

Thomas More Studies

Volume 14

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

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

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

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

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

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

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

by sin addicted and	adjudged	to the devil, as	13, 26/ 7
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great reverent dread and	admiration	, "Unde hoc, ut veniat	13, 201/ 11
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communi sumimus. Immo quem	admodum	verbo dei Iesus Christus	13, 161/ 9
birth without any more	ado	, why God would not	13, 45/ 26
days have had much	ado	to find names enough	13, 140/ 9
whereof he lost his	advantage	by the anointing of	13, 80/ 12
unto Judas no more	advantage	of his heinous treason	13, 80/ 29
consecrate, would presume or	adventure	to put water into	13, 151/ 16
be put for an	adverb	, but is a noun	13, 134/ 2
thee. But now if	adversity	so diminish thy substance	13, 84/ 8
word. Who can in	adversity	be sure of many	13, 84/ 12
dilectio incorruptibilis et vita	aeterna	. (Wherefore make haste to	13, 160/ 28
per iustitiam in vitam	aeternam	, per Jesum Christum Dominum	13, 31/ 24
carnis suae ad naturam	aeternitatis	, sub sacramento nobis communicande	13, 163/ 24
lavabis, mihi pedes in	aeternum	: respondit ei Iesus si	13, 100/ 27
hunc panem vivet in	aeternum	." (The bread that I	13, 143/ 5
thy voice and was	afeard	to come before thee	13, 18/ 3
rejoiced not but were	afeard	to come near him	13, 24/ 4
death. For they were	afeard	of the people. They	13, 52/ 10
death. For they were	afeard	of the people. They	13, 69/ 2
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cause: "For they were	afeard	of the people." His	13, 74/ 14
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we be both sore	afeard	of our own unworthiness	13, 200/ 5
any contrarious appetite or	affection	to enter. But now	13, 4/ 28
of that foolish proud	affection	, taunted and checked Adam	13, 19/ 26
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to God the good	affection	of the heart declared	13, 77/ 17
of whose wretched, covetous	affection	had carried him to	13, 108/ 26
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had by his filthy	affection	of his wretched covetise	13, 109/ 2
or of some other	affection	, which thing done by	13, 116/ 2
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overwhelm his kind, loving	affection	toward them, but that	13, 120/ 5
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light and soon sliding	affection	, but that it might	13, 203/ 23
wealth, and the foul	affection	of the filthy flesh	13, 193/ 13
honorable receiving perceive what	affection	we bear him and	13, 197/ 18
light and soon sliding	affection	, but that it might	13, 203/ 23
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feet of our foul	affections	, while we set more	13, 193/ 20
God had those holy	affections	, both of reverent considering	13, 200/ 27
a contrary part and	affirm	that man in the	13, 38/ 1
Howbeit, if any man	affirm	stiffly yes, I will	13, 38/ 21
so saying did not	affirm	nor intend that the	13, 137/ 18
same, and plainly do	affirm	that in the Blessed	13, 160/ 18
saith: How do they	affirm	that man's flesh goeth	13, 162/ 1
he in us: how	affirm	they the unity to	13, 164/ 19
question, without any bold	affirmations	or opinion that I	13, 44/ 13
and which commodities by	affliction	of perpetual pain felt	13, 41 4
and sustain such horrible	affliction	for our sake; the	13, 45/ 12
his neighbor's house fall	afire	may hap to leese	13, 21/ 18
the morrow after the	aforeremembered	warning of his passion	13, 69/ 11
Paul, in the place	aforeremembered	, saith: "Probet seipsum homo	13, 194/ 19
Paul, in the place	aforeremembered	, saith: "Probet seipsum homo	13, 194/ 19
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and betokeneth the other	aforesaid	sacramental thing, that is	13, 146/ 5
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natural state that mankind	afterward	had in his creation	13, 4/ 14
into the earth.) And	afterward	he saith: "Verum tamen	13, 5/ 25
he did and had	afterward	before his translation, upon	13, 46/ 3
during his life. But	afterward	, by ambition of the	13, 73/ 2
But thou shalt know	afterward	." As though he would	13, 106/ 25
he should know it	afterward	. And therefore now he	13, 110/ 15
the remission of sin	afterward	to come. For as	13, 128/ 14
know and perceive well	afterward	that the wine, which	13, 130/ 23
vine meant himself, which	afterward	unto his apostles he	13, 131/ 27
was it such that	afterward	it did suffer pain	13, 134/ 22
came to that point	afterward	that for divers inconvenience	13, 149/ 11
apostles by mouth than	afterward	written by their pen	13, 151/ 23
delivery without writing, and	afterward	by writing conveniently also	13, 171/ 14
and appoint thereunto. But	afterward	, when it is all	13, 173/ 24
have endured there without	age	, weariness, or pain, without	13, 13/ 25
of years of his	age	, and with right liberal	13, 114/ 22
accepit panem et gratias	agens	fregit et dixit: Accipite	13, 159/ 27
the diversity between their	ages) she well might and	13, 200/ 12

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

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

is to wit, the	almighty	natural Son of the	13, 147/ 5
natural Son of the	almighty	Father, the second person	13, 147/ 5
and Son the third	almighty	person of the coeternal	13, 147/ 7
of Christ and his	almighty	Godhead also be both	13, 148/ 3
as God, of his	almighty	power, by his manhead	13, 154/ 15
our sovereign Lord and	almighty	Savior Christ, from whom	13, 154/ 33
have said) neither his	almighty	Father nor their almighty	13, 154/ 34
almighty Father nor their	almighty	Spirit either is or	13, 154/ 34
Christ's body by his	almighty	power, and the presence	13, 165/ 31
flesh and blood of	Almighty	God himself, with his	13, 191/ 14
the wonderful bounty of	Almighty	God, that he not	13, 191/ 21
of God, and very	Almighty	God himself, liked not	13, 192/ 4
it by his own	almighty	power and unspeakable goodness	13, 196/ 10
King of all kings,	Almighty	God himself, that so	13, 197/ 24
the coming of this	Almighty	King, coming for so	13, 197/ 30
holy soul and his	almighty	Godhead both, into our	13, 204/ 7
flesh and blood of	Almighty	God himself, with his	13, 191/ 14
the wonderful bounty of	Almighty	God, that he not	13, 191/ 21
of God, and very	Almighty	God himself, liked not	13, 192/ 4
it by his own	almighty	power and unspeakable goodness	13, 196/ 10
King of all kings,	Almighty	God himself, that so	13, 197/ 24
the coming of this	Almighty	King, coming for so	13, 197/ 30
holy soul and his	almighty	Godhead both, into our	13, 204/ 7
soul, and all. And	almost	all these things hath	13, 9/ 10
upon the matter nor	almost	in nothing else, but	13, 38/ 22
work of God therein,	almost	every child hath heard	13, 58/ 9
heard. And every man	almost	is (I trust) instructed	13, 58/ 10
and remiss, and now	almost	worn away. Their Sabbath	13, 98/ 28
me we should find	almost	as many score. I	13, 99/ 2
right liberal and princely	alms	therewith. And surely if	13, 114/ 22
again, except our soul	alone	. And yet that must	13, 9/ 12
offspring by her sin	alone	, as holy doctors declare	13, 21/ 1
the fault of Eve	alone	, which was but the	13, 22/ 6
he letteth her overlong	alone	therein, and listeth not	13, 22/ 23
and got but evil	alone	. They lost their innocence	13, 24/ 2
of the said loss	alone	. And whereas the same	13, 41 31
have but the devil	alone	left him to strive	13, 44/ 30
so proper to God	alone	(the three persons of	13, 46/ 31
make a long book	alone	, I will therefore (letting	13, 57/ 21
it, let the devil	alone	with the remnant, he	13, 78/ 12
such wise as thyself	alone	canst not devise how	13, 78/ 13
his Master but himself	alone	. And therefore is this	13, 78/ 28
at his taking left	alone	and forsaken of his	13, 84/ 13
realm send thee forth	alone	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	alterius	lavare pedes. Exemplum enim	13, 101/ 6
sensible torment in hell,	although	it were a child	13, 29/ 9
saith Master Lyra that,	although	the people of the	13, 43/ 3
not repugn against Him,	although	that which he saith	13, 167/ 34
by an unspeakable working,	although	it seem bread to	13, 170/ 25
and them, too. And	although	that only himself receive	13, 177/ 1
And yet forasmuch as,	although	we believe it, yet	13, 199/ 7
And yet forasmuch as,	although	we believe it, yet	13, 199/ 7
nomine Domini: Hosanna in	altissimis	." (Hosanna to the Son	13, 71/ 27
altitudinem nubium: similis ero	altissimo	." (I will ascend into	13, 5/ 14
eius fuit?" (O the	altitude	or height of the	13, 33/ 18
lateribus aquilonis. Ascendam super	altitudinem	nubium: similis ero altissimo	13, 5/ 13
saith Saint Paul: "O	altitudo	divitiarum sapientiae et scientiae	13, 33/ 15
is so clean washed	altogether	from all sin, both	13, 108/ 5
Lord, she was sore	amarvelled	of her visitation and	13, 200/ 15
Lord, she was sore	amarvelled	of her visitation and	13, 200/ 15
domini non relictus est	ambigendi	locus. Nunc enim et	13, 164/ 1
corpus meum, nulla teneamur	ambiguitate	, sed credamus, et oculis	13, 167/ 32
in no doubt or	ambiguity	, but let us believe	13, 168/ 3
thus: "Recedat omne infidelitatis	ambiguum	quandoquidem qui auctor est	13, 165/ 10
life. But afterward, by	ambition	of the priests, usurpation	13, 73/ 2
of the flesh.) Saint	Ambrose	saith in the fifth	13, 167/ 6
prophet: "Beati immaculati qui	ambulant	in lege Domini. Non	13, 111/ 13
iniquitatem in viis eius	ambulaverunt	." (Blessed are they that	13, 111/ 14
ita et vos faciatis.	Amen	, amen, dico vobis: Non	13, 101/ 7
et vos faciatis. Amen,	amen	, dico vobis: Non est	13, 101/ 7
debtors. He bade them	amend	those faults and be	13, 98/ 4
relent and repent and	amend	if it would be	13, 106/ 7
had been to have	amended	their manners and to	13, 69/ 19
heaven. For since the	amends	must needs be made	13, 26/ 4
suam ponat quis pro	amicis	suis." (A greater love	13, 83/ 31
suam ponat quis pro	amicis	suis." (Greater love can	13, 102/ 19
I should speak anything	amiss	of them, who in	13, 168/ 10
vobis quia non bibam	amodo	de hoc genimine vitis	13, 129/ 10
vobis, quia non bibam	amodo	de hoc genimine vitis	13, 131/ 4
Dico autem vobis, quia	amodo	non bibam de hoc	13, 133/ 22
scit, utrum odio vel	amore	dingus sit." (No man	13, 195/ 2
scit, utrum odio vel	amore	dingus sit." (No man	13, 195/ 2
as himself saith: "Maiorem	amore	nemo habet, quam ut	13, 83/ 30
he said himself: "Maiorem	amore	nemo habet, quam ut	13, 102/ 18
they will give, which	amounteth	not much above ten	13, 79/ 6
locus inventus est eorum	amplius	in caelo. Et proiectus	13, 6/ 4
fault of any their	ancestor	. If now this man	13, 40/ 20
the priests and the	ancients	of the people into	13, 52/ 6

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

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

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

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

wit, all the twelve	apostles	. That all the apostles	13, 135/ 10
apostles. That all the	apostles	drank thereof appeareth well	13, 135/ 11
his Maundy with his	apostles	himself, if any man	13, 135/ 20
which he gave his	apostles	to eat and to	13, 137/ 19
of bread unto his	apostles	, saying unto them: "Hoc	13, 145/ 6
the tradition of the	apostles	themselves. For surely if	13, 149/ 21
with them from the	apostles	" days) not only a	13, 150/ 21
fully taught by Christ's	apostles	by mouth than afterward	13, 151/ 22
were taught by the	apostles	by tradition, without writing	13, 151/ 32
Hierarchia, saith that the	apostles	taught the manner of	13, 152/ 2
gave there to his	apostles	: not another supper, but	13, 155/ 28
selfsame thing that the	apostles	received then, and that	13, 156/ 1
and saints from the	apostles	" days to your own	13, 159/ 5
Jesus incarnate, for the	Apostles	in their books which	13, 161/ 23
in degree succeeding the	Apostles	, do consecrate Christ's body	13, 168/ 10
was known to the	apostles	by the teaching of	13, 171/ 9
the world in the	apostles	" days, so was the	13, 171/ 12
truth taught by the	apostles	themselves, first fully and	13, 171/ 12
the writing of the	apostles	and evangelists, by the	13, 171/ 17
the faith that the	apostles	and evangelists had taught	13, 171/ 18
the time of the	apostles	themselves, but, like these	13, 173/ 5
spoken only to the	apostles	, were not yet only	13, 173/ 8
only meant for the	apostles	" persons only but spoken	13, 173/ 8
many years ere the	apostles	were born (and yet	13, 173/ 16
first institution unto his	apostles	that there represented his	13, 175/ 29
and with his blessed	apostles	, "Domine, adauge nobis fidem	13, 199/ 13
and with his blessed	apostles	, "Domine, adauge nobis fidem	13, 199/ 13
hora, discubuit, et duodecim	apostoli	cum eo. Et ait	13, 118/ 21
esse sumus edocti. Siquidem	Apostoli	in illis suis quae	13, 161/ 13
quicquam sinistrum loquar, qui	Apostolico	gradui succedentes, Christi corpus	13, 168/ 7
de timore quidem habemus	Apostolum	qui ait, qui manducat	13, 166/ 19
maior domino suo, neque	Apostolus	maior eo qui misit	13, 101/ 8
place of paradise. Their	apparel	was the vesture of	13, 13/ 20
come forth so comely,	appareled	so richly in their	13, 17/ 23
had, beside those visible	apparent	things which every man	13, 109/ 9
Januarius writeth thus. "Liquido	apparet	, quando primum acceperunt discipuli	13, 169/ 11
et ideo panis quidem	apparet	, sed caro est." (Furthermore	13, 170/ 21
moon and the stars	appear	in the element. And	13, 86/ 27
tell you doth well	appear	upon the forty-ninth psalm	13, 98/ 9
costly ceremonies and sacrifices	appear	. Their fastings were also	13, 98/ 26
things, as shall after	appear	, that he loved his	13, 103/ 31
which it shall evermore	appear	that they be neither	13, 108/ 13
shall somewhat the better	appear	if we rehearse the	13, 118/ 17
the intent it should	appear	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	appeareth	very plain by that	13, 171/ 27
like wise our Savior,	appearing	to Mary Magdalene in	13, 157/ 27
them for any contrarious	appetite	or affection to enter	13, 4/ 28
poison of proud, curious	appetite	and inordinate desire to	13, 16/ 21
grace that all curious	appetite	of vain problems put	13, 49/ 7
of the devil seemeth	applied	unto our blessed Lady	13, 55/ 19
the good, but willingly	apply	the freedom of our	13, 38/ 9
did ordain, institute, and	appoint	them to signify, betoken	13, 145/ 1
forth about it and	appoint	thereunto. But afterward, when	13, 173/ 23
keeping thereof with soldiers	appointed	thereto, written in the	13, 3/ 13
give him money, and	appointed	to give him thirty	13, 52/ 20
to tarry past his	appointed	time one moment of	13, 67/ 24
the one, "Who hath	appointed	me judge or divider	13, 70/ 29
give him money, and	appointed	to give him thirty	13, 76/ 3
was the very day	appointed	by the scripture in	13, 89/ 9
lamb in the day	appointed	by the law, that	13, 89/ 20
was by the law	appointed	to the eating the	13, 90/ 25
in time and manner	appointed	by the law, and	13, 92/ 30
of the both parties	appointed	, so justly meet together	13, 95/ 14
as secret unsensible signs	appointed	to signify any other	13, 148/ 6
22. J. 13. "There	approached	near the holy day	13, 51/ 29
The first lecture. "There	approached	near the holy day	13, 53/ 2
of the gospel, "There	approached	near the feastful day	13, 59/ 5
of the unleavened loaves	approaching	." M. 26. R. 14	13, 51/ 27
L. 22, J.13.	Appropinquabat	L. autem dies festus	13, 51/ 8
rubric, De festo azimorum	appropinquante	. M. 26, R. 14	13, 51/ 7
with many great miracles	approved	, methinketh it may be	13, 147/ 26
exposition is much more	apt	and consonant thereunto. For	13, 134/ 1
calix est vini et	aquae	plenus: ubi verba Christi	13, 167/ 10
praecinxit se: Deinde misit	aquam	in pelvem: et coepit	13, 100/ 23
monte testamenti in lateribus	aquilonis	. Ascendam super altitudinem nubium	13, 5/ 13
a judge or an	arbitror	in a temporal matter	13, 70/ 27
illi constituerunt ei triginta	argenteos	, et spopondit. Et M	13, 51/ 23
the text saith triginta	argenteos	, some men call argenteus	13, 79/ 13
argenteos, some men call	argenteus	a coin of one	13, 79/ 14
put a difference between	argenteus	and denarius, and say	13, 79/ 15
the tenth part of	argenteus	. But I suppose that	13, 79/ 16
But I suppose that	argenteus	was the same silver	13, 79/ 16
coin that was called	argenteus	. For if it were	13, 80/ 2
And surely if that	argument	be so sure as	13, 158/ 2
all those folks" false	arguments	and objections by himself	13, 140/ 3
the Manchees by certain	arguments	grounded upon the verity	13, 171/ 31
Saint Hilary confound the	Arians	, and Saint Augustine confound	13, 171/ 29
of the sun into	Aries	, which is the eleventh	13, 88/ 25

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

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

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

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

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

and spiritual token by	baptism	imprinted in the soul	13, 108/ 9
evil living after their	baptism	, shall finally be damned	13, 108/ 11
washed so clean by	baptism	but that (if he	13, 108/ 16
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Whereas the sacrament of	baptism	is not called "the	13, 152/ 18
but "the sacrament of	baptism	," nor any of the	13, 152/ 19
for the sacrament of	baptism	is unto salvation of	13, 152/ 26
before the words of	baptism	, is yet still under	13, 166/ 3
fidem veniens ante verba	baptismi	adhuc in vinculo est	13, 165/ 17
whom Saint John the	Baptist	witnessed: "Ecce agnus Dei	13, 62/ 22
child, Saint John the	Baptist	, hopped in her belly	13, 200/ 21
child, Saint John the	Baptist	, hopped in her belly	13, 200/ 21
again by baptism. For	baptized	shall no man be	13, 108/ 8
were before that all	baptized	and clean. But Judas	13, 109/ 2
not have him but	Barabbas); on the Sunday cried	13, 203/ 7
not have him but	Barabbas); on the Sunday cried	13, 203/ 7
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he better allow their	bare	offering and sacrifice by	13, 98/ 6
at Canterbury by the	bare	knowledge of the way	13, 111/ 9
or else for the	bare	knowledge shall you be	13, 111/ 32
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it were but a	bare	word spoken, it might	13, 158/ 15
Sacrament is not a	bare	sign, or a figure	13, 196/ 7
body, but only a	bare	token of him instead	13, 197/ 4
Sacrament is not a	bare	sign, or a figure	13, 196/ 7
body, but only a	bare	token of him instead	13, 197/ 4
man with this one	bargain	. But now the priests	13, 78/ 34
out, "Non hunc, sed	Barrabam	" (We will not have	13, 203/ 6
out, "Non hunc, sed	Barrabam	" (We will not have	13, 203/ 6
gross, mingled nature, so	base	in respect of his	13, 14/ 13
all sin, a more	base	estate was better. And	13, 47/ 8
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a thing of more	base	nature than was the	13, 124/ 33
into a better?) Saint	Basil	in his book of	13, 166/ 15
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the water into the	basin	himself, wash all their	13, 106/ 15
There was a great	battle	in heaven. Michael and	13, 6/ 7
bodies in rebellion and	battle	against their souls, thrust	13, 24/ 7
an old, wily, wretched	bawd	brought and betrayed a	13, 63/ 15
pride of another man's	bear	? Howbeit what speak we	13, 8/ 29
fools all if we	bear	us proud of anything	13, 9/ 1
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not the proud beast	bear	it, but beside his	13, 77/ 26
And whatsoever love we	bear	to any creature whereby	13, 84/ 28
it, and before God,	bear	it out. Which erroneous	13, 97/ 33
worldly-minded folk use to	bear	each to other, that	13, 103/ 12
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perceive what affection we	bear	him and in what	13, 197/ 18
our good works may	bear	witness unto our conscience	13, 204/ 9
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body that aggrieveth and	beareth	down the soul and	13, 33/ 26
and as Saint Peter	beareth	witness where he saith	13, 123/ 12
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meet you a man	bearing	a pot of water	13, 85/ 24
a man meet you	bearing	a pot of water	13, 93/ 3
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as hath the unreasonable	beast	, a reasonable understanding, as	13, 12/ 15
unto God the innocent	beast	in sacrifice was betokened	13, 56/ 7
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blood of a brute	beast	, the New Testament was	13, 127/ 27
spring of the sensual	beastly	body), or else it	13, 63/ 29
fowl and fish, and	beasts	, grass, herbs, trees, and	13, 12/ 5
dominion over all the	beasts	of the same out	13, 13/ 15
wilier than all the	beasts	of the earth," would	13, 14/ 25
the living things and	beasts	of the earth. Upon	13, 18/ 21
all the world, all	beasts	obedient unto them, their	13, 23/ 26
or themselves either. All	beasts	were at war with	13, 24/ 5
and were turned into	beasts	, as the Scripture saith	13, 24/ 17
compared unto the foolish	beasts	, and to them was	13, 24/ 20
worse condition. For many	beasts	live with less labor	13, 24/ 22
the bodies of other	beasts	be. Howbeit, if God	13, 36/ 23
state far above all	beasts	, and yet a state	13, 36/ 25
the first-begotten of their	beasts	too (that is to	13, 63/ 27
offering up of their	beasts	unto their no little	13, 98/ 8
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the blood of brute	beasts	." But the new law	13, 128/ 17
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it not shall be	beaten	with few stripes. But	13, 111/ 22
it not shall be	beaten	with many stripes." And	13, 111/ 24
illum. Si hoc scitis,	beati	eritis si feceritis ea	13, 101/ 9
mouth of the prophet: "	Beati	immaculati qui ambulant in	13, 111/ 12
saith, "Si haec scitis,	beati	eritis si feceritis ea	13, 115/ 12

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

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

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

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

forasmuch as, although we	believe	it, yet is there	13, 199/ 7
adiuva incredulitatem meam" (I	believe	, Lord, but help thou	13, 199/ 12
on whom the Jews	believed	, whose true belief in	13, 70/ 19
regions already received and	believed	, able (as the dignity	13, 137/ 5
the whole Catholic Church	believed	and professed) faith, then	13, 172/ 7
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damnation. And that point	believed	very full and fastly	13, 196/ 15
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damnation. And that point	believed	very full and fastly	13, 196/ 15
all devotion if he	believed	that it were not	13, 197/ 4
that that he which	believeth	that God will reward	13, 43/ 22
means thereunto, and so	believeth	he that there is	13, 43/ 25
name of Christ, yet	believeth	he and hopeth for	13, 43/ 27
as the universal Church	believeth	, so is it now	13, 114/ 29
if a man that	believeth	not do the selfsame	13, 116/ 1
be so far from	believing	of the truth that	13, 125/ 27
again and in his	belly	that counseled them to	13, 17/ 8
sickness, gluttony with the	belly	too full. But covetise	13, 65/ 8
Baptist, hopped in her	belly	for joy, whereof she	13, 200/ 22
The child in my	belly	-- that is to	13, 201/ 15
Baptist, hopped in her	belly	for joy, whereof she	13, 200/ 22
The child in my	belly	-- that is to	13, 201/ 15
could by no reason	belong	or be due unto	13, 39/ 29
to whom it especially	belonged	to provide for an	13, 74/ 1
person with his Godhead,	belonged	also of all thing	13, 106/ 3
in eo" (The earth	belongeth	to our Lord, and	13, 61/ 1
in us or outwardly	belonging	to us. Let us	13, 9/ 29
his birth was nothing	belonging	to the nature of	13, 46/ 10
whom himself was so	beloved	. For unto those words	13, 82/ 22
doctors thereon) especially was	beloved	of him, yet would	13, 94/ 5
faece peccati, ita quando	benedicende	verbis caelestibus creaturae sacris	13, 165/ 18
consecrate with that solemn	benediction	, is profitable to the	13, 163/ 14
ille supersubstantialis et calix	benedictione	solemni consecratus, ad totius	13, 162/ 34
went: "Hosanna filio David,	benedictus	qui venit in nomine	13, 71/ 26
on the Sunday cried, "	Benedictus	qui venit in nomine	13, 203/ 4
on the Sunday cried, "	Benedictus	qui venit in nomine	13, 203/ 4
fall was a greater	benefit	unto him than was	13, 26/ 25
as will take the	benefit	) to more joy, more	13, 28/ 2
fall again from the	benefit	. And thus upon this	13, 44/ 12
that not for his	benefit	, but only for their	13, 83/ 11
God for this inestimable	benefit	. This holy sacrament is	13, 155/ 4
us to our inestimable	benefit	he showed and declared	13, 200/ 4
us to our inestimable	benefit	he showed and declared	13, 200/ 4
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many of his incomparable	benefits	before done unto us	13, 198/ 3
leese his reward, but,	benignly	suffering him and taking	13, 96/ 10
hath this false serpent	bereft	them by his deceitful	13, 23/ 30
of many grapes or	berries	there followeth one other	13, 144/ 15
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of very pure devotion,	beset	much study upon the	13, 28/ 32
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every point to the	best	of our possible power	13, 197/ 16
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Apocalypse, with which he	bewailleth	this wretched world by	13, 23/ 10
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enim vobis quia non	bibam	amodo de hoc genimine	13, 129/ 10
diem illum quum illud	bibam	novum vobiscum in regno	13, 129/ 11
enim vobis quod non	bibam	de generatione vitis, donec	13, 130/ 13
autem vobis, quia non	bibam	amodo de hoc genimine	13, 131/ 4
diem illum cum illud	bibam	novum vobiscum in regno	13, 131/ 5
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diem illum quum illud	bibam	novum vobiscum in regno	13, 133/ 23
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edat, et de calice	bibat	." (Let a man prove	13, 194/ 21
edat, et de calice	bibat	." (Let a man prove	13, 194/ 21
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corpus eius et sanguinem	bibere	. Qui manducat meam carnem	13, 144/ 1
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manducaverit panem hunc, et	biberit	calicem domini indigne, reus	13, 159/ 31
Quicumque manducaverit panem et	biberit	calicem Domini indigne, reus	13, 176/ 16
Quicumque manducaverit panem et	biberit	calicem Domini indigne, reus	13, 194/ 3
Quicumque manducaverit panem et	biberit	calicem Domini indigne, reus	13, 194/ 3
maketh mention, saying, "Et	biberunt	ex eo omnes" (and	13, 135/ 9
corpus meum. Manducaverunt et	biberunt	de eisdem pane et	13, 162/ 29

panem hunc et calicem	bibetis	, mortem domini annuntiabitis donec	13, 145/ 26
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primum ipse sanguinem suum	bibit	, inducens eos sine turbatione	13, 136/ 8
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qui enim manducat et	bibit	indigne, iudicium sibi manducat	13, 160/ 4
iudicium sibi manducat et	bibit	, non diiudicans corpus domini	13, 160/ 5
edit carnem meam et	bibit	sanguinem meum, in me	13, 163/ 36
ait, qui manducat et	bibit	indigne, iudicium sibi manducat	13, 166/ 20
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de hoc pane, et	bibit	de calice indigne, iudicum	13, 196/ 18
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of the priests --	bishop	, or chief priest --	13, 73/ 1
or choosing of the	bishop	was changed, and they	13, 73/ 4
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shall go to the	board	of God, and as	13, 193/ 9
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receiving of that blessed	body	. But surely there can	13, 196/ 31
it is Christ's very	body	and yet is not	13, 197/ 1
it were not his	body	, but only a bare	13, 197/ 4
him instead of his	body	. But now, having the	13, 197/ 5
is the very blessed	body	of Christ, I trust	13, 197/ 7
unworthy), but his precious	body	into our vile, wretched	13, 197/ 27
presence of his blessed	body	, let us consider his	13, 198/ 27
the soul in my	body	, that should be then	13, 201/ 16
have him in our	body	, let us not then	13, 201/ 19
to receive his blessed	body	and blood, his holy	13, 204/ 7
ordained his own blessed	body	in that Blessed Sacrament	13, 204/ 17
that the country of	Bohemia	, falling into many heresies	13, 149/ 27
their heresies began in	Bohemia) so universal that neither	13, 150/ 12
be of a curious	bold	presumption demanded, be not	13, 28/ 17
who should be so	bold	and so blasphemous as	13, 30/ 30
first question, without any	bold	affirmations or opinion that	13, 44/ 13
against God by the	bold	breaking of his high	13, 54/ 3
offering themselves thereto their	bold	pride might turn into	13, 71/ 19
thereupon he letted not	boldly	to blaspheme God before	13, 16/ 5
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on his part, trust	boldly	upon his goodness if	13, 198/ 21
yet still under the	bond	of his old sin	13, 166/ 3
and from all eternal	bondage	man redeemed and saved	13, 25/ 32
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the Egyptians signifieth the	bondage	of mankind under the	13, 58/ 16
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escape well out of	bondage	of these Egyptians. But	13, 63/ 30
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I tell you, the	bondman	is not greater than	13, 110/ 24
would say: "Since the	bondman	is no better than	13, 110/ 26
lord is over his	bondman	, how should you disdain	13, 110/ 28

saith our Lord: "The	bondman	that knoweth not the	13, 111/ 21
few stripes. But the	bondman	that knoweth his lord's	13, 111/ 23
Master, and that the	bondman	is not better than	13, 111/ 28
make their thrall servants,	bondmen	, and slaves all those	13, 63/ 7
gnawed after upon that	bone	from that time to	13, 55/ 24
he said, "Ecce dimidium	bonorum	meorum do pauperibus." (Lo	13, 204/ 2
he said, "Ecce dimidium	bonorum	meorum do pauperibus." (Lo	13, 204/ 2
nobis factus est, sciens	bonum	et malum." (Lo, Adam	13, 19/ 29
would make a long	book	alone, I will therefore	13, 57/ 21
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Denis also, in his	book	De Ecclesiastica Hierarchia, saith	13, 152/ 1
thus in his fourth	book	and thirty-fourth chapter. "Quomodo	13, 161/ 29
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also in his eight	book	de Trinitate writeth in	13, 163/ 17
Saint Basil in his	book	of short questions, asketh	13, 166/ 15
thus in his sixth	book	the twenty-second chapter upon	13, 166/ 30
chapter of his fourth	book	of the sacraments: "Antequam	13, 167/ 7
writeth in his tenth	book	the thirteenth chapter upon	13, 168/ 15
Saint Bede in his	book	De Mysteriis saith thus	13, 170/ 10
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special favor that he	bore	us, would come visit	13, 197/ 13
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own bodies, but have	borrowed	it all of God	13, 9/ 3
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more deeper into the	bottom	of our heart than	13, 195/ 11
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us, he that hath	bought	us, he whom we	13, 202/ 8
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living as we be	bounden	to do. And then	13, 204/ 11
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God of his high	bounty	so far forth accepteth	13, 195/ 17
will, of his liberal	bounty	, vouchsafe to take and	13, 191/ 18
Such is the wonderful	bounty	of Almighty God, that	13, 191/ 21

God of his high	bounty	so far forth accepteth	13, 195/ 17
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and that, after the	bread	converted and turned into	13, 153/ 23
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ween it were but	bread	indeed, it is called	13, 153/ 33
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not that it is	bread	, but calleth it by	13, 158/ 19
under the form of	bread	in the sacrament, then	13, 159/ 1
pro mundi vita" (The	bread	that I shall give	13, 159/ 21
he was betrayed took	bread	and giving thanks broke	13, 159/ 29
domini," (Whosoever eateth this	bread	and drinketh the cup	13, 160/ 1
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deeply rooted in our	breast	should set all our	13, 196/ 30
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to enter into their	breasts	that they never have	13, 192/ 25

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least of these my	brethren	, you have done it	13, 202/ 4
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as a man with	bridle	and spur rideth and	13, 192/ 26
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as of many are	brought	unto some one thing	13, 144/ 13
had by their enchantment	brought	forth before Pharaoh their	13, 153/ 31
our bodies to be	brought	to life and incorruption	13, 168/ 26
the blood of a	brute	beast, the New Testament	13, 127/ 27
with the blood of	brute	beasts." But the new	13, 128/ 17
be great possessioners and	build	up great palaces in	13, 99/ 22
a foundation, thereupon he	built	them a marvelous fruitful	13, 110/ 10
them that, with a	bundle	of hyssop, they should	13, 60/ 14
must also, with a	bundle	of the low-growing herb	13, 64/ 13
likewise as with a	bundle	of hyssop, the bitter	13, 64/ 17
we should with a	bundle	of humility (as it	13, 64/ 20
should thereby consider the	burden	and weight of sin	13, 45/ 13

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

from God, as graceless	caitiffs	frowardly to fall into	13, 4/ 21
tuum, et tu insidiaberis	calcaneo	illius." ("I shall put	13, 54/ 22
regno Dei. Et accepto	calice	gratias egit, et dixit	13, 118/ 24
farther and saith: "Accepto	calice	gratias egit, et dixit	13, 122/ 25
pane, et de uno	calice	participamus." (We many be	13, 143/ 25
illo edat, et de	calice	bibat; qui enim manducat	13, 160/ 4
illo edat, et de	calice	bibat." (Let a man	13, 194/ 21
pane, et bibit de	calice	indigne, iudicum sibi manducat	13, 196/ 18
illo edat, et de	calice	bibat." (Let a man	13, 194/ 21
pane, et bibit de	calice	indigne, iudicum sibi manducat	13, 196/ 18
manducabitis panem hunc et	calicem	bibetis, mortem domini annuntiabitis	13, 145/ 26
panem hunc, et biberit	calicem	domini indigne, reus erit	13, 159/ 32
esse domini sui, et	calicem	sanguinis eius, si non	13, 161/ 30
manducaverit panem et biberit	calicem	Domini indigne, reus erit	13, 176/ 16
manducaverit panem et biberit	calicem	Domini indigne, reus erit	13, 194/ 3
manducaverit panem et biberit	calicem	Domini indigne, reus erit	13, 194/ 3
Testament), or, "Hic est	calix	novum testamentum in meo	13, 127/ 33
mouth of the prophet: "	Calix	meus inebrians quam praeclarus	13, 143/ 8
panis ille supersubstantialis et	calix	benedictione solemniter consecratus, ad	13, 162/ 34
Et ante verba Christi,	calix	est vini et aquae	13, 167/ 10
any man may well	call	his own. But as	13, 8/ 31
But as men may	call	him a fool that	13, 8/ 31
to guide them well,	call	upon them, and give	13, 21/ 33
And yet, though they	call	this the natural state	13, 37/ 9
their feebleness and to	call	upon him; and secondly	13, 37/ 27
for double help to	call	double so much upon	13, 47/ 13
here speak. And they	call	it also the feast	13, 61/ 17
triginta argenteos, some men	call	argenteus a coin of	13, 79/ 14
salvation, let us diligently	call	for his grace that	13, 85/ 4
Matthew and Saint Mark	call	the Shere Thursday in	13, 87/ 18
Jews so used to	call	the first day of	13, 88/ 8
speaking as we might	call	"Christmas Eve" the day	13, 88/ 10
done to you? You	call	me Master and Lord	13, 101/ 33
if a man may	call	it giving) by his	13, 105/ 24
said unto them: "You	call	me Master and Lord	13, 110/ 6
indeed (as yourself do	call	me) your Lord and	13, 111/ 27
Now that he should	call	here his own blessed	13, 131/ 16
of Holy Scripture to	call	his blessed body and	13, 131/ 18
ween that, since we	call	it all the Blessed	13, 138/ 12
in that point to	call	a thing, not as	13, 139/ 9
have been accustomed to	call	it. Whereas the sacrament	13, 152/ 17
their books which they	call	gospels did teach that	13, 161/ 23
tender compassion remember and	call	to mind the bitter	13, 200/ 1
let us (I say)	call	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	called	the "thing" of the	13, 141/ 19
of baptism is not	called	"the sacrament" alone but	13, 152/ 18
this Blessed Sacrament is	called	and known by the	13, 152/ 22
blood of Christ is	called	also distinctly by the	13, 152/ 28
yet is all together	called	by the name of	13, 153/ 5
and with good reason	called	several sacraments) be yet	13, 153/ 15
both forms together, is	called	by the name of	13, 153/ 19
singular number. It is	called	"sacramentum panis" (the sacrament	13, 153/ 21
bread) and it is	called	also panis (that is	13, 153/ 22
Scripture a man is	called	"earth" because he was	13, 153/ 26
Scripture Moses" yard was	called	still a yard when	13, 153/ 28
bread indeed, it is	called	also plainly by the	13, 153/ 33
Lord. It is also	called	"sacramentum communionis" (the sacrament	13, 154/ 1
Christ. It is also	called	not only "the sacrament	13, 154/ 7
communion" itself, which is	called	in Latin communio and	13, 154/ 8
this Blessed Sacrament is	called	the communion -- that	13, 154/ 9
is, may be well	called	the communion. And so	13, 154/ 26
Blessed Sacrament is also	called	eucharistia, which in the	13, 155/ 1
holy sacrament is also	called	sacrificium (the sacrifice) because	13, 155/ 5
holy sacrament is also	called	of the old holy	13, 155/ 14
sacrament. For it is	called	the supper of our	13, 155/ 26
And therefore is it	called	the supper of our	13, 155/ 33
doctors plainly and clearly	called	by the proper name	13, 156/ 6
this Blessed Sacrament is	called	by the old holy	13, 156/ 10
tongue is it also	called	the holy "housel" --	13, 156/ 12
this Blessed Sacrament is	called	. And this have I	13, 156/ 35
example, because it is	called	(as it is indeed	13, 157/ 6
because the sacrament is	called	in Scripture "bread," they	13, 158/ 1
in Scripture as plainly	called	"flesh") to drive them	13, 158/ 4
but by his deed	called	(as Saint Cyprian saith	13, 175/ 32
Lord, seeing his devotion,	called	unto him and said	13, 203/ 20
Lord, seeing his devotion,	called	unto him and said	13, 203/ 20
indeed. For Saint Paul	calleth	all the offspring of	13, 31/ 4
the people which God	calleth	from their thralldom into	13, 62/ 31
the goodness of God	calleth	out of the dark	13, 63/ 8
were those whom he	calleth	here the ancients of	13, 73/ 15
Here, lo, Saint John	calleth	Shere Thursday, in the	13, 87/ 32
lamb was eaten, he	calleth	it (I say) by	13, 88/ 2
of which continually he	calleth	himself at home. And	13, 100/ 3
time as our Lord	calleth	them hence. For then	13, 100/ 5
kingdom of God he	calleth	here the state of	13, 123/ 4
God in the Scripture	calleth	Adam earth because he	13, 131/ 20
reverteris." And the Scripture	calleth	the serpent into which	13, 131/ 23
it is bread, but	calleth	it by the name	13, 158/ 19

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

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

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

out of whom he	cast	the legion of devils	13, 202/ 22
when the devil first	casteth	any proud vain thought	13, 9/ 31
wretched, sinful living as	casteth	our Lord in such	13, 203/ 11
wretched, sinful living as	casteth	our Lord in such	13, 203/ 11
two disciples toward the	castle	of Emmaus in form	13, 157/ 22
were going to the	castle	of Emmaus, "Mane nobiscum	13, 202/ 16
were going to the	castle	of Emmaus, "Mane nobiscum	13, 202/ 16
such as they can	catch	into their claws of	13, 7/ 1
of the flock shall	catch	and consume shepherd and	13, 22/ 3
let but that his	Catholic	Church, of which they	13, 97/ 3
their unholiness, his holy	Catholic	Church, with which he	13, 97/ 4
whole corps of the	Catholic	Church, he that would	13, 114/ 24
And so is the	Catholic	Church called sancta ecclesia	13, 115/ 7
God, by which the	Catholic	Church of Christ is	13, 140/ 13
can there in the	Catholic	Church be sure: neither	13, 150/ 6
proveth plain for the	Catholic	Church. For that were	13, 159/ 11
points from the true	Catholic	faith. And this appeareth	13, 171/ 26
saints, and with the	Catholic	Church, that in the	13, 172/ 1
and by the whole	Catholic	Church believed and professed	13, 172/ 7
corps of the known	Catholic	Church at naught and	13, 172/ 10
trouble of the good	Catholic	folk, and great decay	13, 172/ 23
decay of the true	Catholic	folk, and eternal destruction	13, 172/ 24
short space by his	Catholic	Church condemned and suppressed	13, 172/ 27
And so hath his	Catholic	faith in his Catholic	13, 172/ 28
Catholic faith in his	Catholic	Church, as well in	13, 172/ 29
the governors of the	Catholic	Church, which should succeed	13, 173/ 21
wrought in his true	Catholic	faith: "Reddet unicuique secundum	13, 174/ 4
God.) But finally this	Catholic	faith of the presence	13, 174/ 11
faith of Christ's whole	Catholic	Church ever since Christ's	13, 174/ 14
mystical body of his	Catholic	Church, yet, for lack	13, 176/ 28
but that as well	Catholics	as all other that	13, 171/ 6
children and all their	cattle	, would in no wise	13, 59/ 15
as well men as	cattle	in every house, from	13, 60/ 11
that hath not high	cause	to tremble and quake	13, 7/ 20
as might be the	cause	of their driving down	13, 12/ 23
from dishonesty and all	cause	of shame as their	13, 13/ 21
goddess, and for that	cause	proudly to disobey God	13, 16/ 33
him, laid for the	cause	: "Quia audisti vocem uxoris	13, 20/ 4
that his mercy no	cause	had to counterplead his	13, 25/ 22
man. And for this	cause	, say those holy doctors	13, 32/ 27
knowledge of God, and	cause	to love him, honor	13, 36/ 30
wounded; and that the	cause	why we cannot now	13, 38/ 8
no wrong nor any	cause	to complain upon God	13, 39/ 26
yet remained there high	cause	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	causeth	increase of a man's	13, 111/ 18
them from pride, by	causing	them perceive their feebleness	13, 37/ 26
would have had him	cease	that voice of the	13, 72/ 6
in these words: "Quomodo	cecidisti	de caelo Lucifer, qui	13, 5/ 22
ipsi de eis miraculum	cedere	et imputare: quia per	13, 166/ 33
specially commanded them to	celebrate	yearly forever, as appeareth	13, 59/ 9
because the Jews did	celebrate	the morrow (after the	13, 88/ 3
church continually consecrate and	celebrate	as a monument and	13, 145/ 17
their fore-figuring sacrifice was	celebrated	in a living creature	13, 125/ 3
manner attaining to the	celestial	glory, but forever condemned	13, 6/ 17
understanding, as hath the	celestial	angel. Thus our forefather	13, 12/ 16
lightsome liberty of his	celestial	service. For surely the	13, 63/ 9
God himself, with his	celestial	soul therein, and with	13, 191/ 15
God himself, with his	celestial	soul therein, and with	13, 191/ 15
13 Capud tertium. Et	cena	facta quum diabolus iam	13, 100/ 20
deum vadit. Surgit a	cena	et ponit vestimenta sua	13, 100/ 22
the old holy doctors	cena	dominica (the supper of	13, 155/ 15
in his sermon De	cena	Domini) his church his	13, 175/ 33
the very bottom and	center	of the earth, and	13, 6/ 26
imitate and follow this	Centurion	, and say with him	13, 162/ 21
to which the nobleman	Centurion	acknowledged himself unworthy), but	13, 197/ 26
am.) And with the	centurion	, "Domine non sum dignus	13, 199/ 18
to which the nobleman	Centurion	acknowledged himself unworthy), but	13, 197/ 26
am.) And with the	centurion	, "Domine non sum dignus	13, 199/ 18
humilians temetipsum imitare hunc	Centurionem	, et dicito, domine non	13, 162/ 15
igne liquefactam ceram aliae	cerae	liquefactae ita miscuerit, ut	13, 168/ 17
si quis igne liquefactam	ceram	aliae cerae liquefactae ita	13, 168/ 17
the sundry laws and	ceremonies	of sundry diverse times	13, 29/ 20
in their sacraments, rites,	ceremonies	, and sacrifices, commanded them	13, 57/ 14
in their rites, sacraments,	ceremonies	, and sacrifices. I have	13, 62/ 16
at naught their outward	ceremonies	, sacrifices, and observances of	13, 97/ 24
outward works of their	ceremonies	and sacrifices should recompense	13, 97/ 32
yet in the outward	ceremonies	also, I ween we	13, 98/ 15
than the rites and	ceremonies	of Christendom are unto	13, 98/ 20
devotion of their costly	ceremonies	and sacrifices appear. Their	13, 98/ 26
a rite or a	ceremony	or a sacrament of	13, 114/ 15
estates use that godly	ceremony	very religiously. And none	13, 114/ 18
will -- in a	certain	manner of resemblance of	13, 12/ 10
at good length declareth	certain	difference between them), yet	13, 19/ 22
the faithful church (with	certain	sacraments or sacrifices duly	13, 29/ 19
same in such a	certain	manner as all the	13, 30/ 24
himself. For in a	certain	epistle which he writeth	13, 34/ 14
layeth he forth there	certain	reasons with which himself	13, 35/ 30
third chapter, declared after	certain	other punishments that either	13, 53/ 24

