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

Alphabetical Index

A................. 2 I.....................282 Q.................447
B.................26 J.....................294 R.................449
C................. 68 K.................. 301 S..................472
D.................122 L.................. 308 T.................558
E.................164 M.................. 337 U.................589
F.................186 N.................. 376 V.................597
G.................. 226 O..................387 W................607
H..................256 P..................397 Y.................644
                     Z..................645

Term Frequency Index for this Selective Concordance...........646

For the Complete Online Concordances and Complete Term Frequency Index


This concordance was compiled by Katherine Stearns using a licensed copy of Concordance, version 3.3 Concordance Copyright © 1999–2009 R.J.C. Watt. All rights reserved
# The Concordance

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

<table>
<thead>
<tr>
<th>Context</th>
<th>Word</th>
<th>Context</th>
<th>Volume, Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>which the rod of</td>
<td>Aaron</td>
<td>was turned by the</td>
<td>13, 131 / 23</td>
</tr>
<tr>
<td>but a serpent: &quot;Virga</td>
<td>Aaron</td>
<td>devoravit virgas magorum Egypriorum</td>
<td>13, 131 / 25</td>
</tr>
<tr>
<td>we may both be</td>
<td>abashed</td>
<td>with the reverent dread</td>
<td>13, 201 / 8</td>
</tr>
<tr>
<td>we may both be</td>
<td>abashed</td>
<td>with the reverent dread</td>
<td>13, 201 / 8</td>
</tr>
<tr>
<td>of the sacraments without</td>
<td>abashment</td>
<td>or trouble.) Holy Saint</td>
<td>13, 136 / 12</td>
</tr>
<tr>
<td>to keep us from</td>
<td>abashment</td>
<td>, such as we could</td>
<td>13, 199 / 2</td>
</tr>
<tr>
<td>yet for all the</td>
<td>abashment</td>
<td>of her own unworthiness</td>
<td>13, 200 / 19</td>
</tr>
<tr>
<td>to keep us from</td>
<td>abashment</td>
<td>, such as we could</td>
<td>13, 199 / 2</td>
</tr>
<tr>
<td>yet for all the</td>
<td>abashment</td>
<td>of her own unworthiness</td>
<td>13, 200 / 19</td>
</tr>
<tr>
<td>of heaven after his</td>
<td>abeharing</td>
<td>. For if he had</td>
<td>13, 46 / 1</td>
</tr>
<tr>
<td>that be weak and</td>
<td>abhor</td>
<td>to eat raw flesh</td>
<td>13, 170 / 25</td>
</tr>
<tr>
<td>flesh that their hearts</td>
<td>abhorred</td>
<td>to be beholden and</td>
<td>13, 17 / 14</td>
</tr>
<tr>
<td>qui infirmi sumus et</td>
<td>abhorremus</td>
<td>crudas carnem comedere, maxime</td>
<td>13, 170 / 20</td>
</tr>
<tr>
<td>marvelous mercy of God</td>
<td>abide</td>
<td>and sustain to see</td>
<td>13, 125 / 9</td>
</tr>
<tr>
<td>it shall rest and</td>
<td>abide</td>
<td>quick in you. And</td>
<td>13, 125 / 9</td>
</tr>
<tr>
<td>other like, remain and</td>
<td>abide</td>
<td>in the Blessed Sacrament</td>
<td>13, 140 / 29</td>
</tr>
<tr>
<td>and wherein these accidents</td>
<td>abide</td>
<td>and are conserved. But</td>
<td>13, 141 / 6</td>
</tr>
<tr>
<td>accidents of the bread</td>
<td>abide</td>
<td>and remain (as I</td>
<td>13, 153 / 25</td>
</tr>
<tr>
<td>we could not peradventure</td>
<td>abide</td>
<td>if we (such as</td>
<td>13, 199 / 2</td>
</tr>
<tr>
<td>we could not peradventure</td>
<td>abide</td>
<td>if we (such as</td>
<td>13, 199 / 2</td>
</tr>
<tr>
<td>at God's coming, but</td>
<td>abided</td>
<td>to see the sentence</td>
<td>13, 20 / 24</td>
</tr>
<tr>
<td>For if he had</td>
<td>abided</td>
<td>in Paradise untempted many</td>
<td>13, 46 / 2</td>
</tr>
<tr>
<td>the earth (and nevertheless</td>
<td>abiding</td>
<td>still above in heaven</td>
<td>13, 27 / 18</td>
</tr>
<tr>
<td>de duodecim. Tunc M.</td>
<td>abiiit</td>
<td>R. I. unus de</td>
<td>13, 51 / 18</td>
</tr>
<tr>
<td>Beatus vir qui non</td>
<td>abiit</td>
<td>in consilium impiorum&quot; (Blessed</td>
<td>13, 74 / 6</td>
</tr>
<tr>
<td>wit, undeceivable hope and</td>
<td>ability</td>
<td>both body and soul</td>
<td>13, 39 / 9</td>
</tr>
<tr>
<td>fought and were not</td>
<td>able</td>
<td>, nor their place was</td>
<td>13, 6 / 9</td>
</tr>
<tr>
<td>since it should be</td>
<td>able</td>
<td>(with help of his</td>
<td>13, 11 / 28</td>
</tr>
<tr>
<td>as would and were</td>
<td>able</td>
<td>and ought it. Now</td>
<td>13, 26 / 9</td>
</tr>
<tr>
<td>there no one man</td>
<td>able</td>
<td>to pay the ransom</td>
<td>13, 26 / 13</td>
</tr>
<tr>
<td>of them all was</td>
<td>able</td>
<td>, being but a creature</td>
<td>13, 26 / 22</td>
</tr>
<tr>
<td>that nature that was</td>
<td>able</td>
<td>to do it and</td>
<td>13, 27 / 8</td>
</tr>
<tr>
<td>or should have been</td>
<td>able</td>
<td>to have lived well</td>
<td>13, 37 / 10</td>
</tr>
<tr>
<td>that he were made</td>
<td>able</td>
<td>to do a thing</td>
<td>13, 37 / 30</td>
</tr>
<tr>
<td>angels that fell were</td>
<td>able</td>
<td>of themselves to have</td>
<td>13, 38 / 2</td>
</tr>
<tr>
<td>was (before that fall)</td>
<td>able</td>
<td>to choose the good</td>
<td>13, 38 / 12</td>
</tr>
<tr>
<td>and angel yet more</td>
<td>able</td>
<td>than he, before the</td>
<td>13, 38 / 13</td>
</tr>
<tr>
<td>nature stronger and better</td>
<td>able</td>
<td>naturally than we, that</td>
<td>13, 38 / 18</td>
</tr>
<tr>
<td>that they were so</td>
<td>able</td>
<td>to resist sin of</td>
<td>13, 38 / 19</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------------------------------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to withstand sin by</td>
<td>13, 38/24</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>the better. Thus have</td>
<td>13, 38/27</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>and more sure now</td>
<td>13, 47/14</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to reach his head</td>
<td>13, 54/31</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to hurt it indeed</td>
<td>13, 55/1</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to do it indeed</td>
<td>13, 55/5</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to raise him again</td>
<td>13, 70/2</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>at the time to</td>
<td>13, 94/17</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>also to put in</td>
<td>13, 95/15</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to do what him</td>
<td>13, 106/5</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to draw us to</td>
<td>13, 114/6</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>enough to draw us</td>
<td>13, 114/7</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to enter, pierce, and</td>
<td>13, 137/2</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>(as the dignity of</td>
<td>13, 137/5</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to perform his word</td>
<td>13, 139/20</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>somewhat to serve and</td>
<td>13, 140/1</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>both to be carried</td>
<td>13, 149/8</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to convert and change</td>
<td>13, 166/9</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to create and make</td>
<td>13, 166/10</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to change the same</td>
<td>13, 166/13</td>
<td></td>
</tr>
<tr>
<td>able</td>
<td>to convert all things</td>
<td>13, 167/21</td>
<td></td>
</tr>
<tr>
<td>Ablutione</td>
<td>Pedum: Ioannis 13 Capud</td>
<td>13, 100/18</td>
<td></td>
</tr>
<tr>
<td>abode</td>
<td>still by them till</td>
<td>13, 17/19</td>
<td></td>
</tr>
<tr>
<td>abode</td>
<td>still with him among</td>
<td>13, 96/35</td>
<td></td>
</tr>
<tr>
<td>abominable</td>
<td>sin it is in</td>
<td>13, 7/11</td>
<td></td>
</tr>
<tr>
<td>abominable</td>
<td>is that peevish pride</td>
<td>13, 7/28</td>
<td></td>
</tr>
<tr>
<td>abound</td>
<td>. But where sin hath</td>
<td>13, 32/1</td>
<td></td>
</tr>
<tr>
<td>abounded</td>
<td>, there hath grace also</td>
<td>13, 32/1</td>
<td></td>
</tr>
<tr>
<td>abounded</td>
<td>, that likewise as sin</td>
<td>13, 32/2</td>
<td></td>
</tr>
<tr>
<td>Abrahae</td>
<td>facientibus opera eius, summus</td>
<td>13, 162/27</td>
<td></td>
</tr>
<tr>
<td>Abraham</td>
<td>, and all the old</td>
<td>13, 29/25</td>
<td></td>
</tr>
<tr>
<td>Abraham</td>
<td>, Isaac, and Israel and</td>
<td>13, 56/10</td>
<td></td>
</tr>
<tr>
<td>Abraham</td>
<td>was ready with Isaac</td>
<td>13, 84/31</td>
<td></td>
</tr>
<tr>
<td>Abraham</td>
<td>doing the works of</td>
<td>13, 163/4</td>
<td></td>
</tr>
<tr>
<td>Abraham</td>
<td>, the most high priest</td>
<td>13, 163/5</td>
<td></td>
</tr>
<tr>
<td>abridging</td>
<td>the eternity of the</td>
<td>13, 25/22</td>
<td></td>
</tr>
<tr>
<td>abroad</td>
<td>, but keep ourselves close</td>
<td>13, 65/17</td>
<td></td>
</tr>
<tr>
<td>abroad</td>
<td>. And from that day</td>
<td>13, 71/9</td>
<td></td>
</tr>
<tr>
<td>abroad</td>
<td>among the Jews, withdrawing</td>
<td>13, 71/11</td>
<td></td>
</tr>
<tr>
<td>abroad</td>
<td>, and to the sons</td>
<td>13, 163/4</td>
<td></td>
</tr>
<tr>
<td>abroad</td>
<td>, and -- with great</td>
<td>13, 172/22</td>
<td></td>
</tr>
<tr>
<td>Absit</td>
<td>ut de iis quicquam</td>
<td>13, 168/6</td>
<td></td>
</tr>
<tr>
<td>absolute</td>
<td>image and brightness of</td>
<td>13, 27/15</td>
<td></td>
</tr>
<tr>
<td>abstain</td>
<td>from offering of those</td>
<td>13, 162/4</td>
<td></td>
</tr>
</tbody>
</table>
aut sententiam mutent, aut
lamb was eaten, Quod
sensui et cogitationi nostrae
more men, receiving the
per unum, multo magis
Lex autem subintravit, ut
abundaret delictum. Ubi autem
a woman beautiful indeed
how much more foolish
quenquam. Credere enim oportet
first entry toward heaven: ":
immundus, praesumpsit ad Christi
Ephesians. Festinate ergo frequenter
Liquido apparet, quando primum
sanguinem domini, non cos
vestimenta sua, et quum
ergo lavit pedes eorum,
in qua noce tradebatur,
vouchsafe to take and
may of his goodness
vouchsafe to take and
may of his goodness
sanguis est. Et haec
and by the pleasant
wine, representing the most
bounty so far forth
bounty so far forth
in regno Dei. Et
proceedeth farther and saith: "
sibi lesum imperasse docuerunt,
meum. Ad eundem modum
ubi autem verba Christi
well imagine how any
substance whereunto it is
Now albeit that an
not any substance but
is to wit, those
blood of Christ). Those
which they be the
they be now neither
none is there), nor
that are there) and
wise, and wherein these
Christ, the form and

abstinebant a praetorio ut mundi 13, 91/ 18
absurdum esse videatur quod dicit 13, 167/ 26
abundantiam gratiae et donationis et 13, 31/ 16
abundaret delictum. Ubi autem abundavit
abundavit delictum, superabundavit et gratia 13, 31/ 22
abuse the pride of her 13, 7/ 31
abuse is there in that 13, 8/ 8
accept ad Deum, quia est 13, 42/ 32
Accedentem ad Deum oportet credere 13, 115/ 33
Accedere sacramenta, quae aliquis non 13, 144/ 8
Accedere ad Eucharistam et gloriain 13, 160/ 22
Acceperunt discipuli corpus et sanguinem 13, 169/ 12
Accepisse ieiunos: numquid tamen propterea 13, 169/ 12
Accepisset linteum, praecinxit se: Deinde 13, 100/ 23
Accepit panem et gratias agens 13, 159/ 27
Accept for worthy to receive 13, 191/ 19
Accept us for worthy (and 13, 194/ 16
Accept for worthy to receive 13, 191/ 19
Accept us for worthy (and 13, 194/ 16
Accepta atque hausta id efficiunt 13, 164/ 3
Acceptable sacrifice of himself obediently 13, 127/ 31
Acceptable sacrifice of the same 13, 155/ 11
Accepteth that he imputeth not 13, 195/ 17
Accepteth that he imputeth not 13, 195/ 17
Accepto calice gratias egit, et 13, 118/ 24
Accepto calice gratias egit, et 13, 122/ 25
Accepto nimirum pane, peractisque gratiis 13, 161/ 14
Accepto poculo postquam egisset gratias 13, 161/ 16
Accepte postquam nuper, et gratias agens 13, 159/ 28
Accepte postquam nuper, et gratias agens 13, 159/ 28
Accepto corpus est Christi. Denique 13, 167/ 8
Accident can be but in 13, 141/ 3
Accident and whereupon it dependeth 13, 141/ 4
Accident, by a general manner 13, 141/ 11
Accidents, that is to wit 13, 140/ 24
Accidents that were before in 13, 140/ 25
Accidents, I say, of whiteness 13, 140/ 27
Accidents, which -- while they 13, 140/ 31
Accidents in the bread and 13, 140/ 32
Accidents unto the blessed body 13, 140/ 33
Accidents are not naturally, nor 13, 141/ 2
Accidents abide and are conserved 13, 141/ 6
Accidents of the bread abide 13, 153/ 24
nobis quod corpus suum et donationis et iustiæae

ibi ad iudicium ingeditur  
cibum, illudque incorruptum epulum  
sic redemtoris sui sanguinem gratias egit, et dixit:  
agens fregit et dixit:  
potestate convertit, ita dicens:  
meum. Et sanctificatione repetita, Christi. Denique audi dicentem, quod a ieiunis semper  
the traitor from the  
yield a full strait  
meekness and humility to  
is there no man  
the face of God  
and uncertain, as things  
his majesty as he  
his majesty as he  
thou hast done this,  
forbade thee to eat,  
words of thy wife,  
should we therefore wrongfully  
old holy doctors have  
diverse names have been  
aliud unum ex multis  
in like wise never  
in which they partly  
which the nobleman Centurion  
which the nobleman Centurion  
yet unto their farther  
his punishment or the  
and will not be  
Spirit, some to such  
upon any such sinful  
Christ) and in the panem in quo gratiae  
he that hath the  
offender in any deadly  
in sin") never added  
-- faith, I say,  
fire without his own  
yet had they none  

accipiamus et sanguinem. Numquid debemus  
accipientes in vita regnabunt per  
accipienti \("When thou dost receive  
accipit \(\text{cibum}\), quando vitae pane et  
accipit \(\text{cibum}\), ut imitari passionem illius  
Accipite et dividite inter vos  
Accipite et dividite inter vos  
Accipite et bibite, hic est  
Accipite et edite ex eo  
Accipit \? Ex hoc enim placuit  
accomplishment of his traitorous purpose  
account and come to a  
account and reckon and use  
accounted before God for an  
accounted for a consent and  
accounted to fall under chance  
accounteth theirs that wrongfully and  
accounteth theirs that wrongfully and  
accursed be thou among all  
accursed be the earth in  
accursed be the earth in  
accuse the Church, because it  
accustomed to speak of this  
accustomed to call it. Whereas  
acinis confluit. Denique iam exponit  
acknowledged her fault nor asked  
acknowledged their errors after and  
acknowledged himself unworthy), but his  
acknowledged himself unworthy), but his  
acknowledging of subjection and repressing  
acknowledging and repentance of his  
acknown that it is his  
acknown church of heretics as  
act for the pleasure that  
act of drinking, as done  
actae sunt corpus esse domini  
acts and the deeds of  
actual sin by any manners  
actual sin of his own  
actual or habitual, and in  
actual fault, since they themselves  
actual sin of their own
is to wit, either
that original sin, without
witting, but only for
from his forefather without
say they that, for
that are damned for
die of necessity in
their offense, reserving their
from all sin, both
which it had not
there are two things
our Savior himself, therein
verbis et hac fide
expelluntur potestates satani qui
great. Thus our forefather
Now stood our father
them not, called for
for Adam and said: 
shouldst not?" Then took
finally said he to
therein, and said: "Lo,
with which he scorned
scorned Adam, saying, "Ecce
unus ex nobis." (Lo,
not conveniently say, "Lo,
would have said, "Lo,
to declare that though
between them), yet was
affection, taunted and checked
by name, saying: "Ecce
bonum et malum." (Lo,
the serpent's persuasion, whom
But the seducing of
his commandment, both had
and inferior part, till
the stubborn manner of
that as tenderly as
mankind should, more than
the fault of only
by the fall of
were all in, of
revelation was given to
all the offspring of
in our first father.

actual or habitual, infounded in 13, 32/ 21
actual adjoined thereto, damned the 13, 36/ 5
actual sin freely committed by 13, 40/ 4
actual deadly sin of himself 13, 41 6
actual deadly sin, every man 13, 42 24
actual deadly sin, a greater 13, 42/ 1
actual sin and be damned 13, 42/ 24
actual enhancing into heaven until 13, 54/ 8
actual and original, that he 13, 108/ 6
actually before, that is to 13, 134/ 33
actually and really contained: one 13, 140/ 21
actually and really present. The 13, 142/ 12
actum est, panis ille supersubstantialis 13, 162/ 34
actus suos convertit in sagittas 13, 160/ 24
Adam being created of the 13, 12/ 17
Adam and our mother Eve 13, 13/ 14
Adam and said: "Adam, where 13, 17/ 32
Adam , where art thou?" And 13, 18/ 1
Adam a way far awry 13, 18/ 7
Adam : "Because thou hast given 13, 18/ 29
Adam is like one of 13, 19/ 3
Adam, saying, "Ecce Adam factus 13, 19/ 11
Adam factus est sicut unus 13, 19/ 11
Adam is now made as 13, 19/ 12
Adam is now as one 13, 19/ 15
Adam is now as I 13, 19/ 17
Adam were not so fully 13, 19/ 18
Adam by the means of 13, 19/ 23
Adam therewith specially by name 13, 19/ 27
Adam quasi unus ex nobis 13, 19/ 28
Adam is now made as 13, 19/ 29
Adam would not have regarded 13, 19/ 31
Adam was by that that 13, 19/ 32
Adam been warned by it 13, 20/ 31
Adam that was the stronger 13, 22/ 7
Adam and Eve, not praying 13, 22/ 28
Adam loved Eve, rather content 13, 22/ 31
Adam and Eve themselves, need 13, 28/ 13
Adam and Eve all that 13, 28/ 15
Adam , the whole kind of 13, 29/ 2
Adam , as the fruit is 13, 29/ 7
Adam , Noah, Abraham, and all 13, 29/ 24
Adam by nature the children 13, 31/ 5
Adam , he showeth well where 13, 31/ 8
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>sin and disobedience of</td>
<td>into all his offspring</td>
<td>13, 32/ 5</td>
</tr>
<tr>
<td>by original sin from</td>
<td>should be the death</td>
<td>13, 32/ 12</td>
</tr>
<tr>
<td>by the sin of</td>
<td>every man old and</td>
<td>13, 34/ 1</td>
</tr>
<tr>
<td>man naturally descended from</td>
<td>unto perpetual sensible pain</td>
<td>13, 36/ 6</td>
</tr>
<tr>
<td>if God had given</td>
<td>no farther gift than</td>
<td>13, 36/ 23</td>
</tr>
<tr>
<td>naturals vitiated, but also</td>
<td>, that had more than</td>
<td>13, 37/ 19</td>
</tr>
<tr>
<td>by the sin of</td>
<td>; and that, therefore, (before</td>
<td>13, 38/ 11</td>
</tr>
<tr>
<td>therefore, (before that sin)</td>
<td>was (before that fall</td>
<td>13, 38/ 12</td>
</tr>
<tr>
<td>given by God unto</td>
<td>. And now shall I</td>
<td>13, 38/ 29</td>
</tr>
<tr>
<td>some good men that</td>
<td>by his sin lost</td>
<td>13, 39/ 23</td>
</tr>
<tr>
<td>upon God, but upon</td>
<td>only. For they were</td>
<td>13, 39/ 27</td>
</tr>
<tr>
<td>by the sin of</td>
<td>, nor no man to</td>
<td>13, 40/ 2</td>
</tr>
<tr>
<td>from the posterity of</td>
<td>the royal duchy, that</td>
<td>13, 40/ 29</td>
</tr>
<tr>
<td>nature, which he gave</td>
<td>for himself, and then</td>
<td>13, 40/ 31</td>
</tr>
<tr>
<td>upon condition, which condition</td>
<td>broke. But yet he</td>
<td>13, 40/ 32</td>
</tr>
<tr>
<td>by the sin of</td>
<td>, and such other words</td>
<td>13, 41 9</td>
</tr>
<tr>
<td>by the sin of</td>
<td>, as it were a</td>
<td>13, 41 14</td>
</tr>
<tr>
<td>by the fall of</td>
<td>every man and child</td>
<td>13, 44/ 4</td>
</tr>
<tr>
<td>to the state that</td>
<td>by his sin lost</td>
<td>13, 44/ 27</td>
</tr>
<tr>
<td>should have lived if</td>
<td>had not sinned, and</td>
<td>13, 44/ 32</td>
</tr>
<tr>
<td>state of innocence that</td>
<td>had in Paradise</td>
<td>13, 46/ 14</td>
</tr>
<tr>
<td>state of innocence that</td>
<td>before had in Paradise</td>
<td>13, 48/ 33</td>
</tr>
<tr>
<td>albeit our first parents</td>
<td>and Eve were disobedient</td>
<td>13, 53/ 14</td>
</tr>
<tr>
<td>Genesis, that whatsoever day</td>
<td>did eat of the</td>
<td>13, 53/ 22</td>
</tr>
<tr>
<td>well understood it. And</td>
<td>(would I ween) at</td>
<td>13, 55/ 26</td>
</tr>
<tr>
<td>in the Scripture calleth</td>
<td>earth because he was</td>
<td>13, 131/ 20</td>
</tr>
<tr>
<td>wit, the son of</td>
<td>, the first man but</td>
<td>13, 192/ 6</td>
</tr>
<tr>
<td>wit, the son of</td>
<td>, the first man but</td>
<td>13, 192/ 6</td>
</tr>
<tr>
<td>was created to be</td>
<td>fellow, she was yet</td>
<td>13, 21/ 3</td>
</tr>
<tr>
<td>diverse things. And concerning</td>
<td>gifts and his losses</td>
<td>13, 44/ 1</td>
</tr>
<tr>
<td>his blessed apostles, &quot;Domine, a dauge &quot;</td>
<td>nobis fidel.&quot; (Lord, increase</td>
<td>13, 199/ 14</td>
</tr>
<tr>
<td>his blessed apostles, &quot;Domine, a dauge &quot;</td>
<td>nobis fidel.&quot; (Lord, increase</td>
<td>13, 199/ 14</td>
</tr>
<tr>
<td>me in sin&quot;) never</td>
<td>actual sin of his</td>
<td>13, 29/ 13</td>
</tr>
<tr>
<td>his tale perfect, he</td>
<td>, &quot;si feceritis ea&quot; (if</td>
<td>13, 116/ 9</td>
</tr>
<tr>
<td>but he farther also</td>
<td>thereunto, &quot;which shall be</td>
<td>13, 125/ 25</td>
</tr>
<tr>
<td>that was by sin</td>
<td>and adjudged to the</td>
<td>13, 26/ 6</td>
</tr>
<tr>
<td>the remnant without the</td>
<td>of their own proper</td>
<td>13, 152/ 20</td>
</tr>
<tr>
<td>veniens ante verba baptinsi</td>
<td>in vinculo est veteris</td>
<td>13, 165/ 17</td>
</tr>
<tr>
<td>thy table unlaid, farewell,</td>
<td>, thy brother flatterer is</td>
<td>13, 84/ 9</td>
</tr>
<tr>
<td>veni solver legem sed</td>
<td>&quot;(I am not come</td>
<td>13, 92/ 22</td>
</tr>
<tr>
<td>dumb son, &quot;Credo Domine, adiuva &quot;</td>
<td>incredulitatem meam&quot; (I believe</td>
<td>13, 199/ 11</td>
</tr>
<tr>
<td>dumb son, &quot;Credo Domine, adiuva &quot;</td>
<td>incredulitatem meam&quot; (I believe</td>
<td>13, 199/ 11</td>
</tr>
<tr>
<td>but is a noun</td>
<td>, and therefore it signifieth</td>
<td>13, 134/ 3</td>
</tr>
<tr>
<td>original sin, without actual</td>
<td>thereto, damned the kind</td>
<td>13, 36/ 5</td>
</tr>
</tbody>
</table>
by sin addicted and ad addicted to the devil, as 13, 26/ 7
great reverent dread and admiration , "Unde hoc, ut veniat 13, 201/ 11
great reverent dread and admiration , "Unde hoc, ut veniat 13, 201/ 11
sacramento nobis communicande carnis admiscuit , ita enim omnes unum 13, 163/ 25
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 aeternam , (Wherefore make haste to 13, 160/ 28
per iustitiam in vitam aeternam , per Jesum Christum Dominum 13, 31/ 24
carnis suae ad naturam aeternitas , 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
and the Pharisees were afeard to leese their authority 13, 69/ 33
cause: "For they were afeard of the people." His 13, 74/ 14
we be both sore afeard of our own unworthiness 13, 200/ 5
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
setting and binding his affection neither unto God, nor 13, 64/ 29
work of her good affection , that where she did 13, 77/ 6
to God the good affection of the heart declared 13, 77/ 17
of whose wretched, covetous affection had carried him to 13, 108/ 26
and from which traitorous affection Christ's great, marvelous humanity 13, 108/ 28
had by his filthy affection of his wretched covetise 13, 109/ 2
or of some other affection , which thing done by 13, 116/ 2
learning but good devout affection , walking the way of 13, 116/ 15
overwhelm his kind, loving affection toward them, but that 13, 120/ 5
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
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
to labor for good affections than to long for 13, 28/ 7
for filing of our
feet are meant his
thither, so do our
which way that our
is to wit, his
foul feet of mine
feet of our foul
God had those holy
feet of our foul
God had those holy
a contrary part and
Howbeit, if any man
so saying did not
same, and plainly do
saith: How do they
he in us: how
question, without any bold
and which commodities by
and sustain such horrible
his neighbor's house fall
the morrow after the
Paul, in the place
Paul, in the place
gospel of the two
and betokeneth the other
from offering of those
natural state that mankind
into the earth.) And
he did and had
during his life. But
But thou shalt know
he should know it
the remission of sin
know and perceive well
vine meant himself, which
was it such that
came to that point
apostles by mouth than
delivery without writing, and
and appoint thereunto. But
have endured there without
of years of his
accepit panem et gratias
the diversity between their

affections with the dirt of
affections , For likewise as our
affections carry us to good
affections lead us and that
affections , "and then is he
affections that I never have
affections , while we set more
affections , both of reverent considering
affections , while we set more
affections , both of reverent considering
affirm that man in the
affirm stiffly yes, I will
affirm nor intend that the
affirm that in the Blessed
affirm that man's flesh goeth
affirm they the unity to
affirmations or opinion that I
affliction of perpetual pain felt
affliction for our sake; the
affliction
affire may hap to leese
aforeremembered warning of his passion
aforeremembered , saith: "Probet seipsum homo
aforeremembered , saith: "Prophet seipsum homo
aforesaid evangelists) our Savior meant
aforesaid sacramental thing, that is
aforesaid things.) Tertullian also writeth
afterward had in his creation
afterward he saith: "Verum tamen
afterward before his translation, upon
afterward , by ambition of the
afterward ." As though he would
afterward . And therefore now he
afterward to come. For as
afterward that the wine, which
afterward unto his apostles he
afterward it did suffer pain
afterward that for divers inconvenience
afterward written by their pen
afterward by writing conveniently also
afterward , when it is all
age , weariness, or pain, without
age , and with right liberal
agens fregit et dixit: Accipite
ages ) she well might and
the diversity between their ages) she well might and agnus Dei qui tollit peccata

gross, corruptible body that and beareth down the

enim assidue hoc ipsum expelluntur potestates satani qui

Quid namque sit sanguis, non iam audiendo sed

utroque enim poste sanguis condidisse, iam conditum in

id quod ex nihil o

the Baptist witnessed: "Ecce conoscit atque impiae intelligentiae extorquenda

which thing so long condidisse, iam conditum in

how this thing could with the merciful justice

both learned and unlearned agree . Now as for such

declare. For they three agree together that it was

blood, most properly should agree
together that it was

all with one voice agree

many things in Scripture agree

showed seemeth much more agree unto the text, that

not in that point agreed with them, that unto

for him. And therefore agreed this great assembly that

sundry other points heretics agreed together all in one

of heretics had not agreed with those three holy

by a concord and agreed of will. For if

slip the grace and agreed with them, that unto

natural power, without special agreed this great assembly that

they should always need agreed together all in one

hove about into the agreed with those three holy

visible world made, and agreement of will. For if

illum traderet illis, et air, earth, and sea furnished

apostoli cum eo. Et ait M. illis: Quid virtus

impie dicimus, ipse enim ait illis: Desiderio desideravi hoc

quidem habemus Apostolum qui ait : Caro mea vere est

commendans ipsum corpus suum, ait, hoc est corpus meum

that she broke the alabaster in which she brought

mean as I am ( alack ) myself, that so much

poor men.) With such alacrity, with such quickness of

poor men.) With such alacrity, with such quickness of

ever both, they lost, alas , the good that they

quis igne liquefactam ceram aliae cereae liquefactae ita miscuerit

praedicationem caelestium dictorum sanitati alienae atque impiae intelligentiae extorquenda

