	, substantia illic est panis	13, 165/ 19
may avoid well this	<b>importable</b>	danger, and in such	13, 194/ 14
may avoid well this	<b>importable</b>	danger, and in such	13, 194/ 14
he saith: "Sine fide	<b>impossibile</b>	est placere deo," that	13, 32/ 20
Hebrews: "Sine fide autem	<b>impossibile</b>	est Deo placere quenquam	13, 42/ 31
Paul saith, "Sine fide	<b>impossibile</b>	est placere deo." (Without	13, 174/ 8
Saint Paul, "it is	<b>impossible</b>	any man to please	13, 42/ 34
Paul saith: "It was	<b>impossible</b>	that sin should be	13, 128/ 15
Without faith it is	<b>impossible</b>	to please God.) But	13, 174/ 9
hard, but also peradventure	<b>impossible</b>	, by any possible diligence	13, 194/ 28
hard, but also peradventure	<b>impossible</b>	, by any possible diligence	13, 194/ 28
Peter had so deep	<b>imprinted</b>	in his breast the	13, 106/ 31
spiritual token by baptism	<b>imprinted</b>	in the soul is	13, 108/ 9
neque per violentam atque	<b>impudentem</b>	praedicationem caelestium dictorum sanitati	13, 163/ 31
eis miraculum cedere et	<b>imputare</b>	: quia per eius virtutem	13, 166/ 33
ought to grant and	<b>impute</b>	to him the miracle	13, 167/ 3
forth accepteth that he	<b>imputeth</b>	not any such secret	13, 195/ 17
forth accepteth that he	<b>imputeth</b>	not any such secret	13, 195/ 17
meant but his being	<b>incarnate</b>	in the world, and	13, 105/ 10
from heaven to be	<b>incarnate</b>	and should ascend thither	13, 105/ 32
Christ our Savior, being	<b>incarnate</b>	, had flesh and blood	13, 161/ 19
of the same Jesus	<b>incarnate</b>	, for the Apostles in	13, 161/ 22

per immutationem enutriuntur) eiusdem	<b>incarnati</b>	Iesu carnem et sanguinem	13, 161/ 12
first time of his	<b>incarnation</b>	never departed neither from	13, 147/ 2
Iesus Christus servator noster	<b>incarnatus</b>	, habuit pro salute nostra	13, 161/ 10
never giveth half an	<b>inch</b>	of pleasure without a	13, 81/ 18
devil, and the inward	<b>incitation</b>	of the flesh, and	13, 63/ 21
yet many occasions of	<b>inclination</b>	thereunto, how much more	13, 7/ 27
serpent I never so	<b>incline</b>	the ears of mine	13, 25/ 6
all this long tale	<b>included</b>	, and many a long	13, 125/ 17
far better health and	<b>incomparable</b>	better condition after forever	13, 55/ 12
a state as the	<b>incomparable</b>	goodness of God will	13, 191/ 17
so many of his	<b>incomparable</b>	benefits before done unto	13, 198/ 3
the consideration of his	<b>incomparable</b>	kindness (which in his	13, 200/ 3
a state as the	<b>incomparable</b>	goodness of God will	13, 191/ 17
so many of his	<b>incomparable</b>	benefits before done unto	13, 198/ 3
the consideration of his	<b>incomparable</b>	kindness (which in his	13, 200/ 3
gave them and how	<b>incomparably</b>	far above all the	13, 124/ 23
St. Elizabeth, but one	<b>incomparably</b>	more excelling the Mother	13, 201/ 2
St. Elizabeth, but one	<b>incomparably</b>	more excelling the Mother	13, 201/ 2
et scientiae dei, quam	<b>incomprehensibilia</b>	sunt iudicia eius, et	13, 33/ 16
infinite perfection of their	<b>incomprehensible</b>	and undecayable glory, did	13, 4/ 4
cunning of God. How	<b>incomprehensible</b>	or unable to attain	13, 33/ 19
afterward that for divers	<b>inconvenience</b>	, which many times mishapped	13, 149/ 11
in a certain manner	<b>incorporate</b>	all Christian folk and	13, 175/ 18
is himself mystically, all	<b>incorporate</b>	together and all made	13, 175/ 28
receiving of Christ's body	<b>incorporate</b>	as a member (in	13, 176/ 27
should be lively members	<b>incorporate</b>	in Christ's holy mystical	13, 192/ 20
should be lively members	<b>incorporate</b>	in Christ's holy mystical	13, 192/ 20
eius qui est dilectio	<b>incorruptibilis</b>	et vita aeterna. (Wherefore	13, 160/ 27
haec natura corporis ad	<b>incorruptibilitatem</b>	et vitam perducere, nisi	13, 168/ 20
blood who is love	<b>incorruptible</b>	and life everlasting. Justin	13, 161/ 5
this holy meat, and	<b>incorruptible</b>	food, when thou dost	13, 162/ 18
brought to life and	<b>incorruption</b>	, except the body of	13, 168/ 26
Quando sanctum cibum, illudque	<b>incorruptum</b>	epulum accipis, quando vitae	13, 162/ 13
and perfect and not	<b>increasable</b>	bliss could receive thereby	13, 4/ 6
any necessity nor for	<b>increase</b>	of any commodity that	13, 4/ 5
of God commanded to	<b>increase</b>	and multiply and replenish	13, 13/ 18
understanding, or (to the	<b>increase</b>	of his grief for	13, 14/ 6
profit but also causeth	<b>increase</b>	of a man's punishment	13, 111/ 18
of the truth read,	<b>increase</b>	in faith, and conceive	13, 137/ 28
and also for the	<b>increase</b>	of the merit of	13, 199/ 4
adauge nobis fidem." (Lord,	<b>increase</b>	faith in us.) Let	13, 199/ 14
and also for the	<b>increase</b>	of the merit of	13, 199/ 4
adauge nobis fidem." (Lord,	<b>increase</b>	faith in us.) Let	13, 199/ 14
with them so much	<b>increased</b>	greater as he surely	13, 120/ 6

son, "Credo Domine, adiuva	<b>incredulitatem</b>	meam" (I believe, Lord	13, 199/ 11
son, "Credo Domine, adiuva	<b>incredulitatem</b>	meam" (I believe, Lord	13, 199/ 11
own body to eat,	<b>inculking</b>	that point into them	13, 125/ 21
in the soul is	<b>indelible</b>	and never can be	13, 108/ 9
well suffice to make	<b>indifferent</b>	men perceive that it	13, 149/ 18
qui lotus est, non	<b>indiget</b>	nisi ut pedes lavet	13, 100/ 29
of favor, but of	<b>indignation</b>	and anger. For if	13, 20/ 29
pacified the wrath and	<b>indignation</b>	of God against man	13, 27/ 33
et biberit calicem domini	<b>indigne</b>	, reus erit corporis et	13, 159/ 32
enim manducat et bibit	<b>indigne</b>	, iudicium sibi manducat et	13, 160/ 4
tectum meum ubi enim	<b>indigne</b>	ingreditur, ibi ad iudicium	13, 162/ 16
qui manducat et bibit	<b>indigne</b>	, iudicium sibi manducat et	13, 166/ 20
et biberit calicem Domini	<b>indigne</b>	, reus erit corporis et	13, 176/ 16
et biberit calicem Domini	<b>indigne</b>	, reus erit corporis et	13, 194/ 3
et bibit de calice	<b>indigne</b>	, iudicium sibi manducat et	13, 196/ 19
et biberit calicem Domini	<b>indigne</b>	, reus erit corporis et	13, 194/ 3
et bibit de calice	<b>indigne</b>	, iudicium sibi manducat et	13, 196/ 19
fervor and heat somewhat	<b>indiscreet</b>	, so to show him	13, 107/ 10
he cast off his	<b>indiscreet</b>	courtesy and turned it	13, 107/ 16
For it is an	<b>indiscreet</b>	devotion, and an irreverent	13, 112/ 7
nevertheless one indivisible and	<b>indistinct</b>	infinite almighty God, being	13, 4/ 2
all three nevertheless one	<b>indivisible</b>	and indistinct infinite almighty	13, 4/ 2
are, which might be	<b>induced</b>	and entreated here, yet	13, 49/ 2
ipse sanguinem suum bibit,	<b>inducens</b>	eos sine turbatione in	13, 136/ 9
his blood first himself,	<b>inducing</b>	them into the communion	13, 136/ 11
the prophet: "Calix meus	<b>inebrians</b>	quam praeclarus est?" (My	13, 143/ 8
hoc est corpus meum.	<b>Ineffabili</b>	enim operatione transformatur, etiam	13, 170/ 19
thanks inwardly remember his	<b>inestimable</b>	bounty therein), he gave	13, 124/ 26
unto God for this	<b>inestimable</b>	benefit. This holy sacrament	13, 155/ 4
to receive his own	<b>inestimable</b>	precious body into the	13, 191/ 19
their bodies, to the	<b>inestimable</b>	wealth of their souls	13, 192/ 12
side to consider his	<b>inestimable</b>	goodness, which disdaineth not	13, 199/ 24
for us to our	<b>inestimable</b>	benefit he showed and	13, 200/ 4
the consideration of God's	<b>inestimable</b>	goodness, and that each	13, 201/ 10
to receive his own	<b>inestimable</b>	precious body into the	13, 191/ 19
their bodies, to the	<b>inestimable</b>	wealth of their souls	13, 192/ 12
side to consider his	<b>inestimable</b>	goodness, which disdaineth not	13, 199/ 24
for us to our	<b>inestimable</b>	benefit he showed and	13, 200/ 4
the consideration of God's	<b>inestimable</b>	goodness, and that each	13, 201/ 10
all their posterity an	<b>inevitable</b>	necessity of dying. Thus	13, 13/ 7
then followeth there an	<b>inevitable</b>	confusion and nothing can	13, 150/ 5
the thing whereupon continued,	<b>inevitably</b>	faileth not to follow	13, 7/ 13
clear solutions of such	<b>inexplicable</b>	problems. With such things	13, 33/ 29
their might, oppugn the	<b>inexpugnable</b>	person of our Savior	13, 138/ 4

auribus meis, exsultavit gaudio	<b>infans</b>	in utero meo." (As	13, 200/ 24
blessed presence, "Exsultavit gaudio	<b>infans</b>	in utero meo." (The	13, 201/ 15
auribus meis, exsultavit gaudio	<b>infans</b>	in utero meo." (As	13, 200/ 24
blessed presence, "Exsultavit gaudio	<b>infans</b>	in utero meo." (The	13, 201/ 15
in mine ears, the	<b>infant</b>	in my womb leapt	13, 200/ 25
as was that innocent	<b>infant</b>	St. John, leapeth, good	13, 201/ 17
in mine ears, the	<b>infant</b>	in my womb leapt	13, 200/ 25
as was that innocent	<b>infant</b>	St. John, leapeth, good	13, 201/ 17
devil, as the young	<b>infants</b>	of Babylon, let us	13, 10/ 32
or habitual, and in	<b>infants</b>	by the faith of	13, 29/ 18
diverse times, wherewith these	<b>infants</b>	have habitual faith infused	13, 29/ 21
not but that the	<b>infants</b>	of paynims and of	13, 30/ 10
say those holy doctors,	<b>infants</b>	be received to baptism	13, 32/ 28
in the damnation of	<b>infants</b>	unto perpetual sensible pain	13, 34/ 10
them, so that the	<b>infants</b>	that dies with original	13, 34/ 31
in the damnation of	<b>infants</b>	unto sensible pain in	13, 35/ 5
own opinion of condemning	<b>infants</b>	to sensible pain in	13, 35/ 9
in the damning of	<b>infants</b>	unto sensible pain in	13, 35/ 23
only. And as for	<b>infants</b>	dying unbaptized, albeit that	13, 42/ 12
to wit, that those	<b>infants</b>	be damned only to	13, 42/ 16
we all and were	<b>infect</b>	with sin in the	13, 30/ 23
And she being thus	<b>infected</b>	and so sore envenomed	13, 16/ 34
so many poison spots,	<b>infected</b>	her husband forthwith. For	13, 17/ 1
to miscarry and be	<b>infected</b>	, God suffered the contagion	13, 21/ 9
by natural propagation is	<b>infected</b>	in the vicious sinful	13, 29/ 6
contagion of the selfsame	<b>infection</b>	to stretch unto himself	13, 21/ 10
contract forthwith such an	<b>infelicity</b>	that, the body dying	13, 35/ 27
but the feebler and	<b>inferior</b>	part, till Adam that	13, 22/ 7
men into the selfsame	<b>infernal</b>	fire that was first	13, 7/ 5
saith: "Verum tamen ad	<b>infernum</b>	detraheris in profundum laci	13, 5/ 26
novissima eius tendit ad	<b>infernum</b>	." (There is a way	13, 112/ 18
writeth thus: "Recedat omne	<b>infidelitatis</b>	ambiguum quandoquidem qui auctor	13, 165/ 9
Let all doubt of	<b>infidelity</b>	pass away, for he	13, 165/ 24
what wrestling soever the	<b>infidels</b>	shall make with it	13, 172/ 31
one indivisible and indistinct	<b>infinite</b>	almighty God, being from	13, 4/ 2
eternally established in the	<b>infinite</b>	perfection of their incomprehensible	13, 4/ 3
thrown down with an	<b>infinite</b>	number of the like-traitorous	13, 5/ 20
God, that of thine	<b>infinite</b>	goodness didst create our	13, 24/ 32
But the deep and	<b>infinite</b>	high wisdom of almighty	13, 27/ 3
he had a Maker	<b>infinitely</b>	far above him, yet	13, 5/ 8
right at all. And	<b>infinitely</b>	farther asunder be the	13, 33/ 5
one God, and therefore	<b>infinitely</b>	more in dignity above	13, 107/ 3
nobis videatur panis, qui	<b>infirmi</b>	sumus et abhorremus crudas	13, 170/ 20
et holocaustum ad sanandas	<b>infirmitates</b>	et purgandas iniquitates existens	13, 163/ 2

a medicine to heal	<b>infirmities</b>	, and a sacrifice to	13, 163/ 15
and yet is not	<b>inflamed</b>	to receive him devoutly	13, 197/ 2
and yet is not	<b>inflamed</b>	to receive him devoutly	13, 197/ 2
with him.) Thus the	<b>inflexible</b>	justice of almighty God	13, 6/ 14
man and a mouse)	<b>inform</b>	and teach ourselves with	13, 197/ 21
man and a mouse)	<b>inform</b>	and teach ourselves with	13, 197/ 21
greatly need any great	<b>information</b>	farther to teach us	13, 197/ 8
greatly need any great	<b>information</b>	farther to teach us	13, 197/ 8
either actual or habitual,	<b>infounded</b>	in the sacrament of	13, 32/ 22
infants have habitual faith	<b>infused</b>	). And as touching the	13, 29/ 22
non naturae sed voluntatis	<b>ingerunt</b>	unitatem, interrogo utrum ne	13, 163/ 19
dominus sub tectum tuum	<b>ingreditur</b>	, et tu ergo humilians	13, 162/ 14
meum ubi enim indigne	<b>ingreditur</b>	, ibi ad iudicium ingreditur	13, 162/ 16
ingreditur, ibi ad iudicium	<b>ingreditur</b>	accipienti." (When thou dost	13, 162/ 17
there we shall and	<b>inhabit</b>	there forever. Sir Thomas	13, 3/ 29
and thereto made us	<b>inheritable</b>	again, as many of	13, 44/ 9
the loss of the	<b>inheritance</b>	of heaven and of	13, 41 11
dividing of a private	<b>inheritance</b>	between two brethren, saying	13, 70/ 28
thou hast bought us	<b>inheritance</b>	forever with thine own	13, 100/ 16
of man unto the	<b>inheritance</b>	of the kingdom of	13, 120/ 15
the conditional title of	<b>inheriting</b>	heaven at length, but	13, 46/ 21
of their baptism made	<b>inheritors</b>	of heaven, and have	13, 42/ 3
among other things thus: "	<b>Inimicitias</b>	ponam inter te et	13, 54/ 20
dextris meis, donec ponam	<b>inimicos</b>	tuos scabellum pedum tuorum	13, 121/ 25
et finum. Hoc est (	<b>iniquit</b>	) corpus meum. Manducaverunt et	13, 162/ 29
Non enim qui operantur	<b>iniquitatem</b>	in viis eius ambulaverunt	13, 111/ 14
sanandas infirmitates et purgandas	<b>iniquitates</b>	exsistens." (The sacraments which	13, 163/ 2
Discedite a me operarii	<b>iniquitatis</b>	." (Walk you from me	13, 116/ 21
a sacrifice to purge	<b>iniquities</b>	.) Saint Hilary also in	13, 163/ 16
often interposition of the	<b>initial</b>	letters signifying the names	13, 50/ 26
to go from their	<b>inn</b>	. The prayer. Almighty Jesus	13, 100/ 7
was the vesture of	<b>innocence</b>	, more glorious than cloth	13, 13/ 20
lost the state of	<b>innocence</b>	by the fault of	13, 22/ 6
alone. They lost their	<b>innocence</b>	and became sinful. God's	13, 24/ 2
in the state of	<b>innocence</b>	, with present wealth and	13, 25/ 1
with the state of	<b>innocence</b>	that God gave him	13, 37/ 17
in the state of	<b>innocence</b>	and the angels that	13, 38/ 2
in the state of	<b>innocence</b>	living in Paradise should	13, 45/ 30
state, the state of	<b>innocence</b>	that Adam had in	13, 46/ 14
to the state of	<b>innocence</b>	in Paradise first for	13, 46/ 23
to the state of	<b>innocence</b>	because his high wisdom	13, 46/ 27
to the state of	<b>innocence</b>	, God saw that for	13, 47/ 3
unto the state of	<b>innocence</b>	, so that the children	13, 47/ 20
the former state of	<b>innocence</b>	that Adam before had	13, 48/ 33



such a child in	<b>innocence</b>	as was that innocent	13, 201/ 17
such a child in	<b>innocence</b>	as was that innocent	13, 201/ 17
painful death of that	<b>innocent</b>	person that should be	13, 27/ 5
and death of his	<b>innocent</b>	manhood (not bounden or	13, 27/ 27
not only being an	<b>innocent</b>	, sinless man and a	13, 44/ 21
in ourselves, since that	<b>innocent</b>	almighty person willingly suffered	13, 45/ 14
up unto God the	<b>innocent</b>	beast in sacrifice was	13, 56/ 6
the death of our	<b>innocent</b>	Savior and offering up	13, 56/ 7
be done. For that	<b>innocent</b>	lamb without spot was	13, 62/ 20
Savior Christ, the very	<b>innocent</b>	Lamb of whom Saint	13, 62/ 21
take and put an	<b>innocent</b>	unto death. So may	13, 73/ 18
council, utterly destroy the	<b>innocent</b>	, are also well verified	13, 75/ 11
our sin with the	<b>innocent</b>	blood of himself that	13, 86/ 16
body (the very lamb,	<b>innocent</b>	and immaculate) unto the	13, 120/ 17
offering up of that	<b>innocent</b>	lamb so offered (which	13, 121/ 6
over that, in his	<b>innocent</b>	manhood to suffer his	13, 192/ 6
innocence as was that	<b>innocent</b>	infant St. John, leapeth	13, 201/ 17
over that, in his	<b>innocent</b>	manhood to suffer his	13, 192/ 6
innocence as was that	<b>innocent</b>	infant St. John, leapeth	13, 201/ 17
to provide for an	<b>innocent's</b>	surety, they were these	13, 74/ 1
together to compass an	<b>innocent's</b>	death. Out of such	13, 74/ 2
followeth. He found them	<b>innocents</b>	joyful and merry, much	13, 23/ 23
enim per unius hominis	<b>inoboedientiam</b>	peccatores constituti sunt multi	13, 31/ 20
proud, curious appetite and	<b>inordinate</b>	desire to know the	13, 16/ 22
Deum, quia est, et	<b>inquirentibus</b>	se remunerator sit." ("Without	13, 42/ 33
civitatem manentem, sed futuram	<b>inquirimus</b>	. "We have not here	13, 3/ 17
familiar with her and	<b>inquisitive</b>	of such things as	13, 15/ 5
life, as hath the	<b>insensible</b>	tree, a sensible feeling	13, 12/ 14
and soul joined his	<b>inseparable</b>	Godhead, and of him	13, 152/ 11
it is now an	<b>inseparable</b>	part -- which blessed	13, 153/ 12
conjoined, united, and forever	<b>inseparable</b>	), in special manner --	13, 154/ 18
flesh, which is now	<b>inseparable</b>	from him, and hath	13, 164/ 11
naturam carnis nostrae iam	<b>inseperabilem</b>	, sibi homo natus assumpsit	13, 163/ 23
caput tuum, et tu	<b>insidiaberis</b>	calcaneo illius." ("I shall	13, 54/ 22
to be signified and	<b>insinuate</b>	conveniently to man before	13, 54/ 14
might in any wise	<b>insinuate</b>	and show so many	13, 140/ 10
and, to signify and	<b>insinuate</b>	thereby the diverse properties	13, 152/ 16
was there a secret	<b>insinuation</b>	and (as men might	13, 54/ 26
intellexit, comparatus est iumentis	<b>insipientibus</b>	, et similis factus est	13, 24/ 19
wit, partly with inward	<b>inspiration</b>	, partly with outward means	13, 54/ 16
to say, by the	<b>inspiration</b>	and prophecies in words	13, 62/ 13
which they confessed the	<b>inspiration</b>	of that Holy Spirit	13, 172/ 16
not fail with good	<b>inspirations</b>	to speak such things	13, 201/ 28
not fail with good	<b>inspirations</b>	to speak such things	13, 201/ 28

vile wretched covetise betrayed,	<b>inspire</b>	, I beseech thee, the	13, 82/ 6
holy visitation so to	<b>inspire</b>	us that we may	13, 201/ 7
holy visitation so to	<b>inspire</b>	us that we may	13, 201/ 7
Holy Spirit that then	<b>inspired</b>	her, and pray him	13, 201/ 7
Holy Spirit that then	<b>inspired</b>	her, and pray him	13, 201/ 7
money, too, so that	<b>instead</b>	of one, now were	13, 73/ 6
altar. Which new sacrifice,	<b>instead</b>	of that old sacrifice	13, 123/ 19
institute a new sacrament,	<b>instead</b>	of the old paschal	13, 126/ 4
unto his Christian church,	<b>instead</b>	of the old paschal	13, 155/ 7
while the world standeth:	<b>instead</b>	of flesh and blood	13, 155/ 8
holy mystical body), but,	<b>instead</b>	of that lively grace	13, 192/ 20
bare token of him	<b>instead</b>	of his body. But	13, 197/ 5
hogs by him, when	<b>instead</b>	of the hogs he	13, 202/ 21
holy mystical body), but,	<b>instead</b>	of that lively grace	13, 192/ 20
bare token of him	<b>instead</b>	of his body. But	13, 197/ 5
hogs by him, when	<b>instead</b>	of the hogs he	13, 202/ 21
leaning to the devil's	<b>instigation</b>	and not cleaving to	13, 16/ 1
great multitude followed that	<b>instinct</b>	of grace, and so	13, 4/ 32
therefore, by the secret	<b>instinct</b>	of the Spirit of	13, 140/ 13
eleventh chapter of Numbers)	<b>institute</b>	and ordained to be	13, 73/ 10
also that he would	<b>institute</b>	the eating of his	13, 92/ 27
finish the figure, and	<b>institute</b>	in the stead, thereof	13, 92/ 31
immaculate) unto the Father,	<b>institute</b>	the new paschal (the	13, 120/ 18
is to wit, to	<b>institute</b>	his new paschal by	13, 120/ 26
lamb so ended, did	<b>institute</b>	the new sacrifice and	13, 123/ 17
new sacrifice that I	<b>institute</b>	to represent forever in	13, 124/ 31
it to begin and	<b>institute</b>	a new sacrament, instead	13, 126/ 4
blood because he would	<b>institute</b>	them for to stand	13, 137/ 22
Blessed Sacrament, did ordain,	<b>institute</b>	, and appoint them to	13, 145/ 1
is that he forthwith	<b>instituted</b>	the verity thereof, the	13, 122/ 17
holy sacrament that himself	<b>instituted</b>	in his own holy	13, 124/ 13
of the paschal lamb	<b>instituted</b>	by the ministry of	13, 124/ 14
by his new sacrament	<b>instituted</b>	, and (by his passion	13, 133/ 11
now would when he	<b>instituted</b>	it, and as he	13, 133/ 15
pray him that hath	<b>instituted</b>	it that we may	13, 136/ 21
old paschal sacrifice hast	<b>instituted</b>	the new sacrament of	13, 136/ 26
see that he there	<b>instituted</b>	the same body of	13, 145/ 14
in hand with the	<b>instituting</b>	of that that should	13, 123/ 30
but that in the	<b>instituting</b>	of this new Blessed	13, 136/ 1
chapter the ordinance and	<b>institution</b>	of the feast of	13, 86/ 12
Supper, both by the	<b>institution</b>	of the Blessed Sacrament	13, 104/ 3
fourth chapter. Of the	<b>institution</b>	of the sacrament, written	13, 117/ 20
lamb and before the	<b>institution</b>	of the Blessed Sacrament	13, 118/ 19
beginneth to rehearse the	<b>institution</b>	of the Blessed Sacrament	13, 119/ 3

was convenient, before the	<b>institution</b>	of the new very	13, 120/ 22
altar. But before the	<b>institution</b>	of his own Christian	13, 122/ 20
now come to the	<b>institution</b>	of the new sacrifice	13, 122/ 30
The manner of which	<b>institution</b>	, in the gospel of	13, 124/ 1
to them after the	<b>institution</b>	of his holy Blessed	13, 129/ 9
spoken only after the	<b>institution</b>	of the sacrament, and	13, 129/ 15
after that at the	<b>institution</b>	of the Blessed Sacrament	13, 129/ 22
Mark rehearse spoken the	<b>institution</b>	of the Blessed Sacrament	13, 130/ 24
he spoke at the	<b>institution</b>	of the Blessed Sacrament	13, 131/ 2
Maundy in the first	<b>institution</b>	he and all they	13, 135/ 7
Last Supper, at the	<b>institution</b>	of the Blessed Sacrament	13, 144/ 37
they lay of that	<b>institution</b>	, partly for that out	13, 151/ 5
the gospel of the	<b>institution</b>	speaketh of no water	13, 151/ 17
our Savior at the	<b>institution</b>	of this Blessed Sacrament	13, 159/ 16
our Savior at the	<b>institution</b>	of the Blessed Sacrament	13, 160/ 14
whole Church since the	<b>institution</b>	of the Blessed Sacrament	13, 171/ 4
ever since Christ's first	<b>institution</b>	thereof until this present	13, 174/ 14
our Savior at the	<b>institution</b>	of the Blessed Sacrament	13, 174/ 22
loaf at the first	<b>institution</b>	unto his apostles that	13, 175/ 29
almost is (I trust)	<b>instructed</b>	also that, though these	13, 58/ 10
declaration thereupon) our Savior	<b>instructeth</b>	and exhorteth his apostles	13, 116/ 24
fall -- that their	<b>instruction</b>	was (I say) the	13, 71/ 21
manhead as by his	<b>instrument</b>	(not an instrument dead	13, 154/ 16
his instrument (not an	<b>instrument</b>	dead and separate as	13, 154/ 16
sacraments, but by his	<b>instrument</b>	lively, quick, conjoined, united	13, 154/ 17
Christ himself, to the	<b>integrity</b>	whereof the blood of	13, 153/ 11
sed credamus, et oculis	<b>intellectus</b>	id prospiciamus." (Therefore, let	13, 167/ 32
in himineMT4, quis	<b>intellegat</b>	? Quis enim portatur in	13, 168/ 30
suis nemo portatur. Quomodo	<b>intellegatur</b>	in ipso David secundum	13, 168/ 32
etiam ante nos hoc	<b>intellexerunt</b>	homines dei, dominus noster	13, 143/ 29
in honore esset non	<b>intellexit</b>	, comparatus est iumentis insipientibus	13, 24/ 18
in honore esset, non	<b>intellexit</b>	." (When man was in	13, 47/ 5
legamus, et quae legerimus,	<b>intelligamus</b>	, et tunc perfectae fidei	13, 163/ 33
sanitati alienae atque impiae	<b>intelligentiae</b>	extorquenda perversitas est. Quae	13, 163/ 32
et a sensibilibus ad	<b>intelligibilia</b>	translationem, sive commutationem, ei	13, 166/ 31
things sensible to things	<b>intelligible</b>	, ought to be given	13, 167/ 1
did not affirm nor	<b>intend</b>	that the thing which	13, 137/ 18
lamb. And since he	<b>intended</b>	to fulfill the law	13, 90/ 26
plain that our Savior	<b>intended</b>	not to have the	13, 122/ 16
to that point first,	<b>intendeth</b>	not to suffer them	13, 10/ 13
his own words, where,	<b>intending</b>	to show to some	13, 135/ 28
them than by it,	<b>intending</b>	to walk and wallow	13, 193/ 21
them than by it,	<b>intending</b>	to walk and wallow	13, 193/ 21
For first, to the	<b>intent</b>	that they should consider	13, 110/ 2

desire was to the	<b>intent</b>	that he would finish	13, 120/ 30
Christian sacrament, to the	<b>intent</b>	it should appear that	13, 122/ 21
will. But to the	<b>intent</b>	they should well understand	13, 124/ 12
death." Now to the	<b>intent</b>	that it should appear	13, 126/ 1
you know, to the	<b>intent</b>	you may the better	13, 138/ 1
also, for the same	<b>intent</b>	(upon diverse effectual respects	13, 140/ 17
I done to the	<b>intent</b>	that if it hap	13, 157/ 1
But yet to the	<b>intent</b>	you shall see that	13, 160/ 13
And therefore to the	<b>intent</b>	that we may avoid	13, 194/ 14
And therefore to the	<b>intent</b>	that we may avoid	13, 194/ 14
sumitur, ad imitationem quoque	<b>intenta</b>	mente cogitatur. Nam qui	13, 169/ 31
a play or an	<b>interlude</b>	the personages of two	13, 157/ 17
without loss, diminishment, or	<b>intermission</b>	, eternal enduring of impassible	13, 134/ 34
reason of the often	<b>interposition</b>	of the initial letters	13, 50/ 26
they list to receive,	<b>interpret</b>	and construe as they	13, 172/ 21
Egypt (which signifieth by	<b>interpretation</b>	"darkness") do labor to	13, 62/ 29
him such authority of	<b>interpretation</b>	himself, as that he	13, 113/ 2
but lean unto the	<b>interpretation</b>	of the old holy	13, 113/ 3
saints and unto that	<b>interpretation</b>	that is received and	13, 113/ 4
And surely if the	<b>interpretation</b>	of the scripture were	13, 114/ 23
him, he was the	<b>interpreter</b>	of his own precept	13, 112/ 30
truth of understanding and	<b>interpreting</b>	of Holy Scripture (to	13, 172/ 16
sed voluntatis ingerunt unitatem,	<b>interrogo</b>	utrum ne per naturae	13, 163/ 19
followed them, in torments	<b>intolerable</b>	burn in hell forever	13, 7/ 8
grief than is their	<b>intolerable</b>	feeling of the hot	13, 42/ 2
christiani prius dominicum corpus	<b>intraret</b>	, quam exteri cibi. Nam	13, 169/ 15
tumultus fiat in populo.	<b>Intravit</b>	L. autem Satanas in	13, 51/ 17
non sum dignus ut	<b>intres</b>	sub tectum meum ubi	13, 162/ 16
non sum dignus ut	<b>intres</b>	sub tectum meum." (Lord	13, 199/ 19
non sum dignus ut	<b>intres</b>	sub tectum meum." (Lord	13, 199/ 19
Saint John. First an	<b>introduction</b>	unto the story. "Non	13, 3/ 15
no more of this	<b>introduction</b>	. The first point: the	13, 3/ 30
too tedious and the	<b>introduction</b>	longer than the principal	13, 49/ 3
peccatum in hunc mundum	<b>introivit</b>	, et per peccatum mors	13, 31/ 10
venerit filius hominis, putas	<b>inveniet</b>	fidem in terra?" (When	13, 173/ 30
David secundum literam non	<b>invenimus</b>	, in Christo autem invenimus	13, 168/ 32
invenimus, in Christo autem	<b>invenimus</b>	, ferebatur enim Christus in	13, 168/ 33
non valuerunt, neque locus	<b>inventus</b>	est eorum amplius in	13, 6/ 4
sunt iudicia eius, et	<b>investigabiles</b>	viae eius? quis enim	13, 33/ 16
his judgments? And how	<b>investigable</b>	be his ways? --	13, 33/ 20
etiam testis veritatis. Nam	<b>invisibilis</b>	sacerdos visibiles creaturas in	13, 165/ 11
what wise those secret	<b>invisible</b>	sacraments (his own very	13, 145/ 19
and his blessed body	<b>invisible</b>	therewith. In a crucifix	13, 147/ 34
of it. For the	<b>invisible</b>	priest by his word	13, 165/ 25

shortly together again --	<b>involved</b>	and tossed up, overthrown	13, 58/ 5
die, she, by the	<b>inward</b>	leaning to the devil's	13, 15/ 30
repentance, taken upon God's	<b>inward</b>	motion, and thereby calling	13, 53/ 31
themselves, as well with	<b>inward</b>	heaviness and sorrow as	13, 54/ 1
to wit, partly with	<b>inward</b>	inspiration, partly with outward	13, 54/ 16
sin, as the subtle	<b>inward</b>	suggestions of the devil	13, 63/ 20
the devil, and the	<b>inward</b>	incitation of the flesh	13, 63/ 21
body, yet was that	<b>inward</b>	work of his in	13, 109/ 22
deed as was the	<b>inward</b>	mystery that he did	13, 109/ 31
four), the other an	<b>inward</b>	sacrament or sacramental sign	13, 141/ 28
form of wine. The	<b>inward</b>	sacrament and sacramental sign	13, 141/ 32
the wine) the whole	<b>inward</b>	unsensible sacrament (the very	13, 148/ 27
and two distinct sacramental	<b>inward</b>	signs, too), and two	13, 153/ 2
both outward signs and	<b>inward</b>	, both sensible and unsensible	13, 154/ 3
of holy housel, with	<b>inward</b>	heavenly comfort, do full	13, 156/ 27
the devil by his	<b>inward</b>	suggestions govern and guide	13, 192/ 28
by revelation the sure	<b>inward</b>	knowledge that our Lady	13, 200/ 10
all that so great	<b>inward</b>	gladness therewith, let us	13, 200/ 28
the devil by his	<b>inward</b>	suggestions govern and guide	13, 192/ 28
by revelation the sure	<b>inward</b>	knowledge that our Lady	13, 200/ 10
all that so great	<b>inward</b>	gladness therewith, let us	13, 200/ 28
and her ear, but	<b>inwardly</b>	also with some subtle	13, 15/ 26
his body outwardly, and	<b>inwardly</b>	also in his soul	13, 109/ 17
and with devout thanks	<b>inwardly</b>	remember his inestimable bounty	13, 124/ 26
now our guest, will	<b>inwardly</b>	say unto us. Now	13, 202/ 7
now our guest, will	<b>inwardly</b>	say unto us. Now	13, 202/ 7
blood. De Ablutione Pedum:	<b>Ioannis</b>	13 Capud tertium. Et	13, 100/ 18
saying: "Eramus natura filii	<b>irae</b>	." ("We were," saith he	13, 31/ 6
diabolus ad vos, habens	<b>iram</b>	magnam, sciens quia modicum	13, 23/ 12
the devil, full of	<b>ire</b>	for his own fall	13, 23/ 16
he give them.) Saint	<b>Irenaeus</b>	writeth thus in his	13, 161/ 28
we see both Saint	<b>Irenaeus</b>	confound the Valentinians, and	13, 171/ 28
sin, how loath and	<b>irksome</b>	would we be of	13, 45/ 17
indiscreet devotion, and an	<b>irreverent</b>	reverence, and no right	13, 112/ 7
if we presume so	<b>irreverently</b>	to receive this precious	13, 193/ 16
if we presume so	<b>irreverently</b>	to receive this precious	13, 193/ 16
Qui habitat in caelis	<b>irridebit</b>	eos, et dominus subsannabit	13, 75/ 12
est, aut fides nostra	<b>irrita</b>	est." (In those kinds	13, 170/ 32
fathers (as Noah, Abraham,	<b>Isaac</b>	, and Israel and Joseph	13, 56/ 10
Abraham was ready with	<b>Isaac</b>	, if it so were	13, 84/ 32
angels, as the prophet	<b>Isaiah</b>	toucheth him in these	13, 5/ 21
with others the prophet	<b>Isaiah</b>	rehearseth in the fourteenth	13, 5/ 28
his prophets David and	<b>Isaiah</b>	, showed himself to reject	13, 97/ 23
the fifty-eighth chapter of	<b>Isaiah</b>	, whose words to rehearse	13, 98/ 10

called not Scariot, but	<b>Iscariot</b>	, that is to wit	13, 104/ 29
of a place named	<b>Iscariot</b>	." "Jesus, knowing that the	13, 104/ 30
that is to wit,	<b>Iscariotes</b>	, "of a place named	13, 104/ 29
Noah, Abraham, Isaac, and	<b>Israel</b>	and Joseph) by sundry	13, 56/ 11
unto the children of	<b>Israel</b>	in desert, when he	13, 56/ 13
among the children of	<b>Israel</b>	in their sacraments, rites	13, 57/ 14
That the children of	<b>Israel</b>	were in servitude and	13, 57/ 25
while the children of	<b>Israel</b>	passed through, stood up	13, 58/ 2
of the children of	<b>Israel</b>	under King Pharaoh and	13, 58/ 15
of the children of	<b>Israel</b>	through the Red Sea	13, 58/ 20
suffer the children of	<b>Israel</b>	to depart out of	13, 59/ 13
prayed the children of	<b>Israel</b>	to get them out	13, 60/ 25
captivity the children of	<b>Israel</b>	-- the people which	13, 62/ 30
for the children of	<b>Israel</b>	, the well-disposed people, to	13, 63/ 29
Egyptians the children of	<b>Israel</b>	are of themselves not	13, 64/ 2
let the children of	<b>Israel</b>	depart out of his	13, 65/ 33
among the children of	<b>Israel</b>	, but this blood of	13, 128/ 28
with the spear, there	<b>issued</b>	both blood and water	13, 151/ 6
sua: et quum recubisset	<b>iterum</b>	, dixit eis. Scitis quid	13, 101/ 4
to crucify Christ again: "	<b>Iterum</b>	(saith St. Paul) crucifigentes	13, 203/ 14
to crucify Christ again: "	<b>Iterum</b>	(saith St. Paul) crucifigentes	13, 203/ 14
iam misisset in cor	<b>Iudae</b>	, ut traderet eum Iudus	13, 100/ 20
L. autem Satanas in	<b>Iudam</b>	qui cognominatur Scarioth, unum	13, 51/ 17
quodammodo ante diem iudicii	<b>iudicant</b>	." (God forbid that I	13, 168/ 9
dei, quam incomprehensibilia sunt	<b>iudicia</b>	eius, et investigabiles viae	13, 33/ 16
habentes quodammodo ante diem	<b>iudicii</b>	iudicant." (God forbid that	13, 168/ 9
tantum rei sacramentum ad	<b>iudicium</b>	sibi manducat et bibit	13, 144/ 7
manducat et bibit indigne,	<b>iudicium</b>	sibi manducat et bibit	13, 160/ 4
indigne ingreditur, ibi ad	<b>iudicium</b>	ingreditur accipienti." (When thou	13, 162/ 17
manducat et bibit indigne,	<b>iudicium</b>	sibi manducat et bibit	13, 166/ 20
et sanguinis Domini, et	<b>iudicium</b>	sibi manducat et bibit	13, 176/ 17
bibit de calice indigne,	<b>iudicum</b>	sibi manducat et bibit	13, 196/ 19
bibit de calice indigne,	<b>iudicum</b>	sibi manducat et bibit	13, 196/ 19
Iudae, ut traderet eum	<b>Iudus</b>	Simonis Scariothis: sciens quia	13, 100/ 20
non intellexit, comparatus est	<b>iumentis</b>	insipientibus, et similis factus	13, 24/ 18
via quae videtur hominibus	<b>iusta</b>	, et novissima eius tendit	13, 112/ 17
et per unius oboedientiam	<b>iusti</b>	constituentur multi. Lex autem	13, 31/ 21
in omnes homines in	<b>iustificationem</b>	vitae. Sicut enim per	13, 31/ 19
sed non in hoc	<b>iustificatus</b>	sum" (In mine own	13, 195/ 14
sed non in hoc	<b>iustificatus</b>	sum" (In mine own	13, 195/ 14
gratiae et donationis et	<b>iustitiae</b>	accipientes in vita regnabunt	13, 31/ 17
sic et per unius	<b>iustitiam</b>	in omnes homines in	13, 31/ 19
et gratia regnet per	<b>iustitiam</b>	in vitam aeternam, per	13, 31/ 23
wit, Saint Peter, Saint	<b>James</b>	, and Saint John) a	13, 135/ 29

-- for as Saint	<b>James</b>	saith: "Omne datum optimum	13, 198/ 13
-- for as Saint	<b>James</b>	saith: "Omne datum optimum	13, 198/ 13
his 118th epistle to	<b>Januarius</b>	writeth thus. "Liquido apparet	13, 169/ 10
in a lewd, unthrifty	<b>javel</b>	that hath a purse	13, 7/ 28
gift to every slothful	<b>javel</b>	that nothing did set	13, 48/ 6
that worshipful father, Master	<b>Jean</b>	Gerson, which work he	13, 50/ 9
right famous clerk Master	<b>Jean</b>	Gerson rehearseth in his	13, 118/ 12
he writeth unto Saint	<b>Jerome</b>	, he debateth this matter	13, 34/ 15
therefore he desireth Saint	<b>Jerome</b>	to consider well that	13, 35/ 17
it meet that Saint	<b>Jerome</b>	should take that way	13, 35/ 19
he then desired Saint	<b>Jerome</b>	to write unto him	13, 35/ 21
there he requireth Saint	<b>Jerome</b>	to devise him better	13, 35/ 32
the answer of Saint	<b>Jerome</b>	again. But whether ever	13, 36/ 1
phase and (as Saint	<b>Jerome</b>	saith) pascha, too. It	13, 61/ 23
that that (as Saint	<b>Jerome</b>	saith) pascha in the	13, 61/ 29
other words, as Saint	<b>Jerome</b>	saith (and Saint Bede	13, 83/ 22
or trouble.) Holy Saint	<b>Jerome</b>	also in his book	13, 136/ 13
of our understanding.) Saint	<b>Jerome</b>	in his epistle ad	13, 168/ 5
of the destruction of	<b>Jerusalem</b>	and the day of	13, 67/ 1
Christ came riding into	<b>Jerusalem</b>	so royally upon Palm	13, 72/ 23
was still continued in	<b>Jerusalem</b>	and these were their	13, 73/ 13
the paschal lamb in	<b>Jerusalem</b>	(that was the figure	13, 121/ 8
did the people of	<b>Jerusalem</b>	which on Palm Sunday	13, 203/ 1
did the people of	<b>Jerusalem</b>	which on Palm Sunday	13, 203/ 1
vita regnabunt per unum	<b>Jesum</b>	Christum. Igitur sicut per	13, 31/ 17
in vitam aeternam, per	<b>Jesum</b>	Christum Dominum nostrum." (Likewise	13, 31/ 24
in life by one	<b>Jesus</b>	Christ. Therefore likewise as	13, 31/ 27
unto everlasting life through	<b>Jesus</b>	Christ Our Lord.) By	13, 32/ 4
our mediator and savior,	<b>Jesus</b>	Christ, the merits of	13, 44/ 8
O holy blessed Savior	<b>Jesus</b>	Christ, which willingly didst	13, 49/ 12
was it that, when	<b>Jesus</b>	had ended all these	13, 52/ 2
day of the Passover,	<b>Jesus</b>	, knowing that his hour	13, 52/ 23
was it that, when	<b>Jesus</b>	had ended all these	13, 66/ 6
dixit discipulis suis." (When	<b>Jesus</b>	had ended all these	13, 66/ 26
feast of the Passover,	<b>Jesus</b>	, knowing that his hour	13, 82/ 11
Iesus" (the disciple that	<b>Jesus</b>	loved), declareth here what	13, 82/ 20
came the disciples to	<b>Jesus</b>	and say to him	13, 85/ 17
went, they found as	<b>Jesus</b>	had said unto them	13, 86/ 6
the disciples came to	<b>Jesus</b>	and asked him: "Whither	13, 87/ 21
holy day of paschal,	<b>Jesus</b>	, knowing that his time	13, 87/ 31
and they found as	<b>Jesus</b>	had said unto them	13, 94/ 20
inn. The prayer. Almighty	<b>Jesus</b>	Christ, which wouldst for	13, 100/ 9
Scariot, to betray him,	<b>Jesus</b>	, knowing that his Father	13, 101/ 15
washest thou my feet?"	<b>Jesus</b>	answered and said unto	13, 101/ 22

never wash my feet."	Jesus	answered unto him: "If	13, 101/ 24
and my head, too."	Jesus	saith unto him: "He	13, 101/ 27
a place named Iscariot." "	Jesus	, knowing that the Father	13, 104/ 31
and mine head, too." "	Jesus	answered and said unto	13, 107/ 29
Iesus facere et docere" (	Jesus	began to do and	13, 113/ 19
them. The prayer. Almighty	Jesus	, my sweet Savior Christ	13, 117/ 11
the table and eating,	Jesus	saith, "With desire have	13, 117/ 24
they were at supper,	Jesus	took bread, gave thanks	13, 117/ 27
rehearsed in this wise: "	Jesus	took bread, gave thanks	13, 124/ 3
therefore was our Lord	Jesus	both the guest and	13, 136/ 16
understood this, our Lord	Jesus	Christ commended, or left	13, 144/ 12
vobis, tradetur" (Our Lord	Jesus	in the same night	13, 159/ 28
the word of God,	Jesus	Christ our Savior, being	13, 161/ 19
blood of the same	Jesus	incarnate, for the Apostles	13, 161/ 22
gospels did teach that	Jesus	did so command them	13, 161/ 24
things. Also our Lord	Jesus	himself doth testify unto	13, 167/ 21
humility of our Lord	Jesus	Christ, and his humility	13, 169/ 9
himself proud because he	jetteth	about in a borrowed	13, 8/ 32
frustrated provision of the	Jews	about the keeping thereof	13, 3/ 12
the malice of the	Jews	, and cruel hands of	13, 27/ 26
to the people of	Jews	of every generation, unto	13, 29/ 28
the people of the	Jews	to whom the law	13, 43/ 3
learned men of the	Jews	to the belief of	13, 43/ 5
things than were the	Jews	, or they that were	13, 43/ 8
the malice of the	Jews	, the treason of Judas	13, 49/ 25
his wily train the	Jews	and the Gentiles to	13, 55/ 4
against him by the	Jews	, and the false treason	13, 57/ 8
shall understand that the	Jews	among all their feasts	13, 59/ 6
the malice of the	Jews	. For in these words	13, 69/ 7
or on whom the	Jews	believed, whose true belief	13, 70/ 19
cared they among the	Jews	but that the emperor	13, 70/ 20
walk abroad among the	Jews	, withdrawing himself into the	13, 71/ 11
before, so did the	Jews	begin that first day	13, 86/ 25
as I said, the	Jews	called also the Feast	13, 87/ 23
the paschal, " because the	Jews	did celebrate the morrow	13, 88/ 3
of paschal" (because the	Jews	so used to call	13, 88/ 7
note, that among the	Jews	" neomenia, the first day	13, 88/ 23
the year with the	Jews	. And the fourteenth day	13, 88/ 27
so did all the	Jews	. For that was the	13, 89/ 8
Friday, and that the	Jews	did eat it then	13, 89/ 25
Christ died, then the	Jews	did eat the Paschal	13, 89/ 27
Good Friday, and the	Jews	they say did eat	13, 90/ 9
Judas made unto the	Jews	upon the day before	13, 93/ 20
than was with the	Jews	the law of Moses	13, 97/ 15



negligent than they. The	<b>Jews</b>	were in the keeping	13, 97/ 21
on the truth, the	<b>Jews</b>	were fallen into sects	13, 98/ 32
they be neither paynims,	<b>Jews</b>	, nor Saracens, but (which	13, 108/ 14
the council of the	<b>Jews</b>	to offer them his	13, 108/ 27
old paschal of the	<b>Jews</b>	(and as who say	13, 122/ 22
sacrifices which among the	<b>Jews</b>	fore-figured the very fruitful	13, 123/ 21
his own Church of	<b>Jews</b>	and Gentiles together, continually	13, 123/ 22
for you to the	<b>Jews</b>	and to Gentiles and	13, 125/ 32
the synagogue of the	<b>Jews</b>	have hitherto used for	13, 126/ 8
paschal lamb of the	<b>Jews</b>	. For that paschal being	13, 155/ 19
with Pilate and the	<b>Jews</b>	and with that false	13, 194/ 10
such manner as those	<b>Jews</b>	did. For we do	13, 203/ 13
with Pilate and the	<b>Jews</b>	and with that false	13, 194/ 10
such manner as those	<b>Jews</b>	did. For we do	13, 203/ 13
the nineteenth of Saint	<b>John</b>	. First an introduction unto	13, 3/ 14
the words of St.	<b>John</b>	in his Apocalypse, where	13, 5/ 31
the words of Saint	<b>John</b>	in the Apocalypse, with	13, 23/ 9
Lamb of whom Saint	<b>John</b>	the Baptist witnessed: "Ecce	13, 62/ 21
of the Apocalypse Saint	<b>John</b>	. But yet we must	13, 65/ 16
eleventh chapter of Saint	<b>John</b>	. For whereas our Savior	13, 69/ 14
safe. Whereupon as Saint	<b>John</b>	in the eleventh chapter	13, 70/ 8
but also, as Saint	<b>John</b>	farther saith, to gather	13, 71/ 8
the twelfth of Saint	<b>John</b>	, our Savior six days	13, 76/ 13
the Holy Evangelist Saint	<b>John</b>	, whom Christ so tenderly	13, 82/ 14
Saint Peter and Saint	<b>John</b>	, the first day of	13, 85/ 11
the thirteenth of Saint	<b>John</b>	. "The first day of	13, 85/ 14
his disciples Peter and	<b>John</b>	, saying, "Go you and	13, 85/ 20
Feast of Paschal," Saint	<b>John</b>	in the thirteenth chapter	13, 87/ 28
forth.) Here, lo, Saint	<b>John</b>	calleth Shere Thursday, in	13, 87/ 32
paschal. And therefore Saint	<b>John</b>	here saying "Ante diem	13, 88/ 6
this place of Saint	<b>John</b>	, they say that Christ	13, 88/ 18
the words of Saint	<b>John</b>	tertia decima ante diem	13, 90/ 3
and that therefore Saint	<b>John</b>	wrote otherwise and corrected	13, 92/ 10
to wit, Peter and	<b>John</b>	, and said unto them	13, 92/ 19
Saint Peter and Saint	<b>John</b>	unto the house where	13, 93/ 10
loved him, and Saint	<b>John</b>	, which (as the Scripture	13, 94/ 4
the gospel of Saint	<b>John</b>	) that if any man	13, 95/ 30
Saint Peter and Saint	<b>John</b>	, after their errand done	13, 96/ 14
the gospel of Saint	<b>John</b>	. "And when supper was	13, 101/ 12
The Holy Evangelist Saint	<b>John</b>	, in the beginning of	13, 102/ 9
the matter, which Saint	<b>John</b>	here beginneth to treat	13, 103/ 25
because that (as Saint	<b>John</b>	saith): "Quum dilexisset suos	13, 119/ 23
sixth chapter of Saint	<b>John</b>	, yet to make them	13, 125/ 22
fifteenth chapter of Saint	<b>John</b>	: "Ego sum vitis vera	13, 131/ 29

Saint James, and Saint	<b>John</b>	) a sight and show	13, 135/ 29
sixth chapter of Saint	<b>John</b>	in his twenty-sixth treatise	13, 143/ 27
sixth chapter of Saint	<b>John</b>	, where he said, "Panis	13, 159/ 19
fidelity and testimony?) Saint	<b>John</b>	Chrysostom in his eighty-third	13, 167/ 24
her holy child, Saint	<b>John</b>	the Baptist, hopped in	13, 200/ 21
that innocent infant St.	<b>John</b>	, leapeth, good Lord, for	13, 201/ 17
her holy child, Saint	<b>John</b>	the Baptist, hopped in	13, 200/ 21
that innocent infant St.	<b>John</b>	, leapeth, good Lord, for	13, 201/ 17
thirteenth chapter upon St.	<b>John's</b>	gospel, after this manner	13, 168/ 16
in that place he	<b>join</b>	and link well in	13, 50/ 31
good) if it were	<b>joined</b>	with disobedience against the	13, 107/ 13
his body and soul	<b>joined</b>	his inseparable Godhead, and	13, 152/ 11
of natural life be	<b>joined</b>	unto it.) St. Augustine	13, 168/ 24
he putteth and forthwith	<b>joineth</b>	the rehearsing of his	13, 82/ 23
for to signify the	<b>joining</b>	of the people with	13, 151/ 8
he giveth with the	<b>joining</b>	of his own holy	13, 154/ 19
tremble and quake every	<b>joint</b>	in his body as	13, 7/ 20
see Judas play the	<b>jolly</b>	merchant, I trow. For	13, 78/ 23
Isaac, and Israel and	<b>Joseph</b>	) by sundry diverse tokens	13, 56/ 11
peperit filium suum primogenitum" (	<b>Joseph</b>	knew not her till	13, 121/ 22
there to reign in	<b>joy</b>	and bliss eternally with	13, 13/ 31
heavenly hope of eternal	<b>joy</b>	to come, and a	13, 14/ 1
the benefit) to more	<b>joy</b>	, more wealth, and far	13, 28/ 2
in her belly for	<b>joy</b>	, whereof she said: "Ut	13, 200/ 22
my womb leapt for	<b>joy</b>	.) Now like as Saint	13, 200/ 25
leapeth, good Lord, for	<b>joy</b>	.) Now when we have	13, 201/ 18
received him with a	<b>joy</b>	of a light and	13, 203/ 23
in her belly for	<b>joy</b>	, whereof she said: "Ut	13, 200/ 22
my womb leapt for	<b>joy</b>	.) Now like as Saint	13, 200/ 25
leapeth, good Lord, for	<b>joy</b>	.) Now when we have	13, 201/ 18
received him with a	<b>joy</b>	of a light and	13, 203/ 23
so delectable and so	<b>joyful</b>	unto them, and so	13, 4/ 26
the full surety of	<b>joyful</b>	perfect bliss and everlasting	13, 5/ 1
He found them innocents	<b>joyful</b>	and merry, much in	13, 23/ 23
therewith lost also the	<b>joyful</b>	bliss of heaven, but	13, 29/ 4
say) of heaven, the	<b>joyful</b>	fruition of the glorious	13, 39/ 10
yet therewith conceive a	<b>joyful</b>	consolation and comfort in	13, 201/ 9
yet therewith conceive a	<b>joyful</b>	consolation and comfort in	13, 201/ 9
is to wit, the	<b>joys</b>	of heaven with the	13, 40/ 29
the loss of the	<b>joys</b>	of heaven, the fruition	13, 41 27
of earth into the	<b>joys</b>	of heaven. In this	13, 45/ 3
devil, the treason of	<b>Judas</b>	, the malice of the	13, 27/ 25
Jews, the treason of	<b>Judas</b>	, and the obedient will	13, 49/ 25
there entered Satan into	<b>Judas</b>	, whose surname is Scariot	13, 52/ 13

of Cain and of	Judas	. And therefore after their	13, 53/ 30
for pity upon mankind.	Judas	delivered him for covetise	13, 66/ 19
there entered Satanas into	Judas	, whose surname is Scariot	13, 75/ 27
occasion the false traitor	Judas	was first moved to	13, 76/ 9
that sweet ointment. Then	Judas	, which after fell to	13, 76/ 24
rude, grudging words of	Judas	were spoken to her	13, 77/ 13
received of him. But	Judas	, the covetous wretch, when	13, 77/ 21
For he entered into	Judas	" heart, and brought him	13, 78/ 19
Here shall you see	Judas	play the jolly merchant	13, 78/ 23
therefore is this ware,	Judas	, all in thine own	13, 78/ 29
shall, good readers, see	Judas	wax now a great	13, 78/ 33
of the money that	Judas	had, all folk are	13, 79/ 12
that time), then was	Judas	" reward the valure of	13, 79/ 24
so far forth that	Judas	valued it at three	13, 80/ 1
have been esteemed by	Judas	at an hundred shillings	13, 80/ 7
tenth. And then was	Judas	a figure of two	13, 80/ 17
he got here unto	Judas	no more advantage of	13, 80/ 29
pain. And yet had	Judas	not the wit to	13, 81/ 19
clerk Origen declareth, this	Judas	was a figure also	13, 81/ 26
also of many other	Judas	. For in many places	13, 81/ 27
as the false traitor	Judas	did. But he still	13, 83/ 8
of the false traitor	Judas	made unto the Jews	13, 93/ 19
envy or suspicion to	Judas	, or peradventure grief to	13, 94/ 8
that his own disciple	Judas	had promised them to	13, 96/ 1
the Maundy with him.	Judas	the traitor, in such	13, 96/ 18
into the heart of	Judas	, the son of Simon	13, 101/ 14
would not cast out	Judas	the traitor till he	13, 103/ 7
into the heart of	Judas	, the son of Simon	13, 104/ 11
into the heart of	Judas	, the son of Simon	13, 104/ 18
he stirred the traitor	Judas	thereunto. By which we	13, 104/ 22
us to his purpose.	Judas	was called not Scariot	13, 104/ 29
our Savior Christ, whereas	Judas	had by the suggestion	13, 105/ 29
Savior considering the traitor	Judas	(the filthy feet of	13, 108/ 26
baptized and clean. But	Judas	had by his filthy	13, 109/ 2
a clean company, though	Judas	, one of the company	13, 115/ 5
some also thought that	Judas	was gone before, yet	13, 135/ 14
of the false traitor	Judas	, though he was naught	13, 175/ 6
did the false traitor	Judas	that sinfully received that	13, 193/ 2
with that false traitor	Judas	, since God reputeth the	13, 194/ 11
did the false traitor	Judas	that sinfully received that	13, 193/ 2
with that false traitor	Judas	, since God reputeth the	13, 194/ 11
so much as a	judge	or an arbitror in	13, 70/ 27
Who hath appointed me	judge	or divider between you	13, 70/ 30
a man examine and	judge	himself and so eat	13, 160/ 6

a certain manner, do	<b>judge</b>	us before the day	13, 168/ 13
day of doom to	<b>judge</b>	the world -- trowest	13, 173/ 32
in great glory to	<b>judge</b>	the quick and the	13, 196/ 4
offended, he that shall	<b>judge</b>	us, he that shall	13, 202/ 9
in great glory to	<b>judge</b>	the quick and the	13, 196/ 4
offended, he that shall	<b>judge</b>	us, he that shall	13, 202/ 9
and ordained to be	<b>judges</b>	over the people, and	13, 73/ 10
these were their ordinary	<b>judges</b>	upon the people, and	13, 73/ 14
the priests and these	<b>judges</b>	were on the other	13, 79/ 1
discerneth it not, nor	<b>judgeth</b>	it, nor taketh it	13, 196/ 27
discerneth it not, nor	<b>judgeth</b>	it, nor taketh it	13, 196/ 27
prayer, his taking, his	<b>judging</b>	, his scourging, his crucifying	13, 82/ 26
then at the final	<b>judgment</b>	, they shall all (as	13, 7/ 2
he the woman her	<b>judgment</b>	and said unto her	13, 18/ 25
the will after the	<b>judgment</b>	of reason resisteth and	13, 22/ 11
and use their own	<b>judgment</b>	in the allowing or	13, 50/ 19
return to the general	<b>judgment</b>	), my most precious passion	13, 124/ 33
think unto his own	<b>judgment</b>	or condemnation: the which	13, 144/ 26
unworthily, eateth and drinketh	<b>judgment</b>	and damnation to himself	13, 160/ 8
before the day of	<b>judgment</b>	.) St. Cyril also writeth	13, 168/ 14
and eateth and drinketh	<b>judgment</b>	unto himself, for that	13, 176/ 20
grace, they receive their	<b>judgment</b>	and their damnation. And	13, 192/ 21
unworthily eateth and drinketh	<b>judgment</b>	upon himself, in that	13, 196/ 21
grace, they receive their	<b>judgment</b>	and their damnation. And	13, 192/ 21
unworthily eateth and drinketh	<b>judgment</b>	upon himself, in that	13, 196/ 21
attain unto be his	<b>judgments</b>	? And how investigable be	13, 33/ 19
devised the marvelous merciful	<b>just</b>	means himself, that is	13, 27/ 4
what wise the merciful,	<b>just</b>	, and high devised means	13, 53/ 9
that unto men seemeth	<b>just</b>	, and the last end	13, 112/ 18
him.) Thus the inflexible	<b>justice</b>	of almighty God cast	13, 6/ 14
glorious blessed Trinity, whose	<b>justice</b>	hath damned unto perpetual	13, 11/ 9
would God of his	<b>justice</b>	keep his promise in	13, 14/ 21
so well knew the	<b>justice</b>	of God, and by	13, 20/ 19
had not lost original	<b>justice</b>	nor fallen in damnation	13, 21/ 2
devil. For though his	<b>justice</b>	was content forever to	13, 25/ 18
had to counterplead his	<b>justice</b>	, in abridging the eternity	13, 25/ 22
for pardon, the sharp	<b>justice</b>	of God and his	13, 25/ 27
wit, both man by	<b>justice</b>	for his sin somewhat	13, 25/ 30
maintenance of the true	<b>justice</b>	of God, the ransom	13, 26/ 5
they) stand with the	<b>justice</b>	of God that for	13, 28/ 15
not only lost original	<b>justice</b>	and became subject unto	13, 29/ 3
by any rule of	<b>justice</b>	taught unto man, either	13, 30/ 16
agree with the merciful	<b>justice</b>	of God, these good	13, 30/ 18
the gift and of	<b>justice</b>	, shall reign in life	13, 31/ 26

condemnation, so by the	<b>justice</b>	of one man also	13, 31/ 29
should also reign by	<b>justice</b>	unto everlasting life through	13, 32/ 3
the contrary words of	<b>justice</b>	, of obedience in Christ	13, 32/ 8
hath no rule of	<b>justice</b>	to be ruled by	13, 33/ 23
by whose will all	<b>justice</b>	must be measured and	13, 33/ 24
men therein concerning the	<b>justice</b>	of God in the	13, 34/ 9
they, to maintain the	<b>justice</b>	of God in that	13, 34/ 20
with lack of original	<b>justice</b>	, and the soul was	13, 34/ 34
for maintenance of God's	<b>justice</b>	, of those that held	13, 35/ 4
the maintaining of God's	<b>justice</b>	to stand with his	13, 35/ 8
he thought that the	<b>justice</b>	of God might be	13, 35/ 22
it could stand with	<b>justice</b>	that God should create	13, 35/ 24
other pains, according to	<b>justice</b>	for his personal fault	13, 40/ 19
of quarrel against the	<b>justice</b>	of God in this	13, 43/ 19
lost thereby, and the	<b>justice</b>	of God used therein	13, 43/ 32
and as well his	<b>justice</b>	as his mercy tempered	13, 43/ 33
every gracious property (as	<b>justice</b>	, mercy, truth, almightiness, eternity	13, 156/ 18
into all men unto	<b>justification</b>	of life. For likewise	13, 31/ 30
in Christ, and of	<b>justification</b>	and righteousness in man	13, 32/ 8
am I not thereby	<b>justified</b>	) -- yet our true	13, 195/ 16
am I not thereby	<b>justified</b>	) -- yet our true	13, 195/ 16
incorruptible and life everlasting.	<b>Justin</b>	the holy martyr, writing	13, 161/ 6
both parties appointed, so	<b>justly</b>	meet together? This could	13, 95/ 14
or else shall we	<b>keep</b>	it still with such	13, 9/ 13
own default. And to	<b>keep</b>	them from falling into	13, 13/ 10
God of his justice	<b>keep</b>	his promise in their	13, 14/ 21
that angry scorn, to	<b>keep</b>	him from the tree	13, 19/ 5
he possibly can to	<b>keep</b>	every other man from	13, 21/ 13
they lacked nothing to	<b>keep</b>	them from the perpetual	13, 29/ 31
faith of Christ to	<b>keep</b>	them from hell, as	13, 30/ 8
received to baptism to	<b>keep</b>	them from the peril	13, 32/ 28
double goodness: first, to	<b>keep</b>	them from pride, by	13, 37/ 26
stiffly yes, I will	<b>keep</b>	no schools upon the	13, 38/ 21
set his reason to	<b>keep</b>	sure watch to resist	13, 47/ 12
before and laboring to	<b>keep</b>	us still, drowned and	13, 58/ 24
darkness") do labor to	<b>keep</b>	in captivity the children	13, 62/ 30
walk out abroad, but	<b>keep</b>	ourselves close (God biddeth	13, 65/ 17
of such council God	<b>keep</b>	every good man. For	13, 74/ 3
whom they set to	<b>keep</b>	his grave, he rose	13, 75/ 3
by which he would	<b>keep</b>	the traitor from the	13, 93/ 30
solemn. How slackly we	<b>keep</b>	ours in many places	13, 98/ 29
we be bounden to	<b>keep</b>	, as he observed the	13, 99/ 5
was not bound to	<b>keep</b>	it. The other thing	13, 99/ 7
thy grace so to	<b>keep</b>	thine holy law and	13, 100/ 12

our Savior therefore, to	keep	against the ghostly enemy	13, 116/ 32
bread -- both to	keep	us from abashment, such	13, 199/ 1
us endeavor ourselves to	keep	him still, and let	13, 202/ 15
bread -- both to	keep	us from abashment, such	13, 199/ 1
us endeavor ourselves to	keep	him still, and let	13, 202/ 15
such grace as God	keepeth	from no man but	13, 43/ 14
ourselves that so sore	keepeth	us from it that	13, 59/ 1
the Jews about the	keeping	thereof with soldiers appointed	13, 3/ 12
no man proud of	keeping	another man's gate? another	13, 8/ 26
and work in the	keeping	of that pleasant garden	13, 12/ 29
And therefore to the	keeping	of him from sin	13, 47/ 7
as came in his	keeping	, he was after his	13, 80/ 16
and studious in the	keeping	of his new law	13, 97/ 8
Jews were in the	keeping	of the spirit of	13, 97/ 22
heart to contrary), he	kept	her company in her	13, 17/ 4
counsel he should have	kept	her company, which if	13, 21/ 6
lived naturally well and	kept	themselves from idolatry, God	13, 30/ 7
the unleavened bread yearly	kept	holy the space of	13, 61/ 6
our Savior could have	kept	them all off with	13, 93/ 27
of Christ is worse	kept	a great deal than	13, 97/ 14
Christ, when it was	kept	worst. As for the	13, 97/ 16
days and their feasts	kept	they very solemn. How	13, 98/ 29
very well when he	kept	and spared the goodly	13, 112/ 21
of the sacrament, continually	kept	and honored in diverse	13, 147/ 25
and longest to be	kept	without peril of turning	13, 149/ 9
cause, this custom is	kept	, throughout all the world	13, 169/ 24
from time to time	kept	and continued faith, lived	13, 171/ 22
their sourness of the	kernel	whereof the tree grew	13, 30/ 25
who also having the	keys	of the kingdom of	13, 168/ 12
and, by his angel,	kill	in that one night	13, 60/ 9
angels pass by, and	kill	and destroy for us	13, 64/ 24
of Christ's passage to	kill	the Egyptians for us	13, 65/ 21
day did they purpose	kill	our Savior Christ. For	13, 71/ 10
unto sin. And surely	killed	must there be these	13, 63/ 24
sin by thy power	killed	in mine heart, I	13, 66/ 3
and he whom they	killed	with their council in	13, 75/ 16
cause to be spitefully	killed	the faithful true doctrine	13, 82/ 1
lamb must needs be	killed	, there came the disciples	13, 85/ 17
paschal lamb must be	killed	and sacrificed, the disciples	13, 87/ 20
the paschal lamb was	killed	), used such a manner	13, 88/ 9
paschal lamb must be	killed	. And so it appeareth	13, 90/ 31
that wrongfully and cruelly	killed	him. And therefore to	13, 194/ 13
that wrongfully and cruelly	killed	him. And therefore to	13, 194/ 13
needy. And while God	killeth	those Egyptians, that mark	13, 65/ 11

sacrifice. For by the	<b>killing</b>	and offering up unto	13, 56/ 6
thought again upon the	<b>killing</b>	of Lazarus and our	13, 72/ 3
of the silly, sinful	<b>kind</b>	of man. And then	13, 7/ 2
to create a new	<b>kind</b>	of creature, wherewith he	13, 11/ 22
into wretchedness. This new	<b>kind</b>	, then, that he would	13, 11/ 26
determined that this new	<b>kind</b>	of creature should also	13, 12/ 3
the Holy Ghost. This	<b>kind</b>	of man created God	13, 12/ 12
him that of this	<b>kind</b>	should be restored the	13, 14/ 8
great heart-burning against the	<b>kind</b>	of man therefore, that	13, 14/ 10
bring pride into the	<b>kind</b>	of man and make	13, 14/ 20
the woman, as the	<b>kind</b>	in wisdom more weak	13, 14/ 28
that like as the	<b>kind</b>	of man was not	13, 22/ 5
danger whereof all the	<b>kind</b>	of man stood by	13, 24/ 24
the withdrawing of the	<b>kind</b>	of man from doing	13, 25/ 15
to see the frail	<b>kind</b>	of man eternally destroyed	13, 25/ 17
beholding the wretched decayed	<b>kind</b>	of man brought into	13, 25/ 24
be paid for the	<b>kind</b>	of man that was	13, 26/ 6
ransom for the whole	<b>kind</b>	of man. For since	13, 26/ 13
since all the whole	<b>kind</b>	had lost heaven and	13, 26/ 14
of Adam, the whole	<b>kind</b>	of man not only	13, 29/ 2
never any of the	<b>kind</b>	of man should be	13, 29/ 15
to wit, all the	<b>kind</b>	of man) whereof the	13, 30/ 32
wit, into all the	<b>kind</b>	of man by natural	13, 32/ 6
creating of any new	<b>kind</b>	of creature. Then said	13, 34/ 28
adjoined thereto, damned the	<b>kind</b>	of man naturally descended	13, 36/ 5
not God unto the	<b>kind</b>	of man upon condition	13, 40/ 1
that that the whole	<b>kind</b>	of man are called	13, 41/ 7
doth most in any	<b>kind</b>	of filthy fleshly delight	13, 81/ 3
some of the other	<b>kind</b>	of miracle, and some	13, 94/ 25
for his friends.) This	<b>kind</b>	of extreme kindness had	13, 102/ 20
was not such a	<b>kind</b>	of love as worldly-minded	13, 103/ 11
do them some such	<b>kind</b>	of commodity as may	13, 103/ 16
that pertain to such	<b>kind</b>	of well doing as	13, 115/ 22
any excellence in spiritual	<b>kind</b>	of virtue or that	13, 116/ 30
master and overwhelm his	<b>kind</b>	, loving affection toward them	13, 120/ 5
redemption and restore the	<b>kind</b>	of man unto the	13, 120/ 15
flesh," or such other	<b>kind</b>	of speaking like, not	13, 122/ 11
more drink of that	<b>kind</b>	of wine of which	13, 130/ 5
therefore it signifieth some	<b>kind</b>	of newness in the	13, 134/ 3
understand, that the first	<b>kind</b>	of sacrament that we	13, 142/ 16
see God. The other	<b>kind</b>	of sacrament or sacramental	13, 144/ 30
housel under the one	<b>kind</b>	alone, it was most	13, 149/ 6
yet under the one	<b>kind</b>	only was it never	13, 150/ 29
things also, of that	<b>kind</b>	of thing that is	13, 153/ 3

love toward mankind, so	<b>kindly</b>	wouldst suffer the painful	13, 85/ 8
offering him grace and	<b>kindness</b>	to win him, brought	13, 96/ 11
This kind of extreme	<b>kindness</b>	had Christ, not to	13, 102/ 21
a special show of	<b>kindness</b>	to their own persons	13, 126/ 3
consideration of his incomparable	<b>kindness</b>	(which in his so	13, 200/ 3
consideration of his incomparable	<b>kindness</b>	(which in his so	13, 200/ 3
branches thereof, all the	<b>kinds</b>	of mischief that proceedeth	13, 9/ 24
of his and other	<b>kinds</b>	of false and fickle	13, 84/ 6
sacramental signs of sundry	<b>kinds</b>	: the one, an outward	13, 141/ 25
they of diverse sundry	<b>kinds</b>	, too. For the one	13, 142/ 6
irrita est." (In those	<b>kinds</b>	of bread and wine	13, 170/ 32
Lucifer, that reigneth as	<b>king</b>	over all the children	13, 6/ 29
state of the greatest	<b>king</b>	that ever reigned on	13, 37/ 8
great crime against the	<b>king</b>	, should stand unto his	13, 40/ 17
cause to blame the	<b>king</b>	for the loss of	13, 40/ 24
than ever the good	<b>king</b>	ought them. Lo, thus	13, 40/ 27
made that high stubborn	<b>king</b>	, maugre his teeth, fain	13, 57/ 28
safe, this fierce furious	<b>king</b>	with all his whole	13, 57/ 31
children of Israel under	<b>King</b>	Pharaoh and the Egyptians	13, 58/ 15
understand by the proud	<b>King</b>	Pharaoh and his chief	13, 62/ 32
first-begotten child of the	<b>king</b>	that sitteth in his	13, 64/ 25
God, there can no	<b>king</b>	command him, there can	13, 67/ 22
they should have no	<b>king</b>	but under him and	13, 70/ 22
take upon him as	<b>king</b>	(albeit indeed he was	13, 70/ 24
albeit indeed he was	<b>king</b>	), was well enough known	13, 70/ 25
only fled from being	<b>king</b>	when the people would	13, 70/ 26
would have made him	<b>king</b>	, but also refused to	13, 70/ 27
man. For that holy	<b>king</b>	and prophet, David, speaking	13, 74/ 4
fain have made him	<b>king</b>	, as fast on the	13, 74/ 31
in the time of	<b>King</b>	Edward the third, and	13, 79/ 25
If thou were a	<b>king</b>	, will not all thy	13, 84/ 15
thereof leadeth unto hell.)	<b>King</b>	Saul thought, after his	13, 112/ 20
his own precept. And	<b>King</b>	Saul should not have	13, 112/ 31
forth before Pharaoh their	<b>king</b>	). But yet, lest the	13, 153/ 31
receive this glorious heavenly	<b>King</b>	, the King of all	13, 197/ 24
glorious heavenly King, the	<b>King</b>	of all kings, Almighty	13, 197/ 24
coming of this Almighty	<b>King</b>	, coming for so special	13, 197/ 30
receive this glorious heavenly	<b>King</b>	, the King of all	13, 197/ 24
glorious heavenly King, the	<b>King</b>	of all kings, Almighty	13, 197/ 24
coming of this Almighty	<b>King</b>	, coming for so special	13, 197/ 30
pound lands of the	<b>king's</b>	gift beside, there were	13, 40/ 22
our sovereign lord the	<b>King's</b>	Grace here of this	13, 114/ 19
came to his own	<b>kingdom</b>	not without travail and	13, 48/ 12
that he lost his	<b>kingdom</b>	therefore. Saint Peter here	13, 112/ 23



be fulfilled in the	<b>kingdom</b>	of God." As they	13, 117/ 27
with you in the	<b>kingdom</b>	of my Father, God	13, 118/ 9
be fulfilled in the	<b>kingdom</b>	of God." And the	13, 118/ 30
the vine till the	<b>kingdom</b>	of God come.") These	13, 118/ 32
the inheritance of the	<b>kingdom</b>	of heaven. And because	13, 120/ 16
of man into the	<b>kingdom</b>	of heaven, he therefore	13, 120/ 32
be performed in the	<b>kingdom</b>	of God.) The fulfilling	13, 121/ 2
was restored unto the	<b>kingdom</b>	of heaven. And by	13, 121/ 5
full perfection in the	<b>kingdom</b>	of heaven. But here	13, 121/ 10
were performed in the	<b>kingdom</b>	of heaven, did not	13, 121/ 13
and perfected in the	<b>kingdom</b>	of God, he would	13, 121/ 31
be fulfilled in the	<b>kingdom</b>	of God," was as	13, 122/ 7
the vine till the	<b>kingdom</b>	of God come.) The	13, 123/ 2
of God come.) The	<b>kingdom</b>	of God he calleth	13, 123/ 4
the vine till the	<b>kingdom</b>	of God were come	13, 129/ 8
his he called the	<b>kingdom</b>	of his Father), after	13, 129/ 31
wine new in the	<b>kingdom</b>	of his Father (that	13, 130/ 1
himself being in the	<b>kingdom</b>	of his Father should	13, 130/ 2
the vine till the	<b>kingdom</b>	of God come), our	13, 130/ 15
the vine till the	<b>kingdom</b>	of God were come	13, 130/ 19
be new in the	<b>kingdom</b>	of my Father, God	13, 132/ 17
I being in the	<b>kingdom</b>	of God, my very	13, 132/ 18
and perfected in the	<b>kingdom</b>	of God) he meant	13, 133/ 6
death) fulfilled in the	<b>kingdom</b>	of God, that would	13, 133/ 13
you new in the	<b>kingdom</b>	of my Father God	13, 133/ 26
he should in the	<b>kingdom</b>	of God his Father	13, 134/ 15
them new in the	<b>kingdom</b>	of God, that is	13, 135/ 24
called his glory the	<b>kingdom</b>	of God appeareth both	13, 135/ 26
they shall see the	<b>kingdom</b>	of God.) Besides this	13, 135/ 33
the keys of the	<b>kingdom</b>	of heaven, after a	13, 168/ 12
and covetise of the	<b>kings</b>	, the right order of	13, 73/ 3
put out by the	<b>kings</b>	, sometimes for pleasure, sometimes	13, 73/ 5
the King of all	<b>kings</b>	, Almighty God himself, that	13, 197/ 24
the King of all	<b>kings</b>	, Almighty God himself, that	13, 197/ 24
washing and wiping and	<b>kissing</b>	also many poor folks	13, 114/ 21
lo, the very caitiff	<b>knave</b>	. For he is yet	13, 64/ 28
the devil so well	<b>knew</b>	the justice of God	13, 20/ 19
none angel in heaven	<b>knew</b>	or could think upon	13, 53/ 12
that Christ because he	<b>knew</b>	that he should that	13, 90/ 12
whom nothing was unknown)	<b>knew</b>	the promise of the	13, 93/ 19
not all." For he	<b>knew</b>	who he was should	13, 101/ 29
not clean," for he	<b>knew</b>	who it was that	13, 108/ 31
which custom the traitor	<b>knew</b>	where to find him	13, 113/ 28
be rewarded there, this	<b>knew</b>	they not but by	13, 115/ 27

filium suum primogenitum" (Joseph	<b>knew</b>	not her till she	13, 121/ 22
meaneth not that he	<b>knew</b>	her after. Nor where	13, 121/ 23
as the whole people	<b>knew</b>	the truth of the	13, 171/ 16
by Sir Thomas More,	<b>Knight</b>	, while he was prisoner	13, 3/ 2
by Sir Thomas More,	<b>Knight</b>	, while he was prisoner	13, 191/ 4
by Sir Thomas More,	<b>Knight</b>	, while he was prisoner	13, 191/ 4
doctrine our Lord did	<b>knit</b>	up all and said	13, 111/ 25
of Christ more firmly	<b>knit</b>	and united quick, lively	13, 177/ 7
fellow." And finally Christ	<b>knitteth</b>	up all the whole	13, 111/ 4
gave him with the	<b>knot</b>	of this condition, that	13, 39/ 14
die. But God doth	<b>know</b>	that whatsoever day you	13, 16/ 7
and inordinate desire to	<b>know</b>	the thing which for	13, 16/ 22
had forbidden her to	<b>know</b>	. For God would of	13, 16/ 23
devil's enticement would needs	<b>know</b>	evil, too. And when	13, 16/ 25
angels, neither can we	<b>know</b>	that any would then	13, 26/ 20
his grace, let him	<b>know</b>	that God did it	13, 37/ 25
and reward, though he	<b>know</b>	not that the means	13, 43/ 26
him, he could not	<b>know</b>	himself.) And therefore to	13, 47/ 7
we be bound to	<b>know</b>	, we shall haste us	13, 49/ 9
unto his disciples: "You	<b>know</b>	that after two days	13, 52/ 3
unto his disciples: "You	<b>know</b>	that after two days	13, 66/ 7
be, which thing you	<b>know</b>	well, but also which	13, 66/ 16
said unto them: "You	<b>know</b>	nothing" -- as though	13, 70/ 35
lost to let you	<b>know</b>	that, upon the Scripture	13, 88/ 15
nor no man can	<b>know</b>	but myself that am	13, 94/ 17
and we may) surely	<b>know</b>	him for God. For	13, 95/ 9
now, but thou shalt	<b>know</b>	after." Peter saith unto	13, 101/ 23
sent him. If you	<b>know</b>	these things, blessed shall	13, 102/ 6
we be learned to	<b>know</b>	and consider that, when	13, 104/ 22
now. But thou shalt	<b>know</b>	afterward." As though he	13, 106/ 25
do nothing for naught)	<b>know</b>	a great cause necessary	13, 106/ 28
have done, thou shalt	<b>know</b>	it, and therefore suffer	13, 106/ 30
his deed that whoso	<b>know</b>	not them, though they	13, 109/ 14
not them, though they	<b>know</b>	his outward deed, yet	13, 109/ 14
be said that they	<b>know</b>	not what he did	13, 109/ 15
therein, he asked them: "	<b>Know</b>	you what I have	13, 109/ 33
done more than you	<b>know</b>	, for by the outward	13, 109/ 34
Peter that he should	<b>know</b>	it afterward. And therefore	13, 110/ 15
substantial lesson: "If you	<b>know</b>	these things, blessed shall	13, 111/ 5
and said: "If you	<b>know</b>	these things," that is	13, 111/ 25
you all. If you	<b>know</b>	this and do it	13, 111/ 31
as Saint Augustine saith)	<b>know</b>	which books were Holy	13, 113/ 8
feceritis ea" (If you	<b>know</b>	these things, you shall	13, 115/ 13
these words, "If you	<b>know</b>	these things." Now the	13, 115/ 20

beati eritis" (If you	<b>know</b>	these things you shall	13, 116/ 8
known how much themselves	<b>know</b>	, labor to know the	13, 116/ 12
themselves know, labor to	<b>know</b>	the law of God	13, 116/ 12
law of God (and	<b>know</b>	it right well indeed	13, 116/ 12
you shall understand and	<b>know</b>	that the thing which	13, 125/ 5
also teach them to	<b>know</b>	and perceive well afterward	13, 130/ 22
mind necessary that you	<b>know</b>	, to the intent you	13, 138/ 1
Yet must we further	<b>know</b>	that, albeit we speak	13, 146/ 23
Scripture -- neither to	<b>know</b>	how it is to	13, 150/ 7
and to let us	<b>know</b>	that it is not	13, 155/ 27
not my mind surely	<b>know</b>	.) But God yet in	13, 195/ 7
mine own conscience I	<b>know</b>	nothing, but yet am	13, 195/ 15
not my mind surely	<b>know</b>	.) But God yet in	13, 195/ 7
mine own conscience I	<b>know</b>	nothing, but yet am	13, 195/ 15
What I do thou	<b>knowest</b>	not now, but thou	13, 101/ 23
that I do thou	<b>knowest</b>	not now. But thou	13, 106/ 24
I trow. For he	<b>knoweth</b>	how fain all this	13, 78/ 24
have him delivered. He	<b>knoweth</b>	well also that it	13, 78/ 25
his own disciples. He	<b>knoweth</b>	well also that of	13, 78/ 27
as neither no man	<b>knoweth</b>	nor no man can	13, 94/ 17
Lord: "The bondman that	<b>knoweth</b>	not the will of	13, 111/ 21
But the bondman that	<b>knoweth</b>	his lord's will and	13, 111/ 23
sit." (No man living	<b>knoweth</b>	whether he be worthy	13, 195/ 3
sit." (No man living	<b>knoweth</b>	whether he be worthy	13, 195/ 3
shall be as gods,	<b>knowing</b>	both good and evil	13, 16/ 9
one of us now,	<b>knowing</b>	both good and evil	13, 19/ 4
as one of us,	<b>knowing</b>	both good and evil	13, 19/ 30
you, having great anger,	<b>knowing</b>	that he hath but	13, 23/ 14
of the Passover, Jesus,	<b>knowing</b>	that his hour came	13, 52/ 23
of the Passover, Jesus,	<b>knowing</b>	that his hour came	13, 82/ 11
day of paschal, Jesus,	<b>knowing</b>	that his time was	13, 87/ 31
to betray him, Jesus,	<b>knowing</b>	that his Father had	13, 101/ 15
place named Iscariot." "Jesus,	<b>knowing</b>	that the Father had	13, 104/ 31
not be gotten by	<b>knowing</b>	of virtue but by	13, 111/ 7
at home, so by	<b>knowing</b>	the way to heaven	13, 111/ 10
of the tree of	<b>knowledge</b>	. And yet unto their	13, 12/ 31
a thing as the	<b>knowledge</b>	of good and evil	13, 16/ 20
by reason of high	<b>knowledge</b>	to be like a	13, 16/ 32
that fruit, by the	<b>knowledge</b>	of good and evil	13, 19/ 25
be gods by the	<b>knowledge</b>	of good and evil	13, 24/ 1
to long for the	<b>knowledge</b>	of less necessary learning	13, 28/ 7
and should have had	<b>knowledge</b>	of God, and cause	13, 36/ 30
spiritual delight in such	<b>knowledge</b>	of God and his	13, 37/ 2
of the tree of	<b>knowledge</b>	he should die), God	13, 53/ 22

of God giving them	<b>knowledge</b>	of the means of	13, 54/ 4
treasure of his unsearchable	<b>knowledge</b>	, little and little at	13, 54/ 13
God gave him the	<b>knowledge</b>	of his pardon before	13, 56/ 1
pardon before the full	<b>knowledge</b>	of his punishment or	13, 56/ 2
he should give them	<b>knowledge</b>	that they might take	13, 95/ 31
Canterbury by the bare	<b>knowledge</b>	of the way thither	13, 111/ 9
own mouth that the	<b>knowledge</b>	without work not only	13, 111/ 17
his willful ignorance, his	<b>knowledge</b>	had been much less	13, 111/ 20
else for the bare	<b>knowledge</b>	shall you be but	13, 111/ 33
these things." Now the	<b>knowledge</b>	of those things that	13, 115/ 21
stead toward salvation, that	<b>knowledge</b>	have we not but	13, 115/ 23
that, for delight of	<b>knowledge</b>	or for a foolish	13, 116/ 10
for all their great	<b>knowledge</b>	and for all gay	13, 116/ 18
to give them sure	<b>knowledge</b>	how great a gift	13, 124/ 22
therein), he gave them	<b>knowledge</b>	that though it was	13, 124/ 27
therefore to give us	<b>knowledge</b>	that all that is	13, 153/ 16
the poor publican, in	<b>knowledge</b>	of our own unworthiness	13, 199/ 15
revelation the sure inward	<b>knowledge</b>	that our Lady was	13, 200/ 10
the poor publican, in	<b>knowledge</b>	of our own unworthiness	13, 199/ 15
revelation the sure inward	<b>knowledge</b>	that our Lady was	13, 200/ 10
goodness she should have	<b>known</b>	but good. But she	13, 16/ 24
found out? Who hath	<b>known</b>	the mind of our	13, 33/ 21
as things so commonly	<b>known</b>	that, for the atrocity	13, 58/ 8
so well and openly	<b>known</b>	, and the wonder so	13, 69/ 27
king), was well enough	<b>known</b>	unto them by that	13, 70/ 25
nor tell them any	<b>known</b>	token of the house	13, 93/ 12
show and make it	<b>known</b>	how much themselves know	13, 116/ 11
in these forms so	<b>known</b>	and seen unto us	13, 144/ 34
the lawfulness thereof was	<b>known</b>	and taught by the	13, 149/ 20
it had not been	<b>known</b>	for lawful of old	13, 149/ 21
Sacrament is called and	<b>known</b>	by the name of	13, 152/ 22
of two or three	<b>known</b>	princes represented, if one	13, 157/ 17
thing which he is	<b>known</b>	to have made of	13, 166/ 12
like as it was	<b>known</b>	to the apostles by	13, 171/ 9
whole corps of the	<b>known</b>	Catholic Church at naught	13, 172/ 10
Dixerunt linguam nostram magnificabimus,	<b>labia</b>	nostra a nobis sunt	13, 10/ 7
think and say farther: "	<b>Labia</b>	nostra a nobis sunt	13, 10/ 15
so little remember to	<b>labor</b>	and provide that they	13, 3/ 26
in thy work. With	<b>labor</b>	shalt thou eat of	13, 18/ 31
beasts live with less	<b>labor</b>	and less pain too	13, 24/ 22
here in pain and	<b>labor</b>	, fasting, watch, preaching and	13, 27/ 23
wish every man to	<b>labor</b>	for good affections than	13, 28/ 6
us should make our	<b>labor</b>	and pain taken for	13, 48/ 24
and sorrow as outward	<b>labor</b>	and pain for their	13, 54/ 2

by interpretation "darkness") do	<b>labor</b>	to keep in captivity	13, 62/ 30
For verily all these	<b>labor</b>	to draw into their	13, 63/ 6
the world, nor the	<b>labor</b>	of all the devils	13, 63/ 18
how much themselves know,	<b>labor</b>	to know the law	13, 116/ 12
and clean without) that	<b>labor</b>	in this Blessed Sacrament	13, 137/ 14
I say, some that	<b>labor</b>	to bring good faithful	13, 137/ 24
saints those new folk	<b>labor</b>	to blear the unlearned	13, 138/ 28
whole volume alone (the	<b>labor</b>	whereof, if God hereafter	13, 139/ 28
of his body, they	<b>labor</b>	to make men ween	13, 157/ 8
How would we now	<b>labor</b>	and foresee that the	13, 198/ 4
How would we now	<b>labor</b>	and foresee that the	13, 198/ 4
they should succeed him,	<b>labored</b>	to bring them to	13, 23/ 17
their malice that they	<b>labored</b>	to destroy him. But	13, 69/ 26
upon us before and	<b>laboring</b>	to keep us still	13, 58/ 24
infernum detraheris in profundum	<b>laci</b>	." (Howbeit, thou shalt be	13, 5/ 26
the damned stock with	<b>lack</b>	of original justice, and	13, 34/ 33
for the time, for	<b>lack</b>	of better. But there	13, 35/ 31
both, than for to	<b>lack</b>	the one. For the	13, 47/ 10
sake is content to	<b>lack</b>	a house shall not	13, 99/ 17
passion -- albeit there	<b>lack</b>	not, I say, some	13, 137/ 24
that are yet for	<b>lack</b>	of like devotion nothing	13, 156/ 31
Catholic Church, yet, for	<b>lack</b>	of the spiritual receiving	13, 176/ 29
but help thou my	<b>lack</b>	of belief); and with	13, 199/ 12
but help thou my	<b>lack</b>	of belief); and with	13, 199/ 12
nature, so that they	<b>lacked</b>	nothing to keep them	13, 29/ 31
applied unto our blessed	<b>Lady</b>	(which she did indeed	13, 55/ 19
salutation of our blessed	<b>Lady</b>	(having by revelation the	13, 200/ 9
inward knowledge that our	<b>Lady</b>	was conceived with our	13, 200/ 10
salutation of our blessed	<b>Lady</b>	(having by revelation the	13, 200/ 9
inward knowledge that our	<b>Lady</b>	was conceived with our	13, 200/ 10
Scripture saith also: "Vinum	<b>laetificat</b>	cor hominis" -- so	13, 142/ 29
his punishment unto him,	<b>laid</b>	for the cause: "Quia	13, 20/ 3
he would fain have	<b>laid</b>	it from himself unto	13, 22/ 33
before the world wrought,	<b>laid</b>	up out of sight	13, 54/ 12
the depth of the	<b>lake</b>	.) These words with others	13, 5/ 28
take every household a	<b>lamb</b>	without spot, and the	13, 59/ 23
up. And of this	<b>lamb</b>	should they nothing eat	13, 59/ 26
and eat the unspotted	<b>lamb</b>	, himself would make a	13, 60/ 8
the blood of the	<b>lamb</b>	, which blood should be	13, 60/ 15
in sacrifice the unspotted	<b>lamb</b>	. For, as I have	13, 61/ 12
have showed you, that	<b>lamb</b>	were they commanded to	13, 61/ 13
sacrifice of the unspotted	<b>lamb</b>	is that feast that	13, 61/ 16
night in which the	<b>lamb</b>	was sacrificed. This feast	13, 61/ 19
the immolation of the	<b>lamb</b>	that feast hath in	13, 61/ 31

which he immolated the	<b>lamb</b>	, he began his bitter	13, 62/ 5
of the very unspotted	<b>Lamb</b>	, his own blessed body	13, 62/ 6
done. For that innocent	<b>lamb</b>	without spot was a	13, 62/ 20
Christ, the very innocent	<b>Lamb</b>	of whom Saint John	13, 62/ 21
peccata mundi" (Lo, the	<b>Lamb</b>	of God which taketh	13, 62/ 23
into ours as that	<b>lamb</b>	was into theirs, his	13, 62/ 26
sacrifice of the paschal	<b>lamb</b>	, and then, if they	13, 64/ 5
receive the holy paschal	<b>lamb</b>	, his own blessed body	13, 64/ 7
the blood of the	<b>lamb</b>	, that is to wit	13, 64/ 15
sacrifice of the paschal	<b>lamb</b>	, didst so clearly destroy	13, 65/ 31
the very sweet paschal	<b>lamb</b>	, the very blessed body	13, 66/ 1
loaves, when the paschal	<b>lamb</b>	was offered, in which	13, 85/ 16
in which the paschal	<b>lamb</b>	must needs be killed	13, 85/ 16
mayest eat the paschal	<b>lamb</b>	?" And he sendeth of	13, 85/ 19
for us the paschal	<b>lamb</b>	that we may eat	13, 85/ 20
made ready the paschal	<b>lamb</b>	. When the evening was	13, 86/ 7
feast of the paschal	<b>lamb</b>	and of the feast	13, 86/ 13
the offering of that	<b>lamb</b>	was a figure of	13, 86/ 14
Christ, the very unspotted	<b>lamb</b>	, that should be offered	13, 86/ 15
his own. The paschal	<b>lamb</b>	was commanded to be	13, 86/ 17
eating of the paschal	<b>lamb</b>	was the fourteenth day	13, 86/ 28
which evening the paschal	<b>lamb</b>	was to be sacrificed	13, 87/ 4
feast of the paschal	<b>lamb</b>	was the chief feast	13, 87/ 9
time as the paschal	<b>lamb</b>	was sacrificed and eaten	13, 87/ 14
Feast of the Paschal	<b>Lamb</b>	was also called "the	13, 87/ 15
in which the paschal	<b>lamb</b>	must be killed and	13, 87/ 20
make ready the paschal	<b>lamb</b>	?" And, as I said	13, 87/ 22
eating of the paschal	<b>lamb</b>	. And after that manner	13, 87/ 26
which day the paschal	<b>lamb</b>	was eaten, he calleth	13, 88/ 1
in which the paschal	<b>lamb</b>	was killed), used such	13, 88/ 9
of eating his paschal	<b>lamb</b>	with his apostles, and	13, 88/ 19
eating of their paschal	<b>lamb</b>	at night, and that	13, 88/ 28
eating of the Paschal	<b>lamb</b>	was. And therefore was	13, 89/ 14
not eat his Paschal	<b>lamb</b>	in the day appointed	13, 89/ 20
did eat the Paschal	<b>lamb</b>	. And that on the	13, 89/ 27
eating of the Paschal	<b>lamb</b>	. And so our Lord	13, 90/ 5
eating of the Paschal	<b>Lamb</b>	, that is to wit	13, 90/ 6
the eating the paschal	<b>lamb</b>	. And since he intended	13, 90/ 26
which day the paschal	<b>lamb</b>	must be killed. And	13, 90/ 31
in which the paschal	<b>lamb</b>	was eaten, and eaten	13, 91/ 3
Thursday wherein the Paschal	<b>lamb</b>	was eaten, Quod abstinebant	13, 91/ 17
and prepare the paschal	<b>lamb</b>	for us that we	13, 92/ 20
body, the very unspotted	<b>lamb</b>	, upon the cross, and	13, 92/ 26
eating of the paschal	<b>lamb</b>	in time and manner	13, 92/ 29

supper of the paschal	<b>lamb</b>	was done. For that	13, 104/ 15
eating of the paschal	<b>lamb</b>	and before the institution	13, 118/ 19
to eat this paschal	<b>lamb</b>	with you before I	13, 118/ 28
to eat the paschal	<b>lamb</b>	at that time with	13, 119/ 8
to eat this paschal	<b>lamb</b>	with you before my	13, 119/ 10
to eat this paschal	<b>lamb</b>	with you." Two causes	13, 119/ 19
to eat the paschal	<b>lamb</b>	with his disciples. The	13, 119/ 21
to eat this paschal	<b>lamb</b>	with you before my	13, 120/ 10
to eat that paschal	<b>lamb</b>	with them was because	13, 120/ 13
blessed body (the very	<b>lamb</b>	, innocent and immaculate) unto	13, 120/ 17
the selfsame holy, unspotted	<b>lamb</b>	, his own blessed body	13, 120/ 19
to eat this paschal	<b>lamb</b>	with you before my	13, 120/ 28
up himself, the very	<b>lamb</b>	, whereof the other was	13, 120/ 31
sacrifice of the paschal	<b>lamb</b>	, being a figure, was	13, 121/ 3
up of that innocent	<b>lamb</b>	so offered (which offering	13, 121/ 7
offering of the paschal	<b>lamb</b>	in Jerusalem (that was	13, 121/ 8
eat the old paschal	<b>lamb</b>	no more till it	13, 121/ 12
as touching the paschal	<b>lamb</b>	, when our Savior said	13, 122/ 5
the figurative old paschal	<b>lamb</b>	any longer continue, is	13, 122/ 16
sacrifice of the paschal	<b>lamb</b>	was now come to	13, 122/ 29
sacrifice of the paschal	<b>lamb</b>	will I drink no	13, 123/ 8
sacrifice of the paschal	<b>lamb</b>	so ended, did institute	13, 123/ 17
sacrifice of the paschal	<b>lamb</b>	clearly finished, as ye	13, 123/ 28
sacrifice of the paschal	<b>lamb</b>	instituted by the ministry	13, 124/ 14
for then had the	<b>lamb</b>	, which was a living	13, 124/ 19
creature, a fair, unspotted	<b>lamb</b>	. But I will that	13, 125/ 4
is it living. The	<b>lamb</b>	, though it was quick	13, 125/ 8
in you. And the	<b>lamb</b>	did feed and nourish	13, 125/ 10
sacrifice of the paschal	<b>lamb</b>	, so do you use	13, 126/ 10
sacrifice of the paschal	<b>lamb</b>	in these words: "Pro	13, 128/ 23
blood of the paschal	<b>lamb</b>	was shed only for	13, 128/ 27
drunken after the paschal	<b>lamb</b>	, he would drink no	13, 129/ 7
drunken to the paschal	<b>lamb</b>	, he would drink no	13, 130/ 17
drank to the paschal	<b>lamb</b>	, drink no more wine	13, 132/ 30
before of the paschal	<b>lamb</b>	(when he said he	13, 133/ 4
would eat the paschal	<b>lamb</b>	after that no more	13, 133/ 5
sacrifice of the paschal	<b>lamb</b>	, that was the only	13, 133/ 7
But the very paschal	<b>lamb</b>	that was the verity	13, 133/ 9
of the old paschal	<b>lamb</b>	that was but the	13, 135/ 35
this new very paschal	<b>lamb</b>	, the sacred body of	13, 155/ 17
above the old paschal	<b>lamb</b>	of the Jews. For	13, 155/ 18
them after the paschal	<b>lamb</b>	eaten. And that selfsame	13, 155/ 31
alluding to the paschal	<b>lamb</b>	which was the figure	13, 169/ 26
the blood of the	<b>lamb</b>	ye have learned not	13, 169/ 34

the blood of the	<b>lamb</b>	is put upon both	13, 170/ 3
I begin with the	<b>lamentable</b>	story of the passion	13, 49/ 21
the loss of the	<b>land</b>	from the stock for	13, 40/ 20
the desert toward the	<b>land</b>	of behest, and their	13, 58/ 27
depart out of his	<b>land</b>	into desert with all	13, 59/ 13
there shall be no	<b>land</b>	in any part thereof	13, 173/ 1
of his body forever	<b>lands</b>	to the yearly valeur	13, 40/ 8
give him farther other	<b>lands</b>	to the yearly valeur	13, 40/ 10
duchy with all those	<b>lands</b>	of the yearly ten	13, 40/ 14
that yet the other	<b>lands</b>	should still remain in	13, 40/ 16
them this hundred pound	<b>lands</b>	of the king's gift	13, 40/ 22
some place lost many	<b>lands</b>	and in some other	13, 172/ 34
some other win many	<b>lands</b>	again, so shall it	13, 172/ 35
preamble touched more at	<b>large</b>	before. A warning to	13, 50/ 4
sacrament were more at	<b>large</b>	showed and more fully	13, 151/ 22
and that in a	<b>large</b>	manner, for every penny	13, 203/ 27
and that in a	<b>large</b>	manner, for every penny	13, 203/ 27
of God laying the	<b>lashes</b>	upon him), yet, after	13, 59/ 18
our Lord at the	<b>last</b>	commanded Moses that, the	13, 59/ 21
he leaned in his	<b>Last</b>	Supper, and to him	13, 82/ 15
as the world shall	<b>last</b>	), while himself was so	13, 97/ 10
to speak of the	<b>Last</b>	Supper of our Lord	13, 102/ 10
to treat of his	<b>Last</b>	Supper, wherein he declared	13, 103/ 30
declared specially at the	<b>Last</b>	Supper, both by the	13, 104/ 3
wine at this his	<b>Last</b>	Supper, had he not	13, 109/ 26
seemeth just, and the	<b>last</b>	end thereof leadeth unto	13, 112/ 18
lover, longed with that	<b>Last</b>	Supper to make them	13, 119/ 28
longing to make his	<b>Last</b>	Supper with them so	13, 120/ 6
And therefore at the	<b>Last</b>	Supper, to declare the	13, 120/ 25
our Savior at his	<b>Last</b>	Supper, at the institution	13, 144/ 37
the supper that he	<b>last</b>	gave unto them after	13, 155/ 31
the body of Christ.	<b>Last</b>	of all hear him	13, 167/ 16
shall while this world	<b>last</b>	, what wrestling soever the	13, 172/ 31
Master (which he so	<b>late</b>	so sinfully received) and	13, 193/ 5
Master (which he so	<b>late</b>	so sinfully received) and	13, 193/ 5
in monte testamenti in	<b>lateribus</b>	aquilonis. Ascendam super altitudinem	13, 5/ 13
of the passion in	<b>Latin</b>	word by word after	13, 50/ 7
rehearsed it after the	<b>Latin</b>	translation, whereof the sentence	13, 55/ 15
in that by the	<b>Latin</b>	text the treading down	13, 55/ 18
of pascha, wherein the	<b>Latin</b>	church followeth them. Thus	13, 62/ 9
bread, contrary to the	<b>Latin</b>	church, which consecrateth in	13, 90/ 16
this word donec in	<b>Latin</b>	(that is to say	13, 121/ 17
which is called in	<b>Latin</b>	communio and synaxis in	13, 154/ 8
of Christendom, not in	<b>Latin</b>	only and in Greek	13, 156/ 11



wrote more thereof in	<b>Latin</b>	after the same order	13, 177/ 11
and which name the	<b>Latins</b>	have taken of the	13, 61/ 21
the church of the	<b>Latins</b>	in a point or	13, 88/ 16
and also upon this	<b>latter</b>	saying of our Savior	13, 132/ 28
Savior in the said	<b>latter</b>	saying saith: "Dico autem	13, 133/ 21
turning to God with	<b>laud</b>	and thanks for that	13, 4/ 19
while. Howbeit, our Lord (	<b>laud</b>	and thanks be to	13, 172/ 26
they honored him and	<b>lauded</b>	him within five days	13, 74/ 30
so spitefully sit and	<b>laugh</b>	them to scorn. But	13, 17/ 26
many a wretch would	<b>laugh</b>	? Now as for bringing	13, 45/ 24
dwelleth in heaven shall	<b>laugh</b>	them to scorn, and	13, 75/ 14
Dicit ei Petrus, non	<b>lavabis</b>	, mihi pedes in aeternum	13, 100/ 27
in pelvem: et coepit	<b>lavare</b>	pedes discipulorum suorum, et	13, 100/ 24
vos debetis alter alterius	<b>lavare</b>	pedes. Exemplum enim dedi	13, 101/ 6
petrus, domine, tu mihi	<b>lavas</b>	pedes? respondit Iesus, et	13, 100/ 25
ei Iesus si non	<b>lavero</b>	te, non habebis partem	13, 100/ 28
indiget nisi ut pedes	<b>lavet</b>	: sed est mundus totus	13, 101/ 1
etenim: Si ergo ego	<b>lavi</b>	pedes vestros, dominus et	13, 101/ 5
mundi omnes. postquam ergo	<b>lavit</b>	pedes eorum, accepit vestimenta	13, 101/ 3
every generation before the	<b>law</b>	written, and at the	13, 29/ 26
written, and at the	<b>law</b>	written, revelation given to	13, 29/ 26
and made righteous. The	<b>law</b>	truly hath entered, that	13, 31/ 33
Jews to whom the	<b>law</b>	was given were bounden	13, 43/ 3
Gentiles, to whom the	<b>law</b>	was not given, nor	13, 43/ 9
both in the old	<b>law</b>	and in the new	13, 47/ 19
to rehearse, before the	<b>law</b>	given in writing. Then	13, 56/ 12
was there in the	<b>law</b>	written express warning given	13, 56/ 12
bringer of a new	<b>law</b>	to them, as himself	13, 56/ 21
bring them a new	<b>law</b>	, as Moses did, God	13, 56/ 25
prophecies of the old	<b>law</b>	very plain and plenteous	13, 57/ 1
people (both before the	<b>law</b>	written and after), and	13, 57/ 12
of Moses) in the	<b>law</b>	given them by writing	13, 57/ 15
in derogation of the	<b>law</b>	and commandment of God	13, 69/ 18
was ordained in the	<b>law</b>	that there should be	13, 72/ 33
day appointed by the	<b>law</b>	, that is to wit	13, 89/ 20
be eaten by the	<b>law</b>	, was on Good Friday	13, 89/ 25
that was by the	<b>law</b>	appointed to the eating	13, 90/ 25
intended to fulfill the	<b>law</b>	, so was it most	13, 90/ 26
leavened bread (because the	<b>law</b>	forbade them to have	13, 91/ 10
come to break the	<b>law</b>	, but to fulfill it	13, 92/ 22
fulfilling of the old	<b>law</b>	, before he would offer	13, 92/ 25
the precept of the	<b>law</b>	by the eating of	13, 92/ 29
manner appointed by the	<b>law</b>	, and so fulfill and	13, 92/ 30
keeping of his new	<b>law</b>	(which he hath ordained	13, 97/ 9

observing of the old	<b>law</b>	(which, given unto Moses	13, 97/ 11
of Christian people, the	<b>law</b>	of Christ is worse	13, 97/ 14
with the Jews the	<b>law</b>	of Moses at the	13, 97/ 15
the spirit of the	<b>law</b>	so negligent that God	13, 97/ 22
and observances of their	<b>law</b>	, wherein he confessed them	13, 97/ 25
the fulfilling of the	<b>law</b>	, but for that they	13, 97/ 29
places in the old	<b>law</b>	where the commendable devotion	13, 98/ 25
and observe his new	<b>law</b>	, which we be bounden	13, 99/ 4
he observed the old	<b>law</b>	, which, though he came	13, 99/ 5
our example observe the	<b>law</b>	that thou camest to	13, 100/ 10
to keep thine holy	<b>law</b>	and so to reckon	13, 100/ 12
that walk in the	<b>law</b>	of our Lord. But	13, 111/ 15
labor to know the	<b>law</b>	of God (and know	13, 116/ 12
Moses in the old	<b>law</b>	, lest they might peradventure	13, 124/ 15
confirmation of the old	<b>law</b>	put half the blood	13, 127/ 16
the volume of the	<b>law</b>	read, he besprinkled the	13, 127/ 18
in that the old	<b>law</b>	in the blood of	13, 128/ 13
beasts." But the new	<b>law</b>	with the blood of	13, 128/ 17
thing that the old	<b>law</b>	promised, that is to	13, 128/ 18
forced unto it (for	<b>law</b>	was there none made	13, 149/ 24
be sure: neither tradition,	<b>law</b>	, custom, nor Scripture --	13, 150/ 6
and make their possession	<b>lawful</b>	. But now was this	13, 61/ 5
not been known for	<b>lawful</b>	of old, the whole	13, 149/ 21
note that no man	<b>lawfully</b>	may, for any private	13, 112/ 4
death and that the	<b>lawfulness</b>	thereof was known and	13, 149/ 20
God, after the sundry	<b>laws</b>	and ceremonies of sundry	13, 29/ 20
words of their old	<b>lawyer</b>	Moses commanded for to	13, 56/ 27
to excuse himself and	<b>lay</b>	the fault from him	13, 18/ 8
of Scripture that they	<b>lay</b>	therefore nothing prove for	13, 42/ 27
most simple slave that	<b>lay</b>	in prison. And he	13, 60/ 13
that is to wit,	<b>lay</b>	all his pleasures and	13, 81/ 7
hath not where to	<b>lay</b>	his head.) And therefore	13, 99/ 14
also but that they	<b>lay</b>	against the sacrament and	13, 139/ 12
that of old time	<b>lay</b>	people did commonly receive	13, 149/ 1
so universal that neither	<b>lay</b>	nor priest, man nor	13, 150/ 12
was universal both with	<b>lay</b>	people and priests, in	13, 150/ 16
And diverse causes they	<b>lay</b>	of that institution, partly	13, 151/ 5
perpetual torment. And then	<b>layeth</b>	he forth there certain	13, 35/ 29
the rod of God	<b>laying</b>	the lashes upon him	13, 59/ 18
many, both priests and	<b>laymen</b>	, too, though there be	13, 115/ 10
of dispicions in unlearned	<b>laymen's</b>	mouths than I, which	13, 28/ 5
that he had raised	<b>Lazarus</b>	from death to life	13, 69/ 27
both to have slain	<b>Lazarus</b>	and also to destroy	13, 69/ 34
in vain to slay	<b>Lazarus</b>	, since he that raised	13, 70/ 2

those that had seen	<b>Lazarus</b>	both quick and dead	13, 72/ 2
upon the killing of	<b>Lazarus</b>	and our Savior, too	13, 72/ 4
he had before raised	<b>Lazarus</b>	from death to life	13, 76/ 15
Martha served them, and	<b>Lazarus</b>	was one of the	13, 76/ 17
Mary Maudlin, sister unto	<b>Lazarus</b>	and Martha, and she	13, 76/ 18
way that our affections	<b>lead</b>	us and that way	13, 108/ 20
the last end thereof	<b>leadeth</b>	unto hell.) King Saul	13, 112/ 19
delivery thence under the	<b>leading</b>	of Moses betokeneth the	13, 58/ 17
the blood of the	<b>league</b>	that our Lord hath	13, 127/ 20
his own mind, but	<b>lean</b>	unto the interpretation of	13, 113/ 3
on his breast he	<b>leaned</b>	in his Last Supper	13, 82/ 15
she, by the inward	<b>leaning</b>	to the devil's instigation	13, 15/ 30
innocent infant St. John,	<b>leapeth</b>	, good Lord, for joy	13, 201/ 17
innocent infant St. John,	<b>leapeth</b>	, good Lord, for joy	13, 201/ 17
infant in my womb	<b>leapt</b>	for joy.) Now like	13, 200/ 25
infant in my womb	<b>leapt</b>	for joy.) Now like	13, 200/ 25
and that she should	<b>learn</b>	of him in silentio	13, 20/ 12
man, therefore, in time	<b>learn</b>	to love, as we	13, 84/ 24
us, -- except we	<b>learn</b>	them of himself --	13, 164/ 28
of all Christendom both	<b>learned</b>	and unlearned agree. Now	13, 42/ 19
than this, and the	<b>learned</b>	men of the Jews	13, 43/ 4
are the priests and	<b>learned</b>	among us be rateably	13, 43/ 7
or they that were	<b>learned</b>	among them, yet unto	13, 43/ 8
that such as are	<b>learned</b>	will like also that	13, 49/ 20
so rehearse it that	<b>learned</b>	which shall read it	13, 50/ 12
trow that wretch had	<b>learned</b>	that counsel of these	13, 78/ 14
By which we be	<b>learned</b>	to know and consider	13, 104/ 22
persons -- very little	<b>learned</b>	, but yet in grace	13, 156/ 25
the lamb ye have	<b>learned</b>	not now by hearing	13, 169/ 35
beauty, strength, wit, or	<b>learning</b>	, or other such manner	13, 8/ 7
riality, lordship, beauty, strength,	<b>learning</b>	, wit, body, soul, and	13, 9/ 9
knowledge of less necessary	<b>learning</b>	or delight in debating	13, 28/ 7
much less than mean	<b>learning</b>	have often right hot	13, 28/ 10
to the very fruitful	<b>learning</b>	of those necessary things	13, 49/ 8
and for their own	<b>learning</b>	list confer the place	13, 50/ 18
plain faith (with no	<b>learning</b>	but good devout affection	13, 116/ 15
even of the very	<b>least</b>	spice thereof which seemeth	13, 9/ 27
as reason, at the	<b>least</b>	, without revelation, might attain	13, 37/ 3
but that, at the	<b>least</b>	wise yet, with God's	13, 38/ 25
by reason whereof the	<b>least</b>	drop of his blessed	13, 44/ 22
or else at the	<b>least</b>	wise restored to the	13, 44/ 26
we not at the	<b>least</b>	wise restored unto the	13, 46/ 13
in respect of the	<b>least</b>	point of thy pleasure	13, 82/ 7
these words, at the	<b>least</b>	wise as many as	13, 135/ 12

to one of the	<b>least</b>	of these my brethren	13, 202/ 4
to one of the	<b>least</b>	of these my brethren	13, 202/ 4
the devil will not	<b>leave</b>	them thus neither, but	13, 10/ 19
in nothing else, but	<b>leave</b>	off and be content	13, 38/ 23
Yet shall I not	<b>leave</b>	unshowed you one comfortable	13, 42/ 28
I not let to	<b>leave</b>	any such thing as	13, 51/ 1
so that they should	<b>leave</b>	nothing thereof, but if	13, 59/ 25
do them apace, and	<b>leave</b>	unsaid and undone all	13, 67/ 27
help the better, to	<b>leave</b>	more than half undone	13, 68/ 19
miracles, and if we	<b>leave</b>	him thus, all shall	13, 70/ 11
had made the people	<b>leave</b>	off crying out of	13, 72/ 14
to go forward and	<b>leave</b>	it not. "For begin	13, 78/ 10
hand. Let us therefore	<b>leave</b>	the devil's false, deceitful	13, 81/ 16
upon a light occasion,	<b>leave</b>	off and turn from	13, 83/ 7
them boldly without any	<b>leave</b>	of the owner, and	13, 94/ 32
them, which they shall	<b>leave</b>	behind them in the	13, 103/ 20
that God forbiddeth nor	<b>leave</b>	the thing undone that	13, 112/ 6
of devils may get	<b>leave</b>	of Christ so to	13, 193/ 23
us as they got	<b>leave</b>	of him to enter	13, 193/ 24
comfort of his goodness,	<b>leave</b>	our own endeavor undone	13, 198/ 23
of devils may get	<b>leave</b>	of Christ so to	13, 193/ 23
us as they got	<b>leave</b>	of him to enter	13, 193/ 24
comfort of his goodness,	<b>leave</b>	our own endeavor undone	13, 198/ 23
and should have no	<b>leaven</b>	, neither that night nor	13, 59/ 29
eat it with no	<b>leaven</b>	bread, that is to	13, 64/ 11
they should have no	<b>leaven</b>	in their house. Ye	13, 86/ 22
them to have any	<b>leaven</b>	in the house), yet	13, 91/ 10
Christ did consecrate in	<b>leavened</b>	bread because he consecrated	13, 89/ 32
body of Christ in	<b>leavened</b>	bread, contrary to the	13, 90/ 16
he consecrated then with	<b>leavened</b>	bread. Now to this	13, 90/ 21
that he consecrated in	<b>leavened</b>	bread. For though it	13, 91/ 7
he consecrated not in	<b>leavened</b>	bread (because the law	13, 91/ 9
that he consecrated in	<b>leavened</b>	bread. For they might	13, 91/ 12
their flesh with fig	<b>leaves</b>	. Now is there no	13, 17/ 17
royal robes of fig	<b>leaves</b>	. O what a confusion	13, 17/ 23
crystal on both sides,	<b>leaving</b>	a great broad space	13, 58/ 4
some such as in	<b>lecherous</b>	love hath borne thee	13, 84/ 19
covetise, gluttony, sloth, and	<b>lechery</b>	(to which one vice	13, 63/ 14
which one vice of	<b>lechery</b>	, for an example, how	13, 63/ 15
with hunger and pain,	<b>lechery</b>	with sickness, gluttony with	13, 65/ 7
our souls. The first	<b>lecture</b>	. "There approached near the	13, 53/ 1
the devil. The second	<b>lecture</b>	. "So was it that	13, 66/ 5
thy glory. The third	<b>lecture</b>	. "Then gathered there together	13, 68/ 26
after (whereof our present	<b>lecture</b>	speaketh), in which there	13, 72/ 27

wicked council. The fourth	<b>lecture</b>	. "But there entered Satanas	13, 75/ 26
at naught. The fifth	<b>lecture</b>	. "Before the feast of	13, 82/ 10
him." The homily or	<b>lecture</b>	upon the second chapter	13, 86/ 10
Saint Luke. The first	<b>lecture</b>	upon the Blessed Sacrament	13, 117/ 22
food thereby. The second	<b>lecture</b>	upon the Blessed Sacrament	13, 136/ 31
Christian man. The third	<b>lecture</b>	of the Sacrament. I	13, 174/ 20
have in the first	<b>lecture</b>	(good readers) expounded you	13, 174/ 21
is in such things	<b>led</b>	and ruled, the old	13, 140/ 14
them as a thing	<b>leeful</b>	to them that would	13, 149/ 30
may it not be	<b>leefully</b>	left out, as all	13, 151/ 3
be surely showed already)	<b>leese</b>	all their authority and	13, 7/ 4
as we were better	<b>leese</b>	it. And for the	13, 9/ 13
afire may hap to	<b>leese</b>	his own. Howbeit, as	13, 21/ 19
was content forever to	<b>leese</b>	all thankful service (for	13, 25/ 19
man's death should righteously	<b>leese</b>	the power upon man	13, 27/ 11
commandment then should he	<b>leese</b>	them all. And that	13, 39/ 15
a great condemnation to	<b>leese</b>	a duchy with ten	13, 41 14
fear, lest he might	<b>leese</b>	mankind by his doctrine	13, 66/ 21
Pharisees were afraid to	<b>leese</b>	their authority), they waxed	13, 69/ 33
nor so make him	<b>leese</b>	his reward, but, benignly	13, 96/ 10
departed from thee and	<b>leese</b>	my part of thy	13, 107/ 25
us. Let us not	<b>leese</b>	this time, therefore, suffer	13, 202/ 12
us. Let us not	<b>leese</b>	this time, therefore, suffer	13, 202/ 12
means, either by the	<b>leesing</b>	of a thing that	13, 41 20
him, or by the	<b>leesing</b>	of a thing that	13, 41 21
glorious Trinity, but were	<b>left</b>	in the hand of	13, 4/ 17
it should not have	<b>left</b>	any place in them	13, 4/ 27
sinful souls that have	<b>left</b>	God and followed them	13, 7/ 7
had no long leisure	<b>left</b>	them to take heed	13, 17/ 27
but a little time	<b>left</b>	, that is to wit	13, 23/ 18
his deed and yet	<b>left</b>	them this hundred pound	13, 40/ 22
broke. But yet he	<b>left</b>	them still the good	13, 40/ 32
but the devil alone	<b>left</b>	him to strive withal	13, 44/ 30
but if anything were	<b>left</b>	they should burn it	13, 59/ 26
we may have nothing	<b>left</b>	undone when we be	13, 67/ 20
ready for death, nothing	<b>left</b>	undone, that where our	13, 68/ 2
was at his taking	<b>left</b>	alone and forsaken of	13, 84/ 13
in them, and both	<b>left</b>	the better things undone	13, 97/ 30
into the earth he	<b>left</b>	not heaven but ever	13, 105/ 12
And therefore our Savior	<b>left</b>	not with these words	13, 116/ 7
Sacrament, concerning this matter,	<b>left</b>	us behind them in	13, 139/ 32
Jesus Christ commended, or	<b>left</b>	his body and blood	13, 144/ 12
it not be leefully	<b>left</b>	out, as all the	13, 151/ 4
there now no place	<b>left</b>	for any man to	13, 165/ 3

then no Christian countries	<b>left</b>	at all. Whereof our	13, 173/ 29
est. Quae scripta sunt	<b>legamus</b>	, et quae legerimus, intelligamus	13, 163/ 32
immaculati qui ambulant in	<b>lege</b>	Domini. Non enim qui	13, 111/ 13
himself, "Non veni solver	<b>legem</b>	sed adimplere" (I am	13, 92/ 21
sunt legamus, et quae	<b>legerimus</b>	, intelligamus, et tunc perfectae	13, 163/ 33
filthy sin; therewith the	<b>legion</b>	of devils may get	13, 193/ 22
whom he cast the	<b>legion</b>	of devils that after	13, 202/ 22
filthy sin; therewith the	<b>legion</b>	of devils may get	13, 193/ 22
whom he cast the	<b>legion</b>	of devils that after	13, 202/ 22
they had no long	<b>leisure</b>	left them to take	13, 17/ 27
our meat, nor take	<b>leisure</b>	as we list at	13, 65/ 23
everything at ease and	<b>leisure</b>	), how much need have	13, 67/ 16
Saint Augustine at good	<b>length</b>	declareth certain difference between	13, 19/ 22
debateh this matter at	<b>length</b>	, very substantially and with	13, 34/ 15
of inheriting heaven at	<b>length</b>	, but also to the	13, 46/ 22
forever, as appeareth at	<b>length</b>	in the twelfth chapter	13, 59/ 10
with many words at	<b>length</b>	, mentioned in the sixth	13, 125/ 21
things hath he but	<b>lent</b>	us. For all these	13, 9/ 10
thing that God hath	<b>lent</b>	them take for their	13, 10/ 17
they have their lips	<b>lent</b>	them of our Lord	13, 10/ 22
all their own but	<b>lent</b>	them also so great	13, 60/ 28
house of Simon, the	<b>leper</b>	whom Christ had cured	13, 76/ 16
more, in some the	<b>less</b>	, so did the righteousness	13, 6/ 23
speak of the other	<b>less</b>	evils that he allured	13, 16/ 28
she was yet of	<b>less</b>	perfection and more frail	13, 21/ 3
many beasts live with	<b>less</b>	labor and less pain	13, 24/ 22
with less labor and	<b>less</b>	pain too than man	13, 24/ 22
suppose) few men have	<b>less</b>	lust to move great	13, 28/ 4
for the knowledge of	<b>less</b>	necessary learning or delight	13, 28/ 7
many men of much	<b>less</b>	than mean learning have	13, 28/ 9
we took thereby much	<b>less</b>	fruit than we do	13, 46/ 18
them both than with	<b>less</b>	looking for God's help	13, 47/ 15
that word yet much	<b>less</b>	. For though God suffered	13, 55/ 28
the council and the	<b>less</b>	to be regarded, be	13, 73/ 27
the true making was	<b>less</b>	used, and folk for	13, 79/ 29
we love God the	<b>less</b>	, that love is a	13, 84/ 29
knowledge had been much	<b>less</b>	. For thus saith our	13, 111/ 20
it for a far	<b>less</b>	thing than it was	13, 124/ 16
it seemeth to be	<b>less</b>	miracle, if that thing	13, 166/ 11
which twain is far	<b>less</b>	comparison than is between	13, 197/ 21
which twain is far	<b>less</b>	comparison than is between	13, 197/ 21
own. Howbeit, as this	<b>lesson</b>	generally pertaineth to every	13, 21/ 19
them a marvelous fruitful	<b>lesson</b>	with the declaration of	13, 110/ 11
a very short substantial	<b>lesson</b>	: "If you know these	13, 111/ 4

well, yet seemeth this	<b>letter</b>	after the Hebrew text	13, 55/ 17
our forehead with the	<b>letter</b>	of Tau, the sign	13, 64/ 22
same sign of the	<b>letter</b>	Tau, mentioned in the	13, 65/ 14
proceed forth in the	<b>letter</b>	. "When his disciples had	13, 92/ 16
the perusing of the	<b>letter</b>	, which in this wise	13, 104/ 8
followeth it in the	<b>letter</b>	: "He came then unto	13, 106/ 17
head stick upon the	<b>letter</b>	of the gospel and	13, 114/ 25
true sense of the	<b>letter</b>	-- we will not	13, 158/ 29
the circumstances of the	<b>letter</b>	) good Christian people may	13, 159/ 9
manner of folk the	<b>letter</b>	of Holy Scripture be	13, 172/ 9
interposition of the initial	<b>letters</b>	signifying the names of	13, 50/ 26
to sensuality that he	<b>letteth</b>	her overlong alone therein	13, 22/ 22
of excellent brightness, willfully	<b>letting</b>	slip the grace and	13, 5/ 4
other full fast. Howbeit,	<b>letting</b>	pass as impertinent to	13, 23/ 2
alone, I will therefore (	<b>letting</b>	all the remnant pass	13, 57/ 21
and tucked up (for	<b>letting</b>	us by the way	13, 65/ 24
eat it with wild	<b>lettuce</b>	and unleavened bread, and	13, 59/ 28
the twenty-second chapter upon	<b>Leviticus</b>	: "Sanctificationem mystici sacrificii, et	13, 166/ 30
peevish pride in a	<b>lewd</b>	, unthrifty javel that hath	13, 7/ 28
man fallen in a	<b>lewd</b>	mind toward a woman	13, 78/ 6
mind to let that	<b>lewd</b>	enterprise pass. He mishapped	13, 78/ 8
and not follow the	<b>lewd</b>	example of his evil	13, 114/ 4
feather of any light,	<b>lewd</b>	thought that we might	13, 198/ 7
feather of any light,	<b>lewd</b>	thought that we might	13, 198/ 7
her company in her	<b>lewdness</b>	and letted not to	13, 17/ 4
oboedientiam iusti constituentur multi.	<b>Lex</b>	autem subintravit, ut abundaret	13, 31/ 21
only of their mere	<b>liberal</b>	goodness, create of nothing	13, 4/ 7
still enjoy of his	<b>liberal</b>	gift, more by every	13, 40/ 26
of the only mere	<b>liberal</b>	goodness of God, and	13, 41 3
by special privilege his	<b>liberal</b>	hand is yet nevertheless	13, 48/ 28
age, and with right	<b>liberal</b>	and princely alms therewith	13, 114/ 22
God will, of his	<b>liberal</b>	bounty, vouchsafe to take	13, 191/ 18
God will, of his	<b>liberal</b>	bounty, vouchsafe to take	13, 191/ 18
but of the mere	<b>liberality</b>	of some other man	13, 41 22
own free will and	<b>liberty</b>	, either with help of	13, 4/ 18
standing thus in the	<b>liberty</b>	of themselves, with those	13, 4/ 29
whose power is at	<b>liberty</b>	, not so bound to	13, 32/ 23
state and, by natural	<b>liberty</b>	of their will, without	13, 38/ 3
restore men to the	<b>liberty</b>	and freedom of their	13, 45/ 29
yet at his own	<b>liberty</b>	to temper the fruit	13, 46/ 17
is yet nevertheless at	<b>liberty</b>	to give remission of	13, 48/ 28
their thrallldom into the	<b>liberty</b>	of his service --	13, 62/ 31
subjection into the lightsome	<b>liberty</b>	of his celestial service	13, 63/ 9
that from their misused	<b>liberty</b>	they be fallen ever	13, 75/ 5

his people not only	<b>licensed</b>	but also required and	13, 60/ 24
nec bibit eius sanguinem,	<b>licet</b>	carnaliter et visibiliter premet	13, 144/ 6
of that fruit, with	<b>lickerous</b>	desire of the delicious	13, 16/ 29
Let us every man	<b>lie</b>	well in await of	13, 9/ 29
had told them a	<b>lie</b>	, in that he said	13, 16/ 17
pieces, and thou shalt	<b>lie</b>	in await to sting	13, 18/ 24
head, and thou shalt	<b>lie</b>	in await for his	13, 54/ 25
manhead), and yet rather	<b>lie</b>	in await to hurt	13, 55/ 1
should do till we	<b>lie</b>	in our death bed	13, 68/ 15
die in their sin)	<b>lie</b>	weeping and wailing, the	13, 75/ 19
and banning, shall you	<b>lie</b>	together wretchedly burning forever	13, 84/ 22
only those things which	<b>lie</b>	before us, but also	13, 167/ 38
well wist that they	<b>lied</b>	. For the Romans nothing	13, 70/ 18
and short, soon passed	<b>life</b>	of this fond, wretched	13, 9/ 20
the dead stone, a	<b>life</b>	, as hath the insensible	13, 12/ 14
the days of they	<b>life</b>	. Enmity will I put	13, 18/ 22
the days of thy	<b>life</b>	. It shall burgeon thorns	13, 18/ 32
the tree of everlasting	<b>life</b>	, put them both forthwith	13, 19/ 5
justice, shall reign in	<b>life</b>	by one Jesus Christ	13, 31/ 27
men unto justification of	<b>life</b>	. For likewise, as by	13, 31/ 30
by justice unto everlasting	<b>life</b>	through Jesus Christ Our	13, 32/ 3
grace growing into everlasting	<b>life</b>	, it well appeareth (say	13, 32/ 10
to have after this	<b>life</b>	not the fruition of	13, 37/ 1
of heaven) but a	<b>life</b>	good, quiet, and restful	13, 37/ 2
the very fountain of	<b>life</b>	, almighty glorious God. Now	13, 39/ 21
any time of his	<b>life</b>	had the selfsame fall	13, 46/ 5
commodities of this present	<b>life</b>	, whereas God will have	13, 47/ 27
sin all our whole	<b>life</b>	, yet God, not willing	13, 48/ 19
he had also his	<b>life</b>	and his death in	13, 67/ 4
so to spend my	<b>life</b>	that when the day	13, 68/ 21
Lazarus from death to	<b>life</b>	, the thing so well	13, 69/ 27
his office during his	<b>life</b>	. But afterward, by ambition	13, 73/ 2
Lazarus from death to	<b>life</b>	. There had he supper	13, 76/ 15
than to give his	<b>life</b>	for his friends.) This	13, 84/ 1
a man give his	<b>life</b>	for his friends.) This	13, 102/ 20
he gave his own	<b>life</b>	for both twain. And	13, 102/ 22
course of his poor	<b>life</b>	, he gave us the	13, 113/ 31
passed and his new	<b>life</b>	come -- albeit (I	13, 130/ 7
my flesh for the	<b>life</b>	of the world), and	13, 159/ 21
bread, the bread of	<b>life</b>	, which is the flesh	13, 161/ 3
is love incorruptible and	<b>life</b>	everlasting. Justin the holy	13, 161/ 5
corruption, and receiveth not	<b>life</b>	again which is nourished	13, 162/ 2
bread and cup of	<b>life</b>	, and dost eat and	13, 162/ 19
relieve and sustain corporal	<b>life</b>	. But after that our	13, 163/ 10



is profitable to the	<b>life</b>	and salvation of the	13, 163/ 14
to be brought to	<b>life</b>	and incorruption, except the	13, 168/ 26
the body of natural	<b>life</b>	be joined unto it	13, 168/ 24
giveth no quickness or	<b>life</b>	unto the soul. And	13, 176/ 6
is it that giveth	<b>life</b>	.) And therefore I say	13, 176/ 9
which are in clean	<b>life</b>	and are at their	13, 176/ 36
and are in clean	<b>life</b>	receive it spiritually, that	13, 177/ 5
did arise again to	<b>life</b>	and, with the souls	13, 196/ 1
did arise again to	<b>life</b>	and, with the souls	13, 196/ 1
standeth in her own	<b>light</b>	and taketh herself for	13, 8/ 2
thee half so much	<b>light</b>	as shall a poor	13, 8/ 18
wisdom more weak, more	<b>light</b>	of belief, and more	13, 14/ 28
and then, upon a	<b>light</b>	occasion, leave off and	13, 83/ 6
a feather of any	<b>light</b>	, lewd thought that we	13, 198/ 7
a joy of a	<b>light</b>	and soon sliding affection	13, 203/ 23
a feather of any	<b>light</b>	, lewd thought that we	13, 198/ 7
a joy of a	<b>light</b>	and soon sliding affection	13, 203/ 23
from the Father of	<b>lights</b>	) -- let us therefore	13, 198/ 16
from the Father of	<b>lights</b>	) -- let us therefore	13, 198/ 16
fleshy subjection into the	<b>lightsome</b>	liberty of his celestial	13, 63/ 9
infinite number of the	<b>like-traitorous</b>	angels, as the prophet	13, 5/ 20
fair, weening herself well	<b>liked</b>	for her broad forehead	13, 8/ 3
heart, yet this way	<b>liked</b>	his high wisdom as	13, 93/ 29
one of them now	<b>liked</b>	for his pleasure to	13, 157/ 18
very Almighty God himself,	<b>liked</b>	not only to become	13, 192/ 5
very Almighty God himself,	<b>liked</b>	not only to become	13, 192/ 5
it seemeth me not	<b>likely</b>	that God gave him	13, 55/ 32
thing as had been	<b>likely</b>	that the evangelists would	13, 80/ 6
he should and most	<b>likely</b>	that he would --	13, 90/ 27
his coming was well	<b>likely</b>	to be noted. But	13, 96/ 6
thereby, that man were	<b>likely</b>	to receive this Blessed	13, 197/ 2
thereby, that man were	<b>likely</b>	to receive this Blessed	13, 197/ 2
vine and in the	<b>likeness</b>	and form of common	13, 135/ 4
under a form and	<b>likeness</b>	so common and so	13, 140/ 5
body in his own	<b>likeness</b>	hanging on the cross	13, 145/ 34
blood in the proper	<b>likeness</b>	on the same shed	13, 146/ 1
under the form and	<b>likeness</b>	of bread, the very	13, 195/ 26
under the form and	<b>likeness</b>	of bread, the very	13, 195/ 26
Jesum Christum Dominum nostrum." (	<b>Likewise</b>	as by the sin	13, 31/ 24
one Jesus Christ. Therefore	<b>likewise</b>	as by the sin	13, 31/ 28
justification of life. For	<b>likewise</b>	, as by the disobedience	13, 31/ 30
also more abounded, that	<b>likewise</b>	as sin hath reigned	13, 32/ 2
thus say they that	<b>likewise</b>	God took from the	13, 40/ 28
I nothing also but	<b>likewise</b>	as he restored us	13, 46/ 25

of their doors. And	<b>likewise</b>	as God had promised	13, 60/ 20
blood shed therein. And	<b>likewise</b>	as with a bundle	13, 64/ 17
given his assent. For	<b>likewise</b>	as God is in	13, 74/ 9
the fifteenth day, yet	<b>likewise</b>	as we begin every	13, 86/ 24
but to fulfill it),	<b>likewise</b>	as he would be	13, 92/ 22
he was. Nor now	<b>likewise</b>	the vices of vicious	13, 97/ 2
you an example that,	<b>likewise</b>	as I have done	13, 102/ 3
meant his affections. For	<b>likewise</b>	as our feet bear	13, 108/ 18
I given you, that	<b>likewise</b>	as I have done	13, 110/ 19
you an example, that,	<b>likewise</b>	as I have done	13, 113/ 9
work of humility. For	<b>likewise</b>	as pride threw down	13, 116/ 25
the remembrance of me."	<b>Likewise</b>	, taking the chalice after	13, 118/ 2
would say to them: "	<b>Likewise</b>	as the synagogue of	13, 126/ 8
bread, he gave them	<b>likewise</b>	his blessed blood to	13, 126/ 20
in the gospel: "And	<b>likewise</b>	taking the chalice after	13, 126/ 22
remission of sins." Then	<b>likewise</b>	as he had before	13, 129/ 5
of God.) Besides this,	<b>likewise</b>	as he did himself	13, 135/ 34
wine. Now are there	<b>likewise</b>	in this Blessed Sacrament	13, 142/ 1
the holy doctors declare,	<b>likewise</b>	as bread especially refresheth	13, 142/ 26
body of Christ. For	<b>likewise</b>	as the bread, which	13, 143/ 16
never without it; and	<b>likewise</b>	, under the form of	13, 147/ 18
of our Lord). And	<b>likewise</b>	as by all these	13, 156/ 8
is my body, and	<b>likewise</b>	taking the cup when	13, 161/ 26
made fat of God.)	<b>Likewise</b>	Origen writeth in his	13, 162/ 11
another piece of wax	<b>likewise</b>	melted, so that one	13, 168/ 22
received of us. But	<b>likewise</b>	as at the sight	13, 199/ 27
hogs. Let not us	<b>likewise</b>	rather put God from	13, 202/ 23
received of us. But	<b>likewise</b>	as at the sight	13, 199/ 27
hogs. Let not us	<b>likewise</b>	rather put God from	13, 202/ 23
into the delight and	<b>liking</b>	of itself, as the	13, 7/ 13
the bare delight and	<b>liking</b>	of ourselves for anything	13, 9/ 28
heaven with hell hounds,	<b>limited</b>	of his own wisdom	13, 48/ 20
in English), when it	<b>limiteth</b>	a time before which	13, 121/ 17
a very man coming	<b>lineally</b>	of one of their	13, 56/ 20
clothes and took a	<b>linen</b>	cloth and did gird	13, 101/ 17
wipe them with the	<b>linen</b>	cloth that he was	13, 101/ 20
garments, and took a	<b>linen</b>	cloth and gird it	13, 105/ 1
wipe them with the	<b>linen</b>	cloth with which he	13, 105/ 4
in this wise: "Dixerunt	<b>linguam</b>	nostram magnificabimus, labia nostra	13, 10/ 6
place he join and	<b>link</b>	well in one the	13, 50/ 31
in a convenient order,	<b>linked</b>	and chained ensuingly together	13, 118/ 15
discipulorum suorum, et extergere	<b>linteo</b>	, quo erat praecinctus. Venit	13, 100/ 24
sua, et quum accepisset	<b>linteum</b>	, praecinxit se: Deinde misit	13, 100/ 23
magnify our tongues, our	<b>lips</b>	be our own, who	13, 10/ 8

a nobis sunt." (Our	<b>lips</b>	be our own, we	13, 10/ 15
say once that their	<b>lips</b>	be their own and	13, 10/ 21
that they have their	<b>lips</b>	lent them of our	13, 10/ 22
liquefactam ceram aliae cerae	<b>liquefactae</b>	ita miscuerit, ut unum	13, 168/ 17
Quemadmodum si quis igne	<b>liquefactam</b>	ceram aliae cerae liquefactae	13, 168/ 17
to Januarius writeth thus. "	<b>Liquido</b>	apparet, quando primum acceperunt	13, 169/ 11
his grace where he	<b>list</b>	. But with his sacraments	13, 32/ 24
of Lucifer; and thereupon	<b>list</b>	to conclude that neither	13, 38/ 14
to him that this	<b>list</b>	to reason, mine answer	13, 38/ 16
where and whensoever he	<b>list</b>	. And thus have I	13, 48/ 30
for their own learning	<b>list</b>	confer the place and	13, 50/ 19
take leisure as we	<b>list</b>	at our meal, but	13, 65/ 24
unto what time him	<b>list</b>	and have done in	13, 67/ 15
can do when me	<b>list</b>	, such a token shall	13, 94/ 15
to do what him	<b>list</b>	, yet would he, not	13, 106/ 5
of his apostles nor	<b>list</b>	to make them a	13, 120/ 2
books of Scripture they	<b>list</b>	, and such as they	13, 172/ 20
and such as they	<b>list</b>	to receive, interpret and	13, 172/ 20
and construe as they	<b>list</b>	. By reason whereof at	13, 172/ 21
go which way he	<b>list</b>	to guide him, so	13, 192/ 28
go which way he	<b>list</b>	to guide him, so	13, 192/ 28
overlong alone therein, and	<b>listeth</b>	not to do his	13, 22/ 23
men to follow the	<b>literal</b>	fashion thereof in washing	13, 114/ 14
you deny the very	<b>literal</b>	sense beside, and say	13, 158/ 32
it might be understood	<b>literally</b>	of David, I cannot	13, 169/ 4
in ipso David secundum	<b>literam</b>	non invenimus, in Christo	13, 168/ 32
the way, and so	<b>little</b>	remember to labor and	13, 3/ 25
show, wherein yet seemeth	<b>little</b>	harm save a fond	13, 10/ 11
he hath but a	<b>little</b>	time.) This woe well	13, 23/ 15
he had but a	<b>little</b>	time left, that is	13, 23/ 18
twain myself here a	<b>little</b>	to touch. A question	13, 28/ 11
one sentence with so	<b>little</b>	change so often repeated	13, 50/ 28
of his unsearchable knowledge,	<b>little</b>	and little at sundry	13, 54/ 13
unsearchable knowledge, little and	<b>little</b>	at sundry seasons to	13, 54/ 13
shot out of a	<b>little</b>	boy's bow. ") For all	13, 55/ 9
a needy merchant a	<b>little</b>	money would be welcome	13, 79/ 4
whole world were too	<b>little</b>	to give for it	13, 79/ 9
their own part as	<b>little</b>	commodity as he can	13, 80/ 28
naked, silly soul, thou	<b>little</b>	wottest whither? Howbeit, if	13, 84/ 17
some shall peradventure take	<b>little</b>	savor), saving that I	13, 88/ 13
said that with so	<b>little</b>	as they used of	13, 97/ 26
beasts unto their no	<b>little</b>	cost. This tale that	13, 98/ 8
he would have taken	<b>little</b>	pleasure or comfort in	13, 120/ 1
before the consecration, a	<b>little</b>	water always, whereof we	13, 151/ 1

many persons -- very	<b>little</b>	learned, but yet in	13, 156/ 25
the world? and a	<b>little</b>	after he saith: How	13, 162/ 1
all one: And a	<b>little</b>	after: If Christ therefore	13, 164/ 14
my blood. And a	<b>little</b>	after he saith: Let	13, 165/ 29
-- flowered for a	<b>little</b>	while. Howbeit, our Lord	13, 172/ 25
more unto him (for	<b>little</b>	good could he that	13, 201/ 21
slip, which we can	<b>little</b>	tell whether ever we	13, 202/ 13
more unto him (for	<b>little</b>	good could he that	13, 201/ 21
slip, which we can	<b>little</b>	tell whether ever we	13, 202/ 13
his wicked way and	<b>live</b>	, both shall that wicked	13, 21/ 30
condition. For many beasts	<b>live</b>	with less labor and	13, 24/ 22
pain and vexation, and	<b>live</b>	here in such pleasant	13, 44/ 31
but that (if he	<b>live</b>	) he shall have need	13, 108/ 16
eateth this bread shall	<b>live</b>	everlastingly.) And of his	13, 143/ 6
as among the paynims	<b>lived</b>	well according to nature	13, 29/ 30
as in any place	<b>lived</b>	naturally well and kept	13, 30/ 6
he had (while he	<b>lived</b>	) the use of the	13, 36/ 29
been able to have	<b>lived</b>	well after his nature	13, 37/ 11
as we should have	<b>lived</b>	if Adam had not	13, 44/ 32
his Master Christ had	<b>lived</b>	, and he still carried	13, 80/ 31
kept and continued faith,	<b>lived</b>	in unity and concord	13, 171/ 22
society of saints many	<b>lively</b>	members in the unity	13, 146/ 8
to wit, the very	<b>lively</b>	, natural, glorious body of	13, 153/ 10
in one society, as	<b>lively</b>	members in the mystical	13, 154/ 6
but by his instrument	<b>lively</b>	, quick, conjoined, united, and	13, 154/ 17
holy saints as a	<b>lively</b>	member of Christ's mystical	13, 175/ 15
quickened and made a	<b>lively</b>	member in the pure	13, 176/ 32
knit and united quick,	<b>lively</b>	members in the spiritual	13, 177/ 7
which they should be	<b>lively</b>	members incorporate in Christ's	13, 192/ 19
but, instead of that	<b>lively</b>	grace, they receive their	13, 192/ 21
which they should be	<b>lively</b>	members incorporate in Christ's	13, 192/ 19
but, instead of that	<b>lively</b>	grace, they receive their	13, 192/ 21
plates, which while he	<b>liveth</b>	, he loveth better than	13, 64/ 32
but is while he	<b>liveth</b>	in like wise rich	13, 65/ 1
despite of their council	<b>liveth</b>	and reigneth in heaven	13, 75/ 17
thou among all the	<b>living</b>	things and beasts of	13, 18/ 21
the wretched earth, their	<b>living</b>	gotten with sore sweat	13, 24/ 8
pain of travail born),	<b>living</b>	here in pain and	13, 27/ 23
thank him for their	<b>living</b>	of the yearly hundred	13, 40/ 25
still the good honest	<b>living</b>	of the yearly hundred	13, 40/ 33
only a mean man's	<b>living</b>	of one hundred pound	13, 41 15
the state of innocence	<b>living</b>	in Paradise should not	13, 45/ 30
getting of his daily	<b>living</b>	, the other with sore	13, 53/ 26
his birth and his	<b>living</b>	and his doctrine --	13, 69/ 23

of the people." His	living	was so holy, his	13, 74/ 14
or for their evil	living	after their baptism, shall	13, 108/ 11
lamb, which was a	living	, sensible creature, been of	13, 124/ 19
was celebrated in a	living	creature, a fair, unspotted	13, 125/ 3
dead, yet is it	living	. The lamb, though it	13, 125/ 7
body, but animated and	living	with my soul. And	13, 125/ 12
the mind of a	living	man cannot well imagine	13, 141/ 2
the Son of the	living	God. And I long	13, 161/ 4
dingus sit." (No man	living	knoweth whether he be	13, 195/ 3
to such wretched, sinful	living	as casteth our Lord	13, 203/ 11
stable purpose of good	living	as we be bounden	13, 204/ 11
dingus sit." (No man	living	knoweth whether he be	13, 195/ 3
to such wretched, sinful	living	as casteth our Lord	13, 203/ 11
stable purpose of good	living	as we be bounden	13, 204/ 11
Lord?") First they begin,	lo	, but as it were	13, 10/ 9
point are they now,	lo	? Do they not now	13, 10/ 16
unto God. And yet,	lo	, the devil will not	13, 10/ 19
at all. And thus,	lo	, beginning but with a	13, 10/ 25
angels fell. This was,	lo	, the state in which	13, 13/ 32
a greater. For suddenly,	lo	, they heard our Lord	13, 17/ 29
them therein, and said: "	Lo	, Adam is like one	13, 19/ 3
sicut unus ex nobis." (	Lo	, Adam is now made	13, 19/ 12
he not conveniently say, "	Lo	, Adam is now as	13, 19/ 15
he would have said, "	Lo	, Adam is now as	13, 19/ 17
sciens bonum et malum." (	Lo	, Adam is now made	13, 19/ 29
is a fearful word,	lo	, to those that have	13, 21/ 32
offspring forever. This is,	lo	, good readers, the wretched	13, 24/ 13
To devise this way,	lo	, was a wonderful thing	13, 26/ 3
which the prophet saith: "	Lo	, in wickedness was I	13, 29/ 11
good king ought them.	Lo	, thus say they that	13, 40/ 28
somewhat have done therefore,	lo	, and in all that	13, 45/ 33
And for this cause,	lo	, though the painful passion	13, 48/ 17
qui tollit peccata mundi" (	Lo	, the Lamb of God	13, 62/ 23
slave that is covetise,	lo	, the very caitiff knave	13, 64/ 27
Thus the wily wretches,	lo	, the mischievous deed that	13, 70/ 13
see we prevail nothing.	Lo	, all the world is	13, 72/ 25
surety, they were these,	lo	, that especially gathered together	13, 74/ 2
to a certain man.	Lo	, as you shall be	13, 85/ 23
and so forth.) Here,	lo	, Saint John calleth Shere	13, 87/ 32
to a certain man.	Lo	, as you be entering	13, 93/ 2
body of our Lord.)	Lo	, here this blessed apostle	13, 196/ 23
bonorum meorum do pauperibus." (	Lo	, look, good Lord, the	13, 204/ 2
body of our Lord.)	Lo	, here this blessed apostle	13, 196/ 23
bonorum meorum do pauperibus." (	Lo	, look, good Lord, the	13, 204/ 2

of wheat into one	<b>loaf</b>	and the wine that	13, 143/ 18
we eat of one	<b>loaf</b>	.) Not that all the	13, 175/ 21
eat of one material	<b>loaf</b>	, for there were among	13, 175/ 22
the form of that	<b>loaf</b>	of bread is that	13, 175/ 23
many be of one	<b>loaf</b>	.) And so are we	13, 175/ 26
each of us that	<b>loaf</b>	that is himself mystically	13, 175/ 27
all made that one	<b>loaf</b>	. And therefore when our	13, 175/ 28
Lord in giving that	<b>loaf</b>	at the first institution	13, 175/ 29
for our sin, how	<b>loath</b>	and irksome would we	13, 45/ 17
they themselves much more	<b>loath</b>	to part from this	13, 100/ 6
for mine unworthiness be	<b>loath</b>	to have thy most	13, 107/ 20
that love is a	<b>loathsome</b>	love and hindereth us	13, 84/ 29
feast of the unleavened	<b>loaves</b>	approaching." M. 26. R	13, 51/ 27
day of the unleavened	<b>loaves</b>	, which feast is called	13, 51/ 29
Passover and the unleavened	<b>loaves</b>	was two days after	13, 52/ 2
Passover and the unleavened	<b>loaves</b>	was two days after	13, 53/ 3
day of the unleavened	<b>loaves</b>	, which feast is called	13, 59/ 5
feast of the unleavened	<b>loaves</b>	and the Passover. But	13, 62/ 17
with the sweet unleavened	<b>loaves</b>	of sincere love and	13, 64/ 12
day of the unleavened	<b>loaves</b>	, specified in the twenty-sixth	13, 85/ 12
day of the unleavened	<b>loaves</b>	, when the paschal lamb	13, 85/ 15
feast of the unleavened	<b>loaves</b>	was the fifteenth day	13, 86/ 24
feast of the unleavened	<b>loaves</b>	in the evening before	13, 86/ 26
Feast of the Unleavened	<b>Loaves</b>	was on the fifteenth	13, 87/ 1
Feast of the Unleavened	<b>Loaves</b>	was called "the paschal	13, 87/ 11
Feast of the Unleavened	<b>Loaves</b>	, though it were the	13, 87/ 12
day of the unleavened	<b>loaves</b>	, saying: "The first day	13, 87/ 19
day of the unleavened	<b>loaves</b>	, in which the paschal	13, 87/ 20
feast of the unleavened	<b>loaves</b>	began the fifteenth day	13, 90/ 18
feast of the unleavened	<b>loaves</b>	, he consecrated not in	13, 91/ 9
feast of the unleavened	<b>loaves</b>	, which was on Good	13, 91/ 15
et non valuerunt, neque	<b>locus</b>	inventus est eorum amplius	13, 6/ 4
non relictus est ambigendi	<b>locus</b>	. Nunc enim et ipsius	13, 164/ 1
non annuntiaveris ei, neque	<b>locutus</b>	fueris uti avertatur a	13, 21/ 26
eum illis. Et L.	<b>locutus</b>	est cum principibus sacerdotum	13, 51/ 19
beset about their night's	<b>lodging</b>	here in passing by	13, 3/ 25
in the Tower of	<b>London</b>	, to which he made	13, 3/ 3
in the Tower of	<b>London</b>	, wrote more thereof in	13, 177/ 10
in the Tower of	<b>London</b>	, which he entitled thus	13, 191/ 5
in the Tower of	<b>London</b>	, which he entitled thus	13, 191/ 5
made her desire and	<b>long</b>	by reason of high	13, 16/ 32
But they had no	<b>long</b>	leisure left them to	13, 17/ 27
into the wretched earth.	<b>Long</b>	were it here, and	13, 19/ 7
the sensual part, as	<b>long</b>	as the will after	13, 22/ 11

good affections than to	<b>long</b>	for the knowledge of	13, 28/ 7
more that were too	<b>long</b>	to rehearse here, have	13, 33/ 31
the devil (when with	<b>long</b>	lying in await therefore	13, 55/ 2
sundry diverse tokens too	<b>long</b>	here to rehearse, before	13, 56/ 11
which would make a	<b>long</b>	book alone, I will	13, 57/ 21
signified and figured the	<b>long</b>	, painful wandering of men	13, 58/ 30
may not tarry here	<b>long</b>	about our meat, nor	13, 65/ 23
days before, and not	<b>long</b>	before that would fain	13, 74/ 30
Edward the third, and	<b>long</b>	before and long after	13, 79/ 26
and long before and	<b>long</b>	after. The ointment was	13, 79/ 26
good readers, stick so	<b>long</b>	upon the declaration of	13, 88/ 12
in this world as	<b>long</b>	as the world shall	13, 97/ 10
rehearse here were very	<b>long</b>	. But now methink that	13, 98/ 11
his apostles should not	<b>long</b>	to be great possessioners	13, 99/ 21
earth, that we may	<b>long</b>	and make haste, walking	13, 100/ 13
body," is all this	<b>long</b>	tale included, and many	13, 125/ 17
included, and many a	<b>long</b>	, holy process more. And	13, 125/ 17
Upon which thing so	<b>long</b>	ago begun and used	13, 149/ 10
is this custom (and	<b>long</b>	was, ere their heresies	13, 150/ 11
were both a very	<b>long</b>	work and also a	13, 159/ 12
a digression somewhat too	<b>long</b>	from my present purpose	13, 159/ 12
of this world. I	<b>long</b>	for the bread of	13, 161/ 2
living God. And I	<b>long</b>	for the drink of	13, 161/ 4
for damnable the common	<b>long-continued</b>	custom of the whole	13, 149/ 31
very desirously have I	<b>longed</b>	for to eat this	13, 119/ 18
our Savior so sore	<b>longed</b>	at that time to	13, 119/ 20
a most tender lover,	<b>longed</b>	with that Last Supper	13, 119/ 27
say, "Sore have I	<b>longed</b>	to eat this paschal	13, 120/ 10
cause for which he	<b>longed</b>	so sore to eat	13, 120/ 12
was because that he	<b>longed</b>	for the time in	13, 120/ 13
Zacchaeus, which when he	<b>longed</b>	to see Christ, and	13, 203/ 18
Zacchaeus, which when he	<b>longed</b>	to see Christ, and	13, 203/ 18
when he deferreth it	<b>longer</b>	. And oftentimes when he	13, 20/ 28
tedious and the introduction	<b>longer</b>	than the principal process	13, 49/ 3
Father's right hand no	<b>longer</b>	. Nor here in like	13, 121/ 30
old paschal lamb any	<b>longer</b>	continue, is that he	13, 122/ 16
and by, without any	<b>longer</b>	delay. And therefore he	13, 203/ 30
and by, without any	<b>longer</b>	delay. And therefore he	13, 203/ 30
peril of spilling and	<b>longest</b>	to be kept without	13, 149/ 9
that the desire and	<b>longing</b>	to make his Last	13, 120/ 6
he was stirred to	<b>look</b>	upward unto his Maker	13, 5/ 5
in such wise to	<b>look</b>	downward upon himself and	13, 5/ 5
which we worldly folk	<b>look</b>	up on height and	13, 8/ 9
And therefore man to	<b>look</b>	for that point as	13, 47/ 1

no wise man would	<b>look</b>	that I should in	13, 57/ 19
money. Now would we	<b>look</b>	that the fool would	13, 79/ 7
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works or bad. For	<b>look</b>	which way that our	13, 108/ 20
let us believe and	<b>look</b>	upon it with the	13, 168/ 4
about other things and	<b>look</b>	no more unto him	13, 201/ 21
meorum do pauperibus." (Lo,	<b>look</b>	, good Lord, the one	13, 204/ 2
about other things and	<b>look</b>	no more unto him	13, 201/ 21
meorum do pauperibus." (Lo,	<b>look</b>	, good Lord, the one	13, 204/ 2
too -- they that	<b>looked</b>	on, though they wist	13, 109/ 21
one might say that	<b>looked</b>	for to die or	13, 122/ 9
is so negligent in	<b>looking</b>	to sensuality that he	13, 22/ 22
and sore. Sure sorry	<b>looking</b>	, for the unsure time	13, 24/ 10
both than with less	<b>looking</b>	for God's help he	13, 47/ 15
on theirs, neither party	<b>looking</b>	for other, should so	13, 95/ 11
de iis quicquam sinistrum	<b>loquar</b>	, qui Apostolico gradui succedentes	13, 168/ 7
the prophet: "Audiam quid	<b>loquatur</b>	in me Dominus." (I	13, 201/ 24
the prophet: "Audiam quid	<b>loquatur</b>	in me Dominus." (I	13, 201/ 24
sensu in dei rebus	<b>loquendum</b>	, neque per violentam atque	13, 163/ 30
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own, who is our	<b>Lord</b>	?) First they begin, lo	13, 10/ 9
lent them of our	<b>Lord</b>	, their proud hearts arise	13, 10/ 23
est?" (Who is our	<b>Lord</b>	?), and so deny that	13, 10/ 24
that they have any	<b>Lord</b>	at all. And thus	13, 10/ 25
lo, they heard our	<b>Lord</b>	coming, and therewith for	13, 17/ 30
a tree. And our	<b>Lord</b>	, as though he saw	13, 17/ 32
thou?" And he answered: "	<b>Lord</b>	, I heard thy voice	13, 18/ 2
showed thee," quoth our	<b>Lord</b>	, "that thou were naked	13, 18/ 4
it." Then said our	<b>Lord</b>	God unto the woman	13, 18/ 12
and he shall be	<b>lord</b>	over thee." Then finally	13, 18/ 28
thou return." Then our	<b>Lord</b>	made them coats of	13, 19/ 2
speak. And therefore our	<b>Lord</b>	, in declaring his punishment	13, 20/ 2
unto them, that our	<b>Lord</b>	therefore by the mouth	13, 21/ 23
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your feet, being your	Lord	and your Master, you	13, 102/ 2
not more than his	lord	, nor an apostle greater	13, 102/ 5
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do call me) your	Lord	and your Master, and	13, 111/ 28