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of the known Catholic	Church	at naught and challenging	13, 172/ 11
some to such acknownd	church	of heretics as themselves	13, 172/ 12
to an only unknown	church	, and challenging yet nevertheless	13, 172/ 14
space by his Catholic	Church	condemned and suppressed. And	13, 172/ 27
faith in his Catholic	Church	, as well in this	13, 172/ 29
the name of the	Church	, as governors for the	13, 173/ 9
those governors of the	Church	also as to the	13, 173/ 11
governors of the Catholic	Church	, which should succeed in	13, 173/ 22
decay again, and the	Church	by persecution so straited	13, 173/ 26
of Christ's whole Catholic	Church	ever since Christ's first	13, 174/ 14
that there represented his	church	said, "This is my	13, 175/ 30
I say) to his	church	his very body, he	13, 175/ 31
De cena Domini) his	church	his body, too. But	13, 175/ 33
his mystical body (the	Church	) by this sacramental receiving	13, 175/ 36
body of his Catholic	Church	, yet, for lack of	13, 176/ 29
corpus intraret, quam exteri	cibi	. Nam ideo per universum	13, 169/ 16
nos vere verbum carnem	cibo	dominico sumimus, quomodo non	13, 163/ 21
this manner: "Quando sanctum	cibum	, illudque incorruptum epulum accipis	13, 162/ 12
Caro mea vere est	cibus	, et sanguis meus vere	13, 159/ 22
sed ante verba illa,	cibus	ille communis tantummodo nutriendo	13, 162/ 30
so that the children	circumcised	or christened should never	13, 47/ 20
as he would be	circumcised	first before he changed	13, 92/ 23
be gathered upon the	circumstance	of the matter and	13, 132/ 27
say, plain upon the	circumstances	that the Scripture meaneth	13, 158/ 23
and explained with the	circumstances	of the letter) good	13, 159/ 8
by the deceit and	circumvention	of the false, wily	13, 25/ 18
not here a dwelling	city	, but we seek the	13, 3/ 17
but we seek the	city	that is to come	13, 3/ 18
have not here any	city	to dwell in, but	13, 3/ 21
be seeking for the	city	that we shall dwell	13, 3/ 21
withdrawing himself into the	city	of Ephraim with his	13, 71/ 12
to ride into the	city	, with his disciples about	13, 71/ 23
down, and all the	city	destroyed, and he whom	13, 75/ 16
Go you into the	city	to a certain man	13, 85/ 22
be entering into the	city	, there shall meet you	13, 85/ 23
and came into the	city	. And, as they went	13, 86/ 5
Go you into the	city	to a certain man	13, 93/ 1
be entering into the	city	, there shall a man	13, 93/ 2
and came into the	city	, and they found as	13, 94/ 20
to come into the	city	and came also not	13, 96/ 4
Paul saith, "no dwelling	city	," our Savior and his	13, 99/ 24
story. "Non habemus hic	civitatem	manentem, sed futuram inquirimus	13, 3/ 16
nos christiani sumus, qui	claves	regni caelorum habentes quodammodo	13, 168/ 8
can catch into their	claws	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	clearly	that the cause of	13, 120/ 29
of the paschal lamb	clearly	finished, as ye have	13, 123/ 29
make them the more	clearly	perceive that this was	13, 125/ 23
the Manichees) doth very	clearly	declare. Now is this	13, 150/ 10
therefore it well and	clearly	appeareth, both by this	13, 151/ 19
holy doctors plainly and	clearly	called by the proper	13, 156/ 6
iste servatur." (It appeareth	clearly	, that when the disciples	13, 169/ 17
devil's instigation and not	cleaving	to the grace of	13, 16/ 1
this, as the great	clerk	Origen declareth, this Judas	13, 81/ 26
as the right famous	clerk	Master Jean Gerson rehearseth	13, 118/ 12
heaven when those great	clerks	wandering here in evil	13, 116/ 17
God as some great	clerks	can that are yet	13, 156/ 31
low of stature, did	climb	up into a tree	13, 203/ 19
low of stature, did	climb	up into a tree	13, 203/ 19
and unseen under the	cloak	of his seeming feeble	13, 94/ 23
abroad, but keep ourselves	close	(God biddeth us) within	13, 65/ 18
innocence, more glorious than	cloth	of gold. Their nakedness	13, 13/ 20
and took a linen	cloth	and did gird it	13, 101/ 18
them with the linen	cloth	that he was gird	13, 101/ 20
and took a linen	cloth	and gird it about	13, 105/ 2
them with the linen	cloth	with which he was	13, 105/ 4
coats of skins, and	clothed	them therein, and said	13, 19/ 3
and putteth off his	clothes	and took a linen	13, 101/ 17
feet, he took his	clothes	again. And when he	13, 101/ 31
feet, he took his	clothes	again, and when he	13, 109/ 5
the height of the	clouds	and I will be	13, 5/ 17
our Lord made them	coats	of skins, and clothed	13, 19/ 2
any poisoned spider or	cobweb	of deadly sin hanging	13, 198/ 6
any poisoned spider or	cobweb	of deadly sin hanging	13, 198/ 6
aquam in pelvem: et	coepit	lavare pedes discipulorum suorum	13, 100/ 23
saith of our Savior, "	Coepit	Iesus facere et docere	13, 113/ 18
almighty person of the	coeternal	Trinity proceeded) -- was	13, 147/ 7
God saith: "Non enim	cogitationes	meae cogitationes vestrae, neque	13, 33/ 8
Non enim cogitationes meae	cogitationes	vestrae, neque viae meae	13, 33/ 9
a viis vestris, et	cogitationes	meae, a cogitationibus vestris	13, 33/ 10
ei etiamsi sensui et	cogitationi	nostrae absurdum esse videatur	13, 167/ 26
et cogitationes meae, a	cogitationibus	vestris." (My thoughts be	13, 33/ 11
imitationem quoque intenta mente	cogitatur	. Nam qui sic redemptoris	13, 169/ 31
Satanas in ludam qui	cognominatur	Scarioth, unum de duodecim	13, 51/ 17
viae eius? quis enim	cognovit	sensum domini? aut quis	13, 33/ 17
the gospel saith, "Non	cognovit	eam, donec peperit filium	13, 121/ 21
men call argenteus a	coin	of one valure and	13, 79/ 14
was the same silver	coin	which the Romans at	13, 79/ 17
ounce. For of such	coin	there are yet many	13, 79/ 21

So that if the	coin	were that (for greater	13, 79/ 22
that (for greater silver	coin	I nowhere find that	13, 79/ 23
pieces of the selfsame	coin	that was called argenteus	13, 80/ 2
it were but a	coin	(as some take it	13, 80/ 3
were, as you see,	coincident	together. For the one	13, 87/ 5
find that the emperor	coined	at that time), then	13, 79/ 23
Then hunger, thirst, heat,	cold	, sickness sundry and sore	13, 24/ 10
not me to be	cold	nor lukewarm in love	13, 85/ 9
this Blessed Sacrament very	coldly	and far from all	13, 197/ 3
this Blessed Sacrament very	coldly	and far from all	13, 197/ 3
diversely entricked in his	collection	that himself with a	13, 50/ 29
default, and so no	color	of quarrel against the	13, 43/ 19
malice, that would they	color	under the pretext of	13, 70/ 16
the ass and the	colt	tied, and bade them	13, 94/ 31
city that is to	come	. If it be (good	13, 3/ 18
shall, and when we	come	once there, dwell there	13, 3/ 28
full strait account and	come	to a heavy reckoning	13, 9/ 16
of eternal joy to	come	, and a state for	13, 14/ 2
game to behold them	come	forth so comely, appareled	13, 17/ 22
and was afeard to	come	before thee because I	13, 18/ 3
saw that sorrow should	come	thereon, he would fain	13, 22/ 33
lovers here: when they	come	in hell together, they	13, 23/ 1
for the devil is	come	down to you, having	13, 23/ 14
but were afeard to	come	near him, each of	13, 24/ 4
show you before I	come	to the woeful history	13, 24/ 29
hope of heaven to	come	, till through the devil's	13, 25/ 2
perpetual thrall never to	come	in heaven, whosoever should	13, 26/ 7
and faith in him	come	or to come --	13, 29/ 17
him come or to	come	-- faith, I say	13, 29/ 17
that he should once	come	by whom they should	13, 29/ 23
sour crabs that ever	come	of the crab tree	13, 30/ 24
soul was worthy to	come	into that body, by	13, 34/ 34
therefrom unchristened before it	come	to discretion, it should	13, 35/ 28
soul through grace to	come	to glory, the bliss	13, 39/ 10
by duty should have	come	unto him, or by	13, 41 21
thing that should have	come	unto him, and yet	13, 41 22
though it might have	come	to them, yet were	13, 42/ 7
of Christ, if they	come	to discretion, they must	13, 42/ 23
died till they were	come	to discretion and had	13, 47/ 21
occasion to make folk	come	to the faith and	13, 47/ 25
his back, and therewith	come	forth and follow him	13, 48/ 16
bounden when he should	come	to hear and obey	13, 56/ 24
night none of them	come	out of their doors	13, 60/ 20
of the things to	come	(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	come	to pass that which	13, 144/ 16
our Lord till he	come	.) Here we see that	13, 145/ 28
will order when I	come	myself.) And never wrote	13, 151/ 28
Wherefore make haste to	come	oftentimes to this Eucharist	13, 160/ 28
when Christ's words be	come	to it, it is	13, 167/ 16
earth, the time shall	come	when it shall so	13, 173/ 25
Son of Man shall	come	-- that is to	13, 173/ 32
then shall our Lord	come	soon after, and finish	13, 174/ 2
he bore us, would	come	visit us in our	13, 197/ 13
presumption. Then when we	come	unto his holy board	13, 198/ 26
worthy that thou shouldst	come	into my house.) And	13, 199/ 20
all our unworthiness to	come	unto us and to	13, 199/ 26
her young cousin should	come	visit her, yet now	13, 200/ 14
of our Lord should	come	to me?) But yet	13, 200/ 19
doth so vouchsafe to	come	and visit each of	13, 201/ 4
that my Lord should	come	unto me?) and not	13, 201/ 13
him and said: "Zacchaeus,	come	off and come down	13, 203/ 20
Zacchaeus, come off and	come	down, for this day	13, 203/ 20
is health and salvation	come	unto this house), which	13, 204/ 14
he bore us, would	come	visit us in our	13, 197/ 13
presumption. Then when we	come	unto his holy board	13, 198/ 26
worthy that thou shouldst	come	into my house.) And	13, 199/ 20
all our unworthiness to	come	unto us and to	13, 199/ 26
her young cousin should	come	visit her, yet now	13, 200/ 14
of our Lord should	come	to me?) But yet	13, 200/ 19
doth so vouchsafe to	come	and visit each of	13, 201/ 4
that my Lord should	come	unto me?) and not	13, 201/ 13
him and said: "Zacchaeus,	come	off and come down	13, 203/ 20
Zacchaeus, come off and	come	down, for this day	13, 203/ 20
is health and salvation	come	unto this house), which	13, 204/ 14
Et ad Romanos. Non	comedam	escam corruptionis, neque voluptates	13, 160/ 25
conviva et convivium, ipse	comedens	et qui comeditur." (So	13, 136/ 16
et abhorremus crudas carnes	comedere	, maxime hominis carnem, et	13, 170/ 20
ita dicens: Accipite et	comedite	, hoc est corpus meum	13, 165/ 12
ipse comedens et qui	comeditur	." (So therefore was our	13, 136/ 16
them come forth so	comely	, appareled so richly in	13, 17/ 23
For every man that	cometh	unto God must believe	13, 43/ 1
go. For when death	cometh	, the dreadful, mighty messenger	13, 67/ 21
was gird withal. Then	cometh	he to Simon Peter	13, 101/ 21
eiciam foras" (He that	cometh	to me, I will	13, 103/ 6
Faith, saith Saint Paul,	cometh	of hearing, and the	13, 115/ 30
or grains together, there	cometh	one other thing, and	13, 144/ 14
as any man that	cometh	to the faith before	13, 166/ 2
goodness every good thing	cometh	-- for as Saint	13, 198/ 13

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

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

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

all. For in the	common	wine that our Savior	13, 134/ 8
the generation of the	common	vine and in the	13, 135/ 3
likeness and form of	common	wine, be new after	13, 135/ 4
is it the most	common	sentence of all the	13, 135/ 15
the Scripture is so	common	in that point to	13, 139/ 9
form and likeness so	common	and so simple in	13, 140/ 5
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him and to his	company	for his sake, that	13, 201/ 32
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should soon by the	comparing	of that worldly prince	13, 197/ 19
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twain is far less	comparison	than is between a	13, 197/ 21
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we must with tender	compassion	remember and call to	13, 200/ 1
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unworthiness and yet therewith	conceive	a joyful consolation and	13, 201/ 9
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that our Lady was	conceived	with our Lord), albeit	13, 200/ 10
her own unworthiness, she	conceived	thoroughly such a glad	13, 200/ 20
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cleanse our souls by	confession	, contrition, and penance, with	13, 193/ 11
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sum" (In mine own	conscience	I know nothing, but	13, 195/ 15
bear witness unto our	conscience	that we receive him	13, 204/ 9
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Paul saith: "Nullius mihi	consciuis	sum, sed non in	13, 195/ 14
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thereof doth he thus	consecrate	and give his own	13, 199/ 28
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Thursday), and therefore he	consecrated	then with leavened bread	13, 90/ 21
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power and unspeakable goodness,	consecrated	and given unto us	13, 196/ 11
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dread and reverence, to	consider	well the state of	13, 193/ 8
I began to say)	consider	well and examine surely	13, 194/ 25
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be glad in the	consideration	of his incomparable kindness	13, 200/ 3
great hope at the	consideration	of his unmeasurable goodness	13, 200/ 7
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affections, both of reverent	considering	her own unworthiness in	13, 200/ 27
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therewith conceive a joyful	consolation	and comfort in the	13, 201/ 9
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is in the sacrament	contained	, and also of the	13, 142/ 20
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the sacrament but not	contained	therein -- that is	13, 143/ 14
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of our Savior himself,	contained	in the sacramental sign	13, 193/ 17
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For he forthwith was	contented	to make recompense to	13, 203/ 26
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mind to persevere and	continue	in the ways of	13, 193/ 14
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our souls by confession,	contrition	, and penance, with full	13, 193/ 11
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board, but by a	convenient	time taken before, we	13, 194/ 24
have thought it but	convenient	and meetly that her	13, 200/ 13
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verbo suo secreta potestate	convertit	, ita dicens: Accipite et	13, 165/ 12
let them carry and	convey	out with them all	13, 60/ 27
after of the people	conveyed	from the Red Sea	13, 58/ 27
igitur Dominus Iesus fuit	conviva	et convivium, ipse comedens	13, 136/ 15
Iesus fuit conviva et	convivium	, ipse comedens et qui	13, 136/ 15
than is the poor	copper	or tin, nor to	13, 8/ 13
the return thereof and	copulation	again with his immortal	13, 146/ 32
by word after my	copy	as I find it	13, 50/ 8
diabolus iam misisset in	cor	Iudae, ut traderet eum	13, 100/ 20
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first epistle to the	Corinthians	: "Quicumque manducaverit panem et	13, 194/ 2
or the ear of	corn	in the grain that	13, 29/ 8
into so narrow a	corner	, that, in respect of	13, 173/ 26
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thing: For of many	corns	or grains together, there	13, 144/ 14
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things are the only	corporal	substance that are there	13, 141/ 1
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did relieve and sustain	corporal	life. But after that	13, 163/ 10
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body together in one	corporation	mystical. And therefore saith	13, 175/ 19
percipere vitam, quae a	corpore	, domini et sanguine alitur	13, 161/ 33
in this manner: "Caro	corpore	et sanguine Christi vescitur	13, 162/ 8
ille communis tantummodo nutriendo	corpori	commodus erat, et vitae	13, 162/ 31
visibiliter premet dentibus sacramentum	corporis	et sanguinis Christi sed	13, 144/ 7
domini indigne, reus erit	corporis	et sanguinis domini," (Whosoever	13, 159/ 32
Si vere igitur carnem	corporis	nostri Christus assumpsit, et	13, 163/ 26
vere sub mysterio carnem	corporis	sui sumimus, et per	13, 163/ 27
visibiles creaturas in substantiam	corporis	et sanguinis sui, verbo	13, 165/ 11
praesentia maiestatis in dominici	corporis	transire posse naturam, quum	13, 165/ 15

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

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

provision of that assembled	council	, utterly destroy the innocent	13, 75/ 10
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council dissolved, and their	council	house drawn down, and	13, 75/ 15
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of that false great	council	that gathered together against	13, 75/ 23
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were reformed in general	councils	, and yet returned of	13, 91/ 25
with continual recourse and	counsel	had with their chief	13, 6/ 28
but only will I	counsel	every man and woman	13, 9/ 26
to give her good	counsel	he should have kept	13, 21/ 6
tender mercy entered into	counsel	together. And by the	13, 25/ 28
hath been of his	counsel	?) God hath no rule	13, 33/ 22
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called Caiaphas, and took	counsel	together. And they sought	13, 68/ 29
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together to devise and	counsel	about mischief and wretchedness	13, 73/ 26
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of his flock) special	counsel	against the prick of	13, 117/ 2
in his belly that	counseled	them to eat it	13, 17/ 8
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seemeth it after this	count	and reckoning that, of	13, 80/ 15
all that feast, and	count	well what is come	13, 81/ 6
none estimation in the	count	of the world nor	13, 93/ 16
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be then no Christian	countries	left at all. Whereof	13, 173/ 29
then was in that	country	to anoint the dead	13, 77/ 11
come to the glorious	country	wherein thou hast bought	13, 100/ 15
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Howbeit, when that the	country	of Bohemia, falling into	13, 149/ 26
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And by all the	course	after of the people	13, 58/ 26
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meetly that her young	cousin	should come visit her	13, 200/ 13
apaid, and promised and	covenanted	with him to give	13, 52/ 19
apaid and promised and	covenanted	with him to give	13, 76/ 2
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of his holy flesh	covereth	under the form of	13, 199/ 1
of his holy flesh	covereth	under the form of	13, 199/ 1
so simple in sight,	covertly	containeth in it a	13, 140/ 6
pride, envy, wrath, and	covetise	, gluttony, sloth, and lechery	13, 63/ 14
prisoned slave that is	covetise	, lo, the very caitiff	13, 64/ 27
in his sleep. And	covetise	is a very prisoner	13, 65/ 5
belly too full. But	covetise	can nothing get away	13, 65/ 8
Judas delivered him for	covetise	, the priests and the	13, 66/ 19
the priests, usurpation, and	covetise	of the kings, the	13, 73/ 3
it, but beside his	covetise	fell unto malice too	13, 77/ 26
devil, through vile wretched	covetise	betrayed, inspire, I beseech	13, 82/ 5
affection of his wretched	covetise	defiled himself by his	13, 109/ 3
him. But Judas, the	covetous	wretch, when he saw	13, 77/ 21
on the other side	covetous	too; and as glad	13, 79/ 1
feet of whose wretched,	covetous	affection had carried him	13, 108/ 26
the devil, the greedy	covetousness	of wretched, worldly wealth	13, 193/ 13
the devil, the greedy	covetousness	of wretched, worldly wealth	13, 193/ 13
pride might turn into	cowardice	and take a foul	13, 71/ 20
ever come of the	crab	tree do take their	13, 30/ 24
as all the sour	crabs	that ever come of	13, 30/ 24
that died in the	cradle	, which to the original	13, 29/ 10
than with all his	craft	the devil can do	13, 15/ 2
the train of their	crafty	purpose. For they make	13, 138/ 11
ea quae verbo potuit	create	, verbo posset creata convertere	13, 165/ 21
potuit creare, verbo posset	creata	convertere? Immo iam minoris	13, 165/ 21
their mere liberal goodness,	create	of nothing the noble	13, 4/ 7
his great goodness to	create	a new kind of	13, 11/ 22
would for this purpose	create	, the deep wisdom of	13, 11/ 26
thine infinite goodness didst	create	our first parents in	13, 24/ 32
to doubt whether God	create	always every soul of	13, 35/ 10
justice that God should	create	a new soul that	13, 35/ 25
Godhead, he did not	create	it to attain by	13, 36/ 19
stricken, God may also	create	new blood, which is	13, 148/ 1
he was able to	create	and make of nothing	13, 166/ 10

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

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

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

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

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

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

avoid well this importable	danger	, and in such wise	13, 194/ 15
illis: Quid vultis mihi	dare	, et ego vobis eum	13, 51/ 21
L. sunt pecuniam illi	dare	. At illi constituerunt ei	13, 51/ 23
together -- and I	dare	say he shall find	13, 81/ 8
sacerdos, videlicet Christo, oportet	dari	, id est ipsi de	13, 166/ 33
down into the deep,	dark	den of hell, into	13, 6/ 25
the prince of this	dark	world, the devil and	13, 58/ 16
calleth out of the	dark	, devilish, worldly, and fleshy	13, 63/ 8
which signifieth by interpretation "	darkness	") do labor to keep	13, 62/ 29
reader, their three special	darts	. For I deny not	13, 139/ 1
his doings into fiery	darts	to drive man to	13, 160/ 31
nomen est sub caelo	datum	hominibus, in quo oporteat	13, 32/ 16
Saint James saith: "Omne	datum	optimum, et omne donum	13, 198/ 14
Saint James saith: "Omne	datum	optimum, et omne donum	13, 198/ 14
meum quod pro vobis	datur	, hoc facite in meam	13, 166/ 21
worth wicked envy, the	daughter	of pestilent pride. For	13, 14/ 3
Egyptians were so sore	daunted	that both Pharaoh and	13, 60/ 23
he went: "Hosanna filio	David	, benedictus qui venit in	13, 71/ 26
to the Son of	David	, blessed is he that	13, 71/ 28
holy king and prophet,	David	, speaking of blessedness, putteth	13, 74/ 4
mouths of his prophets	David	and Isaiah, showed himself	13, 97/ 23
the forty-ninth psalm of	David	and upon the fifty-eighth	13, 98/ 9
Quomodo intellegatur in ipso	David	secundum literam non invenimus	13, 168/ 32
be understood literally of	David	, I cannot find nor	13, 169/ 5
written by the prophet	David	many years ere the	13, 173/ 16
shall do till the	day	of doom) persecute, attempt	13, 6/ 30
doth know that whatsoever	day	you shall eat of	13, 16/ 8
change thereof at the	day	of doom, if all	13, 23/ 21
once before the seventh	day	in which God rested	13, 34/ 22
God in the seventh	day	rested, they took a	13, 34/ 24
but in the seventh	day	God rested from the	13, 34/ 27
approached near the holy	day	of the unleavened loaves	13, 51/ 29
Not on the holy	day	, lest there arise some	13, 52/ 11
people. Before the holy	day	of the Passover, Jesus	13, 52/ 23
approached near the holy	day	of the unleavened bread	13, 53/ 2
of Genesis, that whatsoever	day	Adam did eat of	13, 53/ 22
approached near the feastful	day	of the unleavened loaves	13, 59/ 5
Moses that, the tenth	day	of that month, they	13, 59/ 22
spot, and the fourteenth	day	of the same month	13, 59/ 23
them that the twenty-first	day	of the same month	13, 60/ 4
of the said fourteenth	day	, in which they should	13, 60/ 7
bread." And the first	day	of them was the	13, 61/ 10
was the great solemn	day	. And that first day	13, 61/ 10
day. And that first	day	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"	days	to your own declare	13, 159/ 6
world in the apostles"	days	, so was the selfsame	13, 171/ 12
being, as hath the	dead	stone, a life, as	13, 12/ 14
once for four days	dead	and buried, and so	13, 69/ 29
Lazarus both quick and	dead	and four days buried	13, 72/ 2
God) raised up his	dead	body again and, maugre	13, 75/ 2
country to anoint the	dead	corpse with sweet odors	13, 77/ 11
And though it seem	dead	, yet is it living	13, 125/ 7
yet was it eaten	dead	. But this shall you	13, 125/ 9
body, and not my	dead	body, but animated and	13, 125/ 12
sacrament, though they seem	dead	-- for the more	13, 146/ 27
body and blood remaining	dead	on the cross after	13, 146/ 28
yet be they not	dead	in the sacrament, but	13, 146/ 30
with the body lying	dead	in the sepulchre, too	13, 147/ 9
was turned from a	dead	yard into a quick	13, 153/ 29
instrument (not an instrument	dead	and separate as are	13, 154/ 16
the quick and the	dead	, and reward all men	13, 196/ 4
the quick and the	dead	, and reward all men	13, 196/ 4
this woman to this	deadly	deed, took his time	13, 15/ 3
how much of thy	deadly	poison hast thou put	13, 16/ 13
feigned friend, their very	deadly	enemy the devil, first	13, 17/ 25
an offender in any	deadly	actual sin by any	13, 22/ 10
either to do a	deadly	sin or to delight	13, 22/ 14
thought, full and whole	deadly	sin. Howbeit a sudden	13, 22/ 18
and so for a	deadly	sin. It is also	13, 22/ 25
to satisfy for the	deadly	trespass done unto the	13, 26/ 23
his forefather without actual	deadly	sin of himself. Now	13, 41 6
they that, for actual	deadly	sin, every man that	13, 41 24
are damned for actual	deadly	sin, a greater grief	13, 42/ 1
of Christ, carry no	deadly	sin with them out	13, 42/ 11
and had done some	deadly	sin, and that then	13, 47/ 22
we be asleep in	deadly	sin." For then he	13, 67/ 35
that is a love	deadly	and damnable. Now, since	13, 85/ 3
they receive it in	deadly	sin (that is to	13, 175/ 8
in will to commit	deadly	sin again, or impenitent	13, 175/ 9
his receiving it in	deadly	sin he receiveth it	13, 176/ 1
therefore this manner of	deadly	receiving his quick flesh	13, 176/ 5
outrageous enormity of their	deadly	sinful purpose, in which	13, 192/ 22
the purpose of any	deadly	sin. For though it	13, 195/ 10
that after so manifold	deadly	displeasures done him so	13, 198/ 2
spider or cobweb of	deadly	sin hanging in the	13, 198/ 6
outrageous enormity of their	deadly	sinful purpose, in which	13, 192/ 22
the purpose of any	deadly	sin. For though it	13, 195/ 10
that after so manifold	deadly	displeasures done him so	13, 198/ 2

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

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

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

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

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

using like order in	declaring	of his doom as	13, 18/ 16
therefore our Lord, in	declaring	his punishment unto him	13, 20/ 3
by the prophets reproved,	declaring	that on their fasting	13, 98/ 1
here enter into the	declaring	of all the places	13, 159/ 7
glory, or else, willingly	declining	from grace and turning	13, 4/ 20
lavare pedes. Exemplum enim	dedi	vobis: ut quemadmodum ego	13, 101/ 6
Scariothis: sciens quia omnia	dedit	ei pater in manus	13, 100/ 21
woman to this deadly	deed	, took his time for	13, 15/ 3
would not do the	deed	, yet were the full	13, 22/ 17
his heirs by his	deed	and yet left them	13, 40/ 22
wretches, lo, the mischievous	deed	that they went about	13, 70/ 13
showed that for that	deed	should she forever, with	13, 77/ 15
by the frank, outward	deed	. For him must we	13, 77/ 18
her devotion in the	deed	and disallow his finding	13, 77/ 24
to do that traitorous	deed	himself, yet our Savior	13, 96/ 2
principal parts of his	deed	that whoso know not	13, 109/ 13
they know his outward	deed	, yet may it be	13, 109/ 14
a special manner, his	deed	as was the inward	13, 109/ 31
and authority both his	deed	and his word should	13, 110/ 3
declaration of his former	deed	, saying unto them: "Therefore	13, 110/ 11
example by his own	deed	unto them that they	13, 110/ 17
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that, whereas word and	deed	both be scant able	13, 114/ 6
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faith were meritorious, that	deed	done by the faithless	13, 116/ 3
so meant in very	deed	(as both before is	13, 139/ 16
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say that all the	deeds	that ever they do	13, 42/ 25
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set by ourselves, with	deep	disdain of other far	13, 8/ 10
this purpose create, the	deep	wisdom of God determined	13, 11/ 27
together. And by the	deep	wisdom of God was	13, 25/ 28
of heaven. But the	deep	and infinite high wisdom	13, 27/ 3
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drown us in the	deep	sea of everlasting sorrow	13, 193/ 28
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eye pierceth much more	deeper	into the bottom of	13, 195/ 11
wit, let us consider	deeply	from what weal into	13, 23/ 5
that bore the rule	deeply	desired his death for	13, 74/ 17
should thereby consider how	deeply	they were bounden and	13, 124/ 24
but that this point	deeply	rooted in our breast	13, 196/ 29
but that this point	deeply	rooted in our breast	13, 196/ 29
die by their own	default	, yet such as without	13, 13/ 4
such as without their	default	should never die, there	13, 13/ 5
fail without their own	default	. And to keep them	13, 13/ 10
that by his own	default	either will not receive	13, 43/ 15
unsaved without his own	default	, and so no color	13, 43/ 18
they rather excused their	default	, and each of them	13, 53/ 17
of our house shall	defend	us, and be the	13, 65/ 12
Lord of his goodness	defend	every Christian man. The	13, 174/ 19
epistle, he confesseth the	defense	and maintenance of that	13, 34/ 17
cunning men for the	defense	thereof have been driven	13, 34/ 18
bind myself to the	defense	of neither part. But	13, 44/ 3
stubbornly stood at his	defense	and his sorrow shortly	13, 55/ 31
in conclusion for the	defense	of their error to	13, 92/ 7
at a point to	defer	the matter and put	13, 78/ 18
albeit he might have	deferred	his death unto what	13, 67/ 15
favor than when he	deferreth	it longer. And oftentimes	13, 20/ 28
love of thee, to	defile	mine hands with washing	13, 117/ 17
of his wretched covetise	defiled	himself by his false	13, 109/ 3
tenentes: nam verbis eius	defraudari	non possumus, sensus vero	13, 167/ 30
of duty for their	degree	do great honor unto	13, 117/ 7
of them, who in	degree	succeeding the Apostles, do	13, 168/ 10
into diverse orders and	degrees	, the higher in excellence	13, 4/ 11
diverse angels also diverse	degrees	of malice, in some	13, 6/ 23
caelum conscendam super astra	dei	. Exsultabo solium meum et	13, 5/ 12
divitiarum sapientiae et scientiae	dei	, quam incomprehensibilia sunt iudicia	13, 33/ 16
Baptist witnessed: "Ecce agnus	Dei	qui tollit peccata mundi	13, 62/ 22
auditus autem per verbum	Dei	." (Faith, saith Saint Paul	13, 115/ 29
donec impleatur in regno	Dei	. Et accepto calice gratias	13, 118/ 24
generatione vitis donec regnum	Dei	veniat." (And when the	13, 118/ 25
donec impleatur in regno	Dei	." (I say verily to	13, 120/ 34
generatione vitis, donec regnum	Dei	veniat." (I say to	13, 123/ 1

in regno Patris mei	Dei	." These words diverse doctors	13, 129/ 11
generatione vitis, donec regum	Dei	veniat" (I say verily	13, 130/ 13
in regno Patris mei	Dei	" -- in these words	13, 131/ 6
in regno Patris mei	Dei	" (I say verily to	13, 133/ 23
nos hoc intellexerunt homines	dei	, dominus noster Iesus Christus	13, 143/ 30
ad Eucharistam et gloriam	dei	quando enim assidue hoc	13, 160/ 23
huius mundi desidero, panem	dei	volo, panem caelestem, Panem	13, 160/ 26
est caro Christi filii	dei	vivi, et potum volo	13, 160/ 27
Immo quem admodum verbo	dei	Iesus Christus servator noster	13, 161/ 9
aut saeculi sensu in	dei	rebus loquendum, neque per	13, 163/ 30
St. Paul) crucifigentes filium	Dei	." Let us (good Christian	13, 203/ 15
St. Paul) crucifigentes filium	Dei	." Let us (good Christian	13, 203/ 15
by, without any longer	delay	. And therefore he said	13, 203/ 30
by, without any longer	delay	. And therefore he said	13, 203/ 30
And oftentimes when he	delayeth	it, he doth it	13, 20/ 28
needs have been so	delectable	and so joyful unto	13, 4/ 25
vainglory of herself, how	delectable	is that dainty damsel	13, 8/ 1
to the eye, and	delectable	to behold, she by	13, 16/ 11
man's seed or fleshly	delectation	, and therefore without original	13, 27/ 21
souls, whereof he saith: "	Deliciae	meae esse cum filiis	13, 192/ 1
souls, whereof he saith: "	Deliciae	meae esse cum filiis	13, 192/ 1
lickerous desire of the	delicious	taste? Sins not small	13, 16/ 30
saith: "Sicut enim unius	delicto	mors regnavit per unum	13, 31/ 15
Igitur sicut per unius	delictum	in omnes homines in	13, 31/ 18
autem subintravit, ut abundaret	delictum	. Ubi autem abundavit delictum	13, 31/ 22
delictum. Ubi autem abundavit	delictum	, superabundavit et gratia. Ut	13, 31/ 22
so far forth to	delight	and dote in the	13, 5/ 6
creature falleth into the	delight	and liking of itself	13, 7/ 13
to be the bare	delight	and liking of ourselves	13, 9/ 28
were with a vain	delight	and pride of their	13, 10/ 10
And such a devilish	delight	he took in beholding	13, 20/ 22
deadly sin or to	delight	in the devising and	13, 22/ 14
Howbeit a sudden surreptitious	delight	cast by the devil	13, 22/ 19
thereto, either consent to	delight	therein or else is	13, 22/ 21
less necessary learning or	delight	in debating of sundry	13, 28/ 8
and restful, with spiritual	delight	in such knowledge of	13, 37/ 2
whom hath been my	delight	.) Besides this, of his	13, 57/ 6
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cum filiis hominum." (My	delight	and pleasures are to	13, 192/ 1
vouchsafe, but also doth	delight	to be with men	13, 191/ 22
cum filiis hominum." (My	delight	and pleasures are to	13, 192/ 1
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we doubt that God	delighteth	to be with the	13, 192/ 3
and his wife each	delighting	in other, finding nothing	13, 23/ 25
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me, and I shall	deliver	him to you?" And	13, 76/ 1
me and I shall	deliver	him to you?" Here	13, 78/ 22
for any man to	deliver	him but one of	13, 78/ 26
which he might peaceably	deliver	our Lord, when the	13, 81/ 24
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of Man shall be	delivered	to be crucified."" In	13, 66/ 8
of Man shall be	delivered	to be crucified." Christ	13, 66/ 17
by more than one	delivered	to be crucified. His	13, 66/ 18
be crucified. His Father	delivered	him for pity upon	13, 66/ 18
pity upon mankind. Judas	delivered	him for covetise, the	13, 66/ 19
and folly. The devil	delivered	him for fear, lest	13, 66/ 21
days he should be	delivered	to be crucified, we	13, 68/ 4
peradventure this day, be	delivered	by God unto the	13, 68/ 7
be to have him	delivered	. He knoweth well also	13, 78/ 25
to our hands and	delivered	unto us, and without	13, 113/ 6
for you shall be	delivered	. This do you for	13, 118/ 1
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that his body, so	delivered	them at that time	13, 134/ 20
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mouth and tradition, or	delivery	without writing, and afterward	13, 171/ 13
another question, and therein	demand	they this: while our	13, 44/ 18
a curious bold presumption	demanded	, be not to be	13, 28/ 18
such questions are not	demanded	of frowardness, of a	13, 28/ 27
yet of some such	demands	as I now see	13, 28/ 9
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declareth by his evil	demeanor	toward it, in his	13, 196/ 26
declareth by his evil	demeanor	toward it, in his	13, 196/ 26
into the deep, dark	den	of hell, into the	13, 6/ 25

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

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

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

and by his own	destruction	so sore had assayed	13, 20/ 19
thereof to grow his	destruction	. And this may be	13, 21/ 11
come (as of the	destruction	of Jerusalem and the	13, 67/ 1
occasion of his final	destruction	) but only this poor	13, 80/ 30
Catholic folk, and eternal	destruction	of their souls that	13, 172/ 24
after, unto the desperate	destruction	of himself. And therefore	13, 193/ 6
after, unto the desperate	destruction	of himself. And therefore	13, 193/ 6
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The third point: the	determination	of the Trinity for	13, 25/ 8
of man, and the	determination	of the Trinity for	13, 49/ 17
by what means this	determination	of the Trinity was	13, 49/ 23
in what wise the	determination	of the Trinity for	13, 62/ 12
and stand to his	determination	in the matter. This	13, 73/ 12
Christ, which willingly didst	determine	to die for man's	13, 49/ 13
him to devise and	determine	that the money which	13, 77/ 29
glorious court of heaven,	determined	of his great goodness	13, 11/ 22
deep wisdom of God	determined	marvelously to mingle and	13, 11/ 27
and immortal substance, God	determined	that this new kind	13, 12/ 3
doctrine that he had	determined	to do; and that	13, 67/ 9
in which himself had	determined	to suffer it. And	13, 93/ 32
in which he was	determined	willingly to die, letted	13, 96/ 3
reckoning, thou hast so	determined	to wash mine unworthy	13, 107/ 23
passion, which he had	determined	to suffer on the	13, 119/ 26
it be a thing	detestable	for any creature to	13, 8/ 5
and fall into the	detestable	pride that Lucifer fell	13, 10/ 28
Verum tamen ad infernum	detraheris	in profundum laci." (Howbeit	13, 5/ 26
enim oportet accedentem ad	Deum	, quia est, et inquirentibus	13, 42/ 33
deo exiit, et ad	deum	vadit. Surgit a cena	13, 100/ 22
toward heaven: "Accedentem ad	Deum	oportet credere." (He that	13, 115/ 33
mundo corde, quoniam ipsi	deum	videbunt. Therefore verily, as	13, 144/ 10
me, suscitabit tibi Dominus	Deus	tuus, ipsum audies." (A	13, 56/ 16
all meekness of heart, "	Deus	propitius esto mihi peccatori	13, 199/ 16
all meekness of heart, "	Deus	propitius esto mihi peccatori	13, 199/ 16
eighteenth chapter of the	Deuteronomy	: "Prophetam de gente tua	13, 56/ 15
dicant carnem in corruptionem	devenire	, et non percipere vitam	13, 161/ 32
to see his devilish	device	brought unto such pass	13, 17/ 21
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to follow the sinful	device	of any wicked council	13, 75/ 25
when men are in	device	about mischief, if they	13, 78/ 2
strong, and their wily	devices	so wise that they	13, 75/ 9
which is called the	devil	and Satan which seduceth	13, 6/ 11
punishments, driving the great	devil	down into the deep	13, 6/ 25
dainty damsel to the	devil	, that standeth in her	13, 8/ 2
mark well when the	devil	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	devil	sped them by and	13, 78/ 19
how the false wily	devil	hath, in everything that	13, 80/ 25
disciple, entangled with the	devil	, through vile wretched covetise	13, 82/ 5
was done, when the	devil	had put into the	13, 101/ 13
was done, when the	devil	had put into the	13, 104/ 10
apostles" feet. "Whereas the	devil	had put into the	13, 104/ 18
By this, that the	devil	did put that treason	13, 104/ 20
secret suggestion of the	devil	by which he stirred	13, 104/ 21
well think that the	devil	is then even busy	13, 104/ 24
fleshly body can the	devil	enter and cast imagination	13, 104/ 26
the suggestion of the	devil	made promise to betray	13, 105/ 30
pride threw down the	devil	out of heaven, so	13, 116/ 26
thither. And since the	devil	that fell himself by	13, 116/ 27
the power of the	devil	is expelled, who turneth	13, 160/ 30
deserve to have the	devil	(through the sufferance of	13, 192/ 24
him, so doth the	devil	by his inward suggestions	13, 192/ 28
holy body, whom the	devil	did therefore first carry	13, 193/ 3
proud desires of the	devil	, the greedy covetousness of	13, 193/ 12
deserve to have the	devil	(through the sufferance of	13, 192/ 24
him, so doth the	devil	by his inward suggestions	13, 192/ 28
holy body, whom the	devil	did therefore first carry	13, 193/ 3
proud desires of the	devil	, the greedy covetousness of	13, 193/ 12
out of the proud	devil's	dominion) unto the vile	13, 11/ 2
inward leaning to the	devil's	instigation and not cleaving	13, 16/ 1
But she by the	devil's	enticement would needs know	13, 16/ 24
into pride at the	devil's	false suggestion. In honor	13, 24/ 14
come, till through the	devil's	train their folly fell	13, 25/ 2
frush in pieces the	devil's	head and his power	13, 54/ 29
passing out of the	devil's	danger through the water	13, 58/ 21
passion, and all the	devil's	power, usurped upon us	13, 58/ 24
of thralldom of the	devil's	dominion. And therefore may	13, 62/ 27
weeping and wailing, the	devil's	burning prisoners, in the	13, 75/ 19
us therefore leave the	devil's	false, deceitful service and	13, 81/ 16
come forth in the	devil's	name among the people	13, 81/ 31
thou die in the	devil's	danger, some fleshly lover	13, 84/ 17
that of his own	devilish	conditions God had had	13, 16/ 15
rejoiced to see his	devilish	device brought unto such	13, 17/ 21
good. And such a	devilish	delight he took in	13, 20/ 22
may well betoken the	devilish	people, and the worldly	13, 63/ 4
out of the dark,	devilish	, worldly, and fleshy subjection	13, 63/ 8
and help of the	devilish	, worldly, and fleshy people	13, 63/ 12
a dunghill of their	devilish	vanities. Howbeit somewhat of	13, 137/ 31
labor of all the	devils	in hell should never	13, 63/ 18
therewith the legion of	devils	may get leave of	13, 193/ 22