nor all to pain aliae

offenses were not all alike But as their offenses

illius verbi consecratum hoc alimentum (quo sanguis et carnes

in manibus suis? Manibus aliorum potest portari homo, manibus

in ipso. Non poterat aliter corruptibilis haec natura corporis

corpore, domini et sanguine alitur? Ergo aut sententiam mutent

where he saith: "Non aliud nomen est sub caelo

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>rediguntur ex multis</td>
<td>Namque aliud in unum ex multis</td>
<td>13, 143/32</td>
</tr>
<tr>
<td>ex multis granis conficitur,</td>
<td>est. Nec est ipsis</td>
<td>13, 143/32</td>
</tr>
<tr>
<td>many men seeing him</td>
<td>many men seeing him</td>
<td>13, 170/12</td>
</tr>
<tr>
<td>after yet now</td>
<td>again, and eating and</td>
<td>13, 69/30</td>
</tr>
<tr>
<td>that he allured and</td>
<td>again, they thought again</td>
<td>13, 72/3</td>
</tr>
<tr>
<td>in many places</td>
<td>that it is done</td>
<td>13, 151/7</td>
</tr>
<tr>
<td>with any of your</td>
<td></td>
<td></td>
</tr>
<tr>
<td>good ways with your</td>
<td></td>
<td></td>
</tr>
<tr>
<td>will not withstand your</td>
<td></td>
<td></td>
</tr>
<tr>
<td>expounded conveniently by an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>those words in an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be taken for an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>another way with an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>then saw our Savior</td>
<td></td>
<td></td>
</tr>
<tr>
<td>then would he better</td>
<td></td>
<td></td>
</tr>
<tr>
<td>allegories but will well</td>
<td></td>
<td></td>
</tr>
<tr>
<td>have no void time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>for that year, well</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that is received and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>own judgment in the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his twenty-second homily thus,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>less evils that he</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in diverse parts of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>as justice, mercy, truth,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indivisible and indistinct infinite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the inflexible justice of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The glorious majesty of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bitter passion. A prayer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>infinite high wisdom of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>me thus?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>as justice, mercy, truth,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indivisible and indistinct infinite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the inflexible justice of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The glorious majesty of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bitter passion. A prayer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>infinite high wisdom of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>me thus?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>very fountain of life,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that holy blessed and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ourselves, since that innocent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>double so much upon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the redemption; and, beseeching</td>
<td></td>
<td></td>
</tr>
<tr>
<td>their inn. The prayer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>God, and with his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>from them. The prayer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wouldst vouchsafe thine own</td>
<td></td>
<td></td>
</tr>
<tr>
<td>are converted by the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the mighty power of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his blessed soul, his</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almighty</td>
<td>natural Son of the Father, the second person</td>
<td>13, 147/5</td>
</tr>
<tr>
<td>Almighty</td>
<td>Father, the second person</td>
<td>13, 147/5</td>
</tr>
<tr>
<td>Almighty</td>
<td>person of the coeternal</td>
<td>13, 147/7</td>
</tr>
<tr>
<td>Almighty</td>
<td>Godhead also be both</td>
<td>13, 148/3</td>
</tr>
<tr>
<td>Almighty</td>
<td>power, by his manhead</td>
<td>13, 154/15</td>
</tr>
<tr>
<td>Almighty</td>
<td>Savior Christ, from whom</td>
<td>13, 154/33</td>
</tr>
<tr>
<td>Almighty</td>
<td>Father nor their almighty</td>
<td>13, 154/34</td>
</tr>
<tr>
<td>Almighty</td>
<td>Spirit either is or</td>
<td>13, 154/34</td>
</tr>
<tr>
<td>Almighty</td>
<td>power, and the presence</td>
<td>13, 165/31</td>
</tr>
<tr>
<td>Almighty</td>
<td>God himself, with his</td>
<td>13, 191/14</td>
</tr>
<tr>
<td>Almighty</td>
<td>God, that he not</td>
<td>13, 191/21</td>
</tr>
<tr>
<td>Almighty</td>
<td>God himself, liked not</td>
<td>13, 192/4</td>
</tr>
<tr>
<td>Almighty</td>
<td>power and unspeakable goodness</td>
<td>13, 196/10</td>
</tr>
<tr>
<td>Almighty</td>
<td>King, coming for so</td>
<td>13, 197/24</td>
</tr>
<tr>
<td>Almighty</td>
<td>God himself, that so</td>
<td>13, 197/24</td>
</tr>
<tr>
<td>Almighty</td>
<td>King, coming for so</td>
<td>13, 197/30</td>
</tr>
<tr>
<td>Almighty</td>
<td>Godhead both, into our</td>
<td>13, 204/7</td>
</tr>
<tr>
<td>Almighty</td>
<td>God himself, with his</td>
<td>13, 191/14</td>
</tr>
<tr>
<td>Almighty</td>
<td>God, that he not</td>
<td>13, 191/21</td>
</tr>
<tr>
<td>Almighty</td>
<td>God himself, liked not</td>
<td>13, 192/4</td>
</tr>
<tr>
<td>Almighty</td>
<td>power and unspeakable goodness</td>
<td>13, 196/10</td>
</tr>
<tr>
<td>Almighty</td>
<td>King, coming for so</td>
<td>13, 197/24</td>
</tr>
<tr>
<td>Holy soul and his</td>
<td>Godhead both, into our</td>
<td>13, 204/7</td>
</tr>
<tr>
<td>Almost</td>
<td>all these things hath</td>
<td>13, 9/10</td>
</tr>
<tr>
<td>Almost</td>
<td>in nothing else, but</td>
<td>13, 38/22</td>
</tr>
<tr>
<td>Almost</td>
<td>every child hath heard</td>
<td>13, 58/9</td>
</tr>
<tr>
<td>Almost</td>
<td>is (I trust) instructed</td>
<td>13, 58/10</td>
</tr>
<tr>
<td>Almost</td>
<td>worn away. Their Sabbath</td>
<td>13, 98/28</td>
</tr>
<tr>
<td>Almost</td>
<td>as many score. I</td>
<td>13, 99/2</td>
</tr>
<tr>
<td>Alms</td>
<td>trewith. And surely if</td>
<td>13, 114/22</td>
</tr>
<tr>
<td>Alms</td>
<td>. And yet that must</td>
<td>13, 9/12</td>
</tr>
<tr>
<td>Alone</td>
<td>, as holy doctors declare</td>
<td>13, 21/1</td>
</tr>
<tr>
<td>Alone</td>
<td>, which was but the</td>
<td>13, 22/6</td>
</tr>
<tr>
<td>Alone</td>
<td>therein, and listeth not</td>
<td>13, 22/23</td>
</tr>
<tr>
<td>Alone</td>
<td>. They lost their innocence</td>
<td>13, 24/2</td>
</tr>
<tr>
<td>Alone</td>
<td>. And whereas the same</td>
<td>13, 41/31</td>
</tr>
<tr>
<td>Alone</td>
<td>left him to strive</td>
<td>13, 44/30</td>
</tr>
<tr>
<td>Alone</td>
<td>(the three persons of</td>
<td>13, 46/31</td>
</tr>
<tr>
<td>Alone</td>
<td>, I will therefore (letting</td>
<td>13, 57/21</td>
</tr>
<tr>
<td>Alone</td>
<td>with the remnant, he</td>
<td>13, 78/12</td>
</tr>
<tr>
<td>Alone</td>
<td>canst not devise how</td>
<td>13, 78/13</td>
</tr>
<tr>
<td>Alone</td>
<td>. And therefore is this</td>
<td>13, 78/28</td>
</tr>
<tr>
<td>Alone</td>
<td>and forsaken of his</td>
<td>13, 84/13</td>
</tr>
<tr>
<td>Alone</td>
<td>and forget thee! Shall</td>
<td>13, 84/15</td>
</tr>
</tbody>
</table>
not in this thing
and came also not
only, for the body
said not these words
that in those words
to their own persons
sins, not of themselves
require a whole volume
some under the other
under the one kind
any beginning, which thing
in the one form
but only of wine
not called "the sacrament"
the name of "sacrament"
bearth now the name
blood, and to them
not then let him
not then let him
Blessed Sacrament of the
Blessed Sacrament of the
Blessed Sacrament of the
the Father upon the
Blessed Sacrament of the
Blessed Sacrament of the
holy sacrament of the
Blessed Sacrament of the
Blessed Sacrament of the
he shed upon the
be shed upon the
holy sacrament of the
and wine upon the
the sacrament of the
never used at the
the sacrament of the
or sacrament of the
is sanctified on the
verbis caelestibus creaturae sacris
est panis qui sanctificatur
the singular number, "sacramentum
set upon the holy
magister, et vos debitis
flesh and blood by
et vos debetis alter
sensible torment in hell,
saith Master Lyra that,
not repugn against Him,
by an unspeakable working,
and them, too. And
And yet forasmuch as,
And yet forasmuch as,
nomine Domini: Hosanna in
altitudinem nubium: similis ero
cius fuit?" (O the
lateribus aquilonis. Ascendam super
saith Saint Paul: "O
is so clean washed
Lord, she was sore
Lord, she was sore
domini non relictus est
corpus meum, nulla teneamur
in no doubt or
thus: "Recedat omne infidelitatis
life. But afterward, by
of the flesh.) Saint
prophet: "Beati immaculati qui
iniquitatem in viis eius
ita et vos faciatis.
et vos faciatis. Amen,
debtors. He bade them
relent and repent and
had been to have
heaven. For since the
suam ponat quis pro
suam ponat quis pro
I should speak anything
vobis quia non bibam
vobis, quia non bibam
Dico autem vobis, quia
scit, utrum odio vel
scit, utrum odio vel
as himself saith: "Maiorem
he said himself: "Maiorem
they will give, which
locus inventus est corum
fault of any their
the priests and the
alterius lavare pedes. Exemplum enim
although it were a child
although the people of the
although that which he saith
although it seem bread to
although that only himself receive
although we believe it, yet
although we believe it, yet
altissimos. " (Hosanna to the Son
altissimo " (I will ascend into
altitude or height of the
altitudinem nubium: similis ero altissimo
altitudo divitiarum sapientiae et scientiae
altogether from all sin, both
amarelled of her visitation and
amarelled of her visitation and
ambigendi locus. Nunc enim et
ambiguitate, sed credamus, et oculis
ambiguity, but let us believe
ambiguum quandoquidem qui auctor est
ambition of the priests, usurpation
Ambrose saith in the fifth
ambulant in lege Domini. Non
ambulaverunt. " (Blessed are they that
Amen, amen, dico vobis: Non
amen, dico vobis: Non est
amend those faults and be
amend if it would be
amended their manners and to
amends must needs be made
amicis suis." (A greater love
amicis suis." (Greater love can
amiss of them, who in
amodo de hoc genimine vitis
amodo de hoc genimine vitis
amodo non bibam de hoc
amore dingus sit." (No man
amore dingus sit." (No man
amorem nemo habet, quam ut
amorem nemo habet, quam ut
amounteth not much above ten
amplius in caelo. Et proiectus
ancestor. If now this man
anceints of the people into
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>the priests and the ancients</td>
<td>into the palace of the people</td>
<td>13, 68/28</td>
</tr>
<tr>
<td>the priests and the ancients</td>
<td>of the people of the people</td>
<td>13, 72/28</td>
</tr>
<tr>
<td>they waxen many, The ancients</td>
<td>of the people were of the people. Here</td>
<td>13, 73/7</td>
</tr>
<tr>
<td>he calleth here the ancients</td>
<td>, assembled here together against</td>
<td>13, 78/15</td>
</tr>
<tr>
<td>these priests and these</td>
<td>of excellent brightness, willfully</td>
<td>13, 5/3</td>
</tr>
<tr>
<td>the other side, an angel</td>
<td>, and so resist the. Thus our forefather Adam</td>
<td>13, 12/16</td>
</tr>
<tr>
<td>motion of my good angel</td>
<td>should have been suffered</td>
<td>13, 26/24</td>
</tr>
<tr>
<td>as hath the celestial angel</td>
<td>had, by payment man’s</td>
<td>13, 26/29</td>
</tr>
<tr>
<td>good convenience that any</td>
<td>than to God. And</td>
<td>13, 26/31</td>
</tr>
<tr>
<td>redemption?) And therefore if</td>
<td>neither, but by a</td>
<td>13, 36/20</td>
</tr>
<tr>
<td>a manner beholden to angel</td>
<td>yet more able than</td>
<td>13, 38/13</td>
</tr>
<tr>
<td>nor as it seemeth angel</td>
<td>nor man in the</td>
<td>13, 38/14</td>
</tr>
<tr>
<td>own natural power, and angel</td>
<td>in heaven. And therefore</td>
<td>13, 46/33</td>
</tr>
<tr>
<td>to conclude that neither</td>
<td>, the fall of man</td>
<td>13, 49/17</td>
</tr>
<tr>
<td>in earth nor yet angel</td>
<td>in heaven knew or</td>
<td>13, 53/12</td>
</tr>
<tr>
<td>wit, the ruin of angel</td>
<td>, kill in that one</td>
<td>13, 60/9</td>
</tr>
<tr>
<td>it unto them, none angel</td>
<td>eius procliahantur cum dracone</td>
<td>13, 6/2</td>
</tr>
<tr>
<td>Egypt and, by his angel</td>
<td>eius, et non valuerunt</td>
<td>13, 6/3</td>
</tr>
<tr>
<td>in caelo. Michael et</td>
<td>eius cum eo missi</td>
<td>13, 6/6</td>
</tr>
<tr>
<td>et draco pugnabat et</td>
<td>. The glorious blessed Trinity</td>
<td>13, 3/31</td>
</tr>
<tr>
<td>est in terram, et angels</td>
<td>to make some creatures</td>
<td>13, 4/8</td>
</tr>
<tr>
<td>point: the fall of angels</td>
<td>, all were not of</td>
<td>13, 4/10</td>
</tr>
<tr>
<td>high, beautiful nature of</td>
<td>forthwith in their creation</td>
<td>13, 4/14</td>
</tr>
<tr>
<td>that excellent company of</td>
<td>and saved souls blessedly</td>
<td>13, 4/24</td>
</tr>
<tr>
<td>yet had not the angels</td>
<td>, as the prophet Isaiah</td>
<td>13, 5/21</td>
</tr>
<tr>
<td>the glorious company of</td>
<td>fought with the dragon</td>
<td>13, 6/7</td>
</tr>
<tr>
<td>number of the like-traitorous</td>
<td>angels</td>
<td>13, 6/8</td>
</tr>
<tr>
<td>heaven. Michael and his angels</td>
<td>fought and were not</td>
<td>13, 6/8</td>
</tr>
<tr>
<td>the dragon and his angels</td>
<td>be cast down with</td>
<td>13, 6/12</td>
</tr>
<tr>
<td>the earth, and his angels</td>
<td>also diverse degrees of</td>
<td>13, 6/22</td>
</tr>
<tr>
<td>grievous, and in diverse angels</td>
<td>of heaven, what state</td>
<td>13, 7/18</td>
</tr>
<tr>
<td>the noble high excellent angels</td>
<td>in heaven, so is</td>
<td>13, 9/21</td>
</tr>
<tr>
<td>sins, begun among the angels</td>
<td>, whereby in part the</td>
<td>13, 11/5</td>
</tr>
<tr>
<td>fall of the proud angels</td>
<td>, whom thy goodness had</td>
<td>13, 11/10</td>
</tr>
<tr>
<td>pain many proud rebellious</td>
<td>not willing to suffer</td>
<td>13, 11/20</td>
</tr>
<tr>
<td>ruin and fall of angels</td>
<td>that were through their</td>
<td>13, 11/24</td>
</tr>
<tr>
<td>of all those evil angels</td>
<td>fell. This was, lo</td>
<td>13, 13/32</td>
</tr>
<tr>
<td>from which the proud angels</td>
<td>, that without other motion</td>
<td>13, 25/20</td>
</tr>
<tr>
<td>still) of those malicious angels</td>
<td>in heaven. For since</td>
<td>13, 26/4</td>
</tr>
<tr>
<td>capacity of all the angels</td>
<td>, neither can we know</td>
<td>13, 26/20</td>
</tr>
<tr>
<td>already. Now as for angels</td>
<td>of heaven. But the</td>
<td>13, 27/3</td>
</tr>
<tr>
<td>of all the wise angels</td>
<td>that fell were able</td>
<td>13, 38/2</td>
</tr>
<tr>
<td>of innocence and the angels</td>
<td>under our captain Christ</td>
<td>13, 58/19</td>
</tr>
</tbody>
</table>
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
guis efficitur, qui plebem redemit 13, 167/ 11
Christi vescitur, ut et
anima de deo saginetur." (The 13, 162/ 8
fuero, hoc ipsum ignorabit
anima mea." (If I be 13, 195/ 5
fuero, hoc ipsum ignorabit
anima mea." (If I be 13, 195/ 5
nemo habet, quam ut
animam suam ponat quis pro 13, 83/ 30
nemo habat, 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
annuntiabis 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 our Savior in this 13, 107/ 7
withdrew his feet and answered for Mary Maudlin and 13, 107/ 29
mine head, too." "Jesus answered him that that thing 13, 108/ 4
his whole body, Christ answered it himself by and 13, 147/ 27
methinketh it may be answered in two manner wise 13, 147/ 24
asketh this question, and answering to it. For it 13, 170/ 24
plainly confesseth that those answers which himself was wont 13, 167/ 33
hoc pascha manducare vobiscum antequam patiar. Dico enim vobis 13, 167/ 7
hoc pascha manducare vobiscum antequam patiar." (With desire have 13, 167/ 22
book of the sacraments: " Antequam consecretur, panis est: ubi 13, 167/ 7
say that Christ did anticipate the time of eating 13, 167/ 18
draco ille magnus, serpens antiquus qui vocatur diabolus, et 13, 167/ 5
to the unfaithful Emperor Antonius, saith thus of this 13, 167/ 8
with you now, drink anymore of this generation of 13, 167/ 9
after this time drink anymore of this generation of 13, 167/ 21
our hand, and eat apace for token of haste 13, 65/ 4
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 Apocalypse to the unfaithful Emperor 13, 161/ 7
words of the blessed Apocalypse 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
the 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
Lo, here this blessed
outrageous peril, the blessed
mouth of his holy
Lo, here this blessed
table, and the twelve
paschal lamb with his
sent two of his
were of all his
paschal." Here had his
he gave his two
errand, and the two
table and his twelve
but with his twelve
Christ with his twelve
him among his other
nor none of his
head.) And therefore his
and followers of his
our Savior and his
he remembered his twelve
that he loved his
Lord and all his
the washing of the
only to his other
doctors say, that the
you be but mine
Christ in washing the
compny of his twelve
by faith. As the
instructeth and exhorteth his
and again giveth his
feet of thy twelve
table, and his twelve
that time with his
the company of his
away), himself with his
the chalice to his
Lord here unto his
plainly declared unto his
truth is, not the
more drink with his
and taken to his
which afterward unto his

apostle) giveth against all them
apostle well declareth that he
Saint Paul giveth us
apostle giveth against all them
apostle well declareth that he
with him." The homily
, and (where the very
, that is to wit
the most special chosen
and, by them, we
now, telling them where
going forth on theirs
with him." Notwithstanding that
waiting upon him, whereby
were an holy company
, and his ungraciousness letted
neither, as himself said
asked him in what
should not long to
would have no dwelling
whom he had especially
to the end, that
, after their feet washed
" feet. "Whereas the devil
" feet, with his exhortation
, as a congregation and
there, though they saw
to, is the work
(whom he made prelates
, not only of the
with him. And he
, saying: "Desiderio desideravi hoc
nor list to make
, as for a final
and commanded them all
in this Blessed Sacrament
that in that cup
only but also many
(after that time in
he declared himself, saying
wit, all the twelve apostles. That all the apostles. That all the his Maundy with his which he gave his of bread unto his the tradition of the fully taught by Christ's were taught by the Hierarchia, saith that the gave there to his selfsame thing that the and saints from the Jesus incarnate, for the in degree succeeding the was known to the the world in the truth taught by the the writing of the the faith that the the time of the spoken only to the only meant for the many years ere the first institution unto his and with his blessed and with his blessed hora, discubuit, et duodecim esse sumus edoci. Siquidem quicquam sinistrum loquar, qui de timore habemus maior domino suo, neque place of paradise. Their come forth so comely, had, beside those visible Januarius writeth thus. "Liquido et ideo panis quidem moon and the stars tell you doth well costly ceremonies and sacrifices things, as shall after which it shall evermore shall somewhat the better the intent it should
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 of the whole text apeareth by the Bible, abode 13, 17/ 19
of everlasting life, it well appeareth plain that there is 13, 19/ 13
of his works well appeareth (say some doctors) that 13, 32/ 10
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 like wise our Savior, them for any contrarious 
poison of proud, curious grace that all curious of the devil seemeth the good, but willingly did ordain, institute, and forth about it and keeping thereof with soldiers give him money, and to tarry past his the one, "Who hath give him money, and was the very day lamb in the day was by the law in time and manner of the both parties as secret unsensible signs 22. J. 13. "There The first lecture. "There of the gospel, "There of the unleavened loaves L. 22, J.13. rubric, De festo azimorum with many great miracles exposition is much more calix est vini et praecinxit se: Deinde misit monte testamenti in lateribus a judge or an illi constituerunt ei triginta the text saith triginta argenteos, some men call put a difference between the tenth part of But I suppose that coin that was called And surely if that all those folks" false the Manchees by certain Saint Hilary confound the Aries of the sun into appareth appearing appetite applied apply appoint appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed appointed approved apt aquae aquam aquilonis arbitror argenteos argenteos argenteus argenteus argenteus argenteus argenteus argument arguments Arians Aries

very plain by that to Mary Magdalene in or affection to enter and inordinate desire to of vain problems put unto our blessed Lady the freedom of our them to signify, betoken thereunto. But afterward, when thereto, written in the to give him thirty time one moment of me judge or divider to give him thirty by the scripture in by the law, that to the eating the by the law, and , so justly meet together to signify any other near the holy day near the holy day near the feastful day , L. autem dies festus , M. 26, R. 14 , methinketh it may be and consonant thereunto. For plenus: ubi verba Christi in pelvem: et coepit. Ascendam super altitudinem nubium in a temporal matter , et spopondit. Et M , some men call argenteus a coin of one and denarius, and say . But I suppose that was the same silver . For if it were be so sure as grounded upon the verity , and Saint Augustine confound , which is the eleventh 13, 171 / 27 13, 157 / 27 13, 4 / 28 13, 16 / 21 13, 49 / 7 13, 55 / 19 13, 38 / 9 13, 145 / 1 13, 173 / 23 13, 3 / 13 13, 52 / 20 13, 67 / 24 13, 70 / 29 13, 76 / 3 13, 89 / 9 13, 89 / 20 13, 90 / 25 13, 92 / 30 13, 95 / 14 13, 148 / 6 13, 51 / 29 13, 53 / 2 13, 59 / 5 13, 51 / 27 13, 147 / 26 13, 134 / 1 13, 167 / 10 13, 100 / 23 13, 5 / 13 13, 70 / 27 13, 51 / 23 13, 79 / 13 13, 79 / 14 13, 79 / 15 13, 79 / 16 13, 79 / 16 13, 80 / 2 13, 158 / 2 13, 140 / 3 13, 171 / 31 13, 171 / 29 13, 88 / 25
read let us understand, and then shall we 13, 164 / 26
Lord, their proud hearts arise, and they ask, "Quis 13, 10 / 23
day, lest there arise, some seditious ruffle among 13, 52 / 11
day, lest there arise, some seditious ruffle among 13, 69 / 3
" (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, again to life and 13, 195 / 29
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
Corruisti in terram." (How humble and religious, not arose, this new council taken 13, 72 / 26
been made with the arrogant, error. For upon that 13, 150 / 2
Corruisti in terram." (How arrogant, , proud, and curious -- 13, 156 / 26
in the morning? Thou art thou fallen out of 13, 5 / 23
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
Artifigio artificio caelestis misericordiae Christi corpus 13, 165 / 16
cor the north. I will ascend, into the heaven, above 13, 5 / 14
respect of his, should ascend, above the height of 13, 5 / 16
shall there never none ascend, up to that height 13, 14 / 14
the north. I will 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
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
read 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 them: "Know you what 13, 109/ 32
and meant therein, he asked the prophet by whom 13, 112/ 32
wit, but should have asked the workman, "Wherefore hast 13, 28/ 23
any workman's work that asketh this question, and answereth 13, 166/ 16
book of short questions, asleep, when we be asleep in deadly sin." For 13, 67/ 35
aware, when we be nos iacent solum modo aspirere toward any excellence in 13, 116/ 29
those that he seeth aspire and the colt tied 13, 94/ 31
they should find the assayed it, that he doubted 13, 20/ 20
destruction so sore had as these that here asamble them together to devise 13, 73/ 25
them"), so when men assemble about the death of 13, 73/ 29
as these that here assembled here (which was the 13, 69/ 9
Howbeit, before this council assembled council against Christ that 13, 75/ 8
And on this great assembled council, utterly destroy the 13, 75/ 10
the provision of that assembled here together against Christ 13, 78/ 15
priests and these ancients, beginning at the first assembly of the bishops, the 13, 3/ 7
now, a solemn great assembly in devising and compassing 13, 69/ 8
therefore agreed this great assembly , but then consider whereabout 13, 73/ 16
came he to this assembly that they would not 13, 74/ 20
to the council and assembly that we speak of 13, 77/ 31
partner nor given his 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 assumptit , et naturam carnis suae 13, 163/ 23
carnem corporis nostri Christus assumptit , et vere homo ille 13, 163/ 26
In caelum conscendam super astra dei. Exultabo solium meum 13, 5/ 12
all. And infinitely farther
death departed and severed
time since the resurrection
yet never severally separate
the fruit thereof and
her husband, and he
said that whosoever they
me, and so I
me, and so I
sacerdotum et seniores in
known that, for the
of his grace) to
though that man might
incomprehensible or unable to
not create it to
least, without revelation, might
I suppose) whosoever might
as every man many
any of them all
and with much work,
diligence of ourselves to
as we neither can
diligence of ourselves to
as we neither can
after his nature have
worship; let him that
cleanliness of spirit, he
recovery of any manner
also to the immediate
good deeds toward the
gracious help in the
gracious help in the
day of doom) persecute,
all other things and
all other things and
Creator and Maker, evermore
with a mindful and
infidelitatis ambiguous quandoquidem qui
corpus est Christi. Denique
say with the prophet: ":
say with the prophet: ":
sanguis agni, non iam
tradam ?Qui R. L.
thus: "Ne autem hoc

asunder  be the wisdom of
asunder  the Godhead -- that
asunder  . And by concomitance are
asunder  indeed; therefore to give
ate  it, and gave it
ate  it, too. O wretched
ate  thereof, they should die
ate  it." Then said our
ate  it." Then gave God
atrium  principis sacerdotum, qui dicitur
atrocit\'\'y  of the story and
attain  unto such high heavenly
attain  to see the bottom
attain  unto be his judgments
attain  by nature, nor as
attain  unto. Which should have
attain  it would not change
attain  by natural reason, helped
attain  again thereto without the
attain  unto it. But for
attain  unto the very full
attain  this great point of
attain  unto the very full
attain  this great point of
attained  the end of that
attaineth  it in his unhappy
attaineth  not the fruitful thing
attaining  to the celestial glory
attaining  of heaven forthwith upon
attaining  of heaven, could not
attaining  of this faith, and
attaining  of this faith, and
attempt  , deceive, trouble, vex, and
attend  unto him, he will
attend  unto him, he will
attendant  himself at his elbow
attent  mind for imitation. For
auctor  est munerus, ipse est
audi  dicentem, Accipite et edite
Audiam  quid loquatur in me
Audiam  quid loquatur in me
audiendo  sed bibendo didicistis, qui
audientes  gavisi sunt, et promiserunt
audientes  turbarentur, primum ipse sanguinem
Dominus Deus tuus, ipsum in those words, "Ipsum for the cause: "Quia Saint Augustine), "Qui vos Qui vos audit me word. For, "Fides ex For, "Fides ex auditu, and, whosoever would say the woman," whereupon Saint opinion was holy Saint whole truth, holy Saint as reason is, Saint it (as holy Saint could not (as Saint it is (as Saint and one cup.) Saint be, as holy Saint Our Savior (as Saint joined unto it. commended unto men.) Saint the Arians, and Saint all done (as Saint of Christ (saith Saint For as holy Saint many remaining both of vox salutationis tuae in vox salutatio in he that is the me.) Hesychius an old already) leese all their any bodily hurt. And him, there can none afeard to leese their went about no temporal himself sharply, by the so seemly and their of what weight and take upon him such some to show their put in prelacy and doth in order and back. For setting the nisi redimi profuisset?" (What prodest quiequam." (The flesh audies audies audisti audit audit audit audit auditus aught Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustine Augustus auribus auribus author authority authority authority authority authority authority authority authority authority authority authority authority

" (A prophet of thine (Him shalt thou hear vocem uxoris tuae, maledicta me audit" (He that " (He that heareth you auditus autem per verbum Dei unto them therefore, they at good length declareth, as in sundry plain, which was (among other rejected and confuteth. Howbeit saith) have been a saith) know which books saith) a thing of also upon the sixth (against the great heretics saith), walking with his upon the thirty-third Psalm in his 118th epistle confound the Manchees by saith) in the time, "Qui vos audit me saith of the false days and Tiberius" and meis, exsultavit gaudio infans meis, exsultavit gaudio infans of the gift, is writeth thus in his and rule over man they should have had), they waxed so wood, strain him, there can, nor would take upon of his office, reproved never so great, as both his deed and of interpretation himself, as. But would God they prefer and enhance them of the whole corps it man to be nothing; the spirit is
the sacramental receiving nothing
over that it nothing
and their hypocrisy, their
neque locutus fueris uti
intent that we may
intent that we may
man lie well in
thou shalt lie in
thou shalt lie in
yet rather lie in
with long lying in
means than men be
us, ere we be
Adam a way far
R. autem pascha et
the rubric, De festo
L. autem dies festus
God, and called dies
evening began primus dies
the woman's preaching and
the young infants of
 prince, the Sultan of
wore it on her
his cross upon his
the reins of their
bridle to refrain them
to good works or
be therein beside many
nor woman, good nor
And therefore he both
the colt tied, and
sue their debtors. He
beaward with his silver-buttoned
you, but, cursing and
both that deceased without
in the sacrement of
infants be received to
by regeneration of their
Holy Ghost at Christ's
through the water of
in the water of
more perfect sacrement of
washed once already by
all washed again by
avileth . And not over that
avileth , but over that it
avarice and their evil constitutions
avertur a via sua impia
avoid well this importable danger
avoid well this importable danger
await of ourselves, and let
await to sting her heel
await for his heel." In
await to hurt it than
await therefore, he could nothing
aware of. And he that
aware , when we be asleep
awry from forgiveness. For he
azima post biduum. Et M
azimorum appropinquante. M. 26, R
Azimorum, qui dicitur pascha. Erat
azimorum in the Greek tongue
azimorum, as appeareth plainly by
babbling to her husband did
Babylon let us all to
Babylon, the devil. And as
back before it came upon
back, and therewith come forth
back, and their shoes upon
back. For setting the authority
bad . For look which way
bad of both sorts also
bad, either otherwise used in
bade them there to be
bade them take them boldly
bade, them amend those faults
baldric for pride of another
banning, shall you lie together
baptism were damned unto perpetual
baptism, or otherwise if God
baptism to keep them from
baptism made inheritors of heaven
baptism, testified and recognized him
baptism, the sacrament taking his
baptism and the red blood
baptism, so, for the fulfilling
baptism is so clean washed
baptism. For baptized shall no
and spiritual token by baptism

evil living after their baptism

washed so clean by baptism

betokeneth -- as in sacramental sign sensible (as for the sacrament of but "the sacrament of the washing of the
hath, and confirmation, and baptism is not called "the"
, nor any of the baptism is unto salvation of baptism , is yet still under baptism adhuc in vinculo est

whom Saint John the Baptist witnessed: "Ecce agnus Dei

child, Saint John the Baptist, hopped in her belly baptism

again by baptism. For were before that all baptized

not have him but baptized shall no man be

not have him but Barabbas); on the Sunday cried

seemeth to be the delight and liking of bare offering and sacrifice by

he better allow their sacrament only, that is

at Canterbury by the bare sign, or a figure

or else for the bare token of him instead

none other but a bare sign, or a figure

it were but a Sacrament is not a

Sacrament is not a

body, but only a bare token of him instead

body, but only a bare sign, or a figure

man with this one bare token of him instead

out, "Non hunc, sed Barabbam " (We will not have

out, "Non hunc, sed Barabbam " (We will not have

gross, mingled nature, so base estate was better. And base

all sin, a more base, by setting and binding

wretched vices the most base nature than was the

a thing of more Basil in his book of

into a better?) Saint put water into a basin and began to wash

put water into the basin , and began to wash

the water into the basin himself, wash all their

There was a great battle in heaven. Michael and

bodies in rebellion and battle against their souls, thrust

an old, wily, wretched bawd brought and betrayed a

pride of another man’s bear ? Howbeit what speak we

fools all if we bear us proud of anything

man is bounden to bear other, yet pertaineth it
not the proud beast
And whatsoever love we
it, and before God,
worldly-minded folk use to
likewise as our feet
name that it did
perceive what affection we
our good works may
perceive what affection we
our good works may
him a fool that
body that aggrieveth and
and as Saint Peter
blood of Christ --
meet you a man
a man meet you
a bragging maketh a
as hath the unreasonable
unto God the innocent
could not the proud
blood of a brute
spring of the sensual
fowl and fish, and
dominion over all the
wilier than all the
the living things and
all the world, all
or themselves either, All
and were turned into
compared unto the foolish
worse condition. For many
the bodies of other
state far above all
the first-begotten of their
offering up of their
in the blood of
in the blood of brute
flesh and blood of
stay us with and
it not shall be
it not shall be
illum. Si hoc scitis,
mouth of the prophet: "
saith, "Si haec scitis,

bear bear bear bear bear bear beareth beareth beareth bearing bearing bearward beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast beast it, but beside his to any creature whereby it out. Which erroneous each to other, that our body hither and before and that it him and in what witness unto our conscience him and in what witness unto our conscience himself proud because he down the soul and witness where he saith now the name alone a pot of water a pot of water with his silver-buttoned baldric, a reasonable understanding, as in sacrifice was betokened bear it, but beside , the New Testament was body), or else it , grass, herbs, trees, and of the same out of the earth," would of the earth. Upon obedient unto them, their were at war with , as the Scripture saith , and to them was live with less labor be. Howbeit, if God , and yet a state too (that is to unto their no little could but promise the ." But the new law , the very flesh and from us venomous worms with few stripes. But with many stripes." And critis si feceritis ea immaculati qui ambulant in critis si feceritis ea

Thomas More Studies 14 (2019)
words, "Si haec scitis est de quibus dicitur: " for a principal blessedness: ", themselves, with those excellent glorified in body and nothing the noble high, God that a woman beholding of his own the pride of her and regard of personage, received: riches, rialty, lordship, lost their innocence and lost original justice and wrath.") And that we become, as it well is his? And thus their own praise, they liked not only to of his great goodness liked not only to of his great goodness me, of which it lie in our death Jerome saith (and Saint as Theophylactus and Saint example, as saith Saint to signify, saith Saint of the house.) Saint well enough that would upward unto his Maker, to beguile, but first upon his questioning she throats, when it so not his fault, but sin. For first he since this world first And that first day bread because that feast immolated the lamb, he bodies.) But, as I day of the feast month, yet, since it the unleavened bread that unleavened bread. Which feast
For in that evening the unleavened bread, which of the unleavened loaves feast of unleavened bread of that fifteenth day days before that feast festum paschae, because it fantasies, those Greeks that into a basin and into the basin, and facere et docere" (Jesus be blessed," but he I say, our Lord men perceive that it falling into many heresies, was, ere their heresies ere ever any man Christ. Howbeit, after that, Sacrament. For when men we must (as I we must (as I had happed any to giving) by his only our Lord?) First they the earth," would not also that, ere I in this wise now leave it not, "For yet likewise as we so did the Jews and their Sabbath days for other, should so he did it to unleavened bread, but it which Saint John here in this thirteenth chapter uttermost. And first he which in this wise his twenty-second chapter thus to wit, before he altar, of which he old holy doctors, and all. And thus, lo,
much harm in the

began primus dies azimorum, as, they say, on Good the fifteenth day. And the feast in the in the evening before , it would not prove in the evening on this opinion were fain to wash the feet to wash the feet to do and to with these words, "If their blessedness with faith even forthwith after Christ's not only to do in Bohemia) so universal to doubt, but that there some (among their once to take the to say) consider well to say) consider well before his fall, might . Howbeit, Christ as man , lo, but as it at the man, whom with the lamentable story . The first chapter. The thou once man the every feast from the that first day of in the evening, and to set forth and and institute a new in the evening before to treat, which in to enter toward the therein to treat of : "When the supper was he this matter: "Et to rehearse the institution to speak forthwith after at the first assembly but with a vain and would, if it