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Domine, adauge nobis fidem." (	<b>Lord</b>	, increase faith in us	13, 199/ 14
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St. John, leapeth, good	<b>Lord</b>	, for joy.) Now when	13, 201/ 17
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Blessed Body of Our	<b>Lord</b>	A treatise to receive	13, 1/ 3
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very body of our	<b>Lord</b>	, as indeed it is	13, 196/ 28
incredulitatem meam" (I believe,	<b>Lord</b>	, but help thou my	13, 199/ 12
Domine, adauge nobis fidem." (	<b>Lord</b>	, increase faith in us	13, 199/ 14
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intres sub tectum meum." (	<b>Lord</b>	, I am not worthy	13, 199/ 20
was conceived with our	<b>Lord</b>	), albeit that she was	13, 200/ 11
was mother to our	<b>Lord</b>	, she was sore amarvelled	13, 200/ 14
the mother of our	<b>Lord</b>	should come to me	13, 200/ 18
is this, that my	<b>Lord</b>	should come unto me	13, 201/ 12
St. John, leapeth, good	<b>Lord</b>	, for joy.) Now when	13, 201/ 17
we have received our	<b>Lord</b>	and have him in	13, 201/ 19
will hear what our	<b>Lord</b>	will speak within me	13, 201/ 25
Tarry with us, good	<b>Lord</b>	), and then shall we	13, 202/ 17
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into a tree; our	<b>Lord</b>	, seeing his devotion, called	13, 203/ 19
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this man received our	<b>Lord</b>	into his house, our	13, 204/ 6
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the substance of our	<b>Lord's</b>	body and blood or	13, 170/ 33
yet was it our	<b>Lord's</b>	body that he received	13, 175/ 7
and our mother Eve	<b>lords</b>	of all the whole	13, 13/ 14
to mislike in themselves,	<b>lords</b>	of all the world	13, 23/ 25
have received: riches, rialty,	<b>lordship</b>	, beauty, strength, learning, wit	13, 9/ 9
upon the winning or	<b>losing</b>	of heaven after his	13, 46/ 1
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cause of their own	<b>loss</b>	. And thus say some	13, 42/ 9
to the pain of	<b>loss</b>	of heaven, and not	13, 42/ 16
is to wit, without	<b>loss</b>	, diminishment, or intermission, eternal	13, 134/ 34
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doctors declare, had not	<b>lost</b>	original justice nor fallen	13, 21/ 1
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but evil alone. They	<b>lost</b>	their innocence and became	13, 24/ 2
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the whole kind had	<b>lost</b>	heaven and were all	13, 26/ 14
of our first father	<b>lost</b>	us. Now albeit (as	13, 28/ 3
of man not only	<b>lost</b>	original justice and became	13, 29/ 2
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state, which things he	<b>lost</b>	by the condition broken	13, 38/ 33
Adam by his sin	<b>lost</b>	from himself and all	13, 39/ 24
upon condition to be	<b>lost</b>	by the sin of	13, 40/ 2
should be forfeited and	<b>lost</b>	from him and his	13, 40/ 15
man committed treason and	<b>lost</b>	this duchy from his	13, 40/ 21
of heaven, and have	<b>lost</b>	it by their own	13, 42/ 4
the things that he	<b>lost</b>	thereby, and the justice	13, 43/ 32
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Adam by his sin	<b>lost</b>	them before in Paradise	13, 44/ 27
his own body, have	<b>lost</b>	by the like fall	13, 46/ 8
by that means have	<b>lost</b>	more than half the	13, 48/ 3
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for his own part	<b>lost</b>	in that ointment, then	13, 80/ 14
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their quarters because they	<b>lost</b>	their hogs by him	13, 202/ 20
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God, and cause to	<b>love</b>	him, honor him, and	13, 36/ 30
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thy majesty with the	<b>love</b>	of thy goodness so	13, 82/ 6
did it for very	<b>love</b>	. Which love he well	13, 83/ 1
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doth, as many do,	<b>love</b>	for a while and	13, 83/ 6

still so persevereth in	love	unto the very end	13, 83/ 8
end, that for very	love	he came to that	13, 83/ 9
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amicis suis." (A greater	love	no man hath than	13, 83/ 31
is indeed the greatest	love	that ever any other	13, 84/ 2
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The flatterer feigneth to	love	thee, for that he	13, 84/ 7
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and that is a	love	deadly and damnable. Now	13, 85/ 3
that against his great	love	we be not found	13, 85/ 5
which, of thine undeserved	love	toward mankind, so kindly	13, 85/ 7
cold nor lukewarm in	love	again toward thee. The	13, 85/ 9
that extreme point of	love	beyond which no man	13, 102/ 16
pro amicis suis." (Greater	love	can there no man	13, 102/ 19
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from us by unlawful	love	of worldly winning or	13, 202/ 23
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unto the end he	loved	them." In these words	13, 82/ 13
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the disciple that Jesus	loved	), declareth here what a	13, 82/ 21
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that he loved, he	loved	unto the end, and	13, 83/ 4
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some doctors say, "He	<b>loved</b>	them to the uttermost	13, 102/ 14
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that supper that he	<b>loved</b>	them into the end	13, 103/ 33
eos." (Whereas he had	<b>loved</b>	his that were in	13, 119/ 24
in the world, he	<b>loved</b>	them to the end	13, 119/ 25
that time. But he	<b>loved</b>	them so tenderly that	13, 120/ 3
a manner of faithful	<b>lover</b>	our Holy Savior was	13, 82/ 21
was not an unconstant	<b>lover</b>	that doth, as many	13, 83/ 5
devil's danger, some fleshly	<b>lover</b>	of thine may soon	13, 84/ 18
But if such a	<b>lover</b>	of thine happen there	13, 84/ 20
like a most tender	<b>lover</b>	, longed with that Last	13, 119/ 27
by these fleshly wretched	<b>lovers</b>	here: when they come	13, 23/ 1
while he liveth, he	<b>loveth</b>	better than himself and	13, 64/ 32
in charge that in	<b>loving</b>	each other they should	13, 83/ 3
said, appeared his wonderful,	<b>loving</b>	heart. For had he	13, 119/ 29
and overwhelm his kind,	<b>loving</b>	affection toward them, but	13, 120/ 5
body of his most	<b>loving</b>	Master (which he so	13, 193/ 4
lowly mind, how tender	<b>loving</b>	heart, how reverent humble	13, 197/ 22
body of his most	<b>loving</b>	Master (which he so	13, 193/ 4
lowly mind, how tender	<b>loving</b>	heart, how reverent humble	13, 197/ 22
God himself, that so	<b>lovingly</b>	doth vouchsafe to enter	13, 197/ 25
God himself, that so	<b>lovingly</b>	doth vouchsafe to enter	13, 197/ 25
creature neither high nor	<b>low</b>	, but as it could	13, 37/ 13
because he was but	<b>low</b>	of stature, did climb	13, 203/ 19
because he was but	<b>low</b>	of stature, did climb	13, 203/ 19
a bundle of the	<b>low-growing</b>	herb of hyssop that	13, 64/ 13
nature far surmounting the	<b>lower</b>	, yet did the lowest	13, 4/ 12
lower, yet did the	<b>lowest</b>	far pass and excel	13, 4/ 13
only that are the	<b>lowest</b>	part but his hands	13, 107/ 32

vouchsafe to do them	<b>lowly</b>	service in the washing	13, 106/ 9
disdain to do as	<b>lowly</b>	service, each of you	13, 111/ 30
teach ourselves with how	<b>lowly</b>	mind, how tender loving	13, 197/ 22
teach ourselves with how	<b>lowly</b>	mind, how tender loving	13, 197/ 22
bliss and everlasting glory.	<b>Lucifer</b>	, on the other side	13, 5/ 3
Quomodo cecidisti de caelo	<b>Lucifer</b>	, qui mane oriebaris? Corruisti	13, 5/ 22
out of the heaven,	<b>Lucifer</b>	, that sprangest in the	13, 5/ 24
unto the ruin of	<b>Lucifer</b>	. And as well of	13, 5/ 30
cast out of heaven	<b>Lucifer</b>	and all his wicked	13, 6/ 15
chief prince and ruler	<b>Lucifer</b>	, that reigneth as king	13, 6/ 29
the detestable pride that	<b>Lucifer</b>	fell to himself. Let	13, 10/ 29
the proud heart that	<b>Lucifer</b>	had and his fellows	13, 12/ 1
before the fall of	<b>Lucifer</b>	; and thereupon list to	13, 38/ 13
the twenty-second of St.	<b>Luke</b>	. And it endeth in	13, 3/ 10
the twenty-third of Saint	<b>Luke</b>	, and the nineteenth of	13, 3/ 14
of Saint Matthew, Saint	<b>Luke</b>	, and Saint Mark, three	13, 53/ 6
the twenty-second of Saint	<b>Luke</b>	, and the thirteenth of	13, 85/ 14
Saint Mark, and Saint	<b>Luke</b>	. But the posterior Greeks	13, 89/ 18
Saint Mark, and Saint	<b>Luke</b>	, plainly do declare. For	13, 90/ 29
Saint Mark, and Saint	<b>Luke</b>	wrote in that point	13, 92/ 9
Saint Mark, and Saint	<b>Luke</b>	make specially mention that	13, 96/ 21
ninth chapter of Saint	<b>Luke</b>	: "Filius hominis non habet	13, 99/ 12
thirteenth chapter of Saint	<b>Luke</b>	he saith he will	13, 116/ 20
the twenty-second of Saint	<b>Luke</b>	. The first lecture upon	13, 117/ 21
Saint Mark, and Saint	<b>Luke</b>	, and in a convenient	13, 118/ 14
the words of Saint	<b>Luke</b>	somewhat more full, which	13, 118/ 17
These words hath Saint	<b>Luke</b>	whole together of the	13, 118/ 34
twenty-second chapter of Saint	<b>Luke</b>	, our Savior expreseth the	13, 119/ 7
drank thereunto. Whereof Saint	<b>Luke</b>	proceedeth farther and saith	13, 122/ 24
Saint Mark, and Saint	<b>Luke</b>	, is rehearsed in this	13, 124/ 2
my blood," as Saint	<b>Luke</b>	rehearseth it, either for	13, 127/ 11
words rehearsed by Saint	<b>Luke</b>	, our Lord very plainly	13, 128/ 4
heard rehearsed by Saint	<b>Luke</b>	) that, when he had	13, 129/ 6
the selfsame that Saint	<b>Luke</b>	rehearseth, and that they	13, 129/ 14
sacrament, and that Saint	<b>Luke</b>	observed the verity of	13, 129/ 16
the words of Saint	<b>Luke</b>	. And albeit that the	13, 129/ 23
words rehearsed by Saint	<b>Luke</b>	and these other rehearsed	13, 129/ 24
words rehearsed by Saint	<b>Luke</b>	when our Savior said	13, 130/ 12
Saint Mark, and Saint	<b>Luke</b>	, and spoken by our	13, 159/ 16
to be cold nor	<b>lukewarm</b>	in love again toward	13, 85/ 9
est descendens a patre	<b>luminum</b>	" (Every good gift and	13, 198/ 15
est descendens a patre	<b>luminum</b>	" (Every good gift and	13, 198/ 15
that one mass or	<b>lump</b>	be made of them	13, 168/ 23
which is quarta decima	<b>lunae</b>	, is the eating of	13, 88/ 28



was crucified quarta decima	<b>lunae</b>	fell in feriae quinta	13, 89/ 6
which was quinta decima	<b>lunae</b>	, was the first day	13, 89/ 11
in vespere quarta decima	<b>lunae</b>	, but they say that	13, 89/ 21
in vespere tertia decima	<b>lunae</b>	. But yet they said	13, 89/ 22
Thursday was tertia decima	<b>lunae</b>	, and that quarta decima	13, 89/ 24
and that quarta decima	<b>lunae</b>	in which the Paschal	13, 89/ 24
day, was quinta decima	<b>lunae</b>	; and so therefore on	13, 89/ 28
say, not quarta decima	<b>lunae</b>	but tertia decima and	13, 89/ 33
evening in quarta decima	<b>lunae</b>	, that was (say they	13, 90/ 2
day before quarta decima	<b>lunae</b>	. And so Shere Thursday	13, 90/ 7
they say, tertia decima	<b>lunae</b>	. And therefore they say	13, 90/ 7
to wit, quarta decima	<b>lunae</b>	, was they say on	13, 90/ 9
that was quinta decima	<b>lunae</b>	. And that feast was	13, 91/ 16
not any such secret	<b>lurking</b>	sin unto our charge	13, 195/ 18
not any such secret	<b>lurking</b>	sin unto our charge	13, 195/ 18
few men have less	<b>lust</b>	to move great questions	13, 28/ 4
whom else neither the	<b>lust</b>	of her own flesh	13, 63/ 17
winning or foul filthy	<b>lust</b>	, rather than for the	13, 202/ 24
winning or foul filthy	<b>lust</b>	, rather than for the	13, 202/ 24
devil (when with long	<b>lying</b>	in await therefore, he	13, 55/ 2
well allowed their false	<b>lying</b>	motion and was angry	13, 70/ 32
and with the body	<b>lying</b>	dead in the sepulchre	13, 147/ 9
that Master Nicholas de	<b>Lyra</b>	toucheth upon those words	13, 42/ 29
these words saith Master	<b>Lyra</b>	that, although the people	13, 43/ 3
be true that Master	<b>Lyra</b>	saith, then is there	13, 43/ 17
be considered that Master	<b>Lyra</b>	there saith that in	13, 43/ 20
belief sufficeth (saith Master	<b>Lyra</b>	) for his salvation, though	13, 43/ 29
passion of Christ (unfinished)	<b>made</b>	in the year of	13, 3/ 1
London, to which he	<b>made</b>	this title following: A	13, 3/ 3
of nature, yet pride	<b>made</b>	him so frantic that	13, 5/ 10
after this visible world	<b>made</b>	, and air, earth, and	13, 12/ 4
trees, and fruit, he	<b>made</b>	the body of man	13, 12/ 6
of creatures. For he	<b>made</b>	it have a being	13, 12/ 13
but half dreading, she	<b>made</b>	half the way herself	13, 16/ 4
For here had he	<b>made</b>	her believe that of	13, 16/ 15
and envy. For he	<b>made</b>	her think that God	13, 16/ 16
her curious mind had	<b>made</b>	her once set her	13, 16/ 25
passing greater, when he	<b>made</b>	her desire and long	13, 16/ 31
return." Then our Lord	<b>made</b>	them coats of skins	13, 19/ 2
Lo, Adam is now	<b>made</b>	as one of us	13, 19/ 12
of good and evil,	<b>made</b>	like a god. For	13, 19/ 25
Lo, Adam is now	<b>made</b>	as one of us	13, 19/ 29
stronger and superior part	<b>made</b>	himself partner to the	13, 22/ 8
been God's fellow, so	<b>made</b>	he them ween they	13, 23/ 32

change that our forefathers	<b>made</b>	with falling into pride	13, 24/ 14
to them was he	<b>made</b>	like), and yet brought	13, 24/ 21
amends must needs be	<b>made</b>	and, in maintenance of	13, 26/ 5
man's ransom and recompense	<b>made</b>	for his trespass, redeemed	13, 26/ 30
the recompense should be	<b>made</b>	unto God for man	13, 27/ 7
workman, "Wherefore hast thou	<b>made</b>	me thus?") And must	13, 28/ 24
many be constitute and	<b>made</b>	sinner, so shall also	13, 31/ 31
men be constitute and	<b>made</b>	righteous. The law truly	13, 31/ 33
But whether ever he	<b>made</b>	any or not, we	13, 36/ 2
grace. The body, being	<b>made</b>	of the earth and	13, 36/ 21
man marvel that God	<b>made</b>	all his creatures such	13, 37/ 24
rejoice that he were	<b>made</b>	able to do a	13, 37/ 30
regeneration of their baptism	<b>made</b>	inheritors of heaven, and	13, 42/ 3
redeemed us and thereto	<b>made</b>	us inheritable again, as	13, 44/ 9
points, somewhat have I	<b>made</b>	mention of all these	13, 49/ 28
thirty groats. And he	<b>made</b>	the promise. And from	13, 52/ 20
mention that we find	<b>made</b>	thereof is the third	13, 54/ 18
as they had been	<b>made</b>	with the arrows that	13, 55/ 8
and mighty hand and	<b>made</b>	that high stubborn king	13, 57/ 27
his hard heart and	<b>made</b>	him forbid their passage	13, 59/ 20
as folk that had	<b>made</b>	them ready to be	13, 59/ 33
himself neither, but only	<b>made</b>	in the pleasure of	13, 64/ 30
purpose, whereof mention is	<b>made</b>	in the eleventh chapter	13, 69/ 14
and their evil constitutions (	<b>made</b>	unto the commodity of	13, 69/ 17
the people would have	<b>made</b>	him king, but also	13, 70/ 26
and the Pharisees had	<b>made</b>	the people leave off	13, 72/ 14
that would fain have	<b>made</b>	him king, as fast	13, 74/ 31
thirty groats. And he	<b>made</b>	them promise, and from	13, 76/ 4
ointment of nardus, truly	<b>made</b>	and very dear, and	13, 76/ 20
his horrible treason, and	<b>made</b>	him to devise and	13, 77/ 28
And that ointment truly	<b>made</b>	was very costly, which	13, 79/ 28
unto them. And they	<b>made</b>	ready the paschal lamb	13, 86/ 7
Thursday in which Christ	<b>made</b>	his Maundy the first	13, 87/ 18
of that Thursday, Christ	<b>made</b>	his Maundy, and so	13, 89/ 8
our Lord, they say,	<b>made</b>	his Maundy before the	13, 90/ 5
night, and that Christ	<b>made</b>	then his Maundy in	13, 90/ 24
not) that Christ had	<b>made</b>	his Maundy a day	13, 91/ 5
the false traitor Judas	<b>made</b>	unto the Jews upon	13, 93/ 19
taken before his Maundy	<b>made</b>	and his holy body	13, 93/ 25
unto Christ again and	<b>made</b>	him report of their	13, 96/ 15
suggestion of the devil	<b>made</b>	promise to betray him	13, 105/ 30
fecit in sabbato" (He	<b>made</b>	all the man whole	13, 109/ 18
his apostles (whom he	<b>made</b>	prelates and spiritual governors	13, 117/ 1
that our Lord hath	<b>made</b>	with you upon all	13, 127/ 21

earth because he was	<b>made</b>	of the earth, saying	13, 131/ 21
form still remaineth), was	<b>made</b>	of many corns of	13, 143/ 18
the form remaineth) was	<b>made</b>	of many grapes flowing	13, 143/ 20
law was there none	<b>made</b>	to command it). Howbeit	13, 149/ 24
earth" because he was	<b>made</b>	of the earth, and	13, 153/ 27
Son of him that	<b>made</b>	the world? and a	13, 161/ 37
soul also may be	<b>made</b>	fat of God.) Likewise	13, 162/ 10
his sermon which he	<b>made</b>	of the supper of	13, 162/ 25
the word was verily	<b>made</b>	flesh, and if we	13, 164/ 7
he seeth man himself	<b>made</b>	the body of Christ	13, 166/ 1
is known to have	<b>made</b>	of nothing, he be	13, 166/ 12
the same thing already	<b>made</b>	into a better?) Saint	13, 166/ 13
have wrought, there is	<b>made</b>	the blood that redeemed	13, 167/ 19
mass or lump be	<b>made</b>	of them both: even	13, 168/ 23
incorporate together and all	<b>made</b>	that one loaf. And	13, 175/ 28
animated and quickened and	<b>made</b>	a lively member in	13, 176/ 32
sacramentally and virtually both,	<b>made</b>	in the year of	13, 191/ 2
while he that hath	<b>made</b>	us, he that hath	13, 202/ 8
with thee." And he	<b>made</b>	haste and came down	13, 203/ 21
sacramentally and virtually both,	<b>made</b>	in the year of	13, 191/ 2
while he that hath	<b>made</b>	us, he that hath	13, 202/ 8
with thee." And he	<b>made</b>	haste and came down	13, 203/ 21
Savior, appearing to Mary	<b>Magdalene</b>	in the form of	13, 157/ 28
vobis: vos vocatis me	<b>magister</b>	et domine, et bene	13, 101/ 4
pedes vestros, dominus et	<b>magister</b>	, et vos debetis alter	13, 101/ 5
cum principibus sacerdotum et	<b>magistratibus</b>	, quemadmodum illum traderet illis	13, 51/ 20
ad vos, habens iram	<b>magnam</b>	, sciens quia modicum tempus	13, 23/ 12
wise: "Dixerunt linguam nostram	<b>magnificabimus</b>	, labia nostra a nobis	13, 10/ 6
have said, "We will	<b>magnify</b>	our tongues, our lips	13, 10/ 8
Et factum est proelium	<b>magnum</b>	in caelo. Michael et	13, 6/ 2
proiectus est draco ille	<b>magnus</b>	, serpens antiquus qui vocatur	13, 6/ 5
Virga Aaron devoravit virgas	<b>magorum</b>	EgiptiorumMT2." And over	13, 131/ 25
betrayed a good simple	<b>maid</b>	, whom else neither the	13, 63/ 16
creaturas nutu potentiae, praesentia	<b>maiestatis</b>	in dominici corporis transire	13, 165/ 15
with all his whole	<b>main</b>	mighty army was --	13, 57/ 31
error. For they, to	<b>maintain</b>	the justice of God	13, 34/ 20
of God's grace to	<b>maintain</b>	him if he had	13, 37/ 22
I will hold or	<b>maintain</b>	, I have somewhat showed	13, 44/ 14
way would not be	<b>maintained</b>	, he then desired Saint	13, 35/ 20
of God might be	<b>maintained</b>	in the damning of	13, 35/ 22
such difficulty in the	<b>maintaining</b>	of God's justice to	13, 35/ 8
be made and, in	<b>maintenance</b>	of the true justice	13, 26/ 5
confesseth the defense and	<b>maintenance</b>	of that opinion for	13, 34/ 17
fain to find, for	<b>maintenance</b>	of God's justice, of	13, 35/ 4

went about for the	<b>maintenance</b>	of their own worldly	13, 70/ 14
vobis: Non est servus	<b>maior</b>	domino suo, neque Apostolus	13, 101/ 8
domino suo, neque Apostolus	<b>maior</b>	eo qui misit illum	13, 101/ 8
For as himself saith: "	<b>Maiorem</b>	amorem nemo habet, quam	13, 83/ 30
For he said himself: "	<b>Maiorem</b>	amorem nemo habet, quam	13, 102/ 18
mind against the great	<b>majesty</b>	of God, he was	13, 5/ 19
of mankind. The glorious	<b>majesty</b>	of almighty God, after	13, 11/ 19
neither would the mighty	<b>majesty</b>	of God endure and	13, 25/ 14
hath the most excellent	<b>majesty</b>	of God, his Creator	13, 37/ 31
treason against this prince's	<b>majesty</b>	, this duchy with all	13, 40/ 13
the marvel of thy	<b>majesty</b>	with the love of	13, 82/ 6
breast the marvelous high	<b>majesty</b>	of the person of	13, 107/ 1
the presence of his	<b>majesty</b>	, seeing he seeth man	13, 165/ 32
therein, and with the	<b>majesty</b>	of his eternal Godhead	13, 191/ 15
heinous offense against his	<b>majesty</b>	as he accounteth theirs	13, 194/ 12
consider his high glorious	<b>majesty</b>	, which his high goodness	13, 198/ 27
therein, and with the	<b>majesty</b>	of his eternal Godhead	13, 191/ 15
heinous offense against his	<b>majesty</b>	as he accounteth theirs	13, 194/ 12
consider his high glorious	<b>majesty</b>	, which his high goodness	13, 198/ 27
nature of angels to	<b>make</b>	some creatures partners of	13, 4/ 8
and let us forthwith	<b>make</b>	a cross on our	13, 9/ 32
his proud, envious enemies	<b>make</b>	such a diminishment in	13, 11/ 21
creature, wherewith he would	<b>make</b>	up and fulfill with	13, 11/ 23
enhancing so high might	<b>make</b>	such pride spring in	13, 12/ 22
proud disobedience that might	<b>make</b>	them fly from his	13, 13/ 12
kind of man and	<b>make</b>	the first fathers disobey	13, 14/ 20
whom if he might	<b>make</b>	on his side, then	13, 14/ 29
man had to his	<b>make</b>	, and thereby guessed (as	13, 14/ 32
without reproach and uncontrolled,	<b>make</b>	(as Saint Paul saith	13, 30/ 27
God doth wrong to	<b>make</b>	and use all those	13, 30/ 31
himself was wont to	<b>make</b>	other folk in the	13, 35/ 33
a great occasion to	<b>make</b>	folk come to the	13, 47/ 25
taken for us should	<b>make</b>	our labor and pain	13, 48/ 23
lest I should therewith	<b>make</b>	this work too tedious	13, 49/ 3
those things, which would	<b>make</b>	a long book alone	13, 57/ 20
unspotted lamb, himself would	<b>make</b>	a passage through Egypt	13, 60/ 9
where he would, and	<b>make</b>	their possession lawful. But	13, 61/ 5
their service and to	<b>make</b>	their thrall servants, bondmen	13, 63/ 6
will that they shall	<b>make</b>	and receive this sacrifice	13, 64/ 4
we, I say, to	<b>make</b>	haste about those things	13, 67/ 19
Let us then evermore	<b>make</b>	ourselves so ready for	13, 68/ 2
they thought they should	<b>make</b>	all the matter safe	13, 70/ 7
them that they might	<b>make</b>	him be taken. But	13, 71/ 15
said unto him, "Master,	<b>make</b>	thy disciples here hold	13, 72/ 7

and our Lord shall	<b>make</b>	them a mow.) For	13, 75/ 14
rich, thou mayest now	<b>make</b>	the price of thine	13, 78/ 32
in his unhappy service	<b>make</b>	his reckoning in the	13, 81/ 5
for his enemies, to	<b>make</b>	them friends of his	13, 83/ 11
that we go and	<b>make</b>	ready for thee, that	13, 85/ 18
saying, "Go you and	<b>make</b>	ready for us the	13, 85/ 20
thou that we shall	<b>make</b>	it ready?" And he	13, 85/ 21
near, with thee I	<b>make</b>	my paschal. Where is	13, 86/ 2
place paved, and there	<b>make</b>	you it ready." And	13, 86/ 4
we shall go to	<b>make</b>	ready the paschal lamb	13, 87/ 22
was that they should	<b>make</b>	ready the paschal for	13, 92/ 18
thou that we shall	<b>make</b>	it ready?" And he	13, 93/ 1
near, with thee I	<b>make</b>	my paschal. Where is	13, 93/ 5
and there do you	<b>make</b>	it ready. "" In these	13, 93/ 8
at the time to	<b>make</b>	it so." Then it	13, 94/ 18
his promise, nor so	<b>make</b>	him leese his reward	13, 96/ 10
places as the evangelists	<b>make</b>	mention of his going	13, 96/ 18
Mark, and Saint Luke	<b>make</b>	specially mention that he	13, 96/ 21
we may long and	<b>make</b>	haste, walking with faith	13, 100/ 14
the thinking thereof would	<b>make</b>	a man forget all	13, 102/ 29
went further and, to	<b>make</b>	up his tale perfect	13, 116/ 9
vainglory to show and	<b>make</b>	it known how much	13, 116/ 11
that Last Supper to	<b>make</b>	them his farewell at	13, 119/ 28
apostles nor list to	<b>make</b>	them a supper at	13, 120/ 2
desire and longing to	<b>make</b>	his Last Supper with	13, 120/ 6
Saint John, yet to	<b>make</b>	them the more clearly	13, 125/ 23
faith -- and would	<b>make</b>	men ween that those	13, 137/ 15
crafty purpose. For they	<b>make</b>	them ween that, since	13, 138/ 12
unlearned reader's eye and	<b>make</b>	him therewith ween that	13, 138/ 29
as he only can	<b>make</b>	those miracles, so can	13, 141/ 9
all other sacraments refresh,	<b>make</b>	strong, and confirm the	13, 142/ 32
may well suffice to	<b>make</b>	indifferent men perceive that	13, 149/ 18
naming it bread might	<b>make</b>	some men ween it	13, 153/ 32
thereof) doth also effectually	<b>make</b>	it. For the blessed	13, 154/ 13
body, they labor to	<b>make</b>	men ween that it	13, 157/ 8
et vita aeterna. (Wherefore	<b>make</b>	haste to come oftentimes	13, 160/ 28
able to create and	<b>make</b>	of nothing with his	13, 166/ 11
soever the infidels shall	<b>make</b>	with it. Howbeit, men	13, 172/ 32
that his goodness could	<b>make</b>	him of very right	13, 191/ 12
such men as willfully	<b>make</b>	not themselves unworthy to	13, 192/ 10
business we would then	<b>make</b>	, and what a work	13, 197/ 14
coming, that he may	<b>make</b>	us worthy to receive	13, 198/ 19
forthwith was contented to	<b>make</b>	recompense to all men	13, 203/ 26
that his goodness could	<b>make</b>	him of very right	13, 191/ 12

such men as willfully	<b>make</b>	not themselves unworthy to	13, 192/ 10
business we would then	<b>make</b>	, and what a work	13, 197/ 14
coming, that he may	<b>make</b>	us worthy to receive	13, 198/ 19
forthwith was contented to	<b>make</b>	recompense to all men	13, 203/ 26
look upward unto his	<b>Maker</b>	, began in such wise	13, 5/ 5
wist he had a	<b>Maker</b>	infinitely far above him	13, 5/ 8
God, his Creator and	<b>Maker</b>	, evermore attendant himself at	13, 37/ 32
to change, and being	<b>Maker</b>	of the whole earth	13, 100/ 10
the poor metal that	<b>maketh</b>	us the ploughshare and	13, 8/ 15
hawk? What a bragging	<b>maketh</b>	a bearward with his	13, 8/ 27
there, but shortly he	<b>maketh</b>	them think and say	13, 10/ 14
the clay whereof he	<b>maketh</b>	the vile vessel was	13, 30/ 29
of all together and	<b>maketh</b>	us poor miserable wretches	13, 68/ 1
continued seven days. Burgensis	<b>maketh</b>	another manner of reckoning	13, 91/ 20
with him Saint Mark	<b>maketh</b>	mention, saying, "Et biberunt	13, 135/ 9
est?" (My cup that	<b>maketh</b>	men drunk, how noble	13, 143/ 9
ruleth an horse and	<b>maketh</b>	him go which way	13, 192/ 27
ruleth an horse and	<b>maketh</b>	him go which way	13, 192/ 27
right order of the	<b>making</b>	or choosing of the	13, 73/ 3
nardus of the true	<b>making</b>	, as the gospel declareth	13, 79/ 27
cause that the true	<b>making</b>	was less used, and	13, 79/ 29
cost thereof used another	<b>making</b>	thereof that was called	13, 79/ 30
was of the true	<b>making</b>	, and was (as the	13, 79/ 32
gloze of his own	<b>making</b>	after his own fantasy	13, 112/ 13
pertaining to him, in	<b>making</b>	cheer to him and	13, 201/ 31
pertaining to him, in	<b>making</b>	cheer to him and	13, 201/ 31
audisti vocem uxoris tuae,	<b>maledicta</b>	terra in opere tuo	13, 20/ 5
also diverse degrees of	<b>malice</b>	, in some the more	13, 6/ 23
willing to suffer the	<b>malice</b>	of his proud, envious	13, 11/ 20
motion than their own	<b>malice</b>	willfully turned from him	13, 25/ 21
treason of Judas, the	<b>malice</b>	of the Jews, and	13, 27/ 26
and passion, as the	<b>malice</b>	of the Jews, the	13, 49/ 25
his miracles, and the	<b>malice</b>	conceived against him by	13, 57/ 7
them of his heart-burning	<b>malice</b>	through the Red Sea	13, 57/ 29
no sour taste of	<b>malice</b>	or sin, but with	13, 64/ 12
death, rising upon the	<b>malice</b>	of the Jews. For	13, 69/ 6
was (I say) their	<b>malice</b>	that they labored to	13, 69/ 25
of their own private	<b>malice</b>	, that would they color	13, 70/ 15
his covetise fell unto	<b>malice</b>	too. And the devil	13, 77/ 26
were through their high	<b>malicious</b>	pride thrown out of	13, 11/ 25
the serpent, the first	<b>malicious</b>	contriver of all this	13, 18/ 19
not but that his	<b>malicious</b>	deceit should not pass	13, 20/ 20
endure and suffer his	<b>malicious</b>	proud enemy the devil	13, 25/ 14
him still) of those	<b>malicious</b>	angels, that without other	13, 25/ 20

as you see) their	<b>malicious</b>	assembly in devising and	13, 69/ 7
but to further his	<b>malicious</b>	purpose, yet God so	13, 71/ 4
his death for their	<b>malicious</b>	anger and envy, yet	13, 74/ 17
charity and their froward,	<b>malicious</b>	manners beside) and also	13, 98/ 24
his goodness they so	<b>maliciously</b>	hated him that, albeit	13, 69/ 22
est, sciens bonum et	<b>malum</b>	." (Lo, Adam is now	13, 19/ 29
silly, sinful kind of	<b>man</b>	. And then at the	13, 7/ 2
authority and rule over	<b>man</b>	, and enter with evil	13, 7/ 4
forehead while the young	<b>man</b>	that beholdeth her marketh	13, 8/ 4
proud is many a	<b>man</b>	over his neighbor because	13, 8/ 19
all? Is there no	<b>man</b>	proud of keeping another	13, 8/ 26
well weighed) that any	<b>man</b>	may well call his	13, 8/ 30
out naked -- no	<b>man</b>	can tell how soon	13, 9/ 4
will I counsel every	<b>man</b>	and woman to beware	13, 9/ 26
us. Let us every	<b>man</b>	lie well in await	13, 9/ 29
as verily God as	<b>man</b>	) humbled himself for our	13, 11/ 1
made the body of	<b>man</b>	of the slime of	13, 12/ 6
Ghost. This kind of	<b>man</b>	created God of a	13, 12/ 12
against the kind of	<b>man</b>	therefore, that he rather	13, 14/ 10
into the kind of	<b>man</b>	and make the first	13, 14/ 20
not begin at the	<b>man</b>	, whom he perceived to	13, 14/ 26
tender mind that the	<b>man</b>	had to his make	13, 14/ 31
often) that to bring	<b>man</b>	to woe, the woman	13, 15/ 1
the power of the	<b>man</b>	, and he shall be	13, 18/ 28
Saint Paul saith, "The	<b>man</b>	was not seduced, but	13, 19/ 20
a warning to every	<b>man</b>	in this world to	13, 21/ 12
to keep every other	<b>man</b>	from hurt. For as	13, 21/ 13
God hath given every	<b>man</b>	cure and charge of	13, 21/ 16
generally pertaineth to every	<b>man</b>	for the natural love	13, 21/ 20
charity that every Christian	<b>man</b>	is bounden to bear	13, 21/ 21
say to the wicked	<b>man</b>	thou shalt die, thou	13, 21/ 28
both shall that wicked	<b>man</b>	die in his wickedness	13, 21/ 30
as the kind of	<b>man</b>	was not corrupted with	13, 22/ 5
so is there no	<b>man</b>	accounted before God for	13, 22/ 9
to sensuality, whereby the	<b>man</b>	whole and entire falleth	13, 22/ 13
visitation and company, the	<b>man</b>	and his wife each	13, 23/ 24
factus est illis." (When	<b>man</b>	was in honor, he	13, 24/ 19
less pain too than	<b>man</b>	, and none of them	13, 24/ 23
all the kind of	<b>man</b>	stood by the occasion	13, 24/ 24
unto heaven had no	<b>man</b>	gone had not our	13, 24/ 26
our blessed Savior redeemed	<b>man</b>	and paid his ransom	13, 24/ 26
this wretched fall of	<b>man</b>	. And thus finish I	13, 24/ 28
of the kind of	<b>man</b>	from doing him honor	13, 25/ 15
the frail kind of	<b>man</b>	eternally destroyed by the	13, 25/ 17

wretched decayed kind of	<b>man</b>	brought into sin not	13, 25/ 24
the means found that	<b>man</b>	should so be restored	13, 25/ 29
is to wit, both	<b>man</b>	by justice for his	13, 25/ 30
from all eternal bondage	<b>man</b>	redeemed and saved and	13, 26/ 1
for the kind of	<b>man</b>	that was by sin	13, 26/ 6
ransom no creature but	<b>man</b>	, and therefore since by	13, 26/ 10
most conveniently be paid,	<b>man</b>	must he be that	13, 26/ 11
was there no one	<b>man</b>	able to pay the	13, 26/ 12
the whole kind of	<b>man</b>	. For since all the	13, 26/ 13
do so much for	<b>man</b>	, man being fallen by	13, 26/ 21
so much for man,	<b>man</b>	being fallen by sin	13, 26/ 21
For the redemption of	<b>man</b>	after his fall was	13, 26/ 25
profuisset?" (What availeth it	<b>man</b>	to be born were	13, 26/ 28
redeemed him, then would	<b>man</b>	have thought himself more	13, 26/ 31
be both God and	<b>man</b>	, the recompense should be	13, 27/ 6
made unto God for	<b>man</b>	. For that person both	13, 27/ 7
do it and, being	<b>man</b>	, should be of that	13, 27/ 8
leese the power upon	<b>man</b>	that God had for	13, 27/ 11
the poor nature of	<b>man</b>	(by the obumbration of	13, 27/ 20
indignation of God against	<b>man</b>	, and by his glorious	13, 27/ 33
in the nature of	<b>man</b>	upon the Father's right	13, 27/ 34
rather would wish every	<b>man</b>	to labor for good	13, 28/ 6
me fecisti sic?" (O	<b>man</b>	, what are thou to	13, 28/ 22
his work wrought in	<b>man</b>	give a reckoning to	13, 28/ 25
give a reckoning to	<b>man</b>	that is but his	13, 28/ 25
mind in that a	<b>man</b>	delighteth to think upon	13, 28/ 29
And many an holy	<b>man</b>	hath, of no vain	13, 28/ 31
the whole kind of	<b>man</b>	not only lost original	13, 29/ 2
sin (with which every	<b>man</b>	born into this world	13, 29/ 5
of the kind of	<b>man</b>	should be preserved but	13, 29/ 15
he will fail no	<b>man</b>	in thing necessary without	13, 30/ 1
original sin damned every	<b>man</b>	to sensible pain of	13, 30/ 4
as not suffering any	<b>man</b>	to be perpetually damned	13, 30/ 8
of justice taught unto	<b>man</b>	, either by reason or	13, 30/ 16
all the kind of	<b>man</b>	) whereof the clay that	13, 30/ 32
omnes peccaverunt." (By one	<b>man</b>	sin entered into the	13, 31/ 11
men, through that one	<b>man</b>	in whom all men	13, 31/ 13
the sin of one	<b>man</b>	death hath entered by	13, 31/ 25
the sin of one	<b>man</b>	it went into all	13, 31/ 28
the justice of one	<b>man</b>	also it goeth into	13, 31/ 29
the disobedience of one	<b>man</b>	, many be constitute and	13, 31/ 31
all the kind of	<b>man</b>	by natural propagation engendered	13, 32/ 6
justification and righteousness in	<b>man</b>	through grace growing into	13, 32/ 9
words, declareth that no	<b>man</b>	can be saved but	13, 32/ 14



saved.) And that no	<b>man</b>	shall be saved without	13, 32/ 19
of them to no	<b>man</b>	. And for this cause	13, 32/ 27
thereof, as though that	<b>man</b>	might attain to see	13, 33/ 2
wisdom of the wisest	<b>man</b>	than is the wisdom	13, 33/ 6
wisdom of the wisest	<b>man</b>	above the wisdom of	13, 33/ 7
sin of Adam every	<b>man</b>	old and young, though	13, 34/ 1
the souls which every	<b>man</b>	have put in their	13, 34/ 21
whole person of the	<b>man</b>	were taken by natural	13, 35/ 14
damned the kind of	<b>man</b>	naturally descended from Adam	13, 36/ 5
in the creation of	<b>man</b>	gave to him two	13, 36/ 10
gift. For first, if	<b>man</b>	had had but his	13, 36/ 26
pleasure that ever any	<b>man</b>	had by only natural	13, 37/ 5
the natural state of	<b>man</b>	, they mean not (I	13, 37/ 9
I think) thereby that	<b>man</b>	was or should have	13, 37/ 10
God be conserved. And	<b>man</b>	, if he never had	13, 37/ 15
state. And if any	<b>man</b>	marvel that God made	13, 37/ 23
help him. If any	<b>man</b>	will herein take a	13, 38/ 1
part and affirm that	<b>man</b>	in the state of	13, 38/ 1
that neither angel nor	<b>man</b>	in the state of	13, 38/ 14
consent. Howbeit, if any	<b>man</b>	affirm stiffly yes, I	13, 38/ 21
body (by which the	<b>man</b>	doth indeed but half	13, 39/ 18
heaven, the whole entire	<b>man</b>	hath a very sore	13, 39/ 20
the natural state of	<b>man</b>	(which I showed you	13, 39/ 31
unto the kind of	<b>man</b>	upon condition to be	13, 40/ 1
of Adam, nor no	<b>man</b>	to be perpetually damned	13, 40/ 2
giving to a poor	<b>man</b>	for him and his	13, 40/ 7
blood, and that every	<b>man</b>	of them, if he	13, 40/ 16
ancestor. If now this	<b>man</b>	committed treason and lost	13, 40/ 21
you, which state also	<b>man</b>	hath without his desert	13, 41 2
never taketh from any	<b>man</b>	for the original sin	13, 41 5
the whole kind of	<b>man</b>	are called in Scripture	13, 41 7
of feeling), as a	<b>man</b>	may be pained by	13, 41 18
liberality of some other	<b>man</b>	, which for displeasure given	13, 41 23
actual deadly sin, every	<b>man</b>	that impenitent dieth therein	13, 41 25
they say that no	<b>man</b>	is damned unto the	13, 41 30
it is impossible any	<b>man</b>	to please God. For	13, 42/ 34
please God. For every	<b>man</b>	that cometh unto God	13, 43/ 1
be such as every	<b>man</b>	many attain by natural	13, 43/ 13
God keepeth from no	<b>man</b>	but from him that	13, 43/ 15
then is there no	<b>man</b>	of discretion among the	13, 43/ 17
fall of Adam, every	<b>man</b>	and child that by	13, 44/ 4
upon the redemption of	<b>man</b>	all the blessed blood	13, 44/ 19
being an innocent, sinless	<b>man</b>	and a good, but	13, 44/ 21
to strive withal, and	<b>man</b>	discharged of all pain	13, 44/ 30

blessed and almighty person,	<b>man</b>	should two things consider	13, 45/ 10
be well content, every	<b>man</b>	to suffer for our	13, 45/ 16
as for bringing every	<b>man</b>	unto heaven forthwith upon	13, 45/ 25
their former state. But	<b>man</b>	in the state of	13, 45/ 30
say that to bring	<b>man</b>	to heaven by and	13, 46/ 9
as I show you)	<b>man</b>	to go forthwith to	13, 46/ 12
do, there could no	<b>man</b>	in reason find any	13, 46/ 19
but a creature, neither	<b>man</b>	in earth nor yet	13, 46/ 33
in heaven. And therefore	<b>man</b>	to look for that	13, 47/ 1
overproud a request. Now	<b>man</b>	to be restored to	13, 47/ 3
God saw that for	<b>man</b>	it was not best	13, 47/ 4
esset, non intellexit." (When	<b>man</b>	was in honor, his	13, 47/ 6
open miracles continually that	<b>man</b>	should in manners have	13, 48/ 1
ease, but biddeth every	<b>man</b>	that will be his	13, 48/ 15
of Christ restored not	<b>man</b>	again unto the former	13, 48/ 32
angel, the fall of	<b>man</b>	, and the determination of	13, 49/ 17
Trinity was notified unto	<b>man</b>	. And also the other	13, 49/ 24
and the Son of	<b>Man</b>	shall be delivered to	13, 52/ 4
signified and declared to	<b>man</b>	. For which ye shall	13, 53/ 13
and insinuate conveniently to	<b>man</b>	before. And therefore this	13, 54/ 14
of only woman without	<b>man</b>	), which seed should all	13, 54/ 28
and his power upon	<b>man</b>	, and that all that	13, 54/ 30
guess thereat, yet while	<b>man</b>	was at that time	13, 55/ 30
should be a very	<b>man</b>	coming lineally of one	13, 56/ 20
wot well no wise	<b>man</b>	would look that I	13, 57/ 19
hath heard. And every	<b>man</b>	almost is (I trust	13, 58/ 10
concerning the redemption of	<b>man</b>	. As for example, the	13, 58/ 14
betokeneth the delivery of	<b>man</b>	from the devil and	13, 58/ 18
redemption was notified unto	<b>man</b>	, that is to say	13, 62/ 13
neither unto God, nor	<b>man</b>	, nor woman, nor unto	13, 64/ 29
saith) as a poor	<b>man</b>	is in a dream	13, 65/ 2
and the Son of	<b>Man</b>	shall be delivered to	13, 66/ 8
he was not only	<b>man</b>	but God also, that	13, 66/ 13
on: the Son of	<b>Man</b>	shall be delivered to	13, 66/ 17
earth was to bring	<b>man</b>	into heaven, and since	13, 67/ 4
hand so that no	<b>man</b>	could, before himself would	13, 67/ 5
man's mouth, and the	<b>man</b>	well-known once for four	13, 69/ 29
never read of any	<b>man</b>	in the Scripture before	13, 70/ 4
What do we? This	<b>man</b>	doth many miracles, and	13, 70/ 10
for you that one	<b>man</b>	die for the people	13, 71/ 1
signifying that that one	<b>man</b>	, our Savior Christ, should	13, 71/ 6
commandment that if any	<b>man</b>	might wit where he	13, 71/ 14
God keep every good	<b>man</b>	. For that holy king	13, 74/ 3
impiorum" (Blessed is that	<b>man</b>	that hath not gone	13, 74/ 7

was once a young	<b>man</b>	fallen in a lewd	13, 78/ 6
For begin thou once	<b>man</b>	the matter," quod he	13, 78/ 11
be hard for any	<b>man</b>	to deliver him but	13, 78/ 26
now a great rich	<b>man</b>	with this one bargain	13, 78/ 34
A greater love no	<b>man</b>	hath than to give	13, 84/ 1
that ever any other	<b>man</b>	had. But yet had	13, 84/ 2
fellow. Let us every	<b>man</b>	, therefore, in time learn	13, 84/ 24
city to a certain	<b>man</b>	. Lo, as you shall	13, 85/ 23
shall meet you a	<b>man</b>	bearing a pot of	13, 85/ 24
city to a certain	<b>man</b>	. Lo, as you be	13, 93/ 2
city, there shall a	<b>man</b>	meet you bearing a	13, 93/ 3
sent them to a	<b>man</b>	not named in token	13, 93/ 14
should have named the	<b>man</b>	or the place, the	13, 93/ 23
the name of the	<b>man</b>	, lest he might thereby	13, 94/ 6
thither as neither no	<b>man</b>	knoweth nor no man	13, 94/ 16
man knoweth nor no	<b>man</b>	can know but myself	13, 94/ 17
they should meet the	<b>man</b>	with the water pot	13, 94/ 27
meet with a strange	<b>man</b>	and, so forth, what	13, 95/ 3
could tell that the	<b>man</b>	with his pot of	13, 95/ 10
John) that if any	<b>man</b>	wist where Christ were	13, 95/ 30
cost there can no	<b>man</b>	deny but that their	13, 98/ 17
reclinet." (The Son of	<b>Man</b>	hath not where to	13, 99/ 14
easy enough for any	<b>man</b>	to say the word	13, 99/ 29
hard for many a	<b>man</b>	to let it fall	13, 99/ 31
love beyond which no	<b>man</b>	could go. For he	13, 102/ 17
love can there no	<b>man</b>	have than that a	13, 102/ 19
have than that a	<b>man</b>	give his life for	13, 102/ 20
thereof would make a	<b>man</b>	forget all his friends	13, 102/ 29
trust) to put no	<b>man</b>	in remembrance that our	13, 105/ 5
as verily God as	<b>man</b>	. And therefore where the	13, 105/ 6
him all (if a	<b>man</b>	may call it giving	13, 105/ 24
begetting. Howbeit, Christ as	<b>man</b>	might receive of God's	13, 105/ 25
For baptized shall no	<b>man</b>	be but once; the	13, 108/ 8
apparent things which every	<b>man</b>	might behold and see	13, 109/ 10
our Savior healed a	<b>man</b>	in his body outwardly	13, 109/ 16
He made all the	<b>man</b>	whole in the Sabbath	13, 109/ 19
is not all the	<b>man</b>	, but the soul, too	13, 109/ 20
thereof. For as no	<b>man</b>	can come at Canterbury	13, 111/ 8
doctors note that no	<b>man</b>	lawfully may, for any	13, 112/ 4
be obeyed if every	<b>man</b>	may boldly frame himself	13, 112/ 11
like wise, if a	<b>man</b>	doubt of the sentence	13, 112/ 33
believe.) For if a	<b>man</b>	that believeth not do	13, 115/ 34
done by a faithful	<b>man</b>	in faith were meritorious	13, 116/ 2
busy to tempt every	<b>man</b>	to the same sin	13, 116/ 28

restore the kind of	<b>man</b>	unto the inheritance of	13, 120/ 15
bring the nature of	<b>man</b>	into the kingdom of	13, 120/ 32
which the nature of	<b>man</b>	was restored unto the	13, 121/ 5
you.") Our Savior as	<b>man</b>	gave thanks unto God	13, 122/ 28
all the merit of	<b>man</b>	to receive (that they	13, 124/ 23
blood of a reasonable	<b>man</b>	, and of that man	13, 127/ 28
man, and of that	<b>man</b>	that was also God	13, 127/ 28
apostles himself, if any	<b>man</b>	doubt, it seemeth me	13, 135/ 20
neither is there any	<b>man</b>	able to enter, pierce	13, 137/ 2
hath to any Christian	<b>man</b>	(that taketh Christ for	13, 139/ 18
mind of a living	<b>man</b>	cannot well imagine how	13, 141/ 3
hath carried many a	<b>man</b>	out of faith --	13, 141/ 8
condemnation: the which no	<b>man</b>	receiveth worthily, but such	13, 144/ 27
of which custom no	<b>man</b>	hath heard or read	13, 149/ 17
neither lay nor priest,	<b>man</b>	nor woman, good nor	13, 150/ 12
believe that no good	<b>man</b>	(upon any of these	13, 151/ 14
have said, not only	<b>man</b>	but also God, and	13, 152/ 9
that in Scripture a	<b>man</b>	is called "earth" because	13, 153/ 26
verily both God and	<b>man</b>	, doth as God, of	13, 154/ 15
and do put every	<b>man</b>	and woman of the	13, 154/ 29
marvel much that any	<b>man</b>	taketh for so strange	13, 157/ 16
form of a wayfaring	<b>man</b>	, betokened and was a	13, 157/ 23
corpus domini." (Let a	<b>man</b>	examine and judge himself	13, 160/ 5
fiery darts to drive	<b>man</b>	to sin.) And in	13, 160/ 31
salvation of the whole	<b>man</b>	, being both a medicine	13, 163/ 15
who both being born	<b>man</b>	hath taken upon him	13, 164/ 10
body, and also that	<b>man</b>	which was born of	13, 164/ 15
place left for any	<b>man</b>	to doubt, for now	13, 165/ 3
he saith: Let no	<b>man</b>	doubt, but that the	13, 165/ 30
majesty, seeing he seeth	<b>man</b>	himself made the body	13, 165/ 32
For like as any	<b>man</b>	that cometh to the	13, 166/ 2
Like as if a	<b>man</b>	should mingle one wax	13, 168/ 21
his own hands? A	<b>man</b>	may be borne in	13, 169/ 3
his own hands no	<b>man</b>	is borne. How it	13, 169/ 4
mouth of a Christian	<b>man</b>	before any bodily meat	13, 169/ 23
specially the flesh of	<b>man</b>	, and therefore it appeareth	13, 170/ 26
it ere ever any	<b>man</b>	began to doubt, but	13, 171/ 5
this Blessed Sacrament, no	<b>man</b>	gainsaying the very blessed	13, 171/ 24
Holy Spirit requisite) every	<b>man</b>	of them to himself	13, 172/ 17
When the Son of	<b>Man</b>	shall come -- that	13, 173/ 31
and reward every good	<b>man</b>	after his good works	13, 174/ 3
He shall yield every	<b>man</b>	according to his works	13, 174/ 6
goodness defend every Christian	<b>man</b>	. The third lecture of	13, 174/ 19
body of every Christian	<b>man</b>	, he doth in a	13, 175/ 17

though that every Christian	<b>man</b>	so receiving is in	13, 175/ 35
mean not that any	<b>man</b>	is so good, or	13, 191/ 11
become the Son of	<b>Man</b>	(that is to wit	13, 192/ 5
of Adam, the first	<b>man</b>	) but, over that, in	13, 192/ 6
redemption and restitution of	<b>man</b>	. In remembrance and memorial	13, 192/ 8
but like as a	<b>man</b>	with bridle and spur	13, 192/ 26
govern and guide the	<b>man</b>	, and bridle him from	13, 192/ 29
calice bibat." (Let a	<b>man</b>	prove himself, and so	13, 194/ 21
amore dingus sit." (No	<b>man</b>	living knoweth whether he	13, 195/ 3
occasion to move any	<b>man</b>	in all other points	13, 196/ 16
but that, if any	<b>man</b>	believe that it is	13, 197/ 1
him devoutly thereby, that	<b>man</b>	were likely to receive	13, 197/ 2
than is between a	<b>man</b>	and a mouse) inform	13, 197/ 21
hogs he saved the	<b>man</b>	out of whom he	13, 202/ 21
spiritual rejoicing as this	<b>man</b>	received our Lord into	13, 204/ 5
mean not that any	<b>man</b>	is so good, or	13, 191/ 11
become the Son of	<b>Man</b>	(that is to wit	13, 192/ 5
of Adam, the first	<b>man</b>	) but, over that, in	13, 192/ 6
redemption and restitution of	<b>man</b>	. In remembrance and memorial	13, 192/ 8
but like as a	<b>man</b>	with bridle and spur	13, 192/ 26
govern and guide the	<b>man</b>	, and bridle him from	13, 192/ 29
calice bibat." (Let a	<b>man</b>	prove himself, and so	13, 194/ 21
amore dingus sit." (No	<b>man</b>	living knoweth whether he	13, 195/ 3
occasion to move any	<b>man</b>	in all other points	13, 196/ 16
but that, if any	<b>man</b>	believe that it is	13, 197/ 1
him devoutly thereby, that	<b>man</b>	were likely to receive	13, 197/ 2
than is between a	<b>man</b>	and a mouse) inform	13, 197/ 21
hogs he saved the	<b>man</b>	out of whom he	13, 202/ 21
spiritual rejoicing as this	<b>man</b>	received our Lord into	13, 204/ 5
or tin, nor to	<b>man's</b>	use so profitable as	13, 8/ 14
proud of keeping another	<b>man's</b>	gate? another man's horse	13, 8/ 26
another man's gate? another	<b>man's</b>	horse? another man's hound	13, 8/ 26
another man's horse? another	<b>man's</b>	hound or hawk? What	13, 8/ 27
for pride of another	<b>man's</b>	bear? Howbeit what speak	13, 8/ 29
angel had, by payment	<b>man's</b>	ransom and recompense made	13, 26/ 29
a means convenient for	<b>man's</b>	redemption the thing that	13, 27/ 2
unrighteously procuring that righteous	<b>man's</b>	death should righteously leese	13, 27/ 10
that God had for	<b>man's</b>	unrighteousness righteously given unto	13, 27/ 11
This excellent means of	<b>man's</b>	redemption the deep wisdom	13, 27/ 13
of her body, without	<b>man's</b>	seed or fleshly delectation	13, 27/ 21
but by death for	<b>man's</b>	sake willingly suffered), that	13, 27/ 29
means, I say, of	<b>man's</b>	redemption so by himself	13, 27/ 30
thing necessary without the	<b>man's</b>	own fault. But then	13, 30/ 2
those other gifts above	<b>man's</b>	nature, which he gave	13, 40/ 30

wit, the commodities of	<b>man's</b>	competent state natural, which	13, 41/ 1
the competent state of	<b>man's</b>	nature, for the wrath	13, 41/ 13
retain only a mean	<b>man's</b>	living of one hundred	13, 41/ 15
as die unchristened at	<b>man's</b>	state and never heard	13, 42/ 20
hath a respect unto	<b>man's</b>	salvation and provideth a	13, 43/ 24
is a means of	<b>man's</b>	salvation and reward, though	13, 43/ 25
concerning the necessity of	<b>man's</b>	redemption, and the manner	13, 43/ 31
and the manner of	<b>man's</b>	fall, and the things	13, 43/ 32
the marvelous means of	<b>man's</b>	redemption, sundry diverse things	13, 43/ 34
determine to die for	<b>man's</b>	sake, mollify mine hard	13, 49/ 13
of the Trinity for	<b>man's</b>	redemption by means of	13, 49/ 18
or mutilate that honorable	<b>man's</b>	work, but so rehearse	13, 50/ 12
high devised means of	<b>man's</b>	redemption, the deep secret	13, 53/ 10
when this mystery of	<b>man's</b>	redemption was thus there	13, 55/ 22
of the Trinity for	<b>man's</b>	redemption was notified unto	13, 62/ 12
the world, nor a	<b>man's</b>	own flesh do not	13, 63/ 10
so much in every	<b>man's</b>	mouth, and the man	13, 69/ 28
sent them to another	<b>man's</b>	house, they neither wist	13, 99/ 18
causeth increase of a	<b>man's</b>	punishment, in respect that	13, 111/ 18
hominis" (Bread strengtheneth a	<b>man's</b>	heart) -- and wine	13, 142/ 28
shed for remission of	<b>man's</b>	sins at his bitter	13, 145/ 4
being houseled of another	<b>man's</b>	hand (as the priests	13, 150/ 17
do they affirm that	<b>man's</b>	flesh goeth to corruption	13, 162/ 1
may not speak after	<b>man's</b>	fantasy or the imagination	13, 164/ 21
Saint Augustine confound the	<b>Manchees</b>	by certain arguments grounded	13, 171/ 30
Holy Scripture saith: "Et	<b>mandavit</b>	illis unicuique de proximo	13, 21/ 15
the Corinthians, saying: "Quotiescumque	<b>manducabitis</b>	panem hunc et calicem	13, 145/ 25
quia ex hoc non	<b>manducabo</b>	illud, donec impleatur in	13, 118/ 23
quia ex hoc non	<b>manducabo</b>	illud, donec impleatur in	13, 120/ 34
Omnis de uno pane	<b>manducamus</b>	." (All we eat of	13, 175/ 20
Desiderio desideravi hoc pascha	<b>manducare</b>	vobiscum antequam patiar. Dico	13, 118/ 22
Desiderio desideravi hoc pascha	<b>manducare</b>	vobiscum antequam patiar." (With	13, 119/ 9
loquitur, et quid sit	<b>manducare</b>	corpus eius et sanguinem	13, 144/ 1
illo. Hoc est ergo	<b>manducare</b>	illam escam et illum	13, 144/ 3
non contaminarentur, sed ut	<b>manducarent</b>	pascha. And that Christ	13, 90/ 11
a praetorio ut mundi	<b>manducarent</b>	pascha upon Good Friday	13, 91/ 18
pane et poculo frueris,	<b>manducas</b>	et bibis corpus et	13, 162/ 13
caro mea est; qui	<b>manducat</b>	hunc panem vivet in	13, 143/ 4
et sanguinem bibere. Qui	<b>manducat</b>	meam carnem et bibit	13, 144/ 1
Christus, procul dubio nec	<b>manducat</b>	spiritaliter, carnem eius, nec	13, 144/ 5
sacramentum ad iudicium sibi	<b>manducat</b>	et bibit, quia immundus	13, 144/ 8
calice bibat; qui enim	<b>manducat</b>	et bibit indigne, iudicium	13, 160/ 4
bibit indigne, iudicium sibi	<b>manducat</b>	et bibit, non diiudicans	13, 160/ 5
Apostolum qui ait, qui	<b>manducat</b>	et bibit indigne, iudicium	13, 166/ 19

bibit indigne, iudicium sibi	<b>manducat</b>	et bibit. Fidem autem	13, 166/ 20
Domini, et iudicium sibi	<b>manducat</b>	et bibit, non diiudicans	13, 176/ 17
Saint Paul therein: "Qui	<b>manducat</b>	de hoc pane, et	13, 196/ 18
calice indigne, iudicium sibi	<b>manducat</b>	et bibit, non diiudicans	13, 196/ 19
Saint Paul therein: "Qui	<b>manducat</b>	de hoc pane, et	13, 196/ 18
calice indigne, iudicium sibi	<b>manducat</b>	et bibit, non diiudicans	13, 196/ 19
et dixit: Accipite et	<b>manducate</b>	; hoc est corpus meum	13, 159/ 27
for you") and "Quicumque	<b>manducaverit</b>	panem hunc, et biberit	13, 159/ 31
said unto them, "Quicumque	<b>manducaverit</b>	panem et biberit calicem	13, 176/ 16
to the Corinthians: "Quicumque	<b>manducaverit</b>	panem et biberit calicem	13, 194/ 2
to the Corinthians: "Quicumque	<b>manducaverit</b>	panem et biberit calicem	13, 194/ 2
est (iniquit) corpus meum.	<b>Manducaverunt</b>	et biberunt de eisdem	13, 162/ 29
where he saith: "Qui	<b>manducavimus</b>	et bibimus cum illo	13, 123/ 12
de caelo Lucifer, qui	<b>mane</b>	oriebaris? Corruisti in terram	13, 5/ 22
the castle of Emmaus, "	<b>Mane</b>	nobiscum Domine" (Tarry with	13, 202/ 16
the castle of Emmaus, "	<b>Mane</b>	nobiscum Domine" (Tarry with	13, 202/ 16
Non habemus hic civitatem	<b>manentem</b>	, sed futuram inquirimus." We	13, 3/ 16
Christo manere, et illum	<b>manentem</b>	in se habere. Ac	13, 144/ 4
bibere potum, in Christo	<b>manere</b>	, et illum manentem in	13, 144/ 3
sumimus, quomodo non naturaliter	<b>manere</b>	in nobis exsistimandus est	13, 163/ 22
meum sanguinem, in me	<b>manet</b>	, et ego in illo	13, 144/ 2
per hoc qui non	<b>manet</b>	in Christo, et in	13, 144/ 4
et in quo non	<b>manet</b>	Christus, procul dubio nec	13, 144/ 5
sanguinem meum, in me	<b>manet</b>	, et ego in eo	13, 163/ 36
in any word willingly	<b>mangle</b>	or mutilate that honorable	13, 50/ 11
of his own holy	<b>manhead</b>	. And verily these points	13, 49/ 26
is to wit, his	<b>manhead</b>	), and yet rather lie	13, 55/ 1
do against his holy	<b>manhead</b>	, was yet, the thing	13, 55/ 5
of his seeming feeble	<b>manhead</b>	. And that not in	13, 94/ 24
taking up of his	<b>manhead</b>	into heaven with him	13, 105/ 11
almighty power, by his	<b>manhead</b>	as by his instrument	13, 154/ 15
death of his innocent	<b>manhood</b>	(not bounden or subject	13, 27/ 27
soul of his blessed	<b>manhood</b>	, and that his Godhead	13, 106/ 1
generation, and to his	<b>manhood</b>	, by the unity of	13, 106/ 2
that, in his innocent	<b>manhood</b>	to suffer his painful	13, 192/ 6
that, in his innocent	<b>manhood</b>	to suffer his painful	13, 192/ 6
writeth thus: "Ferebatur in	<b>manibus</b>	suis, hoc vero fratres	13, 168/ 29
Quis enim portatur in	<b>manibus</b>	suis? Manibus aliorum potest	13, 168/ 30
portatur in manibus suis?	<b>Manibus</b>	aliorum potest portari homo	13, 168/ 31
aliorum potest portari homo,	<b>manibus</b>	suis nemo portatur. Quomodo	13, 168/ 31
ferebatur enim Christus in	<b>manibus</b>	suis, quando commendans ipsum	13, 168/ 33
enim illud corpus in	<b>manibus</b>	suis. Ipsa est humilitas	13, 168/ 35
the great heretics the	<b>Manichees</b>	) doth very clearly declare	13, 150/ 10
declare here, by the	<b>manifold</b>	branches thereof, all the	13, 9/ 24

and many punishments, with	<b>manifold</b>	mercy showed again by	13, 58/ 28
doctrine -- with the	<b>manifold</b>	marvelous miracles which he	13, 69/ 24
which is (for the	<b>manifold</b>	tokens of Christ's special	13, 82/ 18
signifieth and betokeneth also	<b>manifold</b>	marvelous mysteries -- the	13, 140/ 7
names diversely signifying the	<b>manifold</b>	great graces thereof, it	13, 156/ 5
by which, for the	<b>manifold</b>	mysteries contained therein and	13, 156/ 34
and that after so	<b>manifold</b>	deadly displeasures done him	13, 198/ 2
and that after so	<b>manifold</b>	deadly displeasures done him	13, 198/ 2
the natural state that	<b>mankind</b>	afterward had in his	13, 4/ 13
creation and fall of	<b>mankind</b>	. The glorious majesty of	13, 11/ 18
this new creature of	<b>mankind</b>	set in so wealthy	13, 14/ 5
which he might bring	<b>mankind</b>	unto destruction, called to	13, 14/ 16
folly of our forefathers,	<b>mankind</b>	is woefully fallen through	13, 23/ 6
for the restoration of	<b>mankind</b>	. When the devil has	13, 25/ 9
right hand, hath reduced	<b>mankind</b>	(in such as will	13, 28/ 1
search this thing: wherefore	<b>mankind</b>	should, more than Adam	13, 28/ 13
death grown to all	<b>mankind</b>	contracted by original sin	13, 32/ 11
loss and condemnation of	<b>mankind</b>	in the loss of	13, 41 11
Christ, paid for all	<b>mankind</b>	, was of the nature	13, 48/ 17
signifieth the bondage of	<b>mankind</b>	under the prince of	13, 58/ 16
in the same, signifieth	<b>mankind</b>	passing out of the	13, 58/ 21
him for pity upon	<b>mankind</b>	. Judas delivered him for	13, 66/ 19
lest he might leese	<b>mankind</b>	by his doctrine, and	13, 66/ 21
and then lost he	<b>mankind</b>	after indeed more fully	13, 66/ 22
thine undeserved love toward	<b>mankind</b>	, so kindly wouldst suffer	13, 85/ 8
of recovery of any	<b>manner</b>	attaining to the celestial	13, 6/ 17
learning, or other such	<b>manner</b>	thing as by nature	13, 8/ 7
-- in a certain	<b>manner</b>	of resemblance of the	13, 12/ 10
also with all other	<b>manner</b>	of creatures. For he	13, 12/ 13
such appeareth by the	<b>manner</b>	of her answer. Howbeit	13, 15/ 12
punishment), in his mischievous	<b>manner</b>	, highly rejoiced to see	13, 17/ 21
wife and in a	<b>manner</b>	unto God, too. "The	13, 18/ 9
her. For surely such	<b>manner</b>	negligence is before the	13, 22/ 24
marked that the stubborn	<b>manner</b>	of Adam and Eve	13, 22/ 27
their sin, was in	<b>manner</b>	more displeasure to God	13, 22/ 29
himself more in a	<b>manner</b>	beholden to angel than	13, 26/ 31
great questions and put	<b>manner</b>	of dispicions in unlearned	13, 28/ 5
in such a certain	<b>manner</b>	as all the sour	13, 30/ 24
other which have another	<b>manner</b>	mind therein, whereupon there	13, 36/ 8
that there are two	<b>manner</b>	of pains, that is	13, 41 17
man's redemption, and the	<b>manner</b>	of man's fall, and	13, 43/ 31
eternal wealth, without any	<b>manner</b>	pain taken or anything	13, 46/ 29
the rulers in what	<b>manner</b>	he should betray him	13, 52/ 16
and our ears in	<b>manner</b>	of a pastime, but	13, 52/ 28



was rid of all	<b>manner</b>	pain, and in far	13, 55/ 11
people, by all which	<b>manner</b>	of motions good, well-disposed	13, 63/ 23
very stones in their	<b>manner</b>	cried him out for	13, 72/ 17
the rulers in what	<b>manner</b>	he should betray him	13, 75/ 30
thereof, after his customable	<b>manner</b>	, have stolen out a	13, 77/ 2
presence there, as the	<b>manner</b>	was that folk at	13, 77/ 8
his burying. For the	<b>manner</b>	then was in that	13, 77/ 10
her reproof, and in	<b>manner</b>	of her rebuke, our	13, 77/ 14
was after his customable	<b>manner</b>	wont to steal the	13, 80/ 16
declareth here what a	<b>manner</b>	of faithful lover our	13, 82/ 21
his disciples by many	<b>manner</b>	means at the time	13, 83/ 2
lamb. And after that	<b>manner</b>	of their naming that	13, 87/ 27
killed), used such a	<b>manner</b>	of speaking as we	13, 88/ 10
days. Burgensis maketh another	<b>manner</b>	of reckoning, with which	13, 91/ 21
lamb in time and	<b>manner</b>	appointed by the law	13, 92/ 30
them. A much like	<b>manner</b>	of message he gave	13, 95/ 1
send men on such	<b>manner</b>	messages in which they	13, 95/ 4
places, and in what	<b>manner</b>	fashion, I cannot for	13, 98/ 30
declared it in this	<b>manner</b>	: our Savior Christ, whereas	13, 105/ 29
in such a special	<b>manner</b>	, his deed as was	13, 109/ 31
word. For of such	<b>manner</b>	dealing, whereby folk will	13, 112/ 14
realm, both in humble	<b>manner</b>	washing and wiping and	13, 114/ 20
are spoken after the	<b>manner</b>	of Hebrew speech, in	13, 119/ 12
he been after the	<b>manner</b>	of other men (since	13, 119/ 30
it more," after such	<b>manner</b>	of speaking as one	13, 122/ 8
bread and wine. The	<b>manner</b>	of which institution, in	13, 124/ 1
them in a new	<b>manner</b>	, that is to wit	13, 130/ 3
it in the common	<b>manner</b>	of Holy Scripture to	13, 131/ 18
wit, in a new	<b>manner</b>	), because our Lord after	13, 133/ 29
yet in a new	<b>manner</b>	(that is to wit	13, 133/ 32
new cause, but no	<b>manner</b>	of newness in the	13, 134/ 6
was there none other	<b>manner</b>	of newness than there	13, 134/ 9
special engines use these	<b>manner</b>	of folk with which	13, 138/ 3
Christ for God) no	<b>manner</b>	taste of any reason	13, 139/ 18
show so many such	<b>manner</b>	things of this Blessed	13, 140/ 11
accident, by a general	<b>manner</b>	of speaking, is a	13, 141/ 11
is in a certain	<b>manner</b>	of a heavenly drunkenness	13, 143/ 1
be answered in two	<b>manner</b>	wise without any peril	13, 147/ 27
only by a general	<b>manner</b>	of being (by which	13, 148/ 15
also by that special	<b>manner</b>	of being by which	13, 148/ 17
being by which (whatsoever	<b>manner</b>	that be) any of	13, 148/ 18
the very words and	<b>manner</b>	of consecration), the rites	13, 151/ 20
the rites and the	<b>manner</b>	of this holy sacrament	13, 151/ 21
the apostles taught the	<b>manner</b>	of consecrating in the	13, 152/ 3

Blessed Sacrament so many	<b>manner</b>	ways differeth from all	13, 152/ 14
forever inseparable), in special	<b>manner</b>	-- by grace that	13, 154/ 18
is) but in a	<b>manner</b>	utterly trifle in the	13, 157/ 32
we say that such	<b>manner</b>	of your expositions is	13, 159/ 2
our flesh in this	<b>manner</b>	: "Caro corpore et sanguine	13, 162/ 8
like homely after this	<b>manner</b>	: "Quando sanctum cibum, illudque	13, 162/ 12
Therefore see by what	<b>manner</b>	and sort, the word	13, 167/ 20
heaven, after a certain	<b>manner</b>	, do judge us before	13, 168/ 13
John's gospel, after this	<b>manner</b>	: "Quemadmodum si quis igne	13, 168/ 16
yet can) with such	<b>manner</b>	of folk the letter	13, 172/ 8
somewhat speak in what	<b>manner</b>	wise we ought to	13, 174/ 29
sacrament there are three	<b>manner</b>	of receiving. For some	13, 174/ 31
doth in a certain	<b>manner</b>	incorporate all Christian folk	13, 175/ 18
is in a certain	<b>manner</b>	a member of his	13, 175/ 36
soul. And therefore this	<b>manner</b>	of deadly receiving his	13, 176/ 5
member (in a certain	<b>manner</b>	) in the mystical body	13, 176/ 28
virtually which in due	<b>manner</b>	and worthily receive the	13, 191/ 10
us with all humble	<b>manner</b>	and reverent behavior to	13, 197/ 10
heart, how reverent humble	<b>manner</b>	we should endeavor ourselves	13, 197/ 23
received him in such	<b>manner</b>	as those Jews did	13, 203/ 13
that in a large	<b>manner</b>	, for every penny a	13, 203/ 27
virtually which in due	<b>manner</b>	and worthily receive the	13, 191/ 10
us with all humble	<b>manner</b>	and reverent behavior to	13, 197/ 10
heart, how reverent humble	<b>manner</b>	we should endeavor ourselves	13, 197/ 23
received him in such	<b>manner</b>	as those Jews did	13, 203/ 13
that in a large	<b>manner</b>	, for every penny a	13, 203/ 27
actual sin by any	<b>manners</b>	motion or suggestion of	13, 22/ 10
that man should in	<b>manners</b>	have been drawn to	13, 48/ 2
to have amended their	<b>manners</b>	and to have given	13, 69/ 20
and their froward, malicious	<b>manners</b>	beside) and also by	13, 98/ 24
selfsame dominion, in like	<b>manners</b>	as he is equal	13, 105/ 20
sanguinem autem eius de	<b>manu</b>	tua requiram." (If when	13, 21/ 27
dedit ei pater in	<b>manus</b>	, quia a deo exiit	13, 100/ 21
tantum pedes, sed et	<b>manus</b>	et caput. dicit ei	13, 100/ 29
the twelfth day of	<b>March</b>	, the day of the	13, 88/ 25
to receive this precious	<b>margarite</b>	, this pure pearl, the	13, 193/ 16
to receive this precious	<b>margarite</b>	, this pure pearl, the	13, 193/ 16
a note in the	<b>margin</b>	declareth himself to doubt	13, 50/ 30
thereinto: "Vae terrae et	<b>mari</b>	, quia descendit diabolus ad	13, 23/ 12
homo ille qui ex	<b>maria</b>	natus fuit, Christus est	13, 163/ 26
the fourteenth of Saint	<b>Mark</b>	, and in the twenty-second	13, 3/ 10
the fifteenth of Saint	<b>Mark</b>	, the twenty-third of Saint	13, 3/ 14
ourselves, and let us	<b>mark</b>	well when the devil	13, 9/ 30
were a goodly praise),	<b>mark</b>	well what followed thereon	13, 15/ 18

may hap to die."	<b>Mark</b>	here that in these	13, 15/ 23
men may note and	<b>mark</b>	upon this part of	13, 19/ 10
us not forget to	<b>mark</b>	this one point well	13, 23/ 4
the first, we must	<b>mark</b>	and consider well that	13, 45/ 4
Saint Luke, and Saint	<b>Mark</b>	, three of the four	13, 53/ 6
blood should be the	<b>mark</b>	unto him that should	13, 60/ 16
the sight of that	<b>mark</b>	the striker should pass	13, 60/ 17
hyssop that signifieth humility,	<b>mark</b>	the posts and the	13, 64/ 14
red blood of Christ,	<b>mark</b>	ourselves on every side	13, 64/ 21
killeth those Egyptians, that	<b>mark</b>	of Christ's bloody cross	13, 65/ 11
us, and be the	<b>mark</b>	by which we shall	13, 65/ 13
the fourteenth of Saint	<b>Mark</b>	, and in the twelfth	13, 76/ 13
a world also to	<b>mark</b>	and consider how the	13, 80/ 24
the fourteenth of Saint	<b>Mark</b>	, the twenty-second of Saint	13, 85/ 13
Saint Matthew and Saint	<b>Mark</b>	call the Shere Thursday	13, 87/ 18
by Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke. But	13, 89/ 17
evangelists, Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke, plainly	13, 90/ 29
that Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke wrote	13, 92/ 8
And therefore saith Saint	<b>Mark</b>	, "He came and his	13, 96/ 13
both Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke make	13, 96/ 21
should note well and	<b>mark</b>	thereby that the vice	13, 96/ 30
the fourteenth of Saint	<b>Mark</b>	, and in the twenty-second	13, 117/ 21
evangelists, Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke, and	13, 118/ 14
of Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke, is	13, 124/ 2
Saint Matthew and Saint	<b>Mark</b>	to be the selfsame	13, 129/ 14
Saint Matthew and Saint	<b>Mark</b>	may be both understood	13, 129/ 25
Saint Matthew and Saint	<b>Mark</b>	rehearse spoken the institution	13, 130/ 24
Saint Matthew and Saint	<b>Mark</b>	-- which words he	13, 131/ 2
say, I note and	<b>mark</b>	this word "novum," (new	13, 133/ 27
drinking with him Saint	<b>Mark</b>	maketh mention, saying, "Et	13, 135/ 8
perceiving whereof we must	<b>mark</b>	and consider that in	13, 140/ 20
evangelists, Saint Matthew, Saint	<b>Mark</b>	, and Saint Luke, and	13, 159/ 16
us), may be well	<b>marked</b>	that, like as by	13, 19/ 13
one. There may be	<b>marked</b>	also in the foresaid	13, 20/ 17
thing specially to be	<b>marked</b>	, that like as the	13, 22/ 4
also specially to be	<b>marked</b>	that the stubborn manner	13, 22/ 27
also notably to be	<b>marked</b>	, that as tenderly as	13, 22/ 31
things that might be	<b>marked</b>	more, let us not	13, 23/ 3
by their houses so	<b>marked</b>	and not enter thereinto	13, 60/ 18
which we shall be	<b>marked</b>	from harm, as were	13, 65/ 13
were the twelve thousand	<b>marked</b>	with the same sign	13, 65/ 14
us) within our so	<b>marked</b>	house from all evil	13, 65/ 18
man that beholdeth her	<b>marketh</b>	more her crooked nose	13, 8/ 4
and that upon any	<b>marking</b>	of that coming he	13, 96/ 7

whom Christ had cured,	<b>Martha</b>	served them, and Lazarus	13, 76/ 17
sister unto Lazarus and	<b>Martha</b>	, and she took a	13, 76/ 19
therefore let us, with	<b>Martha</b>	, provide that all our	13, 201/ 30
therefore let us, with	<b>Martha</b>	, provide that all our	13, 201/ 30
everlasting. Justin the holy	<b>martyr</b>	, writing of our faith	13, 161/ 6
And if any man	<b>marvel</b>	that God made all	13, 37/ 23
And here, good reader,	<b>marvel</b>	not though I rehearse	13, 55/ 13
I beseech thee, the	<b>marvel</b>	of thy majesty with	13, 82/ 6
itself, which thing I	<b>marvel</b>	much that any man	13, 157/ 15
of Christ. For what	<b>marvel</b>	is it for him	13, 166/ 9
is nothing to be	<b>marveled</b>	, while we see it	13, 131/ 17
created God of a	<b>marvelous</b>	convenience also with all	13, 12/ 12
was there such a	<b>marvelous</b>	change spread through both	13, 17/ 9
the foresaid discourse the	<b>marvelous</b>	mischievous nature of envy	13, 20/ 18
him honor, nor the	<b>marvelous</b>	mercy of God abide	13, 25/ 16
almighty God devised the	<b>marvelous</b>	merciful just means himself	13, 27/ 4
his glorious resurrection and	<b>marvelous</b>	ascension, sitting in the	13, 27/ 34
tempered together in the	<b>marvelous</b>	means of man's redemption	13, 43/ 34
-- with the manifold	<b>marvelous</b>	miracles which he continually	13, 69/ 24
so many and so	<b>marvelous</b>	, that, though the priests	13, 74/ 15
these words expressed Christ's	<b>marvelous</b>	, excellent humility, as though	13, 105/ 27
in his breast the	<b>marvelous</b>	high majesty of the	13, 107/ 1
traitorous affection Christ's great,	<b>marvelous</b>	humanity, washing the traitor's	13, 108/ 29
he built them a	<b>marvelous</b>	fruitful lesson with the	13, 110/ 10
open glory at his	<b>marvelous</b>	transfiguration), yet, in the	13, 134/ 31
and betokeneth also manifold	<b>marvelous</b>	mysteries -- the holy	13, 140/ 7
wisdom of God determined	<b>marvelously</b>	to mingle and temper	13, 11/ 27
of the pure Virgin	<b>Mary</b>	taking into unity of	13, 27/ 19
supper. Then came there	<b>Mary</b>	Maudlin, sister unto Lazarus	13, 76/ 18
Savior mildly answered for	<b>Mary</b>	Maudlin and said: "Why	13, 77/ 3
our Savior, appearing to	<b>Mary</b>	Magdalene in the form	13, 157/ 27
which was born of	<b>Mary</b>	be verily Christ, and	13, 164/ 16
And let us with	<b>Mary</b>	also sit in devout	13, 202/ 5
And let us with	<b>Mary</b>	also sit in devout	13, 202/ 5
blood offered in the	<b>mass</b>	under the form of	13, 123/ 24
holy housel beside the	<b>mass</b>	or anything repugned thereat	13, 150/ 14
only when they say	<b>mass</b>	), yet did there never	13, 150/ 18
never priest in the	<b>mass</b>	use to consecrate in	13, 150/ 18
because that in the	<b>mass</b>	the Blessed Sacrament is	13, 150/ 20
many things of the	<b>mass</b>	were taught by the	13, 151/ 32
of consecrating in the	<b>mass</b>	by mouth. Now because	13, 152/ 3
melted, so that one	<b>mass</b>	or lump be made	13, 168/ 23
bread out of the	<b>mass</b>	, or in form of	13, 175/ 4
and wine in the	<b>mass</b>	. For as holy Saint	13, 175/ 5

are at their high	<b>mass</b>	devoutly. For there the	13, 176/ 36
may resist them and	<b>master</b>	my sensuality and refrain	13, 25/ 7
had been bounden to	<b>master</b>	his sensuality and resist	13, 36/ 31
one comfortable saying that	<b>Master</b>	Nicholas de Lyra toucheth	13, 42/ 29
Upon these words saith	<b>Master</b>	Lyra that, although the	13, 43/ 3
this be true that	<b>Master</b>	Lyra saith, then is	13, 43/ 17
to be considered that	<b>Master</b>	Lyra there saith that	13, 43/ 20
that belief sufficeth (saith	<b>Master</b>	Lyra) for his salvation	13, 43/ 29
better condition than his	<b>master</b>	, as our Lord saith	13, 48/ 10
of that worshipful father,	<b>Master</b>	Jean Gerson, which work	13, 50/ 9
chapter. The context of	<b>Master</b>	Gerson, whereof first the	13, 51/ 6
and said unto him, "	<b>Master</b>	, make thy disciples here	13, 72/ 7
found the means to	<b>master</b>	, but God might they	13, 74/ 27
God might they never	<b>master</b>	. The wavering people they	13, 74/ 28
treason and betrayed his	<b>master</b>	, grudged therewith and was	13, 76/ 25
as mildly as his	<b>Master</b>	touched him, yet could	13, 77/ 25
the anointing of his	<b>Master</b>	he would get it	13, 77/ 30
the betraying of his	<b>Master</b>	. And thereupon came he	13, 77/ 30
traitor to betray his	<b>Master</b>	but himself alone. And	13, 78/ 28
-- whereas if his	<b>Master</b>	Christ had lived, and	13, 80/ 31
of the house: "The	<b>Master</b>	saith to thee, "My	13, 86/ 1
of the house: "The	<b>Master</b>	saith to thee, "My	13, 93/ 5
should say that their	<b>Master</b>	must occupy them. A	13, 94/ 33
in betraying such a	<b>Master</b>	with whom he was	13, 96/ 27
you? You call me	<b>Master</b>	and Lord. And you	13, 101/ 33
your Lord and your	<b>Master</b>	, you owe also one	13, 102/ 2
himself that, being their	<b>Master</b>	, their Lord, and their	13, 106/ 8
that his Lord and	<b>Master</b>	should wash his feet	13, 106/ 22
to offer them his	<b>Master</b>	for money to sell	13, 108/ 28
Lord and their very	<b>Master</b>	. And therefore he said	13, 110/ 5
them: "You call me	<b>Master</b>	and Lord, and you	13, 110/ 6
creatures; he was very	<b>Master</b>	of them as of	13, 110/ 9
your Lord and your	<b>Master</b>	, you must also wash	13, 110/ 13
your Lord and your	<b>Master</b>	, and that the bondman	13, 111/ 28
messenger more than his	<b>master</b>	that sent him, you	13, 111/ 29
the right famous clerk	<b>Master</b>	Jean Gerson rehearseth in	13, 118/ 12
him could not so	<b>master</b>	and overwhelm his kind	13, 120/ 4
of this mind seemeth	<b>Master</b>	Gerson to have been	13, 129/ 18
of his most loving	<b>Master</b>	(which he so late	13, 193/ 4
of his most loving	<b>Master</b>	(which he so late	13, 193/ 4
the betraying of his	<b>Master's</b>	body the tenth part	13, 80/ 11
the anointing of his	<b>Master's</b>	body. Now if it	13, 80/ 12
and mothers, and all	<b>masters</b>	of households, too, would	13, 113/ 12
meet to be his	<b>match</b>	. And as wise as	13, 5/ 9

ween we be nothing	<b>matches</b>	with them. For surely	13, 98/ 16
Unde hoc, ut veniat	<b>mater</b>	Domini mei ad me	13, 200/ 17
Unde hoc, ut veniat	<b>mater</b>	Domini mei ad me	13, 200/ 17
people eat of one	<b>material</b>	loaf, for there were	13, 175/ 22
further, consider well this	<b>matter</b>	, and ponder well this	13, 7/ 10
meet for this present	<b>matter</b>	) but only will I	13, 9/ 26
cross, which is the	<b>matter</b>	of his bitter passion	13, 11/ 3
the discourse of this	<b>matter</b>	men may note and	13, 19/ 9
all, but may be	<b>matter</b>	of merit, except the	13, 22/ 20
as impertinent to my	<b>matter</b>	many things that might	13, 23/ 3
good fathers answered this	<b>matter</b>	, those I say that	13, 33/ 32
Jerome, he debateth this	<b>matter</b>	at length, very substantially	13, 34/ 15
other folk in the	<b>matter</b>	never satisfied nor contented	13, 35/ 34
Their mind in the	<b>matter</b>	is this, that God	13, 36/ 10
no schools upon the	<b>matter</b>	nor almost in nothing	13, 38/ 22
truth thus be, this	<b>matter</b>	may partly be resembled	13, 40/ 6
point whereunto all the	<b>matter</b>	draweth, that is to	13, 42/ 15
of God in this	<b>matter</b>	. And it is to	13, 43/ 19
properly pertain unto the	<b>matter</b>	of the redemption; and	13, 49/ 5
haste us to the	<b>matter</b>	of the blessed passion	13, 49/ 9
more proper for the	<b>matter</b>	, in that by the	13, 55/ 18
of Christ, as a	<b>matter</b>	of his grief and	13, 55/ 25
the season and the	<b>matter</b>	. For pascha in the	13, 62/ 3
should make all the	<b>matter</b>	safe. Whereupon as Saint	13, 70/ 7
arbitror in a temporal	<b>matter</b>	concerning the dividing of	13, 70/ 28
varied, to refer the	<b>matter</b>	unto the chief priest	13, 73/ 12
his determination in the	<b>matter</b>	. This number was still	13, 73/ 13
thou once man the	<b>matter</b>	," quod he, "and never	13, 78/ 11
point to defer the	<b>matter</b>	and put it over	13, 78/ 18
went roundly to the	<b>matter</b>	and said unto them	13, 78/ 21
very meet for the	<b>matter</b>	, which Saint John here	13, 103/ 25
up all the whole	<b>matter</b>	with a very short	13, 111/ 4
thus beginneth he this	<b>matter</b>	: "Et quum facta esset	13, 118/ 21
his rehearsing of the	<b>matter</b>	. But diverse other doctors	13, 129/ 19
the circumstance of the	<b>matter</b>	and also upon this	13, 132/ 27
purpose to dispute the	<b>matter</b>	with them but to	13, 137/ 26
Blessed Sacrament, concerning this	<b>matter</b>	, left us behind them	13, 139/ 32
damnably be deceived in	<b>matter</b>	concerning our faith or	13, 150/ 4
as great as the	<b>matter</b>	is) but in a	13, 157/ 32
himself, that bringeth their	<b>matters</b>	about much more, a	13, 78/ 5
twenty-sixth chapter of Saint	<b>Matthew</b>	, the fourteenth of Saint	13, 3/ 10
the twenty-seventh of Saint	<b>Matthew</b>	, the fifteenth of Saint	13, 3/ 13
the words of Saint	<b>Matthew</b>	, Saint Luke, and Saint	13, 53/ 5
twenty-sixth chapter of Saint	<b>Matthew</b>	, and in the fourteenth	13, 76/ 12

the twenty-sixth of Saint	<b>Matthew</b>	, the fourteenth of Saint	13, 85/ 13
cause do both Saint	<b>Matthew</b>	and Saint Mark call	13, 87/ 17
appeareth plainly by Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 89/ 17
the three evangelists, Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 90/ 28
to say that Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 92/ 8
the treason, both Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 96/ 20
sixth chapter of Saint	<b>Matthew</b>	that he would have	13, 97/ 18
the twenty-sixth of Saint	<b>Matthew</b>	, the fourteenth of Saint	13, 117/ 21
the three evangelists, Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 118/ 14
the gospel of Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 124/ 1
New Testament," as Saint	<b>Matthew</b>	rehearseth it, or, "This	13, 127/ 10
Savior rehearsed by Saint	<b>Matthew</b>	, and upon his words	13, 128/ 4
Savior rehearsed by Saint	<b>Matthew</b>	and Saint Mark to	13, 129/ 13
other rehearsed by Saint	<b>Matthew</b>	and Saint Mark may	13, 129/ 25
other words that Saint	<b>Matthew</b>	and Saint Mark rehearse	13, 130/ 24
words rehearsed by Saint	<b>Matthew</b>	and Saint Mark --	13, 131/ 1
three foresaid evangelists, Saint	<b>Matthew</b>	, Saint Mark, and Saint	13, 159/ 15
eighty-third homily upon St.	<b>Matthew</b>	, writeth thus: "Credamus itaque	13, 167/ 25
twenty-sixth chapter of Saint	<b>Matthew</b>	writeth thus. "Porro dicens	13, 170/ 16
Then came there Mary	<b>Maudlin</b>	, sister unto Lazarus and	13, 76/ 18
mildly answered for Mary	<b>Maudlin</b>	and said: "Why reprove	13, 77/ 3
that high stubborn king,	<b>maugre</b>	his teeth, fain to	13, 57/ 28
dead body again and,	<b>maugre</b>	their men whom they	13, 75/ 3
that night of his	<b>Maundy</b>	, in which he immolated	13, 62/ 5
the day before his	<b>Maundy</b>	, that is to wit	13, 69/ 9
passion, beginning with his	<b>Maundy</b>	and therein his humble	13, 82/ 24
the time of his	<b>Maundy</b>	giving them in charge	13, 83/ 2
which Christ made his	<b>Maundy</b>	the first day of	13, 87/ 19
Thursday, Christ made his	<b>Maundy</b>	, and so did all	13, 89/ 8
they say, made his	<b>Maundy</b>	before the feast of	13, 90/ 5
blessed body at his	<b>Maundy</b>	on the thirteenth day	13, 90/ 20
Christ made then his	<b>Maundy</b>	in the very time	13, 90/ 24
Christ had made his	<b>Maundy</b>	a day before the	13, 91/ 5
they should prepare his	<b>Maundy</b>	, he would neither name	13, 93/ 11
be taken before his	<b>Maundy</b>	made and his holy	13, 93/ 24
brought him to the	<b>Maundy</b>	with him. And therefore	13, 96/ 12
other ten unto the	<b>Maundy</b>	with him. Judas the	13, 96/ 16
in which at his	<b>Maundy</b>	in the first institution	13, 135/ 7
Blessed Sacrament at his	<b>Maundy</b>	with his apostles himself	13, 135/ 20
Savior himself, at his	<b>Maundy</b>	, tempered his wine with	13, 151/ 11
received it at the	<b>Maundy</b>	to his damnation, yet	13, 175/ 7
abhorremus crudas carnes comedere,	<b>maxime</b>	hominis carnem, et ideo	13, 170/ 21
we list at our	<b>meal</b>	, but with our gear	13, 65/ 24
overseen, such men I	<b>mean</b>	as I am (alack	13, 3/ 23

of much less than	<b>mean</b>	learning have often right	13, 28/ 9
state of man, they	<b>mean</b>	not (I think) thereby	13, 37/ 9
and retain only a	<b>mean</b>	man's living of one	13, 41 15
many of us (I	<b>mean</b>	) as by his faith	13, 44/ 10
things with him. I	<b>mean</b>	not only as much	13, 105/ 19
of heaven, did not	<b>mean</b>	that after that the	13, 121/ 13
done, doth not always	<b>mean</b>	or imply (though sometimes	13, 121/ 19
fulfilled, he must needs	<b>mean</b>	that he would use	13, 122/ 2
they say) by no	<b>mean</b>	a figure of itself	13, 138/ 32
in such wise I	<b>mean</b>	by this word "a	13, 141/ 12
or sacramental sign (I	<b>mean</b>	the washing in the	13, 141/ 21
I say "worthily," I	<b>mean</b>	not that any man	13, 191/ 11
I say "worthily," I	<b>mean</b>	not that any man	13, 191/ 11
forth her first-begotten son),	<b>meaneth</b>	not that he knew	13, 121/ 23
feet), the prophet there	<b>meaneth</b>	not that when the	13, 121/ 28
it bread the Scripture	<b>meaneth</b>	not that it is	13, 158/ 19
circumstances that the Scripture	<b>meaneth</b>	that it is the	13, 158/ 23
distributed many, but he	<b>meaneth</b>	that that very thing	13, 175/ 23
of speaking like, not	<b>meaning</b>	that he would eat	13, 122/ 12
do, they misuse the	<b>meaning</b>	of that word against	13, 138/ 9
very sentence and the	<b>meaning</b>	of the text. And	13, 159/ 3
perceive that the very	<b>meaning</b>	of the Scripture is	13, 159/ 10
himself upon some mischievous	<b>means</b>	by which he might	13, 14/ 16
called to mind the	<b>means</b>	by which he had	13, 14/ 17
was Adam by the	<b>means</b>	of his wife somewhat	13, 19/ 23
to another by more	<b>means</b>	than men be aware	13, 21/ 17
of God was the	<b>means</b>	found that man should	13, 25/ 29
yet upon repentance by	<b>means</b>	of mercy should his	13, 25/ 31
the device of a	<b>means</b>	convenient for man's redemption	13, 27/ 1
the marvelous merciful just	<b>means</b>	himself, that is to	13, 27/ 4
him before. This excellent	<b>means</b>	of man's redemption the	13, 27/ 13
willingly suffered), that excellent	<b>means</b>	, I say, of man's	13, 27/ 29
merciful goodness by one	<b>means</b>	or other failed not	13, 29/ 34
had by only natural	<b>means</b>	in this world since	13, 37/ 6
which now by more	<b>means</b>	than one have our	13, 37/ 18
be also by two	<b>means</b>	, either by the leeing	13, 41 19
Christ, which is the	<b>means</b>	of our salvation, in	13, 43/ 22
salvation and provideth a	<b>means</b>	thereunto, and so believeth	13, 43/ 24
that there is a	<b>means</b>	of man's salvation and	13, 43/ 25
know not that the	<b>means</b>	is Christ. And there	13, 43/ 26
and hopeth for the	<b>means</b>	of salvation, which is	13, 43/ 28
together in the marvelous	<b>means</b>	of man's redemption, sundry	13, 43/ 34
again thereto without the	<b>means</b>	of our mediator and	13, 44/ 7
force, and by that	<b>means</b>	have lost more than	13, 48/ 2



for man's redemption by	<b>means</b>	of Christ's passion, as	13, 49/ 18
to wit, by what	<b>means</b>	this determination of the	13, 49/ 23
just, and high devised	<b>means</b>	of man's redemption, the	13, 53/ 10
them knowledge of the	<b>means</b>	of their salvation and	13, 54/ 4
inspiration, partly with outward	<b>means</b>	, as well by words	13, 54/ 17
she did indeed by	<b>means</b>	of her holy seed	13, 55/ 19
they do by the	<b>means</b>	and help of the	13, 63/ 12
devise and study the	<b>means</b>	to take and destroy	13, 72/ 30
the ways and the	<b>means</b>	how they might by	13, 73/ 18
policy have found the	<b>means</b>	to master, but God	13, 74/ 27
people they found the	<b>means</b>	on the morrow so	13, 74/ 28
disciples by many manner	<b>means</b>	at the time of	13, 83/ 2
How and by what	<b>means</b>	, my brethren, this might	13, 169/ 1
doctors) that Saint Paul	<b>meant</b>	that the death grown	13, 32/ 11
and well may be	<b>meant</b>	of the loss and	13, 41/ 10
was by those words	<b>meant</b>	. Besides this, he signified	13, 56/ 5
bishop, so, though he	<b>meant</b>	but to further his	13, 71/ 4
have"), it is not	<b>meant</b>	that he shall be	13, 83/ 16
diem festum paschae is	<b>meant</b>	by the first day	13, 91/ 14
in his heart, is	<b>meant</b>	the secret suggestion of	13, 104/ 21
Father, it is not	<b>meant</b>	that his Godhead was	13, 105/ 8
the Father was nothing	<b>meant</b>	but his being incarnate	13, 105/ 10
his hands is not	<b>meant</b>	that God the Father	13, 105/ 16
by his feet are	<b>meant</b>	his affections. For likewise	13, 108/ 17
such secret spiritual mysteries	<b>meant</b>	and signified, and not	13, 109/ 11
that he did and	<b>meant</b>	therein, he asked them	13, 109/ 32
but not all," he	<b>meant</b>	that the congregation and	13, 115/ 3
in earth, but he	<b>meant</b>	that he would no	13, 121/ 16
like wise our Savior	<b>meant</b>	not that, after the	13, 121/ 30
word, "my body," I	<b>meant</b>	but a sign or	13, 125/ 29
that saying our Savior	<b>meant</b>	that he would no	13, 129/ 27
God come), our Savior	<b>meant</b>	in these words that	13, 130/ 15
aforesaid evangelists) our Savior	<b>meant</b>	that he would after	13, 131/ 8
declare, by the vine	<b>meant</b>	himself, which afterward unto	13, 131/ 27
of the vine," he	<b>meant</b>	not any wine, but	13, 133/ 3
kingdom of God) he	<b>meant</b>	that the Mosaic sacrifice	13, 133/ 7
body" (etc.), were otherwise	<b>meant</b>	than they were indeed	13, 137/ 17
folk would ween they	<b>meant</b>	as we do, they	13, 138/ 8
in earth (but he	<b>meant</b>	of his corporal conversation	13, 139/ 5
his so saying so	<b>meant</b>	in very deed (as	13, 139/ 16
were not yet only	<b>meant</b>	for the apostles" persons	13, 173/ 8
past already), were not	<b>meant</b>	that the thing should	13, 173/ 19
have done in the	<b>meantime</b>	everything at ease and	13, 67/ 16
a state for the	<b>meanwhile</b>	full of present wealth	13, 14/ 2

Paradise first for the	<b>meanwhile</b>	, if he had would	13, 46/ 24
and to moderate and	<b>measure</b>	their paces himself in	13, 95/ 17
a nature above all	<b>measure</b>	more excellent. For though	13, 125/ 6
great goodness of God	<b>measured</b>	their state and wealth	13, 12/ 24
all justice must be	<b>measured</b>	and shaped. And therefore	13, 33/ 24
work without weariness, their	<b>meat</b>	pleasant at hand, no	13, 23/ 27
here long about our	<b>meat</b>	, nor take leisure as	13, 65/ 23
while they fasted from	<b>meat</b>	, not fast from sin	13, 98/ 3
eat with them common	<b>meat</b>	but also did consecrate	13, 131/ 14
his disciples such common	<b>meat</b>	and drink as he	13, 133/ 31
My flesh is verily	<b>meat</b>	and my blood is	13, 159/ 23
will not eat the	<b>meat</b>	of corruption nor I	13, 161/ 1
dost receive this holy	<b>meat</b>	, and incorruptible food, when	13, 162/ 17
flesh in our Lord's	<b>meat</b>	, how shall he be	13, 164/ 9
My flesh is verily	<b>meat</b>	, and my blood is	13, 164/ 30
man before any bodily	<b>meat</b>	. For upon this cause	13, 169/ 23
at that time not	<b>meddle</b>	with him for fear	13, 72/ 5
shall not need to	<b>meddle</b>	. This much is perplex	13, 91/ 21
the means of our	<b>mediator</b>	and savior, Jesus Christ	13, 44/ 8
salvation and of that	<b>Mediator</b>	by whose death they	13, 54/ 5
faith of the said	<b>Mediator</b>	, remit and forgive them	13, 54/ 7
vitam salutemque proficit, simul	<b>medicamentum</b>	et holocaustum ad sanandas	13, 163/ 1
man, being both a	<b>medicine</b>	to heal infirmities, and	13, 163/ 15
to him, by devout	<b>meditation</b>	talk with him. Let	13, 201/ 23
also sit in devout	<b>meditation</b>	and hearken well what	13, 202/ 6
to him, by devout	<b>meditation</b>	talk with him. Let	13, 201/ 23
also sit in devout	<b>meditation</b>	and hearken well what	13, 202/ 6
that would after wax	<b>meek</b>	and repent and pray	13, 25/ 26
to some other, than	<b>meekly</b>	confessed their fault and	13, 53/ 18
in mine heart such	<b>meekness</b>	that I so may	13, 11/ 12
apart, we may with	<b>meekness</b>	give our hearts to	13, 49/ 7
none ascend but with	<b>meekness</b>	thither. And since the	13, 116/ 27
hands, exhorteth them by	<b>meekness</b>	and humility to account	13, 117/ 4
they should themselves of	<b>meekness</b>	as fast again put	13, 117/ 8
friend or foe, with	<b>meekness</b>	and charity for the	13, 117/ 17
unworthiness, say with all	<b>meekness</b>	of heart, "Deus propitius	13, 199/ 16
unworthiness, say with all	<b>meekness</b>	of heart, "Deus propitius	13, 199/ 16
yet thought he himself	<b>meet</b>	to be his match	13, 5/ 9
more time than were	<b>meet</b>	for this present matter	13, 9/ 25
might, he thought it	<b>meet</b>	that Saint Jerome should	13, 35/ 18
that it was nothing	<b>meet</b>	, the servant to stand	13, 48/ 9
text to serve more	<b>meet</b>	and more proper for	13, 55/ 17
see, referred (as more	<b>meet</b>	is) unto her holy	13, 55/ 21
the city, there shall	<b>meet</b>	you a man bearing	13, 85/ 24

there shall a man	<b>meet</b>	you bearing a pot	13, 93/ 3
wisdom as the most	<b>meet</b>	and convenient by which	13, 93/ 29
disciples where they should	<b>meet</b>	the man with the	13, 94/ 27
them where they should	<b>meet</b>	with a strange man	13, 95/ 2
parties appointed, so justly	<b>meet</b>	together? This could none	13, 95/ 14
or chance) suddenly to	<b>meet</b>	together. This thing can	13, 95/ 20
holy doctors are very	<b>meet</b>	for the matter, which	13, 103/ 25
it but convenient and	<b>meetly</b>	that her young cousin	13, 200/ 13
it but convenient and	<b>meetly</b>	that her young cousin	13, 200/ 13
in the offering of	<b>Melchizedek</b>	, that offered both bread	13, 150/ 33
Significata olim a tempore	<b>Melchizedek</b>	prodeunt sacramenta, et filii	13, 162/ 27
from the time of	<b>Melchizedek</b>	, are now set abroad	13, 163/ 4
condidisse, iam conditum in	<b>melius</b>	valeat commutare." (Let all	13, 165/ 23
should mingle one wax	<b>melted</b>	by the fire with	13, 168/ 22
piece of wax likewise	<b>melted</b>	, so that one mass	13, 168/ 22
saints as a lively	<b>member</b>	of Christ's mystical body	13, 175/ 15
a certain manner a	<b>member</b>	of his mystical body	13, 175/ 36
body incorporate as a	<b>member</b>	(in a certain manner	13, 176/ 28
and made a lively	<b>member</b>	in the pure mystical	13, 176/ 32
of Christ is many	<b>members</b>	in one natural body	13, 146/ 7
of saints many lively	<b>members</b>	in the unity of	13, 146/ 8
one society, as lively	<b>members</b>	in the mystical body	13, 154/ 6
and united quick, lively	<b>members</b>	in the spiritual society	13, 177/ 7
they should be lively	<b>members</b>	incorporate in Christ's holy	13, 192/ 19
they should be lively	<b>members</b>	incorporate in Christ's holy	13, 192/ 19
and blood for a	<b>memorial</b>	of thy bitter passion	13, 136/ 27
figure, a sign or	<b>memorial</b>	of his body and	13, 138/ 15
sacrament, a sign, a	<b>memorial</b>	, and a figure. By	13, 138/ 27
a monument and a	<b>memorial</b>	representing to us himself	13, 145/ 18
Blessed Sacrament is a	<b>memorial</b>	) the blood was severed	13, 147/ 12
man. In remembrance and	<b>memorial</b>	whereof he disdaineth not	13, 192/ 9
receiving of this excellent	<b>memorial</b>	of his death (for	13, 199/ 27
Sacrament to be the	<b>memorial</b>	), vouchsafe, good Christian readers	13, 204/ 18
man. In remembrance and	<b>memorial</b>	whereof he disdaineth not	13, 192/ 9
receiving of this excellent	<b>memorial</b>	of his death (for	13, 199/ 27
Sacrament to be the	<b>memorial</b>	), vouchsafe, good Christian readers	13, 204/ 18
three great gifts --	<b>memory</b>	, understanding, and will --	13, 12/ 9
seemeth me that many	<b>men</b>	are very far overseen	13, 3/ 22
very far overseen, such	<b>men</b>	I mean as I	13, 3/ 23
and enter with evil	<b>men</b>	into the selfsame infernal	13, 7/ 5
tormenta patientur." (The mighty	<b>men</b>	shall mightily suffer torments	13, 7/ 24
of other far better	<b>men</b>	, only for very vain	13, 8/ 11
own? How proud be	<b>men</b>	of gold and silver	13, 8/ 12
How proud be many	<b>men</b>	of these glistening stones	13, 8/ 16

But now how many	<b>men</b>	are there proud of	13, 8/ 25
his own. But as	<b>men</b>	may call him a	13, 8/ 31
discourse of this matter	<b>men</b>	may note and mark	13, 19/ 9
by more means than	<b>men</b>	be aware of. And	13, 21/ 17
that have over other	<b>men</b>	that special charge given	13, 21/ 22
as I suppose) few	<b>men</b>	have less lust to	13, 28/ 4
I now see, many	<b>men</b>	of much less than	13, 28/ 9
And of those holy	<b>men</b>	hath diverse had diverse	13, 29/ 1
of God, these good	<b>men</b>	answer that hell is	13, 30/ 18
death through into all	<b>men</b>	, through that one man	13, 31/ 13
man in whom all	<b>men</b>	have sinned.) And after	13, 31/ 13
by one, much more	<b>men</b>	, receiving the abundance of	13, 31/ 25
it went into all	<b>men</b>	unto condemnation, so by	13, 31/ 29
it goeth into all	<b>men</b>	unto justification of life	13, 31/ 30
obedience of one, many	<b>men</b>	be constitute and made	13, 31/ 32
under heaven given to	<b>men</b>	in which we must	13, 32/ 18
he doth unto few	<b>men</b>	, and with contempt of	13, 32/ 26
done and righteously by	<b>men</b>	which yet seem unto	13, 33/ 4
which he answered other	<b>men</b>	therein concerning the justice	13, 34/ 9
which he contented other	<b>men</b>	, he could never yet	13, 34/ 13
toucheth, some great cunning	<b>men</b>	for the defense thereof	13, 34/ 18
wont to answer other	<b>men</b>	in that point for	13, 35/ 31
have had (as some	<b>men</b>	think) the rebellion of	13, 36/ 27
of what mind some	<b>men</b>	be concerning the only	13, 38/ 28
you, therefore, some good	<b>men</b>	that Adam by his	13, 39/ 23
by the way, many	<b>men</b>	will peradventure think otherwise	13, 42/ 13
this, and the learned	<b>men</b>	of the Jews to	13, 43/ 5
Then are there many	<b>men</b>	in hand with another	13, 44/ 17
wherefore be not all	<b>men</b>	, by the virtue of	13, 44/ 24
should think convenient, all	<b>men</b>	to be translated out	13, 45/ 2
farthest but to restore	<b>men</b>	to the liberty and	13, 45/ 29
secret insinuation and (as	<b>men</b>	might say) a watchword	13, 54/ 26
long, painful wandering of	<b>men</b>	in the wild wilderness	13, 58/ 31
the Egyptians, as well	<b>men</b>	as cattle in every	13, 60/ 10
buried, and so many	<b>men</b>	seeing him alive again	13, 69/ 30
of them"), so when	<b>men</b>	assemble them together to	13, 73/ 25
the council of wicked	<b>men</b>	), that is to wit	13, 74/ 8
again and, maugre their	<b>men</b>	whom they set to	13, 75/ 3
woman? As for poor	<b>men</b>	you shall have ever	13, 77/ 4
well consider that when	<b>men</b>	are in device about	13, 78/ 2
saith triginta argenteos, some	<b>men</b>	call argenteus a coin	13, 79/ 13
where he said. "Poor	<b>men</b>	shall ye always have	13, 83/ 15
appeared unto diverse holy	<b>men</b>	. But those other words	13, 83/ 21
it is among Christian	<b>men</b>	more than shame to	13, 92/ 12

come not only to	<b>men</b>	that are in the	13, 93/ 15
God could surely send	<b>men</b>	on such manner messages	13, 95/ 4
among many things that	<b>men</b>	may take occasion to	13, 97/ 6
false and unkind Christian	<b>men</b>	. But there is none	13, 108/ 15
a way that unto	<b>men</b>	seemeth just, and the	13, 112/ 18
that they bid other	<b>men</b>	do, do it first	13, 113/ 17
he not only taught	<b>men</b>	to do this or	13, 113/ 20
the like, bindeth not	<b>men</b>	to follow the literal	13, 114/ 14
and authority over other	<b>men</b>	, whereby he hopeth to	13, 116/ 31
the manner of other	<b>men</b>	(since himself saw his	13, 119/ 30
all the old holy	<b>men</b>	, and most received for	13, 135/ 15
-- and would make	<b>men</b>	ween that those plain	13, 137/ 15
corners corrupt some well-minded	<b>men</b>	before they perceive the	13, 138/ 10
expositions of old holy	<b>men</b>	, which have expounded those	13, 138/ 25
that those old holy	<b>men</b>	, in that they called	13, 138/ 30
things that holy cunning	<b>men</b>	before my days have	13, 139/ 30
My cup that maketh	<b>men</b>	drunk, how noble it	13, 143/ 9
also before us the	<b>men</b>	of God understood this	13, 144/ 11
whole blessed body. If	<b>men</b>	ask then the question	13, 147/ 24
suffice to make indifferent	<b>men</b>	perceive that it began	13, 149/ 18
bread might make some	<b>men</b>	ween it were but	13, 153/ 32
of the communion of	<b>men</b>	together with God. And	13, 154/ 21
they labor to make	<b>men</b>	ween that it cannot	13, 157/ 8
in nobis sit." (These	<b>men</b>	that between the Father	13, 164/ 4
we be also Christian	<b>men</b>	, who also having the	13, 168/ 12
is greatly commended unto	<b>men</b>	.) Saint Augustine in his	13, 169/ 9
Blessed Sacrament. For when	<b>men</b>	began once to take	13, 172/ 5
make with it. Howbeit,	<b>men</b>	may gather upon the	13, 172/ 33
delight to be with	<b>men</b>	, if they prepare to	13, 191/ 22
with the sons of	<b>men</b>	.) And how can we	13, 192/ 2
with the sons of	<b>men</b>	when the Son of	13, 192/ 4
take for worthy such	<b>men</b>	as willfully make not	13, 192/ 10
dead, and reward all	<b>men</b>	after their works. We	13, 196/ 4
make recompense to all	<b>men</b>	that he had wronged	13, 203/ 26
substance unto the poor	<b>men</b>	, and that forthwith also	13, 203/ 29
do give unto poor	<b>men</b>	.) With such alacrity, with	13, 204/ 3
delight to be with	<b>men</b>	, if they prepare to	13, 191/ 22
with the sons of	<b>men</b>	.) And how can we	13, 192/ 2
with the sons of	<b>men</b>	when the Son of	13, 192/ 4
take for worthy such	<b>men</b>	as willfully make not	13, 192/ 10
dead, and reward all	<b>men</b>	after their works. We	13, 196/ 4
make recompense to all	<b>men</b>	that he had wronged	13, 203/ 26
substance unto the poor	<b>men</b>	, and that forthwith also	13, 203/ 29
do give unto poor	<b>men</b>	.) With such alacrity, with	13, 204/ 3

speak we of other	<b>men's</b>	and our own? I	13, 8/ 29
things of diverse other	<b>men's</b>	opinions, in which I	13, 44/ 2
them rose many holy	<b>men's</b>	bodies.) But, as I	13, 72/ 22
contrary to these new	<b>men's</b>	tale, do plainly declare	13, 160/ 17
tenderly went about to	<b>mend</b>	him and brought him	13, 103/ 8
ad imitationem quoque intent	<b>mente</b>	cogitatur. Nam qui sic	13, 169/ 31
somewhat have I made	<b>mention</b>	of all these points	13, 49/ 28
outward tokens. The first	<b>mention</b>	that we find made	13, 54/ 18
the selfsame purpose, whereof	<b>mention</b>	is made in the	13, 69/ 13
as the evangelists make	<b>mention</b>	of his going to	13, 96/ 19
Saint Luke make specially	<b>mention</b>	that he was one	13, 96/ 21
the evangelists not only	<b>mention</b>	that he came with	13, 96/ 22
him Saint Mark maketh	<b>mention</b>	, saying, "Et biberunt ex	13, 135/ 9
evangelists, which, by the	<b>mention-making</b>	of the Passover and	13, 53/ 7
death conditionally pronounced (before	<b>mentioned</b>	in the second chapter	13, 53/ 20
of the letter Tau,	<b>mentioned</b>	in the seventh chapter	13, 65/ 15
many words at length,	<b>mentioned</b>	in the sixth chapter	13, 125/ 22
Judas play the jolly	<b>merchant</b>	, I trow. For he	13, 78/ 23
sell, they thought the	<b>merchant</b>	was needy, and that	13, 79/ 3
to such a needy	<b>merchant</b>	a little money would	13, 79/ 3
show himself a substantial	<b>merchant</b>	and not an huckster	13, 79/ 10
grace helped with his	<b>merciful</b>	hand. And unto heaven	13, 24/ 25
God devised the marvelous	<b>merciful</b>	just means himself, that	13, 27/ 4
that God of his	<b>merciful</b>	goodness by one means	13, 29/ 33
that is of so	<b>merciful</b>	goodness that he will	13, 30/ 1
their eye to the	<b>merciful</b>	nature of God and	13, 30/ 15
could agree with the	<b>merciful</b>	justice of God, these	13, 30/ 18
in what wise the	<b>merciful</b>	, just, and high devised	13, 53/ 9
peccatori." (Lord God, be	<b>merciful</b>	to me, sinner that	13, 199/ 17
peccatori." (Lord God, be	<b>merciful</b>	to me, sinner that	13, 199/ 17
glory, for thy tender	<b>mercy</b>	, plant in mine heart	13, 11/ 12
honor, nor the marvelous	<b>mercy</b>	of God abide and	13, 25/ 16
him, and that his	<b>mercy</b>	no cause had to	13, 25/ 21
God and his tender	<b>mercy</b>	entered into counsel together	13, 25/ 27
repentance by means of	<b>mercy</b>	should his fault be	13, 25/ 32
his justice as his	<b>mercy</b>	tempered together in the	13, 43/ 33
asked for pardon and	<b>mercy</b>	) for which demean, beside	13, 53/ 19
we that of God's	<b>mercy</b>	they fell into despair	13, 53/ 29
God for remission and	<b>mercy</b>	(with taking great wreak	13, 53/ 32
many punishments, with manifold	<b>mercy</b>	showed again by the	13, 58/ 29
I may with his	<b>mercy</b>	straight depart into paradise	13, 68/ 11
faithful hope of thy	<b>mercy</b>	, in due love toward	13, 68/ 23
gracious property (as justice,	<b>mercy</b>	, truth, almightiness, eternity, and	13, 156/ 18
workmanship of his heavenly	<b>mercy</b>	. For like as any	13, 166/ 2

God of his great	<b>mercy</b>	refrain them and give	13, 193/ 27
God of his great	<b>mercy</b>	refrain them and give	13, 193/ 27
but only of their	<b>mere</b>	liberal goodness, create of	13, 4/ 7
received, of the only	<b>mere</b>	liberal goodness of God	13, 41 3
duty but of the	<b>mere</b>	liberality of some other	13, 41 22
may be matter of	<b>merit</b>	, except the will, with	13, 22/ 20
more than half the	<b>merit</b>	, which God would in	13, 48/ 3
far above all the	<b>merit</b>	of man to receive	13, 124/ 23
the increase of the	<b>merit</b>	of our faith in	13, 199/ 4
Sacrament receive, through the	<b>merit</b>	of his bitter Passion	13, 204/ 16
the increase of the	<b>merit</b>	of our faith in	13, 199/ 4
Sacrament receive, through the	<b>merit</b>	of his bitter Passion	13, 204/ 16
heaven, could not have	<b>merited</b>	us a rush. And	13, 48/ 27
pain taken for ourselves	<b>meritorious</b>	, which else, had we	13, 48/ 24
work that can be	<b>meritorious</b>	touching the bliss of	13, 115/ 16
man in faith were	<b>meritorious</b>	, that deed done by	13, 116/ 3
the faithless is not	<b>meritorious</b>	at all. But yet	13, 116/ 3
I may through the	<b>merits</b>	of thy bitter passion	13, 11/ 15
preserved but by the	<b>merits</b>	of the passion of	13, 29/ 16
savior, Jesus Christ, the	<b>merits</b>	of whose bitter passion	13, 44/ 8
ordinarily devised that the	<b>merits</b>	of his pain taken	13, 48/ 23
them innocents joyful and	<b>merry</b>	, much in the favor	13, 23/ 23
be sin. Which saying	<b>meseemeth</b>	hard, but I will	13, 42/ 26
much like manner of	<b>message</b>	he gave his two	13, 95/ 1
messengers to do my	<b>message</b>	in preaching my word	13, 110/ 32
men on such manner	<b>messages</b>	in which they should	13, 95/ 5
cometh, the dreadful, mighty	<b>messenger</b>	of God, there can	13, 67/ 22
his lord, nor a	<b>messenger</b>	more than he that	13, 110/ 25
yours? And since the	<b>messenger</b>	is not better than	13, 110/ 31
his lord, nor the	<b>messenger</b>	more than his master	13, 111/ 29
to wit, but my	<b>messengers</b>	to do my message	13, 110/ 32
as is the poor	<b>metal</b>	that maketh us the	13, 8/ 14
great heap of round	<b>metal</b>	plates, which while he	13, 64/ 31
very long. But now	<b>methink</b>	that we Christian folk	13, 98/ 12
when I bethink me,	<b>methinketh</b>	I may well say	13, 23/ 8
unleavened bread. And verily	<b>methinketh</b>	that if it so	13, 91/ 4
many great miracles approved,	<b>methinketh</b>	it may be answered	13, 147/ 27
proelium magnum in caelo.	<b>Michael</b>	et angeli eius proeliabantur	13, 6/ 2
great battle in heaven.	<b>Michael</b>	and his angels fought	13, 6/ 7
morning, or in the	<b>midday</b>	, or in the evening	13, 67/ 32
evening, or at the	<b>midnight</b>	." And therefore have we	13, 67/ 32
that is in the	<b>mids</b>	of paradise, God hath	13, 15/ 21
of God in the	<b>mids</b>	of a tree. And	13, 17/ 31
dry ground all the	<b>mids</b>	) suddenly relented and fallen	13, 58/ 4

too, myself in the	<b>mids</b>	of them"), so when	13, 73/ 24
God is in the	<b>mids</b>	of the good council	13, 74/ 10
that are about the	<b>mids</b>	and his head, too	13, 108/ 1
council, so in the	<b>midst</b>	of an evil council	13, 74/ 10
and without help of	<b>midwife</b>	or pain of travail	13, 27/ 23
The mighty men shall	<b>mightily</b>	suffer torments.) And then	13, 7/ 24
diverse equal and like	<b>mighty</b>	persons, and all three	13, 4/ 1
potenter tormenta patientur." (The	<b>mighty</b>	men shall mightily suffer	13, 7/ 24
high as many a	<b>mighty</b>	prince. And if it	13, 7/ 30
posterity, neither would the	<b>mighty</b>	majesty of God endure	13, 25/ 13
thence in strong and	<b>mighty</b>	hand and made that	13, 57/ 27
all his whole main	<b>mighty</b>	army was -- with	13, 57/ 31
death cometh, the dreadful,	<b>mighty</b>	messenger of God, there	13, 67/ 21
was Christ, yet so	<b>mighty</b>	was (I say) their	13, 69/ 25
example with a strong	<b>mighty</b>	reason, saying: "Verily, verily	13, 110/ 22
Sacrament, and by the	<b>mighty</b>	power of almighty God	13, 140/ 30
a part. Our Savior	<b>mildly</b>	answered for Mary Maudlin	13, 77/ 2
of that fault, as	<b>mildly</b>	as his Master touched	13, 77/ 25
blasphemous presumption in his	<b>mind</b>	against the great majesty	13, 5/ 18
vain thought into our	<b>mind</b>	, and let us forthwith	13, 9/ 31
unto destruction, called to	<b>mind</b>	the means by which	13, 14/ 17
well also the tender	<b>mind</b>	that the man had	13, 14/ 31
And when her curious	<b>mind</b>	had made her once	13, 16/ 25
good occupation of the	<b>mind</b>	in that a man	13, 28/ 29
of no vain curious	<b>mind</b>	but of very pure	13, 28/ 31
Who hath known the	<b>mind</b>	of our Lord or	13, 33/ 21
soul and oppreseth the	<b>mind</b>	that many things thinketh	13, 33/ 27
among other) of this	<b>mind</b>	and opinion, for all	13, 34/ 8
readers, showed you the	<b>mind</b>	of some good holy	13, 36/ 3
which have another manner	<b>mind</b>	therein, whereupon there ensueth	13, 36/ 8
righteousness of God. Their	<b>mind</b>	in the matter is	13, 36/ 10
showed you of what	<b>mind</b>	some men be concerning	13, 38/ 28
somewhat show you, what	<b>mind</b>	they be of, concerning	13, 38/ 30
heaviness or sorrow of	<b>mind</b>	, but all things necessary	13, 39/ 6
though specially with the	<b>mind</b>	(which if it be	13, 77/ 19
fallen in a lewd	<b>mind</b>	toward a woman, and	13, 78/ 6
point in his own	<b>mind</b>	to let that lewd	13, 78/ 8
nevertheless to show his	<b>mind</b>	to another wretch, which	13, 78/ 9
are not of one	<b>mind</b>	, but whereas the text	13, 79/ 13
of thy pleasure, my	<b>mind</b>	may set always this	13, 82/ 8
were of the contrary	<b>mind</b>	, as appeareth in this	13, 92/ 1
it out. Which erroneous	<b>mind</b>	of theirs our Lord	13, 98/ 1
purpose falleth in our	<b>mind</b>	, we may well think	13, 104/ 23
cast imagination in our	<b>mind</b>	and offer us outward	13, 104/ 27



thought it in his	<b>mind</b>	unmeetly that his Lord	13, 106/ 21
may, for any private	<b>mind</b>	of reverence or devotion	13, 112/ 5
thought, after his own	<b>mind</b>	, that he did very	13, 112/ 20
stand unto his own	<b>mind</b>	, but lean unto the	13, 113/ 3
time. And of this	<b>mind</b>	seemeth Master Gerson to	13, 129/ 17
belief into this erroneous	<b>mind</b>	, yet is it not	13, 137/ 25
good readers, in my	<b>mind</b>	necessary that you know	13, 137/ 32
not naturally, nor the	<b>mind</b>	of a living man	13, 141/ 2
wherewith a proud curious	<b>mind</b>	hath carried many a	13, 141/ 8
to put us in	<b>mind</b>	and to let us	13, 155/ 26
and persuasion of the	<b>mind</b>	, should we receive the	13, 166/ 23
a mindful and attent	<b>mind</b>	for imitation. For he	13, 170/ 5
and be in full	<b>mind</b>	to persevere and continue	13, 193/ 14
that shall not my	<b>mind</b>	surely know.) But God	13, 195/ 6
ourselves with how lowly	<b>mind</b>	, how tender loving heart	13, 197/ 22
remember and call to	<b>mind</b>	the bitter pains of	13, 200/ 1
a sure earnest virtuous	<b>mind</b>	, he proved it by	13, 203/ 25
and be in full	<b>mind</b>	to persevere and continue	13, 193/ 14
that shall not my	<b>mind</b>	surely know.) But God	13, 195/ 6
ourselves with how lowly	<b>mind</b>	, how tender loving heart	13, 197/ 22
remember and call to	<b>mind</b>	the bitter pains of	13, 200/ 1
a sure earnest virtuous	<b>mind</b>	, he proved it by	13, 203/ 25
doctors reckon, that he	<b>minded</b>	to win as much	13, 80/ 13
yet in grace godly	<b>minded</b>	, with heart humble and	13, 156/ 26
thought upon with a	<b>mindful</b>	and attent mind for	13, 170/ 5
people of their own	<b>minds</b>	so highly did esteem	13, 74/ 18
put in both their	<b>minds</b>	to set forth in	13, 95/ 16
of those whose filthy	<b>minds</b>	refuse to receive him	13, 192/ 14
of those whose filthy	<b>minds</b>	refuse to receive him	13, 192/ 14
God determined marvelously to	<b>mingle</b>	and temper. For since	13, 11/ 27
if a man should	<b>mingle</b>	one wax melted by	13, 168/ 21
prosper that their gross,	<b>mingled</b>	nature, so base in	13, 14/ 13
de hiis fratribus meis	<b>minimis</b>	, mihi fecistis." (That that	13, 202/ 3
de hiis fratribus meis	<b>minimis</b>	, mihi fecistis." (That that	13, 202/ 3
omnibus et precipue in	<b>ministeriis</b>	faciamus: non illa quae	13, 167/ 28
et vitae corporalis subsidium	<b>ministrabat</b>	. Sed postquam a domino	13, 162/ 31
lamb instituted by the	<b>ministry</b>	of Moses in the	13, 124/ 15
holy mouth, by whose	<b>ministry</b>	, we be also Christian	13, 168/ 11
creata convertere? Immo iam	<b>minoris</b>	miraculi videtur esse si	13, 165/ 22
the other kind of	<b>miracle</b>	, and some also like	13, 94/ 25
blood may be by	<b>miracle</b>	in sundry places sensible	13, 147/ 33
seemeth to be less	<b>miracle</b>	, if that thing which	13, 166/ 12
impute to him the	<b>miracle</b>	wrought in them. For	13, 167/ 3
so many common open	<b>miracles</b>	continually that man should	13, 48/ 1

his doctrine and his	<b>miracles</b>	, and the malice conceived	13, 57/ 7
with the manifold marvelous	<b>miracles</b>	which he continually wrought	13, 69/ 24
This man doth many	<b>miracles</b>	, and if we leave	13, 70/ 11
was so heavenly, his	<b>miracles</b>	were so many and	13, 74/ 15
only can make those	<b>miracles</b>	, so can he only	13, 141/ 9
and with many great	<b>miracles</b>	approved, methinketh it may	13, 147/ 26
convertere? Immo iam minoris	<b>miraculi</b>	videtur esse si id	13, 165/ 22
est ipsi de eis	<b>miraculum</b>	cedere et imputare: quia	13, 166/ 33
and wallowing in the	<b>mire</b>	, we tread it under	13, 193/ 19
and wallowing in the	<b>mire</b>	, we tread it under	13, 193/ 19
est Christi. Quid autem	<b>mirum</b>	est si ea quae	13, 165/ 21
he suffered her to	<b>miscarry</b>	and be infected, God	13, 21/ 9
all the kinds of	<b>mischief</b>	that proceedeth upon it	13, 9/ 24
contriver of all this	<b>mischief</b>	. And unto him he	13, 18/ 19
devise and counsel about	<b>mischief</b>	and wretchedness, the more	13, 73/ 26
are in device about	<b>mischief</b>	, if they bring their	13, 78/ 2
drive him to all	<b>mischief</b>	, as he did the	13, 193/ 1
drive him to all	<b>mischief</b>	, as he did the	13, 193/ 1
with himself upon some	<b>mischievous</b>	means by which he	13, 14/ 15
three punishment), in his	<b>mischievous</b>	manner, highly rejoiced to	13, 17/ 20
foresaid discourse the marvelous	<b>mischievous</b>	nature of envy. For	13, 20/ 18
wily wretches, lo, the	<b>mischievous</b>	deed that they went	13, 70/ 13
aliae cerae liquefactae ita	<b>miscuerit</b>	, ut unum quid ex	13, 168/ 17
and thereby brought into	<b>miserable</b>	estate and damnable themselves	13, 25/ 12
should fall into such	<b>miserable</b>	fault? This question and	13, 28/ 16
and maketh us poor	<b>miserable</b>	wretches forever. Let us	13, 68/ 1
hominem videat artificio caelestis	<b>miser cordiae</b>	Christi corpus effectum. Sicut	13, 165/ 16
I shall multiply thy	<b>miseries</b>	and thy conceptions, and	13, 18/ 26
envy with his enemies"	<b>misery</b>	, wrath with fair entreating	13, 65/ 6
lewd enterprise pass. He	<b>mishapped</b>	nevertheless to show his	13, 78/ 9
inconvenience, which many times	<b>mishapped</b>	in the blessed blood	13, 149/ 12
facta quum diabolus iam	<b>misisset</b>	in cor Iudae, ut	13, 100/ 20
lintheum, praecinxit se: Deinde	<b>misit</b>	aquam in pelvem: et	13, 100/ 23
Apostolus maior eo qui	<b>misit</b>	illum. Si hoc scitis	13, 101/ 8
other, finding nothing to	<b>mislike</b>	in themselves, lords of	13, 23/ 25
Not that those things	<b>misliked</b>	him, either done of	13, 97/ 28
of their erroneous fallacies	<b>misoccupy</b>	his ears and heap	13, 137/ 30
angeli eius cum eo	<b>missi</b>	sunt." (There was a	13, 6/ 6
when he receiveth it,	<b>misspendeth</b>	upon himself such substance	13, 80/ 21
Scripture in this point	<b>mistaken</b>	, the church of Greece	13, 88/ 15
it. And for the	<b>misuse</b>	thereof and of our	13, 9/ 14
as we do, they	<b>misuse</b>	the meaning of that	13, 138/ 9
all that from their	<b>misused</b>	liberty they be fallen	13, 75/ 5
of the earth and	<b>mixed</b>	with other elements, was	13, 36/ 21

on the morrow they	<b>mocked</b>	him and cried out	13, 74/ 32
serve therefore, and to	<b>moderate</b>	and measure their paces	13, 95/ 17
iram magnam, sciens quia	<b>modicum</b>	tempus habet." (Woe to	13, 23/ 13
Savior: "Pater meus usque	<b>modo</b>	operatur, et ego operor	13, 34/ 25
ego facio tu nescis	<b>modo</b>	, scies autem postea. Dicit	13, 100/ 26
novum, id est novo	<b>modo</b>	" (new, that is to	13, 133/ 29
ante nos iacent solum	<b>modo</b>	aspicientes, sed verba quoque	13, 167/ 29
corpus meum. Ad eundem	<b>modum</b>	accepto poculo postquam egisset	13, 161/ 16
die for man's sake,	<b>mollify</b>	mine hard heart and	13, 49/ 13
his appointed time one	<b>moment</b>	of an hour. Therefore	13, 67/ 24
pained by loss of	<b>money</b>	or loss of his	13, 41 18
him to give him	<b>money</b>	, and appointed to give	13, 52/ 20
displeasure, and sometimes for	<b>money</b>	, too, so that instead	13, 73/ 6
him to give him	<b>money</b>	, and appointed to give	13, 76/ 3
and determine that the	<b>money</b>	which he lost by	13, 77/ 29
needy merchant a little	<b>money</b>	would be welcome, and	13, 79/ 4
would be welcome, and	<b>money</b>	they offered him, but	13, 79/ 4
shillings of our English	<b>money</b>	. Now would we look	13, 79/ 6
itself that all the	<b>money</b>	and plate in the	13, 79/ 8
the valeur of the	<b>money</b>	that Judas had, all	13, 79/ 12
shillings of our English	<b>money</b>	, after the old usual	13, 79/ 25
them his Master for	<b>money</b>	to sell, and from	13, 108/ 28
of God), with which	<b>monitions</b>	their part had been	13, 69/ 19
hand. Thou hast a	<b>monopoly</b>	thereof. And while it	13, 78/ 30
which work he entitled	<b>Monotesseron</b>	(that is to wit	13, 50/ 9
in his work called	<b>Monotesseron</b>	, gathered of the words	13, 118/ 13
meum et sedebo in	<b>monte</b>	testamenti in lateribus aquilonis	13, 5/ 13
tenth day of that	<b>month</b>	, they should take every	13, 59/ 22
day of the same	<b>month</b>	, in the evening, offer	13, 59/ 24
day of the same	<b>month</b>	, which should be at	13, 60/ 4
fourteenth day of the	<b>month</b>	. And on the morrow	13, 86/ 19
fourteenth day of the	<b>month</b>	, and the first day	13, 86/ 28
fifteenth day of the	<b>month</b>	, yet, since it began	13, 87/ 13
and celebrate as a	<b>monument</b>	and a memorial representing	13, 145/ 17
petrae scissae sunt, et	<b>monumenta</b>	aperta sunt, etc." (And	13, 72/ 20
suis quae vocantur Evangelia	<b>monumentis</b>	ita sibi Iesum imperasse	13, 161/ 14
they might see the	<b>moon</b>	and the stars appear	13, 86/ 27
day of the new	<b>moon</b>	next after the equinoctial	13, 88/ 23
next change of the	<b>moon</b>	after that is the	13, 88/ 26
the rising of the	<b>moon</b>	. And for that cause	13, 89/ 31
doubt, saying: "Ne forte	<b>moriamur</b>	" (Lest peradventure we die	13, 16/ 2
me ad impium, morte	<b>mories</b>	, non annuntiaveris ei, neque	13, 21/ 25
impius in impietate sua	<b>moriatur</b>	, sanguinem autem eius de	13, 21/ 27
that sprangest in the	<b>morning</b>	?Thou art fallen into	13, 5/ 24

come, whether in the	<b>morning</b>	, or in the midday	13, 67/ 32
he finished on the	<b>morrow</b>	-- therefore they took	13, 62/ 8
his passion, and the	<b>morrow</b>	after the aforeremembered warning	13, 69/ 10
the means on the	<b>morrow</b>	so to turn against	13, 74/ 29
as fast on the	<b>morrow</b>	they mocked him and	13, 74/ 31
month. And on the	<b>morrow</b>	, and so forth seven	13, 86/ 19
bread, which was the	<b>morrow</b>	after the eating of	13, 87/ 26
Jews did celebrate the	<b>morrow</b>	(after the paschal eaten	13, 88/ 3
night. And on the	<b>morrow</b>	is their great feast	13, 88/ 29
Exodus. And on the	<b>morrow</b>	, which was Good Friday	13, 89/ 10
And that on the	<b>morrow</b>	, which was the Sabbath	13, 89/ 28
to suffer on the	<b>morrow</b>	, he, like a most	13, 119/ 27
introivit, et per peccatum	<b>mors</b>	, et ita in omnes	13, 31/ 10
ita in omnes homines	<b>mors</b>	pertransiit, in quo omnes	13, 31/ 11
Sicut enim unius delicto	<b>mors</b>	regnabit per unum, multo	13, 31/ 16
be bodily gross and	<b>mortal</b>	. And thus, after this	13, 12/ 4
wily suggestion of our	<b>mortal</b>	enemy the devil. On	13, 23/ 7
and convenient for his	<b>mortal</b>	nature; another, of special	13, 36/ 12
of nature dissoluble and	<b>mortal</b>	, as the bodies of	13, 36/ 22
offered up, once forever,	<b>mortal</b>	and passible upon the	13, 155/ 12
dicente me ad impium,	<b>morte</b>	morieris, non annuntiaveris ei	13, 21/ 25
sicut regnavit peccatum in	<b>mortem</b>	, ita et gratia regnet	13, 31/ 23
stantibus qui non gustabunt	<b>mortem</b>	, donec videbunt regnum Die	13, 135/ 32
hunc et calicem bibetis,	<b>mortem</b>	domini annuntiabitis donec veniat	13, 145/ 26
illo postquam resurrexit a	<b>mortuis</b>	." (We have eaten and	13, 123/ 14
ideo per universum orbem	<b>mos</b>	iste servatur." (It appeareth	13, 169/ 16
he meant that the	<b>Mosaic</b>	sacrifice of the paschal	13, 133/ 7
written, revelation given to	<b>Moses</b>	, and by him to	13, 29/ 27
express warning given by	<b>Moses</b>	unto the children of	13, 56/ 13
Here in these words,	<b>Moses</b>	gave them warning of	13, 56/ 19
a new law, as	<b>Moses</b>	did, God never sent	13, 56/ 25
of their old lawyer	<b>Moses</b>	commanded for to hear	13, 56/ 27
by the mouth of	<b>Moses</b>	, though there had been	13, 56/ 29
God given them by	<b>Moses</b>	, bounden to give therein	13, 56/ 33
by the mouth of	<b>Moses</b>	) in the law given	13, 57/ 15
under the leading of	<b>Moses</b>	betokeneth the delivery of	13, 58/ 18
stiff-necked Pharaoh, being by	<b>Moses</b>	in the name of	13, 59/ 12
at the last commanded	<b>Moses</b>	that, the tenth day	13, 59/ 22
were seventy, which by	<b>Moses</b>	, at the special commandment	13, 73/ 8
law (which, given unto	<b>Moses</b>	, himself came to change	13, 97/ 11
Jews the law of	<b>Moses</b>	at the coming of	13, 97/ 15
by the ministry of	<b>Moses</b>	in the old law	13, 124/ 15
it specified how that	<b>Moses</b>	in the confirmation of	13, 127/ 15
brought by the prophet	<b>Moses</b>	, whereas the Old Testament	13, 127/ 26

and in the Scripture	<b>Moses</b>	" yard was called still	13, 153/ 28
the earth, and our	<b>mother</b>	Eve formed and framed	13, 12/ 18
father Adam and our	<b>mother</b>	Eve lords of all	13, 13/ 14
our first father and	<b>mother</b>	by their own oversight	13, 25/ 11
creation. For as our	<b>mother</b>	holy Church singeth in	13, 26/ 26
I conceived, and my	<b>mother</b>	conceived me in sin	13, 29/ 12
their first father and	<b>mother</b>	) were ere they came	13, 31/ 1
the father and the	<b>mother</b>	as well as the	13, 35/ 12
our first father and	<b>mother</b>	, being subject unto that	13, 35/ 15
his own dear, heavy	<b>mother</b>	, and which is (for	13, 82/ 18
now, because she was	<b>mother</b>	to our Lord, she	13, 200/ 14
is this, that the	<b>mother</b>	of our Lord should	13, 200/ 18
the visitation of the	<b>Mother</b>	of God, and yet	13, 200/ 28
in which not the	<b>Mother</b>	of God, as came	13, 201/ 2
incomparably more excelling the	<b>Mother</b>	of God than the	13, 201/ 3
of God than the	<b>Mother</b>	of God passed St	13, 201/ 3
now, because she was	<b>mother</b>	to our Lord, she	13, 200/ 14
is this, that the	<b>mother</b>	of our Lord should	13, 200/ 18
the visitation of the	<b>Mother</b>	of God, and yet	13, 200/ 28
in which not the	<b>Mother</b>	of God, as came	13, 201/ 2
incomparably more excelling the	<b>Mother</b>	of God than the	13, 201/ 3
of God than the	<b>Mother</b>	of God passed St	13, 201/ 3
yea, and fathers and	<b>mothers</b>	, and all masters of	13, 113/ 12
thy grace follow the	<b>motion</b>	of my good angel	13, 11/ 13
sin by any manners	<b>motion</b>	or suggestion of the	13, 22/ 10
angels, that without other	<b>motion</b>	than their own malice	13, 25/ 20
taken upon God's inward	<b>motion</b>	, and thereby calling to	13, 53/ 31
allowed their false lying	<b>motion</b>	and was angry that	13, 70/ 32
well the very first	<b>motions</b>	thereof; and the first	13, 10/ 31
felt such filthy sensual	<b>motions</b>	of concupiscence rise and	13, 17/ 13
well understand the first	<b>motions</b>	of sin, as the	13, 63/ 20
all which manner of	<b>motions</b>	good, well-disposed folk be	13, 63/ 23
to wit, the first	<b>motions</b>	unto such vices as	13, 63/ 26
to wit, the first	<b>motions</b>	unto such vices as	13, 63/ 28
go forth into the	<b>Mount</b>	of Olives and there	13, 113/ 27
a man and a	<b>mouse</b>	) inform and teach ourselves	13, 197/ 21
a man and a	<b>mouse</b>	) inform and teach ourselves	13, 197/ 21
of God by the	<b>mouth</b>	of the Prophet, where	13, 10/ 4
put it in their	<b>mouth</b>	, they were such as	13, 17/ 11
out of his wife's	<b>mouth</b>	, whom he would suffer	13, 20/ 2
Lord therefore by the	<b>mouth</b>	of Ezekiel terribly threateneth	13, 21/ 23
of God by the	<b>mouth</b>	of Moses, though there	13, 56/ 29
by God (by the	<b>mouth</b>	of Moses) in the	13, 57/ 15
much in every man's	<b>mouth</b>	, and the man well-known	13, 69/ 29

one word of his	<b>mouth</b>	or with one thought	13, 93/ 28
our Lord by the	<b>mouth</b>	of the prophet: "Beati	13, 111/ 12
Savior saith his own	<b>mouth</b>	that the knowledge without	13, 111/ 16
he saith by the	<b>mouth</b>	of the prophet: "Calix	13, 143/ 8
by Christ's apostles by	<b>mouth</b>	than afterward written by	13, 151/ 22
tradition, without writing, by	<b>mouth</b>	. Saint Denis also, in	13, 152/ 1
in the mass by	<b>mouth</b>	. Now because of these	13, 152/ 3
body with their holy	<b>mouth</b>	, by whose ministry, we	13, 168/ 11
and taken into the	<b>mouth</b>	of a Christian man	13, 169/ 23
not only by the	<b>mouth</b>	of the body, but	13, 170/ 2
but also by the	<b>mouth</b>	of the heart: for	13, 170/ 2
is received with the	<b>mouth</b>	for redemption, and also	13, 170/ 4
fully and thoroughly by	<b>mouth</b>	and tradition, or delivery	13, 171/ 13
taught them before by	<b>mouth</b>	. And so using and	13, 171/ 19
God here (by the	<b>mouth</b>	of his holy apostle	13, 194/ 8
God here (by the	<b>mouth</b>	of his holy apostle	13, 194/ 8
dispicions in unlearned laymen's	<b>mouths</b>	than I, which rather	13, 28/ 5
God therefore, by the	<b>mouths</b>	of his prophets David	13, 97/ 23
have less lust to	<b>move</b>	great questions and put	13, 28/ 4
most special things to	<b>move</b>	us to the contempt	13, 99/ 25
a great occasion to	<b>move</b>	any man in all	13, 196/ 16
a great occasion to	<b>move</b>	any man in all	13, 196/ 16
and being by grace	<b>moved</b>	to turn unto God	13, 4/ 30
questions both may be	<b>moved</b>	and are, which might	13, 49/ 1
traitor Judas was first	<b>moved</b>	to fall to this	13, 76/ 9
doubts as he sometimes	<b>moveth</b>	concerning the context of	13, 50/ 15
shall make them a	<b>mow</b>	.) For soon after was	13, 75/ 14
debiti iis vero commemoratis	<b>mox</b>	exuitur omni faece peccati	13, 165/ 18
ponam inter te et	<b>mulierem</b>	, et semen tuum et	13, 54/ 20
inoboedientiam peccatores constituti sunt	<b>multi</b>	, ita et per unius	13, 31/ 20
unius oboedientiam iusti constituentur	<b>multi</b>	. Lex autem subintravit, ut	13, 31/ 21
panis et unum corpus	<b>multi</b>	sumus; omnes qui de	13, 143/ 24
he also: "Unus panis	<b>multi</b>	sumus." (We many be	13, 175/ 25
commanded to increase and	<b>multiply</b>	and replenish the world	13, 13/ 18
unto her: "I shall	<b>multiply</b>	thy miseries and thy	13, 18/ 26
for the same, great	<b>multitude</b>	followed that instinct of	13, 4/ 32
in respect of the	<b>multitude</b>	that by their evil	13, 59/ 2
mors regnavit per unum,	<b>multo</b>	magis abundantiam gratiae et	13, 31/ 16
Dei qui tollit peccata	<b>mundi</b>	" (Lo, the Lamb of	13, 62/ 23
abstinebant a praetorio ut	<b>mundi</b>	manducarent pascha upon Good	13, 91/ 18
mundus totus: et vos	<b>mundi</b>	estis, sed non omnes	13, 101/ 1
propterea dixit: non estis	<b>mundi</b>	omnes. postquam ergo lavit	13, 101/ 2
caro mea est pro	<b>mundi</b>	vita" (The bread that	13, 159/ 20
corruptionis, neque voluptates huius	<b>mundi</b>	desidero, panem dei volo	13, 160/ 25

si non ipsum fabricatoris	<b>mundi</b>	filium dicant? Et Paulo	13, 161/ 31
ut transeat ex hoc	<b>mundo</b>	ad patrem, quum dilexisset	13, 51/ 25
suos qui erant in	<b>mundo</b>	, in finem dilexit eos	13, 51/ 26
ut transeat ex hoc	<b>mundo</b>	ad patrem, etc." (Before	13, 87/ 30
suos qui erant in	<b>mundo</b>	, in finem dilexit eos	13, 102/ 11
suos qui erant in	<b>mundo</b>	, usque in finem dilexit	13, 119/ 24
de quibus dicitur: Beati	<b>mundo</b>	corde, quoniam ipsi deum	13, 144/ 10
hominem peccatum in hunc	<b>mundum</b>	introivit, et per peccatum	13, 31/ 10
pedes lavet: sed est	<b>mundus</b>	totus: et vos mundi	13, 101/ 1
digne sumit, nisi qui	<b>mundus</b>	est de quibus dicitur	13, 144/ 9
quandoquidem qui auctor est	<b>muneris</b>	, ipse est etiam testis	13, 165/ 10
upon his painful cross,	<b>murmured</b>	not nor grudged not	13, 126/ 29
it therefore much to	<b>muse</b>	thereupon how, and in	13, 141/ 5
alitur? Ergo aut sententiam	<b>mutent</b>	, aut abstineant offerendo ea	13, 161/ 34
word willingly mangle or	<b>mutilate</b>	that honorable man's work	13, 50/ 12
signify certain great secret	<b>mysteries</b>	concerning the redemption of	13, 58/ 13
see, such secret spiritual	<b>mysteries</b>	meant and signified, and	13, 109/ 11
betokeneth also manifold marvelous	<b>mysteries</b>	-- the holy cunning	13, 140/ 8
all the secret, unsearchable	<b>mysteries</b>	of the same. All	13, 156/ 24
which, for the manifold	<b>mysteries</b>	contained therein and signified	13, 156/ 34
in his book De	<b>Mysteriis</b>	saith thus: "IbaMT5	13, 170/ 10
est, nosque vere sub	<b>mysterio</b>	carnem corporis sui sumimus	13, 163/ 27
sine turbatione in communionem	<b>mysteriorum</b>	." (Lest that they hearing	13, 136/ 9
redemption, the deep secret	<b>mystery</b>	of the blessed Trinity	13, 53/ 11
heaven until the great	<b>mystery</b>	of Christ's passion should	13, 54/ 9
therefore this great secret	<b>mystery</b>	did God reveal in	13, 54/ 15
But now when this	<b>mystery</b>	of man's redemption was	13, 55/ 22
this, he signified this	<b>mystery</b>	to them by the	13, 56/ 5
given of this great	<b>mystery</b>	unto other of the	13, 56/ 10
then opened he the	<b>mystery</b>	secretly wrought by God	13, 77/ 5
as was the inward	<b>mystery</b>	that he did and	13, 109/ 31
holy folk in the	<b>mystical</b>	body of Christ. For	13, 142/ 15
all saints in the	<b>mystical</b>	body of Christ that	13, 142/ 21
all saints in the	<b>mystical</b>	body of Christ. For	13, 143/ 15
unity of Christ's holy	<b>mystical</b>	body, as Saint Paul	13, 143/ 22
the unity of Christ's	<b>mystical</b>	body. And thus we	13, 146/ 8
unity of Christ's body	<b>mystical</b>	) is only the thing	13, 146/ 16
lively members in the	<b>mystical</b>	body of Christ. It	13, 154/ 6
saints into his own	<b>mystical</b>	body, this holy sacrament	13, 154/ 24
The sanctifying of the	<b>mystical</b>	sacrifice, and the translation	13, 166/ 36
lively member of Christ's	<b>mystical</b>	body. For we must	13, 175/ 15
together in one corporation	<b>mystical</b>	. And therefore saith Saint	13, 175/ 19
a member of his	<b>mystical</b>	body (the Church) by	13, 175/ 36
certain manner) in the	<b>mystical</b>	body of his Catholic	13, 176/ 28

member in the pure	<b>mystical</b>	body, the fellowship and	13, 176/ 33
incorporate in Christ's holy	<b>mystical</b>	body), but, instead of	13, 192/ 20
incorporate in Christ's holy	<b>mystical</b>	body), but, instead of	13, 192/ 20
loaf that is himself	<b>mystically</b>	, all incorporate together and	13, 175/ 27
chapter upon Leviticus: "Sanctificationem	<b>mystici</b>	sacrificii, et a sensibilibus	13, 166/ 31
and horseshoes and horse	<b>nails</b>	. How proud be many	13, 8/ 15
sit and pick their	<b>nails</b>	, and be carried up	13, 48/ 14
our silly soul out	<b>naked</b>	-- no man can	13, 9/ 4
thee because I was	<b>naked</b>	, and therefore I hid	13, 18/ 3
Lord, "that thou were	<b>naked</b>	, but because thou hast	13, 18/ 5
let thee walk away,	<b>naked</b>	, silly soul, thou little	13, 84/ 16
cloth of gold. Their	<b>nakedness</b>	as far from dishonesty	13, 13/ 21
for shame of their	<b>nakedness</b>	, covered their flesh with	13, 17/ 16
Adam therewith specially by	<b>name</b>	, saying: "Ecce Adam quasi	13, 19/ 27
There is none other	<b>name</b>	under heaven given to	13, 32/ 18
on Christ by the	<b>name</b>	of Christ, yet believeth	13, 43/ 27
by Moses in the	<b>name</b>	of God commanded to	13, 59/ 12
called pascha, and which	<b>name</b>	the Latins have taken	13, 61/ 21
hath in Hebrew that	<b>name</b>	. The Greeks, as I	13, 61/ 31
you, have taken the	<b>name</b>	pascha -- and that	13, 61/ 32
took and used the	<b>name</b>	of pascha, wherein the	13, 62/ 8
is come in the	<b>name</b>	of our Lord: Hosanna	13, 71/ 28
come together in God's	<b>name</b>	to commune and counsel	13, 73/ 21
gathered together in my	<b>name</b>	, there am I, too	13, 73/ 24
superscription of the emperor's	<b>name</b>	, and was in Greek	13, 79/ 19
forth in the devil's	<b>name</b>	among the people and	13, 81/ 31
to wit, by the	<b>name</b>	of "the Feast of	13, 87/ 7
and also by the	<b>name</b>	of "the Feast of	13, 87/ 8
and hallowed by that	<b>name</b>	of "paschal" the first	13, 87/ 24
I say) by the	<b>name</b>	of "the day before	13, 88/ 2
also called by the	<b>name</b>	of Passover and continued	13, 91/ 20
Maundy, he would neither	<b>name</b>	them the dweller of	13, 93/ 11
famous and of great	<b>name</b>	but also to folk	13, 93/ 16
world nor of no	<b>name</b>	. Some other say (and	13, 93/ 17
and tell them the	<b>name</b>	of the man, lest	13, 94/ 6
gay preaching in the	<b>name</b>	of Christ, hear our	13, 116/ 19
blessed blood by the	<b>name</b>	of the generation of	13, 131/ 17
was turned by the	<b>name</b>	of a rod or	13, 131/ 24
Sacrament. First, using the	<b>name</b>	of sacrament of Christ's	13, 138/ 7
holy housel by the	<b>name</b>	of a sacrament, a	13, 138/ 26
both by one common	<b>name</b>	. For the better perceiving	13, 140/ 19
yet, forasmuch as the	<b>name</b>	of "sacrament" properly signifieth	13, 141/ 14
of their own proper	<b>name</b>	(as the sacrament of	13, 152/ 20
and known by the	<b>name</b>	of "sacrament" alone, signifying	13, 152/ 22