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

figure here still in	earth	. And that appeareth plain	13, 121/ 32
the Scripture calleth Adam	earth	because he was made	13, 131/ 21
was made of the	earth	, saying: "Terra es et	13, 131/ 21
Christ's body not in	earth	because he said before	13, 139/ 3
him here still in	earth	(but he meant of	13, 139/ 5
any time here in	earth	is in his body	13, 147/ 29
be now remaining in	earth	. And also, since his	13, 147/ 31
a man is called "	earth	" because he was made	13, 153/ 26
was made of the	earth	, and in the Scripture	13, 153/ 27
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all parts of the	earth	, the time shall come	13, 173/ 25
find faith in the	earth	?) But that time shall	13, 173/ 33
he walketh on in	earth	into the deep pit	13, 174/ 18
garden or orchard of	earthly	paradise. And for the	13, 12/ 25
things rather than upon	earthly	. And many an holy	13, 28/ 30
my creatures than any	earthly	lord is over his	13, 110/ 28
receive into his vile,	earthly	body that holy, blessed	13, 191/ 13
receive into his vile,	earthly	body that holy, blessed	13, 191/ 13
house commodious for their	ease	, and well-favoredly trimmed to	13, 3/ 27
to heaven at their	ease	, but biddeth every man	13, 48/ 14
the meantime everything at	ease	and leisure), how much	13, 67/ 16
never so devoutly at	Easter	, yet whensoever we fall	13, 203/ 10
never so devoutly at	Easter	, yet whensoever we fall	13, 203/ 10
of belief, and more	easy	to be beguiled, whom	13, 14/ 29
more frail and more	easy	to fall than he	13, 21/ 4
the answer were more	easy	if the whole person	13, 35/ 14
as indeed it is)	easy	enough for any man	13, 99/ 29
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that ye should not	eat	of every tree of	13, 15/ 9
you that you should	eat	of no tree in	13, 15/ 11
are in paradise we	eat	. But of the fruit	13, 15/ 20
that we shall not	eat	and that we should	13, 15/ 22
that if they did	eat	of the fruit of	13, 15/ 29
whatsoever day you shall	eat	of that tree, your	13, 16/ 8
a good tree to	eat	of, and fair to	13, 16/ 10
to disobey God and	eat	of the forbidden fruit	13, 16/ 33
and letted not to	eat	with her. But the	13, 17/ 4
that counseled them to	eat	it. For anon was	13, 17/ 9
and earth shalt thou	eat	all the days of	13, 18/ 22
I forbade thee to	eat	, accursed be the earth	13, 18/ 30
With labor shalt thou	eat	of the earth all	13, 18/ 31
briars, and thou shalt	eat	the herbs of the	13, 18/ 33
thy face shalt thou	eat	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
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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
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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
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may with my disciples	eat	the paschal?"" And he	13, 93/ 6
what house he would	eat	his paschal. And our	13, 99/ 15
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time I shall not	eat	it, till it be	13, 117/ 26
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that he had to	eat	the paschal lamb at	13, 119/ 8
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I longed for to	eat	this paschal lamb with	13, 119/ 19
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longed so sore to	eat	that paschal lamb with	13, 120/ 12
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he would no more	eat	it at all. For	13, 121/ 16
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but that he would	eat	none here, and consequently	13, 122/ 13
here, and consequently never	eat	flesh more. The other	13, 122/ 13
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them: "Take you and	eat	you. This is my	13, 124/ 30
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figure, he would never	eat	more. But the very	13, 133/ 8
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often as you shall	eat	this bread and drink	13, 145/ 27
and said, "Take and	eat	; this is my body	13, 159/ 30
judge himself and so	eat	of this bread and	13, 160/ 6
thus, "I will not	eat	the meat of corruption	13, 161/ 1
of life, and dost	eat	and drink the body	13, 162/ 19
visible form they did	eat	and drink, but before	13, 163/ 7
saying thus, Take and	eat	, this is my body	13, 165/ 28
him saying, take and	eat	of this all you	13, 167/ 17
weak and abhor to	eat	raw flesh, specially the	13, 170/ 26
pane manducamus." (All we	eat	of one loaf.) Not	13, 175/ 20
that all the people	eat	of one material loaf	13, 175/ 21
and all we too	eat	. And then saith he	13, 175/ 24
thing which they did	eat	and drink was the	13, 176/ 14
diudicans corpus Domini." (Whosoever	eat	the bread and drink	13, 176/ 18
et sanguinis Domini." (Whosoever	eat	the bread and drink	13, 194/ 4
prove himself, and so	eat	of that bread and	13, 194/ 22
et sanguinis Domini." (Whosoever	eat	the bread and drink	13, 194/ 4
prove himself, and so	eat	of that bread and	13, 194/ 22
as they both had	eaten	it, they felt such	13, 17/ 13
but because thou hast	eaten	of the tree of	13, 18/ 5

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

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

caelestis misericordiae Christi corpus	effectum	. Sicut autem quicumque ad	13, 165/ 16
he declared therein the	efficacy	of the New Testament	13, 128/ 12
operata fuerint, ibi anguis	efficitur	, qui plebem redemit. Ergo	13, 167/ 11
accepta atque hausta id	efficiunt	ut et nos in	13, 164/ 3
pro vobis et multis	effundetur	in remissionem peccatorum" (This	13, 145/ 9
and his Holy Ghost	egal	and one God, and	13, 107/ 2
Aaron devoravit virgas magorum	Egyptiorum	MT2." And over this	13, 131/ 25
modum accepto poculo postquam	egisset	gratias dixisse, hic est	13, 161/ 16
Et accepto calice gratias	egit	, et dixit: Accipite et	13, 118/ 24
saith: "Accepto calice gratias	egit	, et dixit: accipite et	13, 122/ 25
servitude and thralldom in	Egypt	under the proud prince	13, 57/ 26
and depart out of	Egypt	over the Red Sea	13, 60/ 6
make a passage through	Egypt	and, by his angel	13, 60/ 9
and vengeance through all	Egypt	in that one night	13, 60/ 22
get them out of	Egypt	into the desert about	13, 60/ 25
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these Egyptians that in	Egypt	(which signifieth by interpretation	13, 62/ 29
that the witches of	Egypt	had by their enchantment	13, 153/ 30
not only of the	Egyptian	people (that is to	13, 63/ 25
King Pharaoh and the	Egyptians	signifieth the bondage of	13, 58/ 15
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Pharaoh with all the	Egyptians	were so sore daunted	13, 60/ 23
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wrongful oppression that the	Egyptians	had done them before	13, 60/ 33
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foresaid figure, by these	Egyptians	that in Egypt (which	13, 62/ 29
whole people of the	Egyptians	under them may well	13, 63/ 3
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of bondage of these	Egyptians	. But now to destroy	13, 63/ 31
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commonly said) at our	elbow	, but even at our	13, 104/ 25

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and mixed with other	elements	, was of nature dissoluble	13, 36/ 22
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day when," etc. Or	else	, after those other holy	13, 132/ 6
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the grace to repent),	else	not fail to drown	13, 193/ 27
was herself such as	else	(for the diversity between	13, 200/ 11
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to the castle of	Emmaus	, "Mane nobiscum Domine" (Tarry	13, 202/ 16
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humble manner we should	endeavor	ourselves to receive this	13, 197/ 23
goodness, leave our own	endeavor	undone, then is our	13, 198/ 24
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that, when Jesus had	ended	all these sermons, he	13, 66/ 6
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keep against the ghostly	enemy	that gate well warded	13, 116/ 33
body indeed. Thirdly, they	enforce	that reason with the	13, 138/ 24
Savior further yet and	enforceth	his doctrine and his	13, 110/ 22
of our Savior Christ,	enforcing	themselves by force to	13, 138/ 5
man by natural propagation	engendered	and begotten of him	13, 32/ 7
their wiliness. Three special	engines	use these manner of	13, 138/ 3
the same thing in	English	. For if I should	13, 50/ 22
the eye of the	English	reader (and yet much	13, 50/ 24
the ear of the	English	hearer), seem very far	13, 50/ 25
of his context in	English	, nothing will I put	13, 50/ 32
to be unto the	English	reader no furtherance but	13, 51/ 2
ten shillings of our	English	money. Now would we	13, 79/ 6
ten shillings of our	English	money, after the old	13, 79/ 24
to say, "until" in	English), when it limiteth a	13, 121/ 17
too, so in our	English	tongue is it also	13, 156/ 12
also, like as this	English	word "God" signifieth unto	13, 156/ 15
so doth unto us	English	folk this English word	13, 156/ 20
us English folk this	English	word "housel," though not	13, 156/ 20
wrote no more in	English	of this treatise of	13, 177/ 9
he wrote thereof in	English	; the translation whereof here	13, 177/ 12
and authority prefer and	enhance	them above, and would	13, 117/ 6
spite of the devil,	enhanced	to more honor than	13, 26/ 1
heaven, yet lest over-sudden	enhancing	so high might make	13, 12/ 21
offense, reserving their actual	enhancing	into heaven until the	13, 54/ 8
pound, which they still	enjoy	of his liberal gift	13, 40/ 26
thou dost take and	enjoy	the bread and cup	13, 162/ 18
days of they life.	Enmity	will I put between	13, 18/ 22

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

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

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

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

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

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

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

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

say) consider well and	examine	surely what state our	13, 194/ 25
be to prove and	examine	ourselves and see that	13, 195/ 23
say) consider well and	examine	surely what state our	13, 194/ 25
be to prove and	examine	ourselves and see that	13, 195/ 23
the Scripture. As for	example	, that in these words	13, 19/ 10
for all that wonderful	example	? And whereas our hard	13, 45/ 19
of man. As for	example	, the thralldom of the	13, 58/ 14
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they should follow the	example	of himself. For he	13, 83/ 3
specially twain: one, the	example	that our Savior here	13, 97/ 7
grace to follow the	example	of our Savior and	13, 99/ 4
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which wouldst for our	example	observe the law that	13, 100/ 9
have given you an	example	that, likewise as I	13, 102/ 3
I have given you	example	of humility," which thing	13, 109/ 35
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therefore he said: "An	example	have I given you	13, 110/ 19
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he gave us the	example	himself. To stir us	13, 113/ 31
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the work (with this	example	of his and all	13, 116/ 23
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sake willingly suffered), that	excellent	means, I say, of	13, 27/ 29
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unworthily receiveth this most	excellent	sacrament, receiveth it unto	13, 196/ 24
or receiving of this	excellent	memorial of his death	13, 199/ 27
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but one incomparably more	excelling	the Mother of God	13, 201/ 3
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Sunday cried, "Hosanna in	excelsis	, " on the Friday, "Tolle	13, 203/ 7
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farther to stir and	excite	us with all humble	13, 197/ 10
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nor asked forgiveness, but	excused	her by the serpent	13, 18/ 14
beginning (whereby they rather	excused	their default, and each	13, 53/ 17
God of forgiveness but	excusing	their sin, was in	13, 22/ 28
alter alterius lavare pedes.	Exemplum	enim dedi vobis: ut	13, 101/ 6
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us, or any great	exhortation	farther to stir and	13, 197/ 9
us, or any great	exhortation	farther to stir and	13, 197/ 9
only taught us and	exhorted	us by word, but	13, 113/ 32
our Savior instructeth and	exhorteth	his apostles to, is	13, 116/ 24
feet his own hands,	exhorteth	them by meekness and	13, 117/ 4
manus, quia a deo	exiit	, et ad deum vadit	13, 100/ 22

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

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

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

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

with a gross plain	faith	(with no learning but	13, 116/ 14
give us such true	faith	therein and such fervent	13, 136/ 28
the very true Christian	faith	-- and would make	13, 137/ 15
truth read, increase in	faith	, and conceive devotion, than	13, 137/ 28
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and evangelists, by the	faith	that the apostles and	13, 171/ 18
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from the true Catholic	faith	. And this appeareth very	13, 171/ 26
Church believed and professed)	faith	, then could there not	13, 172/ 8
so hath his Catholic	faith	in his Catholic Church	13, 172/ 28
it be, after the	faith	spread so full round	13, 173/ 1
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that he shall find	faith	in the earth?) But	13, 173/ 33
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as are wrought in	faith	, for as Saint Paul	13, 174/ 7
est placere deo." (Without	faith	it is impossible to	13, 174/ 9
But finally this Catholic	faith	of the presence of	13, 174/ 11
have showed, been the	faith	of Christ's whole Catholic	13, 174/ 13
be in the right	faith	and belief concerning that	13, 195/ 23
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this great point of	faith	, nor any other virtue	13, 198/ 11
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the merit of our	faith	in the obedient belief	13, 199/ 4
nobis fidem." (Lord, increase	faith	in us.) Let us	13, 199/ 14
in such a full	faith	and such a stable	13, 204/ 10
be in the right	faith	and belief concerning that	13, 195/ 23
now, having the full	faith	of this point fastly	13, 197/ 6
this great point of	faith	, nor any other virtue	13, 198/ 11
the attaining of this	faith	, and for his help	13, 198/ 17
the merit of our	faith	in the obedient belief	13, 199/ 4
nobis fidem." (Lord, increase	faith	in us.) Let us	13, 199/ 14
in such a full	faith	and such a stable	13, 204/ 10

their parents and the	faithful	church (with certain sacraments	13, 29/ 19
was into theirs, his	faithful	folk should be delivered	13, 62/ 26
the grace in such	faithful	wise to receive the	13, 65/ 34
in soul and, with	faithful	hope of thy mercy	13, 68/ 23
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And then gan he	fall	familiar with her and	13, 15/ 5
showed herself unwilling to	fall	familiar with him and	13, 15/ 13
is to wit, the	fall	of our forefather, to	13, 19/ 8
and more easy to	fall	than he, albeit he	13, 21/ 4
though his neighbor's house	fall	afire may hap to	13, 21/ 18
ire for his own	fall	and envy that they	13, 23/ 16
the occasion of their	fall	if the goodness of	13, 24/ 24
occasion was this wretched	fall	of man. And thus	13, 24/ 28
before he took the	fall	. To devise this way	13, 26/ 2
of man after his	fall	was a greater benefit	13, 26/ 25
too, than ever the	fall	of our first father	13, 28/ 3
came of them should	fall	into such miserable fault	13, 28/ 16
thought that, by the	fall	of Adam, the whole	13, 29/ 2
Adam was (before that	fall) able to choose the	13, 38/ 12
than he, before the	fall	of Lucifer; and thereupon	13, 38/ 13
the manner of man's	fall	, and the things that	13, 43/ 32
of, that by the	fall	of Adam, every man	13, 44/ 4
not willfully and finally	fall	again from the benefit	13, 44/ 12
life had the selfsame	fall	. And peradventure any of	13, 46/ 6
to beget before his	fall	, might, for himself and	13, 46/ 7
lost by the like	fall	the selfsame state. And	13, 46/ 8
ruin of angel, the	fall	of man, and the	13, 49/ 17

take a foul, shameful	fall	-- that their instruction	13, 71/ 20
was first moved to	fall	to this heinous treason	13, 76/ 10
was unto them to	fall	to an opinion contrary	13, 92/ 5
as things accounted to	fall	under chance and hap	13, 95/ 7
man to let it	fall	feelingly and sink down	13, 99/ 31
I shall by disobedience	fall	in thy displeasure and	13, 107/ 25
of these that are	fall	from the right belief	13, 158/ 6
their other heresies) to	fall	then unto some of	13, 172/ 4
take a very foul	fall	, as far down (except	13, 174/ 17
of hell, from which	fall	our Lord of his	13, 174/ 19
Easter, yet whensoever we	fall	after to such wretched	13, 203/ 10
Easter, yet whensoever we	fall	after to such wretched	13, 203/ 10
reading of their erroneous	fallacies	misoccupy his ears and	13, 137/ 30
him to spy the	fallacies	and soil the subtleties	13, 140/ 2
at your hand, the	fallacy	of their sophism soiled	13, 157/ 5
terram." (How art thou	fallen	out of the heaven	13, 5/ 23
the morning? Thou art	fallen	into the earth.) And	13, 5/ 24
heaven that himself was	fallen	from. The devil then	13, 14/ 14
lost original justice nor	fallen	in damnation of death	13, 21/ 2
forefathers, mankind is woefully	fallen	through the false wily	13, 23/ 7
for man, man being	fallen	by sin from God's	13, 26/ 21
mids) suddenly relented and	fallen	and flowing shortly together	13, 58/ 5
all the world is	fallen	to him." And upon	13, 72/ 25
misused liberty they be	fallen	ever since in every	13, 75/ 6
once a young man	fallen	in a lewd mind	13, 78/ 6
truth, the Jews were	fallen	into sects one or	13, 98/ 32
the true faith are	fallen	about in diverse parts	13, 99/ 1
yet in that point	fallen	fully so foul but	13, 158/ 7
that many folk were	fallen	in many other points	13, 171/ 25
God when any creature	falleth	into the delight and	13, 7/ 12
man whole and entire	falleth	into the consent either	13, 22/ 13
much as the one	falleth	, as our Savior saith	13, 95/ 24
when an ungracious purpose	falleth	in our mind, we	13, 104/ 23
to keep them from	falling	into the fault, he	13, 13/ 11
our forefathers made with	falling	into pride at the	13, 24/ 14
her, and therefore was	falling	to a good point	13, 78/ 8
the country of Bohemia,	falling	into many heresies, began	13, 149/ 27
hic saepius atque saepius	fallitur	. Quoniam ergo ille dixit	13, 167/ 31
deceptu facillimus est. Illa	falsa	esse non possunt, hic	13, 167/ 30
woefully fallen through the	false	wily suggestion of our	13, 23/ 7
All this hath this	false	serpent bereft them by	13, 23/ 30
pride at the devil's	false	suggestion. In honor they	13, 24/ 14
and circumvention of the	false	, wily devil. For though	13, 25/ 18
subtle suggestion of his	false	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	far	as ever I could	13, 151/ 29
most Blessed Sacrament so	far	excelleth all other, as	13, 152/ 5
the other sort (the	far	worse sort again) if	13, 158/ 12
very foul fall, as	far	down (except he repent	13, 174/ 17
his high bounty so	far	forth accepteth that he	13, 195/ 17
Sacrament very coldly and	far	from all devotion if	13, 197/ 3
between which twain is	far	less comparison than is	13, 197/ 21
belief very faint and	far	from the point of	13, 199/ 8
visitation and thought herself	far	unworthy thereto, and therefore	13, 200/ 16
his high bounty so	far	forth accepteth that he	13, 195/ 17
Sacrament very coldly and	far	from all devotion if	13, 197/ 3
between which twain is	far	less comparison than is	13, 197/ 21
belief very faint and	far	from the point of	13, 199/ 8
visitation and thought herself	far	unworthy thereto, and therefore	13, 200/ 16
And thus will it	fare	by these fleshly wretched	13, 22/ 34
times that -- so	fareth	he with all his	13, 81/ 1
thee, for that he	fareth	well with thee. But	13, 84/ 7
the contrary deed himself	fareth	even like a foolish	13, 114/ 9
find thy table unlaid,	farewell	, adieu, thy brother flatterer	13, 84/ 9
to make them his	farewell	at his departing from	13, 119/ 28
all thereof, as the	farewell	of the old paschal	13, 122/ 33
whereof were at the	farthest	but to restore men	13, 45/ 29
fully follow the same	fashion	in the rehearsing of	13, 50/ 22
them far of another	fashion	and said unto them	13, 72/ 10
in so strange a	fashion	that neither themselves nor	13, 94/ 11
and in what manner	fashion	, I cannot for sorrow	13, 98/ 30
they would use the	fashion	that our Savior used	13, 113/ 16
only taught us what	fashion	we should use in	13, 113/ 23
to follow the literal	fashion	thereof in washing of	13, 114/ 14
uniform all in one	fashion	to receive their holy	13, 149/ 15
than now, with these	fashions	used, he would their	13, 98/ 7
curse each other full	fast	. Howbeit, letting pass as	13, 23/ 2
against Christ, that as	fast	as they honored him	13, 74/ 29
made him king, as	fast	on the morrow they	13, 74/ 31
fasted from meat, not	fast	from sin but strive	13, 98/ 3
To stir us to	fast	, he not only taught	13, 113/ 22
hand and unweave as	fast	with the other. The	13, 114/ 10
themselves of meekness as	fast	again put it from	13, 117/ 9
they would, while they	fasted	from meat, not fast	13, 98/ 2
also for our ensample	fasted	forty days himself. To	13, 113/ 24
he was full thereof	fastidious	and weary. Not that	13, 97/ 27
in pain and labor,	fasting	, watch, preaching and prayer	13, 27/ 24
declaring that on their	fasting	days they would, while	13, 98/ 2
we should use in	fasting	but also for our	13, 113/ 24

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

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

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

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

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

a straw or a	feather	of any light, lewd	13, 198/ 7
dixit eis. Scitis quid	fecerim	vobis: vos vocatis me	13, 101/ 4
scitis, beati eritis si	feceritis	ea. The third chapter	13, 101/ 9
scitis, beati eritis si	feceritis	ea" (If you know	13, 115/ 12
perfect, he added, "si	feceritis	ea" (if you do	13, 116/ 9
dicitur Caiphas, et consilium	fecerunt	. Et R. quaerebant L	13, 51/ 14
vobis: ut quemadmodum ego	feci	vobis, ita et vos	13, 101/ 7
se finxit, quid me	fecisti	sic?" (O man, what	13, 28/ 22
For himself saith: "Quamdiu	fecistis	uni de hiis fratribus	13, 202/ 2
fratribus meis minimis, mihi	fecistis	." (That that you have	13, 202/ 3
For himself saith: "Quamdiu	fecistis	uni de hiis fratribus	13, 202/ 2
fratribus meis minimis, mihi	fecistis	." (That that you have	13, 202/ 3
said, "Totum hominem sanum	fecit	in sabbato" (He made	13, 109/ 18
cloak of his seeming	feeble	manhead. And that not	13, 94/ 24
causing them perceive their	feebleness	and to call upon	13, 37/ 26
therein then, and our	feebleness	in this state corrupted	13, 38/ 6
which was but the	feebler	and inferior part, till	13, 22/ 7
And the lamb did	feed	and nourish your bodies	13, 125/ 10
bodies; but this shall	feed	and nourish your souls	13, 125/ 11
shall come, though I	feel	pain in my body	13, 68/ 22
my body, I may	feel	comfort in soul and	13, 68/ 23
for pilgrims here, they	feel	full well at such	13, 100/ 5
but both see and	feel	what he did, yet	13, 109/ 29
as soon as he	feeleth	a high proud thought	13, 7/ 21
insensible tree, a sensible	feeling	, as hath the unreasonable	13, 12/ 15
fair hands unto the	feeling	of that foul pitch	13, 16/ 26
perpetually damned by sensible	feeling	of the fire of	13, 40/ 3
loss and pain of	feeling	), as a man may	13, 41 18
to the pain of	feeling	, that is to wit	13, 41 26
perpetual sensible pain of	feeling	the fire of hell	13, 41 29
unto the pain of	feeling	, but only unto the	13, 41 30
than is their intolerable	feeling	of the hot fire	13, 42/ 2
unto the pain of	feeling	by any sensible pain	13, 42/ 17
to let it fall	feelingly	and sink down deep	13, 99/ 31
their shoes upon their	feet	, and their walking staves	13, 59/ 32
our shoes upon our	feet	(for filing of our	13, 65/ 25
therewith anointed she Christ's	feet	, and wiped them with	13, 76/ 21
washing of his disciples"	feet	, the sending forth of	13, 82/ 25
the washing of the	feet	, specified in the thirteen	13, 101/ 11
began to wash the	feet	of his disciples and	13, 101/ 19
Lord, wastest thou my	feet	?" Jesus answered and said	13, 101/ 22
shalt never wash my	feet	." Jesus answered unto him	13, 101/ 24
Lord, not only my	feet	, but my hands and	13, 101/ 26
that he wash his	feet	, 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, wastest thou my	feet	?" Saint Peter, having our	13, 106/ 19
Master should wash his	feet	. And therefore he said	13, 106/ 22
Lord, wastest 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	feet	of thy twelve apostles	13, 117/ 12
to wash the foul	feet	of mine affections that	13, 117/ 15
with washing of their	feet	. The fourth chapter. Of	13, 117/ 18
a footstool under thy	feet	), the prophet there meaneth	13, 121/ 27
be thrown under his	feet	he shall then sit	13, 121/ 29
it under the filthy	feet	of our foul affections	13, 193/ 20
it under the filthy	feet	of our foul affections	13, 193/ 20
them, to see their	feigned	friend, their very deadly	13, 17/ 24
these things be no	feigned	tales told for parables	13, 58/ 11
wretched world. The flatterer	feigneth	to love thee, for	13, 84/ 7
detestable pride that Lucifer	fell	to himself. Let us	13, 10/ 29
those spiteful spirits that	fell	, as I may through	13, 11/ 14
which the proud angels	fell	. This was, lo, the	13, 13/ 32
therewith for shame they	fell	in a fear and	13, 17/ 30
of that the devil	fell	out of heaven thereinto	13, 23/ 11
favor they lost and	fell	in his displeasure; his	13, 24/ 3
they sought and thereby	fell	to shame. They would	13, 24/ 15
devil's train their folly	fell	by sin to wretchedness	13, 25/ 2
and the angels that	fell	were able of themselves	13, 38/ 2
of God's mercy they	fell	into despair, as we	13, 53/ 29
for which the people	fell	so thick unto Christ	13, 69/ 31
Then Judas, which after	fell	to the treason and	13, 76/ 24
but beside his covetise	fell	unto malice too. And	13, 77/ 26
together. For the one	fell	in the beginning of	13, 87/ 5
the church of Greece	fell	from the church of	13, 88/ 16
crucified quarta decima lunae	fell	in feriae quinta, that	13, 89/ 6
since the devil that	fell	himself by pride is	13, 116/ 27
whole people through Christendom	fell	in a custom uniform	13, 149/ 14
he would be God's	fellow	indeed, saying unto himself	13, 5/ 11
created to be Adam's	fellow	, she was yet of	13, 21/ 3
would have been God's	fellow	, so made he them	13, 23/ 32
fire to your filthy	fellow	. Let us every man	13, 84/ 23
the feet of his	fellow	." And finally Christ knitteth	13, 111/ 3
disdain to wash your	fellow's	feet, when I your	13, 110/ 29
the fall of his	fellows	may well be verified	13, 5/ 31
in two of his	fellows	soon after, and every	13, 10/ 2
Lucifer had and his	fellows	in their spiritual and	13, 12/ 2
of himself and his	fellows	, conceived so great heart-burning	13, 14/ 9
could nothing serve his	fellows	, nor yet himself neither	13, 26/ 17
pure mystical body, the	fellowship	and society of saints	13, 176/ 33
had eaten it, they	felt	such filthy sensual motions	13, 17/ 13
affliction of perpetual pain	felt	in fire God never	13, 41 4
find himself to have	felt	, far above all his	13, 81/ 11
his grace, he graciously	fenced	and hedged in their	13, 13/ 13

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

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

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

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

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

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

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

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

enter with his blessed	flesh	and blood sacramentally and	13, 194/ 17
the very blessed body,	flesh	and blood of our	13, 195/ 26
form of his holy	flesh	covereth under the form	13, 199/ 1
give his own blessed	flesh	and blood unto us	13, 199/ 29
that holy, blessed, glorious	flesh	and blood of Almighty	13, 191/ 14
affection of the filthy	flesh	, and be in full	13, 193/ 14
enter with his blessed	flesh	and blood sacramentally and	13, 194/ 17
the very blessed body,	flesh	and blood of our	13, 195/ 26
form of his holy	flesh	covereth under the form	13, 199/ 1
give his own blessed	flesh	and blood unto us	13, 199/ 29
it fare by these	fleshly	wretched lovers here: when	13, 22/ 34
without man's seed or	fleshly	delectation, and therefore without	13, 27/ 21
worldly people, and the	fleshly	people that follow them	13, 63/ 4
the devilish, worldly, and	fleshly	people, by occasions of	13, 63/ 13
any kind of filthy	fleshly	delight, or false, wily	13, 81/ 3
the devil's danger, some	fleshly	lover of thine may	13, 84/ 18
heart. For into the	fleshly	body can the devil	13, 104/ 26
dark, devilish, worldly, and	fleshy	subjection into the lightsome	13, 63/ 8
good heed to their	flock	, to guide them well	13, 21/ 33
the scab of the	flock	shall catch and consume	13, 22/ 3
spiritual governors of his	flock	) special counsel against the	13, 117/ 2
might spy in the	floor	, but we would sweep	13, 198/ 8
might spy in the	floor	, but we would sweep	13, 198/ 8
those wrong ways --	flowered	for a little while	13, 172/ 25
with sweet herbs and	flowers	. And then whereas the	13, 77/ 12
fantasies were in their	flowers	and prospered, beside the	13, 81/ 12
relented and fallen and	flowing	shortly together again --	13, 58/ 5
made of many grapes	flowing	into one wine, so	13, 143/ 20
that might make them	fly	from his grace, he	13, 13/ 12
his own commandment to	fly	from persecution when they	13, 71/ 18
both for friend and	foe	. But what a difference	13, 84/ 4
either in friend or	foe	, with meekness and charity	13, 117/ 16
them: "Hic est sanguis	foederis	, quod pepigit Dominus vobiscum	13, 127/ 19
by which we worldly	folk	look up on height	13, 8/ 9
perilous progress of proud	folk	, in the person of	13, 10/ 5
the cure over other	folk	and a necessity to	13, 21/ 32
Now as for such	folk	, either now or then	13, 29/ 30
the place for sinful	folk	and that pain is	13, 30/ 19
upon, then shall such	folk	as shall be saved	13, 33/ 28
wont to make other	folk	in the matter never	13, 35/ 33
show you, concerning all	folk	old and young that	13, 42/ 9
great occasion to make	folk	come to the faith	13, 47/ 25
it in haste, as	folk	that had made them	13, 59/ 33
into theirs, his faithful	folk	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	follow	, first the neglecting, and	13, 7/ 14
may by thy grace	follow	the motion of my	13, 11/ 13
therewith come forth and	follow	him. And for this	13, 48/ 16
will I not fully	follow	the same fashion in	13, 50/ 21
the fleshly people that	follow	them and willingly be	13, 63/ 5
give mine assent to	follow	the sinful device of	13, 75/ 24
each other they should	follow	the example of himself	13, 83/ 3
soon after hap to	follow	thee, some such as	13, 84/ 18
a pot of water.	Follow	you him into the	13, 85/ 24
a pot of water;	follow	you him into the	13, 93/ 3
have the grace to	follow	the example of our	13, 99/ 3
the commandment of God,	follow	their own way, may	13, 112/ 15
well taught and not	follow	the lewd example of	13, 114/ 4
bindeth not men to	follow	the literal fashion thereof	13, 114/ 14
humbling thyself, imitate and	follow	this Centurion, and say	13, 162/ 21
not yet imitate and	follow	his passion, he hath	13, 170/ 7
the same, great multitude	followed	that instinct of grace	13, 4/ 32
have left God and	followed	them, in torments intolerable	13, 7/ 7
praise), mark well what	followed	thereon. She answered the	13, 15/ 19
whereupon his bitter passion	followed	, I doubt not but	13, 49/ 20
that when he farther	followed	them of his heart-burning	13, 57/ 29
Saul should not have	followed	his own wit, but	13, 112/ 32
disciples of Christ and	followers	of his apostles should	13, 99/ 21
his everlasting fire that	followeth	. He found them innocents	13, 23/ 22
of God (as after	followeth	in the text), be	13, 56/ 23
wherein the Latin church	followeth	them. Thus have I	13, 62/ 9
the fear of hell	followeth	at hand. Let us	13, 81/ 15
of the cross. It	followeth	: "Then they said unto	13, 92/ 35
it so." Then it	followeth	: "And his disciples went	13, 94/ 19
without him. Then it	followeth	further: "When the evening	13, 95/ 25
feet all himself. Then	followeth	it in the letter	13, 106/ 17
of wine, whereof it	followeth	in the gospel: "And	13, 126/ 21
grapes or berries there	followeth	one other thing. Finally	13, 144/ 15
of the sacraments, then	followeth	there an inevitable confusion	13, 150/ 5
the translation whereof here	followeth	. A Treatise to Receive	13, 177/ 12
he entitled thus as	followeth	: To receive the blessed	13, 191/ 6
he entitled thus as	followeth	: To receive the blessed	13, 191/ 6
he made this title	following	: A treatise historical, containing	13, 3/ 3
body to the very	following	of the water after	13, 44/ 20
nor in seven days	following	, within their house, upon	13, 59/ 30
upon the Good Friday	following	. For when the bishops	13, 72/ 13
endure to the evening	following	: A vespere ad vespereum	13, 89/ 4
though not a concomitance	following	of like necessity (yet	13, 148/ 21
by a certain concomitance	following	of convenient congruity), there	13, 148/ 22

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

to the faith by	force	, and by that means	13, 48/ 2
the sacrament taking his	force	of the red blood	13, 58/ 23
albeit that by the	force	and constraint of sundry	13, 59/ 15
could, before himself would,	force	or compel him to	13, 67/ 6
rather than boldly by	force	?The gospel showeth the	13, 74/ 13
Christ, enforcing themselves by	force	to put out his	13, 138/ 5
of no effect or	force	.) Here have you, good	13, 170/ 34
that Pharaoh was thereby	forced	to let the children	13, 65/ 33
winning, nor being nothing	forced	unto it (for law	13, 149/ 24
to be sacrificed to	fore-figure	it in the short	13, 124/ 34
which among the Jews	fore-figured	the very fruitful sacrifice	13, 123/ 21
this holy sacrifice was	fore-figured	in the offering of	13, 150/ 32
unsensible bread, where their	fore-figuring	sacrifice was celebrated in	13, 125/ 3
almighty God, after the	fore-rehearsed	ruin and fall of	13, 11/ 19
things he setteth these	fore-rehearsed	words to declare that	13, 82/ 28
celestial angel. Thus our	forefather	Adam being created of	13, 12/ 17
that he promised their	forefather	for them if the	13, 14/ 23
the fall of our	forefather	, to note and declare	13, 19/ 8
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woe well found our	forefathers	when the devil, full	13, 23/ 15
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liked for her broad	forehead	while the young man	13, 8/ 3
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how could he but	foreknow	it, since he was	13, 66/ 12
but God also, that	foreknoweth	all thing and not	13, 66/ 13
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see that in the	foresaid	exposition of those words	13, 160/ 13
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we now labor and	foresee	that the house of	13, 198/ 4
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Scripture therein, by their	foretaught	and from time to	13, 171/ 22
common trade of the	foretaught	and received (and by	13, 172/ 6
shall and inhabit there	forever	. Sir Thomas More wrote	13, 3/ 29
them from his grace	forever	, and thereby from all	13, 6/ 16

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

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

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

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

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

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

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

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

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

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

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

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

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

quod non bibam de	generatione	vitis, donec regum Dei	13, 130/ 13
redemit. Ergo videte quantis	generibus	potens est sermo Christi	13, 167/ 11
the second chapter of	Genesis	is declared), albeit that	13, 12/ 19
the second chapter of	Genesis	, that whatsoever day Adam	13, 53/ 21
the third chapter of	Genesis	, where God unto the	13, 54/ 18
you the text of	Genesis	otherwise here than I	13, 55/ 14
into the hogs of	Genezareth	, and, as they ran	13, 193/ 25
like the people of	Genezareth	, which prayed him to	13, 202/ 19
into the hogs of	Genezareth	, and, as they ran	13, 193/ 25
like the people of	Genezareth	, which prayed him to	13, 202/ 19
bibam amodo de hoc	genimine	vitis, usque in diem	13, 129/ 10
bibam amodo de hoc	genimine	vitis, usque in diem	13, 131/ 5
non bibam de hoc	genimine	vitis, usque in diem	13, 133/ 22
the Deuteronomy: "Prophetam de	gente	tua et de fratribus	13, 56/ 15
unto the paynims and	Gentiles	, to whom the law	13, 43/ 9
of discretion among the	Gentiles	or paynims unsaved without	13, 43/ 18
the Jews and the	Gentiles	to do against his	13, 55/ 4
Church of Jews and	Gentiles	together, continually with the	13, 123/ 22
the Jews and to	Gentiles	and by them to	13, 125/ 33
entertainer (which property some	gentlewomen	ween were a goodly	13, 15/ 18
not an huckster, he	gently	let them have it	13, 79/ 11
worshipful father, Master Jean	Gerson	, which work he entitled	13, 50/ 9
The context of Master	Gerson	, whereof first the rubric	13, 51/ 6
famous clerk Master Jean	Gerson	rehearseth in his work	13, 118/ 12
this mind seemeth Master	Gerson	to have been, as	13, 129/ 18
world ere we can	get	hence to heaven and	13, 58/ 32
children of Israel to	get	them out of Egypt	13, 60/ 25
prisoner, for he cannot	get	away. Pride will away	13, 65/ 5
But covetise can nothing	get	away -- for the	13, 65/ 9
from us venomous worms),	get	us forward apace upon	13, 65/ 28
his Master he would	get	it up again by	13, 77/ 30
conceive none hope to	get	her, and therefore was	13, 78/ 7
legion of devils may	get	leave of Christ so	13, 193/ 23
let him alone and	get	us forth about other	13, 201/ 20
whether ever we shall	get	in again or never	13, 202/ 14
legion of devils may	get	leave of Christ so	13, 193/ 23
let him alone and	get	us forth about other	13, 201/ 20
whether ever we shall	get	in again or never	13, 202/ 14
flatterer is gone, and	getteth	him to some other	13, 84/ 10
sore travail about the	getting	of his daily living	13, 53/ 25
Son, and the Holy	Ghost	, three distinct and diverse	13, 3/ 32
Son, and the Holy	Ghost	. This kind of man	13, 12/ 11
himself and the Holy	Ghost	down here into the	13, 27/ 17
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present with the Holy	Ghost	at Christ's baptism, testified	13, 57/ 2
himself and their Holy	Ghost	are all three but	13, 75/ 2
Father and the Holy	Ghost	not by being another	13, 105/ 21
Father and his Holy	Ghost	egal and one God	13, 107/ 2
Father and the Holy	Ghost	. For since the Godhead	13, 148/ 12
hath pleased the Holy	Ghost	that in the honor	13, 169/ 21
to keep against the	ghostly	enemy that gate well	13, 116/ 32
souls may take fruitful,	ghostly	food thereby. The second	13, 136/ 29
had already of his	gift	to be received by	13, 4/ 19
from the posterity the	gift	that he promised their	13, 14/ 22
grace and of the	gift	and of justice, shall	13, 31/ 26
but by a special	gift	and prerogative of his	13, 36/ 20
given Adam no farther	gift	than competent unto his	13, 36/ 24
in by God's farther	gift	. For first, if man	13, 36/ 26
God gave him this	gift	that his body should	13, 39/ 2
He gave him this	gift	also that his sensual	13, 39/ 3
nature, this, excellent high	gift	very far surmounting all	13, 39/ 7
lands of the king's	gift	beside, there were (ye	13, 40/ 22
enjoy of his liberal	gift	, more by every groat	13, 40/ 26
give so great a	gift	to every slothful javel	13, 48/ 6
might receive of God's	gift	in time, as he	13, 105/ 26
knowledge how great a	gift	it was that he	13, 124/ 22
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patre luminum" (Every good	gift	and every perfect gift	13, 198/ 15
gift and every perfect	gift	is from above, descending	13, 198/ 16
patre luminum" (Every good	gift	and every perfect gift	13, 198/ 15
gift and every perfect	gift	is from above, descending	13, 198/ 16
with those excellent beauteous	gifts	of their nature, and	13, 4/ 30
noble nature and greater	gifts	of God received, their	13, 6/ 21
with the three great	gifts	-- memory, understanding, and	13, 12/ 9
reason of the other	gifts	given him conditionally, by	13, 38/ 31
Trinity forever. All these	gifts	God gave him above	13, 39/ 11
But all these supernatural	gifts	he gave him with	13, 39/ 13
his posterity all those	gifts	that God gave him	13, 39/ 25
when he broke, those	gifts	could by no reason	13, 39/ 29
the remnant. For the	gifts	only pertaining to the	13, 39/ 31
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it having their gowns	gird	or tucked up about	13, 59/ 31
linen cloth and did	gird	it about him. Then	13, 101/ 18
cloth that he was	gird	withal. Then cometh he	13, 101/ 20
a linen cloth and	gird	it about him, and	13, 105/ 2
with which he was	gird	." We need (I trust	13, 105/ 4