13, 89/ 16 13, 89/ 30 13, 90/ 18 13, 90/ 23 13, 91/ 2 13, 91/ 11 13, 91/ 16 13, 92/ 7 13, 101/ 19 13, 105/ 3 13, 113/ 19 13, 115/ 20 13, 115/ 31 13, 149/ 19 13, 149/ 27 13, 150/ 11 13, 171/ 5 13, 172/ 3 13, 172/ 5 13, 194/ 25 13, 194/ 25 13, 10/ 9 13, 14/ 26 13, 49/ 21 13, 51/ 4 13, 78/ 11 13, 86/ 24 13, 86/ 25 13, 89/ 3 13, 95/ 12 13, 126/ 4 13, 89/ 2 13, 103/ 26 13, 103/ 26 13, 103/ 29 13, 104/ 8 13, 118/ 20 13, 119/ 3 13, 119/ 4 13, 3/ 7 13, 10/ 25 13, 20/ 8
us here in the 
also stubborn in the 
God had from the 
blessedness, putteth in the 
of his bitter passion, 
that is to wit, 
one fell in the 
and was also the 
Saint John, in the 
of the thirteenth chapter, 
me that for the 
words ended. In the 
our Savior, in the 
Bede, that in the 
yet always from the 
heard or read any 
natural propagation engendered and 
he hath been eternally 
and more hard to 
more easy to be 
first of all sins, 
things so long ago 
humble manner and reverent 
humble manner and reverent 
he that not only 
the breaking of his 
toward the land of 
eye, and delectable to 
each of them to 
a great game to 
of them ashamed to 
as shall be saved 
which every man might 
behold other and be 
hearts abhorred to be 
more in a manner 
we be bounden and 
they were bounden and 
the young man that 
very fruition and plain 
it now, the heavenly 
in the regarding and 
traitorous wretch, the devil, 
the eye in the 
beginning occasion to speak of 
beginning whereby they rather excused 
beginning, before the world wrought 
beginning of all his psalter 
beginning with his Maundy and 
beginning the fifteenth day, was 
beginning of the other. And 
beginning of the other, all 
beginning of the thirteenth chapter 
beginning to speak of the 
beginning the thing shall somewhat 
beginning of these words, written 
beginning of this excellent work 
beginning of every good work 
beginning did they sometimes receive 
beginning, which thing alone may 
begotten of him, and by 
begotten of him, so hath 
beguile, but first began at 
beguiled whom if he might 
begun among the angels in 
begun and used, it came 
begun 
behavior to receive him. For 
behavior to receive him. For 
beheld both parties at once 
behest the threat of a 
behest, and their waywardness and 
behold, she by and by 
behold other and be beholden 
behold them come forth so 
behold the other or themselves 
behold and see in the 
behold and see, such secret 
beholden of the other, as 
beholden and seen, either of 
beholden to angel than to 
beholden to him that would 
beholden to him therefore, and 
beholdeth her marketh more her 
beholding of the glorious Trinity 
beholding thereof must needs have 
beholding of his own beauty 
beholding this new creature of 
beholding of that fruit, with
| 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 |
| unity and concord of belief | concerning this Blessed Sacrament | 13, 171/ 23 |
| 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 |
| 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 |
| adiva 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 adiuva incredulitatem meam" (I believe, Lord, but help thou on whom the Jews believed on whom the Jews believed, whose true belief in, able (as the dignity believed and professed) faith, then believed the presence of the believed very full and fastly believed that it were not believed very full and fastly believed that it were not believed that God will reward believed he that there is believed he and hopeth for believed, so is it now believed not do the selfsame believing of the truth that belly that counseled them to belly too full. But covetise belly for joy, whereof she body -- that is to body for joy, whereof she body -- that is to belong or be due unto belonged to provide for an belonged also of all thing belonged to our Lord, and belonging to us. Let us belonging to the nature of belonged . For unto those words belonged of him, yet would benedicende verbis caelestibus creaturae sacris benediction , is profitable to the benedictione solemnni consecratus, ad totius benedictus qui venit in nomine Benedictus qui venit in nomine Benedictus qui venit in nomine benefit unto him than was benefit ) to more joy, more benefit . And thus upon this benefit, but only for their benefit . This holy sacrament is benefit he showed and declared benefits before done unto us
benefits before done unto us 13, 198 / 3
benignly suffering him and taking 13, 96 / 10
bereft them by his deceitful 13, 23 / 30
berries there followeth one other 13, 144 / 15
beseech thee, give me the 13, 65 / 34
beseech thee save me.” But 13, 71 / 29
beseech thee, the marvel of 13, 82 / 6
beseeching almighty God of his 13, 49 / 6
beset about their night's lodging 13, 3 / 24
beset much study upon the 13, 28 / 32
besprinkle the posts and the 13, 60 / 14
besprinkled the blood upon the 13, 127 / 18
best . To be established in 13, 46 / 28
best . For as the Scripture 13, 47 / 4
best is (for him that 13, 114 / 2
best of our possible power 13, 197 / 16
best of our possible power 13, 197 / 16
bestow upon the poor needy 13, 80 / 22
bestowed upon the redemption of 13, 44 / 18
bestowed in the reading of 13, 137 / 29
betaken by Christ unto his 13, 155 / 6
Bethany, where he had before 13, 76 / 14
bethink me, methinketh I may 13, 23 / 8
betoken the devilish people, and 13, 63 / 3
betoken the very natural body 13, 142 / 24
betoken unto us the other 13, 143 / 12
betoken and represent unto us 13, 144 / 35
betoken , and represent unto his 13, 145 / 2
betoken , and represent unto us 13, 145 / 21
betoken , and represent himself unto 13, 145 / 31
betoken his body and his 13, 145 / 33
betoken , and in what wise 13, 157 / 10
betoken the death of our 13, 56 / 7
betokened ). And those two things 13, 142 / 4
betokened by it. For the 13, 142 / 22
betokened . Howbeit, where we say 13, 157 / 11
betokened and was a figure 13, 157 / 23
betokened the delivery of man 13, 58 / 18
betokened also manifold marvelous mysteries 13, 140 / 7
betokeneth an holy thing, the 13, 141 / 15
betokeneth -- as in baptism 13, 141 / 17
betokeneth . Now in this holy 13, 141 / 22
betokeneth the other aforesaid sacramental 13, 146 / 5
betokeneth but also verily and 13, 152 / 6
the form of bread betokeneth and immediately containeth the 13, 152/ 31
spot was a figure betokening our Savior Christ, the 13, 62/ 20
devil has thus guilefully betrapped and thus falsely betrayed 13, 25/ 10
the chief priests to betray him to them. And 13, 52/ 15
what manner he should betray him to them. And 13, 52/ 16
that he might commodiously betray him out of the 13, 52/ 22
the chief priests to betray him to them. And 13, 75/ 29
what manner he should betray him to them. And 13, 75/ 31
might at most commodity betray him out of presence 13, 76/ 5
him to them to betray him forthwith out of 13, 78/ 20
false a traitor to betray his Master but himself 13, 78/ 28
their favor, shall falsely betray the truth and cause 13, 81/ 33
the day before to betray him, and that he 13, 93/ 20
therefore where he might betray him to them out 13, 93/ 22
Simon of Scariot, to betray him, Jesus, knowing that 13, 101/ 14
who he was should betray him. Therefore he said 13, 101/ 29
Simon of Scariot, to betray him," etc. In these 13, 104/ 11
Simon of Scariot, to betray him." By this, that 13, 104/ 19
devil made promise to betray him and continually persevered 13, 105/ 30
it was that should betray him. And therefore he 13, 108/ 31
betrapped and thus falsely betrayed our first father and 13, 125/ 10
wretched bawd brought and betrayed a good simple maid 13, 163/ 16
to the treason and betrayed his master, grudged therewith 13, 176/ 25
whom the truth is betrayed . A prayer. O my 13, 82/ 2
through vile wretched covetise betrayed , inspire, I beseech thee 13, 82/ 5
whom he should be betrayed he was able to 13, 106/ 4
night that he was betrayed took bread and giving 13, 159/ 29
body, which shall be betrayed for you") and "Quicumque 13, 159/ 30
up again by the betraying of his Master. And 13, 77/ 30
hath he by the betraying of his Master's body 13, 80/ 10
his traitorous falsehead, in betraying such a Master with 13, 96/ 27
disdain of other far better men, only for very 13, 8/ 10
and of nature no better than is the poor 13, 8/ 13
should he be now better than she by that 13, 8/ 23
sorrow as we were better leese it. And for 13, 9/ 13
yet a far passing better , of which they could 13, 13/ 9
time, for lack of better . But there he requireth 13, 35/ 31
Jerome to devise him better . For he plainly confesseth 13, 35/ 32
to have chosen the better and to have refused 13, 38/ 4
of nature stronger and better able naturally than we 13, 38/ 18
have been able the better . Thus have I somewhat 13, 38/ 27
die, since his far better part, that is to 13, 39/ 18
more base estate was better . And better was it 13, 47/ 9
estate was better. And better was it also for
servant to stand in condition than his master
pain, and in far health and incomparable
better health and incomparable
he liveth, he loveth than himself and cannot
if God help the , to leave more than
commandment, that love we better than God -- and
into so far the and to deliver us
and both left the things undone and also
and then would he allow their bare offering
the bondman is no than his lord, and
the messenger is not than he that hath
therefore, so far your and yet have not
the bondman is not than his lord, nor
as the Scripture saith: " is obedience than sacrifice
ting you may the appear if we rehearse
common name. For the beware of their wiliness.
already made into a deceiving whereof we must
Apocalypse, with which he this wretched world by
man and woman to even of the very
said, good Christian readers) of this horrible vice
you may the better of their wiliness.
enim vobis quod non de generatione vitis donec
enim vobis, quod non de generatione vitis, donec
enim vobis quia non amodo de hoc genimine
diem illum quum illud novum vobiscum in regno
enim vobis quod non de generatione vitis, donec
autem vobis, quia non amodo de hoc genimine
diem illum cum illud novum vobiscum in regno
vobis, quia amodo non de hoc genimine vitis
diem illum quum illud novum vobiscum in regno
edat, et de calice ; qui enim manducat et
edat, et de calice ." (Let a man prove
edat, et de calice ." (Let a man prove
non iam audiendo sed didicistis, qui sanguis super
corpus eius et sanguinem Qui manducat meam carnem
illam escam et illum potum, in Christo manere
manducaverit panem hunc, et calicem domini indigne, reus
Quicumque manducaverit panem et calicem Domini indigne, reus
Quicumque manducaverit panem et calicem Domini indigne, reus
Quicumque manducaverit panem et calicem Domini indigne, reus
maketh mention, saying, "Et ex eo omnes" (and
biberunt de eislem pane et
panem hunc et calicem bibetis, mortem domini annuntiabitis donec 13, 145/ 26
saith: "Qui manducavimus et bibimus cum illo postquam resurrexit 13, 123/ 13
poculo frueris, manducas et bibis corpus et sanguinem domini 13, 162/ 14
primum ipse sanguinem suum bibit meum sanguinem, in me 13, 136/ 8
manducat meam carnem et bibit eius sanguinem, licet carnaliter 13, 144/ 5
spiritaliter, carnem eius, nec bibit, quia immundus, praesumpsit ad 13, 144/ 8
iudicium sibi manducat et bibit indigne, iudicium sibi manducat 13, 160/ 4
qui enim manducat et bibit, non diiudicans corpus domini 13, 160/ 5
iudicium sibi manducat et bibit, sanguinem meum, in me 13, 163/ 36
edit carnem meam et bibit indigne, iudicium sibi manducat 13, 166/ 20
sae, qui manducat et bibit . Fidem autem faciunt verba 13, 166/ 20
iudicium sibi manducat et bibit, non diiudicans corpus Domini 13, 176/ 17
de hoc pane, et bibit de calice indigne, iudicum 13, 196/ 18
iudicium sibi manducat et bibit, de calice indigne, iudicum 13, 196/ 18
iudicium sibi manducat et bibit, non diiudicans corpus Domini 13, 196/ 19
de hoc pane, et bibit de calice indigne, iudicum 13, 196/ 19
iudicium sibi manducat et bibit, non diiudicans corpus Domini 13, 196/ 19
de hoc pane, et bibit de calice indigne, iudicum 13, 196/ 19
these words of Christ, " Bibite ex hoc omnes" (Drink 13, 136/ 6
sanctificatione repetita, Accipite et bibite, hic est sanguis meus 13, 165/ 13
as appeareth by the Bible, abode still by them 13, 165/ 13
the things that they bid other men do, do 13, 113/ 17
at their ease, but biddeth every man that will 13, 114/ 13
keep ourselves close (God biddeth us) within our so 13, 65/ 18
thing undone that God biddeth . For it is an 13, 112/ 6
And therefore he that biddeth other folk do well 13, 114/ 8
further, and that his bidding should surely be fulfilled 13, 94/ 28
pascha et azima post biduum . Et M. factum est 13, 51/ 10
suis: scitis quia post biduum pascha fiet, et filius 13, 51/ 12
in which I will bind myself to the defense 13, 44/ 3
to do the like, bindeth not men to follow 13, 114/ 13
base, by setting and binding his affection neither unto 13, 64/ 29
heaven forthwith upon his birth without any more ado 13, 45/ 25
and by upon his birth was nothing belonging to 13, 46/ 10
heaven forthwith upon our birth or to the state 13, 46/ 23
Besides this, of his birth , of the place and 13, 57/ 6
prophecies fulfilled in his birth and his living and 13, 69/ 23
also by his poor birth , and all the course 13, 113/ 30
called Caiaphas (which was bishop for that year), well 13, 70/ 32
he were an evil bishop, yet he was a 13, 71/ 3
yet he was a bishop, so, though he meant 13, 71/ 3
as you have heard) bishop for that year, to 13, 72/ 30
of the priests -- bishop, or chief priest -- 13, 73/ 1
or choosing of the bishop was changed, and they 13, 73/ 4
first assembly of the bishops , the priests, and the 13, 3/ 8
his gospel remembereth: "The bishops and the Pharisees gathered me." But when the following. For when the him." Notwithstanding that the treatise historical, containing the the matter of his the merits of thy his ransom by his woeful history of Christ's paynims, through the painful, the merits of whose willingly suffered so sore the consideration of Christ's tender compassion of thy going before, whereupon his this gospel of thy he shed in his lamb, he began his have remembrance of his bundle of hyssop, the us by his own the rehearsing of his tragedy of his most and that passion so surely saw that his he should, with his in remembrance of his the remembrance of his them then, until his a memorial of thy man's sins at his the Father, whereby his the cross at his perpetual remembrance of his call to mind the the merit of his perpetual remembrance of his call to mind the the merit of his could have cause to letted not boldly to as he used this vain pride, nor of bishops and the Pharisees gathered bishops and the Pharisees had, the priests, and the bishops, the priests, the scribes bishops and the Pharisees had bitter passion of our Savior bitter passion, whereof I have bitter passion be partner of , painful passion, whereof the bitter passion. A prayer. Almighty bitter passion and death of bitter passion hath redeemed us bitter pain for the sin bitter passion and most painful bitter passion I may be bitter passion followed, I doubt bitter passion with our eyes bitter passion, and all the bitter passion -- the immolation bitter passion and his blessed bitter cisell and gall was bitter passion, and in remembrance bitter passion, beginning with his bitter passion. Before all which bitter as himself well wist bitter passion, pay the price bitter passion under the form bitter passion, but was glad bitter passion and his glorious bitter passion, give us such bitter passion. And therefore when bitter passion was fully performed bitter passion. This holy sacrament bitter Passion that he suffered bitter pains of his most bitter Passion (whereof he hath bitter Passion that he suffered bitter pains of his most bitter Passion (whereof he hath blame the king for the blaspheme God before her and blasphemous presumption in his mind blasphemous purpose, it is not
so bold and so blasphemous
devil, as did the thief that hung on new folk labor to blear on our breast and bless the committing of his blessed of angels. The glorious blessed A prayer. O glorious blessed and fulfill with glorious, resemblance of the glorious blessed gone had not our heaven), and in the words of the blessed of man all the least drop of his blessed pain of that holy blessed one drop of his blessed the matter of the blessed The prayer. O holy blessed secret mystery of the blessed seemeth applied unto our blessed unspotted Lamb, his own blessed paschal lamb, his own blessed both bodily in the Blessed bitter passion and his blessed paschal lamb, the very blessed the Son of David, blessed "abib in consilium impiorum" (Blessed is he that is blessed is that man that is here in the Blessed Sacrament of the altar blessed body at his Maundy blessed body, the very unspotted blessed body in form of Blessed Sacrament of the altar Blessed Sacrament of the altar Blessed body consecrated in the Blessed body of highest perfection, the Blessed body consecrated in the Blessed you know these things, Blessed the institution of the Blessed the body of highest perfection, the Blessed you know these things, Blessed in viis eius ambulaverunt. " (Blessed then shall you be in things, you shall be Blessed, or else for the things, you shall be Blessed, ” but he began with
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>things you shall be</td>
<td>13, 116/8</td>
</tr>
<tr>
<td>first lecture upon the</td>
<td>13, 117/22</td>
</tr>
<tr>
<td>Blessed</td>
<td>13, 118/19</td>
</tr>
<tr>
<td>bread, gave thanks, and</td>
<td>13, 119/3</td>
</tr>
<tr>
<td>the institution of the</td>
<td>13, 120/19</td>
</tr>
<tr>
<td>the institution of the</td>
<td>13, 120/17</td>
</tr>
<tr>
<td>up of his own</td>
<td>13, 121/4</td>
</tr>
<tr>
<td>unsotted lamb, his own</td>
<td>13, 122/18</td>
</tr>
<tr>
<td>offering of his own</td>
<td>13, 123/19</td>
</tr>
<tr>
<td>the new sacrifice, his body</td>
<td>13, 124/7</td>
</tr>
<tr>
<td>the new sacrifice, the</td>
<td>13, 125/31</td>
</tr>
<tr>
<td>body and blood, the</td>
<td>13, 126/19</td>
</tr>
<tr>
<td>body and blood, the</td>
<td>13, 127/29</td>
</tr>
<tr>
<td>body and blood, to</td>
<td>13, 128/23</td>
</tr>
<tr>
<td>body in sacrifice, by</td>
<td>13, 129/9</td>
</tr>
<tr>
<td>body in the holy</td>
<td>13, 130/6</td>
</tr>
<tr>
<td>body of our holy</td>
<td>13, 131/3</td>
</tr>
<tr>
<td>body upon the cross</td>
<td>13, 132/10</td>
</tr>
<tr>
<td>body to give</td>
<td>13, 133/19</td>
</tr>
<tr>
<td>body to drink in</td>
<td>13, 134/17</td>
</tr>
<tr>
<td>blood to drink in</td>
<td>13, 135/2</td>
</tr>
<tr>
<td>blood of his</td>
<td>13, 136/25</td>
</tr>
<tr>
<td>blood of himself. Also</td>
<td>13, 137/3</td>
</tr>
<tr>
<td>blood, after</td>
<td>13, 138/10</td>
</tr>
<tr>
<td>blood by the name</td>
<td>13, 139/16</td>
</tr>
<tr>
<td>blood by and blood by</td>
<td>13, 140/19</td>
</tr>
<tr>
<td>blood be well thus</td>
<td>13, 141/31</td>
</tr>
<tr>
<td>blood, most properly should</td>
<td>13, 142/25</td>
</tr>
<tr>
<td>blood. And therefore is</td>
<td>13, 143/1</td>
</tr>
<tr>
<td>blood of himself. Also</td>
<td>13, 144/3</td>
</tr>
<tr>
<td>body and blood, after</td>
<td>13, 145/10</td>
</tr>
<tr>
<td>blood in the sacrament</td>
<td>13, 146/14</td>
</tr>
<tr>
<td>blood in the sacrament</td>
<td>13, 147/17</td>
</tr>
<tr>
<td>blood, which he drank</td>
<td>13, 148/13</td>
</tr>
<tr>
<td>blood, which he drank</td>
<td>13, 149/14</td>
</tr>
<tr>
<td>body was waxen new</td>
<td>13, 150/17</td>
</tr>
<tr>
<td>body and his blood</td>
<td>13, 151/2</td>
</tr>
<tr>
<td>body and drink his</td>
<td>13, 152/19</td>
</tr>
<tr>
<td>body, and drink his</td>
<td>13, 153/2</td>
</tr>
</tbody>
</table>
and drink his own
blessed blood in the
instituting of this new
the treating of this
sacrament of thine own
second lecture upon the
Christian readers) this holy
Christ, and the selfsame
that labor in this
body out of the
call it all the
the sacrament is Christ's
their writings called this
of Scripture prove the
and say that Christ's
have of this holy
manner things of this
consider that in this
that the very
and abide in the
nor accidents unto the
there are in the
unsensible is the very
bread and the very
there likewise in this
The thing of this
-- so the very
everlastingly.) And of his
is converted into his
whom it is written:
the institution of the
our Savior gave his
his own very natural
speak only of the
Savior also, For his
it also, beside his
person, both with the
Moreover, albeit that the
passion (of which the
is there in the
form of wine the
signified, and the whole
separate from his whole
been sometime in his
blessed
blood in the Blessed
Sacrament at his Maundy
Sacrament, the verity of
Sacrament, let us pray
body and blood for
Sacrament. So excellent is
Sacrament above all other
blood of his, that
Sacrament to subvert the
Sacrament. First, using the
Sacrament of Christ's body
body indeed. Thirdly, they
holy housel by the
Sacrament bread (but the
body is not there
Sacrament, concerning this matter
Sacrament as are partly
Sacrament there are two
body and blood of
Sacrament, and by the
body and blood of
body of Christ under
body of Christ under
Sacrament (above the nature
Sacrament that is signified
body and blood of
blood in the sacrament
blood (of which wine
are the clean of
Sacrament, did ordain, institute
body in form of
body and blood) under
body and blood of
body and blood in
soul, his almighty Godhead
soul delivering the old
blood is consecrate severally
Sacrament is a memorial
Sacrament both the blood
blood immediately, because there
body is there with
body. If men ask
body be now remaining
And also, since his blessed body may be where 13, 147/32
pleaseth himself, and his blessed body invisible therewith. In 13, 147/34
other things (as the blessed body and the blood 13, 148/7
glorious heavenly everywhere more about this Blessed Sacrament a glorious heavenly 13, 148/23
company of blessed angels and saints, as 13, 148/24
sufficiently receive both the blessed body and blood of 13, 148/32
Savior and therewith his blessed soul and his Godhead 13, 148/33
times mishapped in the blessed blood under the form 13, 149/12
in the mass the Blessed Sacrament is (as the 13, 150/20
other wherein this most Blessed Sacrament so far excelleth 13, 152/5
containeth the holy and blessed blood of him of 13, 152/7
say, for which this Blessed Sacrament so many manner 13, 152/13
the remnant), only this Blessed Sacrament is called and 13, 152/22
showing thereby that this Blessed Sacrament is the most 13, 152/23
of penance, too. This Blessed Sacrament of the body 13, 152/28
the name of "the Blessed Sacrament" in the singular 13, 153/5
inseparable part -- which blessed body and blood (though 13, 153/12
to wit, the very blessed one entire body of 13, 153/18
the Greek. And this Blessed Sacrament is called the 13, 154/9
that is in this Blessed Sacrament (beside the signification 13, 154/12
make it. For the blessed person of our Savior 13, 154/14
by their calling this Blessed Sacrament by the name 13, 154/27
remembrance that in the Blessed Sacrament is the very 13, 154/30
can be sundered. This Blessed Sacrament is also called 13, 155/1
the excellence of this Blessed Sacrament, this new very 13, 155/16
only verity -- the blessed body and blood of 13, 155/21
the verity of the blessed body and blood of 13, 155/25
was then, and his blessed blood the selfsame in 13, 155/30
cause above remembered, this Blessed Sacrament is called by 13, 156/10
signify unto us the blessed body and blood of 13, 156/14
and signified thereby, this Blessed Sacrament is called. And 13, 156/35
confess that in the Blessed Sacrament is Christ's very 13, 158/8
it is the very blessed body of our Savior 13, 158/23
the institution of this Blessed Sacrament: and not to 13, 159/17
and blood in the Blessed Sacrament, is not, as 13, 160/11
the institution of the Blessed Sacrament, where he calleth 13, 160/14
affirm that in the Blessed Sacrament is the very 13, 160/18
saith thus of this Blessed Sacrament, "Neque vero haec 13, 161/8
the institution of this Blessed Sacrament unto this day 13, 171/4
one that in this Blessed Sacrament is the very 13, 171/7
of belief concerning this Blessed Sacrament, no man gainsaying 13, 171/23
man gainsaying the very blessed body and blood to 13, 171/24
and blood of our Blessed Savior in this holy 13, 171/32
of these concerning the Blessed Sacrament. For when men 13, 172/4
this article of the Blessed Sacrament as in all 13, 172/ 29
and blood in the blessed sacrament hath, as I 13, 174/ 12
the institution of the Blessed Sacrament. And after have 13, 174/ 22
of Christ in the Blessed Sacrament in like wise 13, 174/ 28
it which receive the Blessed Sacrament unworthily. For they 13, 175/ 1
and blood of our Savior into their body 13, 175/ 3
their body in the Blessed Sacrament in form of 13, 175/ 3
he that receiveth the Blessed Sacrament receiveth the very 13, 176/ 25
said before, receive this Blessed Sacrament only spiritually and 13, 176/ 34
Treatise to Receive the Body of Our Lord 13, 1/ 2
treatise to receive the body of our Lord 13, 191/ 1
followeth: To receive the body of our Lord 13, 191/ 7
both. They receive the body of our Lord 13, 191/ 9
and worthily receive the blessed body of our Lord 13, 191/ 11
carthy body that holy, blessed , glorious flesh and blood 13, 191/ 14
to receive the selfsame body into their bodies 13, 192/ 11
they receive his very body into theirs under 13, 192/ 16
presume to receive that body, deserve to have 13, 192/ 23
death of the selfsame body of his most 13, 193/ 4
this pure pearl, the blessed body of our Savior 13, 193/ 17
great outrageous peril, the blessed apostle Saint Paul giveth 13, 193/ 29
unworthily receive this most blessed Sacrament that their part 13, 194/ 9
and eating of his blessed body for a like 13, 194/ 12
only enter with his blessed flesh and blood sacramentally 13, 194/ 17
unworthy receiving of this blessed body, let us consider 13, 195/ 23
belief concerning that holy belief); and with his blessed body, flesh and blood 13, 195/ 26
of bread, the very Blessed Sacrament: that is 13, 195/ 24
firmly believe that this body, flesh and blood is a 13, 196/ 6
the receiving of this Blessed Sacrament, not a 13, 196/ 6
and give his own Blessed Sacrament, of such necessity 13, 196/ 12
and salutation of our apostle well declareth that 13, 196/ 23
thoroughly such a glad, body. But surely there 13, 196/ 31
us with his most likely to receive this Blessed Sacrament very coldly and 13, 197/ 3
receive is the very body of Christ, I 13, 197/ 7
the presence of his blessed body, let us consider 13, 198/ 27
belief); and with his apostles, "Domine, adauge nobis 13, 199/ 13
and give his own flesh and blood unto 13, 199/ 29
and salutation of our Lady (having by revelation 13, 200/ 9
thoroughly such a glad, comfort that her holy 13, 200/ 20
us with his most presence that he cometh 13, 201/ 5
the sight of his presence, "Exsultavit gaudio infans 13, 201/ 14
venit in nomine Domini" (be he that cometh 13, 203/ 5
grace to receive his body and blood, his 13, 204/ 6
house), which that holy person of Christ, which 13, 204/ 15
we verily in the Blessed Sacrament receive, through the 13, 204/ 16
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>hath ordained his own</td>
<td>body in that Blessed Sacrament</td>
<td>13, 204/17</td>
</tr>
<tr>
<td>blessed body in that</td>
<td>Blessed Sacrament</td>
<td>13, 204/18</td>
</tr>
<tr>
<td>Treatise to Receive the</td>
<td>Body of Our Lord</td>
<td>13, 1/2</td>
</tr>
<tr>
<td>treatise to receive the</td>
<td>body of our Lord</td>
<td>13, 191/1</td>
</tr>
<tr>
<td>followeth: To receive the</td>
<td>body of our Lord</td>
<td>13, 191/7</td>
</tr>
<tr>
<td>both. They receive the</td>
<td>body of our Lord</td>
<td>13, 191/9</td>
</tr>
<tr>
<td>and worthily receive the</td>
<td>Sacrament. When I say</td>
<td>13, 191/11</td>
</tr>
<tr>
<td>earthly body that holy,</td>
<td>, glorious flesh and blood</td>
<td>13, 191/14</td>
</tr>
<tr>
<td>to receive the selfsame</td>
<td>body into their bodies</td>
<td>13, 192/11</td>
</tr>
<tr>
<td>they receive his very</td>
<td>body into theirs under</td>
<td>13, 192/16</td>
</tr>
<tr>
<td>presume to receive that</td>
<td>body, deserve to have</td>
<td>13, 192/23</td>
</tr>
<tr>
<td>death of the selfsame</td>
<td>body of his most</td>
<td>13, 193/4</td>
</tr>
<tr>
<td>this pure pearl, the</td>
<td>body of our Savior</td>
<td>13, 193/17</td>
</tr>
<tr>
<td>great outrageous peril, the</td>
<td>apostle Saint Paul giveth</td>
<td>13, 193/17</td>
</tr>
<tr>
<td>unworthily receive this most</td>
<td>Sacrament that their part</td>
<td>13, 194/9</td>
</tr>
<tr>
<td>and eating of his</td>
<td>body for a like</td>
<td>13, 194/12</td>
</tr>
<tr>
<td>only enter with his</td>
<td>flesh and blood sacramentally</td>
<td>13, 194/17</td>
</tr>
<tr>
<td>unworthy receiving of this</td>
<td>Sacrament, but rather the</td>
<td>13, 195/19</td>
</tr>
<tr>
<td>belief concerning that holy</td>
<td>Sacrament itself: that is</td>
<td>13, 195/24</td>
</tr>
<tr>
<td>of bread, the very</td>
<td>body, flesh and blood</td>
<td>13, 195/26</td>
</tr>
<tr>
<td>firmly believe that this</td>
<td>Sacrament is not a</td>
<td>13, 196/6</td>
</tr>
<tr>
<td>the receiving of this</td>
<td>Sacrament, of such necessity</td>
<td>13, 196/12</td>
</tr>
<tr>
<td>Lord,) Lo, here this</td>
<td>apostle well declareth that</td>
<td>13, 196/23</td>
</tr>
<tr>
<td>worthy receiving of that</td>
<td>body. But surely there</td>
<td>13, 196/31</td>
</tr>
<tr>
<td>likely to receive this</td>
<td>Sacrament very coldly and</td>
<td>13, 197/3</td>
</tr>
<tr>
<td>receive is the very</td>
<td>body of Christ, I</td>
<td>13, 197/7</td>
</tr>
<tr>
<td>the presence of his</td>
<td>body, let us consider</td>
<td>13, 198/27</td>
</tr>
<tr>
<td>belief; and with his</td>
<td>apostles, &quot;Domine, adauge nobis</td>
<td>13, 199/13</td>
</tr>
<tr>
<td>and give his own</td>
<td>flesh and blood unto</td>
<td>13, 199/29</td>
</tr>
<tr>
<td>and salutation of our</td>
<td>Lady (having by revelation</td>
<td>13, 200/9</td>
</tr>
<tr>
<td>thoroughly such a glad,</td>
<td>comfort that her holy</td>
<td>13, 200/20</td>
</tr>
<tr>
<td>us with his most</td>
<td>presence that he cometh</td>
<td>13, 201/5</td>
</tr>
<tr>
<td>the sight of his</td>
<td>presence, &quot;Exsultavit gaudio infans</td>
<td>13, 201/14</td>
</tr>
<tr>
<td>venit in nomine Domini&quot; (</td>
<td>be he that cometh</td>
<td>13, 203/5</td>
</tr>
<tr>
<td>grace to receive his</td>
<td>body and blood, his</td>
<td>13, 204/6</td>
</tr>
<tr>
<td>house), which that holy</td>
<td>person of Christ, which</td>
<td>13, 204/15</td>
</tr>
<tr>
<td>we verily in the</td>
<td>Sacrament receive, through the</td>
<td>13, 204/16</td>
</tr>
<tr>
<td>hath ordained his own</td>
<td>body in that Blessed</td>
<td>13, 204/17</td>
</tr>
<tr>
<td>blessed body in that</td>
<td>Sacrament to be the</td>
<td>13, 204/18</td>
</tr>
<tr>
<td>angels and saved souls</td>
<td>have it now, the</td>
<td>13, 4/24</td>
</tr>
<tr>
<td>prophet, David, speaking of</td>
<td>, puttheth in the beginning</td>
<td>13, 74/4</td>
</tr>
<tr>
<td>psalter for a principal</td>
<td>&quot;Beatus vir qui non</td>
<td>13, 74/5</td>
</tr>
<tr>
<td>our Lord began their</td>
<td>with faith. For faith</td>
<td>13, 115/31</td>
</tr>
<tr>
<td>they were with the</td>
<td>of God commanded to</td>
<td>13, 13/18</td>
</tr>
</tbody>
</table>
perfect and not increasable bliss could receive thereby, but 13, 4/ 6
unto them the perfect bliss , heaven, nor were forthwith 13, 4/ 15
surety of joyful perfect bliss and everlasting glory. Lucifer 13, 5/ 1
be partner of thy bliss with those holy spirits 13, 11/ 15
the soul into the bliss of heaven to 13, 13/ 30
reign in joy and bliss eternally with God, fulfilling 13, 13/ 31
lost also the joyful bliss of heaven, but over 13, 29/ 4
the obtaining of eternal bliss in heaven, of which 13, 36/ 14
such. But unto the bliss of heaven, the fruition 13, 36/ 18
Godhead (that is the bliss of heaven) but a 13, 37/ 1
come to glory, the bliss (I say) of heaven 13, 39/ 10
lost and forfeited the bliss of heaven that never 13, 44/ 6
wist what thing the bliss of heaven is, saw 13, 48/ 5
be redeemed again to bliss , did, in the faith 13, 54/ 6
to come to the bliss of heaven, the end 13, 104/ 2
well declareth that the bliss of heaven will not 13, 111/ 7
be meritorious touching the bliss of heaven; the other 13, 115/ 16
shall fail of the bliss . And therefore to give 13, 115/ 18
and animated with his blissful soul, which after the 13, 146/ 31
And over this, the blissful soul of Christ and 13, 148/ 2
wickedness and yet the blood of him shall I 13, 21/ 31
Ghost, of the pure blood of her body, without 13, 27/ 21
still remain in the blood , and that every man 13, 40/ 16
man all the blessed blood of his body to 13, 44/ 19
drop of his blessed blood might have sufficed to 13, 44/ 22
drop of his blessed blood pricked out with a 13, 45/ 23
force of the red blood of Christ that he 13, 58/ 23
baptism and the red blood of Christ's passion. And 13, 58/ 26
their doors with the blood of the lamb, which 13, 60/ 15
of the lamb, which blood should be the mark 13, 60/ 15
our house with the blood of the lamb, that 13, 64/ 15
passion and his blessed blood shed therein. And likewise 13, 64/ 17
dipped in the red blood of Christ, mark ourselves 13, 64/ 21
sin with the innocent blood of himself that had 13, 86/ 16
with thine own precious blood, . De Ablutione Pedum: Ioannis 13, 100/ 17
he by his precious blood bought them to. And 13, 103/ 23
his blessed body and blood in the form of 13, 109/ 26
all. This is my blood of the New Testament 13, 118/ 4
New Testament in my blood, of Christ, mark ourselves 13, 118/ 6
own blessed body and blood , which for you and 13, 118/ 6
his blessed body and blood , to be continually sacrificed 13, 120/ 20
the selfsame body and blood, the Blessed Sacrament of 13, 122/ 18
the selfsame body and blood offered in the mass 13, 123/ 23
the own holy body and blood in their proper form 13, 123/ 26
own holy body and blood under form of bread 13, 123/ 32
them likewise his blessed blood to drink in the 13, 126/ 20
this. This is my blood of the New Testament 13, 126/ 24
New Testament in my blood, which for you and 13, 126/ 25
into his own precious blood, which he should so 13, 126/ 28
saying: "This is my blood of the New Testament 13, 127/ 5
New Testament in my blood, saying, "This is my 13, 127/ 9
it was his own blood of the New Testament 13, 127/ 9
saying, "This is my blood," as Saint Luke rehearseth 13, 127/ 11
New Testament in my blood of the sacrifice into 13, 127/ 16
law put half the blood upon the people and 13, 127/ 18
read, he besprinkled the blood of the league that 13, 127/ 20
his." (This is the ratified and confirmed with blood, And in like wise 13, 127/ 22
New Testament confirmed with blood, saying that for to 13, 127/ 23
was ratified with the blood of a brute beast 13, 127/ 26
was ratified with the blood of a reasonable man 13, 127/ 27
wit, with the blessed blood of our holy Savior 13, 127/ 29
himself. And the selfsame blood gave our Lord here 13, 127/ 30
testament" (This is my blood of the New Testament 13, 127/ 32
New Testament in my blood, which shall be shed 13, 128/ 1
cup was the same blood of his own with 13, 128/ 6
New Testament, and which blood should be shed upon 13, 128/ 7
New Testament in my blood, which shall be shed 13, 128/ 11
old law in the blood of beasts could but 13, 128/ 13
taken away with the blood of brute beasts." But 13, 128/ 16
new law with the blood of Christ performeth the 13, 128/ 17
New Testament in my blood, "that is to wit 13, 128/ 20
be confirmed in my blood, which shall be shed 13, 128/ 21
he would say: "The blood of the paschal lamb 13, 128/ 26
of Israel, but this blood of mine shall be 13, 128/ 28
New Testament in my blood, which shall be shed 13, 129/ 2
turned into his blessed blood, till his passion were 13, 130/ 6
into his own precious blood, was, at the time 13, 130/ 26
but his own holy blood under the form of 13, 130/ 27
words: "This is my blood of the New Testament 13, 130/ 29
wine turned into his blood and taken to his 13, 131/ 3
of his own blessed blood, which he drank with 13, 131/ 9
here his own blessed blood by the name of 13, 131/ 16
his blessed body and blood by the former names 13, 131/ 19
wine into his blessed blood, which I have here 13, 132/ 2
to wit, of my blood, ) be well thus understand 13, 131/ 32
say, of mine own blood of the New Testament 13, 132/ 10
body is mine own blood )-- of this generation 13, 132/ 14
but of his blessed blood, most properly should agree 13, 132/ 25
only his own blessed blood ). And therefore is it 13, 133/ 1
wine, but the blessed blood of himself. Also in 13, 133 / 3
own blessed body and blood , after that the figure 13, 133 / 10
wise of his blessed blood in the sacrament, which 13, 133 / 17
them his own blessed blood , which he drank with 13, 134 / 13
his Father drink that blood with them new. For 13, 134 / 16
glorious resurrection that holy blood of his and all 13, 134 / 17
blessed body and his blood given them in the 13, 134 / 28
to wit, the blessed blood of his own holy 13, 135 / 2
drink his own blessed blood in the Blessed Sacrament 13, 135 / 19
therewith, he drank his blood first himself, inducing them 13, 136 / 11
own blessed body and blood for a memorial of 13, 136 / 27
body and the very blood of him of whom 13, 137 / 8
and the selfsame blessed blood of his, that was 13, 137 / 11
body and his very blood , but that they were 13, 137 / 20
his body and his blood because he would institute 13, 137 / 21
his body and his blood for perpetual remembrance of 13, 137 / 23
of Christ's body and blood , therefore it is none 13, 138 / 13
his body and his blood crucified and shed, and 13, 138 / 15
very body and his blood indeed. Secondly, they say 13, 138 / 16
very blessed body and blood of our Savior himself 13, 140 / 23
the very body and blood of Christ). Those accidents 13, 140 / 27
the blessed body and blood of Christ (which two 13, 140 / 33
and the very blessed blood of Christ under the 13, 141 / 34
body and the very blood of our Savior himself 13, 142 / 11
very natural body and blood of Christ being in 13, 142 / 24
very blessed body and blood of Christ in the 13, 142 / 30
And of his blessed blood in the sacrament he 13, 143 / 7
converted into his blessed blood (of which wine the 13, 143 / 19
left his body and blood in such things as 13, 144 / 13
body and drink his blood . He that eateth my 13, 144 / 18
flesh and drinketh my blood dwelleth in me and 13, 144 / 18
drinketh he spiritually his blood , though he do carnally 13, 144 / 23
of the body and blood of Christ, but rather 13, 144 / 25
very natural body and blood of our Savior in 13, 144 / 32
body and his very blood in these forms so 13, 144 / 33
body and the selfsame blood crucified and shed upon 13, 144 / 36
crucified and the selfsame blood also shed for remission 13, 145 / 4
you; this is my blood , which for you and 13, 145 / 10
death and the same blood that should be shed 13, 145 / 16
natural blessed body and blood ) under those visible sacraments 13, 145 / 20
the same body and blood in their proper form 13, 145 / 23
own very body and blood in the sacrament to 13, 145 / 30
his body and his blood in the sacrament the 13, 145 / 33
cross and the selfsame
very natural body and
the blessed body and
his blessed body and
the same body and
albeit that the blessed
is a memorial) the
Blessed Sacrament both the
the body with the
especially signified, and the
of wine the blessed
form of wine the
concomitance, because that the
think of the holy
say that all the
of his very holy
will, his very glorious
may also create new
blessed body and the
the body and the
the very body and
the blessed body and
mishapped in the blessed
body of Christ and
of the body and
the selfsame body and
spear, there issued both
the holy and blessed
his holy body and
of the body and
is the body the
the blood, nor the
the integrity whereof the
which blessed body and
indeed, the body and
own holy body and
the very body and
instead of flesh and
the very flesh and
the same flesh and
the blessed body and
the blessed body and
then, and his blessed
that selfsame body and
very selfsame body and blood into which they were 13, 156/ 3