also distinctly by the	<b>name</b>	of either form, "sacramentum	13, 152/ 29
together called by the	<b>name</b>	of "the Blessed Sacrament	13, 153/ 5
is called by the	<b>name</b>	of "the sacrament of	13, 153/ 19
also plainly by the	<b>name</b>	of the thing that	13, 153/ 33
Blessed Sacrament by the	<b>name</b>	of communion, the old	13, 154/ 27
our Lord), by which	<b>name</b>	there are signified unto	13, 155/ 15
-- beareth now the	<b>name</b>	alone of the supper	13, 155/ 21
other thing which that	<b>name</b>	signifieth and representeth unto	13, 155/ 24
called by the proper	<b>name</b>	of the thing that	13, 156/ 7
holy "housel" -- which	<b>name</b>	of housel doth not	13, 156/ 13
curious -- under the	<b>name</b>	of holy housel, with	13, 156/ 27
full devoutly under the	<b>name</b>	of God that cannot	13, 156/ 30
calleth it by the	<b>name</b>	that it did bear	13, 158/ 20
have heard of the	<b>name</b>	and faith of Christ	13, 173/ 3
to them in the	<b>name</b>	of the Church, as	13, 173/ 9
that cometh in the	<b>name</b>	of our Lord), and	13, 203/ 5
that cometh in the	<b>name</b>	of our Lord), and	13, 203/ 5
to a man not	<b>named</b>	in token that God	13, 93/ 14
if he should have	<b>named</b>	the man or the	13, 93/ 23
Iscariotes, "of a place	<b>named</b>	Iscariot." "Jesus, knowing that	13, 104/ 30
set upon his ware,	<b>namely</b>	being such ware as	13, 79/ 7
initial letters signifying the	<b>names</b>	of the four evangelists	13, 50/ 27
called by the both	<b>names</b>	, that is to wit	13, 87/ 7
blood by the former	<b>names</b>	of the thing which	13, 131/ 19
say they) by the	<b>names</b>	of his body and	13, 137/ 21
much ado to find	<b>names</b>	enough and convenient with	13, 140/ 9
sacrament by sundry diverse	<b>names</b>	, to signify thereby sundry	13, 140/ 16
thereof, by sundry diverse	<b>names</b>	have been accustomed to	13, 152/ 17
beside yet diverse other	<b>names</b>	diversely signifying the manifold	13, 156/ 4
as by all these	<b>names</b>	afore rehearsed, and yet	13, 156/ 9
some of those many	<b>names</b>	by which, for the	13, 156/ 34
of some of these	<b>names</b>	to take occasion of	13, 157/ 3
that manner of their	<b>naming</b>	that day "the Feast	13, 87/ 27
But yet, lest the	<b>naming</b>	it bread might make	13, 153/ 32
declareth in this word,	<b>nardi</b>	pistici. And that ointment	13, 79/ 28
pound-weight of ointment of	<b>nardus</b>	, truly made and very	13, 76/ 19
The ointment was of	<b>nardus</b>	of the true making	13, 79/ 27
called counterfeit ointment of	<b>nardus</b>	. But this was of	13, 79/ 31
so straited into so	<b>narrow</b>	a corner, that, in	13, 173/ 26
paschal service: "Quid enim	<b>nasci</b>	profuit, nisi redimi profuisset	13, 26/ 27
of wrath, saying: "Eramus	<b>natura</b>	fili i irae." ("We were	13, 31/ 6
poterat aliter corruptibilis haec	<b>natura</b>	corporis ad incorruptibilitatem et	13, 168/ 20
patrem et filium non	<b>naturae</b>	sed voluntatis ingerunt unitatem	13, 163/ 19
interrogo utrum ne per	<b>naturae</b>	veritatem hodie Christus in	13, 163/ 20

pass and excel the	<b>natural</b>	state that mankind afterward	13, 4/ 13
either conjecturing by his	<b>natural</b>	understanding, or (to the	13, 14/ 6
every man for the	<b>natural</b>	love and Christian charity	13, 21/ 20
into this world by	<b>natural</b>	propagation is infected in	13, 29/ 6
kind of man by	<b>natural</b>	propagation engendered and begotten	13, 32/ 7
they contracted by the	<b>natural</b>	propagation of the first	13, 34/ 11
man were taken by	<b>natural</b>	propagation of the substance	13, 35/ 14
is to wit, only	<b>natural</b>	, his soul yet should	13, 36/ 17
had had but his	<b>natural</b>	state, albeit he should	13, 36/ 27
man had by only	<b>natural</b>	means in this world	13, 37/ 6
they call this the	<b>natural</b>	state of man, they	13, 37/ 9
by his own only	<b>natural</b>	power, without special aid	13, 37/ 12
had had but his	<b>natural</b>	state, he should have	13, 37/ 15
had had his only	<b>natural</b>	state. And if any	13, 37/ 23
former state and, by	<b>natural</b>	liberty of their will	13, 38/ 3
good of his own	<b>natural</b>	power, and angel yet	13, 38/ 12
God but only their	<b>natural</b>	power -- to him	13, 38/ 16
sin by their own	<b>natural</b>	power but that, at	13, 38/ 25
be concerning the only	<b>natural</b>	state given by God	13, 38/ 29
special prerogative, above his	<b>natural</b>	state, which things he	13, 38/ 32
say that, above the	<b>natural</b>	condition and state of	13, 39/ 1
only pertaining to the	<b>natural</b>	state of man (which	13, 39/ 31
of man's competent state	<b>natural</b>	, which I have before	13, 41 1
man many attain by	<b>natural</b>	reason, helped forth with	13, 43/ 14
and child that by	<b>natural</b>	propagation came of him	13, 44/ 5
of God, my very	<b>natural</b>	Father, that is to	13, 132/ 18
wit, of the very	<b>natural</b>	body of Christ that	13, 142/ 20
wine) betoken the very	<b>natural</b>	body and blood of	13, 142/ 24
I say, the very	<b>natural</b>	body and blood of	13, 144/ 32
sacraments (his own very	<b>natural</b>	blessed body and blood	13, 145/ 20
unsensible sacrament also, the	<b>natural</b>	body of Christ that	13, 146/ 3
For like as the	<b>natural</b>	body of Christ is	13, 146/ 6
many members in one	<b>natural</b>	body, so is that	13, 146/ 7
not). But the very	<b>natural</b>	body and blood of	13, 146/ 19
to wit, the almighty	<b>natural</b>	Son of the almighty	13, 147/ 5
wit, the very lively,	<b>natural</b>	, glorious body of our	13, 153/ 10
we say of the	<b>natural</b>	very being of Christ	13, 164/ 28
except the body of	<b>natural</b>	life be joined unto	13, 168/ 24
fidei officio fungemur. De	<b>naturali</b>	enim in nobis Christi	13, 163/ 33
voluntatis unitas asseritur, quum	<b>naturalis</b>	per sacramentum proprietates, perfectae	13, 163/ 29
et vitam perducere, nisi	<b>naturalis</b>	vitalis corpus ei coniungeretur	13, 168/ 20
dominico sumimus, quomodo non	<b>naturaliter</b>	manere in nobis existimandus	13, 163/ 22
in any place lived	<b>naturally</b>	well and kept themselves	13, 30/ 6
worthy damnation because they	<b>naturally</b>	proceed out of the	13, 34/ 33

the kind of man	<b>naturally</b>	descended from Adam unto	13, 36/ 5
there was neither nother	<b>naturally</b>	pertaining to him. If	13, 36/ 15
stronger and better able	<b>naturally</b>	than we, that will	13, 38/ 18
and accidents are not	<b>naturally</b>	, nor the mind of	13, 141/ 2
to be in us	<b>naturally</b>	, who both being born	13, 164/ 9
than one have our	<b>naturals</b>	vitiated, but also Adam	13, 37/ 19
had more than his	<b>naturals</b>	in paradise whole and	13, 37/ 20
gave him above his	<b>naturals</b>	, and not for himself	13, 39/ 12
exsistimandus est, qui et	<b>naturam</b>	carnis nostrae iam inseperabilem	13, 163/ 23
homo natus assumpsit, et	<b>naturam</b>	carnis suae ad naturam	13, 163/ 23
naturam carnis suae ad	<b>naturam</b>	aeternitatis, sub sacramento nobis	13, 163/ 24
dominici corporis transire posse	<b>naturam</b>	, quum ipsum hominem videat	13, 165/ 15
the noble high, beautiful	<b>nature</b>	of angels to make	13, 4/ 8
higher in excellence of	<b>nature</b>	far surmounting the lower	13, 4/ 12
beauteous gifts of their	<b>nature</b>	, and being by grace	13, 4/ 30
as he was of	<b>nature</b>	, yet pride made him	13, 5/ 9
of their more noble	<b>nature</b>	and greater gifts of	13, 6/ 20
manner thing as by	<b>nature</b>	and grace are properly	13, 8/ 7
the earth, and of	<b>nature</b>	no better than is	13, 8/ 13
or any decay of	<b>nature</b>	, preserved continually by the	13, 13/ 26
that their gross, mingled	<b>nature</b>	, so base in respect	13, 14/ 13
discourse the marvelous mischievous	<b>nature</b>	of envy. For the	13, 20/ 18
should be of that	<b>nature</b>	that was able to	13, 27/ 8
should be of that	<b>nature</b>	that was bounden to	13, 27/ 9
of person the poor	<b>nature</b>	of man (by the	13, 27/ 20
unto death, neither by	<b>nature</b>	nor sin, but by	13, 27/ 28
ascension, sitting in the	<b>nature</b>	of man upon the	13, 27/ 34
lived well according to	<b>nature</b>	, so that they lacked	13, 29/ 31
eye to the merciful	<b>nature</b>	of God and cannot	13, 30/ 15
offspring of Adam by	<b>nature</b>	the children of wrath	13, 31/ 5
were," saith he, "by	<b>nature</b>	the children of wrath	13, 31/ 7
the corruption of our	<b>nature</b>	in our first father	13, 31/ 8
convenient for his mortal	<b>nature</b>	; another, of special grace	13, 36/ 12
for God created the	<b>nature</b>	such. But unto the	13, 36/ 18
it to attain by	<b>nature</b>	, nor as it seemeth	13, 36/ 19
other elements, was of	<b>nature</b>	dissoluble and mortal, as	13, 36/ 22
than competent unto his	<b>nature</b>	, he had yet had	13, 36/ 24
lived well after his	<b>nature</b>	have attained the end	13, 37/ 11
by reason of their	<b>nature</b>	, then whole and unhurt	13, 38/ 7
the corruption of our	<b>nature</b>	grown by the sin	13, 38/ 11
that they were of	<b>nature</b>	stronger and better able	13, 38/ 17
sin of their own	<b>nature</b>	then that they needed	13, 38/ 19
given him, above his	<b>nature</b>	, this, excellent high gift	13, 39/ 7
gave him above his	<b>nature</b>	. And therein could his	13, 39/ 25

other gifts above man's	<b>nature</b>	, which he gave Adam	13, 40/ 30
children of wrath by	<b>nature</b>	, and put under condemnation	13, 41 8
competent state of man's	<b>nature</b>	, for the wrath of	13, 41 13
been impertinent to the	<b>nature</b>	of redemption, the nature	13, 45/ 28
nature of redemption, the	<b>nature</b>	whereof were at the	13, 45/ 28
nothing belonging to the	<b>nature</b>	of redemption, which nature	13, 46/ 10
nature of redemption, which	<b>nature</b>	is to restore him	13, 46/ 11
and that then their	<b>nature</b>	should change and by	13, 47/ 22
open change of his	<b>nature</b>	have been, to his	13, 47/ 32
mankind, was of the	<b>nature</b>	of the thing much	13, 48/ 18
pleasant sacrifice bring the	<b>nature</b>	of man into the	13, 120/ 32
sacrifice, by which the	<b>nature</b>	of man was restored	13, 121/ 5
been of the proper	<b>nature</b>	much more excellent than	13, 124/ 20
thing of more base	<b>nature</b>	than was the thing	13, 124/ 34
eat is of a	<b>nature</b>	above all measure more	13, 125/ 6
Blessed Sacrament (above the	<b>nature</b>	also of all the	13, 142/ 2
not an unity of	<b>nature</b>	but of will, them	13, 164/ 5
by a unity of	<b>nature</b>	, or only by a	13, 164/ 6
taken upon him the	<b>nature</b>	of our flesh, which	13, 164/ 10
also put together the	<b>nature</b>	of his flesh, and	13, 164/ 12
his flesh, and the	<b>nature</b>	of eternity under the	13, 164/ 12
that the propriety of	<b>nature</b>	by the Sacrament is	13, 164/ 20
be turned into the	<b>nature</b>	of Christ's body by	13, 165/ 31
possible for this corruptible	<b>nature</b>	of our bodies to	13, 168/ 25
iam inseperabilem, sibi homo	<b>natus</b>	assumpsit, et naturam carnis	13, 163/ 23
ille qui ex maria	<b>natus</b>	fuit, Christus est, nosque	13, 163/ 26
I shall, I wot	<b>ne'er</b>	how soon, but peradventure	13, 68/ 6
and fear), he, the	<b>nearer</b>	he drew toward that	13, 102/ 30
to wit, that the	<b>nearer</b>	he drew to his	13, 103/ 32
his bitter passion drew	<b>nearer</b>	. And that was therefore	13, 120/ 7
resembling the fall of	<b>Nebuchadnezzar</b>	unto the ruin of	13, 5/ 29
ut imitari passionem illius	<b>necdum</b>	velit, in uno poste	13, 169/ 33
the knowledge of less	<b>necessary</b>	learning or delight in	13, 28/ 7
no man in thing	<b>necessary</b>	without the man's own	13, 30/ 1
mind, but all things	<b>necessary</b>	without weariness or grief	13, 39/ 6
fruitful learning of those	<b>necessary</b>	things that we be	13, 49/ 8
as above his own	<b>necessary</b>	finding God putteth him	13, 80/ 22
know a great cause	<b>necessary</b>	and convenient for which	13, 106/ 28
And therefore with this	<b>necessary</b>	, fruitful doctrine our Lord	13, 111/ 24
and not for the	<b>necessary</b>	food of the body	13, 133/ 33
readers, in my mind	<b>necessary</b>	that you know, to	13, 137/ 32
themselves, not of any	<b>necessity</b>	nor for increase of	13, 4/ 5
their posterity an inevitable	<b>necessity</b>	of dying. Thus had	13, 13/ 7
here, and not of	<b>necessity</b>	pertaining to this present	13, 19/ 7

other folk and a	<b>necessity</b>	to take good heed	13, 21/ 33
pleasant at hand, no	<b>necessity</b>	to die, nor any	13, 23/ 27
became subject unto the	<b>necessity</b>	of temporal death, and	13, 29/ 3
and not only the	<b>necessity</b>	of temporal death, the	13, 39/ 16
original sin, die of	<b>necessity</b>	in actual sin and	13, 42/ 24
showed you, concerning the	<b>necessity</b>	of man's redemption, and	13, 43/ 31
redemption than was of	<b>necessity</b>	requisite. Howbeit, though he	13, 45/ 6
he so did without	<b>necessity</b>	, yet did he it	13, 45/ 7
bound his Church of	<b>necessity</b>	. But, as the universal	13, 114/ 28
us warning of the	<b>necessity</b>	that we have of	13, 115/ 18
allegory, there is no	<b>necessity</b>	to expound them otherwise	13, 138/ 21
For I see no	<b>necessity</b>	to say that all	13, 147/ 28
concomitance following of like	<b>necessity</b>	(yet by a certain	13, 148/ 21
unto salvation of more	<b>necessity</b>	than it, and the	13, 152/ 27
Blessed Sacrament, of such	<b>necessity</b>	and such weight with	13, 196/ 13
Blessed Sacrament, of such	<b>necessity</b>	and such weight with	13, 196/ 13
Adam and Eve themselves,	<b>need</b>	any redemption at all	13, 28/ 13
in good plight, had	<b>need</b>	yet of God's grace	13, 37/ 20
as they should always	<b>need</b>	aid of his grace	13, 37/ 24
say) shall I nothing	<b>need</b>	to speak of, as	13, 58/ 7
and leisure), how much	<b>need</b>	have we -- poor	13, 67/ 16
present day -- what	<b>need</b>	have we, I say	13, 67/ 18
And therefore have we	<b>need</b>	, as our Savior saith	13, 67/ 33
which we shall not	<b>need</b>	to meddle. This much	13, 91/ 21
disappointed when they should	<b>need</b>	it, sent them to	13, 99/ 18
he was gird." We	<b>need</b>	(I trust) to put	13, 105/ 5
live) he shall have	<b>need</b>	to have his feet	13, 108/ 17
there shall not greatly	<b>need</b>	any great information farther	13, 197/ 8
there shall not greatly	<b>need</b>	any great information farther	13, 197/ 8
that he must have	<b>needed</b>	the help of God's	13, 37/ 22
of their first creation	<b>needed</b>	unto the resisting of	13, 38/ 15
nature then that they	<b>needed</b>	for their assistance none	13, 38/ 20
thing were more than	<b>needed</b>	. For he that is	13, 108/ 4
He that is washed	<b>needeth</b>	no more but that	13, 101/ 28
He that is washed	<b>needeth</b>	not to wash but	13, 107/ 29
original, that he never	<b>needeth</b>	to be all washed	13, 108/ 6
is all clean and	<b>needeth</b>	to have no more	13, 108/ 23
He that is washed	<b>needeth</b>	but to wash his	13, 108/ 34
heavenly beholding thereof must	<b>needs</b>	have been so delectable	13, 4/ 25
the devil's enticement would	<b>needs</b>	know evil, too. And	13, 16/ 24
since the amends must	<b>needs</b>	be made and, in	13, 26/ 4
God, the ransom must	<b>needs</b>	be paid for the	13, 26/ 6
to stand, it must	<b>needs</b>	be (as I said	13, 37/ 21
sufficient, but it must	<b>needs</b>	be the work of	13, 64/ 3

things that we must	<b>needs</b>	do, so that we	13, 67/ 19
sent for and must	<b>needs</b>	go. For when death	13, 67/ 21
the paschal lamb must	<b>needs</b>	be killed, there came	13, 85/ 16
were fulfilled, he must	<b>needs</b>	mean that he would	13, 122/ 1
him, but it must	<b>needs</b>	be that where he	13, 148/ 14
full and fastly must	<b>needs</b>	be a great occasion	13, 196/ 16
full and fastly must	<b>needs</b>	be a great occasion	13, 196/ 16
the richer the more	<b>needy</b>	. And while God killeth	13, 65/ 10
thought the merchant was	<b>needy</b>	, and that to such	13, 79/ 3
that to such a	<b>needy</b>	merchant a little money	13, 79/ 3
bestow upon the poor	<b>needy</b>	people. It is a	13, 80/ 23
to follow, first the	<b>neglecting</b>	, and after the contemning	13, 7/ 14
and all for his	<b>negligence</b>	. This is here another	13, 22/ 4
For surely such manner	<b>negligence</b>	is before the face	13, 22/ 24
therein because of their	<b>negligence</b>	of charity and their	13, 98/ 23
or else is so	<b>negligent</b>	in looking to sensuality	13, 22/ 22
precepts, we be more	<b>negligent</b>	than they. The Jews	13, 97/ 21
of the law so	<b>negligent</b>	that God therefore, by	13, 97/ 22
and precise, and ours	<b>negligent</b>	, slack, and remiss, and	13, 98/ 27
a man over his	<b>neighbor</b>	because the wool of	13, 8/ 19
and charge of his	<b>neighbor</b>	.) And harm creepeth from	13, 21/ 16
care not though his	<b>neighbor's</b>	house fall afire may	13, 21/ 18
himself saith: "Maiorem amorem	<b>nemo</b>	habet, quam ut animam	13, 83/ 30
said himself: "Maiorem amorem	<b>nemo</b>	habet, quam ut animam	13, 102/ 18
portari homo, manibus suis	<b>nemo</b>	portatur. Quomodo intellegatur in	13, 168/ 31
as the scripture saith: "	<b>Nemo</b>	vivens scit, utrum odio	13, 195/ 1
as the scripture saith: "	<b>Nemo</b>	vivens scit, utrum odio	13, 195/ 1
that among the Jews"	<b>neomenia</b>	, the first day of	13, 88/ 23
and Tiberius" and of	<b>Nero's</b>	too. So that if	13, 79/ 22
quid ego facio tu	<b>nescis</b>	modo, scies autem postea	13, 100/ 26
persons, and all three	<b>nevertheless</b>	one indivisible and indistinct	13, 4/ 2
into the earth (and	<b>nevertheless</b>	abiding still above in	13, 27/ 18
said heirs forever, restrained	<b>nevertheless</b>	with this condition, that	13, 40/ 12
liberal hand is yet	<b>nevertheless</b>	at liberty to give	13, 48/ 28
would) and yet did	<b>nevertheless</b>	diligence in those things	13, 67/ 13
enterprise pass. He mishapped	<b>nevertheless</b>	to show his mind	13, 78/ 9
church, and challenging yet	<b>nevertheless</b>	(contrary to their own	13, 172/ 14
goodness to create a	<b>new</b>	kind of creature, wherewith	13, 11/ 22
wealth into wretchedness. This	<b>new</b>	kind, then, that he	13, 11/ 26
God determined that this	<b>new</b>	kind of creature should	13, 12/ 3
the devil, beholding this	<b>new</b>	creature of mankind set	13, 14/ 5
the creating of any	<b>new</b>	kind of creature. Then	13, 34/ 28
always every soul of	<b>new</b>	, or else that as	13, 35/ 11
God should create a	<b>new</b>	soul that never offended	13, 35/ 25

law and in the	<b>new</b>	unto the state of	13, 47/ 19
a bringer of a	<b>new</b>	law to them, as	13, 56/ 21
to bring them a	<b>new</b>	law, as Moses did	13, 56/ 25
upon this arose this	<b>new</b>	council taken upon the	13, 72/ 26
first day of the	<b>new</b>	moon next after the	13, 88/ 23
the keeping of his	<b>new</b>	law (which he hath	13, 97/ 9
he would have his	<b>new</b>	church far pass and	13, 97/ 19
Savior and observe his	<b>new</b>	law, which we be	13, 99/ 4
my blood of the	<b>New</b>	Testament. This is the	13, 118/ 5
is the chalice, the	<b>New</b>	Testament in my blood	13, 118/ 5
I shall drink it	<b>new</b>	with you in the	13, 118/ 9
the rehearsing of the	<b>new</b>	paschal, whereof the old	13, 119/ 2
the Father, institute the	<b>new</b>	paschal (the very eating	13, 120/ 18
the institution of the	<b>new</b>	very paschal, reverently finish	13, 120/ 23
wit, to institute his	<b>new</b>	paschal by the finishing	13, 120/ 26
heaven. And by that	<b>new</b>	offering up of that	13, 121/ 6
the verity thereof, the	<b>new</b>	sacrifice, his blessed body	13, 122/ 17
the institution of the	<b>new</b>	sacrifice, his own blessed	13, 122/ 30
ended, did institute the	<b>new</b>	sacrifice and the only	13, 123/ 17
of the altar. Which	<b>new</b>	sacrifice, instead of that	13, 123/ 19
that should be the	<b>new</b>	sacrifice, the Blessed Sacrament	13, 123/ 31
that for my special	<b>new</b>	sacrifice that I institute	13, 124/ 31
begin and institute a	<b>new</b>	sacrament, instead of the	13, 126/ 4
of my passion, this	<b>new</b>	sacrifice of mine own	13, 126/ 11
my blood of the	<b>New</b>	Testament. This is the	13, 126/ 24
is the chalice, the	<b>New</b>	Testament in my blood	13, 126/ 24
my blood of the	<b>New</b>	Testament. This is the	13, 127/ 5
is the chalice, the	<b>New</b>	Testament in my blood	13, 127/ 5
my blood of the	<b>New</b>	Testament," as Saint Matthew	13, 127/ 9
is the chalice, the	<b>New</b>	Testament in my blood	13, 127/ 10
like wise was the	<b>New</b>	Testament confirmed with blood	13, 127/ 23
great excellence of the	<b>New</b>	Testament brought by the	13, 127/ 24
a brute beast, the	<b>New</b>	Testament was ratified with	13, 127/ 27
my blood of the	<b>New</b>	Testament), or, "Hic est	13, 127/ 32
is the chalice, the	<b>New</b>	Testament in my blood	13, 128/ 1
he could ratify his	<b>New</b>	Testament, and which blood	13, 128/ 6
the cup of the	<b>New</b>	Testament in my blood	13, 128/ 10
the efficacy of the	<b>New</b>	Testament above the Old	13, 128/ 12
brute beasts." But the	<b>new</b>	law with the blood	13, 128/ 17
is the chalice, the	<b>New</b>	Testament in my blood	13, 128/ 20
wonderful excellence of this	<b>new</b>	Blessed Sacrament above the	13, 128/ 22
is the chalice, the	<b>New</b>	Testament in my blood	13, 129/ 2
with them the wine	<b>new</b>	in the kingdom of	13, 130/ 1
with them in a	<b>new</b>	manner, that is to	13, 130/ 3

were passed and his	<b>new</b>	life come -- albeit	13, 130/ 7
my blood of the	<b>New</b>	Testament, which shall be	13, 130/ 29
own blood of the	<b>New</b>	Testament (as I have	13, 132/ 10
drink it with you	<b>new</b>	, that is to wit	13, 132/ 16
when it shall be	<b>new</b>	in the kingdom of	13, 132/ 17
time it shall be	<b>new</b>	." Now that with those	13, 132/ 23
figure were by his	<b>new</b>	sacrament instituted, and (by	13, 133/ 11
that is to say, "	<b>new</b>	." Where our Savior in	13, 133/ 21
drink it with you	<b>new</b>	in the kingdom of	13, 133/ 26
mark this word "novum," (	<b>new</b>	). For, albeit that diverse	13, 133/ 28
id est novo modo" (	<b>new</b>	, that is to wit	13, 133/ 29
to wit, in a	<b>new</b>	manner), because our Lord	13, 133/ 29
but yet in a	<b>new</b>	manner (that is to	13, 133/ 32
as done for a	<b>new</b>	cause, but no manner	13, 134/ 6
that blood with them	<b>new</b>	. For after his glorious	13, 134/ 16
blessed body was waxen	<b>new</b>	, that is to wit	13, 134/ 17
to wit, of a	<b>new</b>	condition, other than it	13, 134/ 18
of common wine, be	<b>new</b>	after his glorious resurrection	13, 135/ 4
drink it with them	<b>new</b>	in the kingdom of	13, 135/ 23
the instituting of this	<b>new</b>	Blessed Sacrament, the verity	13, 136/ 1
sacrifice hast instituted the	<b>new</b>	sacrament of thine own	13, 136/ 26
old holy saints those	<b>new</b>	folk labor to blear	13, 138/ 28
God may also create	<b>new</b>	blood, which is none	13, 148/ 1
taken it up of	<b>new</b>	, being a thing of	13, 149/ 23
this Blessed Sacrament, this	<b>new</b>	very paschal lamb, the	13, 155/ 17
saints, contrary to these	<b>new</b>	men's tale, do plainly	13, 160/ 17
signifieth some kind of	<b>newness</b>	in the drink itself	13, 134/ 3
that exposition all the	<b>newness</b>	is in the drinker	13, 134/ 5
but no manner of	<b>newness</b>	in the drink itself	13, 134/ 7
none other manner of	<b>newness</b>	than there was therein	13, 134/ 9
had that point of	<b>newness</b>	which it had not	13, 134/ 33
of the new moon	<b>next</b>	after the equinoctial in	13, 88/ 23
the day of the	<b>next</b>	change of the moon	13, 88/ 26
wine which he drank	<b>next</b>	before those words spoken	13, 130/ 21
comfortable saying that Master	<b>Nicholas</b>	de Lyra toucheth upon	13, 42/ 29
the elder the more	<b>niggard</b>	, and the richer the	13, 65/ 10
to disdain their simple	<b>niggardous</b>	reward, but continued for	13, 81/ 19
no leaven, neither that	<b>night</b>	nor in seven days	13, 59/ 29
them that in the	<b>night</b>	of the said fourteenth	13, 60/ 7
kill in that one	<b>night</b>	all the first-begotten of	13, 60/ 10
first-begottens that should that	<b>night</b>	be slain, so that	13, 60/ 17
that there should that	<b>night</b>	none of them come	13, 60/ 20
Egypt in that one	<b>night</b>	, so that thereupon Pharaoh	13, 60/ 22
day began always the	<b>night</b>	before in the evening	13, 61/ 11



feast began the same	<b>night</b>	in which the lamb	13, 61/ 18
because that in that	<b>night</b>	of his Maundy, in	13, 62/ 4
their paschal lamb at	<b>night</b>	, and that day is	13, 88/ 28
not holy day till	<b>night</b>	. And on the morrow	13, 88/ 29
on Shere Thursday at	<b>night</b>	, and that Christ made	13, 90/ 24
but used also by	<b>night</b>	to go forth into	13, 113/ 26
wake and pray by	<b>night</b>	himself by which custom	13, 113/ 27
Jesus in the same	<b>night</b>	that he was betrayed	13, 159/ 28
study beset about their	<b>night's</b>	lodging here in passing	13, 3/ 24
si id quod ex	<b>nihilo</b>	agnoscitur condidisse, iam conditum	13, 165/ 22
Iesum imperasse docuerunt, accepto	<b>nimirum</b>	pane, peractisque gratiis dixisse	13, 161/ 14
Saint Luke, and the	<b>nineteenth</b>	of Saint John. First	13, 3/ 14
of himself in the	<b>ninth</b>	chapter of Saint Luke	13, 99/ 12
Quid enim nasci profuit,	<b>nisi</b>	redimi profuisset?" (What availeth	13, 26/ 27
lotus est, non indiget	<b>nisi</b>	ut pedes lavet: sed	13, 100/ 29
aliquis non digne sumit,	<b>nisi</b>	qui mundus est de	13, 144/ 9
Christi veritate quae dicimus,	<b>nisi</b>	ab eo discimus stulte	13, 163/ 34
incompactibilitatem et vitam perducere,	<b>nisi</b>	naturalis vitae corpus ei	13, 168/ 20
was given to Adam,	<b>Noah</b>	, Abraham, and all the	13, 29/ 24
the old fathers (as	<b>Noah</b>	, Abraham, Isaac, and Israel	13, 56/ 10
create of nothing the	<b>noble</b>	high, beautiful nature of	13, 4/ 8
reason of their more	<b>noble</b>	nature and greater gifts	13, 6/ 20
hell for pride the	<b>noble</b>	high excellent angels of	13, 7/ 18
think himself in so	<b>noble</b>	condition, nor should take	13, 37/ 29
used it is, and	<b>noble</b>	princes and great estates	13, 114/ 17
maketh men drunk, how	<b>noble</b>	it is?) These outward	13, 143/ 10
house (to which the	<b>nobleman</b>	Centurion acknowledged himself unworthy	13, 197/ 26
house (to which the	<b>nobleman</b>	Centurion acknowledged himself unworthy	13, 197/ 26
therefore he would have	<b>nobody</b>	help him therein, nor	13, 106/ 12
Dominus Iesus in qua	<b>nocte</b>	tradebatur, accepit panem et	13, 159/ 26
he saith: "Non aliud	<b>nomen</b>	est sub caelo datum	13, 32/ 16
benedictus qui venit in	<b>nomine</b>	Domini: Hosanna in altissimis	13, 71/ 26
Benedictus qui venit in	<b>nomine</b>	Domini" (Blessed be he	13, 203/ 5
Benedictus qui venit in	<b>nomine</b>	Domini" (Blessed be he	13, 203/ 5
every feast from the	<b>noon</b>	before, so did the	13, 86/ 25
the sides of the	<b>north</b>	. I will ascend above	13, 5/ 16
marketh more her crooked	<b>nose</b>	. And if it be	13, 8/ 4
natus fuit, Christus est,	<b>nosque</b>	vere sub mysterio carnis	13, 163/ 27
qui et naturam carnis	<b>nostrae</b>	iam inseparabilem, sibi homo	13, 163/ 23
etiamsi sensui et cogitationi	<b>nostrae</b>	absurdum esse videatur quod	13, 167/ 26
quo sanguis et carnes	<b>nostri</b>	per immutationem enutriuntur) eiusdem	13, 161/ 12
vere igitur carnem corporis	<b>nostri</b>	Christus assumpsit, et vere	13, 163/ 26
Ipsa est humilitas domini	<b>nostri</b>	Iesu Christi, ipsa multum	13, 168/ 35
itself. This is also	<b>notably</b>	to be marked, that	13, 22/ 31

of our forefather, to	<b>note</b>	and declare such things	13, 19/ 8
this matter men may	<b>note</b>	and mark upon this	13, 19/ 9
that himself with a	<b>note</b>	in the margin declareth	13, 50/ 29
And here shall we	<b>note</b>	that, whereas the gospel	13, 83/ 12
understanding whereof, ye shall	<b>note</b>	, that among the Jews	13, 88/ 22
also that we should	<b>note</b>	well and mark thereby	13, 96/ 29
may take occasion to	<b>note</b>	, I note specially twain	13, 97/ 7
occasion to note, I	<b>note</b>	specially twain: one, the	13, 97/ 7
other thing that I	<b>note</b>	in this chapter is	13, 99/ 7
to him, holy doctors	<b>note</b>	that no man lawfully	13, 112/ 4
for this exposition, I	<b>note</b>	this word novum, that	13, 133/ 20
words, I say, I	<b>note</b>	and mark this word	13, 133/ 27
receive it well. For	<b>note</b>	well the words of	13, 196/ 17
receive it well. For	<b>note</b>	well the words of	13, 196/ 17
well likely to be	<b>noted</b>	. But he wist well	13, 96/ 6
as are to be	<b>noted</b>	therein, nor those that	13, 137/ 3
holy doctors are already	<b>noted</b>	, and of all Christian	13, 137/ 4
the Prophet, where he	<b>noteth</b>	the perilous progress of	13, 10/ 4
things there was neither	<b>nother</b>	naturally pertaining to him	13, 36/ 15
of the Trinity was	<b>notified</b>	unto man. And also	13, 49/ 23
for man's redemption was	<b>notified</b>	unto man, that is	13, 62/ 13
verb, sometimes by the	<b>noun</b>	and the verb, as	13, 119/ 16
adverb, but is a	<b>noun</b>	adjective, and therefore it	13, 134/ 3
lamb did feed and	<b>nourish</b>	your bodies; but this	13, 125/ 10
this shall feed and	<b>nourish</b>	your souls. For this	13, 125/ 11
blood by alteration be	<b>nourished</b>	after it be consecrate	13, 161/ 21
life again which is	<b>nourished</b>	of the body and	13, 162/ 3
only serve for the	<b>nourishing</b>	of the body, and	13, 163/ 9
Hic est sanguis meus	<b>novi</b>	testament" (This is my	13, 127/ 32
videtur hominibus iusta, et	<b>novissima</b>	eius tendit ad infernum	13, 112/ 17
it, "novum, id est	<b>novo</b>	modo" (new, that is	13, 133/ 28
or, "Hic est calix	<b>novum</b>	testamentum in meo sanguine	13, 127/ 33
illum quum illud bibam	<b>novum</b>	vobiscum in regno Patris	13, 129/ 11
illum cum illud bibam	<b>novum</b>	vobiscum in regno Patris	13, 131/ 5
I note this word	<b>novum</b>	, that is to say	13, 133/ 20
illum quum illud bibam	<b>novum</b>	vobiscum in regno Patris	13, 133/ 23
and mark this word "	<b>novum</b>	," (new). For, albeit that	13, 133/ 27
diverse doctors expound it, "	<b>novum</b>	, id est novo modo	13, 133/ 28
doctors expound that word	<b>novum</b>	thus, yet seemeth me	13, 133/ 35
thereunto. For this word	<b>novum</b>	seemeth not there to	13, 134/ 2
greater silver coin I	<b>nowhere</b>	find that the emperor	13, 79/ 23
And none I suppose	<b>nowhere</b>	more godly than our	13, 114/ 19
over that it sore	<b>noyeth</b>	and hurteth. For St	13, 176/ 12
aquilonis. Ascendam super altitudinem	<b>nubium</b>	: similis ero altissimo." (I	13, 5/ 14

hoc est corpus meum,	<b>nulla</b>	teneamur ambiguitate, sed credamus	13, 167/ 32
panis et vini, aut	<b>nulla</b>	est substantia, aut dominici	13, 170/ 30
which St. Paul saith: "	<b>Nullius</b>	mihi conscius sum, sed	13, 195/ 13
which St. Paul saith: "	<b>Nullius</b>	mihi conscius sum, sed	13, 195/ 13
down with an infinite	<b>number</b>	of the like-traitorous angels	13, 5/ 20
glorious, blessed people the	<b>number</b>	of all those evil	13, 11/ 24
in the matter. This	<b>number</b>	was still continued in	13, 73/ 13
of that few chosen	<b>number</b>	and so especially put	13, 96/ 29
folks" feet after the	<b>number</b>	of years of his	13, 114/ 21
Sacrament" in the singular	<b>number</b>	, "sacramentum altaris" (the sacrament	13, 153/ 6
altar" in the singular	<b>number</b>	. It is called "sacramentum	13, 153/ 20
the eleventh chapter of	<b>Numbers</b>	) institute and ordained to	13, 73/ 10
es qui respondeas deo?	<b>Numquid</b>	dicit figmentum ei qui	13, 28/ 21
suum accipiamus et sanguinem.	<b>Numquid</b>	debemus de eius fide	13, 167/ 13
non eos accepisse ieiunos:	<b>numquid</b>	tamen propterea calumniandum est	13, 169/ 13
cibus ille communis tantummodo	<b>nutriendo</b>	corpori commodus erat, et	13, 162/ 31
cubitet quisquam primarias creaturas	<b>nutu</b>	potentiae, praesentia maiestatis in	13, 165/ 14
passion grew. A prayer.	<b>O</b>	glorious blessed Trinity, whose	13, 11/ 9
he ate it, too.	<b>O</b>	wretched, wicked serpent, how	13, 16/ 13
robes of fig leaves.	<b>O</b>	what a confusion was	13, 17/ 24
be rejected and rebuked: "	<b>O</b>	homo tu quis es	13, 28/ 20
quid me fecisti sic?" (	<b>O</b>	man, what are thou	13, 28/ 22
therefore saith Saint Paul: "	<b>O</b>	altitudo divitiarum sapientiae et	13, 33/ 15
quis consiliarius eius fuit?" (	<b>O</b>	the altitude or height	13, 33/ 17
passion itself. The prayer.	<b>O</b>	holy blessed Savior Jesus	13, 49/ 12
is betrayed. A prayer.	<b>O</b>	my sweet Savior Christ	13, 82/ 4
found unkind. A prayer.	<b>O</b>	my sweet Savior Christ	13, 85/ 7
spirits" pain, that of	<b>obdurate</b>	heart would never be	13, 25/ 23
shall also by the	<b>obedience</b>	of one, many men	13, 31/ 32
words of justice, of	<b>obedience</b>	in Christ, and of	13, 32/ 8
stead without a humble	<b>obedience</b>	, but that it would	13, 107/ 12
turned it unto perfect	<b>obedience</b>	, submitting himself whole unto	13, 107/ 17
Scripture saith: "Better is	<b>obedience</b>	than sacrifice." Nor never	13, 112/ 10
no rebellion in their	<b>obedient</b>	bodies, which for a	13, 13/ 24
the world, all beasts	<b>obedient</b>	unto them, their work	13, 23/ 26
of Judas, and the	<b>obedient</b>	will of his own	13, 49/ 25
our faith in the	<b>obedient</b>	belief of that thing	13, 199/ 5
our faith in the	<b>obedient</b>	belief of that thing	13, 199/ 5
acceptable sacrifice of himself	<b>obediently</b>	offered on the cross	13, 27/ 32
come to hear and	<b>obey</b>	him. Now to bring	13, 56/ 24
for to hear and	<b>obey</b>	in those words, "Ipsum	13, 56/ 28
that if I therein	<b>obey</b>	not thine high pleasure	13, 107/ 24
surely be fulfilled and	<b>obeyed</b>	, so did he on	13, 94/ 29
shall God's precepts be	<b>obeyed</b>	if every man may	13, 112/ 11

folks" false arguments and	<b>objections</b>	by himself. Consider now	13, 140/ 3
ita et per unius	<b>oboedientiam</b>	iusti constituentur multi. Lex	13, 31/ 21
outward ceremonies, sacrifices, and	<b>observances</b>	of their law, wherein	13, 97/ 25
of our Savior and	<b>observe</b>	his new law, which	13, 99/ 4
wouldst for our example	<b>observe</b>	the law that thou	13, 100/ 9
to keep, as he	<b>observed</b>	the old law, which	13, 99/ 5
and that Saint Luke	<b>observed</b>	the verity of the	13, 129/ 16
the saying and not	<b>observed</b>	the time. And of	13, 129/ 17
so diligent in the	<b>observing</b>	of the old law	13, 97/ 11
of his own stand	<b>obstinately</b>	disobedient unto God's pleasure	13, 112/ 28
provide (his own purpose	<b>obtained</b>	) that they shall have	13, 80/ 27
hand and of the	<b>obtaining</b>	of eternal bliss in	13, 36/ 14
of man (by the	<b>obumbration</b>	of the Holy Ghost	13, 27/ 20
whereby in part the	<b>occasion</b>	of our damnation, and	13, 11/ 6
for our redemption the	<b>occasion</b>	of Christ's passion grew	13, 11/ 7
and repressing of all	<b>occasion</b>	of pride, he set	13, 12/ 32
damnation grown by the	<b>occasion</b>	of pride, so wist	13, 14/ 18
man stood by the	<b>occasion</b>	of their fall if	13, 24/ 24
painful passion, whereof the	<b>occasion</b>	was this wretched fall	13, 24/ 28
to God. And the	<b>occasion</b>	thereof had been a	13, 26/ 32
his double enemies the	<b>occasion</b>	of double reward. Besides	13, 47/ 17
have been a great	<b>occasion</b>	to make folk come	13, 47/ 25
self give us more	<b>occasion</b>	to declare these points	13, 50/ 2
here in the beginning	<b>occasion</b>	to speak of the	13, 53/ 8
Christian reader, riseth there	<b>occasion</b>	to speak of another	13, 69/ 4
there given us the	<b>occasion</b>	to speak yet of	13, 76/ 8
to wit, upon what	<b>occasion</b>	the false traitor Judas	13, 76/ 9
his heinous treason (the	<b>occasion</b>	of his final destruction	13, 80/ 30
then, upon a light	<b>occasion</b>	, leave off and turn	13, 83/ 6
might thereby have given	<b>occasion</b>	of envy or suspicion	13, 94/ 7
that men may take	<b>occasion</b>	to note, I note	13, 97/ 6
his high, stubborn heart	<b>occasion</b>	to relent and repent	13, 106/ 7
these words a good	<b>occasion</b>	to perceive that his	13, 109/ 8
he plainly declared, taking	<b>occasion</b>	upon their own confession	13, 110/ 4
whereof we shall have	<b>occasion</b>	to speak after in	13, 135/ 17
these names to take	<b>occasion</b>	of oppugning the truth	13, 157/ 3
needs be a great	<b>occasion</b>	to move any man	13, 196/ 16
therefore, suffer not this	<b>occasion</b>	to slip, which we	13, 202/ 13
needs be a great	<b>occasion</b>	to move any man	13, 196/ 16
therefore, suffer not this	<b>occasion</b>	to slip, which we	13, 202/ 13
that hath yet many	<b>occasions</b>	of inclination thereunto, how	13, 7/ 27
and fleshly people, by	<b>occasions</b>	of pride, envy, wrath	13, 63/ 13
flesh, and the outward	<b>occasions</b>	and provocations of the	13, 63/ 22
from all evil outward	<b>occasions</b>	. We must also have	13, 65/ 19

and offer us outward	<b>occasions</b>	also to illect, stir	13, 104/ 27
eum dolo tenerent et	<b>occiderent</b>	timebant L. vero plebem	13, 51/ 15
is also a good	<b>occupation</b>	of the mind in	13, 28/ 29
them there to be	<b>occupied</b>	and work in the	13, 12/ 29
it (for that would	<b>occupy</b>	more time than were	13, 9/ 25
that their Master must	<b>occupy</b>	them. A much like	13, 95/ 1
ambiguitate, sed credamus, et	<b>oculis</b>	intellectus id prospiciamus." (Therefore	13, 167/ 32
Nemo vivens scit, utrum	<b>odio</b>	vel amore dingus sit	13, 195/ 2
Nemo vivens scit, utrum	<b>odio</b>	vel amore dingus sit	13, 195/ 2
And if it be	<b>odious</b>	in the sight of	13, 7/ 30
feasts with pleasant sweet	<b>odors</b>	used to glad their	13, 77/ 8
dead corpse with sweet	<b>odors</b>	, as we dress the	13, 77/ 11
they that the souls	<b>offended</b>	God before they came	13, 34/ 29
with which it had	<b>offended</b>	God before it came	13, 35/ 3
new soul that never	<b>offended</b>	and put it without	13, 35/ 25
he whom we have	<b>offended</b>	, he that shall judge	13, 202/ 9
he whom we have	<b>offended</b>	, he that shall judge	13, 202/ 9
before God for an	<b>offender</b>	in any deadly actual	13, 22/ 9
pain due unto their	<b>offense</b>	, reserving their actual enhancing	13, 54/ 8
but in his heinous	<b>offense</b>	stubbornly stood at his	13, 55/ 31
for a like heinous	<b>offense</b>	against his majesty as	13, 194/ 12
for a like heinous	<b>offense</b>	against his majesty as	13, 194/ 12
alike. But as their	<b>offenses</b>	were not all alike	13, 6/ 19
pain for their heinous	<b>offenses</b>	committed against God by	13, 54/ 2
month, in the evening,	<b>offer</b>	it and eat it	13, 59/ 24
in which they should	<b>offer</b>	in sacrifice and eat	13, 60/ 8
will not so do,	<b>offer</b>	thy child otherwise to	13, 84/ 33
law, before he would	<b>offer</b>	up his own blessed	13, 92/ 25
of the altar, and	<b>offer</b>	up for the spots	13, 92/ 32
of the priests to	<b>offer</b>	them his service in	13, 96/ 20
in our mind and	<b>offer</b>	us outward occasions also	13, 104/ 27
of the Jews to	<b>offer</b>	them his Master for	13, 108/ 27
would finish it and	<b>offer</b>	up himself, the very	13, 120/ 30
it never used to	<b>offer</b>	that holy sacrifice, but	13, 150/ 30
sacrifice of himself obediently	<b>offered</b>	on the cross up	13, 27/ 32
wherein was immolate and	<b>offered</b>	in sacrifice the unspotted	13, 61/ 12
yet while it was	<b>offered</b>	them to sell, they	13, 79/ 2
welcome, and money they	<b>offered</b>	him, but not much	13, 79/ 4
the paschal lamb was	<b>offered</b>	, in which the paschal	13, 85/ 16
lamb, that should be	<b>offered</b>	up to cleanse and	13, 86/ 15
Forasmuch as Saint Peter	<b>offered</b>	himself to suffer to	13, 107/ 31
Saint Peter when he	<b>offered</b>	to be all washed	13, 108/ 22
to be continually sacrificed,	<b>offered</b>	up unto the Father	13, 120/ 20
that innocent lamb so	<b>offered</b>	(which offering was the	13, 121/ 7

selfsame body and blood	<b>offered</b>	in the mass under	13, 123/ 23
Christ once for ever	<b>offered</b>	the selfsame body and	13, 123/ 25
own proper form) was	<b>offered</b>	upon the cross. And	13, 150/ 25
offering of Melchizedek, that	<b>offered</b>	both bread and wine	13, 150/ 33
figure thereof), to be	<b>offered</b>	up while the world	13, 155/ 8
same flesh and blood	<b>offered</b>	up, once forever, mortal	13, 155/ 12
a groat, and yet	<b>offered</b>	to give out also	13, 203/ 28
a groat, and yet	<b>offered</b>	to give out also	13, 203/ 28
sententiam mutent, aut abstineant	<b>offerendo</b>	ea quae praedicta sunt	13, 161/ 34
For there the curate	<b>offereth</b>	it for him and	13, 177/ 1
by the killing and	<b>offering</b>	up unto God the	13, 56/ 6
our innocent Savior and	<b>offering</b>	up of his body	13, 56/ 8
in temerarious and foolhardy	<b>offering</b>	themselves thereto their bold	13, 71/ 19
bread, and how the	<b>offering</b>	of that lamb was	13, 86/ 14
a figure of the	<b>offering</b>	up of Christ, the	13, 86/ 14
with him, and yet	<b>offering</b>	him grace and kindness	13, 96/ 11
better allow their bare	<b>offering</b>	and sacrifice by word	13, 98/ 6
would their sacrifice in	<b>offering</b>	up of their beasts	13, 98/ 7
he would, before the	<b>offering</b>	up of his own	13, 120/ 16
a figure, was the	<b>offering</b>	of his own blessed	13, 121/ 4
And by that new	<b>offering</b>	up of that innocent	13, 121/ 6
lamb so offered (which	<b>offering</b>	was the verity) was	13, 121/ 7
verity) was that old	<b>offering</b>	of the paschal lamb	13, 121/ 7
sacrifice that by the	<b>offering</b>	of the body and	13, 150/ 22
was fore-figured in the	<b>offering</b>	of Melchizedek, that offered	13, 150/ 33
opinion, or abstain from	<b>offering</b>	of those aforesaid things	13, 162/ 4
deny but that their	<b>offerings</b>	and their sacrifices were	13, 98/ 18
the authority of his	<b>office</b>	, reprov'd them and said	13, 70/ 34
he to continue his	<b>office</b>	during his life. But	13, 73/ 2
et tunc perfectae fidei	<b>officio</b>	fungemur. De naturali enim	13, 163/ 33
over all their own	<b>offspring</b>	, with which they were	13, 13/ 17
by it and their	<b>offspring</b>	by her sin alone	13, 20/ 31
wretchedness to all their	<b>offspring</b>	forever. This is, lo	13, 24/ 12
Paul calleth all the	<b>offspring</b>	of Adam by nature	13, 31/ 4
Adam into all his	<b>offspring</b>	, that is to wit	13, 32/ 6
the father all his	<b>offspring</b>	is in this world	13, 34/ 5
for them and their	<b>offspring</b>	, too (the one with	13, 53/ 25
death they and their	<b>offspring</b>	should be redeemed again	13, 54/ 6
of present wealth. But,	<b>oh</b>	, woe worth wicked envy	13, 14/ 2
took a pound-weight of	<b>ointment</b>	of nardus, truly made	13, 76/ 19
savor of that sweet	<b>ointment</b>	. Then Judas, which after	13, 76/ 24
Wherefore was not this	<b>ointment</b>	sold for three hundred	13, 76/ 26
the price of that	<b>ointment</b>	so that he might	13, 77/ 1
he saw that this	<b>ointment</b>	was not sold so	13, 77/ 22

and long after. The	<b>ointment</b>	was of nardus of	13, 79/ 27
nardi pistici. And that	<b>ointment</b>	truly made was very	13, 79/ 28
that was called counterfeit	<b>ointment</b>	of nardus. But this	13, 79/ 31
then had all the	<b>ointment</b>	not been much above	13, 80/ 4
therefore I reckon that	<b>ointment</b>	to have been esteemed	13, 80/ 7
the valure of that	<b>ointment</b>	whereof he lost his	13, 80/ 11
part lost in that	<b>ointment</b>	, then seemeth it after	13, 80/ 15
sayings of sundry good	<b>old</b>	holy doctors, and beginning	13, 3/ 7
that great dragon, the	<b>old</b>	serpent which is called	13, 6/ 10
it. Upon this, this	<b>old</b>	serpent, the devil, being	13, 14/ 24
Abraham, and all the	<b>old</b>	fathers and by them	13, 29/ 25
of Adam every man	<b>old</b>	and young, though he	13, 34/ 2
you, concerning all folk	<b>old</b>	and young that, never	13, 42/ 9
the suggestion of the	<b>old</b>	serpent, the devil, and	13, 46/ 4
faith both in the	<b>old</b>	law and in the	13, 47/ 19
unto other of the	<b>old</b>	fathers (as Noah, Abraham	13, 56/ 10
those words of their	<b>old</b>	lawyer Moses commanded for	13, 56/ 27
and prophecies of the	<b>old</b>	law very plain and	13, 57/ 1
how often hath an	<b>old</b>	, wily, wretched bawd brought	13, 63/ 15
English money, after the	<b>old</b>	usual groats used in	13, 79/ 25
the posteriors. For the	<b>old</b>	holy doctors of the	13, 91/ 29
the fulfilling of the	<b>old</b>	law, before he would	13, 92/ 24
thing diverse of the	<b>old</b>	doctors conject and tell	13, 93/ 13
the observing of the	<b>old</b>	law (which, given unto	13, 97/ 11
pass and excel the	<b>old</b>	synagogue, be so far	13, 97/ 19
other places in the	<b>old</b>	law where the commendable	13, 98/ 25
as he observed the	<b>old</b>	law, which, though he	13, 99/ 5
these expositions of the	<b>old</b>	holy doctors are very	13, 103/ 24
it appeareth, as the	<b>old</b>	holy doctors say, that	13, 109/ 1
the interpretation of the	<b>old</b>	holy doctors and saints	13, 113/ 4
the finishing of the	<b>old</b>	paschal before he entereth	13, 119/ 1
new paschal, whereof the	<b>old</b>	was a figure, that	13, 119/ 2
paschal, reverently finish the	<b>old</b>	paschal that was the	13, 120/ 23
the finishing of the	<b>old</b>	), he said unto them	13, 120/ 27
the verity) was that	<b>old</b>	offering of the paschal	13, 121/ 7
he would eat the	<b>old</b>	paschal lamb no more	13, 121/ 12
to have the figurative	<b>old</b>	paschal lamb any longer	13, 122/ 16
would fully finish the	<b>old</b>	paschal of the Jews	13, 122/ 21
the Father that the	<b>old</b>	sacrifice of the paschal	13, 122/ 29
the farewell of the	<b>old</b>	paschal. And then said	13, 122/ 34
with you to the	<b>old</b>	sacrifice of the paschal	13, 123/ 8
the stead of that	<b>old</b>	sacrifice of the paschal	13, 123/ 17
sacrifice, instead of that	<b>old</b>	sacrifice and of all	13, 123/ 20
and of all the	<b>old</b>	sacrifices which among the	13, 123/ 20

And therefore, after the	old	sacrifice of the paschal	13, 123/ 28
wonderfully far passed the	old	sacrifice of the paschal	13, 124/ 14
of Moses in the	old	law, lest they might	13, 124/ 15
sacrament, instead of the	old	paschal, which should endure	13, 126/ 5
of my passion the	old	sacrifice of the paschal	13, 126/ 9
the confirmation of the	old	law put half the	13, 127/ 16
And so was the	Old	Testament ratified and confirmed	13, 127/ 22
of God above the	Old	Testament brought by the	13, 127/ 25
prophet Moses, whereas the	Old	Testament was ratified with	13, 127/ 26
New Testament above the	Old	in that the old	13, 128/ 13
Old in that the	old	law in the blood	13, 128/ 13
the thing that the	old	law promised, that is	13, 128/ 18
by some of the	old	holy doctors thus are	13, 130/ 8
diverse others of those	old	holy doctors expounded diverse	13, 130/ 10
sentence of all the	old	holy men, and most	13, 135/ 15
with them of the	old	paschal lamb that was	13, 135/ 35
the finishing of the	old	paschal sacrifice hast instituted	13, 136/ 26
those that of the	old	holy doctors are already	13, 137/ 4
with the expositions of	old	holy men, which have	13, 138/ 24
which words of those	old	holy saints those new	13, 138/ 28
therewith ween that those	old	holy men, in that	13, 138/ 29
led and ruled, the	old	holy virtuous fathers have	13, 140/ 14
blessed soul delivering the	old	fathers in hell, and	13, 147/ 9
And albeit that of	old	time lay people did	13, 149/ 1
alone, as by the	old	writings of the old	13, 149/ 4
old writings of the	old	holy saints it doth	13, 149/ 4
known for lawful of	old	, the whole people of	13, 149/ 22
Sacrament is (as the	old	holy doctors all with	13, 150/ 20
out, as all the	old	holy doctors teach us	13, 151/ 4
also (and diverse other	old	holy doctors) that many	13, 151/ 31
from all other, the	old	holy doctors have accustomed	13, 152/ 14
name of communion, the	old	holy doctors and all	13, 154/ 28
church, instead of the	old	paschal (which was the	13, 155/ 7
also called of the	old	holy doctors cena dominica	13, 155/ 14
over and above the	old	paschal lamb of the	13, 155/ 18
is called by the	old	holy doctors and all	13, 156/ 10
and prove by the	old	doctors that our exposition	13, 158/ 26
allow them, for the	old	holy doctors did the	13, 158/ 30
point you report the	old	holy doctors untruly. For	13, 159/ 4
head, but that the	old	holy doctors and saints	13, 160/ 16
The sacraments which of	old	were signified from the	13, 163/ 3
the bond of his	old	sin, but when the	13, 166/ 4
of me.) Hesychius an	old	author writeth thus in	13, 166/ 29
of diverse of the	old	holy doctors, by which	13, 171/ 1



the selfsame belief of	<b>old</b>	that we be now	13, 171/ 2
very words of the	<b>old</b>	holy doctors, whereby we	13, 174/ 26
plainly perceive that the	<b>old</b>	holy saints believed the	13, 174/ 27
into the Mount of	<b>Olives</b>	and there to wake	13, 113/ 27
sacrament writeth thus: "Recedat	<b>omne</b>	infidelitatis ambiguum quandoquidem qui	13, 165/ 9
as Saint James saith: "	<b>Omne</b>	datum optimum, et omne	13, 198/ 13
Omne datum optimum, et	<b>omne</b>	donum perfectum, de sursum	13, 198/ 14
as Saint James saith: "	<b>Omne</b>	datum optimum, et omne	13, 198/ 13
Omne datum optimum, et	<b>omne</b>	donum perfectum, de sursum	13, 198/ 14
this prophecy of "In	<b>omnem</b>	terram exiitMT6 sonus	13, 173/ 12
mors, et ita in	<b>omnes</b>	homines mors pertransiit, in	13, 31/ 11
mors pertransiit, in quo	<b>omnes</b>	peccaverunt." (By one man	13, 31/ 11
per unius delictum in	<b>omnes</b>	homines in condemnationem, sic	13, 31/ 18
per unius iustitiam in	<b>omnes</b>	homines in iustificationem vitae	13, 31/ 19
consummasset Iesus sermons hos	<b>omnes</b>	, dixit discipulis suis: scitis	13, 51/ 11
consummasset Iesus sermones hos	<b>omnes</b>	, dixit discipulis suis." (When	13, 66/ 25
mundi estis, sed non	<b>omnes</b>	: sciebat namque quisnam esset	13, 101/ 1
dixit: non estis mundi	<b>omnes</b>	. postquam ergo lavit pedes	13, 101/ 2
Et biberunt ex eo	<b>omnes</b>	" (and they drank thereof	13, 135/ 9
Christ, "Bibite ex hoc	<b>omnes</b>	" (Drink you of this	13, 136/ 6
unum corpus multi sumus;	<b>omnes</b>	qui de uno pane	13, 143/ 24
carnis admiscuit, ita enim	<b>omnes</b>	unum sumus. Et paulo	13, 163/ 25
et edite ex eo	<b>omnes</b>	: hoc est corpus meum	13, 167/ 9
therefore saith Saint Paul: "	<b>Omnes</b>	de uno pane manducamus	13, 175/ 20
vero commemoratis mox exiit	<b>omni</b>	faece peccati, ita quando	13, 165/ 18
as saith Saint Paul: "	<b>Omnia</b>	in figura contingebant illis	13, 57/ 17
Simonis Scariothis: sciens quia	<b>omnia</b>	dedit ei pater in	13, 100/ 21
verbum ipsius, quod in	<b>omnibus</b>	et precipue in ministeriis	13, 167/ 28
should by the sudden	<b>open</b>	change of his nature	13, 47/ 32
have been, to his	<b>open</b>	shame, detected and disclosed	13, 47/ 33
been so many common	<b>open</b>	miracles continually that man	13, 48/ 1
by God in the	<b>open</b>	work of her good	13, 77/ 6
the very entry and	<b>open</b>	gate our Savior showed	13, 104/ 6
to find a gate	<b>open</b>	to enter), our Savior	13, 116/ 32
the time a visible,	<b>open</b>	glory at his marvelous	13, 134/ 31
heard the very plain	<b>open</b>	words of diverse of	13, 170/ 35
your eyes shall be	<b>opened</b>	and you shall be	13, 16/ 8
broke, and the graves	<b>opened</b>	, and after that, out	13, 72/ 22
ever have." And then	<b>opened</b>	he the mystery secretly	13, 77/ 5
Scripture, by which places (	<b>opened</b>	and explained with the	13, 159/ 8
thing so well and	<b>openly</b>	known, and the wonder	13, 69/ 27
when he letted not	<b>openly</b>	to ride into the	13, 71/ 23
other side even there	<b>openly</b>	showed that for that	13, 77/ 15
et filiis Abrahae facientibus	<b>opera</b>	eius, summus sacerdos panem	13, 162/ 28

faith: "Reddet unicuique secundum	<b>opera</b>	sua." (He shall yield	13, 174/ 5
Domini. Non enim qui	<b>operantur</b>	iniquitatem in viis eius	13, 111/ 13
such): "Discedite a me	<b>operarii</b>	iniquitatis." (Walk you from	13, 116/ 21
plenus: ubi verba Christi	<b>operata</b>	fuerint, ibi anguis efficitur	13, 167/ 10
corpus meum. Ineffabili enim	<b>operatione</b>	transformatur, etiam si nobis	13, 170/ 19
Pater meus usque modo	<b>operatur</b>	, et ego operor." (My	13, 34/ 26
tuae, maledicta terra in	<b>opere</b>	tuo etc." (Because thou	13, 20/ 5
modo operatur, et ego	<b>operor</b>	." (My Father worketh still	13, 34/ 26
in this point of	<b>opinion</b>	with them that original	13, 30/ 3
hell. And of this	<b>opinion</b>	was holy Saint Augustine	13, 32/ 30
of this mind and	<b>opinion</b>	, for all the reasons	13, 34/ 8
and maintenance of that	<b>opinion</b>	for so hard that	13, 34/ 17
hell. But this erroneous	<b>opinion</b>	, as reason is, Saint	13, 35/ 6
stand with his own	<b>opinion</b>	of condemning infants to	13, 35/ 9
which were of the	<b>opinion</b>	that original sin, without	13, 36/ 4
any bold affirmations or	<b>opinion</b>	that I will hold	13, 44/ 13
to fall to an	<b>opinion</b>	contrary to the Church	13, 92/ 5
Greeks that began this	<b>opinion</b>	were fain in conclusion	13, 92/ 7
let them change their	<b>opinion</b>	, or abstain from offering	13, 162/ 4
hath diverse had diverse	<b>opinions</b>	. One sort have thought	13, 29/ 1
of diverse other men's	<b>opinions</b>	, in which I will	13, 44/ 2
datum hominibus, in quo	<b>oporteat</b>	nos salvos fieri." (There	13, 32/ 17
placere quenquam. Credere enim	<b>oportet</b>	accedentem ad Deum, quia	13, 42/ 32
heaven: "Accedentem ad Deum	<b>oportet</b>	credere." (He that is	13, 115/ 33
est sacerdos, videlicet Christo,	<b>oportet</b>	dari, id est ipsi	13, 166/ 32
quaerebat opportunitatem ut eum	<b>opportune</b>	R. traderet sine L	13, 51/ 24
exinde R. L. quaerebat	<b>opportunitatem</b>	ut eum opportune R	13, 51/ 24
time forth he sought	<b>opportunity</b>	that he might commodiously	13, 52/ 21
time forth he sought	<b>opportunity</b>	how that he might	13, 76/ 4
give me time and	<b>opportunity</b>	thereto, I purpose not	13, 139/ 28
should, in times and	<b>opportunity</b>	convenient, send forth about	13, 173/ 23
down the soul and	<b>oppresseth</b>	the mind that many	13, 33/ 27
recompense of the wrongful	<b>oppression</b>	that the Egyptians had	13, 60/ 32
with all their might,	<b>oppugn</b>	the inexpugnable person of	13, 138/ 4
to take occasion of	<b>oppugning</b>	the truth, you may	13, 157/ 4
James saith: "Omne datum	<b>optimum</b>	, et omne donum perfectum	13, 198/ 14
James saith: "Omne datum	<b>optimum</b>	, et omne donum perfectum	13, 198/ 14
Eusebius Emesenus in his	<b>oration</b>	of this sacrament writeth	13, 165/ 8
et sanguinem: ita per	<b>orationem</b>	illius verbi consecratum hoc	13, 161/ 11
Satanas qui seducit universum	<b>orbem</b>	. Et proiectus est in	13, 6/ 6
Nam ideo per universum	<b>orbem</b>	mos iste servatur." (It	13, 169/ 16
terra et plenitudo eius,	<b>orbis</b>	terrarum, et universi qui	13, 60/ 34
eorum, et in fines	<b>orbis</b>	terrae verba eorum" (Into	13, 173/ 13
the pleasant garden or	<b>orchard</b>	of earthly paradise. And	13, 12/ 25

the Blessed Sacrament, did	<b>ordain</b>	, institute, and appoint them	13, 145/ 1
albeit that they were	<b>ordained</b>	unto the high pleasant	13, 12/ 20
I have showed you)	<b>ordained</b>	in remembrance of God's	13, 61/ 25
understand that it was	<b>ordained</b>	in the law that	13, 72/ 33
of Numbers) institute and	<b>ordained</b>	to be judges over	13, 73/ 10
law (which he hath	<b>ordained</b>	to endure in this	13, 97/ 9
in his own words	<b>ordained</b>	his own very body	13, 145/ 30
Passion (whereof he hath	<b>ordained</b>	his own blessed body	13, 204/ 17
Passion (whereof he hath	<b>ordained</b>	his own blessed body	13, 204/ 17
after the course and	<b>order</b>	of the four evangelists	13, 3/ 5
all three, using like	<b>order</b>	in declaring of his	13, 18/ 16
the kings, the right	<b>order</b>	of the making or	13, 73/ 3
as himself doth in	<b>order</b>	and authority prefer and	13, 117/ 6
and in a convenient	<b>order</b>	, linked and chained ensuingly	13, 118/ 15
The remnant I will	<b>order</b>	when I come myself	13, 151/ 28
Latin after the same	<b>order</b>	as he wrote thereof	13, 177/ 11
everything so provided and	<b>ordered</b>	, that he should by	13, 197/ 17
everything so provided and	<b>ordered</b>	, that he should by	13, 197/ 17
ordinately divided into diverse	<b>orders</b>	and degrees, the higher	13, 4/ 11
never wrote he those	<b>orders</b>	after that he took	13, 151/ 28
willingly would, by the	<b>ordinance</b>	of the whole Trinity	13, 45/ 5
they by the provident	<b>ordinance</b>	of God serve also	13, 58/ 13
the first chapter the	<b>ordinance</b>	and institution of the	13, 86/ 12
employed upon us, and	<b>ordinarily</b>	devised that the merits	13, 48/ 22
And this, I say,	<b>ordinarily</b>	. For by special privilege	13, 48/ 27
and these were their	<b>ordinary</b>	judges upon the people	13, 73/ 14
of like perfection, but	<b>ordinately</b>	divided into diverse orders	13, 4/ 11
succedentes, Christi corpus sacro	<b>ore</b>	conficiunt, per quos et	13, 168/ 7
ponitur, quando non solum	<b>ore</b>	corporis, sed etiam ore	13, 169/ 29
ore corporis, sed etiam	<b>ore</b>	cordis hauritur. In utroque	13, 169/ 29
sacramentum passionis illus cum	<b>ore</b>	ad redemptionem sumitur, ad	13, 169/ 30
caelo Lucifer, qui mane	<b>oriebaris</b>	? Corruisti in terram." (How	13, 5/ 22
as the great clerk	<b>Origen</b>	declareth, this Judas was	13, 81/ 26
I could hear proved.	<b>Origen</b>	saith also (and diverse	13, 151/ 30
fat of God.) Likewise	<b>Origen</b>	writeth in his like	13, 162/ 11
declare, had not lost	<b>original</b>	justice nor fallen in	13, 21/ 1
was not corrupted with	<b>original</b>	sin nor lost the	13, 22/ 5
delectation, and therefore without	<b>original</b>	sin conceived and without	13, 27/ 22
man not only lost	<b>original</b>	justice and became subject	13, 29/ 3
by the filth of	<b>original</b>	sin (with which every	13, 29/ 5
cradle, which to the	<b>original</b>	sin taken of his	13, 29/ 10
opinion with them that	<b>original</b>	sin damned every man	13, 30/ 4
but only the sin	<b>original</b>	. Now whereas this thing	13, 30/ 13
all be sinful in	<b>original</b>	sin. For all are	13, 30/ 20

all mankind contracted by	<b>original</b>	sin from Adam should	13, 32/ 11
none other sin than	<b>original</b>	only, was in like	13, 34/ 3
for that only sin	<b>original</b>	that they contracted by	13, 34/ 11
infants that dies with	<b>original</b>	sin have the bodies	13, 34/ 32
stock with lack of	<b>original</b>	justice, and the soul	13, 34/ 33
of the opinion that	<b>original</b>	sin, without actual adjoined	13, 36/ 4
fire of hell for	<b>original</b>	sin contracted without his	13, 40/ 3
any man for the	<b>original</b>	sin contracted from his	13, 41 5
perpetual. But for only	<b>original</b>	sin they say that	13, 41 29
none other sin than	<b>original</b>	, the pain of that	13, 42/ 5
this world but sin	<b>original</b>	only. And as for	13, 42/ 12
discretion, they must, beside	<b>original</b>	sin, die of necessity	13, 42/ 23
sin, both actual and	<b>original</b>	, that he never needeth	13, 108/ 6
honorem tanti sacramenti in	<b>os</b>	christiani prius dominicum corpus	13, 169/ 15
Hoc est corpus meum,	<b>ostendit</b>	quod ipsum corpus domini	13, 170/ 17
and were able and	<b>ought</b>	it. Now ought there	13, 26/ 9
and ought it. Now	<b>ought</b>	there this ransom no	13, 26/ 9
since by him that	<b>ought</b>	it of reason it	13, 26/ 11
ever the good king	<b>ought</b>	them. Lo, thus say	13, 40/ 27
sensible to things intelligible,	<b>ought</b>	to be given and	13, 167/ 1
is to say, we	<b>ought</b>	to grant and impute	13, 167/ 3
his body and blood.	<b>Ought</b>	we to doubt of	13, 167/ 23
reason. Which thing we	<b>ought</b>	to do in all	13, 167/ 36
upon one post, which	<b>ought</b>	to be put upon	13, 170/ 8
what manner wise we	<b>ought</b>	to use ourselves in	13, 174/ 30
it like as he	<b>ought</b>	to do, it being	13, 176/ 22
eighth part of an	<b>ounce</b>	. For of such coin	13, 79/ 20
whole and unhurt and	<b>ours</b>	now sore impaired and	13, 38/ 7
holy body received into	<b>ours</b>	as that lamb was	13, 62/ 25
painful and precise, and	<b>ours</b>	negligent, slack, and remiss	13, 98/ 27
How slackly we keep	<b>ours</b>	in many places, and	13, 98/ 29
not to spend of	<b>ours</b>	, but to enrich us	13, 198/ 1
not to spend of	<b>ours</b>	, but to enrich us	13, 198/ 1
some such, by the	<b>outrageous</b>	enormity of their deadly	13, 192/ 22
sorrow. Of this great	<b>outrageous</b>	peril, the blessed apostle	13, 193/ 29
some such, by the	<b>outrageous</b>	enormity of their deadly	13, 192/ 22
sorrow. Of this great	<b>outrageous</b>	peril, the blessed apostle	13, 193/ 29
heaviness and sorrow as	<b>outward</b>	labor and pain for	13, 54/ 2
inward inspiration, partly with	<b>outward</b>	means, as well by	13, 54/ 17
by words as other	<b>outward</b>	tokens. The first mention	13, 54/ 17
the flesh, and the	<b>outward</b>	occasions and provocations of	13, 63/ 21
house from all evil	<b>outward</b>	occasions. We must also	13, 65/ 19
declared by the frank,	<b>outward</b>	deed. For him must	13, 77/ 18
set at naught their	<b>outward</b>	ceremonies, sacrifices, and observances	13, 97/ 24

too, trusting that those	<b>outward</b>	works of their ceremonies	13, 97/ 32
And yet in the	<b>outward</b>	ceremonies also, I ween	13, 98/ 15
mind and offer us	<b>outward</b>	occasions also to illect	13, 104/ 27
to perceive that his	<b>outward</b>	works had, beside those	13, 109/ 9
though they know his	<b>outward</b>	deed, yet may it	13, 109/ 14
did, yet because his	<b>outward</b>	work therein was not	13, 109/ 30
know, for by the	<b>outward</b>	washing of your feet	13, 109/ 34
kinds: the one, an	<b>outward</b>	sacrament or sacramental sign	13, 141/ 26
the remnant have. The	<b>outward</b>	sensible sacrament or sacramental	13, 141/ 30
is to wit, the	<b>outward</b>	sacramental signs) be sacraments	13, 142/ 17
by it. For the	<b>outward</b>	sacramental signs (that is	13, 142/ 23
noble it is?) These	<b>outward</b>	sacramental signs (the form	13, 143/ 11
Christian readers, that the	<b>outward</b>	sensible sacraments (the forms	13, 146/ 9
is both by the	<b>outward</b>	sensible sacraments and by	13, 146/ 14
any of the two	<b>outward</b>	sensible sacraments (the forms	13, 148/ 25
both two distinct sacramental	<b>outward</b>	signs, for neither is	13, 152/ 34
or sacramental signs (both	<b>outward</b>	signs and inward, both	13, 154/ 3
provide that all our	<b>outward</b>	business may be pertaining	13, 201/ 30
provide that all our	<b>outward</b>	business may be pertaining	13, 201/ 30
is in us or	<b>outwardly</b>	belonging to us. Let	13, 9/ 29
as it seemeth, not	<b>outwardly</b>	only with her eye	13, 15/ 25
man in his body	<b>outwardly</b>	, and inwardly also in	13, 109/ 16
wist what he had	<b>outwardly</b>	done in the healing	13, 109/ 21
of heaven, yet lest	<b>over-sudden</b>	enhancing so high might	13, 12/ 21
his word exceed and	<b>overcome</b>	our sense and reason	13, 167/ 36
would put off his	<b>overgarments</b>	himself, put the water	13, 106/ 14
that he letteth her	<b>overlong</b>	alone therein, and listeth	13, 22/ 22
full unreasonable and far	<b>overproud</b>	a request. Now man	13, 47/ 2
men are very far	<b>overseen</b>	, such men I mean	13, 3/ 23
of Greece was far	<b>overseen</b>	in this point and	13, 91/ 23
mother by their own	<b>oversight</b>	and folly, and thereby	13, 25/ 11
involved and tossed up,	<b>overthrown</b>	and tumbled down, overwhelmed	13, 58/ 6
not so master and	<b>overwhelm</b>	his kind, loving affection	13, 120/ 4
that great confusion was	<b>overwhelmed</b>	with a greater. For	13, 17/ 28
overthrown and tumbled down,	<b>overwhelmed</b>	and wretchedly drowned; all	13, 58/ 6
and your Master, you	<b>owe</b>	also one to wash	13, 102/ 2
any leave of the	<b>owner</b>	, and, whosoever would say	13, 94/ 32
and spared the goodly	<b>oxen</b>	for sacrifice. But while	13, 112/ 21
moderate and measure their	<b>paces</b>	himself in such wise	13, 95/ 17
to the Father, he	<b>pacified</b>	the wrath and indignation	13, 27/ 32
sunt, et promiserunt, et	<b>pacti</b>	L. sunt pecuniam illi	13, 51/ 22
Savior redeemed man and	<b>paid</b>	his ransom by his	13, 24/ 27
that passion that was	<b>paid</b>	for their and our	13, 25/ 4
should his fault be	<b>paid</b>	for, and from all	13, 25/ 32

ransom must needs be	<b>paid</b>	for the kind of	13, 26/ 6
should most conveniently be	<b>paid</b>	, man must he be	13, 26/ 11
himself neither, for he	<b>paid</b>	but his debt of	13, 26/ 17
weep, if he had	<b>paid</b>	our ransom but with	13, 45/ 22
painful passion of Christ,	<b>paid</b>	for all mankind, was	13, 48/ 17
and thereby the ransom	<b>paid</b>	, in such time as	13, 54/ 10
and what he hath	<b>paid</b>	therefore -- that is	13, 81/ 7
but forever condemned to	<b>pain</b>	. Howbeit not to the	13, 6/ 18
uttermost part of their	<b>pain</b>	at the first, nor	13, 6/ 18
first, nor all to	<b>pain</b>	alike. But as their	13, 6/ 19
hath damned unto perpetual	<b>pain</b>	many proud rebellious angels	13, 11/ 10
of a very sore	<b>pain</b>	, that is to wit	13, 13/ 1
without age, weariness, or	<b>pain</b>	, without spot or wem	13, 13/ 25
turned to displeasure and	<b>pain</b>	. For scant was the	13, 17/ 6
their children born with	<b>pain</b>	. Then hunger, thirst, heat	13, 24/ 9
of hell, with like	<b>pain</b>	and wretchedness to all	13, 24/ 12
less labor and less	<b>pain</b>	too than man, and	13, 24/ 23
of the proud spirits"	<b>pain</b>	, that of obdurate heart	13, 25/ 23
help of midwife or	<b>pain</b>	of travail born), living	13, 27/ 23
born), living here in	<b>pain</b>	and labor, fasting, watch	13, 27/ 23
also damned unto perpetual	<b>pain</b>	and sensible torment in	13, 29/ 9
eternal damnation of sensible	<b>pain</b>	in the fire of	13, 29/ 14
every man to sensible	<b>pain</b>	of hell without the	13, 30/ 4
damned to the sensible	<b>pain</b>	of fire without his	13, 30/ 9
damned unto perpetual sensible	<b>pain</b>	in hell, and yet	13, 30/ 12
sinful folk and that	<b>pain</b>	is due to sin	13, 30/ 19
the death of everlasting	<b>pain</b>	. From which Saint Paul	13, 32/ 12
eternal damnation and perpetual	<b>pain</b>	in the fire of	13, 32/ 29
damned to perpetual sensible	<b>pain</b>	in the fire of	13, 34/ 4
infants unto perpetual sensible	<b>pain</b>	for that only sin	13, 34/ 10
be bounden unto eternal	<b>pain</b>	. The soul they said	13, 35/ 1
of infants unto sensible	<b>pain</b>	in hell. But this	13, 35/ 5
condemning infants to sensible	<b>pain</b>	in hell that himself	13, 35/ 10
of infants unto sensible	<b>pain</b>	in hell. For he	13, 35/ 23
Adam unto perpetual sensible	<b>pain</b>	in the fire of	13, 36/ 6
have had dolor or	<b>pain</b>	in body nor heaviness	13, 39/ 5
by affliction of perpetual	<b>pain</b>	felt in fire God	13, 41 4
damni et poena sensus" (	<b>pain</b>	of loss and pain	13, 41 17
pain of loss and	<b>pain</b>	of feeling), as a	13, 41 18
loss of his hand.	<b>Pain</b>	of loss may be	13, 41 19
damned both to the	<b>pain</b>	of loss and to	13, 41 26
loss and to the	<b>pain</b>	of feeling, that is	13, 41 26
to wit, to the	<b>pain</b>	of the loss of	13, 41 27
to the perpetual sensible	<b>pain</b>	of feeling the fire	13, 41 28

is damned unto the	<b>pain</b>	of feeling, but only	13, 41 30
but only unto the	<b>pain</b>	of the said loss	13, 41 31
And whereas the same	<b>pain</b>	of loss of the	13, 41 31
sin than original, the	<b>pain</b>	of that loss is	13, 42/ 5
damned only to the	<b>pain</b>	of loss of heaven	13, 42/ 16
and not unto the	<b>pain</b>	of feeling by any	13, 42/ 17
feeling by any sensible	<b>pain</b>	in the fire of	13, 42/ 17
be damned to sensible	<b>pain</b>	. For they say that	13, 42/ 24
man discharged of all	<b>pain</b>	and vexation, and live	13, 44/ 31
whole Trinity, suffer more	<b>pain</b>	for our redemption than	13, 45/ 6
torment and willingly taken	<b>pain</b>	of that holy blessed	13, 45/ 9
suffered so sore bitter	<b>pain</b>	for the sin of	13, 45/ 15
redeemed us, how much	<b>pain</b>	soever himself took thereabout	13, 46/ 16
wealth, without any manner	<b>pain</b>	taken or anything done	13, 46/ 29
and suffer displeasure and	<b>pain</b>	. Moreover, if it so	13, 47/ 30
not without travail and	<b>pain</b>	, his servants should be	13, 48/ 13
the merits of his	<b>pain</b>	taken for us should	13, 48/ 23
make our labor and	<b>pain</b>	taken for ourselves meritorious	13, 48/ 24
as outward labor and	<b>pain</b>	for their heinous offenses	13, 54/ 2
the eternality of the	<b>pain</b>	due unto their offense	13, 54/ 8
rid of all manner	<b>pain</b>	, and in far better	13, 55/ 11
by the hot fervent	<b>pain</b>	of the cross. And	13, 56/ 8
should therein, upon the	<b>pain</b>	of the vengeance of	13, 56/ 22
within their house, upon	<b>pain</b>	of death. And they	13, 59/ 30
sloth with hunger and	<b>pain</b>	, lechery with sickness, gluttony	13, 65/ 7
come, though I feel	<b>pain</b>	in my body, I	13, 68/ 22
and prospered, beside the	<b>pain</b>	and heaviness of heart	13, 81/ 12
a whole ell of	<b>pain</b>	. And yet had Judas	13, 81/ 18
tenderly that all the	<b>pain</b>	, sorrow, dread, and fear	13, 120/ 3
suffer him by his	<b>pain</b>	to pay our ransom	13, 126/ 32
buy our souls from	<b>pain</b>	, as say Saint Remigius	13, 126/ 32
Chrysostom), teacheth us what	<b>pain</b>	soever we suffer, to	13, 127/ 1
afterward it did suffer	<b>pain</b>	and death upon the	13, 134/ 22
die nor never suffer	<b>pain</b>	after. And so, though	13, 134/ 27
a man may be	<b>pained</b>	by loss of money	13, 41 18
their bodies was not	<b>pained</b>	, yet was it such	13, 134/ 22
ransom by his bitter,	<b>painful</b>	passion, whereof the occasion	13, 24/ 27
that by the cruel,	<b>painful</b>	death of that innocent	13, 27/ 5
the paynims, through the	<b>painful</b>	, bitter passion and death	13, 27/ 27
virtue of his such	<b>painful</b>	death, either taken up	13, 44/ 24
bitter passion and most	<b>painful</b>	death cannot yet with	13, 45/ 21
cause, lo, though the	<b>painful</b>	passion of Christ, paid	13, 48/ 17
this question: wherefore the	<b>painful</b>	passion of Christ restored	13, 48/ 32
and figured the long,	<b>painful</b>	wandering of men in	13, 58/ 30

to drink in the	<b>painful</b>	thirst of his passion	13, 64/ 18
unto the cross of	<b>painful</b>	death. From which if	13, 68/ 8
he came to that	<b>painful</b>	end; and yet not	13, 83/ 9
he willingly suffered that	<b>painful</b>	end, and therein declared	13, 83/ 28
kindly wouldst suffer the	<b>painful</b>	death of the cross	13, 85/ 8
fastings were also very	<b>painful</b>	and precise, and ours	13, 98/ 27
by a death so	<b>painful</b>	that the thinking thereof	13, 102/ 28
he drew toward that	<b>painful</b>	, terrible death, the more	13, 103/ 1
passion, and his own	<b>painful</b>	death. And surely, albeit	13, 114/ 2
our sins upon his	<b>painful</b>	cross, murmured not nor	13, 126/ 29
manhood to suffer his	<b>painful</b>	Passion for the redemption	13, 192/ 7
pains of his most	<b>painful</b>	Passion, and yet therewithal	13, 200/ 2
manhood to suffer his	<b>painful</b>	Passion for the redemption	13, 192/ 7
pains of his most	<b>painful</b>	Passion, and yet therewithal	13, 200/ 2
of death or other	<b>pains</b>	, according to justice for	13, 40/ 18
are two manner of	<b>pains</b>	, that is to wit	13, 41 17
to mind the bitter	<b>pains</b>	of his most painful	13, 200/ 2
to mind the bitter	<b>pains</b>	of his most painful	13, 200/ 2
it were with a	<b>painter's</b>	pencil) dipped in the	13, 64/ 20
unto the high pleasant	<b>palace</b>	of heaven, yet lest	13, 12/ 21
replenish the world. Their	<b>palace</b>	was the most pleasant	13, 13/ 19
the people into the	<b>palace</b>	of the prince of	13, 52/ 7
the ancients into the	<b>palace</b>	of the prince of	13, 68/ 28
the people into the	<b>palace</b>	of Caiaphas, that was	13, 72/ 29
and build up great	<b>palaces</b>	in this wretched wilderness	13, 99/ 22
he declared well on	<b>Palm</b>	Sunday after, when he	13, 71/ 22
Jerusalem so royally upon	<b>Palm</b>	Sunday, his enemies said	13, 72/ 24
did he on the	<b>Palm</b>	Sunday before, when he	13, 94/ 29
of Jerusalem which on	<b>Palm</b>	Sunday received Christ royally	13, 203/ 2
of Jerusalem which on	<b>Palm</b>	Sunday received Christ royally	13, 203/ 2
omnes qui de uno	<b>pane</b>	, et de uno calice	13, 143/ 24
homo, et sic de	<b>pane</b>	illo edat, et de	13, 160/ 3
Neque vero haec pro	<b>pane</b>	potuve communi sumimus. Immo	13, 161/ 9
imperasse docuerunt, accepto nimirum	<b>pane</b>	, peractisque gratiis dixisse, hoc	13, 161/ 15
epulum accipis, quando vitae	<b>pane</b>	et poculo frueris, manducas	13, 162/ 13
et biberunt de eisdem	<b>pane</b>	et vino secundum formam	13, 162/ 29
Paul: "Omnes de uno	<b>pane</b>	manducamus." (All we eat	13, 175/ 20
homo, et sic de	<b>pane</b>	illo edat, et de	13, 194/ 20
Qui manducat de hoc	<b>pane</b>	, et bibit de calice	13, 196/ 18
homo, et sic de	<b>pane</b>	illo edat, et de	13, 194/ 20
Qui manducat de hoc	<b>pane</b>	, et bibit de calice	13, 196/ 18
est; qui manducat hunc	<b>panem</b>	vivet in aeternum." (The	13, 143/ 5
Corinthians, saying: "Quotiescumque	<b>panem</b>	hunc et calicem bibetis	13, 145/ 25
qua nocte tradebatur, accepit	<b>panem</b>	et gratias agens fregit	13, 159/ 27



you") and "Quicumque manducaverit	<b>panem</b>	hunc, et biberit calicem	13, 159/ 31
voluptates huius mundi desidero,	<b>panem</b>	dei volo, panem caelestem	13, 160/ 26
desidero, panem dei volo,	<b>panem</b>	caelestem, Panem vitae, qui	13, 160/ 26
dei volo, panem caelestem,	<b>Panem</b>	vitae, qui est caro	13, 160/ 26
autem constabit eis eum	<b>panem</b>	in quo gratiae actae	13, 161/ 30
opera eius, summus sacerdos	<b>panem</b>	profert et finum. Hoc	13, 162/ 28
unto them, "Quicumque manducaverit	<b>panem</b>	et biberit calicem Domini	13, 176/ 16
the Corinthians: "Quicumque manducaverit	<b>panem</b>	et biberit calicem Domini	13, 194/ 3
the Corinthians: "Quicumque manducaverit	<b>panem</b>	et biberit calicem Domini	13, 194/ 3
whereof the Scripture saith: "	<b>Panis</b>	confirmat cor hominis" (Bread	13, 142/ 27
body in the sacrament: "	<b>Panis</b>	quem ego dabo caro	13, 143/ 4
the Corinthians, saying: "Unus	<b>panis</b>	et unum corpus multi	13, 143/ 24
of either form, "sacramentum	<b>panis</b>	et sacramentum vini" (the	13, 152/ 29
It is called "sacramentum	<b>panis</b>	" (the sacrament of bread	13, 153/ 21
it is called also	<b>panis</b>	(that is to say	13, 153/ 22
John, where he said, "	<b>Panis</b>	quem ego dabo vobis	13, 159/ 20
hac fide actum est,	<b>panis</b>	ille supersubstantialis et calix	13, 162/ 34
imponuntur, substantia illic est	<b>panis</b>	et vini: Post verba	13, 165/ 19
the sacraments: "Antequam consecratur,	<b>panis</b>	est: ubi autem verba	13, 167/ 8
thus: "IbaMT5 forma	<b>panis</b>	videtur, ubi substantia panis	13, 170/ 11
panis videtur, ubi substantia	<b>panis</b>	non est. Nec est	13, 170/ 11
Nec est ibi alius	<b>panis</b>	quam panis qui de	13, 170/ 12
ibi alius panis quam	<b>panis</b>	qui de caelo descendit	13, 170/ 12
ipsum corpus domini est	<b>panis</b>	qui sanctificatur altario, et	13, 170/ 17
etiam si nobis videatur	<b>panis</b>	, qui infirmi sumus et	13, 170/ 20
hominis carnem, et ideo	<b>panis</b>	quidem apparet, sed caro	13, 170/ 21
thus: "In illis speciebus	<b>panis</b>	et vini, aut nulla	13, 170/ 30
saith he also: "Unus	<b>panis</b>	multi sumus." (We many	13, 175/ 25
feigned tales told for	<b>parables</b>	, but were things verily	13, 58/ 11
or orchard of earthly	<b>paradise</b>	. And for the farther	13, 12/ 25
most pleasant place of	<b>paradise</b>	. Their apparel was the	13, 13/ 19
of every tree of	<b>paradise</b>	?" Or as it rather	13, 15/ 9
of no tree in	<b>paradise</b>	?" And that his question	13, 15/ 11
trees that are in	<b>paradise</b>	we eat. But of	13, 15/ 20
in the mids of	<b>paradise</b>	, God hath commanded us	13, 15/ 21
out of that pleasant	<b>paradise</b>	into the wretched earth	13, 19/ 6
thrust out of pleasant	<b>paradise</b>	into the wretched earth	13, 24/ 8
than his naturals in	<b>paradise</b>	whole and in good	13, 37/ 20
lost them before in	<b>Paradise</b>	?That is to wit	13, 44/ 28
of innocence living in	<b>Paradise</b>	should not have been	13, 45/ 30
have served God in	<b>Paradise</b>	, and somewhat have done	13, 45/ 32
he had abided in	<b>Paradise</b>	untempted many years more	13, 46/ 2
that Adam had in	<b>Paradise</b>	with all the commodities	13, 46/ 14
state of innocence in	<b>Paradise</b>	first for the meanwhile	13, 46/ 24

Adam before had in	<b>Paradise</b>	. Now albeit that sundry	13, 48/ 34
mercy straight depart into	<b>paradise</b>	, as did the penitent	13, 68/ 11
fine, yet was she,	<b>pardie</b>	, but a sheep. And	13, 8/ 22
repent and pray for	<b>pardon</b>	, the sharp justice of	13, 25/ 27
fault and asked for	<b>pardon</b>	and mercy) for which	13, 53/ 19
the knowledge of his	<b>pardon</b>	before the full knowledge	13, 56/ 1
be sued unto for	<b>pardon</b>	and so thereby to	13, 202/ 12
be sued unto for	<b>pardon</b>	and so thereby to	13, 202/ 12
didst create our first	<b>parents</b>	in the state of	13, 25/ 1
sin taken of his	<b>parents</b>	(of which the prophet	13, 29/ 11
the faith of their	<b>parents</b>	and the faithful church	13, 29/ 19
that, albeit our first	<b>parents</b>	Adam and Eve were	13, 53/ 14
once: the one the	<b>parishen</b>	that stealeth his tithe	13, 80/ 18
taken for the more	<b>part</b>	out of the sayings	13, 3/ 6
not to the uttermost	<b>part</b>	of their pain at	13, 6/ 18
all alike, but some	<b>part</b>	of them by reason	13, 6/ 20
the air and over	<b>part</b>	of the earth and	13, 6/ 27
gold and silver, no	<b>part</b>	of ourselves, but of	13, 8/ 12
proud angels, whereby in	<b>part</b>	the occasion of our	13, 11/ 5
and mark upon this	<b>part</b>	of the Scripture. As	13, 19/ 10
the feeblor and inferior	<b>part</b>	, till Adam that was	13, 22/ 7
the stronger and superior	<b>part</b>	made himself partner to	13, 22/ 8
devil unto the sensual	<b>part</b>	, as long as the	13, 22/ 11
devil into the sensual	<b>part</b>	is no sin at	13, 22/ 19
death for his own	<b>part</b>	, in which debt and	13, 26/ 18
herein take a contrary	<b>part</b>	and affirm that man	13, 38/ 1
since his far better	<b>part</b>	, that is to say	13, 39/ 18
I think the most	<b>part</b>	of all Christendom both	13, 42/ 18
the defense of neither	<b>part</b>	. But this thing am	13, 44/ 3
the controlling of any	<b>part</b>	of his context, in	13, 50/ 20
with which monitions their	<b>part</b>	had been to have	13, 69/ 19
ever since in every	<b>part</b>	of the world into	13, 75/ 6
have stolen out a	<b>part</b>	. Our Savior mildly answered	13, 77/ 2
is but the tenth	<b>part</b>	of argenteus. But I	13, 79/ 16
weight about the eighth	<b>part</b>	of an ounce. For	13, 79/ 20
worth but the tenth	<b>part</b>	of that, then had	13, 80/ 4
which is the tenth	<b>part</b>	of that hundred shillings	13, 80/ 9
groats is the tenth	<b>part</b>	of three hundred. And	13, 80/ 10
Master's body the tenth	<b>part</b>	of the valure of	13, 80/ 11
reckoned for his own	<b>part</b>	lost in that ointment	13, 80/ 14
service for their own	<b>part</b>	as little commodity as	13, 80/ 28
stolen out for his	<b>part</b>	far above five times	13, 81/ 1
of which they be	<b>part</b>	, is, for all their	13, 97/ 3
that with a great	<b>part</b>	of Christian people, the	13, 97/ 13

much more loath to	<b>part</b>	from this world than	13, 100/ 6
thou shalt have no	<b>part</b>	with me." Simon Peter	13, 101/ 25
thou shalt have no	<b>part</b>	with me." When Saint	13, 107/ 15
thee and leese my	<b>part</b>	of thy glory, I	13, 107/ 26
that are the lowest	<b>part</b>	but his hands also	13, 108/ 1
which is the highest	<b>part</b>	, by which three he	13, 108/ 2
he should have no	<b>part</b>	with him. And therefore	13, 112/ 29
And so may some	<b>part</b>	of his very holy	13, 147/ 30
and also under every	<b>part</b>	thereof (be it divided	13, 148/ 29
is now an inseparable	<b>part</b>	-- which blessed body	13, 153/ 12
to play his own	<b>part</b>	himself, did he not	13, 157/ 19
Howbeit indeed the most	<b>part</b>	of these that are	13, 158/ 6
assigned, and the more	<b>part</b>	of them ascribing that	13, 172/ 13
no land in any	<b>part</b>	thereof (in which part	13, 173/ 2
part thereof (in which	<b>part</b>	people are dwelling) but	13, 173/ 2
their own persons, but	<b>part</b>	in one time, part	13, 173/ 20
part in one time,	<b>part</b>	in other, by such	13, 173/ 21
Blessed Sacrament that their	<b>part</b>	shall be with Pilate	13, 194/ 10
us of our own	<b>part</b>	fear our unworthiness, and	13, 198/ 20
unworthiness, and on his	<b>part</b>	, trust boldly upon his	13, 198/ 21
him for our own	<b>part</b>	. For if we willingly	13, 198/ 22
dread for our own	<b>part</b>	, let us not forget	13, 199/ 23
Blessed Sacrament that their	<b>part</b>	shall be with Pilate	13, 194/ 10
us of our own	<b>part</b>	fear our unworthiness, and	13, 198/ 20
unworthiness, and on his	<b>part</b>	, trust boldly upon his	13, 198/ 21
him for our own	<b>part</b>	. For if we willingly	13, 198/ 22
dread for our own	<b>part</b>	, let us not forget	13, 199/ 23
as many as be	<b>partakers</b>	of one bread and	13, 143/ 26
lavero te, non habebis	<b>partem</b>	mecum. Dicit ei Simon	13, 100/ 28
et de uno calice	<b>participamus</b>	." (We many be one	13, 143/ 25
word, sometimes by the	<b>participle</b>	and the verb, sometimes	13, 119/ 16
neither of the both	<b>parties</b>	appointed, so justly meet	13, 95/ 14
not only beheld both	<b>parties</b>	at once but was	13, 95/ 15
be, this matter may	<b>partly</b>	be resembled unto some	13, 40/ 6
which I have before	<b>partly</b>	showed you, which state	13, 41 1
that is to wit,	<b>partly</b>	with inward inspiration, partly	13, 54/ 16
partly with inward inspiration,	<b>partly</b>	with outward means, as	13, 54/ 16
other, in which they	<b>partly</b>	acknowledged their errors after	13, 91/ 24
Blessed Sacrament as are	<b>partly</b>	contained therein and partly	13, 140/ 11
partly contained therein and	<b>partly</b>	signified thereby. And therefore	13, 140/ 12
lay of that institution,	<b>partly</b>	for that out of	13, 151/ 5
thy bitter passion be	<b>partner</b>	of thy bliss with	13, 11/ 15
superior part made himself	<b>partner</b>	to the same sin	13, 22/ 8
passion I may be	<b>partner</b>	of thine holy redemption	13, 49/ 15

council hath not been	<b>partner</b>	nor given his assent	13, 74/ 9
never to thy displeasure	<b>partner</b>	, nor give mine assent	13, 75/ 24
to make some creatures	<b>partners</b>	of the Creator's goodness	13, 4/ 9
had created to be	<b>partners</b>	of thine eternal glory	13, 11/ 11
of sin. Their sensual	<b>parts</b>	conformable unto reason. Against	13, 13/ 22
also that his sensual	<b>parts</b>	should never have rebelled	13, 39/ 3
fallen about in diverse	<b>parts</b>	of Almaine, I fear	13, 99/ 1
much the more principal	<b>parts</b>	of his deed that	13, 109/ 13
gathered together in many	<b>parts</b>	of the world in	13, 171/ 11
round about upon all	<b>parts</b>	of the earth, the	13, 173/ 24
forth on theirs, neither	<b>party</b>	looking for other, should	13, 95/ 11
the prophet saith): "Sagittae	<b>parvulorum</b>	factae sunt plagae eorum	13, 55/ 7
festus Azimorum, qui dicitur	<b>pascha</b>	. Erat R. autem pascha	13, 51/ 9
pascha. Erat R. autem	<b>pascha</b>	et azima post biduum	13, 51/ 9
scitis quia post biduum	<b>pascha</b>	fiet, et filius hominis	13, 51/ 12
in the Greek called	<b>pascha</b>	, and which name the	13, 61/ 20
as Saint Jerome saith)	<b>pascha</b>	, too. It was called	13, 61/ 23
It is also called	<b>pascha</b>	, for that that (as	13, 61/ 28
as Saint Jerome saith)	<b>pascha</b>	in the Hebrew signifieth	13, 61/ 29
have taken the name	<b>pascha</b>	-- and that peradventure	13, 61/ 32
and the matter. For	<b>pascha</b>	in the Greek tongue	13, 62/ 3
used the name of	<b>pascha</b>	, wherein the Latin church	13, 62/ 8
contaminarentur, sed ut manducarent	<b>pascha</b>	. And that Christ because	13, 90/ 12
praetorio ut mundi manducarent	<b>pascha</b>	upon Good Friday, was	13, 91/ 18
illis: Desiderio desideravi hoc	<b>pascha</b>	manducare vobiscum antequam patiar	13, 118/ 22
saying: "Desiderio desideravi hoc	<b>pascha</b>	manducare vobiscum antequam patiar	13, 119/ 9
Ante I. diem festum	<b>paschae</b>	, sciens Iesus quia venit	13, 51/ 25
gospel: "Ante diem festum	<b>Paschae</b>	, sciens Iesus quia venit	13, 87/ 29
saying "Ante diem festum	<b>Paschae</b>	," and calling Shere Thursday	13, 88/ 6
decima ante diem festum	<b>paschae</b>	. And they say festum	13, 90/ 4
And they say festum	<b>paschae</b>	was the feast of	13, 90/ 4
forbidden. Ante diem festum	<b>paschae</b>	is meant by the	13, 91/ 14
feast was called festum	<b>paschae</b>	, because it began in	13, 91/ 16
Church singeth in the	<b>paschal</b>	service: "Quid enim nasci	13, 26/ 27
this sacrifice of the	<b>paschal</b>	lamb, and then, if	13, 64/ 5
shall receive the holy	<b>paschal</b>	lamb, his own blessed	13, 64/ 7
the sacrifice of the	<b>paschal</b>	lamb, didst so clearly	13, 65/ 31
receive the very sweet	<b>paschal</b>	lamb, the very blessed	13, 66/ 1
not only shall the	<b>paschal</b>	feast be, which thing	13, 66/ 15
unleavened loaves, when the	<b>paschal</b>	lamb was offered, in	13, 85/ 15
offered, in which the	<b>paschal</b>	lamb must needs be	13, 85/ 16
thou mayest eat the	<b>paschal</b>	lamb?" And he sendeth	13, 85/ 19
ready for us the	<b>paschal</b>	lamb that we may	13, 85/ 20
thee I make my	<b>paschal</b>	. Where is my refectio	13, 86/ 2

I may eat my	<b>paschal</b>	with my disciples?" And	13, 86/ 3
they made ready the	<b>paschal</b>	lamb. When the evening	13, 86/ 7
the feast of the	<b>paschal</b>	lamb and of the	13, 86/ 13
of his own. The	<b>paschal</b>	lamb was commanded to	13, 86/ 17
the eating of the	<b>paschal</b>	lamb was the fourteenth	13, 86/ 28
in which evening the	<b>paschal</b>	lamb was to be	13, 87/ 4
the Feast of the	<b>Paschal</b>	" and also by the	13, 87/ 8
the feast of the	<b>paschal</b>	lamb was the chief	13, 87/ 9
Loaves was called "the	<b>paschal</b>	." And again because the	13, 87/ 11
such time as the	<b>paschal</b>	lamb was sacrificed and	13, 87/ 14
the Feast of the	<b>Paschal</b>	Lamb was also called	13, 87/ 15
loaves, in which the	<b>paschal</b>	lamb must be killed	13, 87/ 20
to make ready the	<b>paschal</b>	lamb?" And, as I	13, 87/ 22
Bread "the Feast of	<b>Paschal</b>	." And especially they called	13, 87/ 24
by that name of "	<b>paschal</b>	" the first day of	13, 87/ 25
the eating of the	<b>paschal</b>	lamb. And after that	13, 87/ 26
day "the Feast of	<b>Paschal</b>	," Saint John in the	13, 87/ 28
the holy day of	<b>paschal</b>	, Jesus, knowing that his	13, 87/ 30
of which day the	<b>paschal</b>	lamb was eaten, he	13, 88/ 1
feastful day of the	<b>paschal</b>	," because the Jews did	13, 88/ 3
the morrow (after the	<b>paschal</b>	eaten) very solemnly, and	13, 88/ 4
the feast of the	<b>paschal</b>	. And therefore Saint John	13, 88/ 5
the feastful day of	<b>paschal</b>	" (because the Jews so	13, 88/ 7
before, in which the	<b>paschal</b>	lamb was killed), used	13, 88/ 9
time of eating his	<b>paschal</b>	lamb with his apostles	13, 88/ 19
the eating of their	<b>paschal</b>	lamb at night, and	13, 88/ 28
the eating of the	<b>Paschal</b>	lamb was. And therefore	13, 89/ 14
did not eat his	<b>Paschal</b>	lamb in the day	13, 89/ 20
lunae in which the	<b>Paschal</b>	should be eaten by	13, 89/ 24
Jews did eat the	<b>Paschal</b>	lamb. And that on	13, 89/ 27
of eating of the	<b>Paschal</b>	lamb. And so our	13, 90/ 4
the eating of the	<b>Paschal</b>	Lamb, that is to	13, 90/ 6
to the eating the	<b>paschal</b>	lamb. And since he	13, 90/ 26
in which day the	<b>paschal</b>	lamb must be killed	13, 90/ 31
before in which the	<b>paschal</b>	lamb was eaten, and	13, 91/ 3
Shere Thursday wherein the	<b>Paschal</b>	lamb was eaten, Quod	13, 91/ 17
should make ready the	<b>paschal</b>	for him, he sent	13, 92/ 18
you and prepare the	<b>paschal</b>	lamb for us that	13, 92/ 20
the eating of the	<b>paschal</b>	lamb in time and	13, 92/ 29
thee I make my	<b>paschal</b>	. Where is my place	13, 93/ 6
my disciples eat the	<b>paschal</b>	?" And he shall show	13, 93/ 7
and prepared there the	<b>paschal</b>	." Here had his apostles	13, 94/ 21
he would eat his	<b>paschal</b>	. And our Savior again	13, 99/ 15
the supper of the	<b>paschal</b>	lamb was done. For	13, 104/ 15

desired to eat the	<b>paschal</b>	with you before I	13, 117/ 25
the eating of the	<b>paschal</b>	lamb and before the	13, 118/ 19
desired to eat this	<b>paschal</b>	lamb with you before	13, 118/ 28
finishing of the old	<b>paschal</b>	before he entereth into	13, 119/ 1
rehearsing of the new	<b>paschal</b>	, whereof the old was	13, 119/ 2
had to eat the	<b>paschal</b>	lamb at that time	13, 119/ 8
desired to eat this	<b>paschal</b>	lamb with you before	13, 119/ 10
for to eat this	<b>paschal</b>	lamb with you." Two	13, 119/ 19
time to eat the	<b>paschal</b>	lamb with his disciples	13, 119/ 21
longed to eat this	<b>paschal</b>	lamb with you before	13, 120/ 10
sore to eat that	<b>paschal</b>	lamb with them was	13, 120/ 12
Father, institute the new	<b>paschal</b>	(the very eating of	13, 120/ 18
of the new very	<b>paschal</b>	, reverently finish the old	13, 120/ 23
reverently finish the old	<b>paschal</b>	that was the figure	13, 120/ 23
to institute his new	<b>paschal</b>	by the finishing of	13, 120/ 26
desired to eat this	<b>paschal</b>	lamb with you before	13, 120/ 28
the sacrifice of the	<b>paschal</b>	lamb, being a figure	13, 121/ 3
old offering of the	<b>paschal</b>	lamb in Jerusalem (that	13, 121/ 8
would eat the old	<b>paschal</b>	lamb no more till	13, 121/ 12
therefore as touching the	<b>paschal</b>	lamb, when our Savior	13, 122/ 5
have the figurative old	<b>paschal</b>	lamb any longer continue	13, 122/ 16
fully finish the old	<b>paschal</b>	of the Jews (and	13, 122/ 22
old sacrifice of the	<b>paschal</b>	lamb was now come	13, 122/ 29
farewell of the old	<b>paschal</b>	. And then said he	13, 122/ 34
old sacrifice of the	<b>paschal</b>	lamb will I drink	13, 123/ 8
old sacrifice of the	<b>paschal</b>	lamb so ended, did	13, 123/ 17
old sacrifice of the	<b>paschal</b>	lamb clearly finished, as	13, 123/ 28
old sacrifice of the	<b>paschal</b>	lamb instituted by the	13, 124/ 14
instead of the old	<b>paschal</b>	, which should endure in	13, 126/ 5
old sacrifice of the	<b>paschal</b>	lamb, so do you	13, 126/ 10
the sacrifice of the	<b>paschal</b>	lamb in these words	13, 128/ 23
The blood of the	<b>paschal</b>	lamb was shed only	13, 128/ 26
disciples drunken after the	<b>paschal</b>	lamb, he would drink	13, 129/ 7
the one after the	<b>paschal</b>	finished, the other after	13, 129/ 21
there drunken to the	<b>paschal</b>	lamb, he would drink	13, 130/ 17
he drank to the	<b>paschal</b>	lamb, drink no more	13, 132/ 30
spoke before of the	<b>paschal</b>	lamb (when he said	13, 133/ 4
he would eat the	<b>paschal</b>	lamb after that no	13, 133/ 5
Mosaic sacrifice of the	<b>paschal</b>	lamb, that was the	13, 133/ 7
more. But the very	<b>paschal</b>	lamb that was the	13, 133/ 9
them of the old	<b>paschal</b>	lamb that was but	13, 135/ 35
finishing of the old	<b>paschal</b>	sacrifice hast instituted the	13, 136/ 26
instead of the old	<b>paschal</b>	(which was the figure	13, 155/ 7
Sacrament, this new very	<b>paschal</b>	lamb, the sacred body	13, 155/ 17

and above the old	<b>paschal</b>	lamb of the Jews	13, 155/ 18
the Jews. For that	<b>paschal</b>	being but the figure	13, 155/ 19
unto them after the	<b>paschal</b>	lamb eaten. And that	13, 155/ 31
thus, alluding to the	<b>paschal</b>	lamb which was the	13, 169/ 26
as two the special	<b>Pasha</b>	of that proud souterly	13, 63/ 1
did the lowest far	<b>pass</b>	and excel the natural	13, 4/ 13
device brought unto such	<b>pass</b>	and had a great	13, 17/ 22
malicious deceit should not	<b>pass</b>	unpunished. And yet was	13, 20/ 21
full fast. Howbeit, letting	<b>pass</b>	as impertinent to my	13, 23/ 2
transitory and soon shall	<b>pass</b>	and is a time	13, 23/ 20
letting all the remnant	<b>pass</b>	) only with a word	13, 57/ 21
bread, they should all	<b>pass</b>	and depart out of	13, 60/ 6
mark the striker should	<b>pass</b>	by their houses so	13, 60/ 18
to suffer the Hebrews	<b>pass</b>	out of their thralldom	13, 61/ 28
with his holy angels	<b>pass</b>	by, and kill and	13, 64/ 23
their purpose properly to	<b>pass</b>	, cause have they none	13, 78/ 3
let that lewd enterprise	<b>pass</b>	. He mishapped nevertheless to	13, 78/ 9
shall bring it to	<b>pass</b>	in such wise as	13, 78/ 13
found everything come to	<b>pass</b>	as he had before	13, 95/ 8
his new church far	<b>pass</b>	and excel the old	13, 97/ 19
are transitory and shall	<b>pass</b>	from them, which they	13, 103/ 20
it may come to	<b>pass</b>	that which he speaketh	13, 144/ 16
drunk bring this to	<b>pass</b>	, that both we be	13, 165/ 6
all doubt of infidelity	<b>pass</b>	away, for he that	13, 165/ 24
as the exceed and	<b>pass</b>	all the senses of	13, 167/ 5
captain Christ. The safe	<b>passage</b>	of the children of	13, 58/ 19
made him forbid their	<b>passage</b>	again and hold them	13, 59/ 20
they were upon their	<b>passage</b>	. And then God showed	13, 60/ 2
himself would make a	<b>passage</b>	through Egypt and, by	13, 60/ 9
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while that in this	<b>passage</b>	toward the end (that	13, 103/ 14
showed them of two	<b>passages</b>	: the one of theirs	13, 60/ 3
time and short, soon	<b>passed</b>	life of this fond	13, 9/ 20
scant was the fruit	<b>passed</b>	down both their throats	13, 17/ 6
the thing that far	<b>passed</b>	the wisdom of all	13, 27/ 2
sin, death, and so	<b>passed</b>	death through into all	13, 31/ 12
the children of Israel	<b>passed</b>	through, stood up like	13, 58/ 2
of his pleasure is	<b>passed</b>	and the fear of	13, 81/ 14
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the Mother of God	<b>passed</b>	St. Elizabeth, doth so	13, 201/ 3
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near drawing to his	<b>passion</b>	, which he had determined	13, 119/ 26
since himself saw his	<b>passion</b>	drawing so near, to	13, 119/ 31
his supper, and that	<b>passion</b>	so bitter as himself	13, 119/ 32
saw that his bitter	<b>passion</b>	drew nearer. And that	13, 120/ 7
with you before my	<b>passion</b>	." The other cause for	13, 120/ 11
should, with his bitter	<b>passion</b>	, pay the price of	13, 120/ 14
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with you before my	<b>passion</b>	." And for to declare	13, 120/ 28
my glory after my	<b>passion</b>	." But after his resurrection	13, 123/ 9
gave himself to his	<b>passion</b>	of his own free	13, 124/ 11
judgment), my most precious	<b>passion</b>	, I give you a	13, 124/ 33
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the sacrament before his	<b>passion</b>	such a secret wonderful	13, 134/ 29
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Father, whereby his bitter	<b>passion</b>	was fully performed and	13, 146/ 30
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imitate and follow his	<b>passion</b>	, he hath put the	13, 170/ 7
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to suffer his painful	<b>Passion</b>	for the redemption and	13, 192/ 7

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of his most painful	<b>Passion</b>	, and yet therewithal rejoice	13, 200/ 2
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to suffer his painful	<b>Passion</b>	for the redemption and	13, 192/ 7
remembrance of his bitter	<b>Passion</b>	that he suffered for	13, 196/ 9
of his most painful	<b>Passion</b>	, and yet therewithal rejoice	13, 200/ 2
him to a shameful	<b>Passion</b>	; on the Sunday cried	13, 203/ 4
merit of his bitter	<b>Passion</b>	(whereof he hath ordained	13, 204/ 17
sanguinem accipit, ut imitari	<b>passionem</b>	illius necdum velit, in	13, 169/ 32
positus est, quando sacramentum	<b>passionis</b>	illus cum ore ad	13, 169/ 30
which feast is called	<b>Passover</b>	. For the Passover and	13, 52/ 1
called Passover. For the	<b>Passover</b>	and the unleavened loaves	13, 52/ 1
days shall be the	<b>Passover</b>	, and the Son of	13, 52/ 4
holy day of the	<b>Passover</b>	, Jesus, knowing that his	13, 52/ 23
bread, which is called	<b>Passover</b>	. For the Passover and	13, 53/ 3
called Passover. For the	<b>Passover</b>	and the unleavened loaves	13, 53/ 3
the mention-making of the	<b>Passover</b>	and the unleavened bread	13, 53/ 7
wit, the feast of	<b>Passover</b>	and of the unleavened	13, 57/ 24
which feast is called	<b>Passover</b>	, " ye shall understand that	13, 59/ 6
solemn that was called "	<b>Passover</b>	" and "the feast of	13, 59/ 8
in the feast of	<b>Passover</b>	, wherein was immolate and	13, 61/ 11
feast that is called	<b>Passover</b>	, whereof the evangelists here	13, 61/ 16
unleavened loaves and the	<b>Passover</b>	. But, as I said	13, 62/ 17
after two days the	<b>Passover</b>	shall be, and the	13, 66/ 7
before the feast of	<b>Passover</b>	went into Bethany, where	13, 76/ 14
the feast of the	<b>Passover</b>	, Jesus, knowing that his	13, 82/ 11
by the name of	<b>Passover</b>	and continued seven days	13, 91/ 20
hire him to tarry	<b>past</b>	his appointed time one	13, 67/ 24
the pretertemps, or time	<b>past</b>	, to signify that the	13, 173/ 17
as though it were	<b>past</b>	already), were not meant	13, 173/ 19
in manner of a	<b>pastime</b>	, but that it may	13, 52/ 28
words of our Savior: "	<b>Pater</b>	meus usque modo operatur	13, 34/ 25
quia omnia dedit ei	<b>pater</b>	in manus, quia a	13, 100/ 21
hoc unum erimus, quia	<b>pater</b>	in eo est, et	13, 163/ 28
pascha manducare vobiscum antequam	<b>patiar</b>	. Dico enim vobis, quia	13, 118/ 23
pascha manducare vobiscum antequam	<b>patiar</b>	." (With desire have I	13, 119/ 9
suffering him and taking	<b>patience</b>	with him, and yet	13, 96/ 11
the sovereign points of	<b>patience</b>	and charity and contempt	13, 97/ 17
To stir us to	<b>patience</b>	and suffering of tribulation	13, 113/ 31
of his high sovereign	<b>patience</b>	, he refuseth not to	13, 192/ 13
of his high sovereign	<b>patience</b>	, he refuseth not to	13, 192/ 13
scripture: "Potentes potenter tormenta	<b>patientur</b>	." (The mighty men shall	13, 7/ 23
sursum est descendens a	<b>patre</b>	luminum" (Every good gift	13, 198/ 15

sursum est descendens a	<b>patre</b>	luminum" (Every good gift	13, 198/ 15
ex hoc mundo ad	<b>patrem</b>	, quum dilexisset suos qui	13, 51/ 26
ex hoc mundo ad	<b>patrem</b>	, etc." (Before the holy	13, 87/ 30
wise: "Eos qui inter	<b>patrem</b>	et filium non naturae	13, 163/ 19
novum vobiscum in regno	<b>Patris</b>	mei Dei." These words	13, 129/ 11
novum vobiscum in regno	<b>Patris</b>	mei Dei" -- in	13, 131/ 6
novum vobiscum in regno	<b>Patris</b>	mei Dei" (I say	13, 133/ 23
true, that (as St.	<b>Paul</b>	in the afore rehearsed	13, 3/ 20
hast thou," saith Saint	<b>Paul</b>	, "that thou hast not	13, 9/ 6
was (for which Saint	<b>Paul</b>	saith, "The man was	13, 19/ 20
and more, therefore Saint	<b>Paul</b>	commandeth that a woman	13, 20/ 10
her tongue. For Saint	<b>Paul</b>	well foresaw that if	13, 20/ 14
of the blessed apostle	<b>Paul</b>	rather to be rejected	13, 28/ 19
uncontrolled, make (as Saint	<b>Paul</b>	saith) of one self	13, 30/ 27
doth indeed. For Saint	<b>Paul</b>	calleth all the offspring	13, 31/ 4
some doctors) that Saint	<b>Paul</b>	meant that the death	13, 32/ 10
pain. From which Saint	<b>Paul</b>	well, by all the	13, 32/ 13
saved without faith, Saint	<b>Paul</b>	declareth where he saith	13, 32/ 19
And therefore saith Saint	<b>Paul</b>	: "O altitudo divitiarum sapientiae	13, 33/ 15
those words of Saint	<b>Paul</b>	in the eleventh chapter	13, 42/ 30
Without faith," saith Saint	<b>Paul</b>	, "it is impossible any	13, 42/ 34
points only which Saint	<b>Paul</b>	here rehearseth, that is	13, 43/ 11
For as saith Saint	<b>Paul</b>	: "Omnia in figura contingebant	13, 57/ 17
we have, as Saint	<b>Paul</b>	saith, "no dwelling city	13, 99/ 24
Dei." (Faith, saith Saint	<b>Paul</b>	, cometh of hearing, and	13, 115/ 29
also declared by Saint	<b>Paul</b>	in the eleventh chapter	13, 126/ 15
come. For as Saint	<b>Paul</b>	saith: "It was impossible	13, 128/ 15
mystical body, as Saint	<b>Paul</b>	toucheth in his epistle	13, 143/ 22
unto our remembrance, Saint	<b>Paul</b>	showeth here that it	13, 145/ 32
it also by St.	<b>Paul</b>	, which first taught it	13, 151/ 24
the words of Saint	<b>Paul</b>	either where he saith	13, 159/ 24
faith, for as Saint	<b>Paul</b>	saith, "Sine fide impossibile	13, 174/ 8
And therefore saith Saint	<b>Paul</b>	: "Omnes de uno pane	13, 175/ 19
and hurteth. For St.	<b>Paul</b>	, after that he hath	13, 176/ 13
the blessed apostle Saint	<b>Paul</b>	giveth us gracious warning	13, 194/ 1
into our souls), Saint	<b>Paul</b>	, in the place aforeremembered	13, 194/ 19
- for which St.	<b>Paul</b>	saith: "Nullius mihi conscius	13, 195/ 13
of ourselves which Saint	<b>Paul</b>	speaketh of, one very	13, 195/ 22
the words of Saint	<b>Paul</b>	therein: "Qui manducat de	13, 196/ 17
again: "Iterum (saith St.	<b>Paul</b>	) crucifigentes filium Dei." Let	13, 203/ 15
the blessed apostle Saint	<b>Paul</b>	giveth us gracious warning	13, 194/ 1
into our souls), Saint	<b>Paul</b>	, in the place aforeremembered	13, 194/ 19
- for which St.	<b>Paul</b>	saith: "Nullius mihi conscius	13, 195/ 13
of ourselves which Saint	<b>Paul</b>	speaketh of, one very	13, 195/ 22

the words of Saint	<b>Paul</b>	therein: "Qui manducat de	13, 196/ 17
again: "Iterum (saith St.	<b>Paul</b>	) crucifigentes filium Dei." Let	13, 203/ 15
mundi filium dicant? Et	<b>Paulo</b>	post, Quomodo autem rursus	13, 161/ 31
omnes unum sumus. Et	<b>paulo</b>	post. Si vere igitur	13, 163/ 25
est sanguis meus. Et	<b>paulo</b>	post: Nec cubitet quisquam	13, 165/ 14
dimidium bonorum meorum do	<b>pauperibus</b>	." (Lo, look, good Lord	13, 204/ 2
dimidium bonorum meorum do	<b>pauperibus</b>	." (Lo, look, good Lord	13, 204/ 2
a great supping place	<b>paved</b>	, and there make you	13, 86/ 4
supping place on high	<b>paved</b>	, and there do you	13, 93/ 8
in heaven, whosoever should	<b>pay</b>	this ransom must and	13, 26/ 8
that should of duty	<b>pay</b>	it. But now was	13, 26/ 12
one man able to	<b>pay</b>	the ransom for the	13, 26/ 13
his duty were to	<b>pay</b>	it in God's stead	13, 80/ 19
with his bitter passion,	<b>pay</b>	the price of our	13, 120/ 14
by his pain to	<b>pay</b>	our ransom and buy	13, 126/ 32
if angel had, by	<b>payment</b>	man's ransom and recompense	13, 26/ 29
cruel hands of the	<b>paynims</b>	, through the painful, bitter	13, 27/ 26
then, as among the	<b>paynims</b>	lived well according to	13, 29/ 30
that unto all such	<b>paynims</b>	as in any place	13, 30/ 6
that the infants of	<b>paynims</b>	and of the christened	13, 30/ 10
them, yet unto the	<b>paynims</b>	and Gentiles, to whom	13, 43/ 9
among the Gentiles or	<b>paynims</b>	unsaved without his own	13, 43/ 18
that they be neither	<b>paynims</b>	, Jews, nor Saracens, but	13, 108/ 14
disciples here hold their	<b>peace</b>	," as though that cry	13, 72/ 7
these would hold their	<b>peace</b>	, the very stones shall	13, 72/ 11
in which he might	<b>peaceably</b>	deliver our Lord, when	13, 81/ 24
precious margarite, this pure	<b>pearl</b>	, the blessed body of	13, 193/ 16
precious margarite, this pure	<b>pearl</b>	, the blessed body of	13, 193/ 16
agnus Dei qui tollit	<b>peccata</b>	mundi" (Lo, the Lamb	13, 62/ 22
mox exuitur omni faece	<b>peccati</b>	, ita quando benedicende verbis	13, 165/ 18
per unius hominis inoboedientiam	<b>peccatores</b>	constituti sunt multi, ita	13, 31/ 20
Deus propitius esto mihi	<b>peccatori</b>	." (Lord God, be merciful	13, 199/ 17
Deus propitius esto mihi	<b>peccatori</b>	." (Lord God, be merciful	13, 199/ 17
multis fundetur in remissionem	<b>peccatorum</b>	." (This is the chalice	13, 127/ 34
multis effundetur in remissionem	<b>peccatorum</b>	" (This is my body	13, 145/ 9
saith: "Per unum hominem	<b>peccatum</b>	in hunc mundum introivit	13, 31/ 9
mundum introivit, et per	<b>peccatum</b>	mors, et ita in	13, 31/ 10
gratia. Ut sicut regnavit	<b>peccatum</b>	in mortem, ita et	13, 31/ 23
in sagittas ignitas ad	<b>peccatum</b>	. Et ad Romanos. Non	13, 160/ 24
pertransiit, in quo omnes	<b>peccaverunt</b>	." (By one man sin	13, 31/ 11
of their will, without	<b>peculiar</b>	help of God, to	13, 38/ 4
et pacti L. sunt	<b>pecuniam</b>	illi dare. At illi	13, 51/ 22
penniless as any poor	<b>peddler</b>	and hath yet a	13, 7/ 29
pelvem: et coepit lavare	<b>pedes</b>	discipulorum suorum, et extergere	13, 100/ 24

domine, tu mihi lavas	<b>pedes</b>	? respondit Iesus, et dixit	13, 100/ 26
Petrus, non lavabis, mihi	<b>pedes</b>	in aeternum: respondit ei	13, 100/ 27
Simon petrus. non tantum	<b>pedes</b>	, sed et manus et	13, 100/ 29
non indiget nisi ut	<b>pedes</b>	lavet: sed est mundus	13, 101/ 1
omnes. postquam ergo lavit	<b>pedes</b>	eorum, accepit vestimenta sua	13, 101/ 3
Si ergo ego lavi	<b>pedes</b>	vestros, dominus et magister	13, 101/ 5
debetis alter alterius lavare	<b>pedes</b>	. Exemplum enim dedi vobis	13, 101/ 6
precious blood. De Ablutione	<b>Pedum</b>	: Ioannis 13 Capud tertium	13, 100/ 18
ponam inimicos tuos scabellum	<b>pedum</b>	tuorum" (Sit on my	13, 121/ 26
more abominable is that	<b>peevish</b>	pride in a lewd	13, 7/ 28
hell eternally, for the	<b>peevish</b>	pride of that borrowed	13, 9/ 18
Deinde misit aquam in	<b>pelvem</b>	: et coepit lavare pedes	13, 100/ 23
afterward written by their	<b>pen</b>	. And so appeareth it	13, 151/ 23
by the sacrament of	<b>penance</b>	yet be restored again	13, 47/ 23
confirmation, the sacrament of	<b>penance</b>	, and so forth the	13, 152/ 21
and the sacrament of	<b>penance</b>	, too. This Blessed Sacrament	13, 152/ 27
by confession, contrition, and	<b>penance</b>	, with full purpose of	13, 193/ 11
by confession, contrition, and	<b>penance</b>	, with full purpose of	13, 193/ 11
sold for three hundred	<b>pence</b>	and given to poor	13, 76/ 27
than for three hundred	<b>pence</b>	, and given to poor	13, 76/ 29
were with a painter's	<b>pencil</b>	) dipped in the red	13, 64/ 20
paradise, as did the	<b>penitent</b>	thief that hung on	13, 68/ 11
hath a purse as	<b>penniless</b>	as any poor peddler	13, 7/ 29
waketh, hath never a	<b>penny</b>	of all the treasure	13, 65/ 4
large manner, for every	<b>penny</b>	a groat, and yet	13, 203/ 27
large manner, for every	<b>penny</b>	a groat, and yet	13, 203/ 27
the seniors of the	<b>people</b>	about the contriving of	13, 3/ 8
fulfill with glorious, blessed	<b>people</b>	the number of all	13, 11/ 24
by them to the	<b>people</b>	of every generation before	13, 29/ 25
by him to the	<b>people</b>	, and after to all	13, 29/ 27
by them to the	<b>people</b>	of Jews of every	13, 29/ 28
yet, unto those Christian	<b>people</b>	that are damned for	13, 42/ 1
Lyra that, although the	<b>people</b>	of the Jews to	13, 43/ 3
more than the common	<b>people</b>	, and we Christian people	13, 43/ 6
people, and we Christian	<b>people</b>	and those that are	13, 43/ 6
sight of all the	<b>people</b>	. And over this, if	13, 47/ 33
the ancients of the	<b>people</b>	into the palace of	13, 52/ 6
were afraid of the	<b>people</b>	. They said therefore: "Not	13, 52/ 10
sedition ruffle among the	<b>people</b>	." But there entered Satan	13, 52/ 12
the presence of the	<b>people</b>	. Before the holy day	13, 52/ 23
prophet of thine own	<b>people</b>	and of thy brethren	13, 56/ 17
done among the chosen	<b>people</b>	(both before the law	13, 57/ 12
had sent his own	<b>people</b>	through safe, this fierce	13, 57/ 30
course after of the	<b>people</b>	conveyed from the Red	13, 58/ 26

Pharaoh and all his	people	not only licensed but	13, 60/ 24
world and all the	people	that dwell therein), God	13, 61/ 3
done among the chosen	people	as in their rites	13, 62/ 15
of Israel -- the	people	which God calleth from	13, 62/ 30
flesh. And the whole	people	of the Egyptians under	13, 63/ 3
well betoken the devilish	people	, and the worldly people	13, 63/ 4
people, and the worldly	people	, and the fleshly people	13, 63/ 4
people, and the fleshly	people	that follow them and	13, 63/ 4
devilish, worldly, and fleshly	people	, by occasions of pride	13, 63/ 13
the world and evil	people	, by all which manner	13, 63/ 22
only of the Egyptian	people	(that is to wit	13, 63/ 25
of Israel, the well-disposed	people	, to escape well out	13, 63/ 30
we may, good Christian	people	, well perceive the goodness	13, 66/ 9
scribes for envy, the	people	for ignorance and folly	13, 66/ 20
were afraid of the	people	. They said therefore: "Not	13, 69/ 2
sedition ruffle among the	people	." Upon these words, good	13, 69/ 3
him (for which the	people	fell so thick unto	13, 69/ 31
our town and our	people	." Thus the wily wretches	13, 70/ 13
commonwealth of all the	people	. And in this saying	13, 70/ 17
being king when the	people	would have made him	13, 70/ 26
man die for the	people	, and not all the	13, 71/ 1
and not all the	people	to perish." These words	13, 71/ 1
die for all the	people	, and not only for	13, 71/ 7
not only for that	people	, but also, as Saint	13, 71/ 7
his enemies, all the	people	received him with procession	13, 71/ 24
reverence, where all the	people	cried out as he	13, 71/ 25
this, and that the	people	came so many with	13, 71/ 32
for fear of the	people	, some of the Pharisees	13, 72/ 5
that voice of the	people	himself, and said unto	13, 72/ 6
common voice of the	people	. But our Savior soon	13, 72/ 9
Pharisees had made the	people	leave off crying out	13, 72/ 14
the ancients of the	people	into the palace of	13, 72/ 29
The ancients of the	people	were seventy, which by	13, 73/ 7
be judges over the	people	, and, in great causes	13, 73/ 10
ordinary judges upon the	people	, and these were those	13, 73/ 14
the ancients of the	people	. Here was, as you	13, 73/ 15
and rulers of the	people	, and especially the chief	13, 73/ 30
were afraid of the	people	." His living was so	13, 74/ 14
and envy, yet the	people	of their own minds	13, 74/ 18
sedition business among the	people	). The people they feared	13, 74/ 23
among the people). The	people	they feared, but God	13, 74/ 23
For as for the	people	, they might percase by	13, 74/ 26
never master. The wavering	people	they found the means	13, 74/ 28
of presence of the	people	." Upon these words (good	13, 76/ 6

these words (good Christian	people	) is there given us	13, 76/ 7
upon the poor needy	people	. It is a world	13, 80/ 23
our Lord, when the	people	were out of the	13, 81/ 24
many places when the	people	be out of the	13, 81/ 28
devil's name among the	people	and, for wretched worldly	13, 81/ 32
of sight of the	people	, if he should have	13, 93/ 22
great part of Christian	people	, the law of Christ	13, 97/ 14
are unto the Christian	people	. Of their diligence and	13, 98/ 20
the blood upon the	people	and said unto them	13, 127/ 18
truth among all Christian	people	, that the traitor received	13, 135/ 16
of old time lay	people	did commonly receive their	13, 149/ 1
wine when the common	people	were houseled under both	13, 149/ 13
the forms, the whole	people	through Christendom fell in	13, 149/ 14
of old, the whole	people	of all Christendom would	13, 149/ 22
universal both with lay	people	and priests, in being	13, 150/ 16
the joining of the	people	with Christ (for, as	13, 151/ 8
by water is signified	people	). And finally, some holy	13, 151/ 10
congregation of all Christian	people	have and do put	13, 154/ 29
the letter) good Christian	people	may well and plainly	13, 159/ 9
blood that redeemed the	people	. Therefore see by what	13, 167/ 20
or congregation of Christian	people	that were gathered together	13, 171/ 11
forasmuch as the whole	people	knew the truth of	13, 171/ 16
thereof (in which part	people	are dwelling) but that	13, 173/ 2
Not that all the	people	eat of one material	13, 175/ 21
not play like the	people	of Genezareth, which prayed	13, 202/ 19
do as did the	people	of Jerusalem which on	13, 203/ 1
not play like the	people	of Genezareth, which prayed	13, 202/ 19
do as did the	people	of Jerusalem which on	13, 203/ 1
Non cognovit eam, donec	peperit	filium suum primogenitum" (Joseph	13, 121/ 21
est sanguis foederis, quod	pepigitt	Dominus vobiscum super cunctis	13, 127/ 19
docuerunt, accepto nimirum pane,	peractisque	gratiis dixisse, hoc facite	13, 161/ 15
Ne forte moriamur" (Lest	peradventure	we die). By reason	13, 16/ 3
way, many men will	peradventure	think otherwise, yet in	13, 42/ 14
the selfsame fall. And	peradventure	any of his sons	13, 46/ 6
pascha -- and that	peradventure	the rather for that	13, 62/ 1
the time when, but	peradventure	this present day --	13, 67/ 18
ne'er how soon, but	peradventure	this day, be delivered	13, 68/ 7
thing wherein some shall	peradventure	take little savor), saving	13, 88/ 13
suspicion to Judas, or	peradventure	grief to the remnant	13, 94/ 8
day, by the space	peradventure	of many years together	13, 100/ 1
law, lest they might	peradventure	take it for a	13, 124/ 16
right hard, but also	peradventure	impossible, by any possible	13, 194/ 27
as we could not	peradventure	abide if we (such	13, 199/ 2
right hard, but also	peradventure	impossible, by any possible	13, 194/ 27

as we could not	<b>peradventure</b>	abide if we (such	13, 199/ 2
the people, they might	<b>percase</b>	by policy have found	13, 74/ 27
God and cannot also	<b>perceive</b>	by any rule of	13, 30/ 16
pride, by causing them	<b>perceive</b>	their feebleness and to	13, 37/ 26
good Christian people, well	<b>perceive</b>	the goodness and the	13, 66/ 9
may the more plainly	<b>perceive</b>	what peril it was	13, 92/ 4
therein, we may well	<b>perceive</b>	, both by the places	13, 98/ 21
as you shall well	<b>perceive</b>	by the perusing of	13, 104/ 8
a good occasion to	<b>perceive</b>	that his outward works	13, 109/ 9
them the more clearly	<b>perceive</b>	that this was the	13, 125/ 23
but that they should	<b>perceive</b>	that he did it	13, 126/ 3
them to know and	<b>perceive</b>	well afterward that the	13, 130/ 22
to enter, pierce, and	<b>perceive</b>	so many great wonderful	13, 137/ 3
well-minded men before they	<b>perceive</b>	the train of their	13, 138/ 10
to make indifferent men	<b>perceive</b>	that it began even	13, 149/ 18
us (as I say)	<b>perceive</b>	that the thing that	13, 155/ 33
may well and plainly	<b>perceive</b>	that the very meaning	13, 159/ 9
be possible, who can	<b>perceive</b>	and understand? For who	13, 169/ 2
I cannot find nor	<b>perceive</b>	, but how it might	13, 169/ 5
which we may plainly	<b>perceive</b>	and see that they	13, 171/ 2
whereby we may plainly	<b>perceive</b>	that the old holy	13, 174/ 26
by his honorable receiving	<b>perceive</b>	what affection we bear	13, 197/ 18
by his honorable receiving	<b>perceive</b>	what affection we bear	13, 197/ 18
the man, whom he	<b>perceived</b>	to be wiser and	13, 14/ 27
And the wily wretch	<b>perceived</b>	well also the tender	13, 14/ 31
was in honor, he	<b>perceived</b>	it not, but he	13, 24/ 20
him that, albeit they	<b>perceived</b>	well by the prophecies	13, 69/ 22
it. But for the	<b>perceiving</b>	of these words of	13, 59/ 4
heinous treason. For the	<b>perceiving</b>	whereof, we must here	13, 76/ 10
name. For the better	<b>perceiving</b>	whereof we must mark	13, 140/ 20
corruptionem devenire, et non	<b>percipere</b>	vitam, quae a corpore	13, 161/ 32
ad incorruptibilitatem et vitam	<b>perduci</b>	, nisi naturalis vitae corpus	13, 168/ 20
that their full and	<b>perfect</b>	and not increasable bliss	13, 4/ 6
given unto them the	<b>perfect</b>	bliss, heaven, nor were	13, 4/ 15
full surety of joyful	<b>perfect</b>	bliss and everlasting glory	13, 5/ 1
sacrament into the more	<b>perfect</b>	sacrament of baptism, so	13, 92/ 24
and turned it unto	<b>perfect</b>	obedience, submitting himself whole	13, 107/ 17
make up his tale	<b>perfect</b>	, he added, "si feceritis	13, 116/ 9
is the Sacrament of	<b>perfect</b>	unity. We may not	13, 164/ 21
exercise the duty of	<b>perfect</b>	faith. For the things	13, 164/ 27
good gift and every	<b>perfect</b>	gift is from above	13, 198/ 15
good gift and every	<b>perfect</b>	gift is from above	13, 198/ 15
naturalis per sacramentum proprietatis,	<b>perfectae</b>	sacramentum sit unitatis. Non	13, 163/ 29
legerimus, intelligamus, et tunc	<b>perfectae</b>	fidei officio fungemur. De	13, 163/ 33



the verity fulfilled and	<b>perfected</b>	in the kingdom of	13, 121/ 31
it were fulfilled and	<b>perfected</b>	in the kingdom of	13, 133/ 6
established in the infinite	<b>perfection</b>	of their incomprehensible and	13, 4/ 3
were not of like	<b>perfection</b>	, but ordinately divided into	13, 4/ 10
was yet of less	<b>perfection</b>	and more frail and	13, 21/ 4
the sacrament of highest	<b>perfection</b>	, the Blessed Sacrament of	13, 92/ 32
deeds are of such	<b>perfection</b>	that I do nothing	13, 106/ 27
thing of the more	<b>perfection</b>	if we not only	13, 114/ 31
thereupon took his full	<b>perfection</b>	in the kingdom of	13, 121/ 9
performed and had his	<b>perfection</b>	in heaven, he would	13, 121/ 14
optimum, et omne donum	<b>perfectum</b>	, de sursum est descendens	13, 198/ 14
optimum, et omne donum	<b>perfectum</b>	, de sursum est descendens	13, 198/ 14
is not able to	<b>perform</b>	his word. Therefore albeit	13, 139/ 20
Christ's passion should be	<b>performed</b>	, and thereby the ransom	13, 54/ 10
God had promised, so	<b>performed</b>	he that great sore	13, 60/ 21
more till it be	<b>performed</b>	in the kingdom of	13, 121/ 1
was the figure) fully	<b>performed</b>	and thereupon took his	13, 121/ 9
more till it were	<b>performed</b>	in the kingdom of	13, 121/ 12
that the figure were	<b>performed</b>	and had his perfection	13, 121/ 14
his glorious resurrection were	<b>performed</b>	. For after his glorious	13, 131/ 11
bitter passion was fully	<b>performed</b>	and finished -- yet	13, 146/ 30
thing should be fully	<b>performed</b>	by their own persons	13, 173/ 20
the blood of Christ	<b>performeth</b>	the thing that the	13, 128/ 17
God.) The fulfilling or	<b>performing</b>	of the sacrifice of	13, 121/ 3
fearful point, what horrible	<b>peril</b>	there is in the	13, 7/ 11
keep them from the	<b>peril</b>	of eternal damnation and	13, 32/ 28
stand unto his personal	<b>peril</b>	of death or other	13, 40/ 18
more plainly perceive what	<b>peril</b>	it was unto them	13, 92/ 4
manner wise without any	<b>peril</b>	of our faith. For	13, 147/ 28
to be carried without	<b>peril</b>	of spilling and longest	13, 149/ 8
to be kept without	<b>peril</b>	of turning. Upon which	13, 149/ 9
Of this great outrageous	<b>peril</b>	, the blessed apostle Saint	13, 193/ 29
Of this great outrageous	<b>peril</b>	, the blessed apostle Saint	13, 193/ 29
where he noteth the	<b>perilous</b>	progress of proud folk	13, 10/ 5
of a very great	<b>perilous</b>	error. For they, to	13, 34/ 19
remember that in that	<b>perilous</b>	time we may not	13, 65/ 17
ways as they may	<b>perish</b>	in. For else shall	13, 22/ 1
shall the sheep not	<b>perish</b>	and be punished only	13, 22/ 2
their evil desert eternally	<b>perish</b>	in this worldly desert	13, 59/ 3
all the people to	<b>perish</b>	." These words, as the	13, 71/ 1
justice hath damned unto	<b>perpetual</b>	pain many proud rebellious	13, 11/ 10
the devil, as his	<b>perpetual</b>	thrall never to come	13, 26/ 7
was also damned unto	<b>perpetual</b>	pain and sensible torment	13, 29/ 9
keep them from the	<b>perpetual</b>	fire of hell but	13, 29/ 32

baptism were damned unto	<b>perpetual</b>	sensible pain in hell	13, 30/ 12
of eternal damnation and	<b>perpetual</b>	pain in the fire	13, 32/ 29
like reason damned to	<b>perpetual</b>	sensible pain in the	13, 34/ 3
this world bounden unto	<b>perpetual</b>	thralldom. Howbeit, to tell	13, 34/ 5
damnation of infants unto	<b>perpetual</b>	sensible pain for that	13, 34/ 10
should be damned to	<b>perpetual</b>	torment. And then layeth	13, 35/ 29
descended from Adam unto	<b>perpetual</b>	sensible pain in the	13, 36/ 6
commodities by affliction of	<b>perpetual</b>	pain felt in fire	13, 41 4
forever, and to the	<b>perpetual</b>	sensible pain of feeling	13, 41 28
the fire of hell	<b>perpetual</b>	. But for only original	13, 41 29
of the world into	<b>perpetual</b>	thralldom. And on this	13, 75/ 6
and his blood for	<b>perpetual</b>	remembrance of his passion	13, 137/ 23
that it is (in	<b>perpetual</b>	remembrance of his bitter	13, 196/ 8
that it is (in	<b>perpetual</b>	remembrance of his bitter	13, 196/ 8
any man to be	<b>perpetually</b>	damned to the sensible	13, 30/ 8
no man to be	<b>perpetually</b>	damned by sensible feeling	13, 40/ 2
and his said heirs	<b>perpetually</b>	, and that yet the	13, 40/ 15
shall in their soul	<b>perpetually</b>	remain to their harm	13, 108/ 12
meddle. This much is	<b>perplex</b>	enough. But surely the	13, 91/ 22
the day of doom)	<b>persecute</b>	, attempt, deceive, trouble, vex	13, 6/ 30
commandment to fly from	<b>persecution</b>	when they conveniently can	13, 71/ 18
and the Church by	<b>persecution</b>	so straited into so	13, 173/ 26
in full mind to	<b>persevere</b>	and continue in the	13, 193/ 14
in full mind to	<b>persevere</b>	and continue in the	13, 193/ 14
betray him and continually	<b>persevered</b>	in that traitorous purpose	13, 105/ 31
But he still so	<b>persevereth</b>	in love unto the	13, 83/ 8
of pride in the	<b>person</b>	of a great estate	13, 7/ 26
proud folk, in the	<b>person</b>	of whom he saith	13, 10/ 5
death of that innocent	<b>person</b>	that should be both	13, 27/ 6
for man. For that	<b>person</b>	both, being God, should	13, 27/ 7
time convenient the second	<b>person</b>	(the Son of God	13, 27/ 14
taking into unity of	<b>person</b>	the poor nature of	13, 27/ 19
The prophet in the	<b>person</b>	of God saith: "Non	13, 33/ 8
easy if the whole	<b>person</b>	of the man were	13, 35/ 14
holy blessed and almighty	<b>person</b>	, man should two things	13, 45/ 10
since that innocent almighty	<b>person</b>	willingly suffered so sore	13, 45/ 14
thing with any other	<b>person</b>	being but a creature	13, 46/ 33
vice of a vicious	<b>person</b>	vitiateth not the company	13, 96/ 30
being, albeit another distinct	<b>person</b>	, yet the selfsame God	13, 105/ 22
by the unity of	<b>person</b>	with his Godhead, belonged	13, 106/ 2
high majesty of the	<b>person</b>	of Christ, being the	13, 107/ 1
have thy most excellent	<b>person</b>	do such simple service	13, 107/ 21
speaketh as in the	<b>person</b>	of the Father unto	13, 121/ 24
in his own holy	<b>person</b>	wonderfully far passed the	13, 124/ 13

to wit, in the	<b>person</b>	of Christ) and in	13, 134/ 5
of his own holy	<b>person</b>	which he drank with	13, 135/ 2
might, oppugn the inexpugnable	<b>person</b>	of our Savior Christ	13, 138/ 4
almighty Father, the second	<b>person</b>	in Trinity (of which	13, 147/ 6
Son the third almighty	<b>person</b>	of the coeternal Trinity	13, 147/ 7
still in unity of	<b>person</b>	, both with the blessed	13, 147/ 8
it. For the blessed	<b>person</b>	of our Savior Christ	13, 154/ 14
declared) the very whole	<b>person</b>	, of our sovereign Lord	13, 154/ 32
not there, his own	<b>person</b>	under the form of	13, 157/ 19
player, represent his own	<b>person</b>	in form of his	13, 157/ 20
form of his own	<b>person</b>	glorified, going out of	13, 157/ 24
which that holy blessed	<b>person</b>	of Christ, which we	13, 204/ 15
which that holy blessed	<b>person</b>	of Christ, which we	13, 204/ 15
should have been, every	<b>person's</b>	secret sinful state should	13, 47/ 31
respect and regard of	<b>personage</b>	, beauty, strength, wit, or	13, 8/ 6
be regarded, be their	<b>personages</b>	in the sight of	13, 73/ 27
or an interlude the	<b>personages</b>	of two or three	13, 157/ 17
should stand unto his	<b>personal</b>	peril of death or	13, 40/ 18
to justice for his	<b>personal</b>	fault, without the loss	13, 40/ 19
himself, except the only	<b>personal</b>	distinction. It seemeth also	13, 148/ 19
the sufferance of God)	<b>personally</b>	so to enter into	13, 192/ 24
our guest, and is	<b>personally</b>	present within us, and	13, 202/ 10
the sufferance of God)	<b>personally</b>	so to enter into	13, 192/ 24
our guest, and is	<b>personally</b>	present within us, and	13, 202/ 10
equal and like mighty	<b>persons</b>	, and all three nevertheless	13, 4/ 1
farther safeguard of their	<b>persons</b>	from pride, he gave	13, 12/ 26
in that God more	<b>persons</b>	that one. For else	13, 19/ 15
God alone (the three	<b>persons</b>	of the glorious Trinity	13, 46/ 31
kindness to their own	<b>persons</b>	alone, but that they	13, 126/ 3
any of those three	<b>persons</b>	is with himself, except	13, 148/ 18
Trinity of the three	<b>persons</b>	, and not only their	13, 156/ 17
holy things right many	<b>persons</b>	-- very little learned	13, 156/ 25
meant for the apostles"	<b>persons</b>	only but spoken to	13, 173/ 9
performed by their own	<b>persons</b>	, but part in one	13, 173/ 20
fully deceived by the	<b>persuasion</b>	of the serpent as	13, 19/ 19
not by the serpent's	<b>persuasion</b>	, whom Adam would not	13, 19/ 31
with what faith and	<b>persuasion</b>	of the mind, should	13, 166/ 22
cum fide et animi	<b>persuasione</b>	, corpus et sanguinem Christi	13, 166/ 18
those that most properly	<b>pertain</b>	unto the matter of	13, 49/ 5
of those things that	<b>pertain</b>	to such kind of	13, 115/ 21
of such things as	<b>pertained</b>	to her husband and	13, 15/ 6
as this lesson generally	<b>pertaineth</b>	to every man for	13, 21/ 19
to bear other, yet	<b>pertaineth</b>	it most especially to	13, 21/ 21
blood of the same	<b>pertaineth</b>	, and whereof it is	13, 153/ 11

and not of necessity	<b>pertaining</b>	to this present point	13, 19/ 7
was neither nother naturally	<b>pertaining</b>	to him. If God	13, 36/ 15
For the gifts only	<b>pertaining</b>	to the natural state	13, 39/ 31
all the commodities thereunto	<b>pertaining</b>	?To this I answer	13, 46/ 15
outward business may be	<b>pertaining</b>	to him, in making	13, 201/ 31
outward business may be	<b>pertaining</b>	to him, in making	13, 201/ 31
in omnes homines mors	<b>pertransiit</b>	, in quo omnes peccaverunt	13, 31/ 11
But first shall we	<b>peruse</b>	the words of our	13, 126/ 17
well perceive by the	<b>perusing</b>	of the letter, which	13, 104/ 8
atque impiae intelligentiae extorquenda	<b>perversitas</b>	est. Quae scripta sunt	13, 163/ 32
there is in the	<b>pestilent</b>	sin of pride; what	13, 7/ 11
of them all, most	<b>pestilent</b>	. But it is not	13, 9/ 23
envy, the daughter of	<b>pestilent</b>	pride. For the proud	13, 14/ 3
Christ. Which thing Saint	<b>Peter</b>	showeth yet more expressly	13, 32/ 15
the sending of Saint	<b>Peter</b>	and Saint John, the	13, 85/ 11
sendeth of his disciples	<b>Peter</b>	and John, saying, "Go	13, 85/ 19
that is to wit,	<b>Peter</b>	and John, and said	13, 92/ 19
when he sent Saint	<b>Peter</b>	and Saint John unto	13, 93/ 10
favor with him, Saint	<b>Peter</b>	, which (as it appeareth	13, 94/ 3
should seem that Saint	<b>Peter</b>	and Saint John, after	13, 96/ 14
cometh he to Simon	<b>Peter</b>	, and Peter saith unto	13, 101/ 21
to Simon Peter, and	<b>Peter</b>	saith unto him: "Lord	13, 101/ 21
thou shalt know after."	<b>Peter</b>	saith unto him: "Thou	13, 101/ 23
part with me." Simon	<b>Peter</b>	said unto him, "Lord	13, 101/ 26
came then unto Simon	<b>Peter</b>	, and Peter saith unto	13, 106/ 18
unto Simon Peter, and	<b>Peter</b>	saith unto him: "Lord	13, 106/ 18
thou my feet?" Saint	<b>Peter</b>	, having our Savior in	13, 106/ 20
do it." But Saint	<b>Peter</b>	had so deep imprinted	13, 106/ 31
temper the zeal of	<b>Peter</b>	, through fervor and heat	13, 107/ 10
with me." When Saint	<b>Peter</b>	heard that word, he	13, 107/ 16
clean." Forasmuch as Saint	<b>Peter</b>	offered himself to suffer	13, 107/ 31
our Savior to Saint	<b>Peter</b>	when he offered to	13, 108/ 22
words of Christ unto	<b>Peter</b>	, "He that is washed	13, 108/ 33
before said to Saint	<b>Peter</b>	that he should know	13, 110/ 15
our Savior and Saint	<b>Peter</b>	that refused for reverence	13, 112/ 2
his kingdom therefore. Saint	<b>Peter</b>	here thought he did	13, 112/ 25
evangelists, and as Saint	<b>Peter</b>	beareth witness where he	13, 123/ 12
is to wit, Saint	<b>Peter</b>	, Saint James, and Saint	13, 135/ 29
summo usque deorsum, et	<b>petrae</b>	scissae sunt, et monumenta	13, 72/ 19
Venit ergo ad Simonem	<b>Petrum</b>	, et dicit ei petrus	13, 100/ 25
Petrum, et dicit ei	<b>petrus</b>	, domine, tu mihi lavas	13, 100/ 25
autem postea. Dicit ei	<b>Petrus</b>	, non lavabis, mihi pedes	13, 100/ 27
mecum. Dicit ei Simon	<b>petrus</b>	. non tantum pedes, sed	13, 100/ 28
under the proud prince	<b>Pharaoh</b>	; and that God conducted	13, 57/ 26

of Israel under King	<b>Pharaoh</b>	and the Egyptians signifieth	13, 58/ 15
all the power of	<b>Pharaoh</b>	drowned in the same	13, 58/ 20
that the proud, stiff-necked	<b>Pharaoh</b>	, being by Moses in	13, 59/ 12
the first-begotten son of	<b>Pharaoh</b>	that sat in his	13, 60/ 11
night, so that thereupon	<b>Pharaoh</b>	with all the Egyptians	13, 60/ 23
sore daunted that both	<b>Pharaoh</b>	and all his people	13, 60/ 24
by the proud King	<b>Pharaoh</b>	and his chief captains	13, 62/ 32
of the Egyptians that	<b>Pharaoh</b>	was thereby forced to	13, 65/ 33
of the most cruel	<b>Pharaoh</b>	, the devil. The second	13, 66/ 4
enchantment brought forth before	<b>Pharaoh</b>	their king). But yet	13, 153/ 31
the scribes, and the	<b>Pharisees</b>	for their pride and	13, 69/ 16
the scribes, and the	<b>Pharisees</b>	were afraid to leese	13, 69/ 32
The bishops and the	<b>Pharisees</b>	gathered together a council	13, 70/ 9
the bishops and the	<b>Pharisees</b>	had given a commandment	13, 71/ 13
the scribes, and the	<b>Pharisees</b>	heard and saw this	13, 71/ 32
people, some of the	<b>Pharisees</b>	would have had him	13, 72/ 5
the scribes, and the	<b>Pharisees</b>	had made the people	13, 72/ 14
the scribes, and the	<b>Pharisees</b>	that bore the rule	13, 74/ 16
the bishops and the	<b>Pharisees</b>	had before given commandment	13, 95/ 28
the Hebrew tongue called	<b>phase</b>	and (as Saint Jerome	13, 61/ 22
too. It was called	<b>phase</b>	for that phase in	13, 61/ 23
called phase for that	<b>phase</b>	in the Hebrew signifieth	13, 61/ 24
seemeth by the Greek	<b>phrase</b>	usual in many places	13, 15/ 10
slothful, and sit and	<b>pick</b>	their nails, and be	13, 48/ 13
saith) of one self	<b>piece</b>	of clay two vessels	13, 30/ 28
he might steal a	<b>piece</b>	of the price, and	13, 77/ 23
therein, nor do a	<b>piece</b>	himself for a countenance	13, 106/ 12
the fire with another	<b>piece</b>	of wax likewise melted	13, 168/ 22
frush and break in	<b>pieces</b>	against the stone that	13, 10/ 33
frush thine head in	<b>pieces</b>	, and thou shalt lie	13, 18/ 24
tread and frush in	<b>pieces</b>	the devil's head and	13, 54/ 29
take for three hundred	<b>pieces</b>	of the selfsame coin	13, 80/ 2
man able to enter,	<b>pierce</b>	, and perceive so many	13, 137/ 2
and so should have	<b>pierced</b>	and fulfilled them thoroughly	13, 4/ 26
Christ, when it was	<b>pierced</b>	with the spear, there	13, 151/ 6
diligence, God (whose eye	<b>pierceth</b>	much more deeper into	13, 195/ 11
diligence, God (whose eye	<b>pierceth</b>	much more deeper into	13, 195/ 11
part shall be with	<b>Pilate</b>	and the Jews and	13, 194/ 10
part shall be with	<b>Pilate</b>	and the Jews and	13, 194/ 10
is here but a	<b>pilgrim</b>	, yet is it hard	13, 99/ 30
reckon themselves not for	<b>pilgrims</b>	here, they feel full	13, 100/ 4
from this world than	<b>pilgrims</b>	to go from their	13, 100/ 7
no dwellers but for	<b>pilgrims</b>	upon earth, that we	13, 100/ 13
pricked out with a	<b>pin</b>	, what doubt is there	13, 45/ 23

in this word, nardi	<b>pistici</b>	. And that ointment truly	13, 79/ 28
earth into the deep	<b>pit</b>	of hell, from which	13, 174/ 18
feeling of that foul	<b>pitch</b>	, she could never rub	13, 16/ 26
and all the whole	<b>piteous</b>	tragedy of his most	13, 82/ 27
wretchedness, for thy tender	<b>pity</b>	of that passion that	13, 25/ 3
Father delivered him for	<b>pity</b>	upon mankind. Judas delivered	13, 66/ 19
their pleasure, in that	<b>place</b>	whither once go we	13, 3/ 27
not have left any	<b>place</b>	in them for any	13, 4/ 27
not able, nor their	<b>place</b>	was no more found	13, 6/ 9
was the most pleasant	<b>place</b>	of paradise. Their apparel	13, 13/ 19
bring them to the	<b>place</b>	of his final damnation	13, 23/ 17
paynims as in any	<b>place</b>	lived naturally well and	13, 30/ 6
that hell is the	<b>place</b>	for sinful folk and	13, 30/ 19
in his own proper	<b>place</b>	, where it was gathered	13, 50/ 17
learning list confer the	<b>place</b>	and use their own	13, 50/ 19
repeated, and in some	<b>place</b>	the context so diversely	13, 50/ 28
unsure whether in that	<b>place</b>	he join and link	13, 50/ 31
his birth, of the	<b>place</b>	and the time of	13, 57/ 7
I should in this	<b>place</b>	rehearse all those things	13, 57/ 20
gospel saith in this	<b>place</b>	and diverse other that	13, 83/ 13
refection, where is my	<b>place</b>	where I may eat	13, 86/ 3
you a great supping	<b>place</b>	paved, and there make	13, 86/ 4
own wrong construing this	<b>place</b>	of Saint John, they	13, 88/ 17
paschal. Where is my	<b>place</b>	where I may with	13, 93/ 6
you a great supping	<b>place</b>	on high paved, and	13, 93/ 7
the man or the	<b>place</b>	, the traitor might have	13, 93/ 23
they should, at a	<b>place</b>	which neither of the	13, 95/ 13
wit, Iscariotes, "of a	<b>place</b>	named Iscariot. " "Jesus, knowing	13, 104/ 30
Howbeit, in time and	<b>place</b>	convenient, it is (as	13, 114/ 29
gospel, nor any plain	<b>place</b>	in all the Scripture	13, 151/ 3
is there now no	<b>place</b>	left for any man	13, 165/ 3
hath now in some	<b>place</b>	lost many lands and	13, 172/ 34
repent) as from the	<b>place</b>	that he walketh on	13, 174/ 17
Saint Paul, in the	<b>place</b>	aforeremembered, saith: "Probet seipsum	13, 194/ 19
God.) And in another	<b>place</b>	: "Etiam si simplex fuero, hoc	13, 195/ 4
Saint Paul, in the	<b>place</b>	aforeremembered, saith: "Probet seipsum	13, 194/ 19
God.) And in another	<b>place</b>	: "Etiam si simplex fuero, hoc	13, 195/ 4
Sine fide impossibile est	<b>placere</b>	deo," that is to	13, 32/ 20
autem impossibile est Deo	<b>placere</b>	quenquam. Credere enim oportet	13, 42/ 32
Sine fide impossibile est	<b>placere</b>	deo." (Without faith it	13, 174/ 9
with God, fulfilling the	<b>places</b>	from which the proud	13, 13/ 32
phrase usual in many	<b>places</b>	of Scripture, he asked	13, 15/ 10
as in sundry plain	<b>places</b>	of his works well	13, 32/ 30
Hosanna in the high	<b>places</b>	.) "Hosanna" in Hebrew signifieth	13, 71/ 29