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

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

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

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

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

ourselves to receive this	glorious	heavenly King, the King	13, 197/ 24
us consider his high	glorious	majesty, which his high	13, 198/ 27
body that holy, blessed,	glorious	flesh and blood of	13, 191/ 14
ourselves to receive this	glorious	heavenly King, the King	13, 197/ 24
us consider his high	glorious	majesty, which his high	13, 198/ 27
that borrowed ware so	gloriously	boasted before in the	13, 9/ 19
and the third day	gloriously	did arise again to	13, 195/ 29
and the third day	gloriously	did arise again to	13, 195/ 29
their incomprehensible and undecayable	glory	, did when it pleased	13, 4/ 4
by grace unto that	glory	, or else, willingly declining	13, 4/ 20
perfect bliss and everlasting	glory	. Lucifer, on the other	13, 5/ 2
attaining to the celestial	glory	, but forever condemned to	13, 6/ 17
have received it, whereof	glory	thou, as though thou	13, 9/ 7
partners of thine eternal	glory	, for thy tender mercy	13, 11/ 11
by thy grace, in	glory	shall stand forever. The	13, 11/ 17
unto such high heavenly	glory	, he would have it	13, 11/ 29
brightness of his Father's	glory	), being sent by his	13, 27/ 16
grace to come to	glory	, the bliss (I say	13, 39/ 10
to give grace and	glory	, where and whensoever he	13, 48/ 29
depart hence into thy	glory	. The third lecture. "Then	13, 68/ 25
my part of thy	glory	, I rather will be	13, 107/ 26
the state of his	glory	after his resurrection, in	13, 123/ 4
arise again in my	glory	after my passion." But	13, 123/ 9
immortal and impassible (which	glory	of his he called	13, 129/ 31
impassible and in eternal	glory), until that day will	13, 132/ 20
was it in eternal	glory	so confirmed, and in	13, 134/ 25
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time a visible, open	glory	at his marvelous transfiguration	13, 134/ 31
of impassible and immortal	glory	. And so should (as	13, 134/ 35
to wit, in his	glory	as I have before	13, 135/ 24
that he called his	glory	the kingdom of God	13, 135/ 26
and show of his	glory	in his transfiguration, he	13, 135/ 30
the altar, and the	glory	of God. For when	13, 160/ 29
visibly descend in great	glory	to judge the quick	13, 196/ 3
visibly descend in great	glory	to judge the quick	13, 196/ 3
a conscience with a	gloze	of his own making	13, 112/ 12
he would seek a	gloze	against mine own word	13, 125/ 28
envy, wrath, and covetise,	gluttony	, sloth, and lechery (to	13, 63/ 14
pain, lechery with sickness,	gluttony	with the belly too	13, 65/ 8
and visibly tear or	gnaw	with his teeth the	13, 144/ 24
gathered somewhat and ever	gnawed	after upon that bone	13, 55/ 24
that place whither once	go	we shall, and when	13, 3/ 28
and none of them	go	to hell. In danger	13, 24/ 23
show you) man to	go	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	God	more persons that one	13, 19/ 14
is to wit, a	god	as we be, but	13, 19/ 16
evil, made like a	god	. For God, speaking to	13, 19/ 25
like a god. For	God	, speaking to Eve no	13, 19/ 26
knew the justice of	God	, and by his own	13, 20/ 19
considered also that when	God	punisheth the sinner by	13, 20/ 26
miscarry and be infected,	God	suffered the contagion of	13, 21/ 9
unicuique de proximo suo." (	God	hath given every man	13, 21/ 15
no man accounted before	God	for an offender in	13, 22/ 9
before the face of	God	accounted for a consent	13, 22/ 25
and Eve, not praying	God	of forgiveness but excusing	13, 22/ 28
manner more displeasure to	God	than was their sin	13, 22/ 29
rather content to displease	God	than her, yet when	13, 22/ 32
in the favor of	God	, and often rejoicing his	13, 23/ 23
if the goodness of	God	had not by his	13, 24/ 25
passion. A prayer. Almighty	God	, that of thine infinite	13, 24/ 32
the mighty majesty of	God	endure and suffer his	13, 25/ 14
the marvelous mercy of	God	abide and sustain to	13, 25/ 16
the sharp justice of	God	and his tender mercy	13, 25/ 27
the deep wisdom of	God	was the means found	13, 25/ 28
the true justice of	God	, the ransom must needs	13, 26/ 5
to angel than to	God	. And the occasion thereof	13, 26/ 32
high wisdom of almighty	God	devised the marvelous merciful	13, 27/ 4
that should be both	God	and man, the recompense	13, 27/ 6
should be made unto	God	for man. For that	13, 27/ 7
that person both, being	God	, should be of that	13, 27/ 7
power upon man that	God	had for man's unrighteousness	13, 27/ 11
the deep wisdom of	God	devised; and in time	13, 27/ 14
person (the Son of	God	, the wisdom of the	13, 27/ 15
wrath and indignation of	God	against man, and by	13, 27/ 33
with the justice of	God	that for the fault	13, 28/ 15
thee to dispute with	God	? Is there any workman's	13, 28/ 23
thus?") And must almighty	God	then of his work	13, 28/ 25
only no displeasure to	God	but is also a	13, 28/ 28
sacrifices duly referred to	God	, after the sundry laws	13, 29/ 20
doctors have thought that	God	of his merciful goodness	13, 29/ 33
kept themselves from idolatry,	God	sent the faith of	13, 30/ 7
the merciful nature of	God	and cannot also perceive	13, 30/ 15
the merciful justice of	God	, these good men answer	13, 30/ 18
as to think that	God	doth wrong to make	13, 30/ 31
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baptism, or otherwise if	God	be so pleased, whose	13, 32/ 22
be the wisdom of	God	and the wisdom of	13, 33/ 5
in the person of	God	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
nor contented himself. Would	God	there remained the answer	13, 35/ 34
concerning the righteousness of	God	. Their mind in the	13, 36/ 9
matter is this, that	God	in the creation of	13, 36/ 10
pertaining to him. If	God	had given him only	13, 36/ 16
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
in such knowledge of	God	and his wonderful works	13, 37/ 3
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
state of innocence that	God	gave him farther, and	13, 37/ 17
any man marvel that	God	made all his creatures	13, 37/ 24
let him know that	God	did it of his	13, 37/ 25
most excellent majesty of	God	, his Creator and Maker	13, 37/ 32
without peculiar help of	God	, to have chosen the	13, 38/ 4
none other help of	God	but only their natural	13, 38/ 16
assistance none help of	God	at all, that can	13, 38/ 20
natural state given by	God	unto Adam. And now	13, 38/ 29
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
all those gifts that	God	gave him above his	13, 39/ 25
cause to complain upon	God	, but upon Adam only	13, 39/ 26
for us to thank	God	for the remnant. For	13, 39/ 30
before), those gave not	God	unto the kind of	13, 40/ 1
say they that likewise	God	took from the posterity	13, 40/ 28
mere liberal goodness of	God	, and which commodities by	13, 41 3
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

man that cometh unto	God	must believe that God	13, 43/ 1
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
against the justice of	God	in this matter. And	13, 43/ 19
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
any more ado, why	God	would not the effect	13, 45/ 26
should first have served	God	in Paradise, and somewhat	13, 45/ 32
no doubt but that	God	could by the passion	13, 46/ 20
it was not for	God	convenient, so restored he	13, 46/ 26
is so proper to	God	alone (the three persons	13, 46/ 31
Trinity, the Creator) that	God	would never communicate that	13, 46/ 32
the state of innocence,	God	saw that for man	13, 47/ 3
so much upon almighty	God	for grace. And then	13, 47/ 13
reward. Besides this, if	God	should by his passion	13, 47/ 18
this present life, whereas	God	will have heaven so	13, 47/ 27
half the merit, which	God	would in no wise	13, 48/ 3
And yet besides this,	God	, that well wist what	13, 48/ 4
nothing for it. Finally,	God	wist that it was	13, 48/ 9
our whole life, yet	God	, not willing to fill	13, 48/ 20
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shall with help of	God	in this wise now	13, 51/ 4
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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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with us (but if	God	of his great mercy	13, 193/ 26
and terrible sentence, that	God	here (by the mouth	13, 194/ 8
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
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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
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not go rashly to	God's	board, but by a	13, 194/ 24
in the consideration of	God's	inestimable goodness, and that	13, 201/ 10
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majesty of his eternal	Godhead	, but that he may	13, 191/ 16
soul and his almighty	Godhead	both, into our bodies	13, 204/ 7
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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
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trust boldly upon his	goodness	if we forslow not	13, 198/ 21
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majesty, which his high	goodness	there hideth from us	13, 198/ 28
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is of his great	goodness	become our guest, and	13, 202/ 10
also with body and	goods	and all, for all	13, 77/ 21
one half of my	goods	I do give unto	13, 204/ 3
one half of my	goods	I do give unto	13, 204/ 3
saith himself in the	gospel	. And therefore would he	13, 48/ 11
the words of the	gospel	self give us more	13, 50/ 1
read or hear this	gospel	of thy bitter passion	13, 52/ 27
these words of the	gospel	, "There approached near the	13, 59/ 4
eleventh chapter of his	gospel	remembereth: "The bishops and	13, 70/ 8
Christ when, as the	gospel	saith: "Velum templi scissum	13, 72/ 18
our Savior. Where the	gospel	saith "the princes of	13, 72/ 32
boldly by force? The	gospel	showeth the cause: "For	13, 74/ 13
folk, but, as the	gospel	saith, because he was	13, 76/ 30
the preaching of that	gospel	, be renowned and honored	13, 77/ 16
true making, as the	gospel	declareth in this word	13, 79/ 27
and was (as the	gospel	saith) precious, and that	13, 79/ 32
specially called in the	gospel	, "discipulus ille quem diligebat	13, 82/ 19
note that, whereas the	gospel	saith in this place	13, 83/ 12
thirteenth chapter of his	gospel	: "Ante diem festum Paschae	13, 87/ 29
eleventh chapter of the	gospel	of Saint John) that	13, 95/ 30
thirteen chapter of the	gospel	of Saint John. "And	13, 101/ 12
these words of the	gospel	that I have here	13, 104/ 7
the letter of the	gospel	and his own exposition	13, 114/ 26
time. As when the	gospel	saith, "Non cognovit eam	13, 121/ 20
which institution, in the	gospel	of Saint Matthew, Saint	13, 124/ 1
it followeth in the	gospel	: "And likewise taking the	13, 126/ 21
one out of the	gospel	of the two aforesaid	13, 131/ 7
word written in the	gospel	, nor any plain place	13, 151/ 2
wine -- where the	gospel	of the institution speaketh	13, 151/ 17
chapter upon St. John's	gospel	, after this manner: "Quemadmodum	13, 168/ 16
the context of the	gospels	before, that is to	13, 66/ 28
books which they call	gospels	did teach that Jesus	13, 161/ 23

that they had and	got	but evil alone. They	13, 24/ 2
For like as he	got	here unto Judas no	13, 80/ 29
into us as they	got	leave of him to	13, 193/ 24
into us as they	got	leave of him to	13, 193/ 24
wretched earth, their living	gotten	with sore sweat, their	13, 24/ 8
worldly winning to be	gotten	by their favor, shall	13, 81/ 32
heaven will not be	gotten	by knowing of virtue	13, 111/ 7
by his inward suggestions	govern	and guide the man	13, 192/ 29
by his inward suggestions	govern	and guide the man	13, 192/ 29
them and willingly be	governed	by them. For verily	13, 63/ 5
be their chief temporal	governor	and have them his	13, 70/ 21
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of the Church, as	governors	for the same --	13, 173/ 10
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by such as the	governors	of the Catholic Church	13, 173/ 21
the wool of his	gown	is finer? And yet	13, 8/ 20
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eat it having their	gowns	gird or tucked up	13, 59/ 31
with help of God's	grace	, by turning to God	13, 4/ 18
to be received by	grace	unto that glory, or	13, 4/ 20
else, willingly declining from	grace	and turning themselves from	13, 4/ 21
nature, and being by	grace	moved to turn unto	13, 4/ 30
followed that instinct of	grace	, and so did, and	13, 4/ 32
the Godhead, and by	grace	confirmed and established in	13, 4/ 33
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so may by thy	grace	follow the motion of	13, 11/ 13
now confirmed by thy	grace	, in glory shall stand	13, 11/ 16
with help of his	grace	) to attain unto such	13, 11/ 28
assist them with his	grace	, and against proud disobedience	13, 13/ 12
them fly from his	grace	, he graciously fenced and	13, 13/ 13
not cleaving to the	grace	of God, by this	13, 16/ 1
had not by his	grace	helped with his merciful	13, 24/ 25
receiving the abundance of	grace	and of the gift	13, 31/ 26
hath abounded, there hath	grace	also more abounded, that	13, 32/ 1
reigned unto death, so	grace	should also reign by	13, 32/ 3
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beside them give his	grace	where he list. But	13, 32/ 24
nature; another, of special	grace	, a farther state of	13, 36/ 12
and prerogative of his	grace	. The body, being made	13, 36/ 21
need yet of God's	grace	to help him there	13, 37/ 21
the help of God's	grace	to maintain him if	13, 37/ 22
need aid of his	grace	, 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
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supple it so by	grace	that through tender compassion	13, 49/ 14
Lord, give us thy	grace	, not to read or	13, 52/ 27
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therein, give us thy	grace	so to keep thine	13, 100/ 12
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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
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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
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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	graceless	caitiffs frowardly to fall	13, 4/ 21
signifying the manifold great	graces	thereof, it is, as	13, 156/ 5
me so with thy	gracious	help, that unto the	13, 25/ 4
of hell. The prayer.	Gracious	God, give me thy	13, 75/ 22
substance but also every	gracious	property (as justice, mercy	13, 156/ 18
Saint Paul giveth us	gracious	warning where he saith	13, 194/ 1
coming for so special	gracious	favor, not to put	13, 197/ 31
therefore pray for his	gracious	help in the attaining	13, 198/ 17
shall God give a	gracious	sentence and say upon	13, 204/ 12
Saint Paul giveth us	gracious	warning where he saith	13, 194/ 1
coming for so special	gracious	favor, not to put	13, 197/ 31
therefore pray for his	gracious	help in the attaining	13, 198/ 17
shall God give a	gracious	sentence and say upon	13, 204/ 12
from his grace, he	graciously	fenced and hedged in	13, 13/ 13
himself devised, himself most	graciously	fulfilled; and by the	13, 27/ 31
you receive the other	graciously	into your souls." In	13, 125/ 15
refuse to receive him	graciously	into their souls. But	13, 192/ 14
with his Holy Spirit	graciously	and effectually into our	13, 194/ 18
refuse to receive him	graciously	into their souls. But	13, 192/ 14
with his Holy Spirit	graciously	and effectually into our	13, 194/ 18
sinistrum loquar, qui Apostolico	gradui	succedentes, Christi corpus sacro	13, 168/ 7
of corn in the	grain	that it came of	13, 29/ 8
of many corns or	grains	together, there cometh one	13, 144/ 14
in unum ex multis	granis	conficitur, aliud unum ex	13, 143/ 32
that will I gladly	grant	. But that they were	13, 38/ 18
I trust he will	grant	me, that is to	13, 38/ 23
to drive them to	grant	that it is very	13, 158/ 4
say, we ought to	grant	and impute to him	13, 167/ 3
good Christian readers, to	grant	unto us all. A	13, 204/ 19
good Christian readers, to	grant	unto us all.	13, 204/ 19
wonderfully smote him) he	granted	their delivery for the	13, 59/ 17
was made of many	grapes	flowing into one wine	13, 143/ 20
and out of many	grapes	or berries there followeth	13, 144/ 15
and fish, and beasts,	grass	, herbs, trees, and fruit	13, 12/ 5
abundavit delictum, superabundavit et	gratia	. Ut sicut regnavit peccatum	13, 31/ 22
in mortem, ita et	gratia	regnet per iustitiam in	13, 31/ 23
unum, multo magis abundantiam	gratie	et donationis et iustitiae	13, 31/ 17
eum panem in quo	gratie	actae sunt corpus esse	13, 161/ 30
Dei. Et accepto calice	gratias	egit, et dixit: Accipite	13, 118/ 24
and saith: "Accepto calice	gratias	egit, et dixit: accipite	13, 122/ 25
tradebatur, accepit panem et	gratias	agens fregit et dixit	13, 159/ 27
accepto poculo postquam egisset	gratias	dixisse, hic est sanguis	13, 161/ 16
accepto nimirum pane, peractisque	gratiis	dixisse, hoc facite in	13, 161/ 15
set to keep his	grave	, he rose and went	13, 75/ 3

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

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

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

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

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

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

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

she should sit and	hear	him and hold herself	13, 20/ 13
not to read or	hear	this gospel of thy	13, 52/ 27
that prophet shalt thou	hear	.) Here in these words	13, 56/ 19
he should come to	hear	and obey him. Now	13, 56/ 24
Moses commanded for to	hear	and obey in those	13, 56/ 27
audies" (Him shalt thou	hear	). And therefore since they	13, 56/ 28
the name of Christ,	hear	our Lord say to	13, 116/ 19
as ever I could	hear	proved. Origen saith also	13, 151/ 30
any time hereafter to	hear	or read any of	13, 157/ 2
Christ. Last of all	hear	him saying, take and	13, 167/ 16
me Dominus." (I will	hear	what our Lord will	13, 201/ 25
said not, "Thou shalt	hear	that I shall give	13, 204/ 1
me Dominus." (I will	hear	what our Lord will	13, 201/ 25
said not, "Thou shalt	hear	that I shall give	13, 204/ 1
For suddenly, lo, they	heard	our Lord coming, and	13, 17/ 29
he answered: "Lord, I	heard	thy voice and was	13, 18/ 2
man's state and never	heard	of Christ, some say	13, 42/ 21
given, nor never had	heard	of Christ, it was	13, 43/ 10
of whom he never	heard	. Thus have I showed	13, 43/ 30
you," who, when they	heard	him, were well apaid	13, 52/ 18
in the second point	heard	rehearsed before), yet never	13, 53/ 28
almost every child hath	heard	. And every man almost	13, 58/ 10
scribes, and the Pharisees	heard	and saw this, and	13, 71/ 32
was (as you have	heard	) bishop for that year	13, 72/ 29
And they, when they	heard	him, were well apaid	13, 76/ 1
me." When Saint Peter	heard	that word, he cast	13, 107/ 16
finished, as ye have	heard	, ere ever they rose	13, 123/ 29
said (as you have	heard	rehearsed by Saint Luke	13, 129/ 5
is (as you have	heard	of Christ's own words	13, 137/ 9
custom no man hath	heard	or read any beginning	13, 149/ 17
you, good Christian readers,	heard	the very plain open	13, 170/ 35
that they shall have	heard	of the name and	13, 173/ 3
ear of the English	hearer	), seem very far unsavory	13, 50/ 25
me audit" (He that	heareth	you, heareth me), though	13, 173/ 7
He that heareth you,	heareth	me), though they were	13, 173/ 7
being christened nor nothing	hearing	of Christ, carry no	13, 42/ 10
ween) at the first	hearing	understood that word yet	13, 55/ 27
Saint Paul, cometh of	hearing	, and the hearing thereof	13, 115/ 30
of hearing, and the	hearing	thereof is by the	13, 115/ 30
mysteriorum." (Lest that they	hearing	that word should be	13, 136/ 10
learned not now by	hearing	, but by drinking, which	13, 169/ 35
in devout meditation and	hearken	well what our Savior	13, 202/ 6
in devout meditation and	hearken	well what our Savior	13, 202/ 6
enter once into his	heart	, 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
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the bottom of our	heart	than our own doth	13, 195/ 11
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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	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
fellows, conceived so great	heart-burning	against the kind of	13, 14/ 10
followed them of his	heart-burning	malice through the Red	13, 57/ 29
our Lord, their proud	hearts	arise and they ask	13, 10/ 23
pride spring in their	hearts	as might be the	13, 12/ 22
their flesh that their	hearts	abhorred to be beholden	13, 17/ 14
seem hard in the	hearts	of some such as	13, 30/ 15
And whereas our hard	hearts	are so despiteous that	13, 45/ 19
with meekness give our	hearts	to the very fruitful	13, 49/ 8
so sink into our	hearts	, that it may stretch	13, 52/ 29
rested and satisfied their	hearts	in them, and both	13, 97/ 30
not disdain in our	hearts	but do it also	13, 115/ 1
in remembrance how high	hearty	thanks we be bounden	13, 155/ 3
pain. Then hunger, thirst,	heat	, cold, sickness sundry and	13, 24/ 10
Peter, through fervor and	heat	somewhat indiscreet, so to	13, 107/ 10
them the perfect bliss,	heaven	, nor were forthwith endued	13, 4/ 15
will ascend into the	heaven	, above the stars of	13, 5/ 14
fallen out of the	heaven	, Lucifer, that sprangest in	13, 5/ 24
a great battle in	heaven	. Michael and his angels	13, 6/ 7
no more found in	heaven	. And out was thrown	13, 6/ 9
God cast out of	heaven	Lucifer and all his	13, 6/ 14
high excellent angels of	heaven	, what state can there	13, 7/ 18
among the angels in	heaven	, so is it the	13, 9/ 22
his glorious court of	heaven	, determined of his great	13, 11/ 22
high pleasant palace of	heaven	, yet lest over-sudden enhancing	13, 12/ 21
not on high in	heaven	, but beneath in the	13, 12/ 24
into the bliss of	heaven	, there to reign in	13, 13/ 31
that was happed in	heaven	by the fall of	13, 14/ 9
to that height of	heaven	that himself was fallen	13, 14/ 14
devil fell out of	heaven	thereinto: "Vae terrae et	13, 23/ 11
pleasure in hope of	heaven	, and all their children	13, 23/ 28
threw himself out of	heaven	. For as himself would	13, 23/ 32
merciful hand. And unto	heaven	had no man gone	13, 24/ 26
wealth and hope of	heaven	to come, till through	13, 25/ 2
all the angels in	heaven	. For since the amends	13, 26/ 4
never to come in	heaven	, whosoever should pay this	13, 26/ 8
whole kind had lost	heaven	and were all in	13, 26/ 14
the wise angels of	heaven	. But the deep and	13, 27/ 3
abiding still above in	heaven	), and in the blessed	13, 27/ 18
the joyful bliss of	heaven	, 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
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of the joys of	heaven	, the fruition of the	13, 41 27
baptism made inheritors of	heaven	, and have lost it	13, 42/ 4
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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
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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
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touching the bliss of	heaven	; the other, that have	13, 115/ 16
to help them to	heaven	, and to be rewarded	13, 115/ 26
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of the kingdom of	heaven	. And because that he	13, 120/ 16
into the kingdom of	heaven	, he therefore said farther	13, 120/ 33
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had his perfection in	heaven	, he would then use	13, 121/ 14
trust to be in	heaven	ere I eat any	13, 122/ 11
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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
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be consecrate by the	heavenly	words are set upon	13, 166/ 6
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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
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and come to a	heavy	reckoning, and many a	13, 9/ 16

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Savior), but by the	Hebrew	text it is, as	13, 55/ 20
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that phase in the	Hebrew	signifieth "passing" or "going	13, 61/ 24
saith) pascha in the	Hebrew	signifieth "immolation," and therefore	13, 61/ 29
that feast hath in	Hebrew	that name. The Greeks	13, 61/ 31
that that the same	Hebrew	word signifieth also in	13, 62/ 1
high places.) "Hosanna" in	Hebrew	signifieth "I beseech thee	13, 71/ 29
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folk look up on	height	and solemnly set by	13, 8/ 9
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O the altitude or	height	of the riches of	13, 33/ 18
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body for a like	heinous	offense against his majesty	13, 194/ 12
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this duchy from his	heirs	by his deed and	13, 40/ 21
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soul together, burn in	hell	eternally, for the peevish	13, 9/ 17
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receiveth not yet Christ's	Holy	Spirit into his soul	13, 176/ 3
vile, earthly body that	holy	, blessed, glorious flesh and	13, 191/ 14
members incorporate in Christ's	holy	mystical body), but, instead	13, 192/ 20
that sinfully received that	holy	body, whom the devil	13, 193/ 2
ways of God and	holy	cleanness of spirit, lest	13, 193/ 15
the mouth of his	holy	apostle) giveth against all	13, 194/ 8
but also with his	Holy	Spirit graciously and effectually	13, 194/ 18
and belief concerning that	holy	Blessed Sacrament itself: that	13, 195/ 24
and blood of our	holy	Savior Christ himself, the	13, 195/ 27
with the souls of	holy	saints fetched out of	13, 196/ 1
a token of that	holy	body of Christ, but	13, 196/ 7
wretched carcass, and his	Holy	Spirit into our poor	13, 197/ 28
we come unto his	holy	board, into the presence	13, 198/ 26
proper form of his	holy	flesh covereth under the	13, 199/ 1
blessed comfort that her	holy	child, Saint John the	13, 200/ 21
of God had those	holy	affections, both of reverent	13, 200/ 26
help of the same	Holy	Spirit that then inspired	13, 201/ 6
at his high and	holy	visitation so to inspire	13, 201/ 7
body and blood, his	holy	soul and his almighty	13, 204/ 7
this house), which that	holy	blessed person of Christ	13, 204/ 15
vile, earthly body that	holy	, blessed, glorious flesh and	13, 191/ 14
members incorporate in Christ's	holy	mystical body), but, instead	13, 192/ 20
that sinfully received that	holy	body, whom the devil	13, 193/ 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

-- for as Saint	James	saith: "Omne datum optimum	13, 198/ 13
-- for as Saint	James	saith: "Omne datum optimum	13, 198/ 13
his 118th epistle to	Januarius	writeth thus. "Liquido apparet	13, 169/ 10
in a lewd, unthrifty	javel	that hath a purse	13, 7/ 28
gift to every slothful	javel	that nothing did set	13, 48/ 6
that worshipful father, Master	Jean	Gerson, which work he	13, 50/ 9
right famous clerk Master	Jean	Gerson rehearseth in his	13, 118/ 12
he writeth unto Saint	Jerome	, he debateth this matter	13, 34/ 15
therefore he desireth Saint	Jerome	to consider well that	13, 35/ 17
it meet that Saint	Jerome	should take that way	13, 35/ 19
he then desired Saint	Jerome	to write unto him	13, 35/ 21
there he requireth Saint	Jerome	to devise him better	13, 35/ 32
the answer of Saint	Jerome	again. But whether ever	13, 36/ 1
phase and (as Saint	Jerome	saith) pascha, too. It	13, 61/ 23
that that (as Saint	Jerome	saith) pascha in the	13, 61/ 29
other words, as Saint	Jerome	saith (and Saint Bede	13, 83/ 22
or trouble.) Holy Saint	Jerome	also in his book	13, 136/ 13
of our understanding.) Saint	Jerome	in his epistle ad	13, 168/ 5
of the destruction of	Jerusalem	and the day of	13, 67/ 1
Christ came riding into	Jerusalem	so royally upon Palm	13, 72/ 23
was still continued in	Jerusalem	and these were their	13, 73/ 13
the paschal lamb in	Jerusalem	(that was the figure	13, 121/ 8
did the people of	Jerusalem	which on Palm Sunday	13, 203/ 1
did the people of	Jerusalem	which on Palm Sunday	13, 203/ 1
vita regnabunt per unum	Jesum	Christum. Igitur sicut per	13, 31/ 17
in vitam aeternam, per	Jesum	Christum Dominum nostrum." (Likewise	13, 31/ 24
in life by one	Jesus	Christ. Therefore likewise as	13, 31/ 27
unto everlasting life through	Jesus	Christ Our Lord.) By	13, 32/ 4
our mediator and savior,	Jesus	Christ, the merits of	13, 44/ 8
O holy blessed Savior	Jesus	Christ, which willingly didst	13, 49/ 12
was it that, when	Jesus	had ended all these	13, 52/ 2
day of the Passover,	Jesus	, knowing that his hour	13, 52/ 23
was it that, when	Jesus	had ended all these	13, 66/ 6
dixit discipulis suis." (When	Jesus	had ended all these	13, 66/ 26
feast of the Passover,	Jesus	, knowing that his hour	13, 82/ 11
Iesus" (the disciple that	Jesus	loved), declareth here what	13, 82/ 20
came the disciples to	Jesus	and say to him	13, 85/ 17
went, they found as	Jesus	had said unto them	13, 86/ 6
the disciples came to	Jesus	and asked him: "Whither	13, 87/ 21
holy day of paschal,	Jesus	, knowing that his time	13, 87/ 31
and they found as	Jesus	had said unto them	13, 94/ 20
inn. The prayer. Almighty	Jesus	Christ, which wouldst for	13, 100/ 9
Scariot, to betray him,	Jesus	, knowing that his Father	13, 101/ 15
washest thou my feet?"	Jesus	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	Jews	were in the keeping	13, 97/ 21
on the truth, the	Jews	were fallen into sects	13, 98/ 32
they be neither paynims,	Jews	, nor Saracens, but (which	13, 108/ 14
the council of the	Jews	to offer them his	13, 108/ 27
old paschal of the	Jews	(and as who say	13, 122/ 22
sacrifices which among the	Jews	fore-figured the very fruitful	13, 123/ 21
his own Church of	Jews	and Gentiles together, continually	13, 123/ 22
for you to the	Jews	and to Gentiles and	13, 125/ 32
the synagogue of the	Jews	have hitherto used for	13, 126/ 8
paschal lamb of the	Jews	. For that paschal being	13, 155/ 19
with Pilate and the	Jews	and with that false	13, 194/ 10
such manner as those	Jews	did. For we do	13, 203/ 13
with Pilate and the	Jews	and with that false	13, 194/ 10
such manner as those	Jews	did. For we do	13, 203/ 13
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the words of St.	John	in his Apocalypse, where	13, 5/ 31
the words of Saint	John	in the Apocalypse, with	13, 23/ 9
Lamb of whom Saint	John	the Baptist witnessed: "Ecce	13, 62/ 21
of the Apocalypse Saint	John	. But yet we must	13, 65/ 16
eleventh chapter of Saint	John	. For whereas our Savior	13, 69/ 14
safe. Whereupon as Saint	John	in the eleventh chapter	13, 70/ 8
but also, as Saint	John	farther saith, to gather	13, 71/ 8
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Saint Peter and Saint	John	, the first day of	13, 85/ 11
the thirteenth of Saint	John	. "The first day of	13, 85/ 14
his disciples Peter and	John	, saying, "Go you and	13, 85/ 20
Feast of Paschal," Saint	John	in the thirteenth chapter	13, 87/ 28
forth.) Here, lo, Saint	John	calleth Shere Thursday, in	13, 87/ 32
paschal. And therefore Saint	John	here saying "Ante diem	13, 88/ 6
this place of Saint	John	, they say that Christ	13, 88/ 18
the words of Saint	John	tertia decima ante diem	13, 90/ 3
and that therefore Saint	John	wrote otherwise and corrected	13, 92/ 10
to wit, Peter and	John	, and said unto them	13, 92/ 19
Saint Peter and Saint	John	unto the house where	13, 93/ 10
loved him, and Saint	John	, which (as the Scripture	13, 94/ 4
the gospel of Saint	John) that if any man	13, 95/ 30
Saint Peter and Saint	John	, after their errand done	13, 96/ 14
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her holy child, Saint	John	the Baptist, hopped in	13, 200/ 21
that innocent infant St.	John	, leapeth, good Lord, for	13, 201/ 17
her holy child, Saint	John	the Baptist, hopped in	13, 200/ 21
that innocent infant St.	John	, leapeth, good Lord, for	13, 201/ 17
thirteenth chapter upon St.	John's	gospel, after this manner	13, 168/ 16
in that place he	join	and link well in	13, 50/ 31
good) if it were	joined	with disobedience against the	13, 107/ 13
his body and soul	joined	his inseparable Godhead, and	13, 152/ 11
of natural life be	joined	unto it.) St. Augustine	13, 168/ 24
he putteth and forthwith	joineth	the rehearsing of his	13, 82/ 23
for to signify the	joining	of the people with	13, 151/ 8
he giveth with the	joining	of his own holy	13, 154/ 19
tremble and quake every	joint	in his body as	13, 7/ 20
see Judas play the	jolly	merchant, I trow. For	13, 78/ 23
Isaac, and Israel and	Joseph	) by sundry diverse tokens	13, 56/ 11
peperit filium suum primogenitum" (	Joseph	knew not her till	13, 121/ 22
there to reign in	joy	and bliss eternally with	13, 13/ 31
heavenly hope of eternal	joy	to come, and a	13, 14/ 1
the benefit) to more	joy	, more wealth, and far	13, 28/ 2
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my womb leapt for	joy	.) Now like as Saint	13, 200/ 25
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in her belly for	joy	, whereof she said: "Ut	13, 200/ 22
my womb leapt for	joy	.) Now like as Saint	13, 200/ 25
leapeth, good Lord, for	joy	.) Now when we have	13, 201/ 18
received him with a	joy	of a light and	13, 203/ 23
so delectable and so	joyful	unto them, and so	13, 4/ 26
the full surety of	joyful	perfect bliss and everlasting	13, 5/ 1
He found them innocents	joyful	and merry, much in	13, 23/ 23
therewith lost also the	joyful	bliss of heaven, but	13, 29/ 4
say) of heaven, the	joyful	fruition of the glorious	13, 39/ 10
yet therewith conceive a	joyful	consolation and comfort in	13, 201/ 9
yet therewith conceive a	joyful	consolation and comfort in	13, 201/ 9
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the loss of the	joys	of heaven, the fruition	13, 41 27
of earth into the	joys	of heaven. In this	13, 45/ 3
devil, the treason of	Judas	, the malice of the	13, 27/ 25
Jews, the treason of	Judas	, and the obedient will	13, 49/ 25
there entered Satan into	Judas	, 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	judge	us before the day	13, 168/ 13
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offended, he that shall	judge	us, he that shall	13, 202/ 9
in great glory to	judge	the quick and the	13, 196/ 4
offended, he that shall	judge	us, he that shall	13, 202/ 9
and ordained to be	judges	over the people, and	13, 73/ 10
these were their ordinary	judges	upon the people, and	13, 73/ 14
the priests and these	judges	were on the other	13, 79/ 1
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discerneth it not, nor	judgeth	it, nor taketh it	13, 196/ 27
prayer, his taking, his	judging	, his scourging, his crucifying	13, 82/ 26
then at the final	judgment	, they shall all (as	13, 7/ 2
he the woman her	judgment	and said unto her	13, 18/ 25
the will after the	judgment	of reason resisteth and	13, 22/ 11
and use their own	judgment	in the allowing or	13, 50/ 19
return to the general	judgment	), my most precious passion	13, 124/ 33
think unto his own	judgment	or condemnation: the which	13, 144/ 26
unworthily, eateth and drinketh	judgment	and damnation to himself	13, 160/ 8
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and eateth and drinketh	judgment	unto himself, for that	13, 176/ 20
grace, they receive their	judgment	and their damnation. And	13, 192/ 21
unworthily eateth and drinketh	judgment	upon himself, in that	13, 196/ 21
grace, they receive their	judgment	and their damnation. And	13, 192/ 21
unworthily eateth and drinketh	judgment	upon himself, in that	13, 196/ 21
attain unto be his	judgments	? And how investigable be	13, 33/ 19
devised the marvelous merciful	just	means himself, that is	13, 27/ 4
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that unto men seemeth	just	, and the last end	13, 112/ 18
him.) Thus the inflexible	justice	of almighty God cast	13, 6/ 14
glorious blessed Trinity, whose	justice	hath damned unto perpetual	13, 11/ 9
would God of his	justice	keep his promise in	13, 14/ 21
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had not lost original	justice	nor fallen in damnation	13, 21/ 2
devil. For though his	justice	was content forever to	13, 25/ 18
had to counterplead his	justice	, in abridging the eternity	13, 25/ 22
for pardon, the sharp	justice	of God and his	13, 25/ 27
wit, both man by	justice	for his sin somewhat	13, 25/ 30
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they) stand with the	justice	of God that for	13, 28/ 15
not only lost original	justice	and became subject unto	13, 29/ 3
by any rule of	justice	taught unto man, either	13, 30/ 16
agree with the merciful	justice	of God, these good	13, 30/ 18
the gift and of	justice	, shall reign in life	13, 31/ 26

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should also reign by	justice	unto everlasting life through	13, 32/ 3
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of quarrel against the	justice	of God in this	13, 43/ 19
lost thereby, and the	justice	of God used therein	13, 43/ 32
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every gracious property (as	justice	, mercy, truth, almightiness, eternity	13, 156/ 18
into all men unto	justification	of life. For likewise	13, 31/ 30
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am I not thereby	justified) -- yet our true	13, 195/ 16
am I not thereby	justified) -- yet our true	13, 195/ 16
incorruptible and life everlasting.	Justin	the holy martyr, writing	13, 161/ 6
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before and laboring to	keep	us still, drowned and	13, 58/ 24
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walk out abroad, but	keep	ourselves close (God biddeth	13, 65/ 17
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by which he would	keep	the traitor from the	13, 93/ 30
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bread -- both to	keep	us from abashment, such	13, 199/ 1
us endeavor ourselves to	keep	him still, and let	13, 202/ 15
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And therefore to the	keeping	of him from sin	13, 47/ 7
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heart to contrary), he	kept	her company in her	13, 17/ 4
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lived naturally well and	kept	themselves from idolatry, God	13, 30/ 7
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and, by his angel,	kill	in that one night	13, 60/ 9
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day did they purpose	kill	our Savior Christ. For	13, 71/ 10
unto sin. And surely	killed	must there be these	13, 63/ 24
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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

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

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This kind of extreme	kindness	had Christ, not to	13, 102/ 21
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consideration of his incomparable	kindness	(which in his so	13, 200/ 3
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they of diverse sundry	kinds	, too. For the one	13, 142/ 6
irrita est." (In those	kinds	of bread and wine	13, 170/ 32
Lucifer, that reigneth as	king	over all the children	13, 6/ 29
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great crime against the	king	, should stand unto his	13, 40/ 17
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than ever the good	king	ought them. Lo, thus	13, 40/ 27
made that high stubborn	king	, maugre his teeth, fain	13, 57/ 28
safe, this fierce furious	king	with all his whole	13, 57/ 31
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understand by the proud	King	Pharaoh and his chief	13, 62/ 32
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God, there can no	king	command him, there can	13, 67/ 22
they should have no	king	but under him and	13, 70/ 22
take upon him as	king	(albeit indeed he was	13, 70/ 24
albeit indeed he was	king), was well enough known	13, 70/ 25
only fled from being	king	when the people would	13, 70/ 26
would have made him	king	, but also refused to	13, 70/ 27
man. For that holy	king	and prophet, David, speaking	13, 74/ 4
fain have made him	king	, as fast on the	13, 74/ 31
in the time of	King	Edward the third, and	13, 79/ 25
If thou were a	king	, will not all thy	13, 84/ 15
thereof leadeth unto hell.)	King	Saul thought, after his	13, 112/ 20
his own precept. And	King	Saul should not have	13, 112/ 31
forth before Pharaoh their	king). But yet, lest the	13, 153/ 31
receive this glorious heavenly	King	, the King of all	13, 197/ 24
glorious heavenly King, the	King	of all kings, Almighty	13, 197/ 24
coming of this Almighty	King	, coming for so special	13, 197/ 30
receive this glorious heavenly	King	, the King of all	13, 197/ 24
glorious heavenly King, the	King	of all kings, Almighty	13, 197/ 24
coming of this Almighty	King	, coming for so special	13, 197/ 30
pound lands of the	king's	gift beside, there were	13, 40/ 22
our sovereign lord the	King's	Grace here of this	13, 114/ 19
came to his own	kingdom	not without travail and	13, 48/ 12
that he lost his	kingdom	therefore. Saint Peter here	13, 112/ 23

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

filium suum primogenitum" (Joseph	knew	not her till she	13, 121/ 22
meaneth not that he	knew	her after. Nor where	13, 121/ 23
as the whole people	knew	the truth of the	13, 171/ 16
by Sir Thomas More,	Knight	, while he was prisoner	13, 3/ 2
by Sir Thomas More,	Knight	, while he was prisoner	13, 191/ 4
by Sir Thomas More,	Knight	, while he was prisoner	13, 191/ 4
doctrine our Lord did	knit	up all and said	13, 111/ 25
of Christ more firmly	knit	and united quick, lively	13, 177/ 7
fellow." And finally Christ	knitteth	up all the whole	13, 111/ 4
gave him with the	knot	of this condition, that	13, 39/ 14
die. But God doth	know	that whatsoever day you	13, 16/ 7
and inordinate desire to	know	the thing which for	13, 16/ 22
had forbidden her to	know	. For God would of	13, 16/ 23
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angels, neither can we	know	that any would then	13, 26/ 20
his grace, let him	know	that God did it	13, 37/ 25
and reward, though he	know	not that the means	13, 43/ 26
him, he could not	know	himself.) And therefore to	13, 47/ 7
we be bound to	know	, we shall haste us	13, 49/ 9
unto his disciples: "You	know	that after two days	13, 52/ 3
unto his disciples: "You	know	that after two days	13, 66/ 7
be, which thing you	know	well, but also which	13, 66/ 16
said unto them: "You	know	nothing" -- as though	13, 70/ 35
lost to let you	know	that, upon the Scripture	13, 88/ 15
nor no man can	know	but myself that am	13, 94/ 17
and we may) surely	know	him for God. For	13, 95/ 9
now, but thou shalt	know	after." Peter saith unto	13, 101/ 23
sent him. If you	know	these things, blessed shall	13, 102/ 6
we be learned to	know	and consider that, when	13, 104/ 22
now. But thou shalt	know	afterward." As though he	13, 106/ 25
do nothing for naught)	know	a great cause necessary	13, 106/ 28
have done, thou shalt	know	it, and therefore suffer	13, 106/ 30
his deed that whoso	know	not them, though they	13, 109/ 14
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be said that they	know	not what he did	13, 109/ 15
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Peter that he should	know	it afterward. And therefore	13, 110/ 15
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you shall understand and	know	that the thing which	13, 125/ 5
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not my mind surely	know	.) But God yet in	13, 195/ 7
mine own conscience I	know	nothing, but yet am	13, 195/ 15
What I do thou	knowest	not now, but thou	13, 101/ 23
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sit." (No man living	knoweth	whether he be worthy	13, 195/ 3
sit." (No man living	knoweth	whether he be worthy	13, 195/ 3
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as one of us,	knowing	both good and evil	13, 19/ 30
you, having great anger,	knowing	that he hath but	13, 23/ 14
of the Passover, Jesus,	knowing	that his hour came	13, 52/ 23
of the Passover, Jesus,	knowing	that his hour came	13, 82/ 11
day of paschal, Jesus,	knowing	that his time was	13, 87/ 31
to betray him, Jesus,	knowing	that his Father had	13, 101/ 15
place named Iscariot." "Jesus,	knowing	that the Father had	13, 104/ 31
not be gotten by	knowing	of virtue but by	13, 111/ 7
at home, so by	knowing	the way to heaven	13, 111/ 10
of the tree of	knowledge	. And yet unto their	13, 12/ 31
a thing as the	knowledge	of good and evil	13, 16/ 20
by reason of high	knowledge	to be like a	13, 16/ 32
that fruit, by the	knowledge	of good and evil	13, 19/ 25
be gods by the	knowledge	of good and evil	13, 24/ 1
to long for the	knowledge	of less necessary learning	13, 28/ 7
and should have had	knowledge	of God, and cause	13, 36/ 30
spiritual delight in such	knowledge	of God and his	13, 37/ 2
of the tree of	knowledge	he should die), God	13, 53/ 22

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

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

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

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

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

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

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

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

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

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

then no Christian countries	left	at all. Whereof our	13, 173/ 29
est. Quae scripta sunt	legamus	, et quae legerimus, intelligamus	13, 163/ 32
immaculati qui ambulant in	lege	Domini. Non enim qui	13, 111/ 13
himself, "Non veni solver	legem	sed adimplere" (I am	13, 92/ 21
sunt legamus, et quae	legerimus	, intelligamus, et tunc perfectae	13, 163/ 33
filthy sin; therewith the	legion	of devils may get	13, 193/ 22
whom he cast the	legion	of devils that after	13, 202/ 22
filthy sin; therewith the	legion	of devils may get	13, 193/ 22
whom he cast the	legion	of devils that after	13, 202/ 22
they had no long	leisure	left them to take	13, 17/ 27
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everything at ease and	leisure), how much need have	13, 67/ 16
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of inheriting heaven at	length	, but also to the	13, 46/ 22
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they have their lips	lent	them of our Lord	13, 10/ 22
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house of Simon, the	leper	whom Christ had cured	13, 76/ 16
more, in some the	less	, so did the righteousness	13, 6/ 23
speak of the other	less	evils that he allured	13, 16/ 28
she was yet of	less	perfection and more frail	13, 21/ 3
many beasts live with	less	labor and less pain	13, 24/ 22
with less labor and	less	pain too than man	13, 24/ 22
suppose) few men have	less	lust to move great	13, 28/ 4
for the knowledge of	less	necessary learning or delight	13, 28/ 7
many men of much	less	than mean learning have	13, 28/ 9
we took thereby much	less	fruit than we do	13, 46/ 18
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which twain is far	less	comparison than is between	13, 197/ 21
own. Howbeit, as this	lesson	generally pertaineth to every	13, 21/ 19
them a marvelous fruitful	lesson	with the declaration of	13, 110/ 11
a very short substantial	lesson	: "If you know these	13, 111/ 4

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proceed forth in the	letter	. "When his disciples had	13, 92/ 16
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to sensuality that he	letteth	her overlong alone therein	13, 22/ 22
of excellent brightness, willfully	letting	slip the grace and	13, 5/ 4
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and tucked up (for	letting	us by the way	13, 65/ 24
eat it with wild	lettuce	and unleavened bread, and	13, 59/ 28
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peevish pride in a	lewd	, unthrifty javel that hath	13, 7/ 28
man fallen in a	lewd	mind toward a woman	13, 78/ 6
mind to let that	lewd	enterprise pass. He mishapped	13, 78/ 8
and not follow the	lewd	example of his evil	13, 114/ 4
feather of any light,	lewd	thought that we might	13, 198/ 7
feather of any light,	lewd	thought that we might	13, 198/ 7
her company in her	lewdness	and letted not to	13, 17/ 4
oboedientiam iusti constituentur multi.	Lex	autem subintravit, ut abundaret	13, 31/ 21
only of their mere	liberal	goodness, create of nothing	13, 4/ 7
still enjoy of his	liberal	gift, more by every	13, 40/ 26
of the only mere	liberal	goodness of God, and	13, 41 3
by special privilege his	liberal	hand is yet nevertheless	13, 48/ 28
age, and with right	liberal	and princely alms therewith	13, 114/ 22
God will, of his	liberal	bounty, vouchsafe to take	13, 191/ 18
God will, of his	liberal	bounty, vouchsafe to take	13, 191/ 18
but of the mere	liberality	of some other man	13, 41 22
own free will and	liberty	, either with help of	13, 4/ 18
standing thus in the	liberty	of themselves, with those	13, 4/ 29
whose power is at	liberty	, not so bound to	13, 32/ 23
state and, by natural	liberty	of their will, without	13, 38/ 3
restore men to the	liberty	and freedom of their	13, 45/ 29
yet at his own	liberty	to temper the fruit	13, 46/ 17
is yet nevertheless at	liberty	to give remission of	13, 48/ 28
their thrallldom into the	liberty	of his service --	13, 62/ 31
subjection into the lightsome	liberty	of his celestial service	13, 63/ 9
that from their misused	liberty	they be fallen ever	13, 75/ 5

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

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

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

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

many persons -- very	little	learned, but yet in	13, 156/ 25
the world? and a	little	after he saith: How	13, 162/ 1
all one: And a	little	after: If Christ therefore	13, 164/ 14
my blood. And a	little	after he saith: Let	13, 165/ 29
-- flowered for a	little	while. Howbeit, our Lord	13, 172/ 25
more unto him (for	little	good could he that	13, 201/ 21
slip, which we can	little	tell whether ever we	13, 202/ 13
more unto him (for	little	good could he that	13, 201/ 21
slip, which we can	little	tell whether ever we	13, 202/ 13
his wicked way and	live	, both shall that wicked	13, 21/ 30
condition. For many beasts	live	with less labor and	13, 24/ 22
pain and vexation, and	live	here in such pleasant	13, 44/ 31
but that (if he	live	) he shall have need	13, 108/ 16
eateth this bread shall	live	everlastingly.) And of his	13, 143/ 6
as among the paynims	lived	well according to nature	13, 29/ 30
as in any place	lived	naturally well and kept	13, 30/ 6
he had (while he	lived	) the use of the	13, 36/ 29
been able to have	lived	well after his nature	13, 37/ 11
as we should have	lived	if Adam had not	13, 44/ 32
his Master Christ had	lived	, and he still carried	13, 80/ 31
kept and continued faith,	lived	in unity and concord	13, 171/ 22
society of saints many	lively	members in the unity	13, 146/ 8
to wit, the very	lively	, natural, glorious body of	13, 153/ 10
in one society, as	lively	members in the mystical	13, 154/ 6
but by his instrument	lively	, quick, conjoined, united, and	13, 154/ 17
holy saints as a	lively	member of Christ's mystical	13, 175/ 15
quickened and made a	lively	member in the pure	13, 176/ 32
knit and united quick,	lively	members in the spiritual	13, 177/ 7
which they should be	lively	members incorporate in Christ's	13, 192/ 19
but, instead of that	lively	grace, they receive their	13, 192/ 21
which they should be	lively	members incorporate in Christ's	13, 192/ 19
but, instead of that	lively	grace, they receive their	13, 192/ 21
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but is while he	liveth	in like wise rich	13, 65/ 1
despite of their council	liveth	and reigneth in heaven	13, 75/ 17
thou among all the	living	things and beasts of	13, 18/ 21
the wretched earth, their	living	gotten with sore sweat	13, 24/ 8
pain of travail born),	living	here in pain and	13, 27/ 23
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getting of his daily	living	, the other with sore	13, 53/ 26
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of the people." His	living	was so holy, his	13, 74/ 14
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dingus sit." (No man	living	knoweth whether he be	13, 195/ 3
to such wretched, sinful	living	as casteth our Lord	13, 203/ 11
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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
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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
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is a fearful word,	lo	, to those that have	13, 21/ 32
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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
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body of our Lord.)	Lo	, here this blessed apostle	13, 196/ 23
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of wheat into one	loaf	and the wine that	13, 143/ 18
we eat of one	loaf	.) Not that all the	13, 175/ 21
eat of one material	loaf	, for there were among	13, 175/ 22
the form of that	loaf	of bread is that	13, 175/ 23
many be of one	loaf	.) And so are we	13, 175/ 26
each of us that	loaf	that is himself mystically	13, 175/ 27
all made that one	loaf	. And therefore when our	13, 175/ 28
Lord in giving that	loaf	at the first institution	13, 175/ 29
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they themselves much more	loath	to part from this	13, 100/ 6
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feast of the unleavened	loaves	began the fifteenth day	13, 90/ 18
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et non valuerunt, neque	locus	inventus est eorum amplius	13, 6/ 4
non relictus est ambigendi	locus	. Nunc enim et ipsius	13, 164/ 1
non annuntiaveris ei, neque	locutus	fueris uti avertatur a	13, 21/ 26
eum illis. Et L.	locutus	est cum principibus sacerdotum	13, 51/ 19
beset about their night's	lodging	here in passing by	13, 3/ 25
in the Tower of	London	, to which he made	13, 3/ 3
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in the Tower of	London	, which he entitled thus	13, 191/ 5
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into the wretched earth.	Long	were it here, and	13, 19/ 7
the sensual part, as	long	as the will after	13, 22/ 11