domini" (the body and blood of our Lord). And 13, 156/ 8

the blessed body and blood of our Lord in 13, 156/ 14

verily meat and my blood is verily drink), with 13, 159/ 23

of the body and blood of our Lord) and 13, 160/ 2

Christ's very body and blood in the Blessed Sacrament 13, 160/ 11

body and his own blood , I have not told 13, 160/ 15

the very body and blood of our Savior Christ 13, 160/ 19

the drink of his blood who is love incorruptible 13, 161/ 4

incarnate, had flesh and blood for our salvation, so 13, 161/ 20

wherewith our flesh and blood by alteration be nourished 13, 161/ 20

is the flesh and blood of the same Jesus 13, 161/ 22

said, this is my blood , and to them alone 13, 161/ 27

the cup of his blood , except they say that 13, 161/ 37

of the body and blood of our Lord? Therefore 13, 162/ 3

eateth the body and blood of Christ that the 13, 162/ 9

drink the body and blood of our Lord, then 13, 162/ 19

and this is my blood , as often as it 13, 163/ 11

verily meat, and my blood is verily drink: he 13, 164/ 30

flesh and drinketh my blood , he dwelleth in me 13, 165/ 1

his flesh and his blood , is there now no 13, 165/ 3

verily is it his blood , and these two received 13, 165/ 5

of his body and blood , saying thus, Take and 13, 165/ 28

drink, this is my blood . And a little after 13, 165/ 29

is the body and blood of Christ. For what 13, 166/ 8

receive the body and blood of Christ? The answer 13, 166/ 23

there is made the blood that redeemed the people 13, 167/ 19

receive his body and blood , Ought we to doubt 13, 167/ 22

of Christ's body and blood , he is in us 13, 168/ 24

received the body and blood of our Lord, they 13, 169/ 18

est." (What is the blood of the lamb ye 13, 169/ 34

but by drinking, which blood is put upon both 13, 169/ 35

the heart: for the blood of the lamb is 13, 170/ 3

that so receiveth the blood of his redeemer, that 13, 170/ 6

he hath put the blood but upon one post 13, 170/ 7

of the body and blood of our Lord, and 13, 170/ 29

our Lord's body and blood or else our faith 13, 170/ 33

body and the very blood of Christ. For like 13, 171/ 8

very blessed body and blood to be therein, even 13, 171/ 24

the very body and blood of our blessed Savior 13, 171/ 32

the very body and blood of Christ. Howbeit, after 13, 172/ 2

Christ's very body and blood in the blessed sacrament 13, 174/ 12

the very body and blood of Christ in the 13, 174/ 28

the very body and blood of our blessed Savior 13, 175/ 3
was the body and blood of Christ, he said 13, 176 / 15
of the body and blood of our Lord, and 13, 176 / 19
the very body and blood under the sacramental signs 13, 177 / 3
blessed, glorious flesh and blood of Almighty God himself 13, 191 / 14
of the body and blood of our Lord.) Here 13, 194 / 6
receive the body and blood of our Lord, as 13, 194 / 15
his blessed flesh and blood sacramentally and bodily into 13, 194 / 17
blessed body, flesh and blood of our holy Savior 13, 195 / 26
and the very selfsame blood that died and was 13, 195 / 28
own blessed flesh and blood unto us, we must 13, 199 / 29
his blessed body and blood, his holy soul and 13, 204 / 7
blessed, glorious flesh and blood of Almighty God himself 13, 191 / 14
of the body and blood of our Lord.) Here 13, 194 / 6
receive the body and blood of our Lord, as 13, 194 / 15
his blessed flesh and blood sacramentally and bodily into 13, 194 / 17
blessed body, flesh and blood of our holy Savior 13, 195 / 26
and the very selfsame blood that died and was 13, 195 / 28
own blessed flesh and blood unto us, we must 13, 199 / 29
his blessed body and blood, his holy soul and 13, 204 / 7
that mark of Christ's bloody cross upon the posts 13, 65 / 12
him to some other board, and yet shall turn 13, 84 / 10
they rose from the board, our Savior forthwith went 13, 123 / 30
we receive at God's board now is the very 13, 155 / 34
shall go to the board of God, and as 13, 193 / 9
go rashly to God's board, but by a convenient 13, 194 / 24
come unto his holy board, into the presence of 13, 198 / 26
shall go to the board of God, and as 13, 193 / 9
go rashly to God's board, but by a convenient 13, 194 / 24
come unto his holy board, into the presence of 13, 198 / 26
useth to rejoice and boast many times in a 13, 100 / 1
so frantic that he boasted that he would be 13, 5 / 10
borrowed ware so gloriously boasted before in the transitory 13, 9 / 19
much as our own bodies, but have borrowed it 13, 9 / 3
thereof and of our bodies therewith, and of all 13, 9 / 14
they had now their bodies such as though they 13, 13 / 3
broken, enter into their bodies and into the bodies 13, 13 / 6
bodies and into the bodies of all their posterity 13, 13 / 7
of shame as their bodies were far from all 13, 13 / 22
rebellion in their obedient bodies, which for a season 13, 13 / 24
should have had their changed suddenly into a 13, 13 / 29
spread through both their that, whereas they 13, 17 / 10
with themselves, their own in rebellion and battle 13, 24 / 7
have put in their bodies by succession of time 13, 34 / 21
they came into the bodies and that they were 13, 34 / 29
were put into the bodies, some to be purged 13, 34/ 30
original sin have the bodies worthy damnation because they 13, 34/ 32
and mortal, as the bodies of other beasts be 13, 36/ 22
to wit, that their bodies might be preserved from 13, 44/ 28
rose many holy men’s bodies .) But, as I began 13, 72/ 22
feed and nourish your bodies; but this shall feed 13, 125/ 10
and receiving into their bodies was not pained, yet 13, 134/ 21
corruptible nature of our bodies to be brought to 13, 168/ 26
blessed body into their bodies, to the inestimable wealth 13, 192/ 11
bodily into the vile bodies of those whose filthy 13, 192/ 13
and bodily into our bodies but also with his 13, 194/ 18
Godhead both, into our bodies and into our souls 13, 204/ 8
blessed body into their bodies , to the inestimable wealth 13, 192/ 11
bodily into the vile bodies of those whose filthy 13, 192/ 13
and bodily into our bodies but also with his 13, 194/ 18
Godhead both, into our bodies and into our souls 13, 204/ 8
creature should also be bodily gross and mortal. And 13, 12/ 3
of death or any bodily hurt. And authority they 13, 13/ 16
to die, nor any bodily hurt, high pleasure in 13, 23/ 28
damnation, condemned all to bodily death already, any of 13, 26/ 15
own blessed body, both bodily in the Blessed Sacrament 13, 64/ 8
and that to their bodily senses seemed yet bread 13, 124/ 28
that is a very bodily substance and that is 13, 140/ 22
be but in a bodily substance whereunto it is 13, 141/ 4
Christian man before any bodily meat. For upon this 13, 169/ 23
refuseth not to enter bodily into the vile bodies 13, 192/ 13
and blood sacramentally and bodily into our bodies but 13, 194/ 18
refuseth not to enter bodily into the vile bodies 13, 192/ 13
and blood sacramentally and bodily into our bodies but 13, 194/ 18
committing of his blessed body into his sepulchre, with 13, 3/ 11
every joint in his body as soon as he 13, 7/ 20
beauty, strength, learning, wit, body soul, and all. And 13, 9/ 10
and many a thousand, body and soul together, burn 13, 9/ 17
fruit, he made the body of man of the 13, 12/ 6
pure blood of her body without man’s seed or 13, 27/ 21
of this gross, corruptible body that aggrieveith and beareth 13, 33/ 26
to come into that body , by the society whereof 13, 34/ 34
it came into the body . This fantasy were some 13, 35/ 3
the soul as the body be produced and propagate 13, 35/ 11
as well as the body . For if they so 13, 35/ 13
desert of itself into body , by whose company it 13, 35/ 26
an infelicity that, the body dying and the soul 13, 35/ 27
of his grace. The body , being made of the 13, 36/ 21
and state of his body , God gave him this 13, 39/ 1
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 52

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

Thomas More Studies 14 (2019)
| ever offered the selfsame body | and blood in their body | 13, 123/ 26 |
| altar, his own holy body | and blood under form body | 13, 123/ 32 |
| you. This is my body | , which shall be delivered body | 13, 124/ 5 |
| now his own very body | indeed. And therefore he body | 13, 124/ 29 |
| you. This is my body | ." As though he might body | 13, 124/ 30 |
| this is mine own body | , and not my dead body | 13, 125/ 12 |
| and not my dead body | , but animated and living body | 13, 125/ 12 |
| soul. And mine own body | shall never be separated body | 13, 125/ 13 |
| the one into your body | , you receive the other body | 13, 125/ 14 |
| Savior, "This is my body | ," is all this long body | 13, 125/ 17 |
| give them his own body | to eat, inculking that body | 13, 125/ 20 |
| only, "This is my body | ," but he farther also body | 13, 125/ 25 |
| to be my very body | , he would seek a body | 13, 125/ 28 |
| by this word, "my body | , I meant but a body | 13, 125/ 29 |
| a token of my body | , to put all such body | 13, 125/ 30 |
| is the same self body | that shall be delivered body | 13, 126/ 32 |
| gave them not his body | for that only time body | 13, 126/ 2 |
| sacrifice of mine own body | , that shall suffer that body | 13, 126/ 12 |
| them his own blessed body | to eat in the body | 13, 126/ 19 |
| from death, and his body | forever immortal and impassible body | 13, 129/ 30 |
| to call his blessed body | and blood by the body | 13, 131/ 19 |
| for of mine own body | is mine own blood body | 13, 132/ 14 |
| my resurrection when my body | shall be forever immortal body | 13, 132/ 19 |
| wit, his own blessed body | and blood, after that body | 13, 133/ 10 |
| and by his glorious body | risen again from death body | 13, 133/ 12 |
| necessary food of the body | , but for the proof body | 13, 133/ 33 |
| risen with his very body | ), albeit, I say, that body | 13, 133/ 34 |
| and all his blessed body | was waxen new, that body | 13, 134/ 17 |
| For, albeit that his body | , so delivered them at body | 13, 134/ 20 |
| were in his blessed body | and his blood given body | 13, 134/ 28 |
| as was in his body | for the time a body | 13, 134/ 30 |
| eat his own blessed body | , and drink his own body | 13, 135/ 19 |
| of thine own blessed body | and blood for a body | 13, 136/ 27 |
| sacrament is the very body | and the very blood body | 13, 137/ 7 |
| words) the selfsame sacred body | of Christ, and the body | 13, 137/ 10 |
| Christ, "This is my body | " (etc.), were otherwise meant body | 13, 137/ 16 |
| drink was his very body | and his very blood body | 13, 137/ 19 |
| the names of his body | and his blood because body | 13, 137/ 21 |
| as tokens of his body | and his blood for body | 13, 137/ 23 |
| put out his glorious body | out of the Blessed body | 13, 138/ 6 |
| of sacrament of Christ's body | with us, whereby good body | 13, 138/ 7 |
| Blessed Sacrament of Christ's body | and blood, therefore it body | 13, 138/ 13 |
| or memorial of his body | and his blood crucified body | 13, 138/ 15 |
| not his own very body | and his blood indeed body | 13, 138/ 16 |
sacrament is Christ’s blessed
not for the very
body indeed, for that
they would prove Christ’s
say that Christ’s blessed
is the very blessed
God into the very
they remain without the
accidents unto the blessed
the washing of the
is the very blessed
contained is the very
folk in the mystical
of the very natural
saints in the mystical
betoken the very natural
refresheth and sustaineth the
so the very blessed
Savior saith of his
saints in the mystical
turned into Christ’s very
of Christ’s holy mystical
one bread and one
commended, or left his
is to eat his
the sacrament of the
say, the very natural
wine. For his very
unto us the selfsame
those forms the selfsame
Savior gave his blessed
peccatorum” (This is my
there instituted the same
own very natural blessed
to say, the same
ordained his own very
and so betoken his
the sacrament the selfsame
sacrament also, the natural
like as the natural
members in one natural
unity of Christ’s mystical
the unity of Christ’s
But the very natural
body
indeed. Thirdly, they enforce
body
indeed, for that body
body
cannot be (they say
body
not in earth because
body
is not there, because
body
and blood of our
body
and blood of Christ
body
of which they be
body
with water, signifying the
body
of Christ under that
body
and the very blood
body
of Christ. For this
body
of Christ that is
body
of Christ that is
body
-- whereof the Scripture
body
and blood of Christ
body
and blood of Christ
body
in the sacrament: "Panis
body
of Christ. For likewise
body
(of which bread the
body
, as Saint Paul toucheth
body
, as many as be
body
and blood in such
body
and drink his blood
body
and blood of Christ
body
and blood of our
body
and his very blood
body
and the selfsame blood
body
crucified and the selfsame
body
in form of bread
body
, which shall be delivered
body
of his that should
body
and blood) under those
body
and blood in their
body
and blood in the
body
and his blood in
body
in his own likeness
body
of Christ that is
body
of Christ is many
body
, so is that society
body
. And thus we see
body
mystical) is only the
body
and blood of Christ
only of the blessed
also. For his blessed
figuring of the same
his immortal and impassible
soul nor from the
hell, and with the
was severed from the
the blood with the
of bread, and the
is to wit, the
by concomitance, because the
and the whole blessed
from his whole blessed
Christ had in his
earth is in his
sometime in his blessed
also, since his blessed
himself, and his blessed
things (as the blessed concomitance, because from the
unsensible sacrament (the very receive both the blessed
wit, the very whole
the forms (wherein the theirs, if the whole
the offering of the
in which the selvesame
and with his holy
and with both his
it is) the very Blessed Sacrament of the
for neither is the
nor the blood the forms is one entire
very lively, natural, glorious part -- which blessed
very blessed one entire
and turned into the it is indeed, the
members in the mystical
of his own holy
into his own mystical
which his own very
Sacrament is the very

body
and blood of Christ
and blood in the
and blood remaining dead
never departed after from . But when they two
lying dead in the , yet is there in
that is in the with the blood that
(under the form of
is never without it is there with it
. If men ask then at any time here
now. And so may be now remaining in may be where it invisible therewith. In a
and the blood be and the blood neither
and blood of Christ and blood of of Christ and blood of Christ and blood of Christ
of Christendom may damningly and blood of Christ
and blood (in their and blood is also and soul joined his
of Christ, for the
the blood, nor the ), yet is all together -- that is to
of our Savior Christ and blood (though they
of Christ -- all of Christ, the form
and blood of our
of Christ. It is and blood unto them
, this holy sacrament therefore is, may be well
and blood, and by
paschal lamb, the sacred body of our Savior himself 13, 155/ 17
verity -- the blessed body and blood of Christ 13, 155/ 21
verity of the blessed body and blood of Christ 13, 155/ 25
selfsame supper. For his body is the selfsame body 13, 155/ 29
body now that it was 13, 155/ 29
eaten. And that selfsame body and blood is the 13, 155/ 32
but the very selfsame body and blood into which 13, 156/ 3
et sanguis domini” (the body and blood of our 13, 156/ 8
unto us the blessed body and blood of our 13, 156/ 14
the sacrament of Christ’s body , that is to wit 13, 157/ 7
a representation of his body , they labor to make 13, 157/ 8
cannot be his very body indeed. But I have 13, 157/ 9
say that the very body in the form of 13, 157/ 12
unto us the selfsame body in his own proper 13, 157/ 13
in calling it the body of Christ, though it 13, 158/ 21
is the very blessed body of our Savior himself 13, 158/ 24
and say that the body of our Savior is 13, 158/ 33
eat; this is my body , which shall be betrayed 13, 159/ 30
be guilty of the body and blood of our 13, 160/ 2
discerning and esteeming the body of our Lord.) These 13, 160/ 9
presence of Christ’s very body and blood in the 13, 160/ 11
calleth it his own body and his own blood 13, 160/ 15
Sacrament is the very body and blood of our 13, 160/ 18
me, this is my body , and likewise taking the 13, 161/ 25
be given, is the body of their Lord, and 13, 161/ 36
is nourished of the body and blood of our 13, 162/ 3
The flesh eateth the body and blood of Christ 13, 162/ 9
eat and drink the body and blood of our 13, 162/ 19
is, saith he, my body . Of the same bread 13, 163/ 6
the nourishing of the body , and did relieve and 13, 163/ 9
the flesh of our body , and also that man 13, 164/ 15
the flesh of his body , and shall thereby be 13, 164/ 17
the substance of his body and blood, saying thus 13, 165/ 27
eat, this is my body . And repeating the consecration 13, 165/ 28
the nature of Christ’s body by his almighty power 13, 165/ 31
man himself made the body of Christ by the 13, 166/ 1
Christ there is the body and blood of Christ 13, 166/ 8
should we receive the body and blood of Christ 13, 166/ 23
said: This is my body which is given for 13, 166/ 27
it, it is the body of Christ. Last of 13, 167/ 16
you, this is my body . And before the words 13, 167/ 17
that we receive his body and blood. Ought we 13, 167/ 22
said, this is my body , let us remain in 13, 168/ 3
Apostles, do consecrate Christ's body with their holy mouth 13, 168/ 11
and receiving of Christ's body and blood, he is 13, 168/24
and incorruption, except the body of natural life be 13, 168/24
when he commended his body and said on this 13, 169/7
wise, "This is my body ." For Christ bore that 13, 169/7
For Christ bore that body in his hands. This 13, 169/8
of all received the body and blood of our 13, 169/18
high a sacrament, the body of our Lord should 13, 169/22
the mouth of the body, but also by the 13, 170/2
saying, this is my body, he showeth that the 13, 170/22
altar is the very body of our Lord, and 13, 170/23
second book of the body and blood of our 13, 170/29
substance of our Lord's body and blood or else 13, 170/33
Sacrament is the very body and the very blood 13, 171/8
gainsaying the very blessed body and blood to be 13, 171/24
verity of the very body and blood of our 13, 171/31
sacrament is the very body and blood of Christ 13, 172/1
presence of Christ's very body and blood in the 13, 174/12
presence of the very body and blood of Christ 13, 174/27
verily receive the very body and blood of our 13, 175/2
blessed Savior into their body in the Blessed Sacrament 13, 175/3
was it our Lord's body that he received. But 13, 175/8
member of Christ's mystical body. For we must understand 13, 175/15
giving his own very body into the very body 13, 175/16
body into the very body of every Christian man 13, 175/17
folk and his own body together in one corporation 13, 175/18
said, "This is my body," in giving (I say 13, 175/31
his church his very body, he not by word 13, 175/32
Domini) his church his body, too. But now, though 13, 175/34
member of his mystical body (the Church) by this 13, 175/36
holy flesh into his body, he receiveth not yet 13, 176/3
and drink was the body and blood of Christ 13, 176/14
be guilty of the body and blood of our 13, 176/19
he discerneth not the body of our Lord, that 13, 176/21
do, it being the body of our Lord as 13, 176/22
Sacrament receiveth the very body of our Lord, yet 13, 176/25
sacramental receiving of Christ's body incorporate as a member 13, 176/27
manner) in the mystical body of his Catholic Church 13, 176/28
in the pure mystical body, the fellowship and society 13, 176/33
to wit, the very body and blood under the 13, 177/3
to Receive the Blessed Body of Our Lord A 13, 177/3
to receive the blessed body of our Lord, sacramentally 13, 191/1
To receive the blessed body of our Lord, sacramentally 13, 191/7
They receive the blessed body of our Lord both 13, 191/9
into his vile, earthly body that holy, blessed, glorious 13, 191/14

Thomas More Studies 14 (2019)
his own inestimable precious body into the body of so simple a precious body into the body of so simple a receive the selfsame blessed body into their bodies, to receive his very blessed body into theirs under the in Christ’s holy mystical body, ), but, instead of that to receive that blessed body, deserue to have the sinfully received that holy body, whom the devil did of the selfsame blessed body of his most loving pure pearl, the blessed body of our Savior himself be guilty of the body and blood of our eating of his blessed body for a like heinous such wise receive the body and blood of our bread, the very blessed body, flesh and blood of himself, the very selfsame body and the very selfsame token of that holy body of Christ, but that us) the selfsame precious body of Christ that suffered he discerneth not the body of our Lord, ) Lo it for the very body of our Lord, as receiving of that blessed body, But surely there can it is Christ’s very body and yet is not it were not his body, but only a bare him instead of his body, But now, having the is the very blessed body of Christ, I trust unworthy), but his precious body into our vile, wretched presence of his blessed body, let us consider his the soul in my body, that should be then have him in our body, let us not then to receive his blessed body and blood, his holy ordained his own blessed body in that Blessed Sacrament to Receive the Blessed Body of Our Lord to receive the blessed body of our Lord, sacramentally To receive the blessed body of our Lord, sacramentally They receive the blessed body of our Lord both into his vile, earthly body that holy, blessed, glorious his own inestimable precious body into the body of of so simple a receive the selfsame blessed body into their bodies, to receive his very blessed body into theirs under the in Christ’s holy mystical body, ), but, instead of that to receive that blessed body, deserue to have the sinfully received that holy body, whom the devil did of the selfsame blessed body of his most loving pure pearl, the blessed body of our Savior himself be guilty of the body and blood of our
<table>
<thead>
<tr>
<th>Eating of his blessed body</th>
<th>for a like heinous</th>
<th>13, 194/ 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>such wise receive the body</td>
<td>and blood of our</td>
<td>13, 194/ 15</td>
</tr>
<tr>
<td>bread, the very blessed body</td>
<td>, flesh and blood of</td>
<td>13, 195/ 26</td>
</tr>
<tr>
<td>himself, the very selfsame body</td>
<td>and the very selfsame</td>
<td>13, 195/ 27</td>
</tr>
<tr>
<td>token of that holy body</td>
<td>of Christ, but that</td>
<td>13, 196/ 8</td>
</tr>
<tr>
<td>us) the selfsame precious body</td>
<td>of Christ that suffered</td>
<td>13, 196/ 9</td>
</tr>
<tr>
<td>he discerneth not the body</td>
<td>of our Lord.) Lo</td>
<td>13, 196/ 22</td>
</tr>
<tr>
<td>it for the very body</td>
<td>of our Lord, as</td>
<td>13, 196/ 28</td>
</tr>
<tr>
<td>receiving of that blessed body</td>
<td>, But surely there can</td>
<td>13, 196/ 31</td>
</tr>
<tr>
<td>it is Christ's very body</td>
<td>and yet is not</td>
<td>13, 197/ 1</td>
</tr>
<tr>
<td>it were not his body</td>
<td>, but only a bare</td>
<td>13, 197/ 4</td>
</tr>
<tr>
<td>him instead of his body</td>
<td>. But now, having the</td>
<td>13, 197/ 5</td>
</tr>
<tr>
<td>is the very blessed body</td>
<td>of Christ, I trust</td>
<td>13, 197/ 7</td>
</tr>
<tr>
<td>unworthy), but his precious body</td>
<td>into our vile, wretched</td>
<td>13, 197/ 27</td>
</tr>
<tr>
<td>presence of his blessed body</td>
<td>, let us consider his</td>
<td>13, 198/ 27</td>
</tr>
<tr>
<td>the soul in my body</td>
<td>, that should be then</td>
<td>13, 201/ 16</td>
</tr>
<tr>
<td>have him in our body</td>
<td>, let us not then</td>
<td>13, 201/ 19</td>
</tr>
<tr>
<td>to receive his blessed body</td>
<td>and blood, his holy</td>
<td>13, 204/ 7</td>
</tr>
<tr>
<td>ordained his own blessed body</td>
<td>in that Blessed Sacrament</td>
<td>13, 204/ 17</td>
</tr>
<tr>
<td>that the country of Bohemia</td>
<td>, falling into many heresies</td>
<td>13, 149/ 27</td>
</tr>
<tr>
<td>their heresies began in Bohemia</td>
<td>) so universal that neither</td>
<td>13, 150/ 12</td>
</tr>
<tr>
<td>be of a curious bold</td>
<td>presumption demanded, be not</td>
<td>13, 28/ 17</td>
</tr>
<tr>
<td>who should be so bold</td>
<td>and so blasphemous as</td>
<td>13, 30/ 30</td>
</tr>
<tr>
<td>first question, without any bold</td>
<td>affirmations or opinion that</td>
<td>13, 44/ 13</td>
</tr>
<tr>
<td>against God by the bold</td>
<td>breaking of his high</td>
<td>13, 54/ 3</td>
</tr>
<tr>
<td>offering themselves thereto their bold</td>
<td>pride might turn into</td>
<td>13, 71/ 19</td>
</tr>
<tr>
<td>thereupon he letted not boldly</td>
<td>to blaspheme God before</td>
<td>13, 16/ 5</td>
</tr>
<tr>
<td>wily train rather than boldly</td>
<td>by force? The gospel</td>
<td>13, 74/ 13</td>
</tr>
<tr>
<td>bade them take them boldly</td>
<td>without any leave of</td>
<td>13, 94/ 31</td>
</tr>
<tr>
<td>if every man may boldly</td>
<td>frame himself a conscience</td>
<td>13, 112/ 12</td>
</tr>
<tr>
<td>that he shall therein boldly</td>
<td>stand unto his own</td>
<td>13, 113/ 3</td>
</tr>
<tr>
<td>on his part, trust boldly</td>
<td>upon his goodness if</td>
<td>13, 198/ 21</td>
</tr>
<tr>
<td>on his part, trust boldly</td>
<td>upon his goodness if</td>
<td>13, 198/ 21</td>
</tr>
<tr>
<td>yet still under the bond</td>
<td>of his old sin</td>
<td>13, 166/ 3</td>
</tr>
<tr>
<td>and from all eternal bondage</td>
<td>man redeemed and saved</td>
<td>13, 25/ 32</td>
</tr>
<tr>
<td>hell, as by the bondage</td>
<td>of the father all</td>
<td>13, 34/ 4</td>
</tr>
<tr>
<td>the Egyptians signifieth the bondage</td>
<td>of mankind under the</td>
<td>13, 58/ 16</td>
</tr>
<tr>
<td>good folk into their bondage</td>
<td>as they do by</td>
<td>13, 63/ 12</td>
</tr>
<tr>
<td>escape well out of bondage</td>
<td>of these Egyptians. But</td>
<td>13, 63/ 30</td>
</tr>
<tr>
<td>depart out of his bondage</td>
<td>, I beseech thee, give</td>
<td>13, 65/ 34</td>
</tr>
<tr>
<td>say to you, the bondman</td>
<td>is not more than</td>
<td>13, 102/ 5</td>
</tr>
<tr>
<td>I tell you, the bondman</td>
<td>is not greater than</td>
<td>13, 110/ 24</td>
</tr>
<tr>
<td>would say: &quot;Since the bondman</td>
<td>is no better than</td>
<td>13, 110/ 26</td>
</tr>
<tr>
<td>lord is over his bondman</td>
<td>, how should you disdain</td>
<td>13, 110/ 28</td>
</tr>
</tbody>
</table>
saith our Lord: "The few stripes. But the
Master, and that the
make their thrall servants,
gnawed after upon that
he said, "Ecce dimidium
he said, "Ecce dimidium
nobis factus est, sciens
would make a long
Jerome also in his
the Corinthians without any
Denis also, in his
thus in his fourth
also writeth in a
also in his eight
Saint Basil in his
thus in his sixth
chapter of his fourth
writeth in his tenth
Saint Bede in his
Anselm in the second
Augustine saith) know which
as which the very
the Apostles in their
deny for Scripture which
and the Pharisees that
was a thief and
the love that he
multum commendatur hominibus." (He
we find, for Christ
my body." For Christ
special favor that he
special favor that he
sore sweat, their children
it man to be
or pain of travail
with which every man
soon as they be
naturally, who both being
that man which was
cre the apostles were
in lecherous love hath
understand? For who is
A man may be