Judas. For in many	places	when the people be	13, 81/ 27
the traitor, in such	places	as the evangelists make	13, 96/ 18
perceive, both by the	places	that I have spoken	13, 98/ 22
also by many other	places	in the old law	13, 98/ 25
keep ours in many	places	, and in what manner	13, 98/ 30
years together, what goodly	places	in this world he	13, 100/ 2
country of Christendom in	places	of religion used it	13, 114/ 17
and sure in sundry	places	, again and again giveth	13, 116/ 33
it appeareth in sundry	places	of Scripture, to double	13, 119/ 15
words and some other	places	of the Scripture, too	13, 131/ 13
speak after in other	places	. But now that our	13, 135/ 17
appeareth both by other	places	of Scripture and also	13, 135/ 27
say) in so many	places	at once. But now	13, 139/ 14
and honored in diverse	places	and with many great	13, 147/ 26
by miracle in sundry	places	sensible, where it pleaseth	13, 147/ 33
it doth in diverse	places	appear. Howbeit, when they	13, 149/ 5
it doth in many	places	) an allegorical sense beside	13, 158/ 21
declaring of all the	places	of Scripture, by which	13, 159/ 7
of Scripture, by which	places	(opened and explained with	13, 159/ 8
of our Lord.) These	places	of Scripture, and yet	13, 160/ 10
should succeed in their	places	-- so this prophecy	13, 173/ 11
should succeed in their	places	, should, in times and	13, 173/ 22
accipitur? Ex hoc enim	placuit	spiritui sancto, ut in	13, 169/ 14
Sagittae parvulorum factae sunt	plagae	eorum." ("The wounds that	13, 55/ 7
sundry sore strokes and	plagues	(wherewith God wonderfully smote	13, 59/ 16
the very fruition and	plain	beholding of the glorious	13, 4/ 16
they fall to be	plain	rebellious traitors, and refuse	13, 10/ 27
the whole text appeareth	plain	that there is but	13, 19/ 14
Augustine, as in sundry	plain	places of his works	13, 32/ 30
the old law very	plain	and plenteous, the Father	13, 57/ 1
this point by the	plain	words of Saint Eusebius	13, 92/ 2
even in the very	plain	precepts, we be more	13, 97/ 21
him. And therefore with	plain	refusing thereof, he withdrew	13, 107/ 6
soul with a gross	plain	faith (with no learning	13, 116/ 14
earth. And that appeareth	plain	by two things. One	13, 121/ 33
by which it appeareth	plain	that our Savior intended	13, 122/ 15
them again, as appeareth	plain	by the evangelists, and	13, 123/ 11
told them the thing	plain	enough, and notwithstanding that	13, 125/ 19
that it should appear	plain	that he gave them	13, 126/ 1
so seemeth it most	plain	to appear upon the	13, 129/ 22
-- besides his other	plain	words: "This is my	13, 130/ 29
men ween that those	plain	words of Christ, "This	13, 137/ 16
the gospel, nor any	plain	place in all the	13, 151/ 3
is very clear and	plain	that in calling it	13, 158/ 18

appeareth it, I say,	<b>plain</b>	upon the circumstances that	13, 158/ 22
your such expounding you	<b>plain</b>	expound it false. For	13, 159/ 2
of your expositions is	<b>plain</b>	against the very sentence	13, 159/ 3
these folk and proveth	<b>plain</b>	for the Catholic Church	13, 159/ 11
drink), with many more	<b>plain</b>	words further: nor to	13, 159/ 23
shall rehearse you the	<b>plain</b>	words of some of	13, 160/ 20
readers, heard the very	<b>plain</b>	open words of diverse	13, 170/ 35
And this appeareth very	<b>plain</b>	by that we see	13, 171/ 27
Scripture this point so	<b>plainly</b>	appeareth, what should we	13, 33/ 1
him better. For he	<b>plainly</b>	confesseth that those answers	13, 35/ 32
yet when himself so	<b>plainly</b>	declared it unto them	13, 56/ 31
dies azimorum, as appeareth	<b>plainly</b>	by Saint Matthew, Saint	13, 89/ 17
Mark, and Saint Luke,	<b>plainly</b>	do declare. For they	13, 90/ 29
eaten (as it appeareth	<b>plainly</b>	) with unleavened bread. And	13, 91/ 4
you may the more	<b>plainly</b>	perceive what peril it	13, 92/ 4
be with them, he	<b>plainly</b>	declared, taking occasion upon	13, 110/ 4
Blessed Sacrament, as he	<b>plainly</b>	declared himself, saying, "Hic	13, 127/ 31
Luke, our Lord very	<b>plainly</b>	declared unto his apostles	13, 128/ 5
it is called also	<b>plainly</b>	by the name of	13, 153/ 33
all the holy doctors	<b>plainly</b>	and clearly called by	13, 156/ 6
is in Scripture as	<b>plainly</b>	called "flesh") to drive	13, 158/ 4
people may well and	<b>plainly</b>	perceive that the very	13, 159/ 9
and yet other more,	<b>plainly</b>	proving the presence of	13, 160/ 10
new men's tale, do	<b>plainly</b>	declare the same, and	13, 160/ 17
declare the same, and	<b>plainly</b>	do affirm that in	13, 160/ 18
by which we may	<b>plainly</b>	perceive and see that	13, 171/ 1
doctors, whereby we may	<b>plainly</b>	perceive that the old	13, 174/ 26
after that he hath	<b>plainly</b>	told and showed the	13, 176/ 13
it, they receive it	<b>plainly</b>	to their damnation. And	13, 196/ 14
it, they receive it	<b>plainly</b>	to their damnation. And	13, 196/ 14
for thy tender mercy,	<b>plant</b>	in mine heart such	13, 11/ 12
his own proper form,	<b>planting</b>	the faith and other	13, 157/ 29
all the money and	<b>plate</b>	in the whole world	13, 79/ 9
heap of round metal	<b>plates</b>	, which while he liveth	13, 64/ 31
shall you see Judas	<b>play</b>	the jolly merchant, I	13, 78/ 23
but even in a	<b>play</b>	or an interlude the	13, 157/ 17
for his pleasure to	<b>play</b>	his own part himself	13, 157/ 18
us. Let us not	<b>play</b>	like the people of	13, 202/ 19
us. Let us not	<b>play</b>	like the people of	13, 202/ 19
the form of a	<b>player</b>	, represent his own person	13, 157/ 20
ordained unto the high	<b>pleasant</b>	palace of heaven, yet	13, 12/ 21
but beneath in the	<b>pleasant</b>	garden or orchard of	13, 12/ 25
the keeping of that	<b>pleasant</b>	garden, and also forbade	13, 12/ 30
palace was the most	<b>pleasant</b>	place of paradise. Their	13, 13/ 19



forthwith out of that	pleasant	paradise into the wretched	13, 19/ 6
without weariness, their meat	pleasant	at hand, no necessity	13, 23/ 27
souls, thrust out of	pleasant	paradise into the wretched	13, 24/ 8
fulfilled; and by the	pleasant	acceptable sacrifice of himself	13, 27/ 31
live here in such	pleasant	plight as we should	13, 44/ 31
folk at feasts with	pleasant	sweet odors used to	13, 77/ 8
the world -- so	pleasant	is to God the	13, 77/ 17
and would by that	pleasant	sacrifice bring the nature	13, 120/ 32
impossible any man to	please	God. For every man	13, 42/ 34
it is impossible to	please	God.) But finally this	13, 174/ 10
glory, did when it	pleased	themselves, not of any	13, 4/ 5
if God be so	pleased	, whose power is at	13, 32/ 23
so forth, it hath	pleased	the Holy Ghost that	13, 169/ 21
places sensible, where it	pleaseth	himself, and his blessed	13, 147/ 33
well-favoredly trimmed to their	pleasure	, in that place whither	13, 3/ 27
sundry times when God's	pleasure	were, should have had	13, 13/ 28
her with, as the	pleasure	of the eye in	13, 16/ 29
her. But the wallow-sweet	pleasure	of that fruit soon	13, 17/ 5
it was a great	pleasure	each of them to	13, 17/ 11
sinful act for the	pleasure	that he taketh in	13, 22/ 15
full consent to the	pleasure	of that only thought	13, 22/ 17
any bodily hurt, high	pleasure	in hope of heaven	13, 23/ 28
should have been a	pleasure	far above the pleasure	13, 37/ 5
pleasure far above the	pleasure	that ever any man	13, 37/ 5
should take so great	pleasure	or so much rejoice	13, 37/ 29
good cause. For the	pleasure	of God was that	13, 45/ 8
in searching (if their	pleasure	be) every word in	13, 50/ 16
only made in the	pleasure	of possessing a great	13, 64/ 31
the kings, sometimes for	pleasure	, sometimes for displeasure, and	13, 73/ 5
thyselves, at thine own	pleasure	; and therefore ye shall	13, 78/ 33
far above all his	pleasure	, even in those days	13, 81/ 11
the time of his	pleasure	is passed and the	13, 81/ 14
half an inch of	pleasure	without a whole ell	13, 81/ 18
least point of thy	pleasure	, my mind may set	13, 82/ 8
to wit, to the	pleasure	of God it is	13, 84/ 27
asked him where his	pleasure	was that they should	13, 92/ 17
own commodity to take	pleasure	by them, while that	13, 103/ 13
obey not thine high	pleasure	, I shall by disobedience	13, 107/ 24
will and disobey his	pleasure	. For as the Scripture	13, 112/ 9
obstinately disobedient unto God's	pleasure	, he should have no	13, 112/ 29
would have taken little	pleasure	or comfort in the	13, 120/ 1
a thing of neither	pleasure	nor winning, nor being	13, 149/ 23
now liked for his	pleasure	to play his own	13, 157/ 18
thereof set by the	pleasures	of this world not	13, 47/ 28

wit, lay all his	<b>pleasures</b>	and his displeasures together	13, 81/ 8
I desire not the	<b>pleasures</b>	of this world. I	13, 161/ 2
hominum." (My delight and	<b>pleasures</b>	are to be with	13, 192/ 2
hominum." (My delight and	<b>pleasures</b>	are to be with	13, 192/ 2
occiderent timebant L. vero	<b>plebem</b>	dicebant M. R. autem	13, 51/ 16
ibi anguis efficitur, qui	<b>plebem</b>	redemit. Ergo videte quantis	13, 167/ 11
Domini est terra et	<b>plenitudo</b>	eius, orbis terrarum, et	13, 60/ 34
law very plain and	<b>plenteous</b>	, the Father of heaven	13, 57/ 2
their going with that	<b>plenteous</b>	borrowing, "spoiled the Egyptians	13, 60/ 30
est vini et aquae	<b>plenus</b>	: ubi verba Christi operata	13, 167/ 10
whole and in good	<b>plight</b>	, had need yet of	13, 37/ 20
here in such pleasant	<b>plight</b>	as we should have	13, 44/ 32
that maketh us the	<b>ploughshare</b>	and horseshoes and horse	13, 8/ 15
she by and by	<b>plucked</b>	off the fruit thereof	13, 16/ 11
Ad eundem modum accepto	<b>poculo</b>	postquam egisset gratias dixisse	13, 161/ 16
quando vitae pane et	<b>poculo</b>	frueris, manducas et bibis	13, 162/ 13
that is to wit, "	<b>poena</b>	damni et poena sensus	13, 41 17
wit, "poena damni et	<b>poena</b>	sensus" (pain of loss	13, 41 17
this introduction. The first	<b>point</b>	: the fall of angels	13, 3/ 31
ponder well this fearful	<b>point</b>	, what horrible peril there	13, 7/ 10
worse than other. This	<b>point</b>	expresseth well the Spirit	13, 10/ 3
bringeth them to that	<b>point</b>	first, intendeth not to	13, 10/ 13
of ourselves). At what	<b>point</b>	are they now, lo	13, 10/ 16
unto the very worst	<b>point</b>	of all. For when	13, 10/ 20
have for the first	<b>point</b>	toward it told you	13, 11/ 4
stand forever. The second	<b>point</b>	: the creation and fall	13, 11/ 18
pertaining to this present	<b>point</b>	, that is to wit	13, 19/ 8
to mark this one	<b>point</b>	well, which is the	13, 23/ 4
of all the second	<b>point</b>	, that is to wit	13, 23/ 4
finish I the second	<b>point</b>	that I said I	13, 24/ 29
from them. The third	<b>point</b>	: the determination of the	13, 25/ 8
that were in this	<b>point</b>	of opinion with them	13, 30/ 3
were not in that	<b>point</b>	agreed with them, that	13, 30/ 5
by the Scripture this	<b>point</b>	so plainly appeareth, what	13, 32/ 32
of God in that	<b>point</b>	, said that the souls	13, 34/ 20
to consider well that	<b>point</b>	and search whether it	13, 35/ 17
other men in that	<b>point</b>	for the time, for	13, 35/ 31
and substance of the	<b>point</b>	whereunto all the matter	13, 42/ 15
of hell, to this	<b>point</b>	I think the most	13, 42/ 18
to look for that	<b>point</b>	as the effect of	13, 47/ 1
to speak of the	<b>point</b>	which I before touched	13, 53/ 8
have in the second	<b>point</b>	heard rehearsed before), yet	13, 53/ 28
did in the second	<b>point</b>	before. For whereas I	13, 55/ 15
Christian readers, the first	<b>point</b>	that I spoke of	13, 62/ 11

to speak of another	point	that I touched also	13, 69/ 5
falling to a good	point	in his own mind	13, 78/ 8
and were at a	point	to defer the matter	13, 78/ 18
his servants, evermore one	point	of his envious property	13, 80/ 26
respect of the least	point	of thy pleasure, my	13, 82/ 8
therein declared the highest	point	of love that can	13, 83/ 28
the declaration of this	point	(as a thing wherein	13, 88/ 13
the Scripture in this	point	mistaken, the church of	13, 88/ 15
the Latins in a	point	or twain. For, upon	13, 88/ 16
far overseen in this	point	and diverse other, in	13, 91/ 23
as appeareth in this	point	by the plain words	13, 92/ 2
Luke wrote in that	point	wrong all three, and	13, 92/ 9
used himself in this	point	wonderfully. For albeit that	13, 93/ 33
apostle still. And this	point	the evangelists again and	13, 96/ 25
wit, unto that extreme	point	of love beyond which	13, 102/ 16
not told them that	point	himself, who could have	13, 109/ 27
to eat, inculking that	point	into them with many	13, 125/ 21
resurrection, it had that	point	of newness which it	13, 134/ 33
so common in that	point	to call a thing	13, 139/ 9
it came to that	point	afterward that for divers	13, 149/ 11
error. For upon that	point	of theirs, if the	13, 150/ 2
appeareth, both by this	point	and diverse other more	13, 151/ 19
folk trifle in this	point	, so do they (as	13, 157/ 31
not yet in that	point	fallen fully so foul	13, 158/ 7
speaking. But in this	point	so many things in	13, 158/ 17
say that in this	point	you report the old	13, 159/ 4
God yet in this	point	is of his high	13, 195/ 8
of, one very special	point	must be to prove	13, 195/ 22
unto us. And this	point	of belief is, in	13, 196/ 12
their damnation. And that	point	believed very full and	13, 196/ 15
hard, but that this	point	deeply rooted in our	13, 196/ 29
full faith of this	point	fastly grounded in our	13, 197/ 6
trimmed up in every	point	to the best of	13, 197/ 16
can attain this great	point	of faith, nor any	13, 198/ 11
and far from the	point	of such vigor and	13, 199/ 8
God yet in this	point	is of his high	13, 195/ 8
of, one very special	point	must be to prove	13, 195/ 22
unto us. And this	point	of belief is, in	13, 196/ 12
their damnation. And that	point	believed very full and	13, 196/ 15
hard, but that this	point	deeply rooted in our	13, 196/ 29
full faith of this	point	fastly grounded in our	13, 197/ 6
trimmed up in every	point	to the best of	13, 197/ 16
can attain this great	point	of faith, nor any	13, 198/ 11
and far from the	point	of such vigor and	13, 199/ 8

to believe those two	<b>points</b>	only which Saint Paul	13, 43/ 11
him. And those two	<b>points</b>	be such as every	13, 43/ 13
belief of those two	<b>points</b>	is implied the belief	13, 43/ 21
before showed you three	<b>points</b>	, that is to wit	13, 49/ 16
show farther some other	<b>points</b>	, that is to wit	13, 49/ 22
manhead. And verily these	<b>points</b>	might well and conveniently	13, 49/ 26
of these three other	<b>points</b>	, somewhat have I made	13, 49/ 28
mention of all these	<b>points</b>	too. But I have	13, 49/ 28
occasion to declare these	<b>points</b>	in the process of	13, 50/ 2
than those other three	<b>points</b>	which I have as	13, 50/ 3
As for the sovereign	<b>points</b>	of patience and charity	13, 97/ 16
them upon these three	<b>points</b>	neither. For that thing	13, 139/ 26
yet in sundry other	<b>points</b>	heretics agreed together all	13, 171/ 6
fallen in many other	<b>points</b>	from the true Catholic	13, 171/ 25
man in all other	<b>points</b>	to receive it well	13, 196/ 16
man in all other	<b>points</b>	to receive it well	13, 196/ 16
much of thy deadly	<b>poison</b>	hast thou put into	13, 16/ 13
into her heart the	<b>poison</b>	of proud, curious appetite	13, 16/ 21
envenomed with so many	<b>poison</b>	spots, infected her husband	13, 16/ 34
should neither have any	<b>poisoned</b>	spider or cobweb of	13, 198/ 6
should neither have any	<b>poisoned</b>	spider or cobweb of	13, 198/ 6
by his deceitful train,	<b>poisoning</b>	them with his own	13, 23/ 31
they might percase by	<b>policy</b>	have found the means	13, 74/ 27
other things thus: "Inimicitias	<b>ponam</b>	inter te et mulierem	13, 54/ 20
a dextris meis, donec	<b>ponam</b>	inimicos tuos scabellum pedum	13, 121/ 25
quam ut animam suam	<b>ponat</b>	quis pro amicis suis	13, 83/ 31
quam ut animam suam	<b>ponat</b>	quis pro amicis suis	13, 102/ 19
well this matter, and	<b>ponder</b>	well this fearful point	13, 7/ 10
etiam in superliminaribus domorum	<b>ponendus</b>	est." (What is the	13, 169/ 34
Surgit a cena et	<b>ponit</b>	vestimenta sua, et quum	13, 100/ 22
sanguis super utrumque postem	<b>ponitur</b>	, quando non solum ore	13, 169/ 28
as penniless as any	<b>poor</b>	peddler and hath yet	13, 7/ 29
better than is the	<b>poor</b>	copper or tin, nor	13, 8/ 13
profitable as is the	<b>poor</b>	metal that maketh us	13, 8/ 14
light as shall a	<b>poor</b>	halfpenny candle. How proud	13, 8/ 18
as it is, a	<b>poor</b>	sheep wore it on	13, 8/ 20
unity of person the	<b>poor</b>	nature of man (by	13, 27/ 20
grew. And if a	<b>poor</b>	potter may, without reproach	13, 30/ 26
which, giving to a	<b>poor</b>	man for him and	13, 40/ 7
prophet saith) as a	<b>poor</b>	man is in a	13, 65/ 2
need have we --	<b>poor</b>	wretches that shall die	13, 67/ 17
together and maketh us	<b>poor</b>	miserable wretches forever. Let	13, 68/ 1
pence and given to	<b>poor</b>	folk? It might have	13, 76/ 27
pence, and given to	<b>poor</b>	folk." And thus said	13, 76/ 29

that he cared for	<b>poor</b>	folk, but, as the	13, 76/ 30
this woman? As for	<b>poor</b>	men you shall have	13, 77/ 4
to bestow upon the	<b>poor</b>	needy people. It is	13, 80/ 23
destruction) but only this	<b>poor</b>	ten shillings -- whereas	13, 80/ 30
as where he said. "	<b>Poor</b>	men shall ye always	13, 83/ 14
but also by his	<b>poor</b>	birth, and all the	13, 113/ 30
the course of his	<b>poor</b>	life, he gave us	13, 113/ 30
and kissing also many	<b>poor</b>	folks" feet after the	13, 114/ 21
yet see many a	<b>poor</b>	simple soul with a	13, 116/ 14
as many a good,	<b>poor</b>	, simple, unlearned soul honoreth	13, 156/ 29
Holy Spirit into our	<b>poor</b>	simple soul. What diligence	13, 197/ 28
us also with the	<b>poor</b>	publican, in knowledge of	13, 199/ 15
is to wit, to	<b>poor</b>	folk, of which he	13, 201/ 32
his substance unto the	<b>poor</b>	men, and that forthwith	13, 203/ 29
I do give unto	<b>poor</b>	men.) With such alacrity	13, 204/ 3
Holy Spirit into our	<b>poor</b>	simple soul. What diligence	13, 197/ 28
us also with the	<b>poor</b>	publican, in knowledge of	13, 199/ 15
is to wit, to	<b>poor</b>	folk, of which he	13, 201/ 32
his substance unto the	<b>poor</b>	men, and that forthwith	13, 203/ 29
I do give unto	<b>poor</b>	men.) With such alacrity	13, 204/ 3
first-begotten son of the	<b>poorest</b>	and most simple slave	13, 60/ 12
first-begotten child of the	<b>poorest</b>	prisoned slave that is	13, 64/ 27
forte tumultus fiat in	<b>populo</b>	. Intravit L. autem Satanas	13, 51/ 17
forte tumultus fiat in	<b>populo</b>	" (lest there should arise	13, 74/ 22
Saint Matthew writeth thus. "	<b>Porro</b>	dicens. Hoc est corpus	13, 170/ 16
suis? Manibus aliorum potest	<b>portari</b>	homo, manibus suis nemo	13, 168/ 31
quis intellegat? Quis enim	<b>portatur</b>	in manibus suis? Manibus	13, 168/ 30
homo, manibus suis nemo	<b>portatur</b>	. Quomodo intellegatur in ipso	13, 168/ 31
contrary to their own	<b>position</b>	) the truth of understanding	13, 172/ 15
enim poste sanguis agni	<b>positus</b>	est, quando sacramentum passionis	13, 169/ 30
in the pleasure of	<b>possessing</b>	a great heap of	13, 64/ 31
set them in the	<b>possession</b>	of a right, wealthy	13, 13/ 8
that he hath in	<b>possession</b>	, or by duty should	13, 41 20
be established in the	<b>possession</b>	of eternal wealth, without	13, 46/ 29
would, and make their	<b>possession</b>	lawful. But now was	13, 61/ 5
long to be great	<b>possessioners</b>	and build up great	13, 99/ 22
verbo potuit creare, verbo	<b>posset</b>	creata convertere? Immo iam	13, 165/ 21
is to wit, the	<b>possibility</b>	of immortality put in	13, 36/ 13
otherwise it is not	<b>possible</b>	for this corruptible nature	13, 168/ 25
brethren, this might be	<b>possible</b>	, who can perceive and	13, 169/ 1
peradventure impossible, by any	<b>possible</b>	diligence of ourselves to	13, 194/ 28
the best of our	<b>possible</b>	power, and everything so	13, 197/ 16
peradventure impossible, by any	<b>possible</b>	diligence of ourselves to	13, 194/ 28
the best of our	<b>possible</b>	power, and everything so	13, 197/ 16

the diligence that he	<b>possibly</b>	can to keep every	13, 21/ 13
verbis eius defraudari non	<b>possumus</b>	, sensus vero noster deceptu	13, 167/ 30
Illa falsa esse non	<b>possunt</b>	, hic saepius atque saepius	13, 167/ 31
blood but upon one	<b>post</b>	, which ought to be	13, 170/ 8
hauritur. In utroque enim	<b>poste</b>	sanguis agni positus est	13, 169/ 30
necdum velit, in uno	<b>poste</b>	sanguinem posuit, qui etiam	13, 169/ 33
qui sanguis super utrumque	<b>postem</b>	ponitur, quando non solum	13, 169/ 28
Saint Luke. But the	<b>posterior</b>	Greeks say that Christ	13, 89/ 19
speak but of the	<b>posteriors</b>	. For the old holy	13, 91/ 29
bodies of all their	<b>posterity</b>	an inevitable necessity of	13, 13/ 7
and take from the	<b>posterity</b>	the gift that he	13, 14/ 22
themselves with all their	<b>posterity</b>	, neither would the mighty	13, 25/ 13
and for all his	<b>posterity</b>	. But all these supernatural	13, 39/ 13
himself and all his	<b>posterity</b>	all those gifts that	13, 39/ 24
And therein could his	<b>posterity</b>	have no wrong nor	13, 39/ 26
God took from the	<b>posterity</b>	of Adam the royal	13, 40/ 28
his losses for his	<b>posterity</b>	, I have showed you	13, 44/ 1
for himself and the	<b>posterity</b>	coming after of his	13, 46/ 7
they should besprinkle the	<b>posts</b>	and the hance of	13, 60/ 14
signifieth humility, mark the	<b>posts</b>	and the hance of	13, 64/ 14
bloody cross upon the	<b>posts</b>	of our house shall	13, 65/ 12
put upon both the	<b>posts</b>	, when it is drunk	13, 170/ 1
put upon both the	<b>posts</b>	, when the sacrament of	13, 170/ 3
put upon both the	<b>posts</b>	of the house.) Saint	13, 170/ 8
in uno poste sanguinem	<b>posuit</b>	, qui etiam in superliminaribus	13, 169/ 33
a man bearing a	<b>pot</b>	of water. Follow you	13, 85/ 24
meet you bearing a	<b>pot</b>	of water; follow you	13, 93/ 3
man with the water	<b>pot</b>	and then what he	13, 94/ 27
the man with his	<b>pot</b>	of water, walking on	13, 95/ 10
Ergo videte quantis generibus	<b>potens</b>	est sermo Christi, universa	13, 167/ 12
in holy scripture: "Potentes	<b>potenter</b>	tormenta patientur." (The mighty	13, 7/ 23
God in holy scripture: "	<b>Potentes</b>	potenter tormenta patientur." (The	13, 7/ 23
quisquam primarias creaturas nutu	<b>potentiae</b>	, praesentia maiestatis in dominici	13, 165/ 14
nos in ipso. Non	<b>poterat</b>	aliter corruptibilis haec natura	13, 168/ 19
manibus suis? Manibus aliorum	<b>potest</b>	portari homo, manibus suis	13, 168/ 31
sui, verbo suo secreta	<b>potestate</b>	convertit, ita dicens: Accipite	13, 165/ 12
hoc ipsum agitur, expelluntur	<b>potestates</b>	satani qui actus suos	13, 160/ 24
And if a poor	<b>potter</b>	may, without reproach and	13, 30/ 26
si ea quae verbo	<b>potuit</b>	creare, verbo posset creata	13, 165/ 21
escam et illum bibere	<b>potum</b>	, in Christo manere, et	13, 144/ 3
filiis dei vivi, et	<b>potum</b>	volo sanguinis eius qui	13, 160/ 27
sanguis meus vere est	<b>potus</b>	" (My flesh is verily	13, 159/ 22
sanguis meus vere est	<b>potus</b>	. Qui edit carnem meam	13, 163/ 36
vero haec pro pane	<b>potuve</b>	communi sumimus. Immo quem	13, 161/ 9

valeur of one hundred	<b>pound</b>	, frank and free simpliciter	13, 40/ 8
valeur of ten thousand	<b>pound</b>	with the honor of	13, 40/ 10
the yearly ten thousand	<b>pound</b>	should be forfeited and	13, 40/ 14
left them this hundred	<b>pound</b>	lands of the king's	13, 40/ 22
of the yearly hundred	<b>pound</b>	, which they still enjoy	13, 40/ 26
of the yearly hundred	<b>pound</b>	, that is to wit	13, 40/ 33
duchy with ten thousand	<b>pound</b>	and retain only a	13, 41 15
living of one hundred	<b>pound</b>	. And they farther declare	13, 41 16
and she took a	<b>pound-weight</b>	of ointment of nardus	13, 76/ 19
she brought it, and	<b>poured</b>	all the remnant on	13, 76/ 22
shalt be under the	<b>power</b>	of the man, and	13, 18/ 28
should righteously leese the	<b>power</b>	upon man that God	13, 27/ 11
be so pleased, whose	<b>power</b>	is at liberty, not	13, 32/ 23
his own only natural	<b>power</b>	, without special aid and	13, 37/ 12
of his own natural	<b>power</b>	, and angel yet more	13, 38/ 13
but only their natural	<b>power</b>	-- to him that	13, 38/ 16
by their own natural	<b>power</b>	but that, at the	13, 38/ 25
devil's head and his	<b>power</b>	upon man, and that	13, 54/ 30
Sea, and all the	<b>power</b>	of Pharaoh drowned in	13, 58/ 20
and all the devil's	<b>power</b>	, usurped upon us before	13, 58/ 24
of sin by thy	<b>power</b>	killed in mine heart	13, 66/ 3
converted by the almighty	<b>power</b>	of God into the	13, 140/ 26
and by the mighty	<b>power</b>	of almighty God they	13, 140/ 30
God, of his almighty	<b>power</b>	, by his manhead as	13, 154/ 15
that thing diligently, the	<b>power</b>	of the devil is	13, 160/ 30
his word and secret	<b>power</b>	, doth change and convert	13, 165/ 26
body by his almighty	<b>power</b>	, and the presence of	13, 165/ 32
by his own almighty	<b>power</b>	and unspeakable goodness, consecrated	13, 196/ 10
best of our possible	<b>power</b>	, and everything so provided	13, 197/ 16
by his own almighty	<b>power</b>	and unspeakable goodness, consecrated	13, 196/ 10
best of our possible	<b>power</b>	, and everything so provided	13, 197/ 16
extergere linteo, quo erat	<b>praecinctus</b>	. Venit ergo ad Simonem	13, 100/ 24
et quum accepisset linteam,	<b>praecinxit</b>	se: Deinde misit aquam	13, 100/ 23
Calix meus inebrians quam	<b>praeclarus</b>	est?" (My cup that	13, 143/ 9
per violentam atque impudentem	<b>praedicationem</b>	caelestium dictorum sanitati alienae	13, 163/ 31
abstineant offerendo ea quae	<b>praedicta</b>	sunt." (How shall it	13, 161/ 34
primarias creaturas nutu potentiae,	<b>praesentia</b>	maiestatis in dominici corporis	13, 165/ 15
et bibit, quia immundus,	<b>praesumpsit</b>	ad Christi accedere sacramenta	13, 144/ 8
eaten, Quod abstinebant a	<b>praetorio</b>	ut mundi manducarent pascha	13, 91/ 18
would not come in	<b>praetorium</b>	ut non contaminarentur, sed	13, 90/ 11
pride of their own	<b>praise</b>	, they become secondly thieves	13, 10/ 26
ween were a goodly	<b>praise</b>	), mark well what followed	13, 15/ 18
crying out of Christ's	<b>praise</b>	, and also turned them	13, 72/ 15
to be proud and	<b>praise</b>	their own wits. For	13, 78/ 3

meek and repent and	<b>pray</b>	for pardon, the sharp	13, 25/ 27
can no more but	<b>pray</b>	God therefore that we	13, 99/ 3
us to wake and	<b>pray</b>	, he not only taught	13, 113/ 25
there to wake and	<b>pray</b>	by night himself by	13, 113/ 27
Blessed Sacrament, let us	<b>pray</b>	him that hath instituted	13, 136/ 20
-- let us therefore	<b>pray</b>	for his gracious help	13, 198/ 17
then inspired her, and	<b>pray</b>	him at his high	13, 201/ 7
-- let us therefore	<b>pray</b>	for his gracious help	13, 198/ 17
then inspired her, and	<b>pray</b>	him at his high	13, 201/ 7
but also required and	<b>prayed</b>	the children of Israel	13, 60/ 25
his special grace, diligently	<b>prayed</b>	for before) purge and	13, 193/ 10
people of Genezareth, which	<b>prayed</b>	him to depart out	13, 202/ 19
his special grace, diligently	<b>prayed</b>	for before) purge and	13, 193/ 10
people of Genezareth, which	<b>prayed</b>	him to depart out	13, 202/ 19
Christ's passion grew. A	<b>prayer</b>	. O glorious blessed Trinity	13, 11/ 8
Christ's bitter passion. A	<b>prayer</b>	. Almighty God, that of	13, 24/ 31
fasting, watch, preaching and	<b>prayer</b>	, and finally, for the	13, 27/ 24
blessed passion itself. The	<b>prayer</b>	. O holy blessed Savior	13, 49/ 11
he loved them." A	<b>prayer</b>	. Good Lord, give us	13, 52/ 26
the Egyptians" danger. A	<b>prayer</b>	. Good Lord, which, upon	13, 65/ 30
than half undone. A	<b>prayer</b>	. Good Lord, give me	13, 68/ 20
dungeon of hell. The	<b>prayer</b>	. Gracious God, give me	13, 75/ 21
truth is betrayed. A	<b>prayer</b>	. O my sweet Savior	13, 82/ 3
that his doctrine, his	<b>prayer</b>	, his taking, his judging	13, 82/ 26
not found unkind. A	<b>prayer</b>	. O my sweet Savior	13, 85/ 6
from their inn. The	<b>prayer</b>	. Almighty Jesus Christ, which	13, 100/ 8
it from them. The	<b>prayer</b>	. Almighty Jesus, my sweet	13, 117/ 10
of their souls. The	<b>prayer</b>	. Our most dear Savior	13, 136/ 24
Let us by devout	<b>prayer</b>	talk to him, by	13, 201/ 23
a special time of	<b>prayer</b>	, while he that hath	13, 202/ 7
Let us by devout	<b>prayer</b>	talk to him, by	13, 201/ 23
a special time of	<b>prayer</b>	, while he that hath	13, 202/ 7
Adam and Eve, not	<b>praying</b>	God of forgiveness but	13, 22/ 28
indeed, and can well	<b>preach</b>	it out again) that	13, 116/ 13
and revelations he had	<b>preached</b>	unto them sundry days	13, 67/ 2
true disciples hath faithfully	<b>preached</b>	the truth, come forth	13, 81/ 31
when it is all	<b>preached</b>	round about upon all	13, 173/ 24
all curates, and all	<b>preachers</b>	, yea, and fathers and	13, 113/ 11
because that the woman's	<b>preaching</b>	and babbling to her	13, 20/ 7
and labor, fasting, watch,	<b>preaching</b>	and prayer, and finally	13, 27/ 24
she forever, with the	<b>preaching</b>	of that gospel, be	13, 77/ 16
do my message in	<b>preaching</b>	my word about the	13, 110/ 33
well content to be	<b>preaching</b>	, some to show their	13, 113/ 14
and for all gay	<b>preaching</b>	in the name of	13, 116/ 18



I have as a	<b>preamble</b>	touched more at large	13, 50/ 3
would first fulfill the	<b>precept</b>	of the law by	13, 92/ 29
interpreter of his own	<b>precept</b>	. And King Saul should	13, 112/ 31
prophet by whom that	<b>precept</b>	came to him. And	13, 112/ 33
pride, he gave them	<b>precepts</b>	and commandments, whereby they	13, 12/ 27
in the very plain	<b>precepts</b>	, we be more negligent	13, 97/ 21
Nor never shall God's	<b>precepts</b>	be obeyed if every	13, 112/ 11
as it was, so	<b>precious</b>	in itself that all	13, 79/ 8
as the gospel saith)	<b>precious</b>	, and that so far	13, 79/ 32
evangelists would have called	<b>precious</b>	. And therefore I reckon	13, 80/ 6
forever with thine own	<b>precious</b>	blood. De Ablutione Pedum	13, 100/ 16
that he by his	<b>precious</b>	blood bought them to	13, 103/ 23
general judgment), my most	<b>precious</b>	passion, I give you	13, 124/ 33
wine into his own	<b>precious</b>	blood, which he should	13, 126/ 28
converted into his own	<b>precious</b>	blood, was, at the	13, 130/ 26
receive his own inestimable	<b>precious</b>	body into the body	13, 191/ 19
irreverently to receive this	<b>precious</b>	margarite, this pure pearl	13, 193/ 16
for us) the selfsame	<b>precious</b>	body of Christ that	13, 196/ 9
himself unworthy), but his	<b>precious</b>	body into our vile	13, 197/ 27
receive his own inestimable	<b>precious</b>	body into the body	13, 191/ 19
irreverently to receive this	<b>precious</b>	margarite, this pure pearl	13, 193/ 16
for us) the selfsame	<b>precious</b>	body of Christ that	13, 196/ 9
himself unworthy), but his	<b>precious</b>	body into our vile	13, 197/ 27
quod in omnibus et	<b>precipue</b>	in ministeriis faciamus: non	13, 167/ 28
also very painful and	<b>precise</b>	, and ours negligent, slack	13, 98/ 27
For whereas God had	<b>precisely</b>	promised that if they	13, 15/ 29
you before in my	<b>preface</b>	, because I will not	13, 50/ 11
in order and authority	<b>prefer</b>	and enhance them above	13, 117/ 6
he espieth put in	<b>prelacy</b>	and authority over other	13, 116/ 31
God that all the	<b>prelates</b>	, and all curates, and	13, 113/ 11
apostles (whom he made	<b>prelates</b>	and spiritual governors of	13, 117/ 1
licet carnaliter et visibiliter	<b>premet</b>	dentibus sacramentum corporis et	13, 144/ 6
them: "Go you and	<b>prepare</b>	the paschal lamb for	13, 92/ 20
house where they should	<b>prepare</b>	his Maundy, he would	13, 93/ 10
say, "Where you shall	<b>prepare</b>	I will not tell	13, 94/ 13
but that he may	<b>prepare</b>	himself, working with the	13, 191/ 16
with men, if they	<b>prepare</b>	to receive him with	13, 191/ 22
but that he may	<b>prepare</b>	himself, working with the	13, 191/ 16
with men, if they	<b>prepare</b>	to receive him with	13, 191/ 22
was first and principally	<b>prepared</b>	for themselves, and therein	13, 7/ 6
There had he supper	<b>prepared</b>	for him, in the	13, 76/ 15
said unto them and	<b>prepared</b>	there the paschal." Here	13, 94/ 21
he by his death	<b>prepared</b>	for them. This he	13, 104/ 2
farther state of special	<b>prerogative</b>	, that is to wit	13, 36/ 13

a special gift and	<b>prerogative</b>	of his grace. The	13, 36/ 20
him conditionally, by special	<b>prerogative</b>	, above his natural state	13, 38/ 32
other sacraments sundry special	<b>prerogatives</b>	) there are two sacraments	13, 141/ 24
the goodness and the	<b>prescience</b>	of our holy Savior	13, 66/ 10
Savior Christ -- his	<b>prescience</b>	in that he foreknew	13, 66/ 10
him out of the	<b>presence</b>	of the people. Before	13, 52/ 22
betray him out of	<b>presence</b>	of the people." Upon	13, 76/ 5
she was of his	<b>presence</b>	there, as the manner	13, 77/ 7
more, plainly proving the	<b>presence</b>	of Christ's very body	13, 160/ 11
almighty power, and the	<b>presence</b>	of his majesty, seeing	13, 165/ 32
Catholic faith of the	<b>presence</b>	of Christ's very body	13, 174/ 11
holy saints believed the	<b>presence</b>	of the very body	13, 174/ 27
holy board, into the	<b>presence</b>	of his blessed body	13, 198/ 26
with his most blessed	<b>presence</b>	that he cometh not	13, 201/ 5
sight of his blessed	<b>presence</b>	, "Exsultavit gaudio infans in	13, 201/ 14
holy board, into the	<b>presence</b>	of his blessed body	13, 198/ 26
with his most blessed	<b>presence</b>	that he cometh not	13, 201/ 5
sight of his blessed	<b>presence</b>	, "Exsultavit gaudio infans in	13, 201/ 14
were meet for this	<b>present</b>	matter) but only will	13, 9/ 26
the meanwhile full of	<b>present</b>	wealth. But, oh, woe	13, 14/ 2
necessity pertaining to this	<b>present</b>	point, that is to	13, 19/ 7
the time of this	<b>present</b>	world, which is transitory	13, 23/ 19
state of innocence, with	<b>present</b>	wealth and hope of	13, 25/ 1
the commodities of this	<b>present</b>	life, whereas God will	13, 47/ 26
and compiling of his	<b>present</b>	work. But yet will	13, 50/ 21
Father of heaven himself,	<b>present</b>	with the Holy Ghost	13, 57/ 2
when, but peradventure this	<b>present</b>	day -- what need	13, 67/ 18
Wednesday after (whereof our	<b>present</b>	lecture speaketh), in which	13, 72/ 27
as many as were	<b>present</b>	at the time, and	13, 135/ 12
is it not my	<b>present</b>	purpose to dispute the	13, 137/ 26
not yet, in this	<b>present</b>	treatise upon the passion	13, 139/ 25
therein actually and really	<b>present</b>	. The thing of this	13, 142/ 12
Christ, that are verily	<b>present</b>	in form of bread	13, 146/ 24
Godhead and therefore there	<b>present</b>	all three) -- for	13, 152/ 13
too long from my	<b>present</b>	purpose, which is only	13, 159/ 12
as I say, my	<b>present</b>	purpose to declare. But	13, 160/ 12
after, and finish this	<b>present</b>	world, and reward every	13, 174/ 3
institution thereof until this	<b>present</b>	time, and ever shall	13, 174/ 15
of them as are	<b>present</b>	at it and are	13, 177/ 4
guest, and is personally	<b>present</b>	within us, and that	13, 202/ 11
guest, and is personally	<b>present</b>	within us, and that	13, 202/ 11
now, and, unsent for,	<b>presented</b>	himself unto them to	13, 77/ 32
therefore, while Christ was	<b>presently</b>	conversant with him, he	13, 112/ 30
any decay of nature,	<b>preserved</b>	continually by the wholesome	13, 13/ 26

of man should be	<b>preserved</b>	but by the merits	13, 29/ 15
their bodies might be	<b>preserved</b>	from death, and the	13, 44/ 28
he should consecrate, would	<b>presume</b>	or adventure to put	13, 151/ 16
purpose, in which they	<b>presume</b>	to receive that blessed	13, 192/ 23
lest that (if we	<b>presume</b>	so irreverently to receive	13, 193/ 15
purpose, in which they	<b>presume</b>	to receive that blessed	13, 192/ 23
lest that (if we	<b>presume</b>	so irreverently to receive	13, 193/ 15
he used this blasphemous	<b>presumption</b>	in his mind against	13, 5/ 18
of a curious bold	<b>presumption</b>	demand, be not to	13, 28/ 17
but a very foul	<b>presumption</b>	. Then when we come	13, 198/ 25
but a very foul	<b>presumption</b>	. Then when we come	13, 198/ 25
the verb of the	<b>pretertemp</b>	, or time past, to	13, 173/ 17
they color under the	<b>pretext</b>	of a great zeal	13, 70/ 16
therefore, he could nothing	<b>prevail</b>	by himself) caused by	13, 55/ 3
themselves: "You see we	<b>prevail</b>	nothing. Lo, all the	13, 72/ 25
say that he did	<b>prevent</b>	the time by a	13, 89/ 21
day be crucified, did	<b>prevent</b>	the day, and did	13, 90/ 13
nor would not so	<b>prevent</b>	his traitor of his	13, 96/ 8
fain have had the	<b>price</b>	of that ointment so	13, 77/ 1
a piece of the	<b>price</b>	, and then saw our	13, 77/ 23
mayest now make the	<b>price</b>	of thine own ware	13, 78/ 32
even at their own	<b>price</b>	. I wot it well	13, 79/ 11
bitter passion, pay the	<b>price</b>	of our redemption and	13, 120/ 14
special counsel against the	<b>prick</b>	of pride, and with	13, 117/ 2
of his blessed blood	<b>pricked</b>	out with a pin	13, 45/ 23
was of nature, yet	<b>pride</b>	made him so frantic	13, 5/ 9
all the children of	<b>pride</b>	, do (and shall do	13, 6/ 29
the pestilent sin of	<b>pride</b>	; what abominable sin it	13, 7/ 11
was so wroth with	<b>pride</b>	that he spared not	13, 7/ 17
down into hell for	<b>pride</b>	the noble high excellent	13, 7/ 18
see the sin of	<b>pride</b>	in the person of	13, 7/ 26
abominable is that peevish	<b>pride</b>	in a lewd, unthrifty	13, 7/ 28
beautiful indeed abuse the	<b>pride</b>	of her beauty to	13, 7/ 31
creature to rise in	<b>pride</b>	upon the respect and	13, 8/ 5
is there in that	<b>pride</b>	by which we worldly	13, 8/ 9
his silver-buttoned baldric for	<b>pride</b>	of another man's bear	13, 8/ 28
eternally, for the peevish	<b>pride</b>	of that borrowed ware	13, 9/ 18
surely this sin of	<b>pride</b>	, as it is the	13, 9/ 21
a vain delight and	<b>pride</b>	of their eloquent speech	13, 10/ 10
but with a vain	<b>pride</b>	of their own praise	13, 10/ 25
fall into the detestable	<b>pride</b>	that Lucifer fell to	13, 10/ 28
through their high malicious	<b>pride</b>	thrown out of wealth	13, 11/ 25
high might make such	<b>pride</b>	spring in their hearts	13, 12/ 22
of their persons from	<b>pride</b>	, he gave them precepts	13, 12/ 26

of all occasion of	<b>pride</b>	, he set upon the	13, 12/ 32
the daughter of pestilent	<b>pride</b>	. For the proud, hateful	13, 14/ 3
by the occasion of	<b>pride</b>	, so wist he well	13, 14/ 19
some wily suggestion bring	<b>pride</b>	into the kind of	13, 14/ 20
them with his own	<b>pride</b>	, that threw himself out	13, 23/ 31
made with falling into	<b>pride</b>	at the devil's false	13, 24/ 14
frowardness, of a vain	<b>pride</b>	, nor of blasphemous purpose	13, 28/ 27
to keep them from	<b>pride</b>	, by causing them perceive	13, 37/ 26
sin, and especially from	<b>pride</b>	, the root of all	13, 47/ 8
removed, evermore his stubborn	<b>pride</b>	sprang into his hard	13, 59/ 19
people, by occasions of	<b>pride</b>	, envy, wrath, and covetise	13, 63/ 13
is to wit, of	<b>pride</b>	, which is of all	13, 64/ 26
he cannot get away.	<b>Pride</b>	will away with shame	13, 65/ 5
the Pharisees for their	<b>pride</b>	and their hypocrisy, their	13, 69/ 16
themselves thereto their bold	<b>pride</b>	might turn into cowardice	13, 71/ 19
very sinful and shameful	<b>pride</b>	disdain to wash the	13, 111/ 3
humility, but an unperceived	<b>pride</b>	to stand stiff against	13, 112/ 8
humility. For likewise as	<b>pride</b>	threw down the devil	13, 116/ 25
that fell himself by	<b>pride</b>	is ever most busy	13, 116/ 28
against the prick of	<b>pride</b>	, and with words and	13, 117/ 3
I never have such	<b>pride</b>	enter into mine heart	13, 117/ 15
-- bishop, or chief	<b>priest</b>	-- and he to	13, 73/ 1
matter unto the chief	<b>priest</b>	and stand to his	13, 73/ 12
that neither lay nor	<b>priest</b>	, man nor woman, good	13, 150/ 12
yet did there never	<b>priest</b>	in the mass use	13, 150/ 18
Abraham, the most high	<b>priest</b>	bringeth forth bread and	13, 163/ 5
it. For the invisible	<b>priest</b>	by his word and	13, 165/ 26
who is the true	<b>priest</b>	, that is to say	13, 167/ 2
of the bishops, the	<b>priests</b>	, and the seniors of	13, 3/ 8
those that are the	<b>priests</b>	and learned among us	13, 43/ 6
the princes of the	<b>priests</b>	and the ancients of	13, 52/ 6
the prince of the	<b>priests</b>	, which is called Caiaphas	13, 52/ 7
ways, both the chief	<b>priests</b>	and the scribes, how	13, 52/ 9
the princes of the	<b>priests</b>	and to the chief	13, 52/ 14
and to the chief	<b>priests</b>	to betray him to	13, 52/ 14
the princes of the	<b>priests</b>	and with the rulers	13, 52/ 16
him for covetise, the	<b>priests</b>	and the scribes for	13, 66/ 19
the princes of the	<b>priests</b>	and the ancients into	13, 68/ 27
the prince of the	<b>priests</b>	, which is called Caiaphas	13, 68/ 28
ways, both the chief	<b>priests</b>	and the scribes, how	13, 68/ 30
had oftentimes reprov'd the	<b>priests</b>	, the scribes, and the	13, 69/ 15
unto Christ that the	<b>priests</b>	, the scribes, and the	13, 69/ 32
when the bishops, the	<b>priests</b>	, and the scribes, and	13, 71/ 31
when the bishops, the	<b>priests</b>	, the scribes, and the	13, 72/ 13

the princes of the	<b>priests</b>	and the ancients of	13, 72/ 28
the princes of the	<b>priests</b>	, " ye shall understand that	13, 72/ 32
one prince of the	<b>priests</b>	-- bishop, or chief	13, 73/ 1
by ambition of the	<b>priests</b>	, usurpation, and covetise of	13, 73/ 2
marvelous, that, though the	<b>priests</b>	, the scribes, and the	13, 74/ 16
the princes of the	<b>priests</b>	and to the chief	13, 75/ 28
and to the chief	<b>priests</b>	to betray him to	13, 75/ 29
the princes of the	<b>priests</b>	and with the rulers	13, 75/ 30
that counsel of these	<b>priests</b>	and these ancients, assembled	13, 78/ 14
bargain. But now the	<b>priests</b>	and these judges were	13, 79/ 1
and assembly of the	<b>priests</b>	to offer them his	13, 96/ 19
are always many, both	<b>priests</b>	and laymen, too, though	13, 115/ 10
with lay people and	<b>priests</b>	, in being houseled of	13, 150/ 16
man's hand (as the	<b>priests</b>	be themselves always, save	13, 150/ 17
post: Nec cubitet quisquam	<b>primarias</b>	creaturas nutu potentiae, praesentia	13, 165/ 14
so forth unto the	<b>primitive</b>	church or congregation of	13, 171/ 10
donec peperit filium suum	<b>primogenitum</b>	" (Joseph knew not her	13, 121/ 21
autem hoc audientes turbarentur,	<b>primum</b>	ipse sanguinem suum bibit	13, 136/ 8
thus. "Liquido apparet, quando	<b>primum</b>	acceperunt discipuli corpus et	13, 169/ 11
in that evening began	<b>primus</b>	dies azimorum, as appeareth	13, 89/ 16
had with their chief	<b>prince</b>	and ruler Lucifer, that	13, 6/ 28
as many a mighty	<b>prince</b>	. And if it be	13, 7/ 30
unto some great good	<b>prince</b>	, which, giving to a	13, 40/ 6
the palace of the	<b>prince</b>	of the priests, which	13, 52/ 7
Egypt under the proud	<b>prince</b>	Pharaoh; and that God	13, 57/ 26
of mankind under the	<b>prince</b>	of this dark world	13, 58/ 16
the great high proud	<b>prince</b>	, the Sultan of Babylon	13, 62/ 33
of all sin the	<b>prince</b>	) unto the first-begotten child	13, 64/ 26
the palace of the	<b>prince</b>	of the priests, which	13, 68/ 28
should be but one	<b>prince</b>	of the priests --	13, 73/ 1
were a great worldly	<b>prince</b>	which, for special favor	13, 197/ 12
comparing of that worldly	<b>prince</b>	and this heavenly prince	13, 197/ 20
prince and this heavenly	<b>prince</b>	together (between which twain	13, 197/ 20
were a great worldly	<b>prince</b>	which, for special favor	13, 197/ 12
comparing of that worldly	<b>prince</b>	and this heavenly prince	13, 197/ 20
prince and this heavenly	<b>prince</b>	together (between which twain	13, 197/ 20
any treason against this	<b>prince's</b>	majesty, this duchy with	13, 40/ 13
with right liberal and	<b>princely</b>	alms therewith. And surely	13, 114/ 22
gathered there together the	<b>princes</b>	of the priests and	13, 52/ 6
went he to the	<b>princes</b>	of the priests and	13, 52/ 14
had communication with the	<b>princes</b>	of the priests and	13, 52/ 15
gathered there together the	<b>princes</b>	of the priests and	13, 68/ 27
together against Christ the	<b>princes</b>	of the priests and	13, 72/ 28
the gospel saith "the	<b>princes</b>	of the priests," ye	13, 72/ 32

went he to the	<b>princes</b>	of the priests and	13, 75/ 28
had communication with the	<b>princes</b>	of the priests and	13, 75/ 30
it is, and noble	<b>princes</b>	and great estates use	13, 114/ 17
two or three known	<b>princes</b>	represented, if one of	13, 157/ 17
introduction longer than the	<b>principal</b>	process of the passion	13, 49/ 4
his psalter for a	<b>principal</b>	blessedness: "Beatus vir qui	13, 74/ 5
so much the more	<b>principal</b>	parts of his deed	13, 109/ 13
that was first and	<b>principally</b>	prepared for themselves, and	13, 7/ 6
crucifigatur. Tunc congregati sunt	<b>principes</b>	sacerdotum et seniores in	13, 51/ 13
unus de duodecim ad	<b>principes</b>	sacerdoti, et summos R	13, 51/ 18
L. locutus est cum	<b>principibus</b>	sacerdotum et magistratibus, quemadmodum	13, 51/ 20
et seniores in atrium	<b>principis</b>	sacerdotum, qui dicitur Caiphas	13, 51/ 13
slave that lay in	<b>prison</b>	. And he commanded them	13, 60/ 13
child of the poorest	<b>prisoned</b>	slave that is covetise	13, 64/ 27
Knight, while he was	<b>prisoner</b>	in the Tower of	13, 3/ 2
covetise is a very	<b>prisoner</b>	, for he cannot get	13, 65/ 5
Christ. But he, still	<b>prisoner</b>	in the Tower of	13, 177/ 10
Knight, while he was	<b>prisoner</b>	in the Tower of	13, 191/ 4
Knight, while he was	<b>prisoner</b>	in the Tower of	13, 191/ 4
wailing, the devil's burning	<b>prisoners</b>	, in the deep dungeon	13, 75/ 20
sacramenti in os christiani	<b>prius</b>	dominicum corpus intraret, quam	13, 169/ 15
revenging of their own	<b>private</b>	malice, that would they	13, 70/ 15
the dividing of a	<b>private</b>	inheritance between two brethren	13, 70/ 28
either done of their	<b>private</b>	devotion or for the	13, 97/ 29
lawfully may, for any	<b>private</b>	mind of reverence or	13, 112/ 4
folk will of their	<b>private</b>	devotions, against the commandment	13, 112/ 14
ordinarily. For by special	<b>privilege</b>	his liberal hand is	13, 48/ 27
resurrection it is very	<b>probable</b>	, both upon these words	13, 131/ 12
therefore is it very	<b>probable</b>	that, in his second	13, 133/ 1
after, he saith also, "	<b>Probet</b>	autem se ipsum homo	13, 160/ 3
the place aforeremembered, saith: "	<b>Probet</b>	seipsum homo, et sic	13, 194/ 20
the place aforeremembered, saith: "	<b>Probet</b>	seipsum homo, et sic	13, 194/ 20
debating of sundry superfluous	<b>problems</b>	, yet of some such	13, 28/ 8
solutions of such inexplicable	<b>problems</b>	. With such things as	13, 33/ 30
curious appetite of vain	<b>problems</b>	put apart, we may	13, 49/ 7
good readers, before we	<b>proceed</b>	further, consider well this	13, 7/ 9
and them so to	<b>proceed</b>	and prosper that their	13, 14/ 12
it were suffered to	<b>proceed</b>	, do always more and	13, 20/ 9
damnation because they naturally	<b>proceed</b>	out of the damned	13, 34/ 33
But now let us	<b>proceed</b>	forth in the letter	13, 92/ 16
of the coeternal Trinity	<b>proceeded</b>	) -- was still in	13, 147/ 7
kinds of mischief that	<b>proceedeth</b>	upon it (for that	13, 9/ 24
thereunto. Whereof Saint Luke	<b>proceedeth</b>	farther and saith: "Accepto	13, 122/ 24
well, by all the	<b>process</b>	of the same words	13, 32/ 13

longer than the principal	<b>process</b>	of the passion) we	13, 49/ 4
these points in the	<b>process</b>	of the passion self	13, 50/ 2
the evangelists in this	<b>process</b>	of the passion in	13, 50/ 7
wretchedly drowned; all this	<b>process</b>	(I say) shall I	13, 58/ 7
many a long, holy	<b>process</b>	more. And albeit that	13, 125/ 18
people received him with	<b>procession</b>	and reverence, where all	13, 71/ 25
and full devoutly with	<b>procession</b>	, and on the Friday	13, 203/ 3
and full devoutly with	<b>procession</b>	, and on the Friday	13, 203/ 3
his doctrine, by the	<b>procurement</b>	of the devil, the	13, 27/ 25
that he were) unrighteously	<b>procuring</b>	that righteous man's death	13, 27/ 10
summos R. sacerdotes, ut	<b>proderet</b>	eum illis. Et L	13, 51/ 19
qui vivificat, caro non	<b>prodest</b>	quicquam." (The flesh availeth	13, 176/ 8
olim a tempore Melchizedek	<b>prodeunt</b>	sacramenta, et filiis Abrahæ	13, 162/ 27
as the body be	<b>produced</b>	and propagate of the	13, 35/ 12
Michael et angeli eius	<b>proeliabantur</b>	cum dracone, et draco	13, 6/ 3
chapter: "Et factum est	<b>proelium</b>	magnum in caelo. Michael	13, 6/ 2
eius, summus sacerdos panem	<b>profert</b>	et finum. Hoc est	13, 162/ 28
Catholic Church believed and	<b>professed</b>	) faith, then could there	13, 172/ 7
enim et ipsius domini	<b>professione</b>	et fide nostra vere	13, 164/ 2
totius hominis vitam salutemque	<b>proficit</b>	, simul medicamentum et holocaustum	13, 163/ 1
born were not the	<b>profit</b>	of his redemption?) And	13, 26/ 28
stretch to the everlasting	<b>profit</b>	of our souls. The	13, 52/ 30
not only doth no	<b>profit</b>	but also causeth increase	13, 111/ 17
great spiritual comfort and	<b>profit</b>	of our soul. And	13, 201/ 29
rather than for the	<b>profit</b>	of our soul to	13, 202/ 24
great spiritual comfort and	<b>profit</b>	of our soul. And	13, 201/ 29
rather than for the	<b>profit</b>	of our soul to	13, 202/ 24
to man's use so	<b>profitable</b>	as is the poor	13, 8/ 14
be a very true	<b>profitable</b>	prophecy, signifying that that	13, 71/ 6
that solemn benediction, is	<b>profitable</b>	to the life and	13, 163/ 14
nasci profuit, nisi redimi	<b>profuisset</b>	?" (What availeth it man	13, 26/ 28
service: "Quid enim nasci	<b>profuit</b>	, nisi redimi profuisset?" (What	13, 26/ 27
ad infernum detraheris in	<b>profundum</b>	laci." (Howbeit, thou shalt	13, 5/ 26
he noteth the perilous	<b>progress</b>	of proud folk, in	13, 10/ 5
hindrance to the clear	<b>progress</b>	of this holy story	13, 51/ 3
amplius in caelo. Et	<b>proiectus</b>	est draco ille magnus	13, 6/ 4
seducit universum orbem. Et	<b>proiectus</b>	est in terram, et	13, 6/ 6
per eius virtutem et	<b>prolatum</b>	ab eo verbum tam	13, 166/ 34
his justice keep his	<b>promise</b>	in their punishment and	13, 14/ 22
he hath by his	<b>promise</b>	bound himself to do	13, 32/ 25
was understood by the	<b>promise</b>	of death, and not	13, 39/ 16
And he made the	<b>promise</b>	. And from that time	13, 52/ 21
And he made them	<b>promise</b>	, and from that time	13, 76/ 4
was unknown) knew the	<b>promise</b>	of the false traitor	13, 93/ 19

disturb him of his	<b>promise</b>	, nor so make him	13, 96/ 9
of the devil made	<b>promise</b>	to betray him and	13, 105/ 30
of beasts could but	<b>promise</b>	the remission of sin	13, 128/ 14
the gift that he	<b>promised</b>	their forefather for them	13, 14/ 23
whereas God had precisely	<b>promised</b>	that if they did	13, 15/ 29
were well apaid, and	<b>promised</b>	and covenanted with him	13, 52/ 19
likewise as God had	<b>promised</b>	, so performed he that	13, 60/ 21
were well apaid and	<b>promised</b>	and covenanted with him	13, 76/ 2
time of that reward	<b>promised</b>	him, with which yet	13, 81/ 21
of doom. For himself	<b>promised</b>	and said, "I am	13, 83/ 18
own disciple Judas had	<b>promised</b>	them to do that	13, 96/ 2
with which he hath	<b>promised</b>	to be unto the	13, 97/ 5
that the old law	<b>promised</b>	, that is to wit	13, 128/ 18
words in like wise	<b>promised</b>	to drink again with	13, 133/ 18
audientes gavisi sunt, et	<b>promiserunt</b>	, et pacti L. sunt	13, 51/ 22
sentence of death conditionally	<b>pronounced</b>	(before mentioned in the	13, 53/ 20
virtue, and the word	<b>pronounced</b>	of him, they be	13, 167/ 4
sufficiently serve for the	<b>proof</b>	of their purpose that	13, 91/ 6
it be a good	<b>proof</b>	that, since he consecrated	13, 91/ 8
them, we too, a	<b>proof</b>	of his glorious Godhead	13, 94/ 22
body, but for the	<b>proof</b>	of that he was	13, 133/ 33
a heavenly drunkenness. In	<b>proof</b>	whereof our Savior saith	13, 143/ 3
body be produced and	<b>propagate</b>	of the father and	13, 35/ 12
this world by natural	<b>propagation</b>	is infected in the	13, 29/ 6
filthy concupiscence brought by	<b>propagation</b>	out of that sinful	13, 30/ 21
of man by natural	<b>propagation</b>	engendered and begotten of	13, 32/ 7
contracted by the natural	<b>propagation</b>	of the first condemned	13, 34/ 12
were taken by natural	<b>propagation</b>	of the substance of	13, 35/ 15
child that by natural	<b>propagation</b>	came of him had	13, 44/ 5
stranger and wax a	<b>proper</b>	entertainer (which property some	13, 15/ 17
was and is so	<b>proper</b>	to God alone (the	13, 46/ 30
word in his own	<b>proper</b>	place, where it was	13, 50/ 17
more meet and more	<b>proper</b>	for the matter, in	13, 55/ 17
and blood in their	<b>proper</b>	form to the Father	13, 123/ 26
creature, been of the	<b>proper</b>	nature much more excellent	13, 124/ 20
and blood in their	<b>proper</b>	form), the apostle explaineth	13, 145/ 23
selfsame blood in the	<b>proper</b>	likeness on the same	13, 146/ 1
blood (in their own	<b>proper</b>	form) was offered upon	13, 150/ 25
addition of their own	<b>proper</b>	name (as the sacrament	13, 152/ 20
clearly called by the	<b>proper</b>	name of the thing	13, 156/ 7
body in his own	<b>proper</b>	form hanging on the	13, 157/ 14
himself in his own	<b>proper</b>	form, planting the faith	13, 157/ 29
from us and the	<b>proper</b>	form of his holy	13, 198/ 28
from us and the	<b>proper</b>	form of his holy	13, 198/ 28



nature and grace are	<b>properly</b>	their own, how much	13, 8/ 8
vain worldly trifles that	<b>properly</b>	be not our own	13, 8/ 11
as those that most	<b>properly</b>	pertain unto the matter	13, 49/ 5
they bring their purpose	<b>properly</b>	to pass, cause have	13, 78/ 3
his blessed blood, most	<b>properly</b>	should agree, it appeareth	13, 132/ 25
the name of "sacrament"	<b>properly</b>	signifieth a sign or	13, 141/ 14
of a sacrament is	<b>properly</b>	called that holy thing	13, 141/ 16
soul by grace, is	<b>properly</b>	the sacrament, and the	13, 141/ 18
insinuate thereby the diverse	<b>properties</b>	thereof, by sundry diverse	13, 152/ 16
a proper entertainer (which	<b>property</b>	some gentlewomen ween were	13, 15/ 18
point of his envious	<b>property</b>	, that is to wit	13, 80/ 26
but also every gracious	<b>property</b>	(as justice, mercy, truth	13, 156/ 18
beside the figures and	<b>prophecies</b>	of the old law	13, 57/ 1
by the inspiration and	<b>prophecies</b>	in words and writing	13, 62/ 13
perceived well by the	<b>prophecies</b>	fulfilled in his birth	13, 69/ 23
a very true profitable	<b>prophecy</b>	, signifying that that one	13, 71/ 6
places -- so this	<b>prophecy</b>	of "In omnem terram	13, 173/ 12
redemption was thus there	<b>prophesied</b>	by God, I doubt	13, 55/ 22
were born (and yet	<b>prophesied</b>	by the verb of	13, 173/ 17
signify that the thing	<b>prophesied</b>	should as surely succeed	13, 173/ 18
like-traitorous angels, as the	<b>prophet</b>	Isaiah toucheth him in	13, 5/ 21
words with others the	<b>prophet</b>	Isaiah rehearseth in the	13, 5/ 28
the mouth of the	<b>Prophet</b>	, where he noteth the	13, 10/ 4
parents (of which the	<b>prophet</b>	saith: "Lo, in wickedness	13, 29/ 11
most foolish child. The	<b>prophet</b>	in the person of	13, 33/ 7
hurt, but (as the	<b>prophet</b>	saith): "Sagittae parvulorum factae	13, 55/ 6
tuus, ipsum audies." (A	<b>prophet</b>	of thine own people	13, 56/ 17
unto thee, and that	<b>prophet</b>	shalt thou hear.) Here	13, 56/ 18
wise rich (as the	<b>prophet</b>	saith) as a poor	13, 65/ 2
that holy king and	<b>prophet</b>	, David, speaking of blessedness	13, 74/ 4
all. And as the	<b>prophet</b>	saith: "Illic trepidaverunt timore	13, 74/ 24
the words of the	<b>prophet</b>	: "Qui habitat in caelis	13, 75/ 11
the mouth of the	<b>prophet</b>	: "Beati immaculati qui ambulant	13, 111/ 12
should have asked the	<b>prophet</b>	by whom that precept	13, 112/ 32
after. Nor where the	<b>prophet</b>	speaketh as in the	13, 121/ 24
under thy feet), the	<b>prophet</b>	there meaneth not that	13, 121/ 28
Testament brought by the	<b>prophet</b>	Moses, whereas the Old	13, 127/ 25
the mouth of the	<b>prophet</b>	: "Calix meus inebrians quam	13, 143/ 8
were written by the	<b>prophet</b>	David many years ere	13, 173/ 16
us say with the	<b>prophet</b>	: "Audiam quid loquatur in	13, 201/ 24
us say with the	<b>prophet</b>	: "Audiam quid loquatur in	13, 201/ 24
chapter of the Deuteronomy: "	<b>Prophetam</b>	de gente tua et	13, 56/ 15
after to all the	<b>prophets</b>	, and by them to	13, 29/ 28
words of the holy	<b>prophets</b>	as by tokens and	13, 57/ 11

the mouths of his	<b>prophets</b>	David and Isaiah, showed	13, 97/ 23
our Lord by the	<b>prophets</b>	reproved, declaring that on	13, 98/ 1
meekness of heart, "Deus	<b>propitius</b>	esto mihi peccatori." (Lord	13, 199/ 16
meekness of heart, "Deus	<b>propitius</b>	esto mihi peccatori." (Lord	13, 199/ 16
of God temper and	<b>proportion</b>	their punishments, driving the	13, 6/ 24
quum naturalis per sacramentum	<b>proprietas</b>	, perfectae sacramentum sit unitatis	13, 163/ 29
will, considering that the	<b>propriety</b>	of nature by the	13, 164/ 20
esset qui traderet eum:	<b>propterea</b>	dixit: non estis mundi	13, 101/ 2
twenty-sixth treatise saith thus:	<b>Propterea</b>	quippe sicut etiam ante	13, 143/ 29
accepisse ieiunos: numquid tamen	<b>propterea</b>	calumniandum est universe ecclesiae	13, 169/ 13
so to proceed and	<b>prosper</b>	that their gross, mingled	13, 14/ 12
in their flowers and	<b>prospered</b>	, beside the pain and	13, 81/ 12
et oculis intellectus id	<b>prospiciamus</b>	." (Therefore, let us believe	13, 167/ 33
and all his wicked	<b>proud</b>	spirits, and deprived them	13, 6/ 15
he feeleth a high	<b>proud</b>	thought enter once into	13, 7/ 21
not our own? How	<b>proud</b>	be men of gold	13, 8/ 12
and horse nails. How	<b>proud</b>	be many men of	13, 8/ 16
poor halfpenny candle. How	<b>proud</b>	is many a man	13, 8/ 19
many men are there	<b>proud</b>	of that that is	13, 8/ 25
Is there no man	<b>proud</b>	of keeping another man's	13, 8/ 26
fool that beareth himself	<b>proud</b>	because he jetteth about	13, 8/ 32
if we bear us	<b>proud</b>	of anything that we	13, 9/ 1
we be now so	<b>proud</b>	, we shall yield a	13, 9/ 15
devil first casteth any	<b>proud</b>	vain thought into our	13, 9/ 31
the perilous progress of	<b>proud</b>	folk, in the person	13, 10/ 5
of our Lord, their	<b>proud</b>	hearts arise and they	13, 10/ 23
us out of the	<b>proud</b>	devil's dominion) unto the	13, 11/ 2
sore fall of the	<b>proud</b>	angels, whereby in part	13, 11/ 5
unto perpetual pain many	<b>proud</b>	rebellious angels, whom thy	13, 11/ 10
and so resist the	<b>proud</b>	suggestions of those spiteful	13, 11/ 13
the malice of his	<b>proud</b>	, envious enemies make such	13, 11/ 20
refrain it from the	<b>proud</b>	heart that Lucifer had	13, 12/ 1
his grace, and against	<b>proud</b>	disobedience that might make	13, 13/ 12
places from which the	<b>proud</b>	angels fell. This was	13, 13/ 32
pestilent pride. For the	<b>proud</b>	, hateful enemy of God	13, 14/ 3
his grief for his	<b>proud</b>	, envious stomach) having it	13, 14/ 7
heart the poison of	<b>proud</b>	, curious appetite and inordinate	13, 16/ 21
word of that foolish	<b>proud</b>	affection, taunted and checked	13, 19/ 26
and suffer his malicious	<b>proud</b>	enemy the devil to	13, 25/ 14
the eternity of the	<b>proud</b>	spirits" pain, that of	13, 25/ 23
in Egypt under the	<b>proud</b>	prince Pharaoh; and that	13, 57/ 26
For, after that the	<b>proud</b>	, stiff-necked Pharaoh, being by	13, 59/ 11
say) understand by the	<b>proud</b>	King Pharaoh and his	13, 62/ 32
captains, the great high	<b>proud</b>	prince, the Sultan of	13, 62/ 33

special Pasha of that	<b>proud</b>	souterly Sultan, may we	13, 63/ 1
yet could not the	<b>proud</b>	beast bear it, but	13, 77/ 25
they none to be	<b>proud</b>	and praise their own	13, 78/ 3
should not be so	<b>proud</b>	as to disdain to	13, 111/ 30
more -- wherewith a	<b>proud</b>	curious mind hath carried	13, 141/ 8
and religious, not arrogant,	<b>proud</b>	, and curious -- under	13, 156/ 27
forsaking from thenceforth the	<b>proud</b>	desires of the devil	13, 193/ 12
forsaking from thenceforth the	<b>proud</b>	desires of the devil	13, 193/ 12
and for that cause	<b>proudly</b>	to disobey God and	13, 16/ 33
they lay therefore nothing	<b>prove</b>	for their purpose. Yet	13, 42/ 28
the evening. Which they	<b>prove</b>	by the words of	13, 90/ 3
began, it would not	<b>prove</b>	that he consecrated in	13, 91/ 11
they may serve to	<b>prove</b>	the sacrament a figure	13, 138/ 18
Scripture, whereby they would	<b>prove</b>	Christ's body not in	13, 139/ 3
the words of Scripture	<b>prove</b>	the Blessed Sacrament bread	13, 139/ 7
it bread in Scripture	<b>prove</b>	it not bread indeed	13, 158/ 13
an allegory sense and	<b>prove</b>	by the old doctors	13, 158/ 26
bibat." (Let a man	<b>prove</b>	himself, and so eat	13, 194/ 21
what wise shall we	<b>prove</b>	ourselves? We may not	13, 194/ 23
point must be to	<b>prove</b>	and examine ourselves and	13, 195/ 22
bibat." (Let a man	<b>prove</b>	himself, and so eat	13, 194/ 21
what wise shall we	<b>prove</b>	ourselves? We may not	13, 194/ 23
point must be to	<b>prove</b>	and examine ourselves and	13, 195/ 22
out." And this word	<b>proved</b>	true upon the Good	13, 72/ 12
as both before is	<b>proved</b>	and yet shall hereafter	13, 139/ 16
ever I could hear	<b>proved</b>	. Origen saith also (and	13, 151/ 30
earnest virtuous mind, he	<b>proved</b>	it by his virtuous	13, 203/ 25
earnest virtuous mind, he	<b>proved</b>	it by his virtuous	13, 203/ 25
it flesh in Scripture	<b>proveth</b>	it not flesh indeed	13, 158/ 14
against these folk and	<b>proveth</b>	plain for the Catholic	13, 159/ 11
remember to labor and	<b>provide</b>	that they may have	13, 3/ 26
it especially belonged to	<b>provide</b>	for an innocent's surety	13, 74/ 1
is to wit, to	<b>provide</b>	(his own purpose obtained	13, 80/ 26
let us, with Martha,	<b>provide</b>	that all our outward	13, 201/ 30
let us, with Martha,	<b>provide</b>	that all our outward	13, 201/ 30
be to him) ever	<b>provided</b>	with his Holy Spirit	13, 172/ 26
power, and everything so	<b>provided</b>	and ordered, that he	13, 197/ 17
power, and everything so	<b>provided</b>	and ordered, that he	13, 197/ 17
the high foresight and	<b>providence</b>	of God had from	13, 54/ 11
and by his sure	<b>providence</b>	(seeming to themselves hap	13, 95/ 19
did they by the	<b>provident</b>	ordinance of God serve	13, 58/ 12
his doctrine. His high	<b>provident</b>	goodness appeareth well in	13, 66/ 23
unto man's salvation and	<b>provideth</b>	a means thereunto, and	13, 43/ 24
yet other more, plainly	<b>proving</b>	the presence of Christ's	13, 160/ 10

that sin. In this	<b>proving</b>	and examination of ourselves	13, 195/ 21
that sin. In this	<b>proving</b>	and examination of ourselves	13, 195/ 21
sepulchre, with the frustrated	<b>provision</b>	of the Jews about	13, 3/ 12
they would, with the	<b>provision</b>	of that assembled council	13, 75/ 10
the outward occasions and	<b>provocations</b>	of the world and	13, 63/ 22
mandavit illis unicuique de	<b>proximo</b>	suo." (God hath given	13, 21/ 15
appear upon the forty-ninth	<b>psalm</b>	of David and upon	13, 98/ 9
Augustine upon the thirty-third	<b>Psalm</b>	writeth thus: "Ferebatur in	13, 168/ 28
beginning of all his	<b>psalter</b>	for a principal blessedness	13, 74/ 5
also with the poor	<b>publican</b>	, in knowledge of our	13, 199/ 15
as did the good	<b>publican</b>	Zacchaeus, which when he	13, 203/ 17
also with the poor	<b>publican</b>	, in knowledge of our	13, 199/ 15
as did the good	<b>publican</b>	Zacchaeus, which when he	13, 203/ 17
and wallow in the	<b>puddle</b>	of foul, filthy sin	13, 193/ 21
and wallow in the	<b>puddle</b>	of foul, filthy sin	13, 193/ 21
cum dracone, et draco	<b>pugnabat</b>	et angeli eius, et	13, 6/ 3
deceive, trouble, vex, and	<b>punish</b>	such as they can	13, 7/ 1
if he had here	<b>punished</b>	Eve as soon as	13, 20/ 30
not perish and be	<b>punished</b>	only, but the scab	13, 22/ 2
for his sin somewhat	<b>punished</b>	and yet upon repentance	13, 25/ 31
also that when God	<b>punisheth</b>	the sinner by and	13, 20/ 26
his promise in their	<b>punishment</b>	and take from the	13, 14/ 22
upon their all three	<b>punishment</b>	), in his mischievous manner	13, 17/ 20
God the sentence of	<b>punishment</b>	, upon all three, using	13, 18/ 15
Lord, in declaring his	<b>punishment</b>	unto him, laid for	13, 20/ 3
full knowledge of his	<b>punishment</b>	or the acknowledging and	13, 56/ 2
so to consider the	<b>punishment</b>	of that false great	13, 75/ 22
increase of a man's	<b>punishment</b>	, in respect that his	13, 111/ 18
in respect that his	<b>punishment</b>	should be if, without	13, 111/ 19
temper and proportion their	<b>punishments</b>	, driving the great devil	13, 6/ 24
declared after certain other	<b>punishments</b>	that either of them	13, 53/ 24
their waywardness and many	<b>punishments</b>	, with manifold mercy showed	13, 58/ 28
blessed womb of the	<b>pure</b>	Virgin Mary taking into	13, 27/ 19
Holy Ghost, of the	<b>pure</b>	blood of her body	13, 27/ 21
mind but of very	<b>pure</b>	devotion, beset much study	13, 28/ 31
as are clean and	<b>pure</b>	, of whom it is	13, 144/ 28
lively member in the	<b>pure</b>	mystical body, the fellowship	13, 176/ 33
this precious margarite, this	<b>pure</b>	pearl, the blessed body	13, 193/ 16
this precious margarite, this	<b>pure</b>	pearl, the blessed body	13, 193/ 16
ad sanandas infirmitates et	<b>purgandas</b>	iniquitates existens." (The sacraments	13, 163/ 2
and a sacrifice to	<b>purge</b>	iniquities.) Saint Hilary also	13, 163/ 16
diligently prayed for before)	<b>purge</b>	and cleanse our souls	13, 193/ 10
diligently prayed for before)	<b>purge</b>	and cleanse our souls	13, 193/ 10
bodies, some to be	<b>purged</b>	in them, and some	13, 34/ 30

strength and virtue thereof	<b>purgeth</b>	and cleanseth that sin	13, 195/ 20
strength and virtue thereof	<b>purgeth</b>	and cleanseth that sin	13, 195/ 20
it is not my	<b>purpose</b>	to declare here, by	13, 9/ 23
he would for this	<b>purpose</b>	create, the deep wisdom	13, 11/ 26
pride, nor of blasphemous	<b>purpose</b>	, it is not only	13, 28/ 28
nothing prove for their	<b>purpose</b>	. Yet shall I not	13, 42/ 28
to weigh to such	<b>purpose</b>	, there are more causes	13, 45/ 27
them for the selfsame	<b>purpose</b>	, whereof mention is made	13, 69/ 13
to further his malicious	<b>purpose</b>	, yet God so framed	13, 71/ 4
that day did they	<b>purpose</b>	kill our Savior Christ	13, 71/ 10
if they bring their	<b>purpose</b>	properly to pass, cause	13, 78/ 2
how to bring their	<b>purpose</b>	about in the taking	13, 78/ 17
to provide (his own	<b>purpose</b>	obtained) that they shall	13, 80/ 27
the proof of their	<b>purpose</b>	that he consecrated in	13, 91/ 7
accomplishment of his traitorous	<b>purpose</b>	till the time should	13, 93/ 31
his traitor of his	<b>purpose</b>	, nor so disturb him	13, 96/ 9
for all his traitorous	<b>purpose</b>	, tenderly went about to	13, 103/ 8
that, when an ungracious	<b>purpose</b>	falleth in our mind	13, 104/ 23
draw us to his	<b>purpose</b>	. Judas was called not	13, 104/ 28
persevered in that traitorous	<b>purpose</b>	, notwithstanding that he was	13, 105/ 31
it not my present	<b>purpose</b>	to dispute the matter	13, 137/ 26
train of their crafty	<b>purpose</b>	. For they make them	13, 138/ 11
deceive unlearned folk. Now	<b>purpose</b>	I not yet, in	13, 139/ 25
and opportunity thereto, I	<b>purpose</b>	not to refuse), but	13, 139/ 29
long from my present	<b>purpose</b>	, which is only to	13, 159/ 13
I say, my present	<b>purpose</b>	to declare. But yet	13, 160/ 12
well, nothing to the	<b>purpose</b>	if those three sects	13, 171/ 33
of their deadly sinful	<b>purpose</b>	, in which they presume	13, 192/ 23
and penance, with full	<b>purpose</b>	of forsaking from thenceforth	13, 193/ 11
be not in the	<b>purpose</b>	of any deadly sin	13, 195/ 9
that for none other	<b>purpose</b>	but to be sued	13, 202/ 11
and such a stable	<b>purpose</b>	of good living as	13, 204/ 10
of their deadly sinful	<b>purpose</b>	, in which they presume	13, 192/ 23
and penance, with full	<b>purpose</b>	of forsaking from thenceforth	13, 193/ 11
be not in the	<b>purpose</b>	of any deadly sin	13, 195/ 9
that for none other	<b>purpose</b>	but to be sued	13, 202/ 11
and such a stable	<b>purpose</b>	of good living as	13, 204/ 10
javel that hath a	<b>purse</b>	as penniless as any	13, 7/ 29
thief and bore the	<b>purse</b>	, into which he would	13, 76/ 31
he still carried his	<b>purse</b>	, there is no doubt	13, 80/ 32
deadly poison hast thou	<b>put</b>	into the silly soul	13, 16/ 14
that, whereas when they	<b>put</b>	it in their mouth	13, 17/ 10
life. Enmity will I	<b>put</b>	between thee and the	13, 18/ 22
tree of everlasting life,	<b>put</b>	them both forthwith out	13, 19/ 5

move great questions and	put	manner of dispicions in	13, 28/ 5
which every man have	put	in their bodies by	13, 34/ 21
and that they were	put	into the bodies, some	13, 34/ 30
that never offended and	put	it without any desert	13, 35/ 25
the possibility of immortality	put	in his own hand	13, 36/ 13
wrath by nature, and	put	under condemnation and death	13, 41 8
appetite of vain problems	put	apart, we may with	13, 49/ 7
English, nothing will I	put	in of mine own	13, 51/ 1
wile take him and	put	him to death. For	13, 52/ 10
and each of them	put	it from himself to	13, 53/ 18
calcanco illius. " ("I shall	put	enmity," said our Lord	13, 54/ 22
wile take him and	put	him to death. For	13, 69/ 1
changed, and they were	put	in and put out	13, 73/ 4
were put in and	put	out by the kings	13, 73/ 4
some wile take and	put	an innocent unto death	13, 73/ 18
heart, and thereunto did	put	the suggestion of his	13, 77/ 27
defer the matter and	put	it over till some	13, 78/ 18
of another. And some	put	a difference between argenteus	13, 79/ 15
was able also to	put	in both their minds	13, 95/ 16
number and so especially	put	in trust, but also	13, 96/ 29
when the devil had	put	into the heart of	13, 101/ 13
him. Then he did	put	water into a basin	13, 101/ 18
when the devil had	put	into the heart of	13, 104/ 10
Whereas the devil had	put	into the heart of	13, 104/ 18
that the devil did	put	that treason in his	13, 104/ 20
about him, and then	put	water into the basin	13, 105/ 2
need (I trust) to	put	no man in remembrance	13, 105/ 5
remnant, but he would	put	off his overgarments himself	13, 106/ 14
off his overgarments himself,	put	the water into the	13, 106/ 14
and never can be	put	out. But in them	13, 108/ 10
after his own fantasy	put	unto God's word. For	13, 112/ 13
the Spirit of God	put	in the whole corps	13, 114/ 24
or that he espieth	put	in prelacy and authority	13, 116/ 30
meekness as fast again	put	it from them. The	13, 117/ 9
right hand till I	put	thine enemies for a	13, 121/ 27
of my body, to	put	all such folk out	13, 125/ 30
of the old law	put	half the blood of	13, 127/ 16
not there to be	put	for an adverb, but	13, 134/ 2
themselves by force to	put	out his glorious body	13, 138/ 5
Yet is there also	put	into the wine, before	13, 151/ 1
presume or adventure to	put	water into his wine	13, 151/ 16
people have and do	put	every man and woman	13, 154/ 29
giving of thanks, " to	put	us in remembrance how	13, 155/ 2
of our Lord to	put	us in mind and	13, 155/ 26

him, and hath also	<b>put</b>	together the nature of	13, 164/ 12
drinking, which blood is	<b>put</b>	upon both the posts	13, 169/ 35
of the lamb is	<b>put</b>	upon both the posts	13, 170/ 3
his passion, he hath	<b>put</b>	the blood but upon	13, 170/ 7
which ought to be	<b>put</b>	upon both the posts	13, 170/ 8
gracious favor, not to	<b>put</b>	us to cost, not	13, 197/ 31
but if we unkindly	<b>put</b>	him from us. Let	13, 202/ 18
not us likewise rather	<b>put</b>	God from us by	13, 202/ 23
with us, but we	<b>put</b>	him unkindly from us	13, 202/ 26
on the Friday after	<b>put</b>	him to a shameful	13, 203/ 4
gracious favor, not to	<b>put</b>	us to cost, not	13, 197/ 31
but if we unkindly	<b>put</b>	him from us. Let	13, 202/ 18
not us likewise rather	<b>put</b>	God from us by	13, 202/ 23
with us, but we	<b>put</b>	him unkindly from us	13, 202/ 26
on the Friday after	<b>put</b>	him to a shameful	13, 203/ 4
Quum venerit filius hominis,	<b>putas</b>	inveniet fidem in terra	13, 173/ 30
David, speaking of blessedness,	<b>putteth</b>	in the beginning of	13, 74/ 4
own necessary finding God	<b>putteth</b>	him in trust to	13, 80/ 22
unto those words he	<b>putteth</b>	and forthwith joineth the	13, 82/ 23
ariseth from supper and	<b>putteth</b>	off his clothes and	13, 101/ 17
from the supper, and	<b>putteth</b>	off his garments, and	13, 105/ 1
of his disciples. Now	<b>putting</b>	this first in their	13, 110/ 9
consilium fecerunt. Et R.	<b>quaerebant</b>	L. summi sacerdotes et	13, 51/ 14
M. exinde R. L.	<b>quaerebat</b>	opportunitatem ut eum opportune	13, 51/ 24
cause to tremble and	<b>quake</b>	every joint in his	13, 7/ 20
words. "Quanto cum timore	<b>qualive</b>	cum fide et animi	13, 166/ 17
himself. For himself saith: "	<b>Quamdiu</b>	fecistis uni de hiis	13, 202/ 2
himself. For himself saith: "	<b>Quamdiu</b>	fecistis uni de hiis	13, 202/ 2
Eucharistam et gloriam dei	<b>quando</b>	enim assidue hoc ipsum	13, 160/ 23
homely after this manner: "	<b>Quando</b>	sanctum cibum, illudque incorruptum	13, 162/ 12
illudque incorruptum epulum accipis,	<b>quando</b>	vitae pane et poculo	13, 162/ 13
omni faece peccati, ita	<b>quando</b>	benedicende verbis caelestibus creaturae	13, 165/ 18
Christus in manibus suis,	<b>quando</b>	commendans ipsum corpus suum	13, 168/ 33
writeth thus. "Liquido apparet,	<b>quando</b>	primum acceperunt discipuli corpus	13, 169/ 11
super utrumque postem ponitur,	<b>quando</b>	non solum ore corporis	13, 169/ 29
sanguis agni positus est,	<b>quando</b>	sacramentum passionis illus cum	13, 169/ 30
plebem redemit. Ergo videte	<b>quantis</b>	generibus potens est sermo	13, 167/ 11
after in these words. "	<b>Quanto</b>	cum timore qualive cum	13, 166/ 17
so no color of	<b>quarrel</b>	against the justice of	13, 43/ 19
day after, which is	<b>quarta</b>	decima lunae, is the	13, 88/ 27
our savior was crucified	<b>quarta</b>	decima lunae fell in	13, 89/ 6
to wit, in vespere	<b>quarta</b>	decima lunae, but they	13, 89/ 21
decima lunae, and that	<b>quarta</b>	decima lunae in which	13, 89/ 24
was, they say, not	<b>quarta</b>	decima lunae but tertia	13, 89/ 33

until the evening in	<b>quarta</b>	decima lunae, that was	13, 90/ 2
wit, the day before	<b>quarta</b>	decima lunae. And so	13, 90/ 7
that is to wit,	<b>quarta</b>	decima lunae, was they	13, 90/ 9
depart out of their	<b>quarters</b>	because they lost their	13, 202/ 20
depart out of their	<b>quarters</b>	because they lost their	13, 202/ 20
principibus sacerdotum et magistratibus,	<b>quemadmodum</b>	illum traderet illis, et	13, 51/ 20
enim dedi vobis: ut	<b>quemadmodum</b>	ego feci vobis, ita	13, 101/ 6
gospel, after this manner: "	<b>Quemadmodum</b>	si quis igne liquefactam	13, 168/ 17
impossibile est Deo placere	<b>quenquam</b>	. Credere enim oportet accedentem	13, 42/ 32
he asked her this	<b>question</b>	: "Wherefore did God," quoth	13, 15/ 7
paradise?" And that his	<b>question</b>	was such appeareth by	13, 15/ 12
little to touch. A	<b>question</b>	. First be they commonly	13, 28/ 12
such miserable fault? This	<b>question</b>	and many such other	13, 28/ 16
study upon the foresaid	<b>question</b>	. And of those holy	13, 28/ 32
thus upon this first	<b>question</b>	, without any bold affirmations	13, 44/ 13
diverse doctors say. Another	<b>question</b>	. Then are there many	13, 44/ 16
in hand with another	<b>question</b>	, and therein demand they	13, 44/ 17
of heaven. In this	<b>question</b>	are there more things	13, 45/ 3
the answer unto this	<b>question</b>	: wherefore the painful passion	13, 48/ 32
are conserved. But that	<b>question</b>	with many such other	13, 141/ 7
men ask then the	<b>question</b>	, what we may think	13, 147/ 24
short questions, asketh this	<b>question</b>	, and answereth it himself	13, 166/ 16
wicked serpent, with his	<b>questioning</b>	and her ear-giving thereto	13, 15/ 24
that forthwith upon his	<b>questioning</b>	she began to stagger	13, 15/ 27
lust to move great	<b>questions</b>	and put manner of	13, 28/ 5
other side, where such	<b>questions</b>	are not demanded of	13, 28/ 27
albeit that sundry other	<b>questions</b>	both may be moved	13, 49/ 1
his book of short	<b>questions</b>	, asketh this question, and	13, 166/ 15
had seen Lazarus both	<b>quick</b>	and dead and four	13, 72/ 2
lamb, though it was	<b>quick</b>	taken to the sacrifice	13, 125/ 8
this shall you eat	<b>quick</b>	, and it shall rest	13, 125/ 9
shall rest and abide	<b>quick</b>	in you. And the	13, 125/ 10
in the sacrament, but	<b>quick</b>	and animated with his	13, 146/ 31
dead yard into a	<b>quick</b>	serpent that devoured all	13, 153/ 29
by his instrument lively,	<b>quick</b>	, conjoined, united, and forever	13, 154/ 17
of deadly receiving his	<b>quick</b>	flesh giveth no quickness	13, 176/ 5
firmly knit and united	<b>quick</b>	, lively members in the	13, 177/ 7
glory to judge the	<b>quick</b>	and the dead, and	13, 196/ 4
glory to judge the	<b>quick</b>	and the dead, and	13, 196/ 4
of Christ animated and	<b>quickened</b>	and made a lively	13, 176/ 32
quick flesh giveth no	<b>quickness</b>	or life unto the	13, 176/ 6
such alacrity, with such	<b>quickness</b>	of spirit, with such	13, 204/ 4
such alacrity, with such	<b>quickness</b>	of spirit, with such	13, 204/ 4
in the paschal service: "	<b>Quid</b>	enim nasci profuit, nisi	13, 26/ 27



ei qui se finxit,	<b>quid</b>	me fecisti sic?" (O	13, 28/ 22
et ait M. illis:	<b>Quid</b>	vultis mihi dare, et	13, 51/ 21
Iesus, et dixit ei,	<b>quid</b>	ego facio tu nescis	13, 100/ 26
iterum, dixit eis. Scitis	<b>quid</b>	fecerim vobis: vos vocatis	13, 101/ 4
fiat quod loquitur, et	<b>quid</b>	sit manducare corpus eius	13, 144/ 1
et sanguis est Christi.	<b>Quid</b>	autem mirum est si	13, 165/ 20
ita miscuerit, ut unum	<b>quid</b>	ex utrisque factum videatur	13, 168/ 18
figure of this sacrament. "	<b>Quid</b>	namque sit sanguis agni	13, 169/ 27
with the prophet: "Audiam	<b>quid</b>	loquatur in me Dominus	13, 201/ 24
with the prophet: "Audiam	<b>quid</b>	loquatur in me Dominus	13, 201/ 24
transfiguration, he said: "Sunt	<b>quidam</b>	de hic stantibus qui	13, 135/ 31
communicemus? Responsio, de timore	<b>quidem</b>	habemus Apostolum qui ait	13, 166/ 19
carnem, et ideo panis	<b>quidem</b>	apparet, sed caro est	13, 170/ 21
but a life good,	<b>quiet</b>	, and restful, with spiritual	13, 37/ 2
lunae fell in feriae	<b>quinta</b>	, that is to wit	13, 89/ 6
Friday and which was	<b>quinta</b>	decima lunae, was the	13, 89/ 11
the Sabbath day, was	<b>quinta</b>	decima lunae; and so	13, 89/ 28
Good Friday, that was	<b>quinta</b>	decima lunae. And that	13, 91/ 15
treatise saith thus: Propterea	<b>quippe</b>	sicut etiam ante nos	13, 143/ 29
non omnes: sciebat namque	<b>quisnam</b>	esset qui traderet eum	13, 101/ 2
claves regni caelorum habentes	<b>quodammodo</b>	ante diem iudicii iudicant	13, 168/ 8
him in these words: "	<b>Quomodo</b>	cecidisti de caelo Lucifer	13, 5/ 22
summi sacerdotes et scribae,	<b>quomodo</b>	eum dolo tenerent et	13, 51/ 15
confluit. Denique iam exponit	<b>quomodo</b>	id fiat quod loquitur	13, 143/ 33
book and thirty-fourth chapter. "	<b>Quomodo</b>	autem constabit eis eum	13, 161/ 29
dicant? Et Paulo post,	<b>Quomodo</b>	autem rursus dicant carnem	13, 161/ 32
carnem cibo dominico sumimus,	<b>quomodo</b>	non naturaliter manere in	13, 163/ 22
et ille in nobis,	<b>quomodo</b>	voluntatis unitas asseritur, quum	13, 163/ 28
suis, hoc vero fratres	<b>quomodo</b>	possit fieri in himine	13, 168/ 29
manibus suis nemo portatur.	<b>Quomodo</b>	intellegatur in ipso David	13, 168/ 31
modo aspicientes, sed verba	<b>quoque</b>	eius tenentes: nam verbis	13, 167/ 29
redemptionem sumitur, ad imitationem	<b>quoque</b>	intenta mente cogitatur. Nam	13, 169/ 31
question: "Wherefore did God,"	<b>quoth</b>	he, "command you that	13, 15/ 8
me." "Who showed thee,"	<b>quoth</b>	our Lord, "that thou	13, 18/ 4
God, too. "The woman,"	<b>quoth</b>	he, "that thou gave	13, 18/ 10
to the Corinthians, saying: "	<b>Quotiescumque</b>	manducabitis panem hunc et	13, 145/ 25
hic est sanguis meus,	<b>quotiescumque</b>	his verbis et hac	13, 162/ 33
shall thy Lord God	<b>raise</b>	up unto thee, and	13, 56/ 18
once was able to	<b>raise</b>	him again. But because	13, 70/ 2
after that he had	<b>raised</b>	Lazarus from death to	13, 69/ 27
Lazarus, since he that	<b>raised</b>	him once was able	13, 70/ 2
ever after his death	<b>raised</b>	again himself (for of	13, 70/ 5
three but one God)	<b>raised</b>	up his dead body	13, 75/ 2
where he had before	<b>raised</b>	Lazarus from death to	13, 76/ 15

again himself (for of	<b>raising</b>	others they had read	13, 70/ 5
Genezareth, and, as they	<b>ran</b>	forth with them and	13, 193/ 25
Genezareth, and, as they	<b>ran</b>	forth with them and	13, 193/ 25
man and paid his	<b>ransom</b>	by his bitter, painful	13, 24/ 27
justice of God, the	<b>ransom</b>	must needs be paid	13, 26/ 5
whosoever should pay this	<b>ransom</b>	must and was most	13, 26/ 8
Now ought there this	<b>ransom</b>	no creature but man	13, 26/ 10
able to pay the	<b>ransom</b>	for the whole kind	13, 26/ 13
had, by payment man's	<b>ransom</b>	and recompense made for	13, 26/ 29
he had paid our	<b>ransom</b>	but with one drop	13, 45/ 22
performed, and thereby the	<b>ransom</b>	paid, in such time	13, 54/ 10
pain to pay our	<b>ransom</b>	and buy our souls	13, 126/ 32
We may not go	<b>rashly</b>	to God's board, but	13, 194/ 23
We may not go	<b>rashly</b>	to God's board, but	13, 194/ 23
forever after the same	<b>rate</b>	. And each at sundry	13, 13/ 27
and goodness after what	<b>rate</b>	and stint the commodity	13, 48/ 21
learned among us be	<b>rateably</b>	bounden to the belief	13, 43/ 7
was the Old Testament	<b>ratified</b>	and confirmed with blood	13, 127/ 22
the Old Testament was	<b>ratified</b>	with the blood of	13, 127/ 26
the New Testament was	<b>ratified</b>	with the blood of	13, 127/ 27
with which he could	<b>ratify</b>	his New Testament, and	13, 128/ 6
Superet et sensum et	<b>rationem</b>	nostram, verbum ipsius, quod	13, 167/ 27
should they nothing eat	<b>raw</b>	nor sod, but only	13, 59/ 27
and abhor to eat	<b>raw</b>	flesh, specially the flesh	13, 170/ 26
not be able to	<b>reach</b>	his head (that is	13, 54/ 31
that learned which shall	<b>read</b>	it here may have	13, 50/ 13
thy grace, not to	<b>read</b>	or hear this gospel	13, 52/ 27
But because they never	<b>read</b>	of any man in	13, 70/ 4
raising others they had	<b>read</b>	), therefore, if they slew	13, 70/ 6
volume of the law	<b>read</b>	, he besprinkled the blood	13, 127/ 18
rather of the truth	<b>read</b>	, increase in faith, and	13, 137/ 28
man hath heard or	<b>read</b>	any beginning, which thing	13, 149/ 17
is the form of	<b>read</b>	the form of wine	13, 153/ 1
hereafter to hear or	<b>read</b>	any of these things	13, 157/ 2
the truth. Let us	<b>read</b>	the word as they	13, 164/ 25
the things that we	<b>read</b>	let us understand aright	13, 164/ 26
it be (good Christian	<b>reader</b>	) true, as out of	13, 3/ 19
A warning to the	<b>reader</b>	. Here I will give	13, 50/ 5
I will give the	<b>reader</b>	warning that I will	13, 50/ 6
eye of the English	<b>reader</b>	(and yet much more	13, 50/ 24
be unto the English	<b>reader</b>	no furtherance but a	13, 51/ 2
before. And here, good	<b>reader</b>	, marvel not though I	13, 55/ 13
these words, good Christian	<b>reader</b>	, riseth there occasion to	13, 69/ 4
council. And therefore, good	<b>reader</b>	, here we may well	13, 78/ 1

the writer and the	<b>reader</b>	stretch to the fruit	13, 136/ 22
the eyes of the	<b>reader</b>	, that he may rather	13, 137/ 27
are, I say, good	<b>reader</b>	, their three special darts	13, 139/ 1
Which things, if the	<b>reader</b>	diligently consider, shall (I	13, 140/ 1
to blear the unlearned	<b>reader's</b>	eye and make him	13, 138/ 29
us here now, good	<b>readers</b>	, before we proceed further	13, 7/ 9
I said, good Christian	<b>readers</b>	) beware of this horrible	13, 10/ 30
This is, lo, good	<b>readers</b>	, the wretched change that	13, 24/ 13
thus have I, good	<b>readers</b>	, showed you the mind	13, 36/ 3
These words, good Christian	<b>readers</b>	, be the words of	13, 53/ 5
showed you, good Christian	<b>readers</b>	, the first point that	13, 62/ 10
therefore ye shall, good	<b>readers</b>	, see Judas wax now	13, 78/ 33
have before, good Christian	<b>readers</b>	, showed you in the	13, 86/ 11
I would not, good	<b>readers</b>	, stick so long upon	13, 88/ 12
all thereof." Albeit, good	<b>readers</b>	, that I have rehearsed	13, 118/ 11
excellent is (good Christian	<b>readers</b>	) this holy Blessed Sacrament	13, 137/ 1
theirs is it, good	<b>readers</b>	, in my mind necessary	13, 137/ 32
himself. Consider now, good	<b>readers</b>	, and remember that --	13, 140/ 4
we see, good Christian	<b>readers</b>	, that the outward sensible	13, 146/ 9
have I, good Christian	<b>readers</b>	, rehearsed you some of	13, 156/ 33
as you see, good	<b>readers</b>	, that these folk trifle	13, 157/ 31
have you, good Christian	<b>readers</b>	, heard the very plain	13, 170/ 35
the first lecture (good	<b>readers</b>	) expounded you the words	13, 174/ 21
Here is (good Christian	<b>readers</b>	) a dreadful and terrible	13, 194/ 7
But forasmuch (good Christian	<b>readers</b>	) as we neither can	13, 198/ 10
Let us (good Christian	<b>readers</b>	) receive him in such	13, 203/ 16
memorial), vouchsafe, good Christian	<b>readers</b>	, to grant unto us	13, 204/ 19
Here is (good Christian	<b>readers</b>	) a dreadful and terrible	13, 194/ 7
But forasmuch (good Christian	<b>readers</b>	) as we neither can	13, 198/ 10
Let us (good Christian	<b>readers</b>	) receive him in such	13, 203/ 16
memorial), vouchsafe, good Christian	<b>readers</b>	, to grant unto us	13, 204/ 19
may have by the	<b>reading</b>	of the same among	13, 50/ 14
time bestowed in the	<b>reading</b>	of their erroneous fallacies	13, 137/ 29
the fault, he was	<b>ready</b>	to assist them with	13, 13/ 11
God's help (which was	<b>ready</b>	when they would ask	13, 38/ 26
that had made them	<b>ready</b>	to be going and	13, 60/ 1
evermore make ourselves so	<b>ready</b>	for death, nothing left	13, 68/ 2
God as Abraham was	<b>ready</b>	with Isaac, if it	13, 84/ 32
we go and make	<b>ready</b>	for thee, that thou	13, 85/ 18
Go you and make	<b>ready</b>	for us the paschal	13, 85/ 20
we shall make it	<b>ready</b>	?" And he said unto	13, 85/ 22
there make you it	<b>ready</b>	." And his disciples went	13, 86/ 5
them. And they made	<b>ready</b>	the paschal lamb. When	13, 86/ 7
shall go to make	<b>ready</b>	the paschal lamb?" And	13, 87/ 22

that they should make	<b>ready</b>	the paschal for him	13, 92/ 18
we shall make it	<b>ready</b>	?" And he said unto	13, 93/ 1
do you make it	<b>ready</b>	." In these words it	13, 93/ 8
truth, you may have	<b>ready</b>	before, at your hand	13, 157/ 4
because that the very	<b>real</b>	thing that is contained	13, 153/ 8
forms is one very	<b>real</b>	thing -- that is	13, 153/ 17
but that the very	<b>real</b>	thing that is in	13, 154/ 12
two things actually and	<b>really</b>	contained: one that is	13, 140/ 22
himself, therein actually and	<b>really</b>	present. The thing of	13, 142/ 12
but also verily and	<b>really</b>	containeth the holy and	13, 152/ 7
that all that is	<b>really</b>	contained in both these	13, 153/ 16
our Savior is not	<b>really</b>	under the form of	13, 158/ 33
will not all thy	<b>realm</b>	send thee forth alone	13, 84/ 15
Grace here of this	<b>realm</b>	, both in humble manner	13, 114/ 20
part of them by	<b>reason</b>	of their more noble	13, 6/ 20
sensual parts conformable unto	<b>reason</b>	. Against their souls, no	13, 13/ 23
peradventure we die). By	<b>reason</b>	of which doubting, and	13, 16/ 3
desire and long by	<b>reason</b>	of high knowledge to	13, 16/ 32
rise and rebel against	<b>reason</b>	in their flesh that	13, 17/ 14
over her, yet his	<b>reason</b>	might show him that	13, 21/ 5
after the judgment of	<b>reason</b>	resisteth and refuseth to	13, 22/ 12
to consent. But when	<b>reason</b>	giveth over to sensuality	13, 22/ 12
except the will, with	<b>reason</b>	giving over thereto, either	13, 22/ 21
this wretched world by	<b>reason</b>	of that the devil	13, 23/ 11
heart, but that my	<b>reason</b>	may resist them and	13, 25/ 6
that ought it of	<b>reason</b>	it should most conveniently	13, 26/ 11
unto man, either by	<b>reason</b>	or Scripture, how this	13, 30/ 17
wise and in like	<b>reason</b>	damned to perpetual sensible	13, 34/ 3
this erroneous opinion, as	<b>reason</b>	is, Saint Augustine rejected	13, 35/ 6
unto him by what	<b>reason</b>	he thought that the	13, 35/ 21
his sensuality against his	<b>reason</b>	, yet had he had	13, 36/ 28
his wonderful works as	<b>reason</b>	, at the least, without	13, 37/ 3
have their differences by	<b>reason</b>	of their nature, then	13, 38/ 7
that this list to	<b>reason</b>	, mine answer will I	13, 38/ 17
he had by the	<b>reason</b>	of the other gifts	13, 38/ 31
have rebelled against his	<b>reason</b>	. He gave him also	13, 39/ 4
gifts could by no	<b>reason</b>	belong or be due	13, 39/ 29
many attain by natural	<b>reason</b>	, helped forth with such	13, 43/ 14
very God, too, by	<b>reason</b>	whereof the least drop	13, 44/ 22
sinful wretches should of	<b>reason</b>	be well content, every	13, 45/ 16
could no man in	<b>reason</b>	find any fault therein	13, 46/ 19
diligence, to set his	<b>reason</b>	to keep sure watch	13, 47/ 12
very far unsavory by	<b>reason</b>	of the often interposition	13, 50/ 26
God might well with	<b>reason</b>	take what he would	13, 61/ 3

fifteenth day, yet by	<b>reason</b>	that the same first	13, 87/ 2
with a strong mighty	<b>reason</b>	, saying: "Verily, verily, I	13, 110/ 23
Thirdly, they enforce that	<b>reason</b>	with the expositions of	13, 138/ 24
shall hereafter), all that	<b>reason</b>	of theirs (that it	13, 139/ 17
manner taste of any	<b>reason</b>	at all. For it	13, 139/ 19
altar (which hath, as	<b>reason</b>	is, above all other	13, 141/ 23
well and with good	<b>reason</b>	called several sacraments) be	13, 153/ 15
it seem, the selfsame	<b>reason</b>	must of reason serve	13, 158/ 3
selfsame reason must of	<b>reason</b>	serve sufficiently (since it	13, 158/ 3
then by the same	<b>reason</b>	the calling it flesh	13, 158/ 14
thoughts to be against	<b>reason</b>	. Let his word exceed	13, 167/ 35
overcome our sense and	<b>reason</b>	. Which thing we ought	13, 167/ 36
as they list. By	<b>reason</b>	whereof at sundry times	13, 172/ 21
of very right and	<b>reason</b>	worthy to receive into	13, 191/ 13
our eyes and our	<b>reason</b>	seem to show us	13, 199/ 6
of very right and	<b>reason</b>	worthy to receive into	13, 191/ 13
our eyes and our	<b>reason</b>	seem to show us	13, 199/ 6
the unreasonable beast, a	<b>reasonable</b>	understanding, as hath the	13, 12/ 15
the use of the	<b>reasonable</b>	soul, and should have	13, 36/ 29
from death, and the	<b>reasonable</b>	soul from rebellion of	13, 44/ 29
the blood of a	<b>reasonable</b>	man, and of that	13, 127/ 28
opinion, for all the	<b>reasons</b>	with which he answered	13, 34/ 8
father, with all those	<b>reasons</b>	, I say, with which	13, 34/ 13
he forth there certain	<b>reasons</b>	with which himself was	13, 35/ 30
of concupiscence rise and	<b>rebel</b>	against reason in their	13, 17/ 14
parts should never have	<b>rebelled</b>	against his reason. He	13, 39/ 4
finally, with disobedience and	<b>rebellion</b>	, the very full forsaking	13, 7/ 15
Against their souls, no	<b>rebellion</b>	in their obedient bodies	13, 13/ 23
their own bodies in	<b>rebellion</b>	and battle against their	13, 24/ 7
some men think) the	<b>rebellion</b>	of his sensuality against	13, 36/ 28
the reasonable soul from	<b>rebellion</b>	of the sensual body	13, 44/ 29
fall to be plain	<b>rebellious</b>	traitors, and refuse to	13, 10/ 27
perpetual pain many proud	<b>rebellious</b>	angels, whom thy goodness	13, 11/ 10
in manner of her	<b>rebuke</b>	, our Savior on the	13, 77/ 14
to be rejected and	<b>rebuked</b>	: "O homo tu quis	13, 28/ 20
sanguinem suum in eis	<b>rebus</b>	commendavit quae ad unum	13, 143/ 31
saeculi sensu in dei	<b>rebus</b>	loquendum, neque per violentam	13, 163/ 30
this sacrament writeth thus: "	<b>Recedat</b>	omne infidelitatis ambiguum quandoquidem	13, 165/ 9
not increasable bliss could	<b>receive</b>	thereby, but only of	13, 4/ 7
default either will not	<b>receive</b>	it or deserveth to	13, 43/ 16
they shall make and	<b>receive</b>	this sacrifice of the	13, 64/ 4
will that we shall	<b>receive</b>	the holy paschal lamb	13, 64/ 7
hope, and charity --	<b>receive</b>	it worthily, and in	13, 64/ 9
also virtually when we	<b>receive</b>	it not sacramentally. But	13, 64/ 10

such faithful wise to	receive	the very sweet paschal	13, 66/ 1
Christ as man might	receive	of God's gift in	13, 105/ 25
merit of man to	receive	(that they should thereby	13, 124/ 24
so that if you	receive	and eat virtuously the	13, 125/ 14
into your body, you	receive	the other graciously into	13, 125/ 15
give you here to	receive	and eat is the	13, 125/ 31
that our Savior did	receive	and eat his own	13, 135/ 18
whom all other sacraments	receive	their virtue and strength	13, 137/ 8
therefore whosoever worthily do	receive	his holy housel under	13, 148/ 30
doth verily and sufficiently	receive	both the blessed body	13, 148/ 32
lay people did commonly	receive	their housel under both	13, 149/ 1
beginning did they sometimes	receive	it some under the	13, 149/ 3
in one fashion to	receive	their holy housel (that	13, 149/ 15
unto them that effectually	receive	it -- doth work	13, 154/ 20
the thing that we	receive	at God's board now	13, 155/ 34
accipienti." (When thou dost	receive	this holy meat, and	13, 162/ 17
if we also verily	receive	that word being flesh	13, 164/ 8
if we also verily	receive	under a Sacrament the	13, 164/ 17
the mind, should we	receive	the body and blood	13, 166/ 23
unto us that we	receive	his body and blood	13, 167/ 22
as they list to	receive	, interpret and construe as	13, 172/ 21
receiving. For some folk	receive	it only sacramentally, and	13, 174/ 32
only spiritually, and some	receive	it both. Only sacramentally	13, 174/ 33
Only sacramentally do they	receive	it which receive the	13, 175/ 1
they receive it which	receive	the Blessed Sacrament unworthily	13, 175/ 1
unworthily. For they verily	receive	the very body and	13, 175/ 2
received. But because they	receive	it in deadly sin	13, 175/ 8
committed before), therefore they	receive	it not spiritually; that	13, 175/ 10
is to say, they	receive	not the spiritual thing	13, 175/ 11
to say, though he	receive	Christ's holy flesh into	13, 176/ 2
as I said before,	receive	this Blessed Sacrament only	13, 176/ 34
so do all they	receive	it which are in	13, 176/ 35
although that only himself	receive	it sacramentally, that is	13, 177/ 2
are in clean life	receive	it spiritually, that is	13, 177/ 5
is to say, they	receive	grace, by which they	13, 177/ 6
followeth. A Treatise to	Receive	the Blessed Body of	13, 1/ 2
Lord A treatise to	receive	the blessed body of	13, 191/ 1
thus as followeth: To	receive	the blessed body of	13, 191/ 7
and virtually both. They	receive	the blessed body of	13, 191/ 9
due manner and worthily	receive	the Blessed Sacrament. When	13, 191/ 10
and reason worthy to	receive	into his vile, earthly	13, 191/ 13
accept for worthy to	receive	his own inestimable precious	13, 191/ 19
if they prepare to	receive	him with honest and	13, 191/ 23
not themselves unworthy to	receive	the selfsame blessed body	13, 192/ 11

filthy minds refuse to	<b>receive</b>	him graciously into their	13, 192/ 14
then do such folk	<b>receive</b>	him only sacramentally and	13, 192/ 15
is to wit, they	<b>receive</b>	his very blessed body	13, 192/ 16
sacramental sign, but they	<b>receive</b>	not the thing of	13, 192/ 17
that lively grace, they	<b>receive</b>	their judgment and their	13, 192/ 21
which they presume to	<b>receive</b>	that blessed body, deserve	13, 192/ 23
presume so irreverently to	<b>receive</b>	this precious margarite, this	13, 193/ 16
all them that unworthily	<b>receive</b>	this most Blessed Sacrament	13, 194/ 9
and in such wise	<b>receive</b>	the body and blood	13, 194/ 15
that, without it, they	<b>receive</b>	it plainly to their	13, 196/ 14
all other points to	<b>receive</b>	it well. For note	13, 196/ 17
is not inflamed to	<b>receive</b>	him devoutly thereby, that	13, 197/ 2
man were likely to	<b>receive</b>	this Blessed Sacrament very	13, 197/ 3
the thing which we	<b>receive</b>	is the very blessed	13, 197/ 7
and reverent behavior to	<b>receive</b>	him. For if we	13, 197/ 10
should endeavor ourselves to	<b>receive</b>	this glorious heavenly King	13, 197/ 24
make us worthy to	<b>receive</b>	him worthily. And ever	13, 198/ 19
be) should see and	<b>receive</b>	him in his own	13, 199/ 3
eum." Sure if we	<b>receive</b>	him never so well	13, 203/ 9
us (good Christian readers)	<b>receive</b>	him in such wise	13, 203/ 16
us the grace to	<b>receive</b>	his blessed body and	13, 204/ 6
our conscience that we	<b>receive</b>	him worthily, and in	13, 204/ 9
in the Blessed Sacrament	<b>receive</b>	, through the merit of	13, 204/ 16
all. A Treatise to	<b>Receive</b>	the Blessed Body of	13, 1/ 2
Lord A treatise to	<b>receive</b>	the blessed body of	13, 191/ 1
thus as followeth: To	<b>receive</b>	the blessed body of	13, 191/ 7
and virtually both. They	<b>receive</b>	the blessed body of	13, 191/ 9
due manner and worthily	<b>receive</b>	the Blessed Sacrament. When	13, 191/ 10
and reason worthy to	<b>receive</b>	into his vile, earthly	13, 191/ 13
accept for worthy to	<b>receive</b>	his own inestimable precious	13, 191/ 19
if they prepare to	<b>receive</b>	him with honest and	13, 191/ 23
not themselves unworthy to	<b>receive</b>	the selfsame blessed body	13, 192/ 11
filthy minds refuse to	<b>receive</b>	him graciously into their	13, 192/ 14
then do such folk	<b>receive</b>	him only sacramentally and	13, 192/ 15
is to wit, they	<b>receive</b>	his very blessed body	13, 192/ 16
sacramental sign, but they	<b>receive</b>	not the thing of	13, 192/ 17
that lively grace, they	<b>receive</b>	their judgment and their	13, 192/ 21
which they presume to	<b>receive</b>	that blessed body, deserve	13, 192/ 23
presume so irreverently to	<b>receive</b>	this precious margarite, this	13, 193/ 16
all them that unworthily	<b>receive</b>	this most Blessed Sacrament	13, 194/ 9
and in such wise	<b>receive</b>	the body and blood	13, 194/ 15
that, without it, they	<b>receive</b>	it plainly to their	13, 196/ 14
all other points to	<b>receive</b>	it well. For note	13, 196/ 17
is not inflamed to	<b>receive</b>	him devoutly thereby, that	13, 197/ 2

man were likely to	receive	this Blessed Sacrament very	13, 197/ 3
the thing which we	receive	is the very blessed	13, 197/ 7
and reverent behavior to	receive	him. For if we	13, 197/ 10
should endeavor ourselves to	receive	this glorious heavenly King	13, 197/ 24
make us worthy to	receive	him worthily. And ever	13, 198/ 19
be) should see and	receive	him in his own	13, 199/ 3
eum." Sure if we	receive	him never so well	13, 203/ 9
us (good Christian readers)	receive	him in such wise	13, 203/ 16
us the grace to	receive	his blessed body and	13, 204/ 6
our conscience that we	receive	him worthily, and in	13, 204/ 9
in the Blessed Sacrament	receive	, through the merit of	13, 204/ 16
his gift to be	received	by grace unto that	13, 4/ 20
greater gifts of God	received	, their unkindness so much	13, 6/ 21
that thou hast not	received	? And if thou have	13, 9/ 6
And if thou have	received	it, whereof glory thou	13, 9/ 7
though thou had not	received	it?" All that ever	13, 9/ 8
of God we have	received	: riches, rialty, lordship, beauty	13, 9/ 8
holy doctors, infants be	received	to baptism to keep	13, 32/ 28
hath without his desert	received	, of the only mere	13, 41 2
by his holy body	received	into ours as that	13, 62/ 25
enemies, all the people	received	him with procession and	13, 71/ 24
for all have we	received	of him. But Judas	13, 77/ 21
there welcome and well	received	. In this we may	13, 99/ 19
that interpretation that is	received	and allowed by the	13, 113/ 5
time in which they	received	it in the Blessed	13, 134/ 19
cross. But when they	received	it again sacramentally after	13, 134/ 24
holy men, and most	received	for the truth among	13, 135/ 15
people, that the traitor	received	it, too, whereof we	13, 135/ 16
all Christian regions already	received	and believed, able (as	13, 137/ 5
Christ in the sacrament,	received	worthily, doth especially above	13, 142/ 31
appear. Howbeit, when they	received	their housel under the	13, 149/ 6
thing that the apostles	received	then, and that is	13, 156/ 1
blood, and these two	received	and drunk bring this	13, 165/ 5
disciples first of all	received	the body and blood	13, 169/ 17
of our Lord, they	received	it not fasting, but	13, 169/ 18
because it is always	received	of none but such	13, 169/ 20
our Lord should be	received	and taken into the	13, 169/ 22
it is drunk and	received	, not only by the	13, 170/ 1
of his passion is	received	with the mouth for	13, 170/ 4
of the foretaught and	received	(and by the whole	13, 172/ 7
he was naught and	received	it at the Maundy	13, 175/ 7
Lord's body that he	received	. But because they receive	13, 175/ 8
traitor Judas that sinfully	received	that holy body, whom	13, 193/ 2
so late so sinfully	received	) and, within a few	13, 193/ 5



us and to be	<b>received</b>	of us. But likewise	13, 199/ 26
Now when we have	<b>received</b>	our Lord and have	13, 201/ 19
which on Palm Sunday	<b>received</b>	Christ royally and full	13, 203/ 2
show ourselves to have	<b>received</b>	him in such manner	13, 203/ 12
down, and very gladly	<b>received</b>	him into his house	13, 203/ 22
house. But not only	<b>received</b>	him with a joy	13, 203/ 23
well appear that he	<b>received</b>	him with a sure	13, 203/ 24
rejoicing as this man	<b>received</b>	our Lord into his	13, 204/ 5
traitor Judas that sinfully	<b>received</b>	that holy body, whom	13, 193/ 2
so late so sinfully	<b>received</b>	) and, within a few	13, 193/ 5
us and to be	<b>received</b>	of us. But likewise	13, 199/ 26
Now when we have	<b>received</b>	our Lord and have	13, 201/ 19
which on Palm Sunday	<b>received</b>	Christ royally and full	13, 203/ 2
show ourselves to have	<b>received</b>	him in such manner	13, 203/ 12
down, and very gladly	<b>received</b>	him into his house	13, 203/ 22
house. But not only	<b>received</b>	him with a joy	13, 203/ 23
well appear that he	<b>received</b>	him with a sure	13, 203/ 24
rejoicing as this man	<b>received</b>	our Lord into his	13, 204/ 5
the damnation of the	<b>receiver</b>	.) Saint Cyprian in his	13, 162/ 24
And in such a	<b>receiver</b>	of Christ's flesh are	13, 176/ 6
himself, which, when he	<b>receiveth</b>	it, misspendeth upon himself	13, 80/ 21
the which no man	<b>receiveth</b>	worthily, but such as	13, 144/ 27
goeth to corruption, and	<b>receiveth</b>	not life again which	13, 162/ 2
For he that so	<b>receiveth</b>	the blood of his	13, 170/ 6
in deadly sin he	<b>receiveth</b>	it not spiritually; that	13, 176/ 2
into his body, he	<b>receiveth</b>	not yet Christ's Holy	13, 176/ 3
notwithstanding that he that	<b>receiveth</b>	the Blessed Sacrament receiveth	13, 176/ 24
receiveth the Blessed Sacrament	<b>receiveth</b>	the very body of	13, 176/ 25
in any wise unworthily	<b>receiveth</b>	this most excellent sacrament	13, 196/ 24
this most excellent sacrament,	<b>receiveth</b>	it unto his own	13, 196/ 25
in any wise unworthily	<b>receiveth</b>	this most excellent sacrament	13, 196/ 24
this most excellent sacrament,	<b>receiveth</b>	it unto his own	13, 196/ 25
one, much more men,	<b>receiving</b>	the abundance of grace	13, 31/ 26
by their eating and	<b>receiving</b>	into their bodies was	13, 134/ 21
yet, in the sacramental	<b>receiving</b>	after his glorious resurrection	13, 134/ 32
to do the contrary,	<b>receiving</b>	it under both the	13, 149/ 28
either otherwise used in	<b>receiving</b>	the holy housel beside	13, 150/ 13
so by communicating and	<b>receiving</b>	of Christ's body and	13, 168/ 24
use ourselves in the	<b>receiving</b>	. We must understand that	13, 174/ 30
are three manner of	<b>receiving</b>	. For some folk receive	13, 174/ 31
I say, by the	<b>receiving</b>	each of us that	13, 175/ 27
every Christian man so	<b>receiving</b>	is in a certain	13, 175/ 35
Church) by this sacramental	<b>receiving</b>	, yet, for his receiving	13, 176/ 1
receiving, yet, for his	<b>receiving</b>	it in deadly sin	13, 176/ 1

this manner of deadly	<b>receiving</b>	his quick flesh giveth	13, 176/ 5
that, without the spiritual	<b>receiving</b>	, the sacramental receiving nothing	13, 176/ 10
spiritual receiving, the sacramental	<b>receiving</b>	nothing availeth. And not	13, 176/ 11
of our Lord, yet	<b>receiving</b>	it unworthily (and therefore	13, 176/ 26
by the only sacramental	<b>receiving</b>	of Christ's body incorporate	13, 176/ 27
lack of the spiritual	<b>receiving</b>	by cleanness of spirit	13, 176/ 29
God reputeth the unworthy	<b>receiving</b>	and eating of his	13, 194/ 11
charge for an unworthy	<b>receiving</b>	of this Blessed Sacrament	13, 195/ 19
belief is, in the	<b>receiving</b>	of this Blessed Sacrament	13, 196/ 12
it, in his unworthy	<b>receiving</b>	of it, that he	13, 196/ 26
devotion toward the worthy	<b>receiving</b>	of that blessed body	13, 196/ 31
should by his honorable	<b>receiving</b>	perceive what affection we	13, 197/ 17
at the sight or	<b>receiving</b>	of this excellent memorial	13, 199/ 27
God reputeth the unworthy	<b>receiving</b>	and eating of his	13, 194/ 11
charge for an unworthy	<b>receiving</b>	of this Blessed Sacrament	13, 195/ 19
belief is, in the	<b>receiving</b>	of this Blessed Sacrament	13, 196/ 12
it, in his unworthy	<b>receiving</b>	of it, that he	13, 196/ 26
devotion toward the worthy	<b>receiving</b>	of that blessed body	13, 196/ 31
should by his honorable	<b>receiving</b>	perceive what affection we	13, 197/ 17
at the sight or	<b>receiving</b>	of this excellent memorial	13, 199/ 27
die), God, as is	<b>recited</b>	in the third chapter	13, 53/ 23
For the Romans nothing	<b>recked</b>	what or on whom	13, 70/ 18
precious. And therefore I	<b>reckon</b>	that ointment to have	13, 80/ 7
be, as some doctors	<b>reckon</b>	, that he minded to	13, 80/ 13
we should count and	<b>reckon</b>	the sundry sects which	13, 98/ 33
And that such folk	<b>reckon</b>	themselves not for pilgrims	13, 100/ 4
law and so to	<b>reckon</b>	ourselves for no dwellers	13, 100/ 12
humility to account and	<b>reckon</b>	and use themselves as	13, 117/ 5
his treason as he	<b>reckoned</b>	for his own part	13, 80/ 14
come to a heavy	<b>reckoning</b>	, and many a thousand	13, 9/ 17
in man give a	<b>reckoning</b>	to man that is	13, 28/ 25
after this count and	<b>reckoning</b>	that, of such as	13, 80/ 15
unhappy service make his	<b>reckoning</b>	in the end of	13, 81/ 5
maketh another manner of	<b>reckoning</b>	, with which we shall	13, 91/ 21
to ask thee a	<b>reckoning</b>	, thou hast so determined	13, 107/ 23
habet ubi caput suum	<b>reclinet</b>	." (The Son of Man	13, 99/ 13
Christ's baptism, testified and	<b>recognized</b>	him for his very	13, 57/ 3
willingly suffer death in	<b>recompense</b>	of the sin, it	13, 26/ 16
payment man's ransom and	<b>recompense</b>	made for his trespass	13, 26/ 30
God and man, the	<b>recompense</b>	should be made unto	13, 27/ 6
might have sufficed to	<b>recompense</b>	and satisfy for the	13, 44/ 23
God -- either in	<b>recompense</b>	of the wrongful oppression	13, 60/ 32
ceremonies and sacrifices should	<b>recompense</b>	it, and before God	13, 97/ 33
was contented to make	<b>recompense</b>	to all men that	13, 203/ 26

was contented to make	<b>recompense</b>	to all men that	13, 203/ 26
that time nothing yet	<b>reconciled</b>	, but in his heinous	13, 55/ 30
sea, which with continual	<b>recourse</b>	and counsel had with	13, 6/ 28
hope and comfort of	<b>recovery</b>	of any manner attaining	13, 6/ 16
vestimenta sua: et quum	<b>recubisset</b>	iterum, dixit eis. Scitis	13, 101/ 3
heart-burning malice through the	<b>Red</b>	Sea, the same way	13, 57/ 30
of Israel through the	<b>Red</b>	Sea, and all the	13, 58/ 20
his force of the	<b>red</b>	blood of Christ that	13, 58/ 23
of baptism and the	<b>red</b>	blood of Christ's passion	13, 58/ 26
people conveyed from the	<b>Red</b>	Sea, by the desert	13, 58/ 27
of Egypt over the	<b>Red</b>	Sea. And he showed	13, 60/ 6
pencil) dipped in the	<b>red</b>	blood of Christ, mark	13, 64/ 21
his true Catholic faith: "	<b>Reddet</b>	unicuique secundum opera sua	13, 174/ 5
for our sake (to	<b>redeem</b>	us out of the	13, 11/ 2
not our blessed Savior	<b>redeemed</b>	man and paid his	13, 24/ 26
all eternal bondage man	<b>redeemed</b>	and saved and, in	13, 26/ 1
made for his trespass,	<b>redeemed</b>	him, then would man	13, 26/ 30
whose bitter passion hath	<b>redeemed</b>	us and thereto made	13, 44/ 9
you, Christ when he	<b>redeemed</b>	us, how much pain	13, 46/ 16
passion of Christ have	<b>redeemed</b>	and restored us, not	13, 46/ 21
their offspring should be	<b>redeemed</b>	again to bliss, did	13, 54/ 6
made the blood that	<b>redeemed</b>	the people. Therefore see	13, 167/ 20
the blood of his	<b>redeemer</b>	, that he will not	13, 170/ 6
anguis efficitur, qui plebem	<b>redemit</b>	. Ergo videte quantis generibus	13, 167/ 11
and consequently for our	<b>redemption</b>	the occasion of Christ's	13, 11/ 6
for their and our	<b>redemption</b>	, assist me so with	13, 25/ 4
do it. For the	<b>redemption</b>	of man after his	13, 26/ 25
the profit of his	<b>redemption</b>	?) And therefore if angel	13, 26/ 29
means convenient for man's	<b>redemption</b>	the thing that far	13, 27/ 2
excellent means of man's	<b>redemption</b>	the deep wisdom of	13, 27/ 13
I say, of man's	<b>redemption</b>	so by himself devised	13, 27/ 30
Eve themselves, need any	<b>redemption</b>	at all. For how	13, 28/ 14
the necessity of man's	<b>redemption</b>	, and the manner of	13, 43/ 31
marvelous means of man's	<b>redemption</b>	, sundry diverse things. And	13, 43/ 34
they) bestowed upon the	<b>redemption</b>	of man all the	13, 44/ 19
more pain for our	<b>redemption</b>	than was of necessity	13, 45/ 6
to the nature of	<b>redemption</b>	, the nature whereof were	13, 45/ 28
to the nature of	<b>redemption</b>	, which nature is to	13, 46/ 10
the effect of his	<b>redemption</b>	were full unreasonable and	13, 47/ 2
the matter of the	<b>redemption</b>	; and, beseeching almighty God	13, 49/ 5
partner of thine holy	<b>redemption</b>	. Whereas I have here	13, 49/ 15
the Trinity for man's	<b>redemption</b>	by means of Christ's	13, 49/ 18
devised means of man's	<b>redemption</b>	, the deep secret mystery	13, 53/ 10
this mystery of man's	<b>redemption</b>	was thus there prophesied	13, 55/ 22

secret mysteries concerning the	<b>redemption</b>	of man. As for	13, 58/ 14
the Trinity for man's	<b>redemption</b>	was notified unto man	13, 62/ 12
the price of our	<b>redemption</b>	and restore the kind	13, 120/ 15
with the mouth for	<b>redemption</b>	, and also is thought	13, 170/ 4
painful Passion for the	<b>redemption</b>	and restitution of man	13, 192/ 7
painful Passion for the	<b>redemption</b>	and restitution of man	13, 192/ 7
illus cum ore ad	<b>redemptionem</b>	sumitur, ad imitationem quoque	13, 169/ 31
cogitatur. Nam qui sic	<b>redemptoris</b>	sui sanguinem accipit, ut	13, 169/ 32
quae ad unum aliquid	<b>rediguntur</b>	ex multis. Namque aliud	13, 143/ 31
enim nasci profuit, nisi	<b>redimi</b>	profuisset?" (What availeth it	13, 26/ 27
I say, of whiteness,	<b>redness</b>	, hardness, softness, weight, savor	13, 140/ 28
Father's right hand, hath	<b>reduced</b>	mankind (in such as	13, 28/ 1
paschal. Where is my	<b>refection</b>	, where is my place	13, 86/ 2
their sentences varied, to	<b>refer</b>	the matter unto the	13, 73/ 11
sacraments or sacrifices duly	<b>referred</b>	to God, after the	13, 29/ 20
is, as you see,	<b>referred</b>	(as more meet is	13, 55/ 21
whatsoever love be not	<b>referred</b>	to that end, that	13, 84/ 26
errors after and were	<b>reformed</b>	in general councils, and	13, 91/ 25
immortal. And yet, to	<b>refrain</b>	it from the proud	13, 12/ 1
master my sensuality and	<b>refrain</b>	me from them. The	13, 25/ 7
be any bridle to	<b>refrain</b>	them back. For setting	13, 172/ 9
of his great mercy	<b>refrain</b>	them and give us	13, 193/ 27
of his great mercy	<b>refrain</b>	them and give us	13, 193/ 27
above all other sacraments	<b>refresh</b>	, make strong, and confirm	13, 142/ 32
likewise as bread especially	<b>refresheth</b>	and sustaineth the body	13, 142/ 26
plain rebellious traitors, and	<b>refuse</b>	to take God for	13, 10/ 27
I purpose not to	<b>refuse</b>	), but I will in	13, 139/ 29
those whose filthy minds	<b>refuse</b>	to receive him graciously	13, 192/ 14
those whose filthy minds	<b>refuse</b>	to receive him graciously	13, 192/ 14
better and to have	<b>refused</b>	the worse; and that	13, 38/ 5
him king, but also	<b>refused</b>	to be so much	13, 70/ 27
and Saint Peter that	<b>refused</b>	for reverence the thing	13, 112/ 3
of reason resisteth and	<b>refuseth</b>	to consent. But when	13, 22/ 12
high sovereign patience, he	<b>refuseth</b>	not to enter bodily	13, 192/ 13
high sovereign patience, he	<b>refuseth</b>	not to enter bodily	13, 192/ 13
And therefore with plain	<b>refusing</b>	thereof, he withdrew his	13, 107/ 7
upon the respect and	<b>regard</b>	of personage, beauty, strength	13, 8/ 6
this world and to	<b>regard</b>	much the world to	13, 99/ 26
Adam would not have	<b>regarded</b>	, but shortly shake him	13, 19/ 31
the less to be	<b>regarded</b>	, be their personages in	13, 73/ 27
and dote in the	<b>regarding</b>	and beholding of his	13, 5/ 7
because they were by	<b>regeneration</b>	of their baptism made	13, 42/ 3
many other of many	<b>regions</b>	, according to the foresaid	13, 129/ 1
and of all Christian	<b>regions</b>	already received and believed	13, 137/ 5

iustitiae accipientes in vita	<b>regnabunt</b>	per unum Jesum Christum	13, 31/ 17
enim unius delicto mors	<b>regnavit</b>	per unum, multo magis	13, 31/ 16
et gratia. Ut sicut	<b>regnavit</b>	peccatum in mortem, ita	13, 31/ 23
mortem, ita et gratia	<b>regnet</b>	per iustitiam in vitam	13, 31/ 23
christiani sumus, qui claves	<b>regni</b>	caelorum habentes quodammodo ante	13, 168/ 8
illud, donec impleatur in	<b>regno</b>	Dei. Et accepto calice	13, 118/ 24
illud, donec impleatur in	<b>regno</b>	Dei." (I say verily	13, 120/ 34
bibam novum vobiscum in	<b>regno</b>	Patris mei Dei." These	13, 129/ 11
bibam novum vobiscum in	<b>regno</b>	Patris mei Dei" --	13, 131/ 6
bibam novum vobiscum in	<b>regno</b>	Patris mei Dei" (I	13, 133/ 23
de generatione vitis donec	<b>regnum</b>	Dei veniat." (And when	13, 118/ 25
de generatione vitis, donec	<b>regnum</b>	Dei veniat." (I say	13, 123/ 1
gustabunt mortem, donec videbunt	<b>regnum</b>	Die." (There be some	13, 135/ 32
de generatione vitis, donec	<b>regum</b>	Dei veniat" (I say	13, 130/ 13
were too long to	<b>rehearse</b>	here, have those good	13, 33/ 32
warning that I will	<b>rehearse</b>	the words of the	13, 50/ 6
man's work, but so	<b>rehearse</b>	it that learned which	13, 50/ 12
marvel not though I	<b>rehearse</b>	you the text of	13, 55/ 14
too long here to	<b>rehearse</b>	, before the law given	13, 56/ 11
should in this place	<b>rehearse</b>	all those things, which	13, 57/ 20
evangelists again and again	<b>rehearse</b>	, not only to the	13, 96/ 26
Isaiah, whose words to	<b>rehearse</b>	here were very long	13, 98/ 11
sorrow and very shame	<b>rehearse</b>	. As for their faith	13, 98/ 31
better appear if we	<b>rehearse</b>	the words of Saint	13, 118/ 17
before he beginneth to	<b>rehearse</b>	the institution of the	13, 119/ 3
Matthew and Saint Mark	<b>rehearse</b>	spoken the institution of	13, 130/ 24
for this while, only	<b>rehearse</b>	you some of those	13, 139/ 30
Christ himself, I shall	<b>rehearse</b>	you the plain words	13, 160/ 19
Paul in the afore	<b>rehearsed</b>	words saith) we have	13, 3/ 20
things that I have	<b>rehearsed</b>	by the way, many	13, 42/ 13
the second point heard	<b>rehearsed</b>	before), yet never find	13, 53/ 28
For whereas I there	<b>rehearsed</b>	it after the Latin	13, 55/ 15
theirs which I have	<b>rehearsed</b>	you, that is to	13, 57/ 23
I have here before	<b>rehearsed</b>	you, as you shall	13, 104/ 7
Upon these words before	<b>rehearsed</b>	had between our Savior	13, 112/ 1
readers, that I have	<b>rehearsed</b>	you this chapter in	13, 118/ 11
and Saint Luke, is	<b>rehearsed</b>	in this wise: "Jesus	13, 124/ 2
words of our Savior	<b>rehearsed</b>	by Saint Matthew, and	13, 128/ 3
and upon his words	<b>rehearsed</b>	by Saint Luke, our	13, 128/ 4
as you have heard	<b>rehearsed</b>	by Saint Luke) that	13, 129/ 6
saying of our Savior	<b>rehearsed</b>	by Saint Matthew and	13, 129/ 13
that the first words	<b>rehearsed</b>	by Saint Luke and	13, 129/ 24
Luke and these other	<b>rehearsed</b>	by Saint Matthew and	13, 129/ 24
thus. In the words	<b>rehearsed</b>	by Saint Luke when	13, 130/ 12

in his second words	<b>rehearsed</b>	by Saint Matthew and	13, 131/ 1
own holy words afore	<b>rehearsed</b>	will well declare it	13, 135/ 21
things that I have	<b>rehearsed</b>	you the special things	13, 139/ 22
all these names afore	<b>rehearsed</b>	, and yet other more	13, 156/ 9
I, good Christian readers,	<b>rehearsed</b>	you some of those	13, 156/ 33
of our Savior himself,	<b>rehearsed</b>	by the three foresaid	13, 159/ 15
he spoke thereof before,	<b>rehearsed</b>	in the sixth chapter	13, 159/ 18
and have also somewhat	<b>rehearsed</b>	you the very words	13, 174/ 25
others the prophet Isaiah	<b>rehearseth</b>	in the fourteenth chapter	13, 5/ 28
which Saint Paul here	<b>rehearseth</b>	, that is to wit	13, 43/ 11
clerk Master Jean Gerson	<b>rehearseth</b>	in his work called	13, 118/ 12
Testament," as Saint Matthew	<b>rehearseth</b>	it, or, "This is	13, 127/ 10
blood," as Saint Luke	<b>rehearseth</b>	it, either for that	13, 127/ 11
selfsame that Saint Luke	<b>rehearseth</b>	, and that they were	13, 129/ 14
same fashion in the	<b>rehearsing</b>	of the same thing	13, 50/ 22
And therefore in the	<b>rehearsing</b>	of his context in	13, 50/ 32
and forthwith joineth the	<b>rehearsing</b>	of his bitter passion	13, 82/ 23
he entereth into the	<b>rehearsing</b>	of the new paschal	13, 119/ 1
as appeareth by his	<b>rehearsing</b>	of the matter. But	13, 129/ 19
Christi sed magis tantum	<b>rei</b>	sacramentum ad iudicium sibi	13, 144/ 7
of heaven, there to	<b>reign</b>	in joy and bliss	13, 13/ 31
and of justice, shall	<b>reign</b>	in life by one	13, 31/ 27
so grace should also	<b>reign</b>	by justice unto everlasting	13, 32/ 3
likewise as sin hath	<b>reigned</b>	unto death, so grace	13, 32/ 2
greatest king that ever	<b>reigned</b>	on earth. And yet	13, 37/ 8
and ruler Lucifer, that	<b>reigneth</b>	as king over all	13, 6/ 29
their council liveth and	<b>reigneth</b>	in heaven, while the	13, 75/ 17
tucked up about the	<b>reins</b>	of their back, and	13, 59/ 31
Isaiah, showed himself to	<b>reject</b>	and set at naught	13, 97/ 24
Paul rather to be	<b>rejected</b>	and rebuked: "O homo	13, 28/ 20
reason is, Saint Augustine	<b>rejected</b>	and confuteth. Howbeit, that	13, 35/ 6
in which our Lord	<b>rejecteth</b>	their diligence therein because	13, 98/ 22
enemy the devil to	<b>rejoice</b>	the withdrawing of the	13, 25/ 15
pleasure or so much	<b>rejoice</b>	that he were made	13, 37/ 30
a year) useth to	<b>rejoice</b>	and boast many times	13, 100/ 1
Passion, and yet therewithal	<b>rejoice</b>	and be glad in	13, 200/ 2
Passion, and yet therewithal	<b>rejoice</b>	and be glad in	13, 200/ 2
his mischievous manner, highly	<b>rejoiced</b>	to see his devilish	13, 17/ 21
displeasure; his visitation they	<b>rejoiced</b>	not but were afraid	13, 24/ 4
of God, and often	<b>rejoicing</b>	his visitation and company	13, 23/ 24
gladness, and such spiritual	<b>rejoicing</b>	as this man received	13, 204/ 5
gladness, and such spiritual	<b>rejoicing</b>	as this man received	13, 204/ 5
cannot yet with compassion	<b>relent</b>	into tears and weep	13, 45/ 21
stubborn heart occasion to	<b>relent</b>	and repent and amend	13, 106/ 7

all the mids) suddenly	<b>relented</b>	and fallen and flowing	13, 58/ 5
et sanguinis domini non	<b>relictus</b>	est ambigendi locus. Nunc	13, 164/ 1
the body, and did	<b>relieve</b>	and sustain corporal life	13, 163/ 9
Christendom in places of	<b>religion</b>	used it is, and	13, 114/ 17
with heart humble and	<b>religious</b>	, not arrogant, proud, and	13, 156/ 26
that godly ceremony very	<b>religiously</b>	. And none I suppose	13, 114/ 18
suffer them rest and	<b>remain</b>	there, but shortly he	13, 10/ 14
other lands should still	<b>remain</b>	in the blood, and	13, 40/ 16
in their soul perpetually	<b>remain</b>	to their harm and	13, 108/ 12
and such other like,	<b>remain</b>	and abide in the	13, 140/ 29
of almighty God they	<b>remain</b>	without the body of	13, 140/ 30
the bread abide and	<b>remain</b>	(as I before have	13, 153/ 25
my body, let us	<b>remain</b>	in no doubt or	13, 168/ 3
himself. Would God there	<b>remained</b>	the answer of Saint	13, 36/ 1
unto us. But yet	<b>remained</b>	there high cause for	13, 39/ 29
bread the form still	<b>remaineth</b>	), was made of many	13, 143/ 18
which wine the form	<b>remaineth</b>	) was made of many	13, 143/ 20
there are yet many	<b>remaining</b>	both of Augustus" days	13, 79/ 21
same body and blood	<b>remaining</b>	dead on the cross	13, 146/ 28
blessed body be now	<b>remaining</b>	in earth. And also	13, 147/ 31
way, and so little	<b>remember</b>	to labor and provide	13, 3/ 25
commandments, whereby they should	<b>remember</b>	and consider themselves to	13, 12/ 27
enough himself, as to	<b>remember</b>	and consider that he	13, 37/ 31
of sin and well	<b>remember</b>	in ourselves, since that	13, 45/ 13
But yet we must	<b>remember</b>	that in that perilous	13, 65/ 16
with devout thanks inwardly	<b>remember</b>	his inestimable bounty therein	13, 124/ 26
now, good readers, and	<b>remember</b>	that -- since this	13, 140/ 4
must with tender compassion	<b>remember</b>	and call to mind	13, 200/ 1
must with tender compassion	<b>remember</b>	and call to mind	13, 200/ 1
before. As it is	<b>remembered</b>	in the twenty-sixth chapter	13, 76/ 12
death, the more he	<b>remembered</b>	his twelve apostles whom	13, 103/ 1
the more tenderly he	<b>remembered</b>	them. He declared also	13, 103/ 33
for the cause above	<b>remembered</b>	, this Blessed Sacrament is	13, 156/ 10
chapter of his gospel	<b>remembereth</b>	: "The bishops and the	13, 70/ 9
once into his heart,	<b>remembering</b>	the terrible commination and	13, 7/ 22
but also understanding and	<b>remembering</b>	his words. For we	13, 167/ 38
showed you) ordained in	<b>remembrance</b>	of God's passing through	13, 61/ 25
is to wit, have	<b>remembrance</b>	of his bitter passion	13, 64/ 16
bitter passion, and in	<b>remembrance</b>	also that we may	13, 65/ 22
in our hand (the	<b>remembrance</b>	of Christ's cross, to	13, 65/ 27
put no man in	<b>remembrance</b>	that our Savior Christ	13, 105/ 5
this first in their	<b>remembrance</b>	for a foundation, thereupon	13, 110/ 10
do you for the	<b>remembrance</b>	of me." Likewise, taking	13, 118/ 2
Father, and eaten in	<b>remembrance</b>	of his bitter passion	13, 120/ 21

do you in the	<b>remembrance</b>	of me) -- as	13, 126/ 7
Church from henceforth, in	<b>remembrance</b>	of my passion, this	13, 126/ 11
grudged not at the	<b>remembrance</b>	of his bitter passion	13, 126/ 30
his blood for perpetual	<b>remembrance</b>	of his passion --	13, 137/ 23
do ye in the	<b>remembrance</b>	of me.) So that	13, 145/ 13
represent himself unto our	<b>remembrance</b>	, Saint Paul showeth here	13, 145/ 31
that it is the	<b>remembrance</b>	of him as in	13, 145/ 32
the same congregation in	<b>remembrance</b>	that in the Blessed	13, 154/ 30
to put us in	<b>remembrance</b>	how high hearty thanks	13, 155/ 2
said: do this in	<b>remembrance</b>	of me, this is	13, 161/ 25
said: Do this in	<b>remembrance</b>	of me, this is	13, 163/ 10
you. Do this in	<b>remembrance</b>	of me.) Hesychius an	13, 166/ 28
restitution of man. In	<b>remembrance</b>	and memorial whereof he	13, 192/ 9
it is (in perpetual	<b>remembrance</b>	of his bitter Passion	13, 196/ 8
yet with all this	<b>remembrance</b>	of our own unworthiness	13, 199/ 22
death (for in the	<b>remembrance</b>	thereof doth he thus	13, 199/ 28
restitution of man. In	<b>remembrance</b>	and memorial whereof he	13, 192/ 9
it is (in perpetual	<b>remembrance</b>	of his bitter Passion	13, 196/ 8
yet with all this	<b>remembrance</b>	of our own unworthiness	13, 199/ 22
death (for in the	<b>remembrance</b>	thereof doth he thus	13, 199/ 28
pain, as say Saint	<b>Remigius</b>	and Saint Chrysostom. And	13, 126/ 33
shall be as Saint	<b>Remigius</b>	saith, and as the	13, 128/ 34
ours negligent, slack, and	<b>remiss</b>	, and now almost worn	13, 98/ 27
at liberty to give	<b>remission</b>	of sin, and to	13, 48/ 29
calling to God for	<b>remission</b>	and mercy (with taking	13, 53/ 32
shall be shed for	<b>remission</b>	of sins. I say	13, 118/ 6
be shed into the	<b>remission</b>	of sins. "" Our Savior	13, 126/ 26
and for many for	<b>remission</b>	of sins.) Here you	13, 128/ 2
the cross for the	<b>remission</b>	of sins, not of	13, 128/ 8
and for many into	<b>remission</b>	of sins," he declared	13, 128/ 11
could but promise the	<b>remission</b>	of sin afterward to	13, 128/ 14
that is to wit,	<b>remission</b>	of sins. And therefore	13, 128/ 19
shall be shed into	<b>remission</b>	of sins." His words	13, 128/ 21
shall be shed for	<b>remission</b>	of sin of all	13, 128/ 28
and for many into	<b>remission</b>	of sins." Then likewise	13, 129/ 3
and for many into	<b>remission</b>	of sins" -- well	13, 130/ 30
blood also shed for	<b>remission</b>	of man's sins at	13, 145/ 4
shall be shed into	<b>remission</b>	of sins), he said	13, 145/ 11
pro multis fundetur in	<b>remissionem</b>	peccatorum." (This is the	13, 127/ 34
et multis effundetur in	<b>remissionem</b>	peccatorum" (This is my	13, 145/ 9
of the said Mediator,	<b>remit</b>	and forgive them the	13, 54/ 7
faith -- let us	<b>remit</b>	unto God. For as	13, 141/ 9
and of all the	<b>remnant</b>	of that borrowed ware	13, 9/ 15
far surmounting all the	<b>remnant</b>	, that is to wit	13, 39/ 8



thank God for the	<b>remnant</b>	. For the gifts only	13, 39/ 30
therefore (letting all the	<b>remnant</b>	pass) only with a	13, 57/ 21
and poured all the	<b>remnant</b>	on his head. And	13, 76/ 23
devil alone with the	<b>remnant</b>	, he shall bring it	13, 78/ 12
peradventure grief to the	<b>remnant</b>	, if Christ should have	13, 94/ 8
let another do the	<b>remnant</b>	, but he would put	13, 106/ 13
which none of the	<b>remnant</b>	have. The outward sensible	13, 141/ 29
venero ipse disponam." (The	<b>remnant</b>	I will order when	13, 151/ 27
nor any of the	<b>remnant</b>	without the addition of	13, 152/ 19
and so forth the	<b>remnant</b>	), only this Blessed Sacrament	13, 152/ 21
utterly trifle in the	<b>remnant</b>	. As (for another example	13, 157/ 33
as in all the	<b>remnant</b>	, this fifteen hundred years	13, 172/ 30
after the rod scant	<b>removed</b>	, evermore his stubborn pride	13, 59/ 19
est, et inquirentibus se	<b>remunerator</b>	sit." ("Without faith," saith	13, 42/ 33
of that gospel, be	<b>renowned</b>	and honored throughout all	13, 77/ 16
whereof, we must here	<b>repeat</b>	you one thing that	13, 76/ 11
little change so often	<b>repeated</b>	, and in some place	13, 50/ 28
is my body. And	<b>repeating</b>	the consecration, saith. Take	13, 165/ 28
after wax meek and	<b>repent</b>	and pray for pardon	13, 25/ 26
occasion to relent and	<b>repent</b>	and amend if it	13, 106/ 7
far down (except he	<b>repent</b>	) as from the place	13, 174/ 17
us the grace to	<b>repent</b>	), else not fail to	13, 193/ 27
us the grace to	<b>repent</b>	), else not fail to	13, 193/ 27
punished and yet upon	<b>repentance</b>	by means of mercy	13, 25/ 31
not desperate but fruitful	<b>repentance</b>	, taken upon God's inward	13, 53/ 30
or the acknowledging and	<b>repentance</b>	of his fault. Howbeit	13, 56/ 2
fault. Howbeit upon his	<b>repentance</b>	after, I nothing doubt	13, 56/ 3
corpus meum. Et sanctificatione	<b>repetita</b>	, Accipite et bibite, hic	13, 165/ 13
increase and multiply and	<b>replenish</b>	the world. Their palace	13, 13/ 18
again and made him	<b>report</b>	of their speed, and	13, 96/ 15
in this point you	<b>report</b>	the old holy doctors	13, 159/ 4
of bread and wine,	<b>represent</b>	that sacrifice in which	13, 123/ 24
that I institute to	<b>represent</b>	forever in mine own	13, 124/ 32
faith, do betoken and	<b>represent</b>	unto us the selfsame	13, 144/ 35
to signify, betoken, and	<b>represent</b>	unto his church under	13, 145/ 2
should signify, betoken, and	<b>represent</b>	unto us himself (that	13, 145/ 22
to signify, betoken, and	<b>represent</b>	himself unto our remembrance	13, 145/ 31
wine, to signify and	<b>represent</b>	unto us that in	13, 147/ 11
form of a player,	<b>represent</b>	his own person in	13, 157/ 20
if my sacrifice of	<b>representation</b>	were but unsensible bread	13, 125/ 2
for the more full	<b>representation</b>	and figuring of the	13, 146/ 27
a token, or a	<b>representation</b>	of his body, they	13, 157/ 7
or three known princes	<b>represented</b>	, if one of them	13, 157/ 18
his apostles that there	<b>represented</b>	his church said, "This	13, 175/ 30