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more that were too	long	to rehearse here, have	13, 33/ 31
the devil (when with	long	lying in await therefore	13, 55/ 2
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which would make a	long	book alone, I will	13, 57/ 21
signified and figured the	long	, painful wandering of men	13, 58/ 30
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days before, and not	long	before that would fain	13, 74/ 30
Edward the third, and	long	before and long after	13, 79/ 26
and long before and	long	after. The ointment was	13, 79/ 26
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his apostles should not	long	to be great possessioners	13, 99/ 21
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body," is all this	long	tale included, and many	13, 125/ 17
included, and many a	long	, holy process more. And	13, 125/ 17
Upon which thing so	long	ago begun and used	13, 149/ 10
is this custom (and	long	was, ere their heresies	13, 150/ 11
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Zacchaeus, which when he	longed	to see Christ, and	13, 203/ 18
Zacchaeus, which when he	longed	to see Christ, and	13, 203/ 18
when he deferreth it	longer	. And oftentimes when he	13, 20/ 28
tedious and the introduction	longer	than the principal process	13, 49/ 3
Father's right hand no	longer	. Nor here in like	13, 121/ 30
old paschal lamb any	longer	continue, is that he	13, 122/ 16
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peril of spilling and	longest	to be kept without	13, 149/ 9
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the prophet: "Audiam quid	loquatur	in me Dominus." (I	13, 201/ 24
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showed thee," quoth our	Lord	, "that thou were naked	13, 18/ 4
it." Then said our	Lord	God unto the woman	13, 18/ 12
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but evil alone. They	lost	their innocence and became	13, 24/ 2
sinful. God's favor they	lost	and fell in his	13, 24/ 3
the whole kind had	lost	heaven and were all	13, 26/ 14
of our first father	lost	us. Now albeit (as	13, 28/ 3
of man not only	lost	original justice and became	13, 29/ 2
temporal death, and therewith	lost	also the joyful bliss	13, 29/ 4
state, which things he	lost	by the condition broken	13, 38/ 33
Adam by his sin	lost	from himself and all	13, 39/ 24
upon condition to be	lost	by the sin of	13, 40/ 2
should be forfeited and	lost	from him and his	13, 40/ 15
man committed treason and	lost	this duchy from his	13, 40/ 21
of heaven, and have	lost	it by their own	13, 42/ 4
the things that he	lost	thereby, and the justice	13, 43/ 32
him had so verily	lost	and forfeited the bliss	13, 44/ 5
Adam by his sin	lost	them before in Paradise	13, 44/ 27
his own body, have	lost	by the like fall	13, 46/ 8
by that means have	lost	more than half the	13, 48/ 3
his doctrine, and then	lost	he mankind after indeed	13, 66/ 22
the money which he	lost	by the anointing of	13, 77/ 29
that ointment whereof he	lost	his advantage by the	13, 80/ 12
for his own part	lost	in that ointment, then	13, 80/ 14
not a time all	lost	to let you know	13, 88/ 14
not but that he	lost	his kingdom therefore. Saint	13, 112/ 23
now in some place	lost	many lands and in	13, 172/ 34
their quarters because they	lost	their hogs by him	13, 202/ 20
their quarters because they	lost	their hogs by him	13, 202/ 20
dicit ei Iesus: qui	lotus	est, non indiget nisi	13, 100/ 29
turn unto God and	love	him and give him	13, 4/ 31
man for the natural	love	and Christian charity that	13, 21/ 20
God, and cause to	love	him, honor him, and	13, 36/ 30
unleavened loaves of sincere	love	and verity. We must	13, 64/ 12
thy mercy, in due	love	toward thee and charity	13, 68/ 24
thy majesty with the	love	of thy goodness so	13, 82/ 6
did it for very	love	. Which love he well	13, 83/ 1
for very love. Which	love	he well declared unto	13, 83/ 1
doth, as many do,	love	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
here deep consider the	love	of our Savior Christ	13, 83/ 26
the highest point of	love	that can be. For	13, 83/ 29
amicis suis." (A greater	love	no man hath than	13, 83/ 31
is indeed the greatest	love	that ever any other	13, 84/ 2
now between this faithful	love	of his and other	13, 84/ 5
of false and fickle	love	used in this wretched	13, 84/ 6
The flatterer feigneth to	love	thee, for that he	13, 84/ 7
such as in lecherous	love	hath borne thee filthy	13, 84/ 19
will there be no	love	touches between you, but	13, 84/ 21
in time learn to	love	, as we should, God	13, 84/ 24
for him. And whatsoever	love	be not referred to	13, 84/ 26
vain and an unfruitful	love	. And whatsoever love we	13, 84/ 27
unfruitful love. And whatsoever	love	we bear to any	13, 84/ 28
any creature whereby we	love	God the less, that	13, 84/ 28
God the less, that	love	is a loathsome love	13, 84/ 29
love is a loathsome	love	and hindereth us from	13, 84/ 29
hindereth us from heaven.	Love	no child of thine	13, 84/ 29
For whatsoever thing we	love	whereby we break God's	13, 85/ 1
break God's commandment, that	love	we better than God	13, 85/ 2
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
off, as many folk	love	in this world, but	13, 102/ 27
to signify that the	love	that he bore them	13, 103/ 11
such a kind of	love	as worldly-minded folk use	13, 103/ 12
and charity for the	love	of thee, to defile	13, 117/ 17
his blood who is	love	incorruptible and life everlasting	13, 161/ 4
from us by unlawful	love	of worldly winning or	13, 202/ 23
from us by unlawful	love	of worldly winning or	13, 202/ 23
as tenderly as Adam	loved	Eve, rather content to	13, 22/ 32
Father, whereas he had	loved	those that were his	13, 52/ 25
unto the end he	loved	them." A prayer. Good	13, 52/ 25
Father, whereas he had	loved	those that were his	13, 82/ 12
unto the end he	loved	them." In these words	13, 82/ 13
whom Christ so tenderly	loved	that on his breast	13, 82/ 15
the disciple that Jesus	loved	), declareth here what a	13, 82/ 21
he, those that he	loved	, he loved unto the	13, 83/ 4
that he loved, he	loved	unto the end, and	13, 83/ 4
Savior Christ, which so	loved	his unto the end	13, 83/ 27

our Lord hath so	loved	us for our salvation	13, 85/ 4
the doctors say) especially	loved	him, and Saint John	13, 94/ 4
dilexit eos" (Whereas he	loved	those that were his	13, 102/ 12
in the world, he	loved	them into the end	13, 102/ 13
some doctors say, "He	loved	them to the uttermost	13, 102/ 14
the uttermost. And Christ	loved	his to the very	13, 102/ 15
therefore those that he	loved	he loved unto the	13, 102/ 23
that he loved he	loved	unto the end, that	13, 102/ 23
expound those words, "He	loved	them to the end	13, 102/ 25
this world, but "He	loved	them to the end	13, 102/ 27
whom he had especially	loved	in the world, and	13, 103/ 2
also those words, "He	loved	them into the end	13, 103/ 10
Savior, those that he	loved	in the world, he	13, 103/ 18
in the world, he	loved	not into the way	13, 103/ 18
the way), but he	loved	them into the end	13, 103/ 21
declared well that he	loved	unto the end, that	13, 103/ 28
after appear, that he	loved	his apostles to the	13, 103/ 31
that supper that he	loved	them into the end	13, 103/ 33
eos." (Whereas he had	loved	his that were in	13, 119/ 24
in the world, he	loved	them to the end	13, 119/ 25
that time. But he	loved	them so tenderly that	13, 120/ 3
a manner of faithful	lover	our Holy Savior was	13, 82/ 21
was not an unconstant	lover	that doth, as many	13, 83/ 5
devil's danger, some fleshly	lover	of thine may soon	13, 84/ 18
But if such a	lover	of thine happen there	13, 84/ 20
like a most tender	lover	, longed with that Last	13, 119/ 27
by these fleshly wretched	lovers	here: when they come	13, 23/ 1
while he liveth, he	loveth	better than himself and	13, 64/ 32
in charge that in	loving	each other they should	13, 83/ 3
said, appeared his wonderful,	loving	heart. For had he	13, 119/ 29
and overwhelm his kind,	loving	affection toward them, but	13, 120/ 5
body of his most	loving	Master (which he so	13, 193/ 4
lowly mind, how tender	loving	heart, how reverent humble	13, 197/ 22
body of his most	loving	Master (which he so	13, 193/ 4
lowly mind, how tender	loving	heart, how reverent humble	13, 197/ 22
God himself, that so	lovingly	doth vouchsafe to enter	13, 197/ 25
God himself, that so	lovingly	doth vouchsafe to enter	13, 197/ 25
creature neither high nor	low	, but as it could	13, 37/ 13
because he was but	low	of stature, did climb	13, 203/ 19
because he was but	low	of stature, did climb	13, 203/ 19
a bundle of the	low-growing	herb of hyssop that	13, 64/ 13
nature far surmounting the	lower	, yet did the lowest	13, 4/ 12
lower, yet did the	lowest	far pass and excel	13, 4/ 13
only that are the	lowest	part but his hands	13, 107/ 32

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

speak we of other	men's	and our own? I	13, 8/ 29
things of diverse other	men's	opinions, in which I	13, 44/ 2
them rose many holy	men's	bodies.) But, as I	13, 72/ 22
contrary to these new	men's	tale, do plainly declare	13, 160/ 17
tenderly went about to	mend	him and brought him	13, 103/ 8
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somewhat have I made	mention	of all these points	13, 49/ 28
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the selfsame purpose, whereof	mention	is made in the	13, 69/ 13
as the evangelists make	mention	of his going to	13, 96/ 19
Saint Luke make specially	mention	that he was one	13, 96/ 21
the evangelists not only	mention	that he came with	13, 96/ 22
him Saint Mark maketh	mention	, saying, "Et biberunt ex	13, 135/ 9
evangelists, which, by the	mention-making	of the Passover and	13, 53/ 7
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Judas play the jolly	merchant	, I trow. For he	13, 78/ 23
sell, they thought the	merchant	was needy, and that	13, 79/ 3
to such a needy	merchant	a little money would	13, 79/ 3
show himself a substantial	merchant	and not an huckster	13, 79/ 10
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God devised the marvelous	merciful	just means himself, that	13, 27/ 4
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that is of so	merciful	goodness that he will	13, 30/ 1
their eye to the	merciful	nature of God and	13, 30/ 15
could agree with the	merciful	justice of God, these	13, 30/ 18
in what wise the	merciful	, just, and high devised	13, 53/ 9
peccatori." (Lord God, be	merciful	to me, sinner that	13, 199/ 17
peccatori." (Lord God, be	merciful	to me, sinner that	13, 199/ 17
glory, for thy tender	mercy	, plant in mine heart	13, 11/ 12
honor, nor the marvelous	mercy	of God abide and	13, 25/ 16
him, and that his	mercy	no cause had to	13, 25/ 21
God and his tender	mercy	entered into counsel together	13, 25/ 27
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asked for pardon and	mercy) for which demean, beside	13, 53/ 19
we that of God's	mercy	they fell into despair	13, 53/ 29
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I may with his	mercy	straight depart into paradise	13, 68/ 11
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God of his great	mercy	refrain them and give	13, 193/ 27
but only of their	mere	liberal goodness, create of	13, 4/ 7
received, of the only	mere	liberal goodness of God	13, 41 3
duty but of the	mere	liberality of some other	13, 41 22
may be matter of	merit	, except the will, with	13, 22/ 20
more than half the	merit	, which God would in	13, 48/ 3
far above all the	merit	of man to receive	13, 124/ 23
the increase of the	merit	of our faith in	13, 199/ 4
Sacrament receive, through the	merit	of his bitter Passion	13, 204/ 16
the increase of the	merit	of our faith in	13, 199/ 4
Sacrament receive, through the	merit	of his bitter Passion	13, 204/ 16
heaven, could not have	merited	us a rush. And	13, 48/ 27
pain taken for ourselves	meritorious	, which else, had we	13, 48/ 24
work that can be	meritorious	touching the bliss of	13, 115/ 16
man in faith were	meritorious	, that deed done by	13, 116/ 3
the faithless is not	meritorious	at all. But yet	13, 116/ 3
I may through the	merits	of thy bitter passion	13, 11/ 15
preserved but by the	merits	of the passion of	13, 29/ 16
savior, Jesus Christ, the	merits	of whose bitter passion	13, 44/ 8
ordinarily devised that the	merits	of his pain taken	13, 48/ 23
them innocents joyful and	merry	, much in the favor	13, 23/ 23
be sin. Which saying	meseemeth	hard, but I will	13, 42/ 26
much like manner of	message	he gave his two	13, 95/ 1
messengers to do my	message	in preaching my word	13, 110/ 32
men on such manner	messages	in which they should	13, 95/ 5
cometh, the dreadful, mighty	messenger	of God, there can	13, 67/ 22
his lord, nor a	messenger	more than he that	13, 110/ 25
yours? And since the	messenger	is not better than	13, 110/ 31
his lord, nor the	messenger	more than his master	13, 111/ 29
to wit, but my	messengers	to do my message	13, 110/ 32
as is the poor	metal	that maketh us the	13, 8/ 14
great heap of round	metal	plates, which while he	13, 64/ 31
very long. But now	methink	that we Christian folk	13, 98/ 12
when I bethink me,	methinketh	I may well say	13, 23/ 8
unleavened bread. And verily	methinketh	that if it so	13, 91/ 4
many great miracles approved,	methinketh	it may be answered	13, 147/ 27
proelium magnum in caelo.	Michael	et angeli eius proeliabantur	13, 6/ 2
great battle in heaven.	Michael	and his angels fought	13, 6/ 7
morning, or in the	midday	, or in the evening	13, 67/ 32
evening, or at the	midnight	." And therefore have we	13, 67/ 32
that is in the	mids	of paradise, God hath	13, 15/ 21
of God in the	mids	of a tree. And	13, 17/ 31
dry ground all the	mids	) suddenly relented and fallen	13, 58/ 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and long after. The	ointment	was of nardus of	13, 79/ 27
nardi pistici. And that	ointment	truly made was very	13, 79/ 28
that was called counterfeit	ointment	of nardus. But this	13, 79/ 31
then had all the	ointment	not been much above	13, 80/ 4
therefore I reckon that	ointment	to have been esteemed	13, 80/ 7
the valure of that	ointment	whereof he lost his	13, 80/ 11
part lost in that	ointment	, then seemeth it after	13, 80/ 15
sayings of sundry good	old	holy doctors, and beginning	13, 3/ 7
that great dragon, the	old	serpent which is called	13, 6/ 10
it. Upon this, this	old	serpent, the devil, being	13, 14/ 24
Abraham, and all the	old	fathers and by them	13, 29/ 25
of Adam every man	old	and young, though he	13, 34/ 2
you, concerning all folk	old	and young that, never	13, 42/ 9
the suggestion of the	old	serpent, the devil, and	13, 46/ 4
faith both in the	old	law and in the	13, 47/ 19
unto other of the	old	fathers (as Noah, Abraham	13, 56/ 10
those words of their	old	lawyer Moses commanded for	13, 56/ 27
and prophecies of the	old	law very plain and	13, 57/ 1
how often hath an	old	, wily, wretched bawd brought	13, 63/ 15
English money, after the	old	usual groats used in	13, 79/ 25
the posteriors. For the	old	holy doctors of the	13, 91/ 29
the fulfilling of the	old	law, before he would	13, 92/ 24
thing diverse of the	old	doctors conject and tell	13, 93/ 13
the observing of the	old	law (which, given unto	13, 97/ 11
pass and excel the	old	synagogue, be so far	13, 97/ 19
other places in the	old	law where the commendable	13, 98/ 25
as he observed the	old	law, which, though he	13, 99/ 5
these expositions of the	old	holy doctors are very	13, 103/ 24
it appeareth, as the	old	holy doctors say, that	13, 109/ 1
the interpretation of the	old	holy doctors and saints	13, 113/ 4
the finishing of the	old	paschal before he entereth	13, 119/ 1
new paschal, whereof the	old	was a figure, that	13, 119/ 2
paschal, reverently finish the	old	paschal that was the	13, 120/ 23
the finishing of the	old	), he said unto them	13, 120/ 27
the verity) was that	old	offering of the paschal	13, 121/ 7
he would eat the	old	paschal lamb no more	13, 121/ 12
to have the figurative	old	paschal lamb any longer	13, 122/ 16
would fully finish the	old	paschal of the Jews	13, 122/ 21
the Father that the	old	sacrifice of the paschal	13, 122/ 29
the farewell of the	old	paschal. And then said	13, 122/ 34
with you to the	old	sacrifice of the paschal	13, 123/ 8
the stead of that	old	sacrifice of the paschal	13, 123/ 17
sacrifice, instead of that	old	sacrifice and of all	13, 123/ 20
and of all the	old	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	old	that we be now	13, 171/ 2
very words of the	old	holy doctors, whereby we	13, 174/ 26
plainly perceive that the	old	holy saints believed the	13, 174/ 27
into the Mount of	Olives	and there to wake	13, 113/ 27
sacrament writeth thus: "Recedat	omne	infidelitatis ambiguum quandoquidem qui	13, 165/ 9
as Saint James saith: "	Omne	datum optimum, et omne	13, 198/ 13
Omne datum optimum, et	omne	donum perfectum, de sursum	13, 198/ 14
as Saint James saith: "	Omne	datum optimum, et omne	13, 198/ 13
Omne datum optimum, et	omne	donum perfectum, de sursum	13, 198/ 14
this prophecy of "In	omnem	terram exiitMT6 sonus	13, 173/ 12
mors, et ita in	omnes	homines mors pertransiit, in	13, 31/ 11
mors pertransiit, in quo	omnes	peccaverunt." (By one man	13, 31/ 11
per unius delictum in	omnes	homines in condemnationem, sic	13, 31/ 18
per unius iustitiam in	omnes	homines in iustificationem vitae	13, 31/ 19
consummasset Iesus sermons hos	omnes	, dixit discipulis suis: scitis	13, 51/ 11
consummasset Iesus sermones hos	omnes	, dixit discipulis suis." (When	13, 66/ 25
mundi estis, sed non	omnes	: sciebat namque quisnam esset	13, 101/ 1
dixit: non estis mundi	omnes	. postquam ergo lavit pedes	13, 101/ 2
Et biberunt ex eo	omnes	" (and they drank thereof	13, 135/ 9
Christ, "Bibite ex hoc	omnes	" (Drink you of this	13, 136/ 6
unum corpus multi sumus;	omnes	qui de uno pane	13, 143/ 24
carnis admiscuit, ita enim	omnes	unum sumus. Et paulo	13, 163/ 25
et edite ex eo	omnes	: hoc est corpus meum	13, 167/ 9
therefore saith Saint Paul: "	Omnes	de uno pane manducamus	13, 175/ 20
vero commemoratis mox exiit	omni	faece peccati, ita quando	13, 165/ 18
as saith Saint Paul: "	Omnia	in figura contingebant illis	13, 57/ 17
Simonis Scariothis: sciens quia	omnia	dedit ei pater in	13, 100/ 21
verbum ipsius, quod in	omnibus	et precipue in ministeriis	13, 167/ 28
should by the sudden	open	change of his nature	13, 47/ 32
have been, to his	open	shame, detected and disclosed	13, 47/ 33
been so many common	open	miracles continually that man	13, 48/ 1
by God in the	open	work of her good	13, 77/ 6
the very entry and	open	gate our Savior showed	13, 104/ 6
to find a gate	open	to enter), our Savior	13, 116/ 32
the time a visible,	open	glory at his marvelous	13, 134/ 31
heard the very plain	open	words of diverse of	13, 170/ 35
your eyes shall be	opened	and you shall be	13, 16/ 8
broke, and the graves	opened	, and after that, out	13, 72/ 22
ever have." And then	opened	he the mystery secretly	13, 77/ 5
Scripture, by which places (	opened	and explained with the	13, 159/ 8
thing so well and	openly	known, and the wonder	13, 69/ 27
when he letted not	openly	to ride into the	13, 71/ 23
other side even there	openly	showed that for that	13, 77/ 15
et filiis Abrahae facientibus	opera	eius, summus sacerdos panem	13, 162/ 28

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

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

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

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

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

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

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

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

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

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

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

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

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

and above the old	paschal	lamb of the Jews	13, 155/ 18
the Jews. For that	paschal	being but the figure	13, 155/ 19
unto them after the	paschal	lamb eaten. And that	13, 155/ 31
thus, alluding to the	paschal	lamb which was the	13, 169/ 26
as two the special	Pasha	of that proud souterly	13, 63/ 1
did the lowest far	pass	and excel the natural	13, 4/ 13
device brought unto such	pass	and had a great	13, 17/ 22
malicious deceit should not	pass	unpunished. And yet was	13, 20/ 21
full fast. Howbeit, letting	pass	as impertinent to my	13, 23/ 2
transitory and soon shall	pass	and is a time	13, 23/ 20
letting all the remnant	pass	) only with a word	13, 57/ 21
bread, they should all	pass	and depart out of	13, 60/ 6
mark the striker should	pass	by their houses so	13, 60/ 18
to suffer the Hebrews	pass	out of their thralldom	13, 61/ 28
with his holy angels	pass	by, and kill and	13, 64/ 23
their purpose properly to	pass	, cause have they none	13, 78/ 3
let that lewd enterprise	pass	. He mishapped nevertheless to	13, 78/ 9
shall bring it to	pass	in such wise as	13, 78/ 13
found everything come to	pass	as he had before	13, 95/ 8
his new church far	pass	and excel the old	13, 97/ 19
are transitory and shall	pass	from them, which they	13, 103/ 20
it may come to	pass	that which he speaketh	13, 144/ 16
drunk bring this to	pass	, that both we be	13, 165/ 6
all doubt of infidelity	pass	away, for he that	13, 165/ 24
as the exceed and	pass	all the senses of	13, 167/ 5
captain Christ. The safe	passage	of the children of	13, 58/ 19
made him forbid their	passage	again and hold them	13, 59/ 20
they were upon their	passage	. And then God showed	13, 60/ 2
himself would make a	passage	through Egypt and, by	13, 60/ 9
in consideration of Christ's	passage	to kill the Egyptians	13, 65/ 21
while that in this	passage	toward the end (that	13, 103/ 14
showed them of two	passages	: the one of theirs	13, 60/ 3
time and short, soon	passed	life of this fond	13, 9/ 20
scant was the fruit	passed	down both their throats	13, 17/ 6
the thing that far	passed	the wisdom of all	13, 27/ 2
sin, death, and so	passed	death through into all	13, 31/ 12
the children of Israel	passed	through, stood up like	13, 58/ 2
of his pleasure is	passed	and the fear of	13, 81/ 14
holy person wonderfully far	passed	the old sacrifice of	13, 124/ 14
till his passion were	passed	and his new life	13, 130/ 7
the verity, the figure	passed	and finished, this only	13, 155/ 20
the Mother of God	passed	St. Elizabeth, doth so	13, 201/ 3
the Mother of God	passed	St. Elizabeth, doth so	13, 201/ 3
once forever, mortal and	passible	upon the cross at	13, 155/ 12

night's lodging here in	passing	by the way, and	13, 3/ 25
of yet a far	passing	better, of which they	13, 13/ 9
respect of the far	passing	greater, when he made	13, 16/ 31
a wonderful thing, far	passing	the capacity of all	13, 26/ 3
the same, signifieth mankind	passing	out of the devil's	13, 58/ 21
in the Hebrew signifieth "	passing	" or "going" and the	13, 61/ 24
in remembrance of God's	passing	through Egypt in doing	13, 61/ 25
the soul so far	passing	that, that it may	13, 109/ 23
the short and soon	passing	synagogue -- which you	13, 125/ 1
A Treatise upon the	Passion	A treatise upon the	13, 1/ 1
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unleavened loaves and the	Passover	. But, as I said	13, 62/ 17
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in manner of a	pastime	, but that it may	13, 52/ 28
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quia omnia dedit ei	pater	in manus, quia a	13, 100/ 21
hoc unum erimus, quia	pater	in eo est, et	13, 163/ 28
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pascha manducare vobiscum antequam	patiar	." (With desire have I	13, 119/ 9
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of his high sovereign	patience	, he refuseth not to	13, 192/ 13
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sursum est descendens a	patre	luminum" (Every good gift	13, 198/ 15
ex hoc mundo ad	patrem	, quum dilexisset suos qui	13, 51/ 26
ex hoc mundo ad	patrem	, etc." (Before the holy	13, 87/ 30
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true, that (as St.	Paul	in the afore rehearsed	13, 3/ 20
hast thou," saith Saint	Paul	, "that thou hast not	13, 9/ 6
was (for which Saint	Paul	saith, "The man was	13, 19/ 20
and more, therefore Saint	Paul	commandeth that a woman	13, 20/ 10
her tongue. For Saint	Paul	well foresaw that if	13, 20/ 14
of the blessed apostle	Paul	rather to be rejected	13, 28/ 19
uncontrolled, make (as Saint	Paul	saith) of one self	13, 30/ 27
doth indeed. For Saint	Paul	calleth all the offspring	13, 31/ 4
some doctors) that Saint	Paul	meant that the death	13, 32/ 10
pain. From which Saint	Paul	well, by all the	13, 32/ 13
saved without faith, Saint	Paul	declareth where he saith	13, 32/ 19
And therefore saith Saint	Paul	: "O altitudo divitiarum sapientiae	13, 33/ 15
those words of Saint	Paul	in the eleventh chapter	13, 42/ 30
Without faith," saith Saint	Paul	, "it is impossible any	13, 42/ 34
points only which Saint	Paul	here rehearseth, that is	13, 43/ 11
For as saith Saint	Paul	: "Omnia in figura contingebant	13, 57/ 17
we have, as Saint	Paul	saith, "no dwelling city	13, 99/ 24
Dei." (Faith, saith Saint	Paul	, cometh of hearing, and	13, 115/ 29
also declared by Saint	Paul	in the eleventh chapter	13, 126/ 15
come. For as Saint	Paul	saith: "It was impossible	13, 128/ 15
mystical body, as Saint	Paul	toucheth in his epistle	13, 143/ 22
unto our remembrance, Saint	Paul	showeth here that it	13, 145/ 32
it also by St.	Paul	, which first taught it	13, 151/ 24
the words of Saint	Paul	either where he saith	13, 159/ 24
faith, for as Saint	Paul	saith, "Sine fide impossibile	13, 174/ 8
And therefore saith Saint	Paul	: "Omnes de uno pane	13, 175/ 19
and hurteth. For St.	Paul	, after that he hath	13, 176/ 13
the blessed apostle Saint	Paul	giveth us gracious warning	13, 194/ 1
into our souls), Saint	Paul	, in the place aforeremembered	13, 194/ 19
- for which St.	Paul	saith: "Nullius mihi conscius	13, 195/ 13
of ourselves which Saint	Paul	speaketh of, one very	13, 195/ 22
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the blessed apostle Saint	Paul	giveth us gracious warning	13, 194/ 1
into our souls), Saint	Paul	, in the place aforeremembered	13, 194/ 19
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again: "Iterum (saith St.	Paul) crucifigentes filium Dei." Let	13, 203/ 15
mundi filium dicant? Et	Paulo	post, Quomodo autem rursus	13, 161/ 31
omnes unum sumus. Et	paulo	post. Si vere igitur	13, 163/ 25
est sanguis meus. Et	paulo	post: Nec cubitet quisquam	13, 165/ 14
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dimidium bonorum meorum do	pauperibus	." (Lo, look, good Lord	13, 204/ 2
a great supping place	paved	, and there make you	13, 86/ 4
supping place on high	paved	, and there do you	13, 93/ 8
in heaven, whosoever should	pay	this ransom must and	13, 26/ 8
that should of duty	pay	it. But now was	13, 26/ 12
one man able to	pay	the ransom for the	13, 26/ 13
his duty were to	pay	it in God's stead	13, 80/ 19
with his bitter passion,	pay	the price of our	13, 120/ 14
by his pain to	pay	our ransom and buy	13, 126/ 32
if angel had, by	payment	man's ransom and recompense	13, 26/ 29
cruel hands of the	paynims	, through the painful, bitter	13, 27/ 26
then, as among the	paynims	lived well according to	13, 29/ 30
that unto all such	paynims	as in any place	13, 30/ 6
that the infants of	paynims	and of the christened	13, 30/ 10
them, yet unto the	paynims	and Gentiles, to whom	13, 43/ 9
among the Gentiles or	paynims	unsaved without his own	13, 43/ 18
that they be neither	paynims	, Jews, nor Saracens, but	13, 108/ 14
disciples here hold their	peace	," as though that cry	13, 72/ 7
these would hold their	peace	, the very stones shall	13, 72/ 11
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precious margarite, this pure	pearl	, the blessed body of	13, 193/ 16
precious margarite, this pure	pearl	, the blessed body of	13, 193/ 16
agnus Dei qui tollit	peccata	mundi" (Lo, the Lamb	13, 62/ 22
mox exuitur omni faece	peccati	, ita quando benedicende verbis	13, 165/ 18
per unius hominis inoboedientiam	peccatores	constituti sunt multi, ita	13, 31/ 20
Deus propitius esto mihi	peccatori	." (Lord God, be merciful	13, 199/ 17
Deus propitius esto mihi	peccatori	." (Lord God, be merciful	13, 199/ 17
multis fundetur in remissionem	peccatorum	." (This is the chalice	13, 127/ 34
multis effundetur in remissionem	peccatorum	" (This is my body	13, 145/ 9
saith: "Per unum hominem	peccatum	in hunc mundum introivit	13, 31/ 9
mundum introivit, et per	peccatum	mors, et ita in	13, 31/ 10
gratia. Ut sicut regnavit	peccatum	in mortem, ita et	13, 31/ 23
in sagittas ignitas ad	peccatum	. Et ad Romanos. Non	13, 160/ 24
pertransiit, in quo omnes	peccaverunt	." (By one man sin	13, 31/ 11
of their will, without	peculiar	help of God, to	13, 38/ 4
et pacti L. sunt	pecuniam	illi dare. At illi	13, 51/ 22
penniless as any poor	peddler	and hath yet a	13, 7/ 29
pelvem: et coepit lavare	pedes	discipulorum suorum, et extergere	13, 100/ 24

domine, tu mihi lavas	pedes	? respondit Iesus, et dixit	13, 100/ 26
Petrus, non lavabis, mihi	pedes	in aeternum: respondit ei	13, 100/ 27
Simon petrus. non tantum	pedes	, sed et manus et	13, 100/ 29
non indiget nisi ut	pedes	lavet: sed est mundus	13, 101/ 1
omnes. postquam ergo lavit	pedes	eorum, accepit vestimenta sua	13, 101/ 3
Si ergo ego lavi	pedes	vestros, dominus et magister	13, 101/ 5
debetis alter alterius lavare	pedes	. Exemplum enim dedi vobis	13, 101/ 6
precious blood. De Ablutione	Pedum	: Ioannis 13 Capud tertium	13, 100/ 18
ponam inimicos tuos scabellum	pedum	tuorum" (Sit on my	13, 121/ 26
more abominable is that	peevish	pride in a lewd	13, 7/ 28
hell eternally, for the	peevish	pride of that borrowed	13, 9/ 18
Deinde misit aquam in	pelvem	: et coepit lavare pedes	13, 100/ 23
afterward written by their	pen	. And so appeareth it	13, 151/ 23
by the sacrament of	penance	yet be restored again	13, 47/ 23
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and the sacrament of	penance	, too. This Blessed Sacrament	13, 152/ 27
by confession, contrition, and	penance	, with full purpose of	13, 193/ 11
by confession, contrition, and	penance	, with full purpose of	13, 193/ 11
sold for three hundred	pence	and given to poor	13, 76/ 27
than for three hundred	pence	, and given to poor	13, 76/ 29
were with a painter's	pencil	) dipped in the red	13, 64/ 20
paradise, as did the	penitent	thief that hung on	13, 68/ 11
hath a purse as	penniless	as any poor peddler	13, 7/ 29
waketh, hath never a	penny	of all the treasure	13, 65/ 4
large manner, for every	penny	a groat, and yet	13, 203/ 27
large manner, for every	penny	a groat, and yet	13, 203/ 27
the seniors of the	people	about the contriving of	13, 3/ 8
fulfill with glorious, blessed	people	the number of all	13, 11/ 24
by them to the	people	of every generation before	13, 29/ 25
by him to the	people	, and after to all	13, 29/ 27
by them to the	people	of Jews of every	13, 29/ 28
yet, unto those Christian	people	that are damned for	13, 42/ 1
Lyra that, although the	people	of the Jews to	13, 43/ 3
more than the common	people	, and we Christian people	13, 43/ 6
people, and we Christian	people	and those that are	13, 43/ 6
sight of all the	people	. And over this, if	13, 47/ 33
the ancients of the	people	into the palace of	13, 52/ 6
were afraid of the	people	. They said therefore: "Not	13, 52/ 10
sedition ruffle among the	people	." But there entered Satan	13, 52/ 12
the presence of the	people	. Before the holy day	13, 52/ 23
prophet of thine own	people	and of thy brethren	13, 56/ 17
done among the chosen	people	(both before the law	13, 57/ 12
had sent his own	people	through safe, this fierce	13, 57/ 30
course after of the	people	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
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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
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Pharisees had made the	people	leave off crying out	13, 72/ 14
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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
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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
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great part of Christian	people	, the law of Christ	13, 97/ 14
are unto the Christian	people	. Of their diligence and	13, 98/ 20
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truth among all Christian	people	, that the traitor received	13, 135/ 16
of old time lay	people	did commonly receive their	13, 149/ 1
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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	pepigit	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	peradventure	abide if we (such	13, 199/ 2
the people, they might	percase	by policy have found	13, 74/ 27
God and cannot also	perceive	by any rule of	13, 30/ 16
pride, by causing them	perceive	their feebleness and to	13, 37/ 26
good Christian people, well	perceive	the goodness and the	13, 66/ 9
may the more plainly	perceive	what peril it was	13, 92/ 4
therein, we may well	perceive	, both by the places	13, 98/ 21
as you shall well	perceive	by the perusing of	13, 104/ 8
a good occasion to	perceive	that his outward works	13, 109/ 9
them the more clearly	perceive	that this was the	13, 125/ 23
but that they should	perceive	that he did it	13, 126/ 3
them to know and	perceive	well afterward that the	13, 130/ 22
to enter, pierce, and	perceive	so many great wonderful	13, 137/ 3
well-minded men before they	perceive	the train of their	13, 138/ 10
to make indifferent men	perceive	that it began even	13, 149/ 18
us (as I say)	perceive	that the thing that	13, 155/ 33
may well and plainly	perceive	that the very meaning	13, 159/ 9
be possible, who can	perceive	and understand? For who	13, 169/ 2
I cannot find nor	perceive	, but how it might	13, 169/ 5
which we may plainly	perceive	and see that they	13, 171/ 2
whereby we may plainly	perceive	that the old holy	13, 174/ 26
by his honorable receiving	perceive	what affection we bear	13, 197/ 18
by his honorable receiving	perceive	what affection we bear	13, 197/ 18
the man, whom he	perceived	to be wiser and	13, 14/ 27
And the wily wretch	perceived	well also the tender	13, 14/ 31
was in honor, he	perceived	it not, but he	13, 24/ 20
him that, albeit they	perceived	well by the prophecies	13, 69/ 22
it. But for the	perceiving	of these words of	13, 59/ 4
heinous treason. For the	perceiving	whereof, we must here	13, 76/ 10
name. For the better	perceiving	whereof we must mark	13, 140/ 20
corruptionem devenire, et non	percipere	vitam, quae a corpore	13, 161/ 32
ad incorruptibilitatem et vitam	perduci	, nisi naturalis vitae corpus	13, 168/ 20
that their full and	perfect	and not increasable bliss	13, 4/ 6
given unto them the	perfect	bliss, heaven, nor were	13, 4/ 15
full surety of joyful	perfect	bliss and everlasting glory	13, 5/ 1
sacrament into the more	perfect	sacrament of baptism, so	13, 92/ 24
and turned it unto	perfect	obedience, submitting himself whole	13, 107/ 17
make up his tale	perfect	, he added, "si feceritis	13, 116/ 9
is the Sacrament of	perfect	unity. We may not	13, 164/ 21
exercise the duty of	perfect	faith. For the things	13, 164/ 27
good gift and every	perfect	gift is from above	13, 198/ 15
good gift and every	perfect	gift is from above	13, 198/ 15
naturalis per sacramentum proprietatis,	perfectae	sacramentum sit unitatis. Non	13, 163/ 29
legerimus, intelligamus, et tunc	perfectae	fidei officio fungemur. De	13, 163/ 33

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

baptism were damned unto	perpetual	sensible pain in hell	13, 30/ 12
of eternal damnation and	perpetual	pain in the fire	13, 32/ 29
like reason damned to	perpetual	sensible pain in the	13, 34/ 3
this world bounden unto	perpetual	thralldom. Howbeit, to tell	13, 34/ 5
damnation of infants unto	perpetual	sensible pain for that	13, 34/ 10
should be damned to	perpetual	torment. And then layeth	13, 35/ 29
descended from Adam unto	perpetual	sensible pain in the	13, 36/ 6
commodities by affliction of	perpetual	pain felt in fire	13, 41 4
forever, and to the	perpetual	sensible pain of feeling	13, 41 28
the fire of hell	perpetual	. But for only original	13, 41 29
of the world into	perpetual	thralldom. And on this	13, 75/ 6
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that it is (in	perpetual	remembrance of his bitter	13, 196/ 8
that it is (in	perpetual	remembrance of his bitter	13, 196/ 8
any man to be	perpetually	damned to the sensible	13, 30/ 8
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and his said heirs	perpetually	, and that yet the	13, 40/ 15
shall in their soul	perpetually	remain to their harm	13, 108/ 12
meddle. This much is	perplex	enough. But surely the	13, 91/ 22
the day of doom)	persecute	, attempt, deceive, trouble, vex	13, 6/ 30
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and the Church by	persecution	so straited into so	13, 173/ 26
in full mind to	persevere	and continue in the	13, 193/ 14
in full mind to	persevere	and continue in the	13, 193/ 14
betray him and continually	persevered	in that traitorous purpose	13, 105/ 31
But he still so	persevereth	in love unto the	13, 83/ 8
of pride in the	person	of a great estate	13, 7/ 26
proud folk, in the	person	of whom he saith	13, 10/ 5
death of that innocent	person	that should be both	13, 27/ 6
for man. For that	person	both, being God, should	13, 27/ 7
time convenient the second	person	(the Son of God	13, 27/ 14
taking into unity of	person	the poor nature of	13, 27/ 19
The prophet in the	person	of God saith: "Non	13, 33/ 8
easy if the whole	person	of the man were	13, 35/ 14
holy blessed and almighty	person	, man should two things	13, 45/ 10
since that innocent almighty	person	willingly suffered so sore	13, 45/ 14
thing with any other	person	being but a creature	13, 46/ 33
vice of a vicious	person	vitiateth not the company	13, 96/ 30
being, albeit another distinct	person	, yet the selfsame God	13, 105/ 22
by the unity of	person	with his Godhead, belonged	13, 106/ 2
high majesty of the	person	of Christ, being the	13, 107/ 1
have thy most excellent	person	do such simple service	13, 107/ 21
speaketh as in the	person	of the Father unto	13, 121/ 24
in his own holy	person	wonderfully far passed the	13, 124/ 13