bondman that knoweth not the
bondman that knoweth his lord's
bondman is not better than
bondman, and slaves all those
bone from that time to
bonorum meorum do pauperibus. (Lo
bonorum meorum do pauperibus. (Lo
bonum et malum." (Lo, Adam
book alone, I will therefore
book against the great heretic
book written thereof, and, after
book De Ecclesiastica Hierarchia, saith
book and thirty-fourth chapter. "Quomodo
book concerning the resurrection of
book de Trinitate writeth in
book of short questions, asketh
book the twenty-second chapter upon
book of the sacraments: "Antequam
book the thirteenth chapter upon
book De Mysteriis saith thus
book of the body and
books were Holy Scripture. Our
books be, as holy Saint
books which they call gospels
books of Scripture they list
bore the rule deeply desired
bore the purse, into which
bore them was not such
bore himself in his own
bore himself in his own
bore that body in his
bore us, would come visit
bore us, would come visit
born with pain. Then hunger
born were not the profit
born, living here in pain
born into this world by
born, or else at the
born man hath taken upon
born of Mary be verily
born (and yet prophesied by
borne thee filthy company. But
borne in his own hands
borne in the hands of
| hands no man is | borne | . How it might be | 13, 169/ 4 |
| jetteth about in a | borrowed | gown, so may we | 13, 8/ 32 |
| own bodies, but have | borrowed | it all of God | 13, 9/ 3 |
| the remnant of that | borrowed | ware whereof we be | 13, 9/ 15 |
| peevish pride of that | borrowed | ware so gloriously boasted | 13, 9/ 18 |
| going with that plenteous | borrowing | , "spoiled the Egyptians,” and | 13, 60/ 30 |
| hell, into the very | bottom | and center of the | 13, 6/ 26 |
| attain to see the | bottom | of God’s righteousness? How | 13, 33/ 2 |
| more deeper into the | bottom | of our heart than | 13, 195/ 11 |
| country wherein thou hast | bought | us inheritance forever with | 13, 100/ 16 |
| by his precious blood | bought | them to. And thus | 13, 103/ 23 |
| us, he that hath | bought | us, he whom we | 13, 202/ 8 |
| us, he that hath | bought | us, he whom we | 13, 202/ 8 |
| at liberty, not so | bound | to his holy sacraments | 13, 32/ 23 |
| hath by his promise | bound | himself to do, and | 13, 32/ 25 |
| things that we be | bound | to know, we shall | 13, 49/ 9 |
| that he was not | bound | to keep it. The | 13, 99/ 7 |
| unto which our Savior | bound | his Church of necessity | 13, 114/ 28 |
| every Christian man is | bounden | to bear other, yet | 13, 21/ 21 |
| that nature that was | bounden | to do it. And | 13, 27/ 9 |
| his innocent manhood (not | bounden | or subject unto death | 13, 27/ 28 |
| is in this world | bounden | unto perpetual thralldom. Howbeit | 13, 34/ 5 |
| whereof it should be | bounden | unto eternal pain. The | 13, 35/ 1 |
| him, and had been | bounden | to master his sensuality | 13, 36/ 31 |
| law was given were | bounden | to the belief of | 13, 43/ 4 |
| among us be rateably | bounden | to the belief of | 13, 43/ 7 |
| how much we be | bounden | and beholden to him | 13, 45/ 11 |
| in the text), be | bounden | when he should come | 13, 56/ 23 |
| given them by Moses, | bounden | to give therein full | 13, 56/ 33 |
| what words we be | bounden | to speak and what | 13, 67/ 25 |
| what deeds we be | bounden | to do, and say | 13, 67/ 26 |
| together), yet are we | bounden | to serve him also | 13, 77/ 20 |
| law, which we be | bounden | to keep, as he | 13, 99/ 5 |
| how deeply they were | bounden | and beholden to him | 13, 124/ 25 |
| hearty thanks we be | bounden | of duty to give | 13, 155/ 3 |
| living as we be | bounden | to do. And then | 13, 204/ 11 |
| living as we be | bounden | to do. And then | 13, 204/ 11 |
| inwardly remember his inestimable | bounty | therein), he gave them | 13, 124/ 26 |
| 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 |
| 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
of a little boy's bow. ") For all the wounds 13, 55/ 9
out of a little boy's bow, ") For all the 13, 55/ 9
or hawk? What a bragging maketh a bearward with 13, 8 / 27
here, by the manifold branches thereof, all the kinds 13, 9 / 24
shalt thou eat thy bread, till thou return again 13, 18 / 34
day of the unleavened bread, which is called Passover 13, 53 / 2
Passover and the unleavened bread, give us here in 13, 53 / 7
and of the unleavened bread, That the children of 13, 57 / 24
feast of the unleavened bread, "," which God specially commanded 13, 59 / 9
wild lettuce and unleavened bread, and should have no 13, 59 / 28
days of the unleavened bread, they should all pass 13, 60 / 5
feast of the unleavened bread yearly kept holy the 13, 61 / 6
days of the unleavened bread, ," And the first day 13, 61 / 9
to eat with unleavened bread, and so forth from 13, 61 / 14
to continue the unleavened bread seven days after, This 13, 61 / 15
feast of the unleavened bread because that feast began 13, 61 / 18
it with no leaven bread, that is to wit 13, 64 / 11
feast of the unleavened bread, , and how the offering 13, 86 / 13
feast of the unleavened bread, , during which space they 13, 86 / 21
Feast of the Unleavened Bread ," For since the feast 13, 87 / 9
Feast of the Unleavened Bread " ," and "the first day 13, 87 / 16
Feast of the Unleavened Bread ," And for this cause 13, 87 / 17
Feast of the Unleavened Bread "the Feast of Paschal 13, 87 / 23
day of the unleavened bread, which was the morrow 13, 87 / 25
day of the unleavened bread that began in the 13, 88 / 8
day of the unleavened bread, but it beginneth in 13, 89 / 1
day of the unleavened bread, Which feast began in 13, 89 / 12
it eaten with unleavened bread, And so consequently Christ 13, 89 / 15
did consecrate in unleavened bread, For in that evening 13, 89 / 16
day of the unleavened bread, which began, they say 13, 89 / 30
did consecrate in leavened bread because he consecrated on 13, 89 / 32
and that the unleavened bread came not in, until 13, 90 / 1
he had none unleavened bread, And you shall understand 13, 90 / 14
of Christ in leavened bread, contrary to the Latin 13, 90 / 16
which consecrateth in unleavened bread, For they say (and 13, 90 / 17
consecrated then with leavened bread. Now to this we 13, 90 / 21
that feast of unleavened bread began the feast in 13, 90 / 23
day of the unleavened bread and in which day 13, 90 / 30
appeareth plainly) with unleavened bread. And verily methinketh that 13, 91 / 4
he consecrated in leavened bread. For though it be 13, 91 / 7
consecrated not in leavened bread (because the law forbade 13, 91 / 9
he consecrated in leavened bread, For they might then 13, 91 / 12
all times have unleavened bread, , since that was at 13, 91 / 13
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>uneavened bread</td>
<td>which was also called</td>
<td>13, 91/ 19</td>
</tr>
<tr>
<td>body in form of</td>
<td>and wine in the</td>
<td>13, 92/ 27</td>
</tr>
<tr>
<td>in the form of</td>
<td>and wine at this</td>
<td>13, 109/ 26</td>
</tr>
<tr>
<td>at supper, Jesus took</td>
<td>gave thanks, and blessed</td>
<td>13, 117/ 28</td>
</tr>
<tr>
<td>under the form of</td>
<td>and wine, he would</td>
<td>13, 120/ 22</td>
</tr>
<tr>
<td>under the form of</td>
<td>and wine, represent that</td>
<td>13, 123/ 24</td>
</tr>
<tr>
<td>blood under form of</td>
<td>and wine. The manner</td>
<td>13, 123/ 32</td>
</tr>
<tr>
<td>this wise: &quot;Jesus took</td>
<td>gave thanks and blessed</td>
<td>13, 124/ 3</td>
</tr>
<tr>
<td>thanks and blessed the</td>
<td>to give us example</td>
<td>13, 124/ 7</td>
</tr>
<tr>
<td>than the substance of</td>
<td>, as to their eyes</td>
<td>13, 124/ 18</td>
</tr>
<tr>
<td>the unsensible substance of</td>
<td>) -- our Savior therefore</td>
<td>13, 124/ 21</td>
</tr>
<tr>
<td>that though it was</td>
<td>when he took it</td>
<td>13, 124/ 27</td>
</tr>
<tr>
<td>bodily senses seemed yet</td>
<td>still, yet it was</td>
<td>13, 124/ 28</td>
</tr>
<tr>
<td>representation were but unsensible</td>
<td>, where their fore-figuring sacrifice</td>
<td>13, 125/ 2</td>
</tr>
<tr>
<td>For though it seem</td>
<td>, yet is it flesh</td>
<td>13, 125/ 7</td>
</tr>
<tr>
<td>in the form of</td>
<td>, he gave them likewise</td>
<td>13, 126/ 20</td>
</tr>
<tr>
<td>under the form of</td>
<td>as he now would</td>
<td>13, 133/ 14</td>
</tr>
<tr>
<td>that they were still</td>
<td>and wine which he</td>
<td>13, 137/ 20</td>
</tr>
<tr>
<td>prove the Blessed Sacrament</td>
<td>(but the custom of</td>
<td>13, 139/ 8</td>
</tr>
<tr>
<td>were before in the</td>
<td>and wine (which bread</td>
<td>13, 140/ 25</td>
</tr>
<tr>
<td>bread and wine (which</td>
<td>and wine are converted</td>
<td>13, 140/ 26</td>
</tr>
<tr>
<td>neither accidents in the</td>
<td>and wine (since bread</td>
<td>13, 140/ 32</td>
</tr>
<tr>
<td>bread and wine (since</td>
<td>or wine none is</td>
<td>13, 140/ 32</td>
</tr>
<tr>
<td>is the form of</td>
<td>and the form of</td>
<td>13, 141/ 31</td>
</tr>
<tr>
<td>under that form of</td>
<td>and the very blessed</td>
<td>13, 141/ 33</td>
</tr>
<tr>
<td>wit, the form of</td>
<td>and wine) betoken the</td>
<td>13, 142/ 24</td>
</tr>
<tr>
<td>doctors declare, likewise as</td>
<td>especially refresheth and sustaineth</td>
<td>13, 142/ 26</td>
</tr>
<tr>
<td>Panis confirmat cor hominis&quot; (</td>
<td>strengtheneth a man's heart</td>
<td>13, 142/ 28</td>
</tr>
<tr>
<td>vivet in aeternum.&quot; (The</td>
<td>that I shall give</td>
<td>13, 143/ 5</td>
</tr>
<tr>
<td>he that eateth this</td>
<td>shall live everlasting.) And</td>
<td>13, 143/ 6</td>
</tr>
<tr>
<td>signs (the form of</td>
<td>and wine) do also</td>
<td>13, 143/ 11</td>
</tr>
<tr>
<td>For likewise as the</td>
<td>, which is in this</td>
<td>13, 143/ 16</td>
</tr>
<tr>
<td>very body (of which</td>
<td>the form still remaineth</td>
<td>13, 143/ 17</td>
</tr>
<tr>
<td>We many be one</td>
<td>and one body, as</td>
<td>13, 143/ 25</td>
</tr>
<tr>
<td>be partakers of one</td>
<td>and one cup.) Saint</td>
<td>13, 143/ 26</td>
</tr>
<tr>
<td>in the form of</td>
<td>and wine. For his</td>
<td>13, 144/ 33</td>
</tr>
<tr>
<td>body in form of</td>
<td>unto his apostles, saying</td>
<td>13, 145/ 6</td>
</tr>
<tr>
<td>sacraments (those forms of</td>
<td>and wine should signify</td>
<td>13, 145/ 21</td>
</tr>
<tr>
<td>you shall eat this</td>
<td>and drink this cup</td>
<td>13, 145/ 27</td>
</tr>
<tr>
<td>the sensible sacrament of</td>
<td>, signifieth and betokeneth the</td>
<td>13, 146/ 4</td>
</tr>
<tr>
<td>sacraments (the forms of</td>
<td>and wine) be in</td>
<td>13, 146/ 10</td>
</tr>
<tr>
<td>in the form of</td>
<td>and wine, be both</td>
<td>13, 146/ 20</td>
</tr>
<tr>
<td>present in form of</td>
<td>and wine, yet is</td>
<td>13, 146/ 25</td>
</tr>
<tr>
<td>in the form of</td>
<td>, and the body with</td>
<td>13, 147/ 14</td>
</tr>
</tbody>
</table>
under the form of bread
by the form of bread
signs (the forms of bread forms either of the
under the form of bread
under the form of bread
under the form of bread
Melchizedek, that offered both bread vini" (the sacrament of bread
that the form of bread
wine the form of bread
panis" (the sacrament of bread
that is to say, bread
and that, after the bread
and accidents of the bread
lest the naming it bread
ween it were but bread
under the forms of bread
is not the same bread
in the form of bread
is called in Scripture "," bread
they say it is bread
that it is very bread
Scripture in calling it bread
though it be not bread
if the calling it bread
Scripture prove it not bread
that in calling it bread
not that it is bread
under the form of bread
pro mundi vita" (The bread he was betrayed took bread
domini," (Whosoever eateth this bread
so eat of this bread
I long for the bread
of God, the heavenly bread
the heavenly bread, the bread
these things for common bread
as he taking the bread
true that the Eucharistical bread
take and enjoy the bread
high priest bringeth forth bread
body. Of the same bread

immediately, as by the 13, 147/16
most especially signified, and 13, 147/17
and wine), nor be 13, 148/6
or the wine) the 13, 148/26
because that under that 13, 149/7
only -- of which 13, 149/16
and wine upon the 13, 150/23
and wine). Yet is 13, 150/33
and the sacrament of 13, 152/30
betokeneth and immediately containeth 13, 152/31
, and two distinct sacramental 13, 153/2
) and it is called 13, 153/21
) because that of bread 13, 153/22
it was consecrated and 13, 153/22
converted and turned into 13, 153/23
abide and remain (as 13, 153/24
might make some men 13, 153/32
indeed, it is called 13, 153/33
and wine, representing the 13, 155/11
and the same wine 13, 156/2
betokeneth and representeth unto 13, 157/12
, " they say it is 13, 158/1
indeed. And surely if 13, 158/1
, too. Howbeit, the custom 13, 158/9
though it be not 13, 158/10
, that have I twice 13, 158/11
in Scripture prove it 13, 158/13
indeed, then by the 13, 158/13
the Scripture meaneth not 13, 158/19
, but calleth it by 13, 158/19
in the sacrament, then 13, 159/1
that I shall give 13, 159/21
and giving thanks broke 13, 159/29
and drinketh the cup 13, 160/1
and drink of the 13, 160/6
of God, the heavenly 13, 161/2
, the bread of life 13, 161/3
of life, which is 13, 161/3
, or common drink. But 13, 161/18
and giving thingsMT3 upon which thanks be 13, 161/24
and cup of life 13, 162/18
and wine. This is 13, 163/6
and wine according to 13, 163/7
those words, that common
that heavenly and supersubstantial
is the substance of
it be consecrate is
 appeareth the form of
where the substance of
is there any other
other bread than the
he showeth that the
working, although it seem
and therefore it appeareth
In those kinds of
Sacrament in form of
or in form of
of that loaf of
Domini," (Whosoever eat the
signs (the forms of
the sacramental sign of
Domini." (Whosoever eat the
so eat of that
form and likeness of
that eateth of this
under the form of
the sacramental sign of
Domini." (Whosoever eat the
so eat of that
form and likeness of
that eateth of this
under the form of
all to frush and
in his heart to
well that the thief
we love whereby we
am not come to
he set upon the
God by the bold
a cross on our
the earth. Upon thy
loved that on his
deep imprinted in his
deeply rooted in our
deeply rooted in our
to enter into their
to enter into their

bread did only serve for
bread and cup, being consecrate
bread and wine. But after
bread , But when Christ's words
bread , where the substance of
bread is not. Neither is
bread than the bread which
bread which descended from heaven
bread to us that be
bread , but it is flesh
bread and wine, either there
bread out of the mass
bread and wine in the
bread is that one thing
bread and drink the cup
bread and drink the cup, yet as
bread ) that like a sort
bread ) that like a sort
bread and drink the cup
bread and drink of that
bread , the very blessed body
bread and drinketh of this
bread -- both to keep
bread ) that like a sort
bread and drink the cup
bread and drink of that
bread , the very blessed body
bread and drinketh of this
bread -- both to keep
bread in pieces against the
bread his heap to help
bread not in at the
bread God's commandment, that love
bread the law, but to
bread of his behest the
bread of his high commandment
bread and bless it out
bread shalt thou creep, and
bread he leaned in his
bread the marvelous high majesty
bread should set all our
bread should set all our
bread that they never have
bread that they never have

13, 163/ 8
13, 163/ 13
13, 166/ 7
13, 167/ 15
13, 170/ 13
13, 170/ 13
13, 170/ 14
13, 170/ 14
13, 170/ 25
13, 170/ 27
13, 170/ 32
13, 175/ 4
13, 175/ 4
13, 175/ 24
13, 176/ 18
13, 177/ 3
13, 193/ 18
13, 194/ 4
13, 194/ 22
13, 195/ 26
13, 196/ 20
13, 199/ 1
13, 193/ 18
13, 194/ 4
13, 194/ 22
13, 195/ 26
13, 196/ 20
13, 199/ 1
13, 10/ 32
13, 64/ 33
13, 67/ 34
13, 85/ 2
13, 92/ 22
13, 12/ 32
13, 54/ 3
13, 9/ 32
13, 18/ 21
13, 82/ 15
13, 106/ 31
13, 196/ 30
13, 196/ 30
13, 192/ 25
13, 192/ 25
people and of thy brethren, like unto me, shall least of these my brethren, you have done it least of these my brethren, you have done it Savior saith, "Propter electos breviabuntur" and then shall burgeon thorns and briars, and thou shalt eat by what means, my brethren, this might be possible by what means, my brethren, this might be possible by what means, my brethren, this might be possible Savior saith, "Propter electos breviabuntur," and then shall not fail to bring in two of his by which he might bring mankind unto destruction, called by some wily suggestion bring pride into the kind by some wily suggestion bring man to woe, the by some wily suggestion bring forth thy children, and by some wily suggestion bring them to the place by some wily suggestion bring man to heaven by by some wily suggestion bring them a new law by some wily suggestion bring man into heaven, and by some wily suggestion bring their purpose properly to bring it to pass in by some wily suggestion bring their purpose about in by some wily suggestion bring you thither bring you thither I tell you to bring you thither as neither by that pleasant sacrifice bring the nature of man by that pleasant sacrifice bring good faithful folk out I say that to bring us in, not an Father and the Son bring us in, not an two received and drunk bring this to pass, that he should be a bringer of a new law But the devil, that bringeth them to that point it is, himself, that bringeth their matters about much the most high priest bringeth forth bread and wine laugh? Now as for bringing every man unto heaven with sore travail in bringing forth of her children own strength to the bringing of good folk into own strength to the bringing of good folk into wise end how to bring their purpose about in wise end how to bring their purpose about in wise end how to bring their purpose about in well liked for her broad forehead while the young
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 67

sides, leaving a great broad space of dry ground 13, 58/ 4
wit, that if he broke his commandment then should 13, 39/ 14
which condition when he broke , those gifts could by 13, 39/ 28
condition, which condition Adam broke . But yet he left 13, 40/ 32
were disobedient, and thereby broke God's commandment, and were 13, 53/ 15
ground, and the stones broke , and the graves opened 13, 72/ 21
And over that she broke the alabaster in which 13, 76/ 22
sacrifice. But while he broke in his so doing 13, 112/ 22
thanks, and blessed and broke it, and gave it 13, 117/ 28
and blessed it, and broke it, and gave it 13, 124/ 3
to God. Then he broke it and gave it 13, 124/ 10
bread and giving thanks broke it and said, "Take 13, 159/ 29
commandment were by them broken , enter into their bodies 13, 13/ 6
if the condition were broken upon which he gave 13, 14/ 23
soon as herself had broken his commandment, both had 13, 20/ 30
lost by the condition broken . They say that, above 13, 38/ 33
wrath of the condition broken by the sin of 13, 41 13
unlaid, farewell, adieu, thy brother flatterer is gone, and 13, 84/ 9
see his devilish device brought unto such pass and 13, 17/ 21
wife somewhat seduced and brought into a foolish hope 13, 19/ 24
made like), and yet brought indeed into far worse 13, 24/ 21
and folly, and thereby brought into miserable estate and 13, 25/ 12
decayed kind of man brought into sin not all 13, 25/ 25
are through filthy concupiscence brought by propagation out of 13, 30/ 21
old, wily, wretched bawd brought and betrayed a good 13, 63/ 16
alabaster in which she brought it, and poured all 13, 76/ 22
into Judas' heart, and brought him to them to 13, 78/ 19
kindness to win him, brought him to the Maundy 13, 96/ 12
to mend him and brought him to the supper 13, 103/ 9
her till she had brought forth her first-begotten son 13, 121/ 22
of the New Testament brought by the Son of 13, 127/ 24
above the Old Testament brought by the prophet Moses 13, 127/ 25
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

Thomas More Studies 14 (2019)
and continued seven days.

thy life. It shall

four days dead and

dead and four days

them, in torments intolerable

body and soul together,

were left they should

and wailing, the devil’s

you lie together wretchedly

the signification of his

went they about so

folk with which they

have done all my

to do all our

should arise some seditious

own house, what a

but let all our

that all our outward

own house, what a

but let all our

that all our outward

devil is then even

pride is ever most

pay our ransom and

and continued seven days.

Burgensis

maketh another manner of

burgeon

thorns and briars, and

buried

, and so many men

burn

, too, and after yet

burn

in hell forever. Let

burn

in hell eternally, for

burn

it up. And of

burning

prisoners, in the deep

burning

forever, where each of

burying

. For the manner then

busily

to take him by

business

that I am come

business

in time that we

business

among the people). The

business

we would then make

business

be about him. Let

business

may be pertaining to

business

we would then make

business

be about him. Let

business

may be pertaining to

busy

about us, and not

busy

to tempt every man

buy

our souls from pain

Ita quando benedicende verbis

Ipsum hominem videat artificio

Violentam atque impudentem praedicationem

Vestrae, quia sicut exsultantur

Prophet: "Qui habitat in

Words: "Quomodo cecidisti de

Est proelium magnum in

Est corum amplius in

Aliud nomen est sub

Quam panis qui de

Sumus, qui claves regni

Saying unto himself: "In

Priests, which is called

Priests, which is called

Of that council, called

Into the palace of

As we find of

Principis sacerdotum, qui dicitur

Covetis, lo, the very

Panem dei volo, panem

Caelestem

Panem vitae, qui est

Caelestibus

Creaturae sacris altaribus imponuntur

Caelestis

Misericordiae Christi corpus effectum

Caelestium

Dictorurn sanitati alienae atque

Caeli

A terra, sic exsultatae

Caelis

Irridebit eos, et dominus

Caelo

Lucifer, qui mane oriebaris

Caelo

. Michael et angelis eius

Caelo

Et proiectus est draco

Caelo

Datum hominis, in quo

Caelo

descendit." (There appeareth the

Caelorum

Habentes quodammodo ante diem

Caelum

Conscendam super astra dei

Caiaphas

, and took counsel together

Caiaphas

, and took counsel together

Caiaphas

(which was bishop for

Caiaphas

that was (as you

Cain

and of Judas. And

Caiphass

, et consilium fecerunt. Et

Caiff

knave. For he is
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms

from God, as graceless
caitiffs
calcaneo
tuum, et tu insidiaberis
calice
regno Dei. Et accepto
farther and saith: "Accepto
pane, et de uno
illo edat, et de
pane, et bibit de
illo edat, et de
manducabis panem hunc et
panem hunc, et biberit
esse domini sui, et
manducaverit panem et biberit
manducaverit panem et biberit
Testament), or, "Hic est
mouth of the prophet: "
Calix
panis ille supersubstantialis et
Et ante verba Christi,
calix
any man may well
call
But as men may
call
to guide them well,
call
And yet, though they
call
their feebleness and to
call
for double help to
call
here speak. And they
call
triginta argenteos, some men
call
salvation, let us diligently
call
Matthew and Saint Mark
call
Jews so used to
speaking as we might
call
done to you? You
call
if a man may
call
said unto them: "You
call
indeed (as yourself do
call
Now that he should
of Holy Scripture to
call
ween that, since we
call
in that point to
call
have been accustomed to
call
their books which they
call
tender compassion remember and
let us (I say)
call
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
dies azimorum in the 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 also called also panis (that is 13, 153 / 22
Scripture a man is called Scripture Moses" yard was 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 called all the offspring of 13, 31 / 4
the people which God called from their thralldom into 13, 62 / 31
the goodness of God called out of the dark 13, 63 / 8
were those whom he called the ancients of 13, 73 / 15
Here, lo, Saint John called Shere Thursday, in the 13, 87 / 32
lamb was eaten, he called it (I say) by 13, 88 / 2
of which continually he called himself at home. And 13, 100 / 3
time as our Lord called them hence. For then 13, 100 / 5
kingdom of God he called here the state of 13, 123 / 4
God in the Scripture called Adam earth because he 13, 131 / 20
reverteris." And the Scripture called the serpent into which 13, 131 / 23
it is bread, but called 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 propter calumniandum 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
glai that they all came of the grain that it 13, 29/ 8
mother) were ere they came of (that is to 13, 30/ 33
offended God before they came of them waxen by 13, 31/ 1
offended God before it came into the bodies and 13, 34/ 29
that by natural propagation came into the body. This 13, 35/ 3
have restored them that came of him had so 13, 44/ 5
suffer that, while he came to his faith both 13, 47/ 19
knowing that his hour came to his own kingdom 13, 48/ 12
for very love he came on to go out 13, 52/ 24
contingebant illis." (All thing came to them in figures 13, 57/ 18
er 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 

evangelist saith that he 
came out from his Father 
in the letter: "He 
came then unto Simon Peter 
by whom that precept 
came to him. And in 
say, the wine that 
came of the vine and 
begun and used, it 
came to that point afterward 
Mother of God, as 
came to St. Elizabeth, but 
he made haste and 
came down, and very gladly 
Mother of God, as 
came to St. Elizabeth, but 
he made haste and 
came down, and very gladly 
the law that thou 
camest to change, and being 
shall a poor halfpenny 
candle. How proud is many 
wise as thyself alone 
canst not devise how." I 
not convenient because thou 
canst not see for what 
do it, which thou 
man can come at 
thing, far passing the 
capacity of all the angels 
evil angels under our 
captain Christ. The safe passage 
captains, the great high proud 
Pharaoh and his chief 
captivity the children of Israel 
labor to keep in 
Ablutione Pedum: Ioannis 13 
semen illius. Ipsum conteret 

caput tuum, et tu insidiaberis 
caput suum reclinet." (The Son 
caput, dicit ei Iesus: qui 
hominis non habet ubi 
caput reclinet."." Hominis non habet 
se ed manus et 
carcass, and his Holy Spirit 
into our vile, wretched 
carcass, and his Holy Spirit 
of. And he that 
care not though his neighbor's 
superstition. And for nothing 
cared they among the Jews 
cared for poor folk, but 
carnaliter et visibiliter premet dentibus 
carnally and visibly tear or 
bibere. Qui manducat mean 
carnem et bibit meum sanguinem 
bibere. Qui manducat mean 
carnem et bibit meum sanguinem 
dubio nec manducat spiritualiter, 
carnem eius, nec bibit eius 
habuit pro salute nostra 
carnem et sanguinem: ita per 
entriturur) eiusdem incarnati Iesu 
carnem et sanguinem esse sumus 
Quomodo autem rursus dicant 
carnem in corruptionem devenire, et 
et nos vere verbum 
carnem et ibit sanguinem 
post. Si vere igitur 
carnem corporis nostri Christus assumpsit 
nosque vere sub mysterio 
carnem corporis sui sumimus, et 
est potus. Qui edit 
carnem meam et bibit sanguinem 
carnes comedere, maxime hominis 
carnes nostrae iam inseperabilem, sibi 
sumus et abhorremus crudas 
carnes comedere, maxime hominis
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
quam ego dabo vobis caro mea est pro mundi 13, 159/ 20
of the world), and " 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 est, 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 esca 13, 163/ 35
et fide nostra vere caro est, et vere sanguis 13, 164/ 2
panis quidem apparat, 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 carried them forth farther unto 13, 10/ 20
when he goeth, he carried 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 down with him.) Thus 13, 6/ 12
and his angels be cast out of heaven Lucifer 13, 6/ 14
justice of almighty God cast it at his head 13, 10/ 1
by and by, and cast by the devil into 13, 22/ 19
a sudden surreptitious delight cast them off, as many 13, 102/ 26
a while and then cast him out), our Savior 13, 103/ 6
me, I will not cast out Judas the traitor 13, 103/ 7
our Savior would not cast out himself, but, for 13, 103/ 7
the traitor till he cast imagination in our mind 13, 104/ 26
the devil enter and cast off his indiscreet courtesy 13, 107/ 16
heard that word, he cast him out, but like 13, 192/ 26
the grace after to cast the legion of devils 13, 202/ 22
out of whom he cast him out, but like 13, 192/ 26
the grace after to
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 Church, as well in 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, 176/ 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 afraid 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
causeth

increase of a man's

cease

that voice of the

cedere

et imputare: quia per

celebrate

yearly forever, as appeareth

celebrate

the morrow (after the

celebrate

as a monument and

celebrated

in a living creature

celestial

glory, but forever condemned

celestial

angel. Thus our forefather

celestial

service. For surely the

celestial

soul therein, and with

celestial

soul therein, and with

celestial

faicta quum diabolus iam

cena

et ponit vestimenta sua

cena

dominica (the supper of

cena

Domini) his church his

center

of the earth, and

Centurion

, and say with him

Centurion

acknowledged himself unworthy), but

cenurion

"Domine non sum dignus

Centurion

acknowledged himself unworthy), but

Centurion

"Domine non sum dignus

Centurionem

, et dico, domine non

ceram

aliae cerea liquefactae ita

ceram

aliae cerea liquefactae ita

cereonies

of sundry diverse times

ceremonies

, and sacrifices, commanded them

ceremonies

, and sacrifices. I have

ceremonies

, sacrifices, and observances of

ceremonies

and sacrifices should recompense

ceremonies

also, I ween we

ceremonies

of Christendom are unto

ceremonies

and sacrifices appear. Their

ceremony

or a sacrament of

ceremony

very religiously. And none

certain

manner of resemblance of

certain

difference between them), yet

certain

sacraments or sacrifices duly

certain

manner as all the

certain

epistle which he writeth

certain

reasons with which himself

certain

other punishments that either
serve also to signify a 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/ 1
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 change ) suddenly to meet together 13, 95/ 19
themselves hap, fortune, or chance or of some other 13, 116/ 1
selfsame thing either by chance spread through both their 13, 17/ 9
there such a marvelous change thereof at the day 13, 23/ 21
creation to the final change that state with the 13, 37/ 7
good readers, the wretched change that our forefathers made 13, 24/ 13
attain it would not change and by the sacrament 13, 47/ 23
then their nature should change of his nature have 13, 47/ 32
by the sudden open change so often repeated, and 13, 50/ 28
sentence with so little 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
exposition of the first chapter the ordinance and institution 13, 86/ 12
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
feceritis ea. The third chapter . Of the washing of 13, 101/ 10
specified in the thirteenth 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 Lord Jesus Christ's Passion | 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 his first epistle | 13, 159 / 25 |
| fourth book and thirty-fourth chapter of Exodus is it | 13, 161 / 29 |
| sixth book the twenty-second chapter of Saint John in | 13, 166 / 30 |
| saith in the fifth chapter of his fourth book | 13, 167 / 6 |
| Tenth book the thirteenth chapter of Saint 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 poorest imprisoned 13, 64/ 25
prince) unto the first-begotten child of thine own so 13, 84/ 30
from heaven. Love no child otherwise to God's service 13, 84/ 33
so do, offer thy child in my belly -- 13, 201/ 15
comfort that her holy child in innocence as was 13, 201/ 16
in utero meo. (The child , Saint John the Baptist 13, 200/ 21
be then such a child in my belly -- 13, 201/ 15
comfort that her holy child , Saint John the Baptist 13, 200/ 21
in utero meo. (The child in innocence as was 13, 201/ 16
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
there be these 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 to destroy those first-begotten children of the Egyptians the clearly destroy the first-begotten forced to let the together in one the the first-begotten among the our will to the without help of grace, that fall) able to of the making or of God, to have things done among the things done among the apostles the most special one of that few upon the passion of passion of our Savior our sure strong Savior of the passion of touching the faith of coming of our Savior but the faith of without the faith of sent the faith of life by one Jesus everlasting life through Jesus justice, of obedience in but by our Savior nor nothing hearing of and never heard of without the faith of never had heard of implied the belief of that the means is he believe not on by the name of salvation, which is indeed he think not on mediator and savior, Jesus this: while our Savior and consider well that this I answer you, by the passion of

children of Israel, the well-disposed children of the Egyptians the children of Israel are of children of the Egyptians that children of Israel depart out children of God that were children of Israel, but this choice of the evil, is choose the good, but willingly choose the good of his choosing of the bishop was chosen the better and to chosen people (both before the chosen people as in their chosen and most in trust chosen number and so especially Christ (unfinished) made in the Christ, after the course and Christ, with consideration of his Christ and faith in him Christ, that he should once Christ himself. Now as for Christ, some holy doctors have Christ, were not in that Christ to keep them from Christ, Therefore likewise as by Christ, Our Lord.) By these Christ, and of justification and Christ, Which thing Saint Peter Christ, carry no deadly sin Christ, some say one and Christ, if they come to Christ, it was sufficient for Christ, which is the means Christ, And there though he Christ by the name of Christ, yet believeth he and Christ, And that belief sufficeth Christ, of whom he never Christ, the merits of whose Christ (say they) bestowed upon Christ willingly would, by the Christ when he redeemed us Christ have redeemed and restored

Thomas More Studies 14 (2019)
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 that he shed in 13, 58/ 23
verily done foresignified 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 reproved 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
the offering up of
Shere Thursday in which
John, they say that
evening of that Thursday,
bread. And so consequently
posterior Greeks say that
Friday, in which day
cause they say that
manducarent pascha. And that
consecrate the body of
at night, and that
it was not) that
to the remnant, if
the evening was come,
any man wist where
erand done, resorted unto
company or congregation. For
then in treason, too,
people, the law of
at the coming of
Saint Chrysostom also, that
be the disciples of
The prayer. Almighty Jesus
is the uttermost. And
of extreme kindness had
remembrance that our Savior
his only begetting. Howbeit,
this manner: our Savior
of the person of
unto the will of
signified himself content that
all his whole body,
the foresaid words of
his fellow.” And finally
he for reverence toward
him. And therefore, while
other. The example of
in the name of
Jesus, my sweet Savior
of the Father unto
when the enemies of
this done, our Savior
which, on Good Friday,
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
very blessed body of Christ (which two things are 13, 140 / 33
very blessed blood of Christ under that form of 13, 141 / 33
the mystical body of Christ . For this must we 13, 143 / 15
very natural body of Christ that is in the 13, 144 / 20
the mystical body of Christ that is not contained 13, 144 / 22
body and blood of Christ being in the sacrament 13, 144 / 25
body and blood of Christ in the sacrament, received 13, 145 / 10
the mystical body of Christ . For likewise as the 13, 145 / 16
this, our Lord Jesus Christ commended, or left his 13, 145 / 26
drink, to dwell in Christ , and to have Christ 13, 145 / 29
Christ, and to have Christ dwelling in him. And 13, 145 / 32
that dwelleth not in Christ and in whom Christ and in whom 13, 146 / 32
Christ dwelleth not, without doubt Christ , but rather he eateth 13, 146 / 35
the natural body of Christ that is under the 13, 146 / 37
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, 147 / 16
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
Lord and almighty Savior
only sacrifice betaken by
body and blood of
body and blood of
it the body of
blood of our Savior
is the flesh of
word of God, Jesus
body and blood of
I now whether that
a little after: If
of Mary be verily
natural very being of
both we be in
be in Christ and
made the body of
after the words of
body and blood of
body and blood of
given and ascribed to
is the body of
before the words of
when the words of
sort, the word of
might be verified of
Christ, we find, for
is my body." For
of our Lord Jesus
the very blood of
teaching of our Savior
body and blood of
name and faith of
like these words of
body and blood of
we must understand that
are these words of
body and blood of
by the spirit of
by the spirit of
of the passion of
may get leave of
of our holy Savior
that holy body of