wine upon the altar)	<b>representeth</b>	the sacrifice in which	13, 150/ 24
that name signifieth and	<b>representeth</b>	unto us is the	13, 155/ 24
of bread betokeneth and	<b>representeth</b>	unto us the selfsame	13, 157/ 13
monument and a memorial	<b>representing</b>	to us himself. Now	13, 145/ 18
of bread and wine,	<b>representing</b>	the most acceptable sacrifice	13, 155/ 11
acknowledging of subjection and	<b>repressing</b>	of all occasion of	13, 12/ 32
poor potter may, without	<b>reproach</b>	and uncontrolled, make (as	13, 30/ 26
farther to reprove and	<b>reproach</b>	for damnable the common	13, 149/ 31
were spoken to her	<b>reproof</b>	, and in manner of	13, 77/ 14
Maudlin and said: "Why	<b>reprove</b>	you this woman? As	13, 77/ 3
upon them farther to	<b>reprove</b>	and reproach for damnable	13, 149/ 31
Savior Christ had oftentimes	<b>reproved</b>	the priests, the scribes	13, 69/ 15
authority of his office,	<b>reproved</b>	them and said unto	13, 70/ 34
Lord by the prophets	<b>reproved</b>	, declaring that on their	13, 98/ 1
all things , and not	<b>repugn</b>	against Him, although that	13, 167/ 34
the mass or anything	<b>repugned</b>	thereat. Howbeit, though (as	13, 150/ 14
itaque ubique deo, nec	<b>repugnemus</b>	ei etiamsi sensui et	13, 167/ 26
traitor Judas, since God	<b>reputeth</b>	the unworthy receiving and	13, 194/ 11
traitor Judas, since God	<b>reputeth</b>	the unworthy receiving and	13, 194/ 11
content his wife (whose	<b>request</b>	he could not find	13, 17/ 3
and far overproud a	<b>request</b>	. Now man to be	13, 47/ 2
eius de manu tua	<b>requiram</b>	." (If when I say	13, 21/ 27
of him shall I	<b>require</b>	of thine hands.) This	13, 21/ 31
For that thing would	<b>require</b>	a whole volume alone	13, 139/ 27
only licensed but also	<b>required</b>	and prayed the children	13, 60/ 24
better. But there he	<b>requireth</b>	Saint Jerome to devise	13, 35/ 32
dignity of the thing	<b>requireth</b>	) well to declare or	13, 137/ 6
than was of necessity	<b>requisite</b>	. Howbeit, though he so	13, 45/ 6
not thought it like	<b>requisite</b>	to declare them before	13, 49/ 29
such humility should be	<b>requisite</b>	to help them to	13, 115/ 26
of that Holy Spirit	<b>requisite</b>	) every man of them	13, 172/ 17
a certain manner of	<b>resemblance</b>	of the glorious blessed	13, 12/ 10
matter may partly be	<b>resembled</b>	unto some great good	13, 40/ 6
the fourteenth chapter in	<b>resembling</b>	the fall of Nebuchadnezzar	13, 5/ 29
due unto their offense,	<b>reserving</b>	their actual enhancing into	13, 54/ 8
this horrible vice, and	<b>resist</b>	well the very first	13, 10/ 30
good angel, and so	<b>resist</b>	the proud suggestions of	13, 11/ 13
that my reason may	<b>resist</b>	them and master my	13, 25/ 6
master his sensuality and	<b>resist</b>	the devil, and by	13, 36/ 31
were so able to	<b>resist</b>	sin of their own	13, 38/ 19
keep sure watch to	<b>resist</b>	them, and for double	13, 47/ 12
the judgment of reason	<b>resisteth</b>	and refuseth to consent	13, 22/ 12
creation needed unto the	<b>resisting</b>	of sin none other	13, 38/ 15
after their errand done,	<b>resorted</b>	unto Christ again and	13, 96/ 15

in pride upon the	<b>respect</b>	and regard of personage	13, 8/ 6
nature, so base in	<b>respect</b>	of his, should ascend	13, 14/ 13
themselves, but small in	<b>respect</b>	of the far passing	13, 16/ 31
that God hath a	<b>respect</b>	unto man's salvation and	13, 43/ 24
of God's grace, in	<b>respect</b>	of the multitude that	13, 59/ 2
mine heart that, in	<b>respect</b>	of the least point	13, 82/ 7
a man's punishment, in	<b>respect</b>	that his punishment should	13, 111/ 18
be nothing in the	<b>respect</b>	of this. The other	13, 155/ 22
a corner, that, in	<b>respect</b>	of the countries into	13, 173/ 27
intent (upon diverse effectual	<b>respects</b>	that they saw and	13, 140/ 18
tu quis es qui	<b>respondeas</b>	deo? Numquid dicit figmentum	13, 28/ 21
sanctificatur altario, et non	<b>respondens</b>	figura. Non enim dixit	13, 170/ 18
tu mihi lavas pedes?	<b>respondit</b>	Iesus, et dixit ei	13, 100/ 26
mihi pedes in aeternum:	<b>respondit</b>	ei Iesus si non	13, 100/ 27
et sanguinem Christi communicemus?	<b>Responsio</b>	, de timore quidem habemus	13, 166/ 18
not to suffer them	<b>rest</b>	and remain there, but	13, 10/ 13
quick, and it shall	<b>rest</b>	and abide quick in	13, 125/ 9
God were coming to	<b>rest</b>	in) should neither have	13, 198/ 5
God were coming to	<b>rest</b>	in) should neither have	13, 198/ 5
day in which God	<b>rested</b>	. And of those words	13, 34/ 23
in the seventh day	<b>rested</b>	, they took a foundation	13, 34/ 24
the seventh day God	<b>rested</b>	from the creating of	13, 34/ 27
but for that they	<b>rested</b>	and satisfied their hearts	13, 97/ 30
life good, quiet, and	<b>restful</b>	, with spiritual delight in	13, 37/ 2
for the redemption and	<b>restitution</b>	of man. In remembrance	13, 192/ 7
for the redemption and	<b>restitution</b>	of man. In remembrance	13, 192/ 7
the Trinity for the	<b>restoration</b>	of mankind. When the	13, 25/ 9
the farthest but to	<b>restore</b>	men to the liberty	13, 45/ 29
which nature is to	<b>restore</b>	him only to the	13, 46/ 11
of our redemption and	<b>restore</b>	the kind of man	13, 120/ 15
this kind should be	<b>restored</b>	the ruin that was	13, 14/ 8
man should so be	<b>restored</b>	as they should both	13, 25/ 29
at the least wise	<b>restored</b>	to the state that	13, 44/ 27
at the least wise	<b>restored</b>	unto the same state	13, 46/ 13
Christ have redeemed and	<b>restored</b>	us, not only to	13, 46/ 21
but likewise as he	<b>restored</b>	us not straightways to	13, 46/ 25
for God convenient, so	<b>restored</b>	he us not to	13, 46/ 27
Now man to be	<b>restored</b>	to the state of	13, 47/ 3
by his passion have	<b>restored</b>	them that came to	13, 47/ 18
of penance yet be	<b>restored</b>	again, then should it	13, 47/ 23
painful passion of Christ	<b>restored</b>	not man again unto	13, 48/ 32
nature of man was	<b>restored</b>	unto the kingdom of	13, 121/ 5
his said heirs forever,	<b>restrained</b>	nevertheless with this condition	13, 40/ 12
and by his glorious	<b>resurrection</b>	and marvelous ascension, sitting	13, 27/ 34

passion, his death, his	<b>resurrection</b>	, and his glorious ascension	13, 57/ 9
his glory after his	<b>resurrection</b>	, in which he rose	13, 123/ 5
passion." But after his	<b>resurrection</b>	, he did verily eat	13, 123/ 10
entry thereinto by his	<b>resurrection</b>	, he would both eat	13, 129/ 32
he would before his	<b>resurrection</b>	drink no more wine	13, 130/ 20
them) that before his	<b>resurrection</b>	, which was not then	13, 130/ 33
passion and his glorious	<b>resurrection</b>	were performed. For after	13, 131/ 10
For after his glorious	<b>resurrection</b>	it is very probable	13, 131/ 12
to wit, after my	<b>resurrection</b>	when my body shall	13, 132/ 19
wine till after his	<b>resurrection</b>	. And now had he	13, 132/ 31
that and before his	<b>resurrection</b>	, if that which he	13, 132/ 32
with them after his	<b>resurrection</b>	. Finally, for this exposition	13, 133/ 19
our Lord after his	<b>resurrection</b>	did both eat and	13, 133/ 30
with them after his	<b>resurrection</b>	was there none other	13, 134/ 9
For after his glorious	<b>resurrection</b>	that holy blood of	13, 134/ 16
again sacramentally after his	<b>resurrection</b>	, then was it in	13, 134/ 25
receiving after his glorious	<b>resurrection</b>	, it had that point	13, 134/ 32
new after his glorious	<b>resurrection</b>	, before which time he	13, 135/ 5
blood, since his glorious	<b>resurrection</b>	, never was, nor is	13, 147/ 22
no time since the	<b>resurrection</b>	asunder. And by concomitance	13, 148/ 10
a book concerning the	<b>resurrection</b>	of our flesh in	13, 162/ 7
bibimus cum illo postquam	<b>resurrexit</b>	a mortuis." (We have	13, 123/ 13
ten thousand pound and	<b>retain</b>	only a mean man's	13, 41 15
thy bread, till thou	<b>return</b>	again into the earth	13, 18/ 34
into dust shalt thou	<b>return</b>	." Then our Lord made	13, 19/ 2
own Church (till I	<b>return</b>	to the general judgment	13, 124/ 32
soul, which after the	<b>return</b>	thereof and copulation again	13, 146/ 32
general councils, and yet	<b>returned</b>	of frowardness to their	13, 91/ 25
biberit calicem domini indigne,	<b>reus</b>	erit corporis et sanguinis	13, 159/ 32
biberit calicem Domini indigne,	<b>reus</b>	erit corporis et sanguinis	13, 176/ 17
biberit calicem Domini indigne,	<b>reus</b>	erit corporis et sanguinis	13, 194/ 3
biberit calicem Domini indigne,	<b>reus</b>	erit corporis et sanguinis	13, 194/ 3
secret mystery did God	<b>reveal</b>	in diverse wise, that	13, 54/ 15
envious stomach) having it	<b>revealed</b>	unto him that of	13, 14/ 7
Trinity (which, till God	<b>revealed</b>	it unto them, none	13, 53/ 11
they should be saved,	<b>revelation</b>	was given to Adam	13, 29/ 24
at the law written,	<b>revelation</b>	given to Moses, and	13, 29/ 27
at the least, without	<b>revelation</b>	, might attain unto. Which	13, 37/ 4
diverse ways was there	<b>revelation</b>	given of this great	13, 56/ 9
surety thereof, without special	<b>revelation</b>	of God. For as	13, 194/ 29
blessed Lady (having by	<b>revelation</b>	the sure inward knowledge	13, 200/ 9
surety thereof, without special	<b>revelation</b>	of God. For as	13, 194/ 29
blessed Lady (having by	<b>revelation</b>	the sure inward knowledge	13, 200/ 9
as elsewhere) and the	<b>revelations</b>	of the things to	13, 66/ 30

things of doctrine and	<b>revelations</b>	he had preached unto	13, 67/ 2
worldly winning and in	<b>revenging</b>	of their own private	13, 70/ 15
him with procession and	<b>reverence</b>	, where all the people	13, 71/ 25
Peter that refused for	<b>reverence</b>	the thing that our	13, 112/ 3
any private mind of	<b>reverence</b>	or devotion to God	13, 112/ 5
devotion, and an irreverent	<b>reverence</b>	, and no right humility	13, 112/ 7
well when he for	<b>reverence</b>	toward Christ would not	13, 112/ 25
for any such framed	<b>reverence</b>	of his own stand	13, 112/ 28
comfort, do full devoutly	<b>reverence</b>	, as many a good	13, 156/ 28
with great dread and	<b>reverence</b>	, to consider well the	13, 193/ 7
and therefore the great	<b>reverence</b>	, fear and dread for	13, 199/ 23
with great dread and	<b>reverence</b>	, to consider well the	13, 193/ 7
and therefore the great	<b>reverence</b>	, fear and dread for	13, 199/ 23
imply and under a	<b>reverent</b>	devout silence signify both	13, 156/ 21
all humble manner and	<b>reverent</b>	behavior to receive him	13, 197/ 10
tender loving heart, how	<b>reverent</b>	humble manner we should	13, 197/ 23
holy affections, both of	<b>reverent</b>	considering her own unworthiness	13, 200/ 27
be abashed with the	<b>reverent</b>	dread of our own	13, 201/ 8
well say with great	<b>reverent</b>	dread and admiration, "Unde	13, 201/ 11
all humble manner and	<b>reverent</b>	behavior to receive him	13, 197/ 10
tender loving heart, how	<b>reverent</b>	humble manner we should	13, 197/ 23
holy affections, both of	<b>reverent</b>	considering her own unworthiness	13, 200/ 27
be abashed with the	<b>reverent</b>	dread of our own	13, 201/ 8
well say with great	<b>reverent</b>	dread and admiration, "Unde	13, 201/ 11
the new very paschal,	<b>reverently</b>	finish the old paschal	13, 120/ 23
es et in terram	<b>reverteris</b>	." And the Scripture calleth	13, 131/ 22
and that he will	<b>reward</b>	them that seek him	13, 43/ 12
believeth that God will	<b>reward</b>	them that seek him	13, 43/ 23
of man's salvation and	<b>reward</b>	, though he know not	13, 43/ 25
the occasion of double	<b>reward</b>	. Besides this, if God	13, 47/ 17
time), then was Judas"	<b>reward</b>	the valure of ten	13, 79/ 24
And now was his	<b>reward</b>	ten shillings, which is	13, 80/ 8
disdain their simple niggardous	<b>reward</b>	, but continued for it	13, 81/ 19
that time of that	<b>reward</b>	promised him, with which	13, 81/ 21
make him leese his	<b>reward</b>	, but, benignly suffering him	13, 96/ 10
not come where the	<b>reward</b>	is. And therefore our	13, 116/ 6
this present world, and	<b>reward</b>	every good man after	13, 174/ 3
and the dead, and	<b>reward</b>	all men after their	13, 196/ 4
and the dead, and	<b>reward</b>	all men after their	13, 196/ 4
heaven, and to be	<b>rewarded</b>	there, this knew they	13, 115/ 26
that he is the	<b>rewarder</b>	of them that seek	13, 43/ 2
own flesh, nor the	<b>rewards</b>	of all the world	13, 63/ 17
we have received: riches,	<b>riality</b>	, lordship, beauty, strength, learning	13, 9/ 9
framed out of the	<b>rib</b>	of his side (as	13, 12/ 18

liveth in like wise	<b>rich</b>	(as the prophet saith	13, 65/ 2
that are also very	<b>rich</b>	, thou mayest now make	13, 78/ 31
wax now a great	<b>rich</b>	man with this one	13, 78/ 34
more niggard, and the	<b>richer</b>	the more needy. And	13, 65/ 10
God we have received:	<b>riches</b>	, rialty, lordship, beauty, strength	13, 9/ 9
or height of the	<b>riches</b>	of the wisdom and	13, 33/ 18
him, there can no	<b>riches</b>	hire him to tarry	13, 67/ 23
so comely, appareled so	<b>richly</b>	in their royal robes	13, 17/ 23
all his flesh was	<b>rid</b>	of all manner pain	13, 55/ 11
letted not openly to	<b>ride</b>	into the city, with	13, 71/ 23
with bridle and spur	<b>rideth</b>	and ruleth an horse	13, 192/ 27
with bridle and spur	<b>rideth</b>	and ruleth an horse	13, 192/ 27
you, when Christ came	<b>riding</b>	into Jerusalem so royally	13, 72/ 23
the possession of a	<b>right</b>	, wealthy state and in	13, 13/ 8
man upon the Father's	<b>right</b>	hand, hath reduced mankind	13, 28/ 1
mean learning have often	<b>right</b>	hot in hand, I	13, 28/ 10
children to be no	<b>right</b>	at all. And infinitely	13, 33/ 4
of the kings, the	<b>right</b>	order of the making	13, 73/ 3
irreverent reverence, and no	<b>right</b>	humility, but an unperceived	13, 112/ 8
his age, and with	<b>right</b>	liberal and princely alms	13, 114/ 22
clean. For many a	<b>right</b>	honest company is there	13, 115/ 6
God (and know it	<b>right</b>	well indeed, and can	13, 116/ 13
such wise as the	<b>right</b>	famous clerk Master Jean	13, 118/ 12
tuorum" (Sit on my	<b>right</b>	hand till I put	13, 121/ 26
sit on the Father's	<b>right</b>	hand no longer. Nor	13, 121/ 29
All which holy things	<b>right</b>	many persons -- very	13, 156/ 25
are fall from the	<b>right</b>	belief of the sacrament	13, 158/ 6
make him of very	<b>right</b>	and reason worthy to	13, 191/ 13
will be not only	<b>right</b>	hard, but also peradventure	13, 194/ 27
we be in the	<b>right</b>	faith and belief concerning	13, 195/ 23
there sitteth on the	<b>right</b>	hand of the Father	13, 196/ 3
and yet therewith be	<b>right</b>	glad and in great	13, 200/ 6
make him of very	<b>right</b>	and reason worthy to	13, 191/ 13
will be not only	<b>right</b>	hard, but also peradventure	13, 194/ 27
we be in the	<b>right</b>	faith and belief concerning	13, 195/ 23
there sitteth on the	<b>right</b>	hand of the Father	13, 196/ 3
and yet therewith be	<b>right</b>	glad and in great	13, 200/ 6
were) unrighteously procuring that	<b>righteous</b>	man's death should righteously	13, 27/ 10
be constitute and made	<b>righteous</b>	. The law truly hath	13, 31/ 33
righteous man's death should	<b>righteously</b>	leese the power upon	13, 27/ 11
had for man's unrighteousness	<b>righteously</b>	given unto him before	13, 27/ 12
very well done and	<b>righteously</b>	by men which yet	13, 33/ 4
less, so did the	<b>righteousness</b>	of God temper and	13, 6/ 24
and of justification and	<b>righteousness</b>	in man through grace	13, 32/ 9

should we dispute the	<b>righteousness</b>	thereof, as though that	13, 33/ 1
the bottom of God's	<b>righteousness</b>	? How many things be	13, 33/ 3
great difficulty concerning the	<b>righteousness</b>	of God. Their mind	13, 36/ 9
for any creature to	<b>rise</b>	in pride upon the	13, 8/ 5
sensual motions of concupiscence	<b>rise</b>	and rebel against reason	13, 17/ 13
supper) until himself were	<b>risen</b>	again from death, and	13, 129/ 30
by his glorious body	<b>risen</b>	again from death) fulfilled	13, 133/ 12
of that he was	<b>risen</b>	with his very body	13, 133/ 34
words, good Christian reader,	<b>riseth</b>	there occasion to speak	13, 69/ 4
and goeth to God,	<b>riseth</b>	from the supper, and	13, 104/ 32
that I spoke of	<b>rising</b>	of the text, that	13, 62/ 11
cause of Christ's death,	<b>rising</b>	upon the malice of	13, 69/ 6
the evening at the	<b>rising</b>	of the moon. And	13, 89/ 31
feet as for a	<b>rite</b>	or a ceremony or	13, 114/ 15
Israel in their sacraments,	<b>rites</b>	, ceremonies, and sacrifices, commanded	13, 57/ 14
people as in their	<b>rites</b>	, sacraments, ceremonies, and sacrifices	13, 62/ 15
to them than the	<b>rites</b>	and ceremonies of Christendom	13, 98/ 20
manner of consecration), the	<b>rites</b>	and the manner of	13, 151/ 21
veil of the temple	<b>rived</b>	from the height down	13, 72/ 20
nor sod, but only	<b>roasted</b>	at the fire. And	13, 59/ 27
sin." For then he	<b>robbeth</b>	us of all together	13, 67/ 35
richly in their royal	<b>robes</b>	of fig leaves. O	13, 17/ 23
stood in dread (the	<b>rod</b>	of God laying the	13, 59/ 18
him), yet, after the	<b>rod</b>	scant removed, evermore his	13, 59/ 19
serpent into which the	<b>rod</b>	of Aaron was turned	13, 131/ 23
the name of a	<b>rod</b>	or a yard, while	13, 131/ 24
it was not a	<b>rod</b>	but a serpent: "Virga	13, 131/ 24
ad peccatum. Et ad	<b>Romanos</b>	. Non comedam escam corruptionis	13, 160/ 25
and then shall the	<b>Romans</b>	come and destroy both	13, 70/ 12
they lied. For the	<b>Romans</b>	nothing recked what or	13, 70/ 18
silver coin which the	<b>Romans</b>	at that time used	13, 79/ 17
his epistle to the	<b>Romans</b>	saith thus, "I will	13, 161/ 1
that the emperor of	<b>Rome</b>	should be their chief	13, 70/ 21
sin hanging in the	<b>roof</b>	, nor so much as	13, 198/ 7
sin hanging in the	<b>roof</b>	, nor so much as	13, 198/ 7
it the head and	<b>root</b>	of all other sins	13, 9/ 22
especially from pride, the	<b>root</b>	of all sin, a	13, 47/ 8
that this point deeply	<b>rooted</b>	in our breast should	13, 196/ 29
that this point deeply	<b>rooted</b>	in our breast should	13, 196/ 29
a sort of swine	<b>rooting</b>	in the dirt and	13, 193/ 18
a sort of swine	<b>rooting</b>	in the dirt and	13, 193/ 18
that, out of them	<b>rose</b>	many holy men's bodies	13, 72/ 22
keep his grave, he	<b>rose</b>	and went out through	13, 75/ 3
before that our Lord	<b>rose</b>	from the table to	13, 104/ 16

resurrection, in which he	<b>rose</b>	immortal, impassible, and glorious	13, 123/ 5
heard, ere ever they	<b>rose</b>	from the board, our	13, 123/ 29
a great heap of	<b>round</b>	metal plates, which while	13, 64/ 31
faith spread so full	<b>round</b>	about it, that there	13, 173/ 1
it is all preached	<b>round</b>	about upon all parts	13, 173/ 24
is therein, the whole	<b>roundel</b>	of the world and	13, 61/ 2
the ends of the	<b>roundel</b>	of the earth, the	13, 173/ 15
first coming, he went	<b>roundly</b>	to the matter and	13, 78/ 21
and run forth at	<b>rovers</b>	out of the common	13, 172/ 6
so richly in their	<b>royal</b>	robes of fig leaves	13, 17/ 23
posterity of Adam the	<b>royal</b>	duchy, that is to	13, 40/ 29
riding into Jerusalem so	<b>royally</b>	upon Palm Sunday, his	13, 72/ 24
Palm Sunday received Christ	<b>royally</b>	and full devoutly with	13, 203/ 2
Palm Sunday received Christ	<b>royally</b>	and full devoutly with	13, 203/ 2
set naught by the	<b>royalty</b>	of the world he	13, 113/ 29
pitch, she could never	<b>rub</b>	the filth from her	13, 16/ 27
Gerson, whereof first the	<b>rubric</b>	, De festo azimorum appropinquante	13, 51/ 6
And then whereas the	<b>rude</b>	, grudging words of Judas	13, 77/ 13
there arise some seditious	<b>ruffle</b>	among the people." But	13, 52/ 12
there arise some seditious	<b>ruffle</b>	among the people."" Upon	13, 69/ 3
of Nebuchadnezzar unto the	<b>ruin</b>	of Lucifer. And as	13, 5/ 30
God, after the fore-rehearsed	<b>ruin</b>	and fall of angels	13, 11/ 19
should be restored the	<b>ruin</b>	that was happed in	13, 14/ 8
is to wit, the	<b>ruin</b>	of angel, the fall	13, 49/ 17
all their authority and	<b>rule</b>	over man, and enter	13, 7/ 4
also perceive by any	<b>rule</b>	of justice taught unto	13, 30/ 16
counsel?) God hath no	<b>rule</b>	of justice to be	13, 33/ 23
but is himself the	<b>rule</b>	by whose will all	13, 33/ 24
Pharisees that bore the	<b>rule</b>	deeply desired his death	13, 74/ 17
of justice to be	<b>ruled</b>	by but is himself	13, 33/ 23
such things led and	<b>ruled</b>	, the old holy virtuous	13, 140/ 14
their chief prince and	<b>ruler</b>	Lucifer, that reigneth as	13, 6/ 29
priests and with the	<b>rulers</b>	in what manner he	13, 52/ 16
the chief heads and	<b>rulers</b>	of the people, and	13, 73/ 30
priests and with the	<b>rulers</b>	in what manner he	13, 75/ 30
and spur rideth and	<b>ruleth</b>	an horse and maketh	13, 192/ 27
and spur rideth and	<b>ruleth</b>	an horse and maketh	13, 192/ 27
in the teeth and	<b>run</b>	forth at rovers out	13, 172/ 6
in the sea, so	<b>run</b>	on with us (but	13, 193/ 26
in the sea, so	<b>run</b>	on with us (but	13, 193/ 26
have merited us a	<b>rush</b>	. And this, I say	13, 48/ 27
vespere ad vesperum servabitis	<b>sabbata</b>	vestra: The year in	13, 89/ 5
their feasts and their	<b>Sabbath</b>	days begin in the	13, 89/ 3
morrow, which was the	<b>Sabbath</b>	day, was quinta decima	13, 89/ 28



almost worn away. Their	<b>Sabbath</b>	days and their feasts	13, 98/ 28
man whole in the	<b>Sabbath</b>	day, that is to	13, 109/ 19
hominem sanum fecit in	<b>sabbato</b>	" (He made all the	13, 109/ 18
facientibus opera eius, summus	<b>sacerdos</b>	panem profert et finum	13, 162/ 28
testis veritatis. Nam invisibilis	<b>sacerdos</b>	visibiles creaturas in substantiam	13, 165/ 11
ei qui verus est	<b>sacerdos</b>	, videlicet Christo, oportet dari	13, 166/ 32
R. quaerebant L. summi	<b>sacerdotes</b>	et scribae, quomodo eum	13, 51/ 15
sacerdoti, et summos R.	<b>sacerdotes</b>	, ut proderet eum illis	13, 51/ 19
de duodecim ad principes	<b>sacerdoti</b>	, et summos R. sacerdotes	13, 51/ 19
Tunc congregati sunt principes	<b>sacerdotum</b>	et seniores in atrium	13, 51/ 13
seniores in atrium principis	<b>sacerdotum</b>	, qui dicitur Caiphas, et	13, 51/ 13
locutus est cum principibus	<b>sacerdotum</b>	et magistratibus, quemadmodum illum	13, 51/ 20
habitual, infounded in the	<b>sacrament</b>	of baptism, or otherwise	13, 32/ 22
change and by the	<b>sacrament</b>	of penance yet be	13, 47/ 23
water of baptism, the	<b>sacrament</b>	taking his force of	13, 58/ 22
bodily in the Blessed	<b>Sacrament</b>	and spiritually -- with	13, 64/ 8
here in the Blessed	<b>Sacrament</b>	of the altar, and	13, 83/ 20
before he changed that	<b>sacrament</b>	into the more perfect	13, 92/ 23
into the more perfect	<b>sacrament</b>	of baptism, so, for	13, 92/ 24
wine in the Blessed	<b>Sacrament</b>	of the altar, he	13, 92/ 28
the stead, thereof, the	<b>sacrament</b>	of highest perfection, the	13, 92/ 31
highest perfection, the Blessed	<b>Sacrament</b>	of the altar, and	13, 92/ 32
consecrated in the Blessed	<b>Sacrament</b>	. And therefore, albeit that	13, 93/ 25
institution of the Blessed	<b>Sacrament</b>	and by the godly	13, 104/ 4
wrought in the Blessed	<b>Sacrament</b>	, as when he consecrated	13, 109/ 25
a ceremony or a	<b>sacrament</b>	of the Church. Howbeit	13, 114/ 15
the feet were a	<b>sacrament</b>	unto which our Savior	13, 114/ 27
the institution of the	<b>sacrament</b>	, written in the twenty-sixth	13, 117/ 20
lecture upon the Blessed	<b>Sacrament</b>	. The fourth chapter. "And	13, 117/ 22
institution of the Blessed	<b>Sacrament</b>	of the altar. For	13, 118/ 19
institution of the Blessed	<b>Sacrament</b>	of the altar, of	13, 119/ 3
and blood, the Blessed	<b>Sacrament</b>	of the altar. But	13, 122/ 18
of his own Christian	<b>sacrament</b>	, to the intent it	13, 122/ 20
body in the holy	<b>sacrament</b>	of the altar. Then	13, 122/ 31
his Church, the Blessed	<b>Sacrament</b>	of the altar. Which	13, 123/ 19
new sacrifice, the Blessed	<b>Sacrament</b>	of the altar, his	13, 123/ 31
understand that this holy	<b>sacrament</b>	that himself instituted in	13, 124/ 13
and institute a new	<b>sacrament</b>	, instead of the old	13, 126/ 4
apostles in this Blessed	<b>Sacrament</b>	, as he plainly declared	13, 127/ 31
of this new Blessed	<b>Sacrament</b>	above the sacrifice of	13, 128/ 23
of his holy Blessed	<b>Sacrament</b>	: "Dico enim vobis quia	13, 129/ 10
the institution of the	<b>sacrament</b>	, and that Saint Luke	13, 129/ 15
institution of the Blessed	<b>Sacrament</b>	. And so seemeth it	13, 129/ 22
institution of the Blessed	<b>Sacrament</b>	) was in the chalice	13, 130/ 25

institution of the Blessed	<b>Sacrament</b>	, when that (after the	13, 131/ 3
with them the Blessed	<b>Sacrament</b>	also. Now that he	13, 131/ 15
were by his new	<b>sacrament</b>	instituted, and (by his	13, 133/ 11
them in the Blessed	<b>Sacrament</b>	under the form of	13, 133/ 14
blessed blood in the	<b>sacrament</b>	, which it seemeth that	13, 133/ 17
then in the Blessed	<b>Sacrament</b>	, until that day when	13, 134/ 14
it in the Blessed	<b>Sacrament</b>	. For, albeit that his	13, 134/ 19
given them in the	<b>sacrament</b>	before his passion such	13, 134/ 29
blood in the Blessed	<b>Sacrament</b>	at his Maundy with	13, 135/ 20
of this new Blessed	<b>Sacrament</b>	, the verity of that	13, 136/ 2
treating of this Blessed	<b>Sacrament</b>	, let us pray him	13, 136/ 20
hast instituted the new	<b>sacrament</b>	of thine own blessed	13, 136/ 26
lecture upon the Blessed	<b>Sacrament</b>	. So excellent is (good	13, 136/ 31
readers) this holy Blessed	<b>Sacrament</b>	above all other, that	13, 137/ 1
For in this holy	<b>sacrament</b>	is the very body	13, 137/ 7
labor in this Blessed	<b>Sacrament</b>	to subvert the very	13, 137/ 14
out of the Blessed	<b>Sacrament</b>	. First, using the name	13, 138/ 6
using the name of	<b>sacrament</b>	of Christ's body with	13, 138/ 7
it all the Blessed	<b>Sacrament</b>	of Christ's body and	13, 138/ 13
other but a bare	<b>sacrament</b>	only, that is to	13, 138/ 14
serve to prove the	<b>sacrament</b>	a figure. And upon	13, 138/ 19
signify that in the	<b>sacrament</b>	is Christ's blessed body	13, 138/ 23
the name of a	<b>sacrament</b>	, a sign, a memorial	13, 138/ 27
Scripture prove the Blessed	<b>Sacrament</b>	bread (but the custom	13, 139/ 8
they lay against the	<b>sacrament</b>	and say that Christ's	13, 139/ 12
of this holy Blessed	<b>Sacrament</b>	, concerning this matter, left	13, 139/ 31
since this excellent high	<b>sacrament</b>	, under a form and	13, 140/ 5
things of this Blessed	<b>Sacrament</b>	as are partly contained	13, 140/ 11
effectual causes) this holy	<b>sacrament</b>	by sundry diverse names	13, 140/ 16
that in this Blessed	<b>Sacrament</b>	there are two things	13, 140/ 21
abide in the Blessed	<b>Sacrament</b>	, and by the mighty	13, 140/ 29
are in the Blessed	<b>Sacrament</b>	two things; yet, forasmuch	13, 141/ 13
as the name of "	<b>sacrament</b>	" properly signifieth a sign	13, 141/ 14
the "thing" of a	<b>sacrament</b>	is properly called that	13, 141/ 16
holy thing that the	<b>sacrament</b>	betokeneth -- as in	13, 141/ 16
grace, is properly the	<b>sacrament</b>	, and the washing of	13, 141/ 19
the "thing" of the	<b>sacrament</b>	, that is to say	13, 141/ 20
the thing that the	<b>sacrament</b>	or sacramental sign (I	13, 141/ 20
Now in this holy	<b>sacrament</b>	of the altar (which	13, 141/ 23
the one, an outward	<b>sacrament</b>	or sacramental sign sensible	13, 141/ 26
the other an inward	<b>sacrament</b>	or sacramental sign unsensible	13, 141/ 28
have. The outward sensible	<b>sacrament</b>	or sacramental sign is	13, 141/ 30
of wine. The inward	<b>sacrament</b>	and sacramental sign unsensible	13, 141/ 32
likewise in this Blessed	<b>Sacrament</b>	(above the nature also	13, 142/ 1

two things of the	<b>sacrament</b>	, or two sacramental things	13, 142/ 2
is both by the	<b>sacrament</b>	(that is to wit	13, 142/ 6
and also in the	<b>sacrament</b>	contained. The other is	13, 142/ 7
is only by the	<b>sacrament</b>	signified, but in the	13, 142/ 8
signified, but in the	<b>sacrament</b>	it is not contained	13, 142/ 9
The thing of the	<b>sacrament</b>	that is both signified	13, 142/ 10
thing of this Blessed	<b>Sacrament</b>	that is signified thereby	13, 142/ 13
the first kind of	<b>sacrament</b>	that we spoke of	13, 142/ 17
that is in the	<b>sacrament</b>	contained, and also of	13, 142/ 20
Christ being in the	<b>sacrament</b>	. For as the holy	13, 142/ 25
of Christ in the	<b>sacrament</b>	, received worthily, doth especially	13, 142/ 31
his body in the	<b>sacrament</b>	: "Panis quem ego dabo	13, 143/ 3
blessed blood in the	<b>sacrament</b>	he saith by the	13, 143/ 7
other thing of the	<b>sacrament</b>	), that is to wit	13, 143/ 13
that thing of the	<b>sacrament</b>	that is signified by	13, 143/ 14
is signified by the	<b>sacrament</b>	but not contained therein	13, 143/ 14
is in this holy	<b>sacrament</b>	turned into Christ's very	13, 143/ 16
with his teeth the	<b>sacrament</b>	of the body and	13, 144/ 24
eateth and drinketh the	<b>sacrament</b>	of so worthy a	13, 144/ 26
The other kind of	<b>sacrament</b>	or sacramental sign (that	13, 144/ 30
is to wit, the	<b>sacrament</b>	or sacramental sign secret	13, 144/ 31
institution of the Blessed	<b>Sacrament</b>	, did ordain, institute, and	13, 145/ 1
and blood in the	<b>sacrament</b>	to signify, betoken, and	13, 145/ 30
his blood in the	<b>sacrament</b>	the selfsame body in	13, 145/ 33
sin. The selfsame unsensible	<b>sacrament</b>	also, the natural body	13, 146/ 3
is under the sensible	<b>sacrament</b>	of bread, signifieth and	13, 146/ 4
the thing of the	<b>sacrament</b>	, or the sacramental thing	13, 146/ 17
and blood in the	<b>sacrament</b>	, though they seem dead	13, 146/ 27
not dead in the	<b>sacrament</b>	, but quick and animated	13, 146/ 31
of which the Blessed	<b>Sacrament</b>	is a memorial) the	13, 147/ 12
there in the Blessed	<b>Sacrament</b>	both the blood with	13, 147/ 13
Christ out of the	<b>sacrament</b>	, continually kept and honored	13, 147/ 25
immediately contained in the	<b>sacrament</b>	, because they be neither	13, 148/ 4
evermore about this Blessed	<b>Sacrament</b>	a glorious heavenly company	13, 148/ 23
the whole inward unsensible	<b>sacrament</b>	(the very body and	13, 148/ 27
the mass the Blessed	<b>Sacrament</b>	is (as the old	13, 150/ 20
days) not only a	<b>sacrament</b>	but also a sacrifice	13, 150/ 22
forms is the whole	<b>sacrament</b>	, both for the thing	13, 150/ 28
manner of this holy	<b>sacrament</b>	were more at large	13, 151/ 21
wherein this most Blessed	<b>Sacrament</b>	so far excelleth all	13, 152/ 5
all other, as that	<b>sacrament</b>	that not only signifieth	13, 152/ 6
for which this Blessed	<b>Sacrament</b>	so many manner ways	13, 152/ 13
speak of this holy	<b>sacrament</b>	in diverse wise and	13, 152/ 15
call it. Whereas the	<b>sacrament</b>	of baptism is not	13, 152/ 18

is not called "the	<b>sacrament</b>	" alone but "the sacrament	13, 152/ 18
sacrament" alone but "the	<b>sacrament</b>	of baptism," nor any	13, 152/ 19
proper name (as the	<b>sacrament</b>	of confirmation, the sacrament	13, 152/ 20
sacrament of confirmation, the	<b>sacrament</b>	of penance, and so	13, 152/ 21
remnant), only this Blessed	<b>Sacrament</b>	is called and known	13, 152/ 22
by the name of "	<b>sacrament</b>	" alone, signifying and showing	13, 152/ 23
thereby that this Blessed	<b>Sacrament</b>	is the most excellent	13, 152/ 24
of Christ, for the	<b>sacrament</b>	of baptism is unto	13, 152/ 26
than it, and the	<b>sacrament</b>	of penance, too. This	13, 152/ 27
penance, too. This Blessed	<b>Sacrament</b>	of the body and	13, 152/ 28
et sacramentum vini" (the	<b>sacrament</b>	of bread and the	13, 152/ 30
of bread and the	<b>sacrament</b>	of wine), because that	13, 152/ 30
name of "the Blessed	<b>Sacrament</b>	" in the singular number	13, 153/ 5
number, "sacramentum altaris" (the	<b>sacrament</b>	of the altar); and	13, 153/ 6
they, being in the	<b>sacrament</b>	under several forms, severally	13, 153/ 13
the name of "the	<b>sacrament</b>	of the altar" in	13, 153/ 20
called "sacramentum panis" (the	<b>sacrament</b>	of bread) and it	13, 153/ 21
called "sacramentum communionis" (the	<b>sacrament</b>	of communion) because that	13, 154/ 1
called not only "the	<b>sacrament</b>	of communion" but over	13, 154/ 7
Greek. And this Blessed	<b>Sacrament</b>	is called the communion	13, 154/ 9
-- because that this	<b>sacrament</b>	doth not only signify	13, 154/ 11
is in this Blessed	<b>Sacrament</b>	(beside the signification thereof	13, 154/ 12
that is in the	<b>sacrament</b>	, is not only the	13, 154/ 22
mystical body, this holy	<b>sacrament</b>	therefore, in which his	13, 154/ 25
their calling this Blessed	<b>Sacrament</b>	by the name of	13, 154/ 27
that in the Blessed	<b>Sacrament</b>	is the very body	13, 154/ 30
be sundered. This Blessed	<b>Sacrament</b>	is also called eucharistia	13, 155/ 1
inestimable benefit. This holy	<b>sacrament</b>	is also called sacrificium	13, 155/ 5
bitter passion. This holy	<b>sacrament</b>	is also called of	13, 155/ 14
excellence of this Blessed	<b>Sacrament</b>	, this new very paschal	13, 155/ 17
of Christ in the	<b>sacrament</b>	. For it is called	13, 155/ 26
above remembered, this Blessed	<b>Sacrament</b>	is called by the	13, 156/ 10
signified thereby, this Blessed	<b>Sacrament</b>	is called. And this	13, 156/ 35
it is indeed) the	<b>sacrament</b>	of Christ's body, that	13, 157/ 6
wise it is a	<b>sacrament</b>	and doth betoken, and	13, 157/ 10
the thing of the	<b>sacrament</b>	and is betokened. Howbeit	13, 157/ 11
another example) because the	<b>sacrament</b>	is called in Scripture	13, 158/ 1
right belief of the	<b>sacrament</b>	are not yet in	13, 158/ 7
that in the Blessed	<b>Sacrament</b>	is Christ's very flesh	13, 158/ 8
of bread in the	<b>sacrament</b>	, then say we that	13, 159/ 1
institution of this Blessed	<b>Sacrament</b>	: and not to declare	13, 159/ 17
blood in the Blessed	<b>Sacrament</b>	, is not, as I	13, 160/ 11
institution of the Blessed	<b>Sacrament</b>	, where he calleth it	13, 160/ 14
that in the Blessed	<b>Sacrament</b>	is the very body	13, 160/ 18

to this Eucharist or	sacrament	of the altar, and	13, 160/ 29
thus of this Blessed	Sacrament	, "Neque vero haec pro	13, 161/ 8
of eternity under the	sacrament	of his flesh to	13, 164/ 13
verily receive under a	Sacrament	the flesh of his	13, 164/ 17
of nature by the	Sacrament	is the Sacrament of	13, 164/ 20
the Sacrament is the	Sacrament	of perfect unity. We	13, 164/ 21
his oration of this	sacrament	writeth thus: "Recedat omne	13, 165/ 9
et testificatione dubitare?" (The	sacrament	before it be consecrate	13, 167/ 15
that so high a	sacrament	, the body of our	13, 169/ 22
the figure of this	sacrament	. "Quid namque sit sanguis	13, 169/ 27
the posts, when the	sacrament	of his passion is	13, 170/ 3
institution of the Blessed	Sacrament	unto this day, and	13, 171/ 4
that in this Blessed	Sacrament	is the very body	13, 171/ 7
belief concerning this Blessed	Sacrament	, no man gainsaying the	13, 171/ 23
Savior in this holy	sacrament	, which had been, you	13, 171/ 32
Church, that in the	sacrament	is the very body	13, 172/ 1
these concerning the Blessed	Sacrament	. For when men began	13, 172/ 4
article of the Blessed	Sacrament	as in all the	13, 172/ 29
blood in the blessed	sacrament	hath, as I have	13, 174/ 13
third lecture of the	Sacrament	. I have in the	13, 174/ 20
institution of the Blessed	Sacrament	. And after have I	13, 174/ 22
Christ in the Blessed	Sacrament	in like wise as	13, 174/ 28
that of this holy	sacrament	there are three manner	13, 174/ 31
which receive the Blessed	Sacrament	unworthily. For they verily	13, 175/ 2
body in the Blessed	Sacrament	in form of bread	13, 175/ 3
spiritual thing of the	sacrament	, which (as I before	13, 175/ 12
that receiveth the Blessed	Sacrament	receiveth the very body	13, 176/ 25
fruitful thing of the	sacrament	, that is to wit	13, 176/ 30
before, receive this Blessed	Sacrament	only spiritually and not	13, 176/ 34
fruitful thing of the	sacrament	; that is to say	13, 177/ 6
worthily receive the Blessed	Sacrament	. When I say "worthily	13, 191/ 11
the thing of the	sacrament	, that is to wit	13, 192/ 18
receive this most Blessed	Sacrament	that their part shall	13, 194/ 9
receiving of this Blessed	Sacrament	, but rather the strength	13, 195/ 19
concerning that holy Blessed	Sacrament	itself: that is to	13, 195/ 24
believe that this Blessed	Sacrament	is not a bare	13, 196/ 7
receiving of this Blessed	Sacrament	, of such necessity and	13, 196/ 12
receiveth this most excellent	sacrament	, receiveth it unto his	13, 196/ 24
to receive this Blessed	Sacrament	very coldly and far	13, 197/ 3
verily in the Blessed	Sacrament	receive, through the merit	13, 204/ 16
body in that Blessed	Sacrament	to be the memorial	13, 204/ 18
worthily receive the Blessed	Sacrament	. When I say "worthily	13, 191/ 11
the thing of the	sacrament	, that is to wit	13, 192/ 18
receive this most Blessed	Sacrament	that their part shall	13, 194/ 9

receiving of this Blessed	<b>Sacrament</b>	, but rather the strength	13, 195/ 19
concerning that holy Blessed	<b>Sacrament</b>	itself: that is to	13, 195/ 24
believe that this Blessed	<b>Sacrament</b>	is not a bare	13, 196/ 7
receiving of this Blessed	<b>Sacrament</b>	, of such necessity and	13, 196/ 12
receiveth this most excellent	<b>sacrament</b>	, receiveth it unto his	13, 196/ 24
to receive this Blessed	<b>Sacrament</b>	very coldly and far	13, 197/ 3
verily in the Blessed	<b>Sacrament</b>	receive, through the merit	13, 204/ 16
body in that Blessed	<b>Sacrament</b>	to be the memorial	13, 204/ 18
praesumpsit ad Christi accedere	<b>sacramenta</b>	, quae aliquis non digne	13, 144/ 9
a tempore Melchizedek prodeunt	<b>sacramenta</b>	, et filiis Abrahae facientibus	13, 162/ 27
transfiguration), yet, in the	<b>sacramental</b>	receiving after his glorious	13, 134/ 32
that the sacrament or	<b>sacramental</b>	sign (I mean the	13, 141/ 21
are two sacraments or	<b>sacramental</b>	signs of sundry kinds	13, 141/ 25
an outward sacrament or	<b>sacramental</b>	sign sensible (as baptism	13, 141/ 26
an inward sacrament or	<b>sacramental</b>	sign unsensible, which none	13, 141/ 28
outward sensible sacrament or	<b>sacramental</b>	sign is the form	13, 141/ 30
The inward sacrament and	<b>sacramental</b>	sign unsensible is the	13, 141/ 32
the sacrament, or two	<b>sacramental</b>	things (that is to	13, 142/ 3
are by the two	<b>sacramental</b>	signs betokened). And those	13, 142/ 4
to wit, by the	<b>sacramental</b>	sign) signified and also	13, 142/ 7
to wit, the outward	<b>sacramental</b>	signs) be sacraments (that	13, 142/ 18
of both these two	<b>sacramental</b>	things: that is to	13, 142/ 19
it. For the outward	<b>sacramental</b>	signs (that is to	13, 142/ 23
it is?) These outward	<b>sacramental</b>	signs (the form of	13, 143/ 11
unto us the other	<b>sacramental</b>	thing (or the other	13, 143/ 12
kind of sacrament or	<b>sacramental</b>	sign (that is to	13, 144/ 30
wit, the sacrament or	<b>sacramental</b>	sign secret and unsensible	13, 144/ 31
betokeneth the other aforesaid	<b>sacramental</b>	thing, that is to	13, 146/ 5
wise figures, tokens, and	<b>sacramental</b>	signs, that they be	13, 146/ 11
that they be only	<b>sacramental</b>	signs and not sacramental	13, 146/ 11
sacramental signs and not	<b>sacramental</b>	things. And on the	13, 146/ 12
other side, the secret	<b>sacramental</b>	thing which is both	13, 146/ 13
the sacrament, or the	<b>sacramental</b>	thing, and not a	13, 146/ 17
thing, and not a	<b>sacramental</b>	sign, neither sensible nor	13, 146/ 18
and wine, be both	<b>sacramental</b>	signs because they signify	13, 146/ 21
they signify, and also	<b>sacramental</b>	things because they be	13, 146/ 21
signified by those sensible	<b>sacramental</b>	signs (the forms of	13, 148/ 5
wit, both two distinct	<b>sacramental</b>	outward signs, for neither	13, 152/ 34
bread, and two distinct	<b>sacramental</b>	inward signs, too), and	13, 153/ 2
too), and two distinct	<b>sacramental</b>	things also, of that	13, 153/ 3
contained in both these	<b>sacramental</b>	forms is one very	13, 153/ 17
all the sacraments or	<b>sacramental</b>	signs (both outward signs	13, 154/ 2
our Lord in the	<b>sacramental</b>	form, but also, like	13, 156/ 14
silence signify both the	<b>sacramental</b>	signs and sacramental things	13, 156/ 22

the sacramental signs and	<b>sacramental</b>	things, as well the	13, 156/ 22
you somewhat of the	<b>sacramental</b>	signs and of the	13, 174/ 23
signs and of the	<b>sacramental</b>	things that are either	13, 174/ 24
have showed) is the	<b>sacramental</b>	thing that is signified	13, 175/ 12
the Church) by this	<b>sacramental</b>	receiving, yet, for his	13, 176/ 1
the spiritual receiving, the	<b>sacramental</b>	receiving nothing availeth. And	13, 176/ 11
be by the only	<b>sacramental</b>	receiving of Christ's body	13, 176/ 27
and blood under the	<b>sacramental</b>	signs (the forms of	13, 177/ 3
into theirs under the	<b>sacramental</b>	sign, but they receive	13, 192/ 17
himself, contained in the	<b>sacramental</b>	sign of bread) that	13, 193/ 17
into theirs under the	<b>sacramental</b>	sign, but they receive	13, 192/ 17
himself, contained in the	<b>sacramental</b>	sign of bread) that	13, 193/ 17
we receive it not	<b>sacramentally</b>	. But he will we	13, 64/ 10
they received it again	<b>sacramentally</b>	after his resurrection, then	13, 134/ 24
folk receive it only	<b>sacramentally</b>	, and some only spiritually	13, 174/ 32
receive it both. Only	<b>sacramentally</b>	do they receive it	13, 175/ 1
only spiritually and not	<b>sacramentally</b>	, and so do all	13, 176/ 35
only himself receive it	<b>sacramentally</b>	, that is to wit	13, 177/ 2
body of our Lord,	<b>sacramentally</b>	and virtually both, made	13, 191/ 2
body of our Lord,	<b>sacramentally</b>	and virtually both. They	13, 191/ 8
of our Lord both	<b>sacramentally</b>	and virtually which in	13, 191/ 9
folk receive him only	<b>sacramentally</b>	and not virtually, that	13, 192/ 15
blessed flesh and blood	<b>sacramentally</b>	and bodily into our	13, 194/ 17
body of our Lord,	<b>sacramentally</b>	and virtually both, made	13, 191/ 2
body of our Lord,	<b>sacramentally</b>	and virtually both. They	13, 191/ 8
of our Lord both	<b>sacramentally</b>	and virtually which in	13, 191/ 9
folk receive him only	<b>sacramentally</b>	and not virtually, that	13, 192/ 15
blessed flesh and blood	<b>sacramentally</b>	and bodily into our	13, 194/ 17
ut in honorem tanti	<b>sacramenti</b>	in os christiani prius	13, 169/ 15
ad naturam aeternitatis, sub	<b>sacramento</b>	nobis communicande carnis admisquit	13, 163/ 24
faithful church (with certain	<b>sacraments</b>	or sacrifices duly referred	13, 29/ 19
bound to his holy	<b>sacraments</b>	but that he may	13, 32/ 23
list. But with his	<b>sacraments</b>	he hath by his	13, 32/ 25
without contempt of his	<b>sacraments</b>	, use ourselves in such	13, 44/ 11
to the faith and	<b>sacraments</b>	for the commodities of	13, 47/ 26
of Israel in their	<b>sacraments</b>	, rites, ceremonies, and sacrifices	13, 57/ 14
as in their rites,	<b>sacraments</b>	, ceremonies, and sacrifices. I	13, 62/ 15
the communion of the	<b>sacraments</b>	without abashment or trouble	13, 136/ 12
of whom all other	<b>sacraments</b>	receive their virtue and	13, 137/ 8
is, above all other	<b>sacraments</b>	sundry special prerogatives) there	13, 141/ 24
prerogatives) there are two	<b>sacraments</b>	or sacramental signs of	13, 141/ 25
outward sacramental signs) be	<b>sacraments</b>	(that is to wit	13, 142/ 18
especially above all other	<b>sacraments</b>	refresh, make strong, and	13, 142/ 32
wise those secret invisible	<b>sacraments</b>	(his own very natural	13, 145/ 19

blood) under those visible	<b>sacraments</b>	(those forms of bread	13, 145/ 20
that the outward sensible	<b>sacraments</b>	(the forms of bread	13, 146/ 10
by the outward sensible	<b>sacraments</b>	and by the secret	13, 146/ 14
by the secret unsensible	<b>sacraments</b>	signified and not contained	13, 146/ 15
the two outward sensible	<b>sacraments</b>	(the forms either of	13, 148/ 26
the use of the	<b>sacraments</b>	, then followeth there an	13, 150/ 4
whom all the other	<b>sacraments</b>	take their strength (for	13, 152/ 8
and of all holy	<b>sacraments</b>	the chief. And that	13, 152/ 24
be indeed two distinct	<b>sacraments</b>	(that is to wit	13, 152/ 33
good reason called several	<b>sacraments</b>	) be yet never severally	13, 153/ 15
thing that all the	<b>sacraments</b>	or sacramental signs (both	13, 154/ 2
are all his other	<b>sacraments</b>	, but by his instrument	13, 154/ 17
purgandas iniquitates existens." (The	<b>sacraments</b>	which of old were	13, 163/ 3
fourth book of the	<b>sacraments</b>	: "Antequam consecratur, panis est	13, 167/ 7
and especially in the	<b>sacraments</b>	, not beholding only those	13, 167/ 37
using and teaching the	<b>sacraments</b>	, and understanding without any	13, 171/ 20
et visibiliter premet dentibus	<b>sacramentum</b>	corporis et sanguinis Christi	13, 144/ 6
sed magis tantum rei	<b>sacramentum</b>	ad iudicium sibi manducat	13, 144/ 7
name of either form, "	<b>sacramentum</b>	panis et sacramentum vini	13, 152/ 29
form, "sacramentum panis et	<b>sacramentum</b>	vini" (the sacrament of	13, 152/ 30
in the singular number, "	<b>sacramentum</b>	altaris" (the sacrament of	13, 153/ 6
number. It is called "	<b>sacramentum</b>	panis" (the sacrament of	13, 153/ 21
It is also called "	<b>sacramentum</b>	communiois" (the sacrament of	13, 154/ 1
asseritur, quum naturalis per	<b>sacramentum</b>	proprietas, perfectae sacramentum sit	13, 163/ 29
per sacramentum proprietas, perfectae	<b>sacramentum</b>	sit unitatis. Non est	13, 163/ 29
agni positus est, quando	<b>sacramentum</b>	passionis illius cum ore	13, 169/ 30
own words) the selfsame	<b>sacred</b>	body of Christ, and	13, 137/ 10
very paschal lamb, the	<b>sacred</b>	body of our Savior	13, 155/ 17
by the pleasant acceptable	<b>sacrifice</b>	of himself obediently offered	13, 27/ 31
to them by the	<b>sacrifice</b>	. For by the killing	13, 56/ 6
the innocent beast in	<b>sacrifice</b>	was betokened the death	13, 56/ 7
they should offer in	<b>sacrifice</b>	and eat the unspotted	13, 60/ 8
the desert about their	<b>sacrifice</b>	, and, in all that	13, 60/ 26
immolate and offered in	<b>sacrifice</b>	the unspotted lamb. For	13, 61/ 12
feast, therefore, of the	<b>sacrifice</b>	of the unspotted lamb	13, 61/ 16
by whose immolation and	<b>sacrifice</b>	on the cross, and	13, 62/ 24
make and receive this	<b>sacrifice</b>	of the paschal lamb	13, 64/ 5
Lord, which, upon the	<b>sacrifice</b>	of the paschal lamb	13, 65/ 31
be content so to	<b>sacrifice</b>	it to God as	13, 84/ 31
as the most sweet	<b>sacrifice</b>	unto the Father upon	13, 92/ 34
their bare offering and	<b>sacrifice</b>	by word than now	13, 98/ 6
used, he would their	<b>sacrifice</b>	in offering up of	13, 98/ 7
Better is obedience than	<b>sacrifice</b>	." Nor never shall God's	13, 112/ 10
the goodly oxen for	<b>sacrifice</b>	. But while he broke	13, 112/ 21



would by that pleasant	<b>sacrifice</b>	bring the nature of	13, 120/ 32
or performing of the	<b>sacrifice</b>	of the paschal lamb	13, 121/ 3
own blessed body in	<b>sacrifice</b>	, by which the nature	13, 121/ 5
verity thereof, the new	<b>sacrifice</b>	, his blessed body and	13, 122/ 18
Father that the old	<b>sacrifice</b>	of the paschal lamb	13, 122/ 29
institution of the new	<b>sacrifice</b>	, his own blessed body	13, 122/ 30
you to the old	<b>sacrifice</b>	of the paschal lamb	13, 123/ 8
stead of that old	<b>sacrifice</b>	of the paschal lamb	13, 123/ 17
did institute the new	<b>sacrifice</b>	and the only sacrifice	13, 123/ 18
sacrifice and the only	<b>sacrifice</b>	to be continued in	13, 123/ 18
the altar. Which new	<b>sacrifice</b>	, instead of that old	13, 123/ 19
instead of that old	<b>sacrifice</b>	and of all the	13, 123/ 20
fore-figured the very fruitful	<b>sacrifice</b>	of Christ's blessed body	13, 123/ 21
and wine, represent that	<b>sacrifice</b>	in which, on Good	13, 123/ 25
therefore, after the old	<b>sacrifice</b>	of the paschal lamb	13, 123/ 28
should be the new	<b>sacrifice</b>	, the Blessed Sacrament of	13, 123/ 31
far passed the old	<b>sacrifice</b>	of the paschal lamb	13, 124/ 14
for my special new	<b>sacrifice</b>	that I institute to	13, 124/ 31
might think if my	<b>sacrifice</b>	of representation were but	13, 125/ 2
bread, where their fore-figuring	<b>sacrifice</b>	was celebrated in a	13, 125/ 3
quick taken to the	<b>sacrifice</b>	, yet was it eaten	13, 125/ 8
my passion the old	<b>sacrifice</b>	of the paschal lamb	13, 126/ 9
my passion, this new	<b>sacrifice</b>	of mine own body	13, 126/ 11
the blood of the	<b>sacrifice</b>	into a cup, and	13, 127/ 16
Blessed Sacrament above the	<b>sacrifice</b>	of the paschal lamb	13, 128/ 23
meant that the Mosaic	<b>sacrifice</b>	of the paschal lamb	13, 133/ 7
of the old paschal	<b>sacrifice</b>	hast instituted the new	13, 136/ 26
sacrament but also a	<b>sacrifice</b>	that by the offering	13, 150/ 22
the altar) representeth the	<b>sacrifice</b>	in which the selfsame	13, 150/ 24
to offer that holy	<b>sacrifice</b>	, but under the both	13, 150/ 30
figure (for this holy	<b>sacrifice</b>	was fore-figured in the	13, 150/ 32
also called sacrificium (the	<b>sacrifice</b>	) because it is, as	13, 155/ 5
told you, the only	<b>sacrifice</b>	betaken by Christ unto	13, 155/ 6
representing the most acceptable	<b>sacrifice</b>	of the same flesh	13, 155/ 11
heal infirmities, and a	<b>sacrifice</b>	to purge iniquities.) Saint	13, 163/ 15
sanctifying of the mystical	<b>sacrifice</b>	, and the translation or	13, 166/ 36
which the lamb was	<b>sacrificed</b>	. This feast which was	13, 61/ 19
was commanded to be	<b>sacrificed</b>	and eaten after the	13, 86/ 18
lamb was to be	<b>sacrificed</b>	and eaten), these two	13, 87/ 4
the paschal lamb was	<b>sacrificed</b>	and eaten), the Feast	13, 87/ 14
must be killed and	<b>sacrificed</b>	, the disciples came to	13, 87/ 21
blood, to be continually	<b>sacrificed</b>	, offered up unto the	13, 120/ 20
was wont to be	<b>sacrificed</b>	to fore-figure it in	13, 124/ 34
that passion and be	<b>sacrificed</b>	once for ever upon	13, 126/ 12

with certain sacraments or	<b>sacrifices</b>	duly referred to God	13, 29/ 20
sacraments, rites, ceremonies, and	<b>sacrifices</b>	, commanded them (I say	13, 57/ 14
rites, sacraments, ceremonies, and	<b>sacrifices</b>	. I have also showed	13, 62/ 16
naught their outward ceremonies,	<b>sacrifices</b>	, and observances of their	13, 97/ 25
of their ceremonies and	<b>sacrifices</b>	should recompense it, and	13, 97/ 32
their offerings and their	<b>sacrifices</b>	were, beside their tithes	13, 98/ 18
their costly ceremonies and	<b>sacrifices</b>	appear. Their fastings were	13, 98/ 26
of all the old	<b>sacrifices</b>	which among the Jews	13, 123/ 20
upon Leviticus: "Sanctificationem mystici	<b>sacrificii</b>	, et a sensibilibus ad	13, 166/ 31
sacrament is also called	<b>sacrificium</b>	(the sacrifice) because it	13, 155/ 5
benedicende verbis caelestibus creaturae	<b>sacris</b>	altaribus imponuntur, substantia illic	13, 165/ 19
gradui succedentes, Christi corpus	<b>sacro</b>	ore conficiunt, per quos	13, 168/ 7
Non est humano aut	<b>saeculi</b>	sensu in dei rebus	13, 163/ 30
esse non possunt, hic	<b>saepius</b>	atque saepius fallitur. Quoniam	13, 167/ 31
possunt, hic saepius atque	<b>saepius</b>	fallitur. Quoniam ergo ille	13, 167/ 31
his own people through	<b>safe</b>	, this fierce furious king	13, 57/ 31
our captain Christ. The	<b>safe</b>	passage of the children	13, 58/ 19
mine heart, I may	<b>safe</b>	depart out of the	13, 66/ 3
make all the matter	<b>safe</b>	. Whereupon as Saint John	13, 70/ 7
And for the farther	<b>safeguard</b>	of their persons from	13, 12/ 26
et anima de deo	<b>saginetur</b>	." (The flesh eateth the	13, 162/ 8
as the prophet saith): "	<b>Sagittae</b>	parvulorum factae sunt plagae	13, 55/ 6
actus suos convertit in	<b>sagittas</b>	ignitas ad peccatum. Et	13, 160/ 24
the twenty-sixth chapter of	<b>Saint</b>	Matthew, the fourteenth of	13, 3/ 9
Matthew, the fourteenth of	<b>Saint</b>	Mark, and in the	13, 3/ 10
in the twenty-seventh of	<b>Saint</b>	Matthew, the fifteenth of	13, 3/ 13
Matthew, the fifteenth of	<b>Saint</b>	Mark, the twenty-third of	13, 3/ 14
Mark, the twenty-third of	<b>Saint</b>	Luke, and the nineteenth	13, 3/ 14
and the nineteenth of	<b>Saint</b>	John. First an introduction	13, 3/ 14
What hast thou," saith	<b>Saint</b>	Paul, "that thou hast	13, 9/ 5
Eve was (for which	<b>Saint</b>	Paul saith, "The man	13, 19/ 20
but the woman," whereupon	<b>Saint</b>	Augustine at good length	13, 19/ 21
more and more, therefore	<b>Saint</b>	Paul commandeth that a	13, 20/ 10
herself her tongue. For	<b>Saint</b>	Paul well foresaw that	13, 20/ 14
say the words of	<b>Saint</b>	John in the Apocalypse	13, 23/ 9
and uncontrolled, make (as	<b>Saint</b>	Paul saith) of one	13, 30/ 27
thus doth indeed. For	<b>Saint</b>	Paul calleth all the	13, 31/ 4
say some doctors) that	<b>Saint</b>	Paul meant that the	13, 32/ 10
everlasting pain. From which	<b>Saint</b>	Paul well, by all	13, 32/ 13
Savior Christ. Which thing	<b>Saint</b>	Peter showeth yet more	13, 32/ 15
be saved without faith,	<b>Saint</b>	Paul declareth where he	13, 32/ 19
this opinion was holy	<b>Saint</b>	Augustine, as in sundry	13, 32/ 30
thoughts.) And therefore saith	<b>Saint</b>	Paul: "O altitudo divitiarum	13, 33/ 15
the whole truth, holy	<b>Saint</b>	Augustine, which was (among	13, 34/ 7

which he writeth unto	<b>Saint</b>	Jerome, he debateth this	13, 34/ 15
opinion, as reason is,	<b>Saint</b>	Augustine rejected and confuteth	13, 35/ 6
And therefore he desireth	<b>Saint</b>	Jerome to consider well	13, 35/ 16
thought it meet that	<b>Saint</b>	Jerome should take that	13, 35/ 19
maintained, he then desired	<b>Saint</b>	Jerome to write unto	13, 35/ 21
But there he requireth	<b>Saint</b>	Jerome to devise him	13, 35/ 32
remained the answer of	<b>Saint</b>	Jerome again. But whether	13, 36/ 1
upon those words of	<b>Saint</b>	Paul in the eleventh	13, 42/ 30
sit." ("Without faith," saith	<b>Saint</b>	Paul, "it is impossible	13, 42/ 34
two points only which	<b>Saint</b>	Paul here rehearseth, that	13, 43/ 11
should it (as holy	<b>Saint</b>	Augustine saith) have been	13, 47/ 24
be the words of	<b>Saint</b>	Matthew, Saint Luke, and	13, 53/ 5
words of Saint Matthew,	<b>Saint</b>	Luke, and Saint Mark	13, 53/ 6
Matthew, Saint Luke, and	<b>Saint</b>	Mark, three of the	13, 53/ 6
writing. For as saith	<b>Saint</b>	Paul: "Omnia in figura	13, 57/ 16
called phase and (as	<b>Saint</b>	Jerome saith) pascha, too	13, 61/ 22
for that that (as	<b>Saint</b>	Jerome saith) pascha in	13, 61/ 29
innocent Lamb of whom	<b>Saint</b>	John the Baptist witnessed	13, 62/ 21
chapter of the Apocalypse	<b>Saint</b>	John. But yet we	13, 65/ 16
the eleventh chapter of	<b>Saint</b>	John. For whereas our	13, 69/ 14
matter safe. Whereupon as	<b>Saint</b>	John in the eleventh	13, 70/ 7
people, but also, as	<b>Saint</b>	John farther saith, to	13, 71/ 8
the twenty-sixth chapter of	<b>Saint</b>	Matthew, and in the	13, 76/ 12
in the fourteenth of	<b>Saint</b>	Mark, and in the	13, 76/ 13
in the twelfth of	<b>Saint</b>	John, our Savior six	13, 76/ 13
words the Holy Evangelist	<b>Saint</b>	John, whom Christ so	13, 82/ 14
those other words, as	<b>Saint</b>	Jerome saith (and Saint	13, 83/ 22
Saint Jerome saith (and	<b>Saint</b>	Bede, too), are understood	13, 83/ 22
Of the sending of	<b>Saint</b>	Peter and Saint John	13, 85/ 11
of Saint Peter and	<b>Saint</b>	John, the first day	13, 85/ 11
in the twenty-sixth of	<b>Saint</b>	Matthew, the fourteenth of	13, 85/ 12
Matthew, the fourteenth of	<b>Saint</b>	Mark, the twenty-second of	13, 85/ 13
Mark, the twenty-second of	<b>Saint</b>	Luke, and the thirteenth	13, 85/ 13
and the thirteenth of	<b>Saint</b>	John. "The first day	13, 85/ 14
this cause do both	<b>Saint</b>	Matthew and Saint Mark	13, 87/ 17
both Saint Matthew and	<b>Saint</b>	Mark call the Shere	13, 87/ 18
the Feast of Paschal,"	<b>Saint</b>	John in the thirteenth	13, 87/ 28
so forth.) Here, lo,	<b>Saint</b>	John calleth Shere Thursday	13, 87/ 32
the paschal. And therefore	<b>Saint</b>	John here saying "Ante	13, 88/ 5
construing this place of	<b>Saint</b>	John, they say that	13, 88/ 18
as appeareth plainly by	<b>Saint</b>	Matthew, Saint Mark, and	13, 89/ 17
plainly by Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 89/ 17
Matthew, Saint Mark, and	<b>Saint</b>	Luke. But the posterior	13, 89/ 18
by the words of	<b>Saint</b>	John tertia decima ante	13, 90/ 3

as the three evangelists,	<b>Saint</b>	Matthew, Saint Mark, and	13, 90/ 28
three evangelists, Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 90/ 29
Matthew, Saint Mark, and	<b>Saint</b>	Luke, plainly do declare	13, 90/ 29
the plain words of	<b>Saint</b>	Eusebius and Saint Chrysostom	13, 92/ 3
of Saint Eusebius and	<b>Saint</b>	Chrysostom both. And that	13, 92/ 3
error to say that	<b>Saint</b>	Matthew, Saint Mark, and	13, 92/ 8
say that Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 92/ 8
Matthew, Saint Mark, and	<b>Saint</b>	Luke wrote in that	13, 92/ 9
three, and that therefore	<b>Saint</b>	John wrote otherwise and	13, 92/ 10
Lord, when he sent	<b>Saint</b>	Peter and Saint John	13, 93/ 10
sent Saint Peter and	<b>Saint</b>	John unto the house	13, 93/ 10
and favor with him,	<b>Saint</b>	Peter, which (as it	13, 94/ 2
especially loved him, and	<b>Saint</b>	John, which (as the	13, 94/ 4
of the gospel of	<b>Saint</b>	John) that if any	13, 95/ 30
him. And therefore saith	<b>Saint</b>	Mark, "He came and	13, 96/ 13
it should seem that	<b>Saint</b>	Peter and Saint John	13, 96/ 14
that Saint Peter and	<b>Saint</b>	John, after their errand	13, 96/ 14
in the treason, both	<b>Saint</b>	Matthew, Saint Mark, and	13, 96/ 20
treason, both Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 96/ 20
Matthew, Saint Mark, and	<b>Saint</b>	Luke make specially mention	13, 96/ 21
the sixth chapter of	<b>Saint</b>	Matthew that he would	13, 97/ 18
thereupon, as Theophylactus and	<b>Saint</b>	Bede say, and Saint	13, 99/ 9
Saint Bede say, and	<b>Saint</b>	Chrysostom also, that Christ	13, 99/ 9
the ninth chapter of	<b>Saint</b>	Luke: "Filius hominis non	13, 99/ 12
that we have, as	<b>Saint</b>	Paul saith, "no dwelling	13, 99/ 23
of the gospel of	<b>Saint</b>	John. "And when supper	13, 101/ 12
exposition. The Holy Evangelist	<b>Saint</b>	John, in the beginning	13, 102/ 9
for the matter, which	<b>Saint</b>	John here beginneth to	13, 103/ 25
washest thou my feet?"	<b>Saint</b>	Peter, having our Savior	13, 106/ 20
to do it." But	<b>Saint</b>	Peter had so deep	13, 106/ 31
part with me." When	<b>Saint</b>	Peter heard that word	13, 107/ 15
all clean." Forasmuch as	<b>Saint</b>	Peter offered himself to	13, 107/ 31
said our Savior to	<b>Saint</b>	Peter when he offered	13, 108/ 21
he before said to	<b>Saint</b>	Peter that he should	13, 110/ 15
between our Savior and	<b>Saint</b>	Peter that refused for	13, 112/ 2
lost his kingdom therefore.	<b>Saint</b>	Peter here thought he	13, 112/ 25
we could not (as	<b>Saint</b>	Augustine saith) know which	13, 113/ 7
convenient, it is (as	<b>Saint</b>	Augustine saith) a thing	13, 114/ 30
verbum Dei." (Faith, saith	<b>Saint</b>	Paul, cometh of hearing	13, 115/ 29
the thirteenth chapter of	<b>Saint</b>	Luke he saith he	13, 116/ 20
in the twenty-sixth of	<b>Saint</b>	Matthew, the fourteenth of	13, 117/ 20
Matthew, the fourteenth of	<b>Saint</b>	Mark, and in the	13, 117/ 21
in the twenty-second of	<b>Saint</b>	Luke. The first lecture	13, 117/ 21
all the three evangelists,	<b>Saint</b>	Matthew, Saint Mark, and	13, 118/ 14

three evangelists, Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 118/ 14
Matthew, Saint Mark, and	<b>Saint</b>	Luke, and in a	13, 118/ 14
rehearse the words of	<b>Saint</b>	Luke somewhat more full	13, 118/ 17
come.") These words hath	<b>Saint</b>	Luke whole together of	13, 118/ 34
the twenty-second chapter of	<b>Saint</b>	Luke, our Savior expresseth	13, 119/ 7
wit, because that (as	<b>Saint</b>	John saith): "Quum dilexisset	13, 119/ 23
thereof, drank thereunto. Whereof	<b>Saint</b>	Luke proceedeth farther and	13, 122/ 24
the evangelists, and as	<b>Saint</b>	Peter beareth witness where	13, 123/ 11
in the gospel of	<b>Saint</b>	Matthew, Saint Mark, and	13, 124/ 1
gospel of Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 124/ 2
Matthew, Saint Mark, and	<b>Saint</b>	Luke, is rehearsed in	13, 124/ 2
us example, as saith	<b>Saint</b>	Bede, that in the	13, 124/ 8
himself to signify, saith	<b>Saint</b>	Bede, that he gave	13, 124/ 11
the sixth chapter of	<b>Saint</b>	John, yet to make	13, 125/ 22
is also declared by	<b>Saint</b>	Paul in the eleventh	13, 126/ 15
from pain, as say	<b>Saint</b>	Remigius and Saint Chrysostom	13, 126/ 33
say Saint Remigius and	<b>Saint</b>	Chrysostom. And our Savior	13, 126/ 33
his so doing (saith	<b>Saint</b>	Chrysostom), teacheth us what	13, 126/ 34
the New Testament," as	<b>Saint</b>	Matthew rehearseth it, or	13, 127/ 10
in my blood," as	<b>Saint</b>	Luke rehearseth it, either	13, 127/ 11
our Savior rehearsed by	<b>Saint</b>	Matthew, and upon his	13, 128/ 4
his words rehearsed by	<b>Saint</b>	Luke, our Lord very	13, 128/ 4
to come. For as	<b>Saint</b>	Paul saith: "It was	13, 128/ 14
our Savior spoke (saith	<b>Saint</b>	Chrysostom) as though he	13, 128/ 26
was it, according as	<b>Saint</b>	Chrysostom saith, shed for	13, 128/ 29
which shall be as	<b>Saint</b>	Remigius saith, and as	13, 128/ 34
have heard rehearsed by	<b>Saint</b>	Luke) that, when he	13, 129/ 6
our Savior rehearsed by	<b>Saint</b>	Matthew and Saint Mark	13, 129/ 13
by Saint Matthew and	<b>Saint</b>	Mark to be the	13, 129/ 14
be the selfsame that	<b>Saint</b>	Luke rehearseth, and that	13, 129/ 14
the sacrament, and that	<b>Saint</b>	Luke observed the verity	13, 129/ 16
upon the words of	<b>Saint</b>	Luke. And albeit that	13, 129/ 23
first words rehearsed by	<b>Saint</b>	Luke and these other	13, 129/ 24
these other rehearsed by	<b>Saint</b>	Matthew and Saint Mark	13, 129/ 25
by Saint Matthew and	<b>Saint</b>	Mark may be both	13, 129/ 25
the words rehearsed by	<b>Saint</b>	Luke when our Savior	13, 130/ 12
his other words that	<b>Saint</b>	Matthew and Saint Mark	13, 130/ 24
that Saint Matthew and	<b>Saint</b>	Mark rehearse spoken the	13, 130/ 24
second words rehearsed by	<b>Saint</b>	Matthew and Saint Mark	13, 131/ 1
by Saint Matthew and	<b>Saint</b>	Mark -- which words	13, 131/ 2
the fifteenth chapter of	<b>Saint</b>	John: "Ego sum vitis	13, 131/ 28
their drinking with him	<b>Saint</b>	Mark maketh mention, saying	13, 135/ 8
that is to wit,	<b>Saint</b>	Peter, Saint James, and	13, 135/ 29
to wit, Saint Peter,	<b>Saint</b>	James, and Saint John	13, 135/ 29

Peter, Saint James, and	<b>Saint</b>	John) a sight and	13, 135/ 29
so did indeed holy	<b>Saint</b>	Chrysostom declareth, which in	13, 136/ 4
abashment or trouble.) Holy	<b>Saint</b>	Jerome also in his	13, 136/ 13
holy mystical body, as	<b>Saint</b>	Paul toucheth in his	13, 143/ 22
bread and one cup.)	<b>Saint</b>	Augustine also upon the	13, 143/ 27
the sixth chapter of	<b>Saint</b>	John in his twenty-sixth	13, 143/ 27
himself unto our remembrance,	<b>Saint</b>	Paul showeth here that	13, 145/ 32
books be, as holy	<b>Saint</b>	Augustine (against the great	13, 150/ 9
without writing, by mouth.	<b>Saint</b>	Denis also, in his	13, 152/ 1
estate? Our Savior (as	<b>Saint</b>	Augustine saith), walking with	13, 157/ 21
the three foresaid evangelists,	<b>Saint</b>	Matthew, Saint Mark, and	13, 159/ 15
foresaid evangelists, Saint Matthew,	<b>Saint</b>	Mark, and Saint Luke	13, 159/ 15
Matthew, Saint Mark, and	<b>Saint</b>	Luke, and spoken by	13, 159/ 16
the sixth chapter of	<b>Saint</b>	John, where he said	13, 159/ 19
declare the words of	<b>Saint</b>	Paul either where he	13, 159/ 24
of some of them.	<b>Saint</b>	Ignatius writeth in his	13, 160/ 21
did he give them.)	<b>Saint</b>	Irenaeus writeth thus in	13, 161/ 28
damnation of the receiver.)	<b>Saint</b>	Cyprian in his sermon	13, 162/ 25
sacrifice to purge iniquities.)	<b>Saint</b>	Hilary also in his	13, 163/ 17
made into a better?)	<b>Saint</b>	Basil in his book	13, 166/ 15
senses of the flesh.)	<b>Saint</b>	Ambrose saith in the	13, 167/ 6
his fidelity and testimony?)	<b>Saint</b>	John Chrysostom in his	13, 167/ 24
eyes of our understanding.)	<b>Saint</b>	Jerome in his epistle	13, 168/ 5
greatly commended unto men.)	<b>Saint</b>	Augustine in his 118th	13, 169/ 10
throughout all the world.)	<b>Saint</b>	Gregory writeth in his	13, 169/ 25
posts of the house.)	<b>Saint</b>	Bede in his book	13, 170/ 10
the twenty-sixth chapter of	<b>Saint</b>	Matthew writeth thus. "Porro	13, 170/ 16
but it is flesh.)	<b>Saint</b>	Anselm in the second	13, 170/ 28
that we see both	<b>Saint</b>	Irenaeus confound the Valentinians	13, 171/ 28
confound the Valentinians, and	<b>Saint</b>	Hilary confound the Arians	13, 171/ 29
confound the Arians, and	<b>Saint</b>	Augustine confound the Manchees	13, 171/ 30
not all done (as	<b>Saint</b>	Augustine saith) in the	13, 173/ 4
words of Christ (saith	<b>Saint</b>	Augustine), "Qui vos audit	13, 173/ 6
in faith, for as	<b>Saint</b>	Paul saith, "Sine fide	13, 174/ 8
mass. For as holy	<b>Saint</b>	Augustine saith of the	13, 175/ 5
mystical. And therefore saith	<b>Saint</b>	Paul: "Omnes de uno	13, 175/ 19
his deed called (as	<b>Saint</b>	Cyprian saith in his	13, 175/ 33
peril, the blessed apostle	<b>Saint</b>	Paul giveth us gracious	13, 193/ 29
effectually into our souls),	<b>Saint</b>	Paul, in the place	13, 194/ 19
examination of ourselves which	<b>Saint</b>	Paul speaketh of, one	13, 195/ 21
well the words of	<b>Saint</b>	Paul therein: "Qui manducat	13, 196/ 17
cometh -- for as	<b>Saint</b>	James saith: "Omne datum	13, 198/ 13
of his unmeasurable goodness.	<b>Saint</b>	Elizabeth, at the visitation	13, 200/ 8
that her holy child,	<b>Saint</b>	John the Baptist, hopped	13, 200/ 21

joy.) Now like as	<b>Saint</b>	Elizabeth by the Spirit	13, 200/ 26
peril, the blessed apostle	<b>Saint</b>	Paul giveth us gracious	13, 193/ 29
effectually into our souls),	<b>Saint</b>	Paul, in the place	13, 194/ 19
examination of ourselves which	<b>Saint</b>	Paul speaketh of, one	13, 195/ 21
well the words of	<b>Saint</b>	Paul therein: "Qui manducat	13, 196/ 17
cometh -- for as	<b>Saint</b>	James saith: "Omne datum	13, 198/ 13
of his unmeasurable goodness.	<b>Saint</b>	Elizabeth, at the visitation	13, 200/ 8
that her holy child,	<b>Saint</b>	John the Baptist, hopped	13, 200/ 21
joy.) Now like as	<b>Saint</b>	Elizabeth by the Spirit	13, 200/ 26
old holy doctors and	<b>saints</b>	and unto that interpretation	13, 113/ 4
of those old holy	<b>saints</b>	those new folk labor	13, 138/ 28
the society of all	<b>saints</b>	in the mystical body	13, 142/ 21
the society of all	<b>saints</b>	in the mystical body	13, 143/ 15
so be all holy	<b>saints</b>	gathered together in one	13, 143/ 21
wit, the society of	<b>saints</b>	. For like as the	13, 146/ 6
is that society of	<b>saints</b>	many lively members in	13, 146/ 7
wit, the society of	<b>saints</b>	in the unity of	13, 146/ 16
of blessed angels and	<b>saints</b>	, as diverse holy doctors	13, 148/ 24
of the old holy	<b>saints</b>	it doth in diverse	13, 149/ 5
And finally, some holy	<b>saints</b>	say that it is	13, 151/ 10
-- of all holy	<b>saints</b>	in one society, as	13, 154/ 5
gathering together of all	<b>saints</b>	into his own mystical	13, 154/ 24
the holy doctors and	<b>saints</b>	from the apostles" days	13, 159/ 5
old holy doctors and	<b>saints</b>	, contrary to these new	13, 160/ 16
with those three holy	<b>saints</b>	, and with the Catholic	13, 171/ 34
that the old holy	<b>saints</b>	believed the presence of	13, 174/ 27
the society of holy	<b>saints</b>	-- that is to	13, 175/ 14
God united with holy	<b>saints</b>	as a lively member	13, 175/ 15
wit, the society of	<b>saints</b>	; that is to say	13, 176/ 31
fellowship and society of	<b>saints</b>	. Some, as I said	13, 176/ 33
the spiritual society of	<b>saints</b>	. Sir Thomas More wrote	13, 177/ 8
the souls of holy	<b>saints</b>	fetch'd out of hell	13, 196/ 1
the souls of holy	<b>saints</b>	fetch'd out of hell	13, 196/ 1
the afore rehearsed words	<b>saith</b>	) we have not here	13, 3/ 20
earth.) And afterward he	<b>saith</b>	: "Verum tamen ad infernum	13, 5/ 25
his Apocalypse, where he	<b>saith</b>	in the twelfth chapter	13, 6/ 1
soon. "What hast thou,"	<b>saith</b>	Saint Paul, "that thou	13, 9/ 5
person of whom he	<b>saith</b>	in this wise: "Dixerunt	13, 10/ 5
being as the Scripture	<b>saith</b>	, "wilier than all the	13, 14/ 25
for which Saint Paul	<b>saith</b>	, "The man was not	13, 19/ 20
as the Holy Scripture	<b>saith</b>	: "Et mandavit illis unicuique	13, 21/ 14
beasts, as the Scripture	<b>saith</b>	: "Homo quum in honore	13, 24/ 17
of which the prophet	<b>saith</b>	: "Lo, in wickedness was	13, 29/ 11
make (as Saint Paul	<b>saith</b>	) of one self piece	13, 30/ 27

fili i irae." ("We were,"	saith	he, "by nature the	13, 31/ 6
showeth well where he	saith	: "Per unum hominem peccatum	13, 31/ 9
sinned.) And after he	saith	: "Sicut enim unius delicto	13, 31/ 15
more expressly where he	saith	: "Non aliud nomen est	13, 32/ 15
Paul declareth where he	saith	: "Sine fide impossibile est	13, 32/ 20
the person of God	saith	: "Non enim cogitationes meae	13, 33/ 8
your thoughts.) And therefore	saith	Saint Paul: "O altitudo	13, 33/ 14
remunerator sit." ("Without faith,"	saith	Saint Paul, "it is	13, 42/ 33
him.") Upon these words	saith	Master Lyra that, although	13, 43/ 2
true that Master Lyra	saith	, then is there no	13, 43/ 17
that Master Lyra there	saith	that in the belief	13, 43/ 20
And that belief sufficeth (	saith	Master Lyra) for his	13, 43/ 29
For as the Scripture	saith	: "Homo quum in honore	13, 47/ 5
as holy Saint Augustine	saith	) have been a great	13, 47/ 24
master, as our Lord	saith	himself in the gospel	13, 48/ 11
but (as the prophet	saith	): "Sagittae parvulorum factae sunt	13, 55/ 6
by writing. For as	saith	Saint Paul: "Omnia in	13, 57/ 16
Hebrews, as the Scripture	saith	, in their going with	13, 60/ 30
and (as Saint Jerome	saith	) pascha, too. It was	13, 61/ 23
that (as Saint Jerome	saith	) pascha in the Hebrew	13, 61/ 29
rich (as the prophet	saith	) as a poor man	13, 65/ 2
For as our Lord	saith	, "The day of our	13, 67/ 29
need, as our Savior	saith	, "to watch well that	13, 67/ 33
words, as the evangelist	saith	, he spoke not of	13, 71/ 2
as Saint John farther	saith	, to gather together in	13, 71/ 8
when, as the gospel	saith	: "Velum templi scissum est	13, 72/ 18
Savior. Where the gospel	saith	"the princes of the	13, 72/ 32
our Savior where he	saith	, "Wheresoever are two or	13, 73/ 23
And as the prophet	saith	: "Illic trepidaverunt timore, ubi	13, 74/ 24
but, as the gospel	saith	, because he was a	13, 76/ 30
but whereas the text	saith	triginta argenteos, some men	13, 79/ 13
was (as the gospel	saith	) precious, and that so	13, 79/ 32
that, whereas the gospel	saith	in this place and	13, 83/ 12
words, as Saint Jerome	saith	(and Saint Bede, too	13, 83/ 22
be. For as himself	saith	: "Maiorem amorem nemo habet	13, 83/ 29
the house: "The Master	saith	to thee, "My time	13, 86/ 1
the house: "The Master	saith	to thee, "My time	13, 93/ 5
which (as the Scripture	saith	and the doctors thereon	13, 94/ 4
falleth, as our Savior	saith	, upon the ground without	13, 95/ 24
with him. And therefore	saith	Saint Mark, "He came	13, 96/ 12
world, wherein our Savior	saith	in the sixth chapter	13, 97/ 18
have, as Saint Paul	saith	, "no dwelling city," our	13, 99/ 24
Simon Peter, and Peter	saith	unto him: "Lord, washest	13, 101/ 21
shalt know after." Peter	saith	unto him: "Thou shalt	13, 101/ 24



my head, too." Jesus	<b>saith</b>	unto him: "He that	13, 101/ 27
therefore where the evangelist	<b>saith</b>	that he came out	13, 105/ 7
Nor by that he	<b>saith</b>	his Father had given	13, 105/ 15
Simon Peter, and Peter	<b>saith</b>	unto him: "Lord, washest	13, 106/ 18
walk therein. And therefore	<b>saith</b>	our Lord by the	13, 111/ 11
ways.) And our Savior	<b>saith</b>	his own mouth that	13, 111/ 16
much less. For thus	<b>saith</b>	our Lord: "The bondman	13, 111/ 20
For as the Scripture	<b>saith</b>	: "Better is obedience than	13, 112/ 9
not (as Saint Augustine	<b>saith</b>	) know which books were	13, 113/ 8
Scripture. Our Savior here	<b>saith</b>	: "I have given you	13, 113/ 9
first themselves. The Scripture	<b>saith</b>	of our Savior, "Coepit	13, 113/ 18
is (as Saint Augustine	<b>saith</b>	) a thing of the	13, 114/ 30
Finally, where our Savior	<b>saith</b>	, "Si haec scitis, beati	13, 115/ 12
per verbum Dei." (Faith,	<b>saith</b>	Saint Paul, cometh of	13, 115/ 29
of Saint Luke he	<b>saith</b>	he will say to	13, 116/ 20
table and eating, Jesus	<b>saith</b>	, "With desire have I	13, 117/ 24
to his disciples, and	<b>saith</b>	: "Take you and eat	13, 117/ 29
with him. And he	<b>saith</b>	unto them: "With desire	13, 118/ 27
that (as Saint John	<b>saith</b>	): "Quum dilexisset suos qui	13, 119/ 23
As when the gospel	<b>saith</b>	, "Non cognovit eam, donec	13, 121/ 20
Luke proceedeth farther and	<b>saith</b>	: "Accepto calice gratias egit	13, 122/ 25
beareth witness where he	<b>saith</b>	: "Qui manducavimus et bibimus	13, 123/ 12
give us example, as	<b>saith</b>	Saint Bede, that in	13, 124/ 7
them himself to signify,	<b>saith</b>	Saint Bede, that he	13, 124/ 11
in his so doing (	<b>saith</b>	Saint Chrysostom), teacheth us	13, 126/ 34
For as Saint Paul	<b>saith</b>	: "It was impossible that	13, 128/ 15
words our Savior spoke (	<b>saith</b>	Saint Chrysostom) as though	13, 128/ 25
according as Saint Chrysostom	<b>saith</b>	, shed for the sin	13, 128/ 30
be as Saint Remigius	<b>saith</b>	, and as the truth	13, 128/ 34
the said latter saying	<b>saith</b>	: "Dico autem vobis, quia	13, 133/ 21
you of this all),	<b>saith</b>	thus: "Ne autem hoc	13, 136/ 7
truth is that himself	<b>saith</b>	it is there, and	13, 139/ 15
-- whereof the Scripture	<b>saith</b>	: "Panis confirmat cor hominis	13, 142/ 27
-- whereof the Scripture	<b>saith</b>	also: "Vinum laetificat cor	13, 142/ 29
proof whereof our Savior	<b>saith</b>	of his body in	13, 143/ 3
in the sacrament he	<b>saith</b>	by the mouth of	13, 143/ 7
in his twenty-sixth treatise	<b>saith</b>	thus: Propterea quippe sicut	13, 143/ 28
writing them somewhat thereof,	<b>saith</b>	yet finally, "Cetera quum	13, 151/ 26
could hear proved. Origen	<b>saith</b>	also (and diverse other	13, 151/ 30
book De Ecclesiastica Hierarchia,	<b>saith</b>	that the apostles taught	13, 152/ 2
Savior (as Saint Augustine	<b>saith</b>	), walking with his two	13, 157/ 21
Paul either where he	<b>saith</b>	in the eleventh chapter	13, 159/ 24
and by after, he	<b>saith</b>	also, "Probet autem se	13, 160/ 3
epistle to the Romans	<b>saith</b>	thus, "I will not	13, 161/ 1

the unfaithful Emperor Antonius,	<b>saith</b>	thus of this Blessed	13, 161/ 8
a little after he	<b>saith</b>	: How do they affirm	13, 162/ 1
and wine. This is,	<b>saith</b>	he, my body. Of	13, 163/ 6
speak. Thus he himself	<b>saith</b>	: My flesh is verily	13, 164/ 30
And repeating the consecration,	<b>saith</b>	. Take and drink, this	13, 165/ 29
a little after he	<b>saith</b>	: Let no man doubt	13, 165/ 30
have the Apostle that	<b>saith</b>	, he that eateth and	13, 166/ 24
the flesh.) Saint Ambrose	<b>saith</b>	in the fifth chapter	13, 167/ 6
although that which he	<b>saith</b>	, seemeth to our senses	13, 167/ 34
his book De Mysteriis	<b>saith</b>	thus: "IbaMT5 forma	13, 170/ 10
in the second chapter,	<b>saith</b>	thus: "In illis speciebus	13, 170/ 30
done (as Saint Augustine	<b>saith</b>	) in the time of	13, 173/ 4
these words of Christ (	<b>saith</b>	Saint Augustine), "Qui vos	13, 173/ 6
short, for our Savior	<b>saith</b>	, "Propter electos breviabuntur dies	13, 173/ 34
for as Saint Paul	<b>saith</b>	, "Sine fide impossibile est	13, 174/ 8
as holy Saint Augustine	<b>saith</b>	of the false traitor	13, 175/ 5
corporation mystical. And therefore	<b>saith</b>	Saint Paul: "Omnes de	13, 175/ 19
too eat. And then	<b>saith</b>	he also: "Unus panis	13, 175/ 25
called (as Saint Cyprian	<b>saith</b>	in his sermon De	13, 175/ 33
clean souls, whereof he	<b>saith</b>	: "Deliciae meae esse cum	13, 191/ 23
gracious warning where he	<b>saith</b>	in his first epistle	13, 194/ 1
in the place aforeremembered,	<b>saith</b>	: "Probet seipsum homo, et	13, 194/ 20
For as the scripture	<b>saith</b>	: "Nemo vivens scit, utrum	13, 195/ 1
for which St. Paul	<b>saith</b>	: "Nullius mihi conscius sum	13, 195/ 13
for as Saint James	<b>saith</b>	: "Omne datum optimum, et	13, 198/ 13
for himself. For himself	<b>saith</b>	: "Quamdiu fecistis uni de	13, 202/ 2
crucify Christ again: "Iterum (	<b>saith</b>	St. Paul) crucifigentes filium	13, 203/ 14
clean souls, whereof he	<b>saith</b>	: "Deliciae meae esse cum	13, 191/ 23
gracious warning where he	<b>saith</b>	in his first epistle	13, 194/ 1
in the place aforeremembered,	<b>saith</b>	: "Probet seipsum homo, et	13, 194/ 20
For as the scripture	<b>saith</b>	: "Nemo vivens scit, utrum	13, 195/ 1
for which St. Paul	<b>saith</b>	: "Nullius mihi conscius sum	13, 195/ 13
for as Saint James	<b>saith</b>	: "Omne datum optimum, et	13, 198/ 13
for himself. For himself	<b>saith</b>	: "Quamdiu fecistis uni de	13, 202/ 2
crucify Christ again: "Iterum (	<b>saith</b>	St. Paul) crucifigentes filium	13, 203/ 14
humbled himself for our	<b>sake</b>	(to redeem us out	13, 11/ 2
by death for man's	<b>sake</b>	willingly suffered), that excellent	13, 27/ 29
horrible affliction for our	<b>sake</b>	; the other, that we	13, 45/ 12
to die for man's	<b>sake</b>	, mollify mine hard heart	13, 49/ 13
that whoso for God's	<b>sake</b>	is content to lack	13, 99/ 16
his company for his	<b>sake</b>	, that is to wit	13, 201/ 32
his company for his	<b>sake</b>	, that is to wit	13, 201/ 32
end, that for their	<b>sakes</b>	he willingly suffered that	13, 83/ 27
said upon Zacchaeus, "Hodie	<b>salus</b>	facta est huic domui	13, 204/ 13

said upon Zacchaeus, "Hodie	<b>salus</b>	facta est huic domui	13, 204/ 13
at the visitation and	<b>salutation</b>	of our blessed Lady	13, 200/ 8
the voice of thy	<b>salutation</b>	was in mine ears	13, 200/ 24
at the visitation and	<b>salutation</b>	of our blessed Lady	13, 200/ 8
the voice of thy	<b>salutation</b>	was in mine ears	13, 200/ 24
Ut facta est vox	<b>salutationis</b>	tuae in auribus meis	13, 200/ 23
Ut facta est vox	<b>salutationis</b>	tuae in auribus meis	13, 200/ 23
noster incarnatus, habuit pro	<b>salute</b>	nostra carnem et sanguinem	13, 161/ 10
ad totius hominis vitam	<b>salutemque</b>	proficit, simul medicamentum et	13, 163/ 1
was sufficient for their	<b>salvation</b>	to believe those two	13, 43/ 10
the means of our	<b>salvation</b>	, in that that he	13, 43/ 22
a respect unto man's	<b>salvation</b>	and provideth a means	13, 43/ 24
a means of man's	<b>salvation</b>	and reward, though he	13, 43/ 25
for the means of	<b>salvation</b>	, which is indeed Christ	13, 43/ 28
Master Lyræ) for his	<b>salvation</b>	, though he think not	13, 43/ 29
the means of their	<b>salvation</b>	and of that Mediator	13, 54/ 5
loved us for our	<b>salvation</b>	, let us diligently call	13, 85/ 4
us in stead toward	<b>salvation</b>	, that knowledge have we	13, 115/ 22
of baptism is unto	<b>salvation</b>	of more necessity than	13, 152/ 26
and blood for our	<b>salvation</b>	, so this food wherewith	13, 161/ 20
to the life and	<b>salvation</b>	of the whole man	13, 163/ 14
day is health and	<b>salvation</b>	come unto this house	13, 204/ 14
day is health and	<b>salvation</b>	come unto this house	13, 204/ 14
in quo oporteat nos	<b>salvos</b>	fieri." (There is none	13, 32/ 17
medicamentum et holocaustum ad	<b>sanandas</b>	infirmittates et purgandas iniquitates	13, 163/ 2
the Catholic Church called	<b>sancta</b>	ecclesia, "holy Church," because	13, 115/ 8
ab eo verbum tam	<b>sanctificata</b>	sunt, quam cunctum carnis	13, 166/ 34
est corpus meum. Et	<b>sanctificatione</b>	repetita, Accipite et bibite	13, 165/ 13
twenty-second chapter upon Leviticus: "	<b>Sanctificationem</b>	mystici sacrificii, et a	13, 166/ 31
domini est panis qui	<b>sanctificatur</b>	altario, et non respondens	13, 170/ 17
of him, they be	<b>sanctified</b>	so, as the exceed	13, 167/ 5
the bread which is	<b>sanctified</b>	upon the altar is	13, 170/ 23
carnis excedant sensum." (The	<b>sanctifying</b>	of the mystical sacrifice	13, 166/ 36
hoc enim placuit spiritui	<b>sancto</b>	, ut in honorem tanti	13, 169/ 14
after this manner: "Quando	<b>sanctum</b>	cibum, illudque incorruptum epulum	13, 162/ 12
novum testamentum in meo	<b>sanguine</b>	, qui pro vobis et	13, 127/ 33
a corpore, domini et	<b>sanguine</b>	alitur? Ergo aut sententiam	13, 161/ 33
manner: "Caro corpore et	<b>sanguine</b>	Christi vescitur, ut et	13, 162/ 8
in impietate sua morietur,	<b>sanguinem</b>	autem eius de manu	13, 21/ 27
audientes turbarentur, primum ipse	<b>sanguinem</b>	suum bibit, inducens eos	13, 136/ 8
Iesus Christus corpus et	<b>sanguinem</b>	suum in eis rebus	13, 143/ 31
manducare corpus eius et	<b>sanguinem</b>	bibere. Qui manducat meam	13, 144/ 1
carnem et bibit meum	<b>sanguinem</b>	, in me manet, et	13, 144/ 2
eius, nec bibit eius	<b>sanguinem</b>	, licet carnaliter et visibiliter	13, 144/ 6

salute nostra carnem et	<b>sanguinem</b>	: ita per orationem illius	13, 161/ 11
incarnati Iesu carnem et	<b>sanguinem</b>	esse sumus edocti. Siquidem	13, 161/ 13
et bibis corpus et	<b>sanguinem</b>	domini: tunc dominus sub	13, 162/ 14
carnem meam et bibit	<b>sanguinem</b>	meum, in me manet	13, 163/ 36
animi persuasione, corpus et	<b>sanguinem</b>	Christi communicemus? Responsio, de	13, 166/ 18
corpus suum accipiamus et	<b>sanguinem</b>	. Numquid debemus de eius	13, 167/ 13
acceperunt discipuli corpus et	<b>sanguinem</b>	domini, non eos accepisse	13, 169/ 12
qui sic redemptoris sui	<b>sanguinem</b>	accipit, ut imitari passionem	13, 169/ 32
velit, in uno poste	<b>sanguinem</b>	posuit, qui etiam in	13, 169/ 33
dentibus sacramentum corporis et	<b>sanguinis</b>	Christi sed magis tantum	13, 144/ 7
reus erit corporis et	<b>sanguinis</b>	domini," (Whosoever eateth this	13, 159/ 32
vivi, et potum volo	<b>sanguinis</b>	eius qui est dilectio	13, 160/ 27
domini sui, et calicem	<b>sanguinis</b>	eius, si non ipsum	13, 161/ 30
De veritate carnis et	<b>sanguinis</b>	domini non relictus est	13, 164/ 1
in substantiam corporis et	<b>sanguinis</b>	sui, verbo suo secreta	13, 165/ 11
sic communicatione corporis et	<b>sanguinis</b>	Christi, ipse in nobis	13, 168/ 18
aut dominici corporis et	<b>sanguinis</b>	substantia est, aut fides	13, 170/ 31
reus erit corporis et	<b>sanguinis</b>	Domini, et iudicium sibi	13, 176/ 17
reus erit corporis et	<b>sanguinis</b>	Domini." (Whosoever eat the	13, 194/ 4
reus erit corporis et	<b>sanguinis</b>	Domini." (Whosoever eat the	13, 194/ 4
unto them: "Hic est	<b>sanguis</b>	foederis, quod pepigit Dominus	13, 127/ 19
himself, saying, "Hic est	<b>sanguis</b>	meus novi testament" (This	13, 127/ 32
tradetur" and "Hic est	<b>sanguis</b>	meus qui pro vobis	13, 145/ 8
wit, "corpus domini et	<b>sanguis</b>	domini" (the body and	13, 156/ 8
vere est cibus, et	<b>sanguis</b>	meus vere est potus	13, 159/ 22
consecratum hoc alimentum (quo	<b>sanguis</b>	et carnes nostri per	13, 161/ 12
gratias dixisse, hic est	<b>sanguis</b>	meus, illisque solis ea	13, 161/ 17
mea, et hic est	<b>sanguis</b>	meus, quotiescumque his verbis	13, 162/ 33
vere est esca, et	<b>sanguis</b>	meus vere est potus	13, 163/ 35
caro est, et vere	<b>sanguis</b>	est. Et haec accepta	13, 164/ 2
et bibite, hic est	<b>sanguis</b>	meus. Et paulo post	13, 165/ 13
autem Christi, corpus et	<b>sanguis</b>	est Christi. Quid autem	13, 165/ 20
sacrament. "Quid namque sit	<b>sanguis</b>	agni, non iam audiendo	13, 169/ 27
sed bibendo didicistis, qui	<b>sanguis</b>	super utrumque postem ponitur	13, 169/ 28
In utroque enim poste	<b>sanguis</b>	agni positus est, quando	13, 169/ 30
impudentem praedicationem caelestium	<b>sanitati</b>	alienae atque impiae intelligentiae	13, 163/ 31
is said, "Totum hominem	<b>sanum</b>	fecit in sabbato" (He	13, 109/ 18
Paul: "O altitudo divitiarum	<b>sapientiae</b>	et scientiae dei, quam	13, 33/ 15
neither paynims, Jews, nor	<b>Saracens</b>	, but (which worst is	13, 108/ 14
son of Pharaoh that	<b>sat</b>	in his seat, to	13, 60/ 12
of the guests that	<b>sat</b>	at the supper. Then	13, 76/ 17
hour was come, he	<b>sat</b>	him down at the	13, 95/ 26
but also that he	<b>sat</b>	at the supper with	13, 96/ 23
after their feet washed,	<b>sat</b>	down at the table	13, 104/ 14

hour was come, he	<b>sat</b>	down at the table	13, 118/ 26
called the devil and	<b>Satan</b>	which seduceth and deceiveth	13, 6/ 11
people." But there entered	<b>Satan</b>	into Judas, whose surname	13, 52/ 12
qui vocatur diabolus, et	<b>Satanas</b>	qui seducit universum orbem	13, 6/ 5
populo. Intravit L. autem	<b>Satanas</b>	in Iudam qui cognominatur	13, 51/ 17
lecture. "But there entered	<b>Satanas</b>	into Judas, whose surname	13, 75/ 27
ipsum agitur, expelluntur potestates	<b>satani</b>	qui actus suos convertit	13, 160/ 24
should both twain be	<b>satisfied</b>	, that is to wit	13, 25/ 30
in the matter never	<b>satisfied</b>	nor contented himself. Would	13, 35/ 34
that they rested and	<b>satisfied</b>	their hearts in them	13, 97/ 30
but a creature, to	<b>satisfy</b>	for the deadly trespass	13, 26/ 22
he could never yet	<b>satisfy</b>	and content himself. For	13, 34/ 14
sufficed to recompense and	<b>satisfy</b>	for the sin of	13, 44/ 23
leadeth unto hell.) King	<b>Saul</b>	thought, after his own	13, 112/ 20
own precept. And King	<b>Saul</b>	should not have followed	13, 112/ 31
yet seemeth little harm	<b>save</b>	a fond, foolish vanity	13, 10/ 11
signifieth "I beseech thee	<b>save</b>	me." But when the	13, 71/ 30
priests be themselves always,	<b>save</b>	only when they say	13, 150/ 17
either damn us or	<b>save</b>	us, is of his	13, 202/ 10
and so thereby to	<b>save</b>	us. Let us not	13, 202/ 12
either damn us or	<b>save</b>	us, is of his	13, 202/ 10
and so thereby to	<b>save</b>	us. Let us not	13, 202/ 12
company of angels and	<b>saved</b>	souls blessedly have it	13, 4/ 24
bondage man redeemed and	<b>saved</b>	and, in spite of	13, 26/ 1
whom they should be	<b>saved</b>	, revelation was given to	13, 29/ 24
no man can be	<b>saved</b>	but by our Savior	13, 32/ 14
which we must be	<b>saved</b>	.) And that no man	13, 32/ 18
no man shall be	<b>saved</b>	without faith, Saint Paul	13, 32/ 19
folk as shall be	<b>saved</b>	behold and see in	13, 33/ 28
those that shall be	<b>saved</b>	thereby, which shall be	13, 128/ 33
of the hogs he	<b>saved</b>	the man out of	13, 202/ 21
of the hogs he	<b>saved</b>	the man out of	13, 202/ 21
peradventure take little savor),	<b>saving</b>	that I thought it	13, 88/ 14
Testament confirmed with blood,	<b>saving</b>	that for to declare	13, 127/ 23
bitter passion of our	<b>Savior</b>	Christ, after the course	13, 3/ 4
is our sure strong	<b>Savior</b>	Christ, with consideration of	13, 10/ 34
had not our blessed	<b>Savior</b>	redeemed man and paid	13, 24/ 26
the coming of our	<b>Savior</b>	Christ himself. Now as	13, 29/ 29
saved but by our	<b>Savior</b>	Christ. Which thing Saint	13, 32/ 14
the words of our	<b>Savior</b>	: "Pater meus usque modo	13, 34/ 25
of our mediator and	<b>savior</b>	, Jesus Christ, the merits	13, 44/ 8
they this: while our	<b>Savior</b>	Christ (say they) bestowed	13, 44/ 18
prayer. O holy blessed	<b>Savior</b>	Jesus Christ, which willingly	13, 49/ 12
her holy seed, our	<b>Savior</b>	), but by the Hebrew	13, 55/ 20

death of our innocent	<b>Savior</b>	and offering up of	13, 56/ 7
a figure betokening our	<b>Savior</b>	Christ, the very innocent	13, 62/ 21
body of our sweet	<b>Savior</b>	, thy Son, that, the	13, 66/ 2
prescience of our holy	<b>Savior</b>	Christ -- his prescience	13, 66/ 10
consider that, as our	<b>Savior</b>	wist when he should	13, 67/ 12
we need, as our	<b>Savior</b>	saith, "to watch well	13, 67/ 33
undone, that where our	<b>Savior</b>	said, after all his	13, 68/ 3
John. For whereas our	<b>Savior</b>	Christ had oftentimes reprov'd	13, 69/ 15
that one man, our	<b>Savior</b>	Christ, should die for	13, 71/ 6
they purpose kill our	<b>Savior</b>	Christ. For which, for	13, 71/ 10
for a while, our	<b>Savior</b>	forbore to walk abroad	13, 71/ 11
of Lazarus and our	<b>Savior</b>	, too. And because they	13, 72/ 4
the people. But our	<b>Savior</b>	soon answered them far	13, 72/ 9
take and destroy our	<b>Savior</b>	. Where the gospel saith	13, 72/ 31
is God (witnessing our	<b>Savior</b>	where he saith, "Wheresoever	13, 73/ 22
of Saint John, our	<b>Savior</b>	six days before the	13, 76/ 13
out a part. Our	<b>Savior</b>	mildly answered for Mary	13, 77/ 2
wrought therein, as our	<b>Savior</b>	there declared, the signification	13, 77/ 9
of her rebuke, our	<b>Savior</b>	on the other side	13, 77/ 14
and then saw our	<b>Savior</b>	allow her devotion in	13, 77/ 23
prayer. O my sweet	<b>Savior</b>	Christ, whom thine own	13, 82/ 4
faithful lover our Holy	<b>Savior</b>	was, of whom himself	13, 82/ 21
the love of our	<b>Savior</b>	Christ, which so loved	13, 83/ 26
But yet had our	<b>Savior</b>	a greater. For he	13, 84/ 3
his friends when our	<b>Savior</b>	himself was at his	13, 84/ 13
prayer. O my sweet	<b>Savior</b>	Christ, which, of thine	13, 85/ 7
year in which our	<b>savior</b>	was crucified quarta decima	13, 89/ 6
may eat it." Our	<b>Savior</b>	, which said of himself	13, 92/ 21
that forasmuch as our	<b>Savior</b>	(to whom nothing was	13, 93/ 18
town with him, our	<b>Savior</b>	could have kept them	13, 93/ 27
it. And therefore our	<b>Savior</b>	used himself in this	13, 93/ 33
one falleth, as our	<b>Savior</b>	saith, upon the ground	13, 95/ 24
deed himself, yet our	<b>Savior</b>	since his time came	13, 96/ 2
the example that our	<b>Savior</b>	here giveth us to	13, 97/ 8
the world, wherein our	<b>Savior</b>	saith in the sixth	13, 97/ 18
the example of our	<b>Savior</b>	and observe his new	13, 99/ 4
his paschal. And our	<b>Savior</b>	again, to let them	13, 99/ 16
no dwelling city," our	<b>Savior</b>	and his apostles would	13, 99/ 24
Lord, showeth that our	<b>Savior</b>	, "Quum dilexisset suos qui	13, 102/ 11
cast him out), our	<b>Savior</b>	would not cast out	13, 103/ 6
the way. But our	<b>Savior</b>	, those that he loved	13, 103/ 18
and open gate our	<b>Savior</b>	showed them in these	13, 104/ 6
in remembrance that our	<b>Savior</b>	Christ was as verily	13, 105/ 6
in this manner: our	<b>Savior</b>	Christ, whereas Judas had	13, 105/ 29

Saint Peter, having our	<b>Savior</b>	in such estimation and	13, 106/ 20
feet?" To whom our	<b>Savior</b>	said: "That that I	13, 106/ 24
that word of our	<b>Savior</b>	, find in his heart	13, 107/ 5
feet and answered our	<b>Savior</b>	in this wise: "Thou	13, 107/ 7
And therefore said our	<b>Savior</b>	to Saint Peter when	13, 108/ 21
And with that our	<b>Savior</b>	considering the traitor Judas	13, 108/ 25
done to you?" Our	<b>Savior</b>	here giveth us in	13, 109/ 8
did. So where our	<b>Savior</b>	healed a man in	13, 109/ 16
all." Then goeth our	<b>Savior</b>	further yet and enforceth	13, 110/ 21
In which words our	<b>Savior</b>	well declareth that the	13, 111/ 6
his ways.) And our	<b>Savior</b>	saith his own mouth	13, 111/ 16
rehearsed had between our	<b>Savior</b>	and Saint Peter that	13, 112/ 2
his feet. But our	<b>Savior</b>	showed him that, if	13, 112/ 27
were Holy Scripture. Our	<b>Savior</b>	here saith: "I have	13, 113/ 9
would here of our	<b>Savior</b>	take example for to	13, 113/ 13
the fashion that our	<b>Savior</b>	used, that is to	13, 113/ 16
Scripture saith of our	<b>Savior</b>	, "Coepit Iesus facere et	13, 113/ 18
sacrament unto which our	<b>Savior</b>	bound his Church of	13, 114/ 27
also. Finally, where our	<b>Savior</b>	saith, "Si haec scitis	13, 115/ 12
is. And therefore our	<b>Savior</b>	left not with these	13, 116/ 7
his declaration thereupon) our	<b>Savior</b>	instructeth and exhorteth his	13, 116/ 24
open to enter), our	<b>Savior</b>	therefore, to keep against	13, 116/ 32
Almighty Jesus, my sweet	<b>Savior</b>	Christ, which wouldst vouchsafe	13, 117/ 11
of Saint Luke, our	<b>Savior</b>	expresseth the great desire	13, 119/ 7
in which speech our	<b>Savior</b>	spoke at the time	13, 119/ 13
the verb, as our	<b>Savior</b>	did here, saying, "with	13, 119/ 17
were for which our	<b>Savior</b>	so sore longed at	13, 119/ 20
we consider that our	<b>Savior</b>	, in saying that he	13, 121/ 11
in like wise our	<b>Savior</b>	meant not that, after	13, 121/ 30
paschal lamb, when our	<b>Savior</b>	said, "I will from	13, 122/ 5
appeareth plain that our	<b>Savior</b>	intended not to have	13, 122/ 15
divide among you.") Our	<b>Savior</b>	as man gave thanks	13, 122/ 28
After this done, our	<b>Savior</b>	Christ, by and by	13, 123/ 16
from the board, our	<b>Savior</b>	forthwith went in hand	13, 123/ 30
for you." First our	<b>Savior</b>	, in the beginning of	13, 124/ 6
of bread) -- our	<b>Savior</b>	therefore, to give them	13, 124/ 21
compendious words of our	<b>Savior</b>	, "This is my body	13, 125/ 16
the words of our	<b>Savior</b>	himself. After that he	13, 126/ 17
remission of sins." Our	<b>Savior</b>	at the converting and	13, 126/ 27
Saint Chrysostom. And our	<b>Savior</b>	, in his so doing	13, 126/ 34
In these words, our	<b>Savior</b>	showed them what thing	13, 127/ 7
either for that our	<b>Savior</b>	spoke both the one	13, 127/ 12
blood of our holy	<b>Savior</b>	himself. And the selfsame	13, 127/ 29
the words of our	<b>Savior</b>	rehearsed by Saint Matthew	13, 128/ 3

sins. And therefore our	<b>Savior</b>	said, "This is the	13, 128/ 19
in these words our	<b>Savior</b>	spoke (saith Saint Chrysostom	13, 128/ 25
foresaid words of our	<b>Savior</b>	: "This is the chalice	13, 129/ 2
this saying of our	<b>Savior</b>	rehearsed by Saint Matthew	13, 129/ 13
of that saying our	<b>Savior</b>	meant that he would	13, 129/ 27
Saint Luke when our	<b>Savior</b>	said, "Dico enim vobis	13, 130/ 12
of God come), our	<b>Savior</b>	meant in these words	13, 130/ 15
two aforesaid evangelists) our	<b>Savior</b>	meant that he would	13, 131/ 8
And over this our	<b>Savior</b>	, in those second words	13, 131/ 26
these words of our	<b>Savior</b>	(spoken after the conversion	13, 131/ 31
latter saying of our	<b>Savior</b>	compared with the former	13, 132/ 28
say, "new." Where our	<b>Savior</b>	in the said latter	13, 133/ 21
common wine that our	<b>Savior</b>	drank with them after	13, 134/ 8
But now that our	<b>Savior</b>	did receive and eat	13, 135/ 18
prayer. Our most dear	<b>Savior</b>	Christ, which after the	13, 136/ 25
indeed, and that our	<b>Savior</b>	in his so saying	13, 137/ 17
inexpugnable person of our	<b>Savior</b>	Christ, enforcing themselves by	13, 138/ 5
and blood of our	<b>Savior</b>	himself; the other that	13, 140/ 23
very blood of our	<b>Savior</b>	himself, therein actually and	13, 142/ 11
In proof whereof our	<b>Savior</b>	saith of his body	13, 143/ 3
and blood of our	<b>Savior</b>	in the form of	13, 144/ 32
the cross. For our	<b>Savior</b>	at his Last Supper	13, 144/ 37
And therefore when our	<b>Savior</b>	gave his blessed body	13, 145/ 5
see that, whereas our	<b>Savior</b>	in his own words	13, 145/ 29
the soul of our	<b>Savior</b>	also. For his blessed	13, 146/ 26
and blood of our	<b>Savior</b>	and therewith his blessed	13, 148/ 32
done because that our	<b>Savior</b>	himself, at his Maundy	13, 151/ 11
glorious body of our	<b>Savior</b>	Christ himself, to the	13, 153/ 10
blessed person of our	<b>Savior</b>	Christ, being verily both	13, 154/ 14
And over this, our	<b>Savior</b>	, that is in the	13, 154/ 22
sovereign Lord and almighty	<b>Savior</b>	Christ, from whom (as	13, 154/ 33
and blood of our	<b>Savior</b>	himself, immortal and impassible	13, 155/ 10
sacred body of our	<b>Savior</b>	himself, over and above	13, 155/ 18
his own estate? Our	<b>Savior</b>	(as Saint Augustine saith	13, 157/ 21
in like wise our	<b>Savior</b>	, appearing to Mary Magdalene	13, 157/ 27
blessed body of our	<b>Savior</b>	himself indeed. To this	13, 158/ 24
the body of our	<b>Savior</b>	is not really under	13, 158/ 33
the words of our	<b>Savior</b>	himself, rehearsed by the	13, 159/ 14
and spoken by our	<b>Savior</b>	at the institution of	13, 159/ 16
those words of our	<b>Savior</b>	at the institution of	13, 160/ 14
and blood of our	<b>Savior</b>	Christ himself, I shall	13, 160/ 19
God, Jesus Christ our	<b>Savior</b>	, being incarnate, had flesh	13, 161/ 19
the teaching of our	<b>Savior</b>	Christ himself, and so	13, 171/ 9
blood of our blessed	<b>Savior</b>	in this holy sacrament	13, 171/ 32



at all. Whereof our	<b>Savior</b>	said: "Quum venerit filius	13, 173/ 29
but short, for our	<b>Savior</b>	saith, "Propter electos breviabuntur	13, 173/ 34
the words of our	<b>Savior</b>	at the institution of	13, 174/ 22
blood of our blessed	<b>Savior</b>	into their body in	13, 175/ 3
blessed body of our	<b>Savior</b>	himself, contained in the	13, 193/ 17
blood of our holy	<b>Savior</b>	Christ himself, the very	13, 195/ 27
hearken well what our	<b>Savior</b>	, being now our guest	13, 202/ 6
blessed body of our	<b>Savior</b>	himself, contained in the	13, 193/ 17
blood of our holy	<b>Savior</b>	Christ himself, the very	13, 195/ 27
hearken well what our	<b>Savior</b>	, being now our guest	13, 202/ 6
which sentence of our	<b>Savior's</b>	words is also declared	13, 126/ 14
smelled sweet of the	<b>savor</b>	of that sweet ointment	13, 76/ 23
shall peradventure take little	<b>savor</b>	), saving that I thought	13, 88/ 14
redness, hardness, softness, weight,	<b>savor</b>	, and taste, and such	13, 140/ 28
himself. And as he	<b>saw</b>	his own damnation grown	13, 14/ 18
Lord, as though he	<b>saw</b>	them not, called for	13, 17/ 32
her, yet when he	<b>saw</b>	that sorrow should come	13, 22/ 33
damnation, from which he	<b>saw</b>	well he had but	13, 23/ 18
state of innocence, God	<b>saw</b>	that for man it	13, 47/ 3
bliss of heaven is,	<b>saw</b>	that it was not	13, 48/ 5
the Pharisees heard and	<b>saw</b>	this, and that the	13, 71/ 32
covetous wretch, when he	<b>saw</b>	that this ointment was	13, 77/ 22
the price, and then	<b>saw</b>	our Savior allow her	13, 77/ 23
apostles there, though they	<b>saw</b>	him wash their feet	13, 115/ 24
other men (since himself	<b>saw</b>	his passion drawing so	13, 119/ 31
greater as he surely	<b>saw</b>	that his bitter passion	13, 120/ 7
effectual respects that they	<b>saw</b>	and considered therein), called	13, 140/ 18
their eloquent speech, and	<b>say</b>	they will set it	13, 10/ 10
maketh them think and	<b>say</b>	farther: "Labia nostra a	13, 10/ 14
all. For when they	<b>say</b>	once that their lips	13, 10/ 21
God before her and	<b>say</b>	: "Nay ye shall not	13, 16/ 6
could he not conveniently	<b>say</b>	, "Lo, Adam is now	13, 19/ 15
requiram." (If when I	<b>say</b>	to the wicked man	13, 21/ 27
methinketh I may well	<b>say</b>	the words of Saint	13, 23/ 9
Thus was as I	<b>say</b>	, therefore, the device of	13, 27/ 1
that excellent means, I	<b>say</b>	, of man's redemption so	13, 27/ 30
For how could it (	<b>say</b>	they) stand with the	13, 28/ 14
come -- faith, I	<b>say</b>	, actual or habitual, and	13, 29/ 18
and naught. Besides this (	<b>say</b>	these good holy doctors	13, 31/ 3
life, it well appeareth (	<b>say</b>	some doctors) that Saint	13, 32/ 10
And for this cause,	<b>say</b>	those holy doctors, infants	13, 32/ 27
since it is so (	<b>say</b>	they) that by the	13, 32/ 32
this matter, those I	<b>say</b>	that have thought that	13, 34/ 1
all those reasons, I	<b>say</b>	, with which he contented	13, 34/ 13

the condition broken. They	say	that, above the natural	13, 39/ 1
glory, the bliss (I	say	) of heaven, the joyful	13, 39/ 10
part, that is to	say	the soul, by that	13, 39/ 19
almighty glorious God. Now	say	there, as I told	13, 39/ 23
ought them. Lo, thus	say	they that likewise God	13, 40/ 28
and withdraweth it. Now	say	they that, for actual	13, 41 24
only original sin they	say	that no man is	13, 41 30
own loss. And thus	say	some as I show	13, 42/ 9
heard of Christ, some	say	one and some say	13, 42/ 21
say one and some	say	another, as I have	13, 42/ 21
you before. And some	say	that without the faith	13, 42/ 22
sensible pain. For they	say	that all the deeds	13, 42/ 25
things that diverse doctors	say	. Another question. Then are	13, 44/ 15
while our Savior Christ (	say	they) bestowed upon the	13, 44/ 18
state. And therefore I	say	that to bring man	13, 46/ 9
rush. And this, I	say	, ordinarily. For by special	13, 48/ 27
and (as men might	say	) a watchword given of	13, 54/ 26
them, they were, I	say	, by the said commandment	13, 56/ 32
sacrifices, commanded them (I	say	) by God (by the	13, 57/ 15
all this process (I	say	) shall I nothing need	13, 58/ 7
tongue, that is to	say	, "the days of the	13, 61/ 9
man, that is to	say	, by the inspiration and	13, 62/ 13
-- we may (I	say	) understand by the proud	13, 62/ 32
need have we, I	say	, to make haste about	13, 67/ 18
bounden to do, and	say	them and do them	13, 67/ 26
help of his grace	say	to ourselves and our	13, 68/ 5
so mighty was (I	say	) their malice that they	13, 69/ 25
as though he would	say	: "You be fools; you	13, 70/ 36
their instruction was (I	say	) the cause of his	13, 71/ 21
uttermost, the Godhead (I	say	) of Christ himself (for	13, 75/ 1
argenteus and denarius, and	say	that denarius is but	13, 79/ 15
-- and I dare	say	he shall find in	13, 81/ 8
disciples to Jesus and	say	to him: "Whither wilt	13, 85/ 17
entereth. And ye shall	say	to the goodman of	13, 85/ 25
since it began (I	say	) in the evening of	13, 87/ 13
he calleth it (I	say	) by the name of	13, 88/ 2
of Saint John, they	say	that Christ did anticipate	13, 88/ 18
evening) he did it (	say	they) the day before	13, 88/ 21
But the posterior Greeks	say	that Christ did not	13, 89/ 19
decima lunae, but they	say	that he did prevent	13, 89/ 21
the Wednesday. But they	say	that the Thursday was	13, 89/ 23
bread, which began, they	say	, on Good Friday in	13, 89/ 30
for that cause they	say	that Christ did consecrate	13, 89/ 32
Thursday, which was, they	say	, not quarta decima lunae	13, 89/ 33

decima lunae, that was (	say	they) not till Good	13, 90/ 2
festum paschae. And they	say	festum paschae was the	13, 90/ 4
so our Lord, they	say	, made his Maundy before	13, 90/ 5
Shere Thursday was, they	say	, tertia decima lunae. And	13, 90/ 7
lunae. And therefore they	say	that the very day	13, 90/ 8
decima lunae, was they	say	on Good Friday, and	13, 90/ 9
and the Jews they	say	did eat it that	13, 90/ 9
day before, and therefore (	say	they) he had none	13, 90/ 14
unleavened bread. For they	say	(and truth it is	13, 90/ 17
fifteenth day. And then (	say	they) he consecrated his	13, 90/ 19
thirteenth day (that was,	say	they, Shere Thursday), and	13, 90/ 20
of their error to	say	that Saint Matthew, Saint	13, 92/ 8
more than shame to	say	it, that any of	13, 92/ 12
entereth, and you shall	say	to the goodman of	13, 93/ 4
tell diverse causes. Some	say	he sent them to	13, 93/ 13
no name. Some other	say	(and both twain may	13, 93/ 17
and as the doctors	say	) especially loved him, and	13, 94/ 3
as though he would	say	, "Where you shall prepare	13, 94/ 13
owner, and, whosoever would	say	aught unto them therefore	13, 94/ 32
them therefore, they should	say	that their Master must	13, 94/ 33
Theophylactus and Saint Bede	say	, and Saint Chrysostom also	13, 99/ 9
for any man to	say	the word that he	13, 99/ 30
and Lord. And you	say	well, for so I	13, 101/ 33
too. Verily, verily, I	say	to you, the bondman	13, 102/ 4
wit, as some doctors	say	, "He loved them to	13, 102/ 14
As though he would	say	: "Though thou think it	13, 106/ 25
As though he would	say	: "Though I would for	13, 107/ 19
the old holy doctors	say	, that the apostles were	13, 109/ 1
As though he would	say	: "I have done more	13, 109/ 34
and Lord, and you	say	well. For so I	13, 110/ 6
As though he would	say	: "Since the bondman is	13, 110/ 26
God.) Therefore, as I	say	, our Lord began their	13, 115/ 31
Christ, hear our Lord	say	to them (as in	13, 116/ 19
he saith he will	say	to such): "Discedite a	13, 116/ 20
before I suffer. I	say	to you that from	13, 117/ 26
remission of sins. I	say	verily to you that	13, 118/ 7
among you. For I	say	to you that I	13, 118/ 31
was therefore (as I	say	) one of the causes	13, 120/ 8
desired," that is to	say	, "Sore have I longed	13, 120/ 9
in regno Dei." (I	say	verily to you, that	13, 120/ 34
Latin (that is to	say	, "until" in English), when	13, 121/ 17
as much as to	say	, "after this I will	13, 122/ 7
speaking as one might	say	that looked for to	13, 122/ 8
Jews (and as who	say	, wash it away), himself	13, 122/ 22

regnum Dei veniat." (I	say	to you that I	13, 123/ 1
as though he would	say	: "Such drink as I	13, 123/ 7
As though he might	say	: "Think not that for	13, 124/ 30
as though he would	say	: "If any would be	13, 125/ 26
mine own word and	say	that by this word	13, 125/ 29
out of doubt I	say	that this which I	13, 125/ 31
as though he would	say	to them: "Likewise as	13, 126/ 8
souls from pain, as	say	Saint Remigius and Saint	13, 126/ 32
as though he would	say	: "The blood of the	13, 128/ 26
come -- albeit (I	say	) that I deny not	13, 130/ 7
regum Dei veniat" (I	say	verily to you that	13, 130/ 14
thing they were (I	say	) -- besides his other	13, 130/ 28
well thus understand: "I	say	verily to you that	13, 131/ 32
vine (that is to	say	, the wine that came	13, 132/ 3
well understood thus: "I	say	verily to you that	13, 132/ 7
of, that is to	say	, of mine own blood	13, 132/ 10
God (that is to	say	, that I being in	13, 132/ 17
novum, that is to	say	, "new." Where our Savior	13, 133/ 20
Patris mei Dei" (I	say	verily to you that	13, 133/ 24
in these words, I	say	, I note and mark	13, 133/ 27
very body), albeit, I	say	, that some doctors expound	13, 133/ 34
so should (as I	say	) that generation of that	13, 135/ 1
which he called then (	say	they) by the names	13, 137/ 21
there lack not, I	say	, some that labor to	13, 137/ 24
blood indeed. Secondly, they	say	that those words of	13, 138/ 17
and declared as to	say	that they signify that	13, 138/ 22
body cannot be (they	say	) by no mean a	13, 138/ 32
These three are, I	say	, good reader, their three	13, 139/ 1
against the sacrament and	say	that Christ's blessed body	13, 139/ 13
not there, because they	say	it cannot. For it	13, 139/ 13
it cannot be (they	say	) in so many places	13, 139/ 14
albeit that (as I	say	) they say such other	13, 139/ 21
as I say) they	say	such other things, too	13, 139/ 21
Christ). Those accidents, I	say	, of whiteness, redness, hardness	13, 140/ 27
a thing" when I	say	there are in the	13, 141/ 13
sacrament, that is to	say	, the thing that the	13, 141/ 20
and unsensible) is, I	say	, the very natural body	13, 144/ 32
himself (that is to	say	, the same body and	13, 145/ 22
see no necessity to	say	that all the blood	13, 147/ 28
be both twain, I	say	, not immediately contained in	13, 148/ 3
Howbeit, though (as I	say	) this guise and custom	13, 150/ 15
save only when they	say	mass), yet did there	13, 150/ 18
finally, some holy saints	say	that it is done	13, 151/ 11
for these causes, I	say	, for which this Blessed	13, 152/ 13

panis (that is to	say	, bread) because that of	13, 153/ 22
-- that is to	say	, the union or gathering	13, 154/ 10
-- doth work, I	say	, this wonderful work of	13, 154/ 20
let us (as I	say	) perceive that the thing	13, 155/ 33
betokened. Howbeit, where we	say	that the very body	13, 157/ 12
on the cross, they	say	that nothing can be	13, 157/ 14
in Scripture "bread," they	say	it is bread indeed	13, 158/ 1
flesh indeed. But then	say	they that it is	13, 158/ 9
touched before. But then	say	the other sort (the	13, 158/ 12
indeed. To that we	say	that, if it were	13, 158/ 15
yet appeareth it, I	say	, plain upon the circumstances	13, 158/ 22
himself indeed. To this	say	they again, "Yea, but	13, 158/ 24
we answer them and	say	, if you construe all	13, 158/ 27
literal sense beside, and	say	that the body of	13, 158/ 33
in the sacrament, then	say	we that in your	13, 159/ 1
it false. For we	say	that such manner of	13, 159/ 2
the text. And we	say	that in this point	13, 159/ 4
is not, as I	say	, my present purpose to	13, 160/ 12
his blood, except they	say	that he is the	13, 161/ 37
follow this Centurion, and	say	with him, Lord, I	13, 162/ 21
the things that we	say	of the natural very	13, 164/ 28
priest, that is to	say	, we ought to grant	13, 167/ 3
himself -- using (I	say	) themselves in this wise	13, 172/ 18
spiritually; that is to	say	, they receive not the	13, 175/ 11
-- that is to	say	, he is not by	13, 175/ 14
are we, as I	say	, by the receiving each	13, 175/ 26
body," in giving (I	say	) to his church his	13, 175/ 31
spiritually; that is to	say	, though he receive Christ's	13, 176/ 2
life.) And therefore I	say	that, without the spiritual	13, 176/ 10
saints; that is to	say	, he is not by	13, 176/ 31
sacrament; that is to	say	, they receive grace, by	13, 177/ 6
Blessed Sacrament. When I	say	"worthily," I mean not	13, 191/ 11
thereof (that is to	say	, the grace by which	13, 192/ 19
as I began to	say	) consider well and examine	13, 194/ 25
simple, that is to	say	, without sin, that shall	13, 195/ 6
works. We must (I	say	) see that we firmly	13, 196/ 6
it had, let us	say	unto him with the	13, 199/ 10
of our own unworthiness,	say	with all meekness of	13, 199/ 16
-- let us (I	say	) call for the help	13, 201/ 6
as we may well	say	with great reverent dread	13, 201/ 11
with glad heart truly	say	at the sight of	13, 201/ 14
with him. Let us	say	with the prophet: "Audiam	13, 201/ 24
our guest, will inwardly	say	unto us. Now have	13, 202/ 7
still, and let us	say	with his two disciples	13, 202/ 15

a gracious sentence and	say	upon our soul, as	13, 204/ 12
Blessed Sacrament. When I	say	"worthily," I mean not	13, 191/ 11
thereof (that is to	say	, the grace by which	13, 192/ 19
as I began to	say	) consider well and examine	13, 194/ 25
simple, that is to	say	, without sin, that shall	13, 195/ 6
works. We must (I	say	) see that we firmly	13, 196/ 6
it had, let us	say	unto him with the	13, 199/ 10
of our own unworthiness,	say	with all meekness of	13, 199/ 16
-- let us (I	say	) call for the help	13, 201/ 6
as we may well	say	with great reverent dread	13, 201/ 11
with glad heart truly	say	at the sight of	13, 201/ 14
with him. Let us	say	with the prophet: "Audiam	13, 201/ 24
our guest, will inwardly	say	unto us. Now have	13, 202/ 7
still, and let us	say	with his two disciples	13, 202/ 15
a gracious sentence and	say	upon our soul, as	13, 204/ 12
be God's fellow indeed,	saying	unto himself: "In caelum	13, 5/ 11
it into a doubt,	saying	: "Ne forte moriamur" (Lest	13, 16/ 2
which he scorned Adam,	saying	, "Ecce Adam factus est	13, 19/ 11
therewith specially by name,	saying	: "Ecce Adam quasi unus	13, 19/ 27
the children of wrath,	saying	: "Eramus natura filii irae	13, 31/ 6
do be sin. Which	saying	meseemeth hard, but I	13, 42/ 26
unshowed you one comfortable	saying	that Master Nicholas de	13, 42/ 29
for his very Son,	saying	: "Hic est filius meus	13, 57/ 4
people. And in this	saying	, they very well wist	13, 70/ 17
inheritance between two brethren,	saying	to the one, "Who	13, 70/ 29
disciples Peter and John,	saying	, "Go you and make	13, 85/ 20
of the unleavened loaves,	saying	: "The first day of	13, 87/ 19
therefore Saint John here	saying	"Ante diem festum Paschae	13, 88/ 6
corrected them which untrue	saying	of theirs is so	13, 92/ 11
of his former deed,	saying	unto them: "Therefore if	13, 110/ 12
a strong mighty reason,	saying	: "Verily, verily, I tell	13, 110/ 23
and gave it them,	saying	: "Take and divide it	13, 118/ 3
time with his apostles,	saying	: "Desiderio desideravi hoc pascha	13, 119/ 8
our Savior did here,	saying	, "with desire have I	13, 119/ 17
that our Savior, in	saying	that he would eat	13, 121/ 11
gave it his disciples,	saying	: "Take you and eat	13, 124/ 4
gave it to them,	saying	: "Take you and drink	13, 126/ 23
them all drink thereof,	saying	: "This is my blood	13, 127/ 4
was his own blood,	saying	, "This is my blood	13, 127/ 9
he plainly declared himself,	saying	, "Hic est sanguis meus	13, 127/ 31
diversely. Some take this	saying	of our Savior rehearsed	13, 129/ 13
the verity of the	saying	and not observed the	13, 129/ 16
the times of that	saying	our Savior meant that	13, 129/ 27
made of the earth,	saying	: "Terra es et in	13, 131/ 21

apostles he declared himself,	<b>saying</b>	in the fifteenth chapter	13, 131/ 28
also upon this latter	<b>saying</b>	of our Savior compared	13, 132/ 28
that, in his second	<b>saying</b>	, by these words, "this	13, 133/ 2
in the said latter	<b>saying</b>	saith: "Dico autem vobis	13, 133/ 21
Saint Mark maketh mention,	<b>saying</b>	, "Et biberunt ex eo	13, 135/ 9
Savior in his so	<b>saying</b>	did not affirm nor	13, 137/ 18
and in his so	<b>saying</b>	so meant in very	13, 139/ 16
epistle to the Corinthians,	<b>saying</b>	: "Unus panis et unum	13, 143/ 23
bread unto his apostles,	<b>saying</b>	unto them: "Hoc est	13, 145/ 6
epistle to the Corinthians,	<b>saying</b>	: "Quotiescumque manducabitis panem hunc	13, 145/ 25
his body and blood,	<b>saying</b>	thus, Take and eat	13, 165/ 28
of all hear him	<b>saying</b>	, take and eat of	13, 167/ 17
sed caro est." (Furthermore	<b>saying</b>	, this is my body	13, 170/ 22
part out of the	<b>sayings</b>	of sundry good old	13, 3/ 6
punished only, but the	<b>scab</b>	of the flock shall	13, 22/ 3
donec ponam inimicos tuos	<b>scabellum</b>	pedium tuorum" (Sit on	13, 121/ 26
displeasure and pain. For	<b>scant</b>	was the fruit passed	13, 17/ 6
yet, after the rod	<b>scant</b>	removed, evermore his stubborn	13, 59/ 19
and deed both be	<b>scant</b>	able to draw us	13, 114/ 6
when we be so	<b>scantly</b>	stirred yet thereto, for	13, 45/ 18
Judas, whose surname is	<b>Scariot</b>	, one of the twelve	13, 52/ 13
Judas, whose surname is	<b>Scariot</b>	, one of the twelve	13, 75/ 27
son of Simon of	<b>Scariot</b>	, to betray him, Jesus	13, 101/ 14
son of Simon of	<b>Scariot</b>	, to betray him," etc	13, 104/ 11
son of Simon of	<b>Scariot</b>	, to betray him." By	13, 104/ 19
Judas was called not	<b>Scariot</b>	, but Iscariot, that is	13, 104/ 29
in Iudam qui cognominatur	<b>Scarioth</b>	, unum de duodecim. Tunc	13, 51/ 17
traderet eum Iudus Simonis	<b>Scariothis</b>	: sciens quia omnia dedit	13, 100/ 21
I will keep no	<b>schools</b>	upon the matter nor	13, 38/ 22
estis, sed non omnes:	<b>sciebat</b>	namque quisnam esset qui	13, 101/ 1
ex nobis factus est,	<b>sciens</b>	bonum et malum." (Lo	13, 19/ 28
vos, habens iram magnam,	<b>sciens</b>	quia modicum tempus habet	13, 23/ 12
I. diem festum paschae,	<b>sciens</b>	Iesus quia venit hora	13, 51/ 25
Ante diem festum Paschae,	<b>sciens</b>	Iesus quia venit hora	13, 87/ 29
eum Iudus Simonis Scariothis:	<b>sciens</b>	quia omnia dedit ei	13, 100/ 21
altitudo divitiarum sapientiae et	<b>scientiae</b>	dei, quam incomprehensibilia sunt	13, 33/ 16
facio tu nescis modo,	<b>scies</b>	autem postea. Dicit ei	13, 100/ 26
usque deorsum, et petrae	<b>scissae</b>	sunt, et monumenta aperta	13, 72/ 19
gospel saith: "Velum templi	<b>scissum</b>	est a summo usque	13, 72/ 19
scripture saith: "Nemo vivens	<b>scit</b>	, utrum odio vel amore	13, 195/ 2
scripture saith: "Nemo vivens	<b>scit</b>	, utrum odio vel amore	13, 195/ 2
omnes, dixit discipulis suis:	<b>scitis</b>	quia post biduum pascha	13, 51/ 11
recubisset iterum, dixit eis.	<b>Scitis</b>	quid fecerim vobis: vos	13, 101/ 4
misit illum. Si hoc	<b>scitis</b>	, beati eritis si feceritis	13, 101/ 9

Savior saith, "Si haec	<b>scitis</b>	, beati eritis si feceritis	13, 115/ 12
these words, "Si haec	<b>scitis</b>	beati eritis" (If you	13, 116/ 7
find almost as many	<b>score</b>	. I can no more	13, 99/ 2
and laugh them to	<b>scorn</b>	. But they had no	13, 17/ 27
God, with that angry	<b>scorn</b>	, to keep him from	13, 19/ 4
shall laugh them to	<b>scorn</b>	, and our Lord shall	13, 75/ 14
God with which he	<b>scorned</b>	Adam, saying, "Ecce Adam	13, 19/ 11
taking, his judging, his	<b>scourging</b>	, his crucifying, and all	13, 82/ 26
L. summi sacerdotes et	<b>scribae</b>	, quomodo eum dolo tenerent	13, 51/ 15
chief priests and the	<b>scribes</b>	, how they might with	13, 52/ 9
the priests and the	<b>scribes</b>	for envy, the people	13, 66/ 20
chief priests and the	<b>scribes</b>	, how they might with	13, 68/ 30
reproved the priests, the	<b>scribes</b>	, and the Pharisees for	13, 69/ 16
that the priests, the	<b>scribes</b>	, and the Pharisees were	13, 69/ 32
the priests, and the	<b>scribes</b>	, and the Pharisees heard	13, 71/ 31
bishops, the priests, the	<b>scribes</b>	, and the Pharisees had	13, 72/ 14
though the priests, the	<b>scribes</b>	, and the Pharisees that	13, 74/ 16
extorquenda perversitas est. Quae	<b>scripta</b>	sunt legamus, et quae	13, 163/ 32
of God in holy	<b>scripture</b>	: "Potentes potenter tormenta patientur	13, 7/ 23
devil, being as the	<b>Scripture</b>	saith, "wilier than all	13, 14/ 25
in many places of	<b>Scripture</b>	, he asked her thus	13, 15/ 10
this part of the	<b>Scripture</b>	. As for example, that	13, 19/ 10
For as the Holy	<b>Scripture</b>	saith: "Et mandavit illis	13, 21/ 14
into beasts, as the	<b>Scripture</b>	saith: "Homo quum in	13, 24/ 17
either by reason or	<b>Scripture</b>	, how this thing could	13, 30/ 17
good holy doctors), the	<b>Scripture</b>	declareth us that God	13, 31/ 3
they) that by the	<b>Scripture</b>	this point so plainly	13, 32/ 32
might stand with the	<b>Scripture</b>	or not. And if	13, 35/ 18
man are called in	<b>Scripture</b>	the children of wrath	13, 41/ 7
that some texts of	<b>Scripture</b>	that they lay therefore	13, 42/ 27
best. For as the	<b>Scripture</b>	saith: "Homo quum in	13, 47/ 4
the Hebrews, as the	<b>Scripture</b>	saith, in their going	13, 60/ 29
any man in the	<b>Scripture</b>	before that ever after	13, 70/ 4
know that, upon the	<b>Scripture</b>	in this point mistaken	13, 88/ 15
day appointed by the	<b>scripture</b>	in Exodus. And on	13, 89/ 9
Church by construing the	<b>Scripture</b>	after a few folks	13, 92/ 6
as it appeareth in	<b>scripture</b>	and as the doctors	13, 94/ 3
John, which (as the	<b>Scripture</b>	saith and the doctors	13, 94/ 4
pleasure. For as the	<b>Scripture</b>	saith: "Better is obedience	13, 112/ 9
these words of the	<b>Scripture</b>	be verified: "Est via	13, 112/ 16
anything written in the	<b>Scripture</b>	, it is no wisdom	13, 113/ 1
by which church the	<b>Scripture</b>	is come to our	13, 113/ 6
which books were Holy	<b>Scripture</b>	. Our Savior here saith	13, 113/ 8
it first themselves. The	<b>Scripture</b>	saith of our Savior	13, 113/ 18



the interpretation of the	<b>scripture</b>	were not by the	13, 114/ 23
in sundry places of	<b>Scripture</b>	, to double a word	13, 119/ 15
other places of the	<b>Scripture</b>	, too, that he not	13, 131/ 13
common manner of Holy	<b>Scripture</b>	to call his blessed	13, 131/ 18
as God in the	<b>Scripture</b>	calleth Adam earth because	13, 131/ 20
terram reverteris." And the	<b>Scripture</b>	calleth the serpent into	13, 131/ 22
by other places of	<b>Scripture</b>	and also by his	13, 135/ 27
as the words of	<b>Scripture</b>	, whereby they would prove	13, 139/ 2
by the words of	<b>Scripture</b>	prove the Blessed Sacrament	13, 139/ 7
the custom of the	<b>Scripture</b>	is so common in	13, 139/ 8
body -- whereof the	<b>Scripture</b>	saith: "Panis confirmat cor	13, 142/ 27
heart -- whereof the	<b>Scripture</b>	saith also: "Vinum laetificat	13, 142/ 29
tradition, law, custom, nor	<b>Scripture</b>	-- neither to know	13, 150/ 7
place in all the	<b>Scripture</b>	for it. And yet	13, 151/ 3
showed you that in	<b>Scripture</b>	a man is called	13, 153/ 26
earth, and in the	<b>Scripture</b>	Moses" yard was called	13, 153/ 28
said, both by the	<b>Scripture</b>	and all the holy	13, 156/ 5
sacrament is called in	<b>Scripture</b>	"bread," they say it	13, 158/ 1
since it is in	<b>Scripture</b>	as plainly called "flesh	13, 158/ 3
Howbeit, the custom of	<b>Scripture</b>	in calling it bread	13, 158/ 10
calling it bread in	<b>Scripture</b>	prove it not bread	13, 158/ 13
calling it flesh in	<b>Scripture</b>	proveth it not flesh	13, 158/ 14
so many things in	<b>Scripture</b>	agree together upon the	13, 158/ 17
calling it bread the	<b>Scripture</b>	meaneth not that it	13, 158/ 19
the circumstances that the	<b>Scripture</b>	meaneth that it is	13, 158/ 23
your own declare the	<b>Scripture</b>	clear against you. I	13, 159/ 6
all the places of	<b>Scripture</b>	, by which places (opened	13, 159/ 7
very meaning of the	<b>Scripture</b>	is against these folk	13, 159/ 10
Lord.) These places of	<b>Scripture</b>	, and yet other more	13, 160/ 10
the words of the	<b>Scripture</b>	therein, by their foretaught	13, 171/ 21
the letter of Holy	<b>Scripture</b>	be any bridle to	13, 172/ 9
and interpreting of Holy	<b>Scripture</b>	(to which they confessed	13, 172/ 16
in this wise, the	<b>Scripture</b>	could not hold them	13, 172/ 18
folk do) deny for	<b>Scripture</b>	which books of Scripture	13, 172/ 19
Scripture which books of	<b>Scripture</b>	they list, and such	13, 172/ 20
may gather upon the	<b>Scripture</b>	that, like as Christendom	13, 172/ 33
God. For as the	<b>scripture</b>	saith: "Nemo vivens scit	13, 195/ 1
God. For as the	<b>scripture</b>	saith: "Nemo vivens scit	13, 195/ 1
the earth and the	<b>sea</b>	, which with continual recourse	13, 6/ 27
and air, earth, and	<b>sea</b>	furnished with fowl and	13, 12/ 5
earth and to the	<b>sea</b>	, for the devil is	13, 23/ 13
malice through the Red	<b>Sea</b>	, the same way where	13, 57/ 30
Israel through the Red	<b>Sea</b>	, and all the power	13, 58/ 20
conveyed from the Red	<b>Sea</b>	, by the desert toward	13, 58/ 27