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

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

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

in this word, nardi	pistici	. And that ointment truly	13, 79/ 28
earth into the deep	pit	of hell, from which	13, 174/ 18
feeling of that foul	pitch	, she could never rub	13, 16/ 26
and all the whole	piteous	tragedy of his most	13, 82/ 27
wretchedness, for thy tender	pity	of that passion that	13, 25/ 3
Father delivered him for	pity	upon mankind. Judas delivered	13, 66/ 19
their pleasure, in that	place	whither once go we	13, 3/ 27
not have left any	place	in them for any	13, 4/ 27
not able, nor their	place	was no more found	13, 6/ 9
was the most pleasant	place	of paradise. Their apparel	13, 13/ 19
bring them to the	place	of his final damnation	13, 23/ 17
paynims as in any	place	lived naturally well and	13, 30/ 6
that hell is the	place	for sinful folk and	13, 30/ 19
in his own proper	place	, where it was gathered	13, 50/ 17
learning list confer the	place	and use their own	13, 50/ 19
repeated, and in some	place	the context so diversely	13, 50/ 28
unsure whether in that	place	he join and link	13, 50/ 31
his birth, of the	place	and the time of	13, 57/ 7
I should in this	place	rehearse all those things	13, 57/ 20
gospel saith in this	place	and diverse other that	13, 83/ 13
refection, where is my	place	where I may eat	13, 86/ 3
you a great supping	place	paved, and there make	13, 86/ 4
own wrong construing this	place	of Saint John, they	13, 88/ 17
paschal. Where is my	place	where I may with	13, 93/ 6
you a great supping	place	on high paved, and	13, 93/ 7
the man or the	place	, the traitor might have	13, 93/ 23
they should, at a	place	which neither of the	13, 95/ 13
wit, Iscariotes, "of a	place	named Iscariot. " "Jesus, knowing	13, 104/ 30
Howbeit, in time and	place	convenient, it is (as	13, 114/ 29
gospel, nor any plain	place	in all the Scripture	13, 151/ 3
is there now no	place	left for any man	13, 165/ 3
hath now in some	place	lost many lands and	13, 172/ 34
repent) as from the	place	that he walketh on	13, 174/ 17
Saint Paul, in the	place	aforeremembered, saith: "Probet seipsum	13, 194/ 19
God.) And in another	place	: "Etiam si simplex fuero, hoc	13, 195/ 4
Saint Paul, in the	place	aforeremembered, saith: "Probet seipsum	13, 194/ 19
God.) And in another	place	: "Etiam si simplex fuero, hoc	13, 195/ 4
Sine fide impossibile est	placere	deo," that is to	13, 32/ 20
autem impossibile est Deo	placere	quenquam. Credere enim oportet	13, 42/ 32
Sine fide impossibile est	placere	deo." (Without faith it	13, 174/ 9
with God, fulfilling the	places	from which the proud	13, 13/ 32
phrase usual in many	places	of Scripture, he asked	13, 15/ 10
as in sundry plain	places	of his works well	13, 32/ 30
Hosanna in the high	places	.) "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,	plain	upon the circumstances that	13, 158/ 22
your such expounding you	plain	expound it false. For	13, 159/ 2
of your expositions is	plain	against the very sentence	13, 159/ 3
these folk and proveth	plain	for the Catholic Church	13, 159/ 11
drink), with many more	plain	words further: nor to	13, 159/ 23
shall rehearse you the	plain	words of some of	13, 160/ 20
readers, heard the very	plain	open words of diverse	13, 170/ 35
And this appeareth very	plain	by that we see	13, 171/ 27
Scripture this point so	plainly	appeareth, what should we	13, 33/ 1
him better. For he	plainly	confesseth that those answers	13, 35/ 32
yet when himself so	plainly	declared it unto them	13, 56/ 31
dies azimorum, as appeareth	plainly	by Saint Matthew, Saint	13, 89/ 17
Mark, and Saint Luke,	plainly	do declare. For they	13, 90/ 29
eaten (as it appeareth	plainly	) with unleavened bread. And	13, 91/ 4
you may the more	plainly	perceive what peril it	13, 92/ 4
be with them, he	plainly	declared, taking occasion upon	13, 110/ 4
Blessed Sacrament, as he	plainly	declared himself, saying, "Hic	13, 127/ 31
Luke, our Lord very	plainly	declared unto his apostles	13, 128/ 5
it is called also	plainly	by the name of	13, 153/ 33
all the holy doctors	plainly	and clearly called by	13, 156/ 6
is in Scripture as	plainly	called "flesh") to drive	13, 158/ 4
people may well and	plainly	perceive that the very	13, 159/ 9
and yet other more,	plainly	proving the presence of	13, 160/ 10
new men's tale, do	plainly	declare the same, and	13, 160/ 17
declare the same, and	plainly	do affirm that in	13, 160/ 18
by which we may	plainly	perceive and see that	13, 171/ 1
doctors, whereby we may	plainly	perceive that the old	13, 174/ 26
after that he hath	plainly	told and showed the	13, 176/ 13
it, they receive it	plainly	to their damnation. And	13, 196/ 14
it, they receive it	plainly	to their damnation. And	13, 196/ 14
for thy tender mercy,	plant	in mine heart such	13, 11/ 12
his own proper form,	planting	the faith and other	13, 157/ 29
all the money and	plate	in the whole world	13, 79/ 9
heap of round metal	plates	, which while he liveth	13, 64/ 31
shall you see Judas	play	the jolly merchant, I	13, 78/ 23
but even in a	play	or an interlude the	13, 157/ 17
for his pleasure to	play	his own part himself	13, 157/ 18
us. Let us not	play	like the people of	13, 202/ 19
us. Let us not	play	like the people of	13, 202/ 19
the form of a	player	, represent his own person	13, 157/ 20
ordained unto the high	pleasant	palace of heaven, yet	13, 12/ 21
but beneath in the	pleasant	garden or orchard of	13, 12/ 25
the keeping of that	pleasant	garden, and also forbade	13, 12/ 30
palace was the most	pleasant	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	pleasures	and his displeasures together	13, 81/ 8
I desire not the	pleasures	of this world. I	13, 161/ 2
hominum." (My delight and	pleasures	are to be with	13, 192/ 2
hominum." (My delight and	pleasures	are to be with	13, 192/ 2
occiderent timebant L. vero	plebem	dicebant M. R. autem	13, 51/ 16
ibi anguis efficitur, qui	plebem	redemit. Ergo videte quantis	13, 167/ 11
Domini est terra et	plenitudo	eius, orbis terrarum, et	13, 60/ 34
law very plain and	plenteous	, the Father of heaven	13, 57/ 2
their going with that	plenteous	borrowing, "spoiled the Egyptians	13, 60/ 30
est vini et aquae	plenus	: ubi verba Christi operata	13, 167/ 10
whole and in good	plight	, had need yet of	13, 37/ 20
here in such pleasant	plight	as we should have	13, 44/ 32
that maketh us the	ploughshare	and horseshoes and horse	13, 8/ 15
she by and by	plucked	off the fruit thereof	13, 16/ 11
Ad eundem modum accepto	poculo	postquam egisset gratias dixisse	13, 161/ 16
quando vitae pane et	poculo	frueris, manducas et bibis	13, 162/ 13
that is to wit, "	poena	damni et poena sensus	13, 41 17
wit, "poena damni et	poena	sensus" (pain of loss	13, 41 17
this introduction. The first	point	: the fall of angels	13, 3/ 31
ponder well this fearful	point	, what horrible peril there	13, 7/ 10
worse than other. This	point	expresseth well the Spirit	13, 10/ 3
bringeth them to that	point	first, intendeth not to	13, 10/ 13
of ourselves). At what	point	are they now, lo	13, 10/ 16
unto the very worst	point	of all. For when	13, 10/ 20
have for the first	point	toward it told you	13, 11/ 4
stand forever. The second	point	: the creation and fall	13, 11/ 18
pertaining to this present	point	, that is to wit	13, 19/ 8
to mark this one	point	well, which is the	13, 23/ 4
of all the second	point	, that is to wit	13, 23/ 4
finish I the second	point	that I said I	13, 24/ 29
from them. The third	point	: the determination of the	13, 25/ 8
that were in this	point	of opinion with them	13, 30/ 3
were not in that	point	agreed with them, that	13, 30/ 5
by the Scripture this	point	so plainly appeareth, what	13, 32/ 32
of God in that	point	, said that the souls	13, 34/ 20
to consider well that	point	and search whether it	13, 35/ 17
other men in that	point	for the time, for	13, 35/ 31
and substance of the	point	whereunto all the matter	13, 42/ 15
of hell, to this	point	I think the most	13, 42/ 18
to look for that	point	as the effect of	13, 47/ 1
to speak of the	point	which I before touched	13, 53/ 8
have in the second	point	heard rehearsed before), yet	13, 53/ 28
did in the second	point	before. For whereas I	13, 55/ 15
Christian readers, the first	point	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	points	only which Saint Paul	13, 43/ 11
him. And those two	points	be such as every	13, 43/ 13
belief of those two	points	is implied the belief	13, 43/ 21
before showed you three	points	, that is to wit	13, 49/ 16
show farther some other	points	, that is to wit	13, 49/ 22
manhead. And verily these	points	might well and conveniently	13, 49/ 26
of these three other	points	, somewhat have I made	13, 49/ 28
mention of all these	points	too. But I have	13, 49/ 28
occasion to declare these	points	in the process of	13, 50/ 2
than those other three	points	which I have as	13, 50/ 3
As for the sovereign	points	of patience and charity	13, 97/ 16
them upon these three	points	neither. For that thing	13, 139/ 26
yet in sundry other	points	heretics agreed together all	13, 171/ 6
fallen in many other	points	from the true Catholic	13, 171/ 25
man in all other	points	to receive it well	13, 196/ 16
man in all other	points	to receive it well	13, 196/ 16
much of thy deadly	poison	hast thou put into	13, 16/ 13
into her heart the	poison	of proud, curious appetite	13, 16/ 21
envenomed with so many	poison	spots, infected her husband	13, 16/ 34
should neither have any	poisoned	spider or cobweb of	13, 198/ 6
should neither have any	poisoned	spider or cobweb of	13, 198/ 6
by his deceitful train,	poisoning	them with his own	13, 23/ 31
they might percase by	policy	have found the means	13, 74/ 27
other things thus: "Inimicitias	ponam	inter te et mulierem	13, 54/ 20
a dextris meis, donec	ponam	inimicos tuos scabellum pedum	13, 121/ 25
quam ut animam suam	ponat	quis pro amicis suis	13, 83/ 31
quam ut animam suam	ponat	quis pro amicis suis	13, 102/ 19
well this matter, and	ponder	well this fearful point	13, 7/ 10
etiam in superliminaribus domorum	ponendus	est." (What is the	13, 169/ 34
Surgit a cena et	ponit	vestimenta sua, et quum	13, 100/ 22
sanguis super utrumque postem	ponitur	, quando non solum ore	13, 169/ 28
as penniless as any	poor	peddler and hath yet	13, 7/ 29
better than is the	poor	copper or tin, nor	13, 8/ 13
profitable as is the	poor	metal that maketh us	13, 8/ 14
light as shall a	poor	halfpenny candle. How proud	13, 8/ 18
as it is, a	poor	sheep wore it on	13, 8/ 20
unity of person the	poor	nature of man (by	13, 27/ 20
grew. And if a	poor	potter may, without reproach	13, 30/ 26
which, giving to a	poor	man for him and	13, 40/ 7
prophet saith) as a	poor	man is in a	13, 65/ 2
need have we --	poor	wretches that shall die	13, 67/ 17
together and maketh us	poor	miserable wretches forever. Let	13, 68/ 1
pence and given to	poor	folk? It might have	13, 76/ 27
pence, and given to	poor	folk." And thus said	13, 76/ 29

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

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

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

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

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

a special gift and	prerogative	of his grace. The	13, 36/ 20
him conditionally, by special	prerogative	, above his natural state	13, 38/ 32
other sacraments sundry special	prerogatives) there are two sacraments	13, 141/ 24
the goodness and the	prescience	of our holy Savior	13, 66/ 10
Savior Christ -- his	prescience	in that he foreknew	13, 66/ 10
him out of the	presence	of the people. Before	13, 52/ 22
betray him out of	presence	of the people." Upon	13, 76/ 5
she was of his	presence	there, as the manner	13, 77/ 7
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Catholic faith of the	presence	of Christ's very body	13, 174/ 11
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with his most blessed	presence	that he cometh not	13, 201/ 5
sight of his blessed	presence	, "Exsultavit gaudio infans in	13, 201/ 14
were meet for this	present	matter) but only will	13, 9/ 26
the meanwhile full of	present	wealth. But, oh, woe	13, 14/ 2
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the time of this	present	world, which is transitory	13, 23/ 19
state of innocence, with	present	wealth and hope of	13, 25/ 1
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and compiling of his	present	work. But yet will	13, 50/ 21
Father of heaven himself,	present	with the Holy Ghost	13, 57/ 2
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Wednesday after (whereof our	present	lecture speaketh), in which	13, 72/ 27
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is it not my	present	purpose to dispute the	13, 137/ 26
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therein actually and really	present	. The thing of this	13, 142/ 12
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Godhead and therefore there	present	all three) -- for	13, 152/ 13
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guest, and is personally	present	within us, and that	13, 202/ 11
now, and, unsent for,	presented	himself unto them to	13, 77/ 32
therefore, while Christ was	presently	conversant with him, he	13, 112/ 30
any decay of nature,	preserved	continually by the wholesome	13, 13/ 26

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purpose, in which they	presume	to receive that blessed	13, 192/ 23
lest that (if we	presume	so irreverently to receive	13, 193/ 15
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but a very foul	presumption	. Then when we come	13, 198/ 25
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they color under the	pretext	of a great zeal	13, 70/ 16
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themselves: "You see we	prevail	nothing. Lo, all the	13, 72/ 25
say that he did	prevent	the time by a	13, 89/ 21
day be crucified, did	prevent	the day, and did	13, 90/ 13
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a piece of the	price	, and then saw our	13, 77/ 23
mayest now make the	price	of thine own ware	13, 78/ 32
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of his blessed blood	pricked	out with a pin	13, 45/ 23
was of nature, yet	pride	made him so frantic	13, 5/ 9
all the children of	pride	, do (and shall do	13, 6/ 29
the pestilent sin of	pride	; what abominable sin it	13, 7/ 11
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down into hell for	pride	the noble high excellent	13, 7/ 18
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beautiful indeed abuse the	pride	of her beauty to	13, 7/ 31
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is there in that	pride	by which we worldly	13, 8/ 9
his silver-buttoned baldric for	pride	of another man's bear	13, 8/ 28
eternally, for the peevish	pride	of that borrowed ware	13, 9/ 18
surely this sin of	pride	, as it is the	13, 9/ 21
a vain delight and	pride	of their eloquent speech	13, 10/ 10
but with a vain	pride	of their own praise	13, 10/ 25
fall into the detestable	pride	that Lucifer fell to	13, 10/ 28
through their high malicious	pride	thrown out of wealth	13, 11/ 25
high might make such	pride	spring in their hearts	13, 12/ 22
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them with his own	pride	, that threw himself out	13, 23/ 31
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frowardness, of a vain	pride	, nor of blasphemous purpose	13, 28/ 27
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humility. For likewise as	pride	threw down the devil	13, 116/ 25
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-- bishop, or chief	priest	-- and he to	13, 73/ 1
matter unto the chief	priest	and stand to his	13, 73/ 12
that neither lay nor	priest	, man nor woman, good	13, 150/ 12
yet did there never	priest	in the mass use	13, 150/ 18
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the prince of the	priests	, which is called Caiaphas	13, 52/ 7
ways, both the chief	priests	and the scribes, how	13, 52/ 9
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the prince of the	priests	, which is called Caiaphas	13, 68/ 28
ways, both the chief	priests	and the scribes, how	13, 68/ 30
had oftentimes reprov'd the	priests	, the scribes, and the	13, 69/ 15
unto Christ that the	priests	, the scribes, and the	13, 69/ 32
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when the bishops, the	priests	, the scribes, and the	13, 72/ 13

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

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

longer than the principal	process	of the passion) we	13, 49/ 4
these points in the	process	of the passion self	13, 50/ 2
the evangelists in this	process	of the passion in	13, 50/ 7
wretchedly drowned; all this	process	(I say) shall I	13, 58/ 7
many a long, holy	process	more. And albeit that	13, 125/ 18
people received him with	procession	and reverence, where all	13, 71/ 25
and full devoutly with	procession	, and on the Friday	13, 203/ 3
and full devoutly with	procession	, and on the Friday	13, 203/ 3
his doctrine, by the	procurement	of the devil, the	13, 27/ 25
that he were) unrighteously	procuring	that righteous man's death	13, 27/ 10
summos R. sacerdotes, ut	proderet	eum illis. Et L	13, 51/ 19
qui vivificat, caro non	prodest	quicquam." (The flesh availeth	13, 176/ 8
olim a tempore Melchizedek	prodeunt	sacramenta, et filiis Abrahæ	13, 162/ 27
as the body be	produced	and propagate of the	13, 35/ 12
Michael et angeli eius	proeliabantur	cum dracone, et draco	13, 6/ 3
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eius, summus sacerdos panem	profert	et finum. Hoc est	13, 162/ 28
Catholic Church believed and	professed) faith, then could there	13, 172/ 7
enim et ipsius domini	professione	et fide nostra vere	13, 164/ 2
totius hominis vitam salutemque	proficit	, simul medicamentum et holocaustum	13, 163/ 1
born were not the	profit	of his redemption?) And	13, 26/ 28
stretch to the everlasting	profit	of our souls. The	13, 52/ 30
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great spiritual comfort and	profit	of our soul. And	13, 201/ 29
rather than for the	profit	of our soul to	13, 202/ 24
to man's use so	profitable	as is the poor	13, 8/ 14
be a very true	profitable	prophecy, signifying that that	13, 71/ 6
that solemn benediction, is	profitable	to the life and	13, 163/ 14
nasci profuit, nisi redimi	profuisset	?" (What availeth it man	13, 26/ 28
service: "Quid enim nasci	profuit	, nisi redimi profuisset?" (What	13, 26/ 27
ad infernum detraheris in	profundum	laci." (Howbeit, thou shalt	13, 5/ 26
he noteth the perilous	progress	of proud folk, in	13, 10/ 5
hindrance to the clear	progress	of this holy story	13, 51/ 3
amplius in caelo. Et	proiectus	est draco ille magnus	13, 6/ 4
seducit universum orbem. Et	proiectus	est in terram, et	13, 6/ 6
per eius virtutem et	prolatum	ab eo verbum tam	13, 166/ 34
his justice keep his	promise	in their punishment and	13, 14/ 22
he hath by his	promise	bound himself to do	13, 32/ 25
was understood by the	promise	of death, and not	13, 39/ 16
And he made the	promise	. And from that time	13, 52/ 21
And he made them	promise	, and from that time	13, 76/ 4
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disturb him of his	promise	, nor so make him	13, 96/ 9
of the devil made	promise	to betray him and	13, 105/ 30
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were well apaid, and	promised	and covenanted with him	13, 52/ 19
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were well apaid and	promised	and covenanted with him	13, 76/ 2
time of that reward	promised	him, with which yet	13, 81/ 21
of doom. For himself	promised	and said, "I am	13, 83/ 18
own disciple Judas had	promised	them to do that	13, 96/ 2
with which he hath	promised	to be unto the	13, 97/ 5
that the old law	promised	, that is to wit	13, 128/ 18
words in like wise	promised	to drink again with	13, 133/ 18
audientes gavisi sunt, et	promiserunt	, et pacti L. sunt	13, 51/ 22
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virtue, and the word	pronounced	of him, they be	13, 167/ 4
sufficiently serve for the	proof	of their purpose that	13, 91/ 6
it be a good	proof	that, since he consecrated	13, 91/ 8
them, we too, a	proof	of his glorious Godhead	13, 94/ 22
body, but for the	proof	of that he was	13, 133/ 33
a heavenly drunkenness. In	proof	whereof our Savior saith	13, 143/ 3
body be produced and	propagate	of the father and	13, 35/ 12
this world by natural	propagation	is infected in the	13, 29/ 6
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of man by natural	propagation	engendered and begotten of	13, 32/ 7
contracted by the natural	propagation	of the first condemned	13, 34/ 12
were taken by natural	propagation	of the substance of	13, 35/ 15
child that by natural	propagation	came of him had	13, 44/ 5
stranger and wax a	proper	entertainer (which property some	13, 15/ 17
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from us and the	proper	form of his holy	13, 198/ 28

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

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

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

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

strength and virtue thereof	purgeth	and cleanseth that sin	13, 195/ 20
strength and virtue thereof	purgeth	and cleanseth that sin	13, 195/ 20
it is not my	purpose	to declare here, by	13, 9/ 23
he would for this	purpose	create, the deep wisdom	13, 11/ 26
pride, nor of blasphemous	purpose	, it is not only	13, 28/ 28
nothing prove for their	purpose	. Yet shall I not	13, 42/ 28
to weigh to such	purpose	, there are more causes	13, 45/ 27
them for the selfsame	purpose	, whereof mention is made	13, 69/ 13
to further his malicious	purpose	, yet God so framed	13, 71/ 4
that day did they	purpose	kill our Savior Christ	13, 71/ 10
if they bring their	purpose	properly to pass, cause	13, 78/ 2
how to bring their	purpose	about in the taking	13, 78/ 17
to provide (his own	purpose	obtained) that they shall	13, 80/ 27
the proof of their	purpose	that he consecrated in	13, 91/ 7
accomplishment of his traitorous	purpose	till the time should	13, 93/ 31
his traitor of his	purpose	, nor so disturb him	13, 96/ 9
for all his traitorous	purpose	, tenderly went about to	13, 103/ 8
that, when an ungracious	purpose	falleth in our mind	13, 104/ 23
draw us to his	purpose	. Judas was called not	13, 104/ 28
persevered in that traitorous	purpose	, notwithstanding that he was	13, 105/ 31
it not my present	purpose	to dispute the matter	13, 137/ 26
train of their crafty	purpose	. For they make them	13, 138/ 11
deceive unlearned folk. Now	purpose	I not yet, in	13, 139/ 25
and opportunity thereto, I	purpose	not to refuse), but	13, 139/ 29
long from my present	purpose	, which is only to	13, 159/ 13
I say, my present	purpose	to declare. But yet	13, 160/ 12
well, nothing to the	purpose	if those three sects	13, 171/ 33
of their deadly sinful	purpose	, in which they presume	13, 192/ 23
and penance, with full	purpose	of forsaking from thenceforth	13, 193/ 11
be not in the	purpose	of any deadly sin	13, 195/ 9
that for none other	purpose	but to be sued	13, 202/ 11
and such a stable	purpose	of good living as	13, 204/ 10
of their deadly sinful	purpose	, in which they presume	13, 192/ 23
and penance, with full	purpose	of forsaking from thenceforth	13, 193/ 11
be not in the	purpose	of any deadly sin	13, 195/ 9
that for none other	purpose	but to be sued	13, 202/ 11
and such a stable	purpose	of good living as	13, 204/ 10
javel that hath a	purse	as penniless as any	13, 7/ 29
thief and bore the	purse	, into which he would	13, 76/ 31
he still carried his	purse	, there is no doubt	13, 80/ 32
deadly poison hast thou	put	into the silly soul	13, 16/ 14
that, whereas when they	put	it in their mouth	13, 17/ 10
life. Enmity will I	put	between thee and the	13, 18/ 22
tree of everlasting life,	put	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	put	together the nature of	13, 164/ 12
drinking, which blood is	put	upon both the posts	13, 169/ 35
of the lamb is	put	upon both the posts	13, 170/ 3
his passion, he hath	put	the blood but upon	13, 170/ 7
which ought to be	put	upon both the posts	13, 170/ 8
gracious favor, not to	put	us to cost, not	13, 197/ 31
but if we unkindly	put	him from us. Let	13, 202/ 18
not us likewise rather	put	God from us by	13, 202/ 23
with us, but we	put	him unkindly from us	13, 202/ 26
on the Friday after	put	him to a shameful	13, 203/ 4
gracious favor, not to	put	us to cost, not	13, 197/ 31
but if we unkindly	put	him from us. Let	13, 202/ 18
not us likewise rather	put	God from us by	13, 202/ 23
with us, but we	put	him unkindly from us	13, 202/ 26
on the Friday after	put	him to a shameful	13, 203/ 4
Quum venerit filius hominis,	putas	inveniet fidem in terra	13, 173/ 30
David, speaking of blessedness,	putteth	in the beginning of	13, 74/ 4
own necessary finding God	putteth	him in trust to	13, 80/ 22
unto those words he	putteth	and forthwith joineth the	13, 82/ 23
ariseth from supper and	putteth	off his clothes and	13, 101/ 17
from the supper, and	putteth	off his garments, and	13, 105/ 1
of his disciples. Now	putting	this first in their	13, 110/ 9
consilium fecerunt. Et R.	quaerebant	L. summi sacerdotes et	13, 51/ 14
M. exinde R. L.	quaerebat	opportunitatem ut eum opportune	13, 51/ 24
cause to tremble and	quake	every joint in his	13, 7/ 20
words. "Quanto cum timore	qualive	cum fide et animi	13, 166/ 17
himself. For himself saith: "	Quamdiu	fecistis uni de hiis	13, 202/ 2
himself. For himself saith: "	Quamdiu	fecistis uni de hiis	13, 202/ 2
Eucharistam et gloriam dei	quando	enim assidue hoc ipsum	13, 160/ 23
homely after this manner: "	Quando	sanctum cibum, illudque incorruptum	13, 162/ 12
illudque incorruptum epulum accipis,	quando	vitae pane et poculo	13, 162/ 13
omni faece peccati, ita	quando	benedicende verbis caelestibus creaturae	13, 165/ 18
Christus in manibus suis,	quando	commendans ipsum corpus suum	13, 168/ 33
writeth thus. "Liquido apparet,	quando	primum acceperunt discipuli corpus	13, 169/ 11
super utrumque postem ponitur,	quando	non solum ore corporis	13, 169/ 29
sanguis agni positus est,	quando	sacramentum passionis illud cum	13, 169/ 30
plebem redemit. Ergo videte	quantis	generibus potens est sermo	13, 167/ 11
after in these words. "	Quanto	cum timore qualive cum	13, 166/ 17
so no color of	quarrel	against the justice of	13, 43/ 19
day after, which is	quarta	decima lunae, is the	13, 88/ 27
our savior was crucified	quarta	decima lunae fell in	13, 89/ 6
to wit, in vespere	quarta	decima lunae, but they	13, 89/ 21
decima lunae, and that	quarta	decima lunae in which	13, 89/ 24
was, they say, not	quarta	decima lunae but tertia	13, 89/ 33

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

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

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

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

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

fifteenth day, yet by	reason	that the same first	13, 87/ 2
with a strong mighty	reason	, saying: "Verily, verily, I	13, 110/ 23
Thirdly, they enforce that	reason	with the expositions of	13, 138/ 24
shall hereafter), all that	reason	of theirs (that it	13, 139/ 17
manner taste of any	reason	at all. For it	13, 139/ 19
altar (which hath, as	reason	is, above all other	13, 141/ 23
well and with good	reason	called several sacraments) be	13, 153/ 15
it seem, the selfsame	reason	must of reason serve	13, 158/ 3
selfsame reason must of	reason	serve sufficiently (since it	13, 158/ 3
then by the same	reason	the calling it flesh	13, 158/ 14
thoughts to be against	reason	. Let his word exceed	13, 167/ 35
overcome our sense and	reason	. Which thing we ought	13, 167/ 36
as they list. By	reason	whereof at sundry times	13, 172/ 21
of very right and	reason	worthy to receive into	13, 191/ 13
our eyes and our	reason	seem to show us	13, 199/ 6
of very right and	reason	worthy to receive into	13, 191/ 13
our eyes and our	reason	seem to show us	13, 199/ 6
the unreasonable beast, a	reasonable	understanding, as hath the	13, 12/ 15
the use of the	reasonable	soul, and should have	13, 36/ 29
from death, and the	reasonable	soul from rebellion of	13, 44/ 29
the blood of a	reasonable	man, and of that	13, 127/ 28
opinion, for all the	reasons	with which he answered	13, 34/ 8
father, with all those	reasons	, I say, with which	13, 34/ 13
he forth there certain	reasons	with which himself was	13, 35/ 30
of concupiscence rise and	rebel	against reason in their	13, 17/ 14
parts should never have	rebelled	against his reason. He	13, 39/ 4
finally, with disobedience and	rebellion	, the very full forsaking	13, 7/ 15
Against their souls, no	rebellion	in their obedient bodies	13, 13/ 23
their own bodies in	rebellion	and battle against their	13, 24/ 7
some men think) the	rebellion	of his sensuality against	13, 36/ 28
the reasonable soul from	rebellion	of the sensual body	13, 44/ 29
fall to be plain	rebellious	traitors, and refuse to	13, 10/ 27
perpetual pain many proud	rebellious	angels, whom thy goodness	13, 11/ 10
in manner of her	rebuke	, our Savior on the	13, 77/ 14
to be rejected and	rebuked	: "O homo tu quis	13, 28/ 20
sanguinem suum in eis	rebus	commendavit quae ad unum	13, 143/ 31
saeculi sensu in dei	rebus	loquendum, neque per violentam	13, 163/ 30
this sacrament writeth thus: "	Recedat	omne infidelitatis ambiguum quandoquidem	13, 165/ 9
not increasable bliss could	receive	thereby, but only of	13, 4/ 7
default either will not	receive	it or deserveth to	13, 43/ 16
they shall make and	receive	this sacrifice of the	13, 64/ 4
will that we shall	receive	the holy paschal lamb	13, 64/ 7
hope, and charity --	receive	it worthily, and in	13, 64/ 9
also virtually when we	receive	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	receive	him graciously into their	13, 192/ 14
then do such folk	receive	him only sacramentally and	13, 192/ 15
is to wit, they	receive	his very blessed body	13, 192/ 16
sacramental sign, but they	receive	not the thing of	13, 192/ 17
that lively grace, they	receive	their judgment and their	13, 192/ 21
which they presume to	receive	that blessed body, deserve	13, 192/ 23
presume so irreverently to	receive	this precious margarite, this	13, 193/ 16
all them that unworthily	receive	this most Blessed Sacrament	13, 194/ 9
and in such wise	receive	the body and blood	13, 194/ 15
that, without it, they	receive	it plainly to their	13, 196/ 14
all other points to	receive	it well. For note	13, 196/ 17
is not inflamed to	receive	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
all. 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
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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	receive	him graciously into their	13, 192/ 14
then do such folk	receive	him only sacramentally and	13, 192/ 15
is to wit, they	receive	his very blessed body	13, 192/ 16
sacramental sign, but they	receive	not the thing of	13, 192/ 17
that lively grace, they	receive	their judgment and their	13, 192/ 21
which they presume to	receive	that blessed body, deserve	13, 192/ 23
presume so irreverently to	receive	this precious margarite, this	13, 193/ 16
all them that unworthily	receive	this most Blessed Sacrament	13, 194/ 9
and in such wise	receive	the body and blood	13, 194/ 15
that, without it, they	receive	it plainly to their	13, 196/ 14
all other points to	receive	it well. For note	13, 196/ 17
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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	received	of us. But likewise	13, 199/ 26
Now when we have	received	our Lord and have	13, 201/ 19
which on Palm Sunday	received	Christ royally and full	13, 203/ 2
show ourselves to have	received	him in such manner	13, 203/ 12
down, and very gladly	received	him into his house	13, 203/ 22
house. But not only	received	him with a joy	13, 203/ 23
well appear that he	received	him with a sure	13, 203/ 24
rejoicing as this man	received	our Lord into his	13, 204/ 5
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	received	of us. But likewise	13, 199/ 26
Now when we have	received	our Lord and have	13, 201/ 19
which on Palm Sunday	received	Christ royally and full	13, 203/ 2
show ourselves to have	received	him in such manner	13, 203/ 12
down, and very gladly	received	him into his house	13, 203/ 22
house. But not only	received	him with a joy	13, 203/ 23
well appear that he	received	him with a sure	13, 203/ 24
rejoicing as this man	received	our Lord into his	13, 204/ 5
the damnation of the	receiver	.) Saint Cyprian in his	13, 162/ 24
And in such a	receiver	of Christ's flesh are	13, 176/ 6
himself, which, when he	receiveth	it, misspendeth upon himself	13, 80/ 21
the which no man	receiveth	worthily, but such as	13, 144/ 27
goeth to corruption, and	receiveth	not life again which	13, 162/ 2
For he that so	receiveth	the blood of his	13, 170/ 6
in deadly sin he	receiveth	it not spiritually; that	13, 176/ 2
into his body, he	receiveth	not yet Christ's Holy	13, 176/ 3
notwithstanding that he that	receiveth	the Blessed Sacrament receiveth	13, 176/ 24
receiveth the Blessed Sacrament	receiveth	the very body of	13, 176/ 25
in any wise unworthily	receiveth	this most excellent sacrament	13, 196/ 24
this most excellent sacrament,	receiveth	it unto his own	13, 196/ 25
in any wise unworthily	receiveth	this most excellent sacrament	13, 196/ 24
this most excellent sacrament,	receiveth	it unto his own	13, 196/ 25
one, much more men,	receiving	the abundance of grace	13, 31/ 26
by their eating and	receiving	into their bodies was	13, 134/ 21
yet, in the sacramental	receiving	after his glorious resurrection	13, 134/ 32
to do the contrary,	receiving	it under both the	13, 149/ 28
either otherwise used in	receiving	the holy housel beside	13, 150/ 13
so by communicating and	receiving	of Christ's body and	13, 168/ 24
use ourselves in the	receiving	. We must understand that	13, 174/ 30
are three manner of	receiving	. For some folk receive	13, 174/ 31
I say, by the	receiving	each of us that	13, 175/ 27
every Christian man so	receiving	is in a certain	13, 175/ 35
Church) by this sacramental	receiving	, yet, for his receiving	13, 176/ 1
receiving, yet, for his	receiving	it in deadly sin	13, 176/ 1

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

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

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

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

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

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

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

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

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

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

passion, his death, his	resurrection	, and his glorious ascension	13, 57/ 9
his glory after his	resurrection	, in which he rose	13, 123/ 5
passion." But after his	resurrection	, he did verily eat	13, 123/ 10
entry thereinto by his	resurrection	, he would both eat	13, 129/ 32
he would before his	resurrection	drink no more wine	13, 130/ 20
them) that before his	resurrection	, which was not then	13, 130/ 33
passion and his glorious	resurrection	were performed. For after	13, 131/ 10
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to wit, after my	resurrection	when my body shall	13, 132/ 19
wine till after his	resurrection	. And now had he	13, 132/ 31
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with them after his	resurrection	. Finally, for this exposition	13, 133/ 19
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For after his glorious	resurrection	that holy blood of	13, 134/ 16
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no time since the	resurrection	asunder. And by concomitance	13, 148/ 10
a book concerning the	resurrection	of our flesh in	13, 162/ 7
bibimus cum illo postquam	resurrexit	a mortuis." (We have	13, 123/ 13
ten thousand pound and	retain	only a mean man's	13, 41 15
thy bread, till thou	return	again into the earth	13, 18/ 34
into dust shalt thou	return	." Then our Lord made	13, 19/ 2
own Church (till I	return	to the general judgment	13, 124/ 32
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general councils, and yet	returned	of frowardness to their	13, 91/ 25
biberit calicem domini indigne,	reus	erit corporis et sanguinis	13, 159/ 32
biberit calicem Domini indigne,	reus	erit corporis et sanguinis	13, 176/ 17
biberit calicem Domini indigne,	reus	erit corporis et sanguinis	13, 194/ 3
biberit calicem Domini indigne,	reus	erit corporis et sanguinis	13, 194/ 3
secret mystery did God	reveal	in diverse wise, that	13, 54/ 15
envious stomach) having it	revealed	unto him that of	13, 14/ 7
Trinity (which, till God	revealed	it unto them, none	13, 53/ 11
they should be saved,	revelation	was given to Adam	13, 29/ 24
at the law written,	revelation	given to Moses, and	13, 29/ 27
at the least, without	revelation	, might attain unto. Which	13, 37/ 4
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blessed Lady (having by	revelation	the sure inward knowledge	13, 200/ 9
surety thereof, without special	revelation	of God. For as	13, 194/ 29
blessed Lady (having by	revelation	the sure inward knowledge	13, 200/ 9
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Peter that refused for	reverence	the thing that our	13, 112/ 3
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with great dread and	reverence	, to consider well the	13, 193/ 7
and therefore the great	reverence	, fear and dread for	13, 199/ 23
imply and under a	reverent	devout silence signify both	13, 156/ 21
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tender loving heart, how	reverent	humble manner we should	13, 197/ 23
holy affections, both of	reverent	considering her own unworthiness	13, 200/ 27
be abashed with the	reverent	dread of our own	13, 201/ 8
well say with great	reverent	dread and admiration, "Unde	13, 201/ 11
all humble manner and	reverent	behavior to receive him	13, 197/ 10
tender loving heart, how	reverent	humble manner we should	13, 197/ 23
holy affections, both of	reverent	considering her own unworthiness	13, 200/ 27
be abashed with the	reverent	dread of our own	13, 201/ 8
well say with great	reverent	dread and admiration, "Unde	13, 201/ 11
the new very paschal,	reverently	finish the old paschal	13, 120/ 23
es et in terram	reverteris	." And the Scripture calleth	13, 131/ 22
and that he will	reward	them that seek him	13, 43/ 12
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of man's salvation and	reward	, though he know not	13, 43/ 25
the occasion of double	reward	. Besides this, if God	13, 47/ 17
time), then was Judas"	reward	the valure of ten	13, 79/ 24
And now was his	reward	ten shillings, which is	13, 80/ 8
disdain their simple niggardous	reward	, but continued for it	13, 81/ 19
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and the dead, and	reward	all men after their	13, 196/ 4
heaven, and to be	rewarded	there, this knew they	13, 115/ 26
that he is the	rewarder	of them that seek	13, 43/ 2
own flesh, nor the	rewards	of all the world	13, 63/ 17
we have received: riches,	riality	, lordship, beauty, strength, learning	13, 9/ 9
framed out of the	rib	of his side (as	13, 12/ 18

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

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

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

almost worn away. Their	Sabbath	days and their feasts	13, 98/ 28
man whole in the	Sabbath	day, that is to	13, 109/ 19
hominem sanum fecit in	sabbato	" (He made all the	13, 109/ 18
facientibus opera eius, summus	sacerdos	panem profert et finum	13, 162/ 28
testis veritatis. Nam invisibilis	sacerdos	visibiles creaturas in substantiam	13, 165/ 11
ei qui verus est	sacerdos	, videlicet Christo, oportet dari	13, 166/ 32
R. quaerebant L. summi	sacerdotes	et scribae, quomodo eum	13, 51/ 15
sacerdoti, et summos R.	sacerdotes	, ut proderet eum illis	13, 51/ 19
de duodecim ad principes	sacerdoti	, et summos R. sacerdotes	13, 51/ 19
Tunc congregati sunt principes	sacerdotum	et seniores in atrium	13, 51/ 13
seniores in atrium principis	sacerdotum	, qui dicitur Caiphas, et	13, 51/ 13
locutus est cum principibus	sacerdotum	et magistratibus, quemadmodum illum	13, 51/ 20
habitual, infounded in the	sacrament	of baptism, or otherwise	13, 32/ 22
change and by the	sacrament	of penance yet be	13, 47/ 23
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into the more perfect	sacrament	of baptism, so, for	13, 92/ 24
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his Church, the Blessed	Sacrament	of the altar. Which	13, 123/ 19
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institution of the Blessed	Sacrament	. And so seemeth it	13, 129/ 22
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institution of the Blessed	Sacrament	, when that (after the	13, 131/ 3
with them the Blessed	Sacrament	also. Now that he	13, 131/ 15
were by his new	sacrament	instituted, and (by his	13, 133/ 11
them in the Blessed	Sacrament	under the form of	13, 133/ 14
blessed blood in the	sacrament	, which it seemeth that	13, 133/ 17
then in the Blessed	Sacrament	, until that day when	13, 134/ 14
it in the Blessed	Sacrament	. For, albeit that his	13, 134/ 19
given them in the	sacrament	before his passion such	13, 134/ 29
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of this new Blessed	Sacrament	, the verity of that	13, 136/ 2
treating of this Blessed	Sacrament	, let us pray him	13, 136/ 20
hast instituted the new	sacrament	of thine own blessed	13, 136/ 26
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readers) this holy Blessed	Sacrament	above all other, that	13, 137/ 1
For in this holy	sacrament	is the very body	13, 137/ 7
labor in this Blessed	Sacrament	to subvert the very	13, 137/ 14
out of the Blessed	Sacrament	. First, using the name	13, 138/ 6
using the name of	sacrament	of Christ's body with	13, 138/ 7
it all the Blessed	Sacrament	of Christ's body and	13, 138/ 13
other but a bare	sacrament	only, that is to	13, 138/ 14
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Scripture prove the Blessed	Sacrament	bread (but the custom	13, 139/ 8
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of this holy Blessed	Sacrament	, concerning this matter, left	13, 139/ 31
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are in the Blessed	Sacrament	two things; yet, forasmuch	13, 141/ 13
as the name of "	sacrament	" properly signifieth a sign	13, 141/ 14
the "thing" of a	sacrament	is properly called that	13, 141/ 16
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grace, is properly the	sacrament	, and the washing of	13, 141/ 19
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the thing that the	sacrament	or sacramental sign (I	13, 141/ 20
Now in this holy	sacrament	of the altar (which	13, 141/ 23
the one, an outward	sacrament	or sacramental sign sensible	13, 141/ 26
the other an inward	sacrament	or sacramental sign unsensible	13, 141/ 28
have. The outward sensible	sacrament	or sacramental sign is	13, 141/ 30
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call it. Whereas the	sacrament	of baptism is not	13, 152/ 18

is not called "the	sacrament	" alone but "the sacrament	13, 152/ 18
sacrament" alone but "the	sacrament	of baptism," nor any	13, 152/ 19
proper name (as the	sacrament	of confirmation, the sacrament	13, 152/ 20
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Greek. And this Blessed	Sacrament	is called the communion	13, 154/ 9
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to this Eucharist or	sacrament	of the altar, and	13, 160/ 29
thus of this Blessed	Sacrament	, "Neque vero haec pro	13, 161/ 8
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verily in the Blessed	Sacrament	receive, through the merit	13, 204/ 16
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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
praesumpsit ad Christi accedere	sacramenta	, quae aliquis non digne	13, 144/ 9
a tempore Melchizedek prodeunt	sacramenta	, et filiis Abrahae facientibus	13, 162/ 27
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that the sacrament or	sacramental	sign (I mean the	13, 141/ 21
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an outward sacrament or	sacramental	sign sensible (as baptism	13, 141/ 26
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kind of sacrament or	sacramental	sign (that is to	13, 144/ 30
wit, the sacrament or	sacramental	sign secret and unsensible	13, 144/ 31
betokeneth the other aforesaid	sacramental	thing, that is to	13, 146/ 5
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too), and two distinct	sacramental	things also, of that	13, 153/ 3
contained in both these	sacramental	forms is one very	13, 153/ 17
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our Lord in the	sacramental	form, but also, like	13, 156/ 14
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himself, contained in the	sacramental	sign of bread) that	13, 193/ 17
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body of our Lord,	sacramentally	and virtually both. They	13, 191/ 8
of our Lord both	sacramentally	and virtually which in	13, 191/ 9
folk receive him only	sacramentally	and not virtually, that	13, 192/ 15
blessed flesh and blood	sacramentally	and bodily into our	13, 194/ 17
ut in honorem tanti	sacramenti	in os christiani prius	13, 169/ 15
ad naturam aeternitatis, sub	sacramento	nobis communicande carnis admisquit	13, 163/ 24
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is, above all other	sacraments	sundry special prerogatives) there	13, 141/ 24
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especially above all other	sacraments	refresh, make strong, and	13, 142/ 32
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the use of the	sacraments	, then followeth there an	13, 150/ 4
whom all the other	sacraments	take their strength (for	13, 152/ 8
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thing that all the	sacraments	or sacramental signs (both	13, 154/ 2
are all his other	sacraments	, but by his instrument	13, 154/ 17
purgandas iniquitates existens." (The	sacraments	which of old were	13, 163/ 3
fourth book of the	sacraments	: "Antequam consecratur, panis est	13, 167/ 7
and especially in the	sacraments	, not beholding only those	13, 167/ 37
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et visibiliter premet dentibus	sacramentum	corporis et sanguinis Christi	13, 144/ 6
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form, "sacramentum panis et	sacramentum	vini" (the sacrament of	13, 152/ 30
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asseritur, quum naturalis per	sacramentum	proprietas, perfectae sacramentum sit	13, 163/ 29
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you to the old	sacrifice	of the paschal lamb	13, 123/ 8
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the altar) representeth the	sacrifice	in which the selfsame	13, 150/ 24
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heal infirmities, and a	sacrifice	to purge iniquities.) Saint	13, 163/ 15
sanctifying of the mystical	sacrifice	, and the translation or	13, 166/ 36
which the lamb was	sacrificed	. This feast which was	13, 61/ 19
was commanded to be	sacrificed	and eaten after the	13, 86/ 18
lamb was to be	sacrificed	and eaten), these two	13, 87/ 4
the paschal lamb was	sacrificed	and eaten), the Feast	13, 87/ 14
must be killed and	sacrificed	, the disciples came to	13, 87/ 21
blood, to be continually	sacrificed	, offered up unto the	13, 120/ 20
was wont to be	sacrificed	to fore-figure it in	13, 124/ 34
that passion and be	sacrificed	once for ever upon	13, 126/ 12

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

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

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

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

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

joy.) Now like as	Saint	Elizabeth by the Spirit	13, 200/ 26
peril, the blessed apostle	Saint	Paul giveth us gracious	13, 193/ 29
effectually into our souls),	Saint	Paul, in the place	13, 194/ 19
examination of ourselves which	Saint	Paul speaketh of, one	13, 195/ 21
well the words of	Saint	Paul therein: "Qui manducat	13, 196/ 17
cometh -- for as	Saint	James saith: "Omne datum	13, 198/ 13
of his unmeasurable goodness.	Saint	Elizabeth, at the visitation	13, 200/ 8
that her holy child,	Saint	John the Baptist, hopped	13, 200/ 21
joy.) Now like as	Saint	Elizabeth by the Spirit	13, 200/ 26
old holy doctors and	saints	and unto that interpretation	13, 113/ 4
of those old holy	saints	those new folk labor	13, 138/ 28
the society of all	saints	in the mystical body	13, 142/ 21
the society of all	saints	in the mystical body	13, 143/ 15
so be all holy	saints	gathered together in one	13, 143/ 21
wit, the society of	saints	. For like as the	13, 146/ 6
is that society of	saints	many lively members in	13, 146/ 7
wit, the society of	saints	in the unity of	13, 146/ 16
of blessed angels and	saints	, as diverse holy doctors	13, 148/ 24
of the old holy	saints	it doth in diverse	13, 149/ 5
And finally, some holy	saints	say that it is	13, 151/ 10
-- of all holy	saints	in one society, as	13, 154/ 5
gathering together of all	saints	into his own mystical	13, 154/ 24
the holy doctors and	saints	from the apostles" days	13, 159/ 5
old holy doctors and	saints	, contrary to these new	13, 160/ 16
with those three holy	saints	, and with the Catholic	13, 171/ 34
that the old holy	saints	believed the presence of	13, 174/ 27
the society of holy	saints	-- that is to	13, 175/ 14
God united with holy	saints	as a lively member	13, 175/ 15
wit, the society of	saints	; that is to say	13, 176/ 31
fellowship and society of	saints	. Some, as I said	13, 176/ 33
the spiritual society of	saints	. Sir Thomas More wrote	13, 177/ 8
the souls of holy	saints	fetch'd out of hell	13, 196/ 1
the souls of holy	saints	fetch'd out of hell	13, 196/ 1
the afore rehearsed words	saith	) we have not here	13, 3/ 20
earth.) And afterward he	saith	: "Verum tamen ad infernum	13, 5/ 25
his Apocalypse, where he	saith	in the twelfth chapter	13, 6/ 1
soon. "What hast thou,"	saith	Saint Paul, "that thou	13, 9/ 5
person of whom he	saith	in this wise: "Dixerunt	13, 10/ 5
being as the Scripture	saith	, "wilier than all the	13, 14/ 25
for which Saint Paul	saith	, "The man was not	13, 19/ 20
as the Holy Scripture	saith	: "Et mandavit illis unicuique	13, 21/ 14
beasts, as the Scripture	saith	: "Homo quum in honore	13, 24/ 17
of which the prophet	saith	: "Lo, in wickedness was	13, 29/ 11
make (as Saint Paul	saith	) 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	saith	unto him: "He that	13, 101/ 27
therefore where the evangelist	saith	that he came out	13, 105/ 7
Nor by that he	saith	his Father had given	13, 105/ 15
Simon Peter, and Peter	saith	unto him: "Lord, washest	13, 106/ 18
walk therein. And therefore	saith	our Lord by the	13, 111/ 11
ways.) And our Savior	saith	his own mouth that	13, 111/ 16
much less. For thus	saith	our Lord: "The bondman	13, 111/ 20
For as the Scripture	saith	: "Better is obedience than	13, 112/ 9
not (as Saint Augustine	saith	) know which books were	13, 113/ 8
Scripture. Our Savior here	saith	: "I have given you	13, 113/ 9
first themselves. The Scripture	saith	of our Savior, "Coepit	13, 113/ 18
is (as Saint Augustine	saith	) a thing of the	13, 114/ 30
Finally, where our Savior	saith	, "Si haec scitis, beati	13, 115/ 12
per verbum Dei." (Faith,	saith	Saint Paul, cometh of	13, 115/ 29
of Saint Luke he	saith	he will say to	13, 116/ 20
table and eating, Jesus	saith	, "With desire have I	13, 117/ 24
to his disciples, and	saith	: "Take you and eat	13, 117/ 29
with him. And he	saith	unto them: "With desire	13, 118/ 27
that (as Saint John	saith	): "Quum dilexisset suos qui	13, 119/ 23
As when the gospel	saith	, "Non cognovit eam, donec	13, 121/ 20
Luke proceedeth farther and	saith	: "Accepto calice gratias egit	13, 122/ 25
beareth witness where he	saith	: "Qui manducavimus et bibimus	13, 123/ 12
give us example, as	saith	Saint Bede, that in	13, 124/ 7
them himself to signify,	saith	Saint Bede, that he	13, 124/ 11
in his so doing (	saith	Saint Chrysostom), teacheth us	13, 126/ 34
For as Saint Paul	saith	: "It was impossible that	13, 128/ 15
words our Savior spoke (	saith	Saint Chrysostom) as though	13, 128/ 25
according as Saint Chrysostom	saith	, shed for the sin	13, 128/ 30
be as Saint Remigius	saith	, and as the truth	13, 128/ 34
the said latter saying	saith	: "Dico autem vobis, quia	13, 133/ 21
you of this all),	saith	thus: "Ne autem hoc	13, 136/ 7
truth is that himself	saith	it is there, and	13, 139/ 15
-- whereof the Scripture	saith	: "Panis confirmat cor hominis	13, 142/ 27
-- whereof the Scripture	saith	also: "Vinum laetificat cor	13, 142/ 29
proof whereof our Savior	saith	of his body in	13, 143/ 3
in the sacrament he	saith	by the mouth of	13, 143/ 7
in his twenty-sixth treatise	saith	thus: Propterea quippe sicut	13, 143/ 28
writing them somewhat thereof,	saith	yet finally, "Cetera quum	13, 151/ 26
could hear proved. Origen	saith	also (and diverse other	13, 151/ 30
book De Ecclesiastica Hierarchia,	saith	that the apostles taught	13, 152/ 2
Savior (as Saint Augustine	saith	), walking with his two	13, 157/ 21
Paul either where he	saith	in the eleventh chapter	13, 159/ 24
and by after, he	saith	also, "Probet autem se	13, 160/ 3
epistle to the Romans	saith	thus, "I will not	13, 161/ 1