Christ, being verily both God
Christ, from whom (as I
unto his Christian church
-- beareth now the
in the sacrament. For
though it useth (as
himself, I shall rehearse
, the Son of the
our Savior, being incarnate
that the soul also
be in us at
therefore hath verily taken
, and if we also
in us, -- except
and Christ is in
is in us.) Eusebius
by the workmanship of
there is the body
. For what marvel is
?The answer, concerning our
, who is the true
. Last of all hear
the cup is full
have wrought, there is
is able to convert
, we find, for Christ
bore himself in his
bore that body in
, and his humility is
. For like as it
himself, and so forth
. Howbeit, after that, began
. Which was not all
(saith Saint Augustine), "Qui
in the Blessed Sacrament
, in giving his own
verified: "Spiritus est qui
, he said unto them
animated and quickened and
more firmly knit and
. But he, still prisoner
so to enter into
himself, the very same
, but that it is
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 royally and full devoutly 13, 203/2
on Palm Sunday received Christ again: "Iterum (saith St 13, 203/14
us is to crucify Christ, and because he was 13, 203/18
he longed to see Christ, which we verily in 13, 204/15
holy blessed person of Christ’s death, written in the 13, 3/9
about the contriving of Christ’s passion grew. A prayer 13, 11/7
redemption the occasion of 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>return to top</td>
<td></td>
<td></td>
</tr>
<tr>
<td>treatise on the passion and treatise to receive the blessed body</td>
<td></td>
<td></td>
</tr>
<tr>
<td>concordance of major terms</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you have heard of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>name of sacrament of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the blessed sacrament of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in the sacrament is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>whereby they would prove</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sacrament and say that</td>
<td></td>
<td></td>
</tr>
<tr>
<td>holy sacrament turned into</td>
<td></td>
<td></td>
</tr>
<tr>
<td>into the unity of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in the unity of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>began even forthwith after</td>
<td></td>
<td></td>
</tr>
<tr>
<td>more fully taught by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indeed) the sacrament of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the blessed sacrament is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>proving the presence of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>into the nature of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>is bread. But when</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the apostles, do consecrate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>communicating and receiving of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>been the belief of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of the presence of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>been the faith of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>catholic church ever since</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a lively member of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>say, though he receive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he receiveth not yet</td>
<td></td>
<td></td>
</tr>
<tr>
<td>such a receiver of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>only sacramental receiving of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lively members incorporate in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>believe that it is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lively members incorporate in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>believe that it is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>most part of all</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rites and ceremonies of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in every country of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in diverse countries of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the whole people through</td>
<td></td>
<td></td>
</tr>
<tr>
<td>whole people of all</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wherein the body of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the whole corps of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the whole body of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>all the corps of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>all the corps of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scripture that, like as</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
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 sed magis tantum rei [13, 144/7]
quia immundus, praesumpsit ad Christi accedere sacramenta, quae aliquis [13, 144/8]
vitae, qui est caro filii 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 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, 168/19]
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 [13, 21/21]
is yet, unto those Christian man is bounden to [13, 21/21]
common people, and we Christian people are damned [13, 41/32]
after. 'These words, good Christian people and those that [13, 43/6]
somewhat showed you, good Christian readers, be the words [13, 53/5]
words we may, good Christian readers, the first point [13, 62/10]
Upon these words, good Christian people, well perceive the [13, 66/9]
Upon these words (good Christian reader, riseth there occasion [13, 69/4]
I have before, good Christian people) is there given [13, 76/7]
that it is among Christian readers, showed you in [13, 86/11]
a great part of Christian men more than shame [13, 92/12]
own methink that we Christian people, the law of [13, 97/14]
So excellent is (good Christian folk wax in worse [13, 98/12]
noted, and of all Christian people. Of their diligence [13, 98/20]
subvert the very true Christian men. But there is [13, 108/15]
so) hath to any Christian sacrament, to the intent [13, 122/20]
region regions already received and [13, 137/5]
faith -- and would Christian faith that every [13, 137/15]
man (that taketh Christ [13, 139/18]
thus we see, good

the congregation of all

by Christ unto his

Here have I, good

of the letter) good

ministry, we be also

the mouth of a

Here have you, good

church or congregation of

shall be then no

his goodness defend every

very body of every

certain manner incorporate all

now, though that every

Lord,) Here is (good

away. But forasmuch (good

Dei." Let us (good

the memorial), vouchsafe, good

Lord,) Here is (good

away. But forasmuch (good

Dei." Let us (good

the memorial), vouchsafe, good

per quos et nos

tanti sacramenti in os

as we might call "

the feastful day of

illum bibere potum, in

qui non manet in

ut et nos in

verus est sacerdos, videlicet

literam non invenimus, in

regnabunt per unum Jesum

vitam aeternam, per Jesum

dei, dominus noster Iesus

in quo non manet

admodum verbo dei Iesus

per naturae veritatem hodie

igitur carnem corporis nostri

ex maria natus fuit,

nos in Christo et

autem invenimus, ferebatur enim

Saint Eusebius and Saint

Bede say, and Saint

Saint Remigius and Saint

Christian readers, that the outward

Christian people have and do

Christian church, instead of the

Christian readers, rehearsed you some

Christian people may well and

Christian men, who also having

Christian man before any bodily

Christian readers, heard the very

Christian people that were gathered

Christian countries left at all

Christian man. The third lecture

Christian man, he doth in

Christian folk and his own

Christian man so receiving is

Christian readers) a dreadful and

Christian readers) as we neither

Christian readers) receive him in

Christian readers) receive him in

Christian readers) to grant unto

Dei.) Let us (good

Lord.) Here is (good

away. But forasmuch (good

Dei." Let us (good

the memorial), vouchsafe, good

Christian readers) a dreadful and

Christian readers) as we neither

Christian readers) receive him in

Christian readers) to grant unto

Christian sumus, qui claves regni

christiani pries dominic peace

as we might call "

Christmas Eve" the day before

Christmas . I would not, good

Christmas manere, et illum manentem

Christo , et in quo non

Christo et Christus in nobis

Christo , oportet dari, id est

Christo autem invenimus, ferebatur enim

Christum . Igitur sicut per unius

Christum Dominum nostrum." (Likewise as

Christus corpus et sanguinem suum

Christus , procul dubio nec manducat

Christus servator noster incarnatus, habuit

Christus in nobis sit, an

Christus assumptis, et vere homo

Christus est, nosque vere sub

Christus in nobis sit." (These

Christus in manibus suis, quando

Chrysostom both. And that you

Chrysostom also, that Christ had

Chrysostom . And our Savior, in
so doing (saith Saint Chrysostom), teacheth us what pain
Savior spoke (saith Saint Chrysostom) as though he would
it, according as Saint Chrysostom saith, shed for the
did indeed holy Saint Chrysostom declareth, which in an
and testimony? Saint John Chrysostom in his eighty-third homily
as our mother holy Church singeth in the paschal
gand the faithful church followed them, Thus have
in Christ and his church things after to be
no more with his Church here in the world
this point mistaken, the church of Greece fell from
Greece fell from the church of the Latins in
contrary to the Latin church, which consecrateth in unleavened
efficient. But surely the church of Greece was far
I speak of the church of Greece in this
opinion contrary to the Church by construing the Scripture
vicious folk in Christ's church cannot let but that
but that his Catholic Church, of which they be
 unholiness, his holy Catholic Church, with which he hath
would have his new church far pass and excel
allowed by the universal Church, by which the Scripture is come
universal Church, by which church cannot let but that
a sacrament of the Church, he that would upon
of the Catholic Church, howbeit, much it hath
our Savior bound his Church of necessity. But, as
But, as the universal Church believeth, so is it
so is the Catholic Church called sancta ecclesia, "holy
called sancta ecclesia, "holy Church," because that out thereof
be continued in his Church, the Blessed Sacrament of
should, in his own Church of Jews and Gentiles
forever in mine own Church (till I return to
should endure in his Church in the stead of
you use in my Church from henceforth, in remembrance
by which the Catholic Church of Christ is in
and represent unto his church under those forms the
to be in his church continually consecrate and celebrate
there in the Catholic Church be sure: neither tradition
Christ unto his Christian church, instead of the old
plain for the Catholic Church. For that were both
therefore wrongfully accuse the Church, because it is always
belief of Christ's whole Church since the institution of
forth unto the primitive church or congregation of Christian
and with the Catholic Church, that in the sacrament
by the whole Catholic Church believed and professed) faith
of the known Catholic Church at naught and challenging 13, 172/ 11
some to such acknowledged 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 exter cibi. Nam ideo per universum 13, 169/ 16
no vere verbum carnem cibum , illudque incorruptum epulum accipis 13, 162/ 12
this manner: "Quando sanctum cibus , et sanguis meus vere 13, 162/ 30
Caro mea vere est sed ante verba illa, or christened should never 13, 47/ 20
so that the children circumcised that are before he changed 13, 92/ 23
as he would be circumcision first before he changed 13, 92/ 23
be gathered upon the circumstances of the matter and 13, 132/ 27
say, plain upon the circumstances that the Scripture meaneth 13, 159/ 8
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 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
and filthy, where the
of man) whereof the
feet, but is all
clean. And you be
said, "You be not
feet, but is all
by baptism is so
is none washed so
is washed is all
then is he all
to them all: "You be
all you be not
All you be not
those words, "You be
that all baptized and
Lord said, "You be
a company, was a
the company, was not
to be clear and
but such as are
written: blessed are the
it which are in
it and are in
him with honest and
him with honest and
the spiritual receiving by
of God and holy
of God and holy
be offered up to
for before) purge and
for before) purge and
filthy feet, had not
virtue thereof purgeth and
virtue thereof purgeth and
his help in the
his help in the
therefore exalted into the
glorious Godhead the very
a hindrance to the
fortunate as to be
that it is very
own declare the Scripture
paschal lamb, didst so
clean
two vessels, the one
clay
whereof he maketh the
clay
that they all came
clean
. And you be clean
clay
, but not all. " For
clay
all." Then, after that
clay
."
clay
washed altogether from all
clay
by baptism but that
clay
and needeth to have
clay
," And with that our
clay
, but yet all you
clay
," for he knew who
clay
. Upon the foresaid words
clay
, " it appeareth, as the
clay
. But Judas had by
clay
but not all," he
clay
company, though Judas, one
clay
. For many a right
clay
without) that labor in
clay
and pure, of whom
clay
of heart, for they
clay
life and are at
clay
life receive it spiritually
clay
souls, whereof he saith
clay
souls, whereof he saith
cleanness
of spirit, he attaineth
cleanness
of spirit, lest that
cleanness
of spirit, lest that
cleansance
and wash away the
cleanse
our souls by confession
cleansed
him), he said unto
cleanseth
that sin. In this
cleanseth
that sin. In this
cleansing
of our soul against
cleansing
of our soul against
clear
sight of the Godhead
clear
solutions of such inexplicable
clear
progress of this holy
clear
and clean without) that
clear
and plain that in
clear
against you. I will
clearly
destroy the first-begotten children
to declare the more clearly that the cause of 13, 129/ 29
of the paschal lamb clearly finished, as ye have 13, 132/ 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, 19/ 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, 103/ 19
low of stature, did climb up into a tree 13, 103/ 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 again. And when he 13, 101/ 17
feet, he took his clothes again, and when he 13, 109/ 5
and took a linen clothes and did gird it 13, 101/ 18
him with the linen clothes that he was gird 13, 101/ 20
clouds and I will be 13, 5/ 17
our Lord made them coats of skins, and 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 meae cogitationes vestrae, neque 13, 33/ 8
non enim cogitaciones meae cogitationes vestrae, neque viae meae 13, 33/ 9
ei etiam sensui et cogitationes meae, a mea cogitationibus vestris 13, 13/ 10
et cogitationem quoque intenta mente cogitatioi nostrae absurdum esse videatur 13, 167/ 26
Satanas in Iudam qui cogitatur . Nam qui sic redemptoris 13, 169/ 31
viae eius? quis enim cognominatur Scarioth, unum de duodecim 13, 51/ 17
the gospel saith, "Non cognovit sensum domini aut quis 13, 33/ 17
men call argenteus a cognovit cam, donec peperit filium 13, 121/ 21
ounce. For of such coin of one valure and 13, 79/ 14
coin which the Romans at 13, 79/ 17
coin there are yet many 13, 79/ 21
So that if the coin were that (for greater silver pieces of the selfsame it were but a were, as you see, find that the emperor Then hunger, thirst, heat, not me to be this Blessed Sacrament very this Blessed Sacrament very diversely entricked in his default, and so no malice, that would they the ass and the city that is to shall, and when we full strait account and of eternal joy to game to behold them and was afeard to saw that sorrow should lovers here: when they for the devil is but were afraid to show you before I hope of heaven to perpetual thrall never to and faith in him him come or to that he should once sour crabs that ever soul was worthy to therefrom unchristened before it soul through grace to by duty should have thing that should have though it might have of Christ, if they died till they were occasion to make folk his back, and therewith bounden when he should night none of them of the things to

coin were that (for greater silver coin I nowhere find that coin that was called argenteus coin (as some take it coincident together. For the one coined at that time), then cold, sickness sundry and sore cold nor lukewarm in love coldy and far from all coldly and far from all collection that himself with a color of quarrel against the color under the pretext of colt tied, and bade them come . If it be (good come once there, dwell there come to a heavy reckoning come , and a state for come forth so comely, appareled come before thee because I come thereon, he would fain come in hell together, they come down to you, having come near him, each of come to the woeful history come , till through the devil's come in heaven, whosoever should come or to come -- come -- faith, I say come by whom they should come of the crab tree come into that body, by come to discretion, it should come to glory, the bliss come unto him, or by come unto him, and yet come to them, yet were come to discretion, they must come to discretion and had come to the faith and come forth and follow him come to hear and obey come out of their doors come (as of the destruction
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>not when he will come, whether in the morning</td>
<td></td>
<td>13, 67/31</td>
</tr>
<tr>
<td>business that I am come into this world for</td>
<td></td>
<td>13, 68/6</td>
</tr>
<tr>
<td>of my death shall come, though I feel pain</td>
<td></td>
<td>13, 68/22</td>
</tr>
<tr>
<td>then shall the Romans come and destroy both our</td>
<td></td>
<td>13, 70/12</td>
</tr>
<tr>
<td>is he that is come in the name of</td>
<td></td>
<td>13, 71/28</td>
</tr>
<tr>
<td>a good council that come together in God's name</td>
<td></td>
<td>13, 73/20</td>
</tr>
<tr>
<td>count well what is come in and what he</td>
<td></td>
<td>13, 81/6</td>
</tr>
<tr>
<td>faithfully preached the truth, come forth in the devil's</td>
<td></td>
<td>13, 81/31</td>
</tr>
<tr>
<td>in the world nor come no more here till</td>
<td></td>
<td>13, 83/17</td>
</tr>
<tr>
<td>thine happen there to come to thee, there will</td>
<td></td>
<td>13, 84/20</td>
</tr>
<tr>
<td>When the evening was come , he came with the</td>
<td></td>
<td>13, 86/7</td>
</tr>
<tr>
<td>when the hour was come , he set down at</td>
<td></td>
<td>13, 86/8</td>
</tr>
<tr>
<td>that his time was come that he should go</td>
<td></td>
<td>13, 87/31</td>
</tr>
<tr>
<td>therefore they would not come in praetorium ut non</td>
<td></td>
<td>13, 90/11</td>
</tr>
<tr>
<td>see whereto they be come . But ye shall understand</td>
<td></td>
<td>13, 91/27</td>
</tr>
<tr>
<td>adimplere&quot; (I am not come to break the law)</td>
<td></td>
<td>13, 92/22</td>
</tr>
<tr>
<td>token that God will come not only to men</td>
<td></td>
<td>13, 93/15</td>
</tr>
<tr>
<td>if the traitor had come and all the whole</td>
<td></td>
<td>13, 93/26</td>
</tr>
<tr>
<td>till the time should come in which himself had</td>
<td></td>
<td>13, 93/31</td>
</tr>
<tr>
<td>while they found everything come to pass as he</td>
<td></td>
<td>13, 95/8</td>
</tr>
<tr>
<td>When the evening was come , Christ came with his</td>
<td></td>
<td>13, 95/25</td>
</tr>
<tr>
<td>when the hour was come , he sat him down</td>
<td></td>
<td>13, 95/26</td>
</tr>
<tr>
<td>dic, letted not to come into the city and</td>
<td></td>
<td>13, 96/4</td>
</tr>
<tr>
<td>much the world to come is to consider that</td>
<td></td>
<td>13, 99/27</td>
</tr>
<tr>
<td>of virtuous works, to come to the glorious country</td>
<td></td>
<td>13, 100/15</td>
</tr>
<tr>
<td>and that he was come from God and goeth</td>
<td></td>
<td>13, 101/16</td>
</tr>
<tr>
<td>wit, the world to ) they be by the</td>
<td></td>
<td>13, 103/15</td>
</tr>
<tr>
<td>into the world to to the bliss of</td>
<td></td>
<td>13, 104/1</td>
</tr>
<tr>
<td>and that he was come out from God and</td>
<td></td>
<td>13, 104/32</td>
</tr>
<tr>
<td>as no man can come at Canterbury by the</td>
<td></td>
<td>13, 111/8</td>
</tr>
<tr>
<td>can never the more come there but if we</td>
<td></td>
<td>13, 111/10</td>
</tr>
<tr>
<td>church the Scripture is come to our hands</td>
<td></td>
<td>13, 113/6</td>
</tr>
<tr>
<td>good works shall not come where the reward is</td>
<td></td>
<td>13, 116/6</td>
</tr>
<tr>
<td>when the hour was come , he sat down at</td>
<td></td>
<td>13, 118/26</td>
</tr>
<tr>
<td>the kingdom of God come .&quot;&quot;) These words hath Saint</td>
<td></td>
<td>13, 118/33</td>
</tr>
<tr>
<td>paschal lamb was now come to an end and</td>
<td></td>
<td>13, 122/29</td>
</tr>
<tr>
<td>that he was now come to the institution of</td>
<td></td>
<td>13, 122/30</td>
</tr>
<tr>
<td>the kingdom of God come ) The kingdom of God</td>
<td></td>
<td>13, 123/3</td>
</tr>
<tr>
<td>of sin afterward to come . For as Saint Paul</td>
<td></td>
<td>13, 128/14</td>
</tr>
<tr>
<td>kingdom of God were come , so said he here</td>
<td></td>
<td>13, 129/8</td>
</tr>
<tr>
<td>and his new life -- albeit (I say</td>
<td></td>
<td>13, 130/7</td>
</tr>
<tr>
<td>the kingdom of God come , our Savior meant in</td>
<td></td>
<td>13, 130/15</td>
</tr>
<tr>
<td>kingdom of God were come that is to wit</td>
<td></td>
<td>13, 130/19</td>
</tr>
<tr>
<td>which was not then come , he would drink no</td>
<td></td>
<td>13, 130/33</td>
</tr>
</tbody>
</table>
declareth how it may come to pass that which our Lord till he come will order when I come, Wherefore make haste to come, when Christ's words be come, earth, the time shall come, Son of Man shall come, then shall our Lord come, he bore us, would come, presumption. Then when we come, worthy that thou shouldst come, all our unworthiness to come, her young cousin should come, of our Lord should come, doth so vouchsafe to come, that my Lord should come, him and said: "Zacchaeus, come, Zacchaeus, come off and come, is health and salvation come, he bore us, would come, presumption. Then when we come, worthy that thou shouldst come, all our unworthiness to come, her young cousin should come, of our Lord should come, doth so vouchsafe to come, that my Lord should come, him and said: "Zacchaeus, come, Zacchaeus, come off and come, is health and salvation come, Et ad Romanos. Non comedam escam corruptionis, neque voluptates comedam escam corruptionis, neque voluptates, comedens et qui comeditur. " (So comedere maxime hominis carnem, et comedite hoc est corpus meum comeditur. " (So therefore was our them come forth so cometh unto God must believe cometh, the dreadful, mighty messenger cometh he to Simon Peter cometh to me, I will cometh of hearing, and the cometh one other thing, and cometh to the faith before cometh -- for as Saint
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>blessed presence that he</td>
<td>cometh</td>
<td>13, 201 / 5</td>
</tr>
<tr>
<td>Blessed be he that</td>
<td>cometh</td>
<td>13, 203 / 5</td>
</tr>
<tr>
<td>goodness every good thing</td>
<td>cometh</td>
<td>13, 198 / 13</td>
</tr>
<tr>
<td>blessed presence that he</td>
<td>cometh</td>
<td>13, 201 / 5</td>
</tr>
<tr>
<td>Blessed be he that</td>
<td>cometh</td>
<td>13, 203 / 5</td>
</tr>
<tr>
<td>from all hope and</td>
<td>comfort</td>
<td>13, 6 / 16</td>
</tr>
<tr>
<td>his creatures honor and</td>
<td>comfort</td>
<td>13, 37 / 28</td>
</tr>
<tr>
<td>body, I may feel</td>
<td>comfort</td>
<td>13, 68 / 23</td>
</tr>
<tr>
<td>taken little pleasure or</td>
<td>comfort</td>
<td>13, 120 / 1</td>
</tr>
<tr>
<td>housel, with inward heavenly</td>
<td>comfort</td>
<td>13, 156 / 28</td>
</tr>
<tr>
<td>upon the trust and</td>
<td>comfort</td>
<td>13, 198 / 23</td>
</tr>
<tr>
<td>such a glad, blessed</td>
<td>comfort</td>
<td>13, 200 / 9</td>
</tr>
<tr>
<td>a joyful consolation and</td>
<td>comfort</td>
<td>13, 201 / 9</td>
</tr>
<tr>
<td>to the great spiritual</td>
<td>comfort</td>
<td>13, 201 / 29</td>
</tr>
<tr>
<td>upon the trust and</td>
<td>comfort</td>
<td>13, 198 / 23</td>
</tr>
<tr>
<td>such a glad, blessed</td>
<td>comfort</td>
<td>13, 200 / 20</td>
</tr>
<tr>
<td>a joyful consolation and</td>
<td>comfort</td>
<td>13, 201 / 9</td>
</tr>
<tr>
<td>to the great spiritual</td>
<td>comfort</td>
<td>13, 201 / 29</td>
</tr>
<tr>
<td>leave unshowed you one</td>
<td>comfortable</td>
<td>13, 42 / 29</td>
</tr>
<tr>
<td>upon) was of God’s</td>
<td>comfortable</td>
<td>13, 53 / 13</td>
</tr>
<tr>
<td>they heard our Lord</td>
<td>coming</td>
<td>13, 17 / 30</td>
</tr>
<tr>
<td>voided not at God’s</td>
<td>coming</td>
<td>13, 20 / 24</td>
</tr>
<tr>
<td>every generation, unto the</td>
<td>coming</td>
<td>13, 29 / 29</td>
</tr>
<tr>
<td>himself and the posterity</td>
<td>coming</td>
<td>13, 46 / 8</td>
</tr>
<tr>
<td>that time to the</td>
<td>coming</td>
<td>13, 55 / 25</td>
</tr>
<tr>
<td>be a very man</td>
<td>coming</td>
<td>13, 56 / 20</td>
</tr>
<tr>
<td>had been before Christ’s</td>
<td>coming</td>
<td>13, 36 / 30</td>
</tr>
<tr>
<td>warning of his death</td>
<td>coming</td>
<td>13, 66 / 27</td>
</tr>
<tr>
<td>the cause of his</td>
<td>coming</td>
<td>13, 67 / 3</td>
</tr>
<tr>
<td>therefore at his first</td>
<td>coming</td>
<td>13, 78 / 21</td>
</tr>
<tr>
<td>upon him, whereby his</td>
<td>coming</td>
<td>13, 96 / 5</td>
</tr>
<tr>
<td>any marking of that</td>
<td>coming</td>
<td>13, 96 / 7</td>
</tr>
<tr>
<td>of Moses at the</td>
<td>coming</td>
<td>13, 97 / 15</td>
</tr>
<tr>
<td>him. For by his</td>
<td>coming</td>
<td>13, 105 / 12</td>
</tr>
<tr>
<td>credere, “(He that is</td>
<td>coming</td>
<td>13, 115 / 34</td>
</tr>
<tr>
<td>took farther at his</td>
<td>coming</td>
<td>13, 151 / 29</td>
</tr>
<tr>
<td>here enough, against the</td>
<td>coming</td>
<td>13, 197 / 30</td>
</tr>
<tr>
<td>of this Almighty King,</td>
<td>coming</td>
<td>13, 197 / 31</td>
</tr>
<tr>
<td>soul (which God were</td>
<td>coming</td>
<td>13, 198 / 5</td>
</tr>
<tr>
<td>our soul against his</td>
<td>coming</td>
<td>13, 198 / 19</td>
</tr>
<tr>
<td>here enough, against the</td>
<td>coming</td>
<td>13, 197 / 30</td>
</tr>
<tr>
<td>of this Almighty King,</td>
<td>coming</td>
<td>13, 197 / 31</td>
</tr>
<tr>
<td>soul (which God were</td>
<td>coming</td>
<td>13, 198 / 5</td>
</tr>
<tr>
<td>our soul against his</td>
<td>coming</td>
<td>13, 198 / 19</td>
</tr>
</tbody>
</table>
did God," quoth he, "
thus: "Why did God
there can no king
that God would so
there none made to
that Jesus did so
the blessing of God
of paradise, God hath
tree of which I
their old lawyer Moses
since they so were
and by things also
rites, ceremonies, and sacrifices,
bread," which God especially
the name of God
Lord at the last
in prison. And he
that lamb were they
The paschal lamb was
which space they were
altar. Then our Lord
to his apostles and
more, therefore Saint Paul
should, after that his
first fathers disobey God's
herself had broken his
if he broke his
and thereby broke God's
breaking of his high
say, by the said
that by the special
days by the special
of the law and
Pharisees had given a
according to his own
Moses, at the special
whereby we break God's
Pharisees had before given
private devotions, against the
his so doing the
that thing (at his
that thing (at his
gave them precepts and
Hoc facite in meam
command you that ye should
command you that you should
command him, there can none
command thee. And since God
command it). Howbeit, when that
command them, when as he
commanded to increase and multiply
commanded us that we shall
commanded thee thou shouldst not
commanded for to hear and
commanded of God by the
commanded to be done among
commanded them (I say) by
commanded them to celebrate yearly
commanded to suffer the children
commanded Moses, that the tenth
commanded them that, with a
commanded to eat with unleavened
commanded to be sacrificed and
commanded that they should have
commanded them to take and
commanded them all drink thereof
commanded that a woman shall
commandment were by them broken
commandment, then would God of
commandment, both had Adam been
commandment then should he leese
commandment, and were also stubborn
commandment, the great goodness of
commandment of God given them
commandment of God -- either
commandment of God, and called
commandment of God, with which
commandment that if any man
commandment to fly from persecution
commandment of God, were (as
commandment, that love we better
commandment (as appeareth in the
commandment of God, follow their
commandment of God, this false
commandment ) whereby our eyes and
commandment ) whereby our eyes and
commandments, whereby they should remember
commemorationem " (This do you in
Hoc facite in meam commendationem.
hoc facite in meam commendationem, hoc est corpus meum
hoc facite in meam commendationem, haec est caro mea
hoc facite in meam commendationem.

With what fear, and
commit any treason against this
commit deadly sin again, or
committed by his own vicious
committed treason and lost this
committed against God by the
committed before, therefore they receive
commiting of his blessed body
commodious for their case, and
commodiously betray him out of
commodities of those other gifts
commodities of man's competent state
commodities by affliction of perpetual
commodities of this present life
commodities that are transitory and
commodity that their full and
commodity thereof should be employed
commodity thereby that they may
commodity as he can, even
commodity to take pleasure by
commodity as may serve them
commodity erat, et vitae corporalis
commodus crat, et vitae corporalis
commodus crat, et vitae corporalis
commodus crat, et vitae corporalis
common people, and we Christian
common open miracles continually that
common voice of the people
common condition such that, whereas
common meat but also did
common manner of Holy Scripture
common meat and drink as
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>all. For in the</td>
<td></td>
<td>13, 134/8</td>
</tr>
<tr>
<td>the generation of the</td>
<td></td>
<td>13, 135/3</td>
</tr>
<tr>
<td>likeness and form of</td>
<td></td>
<td>13, 135/4</td>
</tr>
<tr>
<td>is it the most</td>
<td></td>
<td>13, 135/15</td>
</tr>
<tr>
<td>the Scripture is so</td>
<td></td>
<td>13, 139/9</td>
</tr>
<tr>
<td>form and likeness so</td>
<td></td>
<td>13, 140/5</td>
</tr>
<tr>
<td>things both by one</td>
<td></td>
<td>13, 140/19</td>
</tr>
<tr>
<td>of wine when the</td>
<td></td>
<td>13, 149/13</td>
</tr>
<tr>
<td>reproach for damnable the</td>
<td></td>
<td>13, 149/31</td>
</tr>
<tr>
<td>trope or figure of</td>
<td></td>
<td>13, 158/16</td>
</tr>
<tr>
<td>take these things for</td>
<td></td>
<td>13, 161/18</td>
</tr>
<tr>
<td>for common bread, or</td>
<td></td>
<td>13, 161/18</td>
</tr>
<tr>
<td>before those words, that</td>
<td></td>
<td>13, 163/8</td>
</tr>
<tr>
<td>rovers out of the</td>
<td></td>
<td>13, 172/6</td>
</tr>
<tr>
<td>question. First be they</td>
<td></td>
<td>13, 28/12</td>
</tr>
<tr>
<td>of, as things so</td>
<td></td>
<td>13, 58/8</td>
</tr>
<tr>
<td>disciples, with whom he</td>
<td></td>
<td>13, 83/25</td>
</tr>
<tr>
<td>not (as it is)</td>
<td></td>
<td>13, 104/25</td>
</tr>
<tr>
<td>us and that way</td>
<td></td>
<td>13, 108/21</td>
</tr>
<tr>
<td>time lay people did</td>
<td></td>
<td>13, 149/1</td>
</tr>
<tr>
<td>alone, it was most</td>
<td></td>
<td>13, 149/7</td>
</tr>
<tr>
<td>great zeal unto the</td>
<td></td>
<td>13, 70/16</td>
</tr>
<tr>
<td>in God's name to</td>
<td></td>
<td>13, 73/21</td>
</tr>
<tr>
<td>haec pro pane potuva</td>
<td></td>
<td>13, 161/9</td>
</tr>
<tr>
<td>aeternitatis, sub sacramento nobis</td>
<td></td>
<td>13, 163/24</td>
</tr>
<tr>
<td>that God would never</td>
<td></td>
<td>13, 46/32</td>
</tr>
<tr>
<td>his flesh to be</td>
<td></td>
<td>13, 164/13</td>
</tr>
<tr>
<td>both: even so by</td>
<td></td>
<td>13, 168/23</td>
</tr>
<tr>
<td>them. And he had</td>
<td></td>
<td>13, 52/15</td>
</tr>
<tr>
<td>them, And he had</td>
<td></td>
<td>13, 75/29</td>
</tr>
<tr>
<td>utrisque factum videatur, sic</td>
<td></td>
<td>13, 168/18</td>
</tr>
<tr>
<td>corpus et sanguinem Christi</td>
<td></td>
<td>13, 166/18</td>
</tr>
<tr>
<td>is called in Latin</td>
<td></td>
<td>13, 154/8</td>
</tr>
<tr>
<td>inducing them into the</td>
<td></td>
<td>13, 136/11</td>
</tr>
<tr>
<td>communions&quot; (the sacrament of</td>
<td></td>
<td>13, 154/1</td>
</tr>
<tr>
<td>have showed you, the</td>
<td></td>
<td>13, 154/4</td>
</tr>
<tr>
<td>only &quot;the sacrament of&quot;</td>
<td></td>
<td>13, 154/7</td>
</tr>
<tr>
<td>but over that &quot;the Sacrament is</td>
<td></td>
<td>13, 154/8</td>
</tr>
<tr>
<td>not only signify that</td>
<td></td>
<td>13, 154/9</td>
</tr>
<tr>
<td>wonderful work of the</td>
<td></td>
<td>13, 154/11</td>
</tr>
<tr>
<td>the worker of this</td>
<td></td>
<td>13, 154/21</td>
</tr>
<tr>
<td>but, since that this</td>
<td></td>
<td>13, 154/23</td>
</tr>
<tr>
<td>be well called the</td>
<td></td>
<td>13, 154/26</td>
</tr>
</tbody>
</table>

*Return to Top*
by the name of 

communion

, the old holy doctors 

13, 154/ 28

eos sine turbatione in 

communionem

mysteriorum." (Lest that they 

13, 136/ 9

is also called "sacramentum

communionis

" (the sacrament of communion 

13, 154/ 1

verba illa, cibus ille 

communis

tantummodo nutriendo corpori commodus 

13, 162/ 30

conditum in melius valeat

commutare

." (Let all doubt of 

13, 165/ 23

ad intelligibilia translationem, sive 

commutationem

, ei qui verus est 

13, 166/ 32

gave me for my 

companion

, she gave it me 

13, 18/ 11

a company, though one 

companion

of the company was 

13, 96/ 32

that in that excellent 

company

of angels, all were 

13, 4/ 10

wise as the glorious 

company

of angels and saved 

13, 4/ 24

contrary), he kept her 

company

in her lewdness and 

13, 17/ 4

should have kept her 

company

, which if he had 

13, 21/ 7

rejoicing his visitation and 

company

, the man and his 

13, 23/ 24

into body, by whose 

company

it should contract forthwith 

13, 35/ 26

been taken in their 

company

, they would not have 

13, 74/ 19

hath borne thee filthy 

company

. But if such a 

13, 84/ 19

and so came in 

company

with the other ten 

13, 96/ 16

person vitiathet not the 

company

or congregation. For Christ 

13, 96/ 31

apostles were an holy 

company

as a company, though 

13, 96/ 32

holy company as a 

company

, though one companion of 

13, 96/ 32

one companion of the 

company

was a very false 

13, 96/ 33

but that of that 

company

(as evil as he 

13, 97/ 1

that the congregation and 

company

of his twelve apostles 

13, 115/ 4

a congregation and a 

company

was a clean company 

13, 115/ 5

company, was a clean 

company

, though Judas, one of 

13, 115/ 5

Judas, one of the 

company

, was not clean. For 

13, 115/ 6

many a right honest 

company

is there that hath 

13, 115/ 6

or comfort in the 

company

of his apostles nor 

13, 120/ 1

Sacrament a glorious heavenly 

company

of blessed angels and 

13, 148/ 23

him and to his 

company

for his sake, that 

13, 201/ 32

him and to his 

company

for his sake, that 

13, 201/ 32

honore esst non intellexit, 

comparatus

est iumentis insipientibus, et 

13, 24/ 18

all that time be 

compared

with his everlasting fire 

13, 23/ 22

not, but he was 

compared

unto the foolish beasts 

13, 24/ 20

saying of our Savior 

compared

with the former. For 

13, 132/ 28

should soon by the 

comparing

of that worldly prince 

13, 197/ 19

should soon by the 

comparing

of that worldly prince 

13, 197/ 19

twain is far less 

comparison

than is between a 

13, 197/ 21

twain is far less 

comparison

than is between a 

13, 197/ 21

especially gathered together to 

compass

an innocent's death. Out 

13, 74/ 2

assembly in devising and 

compassing

his death. Howbeit, before 

13, 69/ 8

death cannot yet with 

compassion
elent into tears and 

13, 45/ 21

grace that through tender 

compassion

of thy bitter passion 

13, 49/ 14

that it may with 

compassion

so sink into our 

13, 52/ 29
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>compassion</td>
<td>remember and call to</td>
<td>13, 200/1</td>
</tr>
<tr>
<td>compassion</td>
<td>remember and call to</td>
<td>13, 200/1</td>
</tr>
<tr>
<td>compel</td>
<td>them to suffer the</td>
<td>13, 61/27</td>
</tr>
<tr>
<td>compel</td>
<td>him to die, he</td>
<td>13, 67/6</td>
</tr>
<tr>
<td>compendious</td>
<td>words of our Savior</td>
<td>13, 125/16</td>
</tr>
<tr>
<td>competent</td>
<td>and convenient for his</td>
<td>13, 36/11</td>
</tr>
<tr>
<td>competent</td>
<td>unto his nature, he</td>
<td>13, 36/24</td>
</tr>
<tr>
<td>competent</td>
<td>state natural, which I</td>
<td>13, 41/1</td>
</tr>
<tr>
<td>competent</td>
<td>state of man's nature</td>
<td>13, 41/12</td>
</tr>
<tr>
<td>compiling</td>
<td>of his present work</td>
<td>13, 50/21</td>
</tr>
<tr>
<td>complacui</td>
<td>&quot;(This is my well-beloved)</td>
<td>13, 57/5</td>
</tr>
<tr>
<td>complain</td>
<td>upon God, but upon</td>
<td>13, 39/26</td>
</tr>
<tr>
<td>conceive</td>
<td>none hope to get</td>
<td>13, 78/7</td>
</tr>
<tr>
<td>conceive</td>
<td>devotion, than with much</td>
<td>13, 137/28</td>
</tr>
<tr>
<td>conceive</td>
<td>a joyful consolation and</td>
<td>13, 201/9</td>
</tr>
<tr>
<td>conceive</td>
<td>a joyful consolation and</td>
<td>13, 201/9</td>
</tr>
<tr>
<td>conceived</td>
<td>so great heart-burning against</td>
<td>13, 14/9</td>
</tr>
<tr>
<td>conceived</td>
<td>and without help of</td>
<td>13, 27/22</td>
</tr>
<tr>
<td>conceived</td>
<td>, and my mother conceived</td>
<td>13, 29/12</td>
</tr>
<tr>
<td>conceived</td>
<td>me in sin&quot;) never</td>
<td>13, 29/13</td>
</tr>
<tr>
<td>conceived</td>
<td>against him by the</td>
<td>13, 57/8</td>
</tr>
<tr>
<td>conceived</td>
<td>with our Lord), albeit</td>
<td>13, 200/10</td>
</tr>
<tr>
<td>conceived</td>
<td>thoroughly such a glad</td>
<td>13, 200/20</td>
</tr>
<tr>
<td>conceived</td>
<td>with our Lord), albeit</td>
<td>13, 200/10</td>
</tr>
<tr>
<td>conceived</td>
<td>thoroughly such a glad</td>
<td>13, 200/20</td>
</tr>
<tr>
<td>conceptions</td>
<td>, and in sorrow shalt</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>conclude</td>
<td>that neither angel nor</td>
<td>13, 38/14</td>
</tr>
<tr>
<td>conclude</td>
<td>that, since they may</td>
<td>13, 138/19</td>
</tr>
<tr>
<td>conclusion</td>
<td>we see whereto they</td>
<td>13, 91/26</td>
</tr>
<tr>
<td>conclusion</td>
<td>for the defense of</td>
<td>13, 92/7</td>
</tr>
<tr>
<td>conclusion</td>
<td>, all the work (with)</td>
<td>13, 116/23</td>
</tr>
<tr>
<td>conclusion</td>
<td>to take a very</td>
<td>13, 174/16</td>
</tr>
<tr>
<td>concomitance</td>
<td>, because the body is</td>
<td>13, 147/17</td>
</tr>
<tr>
<td>concomitance</td>
<td>, because that the blood</td>
<td>13, 147/21</td>
</tr>
<tr>
<td>concomitance</td>
<td>, because from the body</td>
<td>13, 148/8</td>
</tr>
<tr>
<td>concomitance</td>
<td>are there also both</td>
<td>13, 148/11</td>
</tr>
<tr>
<td>concomitance</td>
<td>though not a concomitance</td>
<td>13, 148/20</td>
</tr>
<tr>
<td>concomitance</td>
<td>following of like necessity</td>
<td>13, 148/20</td>
</tr>
<tr>
<td>concomitance</td>
<td>following of convenient congruity</td>
<td>13, 148/21</td>
</tr>
<tr>
<td>concomitance</td>
<td>(as I have before</td>
<td>13, 154/31</td>
</tr>
<tr>
<td>concord</td>
<td>and agreement of will</td>
<td>13, 164/6</td>
</tr>
<tr>
<td>concord</td>
<td>of belief concerning this</td>
<td>13, 171/23</td>
</tr>
<tr>
<td>concordiam</td>
<td>voluntatis? Si enim vere</td>
<td>13, 163/20</td>
</tr>
<tr>
<td>concupiscence</td>
<td>rise and rebel against</td>
<td>13, 17/13</td>
</tr>
</tbody>
</table>
that are through filthy
into all men unto
wrath, of sin, of
nature, and put under
of the loss and
it were a great
his own judgment or
in omnes homines in
celestial glory, but forever
all in one damnation,
much more himself was
propagation of the first
general Council of Constance
by his Catholic Church
his own opinion of
quod ex nihilo agnoscitur
him and give him
for them if the
indeed into far worse
himself in so noble
he lost by the
that, above the natural
the knot of this
unto us, but upon
on his hand, which
kind of man upon
simpliciter and without any
restrained nevertheless with this
himself, and then upon
then upon condition, which
the wrath of the
to stand in better
health and incomparable better
yet is our common
wit, of a new
not only to the
other gifts given him
gifts that God had
the sentence of death
of his own devilish
nihilo agnoscitur condidisse, iam
Pharaoh; and that God
he taught them to
their own learning list