Egypt over the Red	<b>Sea</b>	. And he showed them	13, 60/ 6
drowned them in the	<b>sea</b>	, so run on with	13, 193/ 26
us in the deep	<b>sea</b>	of everlasting sorrow. Of	13, 193/ 28
drowned them in the	<b>sea</b>	, so run on with	13, 193/ 26
us in the deep	<b>sea</b>	of everlasting sorrow. Of	13, 193/ 28
they commonly willing to	<b>search</b>	this thing: wherefore mankind	13, 28/ 12
well that point and	<b>search</b>	whether it might stand	13, 35/ 17
diligence done in the	<b>search</b>	God of his high	13, 195/ 16
diligence done in the	<b>search</b>	God of his high	13, 195/ 16
the story, and in	<b>searching</b>	(if their pleasure be	13, 50/ 16
bodies, which for a	<b>season</b>	should have endured there	13, 13/ 24
and convenient for the	<b>season</b>	and the matter. For	13, 62/ 3
and little at sundry	<b>seasons</b>	to be signified and	13, 54/ 13
I will exalt my	<b>seat</b>	and will sit in	13, 5/ 15
that sat in his	<b>seat</b>	, to the first-begotten son	13, 60/ 12
that sitteth in his	<b>seat</b>	(that is to wit	13, 64/ 25
shall stand forever. The	<b>second</b>	point: the creation and	13, 11/ 18
the first and the	<b>second</b>	chapter of Genesis is	13, 12/ 19
sum of all the	<b>second</b>	point, that is to	13, 23/ 4
thus finish I the	<b>second</b>	point that I said	13, 24/ 28
in time convenient the	<b>second</b>	person (the Son of	13, 27/ 14
before mentioned in the	<b>second</b>	chapter of Genesis, that	13, 53/ 21
you have in the	<b>second</b>	point heard rehearsed before	13, 53/ 28
I did in the	<b>second</b>	point before. For whereas	13, 55/ 15
Pharaoh, the devil. The	<b>second</b>	lecture. "So was it	13, 66/ 5
again toward thee. The	<b>second</b>	chapter. Of the sending	13, 85/ 10
or lecture upon the	<b>second</b>	chapter. I have before	13, 86/ 10
wine. Now in his	<b>second</b>	words rehearsed by Saint	13, 131/ 1
our Savior, in those	<b>second</b>	words, as some holy	13, 131/ 26
which he drank the	<b>second</b>	time had been wine	13, 132/ 33
probable that, in his	<b>second</b>	saying, by these words	13, 133/ 2
ghostly food thereby. The	<b>second</b>	lecture upon the Blessed	13, 136/ 31
the almighty Father, the	<b>second</b>	person in Trinity (of	13, 147/ 6
our faith in his	<b>second</b>	Apology to the unfaithful	13, 161/ 7
Saint Anselm in the	<b>second</b>	book of the body	13, 170/ 28
Lord, and in the	<b>second</b>	chapter, saith thus: "In	13, 170/ 30
have I in the	<b>second</b>	showed you somewhat of	13, 174/ 23
own praise, they become	<b>secondly</b>	thieves unto God, and	13, 10/ 26
call upon him; and	<b>secondly</b>	, to do his creatures	13, 37/ 27
and his blood indeed.	<b>Secondly</b>	, they say that those	13, 138/ 17
have been, every person's	<b>secret</b>	sinful state should by	13, 47/ 31
man's redemption, the deep	<b>secret</b>	mystery of the blessed	13, 53/ 10
And therefore this great	<b>secret</b>	mystery did God reveal	13, 54/ 15
words was there a	<b>secret</b>	insinuation and (as men	13, 54/ 26

to signify certain great	<b>secret</b>	mysteries concerning the redemption	13, 58/ 13
heart, is meant the	<b>secret</b>	suggestion of the devil	13, 104/ 21
behold and see, such	<b>secret</b>	spiritual mysteries meant and	13, 109/ 10
his passion such a	<b>secret</b>	wonderful glory of impassibility	13, 134/ 29
in it a wonderful	<b>secret</b>	treasure, and signifieth and	13, 140/ 6
And therefore, by the	<b>secret</b>	instinct of the Spirit	13, 140/ 12
though they be both	<b>secret</b>	and unsensible, yet are	13, 142/ 5
sacrament or sacramental sign	<b>secret</b>	and unsensible) is, I	13, 144/ 31
in what wise those	<b>secret</b>	invisible sacraments (his own	13, 145/ 19
the other side, the	<b>secret</b>	sacramental thing which is	13, 146/ 13
sacraments and by the	<b>secret</b>	unsensible sacraments signified and	13, 146/ 14
nor be there as	<b>secret</b>	unsensible signs appointed to	13, 148/ 6
signified, with all the	<b>secret</b>	, unsearchable mysteries of the	13, 156/ 24
by his word and	<b>secret</b>	power, doth change and	13, 165/ 26
imputeth not any such	<b>secret</b>	lurking sin unto our	13, 195/ 18
imputeth not any such	<b>secret</b>	lurking sin unto our	13, 195/ 18
sanguinis sui, verbo suo	<b>secret</b>	potestate convertit, ita dicens	13, 165/ 12
opened he the mystery	<b>secretly</b>	wrought by God in	13, 77/ 5
Supper, and to him	<b>secretly</b>	he uttered the false	13, 82/ 16
them with that errand	<b>secretly</b>	with which he would	13, 94/ 9
of his glorious Godhead,	<b>secretly</b>	covered and unseen under	13, 94/ 23
Jews were fallen into	<b>sects</b>	one or twain. But	13, 98/ 32
and reckon the sundry	<b>sects</b>	which from the true	13, 98/ 33
purpose if those three	<b>sects</b>	of heretics had not	13, 171/ 33
eisdem pane et vino	<b>secundum</b>	formam visibilem sed ante	13, 162/ 30
intellegatur in ipso David	<b>secundum</b>	literam non invenimus, in	13, 168/ 32
Catholic faith: "Reddet unicuique	<b>secundum</b>	opera sua." (He shall	13, 174/ 5
the Father unto Christ, "	<b>Sede</b>	a dextris meis, donec	13, 121/ 25
Exultabo solium meum et	<b>sedebo</b>	in monte testamenti in	13, 5/ 13
lest there arise some	<b>seditionous</b>	ruffle among the people	13, 52/ 12
lest there arise some	<b>seditionous</b>	ruffle among the people	13, 69/ 3
there should arise some	<b>seditionous</b>	business among the people	13, 74/ 22
The man was not	<b>seduced</b>	, but the woman," whereupon	13, 19/ 21
of his wife somewhat	<b>seduced</b>	and brought into a	13, 19/ 23
devil and Satan which	<b>seduceth</b>	and deceiveth the whole	13, 6/ 11
him off. But the	<b>seducing</b>	of Adam was by	13, 19/ 32
diabolus, et Satanas qui	<b>seducit</b>	universum orbem. Et proiectus	13, 6/ 5
sight of God to	<b>see</b>	the sin of pride	13, 7/ 26
our own? I can	<b>see</b>	nothing (the thing well	13, 8/ 30
manner, highly rejoiced to	<b>see</b>	his devilish device brought	13, 17/ 21
this unto them, to	<b>see</b>	their feigned friend, their	13, 17/ 24
coming, but abided to	<b>see</b>	the sentence their damnation	13, 20/ 24
were and would not	<b>see</b>	it. Honor they sought	13, 24/ 15
abide and sustain to	<b>see</b>	the frail kind of	13, 25/ 17

demands as I now	see	, many men of much	13, 28/ 9
man might attain to	see	the bottom of God's	13, 33/ 2
be saved behold and	see	in the glorious Godhead	13, 33/ 28
that himself could not	see	how it could stand	13, 35/ 24
it is, as you	see	, referred (as more meet	13, 55/ 20
is touched (as you	see	) their malicious assembly in	13, 69/ 7
said unto themselves: "You	see	we prevail nothing. Lo	13, 72/ 25
Here was, as you	see	now, a solemn great	13, 73/ 16
death. So may we	see	that every great council	13, 73/ 19
council. For here you	see	that while they were	13, 78/ 16
you?" Here shall you	see	Judas play the jolly	13, 78/ 23
ye shall, good readers,	see	Judas wax now a	13, 78/ 33
before, when they might	see	the moon and the	13, 86/ 27
feasts were, as you	see	, coincident together. For the	13, 87/ 5
and in conclusion we	see	whereto they be come	13, 91/ 26
but to let you	see	what I can do	13, 94/ 15
twelve. And here we	see	therefore by the evangelists	13, 96/ 22
again, to let them	see	that whoso for God's	13, 99/ 16
to. And thus you	see	how all these expositions	13, 103/ 24
done. For (as you	see	here) our Lord and	13, 104/ 13
because thou canst not	see	for what cause I	13, 106/ 26
me yet since I	see	that for cause unknown	13, 107/ 21
man might behold and	see	, such secret spiritual mysteries	13, 109/ 10
could not but both	see	and feel what he	13, 109/ 29
again) that shall yet	see	many a poor simple	13, 116/ 14
of sins.) Here you	see	that by the words	13, 128/ 3
be marveled, while we	see	it in the common	13, 131/ 18
death till they shall	see	the kingdom of God	13, 135/ 33
For it standeth, you	see	, well upon this ground	13, 139/ 19
heart, for they shall	see	God. The other kind	13, 144/ 29
that there we may	see	that he there instituted	13, 145/ 14
he come.) Here we	see	that, whereas our Savior	13, 145/ 29
body. And thus we	see	, good Christian readers, that	13, 146/ 9
our faith. For I	see	no necessity to say	13, 147/ 28
chief. And that I	see	not why it were	13, 152/ 25
souls. Now as you	see	, good readers, that these	13, 157/ 31
the intent you shall	see	that in the foresaid	13, 160/ 13
redeemed the people. Therefore	see	by what manner and	13, 167/ 20
may plainly perceive and	see	that they were of	13, 171/ 2
plain by that we	see	both Saint Irenaeus confound	13, 171/ 27
it is.) Here we	see	that, notwithstanding that he	13, 176/ 24
that we can, to	see	that we be not	13, 195/ 9
our own doth) may	see	therein some such sin	13, 195/ 12
sin as we cannot	see	there ourselves - for	13, 195/ 13

and examine ourselves and	see	that we be in	13, 195/ 23
We must (I say)	see	that we firmly believe	13, 196/ 6
be for us to	see	that our house were	13, 197/ 15
we yet be) should	see	and receive him in	13, 199/ 3
when he longed to	see	Christ, and because he	13, 203/ 18
that we can, to	see	that we be not	13, 195/ 9
our own doth) may	see	therein some such sin	13, 195/ 12
sin as we cannot	see	there ourselves - for	13, 195/ 13
and examine ourselves and	see	that we be in	13, 195/ 23
We must (I say)	see	that we firmly believe	13, 196/ 6
be for us to	see	that our house were	13, 197/ 15
we yet be) should	see	and receive him in	13, 199/ 3
when he longed to	see	Christ, and because he	13, 203/ 18
woman, and between thy	seed	and hers, and she	13, 18/ 23
her body, without man's	seed	or fleshly delectation, and	13, 27/ 21
woman, and between the	seed	of thee and the	13, 54/ 23
of thee and the	seed	of her. That seed	13, 54/ 24
seed of her. That	seed	shall tread and all	13, 54/ 24
which should be the	seed	of the woman (and	13, 54/ 27
woman (and the only	seed	of only woman without	13, 54/ 28
woman without man), which	seed	should all to tread	13, 54/ 29
means of her holy	seed	, our Savior), but by	13, 55/ 20
upon these words, she	seeing	that it seemed a	13, 16/ 10
and so many men	seeing	him alive again, and	13, 69/ 30
presence of his majesty,	seeing	he seeth man himself	13, 165/ 32
a tree; our Lord,	seeing	his devotion, called unto	13, 203/ 19
a tree; our Lord,	seeing	his devotion, called unto	13, 203/ 19
dwelling city, but we	seek	the city that is	13, 3/ 18
rewarder of them that	seek	him.") Upon these words	13, 43/ 2
will reward them that	seek	him. And those two	13, 43/ 13
will reward them that	seek	him hath therein implied	13, 43/ 23
at all but also	seek	for the contrary, and	13, 47/ 29
nothing else but to	seek	the ways and the	13, 73/ 17
ever after that to	seek	a time fit therefore	13, 93/ 21
very body, he would	seek	a gloze against mine	13, 125/ 28
in, but we be	seeking	for the city that	13, 3/ 21
am." Those words also	seem	well to declare that	13, 19/ 18
this thing might haply	seem	hard in the hearts	13, 30/ 14
by men which yet	seem	unto children to be	13, 33/ 4
of the English hearer),	seem	very far unsavory by	13, 50/ 25
him." Whereby it should	seem	that Saint Peter and	13, 96/ 14
excellent. For though it	seem	bread, yet is it	13, 125/ 6
flesh. And though it	seem	dead, yet is it	13, 125/ 7
the sacrament, though they	seem	dead -- for the	13, 146/ 27

they would have it	<b>seem</b>	, the selfsame reason must	13, 158/ 2
unspeakable working, although it	<b>seem</b>	bread to us that	13, 170/ 25
spread before, it shall	<b>seem</b>	that there shall be	13, 173/ 28
eyes and our reason	<b>seem</b>	to show us the	13, 199/ 6
eyes and our reason	<b>seem</b>	to show us the	13, 199/ 6
she seeing that it	<b>seemed</b>	a good tree to	13, 16/ 10
if Christ should have	<b>seemed</b>	to trust them with	13, 94/ 9
would work unto damnation (	<b>seemed</b>	the thing never so	13, 107/ 13
to their eyes it	<b>seemed</b>	(for then had the	13, 124/ 18
to their bodily senses	<b>seemed</b>	yet bread still, yet	13, 124/ 28
dwell in hereafter, then	<b>seemeth</b>	me that many men	13, 3/ 22
least spice thereof which	<b>seemeth</b>	to be the bare	13, 9/ 27
the show, wherein yet	<b>seemeth</b>	little harm save a	13, 10/ 11
Or as it rather	<b>seemeth</b>	by the Greek phrase	13, 15/ 9
wrought not as it	<b>seemeth</b>	, not outwardly only with	13, 15/ 25
in hell that himself	<b>seemeth</b>	to doubt whether God	13, 35/ 10
nature, nor as it	<b>seemeth</b>	angel neither, but by	13, 36/ 20
stand very well, yet	<b>seemeth</b>	this letter after the	13, 55/ 16
down of the devil	<b>seemeth</b>	applied unto our blessed	13, 55/ 19
declared unto him, it	<b>seemeth</b>	me not likely that	13, 55/ 32
in that ointment, then	<b>seemeth</b>	it after this count	13, 80/ 15
which yet (as it	<b>seemeth</b>	) they would not trust	13, 81/ 22
way that unto men	<b>seemeth</b>	just, and the last	13, 112/ 18
chained ensuingly together, yet	<b>seemeth</b>	me that for the	13, 118/ 16
And of this mind	<b>seemeth</b>	Master Gerson to have	13, 129/ 17
Blessed Sacrament. And so	<b>seemeth</b>	it most plain to	13, 129/ 22
wise, and (as it	<b>seemeth</b>	) may well be declared	13, 130/ 11
the sacrament, which it	<b>seemeth</b>	that he by those	13, 133/ 17
word novum thus, yet	<b>seemeth</b>	me that the other	13, 133/ 35
For this word novum	<b>seemeth</b>	not there to be	13, 134/ 2
I have here showed	<b>seemeth</b>	much more agreeable unto	13, 134/ 11
any man doubt, it	<b>seemeth</b>	me that his own	13, 135/ 21
was, or as it	<b>seemeth</b>	, whereof I have told	13, 139/ 10
only personal distinction. It	<b>seemeth</b>	also that by concomitance	13, 148/ 20
before and that it	<b>seemeth</b>	still. But in calling	13, 158/ 20
word?Yea, rather it	<b>seemeth</b>	to be less miracle	13, 166/ 11
that which he saith,	<b>seemeth</b>	to our senses and	13, 167/ 34
the cloak of his	<b>seeming</b>	feeble manhead. And that	13, 94/ 24
by his sure providence (	<b>seeming</b>	to themselves hap, fortune	13, 95/ 19
the world never so	<b>seemly</b>	and their authority never	13, 73/ 28
to be beholden and	<b>seen</b>	, either of any other	13, 17/ 15
of those that had	<b>seen</b>	Lazarus both quick and	13, 72/ 2
forms so known and	<b>seen</b>	unto us, not by	13, 144/ 34
by one whom he	<b>seeth</b>	do the contrary himself	13, 114/ 3

especially those that he	<b>seeth</b>	aspire toward any excellence	13, 116/ 29
his majesty, seeing he	<b>seeth</b>	man himself made the	13, 165/ 32
place aforeremembered, saith: "Probet	<b>seipsum</b>	homo, et sic de	13, 194/ 20
place aforeremembered, saith: "Probet	<b>seipsum</b>	homo, et sic de	13, 194/ 20
Paul saith) of one	<b>self</b>	piece of clay two	13, 30/ 28
story of the passion	<b>self</b>	, I should first show	13, 49/ 22
words of the gospel	<b>self</b>	give us more occasion	13, 50/ 1
process of the passion	<b>self</b>	than those other three	13, 50/ 3
eat is the same	<b>self</b>	body that shall be	13, 125/ 32
both is all one	<b>self</b>	Godhead, neither of them	13, 148/ 13
evil men into the	<b>selfsame</b>	infernal fire that was	13, 7/ 5
the contagion of the	<b>selfsame</b>	infection to stretch unto	13, 21/ 10
his life had the	<b>selfsame</b>	fall. And peradventure any	13, 46/ 5
the like fall the	<b>selfsame</b>	state. And therefore I	13, 46/ 8
here may have the	<b>selfsame</b>	commodity thereby that they	13, 50/ 13
among them for the	<b>selfsame</b>	purpose, whereof mention is	13, 69/ 13
hundred pieces of the	<b>selfsame</b>	coin that was called	13, 80/ 2
dominion, but also the	<b>selfsame</b>	dominion, in like manners	13, 105/ 19
distinct person, yet the	<b>selfsame</b>	God that they be	13, 105/ 22
believeth not do the	<b>selfsame</b>	thing either by chance	13, 116/ 1
very eating of the	<b>selfsame</b>	holy, unspotted lamb, his	13, 120/ 19
together, continually with the	<b>selfsame</b>	body and blood offered	13, 123/ 23
for ever offered the	<b>selfsame</b>	body and blood in	13, 123/ 26
Savior himself. And the	<b>selfsame</b>	blood gave our Lord	13, 127/ 30
Mark to be the	<b>selfsame</b>	that Saint Luke rehearseth	13, 129/ 14
Christ's own words) the	<b>selfsame</b>	sacred body of Christ	13, 137/ 10
of Christ, and the	<b>selfsame</b>	blessed blood of his	13, 137/ 10
represent unto us the	<b>selfsame</b>	body and the selfsame	13, 144/ 36
selfsame body and the	<b>selfsame</b>	blood crucified and shed	13, 144/ 36
under those forms the	<b>selfsame</b>	body crucified and the	13, 145/ 3
body crucified and the	<b>selfsame</b>	blood also shed for	13, 145/ 3
in the sacrament the	<b>selfsame</b>	body in his own	13, 145/ 34
the cross and the	<b>selfsame</b>	blood in the proper	13, 146/ 1
for our sin. The	<b>selfsame</b>	unsensible sacrament also, the	13, 146/ 3
sacrifice in which the	<b>selfsame</b>	body and blood (in	13, 150/ 24
another thing but the	<b>selfsame</b>	thing that our Lord	13, 155/ 27
another supper, but the	<b>selfsame</b>	supper. For his body	13, 155/ 29
his body is the	<b>selfsame</b>	body now that it	13, 155/ 29
his blessed blood the	<b>selfsame</b>	in like wise, and	13, 155/ 30
lamb eaten. And that	<b>selfsame</b>	body and blood is	13, 155/ 32
now is the very	<b>selfsame</b>	thing that the apostles	13, 155/ 34
turned but the very	<b>selfsame</b>	body and blood into	13, 156/ 2
representeth unto us the	<b>selfsame</b>	body in his own	13, 157/ 13
have it seem, the	<b>selfsame</b>	reason must of reason	13, 158/ 3

they were of the	<b>selfsame</b>	belief of old that	13, 171/ 2
days, so was the	<b>selfsame</b>	truth taught by the	13, 171/ 12
unworthy to receive the	<b>selfsame</b>	blessed body into their	13, 192/ 11
traitorous death of the	<b>selfsame</b>	blessed body of his	13, 193/ 4
Christ himself, the very	<b>selfsame</b>	body and the very	13, 195/ 27
body and the very	<b>selfsame</b>	blood that died and	13, 195/ 28
suffered for us) the	<b>selfsame</b>	precious body of Christ	13, 196/ 9
unworthy to receive the	<b>selfsame</b>	blessed body into their	13, 192/ 11
traitorous death of the	<b>selfsame</b>	blessed body of his	13, 193/ 4
Christ himself, the very	<b>selfsame</b>	body and the very	13, 195/ 27
body and the very	<b>selfsame</b>	blood that died and	13, 195/ 28
suffered for us) the	<b>selfsame</b>	precious body of Christ	13, 196/ 9
was offered them to	<b>sell</b>	, they thought the merchant	13, 79/ 2
Master for money to	<b>sell</b>	, and from which traitorous	13, 108/ 28
te et mulierem, et	<b>semen</b>	tuum et semen illius	13, 54/ 20
et semen tuum et	<b>semen</b>	illius. Ipsum conteret caput	13, 54/ 21
we must again, and	<b>send</b>	our silly soul out	13, 9/ 4
not all thy realm	<b>send</b>	thee forth alone and	13, 84/ 15
but God could surely	<b>send</b>	men on such manner	13, 95/ 4
world, since I that	<b>send</b>	you and, therefore, so	13, 110/ 33
times and opportunity convenient,	<b>send</b>	forth about it and	13, 173/ 23
paschal lamb?" And he	<b>sendeth</b>	of his disciples Peter	13, 85/ 19
his disciples" feet, the	<b>sending</b>	forth of the traitor	13, 82/ 25
second chapter. Of the	<b>sending</b>	of Saint Peter and	13, 85/ 11
sunt principes sacerdotum et	<b>seniores</b>	in atrium principis sacerdotum	13, 51/ 13
the priests, and the	<b>seniors</b>	of the people about	13, 3/ 8
words in an allegory	<b>sense</b>	and have in their	13, 138/ 25
many places) an allegorical	<b>sense</b>	beside, yet appeareth it	13, 158/ 22
way with an allegory	<b>sense</b>	and prove by the	13, 158/ 26
take away the true	<b>sense</b>	of the letter --	13, 158/ 29
deny the very literal	<b>sense</b>	beside, and say that	13, 158/ 32
exceed and overcome our	<b>sense</b>	and reason. Which thing	13, 167/ 36
be false, but our	<b>sense</b>	is deceived very oftentimes	13, 168/ 2
that to their bodily	<b>senses</b>	seemed yet bread still	13, 124/ 28
us, not by our	<b>senses</b>	but by the truth	13, 144/ 34
and pass all the	<b>senses</b>	of the flesh.) Saint	13, 167/ 5
saith, seemeth to our	<b>senses</b>	and thoughts to be	13, 167/ 35
his words, yet our	<b>senses</b>	be most easy to	13, 168/ 1
mystici sacrificii, et a	<b>sensibilibus</b>	ad intelligibilia translationem, sive	13, 166/ 31
the insensible tree, a	<b>sensible</b>	feeling, as hath the	13, 12/ 14
unto perpetual pain and	<b>sensible</b>	torment in hell, although	13, 29/ 9
this eternal damnation of	<b>sensible</b>	pain in the fire	13, 29/ 14
damned every man to	<b>sensible</b>	pain of hell without	13, 30/ 4
perpetually damned to the	<b>sensible</b>	pain of fire without	13, 30/ 9



were damned unto perpetual	<b>sensible</b>	pain in hell, and	13, 30/ 12
reason damned to perpetual	<b>sensible</b>	pain in the fire	13, 34/ 4
of infants unto perpetual	<b>sensible</b>	pain for that only	13, 34/ 10
damnation of infants unto	<b>sensible</b>	pain in hell. But	13, 35/ 5
of condemning infants to	<b>sensible</b>	pain in hell that	13, 35/ 9
damning of infants unto	<b>sensible</b>	pain in hell. For	13, 35/ 23
from Adam unto perpetual	<b>sensible</b>	pain in the fire	13, 36/ 6
be perpetually damned by	<b>sensible</b>	feeling of the fire	13, 40/ 3
and to the perpetual	<b>sensible</b>	pain of feeling the	13, 41 28
of feeling by any	<b>sensible</b>	pain in the fire	13, 42/ 17
and be damned to	<b>sensible</b>	pain. For they say	13, 42/ 24
which was a living,	<b>sensible</b>	creature, been of the	13, 124/ 19
sacrament or sacramental sign	<b>sensible</b>	(as baptism hath, and	13, 141/ 26
remnant have. The outward	<b>sensible</b>	sacrament or sacramental sign	13, 141/ 30
that is under the	<b>sensible</b>	sacrament of bread, signifieth	13, 146/ 4
readers, that the outward	<b>sensible</b>	sacraments (the forms of	13, 146/ 9
both by the outward	<b>sensible</b>	sacraments and by the	13, 146/ 14
a sacramental sign, neither	<b>sensible</b>	nor unsensible (for it	13, 146/ 18
miracle in sundry places	<b>sensible</b>	, where it pleaseth himself	13, 147/ 33
immediately signified by those	<b>sensible</b>	sacramental signs (the forms	13, 148/ 5
of the two outward	<b>sensible</b>	sacraments (the forms either	13, 148/ 25
signs and inward, both	<b>sensible</b>	and unsensible) do signify	13, 154/ 3
of it from things	<b>sensible</b>	to things intelligible, ought	13, 167/ 1
est humano aut saeculi	<b>sensu</b>	in dei rebus loquendum	13, 163/ 30
tokens of sin. Their	<b>sensual</b>	parts conformable unto reason	13, 13/ 22
they felt such filthy	<b>sensual</b>	motions of concupiscence rise	13, 17/ 13
the devil unto the	<b>sensual</b>	part, as long as	13, 22/ 11
the devil into the	<b>sensual</b>	part is no sin	13, 22/ 19
gift also that his	<b>sensual</b>	parts should never have	13, 39/ 3
from rebellion of the	<b>sensual</b>	body, and have but	13, 44/ 29
especially spring of the	<b>sensual</b>	bestly body), or else	13, 63/ 28
reason giveth over to	<b>sensuality</b>	, whereby the man whole	13, 22/ 13
negligent in looking to	<b>sensuality</b>	that he letteth her	13, 22/ 22
them and master my	<b>sensuality</b>	and refrain me from	13, 25/ 7
the rebellion of his	<b>sensuality</b>	against his reason, yet	13, 36/ 28
bounden to master his	<b>sensuality</b>	and resist the devil	13, 36/ 31
devil and his own	<b>sensuality</b>	both, than for to	13, 47/ 10
nec repugnemus ei etiamsi	<b>sensui</b>	et cogitationi nostrae absurdum	13, 167/ 26
eius? quis enim cognovit	<b>sensum</b>	domini? aut quis consiliarius	13, 33/ 17
quam cunctum carnis excedant	<b>sensum</b>	." (The sanctifying of the	13, 166/ 35
quod dicit. Superet et	<b>sensum</b>	et rationem nostram, verbum	13, 167/ 27
poena damni et poena	<b>sensus</b>	" (pain of loss and	13, 41 17
eius defraudari non possumus,	<b>sensus</b>	vero noster deceptu facillimus	13, 167/ 30
his Father's glory), being	<b>sent</b>	by his Father and	13, 27/ 16

themselves from idolatry, God	<b>sent</b>	the faith of Christ	13, 30/ 7
Moses did, God never	<b>sent</b>	none after but only	13, 56/ 25
way where God had	<b>sent</b>	his own people through	13, 57/ 30
when we be suddenly	<b>sent</b>	for and must needs	13, 67/ 20
hard stone, and after	<b>sent</b>	such a vengeance upon	13, 75/ 4
paschal for him, he	<b>sent</b>	two of his apostles	13, 92/ 18
our Lord, when he	<b>sent</b>	Saint Peter and Saint	13, 93/ 9
causes. Some say he	<b>sent</b>	them to a man	13, 93/ 14
two disciples whom he	<b>sent</b>	were of all his	13, 94/ 1
Sunday before, when he	<b>sent</b>	his disciples and told	13, 94/ 30
they should need it,	<b>sent</b>	them to another man's	13, 99/ 18
than he that hath	<b>sent</b>	him. If you know	13, 102/ 6
than he that hath	<b>sent</b>	him." As though he	13, 110/ 25
than he that hath	<b>sent</b>	him, and all you	13, 110/ 31
than his master that	<b>sent</b>	him, you should not	13, 111/ 29
by them till the	<b>sentence</b>	given by God upon	13, 17/ 19
Then gave God the	<b>sentence</b>	of punishment, upon all	13, 18/ 15
abided to see the	<b>sentence</b>	their damnation till he	13, 20/ 24
evangelists, and some one	<b>sentence</b>	with so little change	13, 50/ 27
which demean, beside the	<b>sentence</b>	of death conditionally pronounced	13, 53/ 20
Latin translation, whereof the	<b>sentence</b>	may stand very well	13, 55/ 16
man doubt of the	<b>sentence</b>	and understanding of anything	13, 112/ 34
the cross" -- which	<b>sentence</b>	of our Savior's words	13, 126/ 14
and the other the	<b>sentence</b>	is all one. For	13, 127/ 13
both understood in one	<b>sentence</b>	and as one thing	13, 129/ 26
it the most common	<b>sentence</b>	of all the old	13, 135/ 15
plain against the very	<b>sentence</b>	and the meaning of	13, 159/ 3
a dreadful and terrible	<b>sentence</b>	, that God here (by	13, 194/ 7
God give a gracious	<b>sentence</b>	and say upon our	13, 204/ 12
a dreadful and terrible	<b>sentence</b>	, that God here (by	13, 194/ 7
God give a gracious	<b>sentence</b>	and say upon our	13, 204/ 12
great causes wherein their	<b>sentences</b>	varied, to refer the	13, 73/ 11
sanguine alitur? Ergo aut	<b>sententiam</b>	mutent, aut abstineant offerendo	13, 161/ 33
in that he is	<b>separate</b>	and departed from the	13, 39/ 21
nor never shall be	<b>separate</b>	from his whole blessed	13, 147/ 23
be yet never severally	<b>separate</b>	asunder indeed; therefore to	13, 153/ 15
an instrument dead and	<b>separate</b>	as are all his	13, 154/ 16
body shall never be	<b>separated</b>	from my Godhead, so	13, 125/ 13
blessed body into his	<b>sepulchre</b>	, with the frustrated provision	13, 3/ 11
lying dead in the	<b>sepulchre</b>	, too. Moreover, albeit that	13, 147/ 9
quantis generibus potens est	<b>sermo</b>	Christi, universa convertere. Deinde	13, 167/ 12
Saint Cyprian in his	<b>sermon</b>	which he made of	13, 162/ 25
Cyprian saith in his	<b>sermon</b>	De cena Domini) his	13, 175/ 33
est quum consummasset Iesus	<b>sermones</b>	hos omnes, dixit discipulis	13, 66/ 25

Dominus vobiscum super cunctis	<b>sermonibus</b>	his." (This is the	13, 127/ 20
est quum consummasset Iesus	<b>sermons</b>	hos omnes, dixit discipulis	13, 51/ 11
had ended all these	<b>sermons</b>	, he said unto his	13, 52/ 3
had ended all these	<b>sermons</b>	, he said unto his	13, 66/ 6
had ended all these	<b>sermons</b>	, then he gave his	13, 66/ 26
near at hand.) What	<b>sermons</b>	these were appeareth well	13, 66/ 28
said, after all his	<b>sermons</b>	ended, that after two	13, 68/ 3
est draco ille magnus,	<b>serpens</b>	antiquus qui vocatur diabolus	13, 6/ 5
great dragon, the old	<b>serpent</b>	which is called the	13, 6/ 10
Upon this, this old	<b>serpent</b>	, the devil, being as	13, 14/ 24
do himself. This wily	<b>serpent</b>	therefore, the devil, devising	13, 15/ 2
thereon. She answered the	<b>serpent</b>	and said: "Of the	13, 15/ 19
conversation of this wicked	<b>serpent</b>	, with his questioning and	13, 15/ 24
too. O wretched, wicked	<b>serpent</b>	, how much of thy	13, 16/ 13
their wicked enemy the	<b>serpent</b>	(which, as appeareth by	13, 17/ 18
excused her by the	<b>serpent</b>	and said: "The serpent	13, 18/ 14
serpent and said: "The	<b>serpent</b>	deceived me, and so	13, 18/ 14
he began at the	<b>serpent</b>	, the first malicious contriver	13, 18/ 18
the persuasion of the	<b>serpent</b>	as Eve was (for	13, 19/ 19
he had done, the	<b>serpent</b>	had not deceived her	13, 21/ 7
this hath this false	<b>serpent</b>	bereft them by his	13, 23/ 30
subtle suggestions of the	<b>serpent</b>	I never so incline	13, 25/ 5
suggestion of the old	<b>serpent</b>	, the devil, and of	13, 46/ 4
and of the young	<b>serpent</b>	, the woman, eaten of	13, 46/ 4
where God unto the	<b>serpent</b>	said among other things	13, 54/ 19
our Lord to the	<b>serpent</b>	, "between thee and the	13, 54/ 23
though God suffered the	<b>serpent</b>	, whom he threatened therewith	13, 55/ 28
the Scripture calleth the	<b>serpent</b>	into which the rod	13, 131/ 23
a rod but a	<b>serpent</b>	: "Virga Aaron devoravit virgas	13, 131/ 25
yard into a quick	<b>serpent</b>	that devoured all the	13, 153/ 29
credence giving to the	<b>serpent's</b>	words as to content	13, 17/ 2
was not by the	<b>serpent's</b>	persuasion, whom Adam would	13, 19/ 30
by that that the	<b>serpent's</b>	shrewd words came to	13, 20/ 1
that devoured all the	<b>serpents</b>	that the witches of	13, 153/ 30
A vespere ad vesperum	<b>servabit</b>	sabbata vestra: The year	13, 89/ 5
was nothing meet, the	<b>servant</b>	to stand in better	13, 48/ 10
be his disciple or	<b>servant</b>	take up his cross	13, 48/ 15
of so simple a	<b>servant</b>	. Such is the wonderful	13, 191/ 20
of so simple a	<b>servant</b>	. Such is the wonderful	13, 191/ 20
themselves to be but	<b>servants</b>	. And therefore he both	13, 12/ 28
travail and pain, his	<b>servants</b>	should be slothful, and	13, 48/ 13
to make their thrall	<b>servants</b>	, bondmen, and slaves all	13, 63/ 7
he doth for his	<b>servants</b>	, evermore one point of	13, 80/ 25
with all his other	<b>servants</b>	. Look for whom he	13, 81/ 2

verbo dei Iesus Christus	<b>servator</b>	noster incarnatus, habuit pro	13, 161/ 10
universum orbem mos iste	<b>servatur</b>	." (It appeareth clearly, that	13, 169/ 16
service (for thankless they	<b>serve</b>	him still) of those	13, 25/ 19
sin, it could nothing	<b>serve</b>	his fellows, nor yet	13, 26/ 17
vessels, the one to	<b>serve</b>	in honest use, the	13, 30/ 28
him, honor him, and	<b>serve</b>	him, and had been	13, 36/ 30
the Hebrew text to	<b>serve</b>	more meet and more	13, 55/ 17
provident ordinance of God	<b>serve</b>	also to signify certain	13, 58/ 13
For him must we	<b>serve</b>	, though specially with the	13, 77/ 18
are we bounden to	<b>serve</b>	him also with body	13, 77/ 20
would not that sufficiently	<b>serve</b>	for the proof of	13, 91/ 6
time such as should	<b>serve</b>	therefore, and to moderate	13, 95/ 17
of commodity as may	<b>serve</b>	them and stand them	13, 103/ 16
wise as they may	<b>serve</b>	to prove the sacrament	13, 138/ 18
be able somewhat to	<b>serve</b>	and suffice him to	13, 140/ 1
reason must of reason	<b>serve</b>	sufficiently (since it is	13, 158/ 3
common bread did only	<b>serve</b>	for the nourishing of	13, 163/ 9
he that so would	<b>serve</b>	any guest), but let	13, 201/ 22
within us as shall	<b>serve</b>	to the great spiritual	13, 201/ 29
he that so would	<b>serve</b>	any guest), but let	13, 201/ 22
within us as shall	<b>serve</b>	to the great spiritual	13, 201/ 29
but should first have	<b>served</b>	God in Paradise, and	13, 45/ 32
Christ had cured. Martha	<b>served</b>	them, and Lazarus was	13, 76/ 17
to leese all thankful	<b>service</b>	(for thankless they serve	13, 25/ 19
singeth in the paschal	<b>service</b>	: "Quid enim nasci profuit	13, 26/ 27
the liberty of his	<b>service</b>	-- we may (I	13, 62/ 31
to draw into their	<b>service</b>	and to make their	13, 63/ 6
liberty of his celestial	<b>service</b>	. For surely the devil	13, 63/ 9
shall have of his	<b>service</b>	for their own part	13, 80/ 27
it in his unhappy	<b>service</b>	make his reckoning in	13, 81/ 5
the devil's false, deceitful	<b>service</b>	and take nothing at	13, 81/ 16
child otherwise to God's	<b>service</b>	. For whatsoever thing we	13, 85/ 1
to offer them his	<b>service</b>	in the treason, both	13, 96/ 20
to do them lowly	<b>service</b>	in the washing, not	13, 106/ 10
do such simple, humble	<b>service</b>	unto him. And therefore	13, 107/ 6
person do such simple	<b>service</b>	unto me yet since	13, 107/ 21
to do as lowly	<b>service</b>	, each of you to	13, 111/ 31
not sinned, and (by	<b>serving</b>	God in such wise	13, 45/ 1
of Israel were in	<b>servitude</b>	and thralldom in Egypt	13, 57/ 25
dico vobis: Non est	<b>servus</b>	maior domino suo, neque	13, 101/ 8
on height and solemnly	<b>set</b>	by ourselves, with deep	13, 8/ 10
and say they will	<b>set</b>	it out goodly to	13, 10/ 10
occasion of pride, he	<b>set</b>	upon the breaking of	13, 12/ 32
of his high goodness	<b>set</b>	them in the possession	13, 13/ 8

new creature of mankind	<b>set</b>	in so wealthy state	13, 14/ 5
had made her once	<b>set</b>	her fair hands unto	13, 16/ 26
of double diligence, to	<b>set</b>	his reason to keep	13, 47/ 12
have the desirers thereof	<b>set</b>	by the pleasures of	13, 47/ 28
javel that nothing did	<b>set</b>	thereby. And he well	13, 48/ 6
well showeth himself to	<b>set</b>	nothing by it that	13, 48/ 7
their men whom they	<b>set</b>	to keep his grave	13, 75/ 3
the fool would have	<b>set</b>	upon his ware, namely	13, 79/ 7
pleasure, my mind may	<b>set</b>	always this whole wretched	13, 82/ 8
hour was come, he	<b>set</b>	down at the table	13, 86/ 8
should so begin to	<b>set</b>	forth and in such	13, 95/ 12
both their minds to	<b>set</b>	forth in time such	13, 95/ 16
himself to reject and	<b>set</b>	at naught their outward	13, 97/ 24
And when he was	<b>set</b>	down again at the	13, 101/ 32
and when he was	<b>set</b>	at the table again	13, 109/ 6
to find him. To	<b>set</b>	naught by the royalty	13, 113/ 28
but to show and	<b>set</b>	forth the truth before	13, 137/ 27
of Melchizedek, are now	<b>set</b>	abroad, and to the	13, 163/ 4
the heavenly words are	<b>set</b>	upon the holy altars	13, 166/ 6
foul affections, while we	<b>set</b>	more by them than	13, 193/ 20
in our breast should	<b>set</b>	all our heart in	13, 196/ 30
For surely, if we	<b>set</b>	aside all other things	13, 201/ 27
foul affections, while we	<b>set</b>	more by them than	13, 193/ 20
in our breast should	<b>set</b>	all our heart in	13, 196/ 30
For surely, if we	<b>set</b>	aside all other things	13, 201/ 27
all which things he	<b>setteth</b>	these fore-rehearsed words to	13, 82/ 28
their state and wealth,	<b>setting</b>	them not on high	13, 12/ 24
the most base, by	<b>setting</b>	and binding his affection	13, 64/ 29
refrain them back. For	<b>setting</b>	the authority of the	13, 172/ 10
for the sin of	<b>seven</b>	whole worlds, wherefore be	13, 44/ 23
that night nor in	<b>seven</b>	days following, within their	13, 59/ 29
end of the said	<b>seven</b>	days of the unleavened	13, 60/ 5
space of the said	<b>seven</b>	days by the special	13, 61/ 7
continue the unleavened bread	<b>seven</b>	days after. This feast	13, 61/ 15
morrow, and so forth	<b>seven</b>	days after (that is	13, 86/ 20
of Passover and continued	<b>seven</b>	days. Burgensis maketh another	13, 91/ 20
at once before the	<b>seventh</b>	day in which God	13, 34/ 22
that God in the	<b>seventh</b>	day rested, they took	13, 34/ 23
also), but in the	<b>seventh</b>	day God rested from	13, 34/ 27
Tau, mentioned in the	<b>seventh</b>	chapter of the Apocalypse	13, 65/ 15
of the people were	<b>seventy</b>	, which by Moses, at	13, 73/ 7
in the sacrament under	<b>several</b>	forms, severally do signify	13, 153/ 13
with good reason called	<b>several</b>	sacraments) be yet never	13, 153/ 15
blessed blood is consecrate	<b>severally</b>	under the form of	13, 147/ 10

sacrament under several forms,	<b>severally</b>	do signify and therefore	13, 153/ 14
sacraments) be yet never	<b>severally</b>	separate asunder indeed; therefore	13, 153/ 15
by death departed and	<b>severed</b>	asunder, the Godhead --	13, 147/ 4
memorial) the blood was	<b>severed</b>	from the body, yet	13, 147/ 13
them both can be	<b>severed</b>	from him, but it	13, 148/ 14
have regarded, but shortly	<b>shake</b>	him off. But the	13, 19/ 32
and all cause of	<b>shame</b>	as their bodies were	13, 13/ 21
themselves either, and, for	<b>shame</b>	of their nakedness, covered	13, 17/ 16
coming, and therewith for	<b>shame</b>	they fell in a	13, 17/ 30
beholding their harm and	<b>shame</b>	that he voided not	13, 20/ 23
and thereby fell to	<b>shame</b>	. They would have waxed	13, 24/ 16
been, to his open	<b>shame</b>	, detected and disclosed in	13, 47/ 33
Pride will away with	<b>shame</b>	, envy with his enemies	13, 65/ 6
Christian men more than	<b>shame</b>	to say it, that	13, 92/ 12
not only to the	<b>shame</b>	of his traitorous falsehood	13, 96/ 26
for sorrow and very	<b>shame</b>	rehearse. As for their	13, 98/ 31
to their harm and	<b>shame</b>	, by which it shall	13, 108/ 13
and take a foul,	<b>shameful</b>	fall -- that their	13, 71/ 20
without very sinful and	<b>shameful</b>	pride disdain to wash	13, 111/ 2
put him to a	<b>shameful</b>	Passion; on the Sunday	13, 203/ 4
put him to a	<b>shameful</b>	Passion; on the Sunday	13, 203/ 4
by a violent and	<b>shameless</b>	exposition of heavenly things	13, 164/ 23
must be measured and	<b>shaped</b>	. And therefore he can	13, 33/ 24
pray for pardon, the	<b>sharp</b>	justice of God and	13, 25/ 27
death; and therefore himself	<b>sharply</b>	, by the authority of	13, 70/ 34
chide and fight and	<b>sharply</b>	sue their debtors. He	13, 98/ 4
of God -- spoke	<b>sharply</b>	to him and said	13, 107/ 14
of Christ that he	<b>shed</b>	in his bitter passion	13, 58/ 23
and his blessed blood	<b>shed</b>	therein. And likewise as	13, 64/ 17
for many shall be	<b>shed</b>	for remission of sins	13, 118/ 6
for many shall be	<b>shed</b>	into the remission of	13, 126/ 25
should so shortly after	<b>shed</b>	for our sins upon	13, 126/ 28
the other half he	<b>shed</b>	upon the altar, and	13, 127/ 17
blood, which shall be	<b>shed</b>	for you and for	13, 128/ 1
which blood should be	<b>shed</b>	upon the altar of	13, 128/ 7
blood, which shall be	<b>shed</b>	for you and for	13, 128/ 11
blood, which shall be	<b>shed</b>	into remission of sins	13, 128/ 21
the paschal lamb was	<b>shed</b>	only for the first-begotten	13, 128/ 27
of mine shall be	<b>shed</b>	for remission of sin	13, 128/ 28
as Saint Chrysostom saith,	<b>shed</b>	for the sin of	13, 128/ 30
But it was effectually	<b>shed</b>	for those only that	13, 128/ 32
blood, which shall be	<b>shed</b>	for you and for	13, 129/ 3
Testament, which shall be	<b>shed</b>	for you and for	13, 130/ 30
that was delivered and	<b>shed</b>	for our sin. Now	13, 137/ 11

his blood crucified and	<b>shed</b>	, and not his own	13, 138/ 15
selfsame blood crucified and	<b>shed</b>	upon the cross. For	13, 144/ 36
the selfsame blood also	<b>shed</b>	for remission of man's	13, 145/ 4
for many shall be	<b>shed</b>	into remission of sins	13, 145/ 11
blood that should be	<b>shed</b>	for our sins to	13, 145/ 16
likeness on the same	<b>shed</b>	for our sin. The	13, 146/ 2
that died and was	<b>shed</b>	upon the cross for	13, 195/ 28
that died and was	<b>shed</b>	upon the cross for	13, 195/ 28
it is, a poor	<b>sheep</b>	wore it on her	13, 8/ 20
she, pardie, but a	<b>sheep</b>	. And why should he	13, 8/ 22
For else shall the	<b>sheep</b>	not perish and be	13, 22/ 2
we dress the winding	<b>sheet</b>	here with sweet herbs	13, 77/ 12
shall catch and consume	<b>shepherd</b>	and all for his	13, 22/ 3
Saint Mark call the	<b>Shere</b>	Thursday in which Christ	13, 87/ 18
lo, Saint John calleth	<b>Shere</b>	Thursday, in the evening	13, 88/ 1
festum Paschae," and calling	<b>Shere</b>	Thursday "the day before	13, 88/ 6
is to wit, on	<b>Shere</b>	Thursday when the eating	13, 89/ 13
decima lunae. And so	<b>Shere</b>	Thursday was, they say	13, 90/ 7
that was, say they,	<b>Shere</b>	Thursday), and therefore he	13, 90/ 20
is to wit, on	<b>Shere</b>	Thursday at night, and	13, 90/ 24
in the evening on	<b>Shere</b>	Thursday wherein the Paschal	13, 91/ 17
not much above ten	<b>shillings</b>	of our English money	13, 79/ 6
the valure of ten	<b>shillings</b>	of our English money	13, 79/ 24
Judas at an hundred	<b>shillings</b>	. And now was his	13, 80/ 8
was his reward ten	<b>shillings</b>	, which is the tenth	13, 80/ 8
part of that hundred	<b>shillings</b>	, as thirty groats is	13, 80/ 9
only this poor ten	<b>shillings</b>	-- whereas if his	13, 80/ 31
twenty L, shall never	<b>shine</b>	half so bright nor	13, 8/ 17
their back, and their	<b>shoes</b>	upon their feet, and	13, 59/ 32
the way), and our	<b>shoes</b>	upon our feet (for	13, 65/ 25
the transitory time and	<b>short</b>	, soon passed life of	13, 9/ 19
in all together very	<b>short</b>	, from the first creation	13, 23/ 20
matter with a very	<b>short</b>	substantial lesson: "If you	13, 111/ 4
fore-figure it in the	<b>short</b>	and soon passing synagogue	13, 125/ 1
in his book of	<b>short</b>	questions, asketh this question	13, 166/ 15
these heresies were in	<b>short</b>	space by his Catholic	13, 172/ 27
time shall be but	<b>short</b>	, for our Savior saith	13, 173/ 34
and remain there, but	<b>shortly</b>	he maketh them think	13, 10/ 14
not have regarded, but	<b>shortly</b>	shake him off. But	13, 19/ 32
defense and his sorrow	<b>shortly</b>	after thereupon declared unto	13, 55/ 32
and fallen and flowing	<b>shortly</b>	together again -- involved	13, 58/ 5
so violently taken so	<b>shortly</b>	upon his supper, and	13, 119/ 32
which he should so	<b>shortly</b>	after shed for our	13, 126/ 28
the arrows that are	<b>shot</b>	out of a little	13, 55/ 9

half so bright nor	<b>show</b>	thee half so much	13, 8/ 18
out goodly to the	<b>show</b>	, wherein yet seemeth little	13, 10/ 11
yet his reason might	<b>show</b>	him that to give	13, 21/ 6
die, thou do not	<b>show</b>	it him, nor do	13, 21/ 28
I said I would	<b>show</b>	you before I come	13, 24/ 29
shall I farther somewhat	<b>show</b>	you, what mind they	13, 38/ 30
say some as I	<b>show</b>	you, concerning all folk	13, 42/ 9
was not (as I	<b>show</b>	you) man to go	13, 46/ 12
self, I should first	<b>show</b>	farther some other points	13, 49/ 22
a word or two	<b>show</b>	you what feast the	13, 57/ 22
he were, he should	<b>show</b>	them that they might	13, 71/ 15
she did it to	<b>show</b>	how glad she was	13, 77/ 7
He mishapped nevertheless to	<b>show</b>	his mind to another	13, 78/ 9
did the fool? To	<b>show</b>	himself a substantial merchant	13, 79/ 10
disciples?"" And he shall	<b>show</b>	you a great supping	13, 86/ 4
paschal?"" And he shall	<b>show</b>	you a great supping	13, 93/ 7
thither I will not	<b>show</b>	you, but to let	13, 94/ 14
as he did here	<b>show</b>	his disciples where they	13, 94/ 26
the world, wherein, to	<b>show</b>	that we have, as	13, 99/ 23
world. And for to	<b>show</b>	that as himself said	13, 103/ 4
somewhat indiscreet, so to	<b>show</b>	him here that there	13, 107/ 11
be preaching, some to	<b>show</b>	their cunning and some	13, 113/ 14
cunning and some to	<b>show</b>	their authority. But would	13, 113/ 15
a foolish vainglory to	<b>show</b>	and make it known	13, 116/ 11
time, as a special	<b>show</b>	of kindness to their	13, 126/ 2
as I shall after	<b>show</b>	he drank himself with	13, 130/ 32
words, where, intending to	<b>show</b>	to some of his	13, 135/ 28
John) a sight and	<b>show</b>	of his glory in	13, 135/ 29
with them but to	<b>show</b>	and set forth the	13, 137/ 26
any wise insinuate and	<b>show</b>	so many such manner	13, 140/ 10
this cup, you shall	<b>show</b>	the death of our	13, 145/ 28
our reason seem to	<b>show</b>	us the contrary. And	13, 199/ 6
not with us, we	<b>show</b>	ourselves to have received	13, 203/ 12
our reason seem to	<b>show</b>	us the contrary. And	13, 199/ 6
not with us, we	<b>show</b>	ourselves to have received	13, 203/ 12
further discomfort be surely	<b>showed</b>	already) leese all their	13, 7/ 3
Howbeit, if she had	<b>showed</b>	herself unwilling to fall	13, 15/ 13
I hid me." "Who	<b>showed</b>	thee," quoth our Lord	13, 18/ 4
have I, good readers,	<b>showed</b>	you the mind of	13, 36/ 3
Thus have I somewhat	<b>showed</b>	you of what mind	13, 38/ 28
of man (which I	<b>showed</b>	you before), those gave	13, 39/ 31
I have before partly	<b>showed</b>	you, which state also	13, 41 1
another, as I have	<b>showed</b>	you before. And some	13, 42/ 22
heard. Thus have I	<b>showed</b>	you, concerning the necessity	13, 43/ 30



his posterity, I have	<b>showed</b>	you sundry things of	13, 44/ 2
maintain, I have somewhat	<b>showed</b>	you diverse things that	13, 44/ 14
I have here before	<b>showed</b>	you three points, that	13, 49/ 16
punishments, with manifold mercy	<b>showed</b>	again by the space	13, 58/ 29
passage. And then God	<b>showed</b>	them of two passages	13, 60/ 2
of his. For he	<b>showed</b>	them that the twenty-first	13, 60/ 3
Red Sea. And he	<b>showed</b>	them that in the	13, 60/ 6
For, as I have	<b>showed</b>	you, that lamb were	13, 61/ 13
was (as I have	<b>showed</b>	you) ordained in remembrance	13, 61/ 25
Thus have I somewhat	<b>showed</b>	you, good Christian readers	13, 62/ 10
sacrifices. I have also	<b>showed</b>	you somewhat concerning this	13, 62/ 16
side even there openly	<b>showed</b>	that for that deed	13, 77/ 15
before, good Christian readers,	<b>showed</b>	you in the exposition	13, 86/ 11
to this we have	<b>showed</b>	you that the first	13, 90/ 22
prophets David and Isaiah,	<b>showed</b>	himself to reject and	13, 97/ 23
open gate our Savior	<b>showed</b>	them in these words	13, 104/ 6
feet. But our Savior	<b>showed</b>	him that, if he	13, 112/ 27
upon that I have	<b>showed</b>	you before, that is	13, 119/ 22
these words, our Savior	<b>showed</b>	them what thing it	13, 127/ 7
of sins" -- well	<b>showed</b>	and taught, in that	13, 130/ 31
that I have here	<b>showed</b>	seemeth much more agreeable	13, 134/ 11
as I have before	<b>showed</b>	you. And that he	13, 135/ 25
is, as I have	<b>showed</b>	you, verily and fully	13, 148/ 28
were more at large	<b>showed</b>	and more fully taught	13, 151/ 22
as I before have	<b>showed</b>	you that in Scripture	13, 153/ 25
is, as I have	<b>showed</b>	you, the communion --	13, 154/ 4
I have here before	<b>showed</b>	you in what wise	13, 157/ 9
hath, as I have	<b>showed</b>	, been the faith of	13, 174/ 13
I in the second	<b>showed</b>	you somewhat of the	13, 174/ 23
as I before have	<b>showed</b>	) is the sacramental thing	13, 175/ 12
hath plainly told and	<b>showed</b>	the Corinthians that the	13, 176/ 13
our inestimable benefit he	<b>showed</b>	and declared toward us	13, 200/ 5
our inestimable benefit he	<b>showed</b>	and declared toward us	13, 200/ 5
by and by, he	<b>showeth</b>	him thereby more favor	13, 20/ 27
first father, Adam, he	<b>showeth</b>	well where he saith	13, 31/ 8
Which thing Saint Peter	<b>showeth</b>	yet more expressly where	13, 32/ 15
thereby. And he well	<b>showeth</b>	himself to set nothing	13, 48/ 7
by force? The gospel	<b>showeth</b>	the cause: "For they	13, 74/ 13
Supper of our Lord,	<b>showeth</b>	that our Savior, "Quum	13, 102/ 11
our remembrance, Saint Paul	<b>showeth</b>	here that it is	13, 145/ 32
is my body, he	<b>showeth</b>	that the bread which	13, 170/ 22
sacrament" alone, signifying and	<b>showing</b>	thereby that this Blessed	13, 152/ 23
that that the serpent's	<b>shrewd</b>	words came to his	13, 20/ 1
wait thee with a	<b>shrewd</b>	word. Who can in	13, 84/ 11

figure of two false	<b>shrews</b>	at once: the one	13, 80/ 17
finxit, quid me fecisti	<b>sic</b>	?" (O man, what are	13, 28/ 22
omnes homines in condemnationem,	<b>sic</b>	et per unius iustitiam	13, 31/ 19
exsultantur caeli a terra,	<b>sic</b>	exsultatae sunt viae meae	13, 33/ 10
writeth in this wise: "	<b>Sic</b>	igitur Dominus Iesus fuit	13, 136/ 15
se ipsum homo, et	<b>sic</b>	de pane illo edat	13, 160/ 3
ex utrisque factum videatur,	<b>sic</b>	communicatione corporis et sanguinis	13, 168/ 18
mente cogitatur. Nam qui	<b>sic</b>	redemptoris sui sanguinem accipit	13, 169/ 32
Probet seipsum homo, et	<b>sic</b>	de pane illo edat	13, 194/ 20
Probet seipsum homo, et	<b>sic</b>	de pane illo edat	13, 194/ 20
hunger, thirst, heat, cold,	<b>sickness</b>	sundry and sore. Sure	13, 24/ 10
and pain, lechery with	<b>sickness</b>	, gluttony with the belly	13, 65/ 7
Ecce Adam factus est	<b>sicut</b>	unus ex nobis." (Lo	13, 19/ 12
And after he saith: "	<b>Sicut</b>	enim unius delicto mors	13, 31/ 15
unum Jesum Christum. Igitur	<b>sicut</b>	per unius delictum in	13, 31/ 18
homines in iustificationem vitae.	<b>Sicut</b>	enim per unius hominis	13, 31/ 20
superabundavit et gratia. Ut	<b>sicut</b>	regnabit peccatum in mortem	13, 31/ 23
meae viae vestrae, quia	<b>sicut</b>	exsultantur caeli a terra	13, 33/ 9
et de fratribus tuis	<b>sicut</b>	me, suscitabit tibi Dominus	13, 56/ 16
saith thus: Propterea quippe	<b>sicut</b>	etiam ante nos hoc	13, 143/ 29
misericordiae Christi corpus effectum.	<b>Sicut</b>	autem quicumque ad fidem	13, 165/ 16
Lucifer, on the other	<b>side</b>	, an angel of excellent	13, 5/ 3
the rib of his	<b>side</b>	(as in the first	13, 12/ 18
might make on his	<b>side</b>	, then should he and	13, 14/ 29
Howbeit, on the other	<b>side</b>	, where such questions are	13, 28/ 26
mark ourselves on every	<b>side</b>	and in the hance	13, 64/ 21
hung on his other	<b>side</b>	. And God give us	13, 68/ 12
they on the other	<b>side</b>	took so far the	13, 69/ 21
Savior on the other	<b>side</b>	even there openly showed	13, 77/ 15
were on the other	<b>side</b>	covetous too; and as	13, 79/ 1
And on the other	<b>side</b>	, the secret sacramental thing	13, 146/ 13
But on the other	<b>side</b>	, if with any of	13, 158/ 31
doubt, on the other	<b>side</b>	, but that, if any	13, 196/ 32
forget on the other	<b>side</b>	to consider his inestimable	13, 199/ 24
doubt, on the other	<b>side</b>	, but that, if any	13, 196/ 32
forget on the other	<b>side</b>	to consider his inestimable	13, 199/ 24
the testament in the	<b>sides</b>	of the north. I	13, 5/ 16
of crystal on both	<b>sides</b>	, leaving a great broad	13, 58/ 3
already had the very	<b>sight</b>	of God at that	13, 4/ 23
exalted into the clear	<b>sight</b>	of the Godhead, and	13, 4/ 33
it is in the	<b>sight</b>	of God when any	13, 7/ 12
far unsitting in the	<b>sight</b>	of God to see	13, 7/ 25
be odious in the	<b>sight</b>	of God that a	13, 7/ 30
fruition of the glorious	<b>sight</b>	of the Godhead forever	13, 41 28

and disclosed in the	<b>sight</b>	of all the people	13, 47/ 33
laid up out of	<b>sight</b>	in the deep treasure	13, 54/ 12
so that upon the	<b>sight</b>	of that mark the	13, 60/ 17
their personages in the	<b>sight</b>	of the world never	13, 73/ 28
to them out of	<b>sight</b>	of the people, if	13, 93/ 22
and Saint John) a	<b>sight</b>	and show of his	13, 135/ 29
and so simple in	<b>sight</b>	, covertly containeth in it	13, 140/ 6
likewise as at the	<b>sight</b>	or receiving of this	13, 199/ 27
truly say at the	<b>sight</b>	of his blessed presence	13, 201/ 14
likewise as at the	<b>sight</b>	or receiving of this	13, 199/ 27
truly say at the	<b>sight</b>	of his blessed presence	13, 201/ 14
letter of Tau, the	<b>sign</b>	of Christ's holy cross	13, 64/ 22
marked with the same	<b>sign</b>	of the letter Tau	13, 65/ 14
I meant but a	<b>sign</b>	or a figure or	13, 125/ 29
token, a figure, a	<b>sign</b>	or memorial of his	13, 138/ 15
of a sacrament, a	<b>sign</b>	, a memorial, and a	13, 138/ 27
they called it a	<b>sign</b>	, a token, or a	13, 138/ 30
sacrament" properly signifieth a	<b>sign</b>	or token, which betokeneth	13, 141/ 15
the sacrament or sacramental	<b>sign</b>	(I mean the washing	13, 141/ 21
outward sacrament or sacramental	<b>sign</b>	sensible (as baptism hath	13, 141/ 26
inward sacrament or sacramental	<b>sign</b>	unsensible, which none of	13, 141/ 28
sensible sacrament or sacramental	<b>sign</b>	is the form of	13, 141/ 30
inward sacrament and sacramental	<b>sign</b>	unsensible is the very	13, 141/ 32
wit, by the sacramental	<b>sign</b>	) signified and also in	13, 142/ 7
of sacrament or sacramental	<b>sign</b>	(that is to wit	13, 144/ 30
the sacrament or sacramental	<b>sign</b>	secret and unsensible) is	13, 144/ 31
and not a sacramental	<b>sign</b>	, neither sensible nor unsensible	13, 146/ 18
theirs under the sacramental	<b>sign</b>	, but they receive not	13, 192/ 17
contained in the sacramental	<b>sign</b>	of bread) that like	13, 193/ 18
is not a bare	<b>sign</b>	, or a figure, or	13, 196/ 7
theirs under the sacramental	<b>sign</b>	, but they receive not	13, 192/ 17
contained in the sacramental	<b>sign</b>	of bread) that like	13, 193/ 18
is not a bare	<b>sign</b>	, or a figure, or	13, 196/ 7
our Lord, writeth thus. "	<b>Significata</b>	olim a tempore Melchizedek	13, 162/ 26
Savior there declared, the	<b>signification</b>	of his burying. For	13, 77/ 10
Blessed Sacrament (beside the	<b>signification</b>	thereof) doth also effectually	13, 154/ 13
of God's comfortable goodness	<b>signified</b>	and declared to man	13, 53/ 13
sundry seasons to be	<b>signified</b>	and insinuate conveniently to	13, 54/ 14
meant. Besides this, he	<b>signified</b>	this mystery to them	13, 56/ 5
came there, is there	<b>signified</b>	and figured the long	13, 58/ 30
by which three he	<b>signified</b>	himself content that Christ	13, 108/ 2
spiritual mysteries meant and	<b>signified</b>	, and not only signified	13, 109/ 11
signified, and not only	<b>signified</b>	but also wrought and	13, 109/ 11
contained therein and partly	<b>signified</b>	thereby. And therefore, by	13, 140/ 12

by the sacramental sign)	<b>signified</b>	and also in the	13, 142/ 7
only by the sacrament	<b>signified</b>	, but in the sacrament	13, 142/ 8
sacrament that is both	<b>signified</b>	and contained is the	13, 142/ 10
Blessed Sacrament that is	<b>signified</b>	thereby and not contained	13, 142/ 13
contained in it, but	<b>signified</b>	and betokened by it	13, 142/ 22
the sacrament that is	<b>signified</b>	by the sacrament but	13, 143/ 14
the secret unsensible sacraments	<b>signified</b>	and not contained (that	13, 146/ 15
unsensible (for it is	<b>signified</b>	only and signifieth not	13, 146/ 19
things because they be	<b>signified</b>	. Yet must we further	13, 146/ 22
of bread most especially	<b>signified</b>	, and the blood by	13, 147/ 17
the blood is chiefly	<b>signified</b>	, and the whole blessed	13, 147/ 20
they be neither immediately	<b>signified</b>	by those sensible sacramental	13, 148/ 5
Apocalypse, by water is	<b>signified</b>	people). And finally, some	13, 151/ 9
which name there are	<b>signified</b>	unto us two things	13, 155/ 16
as the things holily	<b>signified</b>	, with all the secret	13, 156/ 23
mysteries contained therein and	<b>signified</b>	thereby, this Blessed Sacrament	13, 156/ 35
which of old were	<b>signified</b>	from the time of	13, 163/ 3
either contained therein or	<b>signified</b>	thereby, and have also	13, 174/ 25
sacramental thing that is	<b>signified</b>	thereby, that is to	13, 175/ 13
Pharaoh and the Egyptians	<b>signifieth</b>	the bondage of mankind	13, 58/ 15
drowned in the same,	<b>signifieth</b>	mankind passing out of	13, 58/ 21
phase in the Hebrew	<b>signifieth</b>	"passing" or "going" and	13, 61/ 24
pascha in the Hebrew	<b>signifieth</b>	"immolation," and therefore for	13, 61/ 29
the same Hebrew word	<b>signifieth</b>	also in their tongue	13, 62/ 2
in the Greek tongue	<b>signifieth</b>	"passion." And because that	13, 62/ 4
that in Egypt (which	<b>signifieth</b>	by interpretation "darkness") do	13, 62/ 29
herb of hyssop that	<b>signifieth</b>	humility, mark the posts	13, 64/ 14
places.) "Hosanna" in Hebrew	<b>signifieth</b>	"I beseech thee save	13, 71/ 29
adjective, and therefore it	<b>signifieth</b>	some kind of newness	13, 134/ 3
wonderful secret treasure, and	<b>signifieth</b>	and betokeneth also manifold	13, 140/ 7
name of "sacrament" properly	<b>signifieth</b>	a sign or token	13, 141/ 14
sensible sacrament of bread,	<b>signifieth</b>	and betokeneth the other	13, 146/ 4
is signified only and	<b>signifieth</b>	not). But the very	13, 146/ 19
the thing that it	<b>signifieth</b>	and for the thing	13, 150/ 28
sacrament that not only	<b>signifieth</b>	and betokeneth but also	13, 152/ 6
in the Greek tongue	<b>signifieth</b>	"giving of thanks," to	13, 155/ 2
thing which that name	<b>signifieth</b>	and representeth unto us	13, 155/ 24
this English word "God"	<b>signifieth</b>	unto us not only	13, 156/ 15
God serve also to	<b>signify</b>	certain great secret mysteries	13, 58/ 13
into the end, to	<b>signify</b>	that the love that	13, 103/ 11
unto them himself to	<b>signify</b>	, saith Saint Bede, that	13, 124/ 10
to say that they	<b>signify</b>	that in the sacrament	13, 138/ 22
sundry diverse names, to	<b>signify</b>	thereby sundry singular things	13, 140/ 16
and wine) do also	<b>signify</b>	and betoken unto us	13, 143/ 12

and appoint them to	<b>signify</b>	, betoken, and represent unto	13, 145/ 2
bread and wine) should	<b>signify</b>	, betoken, and represent unto	13, 145/ 21
in the sacrament to	<b>signify</b>	, betoken, and represent himself	13, 145/ 30
sacramental signs because they	<b>signify</b>	, and also sacramental things	13, 146/ 21
form of wine, to	<b>signify</b>	and represent unto us	13, 147/ 11
unsensible signs appointed to	<b>signify</b>	any other things (as	13, 148/ 7
is done for to	<b>signify</b>	the joining of the	13, 151/ 7
diverse wise and, to	<b>signify</b>	and insinuate thereby the	13, 152/ 16
several forms, severally do	<b>signify</b>	and therefore be well	13, 153/ 14
sensible and unsensible) do	<b>signify</b>	is, as I have	13, 154/ 4
sacrament doth not only	<b>signify</b>	that communion but that	13, 154/ 11
of our Lord to	<b>signify</b>	the other to be	13, 155/ 22
housel doth not only	<b>signify</b>	unto us the blessed	13, 156/ 13
a reverent devout silence	<b>signify</b>	both the sacramental signs	13, 156/ 22
or time past, to	<b>signify</b>	that the thing prophesied	13, 173/ 18
of the initial letters	<b>signifying</b>	the names of the	13, 50/ 27
very true profitable prophecy,	<b>signifying</b>	that that one man	13, 71/ 6
the body with water,	<b>signifying</b>	the washing of the	13, 141/ 18
name of "sacrament" alone,	<b>signifying</b>	and showing thereby that	13, 152/ 23
diverse other names diversely	<b>signifying</b>	the manifold great graces	13, 156/ 4
two sacraments or sacramental	<b>signs</b>	of sundry kinds: the	13, 141/ 25
by the two sacramental	<b>signs</b>	betokened). And those two	13, 142/ 4
wit, the outward sacramental	<b>signs</b>	) be sacraments (that is	13, 142/ 18
that is to wit,	<b>signs</b>	and tokens) of both	13, 142/ 18
For the outward sacramental	<b>signs</b>	(that is to wit	13, 142/ 23
is?) These outward sacramental	<b>signs</b>	(the form of bread	13, 143/ 11
figures, tokens, and sacramental	<b>signs</b>	, that they be only	13, 146/ 11
they be only sacramental	<b>signs</b>	and not sacramental things	13, 146/ 12
wine, be both sacramental	<b>signs</b>	because they signify, and	13, 146/ 21
by those sensible sacramental	<b>signs</b>	(the forms of bread	13, 148/ 5
there as secret unsensible	<b>signs</b>	appointed to signify any	13, 148/ 6
two distinct sacramental outward	<b>signs</b>	, for neither is the	13, 152/ 34
two distinct sacramental inward	<b>signs</b>	, too), and two distinct	13, 153/ 2
the sacraments or sacramental	<b>signs</b>	(both outward signs and	13, 154/ 3
sacramental signs (both outward	<b>signs</b>	and inward, both sensible	13, 154/ 3
signify both the sacramental	<b>signs</b>	and sacramental things, as	13, 156/ 22
somewhat of the sacramental	<b>signs</b>	and of the sacramental	13, 174/ 24
blood under the sacramental	<b>signs</b>	(the forms of bread	13, 177/ 3
silentio (that is, in	<b>silence</b>	), that is to wit	13, 20/ 13
under a reverent devout	<b>silence</b>	signify both the sacramental	13, 156/ 21
learn of him in	<b>silentio</b>	(that is, in silence	13, 20/ 13
their claws of the	<b>silly</b>	, sinful kind of man	13, 7/ 2
again, and send our	<b>silly</b>	soul out naked --	13, 9/ 4
thou put into the	<b>silly</b>	soul of this woeful	13, 16/ 14

thee walk away, naked,	<b>silly</b>	soul, thou little wottest	13, 84/ 16
men of gold and	<b>silver</b>	, no part of ourselves	13, 8/ 12
argenteus was the same	<b>silver</b>	coin which the Romans	13, 79/ 17
time used stamped in	<b>silver</b>	, in which they expressed	13, 79/ 18
were that (for greater	<b>silver</b>	coin I nowhere find	13, 79/ 23
a bearward with his	<b>silver-buttoned</b>	baldrick for pride of	13, 8/ 28
Ascendam super altitudinem nubium:	<b>similis</b>	ero altissimo." (I will	13, 5/ 14
est iumentis insipientibus, et	<b>similis</b>	factus est illis." (When	13, 24/ 19
after the image and	<b>similitude</b>	of himself, in that	13, 12/ 8
in the house of	<b>Simon</b>	, the leper whom Christ	13, 76/ 16
partem mecum. Dicit ei	<b>Simon</b>	petrus. non tantum pedes	13, 100/ 28
Judas, the son of	<b>Simon</b>	of Scariot, to betray	13, 101/ 14
Then cometh he to	<b>Simon</b>	Peter, and Peter saith	13, 101/ 21
no part with me."	<b>Simon</b>	Peter said unto him	13, 101/ 26
Judas, the son of	<b>Simon</b>	of Scariot, to betray	13, 104/ 11
Judas, the son of	<b>Simon</b>	of Scariot, to betray	13, 104/ 19
He came then unto	<b>Simon</b>	Peter, and Peter saith	13, 106/ 18
praecinctus. Venit ergo ad	<b>Simonem</b>	Petrum, et dicit ei	13, 100/ 25
ut traderet eum ludus	<b>Simonis</b>	Scariothis: sciens quia omnia	13, 100/ 21
the poorest and most	<b>simple</b>	slave that lay in	13, 60/ 13
and betrayed a good	<b>simple</b>	maid, whom else neither	13, 63/ 16
wit to disdain their	<b>simple</b>	niggardous reward, but continued	13, 81/ 19
suffer him do such	<b>simple</b>	, humble service unto him	13, 107/ 6
excellent person do such	<b>simple</b>	service unto me yet	13, 107/ 21
see many a poor	<b>simple</b>	soul with a gross	13, 116/ 14
with us, whereby good	<b>simple</b>	folk would ween they	13, 138/ 8
so common and so	<b>simple</b>	in sight, covertly containeth	13, 140/ 6
many a good, poor,	<b>simple</b>	, unlearned soul honoreth God	13, 156/ 29
the body of so	<b>simple</b>	a servant. Such is	13, 191/ 20
mea." (If I be	<b>simple</b>	, that is to say	13, 195/ 6
Spirit into our poor	<b>simple</b>	soul. What diligence can	13, 197/ 28
the body of so	<b>simple</b>	a servant. Such is	13, 191/ 20
mea." (If I be	<b>simple</b>	, that is to say	13, 195/ 6
Spirit into our poor	<b>simple</b>	soul. What diligence can	13, 197/ 28
in another place: "Etiam si	<b>simplex</b>	fuero, hoc ipsum ignorabit	13, 195/ 4
in another place: "Etiam si	<b>simplex</b>	fuero, hoc ipsum ignorabit	13, 195/ 4
pound, frank and free	<b>simpliciter</b>	and without any condition	13, 40/ 9
the more, and their	<b>sin</b>	so much the more	13, 6/ 22
is in the pestilent	<b>sin</b>	of pride; what abominable	13, 7/ 11
of pride; what abominable	<b>sin</b>	it is in the	13, 7/ 12
God to see the	<b>sin</b>	of pride in the	13, 7/ 26
world. For surely this	<b>sin</b>	of pride, as it	13, 9/ 20
all filthy tokens of	<b>sin</b>	. Their sensual parts conformable	13, 13/ 22
the doing of their	<b>sin</b>	. For first he began	13, 18/ 18

their offspring by her	<b>sin</b>	alone, as holy doctors	13, 21/ 1
not corrupted with original	<b>sin</b>	nor lost the state	13, 22/ 5
partner to the same	<b>sin</b>	also, so is there	13, 22/ 8
in any deadly actual	<b>sin</b>	by any manners motion	13, 22/ 10
to do a deadly	<b>sin</b>	or to delight in	13, 22/ 14
full and whole deadly	<b>sin</b>	. Howbeit a sudden surreptitious	13, 22/ 18
sensual part is no	<b>sin</b>	at all, but may	13, 22/ 20
so for a deadly	<b>sin</b>	. It is also specially	13, 22/ 26
forgiveness but excusing their	<b>sin</b>	, was in manner more	13, 22/ 29
God than was their	<b>sin</b>	itself. This is also	13, 22/ 29
their folly fell by	<b>sin</b>	to wretchedness, for thy	13, 25/ 3
be sorry for their	<b>sin</b>	, yet in beholding the	13, 25/ 24
of man brought into	<b>sin</b>	not all of himself	13, 25/ 25
by justice for his	<b>sin</b>	somewhat punished and yet	13, 25/ 31
man that was by	<b>sin</b>	addicted and adjudged to	13, 26/ 6
in recompense of the	<b>sin</b>	, it could nothing serve	13, 26/ 16
man being fallen by	<b>sin</b>	from God's favor, nor	13, 26/ 21
and therefore without original	<b>sin</b>	conceived and without help	13, 27/ 22
neither by nature nor	<b>sin</b>	, but by death for	13, 27/ 28
the filth of original	<b>sin</b>	(with which every man	13, 29/ 5
which to the original	<b>sin</b>	taken of his parents	13, 29/ 10
mother conceived me in	<b>sin</b>	") never added actual sin	13, 29/ 13
sin") never added actual	<b>sin</b>	of his own. And	13, 29/ 13
with them that original	<b>sin</b>	damned every man to	13, 30/ 4
had they none actual	<b>sin</b>	of their own but	13, 30/ 13
own but only the	<b>sin</b>	original. Now whereas this	13, 30/ 13
pain is due to	<b>sin</b>	and that those children	13, 30/ 19
be sinful in original	<b>sin</b>	. For all are sinful	13, 30/ 20
and were infect with	<b>sin</b>	in the same in	13, 30/ 23
them waxen by their	<b>sin</b>	both twain very vile	13, 31/ 1
peccaverunt." (By one man	<b>sin</b>	entered into the world	13, 31/ 12
the world, and by	<b>sin</b>	, death, and so passed	13, 31/ 12
Likewise as by the	<b>sin</b>	of one man death	13, 31/ 25
likewise as by the	<b>sin</b>	of one man it	13, 31/ 28
truly hath entered, that	<b>sin</b>	should abound. But where	13, 31/ 33
should abound. But where	<b>sin</b>	hath abounded, there hath	13, 32/ 1
abounded, that likewise as	<b>sin</b>	hath reigned unto death	13, 32/ 2
words of wrath, of	<b>sin</b>	, of condemnation, of death	13, 32/ 4
death, grown by the	<b>sin</b>	and disobedience of Adam	13, 32/ 5
mankind contracted by original	<b>sin</b>	from Adam should be	13, 32/ 12
thought that by the	<b>sin</b>	of Adam every man	13, 34/ 1
deceased with none other	<b>sin</b>	than original only, was	13, 34/ 2
pain for that only	<b>sin</b>	original that they contracted	13, 34/ 11
that dies with original	<b>sin</b>	have the bodies worthy	13, 34/ 32

worthy for that other	<b>sin</b>	with which it had	13, 35/ 2
the opinion that original	<b>sin</b>	, without actual adjoined thereto	13, 36/ 4
in danger to do	<b>sin</b>	more than he was	13, 37/ 16
nature grown by the	<b>sin</b>	of Adam; and that	13, 38/ 11
that, therefore, (before that	<b>sin</b>	) Adam was (before that	13, 38/ 12
unto the resisting of	<b>sin</b>	none other help of	13, 38/ 15
so able to resist	<b>sin</b>	of their own nature	13, 38/ 19
so able to withstand	<b>sin</b>	by their own natural	13, 38/ 24
that Adam by his	<b>sin</b>	lost from himself and	13, 39/ 24
be lost by the	<b>sin</b>	of Adam, nor no	13, 40/ 2
of hell for original	<b>sin</b>	contracted without his witting	13, 40/ 3
but only for actual	<b>sin</b>	freely committed by his	13, 40/ 4
man for the original	<b>sin</b>	contracted from his forefather	13, 41 5
forefather without actual deadly	<b>sin</b>	of himself. Now to	13, 41 6
and death by the	<b>sin</b>	of Adam, and such	13, 41 8
condition broken by the	<b>sin</b>	of Adam, as it	13, 41 14
that, for actual deadly	<b>sin</b>	, every man that impenitent	13, 41 24
But for only original	<b>sin</b>	they say that no	13, 41 29
damned for actual deadly	<b>sin</b>	, a greater grief than	13, 42/ 1
unchristened with none other	<b>sin</b>	than original, the pain	13, 42/ 5
Christ, carry no deadly	<b>sin</b>	with them out of	13, 42/ 11
of this world but	<b>sin</b>	original only. And as	13, 42/ 11
they must, beside original	<b>sin</b>	, die of necessity in	13, 42/ 23
of necessity in actual	<b>sin</b>	and be damned to	13, 42/ 24
ever they do be	<b>sin</b>	. Which saying meseemeth hard	13, 42/ 25
as by our own	<b>sin</b>	we do not willfully	13, 44/ 11
and satisfy for the	<b>sin</b>	of seven whole worlds	13, 44/ 23
that Adam by his	<b>sin</b>	lost them before in	13, 44/ 27
burden and weight of	<b>sin</b>	and well remember in	13, 45/ 13
bitter pain for the	<b>sin</b>	of other, how much	13, 45/ 15
unto sufferance for our	<b>sin</b>	, how loath and irksome	13, 45/ 17
keeping of him from	<b>sin</b>	, and especially from pride	13, 47/ 7
the root of all	<b>sin</b>	, a more base estate	13, 47/ 8
had done some deadly	<b>sin</b>	, and that then their	13, 47/ 22
we nothing did but	<b>sin</b>	all our whole life	13, 48/ 19
we taken for our	<b>sin</b>	never so much and	13, 48/ 25
to give remission of	<b>sin</b>	, and to give grace	13, 48/ 29
the first motions of	<b>sin</b>	, as the subtle inward	13, 63/ 20
sundry wise solicited unto	<b>sin</b>	. And surely killed must	13, 63/ 24
taste of malice or	<b>sin</b>	, but with the sweet	13, 64/ 12
which is of all	<b>sin</b>	the prince) unto the	13, 64/ 26
with the dirt of	<b>sin</b>	), and with our walking	13, 65/ 26
the first suggestions of	<b>sin</b>	by thy power killed	13, 66/ 2
be asleep in deadly	<b>sin</b>	." For then he robbeth	13, 67/ 35



as die in their	<b>sin</b>	) lie weeping and wailing	13, 75/ 19
the spots of our	<b>sin</b>	with the innocent blood	13, 86/ 16
had no spot of	<b>sin</b>	of his own. The	13, 86/ 17
the spots of our	<b>sin</b>	his own unspotted body	13, 92/ 33
meat, not fast from	<b>sin</b>	but strive and chide	13, 98/ 3
washed altogether from all	<b>sin</b>	, both actual and original	13, 108/ 6
man to the same	<b>sin</b>	(and especially those that	13, 116/ 29
promise the remission of	<b>sin</b>	afterward to come. For	13, 128/ 14
It was impossible that	<b>sin</b>	should be taken away	13, 128/ 16
shed for remission of	<b>sin</b>	of all the whole	13, 128/ 29
saith, shed for the	<b>sin</b>	of the whole world	13, 128/ 30
it was for the	<b>sin</b>	of the whole world	13, 128/ 31
and shed for our	<b>sin</b>	. Now albeit that there	13, 137/ 11
of the soul from	<b>sin</b>	is called the "thing	13, 141/ 19
same shed for our	<b>sin</b>	. The selfsame unsensible sacrament	13, 146/ 2
to drive man to	<b>sin</b>	.) And in his epistle	13, 160/ 31
bond of his old	<b>sin</b>	, but when the words	13, 166/ 4
from all dregs of	<b>sin</b>	. Even so, when the	13, 166/ 5
receive it in deadly	<b>sin</b>	(that is to wit	13, 175/ 8
will to commit deadly	<b>sin</b>	again, or impenitent of	13, 175/ 9
receiving it in deadly	<b>sin</b>	he receiveth it not	13, 176/ 1
puddle of foul, filthy	<b>sin</b>	; therewith the legion of	13, 193/ 22
is to say, without	<b>sin</b>	, that shall not my	13, 195/ 6
purpose of any deadly	<b>sin</b>	. For though it may	13, 195/ 10
see therein some such	<b>sin</b>	as we cannot see	13, 195/ 12
any such secret lurking	<b>sin</b>	unto our charge for	13, 195/ 18
purgeth and cleanseth that	<b>sin</b>	. In this proving and	13, 195/ 20
the cross for our	<b>sin</b>	, and the third day	13, 195/ 29
or cobweb of deadly	<b>sin</b>	hanging in the roof	13, 198/ 6
puddle of foul, filthy	<b>sin</b>	; therewith the legion of	13, 193/ 22
is to say, without	<b>sin</b>	, that shall not my	13, 195/ 6
purpose of any deadly	<b>sin</b>	. For though it may	13, 195/ 10
see therein some such	<b>sin</b>	as we cannot see	13, 195/ 12
any such secret lurking	<b>sin</b>	unto our charge for	13, 195/ 18
purgeth and cleanseth that	<b>sin</b>	. In this proving and	13, 195/ 20
the cross for our	<b>sin</b>	, and the third day	13, 195/ 29
or cobweb of deadly	<b>sin</b>	hanging in the roof	13, 198/ 6
sweet unleavened loaves of	<b>sincere</b>	love and verity. We	13, 64/ 12
claws of the silly,	<b>sinful</b>	kind of man. And	13, 7/ 2
shall they, with the	<b>sinful</b>	souls that have left	13, 7/ 7
thinking upon any such	<b>sinful</b>	act for the pleasure	13, 22/ 15
diligence in driving that	<b>sinful</b>	suggestion from her. For	13, 22/ 24
their innocence and became	<b>sinful</b>	. God's favor they lost	13, 24/ 3
infected in the vicious	<b>sinful</b>	stock, in that we	13, 29/ 7

is the place for	<b>sinful</b>	folk and that pain	13, 30/ 19
children and all be	<b>sinful</b>	in original sin. For	13, 30/ 20
sin. For all are	<b>sinful</b>	that are through filthy	13, 30/ 21
propagation out of that	<b>sinful</b>	stock of our first	13, 30/ 22
stock of our first	<b>sinful</b>	father, for in that	13, 30/ 22
how much we very	<b>sinful</b>	wretches should of reason	13, 45/ 15
been, every person's secret	<b>sinful</b>	state should by the	13, 47/ 31
assent to follow the	<b>sinful</b>	device of any wicked	13, 75/ 25
of you without very	<b>sinful</b>	and shameful pride disdain	13, 111/ 2
enormity of their deadly	<b>sinful</b>	purpose, in which they	13, 192/ 22
after to such wretched,	<b>sinful</b>	living as casteth our	13, 203/ 11
enormity of their deadly	<b>sinful</b>	purpose, in which they	13, 192/ 22
after to such wretched,	<b>sinful</b>	living as casteth our	13, 203/ 11
false traitor Judas that	<b>sinfully</b>	received that holy body	13, 193/ 2
he so late so	<b>sinfully</b>	received) and, within a	13, 193/ 5
false traitor Judas that	<b>sinfully</b>	received that holy body	13, 193/ 2
he so late so	<b>sinfully</b>	received) and, within a	13, 193/ 5
our mother holy Church	<b>singeth</b>	in the paschal service	13, 26/ 27
to signify thereby sundry	<b>singular</b>	things thereof, but have	13, 140/ 17
Blessed Sacrament" in the	<b>singular</b>	number, "sacramentum altaris" (the	13, 153/ 6
the altar" in the	<b>singular</b>	number. It is called	13, 153/ 20
ut de iis quicquam	<b>sinistrum</b>	loquar, qui Apostolico gradui	13, 168/ 6
may with compassion so	<b>sink</b>	into our hearts, that	13, 52/ 29
it fall feelingly and	<b>sink</b>	down deep into his	13, 99/ 31
only being an innocent,	<b>sinless</b>	man and a good	13, 44/ 21
whom all men have	<b>sinned</b>	.) And after he saith	13, 31/ 14
in that state he	<b>sinned</b>	. And therefore, if not	13, 37/ 18
if Adam had not	<b>sinned</b>	, and (by serving God	13, 44/ 32
when God punisheth the	<b>sinner</b>	by and by, he	13, 20/ 27
be merciful to me,	<b>sinner</b>	that I am.) And	13, 199/ 18
be merciful to me,	<b>sinner</b>	that I am.) And	13, 199/ 18
be constitute and made	<b>sinner</b>	, so shall also by	13, 31/ 32
the first of all	<b>sins</b>	, begun among the angels	13, 9/ 21
root of all other	<b>sins</b>	and of them all	13, 9/ 22
of the delicious taste?	<b>Sins</b>	not small in themselves	13, 16/ 30
than sufficient for the	<b>sins</b>	of us all, though	13, 48/ 19
which taketh away the	<b>sins</b>	of the world), by	13, 62/ 24
shed for remission of	<b>sins</b>	. I say verily to	13, 118/ 7
into the remission of	<b>sins</b>	." " Our Savior at the	13, 126/ 26
after shed for our	<b>sins</b>	upon his painful cross	13, 126/ 29
many for remission of	<b>sins</b>	.) Here you see that	13, 128/ 2
for the remission of	<b>sins</b>	, not of themselves alone	13, 128/ 8
many into remission of	<b>sins</b>	," he declared therein the	13, 128/ 12
to wit, remission of	<b>sins</b>	. And therefore our Savior	13, 128/ 19

shed into remission of	<b>sins</b>	." His words also declared	13, 128/ 21
many into remission of	<b>sins</b>	." Then likewise as he	13, 129/ 4
many into remission of	<b>sins</b>	" -- well showed and	13, 130/ 30
for remission of man's	<b>sins</b>	at his bitter passion	13, 145/ 4
shed into remission of	<b>sins</b>	), he said unto them	13, 145/ 11
be shed for our	<b>sins</b>	to be in his	13, 145/ 16
our Lord 1534 by	<b>Sir</b>	Thomas More, Knight, while	13, 3/ 2
and inhabit there forever.	<b>Sir</b>	Thomas More wrote no	13, 3/ 30
spiritual society of saints.	<b>Sir</b>	Thomas More wrote no	13, 177/ 9
our Lord 1534 by	<b>Sir</b>	Thomas More, Knight, while	13, 191/ 3
our Lord 1534 by	<b>Sir</b>	Thomas More, Knight, while	13, 191/ 3
came there Mary Maudlin,	<b>sister</b>	unto Lazarus and Martha	13, 76/ 18
my seat and will	<b>sit</b>	in the hill of	13, 5/ 15
and then so spitefully	<b>sit</b>	and laugh them to	13, 17/ 26
to wit, she should	<b>sit</b>	and hear him and	13, 20/ 13
et inquiringibus se remunerator	<b>sit</b>	." ("Without faith," saith Saint	13, 42/ 33
should be slothful, and	<b>sit</b>	and pick their nails	13, 48/ 13
thither if he will	<b>sit</b>	still at home, so	13, 111/ 9
works in this world)	<b>sit</b>	after full high with	13, 116/ 16
tuos scabellum pedum tuorum" (	<b>Sit</b>	on my right hand	13, 121/ 26
feet he shall then	<b>sit</b>	on the Father's right	13, 121/ 29
us with Mary also	<b>sit</b>	in devout meditation and	13, 202/ 5
odio vel amore dingus	<b>sit</b>	." (No man living knoweth	13, 195/ 2
us with Mary also	<b>sit</b>	in devout meditation and	13, 202/ 5
of the king that	<b>sitteth</b>	in his seat (that	13, 64/ 25
into heaven, and there	<b>sitteth</b>	on the right hand	13, 196/ 2
into heaven, and there	<b>sitteth</b>	on the right hand	13, 196/ 2
resurrection and marvelous ascension,	<b>sitting</b>	in the nature of	13, 27/ 34
And as they were	<b>sitting</b>	at the table and	13, 117/ 24
Saint John, our Savior	<b>six</b>	days before the feast	13, 76/ 13
of all the other	<b>six</b>	) two things of the	13, 142/ 2
Savior saith in the	<b>sixth</b>	chapter of Saint Matthew	13, 97/ 18
length, mentioned in the	<b>sixth</b>	chapter of Saint John	13, 125/ 22
Augustine also upon the	<b>sixth</b>	chapter of Saint John	13, 143/ 27
before, rehearsed in the	<b>sixth</b>	chapter of Saint John	13, 159/ 19
writeth thus in his	<b>sixth</b>	book the twenty-second chapter	13, 166/ 30
made them coats of	<b>skins</b>	, and clothed them therein	13, 19/ 2
precise, and ours negligent,	<b>slack</b>	, and remiss, and now	13, 98/ 27
they very solemn. How	<b>slackly</b>	we keep ours in	13, 98/ 29
should that night be	<b>slain</b>	, so that upon the	13, 60/ 17
devised both to have	<b>slain</b>	Lazarus and also to	13, 69/ 34
he that great sore	<b>slaughter</b>	and vengeance through all	13, 60/ 21
the Egyptians by the	<b>slaughter</b>	of all their first-begottens	13, 61/ 26
poorest and most simple	<b>slave</b>	that lay in prison	13, 60/ 13

of the poorest prisoned	<b>slave</b>	that is covetise, lo	13, 64/ 27
thrall servants, bondmen, and	<b>slaves</b>	all those whom the	13, 63/ 7
it in vain to	<b>slay</b>	Lazarus, since he that	13, 70/ 2
glad of in his	<b>sleep</b>	. And covetise is a	13, 65/ 4
read), therefore, if they	<b>slew</b>	Christ, too, they thought	13, 70/ 6
a light and soon	<b>sliding</b>	affection, but that it	13, 203/ 23
a light and soon	<b>sliding</b>	affection, but that it	13, 203/ 23
which (against that word	<b>slightly</b>	spoken once in a	13, 99/ 32
of man of the	<b>slime</b>	of the earth, and	13, 12/ 6
excellent brightness, willfully letting	<b>slip</b>	the grace and aid	13, 5/ 4
I fear me, let	<b>slip</b>	and forgotten that, even	13, 97/ 20
not this occasion to	<b>slip</b>	, which we can little	13, 202/ 13
not this occasion to	<b>slip</b>	, which we can little	13, 202/ 13
they can take thereof	<b>slippeth</b>	out of their hand	13, 139/ 11
wrath, and covetise, gluttony,	<b>sloth</b>	, and lechery (to which	13, 63/ 14
wrath with fair entreating,	<b>sloth</b>	with hunger and pain	13, 65/ 7
a gift to every	<b>slothful</b>	javel that nothing did	13, 48/ 6
his servants should be	<b>slothful</b>	, and sit and pick	13, 48/ 13
delicious taste? Sins not	<b>small</b>	in themselves, but small	13, 16/ 30
small in themselves, but	<b>small</b>	in respect of the	13, 16/ 30
And all the house	<b>smelled</b>	sweet of the savor	13, 76/ 23
plagues (wherewith God wonderfully	<b>smote</b>	him) he granted their	13, 59/ 17
that body, by the	<b>society</b>	whereof it should be	13, 35/ 1
is the unity or	<b>society</b>	of all good holy	13, 142/ 14
and also of the	<b>society</b>	of all saints in	13, 142/ 21
is to wit, the	<b>society</b>	of all saints in	13, 143/ 15
is to wit, the	<b>society</b>	of saints. For like	13, 146/ 6
body, so is that	<b>society</b>	of saints many lively	13, 146/ 7
is to wit, the	<b>society</b>	of saints in the	13, 146/ 16
holy saints in one	<b>society</b>	, as lively members in	13, 154/ 5
is to wit, the	<b>society</b>	of holy saints --	13, 175/ 13
is to wit, the	<b>society</b>	of saints; that is	13, 176/ 31
body, the fellowship and	<b>society</b>	of saints. Some, as	13, 176/ 33
members in the spiritual	<b>society</b>	of saints. Sir Thomas	13, 177/ 8
nothing eat raw nor	<b>sod</b>	, but only roasted at	13, 59/ 27
us, how much pain	<b>soever</b>	himself took thereabout, was	13, 46/ 16
teacheth us what pain	<b>soever</b>	we suffer, to suffer	13, 127/ 1
world last, what wrestling	<b>soever</b>	the infidels shall make	13, 172/ 31
of whiteness, redness, hardness,	<b>softness</b>	, weight, savor, and taste	13, 140/ 28
spy the fallacies and	<b>soil</b>	the subtleties of all	13, 140/ 2
fallacy of their sophism	<b>soiled</b>	. As for example, because	13, 157/ 5
was not this ointment	<b>sold</b>	for three hundred pence	13, 76/ 27
It might have been	<b>sold</b>	for a great deal	13, 76/ 28
this ointment was not	<b>sold</b>	so that he might	13, 77/ 22

the keeping thereof with	<b>soldiers</b>	appointed thereto, written in	13, 3/ 12
one feast the most	<b>solemn</b>	that was called "Passover	13, 59/ 8
them was the great	<b>solemn</b>	day. And that first	13, 61/ 10
you see now, a	<b>solemn</b>	great assembly, but then	13, 73/ 16
feasts kept they very	<b>solemn</b>	. How slackly we keep	13, 98/ 29
being consecrate with that	<b>solemn</b>	benediction, is profitable to	13, 163/ 14
supersubstantialis et calix benedictione	<b>solemni</b>	consecratus, ad totius hominis	13, 162/ 34
up on height and	<b>solemnly</b>	set by ourselves, with	13, 8/ 10
the paschal eaten) very	<b>solemnly</b>	, and called (as I	13, 88/ 4
be many sundry wise	<b>solicited</b>	unto sin. And surely	13, 63/ 24
here suffice us, what	<b>solicitude</b>	can we think here	13, 197/ 29
here suffice us, what	<b>solicitude</b>	can we think here	13, 197/ 29
est sanguis meus, illisque	<b>solis</b>	ea tradidisse." (We do	13, 161/ 17
super astra dei. Exsultabo	<b>solium</b>	meum et sedebo in	13, 5/ 12
quae ante nos iacent	<b>solum</b>	modo aspicientes, sed verba	13, 167/ 29
postem ponitur, quando non	<b>solum</b>	ore corporis, sed etiam	13, 169/ 29
Godhead the very clear	<b>solutions</b>	of such inexplicable problems	13, 33/ 29
of himself, "Non veni	<b>solver</b>	legem sed adimplere" (I	13, 92/ 21
Trinity, the Father, the	<b>Son</b>	, and the Holy Ghost	13, 3/ 32
Trinity, the Father, the	<b>Son</b>	, and the Holy Ghost	13, 12/ 11
the second person (the	<b>Son</b>	of God, the wisdom	13, 27/ 14
the Passover, and the	<b>Son</b>	of Man shall be	13, 52/ 4
is) unto her holy	<b>Son</b>	himself. But now when	13, 55/ 21
Christ was the very	<b>Son</b>	of God, and himself	13, 56/ 34
him for his very	<b>Son</b>	, saying: "Hic est filius	13, 57/ 4
This is my well-beloved	<b>Son</b>	, in whom hath been	13, 57/ 5
house, from the first-begotten	<b>son</b>	of Pharaoh that sat	13, 60/ 11
seat, to the first-begotten	<b>son</b>	of the poorest and	13, 60/ 12
our sweet Savior, thy	<b>Son</b>	, that, the first suggestions	13, 66/ 2
shall be, and the	<b>Son</b>	of Man shall be	13, 66/ 8
think not on: the	<b>Son</b>	of Man shall be	13, 66/ 17
altissimis." (Hosanna to the	<b>Son</b>	of David, blessed is	13, 71/ 27
caput suum reclinet." (The	<b>Son</b>	of Man hath not	13, 99/ 13
heart of Judas, the	<b>son</b>	of Simon of Scariot	13, 101/ 14
heart of Judas, the	<b>son</b>	of Simon of Scariot	13, 104/ 11
heart of Judas, the	<b>son</b>	of Simon of Scariot	13, 104/ 18
the equal God the	<b>Son</b>	. But like as he	13, 105/ 17
in time given the	<b>Son</b>	but eternally before all	13, 105/ 23
Christ, being the very	<b>Son</b>	of God, and with	13, 107/ 2
brought forth her first-begotten	<b>son</b>	), meaneth not that he	13, 121/ 23
Testament brought by the	<b>Son</b>	of God above the	13, 127/ 25
wit, the almighty natural	<b>Son</b>	of the almighty Father	13, 147/ 5
of which Father and	<b>Son</b>	the third almighty person	13, 147/ 7
the Godhead of the	<b>Son</b>	and the Godhead of	13, 148/ 12

flesh of Christ, the	<b>Son</b>	of the living God	13, 161/ 3
that he is the	<b>Son</b>	of him that made	13, 161/ 37
the Father and the	<b>Son</b>	bring us in, not	13, 164/ 4
in terra?" (When the	<b>Son</b>	of Man shall come	13, 173/ 31
of men when the	<b>Son</b>	of God, and very	13, 192/ 4
only to become the	<b>Son</b>	of Man (that is	13, 192/ 5
is to wit, the	<b>son</b>	of Adam, the first	13, 192/ 5
that had the dumb	<b>son</b>	, "Credo Domine, adiuva incredulitatem	13, 199/ 10
of men when the	<b>Son</b>	of God, and very	13, 192/ 4
only to become the	<b>Son</b>	of Man (that is	13, 192/ 5
is to wit, the	<b>son</b>	of Adam, the first	13, 192/ 5
that had the dumb	<b>son</b>	, "Credo Domine, adiuva incredulitatem	13, 199/ 10
peradventure any of his	<b>sons</b>	, if he had happed	13, 46/ 6
abroad, and to the	<b>sons</b>	of Abraham doing the	13, 163/ 4
to be with the	<b>sons</b>	of men.) And how	13, 192/ 2
to be with the	<b>sons</b>	of men when the	13, 192/ 3
to be with the	<b>sons</b>	of men.) And how	13, 192/ 2
to be with the	<b>sons</b>	of men when the	13, 192/ 3
omnem terram exiitMT6	<b>sonus</b>	eorum, et in fines	13, 173/ 12
in his body as	<b>soon</b>	as he feeleth a	13, 7/ 20
man can tell how	<b>soon</b>	. "What hast thou," saith	13, 9/ 5
transitory time and short,	<b>soon</b>	passed life of this	13, 9/ 19
two of his fellows	<b>soon</b>	after, and every one	13, 10/ 2
pleasure of that fruit	<b>soon</b>	turned to displeasure and	13, 17/ 5
of the other, as	<b>soon</b>	as they both had	13, 17/ 12
here punished Eve as	<b>soon</b>	as herself had broken	13, 20/ 30
which is transitory and	<b>soon</b>	shall pass and is	13, 23/ 19
in soul, forthwith as	<b>soon</b>	as they be born	13, 44/ 26
I wot ne'er how	<b>soon</b>	, but peradventure this day	13, 68/ 7
people. But our Savior	<b>soon</b>	answered them far of	13, 72/ 9
them a mow.) For	<b>soon</b>	after was their council	13, 75/ 15
lover of thine may	<b>soon</b>	after hap to follow	13, 84/ 18
in the short and	<b>soon</b>	passing synagogue -- which	13, 125/ 1
shall our Lord come	<b>soon</b>	after, and finish this	13, 174/ 2
have him, we should	<b>soon</b>	by the comparing of	13, 197/ 19
in utero meo." (As	<b>soon</b>	as the voice of	13, 200/ 24
of a light and	<b>soon</b>	sliding affection, but that	13, 203/ 23
have him, we should	<b>soon</b>	by the comparing of	13, 197/ 19
in utero meo." (As	<b>soon</b>	as the voice of	13, 200/ 24
of a light and	<b>soon</b>	sliding affection, but that	13, 203/ 23
the fallacy of their	<b>sophism</b>	soiled. As for example	13, 157/ 5
if it be so	<b>sore</b>	a thing and so	13, 7/ 25
it told you the	<b>sore</b>	fall of the proud	13, 11/ 5
threat of a very	<b>sore</b>	pain, that is to	13, 13/ 1

thus infected and so	<b>sore</b>	envenomed with so many	13, 16/ 34
his own destruction so	<b>sore</b>	had assayed it, that	13, 20/ 19
their living gotten with	<b>sore</b>	sweat, their children born	13, 24/ 9
cold, sickness sundry and	<b>sore</b>	. Sure sorry looking, for	13, 24/ 10
unhurt and ours now	<b>sore</b>	impaired and wounded; and	13, 38/ 7
man hath a very	<b>sore</b>	death in that he	13, 39/ 20
person willingly suffered so	<b>sore</b>	bitter pain for the	13, 45/ 15
will have heaven so	<b>sore</b>	desired and sought for	13, 47/ 27
too (the one with	<b>sore</b>	travail about the getting	13, 53/ 25
living, the other with	<b>sore</b>	travail in bringing forth	13, 53/ 26
of ourselves that so	<b>sore</b>	keepeth us from it	13, 59/ 1
and constraint of sundry	<b>sore</b>	strokes and plagues (wherewith	13, 59/ 16
performed he that great	<b>sore</b>	slaughter and vengeance through	13, 60/ 21
the Egyptians were so	<b>sore</b>	daunted that both Pharaoh	13, 60/ 23
sought for and so	<b>sore</b>	desired, and that by	13, 78/ 30
deliver us from the	<b>sore</b>	yoke thereof). But surely	13, 97/ 13
surely I fear me	<b>sore</b>	that with a great	13, 97/ 13
is to wit, "very	<b>sore</b>	have I desired," or	13, 119/ 18
which our Savior so	<b>sore</b>	longed at that time	13, 119/ 20
that is to say, "	<b>Sore</b>	have I longed to	13, 120/ 10
which he longed so	<b>sore</b>	to eat that paschal	13, 120/ 12
when it shall so	<b>sore</b>	decay again, and the	13, 173/ 25
but over that it	<b>sore</b>	noyeth and hurteth. For	13, 176/ 12
must we be both	<b>sore</b>	afeard of our own	13, 200/ 5
our Lord, she was	<b>sore</b>	amarvelled of her visitation	13, 200/ 15
must we be both	<b>sore</b>	afeard of our own	13, 200/ 5
our Lord, she was	<b>sore</b>	amarvelled of her visitation	13, 200/ 15
it still with such	<b>sorrow</b>	as we were better	13, 9/ 13
thy conceptions, and in	<b>sorrow</b>	shalt thou bring forth	13, 18/ 27
when he saw that	<b>sorrow</b>	should come thereon, he	13, 22/ 33
body nor heaviness or	<b>sorrow</b>	of mind, but all	13, 39/ 6
with inward heaviness and	<b>sorrow</b>	as outward labor and	13, 54/ 1
his defense and his	<b>sorrow</b>	shortly after thereupon declared	13, 55/ 31
fashion, I cannot for	<b>sorrow</b>	and very shame rehearse	13, 98/ 30
that all the pain,	<b>sorrow</b>	, dread, and fear that	13, 120/ 3
deep sea of everlasting	<b>sorrow</b>	. Of this great outrageous	13, 193/ 28
deep sea of everlasting	<b>sorrow</b>	. Of this great outrageous	13, 193/ 28
which he was so	<b>sorrowful</b>	within so few hours	13, 119/ 34
sundry and sore. Sure	<b>sorry</b>	looking, for the unsure	13, 24/ 10
heart would never be	<b>sorry</b>	for their sin, yet	13, 25/ 23
had diverse opinions. One	<b>sort</b>	have thought that, by	13, 29/ 1
then say the other	<b>sort</b>	(the far worse sort	13, 158/ 12
sort (the far worse	<b>sort</b>	again) if the calling	13, 158/ 12
by what manner and	<b>sort</b>	, the word of Christ	13, 167/ 20

bread) that like a	<b>sort</b>	of swine rooting in	13, 193/ 18
bread) that like a	<b>sort</b>	of swine rooting in	13, 193/ 18
many bad of both	<b>sorts</b>	also. Finally, where our	13, 115/ 11
see it. Honor they	<b>sought</b>	and thereby fell to	13, 24/ 15
how unable to be	<b>sought</b>	and found out? Who	13, 33/ 21
so sore desired and	<b>sought</b>	for that he will	13, 47/ 27
counsel together. And they	<b>sought</b>	the ways, both the	13, 52/ 8
that time forth he	<b>sought</b>	opportunity that he might	13, 52/ 21
counsel together. And they	<b>sought</b>	the ways, both the	13, 68/ 29
that time forth he	<b>sought</b>	opportunity how that he	13, 76/ 4
while it is so	<b>sought</b>	for and so sore	13, 78/ 30
hand, he studied and	<b>sought</b>	the time in which	13, 81/ 23
and send our silly	<b>soul</b>	out naked -- no	13, 9/ 4
strength, learning, wit, body,	<b>soul</b>	, and all. And almost	13, 9/ 10
whit again, except our	<b>soul</b>	alone. And yet that	13, 9/ 12
a thousand, body and	<b>soul</b>	together, burn in hell	13, 9/ 17
spiritual substance of the	<b>soul</b>	after the image and	13, 12/ 8
carried up with the	<b>soul</b>	into the bliss of	13, 13/ 30
put into the silly	<b>soul</b>	of this woeful woman	13, 16/ 14
and beareth down the	<b>soul</b>	and oppreseth the mind	13, 33/ 27
original justice, and the	<b>soul</b>	was worthy to come	13, 34/ 34
unto eternal pain. The	<b>soul</b>	they said was worthy	13, 35/ 2
God create always every	<b>soul</b>	of new, or else	13, 35/ 11
that as well the	<b>soul</b>	as the body be	13, 35/ 11
should create a new	<b>soul</b>	that never offended and	13, 35/ 25
body dying and the	<b>soul</b>	departing therefrom unchristened before	13, 35/ 27
wit, only natural, his	<b>soul</b>	yet should have been	13, 36/ 17
use of the reasonable	<b>soul</b>	, and should have had	13, 36/ 29
ability both body and	<b>soul</b>	through grace to come	13, 39/ 9
the dissolution of the	<b>soul</b>	and the body (by	13, 39/ 17
is to say the	<b>soul</b>	, by that death dieth	13, 39/ 19
body and beautified in	<b>soul</b>	, forthwith as soon as	13, 44/ 26
death, and the reasonable	<b>soul</b>	from rebellion of the	13, 44/ 29
their springing of the	<b>soul</b>	) but also the first-begotten	13, 63/ 26
may feel comfort in	<b>soul</b>	and, with faithful hope	13, 68/ 23
walk away, naked, silly	<b>soul</b>	, thou little wottest whither	13, 84/ 16
the glorious body and	<b>soul</b>	of his blessed manhood	13, 105/ 33
baptism imprinted in the	<b>soul</b>	is indelible and never	13, 108/ 9
token shall in their	<b>soul</b>	perpetually remain to their	13, 108/ 12
inwardly also in his	<b>soul</b>	-- whereof it is	13, 109/ 17
the man, but the	<b>soul</b>	, too -- they that	13, 109/ 20
in healing of the	<b>soul</b>	so far passing that	13, 109/ 23
many a poor simple	<b>soul</b>	with a gross plain	13, 116/ 14
and living with my	<b>soul</b>	. And mine own body	13, 125/ 13



the washing of the	soul	by grace, is properly	13, 141/ 18
the washing of the	soul	from sin is called	13, 141/ 19
strong, and confirm the	soul	in grace, and so	13, 142/ 32
some good folk the	soul	with spiritual consolation that	13, 142/ 33
spiritual consolation that the	soul	is in a certain	13, 143/ 1
there with them the	soul	of our Savior also	13, 146/ 26
cross after his holy	soul	given up to the	13, 146/ 29
animated with his blissful	soul	, which after the return	13, 146/ 31
also, beside his blessed	soul	, his almighty Godhead. For	13, 147/ 1
departed neither from the	soul	nor from the body	13, 147/ 3
both with the blessed	soul	delivering the old fathers	13, 147/ 8
over this, the blissful	soul	of Christ and his	13, 148/ 2
the blood neither the	soul	nor the Godhead is	13, 148/ 9
and therewith his blessed	soul	and his Godhead, too	13, 148/ 33
is also his holy	soul	, and with both his	13, 152/ 10
both his body and	soul	joined his inseparable Godhead	13, 152/ 11
good, poor, simple, unlearned	soul	honoreth God full devoutly	13, 156/ 29
of Christ that the	soul	also may be made	13, 162/ 9
Holy Spirit into his	soul	. And therefore this manner	13, 176/ 4
or life unto the	soul	. And in such a	13, 176/ 6
himself, with his celestial	soul	therein, and with the	13, 191/ 15
state of our own	soul	when we shall go	13, 193/ 8
surely what state our	soul	standeth in. In which	13, 194/ 26
into our poor simple	soul	. What diligence can here	13, 197/ 28
the house of our	soul	(which God were coming	13, 198/ 4
the cleansing of our	soul	against his coming, that	13, 198/ 18
is to wit, the	soul	in my body, that	13, 201/ 16
and profit of our	soul	. And therefore let us	13, 201/ 30
the profit of our	soul	to forbear it. For	13, 202/ 24
and blood, his holy	soul	and his almighty Godhead	13, 204/ 7
and say upon our	soul	, as he said upon	13, 204/ 12
himself, with his celestial	soul	therein, and with the	13, 191/ 15
state of our own	soul	when we shall go	13, 193/ 8
surely what state our	soul	standeth in. In which	13, 194/ 26
into our poor simple	soul	. What diligence can here	13, 197/ 28
the house of our	soul	(which God were coming	13, 198/ 4
the cleansing of our	soul	against his coming, that	13, 198/ 18
is to wit, the	soul	in my body, that	13, 201/ 16
and profit of our	soul	. And therefore let us	13, 201/ 30
the profit of our	soul	to forbear it. For	13, 202/ 24
and blood, his holy	soul	and his almighty Godhead	13, 204/ 7
and say upon our	soul	, as he said upon	13, 204/ 12
of angels and saved	souls	blessedly have it now	13, 4/ 24
they, with the sinful	souls	that have left God	13, 7/ 7

unto reason. Against their	<b>souls</b>	, no rebellion in their	13, 13/ 23
and battle against their	<b>souls</b>	, thrust out of pleasant	13, 24/ 7
point, said that the	<b>souls</b>	which every man have	13, 34/ 21
said they that the	<b>souls</b>	offended God before they	13, 34/ 29
everlasting profit of our	<b>souls</b>	. The first lecture. "There	13, 52/ 30
the fruit of our	<b>souls</b>	consider, in the foresaid	13, 62/ 28
feed and nourish your	<b>souls</b>	. For this is mine	13, 125/ 11
other graciously into your	<b>souls</b>	." In these few compendious	13, 125/ 15
ransom and buy our	<b>souls</b>	from pain, as say	13, 126/ 32
the fruit of their	<b>souls</b>	. The prayer. Our most	13, 136/ 23
devotion thereto that our	<b>souls</b>	may take fruitful, ghostly	13, 136/ 29
the garden of our	<b>souls</b>	. Now as you see	13, 157/ 30
eternal destruction of their	<b>souls</b>	that took those wrong	13, 172/ 24
with honest and clean	<b>souls</b>	, whereof he saith: "Deliciae	13, 191/ 23
inestimable wealth of their	<b>souls</b>	. And yet of his	13, 192/ 12
him graciously into their	<b>souls</b>	. But then do such	13, 192/ 15
purge and cleanse our	<b>souls</b>	by confession, contrition, and	13, 193/ 10
and effectually into our	<b>souls</b>	), Saint Paul, in the	13, 194/ 19
life and, with the	<b>souls</b>	of holy saints fetched	13, 196/ 1
wise out of our	<b>souls</b>	, as his grace tarrieth	13, 203/ 11
bodies and into our	<b>souls</b>	, that the fruit of	13, 204/ 8
with honest and clean	<b>souls</b>	, whereof he saith: "Deliciae	13, 191/ 23
inestimable wealth of their	<b>souls</b>	. And yet of his	13, 192/ 12
him graciously into their	<b>souls</b>	. But then do such	13, 192/ 15
purge and cleanse our	<b>souls</b>	by confession, contrition, and	13, 193/ 10
and effectually into our	<b>souls</b>	), Saint Paul, in the	13, 194/ 19
life and, with the	<b>souls</b>	of holy saints fetched	13, 196/ 1
wise out of our	<b>souls</b>	, as his grace tarrieth	13, 203/ 11
bodies and into our	<b>souls</b>	, that the fruit of	13, 204/ 8
is gone out the	<b>sound</b>	of them, and into	13, 173/ 14
manner as all the	<b>sour</b>	crabs that ever come	13, 30/ 24
to wit, with no	<b>sour</b>	taste of malice or	13, 64/ 11
tree do take their	<b>sourness</b>	of the kernel whereof	13, 30/ 25
Pasha of that proud	<b>souterly</b>	Sultan, may we well	13, 63/ 1
worst. As for the	<b>sovereign</b>	points of patience and	13, 97/ 16
more godly than our	<b>sovereign</b>	lord the King's Grace	13, 114/ 19
whole person, of our	<b>sovereign</b>	Lord and almighty Savior	13, 154/ 32
yet of his high	<b>sovereign</b>	patience, he refuseth not	13, 192/ 12
yet of his high	<b>sovereign</b>	patience, he refuseth not	13, 192/ 12
leaving a great broad	<b>space</b>	of dry ground all	13, 58/ 4
showed again by the	<b>space</b>	of forty years together	13, 58/ 29
yearly kept holy the	<b>space</b>	of the said seven	13, 61/ 7
unleavened bread, during which	<b>space</b>	they were commanded that	13, 86/ 21
a day, by the	<b>space</b>	peradventure of many years	13, 100/ 1

heresies were in short	<b>space</b>	by his Catholic Church	13, 172/ 27
with pride that he	<b>spared</b>	not to drive down	13, 7/ 17
when he kept and	<b>spared</b>	the goodly oxen for	13, 112/ 21
hand, that of two	<b>sparrows</b>	being both not worth	13, 95/ 22
man's bear? Howbeit what	<b>speak</b>	we of other men's	13, 8/ 29
after. What should I	<b>speak</b>	of the other less	13, 16/ 27
he would suffer to	<b>speak</b>	. And therefore our Lord	13, 20/ 2
may be suffered to	<b>speak</b>	, too, she will have	13, 20/ 15
him, nor do not	<b>speak</b>	unto him that he	13, 21/ 29
the beginning occasion to	<b>speak</b>	of the point which	13, 53/ 8
feast the evangelists here	<b>speak</b>	of, in these words	13, 57/ 23
I nothing need to	<b>speak</b>	of, as things so	13, 58/ 8
whereof the evangelists here	<b>speak</b>	. And they call it	13, 61/ 17
we be bounden to	<b>speak</b>	and what deeds we	13, 67/ 25
riseth there occasion to	<b>speak</b>	of another point that	13, 69/ 5
us the occasion to	<b>speak</b>	yet of the third	13, 76/ 8
this assembly that we	<b>speak</b>	of now, and, unsent	13, 77/ 31
understand that, when I	<b>speak</b>	of the church of	13, 91/ 28
in this error, I	<b>speak</b>	but of the posteriors	13, 91/ 29
thirteenth chapter, beginning to	<b>speak</b>	of the Last Supper	13, 102/ 10
which he beginneth to	<b>speak</b>	forthwith after these words	13, 119/ 4
of which we shall	<b>speak</b>	hereafter. But first shall	13, 126/ 17
shall have occasion to	<b>speak</b>	after in other places	13, 135/ 17
declare or worthily to	<b>speak</b>	of. For in this	13, 137/ 7
know that, albeit we	<b>speak</b>	only of the blessed	13, 146/ 23
doctors have accustomed to	<b>speak</b>	of this holy sacrament	13, 152/ 15
unity. We may not	<b>speak</b>	after man's fantasy or	13, 164/ 21
and wickedly do we	<b>speak</b>	. Thus he himself saith	13, 164/ 29
forbid that I should	<b>speak</b>	anything amiss of them	13, 168/ 9
convenient that we somewhat	<b>speak</b>	in what manner wise	13, 174/ 29
what our Lord will	<b>speak</b>	within me.) For surely	13, 201/ 26
with good inspirations to	<b>speak</b>	such things to us	13, 201/ 28
what our Lord will	<b>speak</b>	within me.) For surely	13, 201/ 26
with good inspirations to	<b>speak</b>	such things to us	13, 201/ 28
whereof our present lecture	<b>speaketh</b>	), in which there were	13, 72/ 27
Nor where the prophet	<b>speaketh</b>	as in the person	13, 121/ 24
pass that which he	<b>speaketh</b>	, and what it is	13, 144/ 17
gospel of the institution	<b>speaketh</b>	of no water at	13, 151/ 17
ourselves which Saint Paul	<b>speaketh</b>	of, one very special	13, 195/ 22
ourselves which Saint Paul	<b>speaketh</b>	of, one very special	13, 195/ 22
a god. For God,	<b>speaking</b>	to Eve no word	13, 19/ 26
king and prophet, David,	<b>speaking</b>	of blessedness, putteth in	13, 74/ 4
such a manner of	<b>speaking</b>	as we might call	13, 88/ 10
after such manner of	<b>speaking</b>	as one might say	13, 122/ 8

such other kind of	<b>speaking</b>	like, not meaning that	13, 122/ 11
a general manner of	<b>speaking</b>	, is a thing (since	13, 141/ 11
or figure of common	<b>speaking</b>	. But in this point	13, 158/ 17
was pierced with the	<b>spear</b>	, there issued both blood	13, 151/ 6
over other men that	<b>special</b>	charge given unto them	13, 21/ 22
mortal nature; another, of	<b>special</b>	grace, a farther state	13, 36/ 12
a farther state of	<b>special</b>	prerogative, that is to	13, 36/ 12
neither, but by a	<b>special</b>	gift and prerogative of	13, 36/ 20
only natural power, without	<b>special</b>	aid and help of	13, 37/ 12
given him conditionally, by	<b>special</b>	prerogative, above his natural	13, 38/ 32
say, ordinarily. For by	<b>special</b>	privilege his liberal hand	13, 48/ 27
and that by the	<b>special</b>	commandment of God --	13, 60/ 31
seven days by the	<b>special</b>	commandment of God, and	13, 61/ 7
And as two the	<b>special</b>	Pasha of that proud	13, 63/ 1
by Moses, at the	<b>special</b>	commandment of God, were	13, 73/ 8
manifold tokens of Christ's	<b>special</b>	favor) specially called in	13, 82/ 18
his apostles the most	<b>special</b>	chosen and most in	13, 94/ 2
One of the most	<b>special</b>	things to move us	13, 99/ 25
not in such a	<b>special</b>	manner, his deed as	13, 109/ 31
governors of his flock)	<b>special</b>	counsel against the prick	13, 117/ 2
not that for my	<b>special</b>	new sacrifice that I	13, 124/ 31
only time, as a	<b>special</b>	show of kindness to	13, 126/ 2
of their wiliness. Three	<b>special</b>	engines use these manner	13, 138/ 3
good reader, their three	<b>special</b>	darts. For I deny	13, 139/ 1
have rehearsed you the	<b>special</b>	things, and in effect	13, 139/ 22
which they have their	<b>special</b>	hope to deceive unlearned	13, 139/ 23
all other sacraments sundry	<b>special</b>	prerogatives) there are two	13, 141/ 24
but also by that	<b>special</b>	manner of being by	13, 148/ 17
and forever inseparable), in	<b>special</b>	manner -- by grace	13, 154/ 18
with help of his	<b>special</b>	grace, diligently prayed for	13, 193/ 9
undoubted surety thereof, without	<b>special</b>	revelation of God. For	13, 194/ 29
speaketh of, one very	<b>special</b>	point must be to	13, 195/ 22
worldly prince which, for	<b>special</b>	favor that he bore	13, 197/ 13
King, coming for so	<b>special</b>	gracious favor, not to	13, 197/ 31
virtue, but by the	<b>special</b>	grace of God, of	13, 198/ 12
Now have we a	<b>special</b>	time of prayer, while	13, 202/ 7
with help of his	<b>special</b>	grace, diligently prayed for	13, 193/ 9
undoubted surety thereof, without	<b>special</b>	revelation of God. For	13, 194/ 29
speaketh of, one very	<b>special</b>	point must be to	13, 195/ 22
worldly prince which, for	<b>special</b>	favor that he bore	13, 197/ 13
King, coming for so	<b>special</b>	gracious favor, not to	13, 197/ 31
virtue, but by the	<b>special</b>	grace of God, of	13, 198/ 12
Now have we a	<b>special</b>	time of prayer, while	13, 202/ 7
and checked Adam therewith	<b>specially</b>	by name, saying: "Ecce	13, 19/ 27

is here another thing	<b>specially</b>	to be marked, that	13, 22/ 4
sin. It is also	<b>specially</b>	to be marked that	13, 22/ 27
unleavened bread," which God	<b>specially</b>	commanded them to celebrate	13, 59/ 9
must we serve, though	<b>specially</b>	with the mind (which	13, 77/ 19
of Christ's special favor)	<b>specially</b>	called in the gospel	13, 82/ 19
and Saint Luke make	<b>specially</b>	mention that he was	13, 96/ 21
to note, I note	<b>specially</b>	twain: one, the example	13, 97/ 7
them. This he declared	<b>specially</b>	at the Last Supper	13, 104/ 3
to eat raw flesh,	<b>specially</b>	the flesh of man	13, 170/ 26
saith thus: "In illis	<b>speciebus</b>	panis et vini, aut	13, 170/ 30
of the unleavened loaves,	<b>specified</b>	in the twenty-sixth of	13, 85/ 12
washing of the feet,	<b>specified</b>	in the thirteen chapter	13, 101/ 11
of Exodus is it	<b>specified</b>	how that Moses in	13, 127/ 14
to do first, then	<b>sped</b>	he him apace toward	13, 67/ 10
other time, the devil	<b>sped</b>	them by and by	13, 78/ 19
pride of their eloquent	<b>speech</b>	, and say they will	13, 10/ 10
the manner of Hebrew	<b>speech</b>	, in which speech our	13, 119/ 12
Hebrew speech, in which	<b>speech</b>	our Savior spoke at	13, 119/ 12
him report of their	<b>speed</b>	, and so came in	13, 96/ 15
in time that we	<b>spend</b>	not our time in	13, 68/ 13
the grace so to	<b>spend</b>	my life that when	13, 68/ 21
to cost, not to	<b>spend</b>	of ours, but to	13, 198/ 1
to cost, not to	<b>spend</b>	of ours, but to	13, 198/ 1
after all their cruelty	<b>spent</b>	out upon his death	13, 72/ 16
of the very least	<b>spice</b>	thereof which seemeth to	13, 9/ 27
neither have any poisoned	<b>spider</b>	or cobweb of deadly	13, 198/ 6
neither have any poisoned	<b>spider</b>	or cobweb of deadly	13, 198/ 6
carried without peril of	<b>spilling</b>	and longest to be	13, 149/ 8
point expresseth well the	<b>Spirit</b>	of God by the	13, 10/ 4
the keeping of the	<b>spirit</b>	of the law so	13, 97/ 22
Father and their Holy	<b>Spirit</b>	both in heaven and	13, 105/ 14
were not by the	<b>Spirit</b>	of God put in	13, 114/ 24
secret instinct of the	<b>Spirit</b>	of God, by which	13, 140/ 13
Father and their Holy	<b>Spirit</b>	is all one Godhead	13, 152/ 12
Father nor their almighty	<b>Spirit</b>	either is or can	13, 154/ 34
naught and challenging the	<b>Spirit</b>	of God from the	13, 172/ 11
and ascribing that Holy	<b>Spirit</b>	, some to such acknown	13, 172/ 12
of them ascribing that	<b>Spirit</b>	to an only unknown	13, 172/ 14
inspiration of that Holy	<b>Spirit</b>	requisite) every man of	13, 172/ 17
provided with his Holy	<b>Spirit</b>	that all these heresies	13, 172/ 26
is not by the	<b>spirit</b>	of God united with	13, 175/ 14
not yet Christ's Holy	<b>Spirit</b>	into his soul. And	13, 176/ 3
flesh availeth nothing; the	<b>spirit</b>	is it that giveth	13, 176/ 9
receiving by cleanness of	<b>spirit</b>	, he attaineth not the	13, 176/ 29

is not by the	<b>spirit</b>	of Christ animated and	13, 176/ 31
they be by the	<b>spirit</b>	of Christ more firmly	13, 177/ 7
and holy cleanness of	<b>spirit</b>	, lest that (if we	13, 193/ 15
also with his Holy	<b>Spirit</b>	graciously and effectually into	13, 194/ 18
carcass, and his Holy	<b>Spirit</b>	into our poor simple	13, 197/ 28
Saint Elizabeth by the	<b>Spirit</b>	of God had those	13, 200/ 26
of the same Holy	<b>Spirit</b>	that then inspired her	13, 201/ 6
with such quickness of	<b>spirit</b>	, with such gladness, and	13, 204/ 4
and holy cleanness of	<b>spirit</b>	, lest that (if we	13, 193/ 15
also with his Holy	<b>Spirit</b>	graciously and effectually into	13, 194/ 18
carcass, and his Holy	<b>Spirit</b>	into our poor simple	13, 197/ 28
Saint Elizabeth by the	<b>Spirit</b>	of God had those	13, 200/ 26
of the same Holy	<b>Spirit</b>	that then inspired her	13, 201/ 6
with such quickness of	<b>spirit</b>	, with such gladness, and	13, 204/ 4
procul dubio nec manducat	<b>spiritaliter</b>	, carnem eius, nec bibit	13, 144/ 5
all his wicked proud	<b>spirits</b>	, and deprived them from	13, 6/ 15
suggestions of those spiteful	<b>spirits</b>	that fell, as I	13, 11/ 14
bliss with those holy	<b>spirits</b>	that stood and, now	13, 11/ 16
eternity of the proud	<b>spirits</b>	" pain, that of obdurate	13, 25/ 23
devil and his evil	<b>spirits</b>	. Their delivery thence under	13, 58/ 17
he would have it	<b>spiritual</b>	and immortal. And yet	13, 11/ 29
his fellows in their	<b>spiritual</b>	and immortal substance, God	13, 12/ 2
created of nothing the	<b>spiritual</b>	substance of the soul	13, 12/ 7
quiet, and restful, with	<b>spiritual</b>	delight in such knowledge	13, 37/ 2
once; the character and	<b>spiritual</b>	token by baptism imprinted	13, 108/ 9
and see, such secret	<b>spiritual</b>	mysteries meant and signified	13, 109/ 11
in them, that those	<b>spiritual</b>	things unseen were so	13, 109/ 12
toward any excellence in	<b>spiritual</b>	kind of virtue or	13, 116/ 30
he made prelates and	<b>spiritual</b>	governors of his flock	13, 117/ 1
folk the soul with	<b>spiritual</b>	consolation that the soul	13, 142/ 33
they receive not the	<b>spiritual</b>	thing of the sacrament	13, 175/ 11
say that, without the	<b>spiritual</b>	receiving, the sacramental receiving	13, 176/ 10
for lack of the	<b>spiritual</b>	receiving by cleanness of	13, 176/ 29
lively members in the	<b>spiritual</b>	society of saints. Sir	13, 177/ 8
serve to the great	<b>spiritual</b>	comfort and profit of	13, 201/ 29
such gladness, and such	<b>spiritual</b>	rejoicing as this man	13, 204/ 5
serve to the great	<b>spiritual</b>	comfort and profit of	13, 201/ 29
such gladness, and such	<b>spiritual</b>	rejoicing as this man	13, 204/ 5
the chief of the	<b>spirituality</b>	, so that those to	13, 73/ 31
the Blessed Sacrament and	<b>spiritually</b>	-- with faith, hope	13, 64/ 8
doubt he neither eateth	<b>spiritually</b>	his flesh, neither drinketh	13, 144/ 22
flesh, neither drinketh he	<b>spiritually</b>	his blood, though he	13, 144/ 23
sacramentally, and some only	<b>spiritually</b>	, and some receive it	13, 174/ 32
they receive it not	<b>spiritually</b>	; that is to say	13, 175/ 11

he receiveth it not	<b>spiritually</b>	; that is to say	13, 176/ 2
unworthily (and therefore not	<b>spiritually</b>	), though he be by	13, 176/ 26
this Blessed Sacrament only	<b>spiritually</b>	and not sacramentally, and	13, 176/ 35
clean life receive it	<b>spiritually</b>	, that is to wit	13, 177/ 5
Ex hoc enim placuit	<b>spiritui</b>	sancto, ut in honorem	13, 169/ 14
words of Christ verified: "	<b>Spiritus</b>	est qui vivificat, caro	13, 176/ 7
and saved and, in	<b>spite</b>	of the devil, enhanced	13, 26/ 1
proud suggestions of those	<b>spiteful</b>	spirits that fell, as	13, 11/ 14
them, and then so	<b>spitefully</b>	sit and laugh them	13, 17/ 26
and cause to be	<b>spitefully</b>	killed the faithful true	13, 81/ 33
with that plenteous borrowing, "	<b>spoiled</b>	the Egyptians," and that	13, 60/ 31
first point that I	<b>spoke</b>	of rising of the	13, 62/ 11
the evangelist saith, he	<b>spoke</b>	not of himself, but	13, 71/ 2
will of God --	<b>spoke</b>	sharply to him and	13, 107/ 14
which speech our Savior	<b>spoke</b>	at the time himself	13, 119/ 13
for that our Savior	<b>spoke</b>	both the one words	13, 127/ 12
these words our Savior	<b>spoke</b>	(saith Saint Chrysostom) as	13, 128/ 25
-- which words he	<b>spoke</b>	at the institution of	13, 131/ 2
the words that he	<b>spoke</b>	before of the paschal	13, 133/ 4
of sacrament that we	<b>spoke</b>	of (that is to	13, 142/ 17
other words that he	<b>spoke</b>	thereof before, rehearsed in	13, 159/ 18
Christ's coming no word	<b>spoken</b>	of his Godhead, yet	13, 56/ 30
words of Judas were	<b>spoken</b>	to her reproof, and	13, 77/ 13
places that I have	<b>spoken</b>	of (in which our	13, 98/ 22
against that word slightly	<b>spoken</b>	once in a year	13, 99/ 32
have I desired" are	<b>spoken</b>	after the manner of	13, 119/ 12
and that they were	<b>spoken</b>	only after the institution	13, 129/ 15
doctors take them as	<b>spoken</b>	at diverse times, the	13, 129/ 20
next before those words	<b>spoken</b>	. And so did he	13, 130/ 21
and Saint Mark rehearse	<b>spoken</b>	the institution of the	13, 130/ 24
words of our Savior (	<b>spoken</b>	after the conversion of	13, 131/ 31
but a bare word	<b>spoken</b>	, it might be taken	13, 158/ 15
and Saint Luke, and	<b>spoken</b>	by our Savior at	13, 159/ 16
when the words be	<b>spoken</b>	, by and by is	13, 166/ 4
me), though they were	<b>spoken</b>	only to the apostles	13, 173/ 7
apostles" persons only but	<b>spoken</b>	to them in the	13, 173/ 9
ei triginta argenteos, et	<b>spopondit</b>	. Et M. exinde R	13, 51/ 23
weariness, or pain, without	<b>spot</b>	or wem or any	13, 13/ 25
household a lamb without	<b>spot</b>	, and the fourteenth day	13, 59/ 23
that innocent lamb without	<b>spot</b>	was a figure betokening	13, 62/ 20
himself that had no	<b>spot</b>	of sin of his	13, 86/ 17
with so many poison	<b>spots</b>	, infected her husband forthwith	13, 17/ 1
and wash away the	<b>spots</b>	of our sin with	13, 86/ 16
offer up for the	<b>spots</b>	of our sin his	13, 92/ 33

evermore his stubborn pride	<b>sprang</b>	into his hard heart	13, 59/ 20
the heaven, Lucifer, that	<b>sprangest</b>	in the morning? Thou	13, 5/ 24
such a marvelous change	<b>spread</b>	through both their bodies	13, 17/ 9
the wonder so far	<b>spread</b>	and so much in	13, 69/ 28
sundry heresies sprung and	<b>spread</b>	abroad, and -- with	13, 172/ 22
be, after the faith	<b>spread</b>	so full round about	13, 173/ 1
shall be dilated and	<b>spread</b>	before, it shall seem	13, 173/ 28
might make such pride	<b>spring</b>	in their hearts as	13, 12/ 22
such vices as especially	<b>spring</b>	of the sensual beastly	13, 63/ 28
vices as have their	<b>springing</b>	of the soul) but	13, 63/ 26
sundry times sundry heresies	<b>sprung</b>	and spread abroad, and	13, 172/ 22
man with bridle and	<b>spur</b>	rideth and ruleth an	13, 192/ 26
from all good and	<b>spur</b>	him into all evil	13, 193/ 1
man with bridle and	<b>spur</b>	rideth and ruleth an	13, 192/ 26
from all good and	<b>spur</b>	him into all evil	13, 193/ 1
and suffice him to	<b>spy</b>	the fallacies and soil	13, 140/ 2
thought that we might	<b>spy</b>	in the floor, but	13, 198/ 8
thought that we might	<b>spy</b>	in the floor, but	13, 198/ 8
in the twenty-second of	<b>St</b>	. Luke. And it endeth	13, 3/ 10
very true, that (as	<b>St</b>	. Paul in the afore	13, 3/ 20
verified the words of	<b>St</b>	. John in his Apocalypse	13, 5/ 31
appeareth it also by	<b>St</b>	. Paul, which first taught	13, 151/ 24
his eighty-third homily upon	<b>St</b>	. Matthew, writeth thus: "Credamus	13, 167/ 25
the day of judgment.)	<b>St</b>	. Cyril also writeth in	13, 168/ 15
the thirteenth chapter upon	<b>St</b>	. John's gospel, after this	13, 168/ 16
be joined unto it.)	<b>St</b>	. Augustine upon the thirty-third	13, 168/ 28
noyeth and hurteth. For	<b>St</b>	. Paul, after that he	13, 176/ 12
ourselves - for which	<b>St</b>	. Paul saith: "Nullius mihi	13, 195/ 13
God, as came to	<b>St</b>	. Elizabeth, but one incomparably	13, 201/ 2
Mother of God passed	<b>St</b>	. Elizabeth, doth so vouchsafe	13, 201/ 3
was that innocent infant	<b>St</b>	. John, leapeth, good Lord	13, 201/ 17
Christ again: "Iterum (saith	<b>St</b>	. Paul) crucifigentes filium Dei	13, 203/ 14
ourselves - for which	<b>St</b>	. Paul saith: "Nullius mihi	13, 195/ 13
God, as came to	<b>St</b>	. Elizabeth, but one incomparably	13, 201/ 2
Mother of God passed	<b>St</b>	. Elizabeth, doth so vouchsafe	13, 201/ 3
was that innocent infant	<b>St</b>	. John, leapeth, good Lord	13, 201/ 17
Christ again: "Iterum (saith	<b>St</b>	. Paul) crucifigentes filium Dei	13, 203/ 14
faith and such a	<b>stable</b>	purpose of good living	13, 204/ 10
faith and such a	<b>stable</b>	purpose of good living	13, 204/ 10
girt, and our walking	<b>staff</b>	in our hand, and	13, 65/ 20
and with our walking	<b>staff</b>	in our hand (the	13, 65/ 26
questioning she began to	<b>stagger</b>	and half to doubt	13, 15/ 28
at that time used	<b>stamped</b>	in silver, in which	13, 79/ 17
grace, in glory shall	<b>stand</b>	forever. The second point	13, 11/ 17



could it (say they)	<b>stand</b>	with the justice of	13, 28/ 14
of God's justice to	<b>stand</b>	with his own opinion	13, 35/ 9
search whether it might	<b>stand</b>	with the Scripture or	13, 35/ 18
see how it could	<b>stand</b>	with justice that God	13, 35/ 24
help him there to	<b>stand</b>	, it must needs be	13, 37/ 21
against the king, should	<b>stand</b>	unto his personal peril	13, 40/ 18
meet, the servant to	<b>stand</b>	in better condition than	13, 48/ 10
himself to doubt and	<b>stand</b>	unsure whether in that	13, 50/ 30
whereof the sentence may	<b>stand</b>	very well, yet seemeth	13, 55/ 16
the chief priest and	<b>stand</b>	to his determination in	13, 73/ 12
may serve them and	<b>stand</b>	them in some stead	13, 103/ 17
there could no virtue	<b>stand</b>	in stead without a	13, 107/ 11
an unperceived pride to	<b>stand</b>	stiff against God's will	13, 112/ 8
reverence of his own	<b>stand</b>	obstinately disobedient unto God's	13, 112/ 28
he shall therein boldly	<b>stand</b>	unto his own mind	13, 113/ 3
well doing as shall	<b>stand</b>	us in stead toward	13, 115/ 22
institute them for to	<b>stand</b>	as tokens of his	13, 137/ 22
grace of God, to	<b>stand</b>	in such a state	13, 191/ 17
grace of God, to	<b>stand</b>	in such a state	13, 191/ 17
to the devil, that	<b>standeth</b>	in her own light	13, 8/ 2
into heaven, he that	<b>standeth</b>	still at the gate	13, 116/ 5
at all. For it	<b>standeth</b>	, you see, well upon	13, 139/ 19
up while the world	<b>standeth</b>	: instead of flesh and	13, 155/ 8
what state our soul	<b>standeth</b>	in. In which thing	13, 194/ 26
what state our soul	<b>standeth</b>	in. In which thing	13, 194/ 26
to enter. But now,	<b>standing</b>	thus in the liberty	13, 4/ 29
There be some here	<b>standing</b>	that shall not taste	13, 135/ 32
Sunt quidam de hic	<b>stantibus</b>	qui non gustabunt mortem	13, 135/ 31
the heaven, above the	<b>stars</b>	of God. I will	13, 5/ 15
the moon and the	<b>stars</b>	appear in the element	13, 86/ 27
and excel the natural	<b>state</b>	that mankind afterward had	13, 4/ 13
angels of heaven, what	<b>state</b>	can there be so	13, 7/ 19
of God measured their	<b>state</b>	and wealth, setting them	13, 12/ 24
of a right, wealthy	<b>state</b>	and in the expectation	13, 13/ 9
This was, lo, the	<b>state</b>	in which our first	13, 13/ 32
first father stood, a	<b>state</b>	full of heavenly hope	13, 14/ 1
to come, and a	<b>state</b>	for the meanwhile full	13, 14/ 2
set in so wealthy	<b>state</b>	, and either conjecturing by	13, 14/ 5
sin nor lost the	<b>state</b>	of innocence by the	13, 22/ 6
first parents in the	<b>state</b>	of innocence, with present	13, 25/ 1
special grace, a farther	<b>state</b>	of special prerogative, that	13, 36/ 12
yet had a good	<b>state</b>	far above all beasts	13, 36/ 24
beasts, and yet a	<b>state</b>	far under the state	13, 36/ 25
state far under the	<b>state</b>	that he stood in	13, 36/ 25

had but his natural	<b>state</b>	, albeit he should have	13, 36/ 27
would not change that	<b>state</b>	with the state of	13, 37/ 8
that state with the	<b>state</b>	of the greatest king	13, 37/ 8
call this the natural	<b>state</b>	of man, they mean	13, 37/ 9
the end of that	<b>state</b>	by his own only	13, 37/ 11
had but his natural	<b>state</b>	, he should have been	13, 37/ 15
he was with the	<b>state</b>	of innocence that God	13, 37/ 16
and yet in that	<b>state</b>	he sinned. And therefore	13, 37/ 17
had his only natural	<b>state</b>	. And if any man	13, 37/ 23
that man in the	<b>state</b>	of innocence and the	13, 38/ 2
stood in their former	<b>state</b>	and, by natural liberty	13, 38/ 3
our feebleness in this	<b>state</b>	corrupted now, have their	13, 38/ 6
nor man in the	<b>state</b>	of their first creation	13, 38/ 14
concerning the only natural	<b>state</b>	given by God unto	13, 38/ 29
be of, concerning that	<b>state</b>	which he had by	13, 38/ 31
prerogative, above his natural	<b>state</b>	, which things he lost	13, 38/ 33
the natural condition and	<b>state</b>	of his body, God	13, 39/ 1
pertaining to the natural	<b>state</b>	of man (which I	13, 39/ 31
commodities of man's competent	<b>state</b>	natural, which I have	13, 41 1
partly showed you, which	<b>state</b>	also man hath without	13, 41 2
it, above the competent	<b>state</b>	of man's nature, for	13, 41 13
die unchristened at man's	<b>state</b>	and never heard of	13, 42/ 20
wise restored to the	<b>state</b>	that Adam by his	13, 44/ 27
freedom of their former	<b>state</b>	. But man in the	13, 45/ 30
But man in the	<b>state</b>	of innocence living in	13, 45/ 30
like fall the selfsame	<b>state</b>	. And therefore I say	13, 46/ 9
restored unto the same	<b>state</b>	, the state of innocence	13, 46/ 14
the same state, the	<b>state</b>	of innocence that Adam	13, 46/ 14
birth or to the	<b>state</b>	of innocence in Paradise	13, 46/ 23
us not to the	<b>state</b>	of innocence because his	13, 46/ 27
be restored to the	<b>state</b>	of innocence, God saw	13, 47/ 3
the new unto the	<b>state</b>	of innocence, so that	13, 47/ 20
every person's secret sinful	<b>state</b>	should by the sudden	13, 47/ 32
again unto the former	<b>state</b>	of innocence that Adam	13, 48/ 33
he calleth here the	<b>state</b>	of his glory after	13, 123/ 4
stand in such a	<b>state</b>	as the incomparable goodness	13, 191/ 17
to consider well the	<b>state</b>	of our own soul	13, 193/ 8
and examine surely what	<b>state</b>	our soul standeth in	13, 194/ 25
stand in such a	<b>state</b>	as the incomparable goodness	13, 191/ 17
to consider well the	<b>state</b>	of our own soul	13, 193/ 8
and examine surely what	<b>state</b>	our soul standeth in	13, 194/ 25
gave to him two	<b>states</b>	: one, competent and convenient	13, 36/ 11
was but low of	<b>stature</b>	, did climb up into	13, 203/ 19
was but low of	<b>stature</b>	, did climb up into	13, 203/ 19

feet, and their walking	<b>staves</b>	in their hands, and	13, 59/ 33
of Christ's cross, to	<b>stay</b>	us with and beat	13, 65/ 27
pay it in God's	<b>stead</b>	; the other yet the	13, 80/ 19
and institute in the	<b>stead</b>	, thereof, the sacrament of	13, 92/ 31
stand them in some	<b>stead</b>	for their use in	13, 103/ 17
no virtue stand in	<b>stead</b>	without a humble obedience	13, 107/ 12
shall stand us in	<b>stead</b>	toward salvation, that knowledge	13, 115/ 22
and by, in the	<b>stead</b>	of that old sacrifice	13, 123/ 16
his Church in the	<b>stead</b>	of the other there	13, 126/ 5
of the truth and	<b>steadfastness</b>	of God's word. For	13, 15/ 28
of our Lord shall	<b>steal</b>	on us like a	13, 67/ 30
so that he might	<b>steal</b>	a piece of the	13, 77/ 23
customable manner wont to	<b>steal</b>	the tenth. And then	13, 80/ 17
one the parishen that	<b>stealeth</b>	his tithe from his	13, 80/ 18
would not, good readers,	<b>stick</b>	so long upon the	13, 88/ 12
upon his own head	<b>stick</b>	upon the letter of	13, 114/ 25
unperceived pride to stand	<b>stiff</b>	against God's will and	13, 112/ 8
after that the proud,	<b>stiff-necked</b>	Pharaoh, being by Moses	13, 59/ 12
if any man affirm	<b>stiffly</b>	yes, I will keep	13, 38/ 21
shall we keep it	<b>still</b>	with such sorrow as	13, 9/ 13
by the Bible, abode	<b>still</b>	by them till the	13, 17/ 19
thankless they serve him	<b>still</b>	) of those malicious angels	13, 25/ 20
earth (and nevertheless abiding	<b>still</b>	above in heaven), and	13, 27/ 18
operor." (My Father worketh	<b>still</b>	yet, and I work	13, 34/ 26
yet, and I work	<b>still</b>	also), but in the	13, 34/ 27
the other lands should	<b>still</b>	remain in the blood	13, 40/ 16
hundred pound, which they	<b>still</b>	enjoy of his liberal	13, 40/ 26
yet he left them	<b>still</b>	the good honest living	13, 40/ 32
that while have stood	<b>still</b>	upon the winning or	13, 46/ 1
laboring to keep us	<b>still</b>	, drowned and destroyed in	13, 58/ 25
hold them in thralldom	<b>still</b>	, our Lord at the	13, 59/ 21
matter. This number was	<b>still</b>	continued in Jerusalem and	13, 73/ 13
had lived, and he	<b>still</b>	carried his purse, there	13, 80/ 31
it in his treason	<b>still</b>	, till he had wretchedly	13, 81/ 20
Judas did. But he	<b>still</b>	so persevereth in love	13, 83/ 8
the traitor Christ's apostle	<b>still</b>	. And this point the	13, 96/ 25
treason, too, Christ abode	<b>still</b>	with him among his	13, 96/ 35
if he will sit	<b>still</b>	at home, so by	13, 111/ 9
heaven, he that standeth	<b>still</b>	at the gate and	13, 116/ 5
used the figure here	<b>still</b>	in earth. And that	13, 121/ 32
senses seemed yet bread	<b>still</b>	, yet it was now	13, 124/ 28
but that they were	<b>still</b>	bread and wine which	13, 137/ 20
not have him here	<b>still</b>	in earth (but he	13, 139/ 5
which bread the form	<b>still</b>	remaineth), was made of	13, 143/ 17