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

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

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

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

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

Saint Peter, having our	Savior	in such estimation and	13, 106/ 20
feet?" To whom our	Savior	said: "That that I	13, 106/ 24
that word of our	Savior	, find in his heart	13, 107/ 5
feet and answered our	Savior	in this wise: "Thou	13, 107/ 7
And therefore said our	Savior	to Saint Peter when	13, 108/ 21
And with that our	Savior	considering the traitor Judas	13, 108/ 25
done to you?" Our	Savior	here giveth us in	13, 109/ 8
did. So where our	Savior	healed a man in	13, 109/ 16
all." Then goeth our	Savior	further yet and enforceth	13, 110/ 21
In which words our	Savior	well declareth that the	13, 111/ 6
his ways.) And our	Savior	saith his own mouth	13, 111/ 16
rehearsed had between our	Savior	and Saint Peter that	13, 112/ 2
his feet. But our	Savior	showed him that, if	13, 112/ 27
were Holy Scripture. Our	Savior	here saith: "I have	13, 113/ 9
would here of our	Savior	take example for to	13, 113/ 13
the fashion that our	Savior	used, that is to	13, 113/ 16
Scripture saith of our	Savior	, "Coepit Iesus facere et	13, 113/ 18
sacrament unto which our	Savior	bound his Church of	13, 114/ 27
also. Finally, where our	Savior	saith, "Si haec scitis	13, 115/ 12
is. And therefore our	Savior	left not with these	13, 116/ 7
his declaration thereupon) our	Savior	instructeth and exhorteth his	13, 116/ 24
open to enter), our	Savior	therefore, to keep against	13, 116/ 32
Almighty Jesus, my sweet	Savior	Christ, which wouldst vouchsafe	13, 117/ 11
of Saint Luke, our	Savior	expresseth the great desire	13, 119/ 7
in which speech our	Savior	spoke at the time	13, 119/ 13
the verb, as our	Savior	did here, saying, "with	13, 119/ 17
were for which our	Savior	so sore longed at	13, 119/ 20
we consider that our	Savior	, in saying that he	13, 121/ 11
in like wise our	Savior	meant not that, after	13, 121/ 30
paschal lamb, when our	Savior	said, "I will from	13, 122/ 5
appeareth plain that our	Savior	intended not to have	13, 122/ 15
divide among you.") Our	Savior	as man gave thanks	13, 122/ 28
After this done, our	Savior	Christ, by and by	13, 123/ 16
from the board, our	Savior	forthwith went in hand	13, 123/ 30
for you." First our	Savior	, in the beginning of	13, 124/ 6
of bread) -- our	Savior	therefore, to give them	13, 124/ 21
compendious words of our	Savior	, "This is my body	13, 125/ 16
the words of our	Savior	himself. After that he	13, 126/ 17
remission of sins." Our	Savior	at the converting and	13, 126/ 27
Saint Chrysostom. And our	Savior	, in his so doing	13, 126/ 34
In these words, our	Savior	showed them what thing	13, 127/ 7
either for that our	Savior	spoke both the one	13, 127/ 12
blood of our holy	Savior	himself. And the selfsame	13, 127/ 29
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sins. And therefore our	Savior	said, "This is the	13, 128/ 19
in these words our	Savior	spoke (saith Saint Chrysostom	13, 128/ 25
foresaid words of our	Savior	: "This is the chalice	13, 129/ 2
this saying of our	Savior	rehearsed by Saint Matthew	13, 129/ 13
of that saying our	Savior	meant that he would	13, 129/ 27
Saint Luke when our	Savior	said, "Dico enim vobis	13, 130/ 12
of God come), our	Savior	meant in these words	13, 130/ 15
two aforesaid evangelists) our	Savior	meant that he would	13, 131/ 8
And over this our	Savior	, in those second words	13, 131/ 26
these words of our	Savior	(spoken after the conversion	13, 131/ 31
latter saying of our	Savior	compared with the former	13, 132/ 28
say, "new." Where our	Savior	in the said latter	13, 133/ 21
common wine that our	Savior	drank with them after	13, 134/ 8
But now that our	Savior	did receive and eat	13, 135/ 18
prayer. Our most dear	Savior	Christ, which after the	13, 136/ 25
indeed, and that our	Savior	in his so saying	13, 137/ 17
inexpugnable person of our	Savior	Christ, enforcing themselves by	13, 138/ 5
and blood of our	Savior	himself; the other that	13, 140/ 23
very blood of our	Savior	himself, therein actually and	13, 142/ 11
In proof whereof our	Savior	saith of his body	13, 143/ 3
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the cross. For our	Savior	at his Last Supper	13, 144/ 37
And therefore when our	Savior	gave his blessed body	13, 145/ 5
see that, whereas our	Savior	in his own words	13, 145/ 29
the soul of our	Savior	also. For his blessed	13, 146/ 26
and blood of our	Savior	and therewith his blessed	13, 148/ 32
done because that our	Savior	himself, at his Maundy	13, 151/ 11
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blessed person of our	Savior	Christ, being verily both	13, 154/ 14
And over this, our	Savior	, that is in the	13, 154/ 22
sovereign Lord and almighty	Savior	Christ, from whom (as	13, 154/ 33
and blood of our	Savior	himself, immortal and impassible	13, 155/ 10
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and spoken by our	Savior	at the institution of	13, 159/ 16
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and blood of our	Savior	Christ himself, I shall	13, 160/ 19
God, Jesus Christ our	Savior	, being incarnate, had flesh	13, 161/ 19
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at all. Whereof our	Savior	said: "Quum venerit filius	13, 173/ 29
but short, for our	Savior	saith, "Propter electos breviabuntur	13, 173/ 34
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blessed body of our	Savior	himself, contained in the	13, 193/ 17
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hearken well what our	Savior	, being now our guest	13, 202/ 6
blessed body of our	Savior	himself, contained in the	13, 193/ 17
blood of our holy	Savior	Christ himself, the very	13, 195/ 27
hearken well what our	Savior	, being now our guest	13, 202/ 6
which sentence of our	Savior's	words is also declared	13, 126/ 14
smelled sweet of the	savor	of that sweet ointment	13, 76/ 23
shall peradventure take little	savor	), saving that I thought	13, 88/ 14
redness, hardness, softness, weight,	savor	, and taste, and such	13, 140/ 28
himself. And as he	saw	his own damnation grown	13, 14/ 18
Lord, as though he	saw	them not, called for	13, 17/ 32
her, yet when he	saw	that sorrow should come	13, 22/ 33
damnation, from which he	saw	well he had but	13, 23/ 18
state of innocence, God	saw	that for man it	13, 47/ 3
bliss of heaven is,	saw	that it was not	13, 48/ 5
the Pharisees heard and	saw	this, and that the	13, 71/ 32
covetous wretch, when he	saw	that this ointment was	13, 77/ 22
the price, and then	saw	our Savior allow her	13, 77/ 23
apostles there, though they	saw	him wash their feet	13, 115/ 24
other men (since himself	saw	his passion drawing so	13, 119/ 31
greater as he surely	saw	that his bitter passion	13, 120/ 7
effectual respects that they	saw	and considered therein), called	13, 140/ 18
their eloquent speech, and	say	they will set it	13, 10/ 10
maketh them think and	say	farther: "Labia nostra a	13, 10/ 14
all. For when they	say	once that their lips	13, 10/ 21
God before her and	say	: "Nay ye shall not	13, 16/ 6
could he not conveniently	say	, "Lo, Adam is now	13, 19/ 15
requiram." (If when I	say	to the wicked man	13, 21/ 27
methinketh I may well	say	the words of Saint	13, 23/ 9
Thus was as I	say	, therefore, the device of	13, 27/ 1
that excellent means, I	say	, of man's redemption so	13, 27/ 30
For how could it (	say	they) stand with the	13, 28/ 14
come -- faith, I	say	, actual or habitual, and	13, 29/ 18
and naught. Besides this (	say	these good holy doctors	13, 31/ 3
life, it well appeareth (	say	some doctors) that Saint	13, 32/ 10
And for this cause,	say	those holy doctors, infants	13, 32/ 27
since it is so (	say	they) that by the	13, 32/ 32
this matter, those I	say	that have thought that	13, 34/ 1
all those reasons, I	say	, 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,	saying	in the fifteenth chapter	13, 131/ 28
also upon this latter	saying	of our Savior compared	13, 132/ 28
that, in his second	saying	, by these words, "this	13, 133/ 2
in the said latter	saying	saith: "Dico autem vobis	13, 133/ 21
Saint Mark maketh mention,	saying	, "Et biberunt ex eo	13, 135/ 9
Savior in his so	saying	did not affirm nor	13, 137/ 18
and in his so	saying	so meant in very	13, 139/ 16
epistle to the Corinthians,	saying	: "Unus panis et unum	13, 143/ 23
bread unto his apostles,	saying	unto them: "Hoc est	13, 145/ 6
epistle to the Corinthians,	saying	: "Quotiescumque manducabitis panem hunc	13, 145/ 25
his body and blood,	saying	thus, Take and eat	13, 165/ 28
of all hear him	saying	, take and eat of	13, 167/ 17
sed caro est." (Furthermore	saying	, this is my body	13, 170/ 22
part out of the	sayings	of sundry good old	13, 3/ 6
punished only, but the	scab	of the flock shall	13, 22/ 3
donec ponam inimicos tuos	scabellum	pedium tuorum" (Sit on	13, 121/ 26
displeasure and pain. For	scant	was the fruit passed	13, 17/ 6
yet, after the rod	scant	removed, evermore his stubborn	13, 59/ 19
and deed both be	scant	able to draw us	13, 114/ 6
when we be so	scantly	stirred yet thereto, for	13, 45/ 18
Judas, whose surname is	Scariot	, one of the twelve	13, 52/ 13
Judas, whose surname is	Scariot	, one of the twelve	13, 75/ 27
son of Simon of	Scariot	, to betray him, Jesus	13, 101/ 14
son of Simon of	Scariot	, to betray him," etc	13, 104/ 11
son of Simon of	Scariot	, to betray him." By	13, 104/ 19
Judas was called not	Scariot	, but Iscariot, that is	13, 104/ 29
in Iudam qui cognominatur	Scarioth	, unum de duodecim. Tunc	13, 51/ 17
traderet eum Iudus Simonis	Scariothis	: sciens quia omnia dedit	13, 100/ 21
I will keep no	schools	upon the matter nor	13, 38/ 22
estis, sed non omnes:	sciebat	namque quisnam esset qui	13, 101/ 1
ex nobis factus est,	sciens	bonum et malum." (Lo	13, 19/ 28
vos, habens iram magnam,	sciens	quia modicum tempus habet	13, 23/ 12
I. diem festum paschae,	sciens	Iesus quia venit hora	13, 51/ 25
Ante diem festum Paschae,	sciens	Iesus quia venit hora	13, 87/ 29
eum Iudus Simonis Scariothis:	sciens	quia omnia dedit ei	13, 100/ 21
altitudo divitiarum sapientiae et	scientiae	dei, quam incomprehensibilia sunt	13, 33/ 16
facio tu nescis modo,	scies	autem postea. Dicit ei	13, 100/ 26
usque deorsum, et petrae	scissae	sunt, et monumenta aperta	13, 72/ 19
gospel saith: "Velum templi	scissum	est a summo usque	13, 72/ 19
scripture saith: "Nemo vivens	scit	, utrum odio vel amore	13, 195/ 2
scripture saith: "Nemo vivens	scit	, utrum odio vel amore	13, 195/ 2
omnes, dixit discipulis suis:	scitis	quia post biduum pascha	13, 51/ 11
recubisset iterum, dixit eis.	Scitis	quid fecerim vobis: vos	13, 101/ 4
misit illum. Si hoc	scitis	, beati eritis si feceritis	13, 101/ 9

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

the interpretation of the	scripture	were not by the	13, 114/ 23
in sundry places of	Scripture	, to double a word	13, 119/ 15
other places of the	Scripture	, too, that he not	13, 131/ 13
common manner of Holy	Scripture	to call his blessed	13, 131/ 18
as God in the	Scripture	calleth Adam earth because	13, 131/ 20
terram reverteris." And the	Scripture	calleth the serpent into	13, 131/ 22
by other places of	Scripture	and also by his	13, 135/ 27
as the words of	Scripture	, whereby they would prove	13, 139/ 2
by the words of	Scripture	prove the Blessed Sacrament	13, 139/ 7
the custom of the	Scripture	is so common in	13, 139/ 8
body -- whereof the	Scripture	saith: "Panis confirmat cor	13, 142/ 27
heart -- whereof the	Scripture	saith also: "Vinum laetificat	13, 142/ 29
tradition, law, custom, nor	Scripture	-- neither to know	13, 150/ 7
place in all the	Scripture	for it. And yet	13, 151/ 3
showed you that in	Scripture	a man is called	13, 153/ 26
earth, and in the	Scripture	Moses" yard was called	13, 153/ 28
said, both by the	Scripture	and all the holy	13, 156/ 5
sacrament is called in	Scripture	"bread," they say it	13, 158/ 1
since it is in	Scripture	as plainly called "flesh	13, 158/ 3
Howbeit, the custom of	Scripture	in calling it bread	13, 158/ 10
calling it bread in	Scripture	prove it not bread	13, 158/ 13
calling it flesh in	Scripture	proveth it not flesh	13, 158/ 14
so many things in	Scripture	agree together upon the	13, 158/ 17
calling it bread the	Scripture	meaneth not that it	13, 158/ 19
the circumstances that the	Scripture	meaneth that it is	13, 158/ 23
your own declare the	Scripture	clear against you. I	13, 159/ 6
all the places of	Scripture	, by which places (opened	13, 159/ 7
very meaning of the	Scripture	is against these folk	13, 159/ 10
Lord.) These places of	Scripture	, and yet other more	13, 160/ 10
the words of the	Scripture	therein, by their foretaught	13, 171/ 21
the letter of Holy	Scripture	be any bridle to	13, 172/ 9
and interpreting of Holy	Scripture	(to which they confessed	13, 172/ 16
in this wise, the	Scripture	could not hold them	13, 172/ 18
folk do) deny for	Scripture	which books of Scripture	13, 172/ 19
Scripture which books of	Scripture	they list, and such	13, 172/ 20
may gather upon the	Scripture	that, like as Christendom	13, 172/ 33
God. For as the	scripture	saith: "Nemo vivens scit	13, 195/ 1
God. For as the	scripture	saith: "Nemo vivens scit	13, 195/ 1
the earth and the	sea	, which with continual recourse	13, 6/ 27
and air, earth, and	sea	furnished with fowl and	13, 12/ 5
earth and to the	sea	, for the devil is	13, 23/ 13
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Israel through the Red	Sea	, and all the power	13, 58/ 20
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us in the deep	sea	of everlasting sorrow. Of	13, 193/ 28
drowned them in the	sea	, so run on with	13, 193/ 26
us in the deep	sea	of everlasting sorrow. Of	13, 193/ 28
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diligence done in the	search	God of his high	13, 195/ 16
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call upon him; and	secondly	, to do his creatures	13, 37/ 27
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And therefore this great	secret	mystery did God reveal	13, 54/ 15
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And therefore, by the	secret	instinct of the Spirit	13, 140/ 12
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imputeth not any such	secret	lurking sin unto our	13, 195/ 18
sanguinis sui, verbo suo	secret	potestate convertit, ita dicens	13, 165/ 12
opened he the mystery	secretly	wrought by God in	13, 77/ 5
Supper, and to him	secretly	he uttered the false	13, 82/ 16
them with that errand	secretly	with which he would	13, 94/ 9
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Jews were fallen into	sects	one or twain. But	13, 98/ 32
and reckon the sundry	sects	which from the true	13, 98/ 33
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eisdem pane et vino	secundum	formam visibilem sed ante	13, 162/ 30
intellegatur in ipso David	secundum	literam non invenimus, in	13, 168/ 32
Catholic faith: "Reddet unicuique	secundum	opera sua." (He shall	13, 174/ 5
the Father unto Christ, "	Sede	a dextris meis, donec	13, 121/ 25
Exsultabo solium meum et	sedebo	in monte testamenti in	13, 5/ 13
lest there arise some	seditionous	ruffle among the people	13, 52/ 12
lest there arise some	seditionous	ruffle among the people	13, 69/ 3
there should arise some	seditionous	business among the people	13, 74/ 22
The man was not	seduced	, but the woman," whereupon	13, 19/ 21
of his wife somewhat	seduced	and brought into a	13, 19/ 23
devil and Satan which	seduceth	and deceiveth the whole	13, 6/ 11
him off. But the	seducing	of Adam was by	13, 19/ 32
diabolus, et Satanas qui	seducit	universum orbem. Et proiectus	13, 6/ 5
sight of God to	see	the sin of pride	13, 7/ 26
our own? I can	see	nothing (the thing well	13, 8/ 30
manner, highly rejoiced to	see	his devilish device brought	13, 17/ 21
this unto them, to	see	their feigned friend, their	13, 17/ 24
coming, but abided to	see	the sentence their damnation	13, 20/ 24
were and would not	see	it. Honor they sought	13, 24/ 15
abide and sustain to	see	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
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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
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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
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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
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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
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it is.) Here we	see	that, notwithstanding that he	13, 176/ 24
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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
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and so many men	seeing	him alive again, and	13, 69/ 30
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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	seem	, the selfsame reason must	13, 158/ 2
unspeakable working, although it	seem	bread to us that	13, 170/ 25
spread before, it shall	seem	that there shall be	13, 173/ 28
eyes and our reason	seem	to show us the	13, 199/ 6
eyes and our reason	seem	to show us the	13, 199/ 6
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if Christ should have	seemed	to trust them with	13, 94/ 9
would work unto damnation (seemed	the thing never so	13, 107/ 13
to their eyes it	seemed	(for then had the	13, 124/ 18
to their bodily senses	seemed	yet bread still, yet	13, 124/ 28
dwell in hereafter, then	seemeth	me that many men	13, 3/ 22
least spice thereof which	seemeth	to be the bare	13, 9/ 27
the show, wherein yet	seemeth	little harm save a	13, 10/ 11
Or as it rather	seemeth	by the Greek phrase	13, 15/ 9
wrought not as it	seemeth	, not outwardly only with	13, 15/ 25
in hell that himself	seemeth	to doubt whether God	13, 35/ 10
nature, nor as it	seemeth	angel neither, but by	13, 36/ 20
stand very well, yet	seemeth	this letter after the	13, 55/ 16
down of the devil	seemeth	applied unto our blessed	13, 55/ 19
declared unto him, it	seemeth	me not likely that	13, 55/ 32
in that ointment, then	seemeth	it after this count	13, 80/ 15
which yet (as it	seemeth	) they would not trust	13, 81/ 22
way that unto men	seemeth	just, and the last	13, 112/ 18
chained ensuingly together, yet	seemeth	me that for the	13, 118/ 16
And of this mind	seemeth	Master Gerson to have	13, 129/ 17
Blessed Sacrament. And so	seemeth	it most plain to	13, 129/ 22
wise, and (as it	seemeth	) may well be declared	13, 130/ 11
the sacrament, which it	seemeth	that he by those	13, 133/ 17
word novum thus, yet	seemeth	me that the other	13, 133/ 35
For this word novum	seemeth	not there to be	13, 134/ 2
I have here showed	seemeth	much more agreeable unto	13, 134/ 11
any man doubt, it	seemeth	me that his own	13, 135/ 21
was, or as it	seemeth	, whereof I have told	13, 139/ 10
only personal distinction. It	seemeth	also that by concomitance	13, 148/ 20
before and that it	seemeth	still. But in calling	13, 158/ 20
word?Yea, rather it	seemeth	to be less miracle	13, 166/ 11
that which he saith,	seemeth	to our senses and	13, 167/ 34
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by his sure providence (seeming	to themselves hap, fortune	13, 95/ 19
the world never so	seemly	and their authority never	13, 73/ 28
to be beholden and	seen	, either of any other	13, 17/ 15
of those that had	seen	Lazarus both quick and	13, 72/ 2
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by one whom he	seeth	do the contrary himself	13, 114/ 3

especially those that he	seeth	aspire toward any excellence	13, 116/ 29
his majesty, seeing he	seeth	man himself made the	13, 165/ 32
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place aforeremembered, saith: "Probet	seipsum	homo, et sic de	13, 194/ 20
Paul saith) of one	self	piece of clay two	13, 30/ 28
story of the passion	self	, I should first show	13, 49/ 22
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eat is the same	self	body that shall be	13, 125/ 32
both is all one	self	Godhead, neither of them	13, 148/ 13
evil men into the	selfsame	infernal fire that was	13, 7/ 5
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his life had the	selfsame	fall. And peradventure any	13, 46/ 5
the like fall the	selfsame	state. And therefore I	13, 46/ 8
here may have the	selfsame	commodity thereby that they	13, 50/ 13
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hundred pieces of the	selfsame	coin that was called	13, 80/ 2
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very eating of the	selfsame	holy, unspotted lamb, his	13, 120/ 19
together, continually with the	selfsame	body and blood offered	13, 123/ 23
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represent unto us the	selfsame	body and the selfsame	13, 144/ 36
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have it seem, the	selfsame	reason must of reason	13, 158/ 3

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days, so was the	selfsame	truth taught by the	13, 171/ 12
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Christ himself, the very	selfsame	body and the very	13, 195/ 27
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suffered for us) the	selfsame	precious body of Christ	13, 196/ 9
unworthy to receive the	selfsame	blessed body into their	13, 192/ 11
traitorous death of the	selfsame	blessed body of his	13, 193/ 4
Christ himself, the very	selfsame	body and the very	13, 195/ 27
body and the very	selfsame	blood that died and	13, 195/ 28
suffered for us) the	selfsame	precious body of Christ	13, 196/ 9
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Master for money to	sell	, and from which traitorous	13, 108/ 28
te et mulierem, et	semen	tuum et semen illius	13, 54/ 20
et semen tuum et	semen	illius. Ipsum conteret caput	13, 54/ 21
we must again, and	send	our silly soul out	13, 9/ 4
not all thy realm	send	thee forth alone and	13, 84/ 15
but God could surely	send	men on such manner	13, 95/ 4
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mystici sacrificii, et a	sensibilibus	ad intelligibilia translationem, sive	13, 166/ 31
the insensible tree, a	sensible	feeling, as hath the	13, 12/ 14
unto perpetual pain and	sensible	torment in hell, although	13, 29/ 9
this eternal damnation of	sensible	pain in the fire	13, 29/ 14
damned every man to	sensible	pain of hell without	13, 30/ 4
perpetually damned to the	sensible	pain of fire without	13, 30/ 9

were damned unto perpetual	sensible	pain in hell, and	13, 30/ 12
reason damned to perpetual	sensible	pain in the fire	13, 34/ 4
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damnation of infants unto	sensible	pain in hell. But	13, 35/ 5
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damning of infants unto	sensible	pain in hell. For	13, 35/ 23
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be perpetually damned by	sensible	feeling of the fire	13, 40/ 3
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est humano aut saeculi	sensu	in dei rebus loquendum	13, 163/ 30
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especially spring of the	sensual	bestly body), or else	13, 63/ 28
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them and master my	sensuality	and refrain me from	13, 25/ 7
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bounden to master his	sensuality	and resist the devil	13, 36/ 31
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quam cunctum carnis excedant	sensum	." (The sanctifying of the	13, 166/ 35
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eius defraudari non possumus,	sensus	vero noster deceptu facillimus	13, 167/ 30
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hard stone, and after	sent	such a vengeance upon	13, 75/ 4
paschal for him, he	sent	two of his apostles	13, 92/ 18
our Lord, when he	sent	Saint Peter and Saint	13, 93/ 9
causes. Some say he	sent	them to a man	13, 93/ 14
two disciples whom he	sent	were of all his	13, 94/ 1
Sunday before, when he	sent	his disciples and told	13, 94/ 30
they should need it,	sent	them to another man's	13, 99/ 18
than he that hath	sent	him. If you know	13, 102/ 6
than he that hath	sent	him." As though he	13, 110/ 25
than he that hath	sent	him, and all you	13, 110/ 31
than his master that	sent	him, you should not	13, 111/ 29
by them till the	sentence	given by God upon	13, 17/ 19
Then gave God the	sentence	of punishment, upon all	13, 18/ 15
abided to see the	sentence	their damnation till he	13, 20/ 24
evangelists, and some one	sentence	with so little change	13, 50/ 27
which demean, beside the	sentence	of death conditionally pronounced	13, 53/ 20
Latin translation, whereof the	sentence	may stand very well	13, 55/ 16
man doubt of the	sentence	and understanding of anything	13, 112/ 34
the cross" -- which	sentence	of our Savior's words	13, 126/ 14
and the other the	sentence	is all one. For	13, 127/ 13
both understood in one	sentence	and as one thing	13, 129/ 26
it the most common	sentence	of all the old	13, 135/ 15
plain against the very	sentence	and the meaning of	13, 159/ 3
a dreadful and terrible	sentence	, that God here (by	13, 194/ 7
God give a gracious	sentence	and say upon our	13, 204/ 12
a dreadful and terrible	sentence	, that God here (by	13, 194/ 7
God give a gracious	sentence	and say upon our	13, 204/ 12
great causes wherein their	sentences	varied, to refer the	13, 73/ 11
sanguine alitur? Ergo aut	sententiam	mutent, aut abstineant offerendo	13, 161/ 33
in that he is	separate	and departed from the	13, 39/ 21
nor never shall be	separate	from his whole blessed	13, 147/ 23
be yet never severally	separate	asunder indeed; therefore to	13, 153/ 15
an instrument dead and	separate	as are all his	13, 154/ 16
body shall never be	separated	from my Godhead, so	13, 125/ 13
blessed body into his	sepulchre	, with the frustrated provision	13, 3/ 11
lying dead in the	sepulchre	, too. Moreover, albeit that	13, 147/ 9
quantis generibus potens est	sermo	Christi, universa convertere. Deinde	13, 167/ 12
Saint Cyprian in his	sermon	which he made of	13, 162/ 25
Cyprian saith in his	sermon	De cena Domini) his	13, 175/ 33
est quum consummasset Iesus	sermones	hos omnes, dixit discipulis	13, 66/ 25

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

bread) that like a	sort	of swine rooting in	13, 193/ 18
bread) that like a	sort	of swine rooting in	13, 193/ 18
many bad of both	sorts	also. Finally, where our	13, 115/ 11
see it. Honor they	sought	and thereby fell to	13, 24/ 15
how unable to be	sought	and found out? Who	13, 33/ 21
so sore desired and	sought	for that he will	13, 47/ 27
counsel together. And they	sought	the ways, both the	13, 52/ 8
that time forth he	sought	opportunity that he might	13, 52/ 21
counsel together. And they	sought	the ways, both the	13, 68/ 29
that time forth he	sought	opportunity how that he	13, 76/ 4
while it is so	sought	for and so sore	13, 78/ 30
hand, he studied and	sought	the time in which	13, 81/ 23
and send our silly	soul	out naked -- no	13, 9/ 4
strength, learning, wit, body,	soul	, and all. And almost	13, 9/ 10
whit again, except our	soul	alone. And yet that	13, 9/ 12
a thousand, body and	soul	together, burn in hell	13, 9/ 17
spiritual substance of the	soul	after the image and	13, 12/ 8
carried up with the	soul	into the bliss of	13, 13/ 30
put into the silly	soul	of this woeful woman	13, 16/ 14
and beareth down the	soul	and oppreseth the mind	13, 33/ 27
original justice, and the	soul	was worthy to come	13, 34/ 34
unto eternal pain. The	soul	they said was worthy	13, 35/ 2
God create always every	soul	of new, or else	13, 35/ 11
that as well the	soul	as the body be	13, 35/ 11
should create a new	soul	that never offended and	13, 35/ 25
body dying and the	soul	departing therefrom unchristened before	13, 35/ 27
wit, only natural, his	soul	yet should have been	13, 36/ 17
use of the reasonable	soul	, and should have had	13, 36/ 29
ability both body and	soul	through grace to come	13, 39/ 9
the dissolution of the	soul	and the body (by	13, 39/ 17
is to say the	soul	, by that death dieth	13, 39/ 19
body and beautified in	soul	, forthwith as soon as	13, 44/ 26
death, and the reasonable	soul	from rebellion of the	13, 44/ 29
their springing of the	soul	) but also the first-begotten	13, 63/ 26
may feel comfort in	soul	and, with faithful hope	13, 68/ 23
walk away, naked, silly	soul	, thou little wottest whither	13, 84/ 16
the glorious body and	soul	of his blessed manhood	13, 105/ 33
baptism imprinted in the	soul	is indelible and never	13, 108/ 9
token shall in their	soul	perpetually remain to their	13, 108/ 12
inwardly also in his	soul	-- whereof it is	13, 109/ 17
the man, but the	soul	, too -- they that	13, 109/ 20
in healing of the	soul	so far passing that	13, 109/ 23
many a poor simple	soul	with a gross plain	13, 116/ 14
and living with my	soul	. 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	souls	, no rebellion in their	13, 13/ 23
and battle against their	souls	, thrust out of pleasant	13, 24/ 7
point, said that the	souls	which every man have	13, 34/ 21
said they that the	souls	offended God before they	13, 34/ 29
everlasting profit of our	souls	. The first lecture. "There	13, 52/ 30
the fruit of our	souls	consider, in the foresaid	13, 62/ 28
feed and nourish your	souls	. For this is mine	13, 125/ 11
other graciously into your	souls	." In these few compendious	13, 125/ 15
ransom and buy our	souls	from pain, as say	13, 126/ 32
the fruit of their	souls	. The prayer. Our most	13, 136/ 23
devotion thereto that our	souls	may take fruitful, ghostly	13, 136/ 29
the garden of our	souls	. Now as you see	13, 157/ 30
eternal destruction of their	souls	that took those wrong	13, 172/ 24
with honest and clean	souls	, whereof he saith: "Deliciae	13, 191/ 23
inestimable wealth of their	souls	. And yet of his	13, 192/ 12
him graciously into their	souls	. But then do such	13, 192/ 15
purge and cleanse our	souls	by confession, contrition, and	13, 193/ 10
and effectually into our	souls	), Saint Paul, in the	13, 194/ 19
life and, with the	souls	of holy saints fetched	13, 196/ 1
wise out of our	souls	, as his grace tarrieth	13, 203/ 11
bodies and into our	souls	, that the fruit of	13, 204/ 8
with honest and clean	souls	, whereof he saith: "Deliciae	13, 191/ 23
inestimable wealth of their	souls	. And yet of his	13, 192/ 12
him graciously into their	souls	. But then do such	13, 192/ 15
purge and cleanse our	souls	by confession, contrition, and	13, 193/ 10
and effectually into our	souls	), Saint Paul, in the	13, 194/ 19
life and, with the	souls	of holy saints fetched	13, 196/ 1
wise out of our	souls	, as his grace tarrieth	13, 203/ 11
bodies and into our	souls	, that the fruit of	13, 204/ 8
is gone out the	sound	of them, and into	13, 173/ 14
manner as all the	sour	crabs that ever come	13, 30/ 24
to wit, with no	sour	taste of malice or	13, 64/ 11
tree do take their	sourness	of the kernel whereof	13, 30/ 25
Pasha of that proud	souterly	Sultan, may we well	13, 63/ 1
worst. As for the	sovereign	points of patience and	13, 97/ 16
more godly than our	sovereign	lord the King's Grace	13, 114/ 19
whole person, of our	sovereign	Lord and almighty Savior	13, 154/ 32
yet of his high	sovereign	patience, he refuseth not	13, 192/ 12
yet of his high	sovereign	patience, he refuseth not	13, 192/ 12
leaving a great broad	space	of dry ground all	13, 58/ 4
showed again by the	space	of forty years together	13, 58/ 29
yearly kept holy the	space	of the said seven	13, 61/ 7
unleavened bread, during which	space	they were commanded that	13, 86/ 21
a day, by the	space	peradventure of many years	13, 100/ 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

recompense made for his	trespass	, redeemed him, then would	13, 26/ 30
one of their own	tribes	, and that he should	13, 56/ 21
patience and suffering of	tribulation	, he not only taught	13, 113/ 32
and have them his	tributaries	, and that they should	13, 70/ 22
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in a manner utterly	trifle	in the remnant. As	13, 157/ 33
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At illi constituerunt ei	triginta	argenteos, et spopondit. Et	13, 51/ 23
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that our house were	trimmed	up in every point	13, 197/ 15
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the determination of the	Trinity	for man's redemption was	13, 62/ 12
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person of the coeternal	Trinity	proceeded) -- was still	13, 147/ 7
and all the whole	Trinity	together. And albeit that	13, 148/ 34
Godhead but also the	Trinity	of the three persons	13, 156/ 16
allegory or some other	trope	or figure of common	13, 158/ 16
doom) persecute, attempt, deceive,	trouble	, vex, and punish such	13, 7/ 1
sacraments without abashment or	trouble	.) Holy Saint Jerome also	13, 136/ 12
and -- with great	trouble	of the good Catholic	13, 172/ 23
that word should be	troubled	therewith, he drank his	13, 136/ 10
not devise how." I	throw	that wretch had learned	13, 78/ 13
the jolly merchant, I	throw	. For he knoweth how	13, 78/ 24
judge the world --	throwest	thou that he shall	13, 173/ 32
be (good Christian reader)	true	, as out of doubt	13, 3/ 19
it is even very	true	, that (as St. Paul	13, 3/ 20
in maintenance of the	true	justice of God, the	13, 26/ 5
that, if this be	true	that Master Lyra saith	13, 43/ 16
the Jews believed, whose	true	belief in one God	13, 70/ 19
should be a very	true	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
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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
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justified) -- yet our	true	diligence done in the	13, 195/ 16
justified) -- yet our	true	diligence done in the	13, 195/ 16
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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,	trusting	that those outward works	13, 97/ 31
themselves, then against the	truth	that they have their	13, 10/ 22
to doubt of the	truth	and steadfastness of God's	13, 15/ 28
and finally, for the	truth	of his doctrine, by	13, 27/ 24
tell you the whole	truth	, holy Saint Augustine, which	13, 34/ 7
And then if the	truth	thus be, this matter	13, 40/ 5
hath faithfully preached the	truth	, come forth in the	13, 81/ 31
shall falsely betray the	truth	and cause to be	13, 81/ 33
be by whom the	truth	is betrayed. A prayer	13, 82/ 2
For they say (and	truth	it is) that the	13, 90/ 18
-- and so of	truth	he did, as the	13, 90/ 28
them held on the	truth	, the Jews were fallen	13, 98/ 32
from believing of the	truth	that, rather than believe	13, 125/ 27
saith, and as the	truth	is, not the apostles	13, 128/ 35
most received for the	truth	among all Christian people	13, 135/ 16
and set forth the	truth	before the eyes of	13, 137/ 27
may rather of the	truth	read, increase in faith	13, 137/ 28
But now since the	truth	is that himself saith	13, 139/ 15
senses but by the	truth	of our faith, do	13, 144/ 35
good causes, with the	truth	and the will of	13, 151/ 13
property (as justice, mercy,	truth	, almightiness, eternity, and every	13, 156/ 18
occasion of oppugning the	truth	, you may have ready	13, 157/ 4
wrested away from the	truth	. Let us read the	13, 164/ 25
in him. Of the	truth	and verity therefore of	13, 165/ 2
also witness of the	truth	of it. For the	13, 165/ 25
so was the selfsame	truth	taught by the apostles	13, 171/ 12
whole people knew the	truth	of the thing before	13, 171/ 17
their own position) the	truth	of understanding and interpreting	13, 172/ 15
their gowns gird or	tucked	up about the reins	13, 59/ 31
our gear girt and	tucked	up (for letting us	13, 65/ 24
tua et de fratribus	tuis	sicut me, suscitabit tibi	13, 56/ 16
tossed up, overthrown and	tumbled	down, overwhelmed and wretchedly	13, 58/ 6
die festo, ne forte	tumultus	fiat in populo. Intravit	13, 51/ 16
holy day, "ne forte	tumultus	fiat in populo" (lest	13, 74/ 21
maledicta terra in opere	tuo	etc." (Because thou hast	13, 20/ 5
inimicos tuos scabellum pedum	tuorum	" (Sit on my right	13, 121/ 26
meis, donec ponam inimicos	tuos	scabellum pedum tuorum" (Sit	13, 121/ 25
Ne autem hoc audientes	turbarentur	, primum ipse sanguinem suum	13, 136/ 8
bibit, inducens eos sine	turbatione	in communionem mysteriorum." (Lest	13, 136/ 9
R. traderet sine L.	turbis	. Ante I. diem festum	13, 51/ 24
by grace moved to	turn	unto God and love	13, 4/ 30
him that he may	turn	from his wicked way	13, 21/ 29
their bold pride might	turn	into cowardice and take	13, 71/ 20
the morrow so to	turn	against Christ, that as	13, 74/ 29

occasion, leave off and	turn	from a friend to	13, 83/ 7
board, and yet shall	turn	sometime to thine enemy	13, 84/ 10
by this her answer	turned	it into a doubt	13, 16/ 2
of that fruit soon	turned	to displeasure and pain	13, 17/ 5
waxed gods and were	turned	into beasts, as the	13, 24/ 16
their own malice willfully	turned	from him, and that	13, 25/ 21
Christ's praise, and also	turned	them to the crying	13, 72/ 15
his indiscreet courtesy and	turned	it unto perfect obedience	13, 107/ 17
consecrated, and which he	turned	into his blessed blood	13, 130/ 6
that (after the wine	turned	into his blood and	13, 131/ 3
rod of Aaron was	turned	by the name of	13, 131/ 23
have here converted and	turned	the generation of the	13, 132/ 3
in this holy sacrament	turned	into Christ's very body	13, 143/ 17
the bread converted and	turned	into the body of	13, 153/ 23
yard when it was	turned	from a dead yard	13, 153/ 29
wine that were then	turned	but the very selfsame	13, 156/ 2
which they were then	turned	. Finally, beside yet diverse	13, 156/ 3
former creatures may be	turned	into the nature of	13, 165/ 31
devil is expelled, who	turneth	his doings into fiery	13, 160/ 30
of God's grace, by	turning	to God with laud	13, 4/ 18
declining from grace and	turning	themselves from God, as	13, 4/ 21
at the converting and	turning	of the wine into	13, 126/ 27
kept without peril of	turning	. Upon which thing so	13, 149/ 9
and she together be	twain	against one. And the	13, 14/ 30
conditions God had had	twain	, that is to wit	13, 16/ 16
as they should both	twain	be satisfied, that is	13, 25/ 30
not let one or	twain	myself here a little	13, 28/ 10
by their sin both	twain	very vile and naught	13, 31/ 2
in a point or	twain	. For, upon their own	13, 88/ 17
other say (and both	twain	may well be true	13, 93/ 17
note, I note specially	twain	: one, the example that	13, 97/ 7
into sects one or	twain	. But now if we	13, 98/ 32
own life for both	twain	. And therefore those that	13, 102/ 22
Godhead also be both	twain	, I say, not immediately	13, 148/ 3
but under the both	twain	together, that the thing	13, 150/ 30
prince together (between which	twain	is far less comparison	13, 197/ 20
prince together (between which	twain	is far less comparison	13, 197/ 20
he saith in the	twelfth	chapter: "Et factum est	13, 6/ 1
at length in the	twelfth	chapter of Exodus. For	13, 59/ 10
Mark, and in the	twelfth	of Saint John, our	13, 76/ 13
the eleventh or the	twelfth	day of March, the	13, 88/ 25
Scariot, one of the	twelve	. Then went he to	13, 52/ 13
harm, as were the	twelve	thousand marked with the	13, 65/ 14
Scariot, one of the	twelve	. 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
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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	two	enemies, that is to	13, 47/ 9
the unleavened loaves was	two	days after. And so	13, 52/ 2
You know that after	two	days shall be the	13, 52/ 4
the unleavened loaves was	two	days after." These words	13, 53/ 4
with a word or	two	show you what feast	13, 57/ 22
God showed them of	two	passages: the one of	13, 60/ 2
the devil. And as	two	the special Pasha of	13, 63/ 1
You know that after	two	days the Passover shall	13, 66/ 7
warning in this wise: "	Two	days hereafter not only	13, 66/ 15
sermons ended, that after	two	days he should be	13, 68/ 3
a private inheritance between	two	brethren, saying to the	13, 70/ 29
good council, but as	two	or three be a	13, 73/ 20
he saith, "Wheresoever are	two	or three gathered together	13, 73/ 23
Judas a figure of	two	false shrews at once	13, 80/ 17
sacrificed and eaten), these	two	feasts were, as you	13, 87/ 5
for him, he sent	two	of his apostles, that	13, 92/ 18
For albeit that the	two	disciples whom he sent	13, 94/ 1
message he gave his	two	apostles now, telling them	13, 95/ 1
his errand, and the	two	apostles going forth on	13, 95/ 11
own hand, that of	two	sparrows being both not	13, 95/ 22
if you do them),	two	things in those words	13, 115/ 14
paschal lamb with you."	Two	causes there were for	13, 119/ 20
that appeareth plain by	two	things. One, by this	13, 121/ 33
the gospel of the	two	aforesaid evangelists) our Savior	13, 131/ 7
you an example or	two	before, that all the	13, 139/ 10
considered therein), called some	two	sundry things both by	13, 140/ 19
Blessed Sacrament there are	two	things actually and really	13, 140/ 21
blood of Christ (which	two	things are the only	13, 141/ 1
in the Blessed Sacrament	two	things; yet, forasmuch as	13, 141/ 13
special prerogatives) there are	two	sacraments or sacramental signs	13, 141/ 25
all the other six)	two	things of the sacrament	13, 142/ 2
of the sacrament, or	two	sacramental things (that is	13, 142/ 3
that is to wit,	two	things that are by	13, 142/ 3
that are by the	two	sacramental signs betokened). And	13, 142/ 4
signs betokened). And those	two	things, though they be	13, 142/ 4
tokens) of both these	two	sacramental things: that is	13, 142/ 19
body. But when they	two	were by death departed	13, 147/ 4
may be answered in	two	manner wise without any	13, 147/ 27
under any of the	two	outward sensible sacraments (the	13, 148/ 25
any one of those	two	forms only doth verily	13, 148/ 31
in each of the	two	forms is the whole	13, 150/ 27
that they be indeed	two	distinct sacraments (that is	13, 152/ 33
is to wit, both	two	distinct sacramental outward signs	13, 152/ 34
form of bread, and	two	distinct sacramental inward signs	13, 153/ 2