concupiscence brought by propagation out of
condemnation, so by the justice
condemnation, of death, grown by
condemnation and death by the
condemnation of mankind in the
condemnation to leese a duchy
condemnation; the which no man
condemnationem, sic et per unius
condemned to pain. Howbeit not
condemned all to bodily death
condemned already. Now as for
condemned father, with all those
condemned in their so doing
condemned and suppressed. And so
condemning infants to sensible pain
conditum, iam conditum in melius
condign thanks for the same
condition were broken upon which
condition, nor should take so
conditum broken. They say that
condition and state of his
condition, that is to wit
condition hanging on his hand
condition when he broke, those
condition to be lost by
condition, would give him farther
condition, that if he commit
conditum, which condition Adam broke
conditum Adam broke. But yet
conditum broken by the sin
conditum than his master, as
conditum after forever than it
conditum such that, whereas word
conditum, other than it was
conditum title of inheriting heaven
conditionally, by special prerogative, above
conditionally given it, above the
conditionally pronounced (before mentioned in
conditum God had had twain
conditum in melius valeat commutare
conditum them thence in strong
conditum them thitherward, of which
conditum the place and use
they let not to confess that in the Blessed 13, 158/ 8
from forgiveness. For he confessed not his fault, but 13, 18/ 7
some other, than meekly confessed their fault and asked 13, 53/ 18
their law, wherein he confessed them diligent, and said 13, 97/ 25
Scripture (to which they confessed the inspiration of that 13, 172/ 16
in that epistle, he confessed the defense and maintenance 13, 34/ 16
that yet notwithstanding, he confesseth himself to find such 13, 35/ 7
better. For he plainly confesseth that those answers which 13, 35/ 32
occasion upon their own confession, that he was their 13, 110/ 4
cleanse our souls by confession, contrition, and penance, with 13, 193/ 11
cleanse our souls by confession, contrition, and penance, with 13, 193/ 11
unum ex multis granis conficitur, aliud unum ex multis 13, 143/ 32
Christi corpus sacro ore conficiunt, per quos et nos 13, 168/ 7
refresh, make strong, and confirm the soul in grace 13, 142/ 32
the Scripture saith: "Panis confirmat cor hominis" (Bread strengtheneth 13, 142/ 27
that Moses in the confirmation of the old law 13, 127/ 15
as baptism hath, and confirmation, and the other four 13, 141/ 27
as the sacrament of confirmation, the sacrament of penance 13, 152/ 21
Godhead, and by grace confirmed and established in the 13, 5/ 1
that stood and, now confirmed by thy grace, in 13, 11/ 16
Old Testament ratified and confirmed with blood. And in 13, 127/ 22
to wit, "to be confirmed in my blood, which 13, 128/ 20
in eternal glory so confirmed, and in such wise 13, 134/ 25
unum ex multis acinis confluat. Denique iam exponit quomodo 13, 143/ 33
sin. Their sensual parts conformable unto reason. Against their 13, 13/ 23
see both Saint Irenaeus confound the Valentinians, and Saint 13, 171/ 28
Valentinians, and Saint Hilary confound the Arians, and Saint 13, 171/ 29
Arians, and Saint Augustine confound the Manchees by certain 13, 171/ 30
at end and he confounded and gone. But while 13, 15/ 16
leaves. O what a confusion was this unto them 13, 17/ 24
that ere that great confusion was overwhelmed with a 13, 17/ 28
followeth there an inevitable confusion and nothing can there 13, 150/ 5
Saint Augustine rejected and confuteth. Howbeit, that yet notwithstanding 13, 35/ 7
tradetur ut crucifigatur. Tunc congregati sunt principes sacerdotum et 13, 51/ 13
not the company or congregation. For Christ with his 13, 96/ 31
he meant that the congregation and company of his 13, 115/ 4
twelve apostles, as a congregation and a company, was 13, 115/ 4
doctors and all the congregation of all Christian people 13, 154/ 28
woman of the same congregation in remembrance that in 13, 154/ 30
the primitive church or congregation of Christian people that 13, 171/ 10
concomitance following of convenient congruity, ), there is everywhere evermore 13, 148/ 22
naturalis vitae corpus ei conjungeretur. " (Like as if a 13, 168/ 21
of the old doctors conjec
which thou canst not conject.

But when we have by his natural understanding

his instrument lively, quick, united, and forever inseparable

unto himself: "In caelum super astra dei. Exsultabo"

grudgeth and grieveth his with a glaze of

boldly frame himself a I know nothing, but

sum" (In mine own that we receive him

bear witness unto our I know nothing, but

sum" (In mine own that we receive him

Paul saith: "Nullius mihi sum, sed non in

Paul saith: "Nullius mihi sum, sed non in

so consequently Christ did in unleavened bread. For

say that Christ did in leavened bread because

cause for which they the body of Christ

meat but also did and eat with them

in his church continually and celebrate as a

the blessed blood is severally under the form

the mass use to in the one form

other), when he should , would presume or adventure

nourished after it be by the same word

bread and cup, being with that solemn benediction

which are to be by the heavenly words

sacrament before it be is bread. But when

succeeding the Apostles, do Christ's body with their

thereof doth he thus and give his own

thereof doth he thus and give his own

leavened bread because he on Thursday, which was

then (say they) he his blessed body at

Thursday), and therefore he then with leavened bread

their purpose that he in leavened bread. For

proof that, since he in the feast of

the unleavened loaves, he not in leavened bread

yet if he had five days before that

not prove that he in leavened bread. For

and his holy body in the Blessed Sacrament

Sacrament, as when he his blessed body and

wine of which he , and which he turned

which I have here , and into which I

he drank with them, of the generation of

of bread it was and that, after the

power and unspeakable goodness, and given unto us

power and unspeakable goodness, and given unto us

the Latin church, which in unleavened bread. For
taught the manner of
teach the manner of

the wine, before the
words and manner of
body. And repeating the
per orationem illius verbi
et calix benedictione soleni
of the sacraments: "Antequam
resisteth and refuseth to
entire falleth into the
yet were the full
giving over thereto, either
God accounted for a
can I full hardly
of our damnation, and
unleavened bread. And so
eat none here, and
it without God be
accidents abide and are
before we proceed further,
they should remember and
to wit, let us
desireth Saint Jerome to
as to remember and
we must mark and
man should two things
that we should thereby
fruit of our souls
Sultan, may we well
is it good to
hour. Therefore let us
You be fools; you
great assembly, but then
thy grace so to
here we may well
also to mark and
Let us here deep
to come is to
learned to know and
intent that they should
But here must we
that they should thereby
if the reader diligently
and objections by himself.
we must mark and

consecrating
consecration
consecration
consecration
consecratum
consecraxis
consecratur
consent
consent
consent
consent
consent
consent
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider
consider

in the mass by
, a little water always
), the rites and the
, saith. Take and drink
hoc alimentum (quo sanguis
, ad totius hominis vitam
, panis est: ubi autem
. But when reason giveth
either to do a
to the pleasure of
to delight therein or
and so for a
. Howbeit, if any man
for our redemption the
Christ did consecrate in
never eat flesh more
. And man, if he
. But that question with
well this matter, and
themselves to be but
deeply from what weal
well that point and
that he hath the
well that Christ willingly
: one, how much we
the burden and weight
, in the foresaid figure
the world and the
that, as our Savior
well in time what
not that it is
whereabout: about nothing else
the punishment of that
that when men are
how the false wily
the love of our
that in that world
that, when an ungracious
of what weight and
that our Savior, in
how deeply they were
, shall (I trust) be
now, good readers, and
that in this Blessed
<p>| dread and reverence, to consider well the state of | 13, 193/ 8 |
| I began to say) consider well and examine surely | 13, 194/ 25 |
| if we will but consider if there were a | 13, 197/ 12 |
| blessed body, let us consider his high glorious majesty | 13, 198/ 27 |
| the other side to consider his inestimable goodness, which | 13, 199/ 24 |
| dread and reverence, to consider well and examine surely | 13, 194/ 25 |
| if we will but consider if there were a | 13, 197/ 12 |
| blessed body, let us consider his high glorious majesty | 13, 198/ 27 |
| the other side to consider his inestimable goodness, which | 13, 199/ 24 |
| strong Savior Christ, with consideration of his great humility | 13, 10/ 34 |
| many for all the consideration of Christ's bitter passion | 13, 45/ 20 |
| token of haste, in consideration of Christ's passage to | 13, 65/ 21 |
| be glad in the consideration of his incomparable kindness | 13, 200/ 3 |
| great hope at the consideration of his unmeasurable goodness | 13, 200/ 7 |
| and comfort in the consideration of God's inestimable goodness | 13, 201/ 10 |
| consideration of his inestimable goodness | 13, 201/ 10 |
| upon any of these considerations or any other), when | 13, 151/ 15 |
| discourse is to be considered also that when God | 13, 20/ 26 |
| it is to be considered that Master Lyra there | 13, 43/ 20 |
| thing well weighed and considered , not able to do | 13, 55/ 5 |
| that they saw and considered therein), called some two | 13, 140/ 18 |
| that is to wit, considereth it not and useth | 13, 176/ 21 |
| other works, as in considering such doubts as he | 13, 50/ 15 |
| with that our Savior considering the traitor Judas (the | 13, 108/ 25 |
| be only in will, considering that the propriety of | 13, 164/ 19 |
| affections, both of reverent considering her own unworthiness in | 13, 200/ 27 |
| affections, both of reverent considering her own unworthiness in | 13, 200/ 27 |
| sensum domini? aut quis consiliarius eius fuit?&quot; (O the | 13, 33/ 17 |
| qui dicitur Caiphas, et consilium fecerunt. Et R. quaeret | 13, 51/ 14 |
| qui non abit in consilium impiorum&quot; (Blessed is that | 13, 74/ 6 |
| the soul with spiritual consolation that the soul is | 13, 142/ 33 |
| therewith conceive a joyful consolation and comfort in the | 13, 201/ 9 |
| therewith conceive a joyful consolation and comfort in the | 13, 201/ 9 |
| tongue another thing, very consonant and convenient for the | 13, 62/ 2 |
| much more apt and consonant thereunto. For this word | 13, 134/ 1 |
| thirty-fourth chapter. &quot;Quomodo autem constabit eis cum panem in | 13, 161/ 29 |
| the general Council of Constance condemned in their so | 13, 150/ 1 |
| per unius oboedientiam iusti constituerunt ei tringita argentaeos, et | 13, 31/ 21 |
| illi dare. At illi constitute and made sinners, so | 13, 31/ 31 |
| one man, many be constitute and made righteous. The | 13, 31/ 32 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>unius hominis inoboedientiam peccatores</td>
<td>constituti</td>
<td>13, 31/ 20</td>
</tr>
<tr>
<td>avarice and their evil</td>
<td>constitutions</td>
<td>13, 69/ 17</td>
</tr>
<tr>
<td>by the force and</td>
<td>constraint</td>
<td>13, 59/ 16</td>
</tr>
<tr>
<td>we can and do</td>
<td>construe</td>
<td>13, 158/ 25</td>
</tr>
<tr>
<td>and say, if you</td>
<td>construe</td>
<td>13, 158/ 27</td>
</tr>
<tr>
<td>to receive, interpret and</td>
<td>construe</td>
<td>13, 172/ 21</td>
</tr>
<tr>
<td>upon their own wrong</td>
<td>construing</td>
<td>13, 88/ 17</td>
</tr>
<tr>
<td>to the Church by</td>
<td>construing</td>
<td>13, 92/ 5</td>
</tr>
<tr>
<td>flock shall catch and</td>
<td>consume</td>
<td>13, 22/ 3</td>
</tr>
<tr>
<td>M. factum est quum</td>
<td>consummasset</td>
<td>13, 51/ 10</td>
</tr>
<tr>
<td>infected, God suffered the</td>
<td>contagion</td>
<td>13, 21/ 10</td>
</tr>
<tr>
<td>in these words the</td>
<td>contagious</td>
<td>13, 15/ 23</td>
</tr>
<tr>
<td>writing, and by figures</td>
<td>contained</td>
<td>13, 62/ 14</td>
</tr>
<tr>
<td>Sacrament as are partly</td>
<td>contained</td>
<td>13, 140/ 11</td>
</tr>
<tr>
<td>things actually and really</td>
<td>contained</td>
<td>13, 140/ 22</td>
</tr>
<tr>
<td>also in the sacrament</td>
<td>contained</td>
<td>13, 142/ 8</td>
</tr>
<tr>
<td>sacrament it is not</td>
<td>contained</td>
<td>13, 142/ 9</td>
</tr>
<tr>
<td>is both signified and</td>
<td>contained</td>
<td>13, 142/ 10</td>
</tr>
<tr>
<td>signified thereby and not</td>
<td>contained</td>
<td>13, 142/ 14</td>
</tr>
<tr>
<td>is in the sacrament</td>
<td>contained</td>
<td>13, 142/ 20</td>
</tr>
<tr>
<td>Christ that is not</td>
<td>contained</td>
<td>13, 142/ 22</td>
</tr>
<tr>
<td>the sacrament but not</td>
<td>contained</td>
<td>13, 143/ 14</td>
</tr>
<tr>
<td>sacraments signified and not</td>
<td>contained</td>
<td>13, 146/ 15</td>
</tr>
<tr>
<td>I say, not immediately</td>
<td>contained</td>
<td>13, 148/ 3</td>
</tr>
<tr>
<td>you, verily and fully</td>
<td>contained</td>
<td>13, 148/ 28</td>
</tr>
<tr>
<td>of thing that is</td>
<td>contained</td>
<td>13, 153/ 4</td>
</tr>
<tr>
<td>real thing that is</td>
<td>contained</td>
<td>13, 153/ 8</td>
</tr>
<tr>
<td>all that is really</td>
<td>contained</td>
<td>13, 153/ 17</td>
</tr>
<tr>
<td>as well the things</td>
<td>contained</td>
<td>13, 156/ 23</td>
</tr>
<tr>
<td>for the manifold mysteries</td>
<td>contained</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>things that are either</td>
<td>contained</td>
<td>13, 174/ 24</td>
</tr>
<tr>
<td>of our Savior himself,</td>
<td>contained</td>
<td>13, 193/ 17</td>
</tr>
<tr>
<td>of our Savior himself,</td>
<td>contained</td>
<td>13, 193/ 17</td>
</tr>
<tr>
<td>simple in sight, covertly</td>
<td>containeth</td>
<td>13, 140/ 6</td>
</tr>
<tr>
<td>the thing that it</td>
<td>containeth</td>
<td>13, 150/ 29</td>
</tr>
<tr>
<td>also verily and really</td>
<td>containeth</td>
<td>13, 152/ 7</td>
</tr>
<tr>
<td>bread betokeneth and immediately</td>
<td>containing</td>
<td>13, 3/ 4</td>
</tr>
<tr>
<td>following: A treatise historical,</td>
<td>containamentur</td>
<td>13, 90/ 11</td>
</tr>
<tr>
<td>in praetorium ut non</td>
<td>contemning</td>
<td>13, 7/ 14</td>
</tr>
<tr>
<td>neglecting, and after the</td>
<td>contempt</td>
<td>13, 32/ 26</td>
</tr>
<tr>
<td>few men, and with</td>
<td>contempt</td>
<td>13, 44/ 10</td>
</tr>
<tr>
<td>by his faith, without</td>
<td>contempt</td>
<td>13, 97/ 17</td>
</tr>
<tr>
<td>patience and charity and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Line</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>move us to the</td>
<td>contempt of this world and</td>
<td>13, 99/26</td>
</tr>
<tr>
<td>own exposition</td>
<td>contend that the washing of</td>
<td>13, 114/26</td>
</tr>
<tr>
<td>thereto might</td>
<td>content to be talkative with</td>
<td>13, 15/16</td>
</tr>
<tr>
<td>But while she was</td>
<td>content his wife (whose request</td>
<td>13, 17/2</td>
</tr>
<tr>
<td>serpent’s words as</td>
<td>content to take harm himself</td>
<td>13, 20/21</td>
</tr>
<tr>
<td>to</td>
<td>content to displease God than</td>
<td>13, 22/32</td>
</tr>
<tr>
<td>yet was he</td>
<td>content forever to leese all</td>
<td>13, 25/19</td>
</tr>
<tr>
<td>rather</td>
<td>content himself. For in a</td>
<td>13, 34/14</td>
</tr>
<tr>
<td>Adam loved Eve,</td>
<td>content with that that I</td>
<td>13, 38/23</td>
</tr>
<tr>
<td>rather</td>
<td>content , every man to suffer</td>
<td>13, 45/16</td>
</tr>
<tr>
<td>though his justice</td>
<td>content with these few as</td>
<td>13, 49/4</td>
</tr>
<tr>
<td>was</td>
<td>content so to sacrifice it</td>
<td>13, 84/31</td>
</tr>
<tr>
<td>never yet satisfy</td>
<td>content to lack a house</td>
<td>13, 99/16</td>
</tr>
<tr>
<td>and be</td>
<td>content to suffer thee not</td>
<td>13, 107/26</td>
</tr>
<tr>
<td>of reason be well</td>
<td>content that Christ should wash</td>
<td>13, 108/3</td>
</tr>
<tr>
<td>passion) we shall</td>
<td>content to be preaching, some</td>
<td>13, 113/14</td>
</tr>
<tr>
<td>be</td>
<td>content , if we do the</td>
<td>13, 195/8</td>
</tr>
<tr>
<td>that thou couldst</td>
<td>content , if we do the</td>
<td>13, 195/8</td>
</tr>
<tr>
<td>be</td>
<td>content other men, he could</td>
<td>13, 34/13</td>
</tr>
<tr>
<td>for God's sake is</td>
<td>contented himself. Would God there</td>
<td>13, 35/34</td>
</tr>
<tr>
<td>I rather will be</td>
<td>contented to make recompense to</td>
<td>13, 203/26</td>
</tr>
<tr>
<td>that can be well</td>
<td>contented to make recompense to</td>
<td>13, 203/26</td>
</tr>
<tr>
<td>of his high goodness</td>
<td>context caput tuum, et tu</td>
<td>13, 54/21</td>
</tr>
<tr>
<td>that</td>
<td>context of the story, and</td>
<td>13, 50/16</td>
</tr>
<tr>
<td>I rather will be</td>
<td>context , in the gathering and</td>
<td>13, 50/20</td>
</tr>
<tr>
<td>three he signified</td>
<td>context of the story should</td>
<td>13, 50/24</td>
</tr>
<tr>
<td>himself</td>
<td>context so diversely entricked in</td>
<td>13, 50/28</td>
</tr>
<tr>
<td>that</td>
<td>context in English, nothing will</td>
<td>13, 50/32</td>
</tr>
<tr>
<td>can be well</td>
<td>context of Master Gerson, whereof</td>
<td>13, 51/6</td>
</tr>
<tr>
<td>of his high goodness</td>
<td>context of the gospels before</td>
<td>13, 66/28</td>
</tr>
<tr>
<td>say, with which he</td>
<td>context illis.&quot; (All thing came</td>
<td>13, 57/17</td>
</tr>
<tr>
<td>matter never satisfied nor</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
years continued and ever
mind to persevere and
mind to persevere and
as the thing whereupon
of the Greeks and
This number was still
simple niggardous reward, but
name of Passover and
only sacrifice to be
to time kept and
this fifteen hundred years
whose company it should
grown to all mankind
sin original that they
hell for original sin
for the original sin
in them for any
in his heart to
him, and by the
the doing of the
will herein take a
also seek for the
took so far the
Christ in leavened bread,
Greeks were of the
fall to an opinion
he seeth do the
evil example with the
only to do the
holy doctors and saints,
and challenging yet nevertheless ( to show us the
to show us the
our souls by confession,
our souls by confession,
serpent, the first malicious
the people about the
allowing or in the
God of a marvelous
this far from good
must and was most
device of a means
devised; and in time
states: one, competent and
continue
continue
continue
continued
continued
continued
continued
continued
continued
contracted
contracted
contracted
contracted
contracted
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
contrary
constriving
controlling
convenience
convenience
convenient
convenient
continue
in the ways of
in the ways of
, inevitably faileth not to
, was in the Hebrew
in Jerusalem and these
for it in his
seven days. Burgensis maketh
in his Church, the
faith, lived in unity
and ever continue shall
forthwith such an infelicity
by original sin from
by the natural propagation
without his witting, but
from his forefather without
appetite or affection to
words of justice, of
, should have deserved hell
part and affirm that
, and suffer displeasure and
way that for his
to the Latin church
mind, as appeareth in
to the Church by
himself) to do as
deed himself fareth even
, receiving it under both
to these new men's
to their own position
. And yet forasmuch as
. And yet forasmuch as
, and penance, with full
, and penance, with full
of all this mischief
of Christ's death, written
of any part of
also with all other
that any angel should
to be such as
for man's redemption the
the second person (the
for his mortal nature
shall while this world
in the ways of
in the ways of
in the Hebrew
in Jerusalem and these
for it in his
seven days. Burgensis maketh
in his Church, the
faith, lived in unity
and ever continue shall
forthwith such an infelicity
by original sin from
by the natural propagation
without his witting, but
from his forefather without
appetite or affection to
words of justice, of
, should have deserved hell
part and affirm that
, and suffer displeasure and
way that for his
to the Latin church
mind, as appeareth in
to the Church by
himself) to do as
deed himself fareth even
, receiving it under both
to these new men's
to their own position
. And yet forasmuch as
. And yet forasmuch as
, and penance, with full
, and penance, with full
of all this mischief
of Christ's death, written
of any part of
also with all other
that any angel should
to be such as
for man's redemption the
the second person (the
for his mortal nature
shall while this world
in the ways of
in the ways of
in the Hebrew
in Jerusalem and these
for it in his
seven days. Burgensis maketh
in his Church, the
faith, lived in unity
and ever continue shall
forthwith such an infelicity
by original sin from
by the natural propagation
without his witting, but
from his forefather without
appetite or affection to
words of justice, of
, should have deserved hell
part and affirm that
, and suffer displeasure and
way that for his
to the Latin church
mind, as appeareth in
to the Church by
himself) to do as
deed himself fareth even
, receiving it under both
to these new men's
to their own position
. And yet forasmuch as
. And yet forasmuch as
, and penance, with full
, and penance, with full
of all this mischief
of Christ's death, written
of any part of
also with all other
that any angel should
to be such as
for man's redemption the
the second person (the
for his mortal nature
as God should think

was not for God

that it was not

ting, very consonant and

so was it most

the most meet and

thou think it not

great cause necessary and

in time and place

Luke, and in a

he would, as was

find names enough and

certain concomitance following of

in times and opportunity

do. Now is it

board, but by a

have thought it but

board, but by a

have thought it but

else could he not

reason it should most

points might well and

be signified and insinuate

from persecution when they

may be well and

may be so expounded

and afterward by writing

while Christ was presently

these words the contagious

be here in corporal

meant of his corporal

going out of corporal

Savior (spoken after the

power, doth change and

to be able to

Christ is able to

which wine he there

the thing which he

which I have here

bread and wine are

the wine that is

that, after the bread

creare, verbo posset creat a

est sermo Christi, universa

convenient , all men to be

convenient, so restored he us

convenient to give so great

convenient for the season and

convenient that he should and

convenient by which he would

convenient because thou canst not

convenient for which I do

convenient, it is (as Saint

convenient order, linked and chained

convenient, before the institution of

convenient with which they might

convenient congruity), there is everywhere

convenient send forth about it

convenient that we somewhat speak

convenient time taken before, we

convenient and neatly that her

convenient time taken before, we

convenient and neatly that her

conveniently say, "Lo, Adam is

conveniently be paid, man must

conveniently have been declared before

conveniently to man before. And

conveniently can -- lest in

conveniently expounded in such wise

conveniently by an allegory, there

conveniently also. Of the understanding

conversant with him, he was

conversation of this wicked serpent

conversation among us, as he

conversation as they had him

conversation of this world by

conversion of the wine into

convert the visible creatures into

convert and change those creatures

convert all things. Also our

converted into his own precious

converted into them, as God

converted and turned the generation

converted by the almighty power

converted into his blessed blood

converted and turned into the

convertere ? Immo iam minoris miraculi

convertere Deinde ipse dominus Iesus
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>converting</td>
<td>and turning of the</td>
<td>13, 126/ 27</td>
</tr>
<tr>
<td>convertit</td>
<td>in sagittas ignitas ad</td>
<td>13, 160/ 24</td>
</tr>
<tr>
<td>convertit</td>
<td>, its dicens: Accipite et</td>
<td>13, 165/ 12</td>
</tr>
<tr>
<td>convey</td>
<td>out with them all</td>
<td>13, 60/ 27</td>
</tr>
<tr>
<td>conveyed</td>
<td>from the Red Sea</td>
<td>13, 58/ 27</td>
</tr>
<tr>
<td>conviva</td>
<td>et convivium, ipse comedens</td>
<td>13, 136/ 15</td>
</tr>
<tr>
<td>convivium</td>
<td>, ipse comedens et qui</td>
<td>13, 136/ 15</td>
</tr>
<tr>
<td>copper</td>
<td>or tin, nor to</td>
<td>13, 8/ 13</td>
</tr>
<tr>
<td>copulation</td>
<td>again with his immortal</td>
<td>13, 146/ 32</td>
</tr>
<tr>
<td>copy</td>
<td>as I find it</td>
<td>13, 50/ 8</td>
</tr>
<tr>
<td>diabolus iam misisset in</td>
<td></td>
<td>13, 100/ 20</td>
</tr>
<tr>
<td>Scripture saith: &quot;Panis confirmat</td>
<td></td>
<td>13, 142/ 27</td>
</tr>
<tr>
<td>saith also: &quot;Vinum laetificat</td>
<td></td>
<td>13, 142/ 30</td>
</tr>
<tr>
<td>quibus dicitur: Beati mundo</td>
<td></td>
<td>13, 144/ 10</td>
</tr>
<tr>
<td>corporis, sed etiam ore</td>
<td></td>
<td>13, 149/ 26</td>
</tr>
<tr>
<td>first epistle to the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>his epistle to the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>first epistle to the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>first taught it the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>first epistle to the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>told and showed the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>first epistle to the</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>or the ear of</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>into so narrow a</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>against us, and in</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>was made of many</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>thing: For of many</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>not be here in</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>he meant of his</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>things are the only</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>glorified, going out of</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>did relieve and sustain</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>commodus erat, et vitae</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>body together in one</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>percipere vitam, quae a</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>in this manner: &quot;Caro</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>ille communis tantummodo nutriendo</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>visibiliter premet dentibus sacramentum</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>domini indigne, reus erit</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>Si vere igitur carnem</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>vere sub mysterio carnem</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>visibles creaturas in substantiam</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>præsentia maiestatis in dominici</td>
<td></td>
<td>13, 154/ 18</td>
</tr>
<tr>
<td>Latin Expression</td>
<td>English Translation</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>------------------------------------------------------</td>
<td>----------------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>factum videatur, sic communicatione</td>
<td>et sanguinis Christi, ipse</td>
<td>13, 168/18</td>
</tr>
<tr>
<td>aliter corruptibilis haec natura</td>
<td>ad incorruptibilitatem et vitam</td>
<td>13, 168/20</td>
</tr>
<tr>
<td>quando non solum ore</td>
<td>, sed etiam ore cordis</td>
<td>13, 169/29</td>
</tr>
<tr>
<td>est substantia, aut dominici</td>
<td>et sanguinis substantia est</td>
<td>13, 170/31</td>
</tr>
<tr>
<td>Domini indigne, reus erit</td>
<td>et sanguinis Domini, et</td>
<td>13, 176/17</td>
</tr>
<tr>
<td>Domini indigne, reus erit</td>
<td>et sanguinis Domini. &quot; (Whosoever</td>
<td>13, 194/4</td>
</tr>
<tr>
<td>Domini indigne, reus erit</td>
<td>et sanguinis Domini. &quot; (Whosoever</td>
<td>13, 194/4</td>
</tr>
<tr>
<td>put in the whole</td>
<td>of the Catholic Church</td>
<td>13, 114/24</td>
</tr>
<tr>
<td>custom of the whole</td>
<td>of Christendom -- upon</td>
<td>13, 149/32</td>
</tr>
<tr>
<td>agree, and all the</td>
<td>of Christendom with them</td>
<td>13, 150/21</td>
</tr>
<tr>
<td>doctors and all the</td>
<td>of Christendom, not in</td>
<td>13, 156/11</td>
</tr>
<tr>
<td>authority of the whole</td>
<td>of the known Catholic</td>
<td>13, 172/10</td>
</tr>
<tr>
<td>to anoint the dead</td>
<td>with sweet odors, as</td>
<td>13, 77/11</td>
</tr>
<tr>
<td>Unus panis et unum</td>
<td>multi sumus; omnes qui</td>
<td>13, 143/24</td>
</tr>
<tr>
<td>dominus noster Iesus Christus</td>
<td>et sanguinem suum in</td>
<td>13, 143/30</td>
</tr>
<tr>
<td>et quid sit manducare</td>
<td>eius et sanguinem bibere</td>
<td>13, 144/1</td>
</tr>
<tr>
<td>unto them: &quot;Hoc est</td>
<td>meum, quod pro vobis</td>
<td>13, 145/7</td>
</tr>
<tr>
<td>that is to wit, &quot;</td>
<td>domini et sanguis domini</td>
<td>13, 156/7</td>
</tr>
<tr>
<td>et manducate; hoc est</td>
<td>meum quod pro vobis</td>
<td>13, 159/28</td>
</tr>
<tr>
<td>et bibit, non diiudicans</td>
<td>domini. &quot; (Let a man</td>
<td>13, 160/5</td>
</tr>
<tr>
<td>meam commemorationem, hoc est</td>
<td>meum. Ad eundem modum</td>
<td>13, 161/16</td>
</tr>
<tr>
<td>quo gratiae actae sunt</td>
<td>esse domini sui, et</td>
<td>13, 161/30</td>
</tr>
<tr>
<td>frueris, manducas et bibis</td>
<td>et sanguinem domini: tunc</td>
<td>13, 162/14</td>
</tr>
<tr>
<td>finum. Hoc est (iniquit)</td>
<td>meum. Manducaverunt et biberunt</td>
<td>13, 162/29</td>
</tr>
<tr>
<td>et comedite, hoc est</td>
<td>meum. Et sanctificatione repetita</td>
<td>13, 165/13</td>
</tr>
<tr>
<td>artificio caelestis misericordiac Christi</td>
<td>effectum. Sicut autem quicumque</td>
<td>13, 165/16</td>
</tr>
<tr>
<td>Post verba autem Christi,</td>
<td>et sanguis est Christi</td>
<td>13, 165/20</td>
</tr>
<tr>
<td>fide et animi persuatione,</td>
<td>et sanguinem Christi communicemus</td>
<td>13, 166/18</td>
</tr>
<tr>
<td>qui dixit, hoc est</td>
<td>meum quod pro vobis</td>
<td>13, 166/21</td>
</tr>
<tr>
<td>autem verba Christi accesserunt</td>
<td>est Christi. Denique audi</td>
<td>13, 167/8</td>
</tr>
<tr>
<td>eo omnes: hoc est</td>
<td>meum. Et ante verba</td>
<td>13, 167/9</td>
</tr>
<tr>
<td>Iesus testificatur nobis quod</td>
<td>suum accipiamus et sanguinem</td>
<td>13, 167/13</td>
</tr>
<tr>
<td>ille dixit, hoc est</td>
<td>meum, nulla teneamur ambiguitate</td>
<td>13, 167/32</td>
</tr>
<tr>
<td>Apostolico gradu succedentes, Christi</td>
<td>sacro ore conficiunt, per</td>
<td>13, 168/7</td>
</tr>
<tr>
<td>perduci, nisi naturalis vitae</td>
<td>ei coniugeretur. &quot; (Like as</td>
<td>13, 168/21</td>
</tr>
<tr>
<td>suis, quando commendans ipsum</td>
<td>suum, ait, hoc est</td>
<td>13, 168/34</td>
</tr>
<tr>
<td>suum, ait, hoc est</td>
<td>meum, ferebat enim illud</td>
<td>13, 168/34</td>
</tr>
<tr>
<td>meum, ferebat enim illud</td>
<td>in manibus suis. Ipsa</td>
<td>13, 168/34</td>
</tr>
<tr>
<td>quando primum acceperunt discipuli</td>
<td>et sanguinem domini, non</td>
<td>13, 169/12</td>
</tr>
<tr>
<td>os christiani prius dominicum</td>
<td>intraret, quam exteri cibi</td>
<td>13, 169/15</td>
</tr>
<tr>
<td>Porro dicens. Hoc est</td>
<td>meum, ostendit quod ipsum</td>
<td>13, 170/17</td>
</tr>
<tr>
<td>meum, ostendit quod ipsum</td>
<td>domini est panis qui</td>
<td>13, 170/17</td>
</tr>
<tr>
<td>figura, sed hoc est</td>
<td>meum. Ineffabili enim operatione</td>
<td>13, 170/19</td>
</tr>
<tr>
<td>et bibit, non diiudicans</td>
<td>Domini. &quot; (Whosoever eat the</td>
<td>13, 176/18</td>
</tr>
</tbody>
</table>