Trinity proceeded) -- was	<b>still</b>	in unity of person	13, 147/ 8
Moses" yard was called	<b>still</b>	a yard when it	13, 153/ 28
and that it seemeth	<b>still</b>	. But in calling it	13, 158/ 20
of baptism, is yet	<b>still</b>	under the bond of	13, 166/ 3
of Christ. But he,	<b>still</b>	prisoner in the Tower	13, 177/ 10
ourselves to keep him	<b>still</b>	, and let us say	13, 202/ 15
ourselves to keep him	<b>still</b>	, and let us say	13, 202/ 15
lie in await to	<b>sting</b>	her heel." Then gave	13, 18/ 25
after what rate and	<b>stint</b>	the commodity thereof should	13, 48/ 21
with them and never	<b>stinted</b>	till they drowned them	13, 193/ 25
with them and never	<b>stinted</b>	till they drowned them	13, 193/ 25
occasions also to illect,	<b>stir</b>	, and draw us to	13, 104/ 28
thing first himself. To	<b>stir</b>	us to fast, he	13, 113/ 22
forty days himself. To	<b>stir</b>	us to wake and	13, 113/ 25
the example himself. To	<b>stir</b>	us to patience and	13, 113/ 31
great exhortation farther to	<b>stir</b>	and excite us with	13, 197/ 9
great exhortation farther to	<b>stir</b>	and excite us with	13, 197/ 9
God, wherewith he was	<b>stirred</b>	to look upward unto	13, 5/ 5
we be so scantly	<b>stirred</b>	yet thereto, for all	13, 45/ 18
devil by which he	<b>stirred</b>	the traitor Judas thereunto	13, 104/ 21
in the vicious sinful	<b>stock</b>	, in that we were	13, 29/ 7
out of that sinful	<b>stock</b>	of our first sinful	13, 30/ 22
father, for in that	<b>stock</b>	were we all and	13, 30/ 23
out of the damned	<b>stock</b>	with lack of original	13, 34/ 33
the land from the	<b>stock</b>	for the fault of	13, 40/ 20
his customable manner, have	<b>stolen</b>	out a part. Our	13, 77/ 2
at sundry times have	<b>stolen</b>	out for his part	13, 81/ 1
for his proud, envious	<b>stomach</b>	) having it revealed unto	13, 14/ 7
to wamble in their	<b>stomachs</b>	that they wished it	13, 17/ 7
in pieces against the	<b>stone</b>	that is our sure	13, 10/ 33
as hath the dead	<b>stone</b>	, a life, as hath	13, 12/ 14
out through the hard	<b>stone</b>	, and after sent such	13, 75/ 4
men of these glistering	<b>stones</b>	, of which the very	13, 8/ 16
their peace, the very	<b>stones</b>	shall cry it out	13, 72/ 12
his death, the very	<b>stones</b>	in their manner cried	13, 72/ 17
the ground, and the	<b>stones</b>	broke, and the graves	13, 72/ 21
those holy spirits that	<b>stood</b>	and, now confirmed by	13, 11/ 16
heart with fear. Now	<b>stood</b>	our father Adam and	13, 13/ 14
which our first father	<b>stood</b>	, a state full of	13, 14/ 1
the kind of man	<b>stood</b>	by the occasion of	13, 24/ 24
the state that he	<b>stood</b>	in by God's farther	13, 36/ 26
of themselves to have	<b>stood</b>	in their former state	13, 38/ 3
all that while have	<b>stood</b>	still upon the winning	13, 45/ 33
his heinous offense stubbornly	<b>stood</b>	at his defense and	13, 55/ 31

of Israel passed through,	<b>stood</b>	up like high walls	13, 58/ 3
the time that he	<b>stood</b>	in dread (the rod	13, 59/ 18
an introduction unto the	<b>story</b>	. "Non habemus hic civitatem	13, 3/ 15
begin with the lamentable	<b>story</b>	of the passion self	13, 49/ 21
the context of the	<b>story</b>	, and in searching (if	13, 50/ 16
the context of the	<b>story</b>	should, in the eye	13, 50/ 24
progress of this holy	<b>story</b>	, which we shall with	13, 51/ 3
the atrocity of the	<b>story</b>	and the wonderful work	13, 58/ 9
Evangelists should in the	<b>story</b>	write anything false, for	13, 92/ 13
may with his mercy	<b>straight</b>	depart into paradise, as	13, 68/ 11
it went not farther	<b>straight</b>	unto Christ's death; and	13, 70/ 33
he restored us not	<b>straightways</b>	to heaven because his	13, 46/ 25
there can none authority	<b>strain</b>	him, there can no	13, 67/ 23
shall yield a full	<b>strait</b>	account and come to	13, 9/ 16
Church by persecution so	<b>straited</b>	into so narrow a	13, 173/ 26
their errand in so	<b>strange</b>	a fashion that neither	13, 94/ 11
should meet with a	<b>strange</b>	man and, so forth	13, 95/ 3
man taketh for so	<b>strange</b>	. For if there were	13, 157/ 16
be talkative with a	<b>stranger</b>	and wax a proper	13, 15/ 17
so much as a	<b>straw</b>	or a feather of	13, 198/ 7
so much as a	<b>straw</b>	or a feather of	13, 198/ 7
regard of personage, beauty,	<b>strength</b>	, wit, or learning, or	13, 8/ 6
riches, rialty, lordship, beauty,	<b>strength</b>	, learning, wit, body, soul	13, 9/ 9
worse; and that their	<b>strength</b>	therein then, and our	13, 38/ 5
much by their own	<b>strength</b>	to the bringing of	13, 63/ 11
receive their virtue and	<b>strength</b>	. For it is (as	13, 137/ 9
other sacraments take their	<b>strength</b>	(for he is, as	13, 152/ 8
Sacrament, but rather the	<b>strength</b>	and virtue thereof purgeth	13, 195/ 20
of such vigor and	<b>strength</b>	as would God it	13, 199/ 9
Sacrament, but rather the	<b>strength</b>	and virtue thereof purgeth	13, 195/ 20
of such vigor and	<b>strength</b>	as would God it	13, 199/ 9
confirmat cor hominis" (Bread	<b>strengtheneth</b>	a man's heart) --	13, 142/ 28
the selfsame infection to	<b>stretch</b>	unto himself too and	13, 21/ 10
hearts, that it may	<b>stretch</b>	to the everlasting profit	13, 52/ 30
writer and the reader	<b>stretch</b>	to the fruit of	13, 136/ 22
therewith. In a crucifix	<b>stricken</b>	, God may also create	13, 148/ 1
unto him that should	<b>strike</b>	these first-begottens that should	13, 60/ 16
of that mark the	<b>striker</b>	should pass by their	13, 60/ 18
be beaten with few	<b>stripes</b>	. But the bondman that	13, 111/ 22
be beaten with many	<b>stripes</b>	." And therefore with this	13, 111/ 24
alone left him to	<b>strive</b>	withal, and man discharged	13, 44/ 30
fast from sin but	<b>strive</b>	and chide and fight	13, 98/ 3
constraint of sundry sore	<b>strokes</b>	and plagues (wherewith God	13, 59/ 16
that is our sure	<b>strong</b>	Savior Christ, with consideration	13, 10/ 34

conducted them thence in	<b>strong</b>	and mighty hand and	13, 57/ 27
that thought themselves so	<b>strong</b>	, and their wily devices	13, 75/ 9
his example with a	<b>strong</b>	mighty reason, saying: "Verily	13, 110/ 22
other sacraments refresh, make	<b>strong</b>	, and confirm the soul	13, 142/ 32
Adam that was the	<b>stronger</b>	and superior part made	13, 22/ 7
they were of nature	<b>stronger</b>	and better able naturally	13, 38/ 18
good and evil. Then	<b>struck</b>	he into her heart	13, 16/ 21
be marked that the	<b>stubborn</b>	manner of Adam and	13, 22/ 27
commandment, and were also	<b>stubborn</b>	in the beginning (whereby	13, 53/ 16
and made that high	<b>stubborn</b>	king, maugre his teeth	13, 57/ 28
scant removed, evermore his	<b>stubborn</b>	pride sprang into his	13, 59/ 19
should give his high,	<b>stubborn</b>	heart occasion to relent	13, 106/ 7
in his heinous offense	<b>stubbornly</b>	stood at his defense	13, 55/ 31
Christendom would not have	<b>stuck</b>	to suffer them as	13, 149/ 29
their own hand, he	<b>studied</b>	and sought the time	13, 81/ 23
to be diligent and	<b>studious</b>	in the keeping of	13, 97/ 8
so much time and	<b>study</b>	beset about their night's	13, 3/ 24
pure devotion, beset much	<b>study</b>	upon the foresaid question	13, 28/ 32
year, to devise and	<b>study</b>	the means to take	13, 72/ 30
nisi ab eo discimus	<b>stulte</b>	atque impie dicimus, ipse	13, 163/ 34
of hell, ascended and	<b>styed</b>	up wonderfully into heaven	13, 196/ 2
of hell, ascended and	<b>styed</b>	up wonderfully into heaven	13, 196/ 2
more sure now to	<b>subdue</b>	them both than with	13, 47/ 15
constituentur multi. Lex autem	<b>subintravit</b>	, ut abundaret delictum. Ubi	13, 31/ 21
manhood (not bounden or	<b>subject</b>	unto death, neither by	13, 27/ 28
original justice and became	<b>subject</b>	unto the necessity of	13, 29/ 3
father and mother, being	<b>subject</b>	unto that damnation. And	13, 35/ 16
their farther acknowledging of	<b>subjection</b>	and repressing of all	13, 12/ 31
devilish, worldly, and fleshy	<b>subjection</b>	into the lightsome liberty	13, 63/ 8
it unto perfect obedience,	<b>submitting</b>	himself whole unto the	13, 107/ 17
irridebit eos, et dominus	<b>subsannabit</b>	eos." (He that dwelleth	13, 75/ 12
erat, et vitae corporalis	<b>subsidium</b>	ministrabat. Sed postquam a	13, 162/ 31
their spiritual and immortal	<b>substance</b>	, God determined that this	13, 12/ 2
of nothing the spiritual	<b>substance</b>	of the soul after	13, 12/ 7
natural propagation of the	<b>substance</b>	of our first father	13, 35/ 15
in the effect and	<b>substance</b>	of the point whereunto	13, 42/ 14
them also so great	<b>substance</b>	of theirs that the	13, 60/ 28
off the things of	<b>substance</b>	that we should do	13, 68/ 15
misspendeth upon himself such	<b>substance</b>	thereof as above his	13, 80/ 21
adversity so diminish thy	<b>substance</b>	that he find thy	13, 84/ 8
had been none other	<b>substance</b>	than the substance of	13, 124/ 18
other substance than the	<b>substance</b>	of bread, as to	13, 124/ 18
excellent than the unsensible	<b>substance</b>	of bread) -- our	13, 124/ 21
is a very bodily	<b>substance</b>	and that is the	13, 140/ 22

that is not any	<b>substance</b>	but accidents, that is	13, 140/ 24
are the only corporal	<b>substance</b>	that are there) and	13, 141/ 1
but in a bodily	<b>substance</b>	whereunto it is accident	13, 141/ 4
not only their supersubstantial	<b>substance</b>	but also every gracious	13, 156/ 17
visible creatures into the	<b>substance</b>	of his body and	13, 165/ 27
altars, there is the	<b>substance</b>	of bread and wine	13, 166/ 7
of bread, where the	<b>substance</b>	of bread is not	13, 170/ 13
either there is no	<b>substance</b>	, or else it is	13, 170/ 33
else it is the	<b>substance</b>	of our Lord's body	13, 170/ 33
half of all his	<b>substance</b>	unto the poor men	13, 203/ 29
half of all his	<b>substance</b>	unto the poor men	13, 203/ 29
creaturae sacris altaribus imponuntur,	<b>substantia</b>	illic est panis et	13, 165/ 19
forma panis videtur, ubi	<b>substantia</b>	panis non est. Nec	13, 170/ 11
vini, aut nulla est	<b>substantia</b>	, aut dominici corporis et	13, 170/ 31
dominici corporis et sanguinis	<b>substantia</b>	est, aut fides nostra	13, 170/ 31
To show himself a	<b>substantial</b>	merchant and not an	13, 79/ 10
with a very short	<b>substantial</b>	lesson: "If you know	13, 111/ 4
matter at length, very	<b>substantially</b>	and with great erudition	13, 34/ 16
sacerdos visibiles creaturas in	<b>substantiam</b>	corporis et sanguinis sui	13, 165/ 11
inwardly also with some	<b>subtle</b>	suggestion in her heart	13, 15/ 26
help, that unto the	<b>subtle</b>	suggestions of the serpent	13, 25/ 5
himself but by the	<b>subtle</b>	suggestion of his false	13, 25/ 25
of sin, as the	<b>subtle</b>	inward suggestions of the	13, 63/ 20
fallacies and soil the	<b>subtleties</b>	of all those folks	13, 140/ 2
this Blessed Sacrament to	<b>subvert</b>	the very true Christian	13, 137/ 15
loquar, qui Apostolico gradui	<b>succedentes</b>	, Christi corpus sacro ore	13, 168/ 7
envy that they should	<b>succeed</b>	him, labored to bring	13, 23/ 17
the world's end should	<b>succeed</b>	in their places --	13, 173/ 11
prophesied should as surely	<b>succeed</b>	and be verified as	13, 173/ 18
Catholic Church, which should	<b>succeed</b>	in their places, should	13, 173/ 22
them, who in degree	<b>succeeding</b>	the Apostles, do consecrate	13, 168/ 10
in their bodies by	<b>succession</b>	of time were all	13, 34/ 22
deadly sin. Howbeit a	<b>sudden</b>	surreptitious delight cast by	13, 22/ 19
state should by the	<b>sudden</b>	open change of his	13, 47/ 32
of God, he was	<b>suddenly</b>	cast out and thrown	13, 5/ 19
had their bodies changed	<b>suddenly</b>	into a glorious form	13, 13/ 29
with a greater. For	<b>suddenly</b>	, lo, they heard our	13, 17/ 29
ground all the mids)	<b>suddenly</b>	relented and fallen and	13, 58/ 4
undone when we be	<b>suddenly</b>	sent for and must	13, 67/ 20
hap, fortune, or chance)	<b>suddenly</b>	to meet together. This	13, 95/ 20
and fight and sharply	<b>sue</b>	their debtors. He bade	13, 98/ 4
purpose but to be	<b>sued</b>	unto for pardon and	13, 202/ 12
purpose but to be	<b>sued</b>	unto for pardon and	13, 202/ 12
mighty men shall mightily	<b>suffer</b>	torments.) And then if	13, 7/ 24

first, intendeth not to	<b>suffer</b>	them rest and remain	13, 10/ 13
angels, not willing to	<b>suffer</b>	the malice of his	13, 11/ 20
might destroy them than	<b>suffer</b>	God honored in them	13, 14/ 12
could not for envy	<b>suffer</b>	it that they should	13, 16/ 19
mouth, whom he would	<b>suffer</b>	to speak. And therefore	13, 20/ 2
take harm himself than	<b>suffer</b>	another take good. And	13, 20/ 22
of God endure and	<b>suffer</b>	his malicious proud enemy	13, 25/ 14
though he should willingly	<b>suffer</b>	death in recompense of	13, 26/ 16
of the whole Trinity,	<b>suffer</b>	more pain for our	13, 45/ 5
content, every man to	<b>suffer</b>	for our own. For	13, 45/ 16
for the contrary, and	<b>suffer</b>	displeasure and pain. Moreover	13, 47/ 30
of his great goodness	<b>suffer</b>	. And yet besides this	13, 48/ 4
therefore would he not	<b>suffer</b>	that, while he came	13, 48/ 11
of God commanded to	<b>suffer</b>	the children of Israel	13, 59/ 13
would in no wise	<b>suffer</b>	it, but albeit that	13, 59/ 15
to compel them to	<b>suffer</b>	the Hebrews pass out	13, 61/ 27
mankind, so kindly wouldst	<b>suffer</b>	the painful death of	13, 85/ 8
death of the cross,	<b>suffer</b>	not me to be	13, 85/ 9
himself had determined to	<b>suffer</b>	it. And therefore our	13, 93/ 32
know it, and therefore	<b>suffer</b>	me first to do	13, 106/ 30
in his heart to	<b>suffer</b>	him do such simple	13, 107/ 5
will be content to	<b>suffer</b>	thee not only, Lord	13, 107/ 26
Peter offered himself to	<b>suffer</b>	to be of Christ's	13, 107/ 31
toward Christ would not	<b>suffer</b>	him wash his feet	13, 112/ 26
with you before I	<b>suffer</b>	. I say to you	13, 117/ 26
with you before I	<b>suffer</b>	. For I tell you	13, 118/ 28
he had determined to	<b>suffer</b>	on the morrow, he	13, 119/ 27
own body, that shall	<b>suffer</b>	that passion and be	13, 126/ 12
that he vouchsafed to	<b>suffer</b>	him by his pain	13, 126/ 31
what pain soever we	<b>suffer</b>	, to suffer it in	13, 127/ 1
soever we suffer, to	<b>suffer</b>	it in such wise	13, 127/ 1
that afterward it did	<b>suffer</b>	pain and death upon	13, 134/ 22
never die nor never	<b>suffer</b>	pain after. And so	13, 134/ 27
not have stuck to	<b>suffer</b>	them as a thing	13, 149/ 29
his innocent manhood to	<b>suffer</b>	his painful Passion for	13, 192/ 7
leese this time, therefore,	<b>suffer</b>	not this occasion to	13, 202/ 13
his innocent manhood to	<b>suffer</b>	his painful Passion for	13, 192/ 7
leese this time, therefore,	<b>suffer</b>	not this occasion to	13, 202/ 13
our own. For unto	<b>sufferance</b>	for our sin, how	13, 45/ 17
the devil (through the	<b>sufferance</b>	of God) personally so	13, 192/ 24
the devil (through the	<b>sufferance</b>	of God) personally so	13, 192/ 24
would, if it were	<b>suffered</b>	to proceed, do always	13, 20/ 9
the wife may be	<b>suffered</b>	to speak, too, she	13, 20/ 15
way from her he	<b>suffered</b>	her to miscarry and	13, 21/ 9



and be infected, God	<b>suffered</b>	the contagion of the	13, 21/ 9
angel should have been	<b>suffered</b>	to do it. For	13, 26/ 24
for man's sake willingly	<b>suffered</b>	), that excellent means, I	13, 27/ 29
innocent almighty person willingly	<b>suffered</b>	so sore bitter pain	13, 45/ 14
less. For though God	<b>suffered</b>	the serpent, whom he	13, 55/ 28
which he so humbly	<b>suffered</b>	, we should with a	13, 64/ 19
their sakes he willingly	<b>suffered</b>	that painful end, and	13, 83/ 28
and (by his passion	<b>suffered</b>	and by his glorious	13, 133/ 12
them at that time,	<b>suffered</b>	not, nor by their	13, 134/ 20
bitter Passion that he	<b>suffered</b>	for us) the selfsame	13, 196/ 9
body of Christ that	<b>suffered</b>	it by his own	13, 196/ 10
bitter Passion that he	<b>suffered</b>	for us) the selfsame	13, 196/ 9
body of Christ that	<b>suffered</b>	it by his own	13, 196/ 10
from hell, as not	<b>suffering</b>	any man to be	13, 30/ 8
his reward, but, benignly	<b>suffering</b>	him and taking patience	13, 96/ 10
us to patience and	<b>suffering</b>	of tribulation, he not	13, 113/ 32
which in his so	<b>suffering</b>	for us to our	13, 200/ 4
which in his so	<b>suffering</b>	for us to our	13, 200/ 4
somewhat to serve and	<b>suffice</b>	him to spy the	13, 140/ 2
thing alone may well	<b>suffice</b>	to make indifferent men	13, 149/ 18
What diligence can here	<b>suffice</b>	us, what solicitude can	13, 197/ 29
What diligence can here	<b>suffice</b>	us, what solicitude can	13, 197/ 29
blessed blood might have	<b>sufficed</b>	to recompense and satisfy	13, 44/ 23
Christ. And that belief	<b>sufficeth</b>	(saith Master Lyra) for	13, 43/ 29
of Christ, it was	<b>sufficient</b>	for their salvation to	13, 43/ 10
thing much more than	<b>sufficient</b>	for the sins of	13, 48/ 18
are of themselves not	<b>sufficient</b>	, but it must needs	13, 64/ 2
the whole world. For	<b>sufficient</b>	it was for the	13, 128/ 31
yet would not that	<b>sufficiently</b>	serve for the proof	13, 91/ 6
only doth verily and	<b>sufficiently</b>	receive both the blessed	13, 148/ 31
must of reason serve	<b>sufficiently</b>	(since it is in	13, 158/ 3
might by some wily	<b>suggestion</b>	bring pride into the	13, 14/ 19
also with some subtle	<b>suggestion</b>	in her heart. For	13, 15/ 26
any manners motion or	<b>suggestion</b>	of the devil unto	13, 22/ 10
in driving that sinful	<b>suggestion</b>	from her. For surely	13, 22/ 24
through the false wily	<b>suggestion</b>	of our mortal enemy	13, 23/ 7
at the devil's false	<b>suggestion</b>	. In honor they were	13, 24/ 14
but by the subtle	<b>suggestion</b>	of his false envious	13, 25/ 25
his translation, upon the	<b>suggestion</b>	of the old serpent	13, 46/ 3
thereunto did put the	<b>suggestion</b>	of his horrible treason	13, 77/ 28
is meant the secret	<b>suggestion</b>	of the devil by	13, 104/ 21
Judas had by the	<b>suggestion</b>	of the devil made	13, 105/ 29
thereof; and the first	<b>suggestions</b>	of the devil, as	13, 10/ 31
so resist the proud	<b>suggestions</b>	of those spiteful spirits	13, 11/ 14

that unto the subtle	<b>suggestions</b>	of the serpent I	13, 25/ 5
as the subtle inward	<b>suggestions</b>	of the devil, and	13, 63/ 20
Son, that, the first	<b>suggestions</b>	of sin by thy	13, 66/ 2
devil by his inward	<b>suggestions</b>	govern and guide the	13, 192/ 28
devil by his inward	<b>suggestions</b>	govern and guide the	13, 192/ 28
high proud prince, the	<b>Sultan</b>	of Babylon, the devil	13, 62/ 33
of that proud souterly	<b>Sultan</b>	, may we well consider	13, 63/ 2
pro pane potuve communi	<b>sumimus</b>	. Immo quem admodum verbo	13, 161/ 9
verbum carnem cibo dominico	<b>sumimus</b>	, quomodo non naturaliter manere	13, 163/ 22
mysterio carnem corporis sui	<b>sumimus</b>	, et per hoc unum	13, 163/ 27
quae aliquis non digne	<b>sumit</b>	, nisi qui mundus est	13, 144/ 9
cum ore ad redemptionem	<b>sumitur</b>	, ad imitationem quoque intenta	13, 169/ 31
Et R. quaerebant L.	<b>summi</b>	sacerdotes et scribae, quomodo	13, 51/ 14
templi scissum est a	<b>summo</b>	usque deorsum, et petrae	13, 72/ 19
ad principes sacerdoti, et	<b>summos</b>	R. sacerdotes, ut proderet	13, 51/ 19
Abrahae facientibus opera eius,	<b>summus</b>	sacerdos panem profert et	13, 162/ 28
the entering of the	<b>sun</b>	into Aries, which is	13, 88/ 24
declared well on Palm	<b>Sunday</b>	after, when he letted	13, 71/ 22
so royally upon Palm	<b>Sunday</b>	, his enemies said unto	13, 72/ 24
he on the Palm	<b>Sunday</b>	before, when he sent	13, 94/ 29
Jerusalem which on Palm	<b>Sunday</b>	received Christ royally and	13, 203/ 2
shameful Passion; on the	<b>Sunday</b>	cried, "Benedictus qui venit	13, 203/ 4
but Barabbas); on the	<b>Sunday</b>	cried, "Hosanna in excelsis	13, 203/ 7
Jerusalem which on Palm	<b>Sunday</b>	received Christ royally and	13, 203/ 2
shameful Passion; on the	<b>Sunday</b>	cried, "Benedictus qui venit	13, 203/ 4
but Barabbas); on the	<b>Sunday</b>	cried, "Hosanna in excelsis	13, 203/ 7
is or can be	<b>sundered</b>	. This Blessed Sacrament is	13, 154/ 35
of the sayings of	<b>sundry</b>	good old holy doctors	13, 3/ 7
rate. And each at	<b>sundry</b>	times when God's pleasure	13, 13/ 28
thirst, heat, cold, sickness	<b>sundry</b>	and sore. Sure sorry	13, 24/ 10
delight in debating of	<b>sundry</b>	superfluous problems, yet of	13, 28/ 8
to God, after the	<b>sundry</b>	laws and ceremonies of	13, 29/ 20
laws and ceremonies of	<b>sundry</b>	diverse times, wherewith these	13, 29/ 21
Saint Augustine, as in	<b>sundry</b>	plain places of his	13, 32/ 30
means of man's redemption,	<b>sundry</b>	diverse things. And concerning	13, 43/ 34
I have showed you	<b>sundry</b>	things of diverse other	13, 44/ 2
Paradise. Now albeit that	<b>sundry</b>	other questions both may	13, 49/ 1
well in one the	<b>sundry</b>	words of the evangelists	13, 50/ 31
little and little at	<b>sundry</b>	seasons to be signified	13, 54/ 13
Israel and Joseph) by	<b>sundry</b>	diverse tokens too long	13, 56/ 11
was warning given by	<b>sundry</b>	wise, as well by	13, 57/ 10
force and constraint of	<b>sundry</b>	sore strokes and plagues	13, 59/ 16
well-disposed folk be many	<b>sundry</b>	wise solicited unto sin	13, 63/ 23
had preached unto them	<b>sundry</b>	days before that time	13, 67/ 2

that he should at	<b>sundry</b>	times have stolen out	13, 80/ 32
of the altar, and	<b>sundry</b>	times hath here, since	13, 83/ 20
count and reckon the	<b>sundry</b>	sects which from the	13, 98/ 33
warded and sure in	<b>sundry</b>	places, again and again	13, 116/ 33
as it appeareth in	<b>sundry</b>	places of Scripture, to	13, 119/ 15
this holy sacrament by	<b>sundry</b>	diverse names, to signify	13, 140/ 16
names, to signify thereby	<b>sundry</b>	singular things thereof, but	13, 140/ 16
therein), called some two	<b>sundry</b>	things both by one	13, 140/ 19
above all other sacraments	<b>sundry</b>	special prerogatives) there are	13, 141/ 24
or sacramental signs of	<b>sundry</b>	kinds: the one, an	13, 141/ 25
are they of diverse	<b>sundry</b>	kinds, too. For the	13, 142/ 6
be by miracle in	<b>sundry</b>	places sensible, where it	13, 147/ 33
diverse properties thereof, by	<b>sundry</b>	diverse names have been	13, 152/ 17
that were yet in	<b>sundry</b>	other points heretics agreed	13, 171/ 6
By reason whereof at	<b>sundry</b>	times sundry heresies sprung	13, 172/ 22
whereof at sundry times	<b>sundry</b>	heresies sprung and spread	13, 172/ 22
Ubi autem abundavit delictum,	<b>superabundavit</b>	et gratia. Ut sicut	13, 31/ 22
esse videatur quod dicit.	<b>Superet</b>	et sensum et rationem	13, 167/ 27
in debating of sundry	<b>superfluous</b>	problems, yet of some	13, 28/ 8
unsaid and undone all	<b>superfluous</b>	things (and much more	13, 67/ 27
was the stronger and	<b>superior</b>	part made himself partner	13, 22/ 8
posuit, qui etiam in	<b>superliminaribus</b>	domorum ponendus est." (What	13, 169/ 33
posterity. But all these	<b>supernatural</b>	gifts he gave him	13, 39/ 13
emperor's visage and the	<b>superscription</b>	of the emperor's name	13, 79/ 19
God they counted for	<b>superstition</b>	. And for nothing cared	13, 70/ 19
and not only their	<b>supersubstantial</b>	substance but also every	13, 156/ 17
faith, that heavenly and	<b>supersubstantial</b>	bread and cup, being	13, 163/ 13
actum est, panis ille	<b>supersubstantialis</b>	et calix benedictione solemn	13, 162/ 34
after that he had	<b>supped</b>	, gave thanks and gave	13, 118/ 3
life. There had he	<b>supper</b>	prepared for him, in	13, 76/ 15
that sat at the	<b>supper</b>	. Then came there Mary	13, 76/ 18
leaned in his Last	<b>Supper</b>	, and to him secretly	13, 82/ 15
he sat at the	<b>supper</b>	with our Lord, and	13, 96/ 23
Saint John. "And when	<b>supper</b>	was done, when the	13, 101/ 13
to God, ariseth from	<b>supper</b>	and putteth off his	13, 101/ 17
speak of the Last	<b>Supper</b>	of our Lord, showeth	13, 102/ 10
brought him to the	<b>supper</b>	with him. Some expound	13, 103/ 9
treat of his Last	<b>Supper</b>	, wherein he declared by	13, 103/ 30
declared also at that	<b>supper</b>	that he loved them	13, 103/ 33
specially at the Last	<b>Supper</b>	, both by the institution	13, 104/ 3
wise beginneth: "When the	<b>supper</b>	was done, when the	13, 104/ 10
these words, "when the	<b>supper</b>	was done," it is	13, 104/ 12
shall understand that the	<b>supper</b>	of the paschal lamb	13, 104/ 15
God, riseth from the	<b>supper</b>	, and putteth off his	13, 105/ 1

at this his Last	<b>Supper</b>	, had he not told	13, 109/ 27
As they were at	<b>supper</b>	, Jesus took bread, gave	13, 117/ 27
longed with that Last	<b>Supper</b>	to make them his	13, 119/ 28
so shortly upon his	<b>supper</b>	, and that passion so	13, 119/ 32
to make them a	<b>supper</b>	at that time. But	13, 120/ 2
to make his Last	<b>Supper</b>	with them so much	13, 120/ 6
therefore at the Last	<b>Supper</b>	, to declare the desire	13, 120/ 25
taking the chalice after	<b>supper</b>	, he gave thanks and	13, 126/ 22
then depart after that	<b>supper</b>	) until himself were risen	13, 129/ 29
only not after the	<b>supper</b>	but also not after	13, 130/ 16
Savior at his Last	<b>Supper</b>	, at the institution of	13, 144/ 37
doctors cena dominica (the	<b>supper</b>	of our Lord), by	13, 155/ 15
name alone of the	<b>supper</b>	of our Lord to	13, 155/ 22
it is called the	<b>supper</b>	of our Lord to	13, 155/ 26
his apostles: not another	<b>supper</b>	, but the selfsame supper	13, 155/ 28
supper, but the selfsame	<b>supper</b>	. For his body is	13, 155/ 29
and that was the	<b>supper</b>	that he last gave	13, 155/ 31
is it called the	<b>supper</b>	of our Lord, to	13, 155/ 33
he made of the	<b>supper</b>	of our Lord, writeth	13, 162/ 26
show you a great	<b>supping</b>	place paved, and there	13, 86/ 4
show you a great	<b>supping</b>	place on high paved	13, 93/ 7
mine hard heart and	<b>supple</b>	it so by grace	13, 49/ 13
Now albeit (as I	<b>suppose</b>	) few men have less	13, 28/ 4
and such as (I	<b>suppose</b>	) whosoever might attain it	13, 37/ 7
of argenteus. But I	<b>suppose</b>	that argenteus was the	13, 79/ 16
religiously. And none I	<b>suppose</b>	nowhere more godly than	13, 114/ 18
Catholic Church condemned and	<b>suppressed</b>	. And so hath his	13, 172/ 28
stone that is our	<b>sure</b>	strong Savior Christ, with	13, 10/ 33
sickness sundry and sore.	<b>Sure</b>	sorry looking, for the	13, 24/ 10
thing am I very	<b>sure</b>	of, that by the	13, 44/ 4
his reason to keep	<b>sure</b>	watch to resist them	13, 47/ 12
more able and more	<b>sure</b>	now to subdue them	13, 47/ 14
can in adversity be	<b>sure</b>	of many of his	13, 84/ 12
can be no more	<b>sure</b>	of the one than	13, 92/ 14
which they should be	<b>sure</b>	to find such things	13, 95/ 5
why, and by his	<b>sure</b>	providence (seeming to themselves	13, 95/ 18
gate well warded and	<b>sure</b>	in sundry places, again	13, 116/ 33
therefore, to give them	<b>sure</b>	knowledge how great a	13, 124/ 21
the Catholic Church be	<b>sure</b>	: neither tradition, law, custom	13, 150/ 6
that argument be so	<b>sure</b>	as they would have	13, 158/ 2
having by revelation the	<b>sure</b>	inward knowledge that our	13, 200/ 10
then shall we be	<b>sure</b>	that he will not	13, 202/ 18
to forbear it. For	<b>sure</b>	may we be that	13, 202/ 25
Tolle, tolle, crucifige eum."	<b>Sure</b>	if we receive him	13, 203/ 8

received him with a	<b>sure</b>	earnest virtuous mind, he	13, 203/ 24
having by revelation the	<b>sure</b>	inward knowledge that our	13, 200/ 10
then shall we be	<b>sure</b>	that he will not	13, 202/ 18
to forbear it. For	<b>sure</b>	may we be that	13, 202/ 25
Tolle, tolle, crucifige eum."	<b>Sure</b>	if we receive him	13, 203/ 8
received him with a	<b>sure</b>	earnest virtuous mind, he	13, 203/ 24
their further discomfort be	<b>surely</b>	showed already) leese all	13, 7/ 3
fond, wretched world. For	<b>surely</b>	this sin of pride	13, 9/ 20
suggestion from her. For	<b>surely</b>	such manner negligence is	13, 22/ 24
his celestial service. For	<b>surely</b>	the devil himself, nor	13, 63/ 9
solicited unto sin. And	<b>surely</b>	killed must there be	13, 63/ 24
is perplex enough. But	<b>surely</b>	the church of Greece	13, 91/ 23
that his bidding should	<b>surely</b>	be fulfilled and obeyed	13, 94/ 29
who but God could	<b>surely</b>	send men on such	13, 95/ 4
might (and we may)	<b>surely</b>	know him for God	13, 95/ 9
sore yoke thereof). But	<b>surely</b>	I fear me sore	13, 97/ 13
matches with them. For	<b>surely</b>	they did much more	13, 98/ 16
own painful death. And	<b>surely</b>	, albeit that the best	13, 114/ 2
princely alms therewith. And	<b>surely</b>	if the interpretation of	13, 114/ 23
increased greater as he	<b>surely</b>	saw that his bitter	13, 120/ 7
the apostles themselves. For	<b>surely</b>	if it had not	13, 149/ 21
is bread indeed. And	<b>surely</b>	if that argument be	13, 158/ 2
thing prophesied should as	<b>surely</b>	succeed and be verified	13, 173/ 18
consider well and examine	<b>surely</b>	what state our soul	13, 194/ 25
shall not my mind	<b>surely</b>	know.) But God yet	13, 195/ 6
that blessed body. But	<b>surely</b>	there can be no	13, 196/ 32
speak within me.) For	<b>surely</b>	, if we set aside	13, 201/ 27
consider well and examine	<b>surely</b>	what state our soul	13, 194/ 25
shall not my mind	<b>surely</b>	know.) But God yet	13, 195/ 6
that blessed body. But	<b>surely</b>	there can be no	13, 196/ 32
speak within me.) For	<b>surely</b>	, if we set aside	13, 201/ 27
established in the full	<b>surety</b>	of joyful perfect bliss	13, 5/ 1
provide for an innocent's	<b>surety</b>	, they were these, lo	13, 74/ 1
the very full, undoubted	<b>surety</b>	thereof, without special revelation	13, 194/ 29
the very full, undoubted	<b>surety</b>	thereof, without special revelation	13, 194/ 29
et ad deum vadit.	<b>Surgit</b>	a cena et ponit	13, 100/ 22
excellence of nature far	<b>surmounting</b>	the lower, yet did	13, 4/ 12
high gift very far	<b>surmounting</b>	all the remnant, that	13, 39/ 8
Satan into Judas, whose	<b>surname</b>	is Scariot, one of	13, 52/ 13
Satanas into Judas, whose	<b>surname</b>	is Scariot, one of	13, 75/ 27
sin. Howbeit a sudden	<b>surreptitious</b>	delight cast by the	13, 22/ 19
omne donum perfectum, de	<b>sursum</b>	est descendens a patre	13, 198/ 14
omne donum perfectum, de	<b>sursum</b>	est descendens a patre	13, 198/ 14
fratribus tuis sicut me,	<b>suscitabit</b>	tibi Dominus Deus tuus	13, 56/ 16

occasion of envy or	<b>suspicion</b>	to Judas, or peradventure	13, 94/ 7
of God abide and	<b>sustain</b>	to see the frail	13, 25/ 16
that would endure and	<b>sustain</b>	such horrible affliction for	13, 45/ 11
and did relieve and	<b>sustain</b>	corporal life. But after	13, 163/ 9
bread especially refresheth and	<b>sustaineth</b>	the body -- whereof	13, 142/ 26
the earth. In the	<b>sweat</b>	of thy face shalt	13, 18/ 33
living gotten with sore	<b>sweat</b>	, their children born with	13, 24/ 9
floor, but we would	<b>sweep</b>	it away. But forasmuch	13, 198/ 8
floor, but we would	<b>sweep</b>	it away. But forasmuch	13, 198/ 8
sin, but with the	<b>sweet</b>	unleavened loaves of sincere	13, 64/ 12
to receive the very	<b>sweet</b>	paschal lamb, the very	13, 66/ 1
blessed body of our	<b>sweet</b>	Savior, thy Son, that	13, 66/ 2
all the house smelled	<b>sweet</b>	of the savor of	13, 76/ 23
the savor of that	<b>sweet</b>	ointment. Then Judas, which	13, 76/ 24
at feasts with pleasant	<b>sweet</b>	odors used to glad	13, 77/ 8
the dead corpse with	<b>sweet</b>	odors, as we dress	13, 77/ 11
winding sheet here with	<b>sweet</b>	herbs and flowers. And	13, 77/ 12
A prayer. O my	<b>sweet</b>	Savior Christ, whom thine	13, 82/ 4
A prayer. O my	<b>sweet</b>	Savior Christ, which, of	13, 85/ 7
body as the most	<b>sweet</b>	sacrifice unto the Father	13, 92/ 34
prayer. Almighty Jesus, my	<b>sweet</b>	Savior Christ, which wouldst	13, 117/ 11
fulfilled them thoroughly with	<b>sweetness</b>	that it should not	13, 4/ 27
like a sort of	<b>swine</b>	rooting in the dirt	13, 193/ 18
like a sort of	<b>swine</b>	rooting in the dirt	13, 193/ 18
and excel the old	<b>synagogue</b>	, be so far, I	13, 97/ 19
short and soon passing	<b>synagogue</b>	-- which you might	13, 125/ 1
them: "Likewise as the	<b>synagogue</b>	of the Jews have	13, 126/ 8
in Latin communio and	<b>synaxis</b>	in the Greek. And	13, 154/ 9
that he find thy	<b>table</b>	unlaid, farewell, adieu, thy	13, 84/ 9
set down at the	<b>table</b>	, and the twelve apostles	13, 86/ 9
him down at the	<b>table</b>	and his twelve apostles	13, 95/ 27
down again at the	<b>table</b>	, he said unto them	13, 101/ 32
sat down at the	<b>table</b>	again. But you shall	13, 104/ 14
Lord rose from the	<b>table</b>	to go about the	13, 104/ 17
was set at the	<b>table</b>	again, he said unto	13, 109/ 6
were sitting at the	<b>table</b>	and eating, Jesus saith	13, 117/ 24
sat down at the	<b>table</b>	, and his twelve apostles	13, 118/ 26
For if we gladly	<b>take</b>	in one such guest	13, 10/ 1
God hath lent them	<b>take</b>	for their own, and	13, 10/ 17
traitors, and refuse to	<b>take</b>	God for their God	13, 10/ 28
in their punishment and	<b>take</b>	from the posterity the	13, 14/ 22
leisure left them to	<b>take</b>	heed to that ere	13, 17/ 27
a woman shall not	<b>take</b>	upon her to teach	13, 20/ 11
he rather content to	<b>take</b>	harm himself than suffer	13, 20/ 21

himself than suffer another	<b>take</b>	good. And such a	13, 20/ 22
and a necessity to	<b>take</b>	good heed to their	13, 21/ 33
in such as will	<b>take</b>	the benefit) to more	13, 28/ 2
what are thou to	<b>take</b>	upon thee to dispute	13, 28/ 22
the crab tree do	<b>take</b>	their sourness of the	13, 30/ 25
that Saint Jerome should	<b>take</b>	that way, too. And	13, 35/ 19
noble condition, nor should	<b>take</b>	so great pleasure or	13, 37/ 29
any man will herein	<b>take</b>	a contrary part and	13, 38/ 1
fruit that we should	<b>take</b>	thereby. And therefore if	13, 46/ 18
his disciple or servant	<b>take</b>	up his cross upon	13, 48/ 15
might with some wile	<b>take</b>	him and put him	13, 52/ 9
body could not so	<b>take</b>	hold, but that within	13, 55/ 10
that month, they should	<b>take</b>	every household a lamb	13, 59/ 22
might well with reason	<b>take</b>	what he would from	13, 61/ 3
about our meat, nor	<b>take</b>	leisure as we list	13, 65/ 23
die, he would not	<b>take</b>	the time for his	13, 67/ 7
might with some wile	<b>take</b>	him and put him	13, 69/ 1
temporal authority, nor would	<b>take</b>	upon him as king	13, 70/ 24
turn into cowardice and	<b>take</b>	a foul, shameful fall	13, 71/ 20
study the means to	<b>take</b>	and destroy our Savior	13, 72/ 30
might by some wile	<b>take</b>	and put an innocent	13, 73/ 18
about so busily to	<b>take</b>	him by some wily	13, 74/ 12
that they would not	<b>take</b>	him on the holy	13, 74/ 21
hundred deniers, which I	<b>take</b>	for three hundred pieces	13, 80/ 1
a coin (as some	<b>take</b>	it) that were worth	13, 80/ 3
false, deceitful service and	<b>take</b>	nothing at his hand	13, 81/ 16
wherein some shall peradventure	<b>take</b>	little savor), saving that	13, 88/ 13
yet would he not	<b>take</b>	them aside and tell	13, 94/ 6
tied, and bade them	<b>take</b>	them boldly without any	13, 94/ 31
knowledge that they might	<b>take</b>	him, and notwithstanding also	13, 95/ 31
things that men may	<b>take</b>	occasion to note, I	13, 97/ 6
In this we may	<b>take</b>	example also, that those	13, 99/ 20
their own commodity to	<b>take</b>	pleasure by them, while	13, 103/ 13
for him then to	<b>take</b>	upon him such authority	13, 113/ 1
here of our Savior	<b>take</b>	example for to give	13, 113/ 13
his disciples, and saith: "	<b>Take</b>	you and eat you	13, 117/ 29
gave it them, saying: "	<b>Take</b>	and divide it among	13, 118/ 3
gave thanks and said: "	<b>Take</b>	you and divide you	13, 118/ 31
gave thanks and said: "	<b>Take</b>	and divide among you	13, 122/ 26
Lord commanded them to	<b>take</b>	and divide the cup	13, 122/ 32
it his disciples, saying: "	<b>Take</b>	you and eat you	13, 124/ 4
lest they might peradventure	<b>take</b>	it for a far	13, 124/ 16
he said unto them: "	<b>Take</b>	you and eat you	13, 124/ 29
it to them, saying: "	<b>Take</b>	you and drink all	13, 126/ 23

those only that shall	<b>take</b>	the effect thereof, which	13, 128/ 32
do declare diversely. Some	<b>take</b>	this saying of our	13, 129/ 12
But diverse other doctors	<b>take</b>	them as spoken at	13, 129/ 20
that our souls may	<b>take</b>	fruitful, ghostly food thereby	13, 136/ 29
the hold they can	<b>take</b>	thereof slippeth out of	13, 139/ 11
all the other sacraments	<b>take</b>	their strength (for he	13, 152/ 8
of these names to	<b>take</b>	occasion of oppugning the	13, 157/ 3
any of those ways	<b>take</b>	away the true sense	13, 158/ 29
broke it and said, "	<b>Take</b>	and eat; this is	13, 159/ 30
tradidisse." (We do not	<b>take</b>	these things for common	13, 161/ 17
food, when thou dost	<b>take</b>	and enjoy the bread	13, 162/ 18
and blood, saying thus,	<b>Take</b>	and eat, this is	13, 165/ 28
repeating the consecration, saith.	<b>Take</b>	and drink, this is	13, 165/ 29
all hear him saying,	<b>take</b>	and eat of this	13, 167/ 17
men began once to	<b>take</b>	the bridle in the	13, 172/ 5
fail in conclusion to	<b>take</b>	a very foul fall	13, 174/ 16
liberal bounty, vouchsafe to	<b>take</b>	and accept for worthy	13, 191/ 18
he disdaineth not to	<b>take</b>	for worthy such men	13, 192/ 9
liberal bounty, vouchsafe to	<b>take</b>	and accept for worthy	13, 191/ 18
he disdaineth not to	<b>take</b>	for worthy such men	13, 192/ 9
exposition upon their words,	<b>taken</b>	for the more part	13, 3/ 6
passion, whereof I have	<b>taken</b>	in hand to treat	13, 11/ 4
of which thou were	<b>taken</b>	. For dust art thou	13, 19/ 1
to the original sin	<b>taken</b>	of his parents (of	13, 29/ 10
of the man were	<b>taken</b>	by natural propagation of	13, 35/ 14
such painful death, either	<b>taken</b>	up into heaven, glorified	13, 44/ 25
hideous torment and willingly	<b>taken</b>	pain of that holy	13, 45/ 9
without any manner pain	<b>taken</b>	or anything done toward	13, 46/ 29
merits of his pain	<b>taken</b>	for us should make	13, 48/ 23
our labor and pain	<b>taken</b>	for ourselves meritorious, which	13, 48/ 24
which else, had we	<b>taken</b>	for our sin never	13, 48/ 25
it was gathered and	<b>taken</b>	out of any of	13, 50/ 18
desperate but fruitful repentance,	<b>taken</b>	upon God's inward motion	13, 53/ 31
name the Latins have	<b>taken</b>	of the Greeks and	13, 61/ 21
have told you, have	<b>taken</b>	the name pascha --	13, 61/ 32
might make him be	<b>taken</b>	. But yet for to	13, 71/ 15
arose this new council	<b>taken</b>	upon the Wednesday after	13, 72/ 26
if he had been	<b>taken</b>	in their company, they	13, 74/ 19
his disciples to be	<b>taken</b>	before his Maundy made	13, 93/ 24
he should not be	<b>taken</b>	. For he would not	13, 96/ 8
would not so be	<b>taken</b>	, nor would not so	13, 96/ 8
whom he was so	<b>taken</b>	forth to be so	13, 96/ 28
is not to be	<b>taken</b>	that it was all	13, 104/ 13
God." And the cup	<b>taken</b>	, he gave thanks and	13, 118/ 30



should be so violently	<b>taken</b>	so shortly upon his	13, 119/ 32
after), he would have	<b>taken</b>	little pleasure or comfort	13, 120/ 1
though it was quick	<b>taken</b>	to the sacrifice, yet	13, 125/ 8
that sin should be	<b>taken</b>	away with the blood	13, 128/ 16
thus they may be	<b>taken</b>	(and by some of	13, 130/ 8
into his blood and	<b>taken</b>	to his apostles) he	13, 131/ 4
should not be so	<b>taken</b>	and declared as to	13, 138/ 22
Christendom would never have	<b>taken</b>	it up of new	13, 149/ 23
spoken, it might be	<b>taken</b>	for an allegory or	13, 158/ 16
being born man hath	<b>taken</b>	upon him the nature	13, 164/ 10
Christ therefore hath verily	<b>taken</b>	upon him the flesh	13, 164/ 15
should be received and	<b>taken</b>	into the mouth of	13, 169/ 23
by a convenient time	<b>taken</b>	before, we must (as	13, 194/ 24
by a convenient time	<b>taken</b>	before, we must (as	13, 194/ 24
her own light and	<b>taketh</b>	herself for fair, weening	13, 8/ 2
the pleasure that he	<b>taketh</b>	in that thought, all	13, 22/ 16
in fire God never	<b>taketh</b>	from any man for	13, 41 4
Lamb of God which	<b>taketh</b>	away the sins of	13, 62/ 23
any Christian man (that	<b>taketh</b>	Christ for God) no	13, 139/ 18
much that any man	<b>taketh</b>	for so strange. For	13, 157/ 16
nor judgeth it, nor	<b>taketh</b>	it for the very	13, 196/ 27
folk, of which he	<b>taketh</b>	every one not only	13, 202/ 1
nor judgeth it, nor	<b>taketh</b>	it for the very	13, 196/ 27
folk, of which he	<b>taketh</b>	every one not only	13, 202/ 1
the pure Virgin Mary	<b>taking</b>	into unity of person	13, 27/ 19
remission and mercy (with	<b>taking</b>	great wreak willingly themselves	13, 53/ 32
of baptism, the sacrament	<b>taking</b>	his force of the	13, 58/ 22
purpose about in the	<b>taking</b>	of Christ, and were	13, 78/ 17
doctrine, his prayer, his	<b>taking</b>	, his judging, his scourging	13, 82/ 26
himself was at his	<b>taking</b>	left alone and forsaken	13, 84/ 13
benignly suffering him and	<b>taking</b>	patience with him, and	13, 96/ 10
to the Father, the	<b>taking</b>	up of his manhead	13, 105/ 11
them, he plainly declared,	<b>taking</b>	occasion upon their own	13, 110/ 4
remembrance of me." Likewise,	<b>taking</b>	the chalice after that	13, 118/ 2
the gospel: "And likewise	<b>taking</b>	the chalice after supper	13, 126/ 22
them, when as he	<b>taking</b>	the bread and giving	13, 161/ 24
my body, and likewise	<b>taking</b>	the cup when he	13, 161/ 26
no little cost. This	<b>tale</b>	that I tell you	13, 98/ 8
to make up his	<b>tale</b>	perfect, he added, "si	13, 116/ 9
is all this long	<b>tale</b>	included, and many a	13, 125/ 17
yet tell such a	<b>tale</b>	of God as some	13, 156/ 30
not told you a	<b>tale</b>	of mine own head	13, 160/ 16
to these new men's	<b>tale</b>	, do plainly declare the	13, 160/ 17
things be no feigned	<b>tales</b>	told for parables, but	13, 58/ 11

eat and drink and	<b>talk</b>	. Let us here deep	13, 83/ 25
us by devout prayer	<b>talk</b>	to him, by devout	13, 201/ 23
him, by devout meditation	<b>talk</b>	with him. Let us	13, 201/ 23
us by devout prayer	<b>talk</b>	to him, by devout	13, 201/ 23
him, by devout meditation	<b>talk</b>	with him. Let us	13, 201/ 23
was content to be	<b>talkative</b>	with a stranger and	13, 15/ 17
eating and drinking and	<b>talking</b>	with him (for which	13, 69/ 31
sancto, ut in honorem	<b>tant</b>	sacramenti in os christiani	13, 169/ 15
illa, cibus ille communis	<b>tantummodo</b>	nutriendo corpori commodus erat	13, 162/ 30
souls, as his grace	<b>tarrieth</b>	not with us, we	13, 203/ 12
souls, as his grace	<b>tarrieth</b>	not with us, we	13, 203/ 12
and therefore might not	<b>tarry</b>	because they were upon	13, 60/ 1
that we may not	<b>tarry</b>	here long about our	13, 65/ 23
riches hire him to	<b>tarry</b>	past his appointed time	13, 67/ 24
Emmaus, "Mane nobiscum Domine" (	<b>Tarry</b>	with us, good Lord	13, 202/ 17
such, God will not	<b>tarry</b>	with us, but we	13, 202/ 26
Emmaus, "Mane nobiscum Domine" (	<b>Tarry</b>	with us, good Lord	13, 202/ 17
such, God will not	<b>tarry</b>	with us, but we	13, 202/ 26
desire of the delicious	<b>taste</b>	? Sins not small in	13, 16/ 30
wit, with no sour	<b>taste</b>	of malice or sin	13, 64/ 11
standing that shall not	<b>taste</b>	the death till they	13, 135/ 33
for God) no manner	<b>taste</b>	of any reason at	13, 139/ 18
softness, weight, savor, and	<b>taste</b>	, and such other like	13, 140/ 28
with the letter of	<b>Tau</b>	, the sign of Christ's	13, 64/ 22
sign of the letter	<b>Tau</b>	, mentioned in the seventh	13, 65/ 14
any rule of justice	<b>taught</b>	unto man, either by	13, 30/ 16
his doctrine (that he	<b>taught</b>	them as well in	13, 66/ 29
godly doctrine that he	<b>taught</b>	them to conduit them	13, 104/ 4
that he not only	<b>taught</b>	men to do this	13, 113/ 20
fast, he not only	<b>taught</b>	us what fashion we	13, 113/ 23
pray, he not only	<b>taught</b>	us by word, but	13, 113/ 26
world he not only	<b>taught</b>	us by word, but	13, 113/ 29
tribulation, he not only	<b>taught</b>	us and exhorted us	13, 113/ 32
hath a good thing	<b>taught</b>	him by one whom	13, 114/ 3
as he is well	<b>taught</b>	and not follow the	13, 114/ 4
-- well showed and	<b>taught</b>	, in that he told	13, 130/ 31
thereof was known and	<b>taught</b>	by the tradition of	13, 149/ 20
showed and more fully	<b>taught</b>	by Christ's apostles by	13, 151/ 22
St. Paul, which first	<b>taught</b>	it the Corinthians without	13, 151/ 24
of the mass were	<b>taught</b>	by the apostles by	13, 151/ 32
saith that the apostles	<b>taught</b>	the manner of consecrating	13, 152/ 3
same word, we be	<b>taught</b>	that it is the	13, 161/ 22
our faith, it is	<b>taught</b>	and framed by the	13, 166/ 26
was the selfsame truth	<b>taught</b>	by the apostles themselves	13, 171/ 12

apostles and evangelists had	<b>taught</b>	them before by mouth	13, 171/ 18
that foolish proud affection,	<b>taunted</b>	and checked Adam therewith	13, 19/ 27
take upon her to	<b>teach</b>	her husband, but that	13, 20/ 11
that her husband should	<b>teach</b>	her and that she	13, 20/ 12
to do and to	<b>teach</b>	), so that he not	13, 113/ 20
by those words also	<b>teach</b>	them to know and	13, 130/ 22
the old holy doctors	<b>teach</b>	us. And diverse causes	13, 151/ 4
they call gospels did	<b>teach</b>	that Jesus did so	13, 161/ 23
great information farther to	<b>teach</b>	us, or any great	13, 197/ 9
a mouse) inform and	<b>teach</b>	ourselves with how lowly	13, 197/ 22
great information farther to	<b>teach</b>	us, or any great	13, 197/ 9
a mouse) inform and	<b>teach</b>	ourselves with how lowly	13, 197/ 22
doing (saith Saint Chrysostom),	<b>teacheth</b>	us what pain soever	13, 127/ 1
the apostles by the	<b>teaching</b>	of our Savior Christ	13, 171/ 9
And so using and	<b>teaching</b>	the sacraments, and understanding	13, 171/ 20
do carnally and visibly	<b>tear</b>	or gnaw with his	13, 144/ 24
with compassion relent into	<b>tears</b>	and weep, if he	13, 45/ 22
domini: tunc dominus sub	<b>tectum</b>	tuum ingreditur, et tu	13, 162/ 14
dignus ut intres sub	<b>tectum</b>	meum ubi enim indigne	13, 162/ 16
dignus ut intres sub	<b>tectum</b>	meum." (Lord, I am	13, 199/ 19
dignus ut intres sub	<b>tectum</b>	meum." (Lord, I am	13, 199/ 19
make this work too	<b>tedious</b>	and the introduction longer	13, 49/ 3
stubborn king, maugre his	<b>teeth</b>	, fain to let them	13, 57/ 28
or gnaw with his	<b>teeth</b>	the sacrament of the	13, 144/ 24
the bridle in the	<b>teeth</b>	and run forth at	13, 172/ 5
-- no man can	<b>tell</b>	how soon. "What hast	13, 9/ 5
perpetual thralldom. Howbeit, to	<b>tell</b>	you the whole truth	13, 34/ 6
we would, and cannot	<b>tell</b>	the time when, but	13, 67/ 17
as I began to	<b>tell</b>	you, when Christ came	13, 72/ 23
of the house nor	<b>tell</b>	them any known token	13, 93/ 12
old doctors conject and	<b>tell</b>	diverse causes. Some say	13, 93/ 13
take them aside and	<b>tell</b>	them the name of	13, 94/ 6
prepare I will not	<b>tell</b>	you, nor who shall	13, 94/ 14
a token shall I	<b>tell</b>	you to bring you	13, 94/ 16
God. For who could	<b>tell</b>	that the man with	13, 95/ 10
This tale that I	<b>tell</b>	you doth well appear	13, 98/ 8
saying: "Verily, verily, I	<b>tell</b>	you, the bondman is	13, 110/ 24
I suffer. For I	<b>tell</b>	you that from this	13, 118/ 29
so can he only	<b>tell</b>	how. Now albeit that	13, 141/ 10
God that cannot yet	<b>tell</b>	such a tale of	13, 156/ 30
which we can little	<b>tell</b>	whether ever we shall	13, 202/ 14
which we can little	<b>tell</b>	whether ever we shall	13, 202/ 14
And therefore now he	<b>telleth</b>	that he did it	13, 110/ 16
his two apostles now,	<b>telling</b>	them where they should	13, 95/ 2

can -- lest in	<b>temerarious</b>	and foolhardy offering themselves	13, 71/ 18
et tu ergo humilians	<b>temetipsum</b>	imitare hunc Centurionem, et	13, 162/ 15
the righteousness of God	<b>temper</b>	and proportion their punishments	13, 6/ 24
marvelously to mingle and	<b>temper</b>	. For since it should	13, 11/ 28
mine answer will I	<b>temper</b>	thus: that they were	13, 38/ 17
his own liberty to	<b>temper</b>	the fruit that we	13, 46/ 17
other things, touch and	<b>temper</b>	the zeal of Peter	13, 107/ 10
justice as his mercy	<b>tempered</b>	together in the marvelous	13, 43/ 33
himself, at his Maundy,	<b>tempered</b>	his wine with water	13, 151/ 12
as well in the	<b>temple</b>	as elsewhere) and the	13, 66/ 30
the veil of the	<b>temple</b>	rived from the height	13, 72/ 20
the gospel saith: "Velum	<b>templi</b>	scissum est a summo	13, 72/ 18
unto the necessity of	<b>temporal</b>	death, and therewith lost	13, 29/ 3
only the necessity of	<b>temporal</b>	death, the dissolution of	13, 39/ 17
should be their chief	<b>temporal</b>	governor and have them	13, 70/ 21
Christ went about no	<b>temporal</b>	authority, nor would take	13, 70/ 24
an arbitror in a	<b>temporal</b>	matter concerning the dividing	13, 70/ 28
thus. "Significata olim a	<b>tempore</b>	Melchizedek prodeunt sacramenta, et	13, 162/ 27
ever most busy to	<b>tempt</b>	every man to the	13, 116/ 28
magnam, sciens quia modicum	<b>tempus</b>	habet." (Woe to the	13, 23/ 13
the yearly valeur of	<b>ten</b>	thousand pound with the	13, 40/ 10
lands of the yearly	<b>ten</b>	thousand pound should be	13, 40/ 14
leese a duchy with	<b>ten</b>	thousand pound and retain	13, 41 15
amounteth not much above	<b>ten</b>	shillings of our English	13, 79/ 6
reward the valure of	<b>ten</b>	shillings of our English	13, 79/ 24
now was his reward	<b>ten</b>	shillings, which is the	13, 80/ 8
but only this poor	<b>ten</b>	shillings -- whereas if	13, 80/ 30
any of the other	<b>ten</b>	could wit what to	13, 94/ 12
company with the other	<b>ten</b>	unto the Maundy with	13, 96/ 16
eternal glory, for thy	<b>tender</b>	mercy, plant in mine	13, 11/ 11
perceived well also the	<b>tender</b>	mind that the man	13, 14/ 31
to wretchedness, for thy	<b>tender</b>	pity of that passion	13, 25/ 3
of God and his	<b>tender</b>	mercy entered into counsel	13, 25/ 27
by grace that through	<b>tender</b>	compassion of thy bitter	13, 49/ 14
he, like a most	<b>tender</b>	lover, longed with that	13, 119/ 27
how lowly mind, how	<b>tender</b>	loving heart, how reverent	13, 197/ 22
us), we must with	<b>tender</b>	compassion remember and call	13, 200/ 1
how lowly mind, how	<b>tender</b>	loving heart, how reverent	13, 197/ 22
us), we must with	<b>tender</b>	compassion remember and call	13, 200/ 1
be marked, that as	<b>tenderly</b>	as Adam loved Eve	13, 22/ 31
John, whom Christ so	<b>tenderly</b>	loved that on his	13, 82/ 15
of thine own so	<b>tenderly</b>	but that thou couldst	13, 84/ 30
world, and the more	<b>tenderly</b>	took he thought for	13, 103/ 3
all his traitorous purpose,	<b>tenderly</b>	went about to mend	13, 103/ 8

his death, the more	<b>tenderly</b>	he remembered them. He	13, 103/ 32
he loved them so	<b>tenderly</b>	that all the pain	13, 120/ 3
iusta, et novissima eius	<b>tendit</b>	ad infernum." (There is	13, 112/ 17
est corpus meum, nulla	<b>teneamur</b>	ambiguitate, sed credamus, et	13, 167/ 32
sed verba quoque eius	<b>tenentes</b>	: nam verbis eius defraudari	13, 167/ 29
scribae, quomodo eum dolo	<b>tenerent</b>	et occiderent timebant L	13, 51/ 15
commanded Moses that, the	<b>tenth</b>	day of that month	13, 59/ 22
denarius is but the	<b>tenth</b>	part of argenteus. But	13, 79/ 16
were worth but the	<b>tenth</b>	part of that, then	13, 80/ 4
shillings, which is the	<b>tenth</b>	part of that hundred	13, 80/ 9
thirty groats is the	<b>tenth</b>	part of three hundred	13, 80/ 10
his Master's body the	<b>tenth</b>	part of the valure	13, 80/ 11
wont to steal the	<b>tenth</b>	. And then was Judas	13, 80/ 17
also writeth in his	<b>tenth</b>	book the thirteenth chapter	13, 168/ 15
vocem uxoris tuae, maledicta	<b>terra</b>	in opere tuo etc	13, 20/ 5
sicut exsultantur caeli a	<b>terra</b>	, sic exsultatae sunt viae	13, 33/ 10
that, since "Domini est	<b>terra</b>	et plenitudo eius, orbis	13, 60/ 34
of the earth, saying: "	<b>Terra</b>	es et in terram	13, 131/ 22
putas inveniet fidem in	<b>terra</b>	?" (When the Son of	13, 173/ 31
of heaven thereinto: "Vae	<b>terrae</b>	et mari, quia descendit	13, 23/ 11
et in fines orbis	<b>terrae</b>	verba eorum" (Into all	13, 173/ 13
mane oriebaris? Corruisti in	<b>terram</b>	." (How art thou fallen	13, 5/ 23
Et proiectus est in	<b>terram</b>	, et angeli eius cum	13, 6/ 6
Terra es et in	<b>terram</b>	reverteris." And the Scripture	13, 131/ 22
prophecy of "In omnem	<b>terram</b>	exiitMT6 sonus eorum	13, 173/ 12
et plenitudo eius, orbis	<b>terrarum</b>	, et universi qui habitant	13, 61/ 1
his heart, remembering the	<b>terrible</b>	commination and threat of	13, 7/ 22
drew toward that painful,	<b>terrible</b>	death, the more he	13, 103/ 1
readers) a dreadful and	<b>terrible</b>	sentence, that God here	13, 194/ 7
readers) a dreadful and	<b>terrible</b>	sentence, that God here	13, 194/ 7
the mouth of Ezekiel	<b>terribly</b>	threateneth them in this	13, 21/ 23
eat it in vespere	<b>tertia</b>	decima lunae. But yet	13, 89/ 22
that the Thursday was	<b>tertia</b>	decima lunae, and that	13, 89/ 23
quarta decima lunae but	<b>tertia</b>	decima and that the	13, 90/ 1
words of Saint John	<b>tertia</b>	decima ante diem festum	13, 90/ 3
Thursday was, they say,	<b>tertia</b>	decima lunae. And therefore	13, 90/ 7
Pedum: Ioannis 13 Capud	<b>tertium</b>	. Et cena facta quum	13, 100/ 19
of those aforesaid things.)	<b>Tertullian</b>	also writeth in a	13, 162/ 6
the hill of the	<b>testament</b>	in the sides of	13, 5/ 16
blood of the New	<b>Testament</b>	. This is the chalice	13, 118/ 5
the chalice, the New	<b>Testament</b>	in my blood, which	13, 118/ 5
blood of the New	<b>Testament</b>	. This is the chalice	13, 126/ 24
the chalice, the New	<b>Testament</b>	in my blood, which	13, 126/ 25
blood of the New	<b>Testament</b>	. This is the chalice	13, 127/ 5

the chalice, the New	<b>Testament</b>	in my blood."" In	13, 127/ 6
blood of the New	<b>Testament</b>	, " as Saint Matthew rehearseth	13, 127/ 9
the chalice, the New	<b>Testament</b>	in my blood," as	13, 127/ 10
so was the Old	<b>Testament</b>	ratified and confirmed with	13, 127/ 22
wise was the New	<b>Testament</b>	confirmed with blood, saving	13, 127/ 23
excellence of the New	<b>Testament</b>	brought by the Son	13, 127/ 24
God above the Old	<b>Testament</b>	brought by the prophet	13, 127/ 25
Moses, whereas the Old	<b>Testament</b>	was ratified with the	13, 127/ 26
brute beast, the New	<b>Testament</b>	was ratified with the	13, 127/ 27
est sanguis meus novi	<b>testament</b>	" (This is my blood	13, 127/ 32
blood of the New	<b>Testament</b>	), or, "Hic est calix	13, 127/ 33
the chalice, the New	<b>Testament</b>	in my blood, which	13, 128/ 1
could ratify his New	<b>Testament</b>	, and which blood should	13, 128/ 7
cup of the New	<b>Testament</b>	in my blood, which	13, 128/ 10
efficacy of the New	<b>Testament</b>	above the Old in	13, 128/ 12
the chalice, the New	<b>Testament</b>	in my blood," that	13, 128/ 20
the chalice, the New	<b>Testament</b>	in my blood, which	13, 129/ 2
blood of the New	<b>Testament</b>	, which shall be shed	13, 130/ 29
blood of the New	<b>Testament</b>	(as I have told	13, 132/ 11
et sedebo in monte	<b>testamenti</b>	in lateribus aquilonis. Ascendam	13, 5/ 13
Hic est calix novum	<b>testamentum</b>	in meo sanguine, qui	13, 127/ 33
de eius fide et	<b>testificatione</b>	dubitare?" (The sacrament before	13, 167/ 14
Deinde ipse dominus Iesus	<b>testificatur</b>	nobis quod corpus suum	13, 167/ 13
Ghost at Christ's baptism,	<b>testified</b>	and recognized him for	13, 57/ 3
Lord Jesus himself doth	<b>testify</b>	unto us that we	13, 167/ 22
of his fidelity and	<b>testimony</b>	?) Saint John Chrysostom in	13, 167/ 23
muneris, ipse est etiam	<b>testis</b>	veritatis. Nam invisibilis sacerdos	13, 165/ 10
words of the whole	<b>text</b>	appeareth plain that there	13, 19/ 13
I rehearse you the	<b>text</b>	of Genesis otherwise here	13, 55/ 14
letter after the Hebrew	<b>text</b>	to serve more meet	13, 55/ 17
that by the Latin	<b>text</b>	the treading down of	13, 55/ 18
but by the Hebrew	<b>text</b>	it is, as you	13, 55/ 20
after followeth in the	<b>text</b>	), be bounden when he	13, 56/ 23
of rising of the	<b>text</b>	, that is to wit	13, 62/ 11
mind, but whereas the	<b>text</b>	saith triginta argenteos, some	13, 79/ 13
more agreeable unto the	<b>text</b>	, that is to wit	13, 134/ 12
the meaning of the	<b>text</b>	. And we say that	13, 159/ 4
I wot that some	<b>texts</b>	of Scripture that they	13, 42/ 27
do construe all those	<b>texts</b>	another way with an	13, 158/ 25
you construe all those	<b>texts</b>	diverse other good ways	13, 158/ 27
cause for us to	<b>thank</b>	God for the remnant	13, 39/ 30
yet greater cause to	<b>thank</b>	him for their living	13, 40/ 25
forever to leese all	<b>thankful</b>	service (for thankless they	13, 25/ 19
all thankful service (for	<b>thankless</b>	they serve him still	13, 25/ 19

God with laud and	<b>thanks</b>	for that they had	13, 4/ 19
and give him condign	<b>thanks</b>	for the same, great	13, 4/ 31
to have given him	<b>thanks</b>	for his good doctrine	13, 69/ 20
Jesus took bread, gave	<b>thanks</b>	, and blessed and broke	13, 117/ 28
he had supped, gave	<b>thanks</b>	and gave it them	13, 118/ 3
cup taken, he gave	<b>thanks</b>	and said: "Take you	13, 118/ 30
the cup and gave	<b>thanks</b>	and said: "Take and	13, 122/ 26
Savior as man gave	<b>thanks</b>	unto God the Father	13, 122/ 28
Jesus took bread, gave	<b>thanks</b>	and blessed it, and	13, 124/ 3
this excellent work, gave	<b>thanks</b>	and blessed the bread	13, 124/ 7
work, we should give	<b>thanks</b>	to God. Then he	13, 124/ 9
therefore, and with devout	<b>thanks</b>	inwardly remember his inestimable	13, 124/ 25
after supper, he gave	<b>thanks</b>	and gave it to	13, 126/ 22
gave God the Father	<b>thanks</b>	that he vouchsafed to	13, 126/ 31
as we give God	<b>thanks</b>	therefore. "And after his	13, 127/ 2
therefore. "And after his	<b>thanks</b>	given to God, he	13, 127/ 3
tongue signifieth "giving of	<b>thanks</b>	," to put us in	13, 155/ 2
remembrance how high hearty	<b>thanks</b>	we be bounden of	13, 155/ 3
took bread and giving	<b>thanks</b>	broke it and said	13, 159/ 29
when he had given	<b>thanks</b>	said, this is my	13, 161/ 26
Eucharistical bread upon which	<b>thanks</b>	be given, is the	13, 161/ 36
our Lord (laud and	<b>thanks</b>	be to him) ever	13, 172/ 26
both before that in	<b>theft</b>	and then in treason	13, 96/ 34
purpose of forsaking from	<b>thenceforth</b>	the proud desires of	13, 193/ 12
purpose of forsaking from	<b>thenceforth</b>	the proud desires of	13, 193/ 12
it appeareth thereupon, as	<b>Theophylactus</b>	and Saint Bede say	13, 99/ 9
which descended from heaven.)	<b>Theophylactus</b>	upon the twenty-sixth chapter	13, 170/ 15
pain soever himself took	<b>thereabout</b>	, was yet at his	13, 46/ 16
and the soul departing	<b>therefrom</b>	unchristened before it come	13, 35/ 28
the people fell so	<b>thick</b>	unto Christ that the	13, 69/ 32
on us like a	<b>thief</b>	"; and "We wot not	13, 67/ 30
watch well that the	<b>thief</b>	break not in at	13, 67/ 34
as did the blasphemous	<b>thief</b>	that hung on his	13, 68/ 9
as did the penitent	<b>thief</b>	that hung on his	13, 68/ 12
And thus said the	<b>thief</b>	, not for anything that	13, 76/ 29
because he was a	<b>thief</b>	and bore the purse	13, 76/ 31
other yet the worse	<b>thief</b>	of them both, the	13, 80/ 20
And thus become they	<b>thieves</b>	unto God. And yet	13, 10/ 18
praise, they become secondly	<b>thieves</b>	unto God, and finally	13, 10/ 26
God, and finally from	<b>thieves</b>	they fall to be	13, 10/ 27
shortly he maketh them	<b>think</b>	and say farther: "Labia	13, 10/ 14
For he made her	<b>think</b>	that God had told	13, 16/ 17
a man delighteth to	<b>think</b>	upon heavenly things rather	13, 28/ 29
so blasphemous as to	<b>think</b>	that God doth wrong	13, 30/ 31

had (as some men	<b>think</b>	) the rebellion of his	13, 36/ 27
they mean not (I	<b>think</b>	) thereby that man was	13, 37/ 10
wise is) can never	<b>think</b>	himself in so noble	13, 37/ 28
many men will peradventure	<b>think</b>	otherwise, yet in the	13, 42/ 14
to this point I	<b>think</b>	the most part of	13, 42/ 18
his salvation, though he	<b>think</b>	not on Christ, of	13, 43/ 30
after as God should	<b>think</b>	convenient, all men to	13, 45/ 2
thing as I shall	<b>think</b>	to be unto the	13, 51/ 2
heaven knew or could	<b>think</b>	upon) was of God's	13, 53/ 12
also which thing you	<b>think</b>	not on: the Son	13, 66/ 16
could wit what to	<b>think</b>	therein. For he answered	13, 94/ 12
mind, we may well	<b>think</b>	that the devil is	13, 104/ 24
would say: "Though thou	<b>think</b>	it not convenient because	13, 106/ 26
though he might say: "	<b>Think</b>	not that for my	13, 124/ 31
-- which you might	<b>think</b>	if my sacrifice of	13, 125/ 2
of so worthy a	<b>think</b>	unto his own judgment	13, 144/ 26
question, what we may	<b>think</b>	of the holy blood	13, 147/ 24
what solicitude can we	<b>think</b>	here enough, against the	13, 197/ 29
what solicitude can we	<b>think</b>	here enough, against the	13, 197/ 29
mind that many things	<b>thinketh</b>	upon, then shall such	13, 33/ 27
in the devising and	<b>thinking</b>	upon any such sinful	13, 22/ 15
so painful that the	<b>thinking</b>	thereof would make a	13, 102/ 29
me from them. The	<b>third</b>	point: the determination of	13, 25/ 8
is recited in the	<b>third</b>	chapter, declared after certain	13, 53/ 23
made thereof is the	<b>third</b>	chapter of Genesis, where	13, 54/ 18
into thy glory. The	<b>third</b>	lecture. "Then gathered there	13, 68/ 26
speak yet of the	<b>third</b>	cause of Christ's passion	13, 76/ 8
of King Edward the	<b>third</b>	, and long before and	13, 79/ 26
si feceritis ea. The	<b>third</b>	chapter. Of the washing	13, 101/ 10
Father and Son the	<b>third</b>	almighty person of the	13, 147/ 7
every Christian man. The	<b>third</b>	lecture of the Sacrament	13, 174/ 20
our sin, and the	<b>third</b>	day gloriously did arise	13, 195/ 29
our sin, and the	<b>third</b>	day gloriously did arise	13, 195/ 29
Christ's blessed body indeed.	<b>Thirdly</b>	, they enforce that reason	13, 138/ 24
with pain. Then hunger,	<b>thirst</b>	, heat, cold, sickness sundry	13, 24/ 9
drink in the painful	<b>thirst</b>	of his passion, which	13, 64/ 18
feet, specified in the	<b>thirteen</b>	chapter of the gospel	13, 101/ 12
Saint Luke, and the	<b>thirteenth</b>	of Saint John. "The	13, 85/ 14
Saint John in the	<b>thirteenth</b>	chapter of his gospel	13, 87/ 28
his Maundy on the	<b>thirteenth</b>	day (that was, say	13, 90/ 20
the beginning of the	<b>thirteenth</b>	chapter, beginning to speak	13, 102/ 9
treat, which in this	<b>thirteenth</b>	chapter beginneth to enter	13, 103/ 26
them (as in the	<b>thirteenth</b>	chapter of Saint Luke	13, 116/ 19
his tenth book the	<b>thirteenth</b>	chapter upon St. John's	13, 168/ 15



appointed to give him	<b>thirty</b>	groats. And he made	13, 52/ 20
appointed to give him	<b>thirty</b>	groats. And he made	13, 76/ 3
but not much. For	<b>thirty</b>	groats they said they	13, 79/ 5
that hundred shillings, as	<b>thirty</b>	groats is the tenth	13, 80/ 9
his fourth book and	<b>thirty-fourth</b>	chapter. "Quomodo autem constabit	13, 161/ 29
St. Augustine upon the	<b>thirty-third</b>	Psalm writeth thus: "Ferebatur	13, 168/ 28
who shall bring you	<b>thither</b>	I will not show	13, 94/ 14
you to bring you	<b>thither</b>	as neither no man	13, 94/ 16
incarnate and should ascend	<b>thither</b>	again in the glorious	13, 105/ 33
our body hither and	<b>thither</b>	, so do our affections	13, 108/ 19
knowledge of the way	<b>thither</b>	if he will sit	13, 111/ 9
ascend but with meekness	<b>thither</b>	. And since the devil	13, 116/ 27
them to conduit them	<b>thitherward</b>	, of which the very	13, 104/ 5
Lord 1534 by Sir	<b>Thomas</b>	More, Knight, while he	13, 3/ 2
inhabit there forever. Sir	<b>Thomas</b>	More wrote no more	13, 3/ 30
society of saints. Sir	<b>Thomas</b>	More wrote no more	13, 177/ 9
Lord 1534 by Sir	<b>Thomas</b>	More, Knight, while he	13, 191/ 3
Lord 1534 by Sir	<b>Thomas</b>	More, Knight, while he	13, 191/ 3
life. It shall burgeon	<b>thorns</b>	and briars, and thou	13, 18/ 32
pierced and fulfilled them	<b>thoroughly</b>	with sweetness that it	13, 4/ 27
themselves, first fully and	<b>thoroughly</b>	by mouth and tradition	13, 171/ 13
own unworthiness, she conceived	<b>thoroughly</b>	such a glad, blessed	13, 200/ 20
own unworthiness, she conceived	<b>thoroughly</b>	such a glad, blessed	13, 200/ 20
far above him, yet	<b>thought</b>	he himself meet to	13, 5/ 8
feelet a high proud	<b>thought</b>	enter once into his	13, 7/ 21
casteth any proud vain	<b>thought</b>	into our mind, and	13, 9/ 31
he taketh in that	<b>thought</b>	, all were it so	13, 22/ 16
it so that he	<b>thought</b>	therewith he would not	13, 22/ 16
pleasure of that only	<b>thought</b>	, full and whole deadly	13, 22/ 18
then would man have	<b>thought</b>	himself more in a	13, 26/ 31
opinions. One sort have	<b>thought</b>	that, by the fall	13, 29/ 1
fire of hell, they	<b>thought</b>	that never any of	13, 29/ 15
some holy doctors have	<b>thought</b>	that God of his	13, 29/ 33
I say that have	<b>thought</b>	that by the sin	13, 34/ 1
they so were, he	<b>thought</b>	that then the answer	13, 35/ 13
if it might, he	<b>thought</b>	it meet that Saint	13, 35/ 18
by what reason he	<b>thought</b>	that the justice of	13, 35/ 22
But I have not	<b>thought</b>	it like requisite to	13, 49/ 29
without his death, they	<b>thought</b>	it in vain to	13, 70/ 1
slew Christ, too, they	<b>thought</b>	they should make all	13, 70/ 7
now alive again, they	<b>thought</b>	again upon the killing	13, 72/ 3
council against Christ that	<b>thought</b>	themselves so strong, and	13, 75/ 8
them to sell, they	<b>thought</b>	the merchant was needy	13, 79/ 3
savor), saving that I	<b>thought</b>	it not a time	13, 88/ 14

mouth or with one	<b>thought</b>	of his holy heart	13, 93/ 28
more tenderly took he	<b>thought</b>	for them when he	13, 103/ 3
became him to have,	<b>thought</b>	it in his mind	13, 106/ 21
unto hell.) King Saul	<b>thought</b>	, after his own mind	13, 112/ 20
therefore. Saint Peter here	<b>thought</b>	he did well when	13, 112/ 25
doubted and some also	<b>thought</b>	that Judas was gone	13, 135/ 14
none other to be	<b>thought</b>	but that in the	13, 136/ 1
how shall he be	<b>thought</b>	not to be in	13, 164/ 9
redemption, and also is	<b>thought</b>	upon with a mindful	13, 170/ 5
of any light, lewd	<b>thought</b>	that we might spy	13, 198/ 8
might and would have	<b>thought</b>	it but convenient and	13, 200/ 13
of her visitation and	<b>thought</b>	herself far unworthy thereto	13, 200/ 15
of any light, lewd	<b>thought</b>	that we might spy	13, 198/ 8
might and would have	<b>thought</b>	it but convenient and	13, 200/ 13
of her visitation and	<b>thought</b>	herself far unworthy thereto	13, 200/ 15
a cogitationibus vestris." (My	<b>thoughts</b>	be not like your	13, 33/ 11
be not like your	<b>thoughts</b>	, nor my ways be	13, 33/ 11
your ways, and my	<b>thoughts</b>	above your thoughts.) And	13, 33/ 13
my thoughts above your	<b>thoughts</b>	.) And therefore saith Saint	13, 33/ 14
to our senses and	<b>thoughts</b>	to be against reason	13, 167/ 35
reckoning, and many a	<b>thousand</b>	, body and soul together	13, 9/ 17
yearly valeur of ten	<b>thousand</b>	pound with the honor	13, 40/ 10
of the yearly ten	<b>thousand</b>	pound should be forfeited	13, 40/ 14
a duchy with ten	<b>thousand</b>	pound and retain only	13, 41 15
as were the twelve	<b>thousand</b>	marked with the same	13, 65/ 14
devil, as his perpetual	<b>thrall</b>	never to come in	13, 26/ 7
and to make their	<b>thrall</b>	servants, bondmen, and slaves	13, 63/ 6
world bounden unto perpetual	<b>thralldom</b>	. Howbeit, to tell you	13, 34/ 6
were in servitude and	<b>thralldom</b>	in Egypt under the	13, 57/ 25
As for example, the	<b>thralldom</b>	of the children of	13, 58/ 14
and hold them in	<b>thralldom</b>	still, our Lord at	13, 59/ 21
pass out of their	<b>thralldom</b>	. It is also called	13, 61/ 28
be delivered out of	<b>thralldom</b>	of the devil's dominion	13, 62/ 27
God calleth from their	<b>thralldom</b>	into the liberty of	13, 62/ 31
the world into perpetual	<b>thralldom</b>	. And on this great	13, 75/ 7
the terrible commination and	<b>threat</b>	of God in holy	13, 7/ 22
of his behest the	<b>threat</b>	of a very sore	13, 13/ 1
the serpent, whom he	<b>threatened</b>	therewith to his grief	13, 55/ 28
mouth of Ezekiel terribly	<b>threateneth</b>	them in this wise	13, 21/ 24
and the Holy Ghost,	<b>three</b>	distinct and diverse equal	13, 4/ 1
mighty persons, and all	<b>three</b>	nevertheless one indivisible and	13, 4/ 1
endued it with the	<b>three</b>	great gifts -- memory	13, 12/ 9
God upon their all	<b>three</b>	punishment), in his mischievous	13, 17/ 20
of punishment, upon all	<b>three</b>	, using like order in	13, 18/ 16

to God alone (the	<b>three</b>	persons of the glorious	13, 46/ 31
here before showed you	<b>three</b>	points, that is to	13, 49/ 16
of Christ's passion, as	<b>three</b>	things that were causes	13, 49/ 19
the treating of these	<b>three</b>	other points, somewhat have	13, 49/ 28
self than those other	<b>three</b>	points which I have	13, 50/ 3
Luke, and Saint Mark,	<b>three</b>	of the four evangelists	13, 53/ 6
hold, but that within	<b>three</b>	days after, all his	13, 55/ 10
but as two or	<b>three</b>	be a good council	13, 73/ 20
Wheresoever are two or	<b>three</b>	gathered together in my	13, 73/ 23
Holy Ghost are all	<b>three</b>	but one God) raised	13, 75/ 2
this ointment sold for	<b>three</b>	hundred pence and given	13, 76/ 27
yea, more than for	<b>three</b>	hundred pence, and given	13, 76/ 28
Judas valued it at	<b>three</b>	hundred deniers, which I	13, 80/ 1
which I take for	<b>three</b>	hundred pieces of the	13, 80/ 2
the tenth part of	<b>three</b>	hundred. And thus hath	13, 80/ 10
he did, as the	<b>three</b>	evangelists, Saint Matthew, Saint	13, 90/ 28
do declare. For they	<b>three</b>	agree together that it	13, 90/ 29
that point wrong all	<b>three</b>	, and that therefore Saint	13, 92/ 9
highest part, by which	<b>three</b>	he signified himself content	13, 108/ 2
words of all the	<b>three</b>	evangelists, Saint Matthew, Saint	13, 118/ 14
beware of their wiliness.	<b>Three</b>	special engines use these	13, 138/ 3
figure of itself. These	<b>three</b>	are, I say, good	13, 139/ 1
say, good reader, their	<b>three</b>	special darts. For I	13, 139/ 1
too, yet are those	<b>three</b>	things that I have	13, 139/ 22
with them upon these	<b>three</b>	points neither. For that	13, 139/ 26
be) any of those	<b>three</b>	persons is with himself	13, 148/ 18
therefore there present all	<b>three</b>	) -- for these causes	13, 152/ 13
the Trinity of the	<b>three</b>	persons, and not only	13, 156/ 17
personages of two or	<b>three</b>	known princes represented, if	13, 157/ 17
himself, rehearsed by the	<b>three</b>	foresaid evangelists, Saint Matthew	13, 159/ 15
the purpose if those	<b>three</b>	sects of heretics had	13, 171/ 33
not agreed with those	<b>three</b>	holy saints, and with	13, 171/ 34
holy sacrament there are	<b>three</b>	manner of receiving. For	13, 174/ 31
his own pride, that	<b>threw</b>	himself out of heaven	13, 23/ 31
For likewise as pride	<b>threw</b>	down the devil out	13, 116/ 26
passed down both their	<b>throats</b>	, when it so began	13, 17/ 7
be renowned and honored	<b>throughout</b>	all the world --	13, 77/ 17
this custom is kept,	<b>throughout</b>	all the world.) Saint	13, 169/ 24
suddenly cast out and	<b>thrown</b>	down with an infinite	13, 5/ 20
heaven. And out was	<b>thrown</b>	that great dragon, the	13, 6/ 10
world, and he is	<b>thrown</b>	down into the earth	13, 6/ 12
their high malicious pride	<b>thrown</b>	out of wealth into	13, 11/ 25
enemies of Christ be	<b>thrown</b>	under his feet he	13, 121/ 29
battle against their souls,	<b>thrust</b>	out of pleasant paradise	13, 24/ 7

finger shall be a	<b>thumb</b>	and we shall fumble	13, 68/ 17
Mark call the Shere	<b>Thursday</b>	in which Christ made	13, 87/ 18
Saint John calleth Shere	<b>Thursday</b>	, in the evening of	13, 88/ 1
Paschae," and calling Shere	<b>Thursday</b>	"the day before the	13, 88/ 6
to wit, upon the	<b>Thursday</b>	. And therefore in the	13, 89/ 7
the evening of that	<b>Thursday</b>	, Christ made his Maundy	13, 89/ 8
to wit, on Shere	<b>Thursday</b>	when the eating of	13, 89/ 13
they say that the	<b>Thursday</b>	was tertia decima lunae	13, 89/ 23
because he consecrated on	<b>Thursday</b>	, which was, they say	13, 89/ 33
lunae. And so Shere	<b>Thursday</b>	was, they say, tertia	13, 90/ 7
was, say they, Shere	<b>Thursday</b>	), and therefore he consecrated	13, 90/ 20
to wit, on Shere	<b>Thursday</b>	at night, and that	13, 90/ 24
the evening on Shere	<b>Thursday</b>	wherein the Paschal lamb	13, 91/ 17
of Augustus" days and	<b>Tiberius</b>	" and of Nero's too	13, 79/ 22
ass and the colt	<b>tied</b>	, and bade them take	13, 94/ 31
myself, that so much	<b>time</b>	and study beset about	13, 3/ 24
being from before all	<b>time</b>	eternally established in the	13, 4/ 3
of God at that	<b>time</b>	, in such wise as	13, 4/ 23
before in the transitory	<b>time</b>	and short, soon passed	13, 9/ 19
that would occupy more	<b>time</b>	than were meet for	13, 9/ 25
deadly deed, took his	<b>time</b>	for his wretched wooing	13, 15/ 4
hath but a little	<b>time</b>	.) This woe well found	13, 23/ 15
had but a little	<b>time</b>	left, that is to	13, 23/ 18
is to wit, the	<b>time</b>	of this present world	13, 23/ 19
pass and is a	<b>time</b>	in all together very	13, 23/ 20
doom, if all that	<b>time</b>	be compared with his	13, 23/ 22
looking, for the unsure	<b>time</b>	of death, and dread	13, 24/ 11
God devised; and in	<b>time</b>	convenient the second person	13, 27/ 14
bodies by succession of	<b>time</b>	were all created at	13, 34/ 22
that point for the	<b>time</b>	, for lack of better	13, 35/ 31
wise) then in such	<b>time</b>	or times after as	13, 45/ 1
he had in any	<b>time</b>	of his life had	13, 46/ 5
promise. And from that	<b>time</b>	forth he sought opportunity	13, 52/ 21
ransom paid, in such	<b>time</b>	as the high foresight	13, 54/ 10
that bone from that	<b>time</b>	to the coming of	13, 55/ 24
man was at that	<b>time</b>	nothing yet reconciled, but	13, 55/ 30
the place and the	<b>time</b>	of his doctrine and	13, 57/ 7
their delivery for the	<b>time</b>	that he stood in	13, 59/ 17
so forth from that	<b>time</b>	to continue the unleavened	13, 61/ 14
that in that perilous	<b>time</b>	we may not walk	13, 65/ 17
that he foreknew the	<b>time</b>	of his departing by	13, 66/ 11
sundry days before that	<b>time</b>	. For since the cause	13, 67/ 3
would not take the	<b>time</b>	for his death till	13, 67/ 7
his death unto what	<b>time</b>	him list and have	13, 67/ 15

and cannot tell the	<b>time</b>	when, but peradventure this	13, 67/ 17
tarry past his appointed	<b>time</b>	one moment of an	13, 67/ 24
us consider well in	<b>time</b>	what words we be	13, 67/ 25
we have no void	<b>time</b>	allowed us thereunto. For	13, 67/ 29
all our business in	<b>time</b>	that we spend not	13, 68/ 13
we spend not our	<b>time</b>	in vanities, or worse	13, 68/ 13
they durst at that	<b>time</b>	not meddle with him	13, 72/ 4
promise, and from that	<b>time</b>	forth he sought opportunity	13, 76/ 4
the devil took his	<b>time</b>	and entered into his	13, 77/ 27
over till some other	<b>time</b>	, the devil sped them	13, 78/ 18
the Romans at that	<b>time</b>	used stamped in silver	13, 79/ 17
emperor coined at that	<b>time</b>	), then was Judas" reward	13, 79/ 23
groats used in the	<b>time</b>	of King Edward the	13, 79/ 25
his conscience, when the	<b>time</b>	of his pleasure is	13, 81/ 14
it. And from that	<b>time</b>	of that reward promised	13, 81/ 21
studied and sought the	<b>time</b>	in which he might	13, 81/ 23
manner means at the	<b>time</b>	of his Maundy giving	13, 83/ 2
every man, therefore, in	<b>time</b>	learn to love, as	13, 84/ 24
saith to thee, "My	<b>time</b>	is near, with thee	13, 86/ 1
fourteenth day (at such	<b>time</b>	as the paschal lamb	13, 87/ 14
Jesus, knowing that his	<b>time</b>	was come that he	13, 87/ 31
thought it not a	<b>time</b>	all lost to let	13, 88/ 14
Christ did anticipate the	<b>time</b>	of eating his paschal	13, 88/ 18
he did prevent the	<b>time</b>	by a day, and	13, 89/ 21
Maundy in the very	<b>time</b>	that was by the	13, 90/ 25
a day before the	<b>time</b>	, yet would not that	13, 91/ 6
that was at no	<b>time</b>	forbidden. Ante diem festum	13, 91/ 13
the paschal lamb in	<b>time</b>	and manner appointed by	13, 92/ 29
saith to thee, "My	<b>time</b>	is near, with thee	13, 93/ 5
that to seek a	<b>time</b>	fit therefore where he	13, 93/ 21
traitorous purpose till the	<b>time</b>	should come in which	13, 93/ 31
am able at the	<b>time</b>	to make it so	13, 94/ 18
to set forth in	<b>time</b>	such as should serve	13, 95/ 16
our Savior since his	<b>time</b>	came on in which	13, 96/ 3
full well at such	<b>time</b>	as our Lord calleth	13, 100/ 5
Godhead was at any	<b>time</b>	departed from the Father	13, 105/ 9
Father hath nothing in	<b>time</b>	given the Son but	13, 105/ 23
but eternally before all	<b>time</b>	gave him all (if	13, 105/ 24
of God's gift in	<b>time</b>	, as he was created	13, 105/ 26
he was created in	<b>time</b>	. And therefore is there	13, 105/ 26
it now. Howbeit, in	<b>time</b>	and place convenient, it	13, 114/ 29
you that from this	<b>time</b>	I shall not eat	13, 117/ 26
you that from this	<b>time</b>	, I shall not eat	13, 118/ 29
paschal lamb at that	<b>time</b>	with his apostles, saying	13, 119/ 8

Savior spoke at the	<b>time</b>	himself. For the Hebrews	13, 119/ 13
sore longed at that	<b>time</b>	to eat the paschal	13, 119/ 21
a supper at that	<b>time</b>	. But he loved them	13, 120/ 2
he longed for the	<b>time</b>	in which he should	13, 120/ 13
you, that from this	<b>time</b>	, I shall eat that	13, 121/ 1
when it limiteth a	<b>time</b>	before which it denieth	13, 121/ 17
same thing after that	<b>time</b>	. As when the gospel	13, 121/ 20
and glorious. Before which	<b>time</b>	he said here unto	13, 123/ 6
body for that only	<b>time</b>	, as a special show	13, 126/ 2
and not observed the	<b>time</b>	. And of this mind	13, 129/ 17
his apostles (after that	<b>time</b>	in which they should	13, 129/ 28
also not after the	<b>time</b>	of that draft there	13, 130/ 17
blood, was, at the	<b>time</b>	of the drinking thereof	13, 130/ 26
shall not, from this	<b>time</b>	in which I drink	13, 131/ 33
shall not, from this	<b>time</b>	in which I drink	13, 132/ 8
more drink after this	<b>time</b>	until that day in	13, 132/ 15
I not after this	<b>time</b>	drink anymore of this	13, 132/ 21
with you, at which	<b>time</b>	it shall be new	13, 132/ 23
he drank the second	<b>time</b>	had been wine (as	13, 132/ 33
wit, that after that	<b>time</b>	he would no more	13, 134/ 12
it was at that	<b>time</b>	in which they received	13, 134/ 18
delivered them at that	<b>time</b>	, suffered not, nor by	13, 134/ 20
of impassibility for the	<b>time</b>	(as was in his	13, 134/ 30
his body for the	<b>time</b>	a visible, open glory	13, 134/ 31
glorious resurrection, before which	<b>time</b>	he there told them	13, 135/ 5
more thereof after that	<b>time</b>	, in which at his	13, 135/ 6
were present at the	<b>time</b>	, and that were they	13, 135/ 12
devotion, than with much	<b>time</b>	bestowed in the reading	13, 137/ 29
God hereafter give me	<b>time</b>	and opportunity thereto, I	13, 139/ 28
Godhead from the first	<b>time</b>	of his incarnation never	13, 147/ 2
his body at any	<b>time</b>	here in earth is	13, 147/ 29
Godhead is at no	<b>time</b>	since the resurrection asunder	13, 148/ 9
albeit that of old	<b>time</b>	lay people did commonly	13, 149/ 1
hap you at any	<b>time</b>	hereafter to hear or	13, 157/ 1
were signified from the	<b>time</b>	of Melchizedek, are now	13, 163/ 3
fasting? For from that	<b>time</b>	so forth, it hath	13, 169/ 20
there could at that	<b>time</b>	no doubt or debate	13, 171/ 15
their foretaught and from	<b>time</b>	to time kept and	13, 171/ 22
and from time to	<b>time</b>	kept and continued faith	13, 171/ 22
Augustine saith) in the	<b>time</b>	of the apostles themselves	13, 173/ 4
of the pretertemps, or	<b>time</b>	past, to signify that	13, 173/ 17
but part in one	<b>time</b>	, part in other, by	13, 173/ 21
of the earth, the	<b>time</b>	shall come when it	13, 173/ 25
the earth?) But that	<b>time</b>	shall be but short	13, 173/ 34

thereof until this present	<b>time</b>	, and ever shall be	13, 174/ 15
but by a convenient	<b>time</b>	taken before, we must	13, 194/ 24
have we a special	<b>time</b>	of prayer, while he	13, 202/ 7
us not leese this	<b>time</b>	, therefore, suffer not this	13, 202/ 13
but by a convenient	<b>time</b>	taken before, we must	13, 194/ 24
have we a special	<b>time</b>	of prayer, while he	13, 202/ 7
us not leese this	<b>time</b>	, therefore, suffer not this	13, 202/ 13
dolo tenerent et occiderent	<b>timebant</b>	L. vero plebem dicebant	13, 51/ 15
And each at sundry	<b>times</b>	when God's pleasure were	13, 13/ 28
ceremonies of sundry diverse	<b>times</b>	, wherewith these infants have	13, 29/ 21
in such time or	<b>times</b>	after as God should	13, 45/ 1
he should at sundry	<b>times</b>	have stolen out for	13, 80/ 32
part far above five	<b>times</b>	that -- so fareth	13, 81/ 1
the altar, and sundry	<b>times</b>	hath here, since his	13, 83/ 21
then and at all	<b>times</b>	have unleavened bread, since	13, 91/ 13
rejoice and boast many	<b>times</b>	in a day, by	13, 100/ 1
as spoken at diverse	<b>times</b>	, the one after the	13, 129/ 20
that in both the	<b>times</b>	of that saying our	13, 129/ 27
divers inconvenience, which many	<b>times</b>	mishapped in the blessed	13, 149/ 11
reason whereof at sundry	<b>times</b>	sundry heresies sprung and	13, 172/ 22
their places, should, in	<b>times</b>	and opportunity convenient, send	13, 173/ 22
timore, ubi non fuit	<b>timor</b>	" (There trembled they for	13, 74/ 25
prophet saith: "Illic trepidaverunt	<b>timore</b>	, ubi non fuit timor	13, 74/ 25
these words. "Quanto cum	<b>timore</b>	qualive cum fide et	13, 166/ 17
Christi communicemus? Responsio, de	<b>timore</b>	quidem habemus Apostolum qui	13, 166/ 19
the poor copper or	<b>tin</b>	, nor to man's use	13, 8/ 14
parishen that stealeth his	<b>tithe</b>	from his curate, to	13, 80/ 18
sacrifices were, beside their	<b>tithes</b>	, far more chargeable and	13, 98/ 19
which he made this	<b>title</b>	following: A treatise historical	13, 3/ 3
only to the conditional	<b>title</b>	of inheriting heaven at	13, 46/ 21
thousand, body and soul	<b>together</b>	, burn in hell eternally	13, 9/ 17
should he and she	<b>together</b>	be twain against one	13, 14/ 30
they come in hell	<b>together</b>	, they shall curse each	13, 23/ 1
a time in all	<b>together</b>	very short, from the	13, 23/ 20
mercy entered into counsel	<b>together</b>	. And by the deep	13, 25/ 28
as his mercy tempered	<b>together</b>	in the marvelous means	13, 43/ 33
crucified. "Then gathered there	<b>together</b>	the princes of the	13, 52/ 5
Caiaphas, and took counsel	<b>together</b>	. And they sought the	13, 52/ 8
fallen and flowing shortly	<b>together</b>	again -- involved and	13, 58/ 5
space of forty years	<b>together</b>	ere any of them	13, 58/ 29
eat it up all	<b>together</b>	, head and guts and	13, 59/ 24
robbeth us of all	<b>together</b>	and maketh us poor	13, 67/ 35
lecture. "Then gathered there	<b>together</b>	the princes of the	13, 68/ 27
Caiaphas, and took counsel	<b>together</b>	. And they sought the	13, 68/ 29

was another council gathered	<b>together</b>	among them for the	13, 69/ 12
and the Pharisees gathered	<b>together</b>	a council and said	13, 70/ 10
farther saith, to gather	<b>together</b>	in one the children	13, 71/ 8
which there were gathered	<b>together</b>	against Christ the princes	13, 72/ 28
good council that come	<b>together</b>	in God's name to	13, 73/ 21
two or three gathered	<b>together</b>	in my name, there	13, 73/ 24
when men assemble them	<b>together</b>	to devise and counsel	13, 73/ 25
lo, that especially gathered	<b>together</b>	to compass an innocent's	13, 74/ 2
great council that gathered	<b>together</b>	against thee, that I	13, 75/ 23
not good vitiateth all	<b>together</b>	), yet are we bounden	13, 77/ 20
these ancients, assembled here	<b>together</b>	against Christ at this	13, 78/ 15
pleasures and his displeasures	<b>together</b>	-- and I dare	13, 81/ 8
banning, shall you lie	<b>together</b>	wretchedly burning forever, where	13, 84/ 22
as you see, coincident	<b>together</b>	. For the one fell	13, 87/ 5
For they three agree	<b>together</b>	that it was in	13, 90/ 30
appointed, so justly meet	<b>together</b>	? This could none do	13, 95/ 14
chance) suddenly to meet	<b>together</b>	. This thing can there	13, 95/ 20
peradventure of many years	<b>together</b>	, what goodly places in	13, 100/ 2
linked and chained ensuingly	<b>together</b>	, yet seemeth me that	13, 118/ 15
hath Saint Luke whole	<b>together</b>	of the finishing of	13, 118/ 34
of Jews and Gentiles	<b>together</b>	, continually with the selfsame	13, 123/ 23
in these words (gathered	<b>together</b>	in one out of	13, 131/ 6
they did drink thereof	<b>together</b>	, of which their drinking	13, 135/ 8
all holy saints gathered	<b>together</b>	in one, into the	13, 143/ 21
many corns or grains	<b>together</b>	, there cometh one other	13, 144/ 14
all the whole Trinity	<b>together</b>	. And albeit that of	13, 148/ 34
under the both twain	<b>together</b>	, that the thing should	13, 150/ 30
body), yet is all	<b>together</b>	called by the name	13, 153/ 5
under the both forms	<b>together</b>	, is called by the	13, 153/ 19
to wit, the union	<b>together</b>	-- of all holy	13, 154/ 5
the union or gathering	<b>together</b>	in one -- because	13, 154/ 10
the communion of men	<b>together</b>	with God. And over	13, 154/ 21
communion is a gathering	<b>together</b>	of all saints into	13, 154/ 24
things in Scripture agree	<b>together</b>	upon the very thing	13, 158/ 18
and hath also put	<b>together</b>	the nature of his	13, 164/ 12
other points heretics agreed	<b>together</b>	all in one that	13, 171/ 7
people that were gathered	<b>together</b>	in many parts of	13, 171/ 11
and his own body	<b>together</b>	in one corporation mystical	13, 175/ 18
himself mystically, all incorporate	<b>together</b>	and all made that	13, 175/ 28
and this heavenly prince	<b>together</b>	(between which twain is	13, 197/ 20
and this heavenly prince	<b>together</b>	(between which twain is	13, 197/ 20
and eat apace for	<b>token</b>	of haste, in consideration	13, 65/ 20
tell them any known	<b>token</b>	of the house, of	13, 93/ 12
man not named in	<b>token</b>	that God will come	13, 93/ 14



me list, such a	<b>token</b>	shall I tell you	13, 94/ 16
the character and spiritual	<b>token</b>	by baptism imprinted in	13, 108/ 9
finally be damned, that	<b>token</b>	shall in their soul	13, 108/ 12
a figure or a	<b>token</b>	of my body, to	13, 125/ 30
is to wit, a	<b>token</b>	, a figure, a sign	13, 138/ 14
it a sign, a	<b>token</b>	, or a figure, did	13, 138/ 30
signifieth a sign or	<b>token</b>	, which betokeneth an holy	13, 141/ 15
wit, a figure, a	<b>token</b>	, or a representation of	13, 157/ 7
be a figure or	<b>token</b>	of itself, which thing	13, 157/ 15
a figure, or a	<b>token</b>	of that holy body	13, 196/ 7
but only a bare	<b>token</b>	of him instead of	13, 197/ 5
a figure, or a	<b>token</b>	of that holy body	13, 196/ 7
but only a bare	<b>token</b>	of him instead of	13, 197/ 5
far from all filthy	<b>tokens</b>	of sin. Their sensual	13, 13/ 22
words as other outward	<b>tokens</b>	. The first mention that	13, 54/ 17
Joseph) by sundry diverse	<b>tokens</b>	too long here to	13, 56/ 11
holy prophets as by	<b>tokens</b>	and figures of things	13, 57/ 11
is (for the manifold	<b>tokens</b>	of Christ's special favor	13, 82/ 18
for to stand as	<b>tokens</b>	of his body and	13, 137/ 22
to wit, signs and	<b>tokens</b>	) of both these two	13, 142/ 19
in such wise figures,	<b>tokens</b>	, and sacramental signs, that	13, 146/ 11
first point toward it	<b>told</b>	you the sore fall	13, 11/ 5
think that God had	<b>told</b>	them a lie, in	13, 16/ 17
say there, as I	<b>told</b>	you, therefore, some good	13, 39/ 23
be no feigned tales	<b>told</b>	for parables, but were	13, 58/ 11
Greeks, as I have	<b>told</b>	you, have taken the	13, 61/ 32
called (as I have	<b>told</b>	you) that feast the	13, 88/ 5
sent his disciples and	<b>told</b>	them where they should	13, 94/ 30
as he had before	<b>told</b>	them, they might (and	13, 95/ 8
to wit, as I	<b>told</b>	you, to the uttermost	13, 103/ 29
Supper, had he not	<b>told</b>	them that point himself	13, 109/ 27
himself, who could have	<b>told</b>	what he did? And	13, 109/ 28
those words alone he	<b>told</b>	them the thing plain	13, 125/ 18
thing that he then	<b>told</b>	them of, he said	13, 125/ 24
taught, in that he	<b>told</b>	them before the drinking	13, 130/ 31
Testament (as I have	<b>told</b>	you), which is the	13, 132/ 11
which time he there	<b>told</b>	them that he would	13, 135/ 5
seemeth, whereof I have	<b>told</b>	you an example or	13, 139/ 10
is, as I have	<b>told</b>	you, the only sacrifice	13, 155/ 6
blood, I have not	<b>told</b>	you a tale of	13, 160/ 15
that he hath plainly	<b>told</b>	and showed the Corinthians	13, 176/ 13
excelsis," on the Friday, "	<b>Tolle</b>	, tolle, crucifige eum." Sure	13, 203/ 8
on the Friday, "Tolle,	<b>tolle</b>	, crucifige eum." Sure if	13, 203/ 8
excelsis," on the Friday, "	<b>Tolle</b>	, tolle, crucifige eum." Sure	13, 203/ 8

on the Friday, "Tolle,	<b>tolle</b>	, crucifige eum." Sure if	13, 203/ 8
Ecce agnus Dei qui	<b>tollit</b>	peccata mundi" (Lo, the	13, 62/ 22
and hold herself her	<b>tongue</b>	. For Saint Paul well	13, 20/ 14
azimorum in the Greek	<b>tongue</b>	, that is to say	13, 61/ 8
was in the Hebrew	<b>tongue</b>	called phase and (as	13, 61/ 22
signifieth also in their	<b>tongue</b>	another thing, very consonant	13, 62/ 2
pascha in the Greek	<b>tongue</b>	signifieth "passion." And because	13, 62/ 4
which in the Greek	<b>tongue</b>	signifieth "giving of thanks	13, 155/ 2
so in our English	<b>tongue</b>	is it also called	13, 156/ 12
We will magnify our	<b>tongues</b>	, our lips be our	13, 10/ 8
but in other vulgar	<b>tongues</b>	, too, so in our	13, 156/ 12
to this deadly deed,	<b>took</b>	his time for his	13, 15/ 3
thou shouldst not?" Then	<b>took</b>	Adam a way far	13, 18/ 7
a devilish delight he	<b>took</b>	in beholding their harm	13, 20/ 23
their damnation till he	<b>took</b>	his own with him	13, 20/ 25
entitled to before he	<b>took</b>	the fall. To devise	13, 26/ 2
seventh day rested, they	<b>took</b>	a foundation for that	13, 34/ 24
they that likewise God	<b>took</b>	from the posterity of	13, 40/ 28
much pain soever himself	<b>took</b>	thereabout, was yet at	13, 46/ 16
And therefore if we	<b>took</b>	thereby much less fruit	13, 46/ 18
is called Caiaphas, and	<b>took</b>	counsel together. And they	13, 52/ 8
morrow -- therefore they	<b>took</b>	and used the name	13, 62/ 8
is called Caiaphas, and	<b>took</b>	counsel together. And they	13, 68/ 29
on the other side	<b>took</b>	so far the contrary	13, 69/ 21
and Martha, and she	<b>took</b>	a pound-weight of ointment	13, 76/ 19
too. And the devil	<b>took</b>	his time and entered	13, 77/ 27
off his clothes and	<b>took</b>	a linen cloth and	13, 101/ 17
washed their feet, he	<b>took</b>	his clothes again. And	13, 101/ 31
and the more tenderly	<b>took</b>	he thought for them	13, 103/ 3
off his garments, and	<b>took</b>	a linen cloth and	13, 105/ 1
washed their feet, he	<b>took</b>	his clothes again, and	13, 109/ 5
were at supper, Jesus	<b>took</b>	bread, gave thanks, and	13, 117/ 28
fully performed and thereupon	<b>took</b>	his full perfection in	13, 121/ 9
dividite inter vos." (He	<b>took</b>	the cup and gave	13, 122/ 26
in this wise: "Jesus	<b>took</b>	bread, gave thanks and	13, 124/ 3
was bread when he	<b>took</b>	it in hand and	13, 124/ 27
well declare that they	<b>took</b>	it not for the	13, 138/ 31
that would), but also	<b>took</b>	upon them farther to	13, 149/ 30
orders after that he	<b>took</b>	farther at his coming	13, 151/ 29
that he was betrayed	<b>took</b>	bread and giving thanks	13, 159/ 29
of their souls that	<b>took</b>	those wrong ways --	13, 172/ 24
perpetual pain and sensible	<b>torment</b>	in hell, although it	13, 29/ 9
be damned to perpetual	<b>torment</b>	. And then layeth he	13, 35/ 29
that, by the hideous	<b>torment</b>	and willingly taken pain	13, 45/ 8

of his grief and	<b>torment</b>	. But yet will I	13, 55/ 25
holy scripture: "Potentes potenter	<b>tormenta</b>	patientur." (The mighty men	13, 7/ 23
and followed them, in	<b>torments</b>	intolerable burn in hell	13, 7/ 7
men shall mightily suffer	<b>torments</b>	.) And then if it	13, 7/ 24
again -- involved and	<b>tossed</b>	up, overthrown and tumbled	13, 58/ 6
lavet: sed est mundus	<b>totus</b>	: et vos mundi estis	13, 101/ 1
that we should not	<b>touch</b>	it, lest we may	13, 15/ 22
here a little to	<b>touch</b>	. A question. First be	13, 28/ 11
did in other things,	<b>touch</b>	and temper the zeal	13, 107/ 9
thus have I somewhat	<b>touched</b>	the answer unto this	13, 48/ 31
have as a preamble	<b>touched</b>	more at large before	13, 50/ 4
point which I before	<b>touched</b>	, that is to wit	13, 53/ 9
another point that I	<b>touched</b>	also before, that is	13, 69/ 5
in these words is	<b>touched</b>	(as you see) their	13, 69/ 7
mildly as his Master	<b>touched</b>	him, yet could not	13, 77/ 25
that have I twice	<b>touched</b>	before. But then say	13, 158/ 11
there be no love	<b>touches</b>	between you, but, cursing	13, 84/ 21
as the prophet Isaiah	<b>toucheth</b>	him in these words	13, 5/ 21
that, as he there	<b>toucheth</b>	, some great cunning men	13, 34/ 18
Master Nicholas de Lyr	<b>toucheth</b>	upon those words of	13, 42/ 29
body, as Saint Paul	<b>toucheth</b>	in his epistle to	13, 143/ 23
faith infused). And as	<b>touching</b>	the faith of Christ	13, 29/ 23
that can be meritorious	<b>touching</b>	the bliss of heaven	13, 115/ 16
fulfilled. And therefore as	<b>touching</b>	the paschal lamb, when	13, 122/ 5
was prisoner in the	<b>Tower</b>	of London, to which	13, 3/ 3
still prisoner in the	<b>Tower</b>	of London, wrote more	13, 177/ 10
was prisoner in the	<b>Tower</b>	of London, which he	13, 191/ 5
was prisoner in the	<b>Tower</b>	of London, which he	13, 191/ 5
and destroy both our	<b>town</b>	and our people."" Thus	13, 70/ 12
and all the whole	<b>town</b>	with him, our Savior	13, 93/ 26
et ego vobis eum	<b>tradam</b>	?Qui R. L. audientes	13, 51/ 21
out of the common	<b>trade</b>	of the foretaught and	13, 172/ 6
Iesus in qua nocte	<b>tradebatur</b>	, accepit panem et gratias	13, 159/ 26
et magistratibus, quemadmodum illum	<b>traderet</b>	illis, et ait M	13, 51/ 20
ut eum opportune R.	<b>traderet</b>	sine L. turbis. Ante	13, 51/ 24
in cor Iudae, ut	<b>traderet</b>	eum Iudus Simonis Scariothis	13, 100/ 20
namque quisnam esset qui	<b>traderet</b>	eum: propterea dixit: non	13, 101/ 2
fiet, et filius hominis	<b>tradetur</b>	ut crucifigatur. Tunc congregati	13, 51/ 12
meum, quod pro vobis	<b>tradetur</b>	" and "Hic est sanguis	13, 145/ 8
meum quod pro vobis,	<b>tradetur</b>	" (Our Lord Jesus in	13, 159/ 28
meus, illisque solis ea	<b>tradidisse</b>	." (We do not take	13, 161/ 17
and taught by the	<b>tradition</b>	of the apostles themselves	13, 149/ 20
Church be sure: neither	<b>tradition</b>	, law, custom, nor Scripture	13, 150/ 6
by the apostles by	<b>tradition</b>	, without writing, by mouth	13, 151/ 32

thoroughly by mouth and	<b>tradition</b>	, or delivery without writing	13, 171/ 13
all the whole piteous	<b>tragedy</b>	of his most bitter	13, 82/ 27
them by his deceitful	<b>train</b>	, poisoning them with his	13, 23/ 30
till through the devil's	<b>train</b>	their folly fell by	13, 25/ 2
caused by his wily	<b>train</b>	the Jews and the	13, 55/ 4
him by some wily	<b>train</b>	rather than boldly by	13, 74/ 13
before they perceive the	<b>train</b>	of their crafty purpose	13, 138/ 10
what occasion the false	<b>traitor</b>	Judas was first moved	13, 76/ 9
be so false a	<b>traitor</b>	to betray his Master	13, 78/ 28
uttered the false dissimuled	<b>traitor</b>	, and into whose custody	13, 82/ 16
sending forth of the	<b>traitor</b>	, and after that his	13, 82/ 25
enemy, as the false	<b>traitor</b>	Judas did. But he	13, 83/ 7
promise of the false	<b>traitor</b>	Judas made unto the	13, 93/ 19
or the place, the	<b>traitor</b>	might have caused him	13, 93/ 23
albeit that if the	<b>traitor</b>	had come and all	13, 93/ 26
he would keep the	<b>traitor</b>	from the accomplishment of	13, 93/ 30
not so prevent his	<b>traitor</b>	of his purpose, nor	13, 96/ 9
with him. Judas the	<b>traitor</b>	, in such places as	13, 96/ 18
the treason that the	<b>traitor</b>	wrought, yet was the	13, 96/ 24
wrought, yet was the	<b>traitor</b>	Christ's apostle still. And	13, 96/ 25
cast out Judas the	<b>traitor</b>	till he cast out	13, 103/ 7
which he stirred the	<b>traitor</b>	Judas thereunto. By which	13, 104/ 22
so that with the	<b>traitor</b>	and all those to	13, 106/ 4
also to that very	<b>traitor</b>	, too (whereby he should	13, 106/ 6
our Savior considering the	<b>traitor</b>	Judas (the filthy feet	13, 108/ 26
by which custom the	<b>traitor</b>	knew where to find	13, 113/ 28
but of the very	<b>traitor</b>	, too, vouchsafe, good Lord	13, 117/ 13
Christian people, that the	<b>traitor</b>	received it, too, whereof	13, 135/ 16
saith of the false	<b>traitor</b>	Judas, though he was	13, 175/ 6
he did the false	<b>traitor</b>	Judas that sinfully received	13, 193/ 2
and with that false	<b>traitor</b>	Judas, since God reputeth	13, 194/ 11
he did the false	<b>traitor</b>	Judas that sinfully received	13, 193/ 2
and with that false	<b>traitor</b>	Judas, since God reputeth	13, 194/ 11
marvelous humanity, washing the	<b>traitor's</b>	filthy feet, had not	13, 108/ 29
enemy of God and	<b>traitorous</b>	wretch, the devil, beholding	13, 14/ 4
the accomplishment of his	<b>traitorous</b>	purpose till the time	13, 93/ 31
them to do that	<b>traitorous</b>	deed himself, yet our	13, 96/ 2
the shame of his	<b>traitorous</b>	falsehead, in betraying such	13, 96/ 27
was a very false,	<b>traitorous</b>	wretch. And for all	13, 96/ 33
but, for all his	<b>traitorous</b>	purpose, tenderly went about	13, 103/ 8
continually persevered in that	<b>traitorous</b>	purpose, notwithstanding that he	13, 105/ 31
sell, and from which	<b>traitorous</b>	affection Christ's great, marvelous	13, 108/ 28
carry out about the	<b>traitorous</b>	death of the selfsame	13, 193/ 3
carry out about the	<b>traitorous</b>	death of the selfsame	13, 193/ 3

to be plain rebellious	<b>traitors</b>	, and refuse to take	13, 10/ 27
venit hora eius ut	<b>transeat</b>	ex hoc mundo ad	13, 51/ 25
venit hora eius ut	<b>transeat</b>	ex hoc mundo ad	13, 87/ 30
glory at his marvelous	<b>transfiguration</b>	), yet, in the sacramental	13, 134/ 31
his glory in his	<b>transfiguration</b>	, he said: "Sunt quidam	13, 135/ 30
meum. Ineffabili enim operatione	<b>transformatur</b>	, etiam si nobis videatur	13, 170/ 19
maiestatis in dominici corporis	<b>transire</b>	posse naturam, quum ipsum	13, 165/ 15
boasted before in the	<b>transitory</b>	time and short, soon	13, 9/ 19
present world, which is	<b>transitory</b>	and soon shall pass	13, 23/ 19
worldly commodities that are	<b>transitory</b>	and shall pass from	13, 103/ 20
all men to be	<b>translated</b>	out of earth into	13, 45/ 2
to have been forthwith	<b>translated</b>	into heaven, but should	13, 45/ 31
had afterward before his	<b>translation</b>	, upon the suggestion of	13, 46/ 3
it after the Latin	<b>translation</b>	, whereof the sentence may	13, 55/ 16
mystical sacrifice, and the	<b>translation</b>	or changing of it	13, 166/ 36
thereof in English; the	<b>translation</b>	whereof here followeth. A	13, 177/ 12
a sensibilibus ad intelligibilia	<b>translationem</b>	, sive commutationem, ei qui	13, 166/ 31
midwife or pain of	<b>travail</b>	born), living here in	13, 27/ 23
own kingdom not without	<b>travail</b>	and pain, his servants	13, 48/ 12
the one with sore	<b>travail</b>	about the getting of	13, 53/ 25
the other with sore	<b>travail</b>	in bringing forth of	13, 53/ 26
her. That seed shall	<b>tread</b>	and all to frush	13, 54/ 24
seed should all to	<b>tread</b>	and frush in pieces	13, 54/ 29
in the mire, we	<b>tread</b>	it under the filthy	13, 193/ 19
in the mire, we	<b>tread</b>	it under the filthy	13, 193/ 19
the Latin text the	<b>treading</b>	down of the devil	13, 55/ 18
of the devil, the	<b>treason</b>	of Judas, the malice	13, 27/ 25
if he commit any	<b>treason</b>	against this prince's majesty	13, 40/ 13
if he do either	<b>treason</b>	or other great crime	13, 40/ 17
now this man committed	<b>treason</b>	and lost this duchy	13, 40/ 21
of the Jews, the	<b>treason</b>	of Judas, and the	13, 49/ 25
Jews, and the false	<b>treason</b>	of his familiar enemy	13, 57/ 8
fall to this heinous	<b>treason</b>	. For the perceiving whereof	13, 76/ 10
after fell to the	<b>treason</b>	and betrayed his master	13, 76/ 25
suggestion of his horrible	<b>treason</b>	, and made him to	13, 77/ 28
as much by his	<b>treason</b>	as he reckoned for	13, 80/ 14
advantage of his heinous	<b>treason</b>	(the occasion of his	13, 80/ 30
for it in his	<b>treason</b>	still, till he had	13, 81/ 20
his service in the	<b>treason</b>	, both Saint Matthew, Saint	13, 96/ 20
so for all the	<b>treason</b>	that the traitor wrought	13, 96/ 24
theft and then in	<b>treason</b>	, too, Christ abode still	13, 96/ 34
devil did put that	<b>treason</b>	in his heart, is	13, 104/ 20
himself by his false	<b>treason</b>	again. "Then after that	13, 109/ 3
sight in the deep	<b>treasure</b>	of his unsearchable knowledge	13, 54/ 12

penny of all the	<b>treasure</b>	that he was so	13, 65/ 4
it a wonderful secret	<b>treasure</b>	, and signifieth and betokeneth	13, 140/ 7
taken in hand to	<b>treat</b>	, and have for the	13, 11/ 4
John here beginneth to	<b>treat</b>	, which in this thirteenth	13, 103/ 26
he beginneth therein to	<b>treat</b>	of his Last Supper	13, 103/ 30
may in such wise	<b>treat</b>	thereof that it may	13, 136/ 21
before, and in the	<b>treating</b>	of these three other	13, 49/ 27
to enter toward the	<b>treating</b>	of Christ's passion, by	13, 103/ 27
farther enter into the	<b>treating</b>	of this Blessed Sacrament	13, 136/ 20
A	<b>Treatise</b>	upon the Passion A	13, 1/ 1
upon the Passion A	<b>treatise</b>	upon the passion of	13, 3/ 1
this title following: A	<b>treatise</b>	historical, containing the bitter	13, 3/ 4
yet, in this present	<b>treatise</b>	upon the passion, to	13, 139/ 25
John in his twenty-sixth	<b>treatise</b>	saith thus: Propterea quippe	13, 143/ 28
in English of this	<b>treatise</b>	of the passion of	13, 177/ 9
whereof here followeth. A	<b>Treatise</b>	to Receive the Blessed	13, 1/ 1
of Our Lord A	<b>treatise</b>	to receive the blessed	13, 191/ 1
unto us all. A	<b>Treatise</b>	to Receive the Blessed	13, 1/ 1
of Our Lord A	<b>treatise</b>	to receive the blessed	13, 191/ 1
as hath the insensible	<b>tree</b>	, a sensible feeling, as	13, 12/ 14
the fruit of the	<b>tree</b>	of knowledge. And yet	13, 12/ 31
eat of the forbidden	<b>tree</b>	, they should die, that	13, 13/ 2
not eat of every	<b>tree</b>	of paradise?" Or as	13, 15/ 9
should eat of no	<b>tree</b>	in paradise?" And that	13, 15/ 11
the fruit of the	<b>tree</b>	that is in the	13, 15/ 20
the fruit of that	<b>tree</b>	they should die, she	13, 15/ 30
shall eat of that	<b>tree</b>	, your eyes shall be	13, 16/ 8
it seemed a good	<b>tree</b>	to eat of, and	13, 16/ 10
the mids of a	<b>tree</b>	. And our Lord, as	13, 17/ 32
hast eaten of the	<b>tree</b>	of which I commanded	13, 18/ 5
hast eaten of the	<b>tree</b>	of which I forbade	13, 18/ 30
keep him from the	<b>tree</b>	of everlasting life, put	13, 19/ 5
fruit is in the	<b>tree</b>	, or the ear of	13, 29/ 7
come of the crab	<b>tree</b>	do take their sourness	13, 30/ 25
the kernel whereof of the	<b>tree</b>	grew. And if a	13, 30/ 25
did eat of the	<b>tree</b>	of knowledge he should	13, 53/ 22
climb up into a	<b>tree</b>	; our Lord, seeing his	13, 203/ 19
climb up into a	<b>tree</b>	; our Lord, seeing his	13, 203/ 19
and beasts, grass, herbs,	<b>trees</b>	, and fruit, he made	13, 12/ 6
the fruit of the	<b>trees</b>	that are in paradise	13, 15/ 20
not high cause to	<b>tremble</b>	and quake every joint	13, 7/ 20
non fuit timor" (There	<b>trembled</b>	they for dread, where	13, 74/ 25
the prophet saith: "Illic	<b>trepidaverunt</b>	timore, ubi non fuit	13, 74/ 24
satisfy for the deadly	<b>trespass</b>	done unto the Creator	13, 26/ 23

recompense made for his	<b>trespass</b>	, redeemed him, then would	13, 26/ 30
one of their own	<b>tribes</b>	, and that he should	13, 56/ 21
patience and suffering of	<b>tribulation</b>	, he not only taught	13, 113/ 32
and have them his	<b>tributaries</b>	, and that they should	13, 70/ 22
readers, that these folk	<b>trifle</b>	in this point, so	13, 157/ 31
in a manner utterly	<b>trifle</b>	in the remnant. As	13, 157/ 33
for very vain worldly	<b>trifles</b>	that properly be not	13, 8/ 11
he nothing giveth but	<b>trifles</b>	, nor never giveth half	13, 81/ 17
At illi constituerunt ei	<b>triginta</b>	argenteos, et spopondit. Et	13, 51/ 23
whereas the text saith	<b>triginta</b>	argenteos, some men call	13, 79/ 13
their ease, and well-favoredly	<b>trimmed</b>	to their pleasure, in	13, 3/ 27
that our house were	<b>trimmed</b>	up in every point	13, 197/ 15
that our house were	<b>trimmed</b>	up in every point	13, 197/ 15
his eight book de	<b>Trinitate</b>	writeth in this wise	13, 163/ 18
angels. The glorious blessed	<b>Trinity</b>	, the Father, the Son	13, 3/ 32
beholding of the glorious	<b>Trinity</b>	, but were left in	13, 4/ 17
prayer. O glorious blessed	<b>Trinity</b>	, whose justice hath damned	13, 11/ 9
of the glorious blessed	<b>Trinity</b>	, the Father, the Son	13, 12/ 10
the determination of the	<b>Trinity</b>	for the restoration of	13, 25/ 8
fruition of the glorious	<b>Trinity</b>	forever. All these gifts	13, 39/ 11
ordinance of the whole	<b>Trinity</b>	, suffer more pain for	13, 45/ 5
persons of the glorious	<b>Trinity</b>	, the Creator) that God	13, 46/ 31
the determination of the	<b>Trinity</b>	for man's redemption by	13, 49/ 18
this determination of the	<b>Trinity</b>	was notified unto man	13, 49/ 23
mystery of the blessed	<b>Trinity</b>	(which, till God revealed	13, 53/ 11
the determination of the	<b>Trinity</b>	for man's redemption was	13, 62/ 12
the second person in	<b>Trinity</b>	(of which Father and	13, 147/ 6
person of the coeternal	<b>Trinity</b>	proceeded) -- was still	13, 147/ 7
and all the whole	<b>Trinity</b>	together. And albeit that	13, 148/ 34
Godhead but also the	<b>Trinity</b>	of the three persons	13, 156/ 16
allegory or some other	<b>trope</b>	or figure of common	13, 158/ 16
doom) persecute, attempt, deceive,	<b>trouble</b>	, vex, and punish such	13, 7/ 1
sacraments without abashment or	<b>trouble</b>	.) Holy Saint Jerome also	13, 136/ 12
and -- with great	<b>trouble</b>	of the good Catholic	13, 172/ 23
that word should be	<b>troubled</b>	therewith, he drank his	13, 136/ 10
not devise how." I	<b>throw</b>	that wretch had learned	13, 78/ 13
the jolly merchant, I	<b>throw</b>	. For he knoweth how	13, 78/ 24
judge the world --	<b>throwest</b>	thou that he shall	13, 173/ 32
be (good Christian reader)	<b>true</b>	, as out of doubt	13, 3/ 19
it is even very	<b>true</b>	, that (as St. Paul	13, 3/ 20
in maintenance of the	<b>true</b>	justice of God, the	13, 26/ 5
that, if this be	<b>true</b>	that Master Lyra saith	13, 43/ 16
the Jews believed, whose	<b>true</b>	belief in one God	13, 70/ 19
should be a very	<b>true</b>	profitable prophecy, signifying that	13, 71/ 5

And this word proved	true	upon the Good Friday	13, 72/ 12
of nardus of the	true	making, as the gospel	13, 79/ 27
the cause that the	true	making was less used	13, 79/ 29
this was of the	true	making, and was (as	13, 79/ 32
disciple, and among other	true	disciples hath faithfully preached	13, 81/ 30
spitefully killed the faithful	true	doctrine of Christ. But	13, 82/ 1
twain may well be	true	) that forasmuch as our	13, 93/ 18
sects which from the	true	faith are fallen about	13, 99/ 1
passion, give us such	true	faith therein and such	13, 136/ 28
to subvert the very	true	Christian faith -- and	13, 137/ 15
folk out of the	true	belief into this erroneous	13, 137/ 25
that our exposition is	true	." To this we answer	13, 158/ 26
ways take away the	true	sense of the letter	13, 158/ 29
to them to be	true	that the Eucharistical bread	13, 161/ 35
Christ, who is the	true	priest, that is to	13, 167/ 2
other points from the	true	Catholic faith. And this	13, 171/ 25
great decay of the	true	Catholic folk, and eternal	13, 172/ 24
works wrought in his	true	Catholic faith: "Reddet unicuique	13, 174/ 4
justified) -- yet our	true	diligence done in the	13, 195/ 16
justified) -- yet our	true	diligence done in the	13, 195/ 16
made righteous. The law	truly	hath entered, that sin	13, 31/ 33
of ointment of nardus,	truly	made and very dear	13, 76/ 20
pistici. And that ointment	truly	made was very costly	13, 79/ 28
may with glad heart	truly	say at the sight	13, 201/ 14
may with glad heart	truly	say at the sight	13, 201/ 14
with that that I	trust	he will grant me	13, 38/ 23
man almost is (I	trust	) instructed also that, though	13, 58/ 10
die well, as I	trust	in God to do	13, 68/ 10
God putteth him in	trust	to bestow upon the	13, 80/ 22
seemeth) they would not	trust	him till they had	13, 81/ 22
of them might we	trust	, since we can be	13, 92/ 14
chosen and most in	trust	and favor with him	13, 94/ 2
should have seemed to	trust	them with that errand	13, 94/ 9
with which he would	trust	none of them. He	13, 94/ 10
so especially put in	trust	, but also that we	13, 96/ 29
gird." We need (I	trust	) to put no man	13, 105/ 5
world," or thus, "I	trust	to be in heaven	13, 122/ 10
diligently consider, shall (I	trust	) be able somewhat to	13, 140/ 1
body of Christ, I	trust	there shall not greatly	13, 197/ 8
and on his part,	trust	boldly upon his goodness	13, 198/ 21
we willingly, upon the	trust	and comfort of his	13, 198/ 23
body of Christ, I	trust	there shall not greatly	13, 197/ 8
and on his part,	trust	boldly upon his goodness	13, 198/ 21
we willingly, upon the	trust	and comfort of his	13, 198/ 23



did much evil, too,	<b>trusting</b>	that those outward works	13, 97/ 31
themselves, then against the	<b>truth</b>	that they have their	13, 10/ 22
to doubt of the	<b>truth</b>	and steadfastness of God's	13, 15/ 28
and finally, for the	<b>truth</b>	of his doctrine, by	13, 27/ 24
tell you the whole	<b>truth</b>	, holy Saint Augustine, which	13, 34/ 7
And then if the	<b>truth</b>	thus be, this matter	13, 40/ 5
hath faithfully preached the	<b>truth</b>	, come forth in the	13, 81/ 31
shall falsely betray the	<b>truth</b>	and cause to be	13, 81/ 33
be by whom the	<b>truth</b>	is betrayed. A prayer	13, 82/ 2
For they say (and	<b>truth</b>	it is) that the	13, 90/ 18
-- and so of	<b>truth</b>	he did, as the	13, 90/ 28
them held on the	<b>truth</b>	, the Jews were fallen	13, 98/ 32
from believing of the	<b>truth</b>	that, rather than believe	13, 125/ 27
saith, and as the	<b>truth</b>	is, not the apostles	13, 128/ 35
most received for the	<b>truth</b>	among all Christian people	13, 135/ 16
and set forth the	<b>truth</b>	before the eyes of	13, 137/ 27
may rather of the	<b>truth</b>	read, increase in faith	13, 137/ 28
But now since the	<b>truth</b>	is that himself saith	13, 139/ 15
senses but by the	<b>truth</b>	of our faith, do	13, 144/ 35
good causes, with the	<b>truth</b>	and the will of	13, 151/ 13
property (as justice, mercy,	<b>truth</b>	, almightiness, eternity, and every	13, 156/ 18
occasion of oppugning the	<b>truth</b>	, you may have ready	13, 157/ 4
wrested away from the	<b>truth</b>	. Let us read the	13, 164/ 25
in him. Of the	<b>truth</b>	and verity therefore of	13, 165/ 2
also witness of the	<b>truth</b>	of it. For the	13, 165/ 25
so was the selfsame	<b>truth</b>	taught by the apostles	13, 171/ 12
whole people knew the	<b>truth</b>	of the thing before	13, 171/ 17
their own position) the	<b>truth</b>	of understanding and interpreting	13, 172/ 15
their gowns gird or	<b>tucked</b>	up about the reins	13, 59/ 31
our gear girt and	<b>tucked</b>	up (for letting us	13, 65/ 24
tua et de fratribus	<b>tuis</b>	sicut me, suscabit tibi	13, 56/ 16
tossed up, overthrown and	<b>tumbled</b>	down, overwhelmed and wretchedly	13, 58/ 6
die festo, ne forte	<b>tumultus</b>	fiat in populo. Intravit	13, 51/ 16
holy day, "ne forte	<b>tumultus</b>	fiat in populo" (lest	13, 74/ 21
maledicta terra in opere	<b>tuo</b>	etc." (Because thou hast	13, 20/ 5
inimicos tuos scabellum pedum	<b>tuorum</b>	" (Sit on my right	13, 121/ 26
meis, donec ponam inimicos	<b>tuos</b>	scabellum pedum tuorum" (Sit	13, 121/ 25
Ne autem hoc audientes	<b>turbarentur</b>	, primum ipse sanguinem suum	13, 136/ 8
bibit, inducens eos sine	<b>turbatione</b>	in communionem mysteriorum." (Lest	13, 136/ 9
R. traderet sine L.	<b>turbis</b>	. Ante I. diem festum	13, 51/ 24
by grace moved to	<b>turn</b>	unto God and love	13, 4/ 30
him that he may	<b>turn</b>	from his wicked way	13, 21/ 29
their bold pride might	<b>turn</b>	into cowardice and take	13, 71/ 20
the morrow so to	<b>turn</b>	against Christ, that as	13, 74/ 29

occasion, leave off and	<b>turn</b>	from a friend to	13, 83/ 7
board, and yet shall	<b>turn</b>	sometime to thine enemy	13, 84/ 10
by this her answer	<b>turned</b>	it into a doubt	13, 16/ 2
of that fruit soon	<b>turned</b>	to displeasure and pain	13, 17/ 5
waxed gods and were	<b>turned</b>	into beasts, as the	13, 24/ 16
their own malice willfully	<b>turned</b>	from him, and that	13, 25/ 21
Christ's praise, and also	<b>turned</b>	them to the crying	13, 72/ 15
his indiscreet courtesy and	<b>turned</b>	it unto perfect obedience	13, 107/ 17
consecrated, and which he	<b>turned</b>	into his blessed blood	13, 130/ 6
that (after the wine	<b>turned</b>	into his blood and	13, 131/ 3
rod of Aaron was	<b>turned</b>	by the name of	13, 131/ 23
have here converted and	<b>turned</b>	the generation of the	13, 132/ 3
in this holy sacrament	<b>turned</b>	into Christ's very body	13, 143/ 17
the bread converted and	<b>turned</b>	into the body of	13, 153/ 23
yard when it was	<b>turned</b>	from a dead yard	13, 153/ 29
wine that were then	<b>turned</b>	but the very selfsame	13, 156/ 2
which they were then	<b>turned</b>	. Finally, beside yet diverse	13, 156/ 3
former creatures may be	<b>turned</b>	into the nature of	13, 165/ 31
devil is expelled, who	<b>turneth</b>	his doings into fiery	13, 160/ 30
of God's grace, by	<b>turning</b>	to God with laud	13, 4/ 18
declining from grace and	<b>turning</b>	themselves from God, as	13, 4/ 21
at the converting and	<b>turning</b>	of the wine into	13, 126/ 27
kept without peril of	<b>turning</b>	. Upon which thing so	13, 149/ 9
and she together be	<b>twain</b>	against one. And the	13, 14/ 30
conditions God had had	<b>twain</b>	, that is to wit	13, 16/ 16
as they should both	<b>twain</b>	be satisfied, that is	13, 25/ 30
not let one or	<b>twain</b>	myself here a little	13, 28/ 10
by their sin both	<b>twain</b>	very vile and naught	13, 31/ 2
in a point or	<b>twain</b>	. For, upon their own	13, 88/ 17
other say (and both	<b>twain</b>	may well be true	13, 93/ 17
note, I note specially	<b>twain</b>	: one, the example that	13, 97/ 7
into sects one or	<b>twain</b>	. But now if we	13, 98/ 32
own life for both	<b>twain</b>	. And therefore those that	13, 102/ 22
Godhead also be both	<b>twain</b>	, I say, not immediately	13, 148/ 3
but under the both	<b>twain</b>	together, that the thing	13, 150/ 30
prince together (between which	<b>twain</b>	is far less comparison	13, 197/ 20
prince together (between which	<b>twain</b>	is far less comparison	13, 197/ 20
he saith in the	<b>twelfth</b>	chapter: "Et factum est	13, 6/ 1
at length in the	<b>twelfth</b>	chapter of Exodus. For	13, 59/ 10
Mark, and in the	<b>twelfth</b>	of Saint John, our	13, 76/ 13
the eleventh or the	<b>twelfth</b>	day of March, the	13, 88/ 25
Scariot, one of the	<b>twelve</b>	. Then went he to	13, 52/ 13
harm, as were the	<b>twelve</b>	thousand marked with the	13, 65/ 14
Scariot, one of the	<b>twelve</b>	. Then went he to	13, 75/ 28

he came with the	twelve	. And when the hour	13, 86/ 8
the table, and the	twelve	apostles with him." The	13, 86/ 9
Christ came with his	twelve	. And when the hour	13, 95/ 26
the table and his	twelve	apostles with him." Notwithstanding	13, 95/ 27
alone but with his	twelve	apostles waiting upon him	13, 96/ 5
He came and his	twelve	with him." Whereby it	13, 96/ 13
was one of the	twelve	. And here we see	13, 96/ 22
For Christ with his	twelve	apostles were an holy	13, 96/ 31
more he remembered his	twelve	apostles whom he had	13, 103/ 1
and company of his	twelve	apostles, as a congregation	13, 115/ 4
the feet of thy	twelve	apostles, not only of	13, 117/ 12
the table, and his	twelve	apostles with him. And	13, 118/ 27
to wit, all the	twelve	apostles. That all the	13, 135/ 10
that were they all	twelve	. For though some have	13, 135/ 13
though he cost thee	twenty	L, shall never shine	13, 8/ 17
showed them that the	twenty-first	day of the same	13, 60/ 4
one. For in the	twenty-fourth	chapter of Exodus is	13, 127/ 14
Mark, and in the	twenty-second	of St. Luke. And	13, 3/ 10
of Saint Mark, the	twenty-second	of Saint Luke, and	13, 85/ 13
Mark, and in the	twenty-second	of Saint Luke. The	13, 117/ 21
altar. For in his	twenty-second	chapter thus beginneth he	13, 118/ 20
words, written in the	twenty-second	chapter of Saint Luke	13, 119/ 6
his sixth book the	twenty-second	chapter upon Leviticus: "Sanctificationem	13, 166/ 30
Gregory writeth in his	twenty-second	homily thus, alluding to	13, 169/ 25
thereto, written in the	twenty-seventh	of Saint Matthew, the	13, 3/ 13
death, written in the	twenty-sixth	chapter of Saint Matthew	13, 3/ 9
is remembered in the	twenty-sixth	chapter of Saint Matthew	13, 76/ 12
loaves, specified in the	twenty-sixth	of Saint Matthew, the	13, 85/ 12
sacrament, written in the	twenty-sixth	of Saint Matthew, the	13, 117/ 20
Saint John in his	twenty-sixth	treatise saith thus: Propterea	13, 143/ 28
heaven.) Theophylactus upon the	twenty-sixth	chapter of Saint Matthew	13, 170/ 15
of Saint Mark, the	twenty-third	of Saint Luke, and	13, 3/ 14
and as one thing	twice	said -- that is	13, 129/ 26
bread, that have I	twice	touched before. But then	13, 158/ 11
fail to bring in	two	of his fellows soon	13, 10/ 2
self piece of clay	two	vessels, the one to	13, 30/ 28
man gave to him	two	states: one, competent and	13, 36/ 11
in heaven, of which	two	things there was neither	13, 36/ 15
declare that there are	two	manner of pains, that	13, 41 16
may be also by	two	means, either by the	13, 41 19
salvation to believe those	two	points only which Saint	13, 43/ 11
seek him. And those	two	points be such as	13, 43/ 13
the belief of those	two	points is implied the	13, 43/ 21
almighty person, man should	two	things consider: one, how	13, 45/ 10

for him to have	<b>two</b>	enemies, that is to	13, 47/ 9
the unleavened loaves was	<b>two</b>	days after. And so	13, 52/ 2
You know that after	<b>two</b>	days shall be the	13, 52/ 4
the unleavened loaves was	<b>two</b>	days after." These words	13, 53/ 4
with a word or	<b>two</b>	show you what feast	13, 57/ 22
God showed them of	<b>two</b>	passages: the one of	13, 60/ 2
the devil. And as	<b>two</b>	the special Pasha of	13, 63/ 1
You know that after	<b>two</b>	days the Passover shall	13, 66/ 7
warning in this wise: "	<b>Two</b>	days hereafter not only	13, 66/ 15
sermons ended, that after	<b>two</b>	days he should be	13, 68/ 3
a private inheritance between	<b>two</b>	brethren, saying to the	13, 70/ 29
good council, but as	<b>two</b>	or three be a	13, 73/ 20
he saith, "Wheresoever are	<b>two</b>	or three gathered together	13, 73/ 23
Judas a figure of	<b>two</b>	false shrews at once	13, 80/ 17
sacrificed and eaten), these	<b>two</b>	feasts were, as you	13, 87/ 5
for him, he sent	<b>two</b>	of his apostles, that	13, 92/ 18
For albeit that the	<b>two</b>	disciples whom he sent	13, 94/ 1
message he gave his	<b>two</b>	apostles now, telling them	13, 95/ 1
his errand, and the	<b>two</b>	apostles going forth on	13, 95/ 11
own hand, that of	<b>two</b>	sparrows being both not	13, 95/ 22
if you do them),	<b>two</b>	things in those words	13, 115/ 14
paschal lamb with you."	<b>Two</b>	causes there were for	13, 119/ 20
that appeareth plain by	<b>two</b>	things. One, by this	13, 121/ 33
the gospel of the	<b>two</b>	aforesaid evangelists) our Savior	13, 131/ 7
you an example or	<b>two</b>	before, that all the	13, 139/ 10
considered therein), called some	<b>two</b>	sundry things both by	13, 140/ 19
Blessed Sacrament there are	<b>two</b>	things actually and really	13, 140/ 21
blood of Christ (which	<b>two</b>	things are the only	13, 141/ 1
in the Blessed Sacrament	<b>two</b>	things; yet, forasmuch as	13, 141/ 13
special prerogatives) there are	<b>two</b>	sacraments or sacramental signs	13, 141/ 25
all the other six)	<b>two</b>	things of the sacrament	13, 142/ 2
of the sacrament, or	<b>two</b>	sacramental things (that is	13, 142/ 3
that is to wit,	<b>two</b>	things that are by	13, 142/ 3
that are by the	<b>two</b>	sacramental signs betokened). And	13, 142/ 4
signs betokened). And those	<b>two</b>	things, though they be	13, 142/ 4
tokens) of both these	<b>two</b>	sacramental things: that is	13, 142/ 19
body. But when they	<b>two</b>	were by death departed	13, 147/ 4
may be answered in	<b>two</b>	manner wise without any	13, 147/ 27
under any of the	<b>two</b>	outward sensible sacraments (the	13, 148/ 25
any one of those	<b>two</b>	forms only doth verily	13, 148/ 31
in each of the	<b>two</b>	forms is the whole	13, 150/ 27
that they be indeed	<b>two</b>	distinct sacraments (that is	13, 152/ 33
is to wit, both	<b>two</b>	distinct sacramental outward signs	13, 152/ 34
form of bread, and	<b>two</b>	distinct sacramental inward signs	13, 153/ 2

inward signs, too), and	<b>two</b>	distinct sacramental things also	13, 153/ 2
are signified unto us	<b>two</b>	things. One is the	13, 155/ 16
interlude the personages of	<b>two</b>	or three known princes	13, 157/ 17
saith), walking with his	<b>two</b>	disciples toward the castle	13, 157/ 22
his blood, and these	<b>two</b>	received and drunk bring	13, 165/ 5
us say with his	<b>two</b>	disciples that were going	13, 202/ 15
us say with his	<b>two</b>	disciples that were going	13, 202/ 15
God. How incomprehensible or	<b>unable</b>	to attain unto be	13, 33/ 19
is to wit, how	<b>unable</b>	to be sought and	13, 33/ 20
it. And the devil (	<b>unaware</b>	that he were) unrighteously	13, 27/ 9
framed his words that	<b>unaware</b>	to himself they should	13, 71/ 5
as for infants dying	<b>unbaptized</b>	, albeit that in many	13, 42/ 12
all creatures unsure and	<b>uncertain</b>	, as things accounted to	13, 95/ 6
the soul departing therefrom	<b>unchristened</b>	before it come to	13, 35/ 28
unto those that die	<b>unchristened</b>	with none other sin	13, 42/ 5
for such as die	<b>unchristened</b>	at man's state and	13, 42/ 20
He was not an	<b>unconstant</b>	lover that doth, as	13, 83/ 5
may, without reproach and	<b>uncontrolled</b>	, make (as Saint Paul	13, 30/ 27
of their incomprehensible and	<b>undecayable</b>	glory, did when it	13, 4/ 4
that is to wit,	<b>undeceivable</b>	hope and ability both	13, 39/ 8
are they that are	<b>undefiled</b>	, that walk in the	13, 111/ 14
Now shall ye farther	<b>understand</b>	that there are other	13, 36/ 7
For which ye shall	<b>understand</b>	that, albeit our first	13, 53/ 14
called Passover," ye shall	<b>understand</b>	that the Jews among	13, 59/ 6
we may (I say)	<b>understand</b>	by the proud King	13, 62/ 32
Egyptians we may well	<b>understand</b>	the first motions of	13, 63/ 19
the priests," ye shall	<b>understand</b>	that it was ordained	13, 72/ 32
their house. Ye must	<b>understand</b>	also that though the	13, 86/ 23
bread. And you shall	<b>understand</b>	that this is the	13, 90/ 15
come. But ye shall	<b>understand</b>	that, when I speak	13, 91/ 28
again. But you shall	<b>understand</b>	that the supper of	13, 104/ 15
intent they should well	<b>understand</b>	that this holy sacrament	13, 124/ 12
will that you shall	<b>understand</b>	and know that the	13, 125/ 4
blood) be well thus	<b>understand</b>	: "I say verily to	13, 131/ 32
must we now first	<b>understand</b>	, that the first kind	13, 142/ 16
we read let us	<b>understand</b>	aright, and then shall	13, 164/ 26
who can perceive and	<b>understand</b>	? For who is borne	13, 169/ 2
such works we must	<b>understand</b>	as are wrought in	13, 174/ 7
the receiving. We must	<b>understand</b>	that of this holy	13, 174/ 30
body. For we must	<b>understand</b>	that Christ, in giving	13, 175/ 16
great gifts -- memory,	<b>understanding</b>	, and will -- in	13, 12/ 9
unreasonable beast, a reasonable	<b>understanding</b>	, as hath the celestial	13, 12/ 15
conjecturing by his natural	<b>understanding</b>	, or (to the increase	13, 14/ 6
was in honor, his	<b>understanding</b>	failed him, he could	13, 47/ 6

God gave him farther	<b>understanding</b>	what was by those	13, 56/ 4
day before. For the	<b>understanding</b>	whereof, ye shall note	13, 88/ 22
of the sentence and	<b>understanding</b>	of anything written in	13, 112/ 34
wicked and a false	<b>understanding</b>	wrested away from the	13, 164/ 24
before us, but also	<b>understanding</b>	and remembering his words	13, 167/ 38
the eyes of our	<b>understanding</b>	.) Saint Jerome in his	13, 168/ 4
conveniently also. Of the	<b>understanding</b>	of which writing there	13, 171/ 15
teaching the sacraments, and	<b>understanding</b>	without any difficulty the	13, 171/ 20
position) the truth of	<b>understanding</b>	and interpreting of Holy	13, 172/ 15
all. And that was	<b>understood</b>	by the promise of	13, 39/ 15
that he very well	<b>understood</b>	it. And Adam (would	13, 55/ 26
at the first hearing	<b>understood</b>	that word yet much	13, 55/ 27
Saint Bede, too), are	<b>understood</b>	that he will not	13, 83/ 23
Mark may be both	<b>understood</b>	in one sentence and	13, 129/ 25
they may be well	<b>understood</b>	thus: "I say verily	13, 132/ 7
by which they be	<b>understood</b>	not of wine but	13, 132/ 25
words of the chalice	<b>understood</b>	in like wise of	13, 133/ 16
the men of God	<b>understood</b>	this, our Lord Jesus	13, 144/ 11
it is to be	<b>understood</b>	nor yet so much	13, 150/ 7
How it might be	<b>understood</b>	literally of David, I	13, 169/ 4
Christ, which, of thine	<b>undeserved</b>	love toward mankind, so	13, 85/ 7
may have nothing left	<b>undone</b>	when we be suddenly	13, 67/ 20
and leave unsaid and	<b>undone</b>	all superfluous things (and	13, 67/ 27
for death, nothing left	<b>undone</b>	, that where our Savior	13, 68/ 2
leave more than half	<b>undone</b>	. A prayer. Good Lord	13, 68/ 19
left the better things	<b>undone</b>	and also did much	13, 97/ 31
nor leave the thing	<b>undone</b>	that God biddeth. For	13, 112/ 6
leave our own endeavor	<b>undone</b>	, then is our hope	13, 198/ 24
leave our own endeavor	<b>undone</b>	, then is our hope	13, 198/ 24
unto the very full,	<b>undoubted</b>	surety thereof, without special	13, 194/ 29
unto the very full,	<b>undoubted</b>	surety thereof, without special	13, 194/ 29
evil council is there	<b>undoubtedly</b>	the devil. But why	13, 74/ 11
second Apology to the	<b>unfaithful</b>	Emperor Antonius, saith thus	13, 161/ 7
them that, for their	<b>unfaithfulness</b>	or for their evil	13, 108/ 10
the passion of Christ (	<b>unfinished</b>	) made in the year	13, 3/ 1
very vain and an	<b>unfruitful</b>	love. And whatsoever love	13, 84/ 27
to help forward their	<b>ungracious</b>	council. And therefore, good	13, 77/ 33
consider that, when an	<b>ungracious</b>	purpose falleth in our	13, 104/ 23
other apostles, and his	<b>ungraciousness</b>	letted not but that	13, 96/ 35
up in haste so	<b>unhandsomely</b>	that we may hap	13, 68/ 18
attaineth it in his	<b>unhappy</b>	service make his reckoning	13, 81/ 5
is, for all their	<b>unholiness</b>	, his holy Catholic Church	13, 97/ 4
nature, then whole and	<b>unhurt</b>	and ours now sore	13, 38/ 7
himself saith: "Quamdiu fecistis	<b>uni</b>	de hiis fratribus meis	13, 202/ 2

himself saith: "Quamdiu fecistis	<b>uni</b>	de hiis fratribus meis	13, 202/ 2
saith: "Et mandavit illis	<b>unicuique</b>	de proximo suo." (God	13, 21/ 15
true Catholic faith: "Reddet	<b>unicuique</b>	secundum opera sua." (He	13, 174/ 5
fell in a custom	<b>uniform</b>	all in one fashion	13, 149/ 14
is to wit, the	<b>union</b>	together -- of all	13, 154/ 5
is to say, the	<b>union</b>	or gathering together in	13, 154/ 10
in nobis, quomodo voluntatis	<b>unitas</b>	asseritur, quum naturalis per	13, 163/ 28
naturae sed voluntatis ingerunt	<b>unitatem</b>	, interrogo utrum ne per	13, 163/ 19
proprietas, perfectae sacramentum sit	<b>unitatis</b>	. Non est humano aut	13, 163/ 30
instrument lively, quick, conjoined,	<b>united</b>	, and forever inseparable), in	13, 154/ 17
the spirit of God	<b>united</b>	with holy saints as	13, 175/ 14
more firmly knit and	<b>united</b>	quick, lively members in	13, 177/ 7
Virgin Mary taking into	<b>unity</b>	of person the poor	13, 27/ 19
his manhood, by the	<b>unity</b>	of person with his	13, 106/ 2
contained therein is the	<b>unity</b>	or society of all	13, 142/ 14
in one, into the	<b>unity</b>	of Christ's holy mystical	13, 143/ 21
lively members in the	<b>unity</b>	of Christ's mystical body	13, 146/ 8
of saints in the	<b>unity</b>	of Christ's body mystical	13, 146/ 16
-- was still in	<b>unity</b>	of person, both with	13, 147/ 8
us not only the	<b>unity</b>	of the Godhead but	13, 156/ 16
us in, not an	<b>unity</b>	of nature but of	13, 164/ 5
this day by a	<b>unity</b>	of nature, or only	13, 164/ 6
how affirm they the	<b>unity</b>	to be only in	13, 164/ 19
the Sacrament of perfect	<b>unity</b>	. We may not speak	13, 164/ 21
continued faith, lived in	<b>unity</b>	and concord of belief	13, 171/ 23
he saith: "Sicut enim	<b>unius</b>	delicto mors regnavit per	13, 31/ 15
Christum. Igitur sicut per	<b>unius</b>	delictum in omnes homines	13, 31/ 18
condemnationem, sic et per	<b>unius</b>	iustitiam in omnes homines	13, 31/ 19
vitae. Sicut enim per	<b>unius</b>	hominis inoboedientiam peccatores constituti	13, 31/ 20
multi, ita et per	<b>unius</b>	oboedientiam iusti constituentur multi	13, 31/ 21
potens est sermo Christi,	<b>universa</b>	convertere. Deinde ipse dominus	13, 167/ 12
and allowed by the	<b>universal</b>	Church, by which church	13, 113/ 5
necessity. But, as the	<b>universal</b>	Church believeth, so is	13, 114/ 28
began in Bohemia) so	<b>universal</b>	that neither lay nor	13, 150/ 12
guise and custom was	<b>universal</b>	both with lay people	13, 150/ 15
tamen propterea calumniandum est	<b>universe</b>	ecclesiae, quod a ieiunis	13, 169/ 13
eius, orbis terrarum, et	<b>universi</b>	qui habitant in eo	13, 61/ 1
et Satanas qui seducit	<b>universum</b>	orbem. Et proiectus est	13, 6/ 6
cibi. Nam ideo per	<b>universum</b>	orbem mos iste servatur	13, 169/ 16
he can do none	<b>unjustice</b>	. And when we be	13, 33/ 25
we be not found	<b>unkind</b>	. A prayer. O my	13, 85/ 5
of all) false and	<b>unkind</b>	Christian men. But there	13, 108/ 15
displeasures done him so	<b>unkindly</b>	by us, against so	13, 198/ 2
us, but if we	<b>unkindly</b>	put him from us	13, 202/ 18

but we put him	<b>unkindly</b>	from us. Nor let	13, 202/ 26
displeasures done him so	<b>unkindly</b>	by us, against so	13, 198/ 2
us, but if we	<b>unkindly</b>	put him from us	13, 202/ 18
but we put him	<b>unkindly</b>	from us. Nor let	13, 202/ 26
of God received, their	<b>unkindness</b>	so much the more	13, 6/ 21
to whom nothing was	<b>unknown</b>	) knew the promise of	13, 93/ 19
see that for cause	<b>unknown</b>	unto me, of which	13, 107/ 22
Spirit to an only	<b>unknown</b>	church, and challenging yet	13, 172/ 14
he find thy table	<b>unlaid</b>	, farewell, adieu, thy brother	13, 84/ 9
God from us by	<b>unlawful</b>	love of worldly winning	13, 202/ 23
God from us by	<b>unlawful</b>	love of worldly winning	13, 202/ 23
manner of dispicions in	<b>unlearned</b>	laymen's mouths than I	13, 28/ 5
Christendom both learned and	<b>unlearned</b>	agree. Now as for	13, 42/ 19
labor to blear the	<b>unlearned</b>	reader's eye and make	13, 138/ 29
special hope to deceive	<b>unlearned</b>	folk. Now purpose I	13, 139/ 24
a good, poor, simple,	<b>unlearned</b>	soul honoreth God full	13, 156/ 29
the feast of the	<b>unleavened</b>	loaves approaching." M. 26	13, 51/ 27
holy day of the	<b>unleavened</b>	loaves, which feast is	13, 51/ 29
the Passover and the	<b>unleavened</b>	loaves was two days	13, 52/ 1
holy day of the	<b>unleavened</b>	bread, which is called	13, 53/ 2
the Passover and the	<b>unleavened</b>	loaves was two days	13, 53/ 3
the Passover and the	<b>unleavened</b>	bread, give us here	13, 53/ 7
Passover and of the	<b>unleavened</b>	bread. That the children	13, 57/ 24
feastful day of the	<b>unleavened</b>	loaves, which feast is	13, 59/ 5
the feast of the	<b>unleavened</b>	bread," which God specially	13, 59/ 8
with wild lettuce and	<b>unleavened</b>	bread, and should have	13, 59/ 28
seven days of the	<b>unleavened</b>	bread, they should all	13, 60/ 5
this feast of the	<b>unleavened</b>	bread yearly kept holy	13, 61/ 6
the days of the	<b>unleavened</b>	bread." And the first	13, 61/ 9
commanded to eat with	<b>unleavened</b>	bread, and so forth	13, 61/ 14
time to continue the	<b>unleavened</b>	bread seven days after	13, 61/ 15
the feast of the	<b>unleavened</b>	bread because that feast	13, 61/ 18
this feast of the	<b>unleavened</b>	loaves and the Passover	13, 62/ 17
but with the sweet	<b>unleavened</b>	loaves of sincere love	13, 64/ 12
first day of the	<b>unleavened</b>	loaves, specified in the	13, 85/ 12
first day of the	<b>unleavened</b>	loaves, when the paschal	13, 85/ 15
the feast of the	<b>unleavened</b>	bread, and how the	13, 86/ 13
the feast of the	<b>unleavened</b>	bread, during which space	13, 86/ 21
the feast of the	<b>unleavened</b>	loaves was the fifteenth	13, 86/ 23
the feast of the	<b>unleavened</b>	loaves in the evening	13, 86/ 26
the Feast of the	<b>Unleavened</b>	Loaves was on the	13, 87/ 1
the Feast of the	<b>Unleavened</b>	Bread." For since the	13, 87/ 8
the Feast of the	<b>Unleavened</b>	Loaves was called "the	13, 87/ 10
the Feast of the	<b>Unleavened</b>	Loaves, though it were	13, 87/ 12



the Feast of the	<b>Unleavened</b>	Bread" and "the first	13, 87/ 16
the Feast of the	<b>Unleavened</b>	Bread." And for this	13, 87/ 16
first day of the	<b>unleavened</b>	loaves, saying: "The first	13, 87/ 19
first day of the	<b>unleavened</b>	loaves, in which the	13, 87/ 20
the Feast of the	<b>Unleavened</b>	Bread "the Feast of	13, 87/ 23
first day of the	<b>unleavened</b>	bread, which was the	13, 87/ 25
first day of the	<b>unleavened</b>	bread that began in	13, 88/ 8
first day of the	<b>unleavened</b>	bread, but it beginneth	13, 89/ 1
chief day of the	<b>unleavened</b>	bread. Which feast began	13, 89/ 12
was it eaten with	<b>unleavened</b>	bread. And so consequently	13, 89/ 15
Christ did consecrate in	<b>unleavened</b>	bread. For in that	13, 89/ 16
first day of the	<b>unleavened</b>	bread, which began, they	13, 89/ 30
decima and that the	<b>unleavened</b>	bread came not in	13, 90/ 1
they) he had none	<b>unleavened</b>	bread. And you shall	13, 90/ 14
church, which consecrateth in	<b>unleavened</b>	bread. For they say	13, 90/ 17
the feast of the	<b>unleavened</b>	loaves began the fifteenth	13, 90/ 18
of that feast of	<b>unleavened</b>	bread began the feast	13, 90/ 22
first day of the	<b>unleavened</b>	bread and in which	13, 90/ 30
it appeareth plainly) with	<b>unleavened</b>	bread. And verily methinketh	13, 91/ 4
the feast of the	<b>unleavened</b>	loaves, he consecrated not	13, 91/ 8
at all times have	<b>unleavened</b>	bread, since that was	13, 91/ 13
the feast of the	<b>unleavened</b>	loaves, which was on	13, 91/ 15
Friday, was for the	<b>unleavened</b>	bread, which was also	13, 91/ 19
the consideration of his	<b>unmeasurable</b>	goodness. Saint Elizabeth, at	13, 200/ 7
the consideration of his	<b>unmeasurable</b>	goodness. Saint Elizabeth, at	13, 200/ 7
it in his mind	<b>unmeetly</b>	that his Lord and	13, 106/ 21
sumus; omnes qui de	<b>uno</b>	pane, et de uno	13, 143/ 24
uno pane, et de	<b>uno</b>	calice participamus." (We many	13, 143/ 24
illius necdum velit, in	<b>uno</b>	poste sanguinem posuit, qui	13, 169/ 33
Saint Paul: "Omnes de	<b>uno</b>	pane manducamus." (All we	13, 175/ 20
right humility, but an	<b>unperceived</b>	pride to stand stiff	13, 112/ 8
deceit should not pass	<b>unpunished</b>	. And yet was he	13, 20/ 21
once, and everything so	<b>unready</b>	, that every finger shall	13, 68/ 17
feeling, as hath the	<b>unreasonable</b>	beast, a reasonable understanding	13, 12/ 15
his redemption were full	<b>unreasonable</b>	and far overproud a	13, 47/ 2
unaware that he were)	<b>unrighteously</b>	procuring that righteous man's	13, 27/ 10
God had for man's	<b>unrighteousness</b>	righteously given unto him	13, 27/ 12
them apace, and leave	<b>unsaid</b>	and undone all superfluous	13, 67/ 27
the Gentiles or paynims	<b>unsaved</b>	without his own default	13, 43/ 18
hearer), seem very far	<b>unsavory</b>	by reason of the	13, 50/ 26
deep treasure of his	<b>unsearchable</b>	knowledge, little and little	13, 54/ 13
with all the secret,	<b>unsearchable</b>	mysteries of the same	13, 156/ 24
Godhead, secretly covered and	<b>unseen</b>	under the cloak of	13, 94/ 23
that those spiritual things	<b>unseen</b>	were so much the	13, 109/ 12

more excellent than the	<b>unsensible</b>	substance of bread) --	13, 124/ 20
of representation were but	<b>unsensible</b>	bread, where their fore-figuring	13, 125/ 2
sacrament or sacramental sign	<b>unsensible</b>	, which none of the	13, 141/ 28
sacrament and sacramental sign	<b>unsensible</b>	is the very blessed	13, 141/ 32
be both secret and	<b>unsensible</b>	, yet are they of	13, 142/ 5
sacramental sign secret and	<b>unsensible</b>	) is, I say, the	13, 144/ 31
our sin. The selfsame	<b>unsensible</b>	sacrament also, the natural	13, 146/ 3
and by the secret	<b>unsensible</b>	sacraments signified and not	13, 146/ 15
sign, neither sensible nor	<b>unsensible</b>	(for it is signified	13, 146/ 18
be there as secret	<b>unsensible</b>	signs appointed to signify	13, 148/ 6
wine) the whole inward	<b>unsensible</b>	sacrament (the very body	13, 148/ 27
inward, both sensible and	<b>unsensible</b>	) do signify is, as	13, 154/ 4
speak of now, and,	<b>unsent</b>	for, presented himself unto	13, 77/ 32
shall I not leave	<b>unshowed</b>	you one comfortable saying	13, 42/ 28
thing and so far	<b>unsitting</b>	in the sight of	13, 7/ 25
is changed by an	<b>unspeakable</b>	working, although it seem	13, 170/ 24
own almighty power and	<b>unspeakable</b>	goodness, consecrated and given	13, 196/ 10
own almighty power and	<b>unspeakable</b>	goodness, consecrated and given	13, 196/ 10
sacrifice and eat the	<b>unspotted</b>	lamb, himself would make	13, 60/ 8
offered in sacrifice the	<b>unspotted</b>	lamb. For, as I	13, 61/ 12
the sacrifice of the	<b>unspotted</b>	lamb is that feast	13, 61/ 16
immolation of the very	<b>unspotted</b>	Lamb, his own blessed	13, 62/ 6
of Christ, the very	<b>unspotted</b>	lamb, that should be	13, 86/ 15
blessed body, the very	<b>unspotted</b>	lamb, upon the cross	13, 92/ 26
our sin his own	<b>unspotted</b>	body as the most	13, 92/ 33
of the selfsame holy,	<b>unspotted</b>	lamb, his own blessed	13, 120/ 19
living creature, a fair,	<b>unspotted</b>	lamb. But I will	13, 125/ 4
sorry looking, for the	<b>unsure</b>	time of death, and	13, 24/ 10
to doubt and stand	<b>unsure</b>	whether in that place	13, 50/ 30
are unto all creatures	<b>unsure</b>	and uncertain, as things	13, 95/ 6
had abided in Paradise	<b>untempted</b>	many years more than	13, 46/ 2
pride in a lewd,	<b>unthrifty</b>	javel that hath a	13, 7/ 28
and corrected them which	<b>untrue</b>	saying of theirs is	13, 92/ 11
the old holy doctors	<b>untruly</b>	. For all the holy	13, 159/ 5
Adam factus est sicut	<b>unus</b>	ex nobis." (Lo, Adam	13, 19/ 12
saying: "Ecce Adam quasi	<b>unus</b>	ex nobis factus est	13, 19/ 28
M. abiit R. I.	<b>unus</b>	de duodecim ad principes	13, 51/ 18
to the Corinthians, saying: "	<b>Unus</b>	panis et unum corpus	13, 143/ 24
then saith he also: "	<b>Unus</b>	panis multi sumus." (We	13, 175/ 25
the one hand and	<b>unweave</b>	as fast with the	13, 114/ 10
she had showed herself	<b>unwilling</b>	to fall familiar with	13, 15/ 13
cup of our Lord	<b>unworthily</b>	shall be guilty of	13, 160/ 2
that eateth and drinketh	<b>unworthily</b>	, eateth and drinketh judgment	13, 160/ 7
for where he entereth	<b>unworthily</b>	, there he entereth to	13, 162/ 23

that eateth and drinketh	<b>unworthily</b>	, eateth and drinketh damnation	13, 166/ 25
receive the Blessed Sacrament	<b>unworthily</b>	. For they verily receive	13, 175/ 2
cup of our Lord	<b>unworthily</b>	shall be guilty of	13, 176/ 19
Lord, yet receiving it	<b>unworthily</b>	(and therefore not spiritually	13, 176/ 26
cup of our Lord	<b>unworthily</b>	, he shall be guilty	13, 194/ 5
against all them that	<b>unworthily</b>	receive this most Blessed	13, 194/ 9
drinketh of this cup	<b>unworthily</b>	eateth and drinketh judgment	13, 196/ 21
which in any wise	<b>unworthily</b>	receiveth this most excellent	13, 196/ 24
cup of our Lord	<b>unworthily</b>	, he shall be guilty	13, 194/ 5
against all them that	<b>unworthily</b>	receive this most Blessed	13, 194/ 9
drinketh of this cup	<b>unworthily</b>	eateth and drinketh judgment	13, 196/ 21
which in any wise	<b>unworthily</b>	receiveth this most excellent	13, 196/ 24
I would for mine	<b>unworthiness</b>	be loath to have	13, 107/ 20
own part fear our	<b>unworthiness</b>	, and on his part	13, 198/ 20
knowledge of our own	<b>unworthiness</b>	, say with all meekness	13, 199/ 16
remembrance of our own	<b>unworthiness</b>	, and therefore the great	13, 199/ 22
not for all our	<b>unworthiness</b>	to come unto us	13, 199/ 25
afear of our own	<b>unworthiness</b>	, and yet therewith be	13, 200/ 6
abashment of her own	<b>unworthiness</b>	, she conceived thoroughly such	13, 200/ 20
reverent considering her own	<b>unworthiness</b>	in the visitation of	13, 200/ 27
dread of our own	<b>unworthiness</b>	and yet therewith conceive	13, 201/ 9
own part fear our	<b>unworthiness</b>	, and on his part	13, 198/ 20
knowledge of our own	<b>unworthiness</b>	, say with all meekness	13, 199/ 16
remembrance of our own	<b>unworthiness</b>	, and therefore the great	13, 199/ 22
not for all our	<b>unworthiness</b>	to come unto us	13, 199/ 25
afear of our own	<b>unworthiness</b>	, and yet therewith be	13, 200/ 6
abashment of her own	<b>unworthiness</b>	, she conceived thoroughly such	13, 200/ 20
reverent considering her own	<b>unworthiness</b>	in the visitation of	13, 200/ 27
dread of our own	<b>unworthiness</b>	and yet therewith conceive	13, 201/ 9
determined to wash mine	<b>unworthy</b>	feet, that if I	13, 107/ 23
willfully make not themselves	<b>unworthy</b>	to receive the selfsame	13, 192/ 10
since God reputeth the	<b>unworthy</b>	receiving and eating of	13, 194/ 11
our charge for an	<b>unworthy</b>	receiving of this Blessed	13, 195/ 18
toward it, in his	<b>unworthy</b>	receiving of it, that	13, 196/ 26
nobleman Centurion acknowledged himself	<b>unworthy</b>	), but his precious body	13, 197/ 27
and thought herself far	<b>unworthy</b>	thereto, and therefore said	13, 200/ 16
willfully make not themselves	<b>unworthy</b>	to receive the selfsame	13, 192/ 10
since God reputeth the	<b>unworthy</b>	receiving and eating of	13, 194/ 11
our charge for an	<b>unworthy</b>	receiving of this Blessed	13, 195/ 18
toward it, in his	<b>unworthy</b>	receiving of it, that	13, 196/ 26
nobleman Centurion acknowledged himself	<b>unworthy</b>	), but his precious body	13, 197/ 27
and thought herself far	<b>unworthy</b>	thereto, and therefore said	13, 200/ 16
was stirred to look	<b>upward</b>	unto his Maker, began	13, 5/ 5
tin, nor to man's	<b>use</b>	so profitable as is	13, 8/ 14

to serve in honest	use	, the other in vile	13, 30/ 28
wrong to make and	use	all those vessels for	13, 30/ 31
while he lived) the	use	of the reasonable soul	13, 36/ 29
contempt of his sacraments,	use	ourselves in such wise	13, 44/ 11
confer the place and	use	their own judgment in	13, 50/ 19
love as worldly-minded folk	use	to bear each to	13, 103/ 12
some stead for their	use	in the way. But	13, 103/ 17
virtue but by the	use	and doing thereof. For	13, 111/ 8
would God they would	use	the fashion that our	13, 113/ 16
what fashion we should	use	in fasting but also	13, 113/ 23
princes and great estates	use	that godly ceremony very	13, 114/ 18
account and reckon and	use	themselves as far under	13, 117/ 5
express a thing vehemently,	use	oftentimes, as it appeareth	13, 119/ 14
heaven, he would then	use	or have used the	13, 121/ 15
of God, he would	use	or have used the	13, 121/ 32
he said he would	use	it no more till	13, 122/ 1
mean that he would	use	it no more at	13, 122/ 2
had no cause of	use	after that it was	13, 122/ 3
lamb, so do you	use	in my Church from	13, 126/ 10
wiliness. Three special engines	use	these manner of folk	13, 138/ 3
not but that they	use	more: as the words	13, 139/ 2
our faith or the	use	of the sacraments, then	13, 150/ 4
priest in the mass	use	to consecrate in the	13, 150/ 18
written by them that	use	of some of these	13, 157/ 3
wise we ought to	use	ourselves in the receiving	13, 174/ 30
highest.) But as he	used	this blasphemous presumption in	13, 5/ 18
the justice of God	used	therein, and as well	13, 43/ 33
therefore they took and	used	the name of pascha	13, 62/ 8
with pleasant sweet odors	used	to glad their guests	13, 77/ 8
Romans at that time	used	stamped in silver, in	13, 79/ 17
the old usual groats	used	in the time of	13, 79/ 25
true making was less	used	, and folk for the	13, 79/ 30
the great cost thereof	used	another making thereof that	13, 79/ 30
false and fickle love	used	in this wretched world	13, 84/ 6
because the Jews so	used	to call the first	13, 88/ 8
paschal lamb was killed),	used	such a manner of	13, 88/ 9
And therefore our Savior	used	himself in this point	13, 93/ 33
so little as they	used	of the other, he	13, 97/ 26
now, with these fashions	used	, he would their sacrifice	13, 98/ 7
much more cost and	used	more devotion than we	13, 98/ 17
fashion that our Savior	used	, that is to wit	13, 113/ 16
us by word, but	used	also by night to	13, 113/ 26
in places of religion	used	it is, and noble	13, 114/ 17
then use or have	used	the same figure again	13, 121/ 15

would use or have	<b>used</b>	the figure here still	13, 121/ 32
the Jews have hitherto	<b>used</b>	for a figure of	13, 126/ 9
long ago begun and	<b>used</b>	, it came to that	13, 149/ 10
nor bad, either otherwise	<b>used</b>	in receiving the holy	13, 150/ 13
only was it never	<b>used</b>	to offer that holy	13, 150/ 29
yet is it never	<b>used</b>	at the altar but	13, 153/ 7
once in a year)	<b>useth</b>	to rejoice and boast	13, 99/ 32
of Christ, though it	<b>useth</b>	(as it doth in	13, 158/ 21
considereth it not and	<b>useth</b>	it like as he	13, 176/ 22
punishment, upon all three,	<b>using</b>	like order in declaring	13, 18/ 16
the Blessed Sacrament. First,	<b>using</b>	the name of sacrament	13, 138/ 7
by mouth. And so	<b>using</b>	and teaching the sacraments	13, 171/ 20
them to himself --	<b>using</b>	(I say) themselves in	13, 172/ 18
by the Greek phrase	<b>usual</b>	in many places of	13, 15/ 10
money, after the old	<b>usual</b>	groats used in the	13, 79/ 25
ambition of the priests,	<b>usurpation</b>	, and covetise of the	13, 73/ 3
all the devil's power,	<b>usurped</b>	upon us before and	13, 58/ 24
exsultavit gaudio infans in	<b>utero</b>	meo." (As soon as	13, 200/ 24
Exsultavit gaudio infans in	<b>utero</b>	meo." (The child in	13, 201/ 15
exsultavit gaudio infans in	<b>utero</b>	meo." (As soon as	13, 200/ 24
Exsultavit gaudio infans in	<b>utero</b>	meo." (The child in	13, 201/ 15
ei, neque locutus fueris	<b>uti</b>	avertatur a via sua	13, 21/ 26
ut unum quid ex	<b>utrisque</b>	factum videatur, sic communicatione	13, 168/ 18
ore cordis hauritur. In	<b>utroque</b>	enim poste sanguis agni	13, 169/ 29
voluntatis ingerunt unitatem, interrogo	<b>utrum</b>	ne per naturae veritatem	13, 163/ 19
saith: "Nemo vivens scit,	<b>utrum</b>	odio vel amore dingus	13, 195/ 2
saith: "Nemo vivens scit,	<b>utrum</b>	odio vel amore dingus	13, 195/ 2
didicistis, qui sanguis super	<b>utrumque</b>	postem ponitur, quando non	13, 169/ 28
to him secretly he	<b>uttered</b>	the false dissimuled traitor	13, 82/ 16
of that assembled council,	<b>utterly</b>	destroy the innocent, are	13, 75/ 10
but in a manner	<b>utterly</b>	trifle in the remnant	13, 157/ 33
Howbeit not to the	<b>uttermost</b>	part of their pain	13, 6/ 18
council had done their	<b>uttermost</b>	, the Godhead (I say	13, 74/ 33
loved them to the	<b>uttermost</b>	." For well ye wot	13, 102/ 14
of everything is the	<b>uttermost</b>	. And Christ loved his	13, 102/ 15
his to the very	<b>uttermost</b>	, that is to wit	13, 102/ 16
wit, unto the very	<b>uttermost</b>	. Some doctors expound those	13, 102/ 24
told you, to the	<b>uttermost</b>	. And first he beginneth	13, 103/ 29
cause: "Quia audisti vocem	<b>uxoris</b>	tuae, maledicta terra in	13, 20/ 4
exiit, et ad deum	<b>vadit</b>	.Surgit a cena et	13, 100/ 22
out of heaven thereinto: "	<b>Vae</b>	terrae et mari, quia	13, 23/ 11
men, only for very	<b>vain</b>	worldly trifles that properly	13, 8/ 11
first casteth any proud	<b>vain</b>	thought into our mind	13, 9/ 31
it were with a	<b>vain</b>	delight and pride of	13, 10/ 9

beginning but with a	<b>vain</b>	pride of their own	13, 10/ 25
of frowardness, of a	<b>vain</b>	pride, nor of blasphemous	13, 28/ 27
man hath, of no	<b>vain</b>	curious mind but of	13, 28/ 31
all curious appetite of	<b>vain</b>	problems put apart, we	13, 49/ 7
they thought it in	<b>vain</b>	to slay Lazarus, since	13, 70/ 1
it is a very	<b>vain</b>	and an unfruitful love	13, 84/ 27
her beauty to the	<b>vainglory</b>	of herself, how delectable	13, 8/ 1
or for a foolish	<b>vainglory</b>	to show and make	13, 116/ 11
iam conditum in melius	<b>valeat</b>	commutare." (Let all doubt	13, 165/ 23
Saint Irenaeus confound the	<b>Valentinians</b>	, and Saint Hilary confound	13, 171/ 28
lands to the yearly	<b>valeur</b>	of one hundred pound	13, 40/ 8
lands to the yearly	<b>valeur</b>	of ten thousand pound	13, 40/ 10
well that, of the	<b>valeur</b>	of the money that	13, 79/ 12
far forth that Judas	<b>valued</b>	it at three hundred	13, 80/ 1
angeli eius, et non	<b>valuerunt</b>	, neque locus inventus est	13, 6/ 3
a coin of one	<b>valure</b>	and some of another	13, 79/ 14
was Judas" reward the	<b>valure</b>	of ten shillings of	13, 79/ 24
been much above the	<b>valure</b>	of four groats, which	13, 80/ 5
tenth part of the	<b>valure</b>	of that ointment whereof	13, 80/ 11
not our time in	<b>vanities</b>	, or worse than vanities	13, 68/ 14
vanities, or worse than	<b>vanities</b>	, while we be in	13, 68/ 14
dunghill of their devilish	<b>vanities</b>	. Howbeit somewhat of theirs	13, 137/ 31
save a fond, foolish	<b>vanity</b>	if they went no	13, 10/ 12
causes wherein their sentences	<b>varied</b>	, to refer the matter	13, 73/ 11
to express a thing	<b>vehemently</b>	, use oftentimes, as it	13, 119/ 14
sunt, etc." (And the	<b>veil</b>	of the temple rived	13, 72/ 20
imitari passionem illius necdum	<b>velit</b>	, in uno poste sanguinem	13, 169/ 33
as the gospel saith: "	<b>Velum</b>	templi scissum est a	13, 72/ 18
our Savior said: "Quum	<b>venerit</b>	filius hominis, putas inveniet	13, 173/ 30
yet finally, "Cetera quum	<b>venero</b>	ipse disponam." (The remnant	13, 151/ 27
the pain of the	<b>vengeance</b>	of God (as after	13, 56/ 23
great sore slaughter and	<b>vengeance</b>	through all Egypt in	13, 60/ 22
Egypt in doing the	<b>vengeance</b>	upon the Egyptians by	13, 61/ 26
after sent such a	<b>vengeance</b>	upon them all that	13, 75/ 5
said of himself, "Non	<b>veni</b>	solver legem sed adimplere	13, 92/ 21
vitis donec regnum Dei	<b>veniat</b>	." (And when the hour	13, 118/ 25
vitis, donec regnum Dei	<b>veniat</b>	." (I say to you	13, 123/ 1
vitis, donec regum Dei	<b>veniat</b>	" (I say verily to	13, 130/ 14
mortem domini annuntiabitis donec	<b>veniat</b>	." (As often as you	13, 145/ 27
her: "Unde hoc, ut	<b>veniat</b>	mater Domini mei ad	13, 200/ 17
admiration, "Unde hoc, ut	<b>veniat</b>	Dominus meus ad me	13, 201/ 12
her: "Unde hoc, ut	<b>veniat</b>	mater Domini mei ad	13, 200/ 17
admiration, "Unde hoc, ut	<b>veniat</b>	Dominus meus ad me	13, 201/ 12
autem quicumque ad fidem	<b>veniens</b>	ante verba baptismi adhuc	13, 165/ 17

paschae, sciens Iesus quia	<b>venit</b>	hora eius ut transeat	13, 51/ 25
filio David, benedictus qui	<b>venit</b>	in nomine Domini: Hosanna	13, 71/ 26
Paschae, sciens Iesus quia	<b>venit</b>	hora eius ut transeat	13, 87/ 29
linteo, quo erat praecinctus.	<b>Venit</b>	ergo ad Simonem Petrum	13, 100/ 25
said, "Qui ad me	<b>venit</b>	non eiciam foras" (He	13, 103/ 5
Sunday cried, "Benedictus qui	<b>venit</b>	in nomine Domini" (Blessed	13, 203/ 5
Sunday cried, "Benedictus qui	<b>venit</b>	in nomine Domini" (Blessed	13, 203/ 5
and beat from us	<b>venomous</b>	worms), get us forward	13, 65/ 28
John: "Ego sum vitis	<b>vera</b>	." (I am the very	13, 131/ 29
verified, Ego sum vitis	<b>vera</b>	, "I am the very	13, 132/ 13
the participle and the	<b>verb</b>	, sometimes by the noun	13, 119/ 16
the noun and the	<b>verb</b>	, as our Savior did	13, 119/ 16
yet prophesied by the	<b>verb</b>	of the pretertemps, or	13, 173/ 17
formam visibilem sed ante	<b>verba</b>	illa, cibus ille communis	13, 162/ 30
ad fidem veniens ante	<b>verba</b>	baptismi adhuc in vinculo	13, 165/ 17
panis et vini: Post	<b>verba</b>	autem Christi, corpus et	13, 165/ 20
bibit. Fidem autem faciunt	<b>verba</b>	domini, qui dixit, hoc	13, 166/ 20
panis est: ubi autem	<b>verba</b>	Christi accesserunt corpus est	13, 167/ 8
corpus meum. Et ante	<b>verba</b>	Christi, calix est vini	13, 167/ 10
et aquae plenus: ubi	<b>verba</b>	Christi operata fuerint, ibi	13, 167/ 10
solum modo aspicientes, sed	<b>verba</b>	quoque eius tenentes: nam	13, 167/ 29
in fines orbis terrae	<b>verba</b>	eorum" (Into all the	13, 173/ 13
ita per orationem illius	<b>verbi</b>	consecratum hoc alimentum (quo	13, 161/ 11
sanguis meus, quotiescumque his	<b>verbis</b>	et hac fide actum	13, 162/ 33
peccati, ita quando benedicende	<b>verbis</b>	caelestibus creaturae sacris altaribus	13, 165/ 19
quoque eius tenentes: nam	<b>verbis</b>	eius defraudari non possumus	13, 167/ 29
sumimus. Immo quem admodum	<b>verbo</b>	dei Iesus Christus servator	13, 161/ 9
corporis et sanguinis sui,	<b>verbo</b>	suo secreta potestate convertit	13, 165/ 12
est si ea quae	<b>verbo</b>	potuit creare, verbo posset	13, 165/ 21
quae verbo potuit creare,	<b>verbo</b>	posset creata convertere? Immo	13, 165/ 21
auditu, auditus autem per	<b>verbum</b>	Dei." (Faith, saith Saint	13, 115/ 29
voluntatis? Si enim vere	<b>verbum</b>	caro factum est, et	13, 163/ 21
est, et nos vere	<b>verbum</b>	carnem cibo dominico sumimus	13, 163/ 21
et prolatum ab eo	<b>verbum</b>	tam sanctificata sunt, quam	13, 166/ 34
sensum et rationem nostram,	<b>verbum</b>	ipsius, quod in omnibus	13, 167/ 27
after the equinoctial in	<b>vere</b>	, the fourteenth day of	13, 86/ 19
after the equinoctial in	<b>vere</b>	, that is to wit	13, 88/ 24
world), and "Caro mea	<b>vere</b>	est cibus, et sanguis	13, 159/ 22
cibus, et sanguis meus	<b>vere</b>	est potus" (My flesh	13, 159/ 22
concordiam voluntatis? Si enim	<b>vere</b>	verbum caro factum est	13, 163/ 21
factum est, et nos	<b>vere</b>	verbum carnem cibo dominico	13, 163/ 21
Et paulo post. Si	<b>vere</b>	igitur carnem corporis nostri	13, 163/ 25
nostri Christus assumpsit, et	<b>vere</b>	homo ille qui ex	13, 163/ 26
fuit, Christus est, nosque	<b>vere</b>	sub mysterio carnem corporis	13, 163/ 27

enim ait: Caro mea	vere	est esca, et sanguis	13, 163/ 35
esca, et sanguis meus	vere	est potus. Qui edit	13, 163/ 35
professione et fide nostra	vere	caro est, et vere	13, 164/ 2
vere caro est, et	vere	sanguis est. Et haec	13, 164/ 2
fellows may well be	verified	the words of St	13, 5/ 31
innocent, are also well	verified	the words of the	13, 75/ 11
of the Scripture be	verified	: "Est via quae videtur	13, 112/ 16
words of mine are	verified	, Ego sum vitis vera	13, 132/ 13
how it might be	verified	of Christ, we find	13, 169/ 5
surely succeed and be	verified	as though it were	13, 173/ 19
these words of Christ	verified	: "Spiritus est qui vivificat	13, 176/ 7
is yet not so	verily	his as it was	13, 8/ 24
his as it was	verily	hers? But now how	13, 8/ 24
which he (being as	verily	God as man) humbled	13, 11/ 1
of him had so	verily	lost and forfeited the	13, 44/ 5
own holy manhead. And	verily	these points might well	13, 49/ 26
parables, but were things	verily	done indeed, yet did	13, 58/ 12
things which then were	verily	done foreshadowed in Christ	13, 62/ 18
governed by them. For	verily	all these labor to	13, 63/ 5
with unleavened bread. And	verily	methinketh that if it	13, 91/ 4
but wayfaring folk. And	verily	though it be (as	13, 99/ 29
should you do, too.	Verily	, verily, I say to	13, 102/ 4
you do, too. Verily,	verily	, I say to you	13, 102/ 4
Savior Christ was as	verily	God as man. And	13, 105/ 6
strong mighty reason, saying: "	Verily	, verily, I tell you	13, 110/ 24
mighty reason, saying: "Verily,	verily	, I tell you, the	13, 110/ 24
of sins. I say	verily	to you that I	13, 118/ 7
regno Dei." (I say	verily	to you, that from	13, 120/ 34
his resurrection, he did	verily	eat and drink with	13, 123/ 10
Dei veniat" (I say	verily	to you that I	13, 130/ 14
thus understand: "I say	verily	to you that I	13, 131/ 32
understood thus: "I say	verily	to you that I	13, 132/ 7
mei Dei" (I say	verily	to you that from	13, 133/ 24
ipsi deum videbunt. Therefore	verily	, as also before us	13, 144/ 11
of Christ, that are	verily	present in form of	13, 146/ 24
I have showed you,	verily	and fully contained, and	13, 148/ 28
two forms only doth	verily	and sufficiently receive both	13, 148/ 31
well-known. But else I	verily	believe that no good	13, 151/ 14
and betokeneth but also	verily	and really containeth the	13, 152/ 7
our Savior Christ, being	verily	both God and man	13, 154/ 14
potus" (My flesh is	verily	meat and my blood	13, 159/ 22
and my blood is	verily	drink), with many more	13, 159/ 23
if the word was	verily	made flesh, and if	13, 164/ 7
and if we also	verily	receive that word being	13, 164/ 8