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

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

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

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

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

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

that eateth and drinketh	unworthily	, eateth and drinketh damnation	13, 166/ 25
receive the Blessed Sacrament	unworthily	. For they verily receive	13, 175/ 2
cup of our Lord	unworthily	shall be guilty of	13, 176/ 19
Lord, yet receiving it	unworthily	(and therefore not spiritually	13, 176/ 26
cup of our Lord	unworthily	, he shall be guilty	13, 194/ 5
against all them that	unworthily	receive this most Blessed	13, 194/ 9
drinketh of this cup	unworthily	eateth and drinketh judgment	13, 196/ 21
which in any wise	unworthily	receiveth this most excellent	13, 196/ 24
cup of our Lord	unworthily	, he shall be guilty	13, 194/ 5
against all them that	unworthily	receive this most Blessed	13, 194/ 9
drinketh of this cup	unworthily	eateth and drinketh judgment	13, 196/ 21
which in any wise	unworthily	receiveth this most excellent	13, 196/ 24
I would for mine	unworthiness	be loath to have	13, 107/ 20
own part fear our	unworthiness	, and on his part	13, 198/ 20
knowledge of our own	unworthiness	, say with all meekness	13, 199/ 16
remembrance of our own	unworthiness	, and therefore the great	13, 199/ 22
not for all our	unworthiness	to come unto us	13, 199/ 25
afear of our own	unworthiness	, and yet therewith be	13, 200/ 6
abashment of her own	unworthiness	, she conceived thoroughly such	13, 200/ 20
reverent considering her own	unworthiness	in the visitation of	13, 200/ 27
dread of our own	unworthiness	and yet therewith conceive	13, 201/ 9
own part fear our	unworthiness	, and on his part	13, 198/ 20
knowledge of our own	unworthiness	, say with all meekness	13, 199/ 16
remembrance of our own	unworthiness	, and therefore the great	13, 199/ 22
not for all our	unworthiness	to come unto us	13, 199/ 25
afear of our own	unworthiness	, and yet therewith be	13, 200/ 6
abashment of her own	unworthiness	, she conceived thoroughly such	13, 200/ 20
reverent considering her own	unworthiness	in the visitation of	13, 200/ 27
dread of our own	unworthiness	and yet therewith conceive	13, 201/ 9
determined to wash mine	unworthy	feet, that if I	13, 107/ 23
willfully make not themselves	unworthy	to receive the selfsame	13, 192/ 10
since God reputeth the	unworthy	receiving and eating of	13, 194/ 11
our charge for an	unworthy	receiving of this Blessed	13, 195/ 18
toward it, in his	unworthy	receiving of it, that	13, 196/ 26
nobleman Centurion acknowledged himself	unworthy	), but his precious body	13, 197/ 27
and thought herself far	unworthy	thereto, and therefore said	13, 200/ 16
willfully make not themselves	unworthy	to receive the selfsame	13, 192/ 10
since God reputeth the	unworthy	receiving and eating of	13, 194/ 11
our charge for an	unworthy	receiving of this Blessed	13, 195/ 18
toward it, in his	unworthy	receiving of it, that	13, 196/ 26
nobleman Centurion acknowledged himself	unworthy	), but his precious body	13, 197/ 27
and thought herself far	unworthy	thereto, and therefore said	13, 200/ 16
was stirred to look	upward	unto his Maker, began	13, 5/ 5
tin, nor to man's	use	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	used	the figure here still	13, 121/ 32
the Jews have hitherto	used	for a figure of	13, 126/ 9
long ago begun and	used	, it came to that	13, 149/ 10
nor bad, either otherwise	used	in receiving the holy	13, 150/ 13
only was it never	used	to offer that holy	13, 150/ 29
yet is it never	used	at the altar but	13, 153/ 7
once in a year)	useth	to rejoice and boast	13, 99/ 32
of Christ, though it	useth	(as it doth in	13, 158/ 21
considereth it not and	useth	it like as he	13, 176/ 22
punishment, upon all three,	using	like order in declaring	13, 18/ 16
the Blessed Sacrament. First,	using	the name of sacrament	13, 138/ 7
by mouth. And so	using	and teaching the sacraments	13, 171/ 20
them to himself --	using	(I say) themselves in	13, 172/ 18
by the Greek phrase	usual	in many places of	13, 15/ 10
money, after the old	usual	groats used in the	13, 79/ 25
ambition of the priests,	usurpation	, and covetise of the	13, 73/ 3
all the devil's power,	usurped	upon us before and	13, 58/ 24
exsultavit gaudio infans in	utero	meo." (As soon as	13, 200/ 24
Exsultavit gaudio infans in	utero	meo." (The child in	13, 201/ 15
exsultavit gaudio infans in	utero	meo." (As soon as	13, 200/ 24
Exsultavit gaudio infans in	utero	meo." (The child in	13, 201/ 15
ei, neque locutus fueris	uti	avertatur a via sua	13, 21/ 26
ut unum quid ex	utrisque	factum videatur, sic communicatione	13, 168/ 18
ore cordis hauritur. In	utroque	enim poste sanguis agni	13, 169/ 29
voluntatis ingerunt unitatem, interrogo	utrum	ne per naturae veritatem	13, 163/ 19
saith: "Nemo vivens scit,	utrum	odio vel amore dingus	13, 195/ 2
saith: "Nemo vivens scit,	utrum	odio vel amore dingus	13, 195/ 2
didicistis, qui sanguis super	utrumque	postem ponitur, quando non	13, 169/ 28
to him secretly he	uttered	the false dissimuled traitor	13, 82/ 16
of that assembled council,	utterly	destroy the innocent, are	13, 75/ 10
but in a manner	utterly	trifle in the remnant	13, 157/ 33
Howbeit not to the	uttermost	part of their pain	13, 6/ 18
council had done their	uttermost	, the Godhead (I say	13, 74/ 33
loved them to the	uttermost	." For well ye wot	13, 102/ 14
of everything is the	uttermost	. And Christ loved his	13, 102/ 15
his to the very	uttermost	, that is to wit	13, 102/ 16
wit, unto the very	uttermost	. Some doctors expound those	13, 102/ 24
told you, to the	uttermost	. And first he beginneth	13, 103/ 29
cause: "Quia audisti vocem	uxoris	tuae, maledicta terra in	13, 20/ 4
exiit, et ad deum	vadit	.Surgit a cena et	13, 100/ 22
out of heaven thereinto: "	Vae	terrae et mari, quia	13, 23/ 11
men, only for very	vain	worldly trifles that properly	13, 8/ 11
first casteth any proud	vain	thought into our mind	13, 9/ 31
it were with a	vain	delight and pride of	13, 10/ 9

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

paschae, sciens Iesus quia	venit	hora eius ut transeat	13, 51/ 25
filio David, benedictus qui	venit	in nomine Domini: Hosanna	13, 71/ 26
Paschae, sciens Iesus quia	venit	hora eius ut transeat	13, 87/ 29
linteo, quo erat praecinctus.	Venit	ergo ad Simonem Petrum	13, 100/ 25
said, "Qui ad me	venit	non eiciam foras" (He	13, 103/ 5
Sunday cried, "Benedictus qui	venit	in nomine Domini" (Blessed	13, 203/ 5
Sunday cried, "Benedictus qui	venit	in nomine Domini" (Blessed	13, 203/ 5
and beat from us	venomous	worms), get us forward	13, 65/ 28
John: "Ego sum vitis	vera	." (I am the very	13, 131/ 29
verified, Ego sum vitis	vera	, "I am the very	13, 132/ 13
the participle and the	verb	, sometimes by the noun	13, 119/ 16
the noun and the	verb	, as our Savior did	13, 119/ 16
yet prophesied by the	verb	of the pretertemps, or	13, 173/ 17
formam visibilem sed ante	verba	illa, cibus ille communis	13, 162/ 30
ad fidem veniens ante	verba	baptismi adhuc in vinculo	13, 165/ 17
panis et vini: Post	verba	autem Christi, corpus et	13, 165/ 20
bibit. Fidem autem faciunt	verba	domini, qui dixit, hoc	13, 166/ 20
panis est: ubi autem	verba	Christi accesserunt corpus est	13, 167/ 8
corpus meum. Et ante	verba	Christi, calix est vini	13, 167/ 10
et aquae plenus: ubi	verba	Christi operata fuerint, ibi	13, 167/ 10
solum modo aspicientes, sed	verba	quoque eius tenentes: nam	13, 167/ 29
in fines orbis terrae	verba	eorum" (Into all the	13, 173/ 13
ita per orationem illius	verbi	consecratum hoc alimentum (quo	13, 161/ 11
sanguis meus, quotiescumque his	verbis	et hac fide actum	13, 162/ 33
peccati, ita quando benedicende	verbis	caelestibus creaturae sacris altaribus	13, 165/ 19
quoque eius tenentes: nam	verbis	eius defraudari non possumus	13, 167/ 29
sumimus. Immo quem admodum	verbo	dei Iesus Christus servator	13, 161/ 9
corporis et sanguinis sui,	verbo	suo secreta potestate convertit	13, 165/ 12
est si ea quae	verbo	potuit creare, verbo posset	13, 165/ 21
quae verbo potuit creare,	verbo	posset creata convertere? Immo	13, 165/ 21
auditu, auditus autem per	verbum	Dei." (Faith, saith Saint	13, 115/ 29
voluntatis? Si enim vere	verbum	caro factum est, et	13, 163/ 21
est, et nos vere	verbum	carnem cibo dominico sumimus	13, 163/ 21
et prolatum ab eo	verbum	tam sanctificata sunt, quam	13, 166/ 34
sensum et rationem nostram,	verbum	ipsius, quod in omnibus	13, 167/ 27
after the equinoctial in	vere	, the fourteenth day of	13, 86/ 19
after the equinoctial in	vere	, that is to wit	13, 88/ 24
world), and "Caro mea	vere	est cibus, et sanguis	13, 159/ 22
cibus, et sanguis meus	vere	est potus" (My flesh	13, 159/ 22
concordiam voluntatis? Si enim	vere	verbum caro factum est	13, 163/ 21
factum est, et nos	vere	verbum carnem cibo dominico	13, 163/ 21
Et paulo post. Si	vere	igitur carnem corporis nostri	13, 163/ 25
nostri Christus assumpsit, et	vere	homo ille qui ex	13, 163/ 26
fuit, Christus est, nosque	vere	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	verily	taken upon him the	13, 164/ 14
born of Mary be	verily	Christ, and if we	13, 164/ 16
and if we also	verily	receive under a Sacrament	13, 164/ 16
saith: My flesh is	verily	meat, and my blood	13, 164/ 30
and my blood is	verily	drink: he that eateth	13, 164/ 30
by our faith also,	verily	is it his flesh	13, 165/ 5
it his flesh and	verily	is it his blood	13, 165/ 5
Sacrament unworthily. For they	verily	receive the very body	13, 175/ 2
to wit, that we	verily	believe that it is	13, 195/ 25
indeed it is. And	verily	it is hard, but	13, 196/ 29
of Christ, which we	verily	in the Blessed Sacrament	13, 204/ 15
to wit, that we	verily	believe that it is	13, 195/ 25
indeed it is. And	verily	it is hard, but	13, 196/ 29
of Christ, which we	verily	in the Blessed Sacrament	13, 204/ 15
enim in nobis Christi	veritate	quae dicimus, nisi ab	13, 163/ 34
ego in eo. De	veritate	carnis et sanguinis domini	13, 164/ 1
utrum ne per naturae	veritatem	hodie Christus in nobis	13, 163/ 20
ipse est etiam testis	veritatis	. Nam invisibilis sacerdos visibiles	13, 165/ 10
of sincere love and	verity	. We must also, with	13, 64/ 13
which offering was the	verity	) was that old offering	13, 121/ 7
not that, after the	verity	fulfilled and perfected in	13, 121/ 31
it was by the	verity	fulfilled. And therefore as	13, 122/ 3
he forthwith instituted the	verity	thereof, the new sacrifice	13, 122/ 17
Saint Luke observed the	verity	of the saying and	13, 129/ 16
lamb that was the	verity	of that figure, that	13, 133/ 9
new Blessed Sacrament, the	verity	of that figure, he	13, 136/ 2
of that figure the	verity	, the figure passed and	13, 155/ 20
and finished, this only	verity	-- the blessed body	13, 155/ 20
unto us is the	verity	of the blessed body	13, 155/ 25
Of the truth and	verity	therefore of his flesh	13, 165/ 2
arguments grounded upon the	verity	of the very body	13, 171/ 31
fourteenth day after their	vernal	equinoctial in the evening	13, 88/ 20
sive commutationem, ei qui	verus	est sacerdos, videlicet Christo	13, 166/ 32
corpore et sanguine Christi	vescitur	, ut et anima de	13, 162/ 8
the evening following: A	vespere	ad vesperum servabitis sabbata	13, 89/ 4
is to wit, in	vespere	quarta decima lunae, but	13, 89/ 21
did eat it in	vespere	tertia decima lunae. But	13, 89/ 22
following: A vespere ad	vesperum	servabitis sabbata vestra: The	13, 89/ 4
he maketh the vile	vessel	was nothing faulty but	13, 30/ 30
piece of clay two	vessels	, the one to serve	13, 30/ 28
and use all those	vessels	for vile (that is	13, 30/ 32
a cena et ponit	vestimenta	sua, et quum accepisset	13, 100/ 22
lavit pedes eorum, accepit	vestimenta	sua: et quum recubisset	13, 101/ 3
ergo ego lavi pedes	vestros	, dominus et magister, et	13, 101/ 5

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

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

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

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

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

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

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

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

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

but by wandering another	way	from her he suffered	13, 21/ 8
turn from his wicked	way	and live, both shall	13, 21/ 29
fall. To devise this	way	, lo, was a wonderful	13, 26/ 3
that held the foresaid	way	in the damnation of	13, 35/ 5
Jerome should take that	way	, too. And if not	13, 35/ 19
neither. Howbeit, if that	way	would not be maintained	13, 35/ 20
have rehearsed by the	way	, many men will peradventure	13, 42/ 13
Red Sea, the same	way	where God had sent	13, 57/ 30
letting us by the	way	), and our shoes upon	13, 65/ 25
forward apace upon our	way	out of the Egyptians	13, 65/ 28
so far the contrary	way	that for his goodness	13, 69/ 21
were out of the	way	. In this, as the	13, 81/ 25
be out of the	way	and gone aside from	13, 81/ 28
holy heart, yet this	way	liked his high wisdom	13, 93/ 29
wise hold on their	way	that they should, at	13, 95/ 13
with faith in the	way	of virtuous works, to	13, 100/ 14
they be by the	way	walking with them, or	13, 103/ 15
their use in the	way	. But our Savior, those	13, 103/ 17
loved not into the	way	(that is to wit	13, 103/ 19
behind them in the	way	), but he loved them	13, 103/ 21
bad. For look which	way	that our affections lead	13, 108/ 20
lead us and that	way	commonly walk we. And	13, 108/ 20
bare knowledge of the	way	thither if he will	13, 111/ 9
so by knowing the	way	to heaven, we can	13, 111/ 10
God, follow their own	way	, may these words of	13, 112/ 15
infernium." (There is a	way	that unto men seemeth	13, 112/ 18
walk forth in the	way	of good works shall	13, 116/ 5
devout affection, walking the	way	of good works in	13, 116/ 15
And so may every	way	these words of our	13, 131/ 30
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maketh him go which	way	he list to guide	13, 192/ 28
maketh him go which	way	he list to guide	13, 192/ 28
world, we be but	wayfaring	folk. And verily though	13, 99/ 28
in form of a	wayfaring	man, betokened and was	13, 157/ 23
them warning of such	ways	as they may perish	13, 22/ 1
your thoughts, nor my	ways	be not like your	13, 33/ 12
be not like your	ways	, for as high as	13, 33/ 12
so high are my	ways	above your ways, and	13, 33/ 13
my ways above your	ways	, and my thoughts above	13, 33/ 13
how investigable be his	ways	? -- that is to	13, 33/ 20
And they sought the	ways	, both the chief priests	13, 52/ 8
And thus by diverse	ways	was there revelation given	13, 56/ 9
And they sought the	ways	, both the chief priests	13, 68/ 30
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walk not in his	ways	.) And our Savior saith	13, 111/ 16
Sacrament so many manner	ways	differeth from all other	13, 152/ 14
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with any of those	ways	take away the true	13, 158/ 29
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and continue in the	ways	of God and holy	13, 193/ 15
of behest, and their	waywardness	and many punishments, with	13, 58/ 28
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to us that be	weak	and abhor to eat	13, 170/ 25
thing which for her	weal	God had forbidden her	13, 16/ 22
consider deeply from what	weal	into what wretchedness, by	13, 23/ 5
pride thrown out of	wealth	into wretchedness. This new	13, 11/ 25
measured their state and	wealth	, setting them not on	13, 12/ 24
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bodies, to the inestimable	wealth	of their souls. And	13, 192/ 12
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mankind set in so	wealthy	state, and either conjecturing	13, 14/ 5
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them, their work without	weariness	, their meat pleasant at	13, 23/ 27
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which property some gentlewomen	ween	were a goodly praise	13, 15/ 18
so made he them	ween	they should. But while	13, 23/ 33
And Adam (would I	ween) at the first hearing	13, 55/ 27
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and would make men	ween	that those plain words	13, 137/ 15
good simple folk would	ween	they meant as we	13, 138/ 8
For they make them	ween	that, since we call	13, 138/ 12
and make him therewith	ween	that those old holy	13, 138/ 29
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labor to make men	ween	that it cannot be	13, 157/ 8
should. But while they	weened	to be gods by	13, 23/ 33

taketh herself for fair,	weening	herself well liked for	13, 8/ 3
relent into tears and	weep	, if he had paid	13, 45/ 22
in their sin) lie	weeping	and wailing, the devil's	13, 75/ 19
of his passion to	weigh	to such purpose, there	13, 45/ 26
nothing (the thing well	weighed) that any man may	13, 8/ 30
yet, the thing well	weighed	and considered, not able	13, 55/ 5
consider the burden and	weight	of sin and well	13, 45/ 13
called drachma, being in	weight	about the eighth part	13, 79/ 20
should consider of what	weight	and authority both his	13, 110/ 2
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such necessity and such	weight	with them that have	13, 196/ 13
little money would be	welcome	, and money they offered	13, 79/ 4
yet were they there	welcome	and well received. In	13, 99/ 19
complacui." (This is my	well-beloved	Son, in whom hath	13, 57/ 5
manner of motions good,	well-disposed	folk be many sundry	13, 63/ 23
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of the twelve. Then	went	he to the princes	13, 52/ 14
mischievous deed that they	went	about for the maintenance	13, 70/ 14
assignment. Now that Christ	went	about no temporal authority	13, 70/ 23
was angry that it	went	not farther straight unto	13, 70/ 33
cried out as he	went	: "Hosanna filio David, benedictus	13, 71/ 25
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the feast of Passover	went	into Bethany, where he	13, 76/ 14
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ready." And his disciples	went	and came into the	13, 86/ 5
city. And, as they	went	, they found as Jesus	13, 86/ 6
him, and that he	went	about ever after that	13, 93/ 20
followeth: "And his disciples	went	forth and came into	13, 94/ 19
his traitorous purpose, tenderly	went	about to mend him	13, 103/ 8
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board, our Savior forthwith	went	in hand with the	13, 123/ 30
of many corns of	wheat	into one loaf and	13, 143/ 18
assembly, but then consider	whereabout	: about nothing else but	13, 73/ 17
while the world endureth.	Whereagainst	whoso wrestleth cannot fail	13, 174/ 15

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

to wit, the very	whole	body of Christ and	13, 149/ 16
lawful of old, the	whole	people of all Christendom	13, 149/ 22
long-continued custom of the	whole	corps of Christendom --	13, 149/ 32
of theirs, if the	whole	body of Christendom may	13, 150/ 3
two forms is the	whole	sacrament, both for the	13, 150/ 27
Christ -- all the	whole	, under the both forms	13, 153/ 19
before declared) the very	whole	person, of our sovereign	13, 154/ 32
and salvation of the	whole	man, being both a	13, 163/ 15
the belief of Christ's	whole	Church since the institution	13, 171/ 3
arise, forasmuch as the	whole	people knew the truth	13, 171/ 16
received (and by the	whole	Catholic Church believed and	13, 172/ 7
the authority of the	whole	corps of the known	13, 172/ 10
the faith of Christ's	whole	Catholic Church ever since	13, 174/ 13
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Lucifer and all his	wicked	proud spirits, and deprived	13, 6/ 15
But, oh, woe worth	wicked	envy, the daughter of	13, 14/ 3
contagious conversation of this	wicked	serpent, with his questioning	13, 15/ 24
it, too. O wretched,	wicked	serpent, how much of	13, 16/ 13
doubt but that their	wicked	enemy the serpent (which	13, 17/ 18
I say to the	wicked	man thou shalt die	13, 21/ 28
may turn from his	wicked	way and live, both	13, 21/ 29
live, both shall that	wicked	man die in his	13, 21/ 30
into the council of	wicked	men), that is to	13, 74/ 8
wit, that unto their	wicked	council hath not been	13, 74/ 8
sinful device of any	wicked	council. The fourth lecture	13, 75/ 25
Christ, whom thine own	wicked	disciple, entangled with the	13, 82/ 4
things wring out a	wicked	and a false understanding	13, 164/ 24
himself -- foolishly and	wickedly	do we speak. Thus	13, 164/ 29
man die in his	wickedness	and yet the blood	13, 21/ 30
prophet saith: "Lo, in	wickedness	was I conceived, and	13, 29/ 12
But they that work	wickedness	walk not in his	13, 111/ 15
me you workers of	wickedness	.) And for conclusion, all	13, 116/ 22
as to content his	wife	(whose request he could	13, 17/ 3
from him to his	wife	and in a manner	13, 18/ 9
the means of his	wife	somewhat seduced and brought	13, 19/ 23
the words of thy	wife	, accursed be the earth	13, 20/ 6
foresaw that if the	wife	may be suffered to	13, 20/ 15
the man and his	wife	each delighting in other	13, 23/ 24
given ear unto thy	wife's	words and hast eaten	13, 18/ 30
ear out of his	wife's	mouth, whom he would	13, 20/ 1
of men in the	wild	wilderness of this wretched	13, 58/ 31
should eat it with	wild	lettuce and unleavened bread	13, 59/ 28
men in the wild	wilderness	of this wretched world	13, 58/ 31
palaces in this wretched	wilderness	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
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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
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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
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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	will	not tarry with us	13, 202/ 25
hunc, sed Barrabam" (We	will	not have him but	13, 203/ 6
be if, without his	willful	ignorance, his knowledge had	13, 111/ 19
angel of excellent brightness,	willfully	letting slip the grace	13, 5/ 4
than their own malice	willfully	turned from him, and	13, 25/ 21
sin we do not	willfully	and finally fall again	13, 44/ 12
worthy such men as	willfully	make not themselves unworthy	13, 192/ 10
worthy such men as	willfully	make not themselves unworthy	13, 192/ 10
fall of angels, not	willing	to suffer the malice	13, 11/ 20
First be they commonly	willing	to search this thing	13, 28/ 12
life, yet God, not	willing	to fill heaven with	13, 48/ 20
that glory, or else,	willingly	declining from grace and	13, 4/ 20
all, though he should	willingly	suffer death in recompense	13, 26/ 16
death for man's sake	willingly	suffered), that excellent means	13, 27/ 29
choose the good, but	willingly	apply the freedom of	13, 38/ 9
consider well that Christ	willingly	would, by the ordinance	13, 45/ 5
the hideous torment and	willingly	taken pain of that	13, 45/ 9
that innocent almighty person	willingly	suffered so sore bitter	13, 45/ 14
Savior Jesus Christ, which	willingly	didst determine to die	13, 49/ 12
not in any word	willingly	mangle or mutilate that	13, 50/ 11
with taking great wreak	willingly	themselves upon themselves, as	13, 53/ 32
that follow them and	willingly	be governed by them	13, 63/ 5
for their sakes he	willingly	suffered that painful end	13, 83/ 27
which he was determined	willingly	to die, letted not	13, 96/ 3
part. For if we	willingly	, upon the trust and	13, 198/ 23
part. For if we	willingly	, upon the trust and	13, 198/ 23
say to him: "Whither	wilt	thou that we go	13, 85/ 18
But they said: "Where	wilt	thou that we shall	13, 85/ 21
and asked him: "Whither	wilt	thou that we shall	13, 87/ 22
said unto him, "Where	wilt	thou that we shall	13, 92/ 35
he might by some	wily	suggestion bring pride into	13, 14/ 19
against one. And the	wily	wretch perceived well also	13, 14/ 30
can do himself. This	wily	serpent therefore, the devil	13, 15/ 2
fallen through the false	wily	suggestion of our mortal	13, 23/ 7
circumvention of the false,	wily	devil. For though his	13, 25/ 18
himself) caused by his	wily	train the Jews and	13, 55/ 4
often hath an old,	wily	, wretched bawd brought and	13, 63/ 15
our people."" Thus the	wily	wretches, lo, the mischievous	13, 70/ 13
take him by some	wily	train rather than boldly	13, 74/ 12
so strong, and their	wily	devices so wise that	13, 75/ 9
while the foolish wretched	wily	counselors (such as die	13, 75/ 18
consider how the false	wily	devil hath, in everything	13, 80/ 24
fleshly delight, or false,	wily	winning, or wretched worldly	13, 81/ 4
that he minded to	win	as much by his	13, 80/ 13

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

blessed blood (of which	wine	the form remaineth) was	13, 143/ 19
grapes flowing into one	wine	, so be all holy	13, 143/ 20
form of bread and	wine	. For his very body	13, 144/ 33
forms of bread and	wine	) should signify, betoken, and	13, 145/ 21
forms of bread and	wine	) be in such wise	13, 146/ 10
form of bread and	wine	, be both sacramental signs	13, 146/ 20
form of bread and	wine	, yet is there with	13, 146/ 25
under the form of	wine	, to signify and represent	13, 147/ 11
is under form of	wine	-- that is to	13, 147/ 15
under the form of	wine	the blessed blood immediately	13, 147/ 19
by that form of	wine	the blood is chiefly	13, 147/ 20
forms of bread and	wine	), nor be there as	13, 148/ 6
the bread or the	wine	) the whole inward unsensible	13, 148/ 26
under the form of	wine	when the common people	13, 149/ 12
forms of bread and	wine	upon the altar) representeth	13, 150/ 23
offered both bread and	wine	). Yet is there also	13, 150/ 34
also put into the	wine	, before the consecration, a	13, 151/ 1
his Maundy, tempered his	wine	with water. And all	13, 151/ 12
put water into his	wine	-- where the gospel	13, 151/ 16
all (but only of	wine	alone) -- and therefore	13, 151/ 17
and the sacrament of	wine	), because that the form	13, 152/ 31
and the form of	wine	the other. And albeit	13, 152/ 32
read the form of	wine	, nor the form of	13, 153/ 1
nor the form of	wine	the form of bread	13, 153/ 1
forms of bread and	wine	, representing the most acceptable	13, 155/ 11
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bringeth forth bread and	wine	. This is, saith he	13, 163/ 6
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substance of bread and	wine	. But after the words	13, 166/ 7
cup is full of	wine	and water, but when	13, 167/ 18
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form of bread and	wine	in the mass. For	13, 175/ 4
forms of bread and	wine), yet as many of	13, 177/ 4
had been a great	winner	if he never had	13, 81/ 9
stood still upon the	winning	or losing of heaven	13, 46/ 1
of their own worldly	winning	and in revenging of	13, 70/ 14
delight, or false, wily	winning	, or wretched worldly worship	13, 81/ 4
and, for wretched worldly	winning	to be gotten by	13, 81/ 32
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unlawful love of worldly	winning	or foul filthy lust	13, 202/ 24
of his disciples and	wipe	them with the linen	13, 101/ 20
of his disciples, and	wipe	them with the linen	13, 105/ 3
their very feet, and	wipe	them, too, his own	13, 106/ 11

their feet himself, and	wipe	their feet all himself	13, 106/ 15
she Christ's feet, and	wiped	them with the hairs	13, 76/ 21
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purpose create, the deep	wisdom	of God determined marvelously	13, 11/ 27
as the kind in	wisdom	more weak, more light	13, 14/ 28
And by the deep	wisdom	of God was the	13, 25/ 28
that far passed the	wisdom	of all the wise	13, 27/ 2
deep and infinite high	wisdom	of almighty God devised	13, 27/ 3
man's redemption the deep	wisdom	of God devised; and	13, 27/ 13
Son of God, the	wisdom	of the Father, and	13, 27/ 15
farther asunder be the	wisdom	of God and the	13, 33/ 5
of God and the	wisdom	of the wisest man	13, 33/ 6
man than is the	wisdom	of the wisest man	13, 33/ 6
wisest man above the	wisdom	of the most foolish	13, 33/ 7
the riches of the	wisdom	and cunning of God	13, 33/ 18
heaven because his high	wisdom	wist it was not	13, 46/ 26
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way liked his high	wisdom	as the most meet	13, 93/ 29
Scripture, it is no	wisdom	for him then to	13, 113/ 1
that time, in such	wise	as the glorious company	13, 4/ 23
Maker, began in such	wise	to look downward upon	13, 5/ 5
his match. And as	wise	as he was of	13, 5/ 9
he saith in this	wise	: "Dixerunt linguam nostram magnificabimus	13, 10/ 6
And she in like	wise	never acknowledged her fault	13, 18/ 13
threateneth them in this	wise	: "Si dicente me ad	13, 21/ 24
wisdom of all the	wise	angels of heaven. But	13, 27/ 3
only, was in like	wise	and in like reason	13, 34/ 3
For the creature (that	wise	is) can never think	13, 37/ 28
that, at the least	wise	yet, with God's help	13, 38/ 25
use ourselves in such	wise	as by our own	13, 44/ 11
else at the least	wise	restored to the state	13, 44/ 26
serving God in such	wise	) then in such time	13, 45/ 1
not at the least	wise	restored unto the same	13, 46/ 13
God would in no	wise	of his great goodness	13, 48/ 3
of God in this	wise	now begin. The first	13, 51/ 4
to wit, in what	wise	the merciful, just, and	13, 53/ 9
God reveal in diverse	wise	, that is to wit	13, 54/ 16
warning given by sundry	wise	, as well by the	13, 57/ 10
I wot well no	wise	man would look that	13, 57/ 19
cattle, would in no	wise	suffer it, but albeit	13, 59/ 15
to wit, in what	wise	the determination of the	13, 62/ 12
folk be many sundry	wise	solicited unto sin. And	13, 63/ 24
worthily, and in such	wise	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
doctors expounded diverse other	wise	, and (as it seemeth	13, 130/ 10
chalice understood in like	wise	of his blessed blood	13, 133/ 17
those words in like	wise	promised to drink again	13, 133/ 18
confirmed, and in such	wise	immortal and impassible, that	13, 134/ 26
words, at the least	wise	as many as were	13, 135/ 12
Helvidius writeth in this	wise	: "Sic igitur Dominus Iesus	13, 136/ 15
we may in such	wise	treat thereof that it	13, 136/ 21
conveniently expounded in such	wise	as they may serve	13, 138/ 18
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
answered in two manner	wise	without any peril of	13, 147/ 27
holy sacrament in diverse	wise	and, to signify and	13, 152/ 16
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	wise	as did the good	13, 203/ 16
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	wise	as did the good	13, 203/ 16
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the wisdom of the	wisest	man above the wisdom	13, 33/ 6
that he rather would	wish	his own damnation doubled	13, 14/ 11
I, which rather would	wish	every man to labor	13, 28/ 6
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that albeit he well	wist	he had a Maker	13, 5/ 7
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his high wisdom well	wist	it was for ourselves	13, 46/ 28
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for it. Finally, God	wist	that it was nothing	13, 48/ 9
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be noted. But he	wist	well enough that would	13, 96/ 6
man's house, they neither	wist	whose nor where, and	13, 99/ 18
looked on, though they	wist	what he had outwardly	13, 109/ 21
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bitter as himself well	wist	it should, of which	13, 119/ 33
of personage, beauty, strength,	wit	, or learning, or other	13, 8/ 6
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pain, that is to	wit	, that whensoever they did	13, 13/ 1
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twain, that is to	wit	, falsehood and envy. For	13, 16/ 16
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us," that is to	wit	, a god as we	13, 19/ 16
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of (that is to	wit	, their first father and	13, 30/ 33
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-- that is to	wit	, how unable to be	13, 33/ 20

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too (that is to	wit	, the first motions unto	13, 63/ 27
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before, that is to	wit	, the other cause of	13, 69/ 6
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men), that is to	wit	, that unto their wicked	13, 74/ 8
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end, that is to	wit	, as I told you	13, 103/ 29
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day, that is to	wit	, not the body only	13, 109/ 19
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things," that is to	wit	, "that my washing of	13, 111/ 26
have followed his own	wit	, but should have asked	13, 112/ 32
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before, that is to	wit	, because that (as Saint	13, 119/ 22
do (that is to	wit	, to institute his new	13, 120/ 26
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God, that is to	wit	, with the blessed blood	13, 127/ 28
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blood," that is to	wit	, "to be confirmed in	13, 128/ 20
-- that is to	wit	, that in both the	13, 129/ 27
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manner, that is to	wit	, when he should be	13, 130/ 3
come, that is to	wit	, that he would before	13, 130/ 19
vine, that is to	wit	, of my blood which	13, 132/ 1
new, that is to	wit	, when it shall be	13, 132/ 16
Father, that is to	wit	, after my resurrection when	13, 132/ 19
figure, that is to	wit	, his own blessed body	13, 133/ 10
new, that is to	wit	, in a new manner	13, 133/ 29
manner (that is to	wit	, now immortal and impassible	13, 133/ 32

drinker (that is to	wit	, in the person of	13, 134/ 5
text, that is to	wit	, that after that time	13, 134/ 12
new, that is to	wit	, of a new condition	13, 134/ 18
before, that is to	wit	, without loss, diminishment, or	13, 134/ 34
vine, that is to	wit	, the blessed blood of	13, 135/ 2
all), that is to	wit	, all the twelve apostles	13, 135/ 10
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only, that is to	wit	, a token, a figure	13, 138/ 14
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things (that is to	wit	, two things that are	13, 142/ 3
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sign (that is to	wit	, the sacrament or sacramental	13, 144/ 31
thing, that is to	wit	, the society of saints	13, 146/ 6
contained (that is to	wit	, the society of saints	13, 146/ 16
-- that is to	wit	, the almighty natural Son	13, 147/ 5
-- that is to	wit	, the body (under the	13, 147/ 16
housel (that is to	wit	, the very whole body	13, 149/ 15
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-- that is to	wit	, the very lively, natural	13, 153/ 9
-- that is to	wit	, the very blessed one	13, 153/ 18
-- that is to	wit	, the union together --	13, 154/ 5
is, that is to	wit	, "corpus domini et sanguis	13, 156/ 7
body, that is to	wit	, a figure, a token	13, 157/ 7
declared, that is to	wit	, the words of our	13, 159/ 14
-- that is to	wit	, at the day of	13, 173/ 32
sin (that is to	wit	, either in will to	13, 175/ 9
thereby, that is to	wit	, the society of holy	13, 175/ 13
Lord, that is to	wit	, considereth it not and	13, 176/ 21
sacrament, that is to	wit	, the society of saints	13, 176/ 30
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Man (that is to	wit	, the son of Adam	13, 192/ 5
virtually, that is to	wit	, they receive his very	13, 192/ 16
sacrament, that is to	wit	, the virtue and the	13, 192/ 18
itself: that is to	wit	, that we verily believe	13, 195/ 24
-- that is to	wit	, the soul in my	13, 201/ 16
sake, that is to	wit	, to poor folk, of	13, 201/ 32

Man (that is to	wit	, the son of Adam	13, 192/ 5
virtually, that is to	wit	, they receive his very	13, 192/ 16
sacrament, that is to	wit	, the virtue and the	13, 192/ 18
itself: that is to	wit	, that we verily believe	13, 195/ 24
-- that is to	wit	, the soul in my	13, 201/ 16
sake, that is to	wit	, to poor folk, of	13, 201/ 32
the serpents that the	witches	of Egypt had by	13, 153/ 30
left him to strive	withal	, and man discharged of	13, 44/ 30
that he was gird	withal	. Then cometh he to	13, 101/ 20
changeth his will and	withdraweth	it. Now say they	13, 41 24
devil to rejoice the	withdrawing	of the kind of	13, 25/ 15
abroad among the Jews,	withdrawing	himself into the city	13, 71/ 11
to declare that this	withdrawing	of Christ was to	13, 71/ 16
the cause of his	withdrawing	, and not any fear	13, 71/ 21
deserveth to have it	withdrawn	. So that, if this	13, 43/ 16
plain refusing thereof, he	withdrew	his feet and answered	13, 107/ 7
never so able to	withstand	sin by their own	13, 38/ 24
-- we will not	withstand	your allegories but will	13, 158/ 29
as Saint Peter beareth	witness	where he saith: "Qui	13, 123/ 12
the gift, is also	witness	of the truth of	13, 165/ 25
good works may bear	witness	unto our conscience that	13, 204/ 9
good works may bear	witness	unto our conscience that	13, 204/ 9
Saint John the Baptist	witnessed	: "Ecce agnus Dei qui	13, 62/ 22
among them is God (	witnessing	our Savior where he	13, 73/ 22
and praise their own	wits	. For the devil it	13, 78/ 4
they were at their	wits	" end how to bring	13, 78/ 16
sin contracted without his	witting	, but only for actual	13, 40/ 4
more all damnable things),	witting	well that we have	13, 67/ 28
desert with all their	wives	and their children and	13, 59/ 14
present wealth. But, oh,	woe	worth wicked envy, the	13, 14/ 3
to bring man to	woe	, the woman may do	13, 15/ 1
quia modicum tempus habet." (	Woe	to the earth and	13, 23/ 13
a little time.) This	woe	well found our forefathers	13, 23/ 15
doctrine of Christ. But	woe	may that wretch be	13, 82/ 1
silly soul of this	woeful	woman at once? For	13, 16/ 14
I come to the	woeful	history of Christ's bitter	13, 24/ 29
our forefathers, mankind is	woefully	fallen through the false	13, 23/ 6
of God that a	woman	beautiful indeed abuse the	13, 7/ 31
counsel every man and	woman	to beware even of	13, 9/ 26
first began at the	woman	, as the kind in	13, 14/ 28
man to woe, the	woman	may do more than	13, 15/ 1
devising to entice this	woman	to this deadly deed	13, 15/ 3
soul of this woeful	woman	at once? For here	13, 16/ 14
unto God, too. "The	woman	," 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
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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
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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
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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
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the thing that was	wont	to be sacrificed to	13, 124/ 34
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authority), they waxed so	wood	therewith, that they thereupon	13, 69/ 33

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

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

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

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

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

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

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

man born into this	world	by natural propagation is	13, 29/ 6
sin entered into the	world	, and by sin, death	13, 31/ 12
offspring is in this	world	bounden unto perpetual thralldom	13, 34/ 5
natural means in this	world	since this world first	13, 37/ 6
this world since this	world	first began, and such	13, 37/ 6
them out of this	world	but sin original only	13, 42/ 11
the pleasures of this	world	not only nothing at	13, 47/ 29
go out of this	world	unto his Father, whereas	13, 52/ 24
the beginning, before the	world	wrought, laid up out	13, 54/ 12
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wilderness of this wretched	world	ere we can get	13, 58/ 31
whole roundel of the	world	and all the people	13, 61/ 2
the sins of the	world), by whose immolation and	13, 62/ 24
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devil himself, nor the	world	, nor a man's own	13, 63/ 10
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and provocations of the	world	and evil people, by	13, 63/ 22
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go out of this	world	unto his Father (as	13, 83/ 14
Church here in the	world	nor come no more	13, 83/ 17
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consider that in that	world	we shall be forever	13, 99/ 27

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to part from this	world	than pilgrims to go	13, 100/ 7
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folk love in this	world	, but "He loved them	13, 102/ 27
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kept, throughout all the	world	.) Saint Gregory writeth in	13, 169/ 24
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shall be while the	world	endureth. Whereagainst whoso wrestleth	13, 174/ 15
also as to the	world's	end should succeed in	13, 173/ 11
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only for very vain	worldly	trifles that properly be	13, 8/ 11
eternally perish in this	worldly	desert, very few (I	13, 59/ 3
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of the dark, devilish,	worldly	, and fleshy subjection into	13, 63/ 8
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there were a great	worldly	prince which, for special	13, 197/ 12
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FALLEN	14	KEPT	13	THURSDAY	12
FOLLOWETH	14	LEESE	13	UNSENSIBLE	12
HEAR	14	LOOK	13	VILE	12
IESUS	14	MANDUCAT	13	VIRTUE	12
ISRAEL	14	NEED	13	VISITATION	12
LUNAE	14	NEEDS	13	AFFECTIONS	11
MAJESTY	14	PRESENCE	13	APPOINTED	11
MEAN	14	QUESTION	13	BROKE	11
MEET	14	REWARD	13	CARO	11
NOTE	14	SAW	13	CAUSES	11
OMNES	14	SEEM	13	COUNSEL	11
PASCHA	14	TAKING	13	DIXIT	11
PERADVENTURE	14	TIMES	13	DOMINE	11
PROVE	14	UNDERSTANDING	13	FOUND	11
REHEARSE	14	UNITY	13	FULLY	11
REMNANT	14	UNWORTHY	13	GRACIOUS	11
SALVATION	14	VERE	13	INSTEAD	11
SERVICE	14	VERITY	13	INTENT	11
TWAIN	14	VOUCHSAFE	13	JEROME	11
WARNING	14	WALK	13	JOY	11
WONDERFUL	14	WICKED	13	KNEW	11
WORTHILY	14	WILY	13	KNOWING	11
ANGEL	13	WROUGHT	13	LECTURE	11
APPEAR	13	APOSTLE	12	LIVELY	11
ATTAIN	13	COMMUNION	12	MASS	11
AUTHORITY	13	CREATURES	12	MEAT	11
BEAR	13	CRUCIFIED	12	MEMORIAL	11
BODILY	13	DESIRED	12	MORROW	11
BOOK	13	EVE	12	NAMES	11
CALLETH	13	EXPOSITION	12	OPINION	11
CHRISTENDOM	13	FEW	12	OUGHT	11
COMETH	13	GIFTS	12	PANE	11
COMFORT	13	GIVING	12	PASSED	11
CORPORIS	13	HUMILITY	12	PHARAOH	11
DEPART	13	IMMORTAL	12	PROMISED	11
DEVIL'S	13	INESTIMABLE	12	QUICK	11
DRANK	13	INFANTS	12	QUID	11
EPISTLE	13	MALICE	12	READ	11

REVERENCE	11	SPOKE	10	INDIGNE	9
REVERENT	11	STOOD	10	JUDGE	9
SANGUINIS	11	STRENGTH	10	LACK	9
SEA	11	TAKETH	10	LATIN	9
SHAME	11	TEACH	10	LIE	9
SUGGESTION	11	TENDER	10	LUCIFER	9
THIRD	11	TEXT	10	MALICIOUS	9
UNDERSTOOD	11	TRAITOROUS	10	MANIFOLD	9
WRITING	11	TREATISE	10	MERCIFUL	9
BARE	10	WEALTH	10	NECESSARY	9
BEGIN	10	WEEN	10	NOVUM	9
CARNEM	10	WORSE	10	PASSING	9
CREATED	10	WOT	10	PERFORMED	9
CUSTOM	10	ACCIDENTS	9	PERIL	9
DISPLEASURE	10	ASKED	9	PHARISEES	9
ENEMIES	10	BETOKEN	9	POSTERITY	9
ENEMY	10	BETOKENETH	9	PRAY	9
ENOUGH	10	BIBAM	9	PROMISE	9
ENVY	10	BOARD	9	QUOMODO	9
EVERLASTING	10	BUSINESS	9	RANSOM	9
FOUR	10	CONCEIVED	9	REMEMBER	9
FURTHER	10	CONSIDERATION	9	RESPECT	9
GHOST	10	CONTINUALLY	9	SEED	9
HAVING	10	COVETISE	9	SIC	9
HOLD	10	CREATE	9	SICUT	9
HOUSEL	10	CRIED	9	SOUGHT	9
HUMBLE	10	DESERT	9	SPIRITUALLY	9
INSTITUTE	10	DESTROY	9	SUNDAY	9
KILLED	10	DEVOUT	9	TABLE	9
LAY	10	DEVOUTLY	9	TEN	9
LEARNED	10	DICO	9	UNSPOTTED	9
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
SPECIALY	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