If Christ therefore hath	<b>verily</b>	taken upon him the	13, 164/ 14
born of Mary be	<b>verily</b>	Christ, and if we	13, 164/ 16
and if we also	<b>verily</b>	receive under a Sacrament	13, 164/ 16
saith: My flesh is	<b>verily</b>	meat, and my blood	13, 164/ 30
and my blood is	<b>verily</b>	drink: he that eateth	13, 164/ 30
by our faith also,	<b>verily</b>	is it his flesh	13, 165/ 5
it his flesh and	<b>verily</b>	is it his blood	13, 165/ 5
Sacrament unworthily. For they	<b>verily</b>	receive the very body	13, 175/ 2
to wit, that we	<b>verily</b>	believe that it is	13, 195/ 25
indeed it is. And	<b>verily</b>	it is hard, but	13, 196/ 29
of Christ, which we	<b>verily</b>	in the Blessed Sacrament	13, 204/ 15
to wit, that we	<b>verily</b>	believe that it is	13, 195/ 25
indeed it is. And	<b>verily</b>	it is hard, but	13, 196/ 29
of Christ, which we	<b>verily</b>	in the Blessed Sacrament	13, 204/ 15
enim in nobis Christi	<b>veritate</b>	quae dicimus, nisi ab	13, 163/ 34
ego in eo. De	<b>veritate</b>	carnis et sanguinis domini	13, 164/ 1
utrum ne per naturae	<b>veritatem</b>	hodie Christus in nobis	13, 163/ 20
ipse est etiam testis	<b>veritatis</b>	. Nam invisibilis sacerdos visibiles	13, 165/ 10
of sincere love and	<b>verity</b>	. We must also, with	13, 64/ 13
which offering was the	<b>verity</b>	) was that old offering	13, 121/ 7
not that, after the	<b>verity</b>	fulfilled and perfected in	13, 121/ 31
it was by the	<b>verity</b>	fulfilled. And therefore as	13, 122/ 3
he forthwith instituted the	<b>verity</b>	thereof, the new sacrifice	13, 122/ 17
Saint Luke observed the	<b>verity</b>	of the saying and	13, 129/ 16
lamb that was the	<b>verity</b>	of that figure, that	13, 133/ 9
new Blessed Sacrament, the	<b>verity</b>	of that figure, he	13, 136/ 2
of that figure the	<b>verity</b>	, the figure passed and	13, 155/ 20
and finished, this only	<b>verity</b>	-- the blessed body	13, 155/ 20
unto us is the	<b>verity</b>	of the blessed body	13, 155/ 25
Of the truth and	<b>verity</b>	therefore of his flesh	13, 165/ 2
arguments grounded upon the	<b>verity</b>	of the very body	13, 171/ 31
fourteenth day after their	<b>vernal</b>	equinoctial in the evening	13, 88/ 20
sive commutationem, ei qui	<b>verus</b>	est sacerdos, videlicet Christo	13, 166/ 32
corpore et sanguine Christi	<b>vescitur</b>	, ut et anima de	13, 162/ 8
the evening following: A	<b>vespere</b>	ad vesperum servabitis sabbata	13, 89/ 4
is to wit, in	<b>vespere</b>	quarta decima lunae, but	13, 89/ 21
did eat it in	<b>vespere</b>	tertia decima lunae. But	13, 89/ 22
following: A vespere ad	<b>vesperum</b>	servabitis sabbata vestra: The	13, 89/ 4
he maketh the vile	<b>vessel</b>	was nothing faulty but	13, 30/ 30
piece of clay two	<b>vessels</b>	, the one to serve	13, 30/ 28
and use all those	<b>vessels</b>	for vile (that is	13, 30/ 32
a cena et ponit	<b>vestimenta</b>	sua, et quum accepisset	13, 100/ 22
lavit pedes eorum, accepit	<b>vestimenta</b>	sua: et quum recubisset	13, 101/ 3
ergo ego lavi pedes	<b>vestros</b>	, dominus et magister, et	13, 101/ 5

Their apparel was the	<b>vesture</b>	of innocence, more glorious	13, 13/ 20
adhuc in vinculo est	<b>veteris</b>	debiti iis vero commemoratis	13, 165/ 17
persecute, attempt, deceive, trouble,	<b>vex</b>	, and punish such as	13, 7/ 1
of all pain and	<b>vexation</b>	, and live here in	13, 44/ 31
meae cogitationes vestrae, neque	<b>viae</b>	meae viae vestrae, quia	13, 33/ 9
vestrae, neque viae meae	<b>viae</b>	vestrae, quia sicut exsultantur	13, 33/ 9
terra, sic exsultatae sunt	<b>viae</b>	meae a viis vestris	13, 33/ 10
iudicia eius, et investigabiles	<b>viae</b>	eius? quis enim cognovit	13, 33/ 16
beware of this horrible	<b>vice</b>	, and resist well the	13, 10/ 30
lechery (to which one	<b>vice</b>	of lechery, for an	13, 63/ 14
mark thereby that the	<b>vice</b>	of a vicious person	13, 96/ 30
first motions unto such	<b>vices</b>	as have their springing	13, 63/ 26
first motions unto such	<b>vices</b>	as especially spring of	13, 63/ 28
yet of all wretched	<b>vices</b>	the most base, by	13, 64/ 28
Nor now likewise the	<b>vices</b>	of vicious folk in	13, 97/ 2
is infected in the	<b>vicious</b>	sinful stock, in that	13, 29/ 6
committed by his own	<b>vicious</b>	will. And then if	13, 40/ 5
the vice of a	<b>vicious</b>	person vitiateth not the	13, 96/ 30
likewise the vices of	<b>vicious</b>	folk in Christ's church	13, 97/ 2
thereby for his double	<b>victory</b>	against his double enemies	13, 47/ 16
naturam, quum ipsum hominem	<b>videat</b>	artificio caelestis misericordiae Christi	13, 165/ 16
cogitationi nostrae absurdum esse	<b>videatur</b>	quod dicit. Superet et	13, 167/ 27
quid ex utrisque factum	<b>videatur</b>	, sic communicatione corporis et	13, 168/ 18
transformatur, etiam si nobis	<b>videatur</b>	panis, qui infirmi sumus	13, 170/ 20
non gustabunt mortem, donec	<b>videbunt</b>	regnum Die." (There be	13, 135/ 32
corde, quoniam ipsi deum	<b>videbunt</b>	. Therefore verily, as also	13, 144/ 10
qui verus est sacerdos,	<b>videlicet</b>	Christo, oportet dari, id	13, 166/ 32
qui plebem redemit. Ergo	<b>videte</b>	quantis generibus potens est	13, 167/ 11
verified: "Est via quae	<b>videtur</b>	hominibus iusta, et novissima	13, 112/ 17
Immo iam minoris miraculi	<b>videtur</b>	esse si id quod	13, 165/ 22
IbaMT5 forma panis	<b>videtur</b>	, ubi substantia panis non	13, 170/ 11
the point of such	<b>vigor</b>	and strength as would	13, 199/ 9
the point of such	<b>vigor</b>	and strength as would	13, 199/ 9
sunt viae meae a	<b>viis</b>	vestris, et cogitationes meae	13, 33/ 10
qui operantur iniquitatem in	<b>viis</b>	eius ambulaverunt." (Blessed are	13, 111/ 14
devil's dominion) unto the	<b>vile</b>	death of the cross	13, 11/ 3
use, the other in	<b>vile</b>	and filthy, where the	13, 30/ 29
whereof he maketh the	<b>vile</b>	vessel was nothing faulty	13, 30/ 29
all those vessels for	<b>vile</b>	(that is to wit	13, 30/ 32
sin both twain very	<b>vile</b>	and naught. Besides this	13, 31/ 2
with the devil, through	<b>vile</b>	wretched covetise betrayed, inspire	13, 82/ 5
to receive into his	<b>vile</b>	, earthly body that holy	13, 191/ 13
enter bodily into the	<b>vile</b>	bodies of those whose	13, 192/ 13
precious body into our	<b>vile</b>	, wretched carcass, and his	13, 197/ 27

to receive into his	<b>vile</b>	, earthly body that holy	13, 191/ 13
enter bodily into the	<b>vile</b>	bodies of those whose	13, 192/ 13
precious body into our	<b>vile</b>	, wretched carcass, and his	13, 197/ 27
verba baptismi adhuc in	<b>vinculo</b>	est veteris debiti iis	13, 165/ 17
this generation of the	<b>vine</b>	until that day when	13, 118/ 8
the generation of the	<b>vine</b>	till the kingdom of	13, 118/ 32
the generation of the	<b>vine</b>	till the kingdom of	13, 123/ 2
the generation of the	<b>vine</b>	till the kingdom of	13, 129/ 8
the generation of the	<b>vine</b>	till the kingdom of	13, 130/ 15
the generation of the	<b>vine</b>	till the kingdom of	13, 130/ 18
the generation of the	<b>vine</b>	is nothing to be	13, 131/ 17
doctors declare, by the	<b>vine</b>	meant himself, which afterward	13, 131/ 27
I am the very	<b>vine</b>	.) And so may every	13, 131/ 29
the generation of the	<b>vine</b>	, that is to wit	13, 132/ 1
the generation of the	<b>vine</b>	(that is to say	13, 132/ 3
that came of the	<b>vine</b>	and was in the	13, 132/ 4
doctors that expound the	<b>vine</b>	to be himself, they	13, 132/ 6
this generation of the	<b>vine</b>	that we now drink	13, 132/ 9
the generation of that	<b>vine</b>	of which these other	13, 132/ 11
I am the very	<b>vine</b>	" (for of mine own	13, 132/ 13
this generation of the	<b>vine</b>	will I no more	13, 132/ 15
this generation of the	<b>vine</b>	, that is myself, which	13, 132/ 22
which am the very	<b>vine</b>	. And then after that	13, 132/ 22
this generation of the	<b>vine</b>	," he meant not any	13, 133/ 2
this generation of the	<b>vine</b>	, until that day when	13, 133/ 25
that generation of that	<b>vine</b>	, that is to wit	13, 135/ 1
generation of the common	<b>vine</b>	and in the likeness	13, 135/ 3
sacramentum panis et sacramentum	<b>vini</b>	" (the sacrament of bread	13, 152/ 30
illic est panis et	<b>vini</b>	: Post verba autem Christi	13, 165/ 20
verba Christi, calix est	<b>vini</b>	et aquae plenus: ubi	13, 167/ 10
illis speciebus panis et	<b>vini</b>	, aut nulla est substantia	13, 170/ 30
de eisdem pane et	<b>vino</b>	secundum formam visibilem sed	13, 162/ 29
the Scripture saith also: "	<b>Vinum</b>	laetificat cor hominis" --	13, 142/ 29
may not by a	<b>violent</b>	and shameless exposition of	13, 164/ 23
rebus loquendum, neque per	<b>violentam</b>	atque impudentem praedicationem caelestium	13, 163/ 31
he should be so	<b>violently</b>	taken so shortly upon	13, 119/ 32
a principal blessedness: "Beatus	<b>vir</b>	qui non abiit in	13, 74/ 6
rod but a serpent: "	<b>Virga</b>	Aaron devoravit virgas magorum	13, 131/ 25
serpent: "Virga Aaron devoravit	<b>virgas</b>	magorum EgiptiorumMT2." And	13, 131/ 25
womb of the pure	<b>Virgin</b>	Mary taking into unity	13, 27/ 19
in such wise also	<b>virtually</b>	when we receive it	13, 64/ 10
our Lord, sacramentally and	<b>virtually</b>	both, made in the	13, 191/ 2
our Lord, sacramentally and	<b>virtually</b>	both. They receive the	13, 191/ 8
Lord both sacramentally and	<b>virtually</b>	which in due manner	13, 191/ 10

only sacramentally and not	<b>virtually</b>	, that is to wit	13, 192/ 16
our Lord, sacramentally and	<b>virtually</b>	both, made in the	13, 191/ 2
our Lord, sacramentally and	<b>virtually</b>	both. They receive the	13, 191/ 8
Lord both sacramentally and	<b>virtually</b>	which in due manner	13, 191/ 10
only sacramentally and not	<b>virtually</b>	, that is to wit	13, 192/ 16
all men, by the	<b>virtue</b>	of his such painful	13, 44/ 24
that there could no	<b>virtue</b>	stand in stead without	13, 107/ 11
gotten by knowing of	<b>virtue</b>	but by the use	13, 111/ 7
in spiritual kind of	<b>virtue</b>	or that he espieth	13, 116/ 30
other sacraments receive their	<b>virtue</b>	and strength. For it	13, 137/ 9
them. For by his	<b>virtue</b>	, and the word pronounced	13, 167/ 4
is to wit, the	<b>virtue</b>	and the effect thereof	13, 192/ 18
rather the strength and	<b>virtue</b>	thereof purgeth and cleanseth	13, 195/ 20
faith, nor any other	<b>virtue</b>	, but by the special	13, 198/ 11
is to wit, the	<b>virtue</b>	and the effect thereof	13, 192/ 18
rather the strength and	<b>virtue</b>	thereof purgeth and cleanseth	13, 195/ 20
faith, nor any other	<b>virtue</b>	, but by the special	13, 198/ 11
the faith and other	<b>virtues</b>	in the garden of	13, 157/ 29
in the way of	<b>virtuous</b>	works, to come to	13, 100/ 14
ruled, the old holy	<b>virtuous</b>	fathers have not only	13, 140/ 14
with a sure earnest	<b>virtuous</b>	mind, he proved it	13, 203/ 25
proved it by his	<b>virtuous</b>	works. For he forthwith	13, 203/ 25
with a sure earnest	<b>virtuous</b>	mind, he proved it	13, 203/ 25
proved it by his	<b>virtuous</b>	works. For he forthwith	13, 203/ 25
you receive and eat	<b>virtuously</b>	the one into your	13, 125/ 14
imputare: quia per eius	<b>virtutem</b>	et prolatum ab eo	13, 166/ 33
image of the emperor's	<b>visage</b>	and the superscription of	13, 79/ 18
et vino secundum formam	<b>visibilem</b>	sed ante verba illa	13, 162/ 30
veritatis. Nam invisibilis sacerdos	<b>visibiles</b>	creaturas in substantiam corporis	13, 165/ 11
sanguinem, licet carnaliter et	<b>visibiliter</b>	premet dentibus sacramentum corporis	13, 144/ 6
And thus, after this	<b>visible</b>	world made, and air	13, 12/ 4
works had, beside those	<b>visible</b>	apparent things which every	13, 109/ 9
for the time a	<b>visible</b>	, open glory at his	13, 134/ 31
and blood) under those	<b>visible</b>	sacraments (those forms of	13, 145/ 20
wine according to the	<b>visible</b>	form they did eat	13, 163/ 7
change and convert the	<b>visible</b>	creatures into the substance	13, 165/ 27
he do carnally and	<b>visibly</b>	tear or gnaw with	13, 144/ 24
the Father, and shall	<b>visibly</b>	descend in great glory	13, 196/ 3
the Father, and shall	<b>visibly</b>	descend in great glory	13, 196/ 3
bore us, would come	<b>visit</b>	us in our own	13, 197/ 13
young cousin should come	<b>visit</b>	her, yet now, because	13, 200/ 14
vouchsafe to come and	<b>visit</b>	each of us with	13, 201/ 4
bore us, would come	<b>visit</b>	us in our own	13, 197/ 13
young cousin should come	<b>visit</b>	her, yet now, because	13, 200/ 14

vouchsafe to come and	<b>visit</b>	each of us with	13, 201/ 4
and often rejoicing his	<b>visitation</b>	and company, the man	13, 23/ 24
in his displeasure; his	<b>visitation</b>	they rejoiced not but	13, 24/ 3
Saint Elizabeth, at the	<b>visitation</b>	and salutation of our	13, 200/ 8
sore amarvelled of her	<b>visitation</b>	and thought herself far	13, 200/ 15
own unworthiness in the	<b>visitation</b>	of the Mother of	13, 200/ 28
at this great high	<b>visitation</b>	, in which not the	13, 201/ 1
his high and holy	<b>visitation</b>	so to inspire us	13, 201/ 7
Saint Elizabeth, at the	<b>visitation</b>	and salutation of our	13, 200/ 8
sore amarvelled of her	<b>visitation</b>	and thought herself far	13, 200/ 15
own unworthiness in the	<b>visitation</b>	of the Mother of	13, 200/ 28
at this great high	<b>visitation</b>	, in which not the	13, 201/ 1
his high and holy	<b>visitation</b>	so to inspire us	13, 201/ 7
et iustitiae accipientes in	<b>vita</b>	regnabunt per unum Jesum	13, 31/ 17
mea est pro mundi	<b>vita</b>	" (The bread that I	13, 159/ 20
est dilectio incorruptibilis et	<b>vita</b>	aeterna. (Wherefore make haste	13, 160/ 27
omnes homines in iustificationem	<b>vitae</b>	. Sicut enim per unius	13, 31/ 19
volo, panem caelestem, Panem	<b>vitae</b>	, qui est caro Christi	13, 160/ 26
incorruptum epulum accipis, quando	<b>vitae</b>	pane et poculo frueris	13, 162/ 13
corpori commodus erat, et	<b>vitae</b>	corporalis subsidium ministrabat. Sed	13, 162/ 31
vitam perducere, nisi naturalis	<b>vitae</b>	corpus ei coniungeretur." (Like	13, 168/ 20
regnet per iustitiam in	<b>vitam</b>	aeternam, per Jesum Christum	13, 31/ 24
devenire, et non percipere	<b>vitam</b>	, quae a corpore, domini	13, 161/ 33
consecratus, ad totius hominis	<b>vitam</b>	salutemque proficit, simul medicamentum	13, 163/ 1
corporis ad incorruptibilitatem et	<b>vitam</b>	perducere, nisi naturalis vitae	13, 168/ 20
one have our naturals	<b>vitiated</b>	, but also Adam, that	13, 37/ 19
it be not good	<b>vitiateth</b>	all together), yet are	13, 77/ 19
of a vicious person	<b>vitiateth</b>	not the company or	13, 96/ 30
non bibam de generatione	<b>vitis</b>	donec regnum Dei veniat	13, 118/ 25
non bibam de generatione	<b>vitis</b>	, donec regnum Dei veniat	13, 123/ 1
amodo de hoc genimine	<b>vitis</b>	, usque in diem illum	13, 129/ 10
non bibam de generatione	<b>vitis</b>	, donec regum Dei veniat	13, 130/ 13
amodo de hoc genimine	<b>vitis</b>	, usque in diem illum	13, 131/ 5
Saint John: "Ego sum	<b>vitis</b>	vera." (I am the	13, 131/ 29
are verified, Ego sum	<b>vitis</b>	vera, "I am the	13, 132/ 13
bibam de hoc genimine	<b>vitis</b>	, usque in diem illum	13, 133/ 22
via sua impia et	<b>vivat</b>	, ipse impius in impietate	13, 21/ 26
the scripture saith: "Nemo	<b>vivens</b>	scit, utrum odio vel	13, 195/ 2
the scripture saith: "Nemo	<b>vivens</b>	scit, utrum odio vel	13, 195/ 2
qui manducat hunc panem	<b>vivet</b>	in aeternum." (The bread	13, 143/ 5
caro Christi filii dei	<b>vivi</b>	, et potum volo sanguinis	13, 160/ 27
verified: "Spiritus est qui	<b>vivificat</b>	, caro non prodest quicquam	13, 176/ 8
in illis suis quae	<b>vocantur</b>	Evangelia monumentis ita sibi	13, 161/ 13
quid fecerim vobis: vos	<b>vocatis</b>	me magister et domine	13, 101/ 4

magnus, serpens antiquus qui	<b>vocatur</b>	diabolus, et Satanus qui	13, 6/ 5
the cause: "Quia audisti	<b>vocem</b>	uxoris tuae, maledicta terra	13, 20/ 4
Lord, I heard thy	<b>voice</b>	and was afeard to	13, 18/ 2
had him cease that	<b>voice</b>	of the people himself	13, 72/ 6
and not the common	<b>voice</b>	of the people. But	13, 72/ 9
doctors all with one	<b>voice</b>	agree, and all the	13, 150/ 21
As soon as the	<b>voice</b>	of thy salutation was	13, 200/ 24
As soon as the	<b>voice</b>	of thy salutation was	13, 200/ 24
that we have no	<b>void</b>	time allowed us thereunto	13, 67/ 28
and shame that he	<b>voided</b>	not at God's coming	13, 20/ 23
mundi desidero, panem dei	<b>volo</b>	, panem caelestem, Panem vitae	13, 160/ 26
dei vivi, et potum	<b>volo</b>	sanguinis eius qui est	13, 160/ 27
altar, and, after the	<b>volume</b>	of the law read	13, 127/ 17
would require a whole	<b>volume</b>	alone (the labor whereof	13, 139/ 27
filium non naturae sed	<b>voluntatis</b>	ingerunt unitatem, interrogo utrum	13, 163/ 19
sit, an per concordiam	<b>voluntatis</b>	? Si enim vere verbum	13, 163/ 20
ille in nobis, quomodo	<b>voluntatis</b>	unitas asseritur, quum naturalis	13, 163/ 28
comedam escam corruptionis, neque	<b>voluptates</b>	huius mundi desidero, panem	13, 160/ 25
quia descendit diabolus ad	<b>vos</b>	, habens iram magnam, sciens	13, 23/ 12
est mundus totus: et	<b>vos</b>	mundi estis, sed non	13, 101/ 1
Scitis quid fecerim vobis:	<b>vos</b>	vocatis me magister et	13, 101/ 4
dominus et magister, et	<b>vos</b>	debetis alter alterius lavare	13, 101/ 6
feci vobis, ita et	<b>vos</b>	faciatis. Amen, amen, dico	13, 101/ 7
Accipite et dividite inter	<b>vos</b>	. Dico enim vobis quod	13, 118/ 24
accipite et dividite inter	<b>vos</b>	." (He took the cup	13, 122/ 26
saith Saint Augustine), "Qui	<b>vos</b>	audit me audit" (He	13, 173/ 6
their God, he would	<b>vouchsafe</b>	to do them lowly	13, 106/ 9
Savior Christ, which wouldst	<b>vouchsafe</b>	thine own almighty hands	13, 117/ 11
the very traitor, too,	<b>vouchsafe</b>	, good Lord, of thine	13, 117/ 13
of his liberal bounty,	<b>vouchsafe</b>	to take and accept	13, 191/ 18
he not only doth	<b>vouchsafe</b>	, but also doth delight	13, 191/ 22
that so lovingly doth	<b>vouchsafe</b>	to enter not only	13, 197/ 25
St. Elizabeth, doth so	<b>vouchsafe</b>	to come and visit	13, 201/ 4
to be the memorial),	<b>vouchsafe</b>	, good Christian readers, to	13, 204/ 18
of his liberal bounty,	<b>vouchsafe</b>	to take and accept	13, 191/ 18
he not only doth	<b>vouchsafe</b>	, but also doth delight	13, 191/ 22
that so lovingly doth	<b>vouchsafe</b>	to enter not only	13, 197/ 25
St. Elizabeth, doth so	<b>vouchsafe</b>	to come and visit	13, 201/ 4
to be the memorial),	<b>vouchsafe</b>	, good Christian readers, to	13, 204/ 18
Father thanks that he	<b>vouchsafed</b>	to suffer him by	13, 126/ 31
said: "Ut facta est	<b>vox</b>	salutationis tuae in auribus	13, 200/ 23
said: "Ut facta est	<b>vox</b>	salutationis tuae in auribus	13, 200/ 23
Greek, but in other	<b>vulgar</b>	tongues, too, so in	13, 156/ 12
ait M. illis: Quid	<b>vultis</b>	mihi dare, et ego	13, 51/ 21

sin) lie weeping and	<b>wailing</b>	, the devil's burning prisoners	13, 75/ 19
thine enemy, too, and	<b>wait</b>	thee with a shrewd	13, 84/ 11
with his twelve apostles	<b>waiting</b>	upon him, whereby his	13, 96/ 5
To stir us to	<b>wake</b>	and pray, he not	13, 113/ 25
Olives and there to	<b>wake</b>	and pray by night	13, 113/ 27
dream, which, when he	<b>waketh</b>	, hath never a penny	13, 65/ 3
for the devil to	<b>walk</b>	farther with her. For	13, 16/ 5
time we may not	<b>walk</b>	out abroad, but keep	13, 65/ 17
our Savior forbore to	<b>walk</b>	abroad among the Jews	13, 71/ 11
own flesh let thee	<b>walk</b>	away, naked, silly soul	13, 84/ 16
deeds of charity we	<b>walk</b>	, I fear me, nothing	13, 98/ 13
and that way commonly	<b>walk</b>	we. And therefore said	13, 108/ 21
but if we will	<b>walk</b>	therein. And therefore saith	13, 111/ 11
that are undefiled, that	<b>walk</b>	in the law of	13, 111/ 15
they that work wickedness	<b>walk</b>	not in his ways	13, 111/ 16
gate and will not	<b>walk</b>	forth in the way	13, 116/ 5
a me operarii iniquitatis." (	<b>Walk</b>	you from me you	13, 116/ 21
by it, intending to	<b>walk</b>	and wallow in the	13, 193/ 21
by it, intending to	<b>walk</b>	and wallow in the	13, 193/ 21
the place that he	<b>walketh</b>	on in earth into	13, 174/ 18
their feet, and their	<b>walking</b>	staves in their hands	13, 59/ 32
garments girt, and our	<b>walking</b>	staff in our hand	13, 65/ 20
sin), and with our	<b>walking</b>	staff in our hand	13, 65/ 26
his pot of water,	<b>walking</b>	on his errand, and	13, 95/ 10
long and make haste,	<b>walking</b>	with faith in the	13, 100/ 14
be by the way	<b>walking</b>	with them, or else	13, 103/ 15
but good devout affection,	<b>walking</b>	the way of good	13, 116/ 15
as Saint Augustine saith),	<b>walking</b>	with his two disciples	13, 157/ 21
intending to walk and	<b>wallow</b>	in the puddle of	13, 193/ 21
intending to walk and	<b>wallow</b>	in the puddle of	13, 193/ 21
with her. But the	<b>wallow-sweet</b>	pleasure of that fruit	13, 17/ 5
in the dirt and	<b>wallowing</b>	in the mire, we	13, 193/ 19
in the dirt and	<b>wallowing</b>	in the mire, we	13, 193/ 19
stood up like high	<b>walls</b>	of crystal on both	13, 58/ 3
not in at the	<b>walls</b>	upon us, ere we	13, 67/ 34
it so began to	<b>wamble</b>	in their stomachs that	13, 17/ 7
did not, but by	<b>wandering</b>	another way from her	13, 21/ 8
figured the long, painful	<b>wandering</b>	of men in the	13, 58/ 31
when those great clerks	<b>wandering</b>	here in evil works	13, 116/ 17
All beasts were at	<b>war</b>	with them, and each	13, 24/ 6
enemy that gate well	<b>warded</b>	and sure in sundry	13, 116/ 33
remnant of that borrowed	<b>ware</b>	whereof we be now	13, 9/ 15
pride of that borrowed	<b>ware</b>	so gloriously boasted before	13, 9/ 18
And therefore is this	<b>ware</b>	, Judas, all in thine	13, 78/ 29

price of thine own	<b>ware</b>	thyself, at thine own	13, 78/ 32
they were of this	<b>ware</b>	, yet while it was	13, 79/ 2
have set upon his	<b>ware</b>	, namely being such ware	13, 79/ 7
ware, namely being such	<b>ware</b>	as it was, so	13, 79/ 8
till they had the	<b>ware</b>	in their own hand	13, 81/ 23
both had Adam been	<b>warned</b>	by it and their	13, 20/ 31
any harm; but he	<b>warned</b>	them that there should	13, 60/ 19
this may be a	<b>warning</b>	to every man in	13, 21/ 12
them, and give them	<b>warning</b>	of such ways as	13, 22/ 1
at large before. A	<b>warning</b>	to the reader. Here	13, 50/ 5
will give the reader	<b>warning</b>	that I will rehearse	13, 50/ 6
the law written express	<b>warning</b>	given by Moses unto	13, 56/ 13
words, Moses gave them	<b>warning</b>	of Christ, that he	13, 56/ 19
his glorious ascension was	<b>warning</b>	given by sundry wise	13, 57/ 10
he gave his disciples	<b>warning</b>	in this wise: "Two	13, 66/ 15
he gave his disciples	<b>warning</b>	of his death coming	13, 66/ 27
morrow after the aforeremembered	<b>warning</b>	of his passion given	13, 69/ 11
words he giveth us	<b>warning</b>	of: the one, that	13, 115/ 14
therefore to give us	<b>warning</b>	of the necessity that	13, 115/ 18
Paul giveth us gracious	<b>warning</b>	where he saith in	13, 194/ 1
Paul giveth us gracious	<b>warning</b>	where he saith in	13, 194/ 1
yet will I not	<b>warrant</b>	that he very well	13, 55/ 26
up to cleanse and	<b>wash</b>	away the spots of	13, 86/ 16
basin and began to	<b>wash</b>	the feet of his	13, 101/ 19
him: "Thou shalt never	<b>wash</b>	my feet." Jesus answered	13, 101/ 24
unto him: "If I	<b>wash</b>	thee not, thou shalt	13, 101/ 25
more but that he	<b>wash</b>	his feet, but is	13, 101/ 28
owe also one to	<b>wash</b>	another's feet. For I	13, 102/ 2
basin, and began to	<b>wash</b>	the feet of his	13, 105/ 3
into the basin himself,	<b>wash</b>	all their feet himself	13, 106/ 15
Lord and Master should	<b>wash</b>	his feet. And therefore	13, 106/ 22
wise: "Thou shall never	<b>wash</b>	my feet in this	13, 107/ 8
said: "But if I	<b>wash</b>	thee, thou shalt have	13, 107/ 15
hast so determined to	<b>wash</b>	mine unworthy feet, that	13, 107/ 23
not only, Lord, to	<b>wash</b>	my feet, but, over	13, 107/ 27
washed needeth not to	<b>wash</b>	but his feet, but	13, 107/ 30
content that Christ should	<b>wash</b>	all his whole body	13, 108/ 3
washed needeth but to	<b>wash</b>	his feet," and those	13, 108/ 34
Master, you must also	<b>wash</b>	one another's feet." Then	13, 110/ 13
should you disdain to	<b>wash</b>	your fellow's feet, when	13, 110/ 29
have not disdained to	<b>wash</b>	yours? And since the	13, 110/ 30
have not disdained to	<b>wash</b>	your feet, there can	13, 111/ 1
shameful pride disdain to	<b>wash</b>	the feet of his	13, 111/ 3
would not suffer him	<b>wash</b>	his feet. But our	13, 112/ 26



though they saw him	<b>wash</b>	their feet, yet that	13, 115/ 24
own almighty hands to	<b>wash</b>	the feet of thy	13, 117/ 12
in such wise to	<b>wash</b>	the foul feet of	13, 117/ 14
and as who say,	<b>wash</b>	it away), himself with	13, 122/ 22
him: "He that is	<b>washed</b>	needeth no more but	13, 101/ 27
after that he had	<b>washed</b>	their feet, he took	13, 101/ 31
Therefore, if I have	<b>washed</b>	your feet, being your	13, 102/ 1
apostles, after their feet	<b>washed</b>	, sat down at the	13, 104/ 14
him: "He that is	<b>washed</b>	needeth not to wash	13, 107/ 29
of Christ's holy hands	<b>washed</b>	, not his feet only	13, 107/ 32
For he that is	<b>washed</b>	once already by baptism	13, 108/ 5
baptism is so clean	<b>washed</b>	altogether from all sin	13, 108/ 5
needeth to be all	<b>washed</b>	again, nor never shall	13, 108/ 7
never shall be all	<b>washed</b>	again by baptism. For	13, 108/ 7
But there is none	<b>washed</b>	so clean by baptism	13, 108/ 16
to have his feet	<b>washed</b>	often. For by his	13, 108/ 17
offered to be all	<b>washed</b>	again both feet, hands	13, 108/ 22
head, "He that is	<b>washed</b>	is all clean and	13, 108/ 23
to have no more	<b>washed</b>	but his feet," that	13, 108/ 24
Peter, "He that is	<b>washed</b>	needeth but to wash	13, 108/ 33
after that he had	<b>washed</b>	their feet, he took	13, 109/ 5
Therefore if I have	<b>washed</b>	your feet, being your	13, 110/ 12
and declareth wherefore he	<b>washed</b>	their feet, as he	13, 110/ 14
saith unto him: "Lord,	<b>washest</b>	thou my feet?" Jesus	13, 101/ 22
saith unto him: "Lord,	<b>washest</b>	thou my feet?" "Saint	13, 106/ 19
said unto him: "Lord,	<b>washest</b>	thou my feet?" To	13, 106/ 23
and therein his humble	<b>washing</b>	of his disciples" feet	13, 82/ 24
third chapter. Of the	<b>washing</b>	of the feet, specified	13, 101/ 11
to go about the	<b>washing</b>	of the apostles" feet	13, 104/ 17
lowly service in the	<b>washing</b>	, not of their heads	13, 106/ 10
Christ's great, marvelous humanity,	<b>washing</b>	the traitor's filthy feet	13, 108/ 29
therefore here in the	<b>washing</b>	of his disciples" feet	13, 109/ 28
for by the outward	<b>washing</b>	of your feet I	13, 109/ 35
to wit, "that my	<b>washing</b>	of your feet is	13, 111/ 26
example of Christ in	<b>washing</b>	the apostles" feet, with	13, 114/ 12
literal fashion thereof in	<b>washing</b>	of folks" feet as	13, 114/ 14
both in humble manner	<b>washing</b>	and wiping and kissing	13, 114/ 20
might contend that the	<b>washing</b>	of the feet were	13, 114/ 27
with this example of	<b>washing</b>	their feet his own	13, 117/ 3
defile mine hands with	<b>washing</b>	of their feet. The	13, 117/ 18
as in baptism the	<b>washing</b>	of the body with	13, 141/ 17
with water, signifying the	<b>washing</b>	of the soul by	13, 141/ 18
the sacrament, and the	<b>washing</b>	of the soul from	13, 141/ 19
sign (I mean the	<b>washing</b>	in the water) betokeneth	13, 141/ 21

pain and labor, fasting,	<b>watch</b>	, preaching and prayer, and	13, 27/ 24
reason to keep sure	<b>watch</b>	to resist them, and	13, 47/ 12
our Savior saith, "to	<b>watch</b>	well that the thief	13, 67/ 33
men might say) a	<b>watchword</b>	given of Christ, which	13, 54/ 27
but that of this	<b>watchword</b>	the devil gathered somewhat	13, 55/ 23
very following of the	<b>water</b>	after, and that not	13, 44/ 20
the waves of the	<b>water</b>	(which water, while the	13, 58/ 1
of the water (which	<b>water</b>	, while the children of	13, 58/ 2
devil's danger through the	<b>water</b>	of baptism, the sacrament	13, 58/ 22
and destroyed in the	<b>water</b>	of baptism and the	13, 58/ 25
bearing a pot of	<b>water</b>	. Follow you him into	13, 85/ 24
bearing a pot of	<b>water</b>	; follow you him into	13, 93/ 3
the man with the	<b>water</b>	pot and then what	13, 94/ 27
with his pot of	<b>water</b>	, walking on his errand	13, 95/ 10
Then he did put	<b>water</b>	into a basin and	13, 101/ 18
him, and then put	<b>water</b>	into the basin, and	13, 105/ 2
overgarments himself, put the	<b>water</b>	into the basin himself	13, 106/ 14
of the body with	<b>water</b>	, signifying the washing of	13, 141/ 17
the washing in the	<b>water</b>	) betokeneth. Now in this	13, 141/ 21
the consecration, a little	<b>water</b>	always, whereof we find	13, 151/ 2
issued both blood and	<b>water</b>	. And some allege that	13, 151/ 7
in the Apocalypse, by	<b>water</b>	is signified people). And	13, 151/ 9
tempered his wine with	<b>water</b>	. And all these may	13, 151/ 12
or adventure to put	<b>water</b>	into his wine --	13, 151/ 16
institution speaketh of no	<b>water</b>	at all (but only	13, 151/ 17
full of wine and	<b>water</b>	, but when the words	13, 167/ 18
they never master. The	<b>wavering</b>	people they found the	13, 74/ 28
was -- with the	<b>waves</b>	of the water (which	13, 58/ 1
with a stranger and	<b>wax</b>	a proper entertainer (which	13, 15/ 17
and that would after	<b>wax</b>	meek and repent and	13, 25/ 26
good readers, see Judas	<b>wax</b>	now a great rich	13, 78/ 33
that we Christian folk	<b>wax</b>	in worse case. For	13, 98/ 12
man should mingle one	<b>wax</b>	melted by the fire	13, 168/ 21
with another piece of	<b>wax</b>	likewise melted, so that	13, 168/ 22
be that, when we	<b>wax</b>	such, God will not	13, 202/ 25
be that, when we	<b>wax</b>	such, God will not	13, 202/ 25
shame. They would have	<b>waxed</b>	gods and were turned	13, 24/ 16
leese their authority), they	<b>waxed</b>	so wood therewith, that	13, 69/ 33
they came of them	<b>waxen</b>	by their sin both	13, 31/ 1
one, now were they	<b>waxen</b>	many. The ancients of	13, 73/ 7
his blessed body was	<b>waxen</b>	new, that is to	13, 134/ 17
in passing by the	<b>way</b>	, and so little remember	13, 3/ 25
she made half the	<b>way</b>	herself for the devil	13, 16/ 4
Then took Adam a	<b>way</b>	far awry from forgiveness	13, 18/ 7

but by wandering another	<b>way</b>	from her he suffered	13, 21/ 8
turn from his wicked	<b>way</b>	and live, both shall	13, 21/ 29
fall. To devise this	<b>way</b>	, lo, was a wonderful	13, 26/ 3
that held the foresaid	<b>way</b>	in the damnation of	13, 35/ 5
Jerome should take that	<b>way</b>	, too. And if not	13, 35/ 19
neither. Howbeit, if that	<b>way</b>	would not be maintained	13, 35/ 20
have rehearsed by the	<b>way</b>	, many men will peradventure	13, 42/ 13
Red Sea, the same	<b>way</b>	where God had sent	13, 57/ 30
letting us by the	<b>way</b>	), and our shoes upon	13, 65/ 25
forward apace upon our	<b>way</b>	out of the Egyptians	13, 65/ 28
so far the contrary	<b>way</b>	that for his goodness	13, 69/ 21
were out of the	<b>way</b>	. In this, as the	13, 81/ 25
be out of the	<b>way</b>	and gone aside from	13, 81/ 28
holy heart, yet this	<b>way</b>	liked his high wisdom	13, 93/ 29
wise hold on their	<b>way</b>	that they should, at	13, 95/ 13
with faith in the	<b>way</b>	of virtuous works, to	13, 100/ 14
they be by the	<b>way</b>	walking with them, or	13, 103/ 15
their use in the	<b>way</b>	. But our Savior, those	13, 103/ 17
loved not into the	<b>way</b>	(that is to wit	13, 103/ 19
behind them in the	<b>way</b>	), but he loved them	13, 103/ 21
bad. For look which	<b>way</b>	that our affections lead	13, 108/ 20
lead us and that	<b>way</b>	commonly walk we. And	13, 108/ 20
bare knowledge of the	<b>way</b>	thither if he will	13, 111/ 9
so by knowing the	<b>way</b>	to heaven, we can	13, 111/ 10
God, follow their own	<b>way</b>	, may these words of	13, 112/ 15
infernium." (There is a	<b>way</b>	that unto men seemeth	13, 112/ 18
walk forth in the	<b>way</b>	of good works shall	13, 116/ 5
devout affection, walking the	<b>way</b>	of good works in	13, 116/ 15
And so may every	<b>way</b>	these words of our	13, 131/ 30
all those texts another	<b>way</b>	with an allegory sense	13, 158/ 25
maketh him go which	<b>way</b>	he list to guide	13, 192/ 28
maketh him go which	<b>way</b>	he list to guide	13, 192/ 28
world, we be but	<b>wayfaring</b>	folk. And verily though	13, 99/ 28
in form of a	<b>wayfaring</b>	man, betokened and was	13, 157/ 23
them warning of such	<b>ways</b>	as they may perish	13, 22/ 1
your thoughts, nor my	<b>ways</b>	be not like your	13, 33/ 12
be not like your	<b>ways</b>	, for as high as	13, 33/ 12
so high are my	<b>ways</b>	above your ways, and	13, 33/ 13
my ways above your	<b>ways</b>	, and my thoughts above	13, 33/ 13
how investigable be his	<b>ways</b>	? -- that is to	13, 33/ 20
And they sought the	<b>ways</b>	, both the chief priests	13, 52/ 8
And thus by diverse	<b>ways</b>	was there revelation given	13, 56/ 9
And they sought the	<b>ways</b>	, both the chief priests	13, 68/ 30
but to seek the	<b>ways</b>	and the means how	13, 73/ 17

walk not in his	<b>ways</b>	.) And our Savior saith	13, 111/ 16
Sacrament so many manner	<b>ways</b>	differeth from all other	13, 152/ 14
texts diverse other good	<b>ways</b>	with your allegories --	13, 158/ 28
with any of those	<b>ways</b>	take away the true	13, 158/ 29
that took those wrong	<b>ways</b>	-- flowered for a	13, 172/ 25
and continue in the	<b>ways</b>	of God and holy	13, 193/ 15
and continue in the	<b>ways</b>	of God and holy	13, 193/ 15
of behest, and their	<b>waywardness</b>	and many punishments, with	13, 58/ 28
kind in wisdom more	<b>weak</b>	, more light of belief	13, 14/ 28
to us that be	<b>weak</b>	and abhor to eat	13, 170/ 25
thing which for her	<b>weal</b>	God had forbidden her	13, 16/ 22
consider deeply from what	<b>weal</b>	into what wretchedness, by	13, 23/ 5
pride thrown out of	<b>wealth</b>	into wretchedness. This new	13, 11/ 25
measured their state and	<b>wealth</b>	, setting them not on	13, 12/ 24
meanwhile full of present	<b>wealth</b>	. But, oh, woe worth	13, 14/ 2
of innocence, with present	<b>wealth</b>	and hope of heaven	13, 25/ 1
to more joy, more	<b>wealth</b>	, and far more honor	13, 28/ 2
the possession of eternal	<b>wealth</b>	, without any manner pain	13, 46/ 29
bodies, to the inestimable	<b>wealth</b>	of their souls. And	13, 192/ 12
covetousness of wretched, worldly	<b>wealth</b>	, and the foul affection	13, 193/ 13
bodies, to the inestimable	<b>wealth</b>	of their souls. And	13, 192/ 12
covetousness of wretched, worldly	<b>wealth</b>	, and the foul affection	13, 193/ 13
possession of a right,	<b>wealthy</b>	state and in the	13, 13/ 9
mankind set in so	<b>wealthy</b>	state, and either conjecturing	13, 14/ 5
endured there without age,	<b>weariness</b>	, or pain, without spot	13, 13/ 25
them, their work without	<b>weariness</b>	, their meat pleasant at	13, 23/ 27
all things necessary without	<b>weariness</b>	or grief. He had	13, 39/ 6
full thereof fastidious and	<b>weary</b>	. Not that those things	13, 97/ 28
foolish weaver that would	<b>weave</b>	apace with the one	13, 114/ 10
even like a foolish	<b>weaver</b>	that would weave apace	13, 114/ 9
is to wit, the	<b>Wednesday</b>	before his passion, and	13, 69/ 10
council taken upon the	<b>Wednesday</b>	after (whereof our present	13, 72/ 26
eat it on the	<b>Wednesday</b>	. But they say that	13, 89/ 23
which property some gentlewomen	<b>ween</b>	were a goodly praise	13, 15/ 18
so made he them	<b>ween</b>	they should. But while	13, 23/ 33
And Adam (would I	<b>ween</b>	) at the first hearing	13, 55/ 27
outward ceremonies also, I	<b>ween</b>	we be nothing matches	13, 98/ 15
and would make men	<b>ween</b>	that those plain words	13, 137/ 15
good simple folk would	<b>ween</b>	they meant as we	13, 138/ 8
For they make them	<b>ween</b>	that, since we call	13, 138/ 12
and make him therewith	<b>ween</b>	that those old holy	13, 138/ 29
might make some men	<b>ween</b>	it were but bread	13, 153/ 32
labor to make men	<b>ween</b>	that it cannot be	13, 157/ 8
should. But while they	<b>weened</b>	to be gods by	13, 23/ 33

taketh herself for fair,	<b>weening</b>	herself well liked for	13, 8/ 3
relent into tears and	<b>weep</b>	, if he had paid	13, 45/ 22
in their sin) lie	<b>weeping</b>	and wailing, the devil's	13, 75/ 19
of his passion to	<b>weigh</b>	to such purpose, there	13, 45/ 26
nothing (the thing well	<b>weighed</b>	) that any man may	13, 8/ 30
yet, the thing well	<b>weighed</b>	and considered, not able	13, 55/ 5
consider the burden and	<b>weight</b>	of sin and well	13, 45/ 13
called drachma, being in	<b>weight</b>	about the eighth part	13, 79/ 20
should consider of what	<b>weight</b>	and authority both his	13, 110/ 2
whiteness, redness, hardness, softness,	<b>weight</b>	, savor, and taste, and	13, 140/ 28
such necessity and such	<b>weight</b>	with them that have	13, 196/ 13
such necessity and such	<b>weight</b>	with them that have	13, 196/ 13
little money would be	<b>welcome</b>	, and money they offered	13, 79/ 4
yet were they there	<b>welcome</b>	and well received. In	13, 99/ 19
complacui." (This is my	<b>well-beloved</b>	Son, in whom hath	13, 57/ 5
manner of motions good,	<b>well-disposed</b>	folk be many sundry	13, 63/ 23
children of Israel, the	<b>well-disposed</b>	people, to escape well	13, 63/ 30
for their ease, and	<b>well-favoredly</b>	trimmed to their pleasure	13, 3/ 27
mouth, and the man	<b>well-known</b>	once for four days	13, 69/ 29
the will of God	<b>well-known</b>	. But else I verily	13, 151/ 14
in corners corrupt some	<b>well-minded</b>	men before they perceive	13, 138/ 10
pain, without spot or	<b>wem</b>	or any decay of	13, 13/ 25
foolish vanity if they	<b>went</b>	no farther. But the	13, 10/ 12
of one man it	<b>went</b>	into all men unto	13, 31/ 28
of the twelve. Then	<b>went</b>	he to the princes	13, 52/ 14
mischievous deed that they	<b>went</b>	about for the maintenance	13, 70/ 14
assignment. Now that Christ	<b>went</b>	about no temporal authority	13, 70/ 23
was angry that it	<b>went</b>	not farther straight unto	13, 70/ 33
cried out as he	<b>went</b>	: "Hosanna filio David, benedictus	13, 71/ 25
the devil. But why	<b>went</b>	they about so busily	13, 74/ 12
grave, he rose and	<b>went</b>	out through the hard	13, 75/ 4
of the twelve. Then	<b>went</b>	he to the princes	13, 75/ 28
the feast of Passover	<b>went</b>	into Bethany, where he	13, 76/ 14
his first coming, he	<b>went</b>	roundly to the matter	13, 78/ 21
ready." And his disciples	<b>went</b>	and came into the	13, 86/ 5
city. And, as they	<b>went</b>	, they found as Jesus	13, 86/ 6
him, and that he	<b>went</b>	about ever after that	13, 93/ 20
followeth: "And his disciples	<b>went</b>	forth and came into	13, 94/ 19
his traitorous purpose, tenderly	<b>went</b>	about to mend him	13, 103/ 8
shall be blessed), but	<b>went</b>	further and, to make	13, 116/ 8
board, our Savior forthwith	<b>went</b>	in hand with the	13, 123/ 30
of many corns of	<b>wheat</b>	into one loaf and	13, 143/ 18
assembly, but then consider	<b>whereabout</b>	: about nothing else but	13, 73/ 17
while the world endureth.	<b>Whereagainst</b>	whoso wrestleth cannot fail	13, 174/ 15

we depart from every	<b>whit</b>	again, except our soul	13, 9/ 11
accidents, I say, of	<b>whiteness</b>	, redness, hardness, softness, weight	13, 140/ 27
seduceth and deceiveth the	<b>whole</b>	world, and he is	13, 6/ 11
lords of all the	<b>whole</b>	earth, had full dominion	13, 13/ 14
all words of the	<b>whole</b>	text appeareth plain that	13, 19/ 13
sensuality, whereby the man	<b>whole</b>	and entire falleth into	13, 22/ 13
only thought, full and	<b>whole</b>	deadly sin. Howbeit a	13, 22/ 18
the ransom for the	<b>whole</b>	kind of man. For	13, 26/ 13
For since all the	<b>whole</b>	kind had lost heaven	13, 26/ 14
fall of Adam, the	<b>whole</b>	kind of man not	13, 29/ 2
to tell you the	<b>whole</b>	truth, holy Saint Augustine	13, 34/ 6
more easy if the	<b>whole</b>	person of the man	13, 35/ 14
his naturals in paradise	<b>whole</b>	and in good plight	13, 37/ 20
of their nature, then	<b>whole</b>	and unhurt and ours	13, 38/ 7
loss of heaven, the	<b>whole</b>	entire man hath a	13, 39/ 20
to that that the	<b>whole</b>	kind of man are	13, 41 6
the sin of seven	<b>whole</b>	worlds, wherefore be not	13, 44/ 23
the ordinance of the	<b>whole</b>	Trinity, suffer more pain	13, 45/ 5
but sin all our	<b>whole</b>	life, yet God, not	13, 48/ 19
king with all his	<b>whole</b>	main mighty army was	13, 57/ 31
that is therein, the	<b>whole</b>	roundel of the world	13, 61/ 2
the flesh. And the	<b>whole</b>	people of the Egyptians	13, 63/ 3
and plate in the	<b>whole</b>	world were too little	13, 79/ 9
of pleasure without a	<b>whole</b>	ell of pain. And	13, 81/ 18
may set always this	<b>whole</b>	wretched world at naught	13, 82/ 8
crucifying, and all the	<b>whole</b>	piteous tragedy of his	13, 82/ 27
come and all the	<b>whole</b>	town with him, our	13, 93/ 26
being Maker of the	<b>whole</b>	earth, wouldst have yet	13, 100/ 11
of all thing the	<b>whole</b>	dominion, so that with	13, 106/ 3
perfect obedience, submitting himself	<b>whole</b>	unto the will of	13, 107/ 17
should wash all his	<b>whole</b>	body, Christ answered him	13, 108/ 3
made all the man	<b>whole</b>	in the Sabbath day	13, 109/ 19
knitteth up all the	<b>whole</b>	matter with a very	13, 111/ 4
God put in the	<b>whole</b>	corps of the Catholic	13, 114/ 24
words hath Saint Luke	<b>whole</b>	together of the finishing	13, 118/ 34
sin of all the	<b>whole</b>	world." And so was	13, 128/ 29
the sin of the	<b>whole</b>	world. For sufficient it	13, 128/ 30
the sin of the	<b>whole</b>	world and as many	13, 128/ 31
thing would require a	<b>whole</b>	volume alone (the labor	13, 139/ 27
chiefly signified, and the	<b>whole</b>	blessed body is there	13, 147/ 20
be separate from his	<b>whole</b>	blessed body. If men	13, 147/ 23
or the wine) the	<b>whole</b>	inward unsensible sacrament (the	13, 148/ 27
yea, and all the	<b>whole</b>	Trinity together. And albeit	13, 148/ 33
both the forms, the	<b>whole</b>	people through Christendom fell	13, 149/ 14

to wit, the very	<b>whole</b>	body of Christ and	13, 149/ 16
lawful of old, the	<b>whole</b>	people of all Christendom	13, 149/ 22
long-continued custom of the	<b>whole</b>	corps of Christendom --	13, 149/ 32
of theirs, if the	<b>whole</b>	body of Christendom may	13, 150/ 3
two forms is the	<b>whole</b>	sacrament, both for the	13, 150/ 27
Christ -- all the	<b>whole</b>	, under the both forms	13, 153/ 19
before declared) the very	<b>whole</b>	person, of our sovereign	13, 154/ 32
and salvation of the	<b>whole</b>	man, being both a	13, 163/ 15
the belief of Christ's	<b>whole</b>	Church since the institution	13, 171/ 3
arise, forasmuch as the	<b>whole</b>	people knew the truth	13, 171/ 16
received (and by the	<b>whole</b>	Catholic Church believed and	13, 172/ 7
the authority of the	<b>whole</b>	corps of the known	13, 172/ 10
the faith of Christ's	<b>whole</b>	Catholic Church ever since	13, 174/ 13
preserved continually by the	<b>wholesome</b>	fruit and help of	13, 13/ 26
Lucifer and all his	<b>wicked</b>	proud spirits, and deprived	13, 6/ 15
But, oh, woe worth	<b>wicked</b>	envy, the daughter of	13, 14/ 3
contagious conversation of this	<b>wicked</b>	serpent, with his questioning	13, 15/ 24
it, too. O wretched,	<b>wicked</b>	serpent, how much of	13, 16/ 13
doubt but that their	<b>wicked</b>	enemy the serpent (which	13, 17/ 18
I say to the	<b>wicked</b>	man thou shalt die	13, 21/ 28
may turn from his	<b>wicked</b>	way and live, both	13, 21/ 29
live, both shall that	<b>wicked</b>	man die in his	13, 21/ 30
into the council of	<b>wicked</b>	men), that is to	13, 74/ 8
wit, that unto their	<b>wicked</b>	council hath not been	13, 74/ 8
sinful device of any	<b>wicked</b>	council. The fourth lecture	13, 75/ 25
Christ, whom thine own	<b>wicked</b>	disciple, entangled with the	13, 82/ 4
things wring out a	<b>wicked</b>	and a false understanding	13, 164/ 24
himself -- foolishly and	<b>wickedly</b>	do we speak. Thus	13, 164/ 29
man die in his	<b>wickedness</b>	and yet the blood	13, 21/ 30
prophet saith: "Lo, in	<b>wickedness</b>	was I conceived, and	13, 29/ 12
But they that work	<b>wickedness</b>	walk not in his	13, 111/ 15
me you workers of	<b>wickedness</b>	.) And for conclusion, all	13, 116/ 22
as to content his	<b>wife</b>	(whose request he could	13, 17/ 3
from him to his	<b>wife</b>	and in a manner	13, 18/ 9
the means of his	<b>wife</b>	somewhat seduced and brought	13, 19/ 23
the words of thy	<b>wife</b>	, accursed be the earth	13, 20/ 6
foresaw that if the	<b>wife</b>	may be suffered to	13, 20/ 15
the man and his	<b>wife</b>	each delighting in other	13, 23/ 24
given ear unto thy	<b>wife's</b>	words and hast eaten	13, 18/ 30
ear out of his	<b>wife's</b>	mouth, whom he would	13, 20/ 1
of men in the	<b>wild</b>	wilderness of this wretched	13, 58/ 31
should eat it with	<b>wild</b>	lettuce and unleavened bread	13, 59/ 28
men in the wild	<b>wilderness</b>	of this wretched world	13, 58/ 31
palaces in this wretched	<b>wilderness</b>	of the world, wherein	13, 99/ 23

they might with some	wile	take him and put	13, 52/ 9
they might with some	wile	take him and put	13, 69/ 1
they might by some	wile	take and put an	13, 73/ 18
as the Scripture saith, "	wilier	than all the beasts	13, 14/ 25
better beware of their	wiliness	. Three special engines use	13, 138/ 2
of their own free	will	and liberty, either with	13, 4/ 18
similis ero altissimo." (I	will	ascend into the heaven	13, 5/ 14
stars of God. I	will	exalt my seat and	13, 5/ 15
exalt my seat and	will	sit in the hill	13, 5/ 15
of the north. I	will	ascend above the height	13, 5/ 16
the clouds and I	will	be like unto the	13, 5/ 17
present matter) but only	will	I counsel every man	13, 9/ 26
They have said, "We	will	magnify our tongues, our	13, 10/ 8
speech, and say they	will	set it out goodly	13, 10/ 10
for their own, and	will	not be acknown that	13, 10/ 18
yet, lo, the devil	will	not leave them thus	13, 10/ 19
-- memory, understanding, and	will	-- in a certain	13, 12/ 9
of they life. Enmity	will	I put between thee	13, 18/ 22
to speak, too, she	will	have so many words	13, 20/ 15
as long as the	will	after the judgment of	13, 22/ 11
of merit, except the	will	, with reason giving over	13, 22/ 20
unto her. And thus	will	it fare by these	13, 22/ 34
mankind (in such as	will	take the benefit) to	13, 28/ 1
merciful goodness that he	will	fail no man in	13, 30/ 1
the rule by whose	will	all justice must be	13, 33/ 24
him. If any man	will	herein take a contrary	13, 38/ 1
natural liberty of their	will	, without peculiar help of	13, 38/ 4
the freedom of our	will	to the choice of	13, 38/ 10
to reason, mine answer	will	I temper thus: that	13, 38/ 17
naturally than we, that	will	I gladly grant. But	13, 38/ 18
affirm stiffly yes, I	will	keep no schools upon	13, 38/ 21
that I trust he	will	grant me, that is	13, 38/ 23
by his own vicious	will	. And then if the	13, 40/ 5
displeasure given changeth his	will	and withdraweth it. Now	13, 41 23
the way, many men	will	peradventure think otherwise, yet	13, 42/ 14
meseemeth hard, but I	will	not dispute it here	13, 42/ 26
God and that he	will	reward them that seek	13, 43/ 12
his own default either	will	not receive it or	13, 43/ 15
which believeth that God	will	reward them that seek	13, 43/ 23
opinions, in which I	will	bind myself to the	13, 44/ 3
or opinion that I	will	hold or maintain, I	13, 44/ 13
present life, whereas God	will	have heaven so sore	13, 47/ 27
sought for that he	will	have the desirers thereof	13, 47/ 28
biddeth every man that	will	be his disciple or	13, 48/ 15



such as are learned	will	like also that, ere	13, 49/ 20
Judas, and the obedient	will	of his own holy	13, 49/ 25
the reader. Here I	will	give the reader warning	13, 50/ 6
reader warning that I	will	rehearse the words of	13, 50/ 6
my preface, because I	will	not in any word	13, 50/ 11
present work. But yet	will	I not fully follow	13, 50/ 21
context in English, nothing	will	I put in of	13, 51/ 1
mine own, but out	will	I not let to	13, 51/ 1
said unto them, "What	will	ye give me and	13, 52/ 17
and torment. But yet	will	I not warrant that	13, 55/ 26
long book alone, I	will	therefore (letting all the	13, 57/ 21
body), or else it	will	be very hard for	13, 63/ 29
for them. And yet	will	God that themselves shall	13, 64/ 3
somewhat, too. For he	will	that they shall make	13, 64/ 4
one for him, he	will	do the other for	13, 64/ 6
them. And therefore he	will	that we shall receive	13, 64/ 6
not sacramentally. But he	will	we shall eat it	13, 64/ 10
holy cross. And then	will	God himself with his	13, 64/ 23
cannot get away. Pride	will	away with shame, envy	13, 65/ 6
wot not when he	will	come, whether in the	13, 67/ 31
said unto them: "What	will	you give me, and	13, 75/ 31
said unto them: "What	will	ye give me and	13, 78/ 22
well also that it	will	be hard for any	13, 78/ 25
groats they said they	will	give, which amounteth not	13, 79/ 5
are understood that he	will	not be here in	13, 83/ 23
shalt go hence, who	will	go with thee? If	13, 84/ 14
thou were a king,	will	not all thy realm	13, 84/ 15
come to thee, there	will	there be no love	13, 84/ 20
thee. And since God	will	not so do, offer	13, 84/ 33
in token that God	will	come not only to	13, 93/ 14
you shall prepare I	will	not tell you, nor	13, 94/ 13
bring you thither I	will	not show you, but	13, 94/ 14
also, that those that	will	be the disciples of	13, 99/ 20
cometh to me, I	will	not cast him out	13, 103/ 6
with disobedience against the	will	of God -- spoke	13, 107/ 14
himself whole unto the	will	of Christ, and said	13, 107/ 18
thy glory, I rather	will	be content to suffer	13, 107/ 26
the bliss of heaven	will	not be gotten by	13, 111/ 7
way thither if he	will	sit still at home	13, 111/ 9
there but if we	will	walk therein. And therefore	13, 111/ 11
that knoweth not the	will	of his lord and	13, 111/ 21
that knoweth his lord's	will	and doth it not	13, 111/ 23
stand stiff against God's	will	and disobey his pleasure	13, 112/ 9
manner dealing, whereby folk	will	of their private devotions	13, 112/ 14

great, yet if we	will	not work well our	13, 115/ 17
at the gate and	will	not walk forth in	13, 116/ 5
Luke he saith he	will	say to such): "Discedite	13, 116/ 20
our Savior said, "I	will	from henceforth eat this	13, 122/ 6
say, "after this I	will	never eat it more	13, 122/ 7
into the Charterhouse, "I	will	never eat flesh more	13, 122/ 9
of the paschal lamb	will	I drink no more	13, 123/ 8
of his own free	will	. But to the intent	13, 124/ 12
unspotted lamb. But I	will	that you shall understand	13, 125/ 4
generation of the vine	will	I no more drink	13, 132/ 15
glory), until that day	will	I not after this	13, 132/ 21
And then after that	will	I drink it again	13, 132/ 23
holy words afore rehearsed	will	well declare it, in	13, 135/ 21
to refuse), but I	will	in effect, for this	13, 139/ 29
may be where it	will	, his very glorious blood	13, 147/ 32
the truth and the	will	of God well-known. But	13, 151/ 13
disponam." (The remnant I	will	order when I come	13, 151/ 28
the letter -- we	will	not withstand your allegories	13, 158/ 29
withstand your allegories but	will	well allow them, for	13, 158/ 30
clear against you. I	will	not here enter into	13, 159/ 6
Romans saith thus, "I	will	not eat the meat	13, 161/ 1
of nature but of	will	, them ask I now	13, 164/ 5
concord and agreement of	will	. For if the word	13, 164/ 7
to be only in	will	, considering that the propriety	13, 164/ 19
his redeemer, that he	will	not yet imitate and	13, 170/ 6
to wit, either in	will	to commit deadly sin	13, 175/ 9
incomparable goodness of God	will	, of his liberal bounty	13, 191/ 18
In which thing it	will	be not only right	13, 194/ 27
him. For if we	will	but consider if there	13, 197/ 12
in me Dominus." (I	will	hear what our Lord	13, 201/ 25
hear what our Lord	will	speak within me.) For	13, 201/ 25
attend unto him, he	will	not fail with good	13, 201/ 28
being now our guest,	will	inwardly say unto us	13, 202/ 7
be sure that he	will	not go from us	13, 202/ 18
we wax such, God	will	not tarry with us	13, 202/ 25
hunc, sed Barrabam" (We	will	not have him but	13, 203/ 6
incomparable goodness of God	will	, of his liberal bounty	13, 191/ 18
In which thing it	will	be not only right	13, 194/ 27
him. For if we	will	but consider if there	13, 197/ 12
in me Dominus." (I	will	hear what our Lord	13, 201/ 25
hear what our Lord	will	speak within me.) For	13, 201/ 25
attend unto him, he	will	not fail with good	13, 201/ 28
being now our guest,	will	inwardly say unto us	13, 202/ 7
be sure that he	will	not go from us	13, 202/ 18

we wax such, God	<b>will</b>	not tarry with us	13, 202/ 25
hunc, sed Barrabam" (We	<b>will</b>	not have him but	13, 203/ 6
be if, without his	<b>willful</b>	ignorance, his knowledge had	13, 111/ 19
angel of excellent brightness,	<b>willfully</b>	letting slip the grace	13, 5/ 4
than their own malice	<b>willfully</b>	turned from him, and	13, 25/ 21
sin we do not	<b>willfully</b>	and finally fall again	13, 44/ 12
worthy such men as	<b>willfully</b>	make not themselves unworthy	13, 192/ 10
worthy such men as	<b>willfully</b>	make not themselves unworthy	13, 192/ 10
fall of angels, not	<b>willing</b>	to suffer the malice	13, 11/ 20
First be they commonly	<b>willing</b>	to search this thing	13, 28/ 12
life, yet God, not	<b>willing</b>	to fill heaven with	13, 48/ 20
that glory, or else,	<b>willingly</b>	declining from grace and	13, 4/ 20
all, though he should	<b>willingly</b>	suffer death in recompense	13, 26/ 16
death for man's sake	<b>willingly</b>	suffered), that excellent means	13, 27/ 29
choose the good, but	<b>willingly</b>	apply the freedom of	13, 38/ 9
consider well that Christ	<b>willingly</b>	would, by the ordinance	13, 45/ 5
the hideous torment and	<b>willingly</b>	taken pain of that	13, 45/ 9
that innocent almighty person	<b>willingly</b>	suffered so sore bitter	13, 45/ 14
Savior Jesus Christ, which	<b>willingly</b>	didst determine to die	13, 49/ 12
not in any word	<b>willingly</b>	mangle or mutilate that	13, 50/ 11
with taking great wreak	<b>willingly</b>	themselves upon themselves, as	13, 53/ 32
that follow them and	<b>willingly</b>	be governed by them	13, 63/ 5
for their sakes he	<b>willingly</b>	suffered that painful end	13, 83/ 27
which he was determined	<b>willingly</b>	to die, letted not	13, 96/ 3
part. For if we	<b>willingly</b>	, upon the trust and	13, 198/ 23
part. For if we	<b>willingly</b>	, upon the trust and	13, 198/ 23
say to him: "Whither	<b>wilt</b>	thou that we go	13, 85/ 18
But they said: "Where	<b>wilt</b>	thou that we shall	13, 85/ 21
and asked him: "Whither	<b>wilt</b>	thou that we shall	13, 87/ 22
said unto him, "Where	<b>wilt</b>	thou that we shall	13, 92/ 35
he might by some	<b>wily</b>	suggestion bring pride into	13, 14/ 19
against one. And the	<b>wily</b>	wretch perceived well also	13, 14/ 30
can do himself. This	<b>wily</b>	serpent therefore, the devil	13, 15/ 2
fallen through the false	<b>wily</b>	suggestion of our mortal	13, 23/ 7
circumvention of the false,	<b>wily</b>	devil. For though his	13, 25/ 18
himself) caused by his	<b>wily</b>	train the Jews and	13, 55/ 4
often hath an old,	<b>wily</b>	, wretched bawd brought and	13, 63/ 15
our people."" Thus the	<b>wily</b>	wretches, lo, the mischievous	13, 70/ 13
take him by some	<b>wily</b>	train rather than boldly	13, 74/ 12
so strong, and their	<b>wily</b>	devices so wise that	13, 75/ 9
while the foolish wretched	<b>wily</b>	counselors (such as die	13, 75/ 18
consider how the false	<b>wily</b>	devil hath, in everything	13, 80/ 24
fleshly delight, or false,	<b>wily</b>	winning, or wretched worldly	13, 81/ 4
that he minded to	<b>win</b>	as much by his	13, 80/ 13

grace and kindness to	<b>win</b>	him, brought him to	13, 96/ 11
and in some other	<b>win</b>	many lands again, so	13, 172/ 35
as we dress the	<b>winding</b>	sheet here with sweet	13, 77/ 12
form of bread and	<b>wine</b>	in the Blessed Sacrament	13, 92/ 28
form of bread and	<b>wine</b>	at this his Last	13, 109/ 26
form of bread and	<b>wine</b>	), he would, as was	13, 120/ 22
divide the cup of	<b>wine</b>	among them and drink	13, 122/ 33
he would drink no	<b>wine</b>	, as though he would	13, 123/ 7
form of bread and	<b>wine</b>	, represent that sacrifice in	13, 123/ 24
form of bread and	<b>wine</b>	. The manner of which	13, 123/ 33
in the form of	<b>wine</b>	, whereof it followeth in	13, 126/ 21
and turning of the	<b>wine</b>	into his own precious	13, 126/ 27
drink with them the	<b>wine</b>	new in the kingdom	13, 130/ 1
Father should drink the	<b>wine</b>	with them in a	13, 130/ 3
of that kind of	<b>wine</b>	of which he consecrated	13, 130/ 5
resurrection drink no more	<b>wine</b>	after that draft of	13, 130/ 20
after that draft of	<b>wine</b>	which he drank next	13, 130/ 20
well afterward that the	<b>wine</b>	, which (before his other	13, 130/ 23
the chalice, and which	<b>wine</b>	he there converted into	13, 130/ 25
the drinking thereof, not	<b>wine</b>	but his own holy	13, 130/ 27
under the form of	<b>wine</b>	, which thing they were	13, 130/ 28
he would drink no	<b>wine</b>	. Now in his second	13, 130/ 34
when that (after the	<b>wine</b>	turned into his blood	13, 131/ 3
the conversion of the	<b>wine</b>	into his blessed blood	13, 131/ 31
is to say, the	<b>wine</b>	that came of the	13, 132/ 4
be understood not of	<b>wine</b>	but of his blessed	13, 132/ 25
after that draft of	<b>wine</b>	that he drank to	13, 132/ 29
lamb, drink no more	<b>wine</b>	till after his resurrection	13, 132/ 30
now had he drunken	<b>wine</b>	again after that and	13, 132/ 31
second time had been	<b>wine</b>	(as it was not	13, 132/ 33
he meant not any	<b>wine</b>	, but the blessed blood	13, 133/ 3
For in the common	<b>wine</b>	that our Savior drank	13, 134/ 8
and form of common	<b>wine</b>	, be new after his	13, 135/ 4
were still bread and	<b>wine</b>	which he called then	13, 137/ 20
in the bread and	<b>wine</b>	(which bread and wine	13, 140/ 25
wine (which bread and	<b>wine</b>	are converted by the	13, 140/ 26
in the bread and	<b>wine</b>	(since bread or wine	13, 140/ 32
wine (since bread or	<b>wine</b>	none is there), nor	13, 140/ 32
and the form of	<b>wine</b>	. The inward sacrament and	13, 141/ 31
under the form of	<b>wine</b>	. Now are there likewise	13, 141/ 34
form of bread and	<b>wine</b>	) betoken the very natural	13, 142/ 24
man's heart) -- and	<b>wine</b>	gladdeth the heart --	13, 142/ 29
form of bread and	<b>wine</b>	) do also signify and	13, 143/ 11
one loaf and the	<b>wine</b>	that is converted into	13, 143/ 19

blessed blood (of which	<b>wine</b>	the form remaineth) was	13, 143/ 19
grapes flowing into one	<b>wine</b>	, so be all holy	13, 143/ 20
form of bread and	<b>wine</b>	. For his very body	13, 144/ 33
forms of bread and	<b>wine</b>	) should signify, betoken, and	13, 145/ 21
forms of bread and	<b>wine</b>	) be in such wise	13, 146/ 10
form of bread and	<b>wine</b>	, be both sacramental signs	13, 146/ 20
form of bread and	<b>wine</b>	, yet is there with	13, 146/ 25
under the form of	<b>wine</b>	, to signify and represent	13, 147/ 11
is under form of	<b>wine</b>	-- that is to	13, 147/ 15
under the form of	<b>wine</b>	the blessed blood immediately	13, 147/ 19
by that form of	<b>wine</b>	the blood is chiefly	13, 147/ 20
forms of bread and	<b>wine</b>	), nor be there as	13, 148/ 6
the bread or the	<b>wine</b>	) the whole inward unsensible	13, 148/ 26
under the form of	<b>wine</b>	when the common people	13, 149/ 12
forms of bread and	<b>wine</b>	upon the altar) representeth	13, 150/ 23
offered both bread and	<b>wine</b>	). Yet is there also	13, 150/ 34
also put into the	<b>wine</b>	, before the consecration, a	13, 151/ 1
his Maundy, tempered his	<b>wine</b>	with water. And all	13, 151/ 12
put water into his	<b>wine</b>	-- where the gospel	13, 151/ 16
all (but only of	<b>wine</b>	alone) -- and therefore	13, 151/ 17
and the sacrament of	<b>wine</b>	), because that the form	13, 152/ 31
and the form of	<b>wine</b>	the other. And albeit	13, 152/ 32
read the form of	<b>wine</b>	, nor the form of	13, 153/ 1
nor the form of	<b>wine</b>	the form of bread	13, 153/ 1
forms of bread and	<b>wine</b>	, representing the most acceptable	13, 155/ 11
bread and the same	<b>wine</b>	that were then turned	13, 156/ 2
bringeth forth bread and	<b>wine</b>	. This is, saith he	13, 163/ 6
the same bread and	<b>wine</b>	according to the visible	13, 163/ 7
substance of bread and	<b>wine</b>	. But after the words	13, 166/ 7
cup is full of	<b>wine</b>	and water, but when	13, 167/ 18
kinds of bread and	<b>wine</b>	, either there is no	13, 170/ 32
form of bread and	<b>wine</b>	in the mass. For	13, 175/ 4
forms of bread and	<b>wine</b>	), yet as many of	13, 177/ 4
had been a great	<b>winner</b>	if he never had	13, 81/ 9
stood still upon the	<b>winning</b>	or losing of heaven	13, 46/ 1
of their own worldly	<b>winning</b>	and in revenging of	13, 70/ 14
delight, or false, wily	<b>winning</b>	, or wretched worldly worship	13, 81/ 4
and, for wretched worldly	<b>winning</b>	to be gotten by	13, 81/ 32
of neither pleasure nor	<b>winning</b>	, nor being nothing forced	13, 149/ 23
unlawful love of worldly	<b>winning</b>	or foul filthy lust	13, 202/ 24
unlawful love of worldly	<b>winning</b>	or foul filthy lust	13, 202/ 24
of his disciples and	<b>wipe</b>	them with the linen	13, 101/ 20
of his disciples, and	<b>wipe</b>	them with the linen	13, 105/ 3
their very feet, and	<b>wipe</b>	them, too, his own	13, 106/ 11

their feet himself, and	<b>wipe</b>	their feet all himself	13, 106/ 15
she Christ's feet, and	<b>wiped</b>	them with the hairs	13, 76/ 21
humble manner washing and	<b>wiping</b>	and kissing also many	13, 114/ 20
purpose create, the deep	<b>wisdom</b>	of God determined marvelously	13, 11/ 27
as the kind in	<b>wisdom</b>	more weak, more light	13, 14/ 28
And by the deep	<b>wisdom</b>	of God was the	13, 25/ 28
that far passed the	<b>wisdom</b>	of all the wise	13, 27/ 2
deep and infinite high	<b>wisdom</b>	of almighty God devised	13, 27/ 3
man's redemption the deep	<b>wisdom</b>	of God devised; and	13, 27/ 13
Son of God, the	<b>wisdom</b>	of the Father, and	13, 27/ 15
farther asunder be the	<b>wisdom</b>	of God and the	13, 33/ 5
of God and the	<b>wisdom</b>	of the wisest man	13, 33/ 6
man than is the	<b>wisdom</b>	of the wisest man	13, 33/ 6
wisest man above the	<b>wisdom</b>	of the most foolish	13, 33/ 7
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heaven because his high	<b>wisdom</b>	wist it was not	13, 46/ 26
innocence because his high	<b>wisdom</b>	well wist it was	13, 46/ 27
limited of his own	<b>wisdom</b>	and goodness after what	13, 48/ 21
way liked his high	<b>wisdom</b>	as the most meet	13, 93/ 29
Scripture, it is no	<b>wisdom</b>	for him then to	13, 113/ 1
that time, in such	<b>wise</b>	as the glorious company	13, 4/ 23
Maker, began in such	<b>wise</b>	to look downward upon	13, 5/ 5
his match. And as	<b>wise</b>	as he was of	13, 5/ 9
he saith in this	<b>wise</b>	: "Dixerunt linguam nostram magnificabimus	13, 10/ 6
And she in like	<b>wise</b>	never acknowledged her fault	13, 18/ 13
threateneth them in this	<b>wise</b>	: "Si dicente me ad	13, 21/ 24
wisdom of all the	<b>wise</b>	angels of heaven. But	13, 27/ 3
only, was in like	<b>wise</b>	and in like reason	13, 34/ 3
For the creature (that	<b>wise</b>	is) can never think	13, 37/ 28
that, at the least	<b>wise</b>	yet, with God's help	13, 38/ 25
use ourselves in such	<b>wise</b>	as by our own	13, 44/ 11
else at the least	<b>wise</b>	restored to the state	13, 44/ 26
serving God in such	<b>wise</b>	) then in such time	13, 45/ 1
not at the least	<b>wise</b>	restored unto the same	13, 46/ 13
God would in no	<b>wise</b>	of his great goodness	13, 48/ 3
of God in this	<b>wise</b>	now begin. The first	13, 51/ 4
to wit, in what	<b>wise</b>	the merciful, just, and	13, 53/ 9
God reveal in diverse	<b>wise</b>	, that is to wit	13, 54/ 16
warning given by sundry	<b>wise</b>	, as well by the	13, 57/ 10
I wot well no	<b>wise</b>	man would look that	13, 57/ 19
cattle, would in no	<b>wise</b>	suffer it, but albeit	13, 59/ 15
to wit, in what	<b>wise</b>	the determination of the	13, 62/ 12
folk be many sundry	<b>wise</b>	solicited unto sin. And	13, 63/ 24
worthily, and in such	<b>wise</b>	also virtually when we	13, 64/ 9

he liveth in like	wise	rich (as the prophet	13, 65/ 1
grace in such faithful	wise	to receive the very	13, 65/ 34
disciples warning in this	wise	: "Two days hereafter not	13, 66/ 15
their wily devices so	wise	that they would, with	13, 75/ 9
to pass in such	wise	as thyself alone canst	13, 78/ 13
forth and in such	wise	hold on their way	13, 95/ 12
paces himself in such	wise	as themselves wist not	13, 95/ 18
letter, which in this	wise	beginneth: "When the supper	13, 104/ 8
our Savior in this	wise	: "Thou shall never wash	13, 107/ 8
him. And in like	wise	, if a man doubt	13, 112/ 33
excellent goodness, in such	wise	to wash the foul	13, 117/ 14
this chapter in such	wise	as the right famous	13, 118/ 12
Nor here in like	wise	our Savior meant not	13, 121/ 30
is rehearsed in this	wise	: "Jesus took bread, gave	13, 124/ 2
suffer it in such	wise	as we give God	13, 127/ 2
blood. And in like	wise	was the New Testament	13, 127/ 22
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confirmed, and in such	wise	immortal and impassible, that	13, 134/ 26
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Helvidius writeth in this	wise	: "Sic igitur Dominus Iesus	13, 136/ 15
we may in such	wise	treat thereof that it	13, 136/ 21
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they might in any	wise	insinuate and show so	13, 140/ 10
how, and in what	wise	, and wherein these accidents	13, 141/ 6
nothing), and in such	wise	I mean by this	13, 141/ 12
himself. Now in what	wise	those secret invisible sacraments	13, 145/ 19
wine) be in such	wise	figures, tokens, and sacramental	13, 146/ 10
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the selfsame in like	wise	, and that was the	13, 155/ 30
showed you in what	wise	it is a sacrament	13, 157/ 10
betoken, and in what	wise	it is the thing	13, 157/ 10
heaven. And in like	wise	our Savior, appearing to	13, 157/ 27
Trinitate writeth in this	wise	: "Eos qui inter patrem	13, 163/ 18
and said on this	wise	, "This is my body	13, 169/ 7
say) themselves in this	wise	, the Scripture could not	13, 172/ 18
Blessed Sacrament in like	wise	as we do. Now	13, 174/ 28
speak in what manner	wise	we ought to use	13, 174/ 30
danger, and in such	wise	receive the body and	13, 194/ 15
But then in what	wise	shall we prove ourselves	13, 194/ 23
he, which in any	wise	unworthily receiveth this most	13, 196/ 24
our Lord in such	wise	out of our souls	13, 203/ 11

receive him in such	<b>wise</b>	as did the good	13, 203/ 16
danger, and in such	<b>wise</b>	receive the body and	13, 194/ 15
But then in what	<b>wise</b>	shall we prove ourselves	13, 194/ 23
he, which in any	<b>wise</b>	unworthily receiveth this most	13, 196/ 24
our Lord in such	<b>wise</b>	out of our souls	13, 203/ 11
receive him in such	<b>wise</b>	as did the good	13, 203/ 16
he perceived to be	<b>wiser</b>	and more hard to	13, 14/ 27
the wisdom of the	<b>wisest</b>	man than is the	13, 33/ 6
the wisdom of the	<b>wisest</b>	man above the wisdom	13, 33/ 6
that he rather would	<b>wish</b>	his own damnation doubled	13, 14/ 11
I, which rather would	<b>wish</b>	every man to labor	13, 28/ 6
their stomachs that they	<b>wished</b>	it out again and	13, 17/ 8
that albeit he well	<b>wist</b>	he had a Maker	13, 5/ 7
occasion of pride, so	<b>wist</b>	he well that if	13, 14/ 19
because his high wisdom	<b>wist</b>	it was not for	13, 46/ 26
his high wisdom well	<b>wist</b>	it was for ourselves	13, 46/ 28
this, God, that well	<b>wist</b>	what thing the bliss	13, 48/ 4
for it. Finally, God	<b>wist</b>	that it was nothing	13, 48/ 9
that, as our Savior	<b>wist</b>	when he should die	13, 67/ 12
saying, they very well	<b>wist</b>	that they lied. For	13, 70/ 17
such wise as themselves	<b>wist</b>	not why, and by	13, 95/ 18
that if any man	<b>wist</b>	where Christ were, he	13, 95/ 30
be noted. But he	<b>wist</b>	well enough that would	13, 96/ 6
man's house, they neither	<b>wist</b>	whose nor where, and	13, 99/ 18
looked on, though they	<b>wist</b>	what he had outwardly	13, 109/ 21
well be said they	<b>wist</b>	not what he did	13, 109/ 24
bitter as himself well	<b>wist</b>	it should, of which	13, 119/ 33
of personage, beauty, strength,	<b>wit</b>	, or learning, or other	13, 8/ 6
lordship, beauty, strength, learning,	<b>wit</b>	, body, soul, and all	13, 9/ 9
pain, that is to	<b>wit</b>	, that whensoever they did	13, 13/ 1
die, that is to	<b>wit</b>	, that whereas they had	13, 13/ 3
twain, that is to	<b>wit</b>	, falsehood and envy. For	13, 16/ 16
point, that is to	<b>wit</b>	, the fall of our	13, 19/ 8
us," that is to	<b>wit</b>	, a god as we	13, 19/ 16
silence), that is to	<b>wit</b>	, she should sit and	13, 20/ 13
point, that is to	<b>wit</b>	, let us consider deeply	13, 23/ 5
left, that is to	<b>wit</b>	, the time of this	13, 23/ 19
satisfied, that is to	<b>wit</b>	, both man by justice	13, 25/ 30
himself, that is to	<b>wit</b>	, that by the cruel	13, 27/ 5
vile (that is to	<b>wit</b>	, all the kind of	13, 30/ 32
of (that is to	<b>wit</b>	, their first father and	13, 30/ 33
offspring, that is to	<b>wit</b>	, into all the kind	13, 32/ 6
deo," that is to	<b>wit</b>	, either actual or habitual	13, 32/ 21
-- that is to	<b>wit</b>	, how unable to be	13, 33/ 20



prerogative, that is to	wit	, the possibility of immortality	13, 36/ 13
first, that is to	wit	, only natural, his soul	13, 36/ 17
me, that is to	wit	, that they were never	13, 38/ 24
remnant, that is to	wit	, undeceivable hope and ability	13, 39/ 8
condition, that is to	wit	, that if he broke	13, 39/ 14
duchy, that is to	wit	, the joys of heaven	13, 40/ 29
pound, that is to	wit	, the commodities of man's	13, 40/ 33
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draweth, that is to	wit	, that those infants be	13, 42/ 15
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touched, that is to	wit	, in what wise the	13, 53/ 9
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you, that is to	wit	, the feast of Passover	13, 57/ 24
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too (that is to	wit	, the first motions unto	13, 63/ 27
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men), that is to	wit	, that unto their wicked	13, 74/ 8
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had Judas not the	wit	to disdain their simple	13, 81/ 19
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Lamb, that is to	wit	, the day before quarta	13, 90/ 6
thereof, that is to	wit	, quarta decima lunae, was	13, 90/ 8
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other, that is to	wit	, either for their own	13, 103/ 13
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Man (that is to	<b>wit</b>	, the son of Adam	13, 192/ 5
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sacrament, that is to	<b>wit</b>	, the virtue and the	13, 192/ 18
itself: that is to	<b>wit</b>	, that we verily believe	13, 195/ 24
-- that is to	<b>wit</b>	, the soul in my	13, 201/ 16
sake, that is to	<b>wit</b>	, to poor folk, of	13, 201/ 32
the serpents that the	<b>witches</b>	of Egypt had by	13, 153/ 30
left him to strive	<b>withal</b>	, and man discharged of	13, 44/ 30
that he was gird	<b>withal</b>	. Then cometh he to	13, 101/ 20
changeth his will and	<b>withdraweth</b>	it. Now say they	13, 41 24
devil to rejoice the	<b>withdrawing</b>	of the kind of	13, 25/ 15
abroad among the Jews,	<b>withdrawing</b>	himself into the city	13, 71/ 11
to declare that this	<b>withdrawing</b>	of Christ was to	13, 71/ 16
the cause of his	<b>withdrawing</b>	, and not any fear	13, 71/ 21
deserveth to have it	<b>withdrawn</b>	. So that, if this	13, 43/ 16
plain refusing thereof, he	<b>withdrew</b>	his feet and answered	13, 107/ 7
never so able to	<b>withstand</b>	sin by their own	13, 38/ 24
-- we will not	<b>withstand</b>	your allegories but will	13, 158/ 29
as Saint Peter beareth	<b>witness</b>	where he saith: "Qui	13, 123/ 12
the gift, is also	<b>witness</b>	of the truth of	13, 165/ 25
good works may bear	<b>witness</b>	unto our conscience that	13, 204/ 9
good works may bear	<b>witness</b>	unto our conscience that	13, 204/ 9
Saint John the Baptist	<b>witnessed</b>	: "Ecce agnus Dei qui	13, 62/ 22
among them is God (	<b>witnessing</b>	our Savior where he	13, 73/ 22
and praise their own	<b>wits</b>	. For the devil it	13, 78/ 4
they were at their	<b>wits</b>	" end how to bring	13, 78/ 16
sin contracted without his	<b>witting</b>	, but only for actual	13, 40/ 4
more all damnable things),	<b>witting</b>	well that we have	13, 67/ 28
desert with all their	<b>wives</b>	and their children and	13, 59/ 14
present wealth. But, oh,	<b>woe</b>	worth wicked envy, the	13, 14/ 3
to bring man to	<b>woe</b>	, the woman may do	13, 15/ 1
quia modicum tempus habet." (	<b>Woe</b>	to the earth and	13, 23/ 13
a little time.) This	<b>woe</b>	well found our forefathers	13, 23/ 15
doctrine of Christ. But	<b>woe</b>	may that wretch be	13, 82/ 1
silly soul of this	<b>woeful</b>	woman at once? For	13, 16/ 14
I come to the	<b>woeful</b>	history of Christ's bitter	13, 24/ 29
our forefathers, mankind is	<b>woefully</b>	fallen through the false	13, 23/ 6
of God that a	<b>woman</b>	beautiful indeed abuse the	13, 7/ 31
counsel every man and	<b>woman</b>	to beware even of	13, 9/ 26
first began at the	<b>woman</b>	, as the kind in	13, 14/ 28
man to woe, the	<b>woman</b>	may do more than	13, 15/ 1
devising to entice this	<b>woman</b>	to this deadly deed	13, 15/ 3
soul of this woeful	<b>woman</b>	at once? For here	13, 16/ 14
unto God, too. "The	<b>woman</b>	," quoth he, "that thou	13, 18/ 9

Lord God unto the	woman	: "Why didst thou so	13, 18/ 12
between thee and the	woman	, and between thy seed	13, 18/ 23
Then gave he the	woman	her judgment and said	13, 18/ 25
not seduced, but the	woman	," whereupon Saint Augustine at	13, 19/ 21
Paul commandeth that a	woman	shall not take upon	13, 20/ 11
the young serpent, the	woman	, eaten of the fruit	13, 46/ 4
between thee and the	woman	, and between the seed	13, 54/ 23
the seed of the	woman	(and the only seed	13, 54/ 28
only seed of only	woman	without man), which seed	13, 54/ 28
God, nor man, nor	woman	, nor unto himself neither	13, 64/ 30
Why reprove you this	woman	? As for poor men	13, 77/ 4
lewd mind toward a	woman	, and she was such	13, 78/ 6
nor priest, man nor	woman	, good nor bad, either	13, 150/ 12
put every man and	woman	of the same congregation	13, 154/ 29
And because that the	woman's	preaching and babbling to	13, 20/ 7
and in the blessed	womb	of the pure Virgin	13, 27/ 19
the infant in my	womb	leapt for joy.) Now	13, 200/ 25
the infant in my	womb	leapt for joy.) Now	13, 200/ 25
openly known, and the	wonder	so far spread and	13, 69/ 28
way, lo, was a	wonderful	thing, far passing the	13, 26/ 3
of God and his	wonderful	works as reason, at	13, 37/ 3
thereto, for all that	wonderful	example? And whereas our	13, 45/ 19
the story and the	wonderful	work of God therein	13, 58/ 9
have said, appeared his	wonderful	, loving heart. For had	13, 119/ 29
words also declared the	wonderful	excellence of this new	13, 128/ 22
passion such a secret	wonderful	glory of impassibility for	13, 134/ 30
perceive so many great	wonderful	things as are to	13, 137/ 3
containeth in it a	wonderful	secret treasure, and signifieth	13, 140/ 6
Now because of these	wonderful	things, and many other	13, 152/ 4
work, I say, this	wonderful	work of the communion	13, 154/ 20
this world by his	wonderful	ascension unto heaven. And	13, 157/ 26
servant. Such is the	wonderful	bounty of Almighty God	13, 191/ 21
servant. Such is the	wonderful	bounty of Almighty God	13, 191/ 21
and plagues (wherewith God	wonderfully	smote him) he granted	13, 59/ 17
himself in this point	wonderfully	. For albeit that the	13, 93/ 33
his own holy person	wonderfully	far passed the old	13, 124/ 13
ascended and styed up	wonderfully	into heaven, and there	13, 196/ 2
ascended and styed up	wonderfully	into heaven, and there	13, 196/ 2
with which himself was	wont	to answer other men	13, 35/ 30
answers which himself was	wont	to make other folk	13, 35/ 33
after his customable manner	wont	to steal the tenth	13, 80/ 16
the thing that was	wont	to be sacrificed to	13, 124/ 34
as he was before	wont	to do, but yet	13, 133/ 31
authority), they waxed so	wood	therewith, that they thereupon	13, 69/ 33

time for his wretched	<b>wooing</b>	when her husband was	13, 15/ 4
you," all his wretched	<b>wooing</b>	had been at end	13, 15/ 15
his neighbor because the	<b>wool</b>	of his gown is	13, 8/ 20
wore it, were her	<b>wool</b>	never so fine, yet	13, 8/ 22
than she by that	<b>wool</b>	that, though it be	13, 8/ 23
and steadfastness of God's	<b>word</b>	. For whereas God had	13, 15/ 29
speaking to Eve no	<b>word</b>	of that foolish proud	13, 19/ 26
This is a fearful	<b>word</b>	, lo, to those that	13, 21/ 32
the passion in Latin	<b>word</b>	by word after my	13, 50/ 7
in Latin word by	<b>word</b>	after my copy as	13, 50/ 8
will not in any	<b>word</b>	willingly mangle or mutilate	13, 50/ 11
their pleasure be) every	<b>word</b>	in his own proper	13, 50/ 17
first hearing understood that	<b>word</b>	yet much less. For	13, 55/ 27
before Christ's coming no	<b>word</b>	spoken of his Godhead	13, 56/ 30
pass) only with a	<b>word</b>	or two show you	13, 57/ 22
that the same Hebrew	<b>word</b>	signifieth also in their	13, 62/ 1
it out." And this	<b>word</b>	proved true upon the	13, 72/ 12
gospel declareth in this	<b>word</b>	, nardi pistici. And that	13, 79/ 28
thee with a shrewd	<b>word</b>	. Who can in adversity	13, 84/ 11
all off with one	<b>word</b>	of his mouth or	13, 93/ 28
offering and sacrifice by	<b>word</b>	than now, with these	13, 98/ 6
man to say the	<b>word</b>	that he is here	13, 99/ 30
heart, which (against that	<b>word</b>	slightly spoken once in	13, 99/ 32
not, for all that	<b>word</b>	of our Savior, find	13, 107/ 5
Saint Peter heard that	<b>word</b>	, he cast off his	13, 107/ 16
his deed and his	<b>word</b>	should be with them	13, 110/ 3
message in preaching my	<b>word</b>	about the world, since	13, 110/ 33
fantasy put unto God's	<b>word</b>	. For of such manner	13, 112/ 13
only taught us by	<b>word</b>	, but used also by	13, 113/ 26
only taught us by	<b>word</b>	, but also by his	13, 113/ 30
and exhorted us by	<b>word</b>	, but gave us the	13, 113/ 32
condition such that, whereas	<b>word</b>	and deed both be	13, 114/ 6
gave therein unto Christ's	<b>word</b>	. For, "Fides ex auditu	13, 115/ 28
thereof is by the	<b>word</b>	of God.) Therefore, as	13, 115/ 30
Scripture, to double a	<b>word</b>	, sometimes by the participle	13, 119/ 15
at all. For this	<b>word</b>	donec in Latin (that	13, 121/ 16
things. One, by this	<b>word</b>	impleatur, "till it be	13, 121/ 33
gloze against mine own	<b>word</b>	and say that by	13, 125/ 29
say that by this	<b>word</b>	, "my body," I meant	13, 125/ 29
exposition, I note this	<b>word</b>	novum, that is to	13, 133/ 20
note and mark this	<b>word</b>	"novum," (new). For, albeit	13, 133/ 27
some doctors expound that	<b>word</b>	novum thus, yet seemeth	13, 133/ 35
consonant thereunto. For this	<b>word</b>	novum seemeth not there	13, 134/ 2
that they hearing that	<b>word</b>	should be troubled therewith	13, 136/ 10

the meaning of that	<b>word</b>	against us, and in	13, 138/ 9
able to perform his	<b>word</b>	. Therefore albeit that (as	13, 139/ 20
I mean by this	<b>word</b>	"a thing" when I	13, 141/ 13
whereof we find no	<b>word</b>	written in the gospel	13, 151/ 2
like as this English	<b>word</b>	"God" signifieth unto us	13, 156/ 15
English folk this English	<b>word</b>	"housel," though not express	13, 156/ 20
were but a bare	<b>word</b>	spoken, it might be	13, 158/ 15
like as by the	<b>word</b>	of God, Jesus Christ	13, 161/ 18
consecrate by the same	<b>word</b>	, we be taught that	13, 161/ 21
will. For if the	<b>word</b>	was verily made flesh	13, 164/ 7
also verily receive that	<b>word</b>	being flesh in our	13, 164/ 8
Let us read the	<b>word</b>	as they be written	13, 164/ 25
now both by the	<b>word</b>	of our Lord himself	13, 165/ 4
invisible priest by his	<b>word</b>	and secret power, doth	13, 165/ 26
of nothing with his	<b>word</b>	?Yea, rather it seemeth	13, 166/ 11
his virtue, and the	<b>word</b>	pronounced of him, they	13, 167/ 4
manner and sort, the	<b>word</b>	of Christ is able	13, 167/ 21
against reason. Let his	<b>word</b>	exceed and overcome our	13, 167/ 35
body, he not by	<b>word</b>	but by his deed	13, 175/ 32
an exposition upon their	<b>words</b>	, taken for the more	13, 3/ 6
in the afore rehearsed	<b>words</b>	saith) we have not	13, 3/ 20
toucheth him in these	<b>words</b>	: "Quomodo cecidisti de caelo	13, 5/ 21
of the lake.) These	<b>words</b>	with others the prophet	13, 5/ 28
well be verified the	<b>words</b>	of St. John in	13, 5/ 31
here that in these	<b>words</b>	the contagious conversation of	13, 15/ 23
evil." And upon these	<b>words</b>	, she seeing that it	13, 16/ 10
giving to the serpent's	<b>words</b>	as to content his	13, 17/ 2
ear unto thy wife's	<b>words</b>	and hast eaten of	13, 18/ 30
example, that in these	<b>words</b>	of God with which	13, 19/ 11
like as by all	<b>words</b>	of the whole text	13, 19/ 13
as I am." Those	<b>words</b>	also seem well to	13, 19/ 18
that the serpent's shrewd	<b>words</b>	came to his ear	13, 20/ 1
given ear to the	<b>words</b>	of thy wife, accursed	13, 20/ 6
will have so many	<b>words</b>	herself that her husband	13, 20/ 16
may well say the	<b>words</b>	of Saint John in	13, 23/ 9
answered, but with the	<b>words</b>	of the blessed apostle	13, 28/ 19
Our Lord.) By these	<b>words</b>	of wrath, of sin	13, 32/ 4
and by the contrary	<b>words</b>	of justice, of obedience	13, 32/ 8
process of the same	<b>words</b>	, declareth that no man	13, 32/ 13
rested. And of those	<b>words</b>	, that God in the	13, 34/ 23
that error, forgetting the	<b>words</b>	of our Savior: "Pater	13, 34/ 25
Adam, and such other	<b>words</b>	like, they answer that	13, 41/ 9
they answer that those	<b>words</b>	are and well may	13, 41/ 9
Lyra toucheth upon those	<b>words</b>	of Saint Paul in	13, 42/ 30

seek him.") Upon these	<b>words</b>	saith Master Lyra that	13, 43/ 2
those other, because the	<b>words</b>	of the gospel self	13, 50/ 1
I will rehearse the	<b>words</b>	of the evangelists in	13, 50/ 6
in one the sundry	<b>words</b>	of the evangelists or	13, 50/ 31
two days after." These	<b>words</b>	, good Christian readers, be	13, 53/ 5
Christian readers, be the	<b>words</b>	of Saint Matthew, Saint	13, 53/ 5
means, as well by	<b>words</b>	as other outward tokens	13, 54/ 17
his heel.") In these	<b>words</b>	was there a secret	13, 54/ 26
what was by those	<b>words</b>	meant. Besides this, he	13, 56/ 5
hear.) Here in these	<b>words</b>	, Moses gave them warning	13, 56/ 19
were they by those	<b>words</b>	of their old lawyer	13, 56/ 27
and obey in those	<b>words</b>	, "Ipsum audies" (Him shalt	13, 56/ 28
as well by the	<b>words</b>	of the holy prophets	13, 57/ 11
speak of, in these	<b>words</b>	of theirs which I	13, 57/ 23
the perceiving of these	<b>words</b>	of the gospel, "There	13, 59/ 4
inspiration and prophecies in	<b>words</b>	and writing, and by	13, 62/ 14
be crucified."" In these	<b>words</b>	we may, good Christian	13, 66/ 9
appeareth well in these	<b>words</b>	: "Et factum est quum	13, 66/ 24
finished and ended those	<b>words</b>	and those things of	13, 67/ 8
well in time what	<b>words</b>	we be bounden to	13, 67/ 25
the people."" Upon these	<b>words</b>	, good Christian reader, riseth	13, 69/ 4
Jews. For in these	<b>words</b>	is touched (as you	13, 69/ 7
people to perish." These	<b>words</b>	, as the evangelist saith	13, 71/ 2
God so framed his	<b>words</b>	that unaware to himself	13, 71/ 5
also well verified the	<b>words</b>	of the prophet: "Qui	13, 75/ 11
the people." Upon these	<b>words</b>	(good Christian people) is	13, 76/ 7
whereas the rude, grudging	<b>words</b>	of Judas were spoken	13, 77/ 13
loved them." In these	<b>words</b>	the Holy Evangelist Saint	13, 82/ 14
beloved. For unto those	<b>words</b>	he putteth and forthwith	13, 82/ 22
he setteth these fore-rehearsed	<b>words</b>	to declare that all	13, 82/ 29
men. But those other	<b>words</b>	, as Saint Jerome saith	13, 83/ 22
they prove by the	<b>words</b>	of Saint John tertia	13, 90/ 3
point by the plain	<b>words</b>	of Saint Eusebius and	13, 92/ 2
it ready."" In these	<b>words</b>	it appeareth well that	13, 93/ 9
chapter of Isaiah, whose	<b>words</b>	to rehearse here were	13, 98/ 11
Some doctors expound those	<b>words</b>	, "He loved them to	13, 102/ 25
Some expound also those	<b>words</b>	, "He loved them into	13, 103/ 10
showed them in these	<b>words</b>	of the gospel that	13, 104/ 6
him," etc. In these	<b>words</b>	, "when the supper was	13, 104/ 12
is there in these	<b>words</b>	expressed Christ's marvelous, excellent	13, 105/ 27
evangelist had in more	<b>words</b>	declared it in this	13, 105/ 28
clean." Upon the foresaid	<b>words</b>	of Christ unto Peter	13, 108/ 33
his feet," and those	<b>words</b>	, "You be clean," it	13, 108/ 34
giveth us in these	<b>words</b>	a good occasion to	13, 109/ 8



them with most effectual	<b>words</b>	. For first, to the	13, 110/ 1
these things." In which	<b>words</b>	our Savior well declareth	13, 111/ 6
the worse." Upon these	<b>words</b>	before rehearsed had between	13, 112/ 1
own way, may these	<b>words</b>	of the Scripture be	13, 112/ 16
two things in those	<b>words</b>	he giveth us warning	13, 115/ 14
he said not these	<b>words</b>	alone, "If you do	13, 115/ 19
he began with these	<b>words</b>	, "If you know these	13, 115/ 20
left not with these	<b>words</b>	, "Si haec scitis beati	13, 116/ 7
of pride, and with	<b>words</b>	and with this example	13, 117/ 3
Monotesseron, gathered of the	<b>words</b>	of all the three	13, 118/ 13
if we rehearse the	<b>words</b>	of Saint Luke somewhat	13, 118/ 17
somewhat more full, which	<b>words</b>	he writeth upon the	13, 118/ 18
of God come.") These	<b>words</b>	hath Saint Luke whole	13, 118/ 34
speak forthwith after these	<b>words</b>	ended. In the beginning	13, 119/ 5
the beginning of these	<b>words</b>	, written in the twenty-second	13, 119/ 6
before my passion.) These	<b>words</b>	"with desire have I	13, 119/ 11
In these few compendious	<b>words</b>	of our Savior, "This	13, 125/ 16
albeit that in those	<b>words</b>	alone he told them	13, 125/ 18
into them with many	<b>words</b>	at length, mentioned in	13, 125/ 21
sentence of our Savior's	<b>words</b>	is also declared by	13, 126/ 14
shall we peruse the	<b>words</b>	of our Savior himself	13, 126/ 17
my blood."" In these	<b>words</b>	, our Savior showed them	13, 127/ 7
spoke both the one	<b>words</b>	and the other, or	13, 127/ 12
both of the one	<b>words</b>	and the other the	13, 127/ 13
you upon all these	<b>words</b>	.) And so was the	13, 127/ 21
see that by the	<b>words</b>	of our Savior rehearsed	13, 128/ 3
Matthew, and upon his	<b>words</b>	rehearsed by Saint Luke	13, 128/ 4
remission of sins." His	<b>words</b>	also declared the wonderful	13, 128/ 22
paschal lamb in these	<b>words</b>	: "Pro vobis et pro	13, 128/ 24
many). For in these	<b>words</b>	our Savior spoke (saith	13, 128/ 25
according to the foresaid	<b>words</b>	of our Savior: "This	13, 129/ 1
Patris mei Dei." These	<b>words</b>	diverse doctors do declare	13, 129/ 12
to appear upon the	<b>words</b>	of Saint Luke. And	13, 129/ 23
albeit that the first	<b>words</b>	rehearsed by Saint Luke	13, 129/ 24
declared thus. In the	<b>words</b>	rehearsed by Saint Luke	13, 130/ 12
Savior meant in these	<b>words</b>	that not only not	13, 130/ 16
drank next before those	<b>words</b>	spoken. And so did	13, 130/ 21
he then by those	<b>words</b>	also teach them to	13, 130/ 22
which (before his other	<b>words</b>	that Saint Matthew and	13, 130/ 23
besides his other plain	<b>words</b>	: "This is my blood	13, 130/ 29
Now in his second	<b>words</b>	rehearsed by Saint Matthew	13, 131/ 1
Saint Mark -- which	<b>words</b>	he spoke at the	13, 131/ 2
Dei" -- in these	<b>words</b>	(gathered together in one	13, 131/ 6
probable, both upon these	<b>words</b>	and some other places	13, 131/ 13

Savior, in those second	<b>words</b>	, as some holy doctors	13, 131/ 26
may every way these	<b>words</b>	of our Savior (spoken	13, 131/ 30
of which these other	<b>words</b>	of mine are verified	13, 132/ 12
Now that with those	<b>words</b>	this exposition, by which	13, 132/ 24
second saying, by these	<b>words</b>	, "this generation of the	13, 133/ 2
himself. Also in the	<b>words</b>	that he spoke before	13, 133/ 4
And so are these	<b>words</b>	of the chalice understood	13, 133/ 16
that he by those	<b>words</b>	in like wise promised	13, 133/ 18
Father God), in these	<b>words</b>	, I say, I note	13, 133/ 27
appeareth well by these	<b>words</b>	, at the least wise	13, 135/ 12
that his own holy	<b>words</b>	afore rehearsed will well	13, 135/ 21
declare it, in which	<b>words</b>	he said that himself	13, 135/ 22
also by his own	<b>words</b>	, where, intending to show	13, 135/ 27
an homily upon these	<b>words</b>	of Christ, "Bibite ex	13, 136/ 6
heard of Christ's own	<b>words</b>	) the selfsame sacred body	13, 137/ 10
ween that those plain	<b>words</b>	of Christ, "This is	13, 137/ 16
they say that those	<b>words</b>	of Christ may be	13, 138/ 17
otherwise, nor that those	<b>words</b>	should not be so	13, 138/ 21
which have expounded those	<b>words</b>	in an allegory sense	13, 138/ 25
a figure. By which	<b>words</b>	of those old holy	13, 138/ 27
use more: as the	<b>words</b>	of Scripture, whereby they	13, 139/ 2
would also by the	<b>words</b>	of Scripture prove the	13, 139/ 7
Savior in his own	<b>words</b>	ordained his own very	13, 145/ 29
as in the very	<b>words</b>	and manner of consecration	13, 151/ 20
only to declare those	<b>words</b>	that I have already	13, 159/ 13
is to wit, the	<b>words</b>	of our Savior himself	13, 159/ 14
here all his other	<b>words</b>	that he spoke thereof	13, 159/ 17
with many more plain	<b>words</b>	further: nor to declare	13, 159/ 23
nor to declare the	<b>words</b>	of Saint Paul either	13, 159/ 24
foresaid exposition of those	<b>words</b>	of our Savior at	13, 160/ 14
rehearse you the plain	<b>words</b>	of some of them	13, 160/ 20
drink, but before those	<b>words</b>	, that common bread did	13, 163/ 8
is done with these	<b>words</b>	, and with this faith	13, 163/ 12
the faith before the	<b>words</b>	of baptism, is yet	13, 166/ 3
sin, but when the	<b>words</b>	be spoken, by and	13, 166/ 4
consecrate by the heavenly	<b>words</b>	are set upon the	13, 166/ 6
wine. But after the	<b>words</b>	of Christ there is	13, 166/ 8
those creatures with his	<b>words</b>	, which he was able	13, 166/ 10
by after in these	<b>words</b>	. "Quanto cum timore qualive	13, 166/ 17
and framed by the	<b>words</b>	of Our Lord, who	13, 166/ 27
bread. But when Christ's	<b>words</b>	be come to it	13, 167/ 16
body. And before the	<b>words</b>	of Christ the cup	13, 167/ 18
water, but when the	<b>words</b>	of Christ have wrought	13, 167/ 19
understanding and remembering his	<b>words</b>	. For we cannot be	13, 167/ 39

be deceived by his	<b>words</b>	, yet our senses be	13, 167/ 39
to be deceived. His	<b>words</b>	cannot be false, but	13, 168/ 1
the very plain open	<b>words</b>	of diverse of the	13, 171/ 1
without any difficulty the	<b>words</b>	of the Scripture therein	13, 171/ 21
themselves, but, like these	<b>words</b>	of Christ (saith Saint	13, 173/ 5
of the earth, the	<b>words</b>	of them), which words	13, 173/ 15
words of them), which	<b>words</b>	were written by the	13, 173/ 15
readers) expounded you the	<b>words</b>	of our Savior at	13, 174/ 21
rehearsed you the very	<b>words</b>	of the old holy	13, 174/ 26
Christ's flesh are these	<b>words</b>	of Christ verified: "Spiritus	13, 176/ 7
For note well the	<b>words</b>	of Saint Paul therein	13, 196/ 17
For note well the	<b>words</b>	of Saint Paul therein	13, 196/ 17
is, a poor sheep	<b>wore</b>	it on her back	13, 8/ 21
all the while she	<b>wore</b>	it, were her wool	13, 8/ 22
to be occupied and	<b>work</b>	in the keeping of	13, 12/ 29
the earth in thy	<b>work</b>	. With labor shalt thou	13, 18/ 31
the earth in thy	<b>work</b>	, and so forth.) And	13, 20/ 6
obedient unto them, their	<b>work</b>	without weariness, their meat	13, 23/ 26
Is there any workman's	<b>work</b>	that asketh the workman	13, 28/ 23
God then of his	<b>work</b>	wrought in man give	13, 28/ 25
still yet, and I	<b>work</b>	still also), but in	13, 34/ 27
should therewith make this	<b>work</b>	too tedious and the	13, 49/ 3
find it in the	<b>work</b>	of that worshipful father	13, 50/ 8
Master Jean Gerson, which	<b>work</b>	he entitled Monotesseron (that	13, 50/ 9
mutilate that honorable man's	<b>work</b>	, but so rehearse it	13, 50/ 12
compiling of his present	<b>work</b>	. But yet will I	13, 50/ 21
story and the wonderful	<b>work</b>	of God therein, almost	13, 58/ 9
fear), and with much	<b>work</b>	, attain unto it. But	13, 59/ 3
must needs be the	<b>work</b>	of God for them	13, 64/ 3
God in the open	<b>work</b>	of her good affection	13, 77/ 6
but that it would	<b>work</b>	unto damnation (seemed the	13, 107/ 12
yet was that inward	<b>work</b>	of his in healing	13, 109/ 22
yet because his outward	<b>work</b>	therein was not in	13, 109/ 30
Lord. But they that	<b>work</b>	wickedness walk not in	13, 111/ 15
that the knowledge without	<b>work</b>	not only doth no	13, 111/ 17
can be no good	<b>work</b>	that can be meritorious	13, 115/ 15
if we will not	<b>work</b>	well our faith shall	13, 115/ 17
for conclusion, all the	<b>work</b>	(with this example of	13, 116/ 23
apostles to, is the	<b>work</b>	of humility. For likewise	13, 116/ 25
Gerson rehearseth in his	<b>work</b>	called Monotesseron, gathered of	13, 118/ 13
beginning of this excellent	<b>work</b>	, gave thanks and blessed	13, 124/ 6
beginning of every good	<b>work</b>	, we should give thanks	13, 124/ 9
receive it -- doth	<b>work</b>	, I say, this wonderful	13, 154/ 20
I say, this wonderful	<b>work</b>	of the communion of	13, 154/ 20

both a very long	<b>work</b>	and also a digression	13, 159/ 12
make, and what a	<b>work</b>	it would be for	13, 197/ 15
we forslow not to	<b>work</b>	with him for our	13, 198/ 22
make, and what a	<b>work</b>	it would be for	13, 197/ 15
we forslow not to	<b>work</b>	with him for our	13, 198/ 22
is not only the	<b>worker</b>	of this communion, but	13, 154/ 23
you from me you	<b>workers</b>	of wickedness.) And for	13, 116/ 22
ego operor." (My Father	<b>worketh</b>	still yet, and I	13, 34/ 26
changed by an unspeakable	<b>working</b>	, although it seem bread	13, 170/ 25
he may prepare himself,	<b>working</b>	with the grace of	13, 191/ 16
he may prepare himself,	<b>working</b>	with the grace of	13, 191/ 16
work that asketh the	<b>workman</b>	, "Wherefore hast thou made	13, 28/ 24
God? Is there any	<b>workman's</b>	work that asketh the	13, 28/ 23
of Christ by the	<b>workmanship</b>	of his heavenly mercy	13, 166/ 1
plain places of his	<b>works</b>	well appeareth. Now since	13, 32/ 31
God and his wonderful	<b>works</b>	as reason, at the	13, 37/ 3
among his own other	<b>works</b>	, as in considering such	13, 50/ 15
trusting that those outward	<b>works</b>	of their ceremonies and	13, 97/ 32
the way of virtuous	<b>works</b>	, to come to the	13, 100/ 15
carry us to good	<b>works</b>	or bad. For look	13, 108/ 19
perceive that his outward	<b>works</b>	had, beside those visible	13, 109/ 9
was it in his	<b>works</b>	that he wrought in	13, 109/ 24
the way of good	<b>works</b>	shall not come where	13, 116/ 6
the way of good	<b>works</b>	in this world) sit	13, 116/ 16
wandering here in evil	<b>works</b>	shall, for all their	13, 116/ 17
of Abraham doing the	<b>works</b>	of Abraham, the most	13, 163/ 5
man after his good	<b>works</b>	wrought in his true	13, 174/ 4
man according to his	<b>works</b>	.) But yet such works	13, 174/ 6
works.) But yet such	<b>works</b>	we must understand as	13, 174/ 7
all men after their	<b>works</b>	. We must (I say	13, 196/ 5
it by his virtuous	<b>works</b>	. For he forthwith was	13, 203/ 25
fruit of our good	<b>works</b>	may bear witness unto	13, 204/ 8
all men after their	<b>works</b>	. We must (I say	13, 196/ 5
it by his virtuous	<b>works</b>	. For he forthwith was	13, 203/ 25
fruit of our good	<b>works</b>	may bear witness unto	13, 204/ 8
and deceiveth the whole	<b>world</b>	, and he is thrown	13, 6/ 11
great in this wretched	<b>world</b>	that hath not high	13, 7/ 19
of this fond, wretched	<b>world</b>	. For surely this sin	13, 9/ 20
thus, after this visible	<b>world</b>	made, and air, earth	13, 12/ 4
multiply and replenish the	<b>world</b>	. Their palace was the	13, 13/ 19
every man in this	<b>world</b>	to do the diligence	13, 21/ 12
he bewaileth this wretched	<b>world</b>	by reason of that	13, 23/ 10
time of this present	<b>world</b>	, which is transitory and	13, 23/ 19
lords of all the	<b>world</b>	, all beasts obedient unto	13, 23/ 26

man born into this	<b>world</b>	by natural propagation is	13, 29/ 6
sin entered into the	<b>world</b>	, and by sin, death	13, 31/ 12
offspring is in this	<b>world</b>	bounden unto perpetual thralldom	13, 34/ 5
natural means in this	<b>world</b>	since this world first	13, 37/ 6
this world since this	<b>world</b>	first began, and such	13, 37/ 6
them out of this	<b>world</b>	but sin original only	13, 42/ 11
the pleasures of this	<b>world</b>	not only nothing at	13, 47/ 29
go out of this	<b>world</b>	unto his Father, whereas	13, 52/ 24
the beginning, before the	<b>world</b>	wrought, laid up out	13, 54/ 12
prince of this dark	<b>world</b>	, the devil and his	13, 58/ 16
wilderness of this wretched	<b>world</b>	ere we can get	13, 58/ 31
whole roundel of the	<b>world</b>	and all the people	13, 61/ 2
the sins of the	<b>world</b>	), by whose immolation and	13, 62/ 24
we well consider the	<b>world</b>	and the flesh. And	13, 63/ 2
devil himself, nor the	<b>world</b>	, nor a man's own	13, 63/ 10
rewards of all the	<b>world</b>	, nor the labor of	13, 63/ 17
and provocations of the	<b>world</b>	and evil people, by	13, 63/ 22
death out of this	<b>world</b>	unto his Father in	13, 66/ 12
am come into this	<b>world</b>	for. For I shall	13, 68/ 6
and charity toward the	<b>world</b>	, I may through thy	13, 68/ 24
nothing. Lo, all the	<b>world</b>	is fallen to him	13, 72/ 25
the sight of the	<b>world</b>	never so seemly and	13, 73/ 28
every part of the	<b>world</b>	into perpetual thralldom. And	13, 75/ 6
honored throughout all the	<b>world</b>	-- so pleasant is	13, 77/ 17
plate in the whole	<b>world</b>	were too little to	13, 79/ 9
people. It is a	<b>world</b>	also to mark and	13, 80/ 24
even here in this	<b>world</b>	. For like as he	13, 80/ 28
always this whole wretched	<b>world</b>	at naught. The fifth	13, 82/ 9
go out of this	<b>world</b>	unto his Father, whereas	13, 82/ 12
go out of this	<b>world</b>	unto his Father (as	13, 83/ 14
Church here in the	<b>world</b>	nor come no more	13, 83/ 17
the end of the	<b>world</b>	." He is here in	13, 83/ 19
used in this wretched	<b>world</b>	. The flatterer feigneth to	13, 84/ 7
go out of this	<b>world</b>	unto his Father, and	13, 87/ 32
that are in the	<b>world</b>	famous and of great	13, 93/ 15
the count of the	<b>world</b>	nor of no name	13, 93/ 16
the end of the	<b>world</b>	. Upon this chapter among	13, 97/ 5
to endure in this	<b>world</b>	as long as the	13, 97/ 9
as long as the	<b>world</b>	shall last), while himself	13, 97/ 10
and contempt of the	<b>world</b>	, wherein our Savior saith	13, 97/ 17
wretched wilderness of the	<b>world</b>	, wherein, to show that	13, 99/ 23
the contempt of this	<b>world</b>	and to regard much	13, 99/ 26
to regard much the	<b>world</b>	to come is to	13, 99/ 26
consider that in that	<b>world</b>	we shall be forever	13, 99/ 27

and that in this	<b>world</b>	, we be but wayfaring	13, 99/ 28
goodly places in this	<b>world</b>	he hath of his	13, 100/ 2
to part from this	<b>world</b>	than pilgrims to go	13, 100/ 7
which were in the	<b>world</b>	, he loved them into	13, 102/ 13
folk love in this	<b>world</b>	, but "He loved them	13, 102/ 27
depart out of this	<b>world</b>	(by a death so	13, 102/ 28
especially loved in the	<b>world</b>	, and the more tenderly	13, 103/ 2
departing out of this	<b>world</b>	. And for to show	13, 103/ 4
is to wit, the	<b>world</b>	to come) they be	13, 103/ 15
he loved in the	<b>world</b>	, he loved not into	13, 103/ 18
to wit, into the	<b>world</b>	to come to the	13, 104/ 1
being incarnate in the	<b>world</b>	, and his going again	13, 105/ 10
my feet in this	<b>world</b>	." Our Lord, then --	13, 107/ 8
my word about the	<b>world</b>	, since I that send	13, 110/ 33
the royalty of the	<b>world</b>	he not only taught	13, 113/ 29
good works in this	<b>world</b>	) sit after full high	13, 116/ 16
that were in the	<b>world</b>	, he loved them to	13, 119/ 25
flesh more in this	<b>world</b>	," or thus, "I trust	13, 122/ 10
eat flesh in another	<b>world</b>	, but that he would	13, 122/ 12
of all the whole	<b>world</b>	." And so was it	13, 128/ 29
sin of the whole	<b>world</b>	. For sufficient it was	13, 128/ 30
sin of the whole	<b>world</b>	and as many more	13, 128/ 31
offered up while the	<b>world</b>	standeth: instead of flesh	13, 155/ 8
corporal conversation of this	<b>world</b>	by his wonderful ascension	13, 157/ 25
the life of the	<b>world</b>	), and "Caro mea vere	13, 159/ 21
the pleasures of this	<b>world</b>	. I long for the	13, 161/ 2
him that made the	<b>world</b>	? and a little after	13, 161/ 37
the imagination of the	<b>world</b>	in the things of	13, 164/ 22
kept, throughout all the	<b>world</b>	.) Saint Gregory writeth in	13, 169/ 24
many parts of the	<b>world</b>	in the apostles" days	13, 171/ 11
continue shall while this	<b>world</b>	last, what wrestling soever	13, 172/ 31
eorum" (Into all the	<b>world</b>	is gone out the	13, 173/ 14
doom to judge the	<b>world</b>	-- trowest thou that	13, 173/ 32
and finish this present	<b>world</b>	, and reward every good	13, 174/ 3
shall be while the	<b>world</b>	endureth. Whereagainst whoso wrestleth	13, 174/ 15
also as to the	<b>world's</b>	end should succeed in	13, 173/ 11
pride by which we	<b>worldly</b>	folk look up on	13, 8/ 9
only for very vain	<b>worldly</b>	trifles that properly be	13, 8/ 11
eternally perish in this	<b>worldly</b>	desert, very few (I	13, 59/ 3
devilish people, and the	<b>worldly</b>	people, and the fleshly	13, 63/ 4
of the dark, devilish,	<b>worldly</b>	, and fleshy subjection into	13, 63/ 8
help of the devilish,	<b>worldly</b>	, and fleshy people, by	13, 63/ 13
maintenance of their own	<b>worldly</b>	winning and in revenging	13, 70/ 14
wily winning, or wretched	<b>worldly</b>	worship; let him that	13, 81/ 4

people and, for wretched	<b>worldly</b>	winning to be gotten	13, 81/ 32
not only unto their	<b>worldly</b>	commodities that are transitory	13, 103/ 19
greedy covetousness of wretched,	<b>worldly</b>	wealth, and the foul	13, 193/ 13
there were a great	<b>worldly</b>	prince which, for special	13, 197/ 12
the comparing of that	<b>worldly</b>	prince and this heavenly	13, 197/ 19
by unlawful love of	<b>worldly</b>	winning or foul filthy	13, 202/ 23
greedy covetousness of wretched,	<b>worldly</b>	wealth, and the foul	13, 193/ 13
there were a great	<b>worldly</b>	prince which, for special	13, 197/ 12
the comparing of that	<b>worldly</b>	prince and this heavenly	13, 197/ 19
by unlawful love of	<b>worldly</b>	winning or foul filthy	13, 202/ 23
kind of love as	<b>worldly-minded</b>	folk use to bear	13, 103/ 12
sin of seven whole	<b>worlds</b>	, wherefore be not all	13, 44/ 24
beat from us venomous	<b>worms</b>	), get us forward apace	13, 65/ 28
remiss, and now almost	<b>worn</b>	away. Their Sabbath days	13, 98/ 28
after, and every one	<b>worse</b>	than other. This point	13, 10/ 3
brought indeed into far	<b>worse</b>	condition. For many beasts	13, 24/ 22
to have refused the	<b>worse</b>	; and that their strength	13, 38/ 5
time in vanities, or	<b>worse</b>	than vanities, while we	13, 68/ 14
are at it the	<b>worse</b>	is the council and	13, 73/ 27
the other yet the	<b>worse</b>	thief of them both	13, 80/ 20
law of Christ is	<b>worse</b>	kept a great deal	13, 97/ 14
Christian folk wax in	<b>worse</b>	case. For in the	13, 98/ 12
you be but the	<b>worse</b>	." Upon these words before	13, 111/ 33
other sort (the far	<b>worse</b>	sort again) if the	13, 158/ 12
winning, or wretched worldly	<b>worship</b>	; let him that attaineth	13, 81/ 4
the work of that	<b>worshipful</b>	father, Master Jean Gerson	13, 50/ 8
farther unto the very	<b>worst</b>	point of all. For	13, 10/ 20
when it was kept	<b>worst</b>	. As for the sovereign	13, 97/ 16
nor Saracens, but (which	<b>worst</b>	is of all) false	13, 108/ 15
wealth. But, oh, woe	<b>worth</b>	wicked envy, the daughter	13, 14/ 3
take it) that were	<b>worth</b>	but the tenth part	13, 80/ 3
sparrows being both not	<b>worth</b>	an halfpenny, not so	13, 95/ 23
then, if they do	<b>worthily</b>	the one for him	13, 64/ 5
charity -- receive it	<b>worthily</b>	, and in such wise	13, 64/ 9
well to declare or	<b>worthily</b>	to speak of. For	13, 137/ 6
in the sacrament, received	<b>worthily</b>	, doth especially above all	13, 142/ 31
which no man receiveth	<b>worthily</b>	, but such as are	13, 144/ 27
so many), therefore whosoever	<b>worthily</b>	do receive his holy	13, 148/ 30
in due manner and	<b>worthily</b>	receive the Blessed Sacrament	13, 191/ 10
Sacrament. When I say "	<b>worthily</b>	," I mean not that	13, 191/ 11
worthy to receive him	<b>worthily</b>	. And ever let us	13, 198/ 20
that we receive him	<b>worthily</b>	, and in such a	13, 204/ 9
in due manner and	<b>worthily</b>	receive the Blessed Sacrament	13, 191/ 10
Sacrament. When I say "	<b>worthily</b>	," I mean not that	13, 191/ 11

worthy to receive him	<b>worthily</b>	. And ever let us	13, 198/ 20
that we receive him	<b>worthily</b>	, and in such a	13, 204/ 9
sin have the bodies	<b>worthy</b>	damnation because they naturally	13, 34/ 32
and the soul was	<b>worthy</b>	to come into that	13, 34/ 34
soul they said was	<b>worthy</b>	for that other sin	13, 35/ 2
the sacrament of so	<b>worthy</b>	a think unto his	13, 144/ 26
Lord, I am not	<b>worthy</b>	that thou shouldst enter	13, 162/ 22
very right and reason	<b>worthy</b>	to receive into his	13, 191/ 13
take and accept for	<b>worthy</b>	to receive his own	13, 191/ 19
not to take for	<b>worthy</b>	such men as willfully	13, 192/ 10
goodness accept us for	<b>worthy</b>	(and therefore not only	13, 194/ 16
knoweth whether he be	<b>worthy</b>	the favor or hatred	13, 195/ 3
of devotion toward the	<b>worthy</b>	receiving of that blessed	13, 196/ 31
he may make us	<b>worthy</b>	to receive him worthily	13, 198/ 19
Lord, I am not	<b>worthy</b>	that thou shouldst come	13, 199/ 20
very right and reason	<b>worthy</b>	to receive into his	13, 191/ 13
take and accept for	<b>worthy</b>	to receive his own	13, 191/ 19
not to take for	<b>worthy</b>	such men as willfully	13, 192/ 10
goodness accept us for	<b>worthy</b>	(and therefore not only	13, 194/ 16
knoweth whether he be	<b>worthy</b>	the favor or hatred	13, 195/ 3
of devotion toward the	<b>worthy</b>	receiving of that blessed	13, 196/ 31
he may make us	<b>worthy</b>	to receive him worthily	13, 198/ 19
Lord, I am not	<b>worthy</b>	that thou shouldst come	13, 199/ 20
beside, there were (ye	<b>wot</b>	well) none of his	13, 40/ 23
here. Howbeit, well I	<b>wot</b>	that some texts of	13, 42/ 27
But forasmuch as I	<b>wot</b>	well no wise man	13, 57/ 19
a thief"; and "We	<b>wot</b>	not when he will	13, 67/ 31
For I shall, I	<b>wot</b>	ne'er how soon, but	13, 68/ 6
their own price. I	<b>wot</b>	it well that, of	13, 79/ 11
he said unto them, "	<b>Wot</b>	ye what I have	13, 101/ 32
uttermost." For well ye	<b>wot</b>	the end of everything	13, 102/ 14
he said unto them: "	<b>Wot</b>	ye what I have	13, 109/ 7
which had been, you	<b>wot</b>	well, nothing to the	13, 171/ 33
silly soul, thou little	<b>wottest</b>	whither? Howbeit, if thou	13, 84/ 17
toward mankind, so kindly	<b>wouldst</b>	suffer the painful death	13, 85/ 8
Almighty Jesus Christ, which	<b>wouldst</b>	for our example observe	13, 100/ 9
of the whole earth,	<b>wouldst</b>	have yet no dwelling	13, 100/ 11
sweet Savior Christ, which	<b>wouldst</b>	vouchsafe thine own almighty	13, 117/ 11
now sore impaired and	<b>wounded</b>	; and that the cause	13, 38/ 8
sunt plagae eorum." ("The	<b>wounds</b>	that they gave him	13, 55/ 7
bow. ") For all the	<b>wounds</b>	that they gave him	13, 55/ 9
Father, he pacified the	<b>wrath</b>	and indignation of God	13, 27/ 33
nature the children of	<b>wrath</b>	, saying: "Eramus natura filii	13, 31/ 5
nature the children of	<b>wrath</b>	."). And that we became	13, 31/ 7



By these words of	<b>wrath</b>	, of sin, of condemnation	13, 32/ 4
Scripture the children of	<b>wrath</b>	by nature, and put	13, 41/ 7
man's nature, for the	<b>wrath</b>	of the condition broken	13, 41/ 13
occasions of pride, envy,	<b>wrath</b>	, and covetise, gluttony, sloth	13, 63/ 13
with his enemies" misery,	<b>wrath</b>	with fair entreating, sloth	13, 65/ 6
mercy (with taking great	<b>wreak</b>	willingly themselves upon themselves	13, 53/ 32
and a false understanding	<b>wrested</b>	away from the truth	13, 164/ 24
world endureth. Whereagainst whoso	<b>wrestleth</b>	cannot fail in conclusion	13, 174/ 16
this world last, what	<b>wrestling</b>	soever the infidels shall	13, 172/ 31
of God and traitorous	<b>wretch</b>	, the devil, beholding this	13, 14/ 4
one. And the wily	<b>wretch</b>	perceived well also the	13, 14/ 31
thereat then many a	<b>wretch</b>	would laugh? Now as	13, 45/ 24
But Judas, the covetous	<b>wretch</b>	, when he saw that	13, 77/ 22
his mind to another	<b>wretch</b>	, which encouraged him to	13, 78/ 10
how." I trow that	<b>wretch</b>	had learned that counsel	13, 78/ 14
shall there some false	<b>wretch</b>	that hath been with	13, 81/ 29
But woe may that	<b>wretch</b>	be by whom the	13, 82/ 2
a very false, traitorous	<b>wretch</b>	. And for all his	13, 96/ 33
so great in this	<b>wretched</b>	world that hath not	13, 7/ 19
life of this fond,	<b>wretched</b>	world. For surely this	13, 9/ 20
his time for his	<b>wretched</b>	wooing when her husband	13, 15/ 4
answer you," all his	<b>wretched</b>	wooing had been at	13, 15/ 15
ate it, too. O	<b>wretched</b>	, wicked serpent, how much	13, 16/ 13
pleasant paradise into the	<b>wretched</b>	earth. Long were it	13, 19/ 6
fare by these fleshly	<b>wretched</b>	lovers here: when they	13, 22/ 34
which he bewaileth this	<b>wretched</b>	world by reason of	13, 23/ 10
pleasant paradise into the	<b>wretched</b>	earth, their living gotten	13, 24/ 8
lo, good readers, the	<b>wretched</b>	change that our forefathers	13, 24/ 13
the occasion was this	<b>wretched</b>	fall of man. And	13, 24/ 28
yet in beholding the	<b>wretched</b>	decayed kind of man	13, 25/ 24
wild wilderness of this	<b>wretched</b>	world ere we can	13, 58/ 31
hath an old, wily,	<b>wretched</b>	bawd brought and betrayed	13, 63/ 15
is yet of all	<b>wretched</b>	vices the most base	13, 64/ 28
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men that he had	<b>wronged</b>	, and that in a	13, 203/ 27
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he accounteth theirs that	<b>wrongfully</b>	and cruelly killed him	13, 194/ 13
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both, made in the	year	of our Lord 1534	13, 191/ 3
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with them that have	years	and discretion that, without	13, 196/ 14

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and meetly that her	young	cousin should come visit	13, 200/ 13
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LEAST	10	DIEM	9	VAIN	9
LETTER	10	DOUBLE	9	VERBA	9
LIBERTY	10	EFFECT	9	VIRTUALLY	9
MAKETH	10	ELEVENTH	9	WRETCH	9
MARKED	10	FAIL	9	YEAR	9
MIGHTY	10	FAITHFUL	9	YEARS	9
O	10	FEELING	9	AFEARD	8
OFFER	10	FIFTEENTH	9	ARISE	8
PAID	10	FOOLISH	9	BEGINNETH	8
PERFECT	10	HASTE	9	BEHOLDING	8
PERSONS	10	HEARTS	9	BELIEVED	8
PRINCES	10	HEBREW	9	BETRAYED	8
SACRAMENTUM	10	HOMO	9	BORE	8
SAVED	10	HUSBAND	9	BORN	8
SORROW	10	IMPASSIBLE	9	CALICE	8
SPECIALLY	10	INCREASE	9	CALLING	8

CEREMONIES	8	PERFECTION	8	DISCIPLE	7
CHRISTUS	8	POUND	8	DISDAIN	7
CHRYSOSTOM	8	PROPERLY	8	DWELL	7
CLEARLY	8	PUNISHMENT	8	ENDED	7
COMMODITY	8	QUANDO	8	EVERYTHING	7
CONCOMITANCE	8	QUARTA	8	EXPOUND	7
CONTINUED	8	RECOMPENSE	8	EYES	7
CONVENIENTLY	8	REDEEMED	8	FAIN	7
CORINTHIANS	8	REPRESENT	8	FAST	7
DANGER	8	REVELATION	8	FESTUM	7
DAVID	8	SACRIFICED	8	FIDE	7
DESTRUCTION	8	SACRIFICES	8	FLESHLY	7
DETERMINED	8	SCRIBES	8	FOLLOWING	7
DOMINION	8	SEEK	8	FORCE	7
DUTY	8	SHERE	8	FRUITION	7
EGYPT	8	SHOWETH	8	GATE	7
ELIZABETH	8	SIMON	8	GONE	7
ENTERED	8	TENTH	8	GRACIOUSLY	7
ETERNALLY	8	THRALLDOM	8	GRIEF	7
EYE	8	TOKENS	8	HAP	7
FASHION	8	UNDONE	8	HOSANNA	7
FATHERS	8	VENIAT	8	INCOMPARABLE	7
FINISHED	8	VITIS	8	JOYFUL	7
FORESAID	8	VOS	8	KEEPING	7
FORMER	8	WALKING	8	LANDS	7
FRIENDS	8	WARE	8	LEARNING	7
FRUITFUL	8	WAX	8	LIBERAL	7
GOETH	8	WRATH	8	LIVED	7
GREEK	8	WROTE	8	LOVING	7
GUEST	8	YOUNG	8	MARY	7
HARM	8	ABIDE	7	MENTION	7
HOGS	8	ALTHOUGH	7	MERIT	7
HOMINIS	8	BENEFIT	7	MIRACLES	7
INSTITUTED	8	BOLDLY	7	MUNDI	7
KNOWETH	8	BONDMAN	7	NATURALLY	7
LAZARUS	8	BOUNTY	7	NEVERTHELESS	7
LIGHT	8	CHARITY	7	NUMBER	7
LOAF	8	COIN	7	ORDER	7
LONGED	8	COMMONLY	7	PASCHAE	7
MAKING	8	CONTEXT	7	PAYNIMS	7
MEEKNESS	8	COST	7	POST	7
MYSTERY	8	CREATION	7	PREPARE	7
OFFSPRING	8	CURIOUS	7	PRIEST	7
OPEN	8	DECEIVED	7	PROFIT	7
ORDAINED	8	DENY	7	PURE	7
PARTLY	8	DEO	7	RED	7
PEDES	8	DEVILISH	7	REMAIN	7

SAKE	7	CONSENT	6	MISCHIEF	6
SAVE	7	CONTINUE	6	MONTH	6
SENSE	7	CONVERTED	6	MOTIONS	6
SENSUAL	7	DEEDS	6	MULTIS	6
SEVEN	7	DEFAULT	6	MUNDO	6
SHORT	7	DELIVER	6	NOBLE	6
SPEAKING	7	DEPARTED	6	OURS	6
STEAD	7	DESTROYED	6	PARTS	6
STORY	7	DEVISE	6	PASSAGE	6
SUGGESTIONS	7	DEVISED	6	PAY	6
TARRY	7	DICIT	6	PERTAINING	6
TENDERLY	7	DIED	6	POSSIBLE	6
THIEF	7	DISCRETION	6	POSTS	6
THIRTEENTH	7	DISOBEDIENCE	6	PREACHING	6
TONGUE	7	DISTINCT	6	PROCESS	6
TOUCHED	7	DOOM	6	PROPAGATION	6
TWENTY-SECOND	7	DRINKING	6	RECKON	6
UTTERMOST	7	DRIVE	6	RECKONING	6
VENIT	7	DUE	6	REHEARSETH	6
VERIFIED	7	DWELLING	6	RESIST	6
WINNING	7	EAR	6	SAT	6
YEARLY	7	ENDEAVOR	6	SCARIOT	6
ACCIPITE	6	ENTERETH	6	SELF	6
AFFIRM	6	EVERMORE	6	SENSUALITY	6
AGREE	6	FACTA	6	SERMONS	6
ALMOST	6	FAIR	6	SHILLINGS	6
ANCIENTS	6	FINISH	6	SHORTLY	6
ASSEMBLY	6	FOLLOWED	6	SONS	6
BECOME	6	FOLLY	6	SORT	6
BEHOLD	6	FULFILL	6	SPACE	6
BELLY	6	GRANT	6	SPEAKETH	6
BIRTH	6	GROATS	6	STANDETH	6
BISHOP	6	HEARING	6	STIR	6
BISHOPS	6	HEINOUS	6	SUDDENLY	6
BONDAGE	6	HONEST	6	TALE	6
BREAST	6	HOUR	6	THITHER	6
BRIDLE	6	HURT	6	TURN	6
CALICEM	6	JERUSALEM	6	TWENTY-SIXTH	6
CARRIED	6	LEAVENED	6	UNKINDLY	6
CLEAR	6	LEWD	6	VIRTUOUS	6
COMMAND	6	LIKELY	6	VISIBLE	6
COMMODITIES	6	LIKENESS	6	VISIT	6
CONDEMNATION	6	LONGER	6	VOICE	6
CONDEMNED	6	MANHEAD	6	WEIGHT	6
CONFIRMED	6	MANIBUS	6	WIFE	6
CONGREGATION	6	MEMBERS	6	WRETCHEDNESS	6
CONSCIENCE	6	MIDS	6	ZACCHAEUS	6

ABASHMENT	5	DROWNED	5	IUDICIUM	5
ABRAHAM	5	DUCHY	5	KINDNESS	5
ABROAD	5	DWELLETH	5	KINDS	5
AIT	5	EARS	5	LADY	5
APACE	5	EARTHLY	5	LENGTH	5
ARGENTEUS	5	EASY	5	LIKED	5
ASCEND	5	ECCE	5	LIVE	5
ASCENSION	5	EFFECTUALLY	5	LOVER	5
ASK	5	ENDURE	5	LYRA	5
ATE	5	ENTITLED	5	MANHOOD	5
ATTAINING	5	ENVIOUS	5	MANNERS	5
AWAIT	5	ERROR	5	MARVEL	5
BEATI	5	ESTATE	5	MEANETH	5
BEDE	5	EVANGELIST	5	MORTAL	5
BEHOLDEN	5	EXAMINE	5	MOTION	5
BELIEVETH	5	EXCELLENCE	5	MYSTERIES	5
BEST	5	EXPOUNDED	5	NEEDETH	5
BETOKENED	5	FACITE	5	NEMO	5
BOLD	5	FACTUM	5	NEWNESS	5
BOUND	5	FASTING	5	NISI	5
BREAK	5	FEASTS	5	OBEDIENCE	5
BRETHREN	5	FELLOW	5	OBEDIENT	5
BROKEN	5	FELLOWS	5	OCCASIONS	5
CAELO	5	FIDEM	5	OFFENDED	5
CARNIS	5	FIGURES	5	OMNE	5
CARRY	5	FILIUM	5	PALACE	5
CELESTIAL	5	FINAL	5	PALM	5
CENTURION	5	FORGET	5	PARDON	5
CHARGE	5	FOURTH	5	PARTNER	5
CHOSEN	5	FRAMED	5	PATIENCE	5
CHRISTO	5	GENERAL	5	PENANCE	5
CLOTH	5	GENTILES	5	PLAY	5
COMMEMORATIONEM	5	GIRD	5	PLEASURES	5
COMPASSION	5	GREEKS	5	PRAYED	5
CONSIDERING	5	GUIDE	5	PRESUME	5
CORPORAL	5	HANGING	5	PRICE	5
CORPS	5	HEIGHT	5	PRISONER	5
COUNTRY	5	HEIRS	5	PRIVATE	5
CUNNING	5	HENCE	5	PROCEED	5
DEEPLY	5	HERESIES	5	PROOF	5
DEFENSE	5	IMMEDIATELY	5	PROVED	5
DETERMINATION	5	IMMOLATION	5	PROVIDE	5
DEVILS	5	IMPOSSIBLE	5	PUTTETH	5
DEVISING	5	INCORPORATE	5	RAISED	5
DIES	5	INFINITE	5	REALLY	5
DILIGENTLY	5	INTERPRETATION	5	REBELLION	5
DISCERNETH	5	INWARDLY	5	REFRAIN	5

REGNO	5	SIR	5	THOMAS	5
REHEARSING	5	SIXTH	5	THOUGHTS	5
REJOICE	5	SOLEMN	5	THOUSAND	5
REPENT	5	SOVEREIGN	5	THROWN	5
RIGHTEOUSNESS	5	SPIRITS	5	TRAIN	5
ROD	5	SPREAD	5	TRULY	5
ROSE	5	STOCK	5	UNLEARNED	5
RULE	5	STRONG	5	UNUS	5
SCIENS	5	STUBBORN	5	VERBUM	5
SCITIS	5	SUFFERING	5	VERO	5
SEEING	5	TALK	5	VITAE	5
SEEMED	5	TASTE	5	WILLFULLY	5
SEND	5	TEMPER	5	WOE	5
SENSES	5	TEMPORAL	5	WONDERFULLY	5
SERVANTS	5	TERRA	5	WONT	5
SIGNIFYING	5	TERTIA	5	WRONG	5