et bibit, non diuidicans
et bibit, non diuidicans
John wrote otherwise and
the thing should be
Lucifer, qui mane oriebaris?
us, and in corners
of man was not
feebleness in this state
ipso. Non poterat aliter
once of this gross,
not possible for this
became such by the
the evil, is the
eat the meat of
man's flesh goeth to
rursus dicant carnem in
Romanos. Non comedam escam
very brightest, though he
folk for the great
unto their no little
they did much more
we do. Of the
to put us to
to put us to
truly made was very
far more chargeable and
commendable devotion of their
tenderly but that thou
death. Howbeit, before this
disciples), there was another
Pharisees gathered together a
this, one of that
this arose this new
see that every great
not always a good
three be a good
the worse is the
death. Out of such
not gone into the
that unto their wicked
mids of the good
midst of an evil
when all this great
on this great assembled
corpus
Domini." (He that eateth
them which untrue saying
unto the figure (for
in terram." (How art
some well-minded men before
with original sin nor
now, have their differences
haec natura corporis ad
body that aggrieveth and
nature of our bodies
of our nature in
of our nature grown
nor I desire not
, and receiveth not life
devenire, et non percipere
, neque voluptates huius mundi
thee twenty L, shall
thereof used another making
This tale that I
and used more devotion
there can no man
, not to spend of
, not to spend of
, which was the cause
to them than the
ceremonies and sacrifices appear
be content so to
assembled here (which was
gathered together among them
and said: "What do
called Caiaphas (which was
taken upon the Wednesday
is not always a
, but as two or
that come together in
and the less to
God keep every good
of wicked men), that
hath not been partner
so in the midst
is there undoubtedly the
had done their uttermost
against Christ that thought
provision of that assembled  | council | , utterly destroy the innocent | 13, 75/ 10 |
soon after was their  | council | dissolved, and their council | 13, 75/ 15 |
council dissolved, and their  | council | house drawn down, and | 13, 75/ 15 |
they killed with their  | council | in despite of their | 13, 75/ 17 |
in despite of their  | council | liveth and reigneth in | 13, 75/ 17 |
of that false great  | council | that gathered together against | 13, 75/ 23 |
device of any wicked  | council | . The fourth lecture. "But | 13, 75/ 25 |
help forward their ungracious  | council | . And therefore, good reader | 13, 77/ 33 |
against Christ at this  | council | . For here you see | 13, 78/ 15 |
fain all this great  | council | would be to have | 13, 78/ 24 |
his going to the  | council | and assembly of the | 13, 96/ 19 |
carried him to the  | council | of the Jews to | 13, 108/ 27 |
of theirs, the general  | Council | of Constance condemned in | 13, 150/ 1 |
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 |
called Caiaphas, and took  | counsel | together. And they sought | 13, 52/ 8 |
called Caiaphas, and took  | counsel | together. And they sought | 13, 68/ 29 |
name to commune and  | counsel | about good, and among | 13, 73/ 21 |
together to devise and  | counsel | about mischief and wretchedness | 13, 73/ 26 |
wretch had learned that  | counsel | of these priests and | 13, 78/ 14 |
of his flock) special  | counsel | against the prick of | 13, 117/ 2 |
in his belly that  | counsel | them to eat it | 13, 17/ 8 |
the foolish wretched wily  | counselors | (such as die in | 13, 75/ 18 |
seemeth it after this  | count | and reckoning that, of | 13, 80/ 15 |
all that feast, and  | count | well what is come | 13, 81/ 6 |
one estimation in the  | count | of the world nor | 13, 93/ 16 |
now if we should  | count | and reckon the sundry | 13, 98/ 33 |
in one God they  | counted | for superstition. And for | 13, 70/ 19 |
piece himself for a  | countenance | and let another do | 13, 106/ 13 |
thereof that was called  | counterfeit | ointment of nardus. But | 13, 79/ 31 |
no cause had to  | counterplead | his justice, in abridging | 13, 25/ 22 |
there are in diverse  | countries | of Christendom some (and | 13, 137/ 12 |
in respect of the  | countries | into which Christendom hath | 13, 173/ 27 |
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 |
and yet in every  | country | of Christendom in places | 13, 114/ 16 |
is to find any  | country | so fortunate as to | 13, 137/ 13 |
Howbeit, when that the  | country | of Bohemia, falling into | 13, 149/ 26 |
Savior Christ, after the  | course | and order of the | 13, 3/ 5 |
And by all the
birth, and all the
diminishment in his glorious
cast off his indiscreet
meety that her young
meety that her young
apaid, and promised and
apaid and promised and
shame of their nakedness,
his glorious Godhead, secretly
of his holy flesh
of his holy flesh
so simple in sight,
pride, envy, wrath, and
prisoned slave that is
in his sleep. And
belly too full. But
Judas delivered him for
the priests, usurpation, and
it, but beside his
devil, through vile wretched
affection of his wretched
him. But Judas, the
on the other side
feet of whose wretched,
the devil, the greedy
the devil, the greedy
pride might turn into
ever come of the
as all the sour
that died in the
than with all his
the train of their
e a quae verbo potuit
potuit creare, verbo posset
their mere liberal goodness,
his great goodness to
would for this purpose
thine infinite goodness didst
to doubt whether God
justice that God should
Godhead, he did not
stricken, God may also
he was able to
course after of the people

course of his poor life

court of heaven, determined of

courtesy and turned it unto

cousin should come visit her

cousin should come visit her

covenanted with him to give

covenanted with him to give

covered their flesh with fig

covered and unseen under the

covereth under the form of

covereth under the form of

covertly containeth in it a

covetise , gluttony, sloth, and lechery

covetise , lo, the very caitiff

covetise is a very prisoner

covetise can nothing get away

covetise, the priests and the

covetise of the kings, the

covetise fell unto malice too

covetise betrayed, inspire, I beseech

covetise defiled himself by his

covetous wretch, when he saw

covetous too; and as glad

covetous affection had carried him

covetousness of wretched, worldly wealth

covetousness of wretched, worldly wealth

cowardice and take a foul

crab tree do take their

crabs that ever come of

cradle, which to the original

craft the devil can do

crafty purpose. For they make

creare , verbo posset creare convertere

creata creare? Immo iam minoris

create of nothing the noble

create a new kind of

create, the deep wisdom of

create our first parents in

create always every soul of

create a new soul that

create it to attain by

create new blood, which is

create and make of nothing
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
him than was his creation to the final change 13, 23/21
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

the deeds of all
creatures

them as of his
creatures

you that are my
creatures

and convert the visible
creatures

but that the former
creatures

Even so, when the
creatures

convert and change those
creatures

St. Matthew, writeth thus: "
Credamus

nulla teneamur ambiguitate, sed
credere

not so much for
credence

to God must give
credence

est Deo placere quenquam.
Credere

Accedentem ad Deum oportet
credere

had the dumb son, "
Credo

had the dumb son, "
Credo

thy breast shalt thou
creep

his neighbor.) And harm
creepeth

where all the people
cried

stones in their manner
cried

they mocked him and
cried

Passion; on the Sunday
cried

and on the Friday
cried

Barabbas); on the Sunday
cried

Passion; on the Sunday
cried

and on the Friday
cried

Barabbas); on the Sunday
crime

treason or other great

her marketh more her
crooked

us forthwith make a
cross

vile death of the

cross

obediently offered on the

cross

servant take up his

cross

fervent pain of the

cross

and sacrifice on the

cross

sign of Christ's holy

cross

mark of Christ's bloody

cross

the remembrance of Christ's

cross

by God unto the

cross

that hung on his

cross

he commended on the

cross

painful death of the

cross

unspotted lamb, upon the

cross

unsure and uncertain, as
in his own hand
; he was very Master
than any earthly lord
into the substance of
may be turned into
which are to be
with his words, which
taque ubique deo, nec
, et oculus intellectus id
giving to the serpent's
to him. Howbeit, that
and believe.) For if
enim oportet accedentem ad
" (He that is coming
Domine, aidiuva incredulitatem meam
Domine, aidiuva incredulitatem meam
, and earth shalt thou
from one to another
out as he went
him out for Christ
out to have him
, "Benedictus qui venit in
out, "Non hunc, sed
, "Benedictus qui venit in
out, "Non hunc, sed
, "Hosanna in excelsis," on
, "Hosanna in excelsis," on
against the king, should
nose. And if it
on our breast and
, which is the matter
up to the Father
upon his back, and
, And thus by diverse
, and by his holy
, And then will God
upon the posts of
, to stay us with
of painful death. From
beside Christ. And if
his own dear, heavy
suffer not me to
, and before also that
the altar of the cross. It followeth: "Then they 
example by his own cross, his own passion, and 
blessed body upon the cross, should, in his own 
the Father upon the cross. And therefore, after the 
by them to the cross and to the death 
for ever upon the cross. " -- which sentence of 
sins upon his painful cross, murmured not nor grudged 
the altar of the cross. For our Savior at 
and death upon the cross. But when they received 
and shed upon the cross. And therefore, albeit that 
likeness hanging on the cross. But when they received 
remaining dead on the cross. And therefore, albeit that 
was offered upon the cross after his holy soul 
and possible upon the cross at his bitter passion 
form hanging on the cross, they say that nothing 
was shed upon the cross for our sin, and 
was shed upon the cross for our sin, and 
be delivered to be crucified. Then gathered there together 
be delivered to be crucified. "" In these words we 
be delivered to be crucified. "" Christ was by more 
one delivered to be crucified. His Father delivered him 
be delivered to be crucified, we may by help 
him to have him crucified. But God, when all 
out to have him crucified quarta decima lunae fell 
which our savior was crucified, did prevent the day 
should that day be crucified, and shed, and not 
body and his blood crucified, and shed upon the 
and the selfsame blood crucified, and the selfsame blood 
forms the selfsame body crucifigatur. Tunc congregati sunt principes 
filius hominis tradetur ut crucifigatur. Tunc congregati sunt principes 
the Friday, "Tolle, tolle, crucifix. Eum. " Sure if we 
the Friday, "Tolle, tolle, crucifige. Eum. " Sure if we 
Iterum (saith St. Paul) crucifigentes filium Dei. " Let us 
Iterum (saith St. Paul) crucifigentes filium Dei. " Let us 
invisible therewith. In a crucifix stricken, God may also 
in us is to crucify Christ again: "Iterum (saith 
in us is to crucifying, and all the whole 
judging, his scourging, his crucify Christ again: "Iterum (saith 
infirmi sumus et abhorremus cruel, painful death of that 
infermi sumus et abhorremus cruel, hands of the paynims 
witch, that by the cruel Pharaoh, the devil. The 
of the Jews, and cruel killed him. And therefore 
danger of the most cruelly killed him. And therefore 
theirs that wrongfully and cruelly killed him. And therefore 
theirs that wrongfully and
then, after all their cruelty, spent out upon his cry, were but the cry of his disciples and cry, it out. " And this crying, out of Christ’s praise crying, out against him to crystal, on both sides, leaving Et paulo post: Nec cubitet quisquam primarias creaturas nutu cunctis sermonibus his. " (This is cunctum carnis excedant sensum. " (The cunning of God. How incomprehensible cunning men for the defense cunning and some to show cunning men before my days cunning fathers before our days cunning taken, he gave thanks cup and gave thanks and cup of wine among them cup, and the other half cup was the same blood cup of the New Testament cup that maketh men drunk cup ) Saint Augustine also upon cup, you shall show the cup of our Lord unworthily cup; for he that eateth cup of our Lord unworthily cup of life, and dost cup, being consecrate with that cup is full of wine cup of our Lord unworthily cup of our Lord unworthily cup of our Lord unworthily cup .) But then in what cup unworthily eateth and drinketh cup of our Lord unworthily cup .) But then in what cup unworthily eateth and drinketh cup , to whom his duty cup himself, which, when he cup offereth it for him cup and all preachers, yea cup and charge of his cup over other folk and cup...
leper whom Christ had cured. Martha served them, and
the poison of proud, curious appetite and inordinate desire
too. And when her curious mind had made her
they be of a curious bold presumption demanded, be
hath, of no vain curious mind but of very
great grace that all curious appetite of vain problems
-- wherewith a proud curious mind hath carried many
not arrogant, proud, and curious -- under the name
hell together, they shall curse
touches between you, but, curious and banning, shall you
traitor, and into whose curious he commended on the
night himself by which curious the traitor knew where
Sacrament bread (but the curious of the Scripture is
Christendom fell in a curious uniform all in one
only -- of which curious no man hath heard
damnable the common long-continued curious of the whole corps
sure: neither tradition, law, custom , nor Scripture -- neither
declare. Now is this custom (and long was, ere
say) this guise and custom (and long was, ere
bread, too. Howbeit, the custom was universal both with
upon this cause, this custom was universal both with
might thereof, after his custom manner, have stolen out
he was after his custom manner wont to steal
of the receiver.) Saint custom in his sermon which
Cyprian Cyprian saith in his sermon
saidth, "Panis quem ego custom saith in his sermon
sacrament: "Panis quem ego custom also writeth in his
day of judgment.) St. custom is kept, throughout all
sacrament: "Panis quem ego custom is kept, throughout all
said, "Panis quem ego custom is kept, throughout all
the getting of his daily living, the other with
damnable the common long-continued custom damnable the common long-continued custom
how delectable is that dainty damsel to the devil
he that shall either damn us or save us
he that shall either damn us or save us
into miserable estate and damnable things), witting well that
and much more all damnable the common long-continued custom
a love deadly and damnable the common long-continued custom
reprove and reproach for damnably be deceived in matter
body of Christendom may damnation, and consequently for our
the occasion of our damnation doubled so that he
would wish his own damnation grown by the occasion
he saw his own damnation till he took his
see the sentence their damnation of death. But forasmuch
place of his final damnation, from which he saw
were all in one damnation, condemned all to bodily
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 . 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, 34/ 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 damned of infants unto sensible 13, 35/ 23
delectable is that dainty damned to the devil, that 13, 8/ 1
go to hell. In damned whereof all the kind 13, 24/ 23
should have been in damned to do sin more 13, 37/ 16
out of the devil's damned through the water of 13, 58/ 22
out of the Egyptians" damned . A prayer. Good Lord 13, 65/ 29
depart out of the damned of the most cruel 13, 66/ 3
die in the devil's damned, some fleshly lover of 13, 84/ 18
avoid well this importable damned , and in such wise 13, 194/ 15
avoid well this importable
illis: Quid vultis mihi
together -- and I
sacerdos, videlicet Christo, oportet
down into the deep,
the prince of this
calleth out of the
which signifieth by interpretation "
reader, their three special
dare say he shall find
dari, id est ipsi de
den of hell, into
dark, world, the devil and
dark, devilish, worldly, and fleshy
darkness"
do labor to keep
dare. For I deny not
to drive man to
datum hominis, in quo oporteat
datum optimum, et omne donum
datum optimum, et omne donum
datur, hoc facite in meam
daughter of pestilent pride. For
daunted that both Pharaoh and
David, blessed is he that
David, speaking of blessedness, putteth
David, and upon the fifty-eighth
David, secundum literam non invenimus
David, I cannot find nor
David, many years ere the
doth know that whatsoever
day of doom) persecute, attempt
day you shall eat of
day of doom, if all
day in which God rested
day rested, they took a
day God rested from the
day of the unleavened loaves
day, lest there arise some
day of the Passover, Jesus
day of the unleavened bread
day Adam did eat of
day of the unleavened loaves
Moses that, the tenth
day of that month, they
spot, and the fourteenth
day of the same month
day them that the twenty-first
day of the same month
day of the said fourteenth
bread." And the first
day of them was the
was the great solemn
day. And that first
day began always the night

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms

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

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews’ neomenia, the first day</td>
<td>of the new moon</td>
<td>13, 88/23</td>
</tr>
<tr>
<td>eleventh or the twelfth day</td>
<td>of March, the day</td>
<td>13, 88/25</td>
</tr>
<tr>
<td>day of March, the day</td>
<td>of the next change</td>
<td>13, 88/25</td>
</tr>
<tr>
<td>that is the first</td>
<td>of the year with</td>
<td>13, 88/26</td>
</tr>
<tr>
<td>Jews. And the fourteenth day</td>
<td>after, which is quarta</td>
<td>13, 88/27</td>
</tr>
<tr>
<td>at night, and that</td>
<td>is not holy day</td>
<td>13, 88/28</td>
</tr>
<tr>
<td>day is not holy</td>
<td>till night. And on</td>
<td>13, 88/29</td>
</tr>
<tr>
<td>is their great feast</td>
<td>, that is to wit</td>
<td>13, 89/1</td>
</tr>
<tr>
<td>to wit, the first</td>
<td>appointed by the scripture</td>
<td>13, 89/9</td>
</tr>
<tr>
<td>that was the very</td>
<td>of the unleavened bread</td>
<td>13, 89/11</td>
</tr>
<tr>
<td>lunae, was the first</td>
<td>and the chief day</td>
<td>13, 89/12</td>
</tr>
<tr>
<td>day and the chief</td>
<td>appointed by the law</td>
<td>13, 89/13</td>
</tr>
<tr>
<td>Paschal lamb in the day</td>
<td></td>
<td>13, 89/14</td>
</tr>
<tr>
<td>the time by a</td>
<td></td>
<td>13, 89/15</td>
</tr>
<tr>
<td>Good Friday, in which day</td>
<td>Christ died, then the</td>
<td>13, 89/26</td>
</tr>
<tr>
<td>which was the Sabbath</td>
<td>was quinta decima lunae</td>
<td>13, 89/28</td>
</tr>
<tr>
<td>so therefore on that</td>
<td>was their great fest</td>
<td>13, 89/29</td>
</tr>
<tr>
<td>to wit, the first</td>
<td>of the unleavened bread</td>
<td>13, 89/29</td>
</tr>
<tr>
<td>is to wit, the</td>
<td>before quarta decima lunae</td>
<td>13, 90/6</td>
</tr>
<tr>
<td>say that the very</td>
<td>thereof, that is to</td>
<td>13, 90/8</td>
</tr>
<tr>
<td>did eat it that</td>
<td>after Christ’s death, and</td>
<td>13, 90/10</td>
</tr>
<tr>
<td>that he should that</td>
<td>be crucified, did prevent</td>
<td>13, 90/12</td>
</tr>
<tr>
<td>crucified, did prevent the</td>
<td>, and did eat it</td>
<td>13, 90/13</td>
</tr>
<tr>
<td>did eat it the</td>
<td>before, and therefore (say)</td>
<td>13, 90/13</td>
</tr>
<tr>
<td>loaves began the fifteenth</td>
<td></td>
<td>13, 90/14</td>
</tr>
<tr>
<td>Maundy on the thirteenth</td>
<td></td>
<td>13, 90/20</td>
</tr>
<tr>
<td>you that the first</td>
<td></td>
<td>13, 90/22</td>
</tr>
<tr>
<td>was in the first</td>
<td></td>
<td>13, 90/30</td>
</tr>
<tr>
<td>bread and in which</td>
<td></td>
<td>13, 90/31</td>
</tr>
<tr>
<td>that, though the first</td>
<td></td>
<td>13, 91/1</td>
</tr>
<tr>
<td>feast was the fifteenth</td>
<td></td>
<td>13, 91/1</td>
</tr>
<tr>
<td>feast of that fifteenth</td>
<td></td>
<td>13, 91/2</td>
</tr>
<tr>
<td>made his Maundy a</td>
<td></td>
<td>13, 91/5</td>
</tr>
<tr>
<td>meant by the first</td>
<td></td>
<td>13, 91/14</td>
</tr>
<tr>
<td>the Jews upon the</td>
<td></td>
<td>13, 93/20</td>
</tr>
<tr>
<td>many times in a</td>
<td></td>
<td>13, 100/1</td>
</tr>
<tr>
<td>whole in the Sabbath</td>
<td></td>
<td>13, 109/19</td>
</tr>
<tr>
<td>the vine until that</td>
<td></td>
<td>13, 118/8</td>
</tr>
<tr>
<td>chalice before) until that</td>
<td></td>
<td>13, 132/5</td>
</tr>
<tr>
<td>this time until that</td>
<td></td>
<td>13, 132/15</td>
</tr>
<tr>
<td>eternal glory), until that</td>
<td></td>
<td>13, 132/20</td>
</tr>
<tr>
<td>the vine, until that</td>
<td></td>
<td>13, 133/25</td>
</tr>
<tr>
<td>Blessed Sacrament, until that</td>
<td></td>
<td>13, 134/14</td>
</tr>
<tr>
<td>in us at this</td>
<td></td>
<td>13, 164/6</td>
</tr>
</tbody>
</table>
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
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>saints from the apostles&quot;</td>
<td>days</td>
<td>to your own declare</td>
<td>13, 159 / 6</td>
</tr>
<tr>
<td>world in the apostles&quot;</td>
<td>days</td>
<td>, so was the selfsame</td>
<td>13, 171 / 12</td>
</tr>
<tr>
<td>being, as hath the</td>
<td>dead</td>
<td>stone, a life, as</td>
<td>13, 12 / 14</td>
</tr>
<tr>
<td>once for four days</td>
<td>dead</td>
<td>and buried, and so</td>
<td>13, 69 / 29</td>
</tr>
<tr>
<td>Lazarus both quick and</td>
<td>dead</td>
<td>and four days buried</td>
<td>13, 72 / 2</td>
</tr>
<tr>
<td>God) raised up his</td>
<td>dead</td>
<td>body again and, maugre</td>
<td>13, 75 / 2</td>
</tr>
<tr>
<td>country to anoint the</td>
<td>dead</td>
<td>corpse with sweet odors</td>
<td>13, 77 / 11</td>
</tr>
<tr>
<td>And though it seem</td>
<td>dead</td>
<td>, yet is it living</td>
<td>13, 125 / 7</td>
</tr>
<tr>
<td>yet was it eaten</td>
<td>dead</td>
<td>. But this shall you</td>
<td>13, 125 / 9</td>
</tr>
<tr>
<td>body, and not my</td>
<td>dead</td>
<td>body, but animated and</td>
<td>13, 125 / 12</td>
</tr>
<tr>
<td>sacrament, though they seem</td>
<td>dead</td>
<td>-- for the more</td>
<td>13, 146 / 27</td>
</tr>
<tr>
<td>body and blood remaining</td>
<td>dead</td>
<td>on the cross after</td>
<td>13, 146 / 28</td>
</tr>
<tr>
<td>yet be they not</td>
<td>dead</td>
<td>in the sacrament, but</td>
<td>13, 146 / 30</td>
</tr>
<tr>
<td>with the body lying</td>
<td>dead</td>
<td>in the sepulchre, too</td>
<td>13, 147 / 9</td>
</tr>
<tr>
<td>was turned from a</td>
<td>dead</td>
<td>yard into a quick</td>
<td>13, 153 / 29</td>
</tr>
<tr>
<td>instrument (not an instrument</td>
<td>dead</td>
<td>and separate as are</td>
<td>13, 154 / 16</td>
</tr>
<tr>
<td>the quick and the</td>
<td>dead</td>
<td>, and reward all men</td>
<td>13, 196 / 4</td>
</tr>
<tr>
<td>the quick and the</td>
<td>dead</td>
<td>, and reward all men</td>
<td>13, 196 / 4</td>
</tr>
<tr>
<td>this woman to this</td>
<td>deadly</td>
<td>deed, took his time</td>
<td>13, 15 / 3</td>
</tr>
<tr>
<td>how much of thy</td>
<td>deadly</td>
<td>poison hast thou put</td>
<td>13, 16 / 13</td>
</tr>
<tr>
<td>feigned friend, their very</td>
<td>deadly</td>
<td>enemy the devil, first</td>
<td>13, 17 / 25</td>
</tr>
<tr>
<td>an offender in any</td>
<td>deadly</td>
<td>actual sin by any</td>
<td>13, 22 / 10</td>
</tr>
<tr>
<td>either to do a</td>
<td>deadly</td>
<td>sin or to delight</td>
<td>13, 22 / 14</td>
</tr>
<tr>
<td>thought, full and whole</td>
<td>deadly</td>
<td>sin. Howbeit a sudden</td>
<td>13, 22 / 18</td>
</tr>
<tr>
<td>and so for a</td>
<td>deadly</td>
<td>sin. It is also</td>
<td>13, 22 / 25</td>
</tr>
<tr>
<td>to satisfy for the</td>
<td>deadly</td>
<td>trespass done unto the</td>
<td>13, 26 / 23</td>
</tr>
<tr>
<td>his forefather without actual</td>
<td>deadly</td>
<td>sin of himself. Now</td>
<td>13, 41 / 6</td>
</tr>
<tr>
<td>they that, for actual</td>
<td>deadly</td>
<td>sin, every man that</td>
<td>13, 41 / 24</td>
</tr>
<tr>
<td>are damned for actual</td>
<td>deadly</td>
<td>sin, a greater grief</td>
<td>13, 42 / 1</td>
</tr>
<tr>
<td>of Christ, carry no</td>
<td>deadly</td>
<td>sin with them out</td>
<td>13, 42 / 11</td>
</tr>
<tr>
<td>and had done some</td>
<td>deadly</td>
<td>sin, and that then</td>
<td>13, 47 / 22</td>
</tr>
<tr>
<td>we be asleep in</td>
<td>deadly</td>
<td>sin.&quot; For then he</td>
<td>13, 67 / 35</td>
</tr>
<tr>
<td>that is a love</td>
<td>deadly</td>
<td>and damnable. Now, since</td>
<td>13, 85 / 3</td>
</tr>
<tr>
<td>they receive it in</td>
<td>deadly</td>
<td>sin (that is to</td>
<td>13, 175 / 8</td>
</tr>
<tr>
<td>in will to commit</td>
<td>deadly</td>
<td>sin again, or impenitent</td>
<td>13, 175 / 9</td>
</tr>
<tr>
<td>his receiving it in</td>
<td>deadly</td>
<td>sin he receiveth it</td>
<td>13, 176 / 1</td>
</tr>
<tr>
<td>therefore this manner of</td>
<td>deadly</td>
<td>receiving his quick flesh</td>
<td>13, 176 / 5</td>
</tr>
<tr>
<td>outrageous enormity of their</td>
<td>deadly</td>
<td>sinful purpose, in which</td>
<td>13, 192 / 22</td>
</tr>
<tr>
<td>the purpose of any</td>
<td>deadly</td>
<td>sin. For though it</td>
<td>13, 195 / 10</td>
</tr>
<tr>
<td>that after so manifold</td>
<td>deadly</td>
<td>displeasures done him so</td>
<td>13, 198 / 2</td>
</tr>
<tr>
<td>spider or cobweb of</td>
<td>deadly</td>
<td>sin hanging in the</td>
<td>13, 198 / 6</td>
</tr>
<tr>
<td>outrageous enormity of their</td>
<td>deadly</td>
<td>sinful purpose, in which</td>
<td>13, 192 / 22</td>
</tr>
<tr>
<td>the purpose of any</td>
<td>deadly</td>
<td>sin. For though it</td>
<td>13, 195 / 10</td>
</tr>
<tr>
<td>that after so manifold</td>
<td>deadly</td>
<td>displeasures done him so</td>
<td>13, 198 / 2</td>
</tr>
</tbody>
</table>
### Concordance of Major Terms

<table>
<thead>
<tr>
<th>Term or Phrase</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>deadly spider or cobweb of deadly sin hanging in the</td>
<td>13, 198/6</td>
</tr>
<tr>
<td>deal sold for a great deal, yea, more than for</td>
<td>13, 76/28</td>
</tr>
<tr>
<td>deal much more, a great deal, than they. There was</td>
<td>13, 78/5</td>
</tr>
<tr>
<td>deal worse kept a great deal, than was with the</td>
<td>13, 97/14</td>
</tr>
<tr>
<td>dealing For of such manner dealing, whereby folk will of</td>
<td>13, 112/14</td>
</tr>
<tr>
<td>dear truly made and very dear, and therewith anointed she</td>
<td>13, 76/20</td>
</tr>
<tr>
<td>dear the cross his own dear, heavy mother, and which</td>
<td>13, 82/17</td>
</tr>
<tr>
<td>dear The prayer. Our most dear Savior Christ, which after</td>
<td>13, 136/25</td>
</tr>
<tr>
<td>death the contriving of Christ’s death, written in the twenty-sixth</td>
<td>13, 3/9</td>
</tr>
<tr>
<td>death dominion) unto the vile death of the cross, which</td>
<td>13, 11/3</td>
</tr>
<tr>
<td>death out of dread of death or any bodily hurt</td>
<td>13, 13/16</td>
</tr>
<tr>
<td>death glorious form, and without death depart out of the</td>
<td>13, 13/30</td>
</tr>
<tr>
<td>death fallen in damnation of death . But forasmuch as though</td>
<td>13, 21/2</td>
</tr>
<tr>
<td>death the unsure time of death, and dread after all</td>
<td>13, 24/11</td>
</tr>
<tr>
<td>death condemned all to bodily death already, any of them</td>
<td>13, 26/15</td>
</tr>
<tr>
<td>death he should willingly suffer death in recompense of the</td>
<td>13, 26/16</td>
</tr>
<tr>
<td>death but his debt of death for his own part</td>
<td>13, 26/18</td>
</tr>
<tr>
<td>death by the cruel, painful death of that innocent person</td>
<td>13, 27/5</td>
</tr>
<tr>
<td>death procuring that righteous man’s death should rightly leese the</td>
<td>13, 27/10</td>
</tr>
<tr>
<td>death painful, bitter passion and death of his innocent manhood</td>
<td>13, 27/27</td>
</tr>
<tr>
<td>death bounden or subject unto death, neither by nature nor</td>
<td>13, 27/28</td>
</tr>
<tr>
<td>death nor sin, but by death for man’s sake willingly</td>
<td>13, 27/29</td>
</tr>
<tr>
<td>death the necessity of temporal death, and therewith lost also</td>
<td>13, 29/4</td>
</tr>
<tr>
<td>death world, and by sin, death, and so passed death through into all men</td>
<td>13, 31/13</td>
</tr>
<tr>
<td>death sin of one man death hath entered by one</td>
<td>13, 31/25</td>
</tr>
<tr>
<td>death sin hath reigned unto death , so grace should also</td>
<td>13, 32/2</td>
</tr>
<tr>
<td>death sin, of condemnation, of death, grown to all mankind</td>
<td>13, 32/5</td>
</tr>
<tr>
<td>death Paul meant that the death grown to all mankind</td>
<td>13, 32/11</td>
</tr>
<tr>
<td>death Adam should be the death of everlasting mankind</td>
<td>13, 32/12</td>
</tr>
<tr>
<td>death by the promise of death, and not only the</td>
<td>13, 39/16</td>
</tr>
<tr>
<td>death the necessity of temporal death, the dissolution of the</td>
<td>13, 39/17</td>
</tr>
<tr>
<td>death the soul, by that death dieth not at all</td>
<td>13, 39/19</td>
</tr>
<tr>
<td>death hath a very sore death in that he is</td>
<td>13, 39/20</td>
</tr>
<tr>
<td>death his personal peril of death or other pains, according</td>
<td>13, 40/18</td>
</tr>
<tr>
<td>death put under condemnation and death by the sin of</td>
<td>13, 41/8</td>
</tr>
<tr>
<td>death of his such painful death, either taken up into</td>
<td>13, 44/25</td>
</tr>
<tr>
<td>death might be preserved from death, and the reasonable soul</td>
<td>13, 44/29</td>
</tr>
<tr>
<td>death passion and most painful death cannot yet with compassion</td>
<td>13, 45/21</td>
</tr>
<tr>
<td>death other causes of Christ’s death and passion, as the</td>
<td>13, 49/24</td>
</tr>
<tr>
<td>death and put him to death . For they were afeard</td>
<td>13, 52/10</td>
</tr>
<tr>
<td>death beside the sentence of death conditionally pronounced (before mentioned</td>
<td>13, 53/20</td>
</tr>
<tr>
<td>death that Mediator by whose death they and their offspring</td>
<td>13, 54/5</td>
</tr>
<tr>
<td>death sacrifice was betokened the death of our innocent Savior</td>
<td>13, 56/7</td>
</tr>
</tbody>
</table>
of his passion, his death, his resurrection, and his death 13, 57/ 9
house, upon pain of death 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
even forthwith after Christ’s
out about the traitorous
excellent memorial of his
out about the traitorous
excellent memorial of his
time no doubt or
unto Saint Jerome, he
learning or delight in
accipiamus et sanguinem. Numquid
et magister, et vos
in vinculo est veteris
he paid but his
own part, in which
and sharply sue their
or wem or any
Catholic folk, and great
it shall so sore
in beholding the wretched
the christened both that
and young, though he
but that his malicious
everly destroyed by the
bereft them by his
leave the devil’s false,
of doom) persecute, attempt,
own folly so harmfully
their special hope to
and said: "The serpent
were not so fully
the serpent had not
Christendom may damnable
For we cannot be
most easy to be
but our sense is
Satan which seduct and
possimus, sensus vero noster
after, which is quarta
savior was crucified quarta
and which was quinta
wit, in vespere quarta
it in vespere tertia
the Thursday was tertia
lunae, and that quarta
Sabbath day, was quinta decima luna; and so therefore... 13, 89/28
they say, not quarta decima luna; but tertia decima... 13, 89/33
decima luna but tertia... 13, 90/1
de cima luna. And so Shere... 13, 90/7
de cima luna. And therefore they... 13, 90/7
is to wit, quarta decima... 13, 90/9
Friday, that was quinta... 13, 90/15
so long upon the... 13, 90/23
declaration
his and all his... 13, 90/24
not my purpose to... 13, 9/8
forefather, to note and... 13, 10/3
also seem well to... 13, 10/8
alone, as holy doctors... 13, 11/1
pound. And they farther... 13, 11/6
it like requisite to... 13, 11/12
us more occasion to... 13, 11/16
But yet for to... 13, 11/18
these fore-rehearsed words to... 13, 12/7
Saint Luke, plainly do... 13, 12/9
the Last Supper, to... 13, 12/11
passion. "And for to... 13, 12/12
saving that for to... 13, 12/18
words diverse doctors do... 13, 12/23
as some holy doctors... 13, 12/24
afore rehearsed will well... 13, 12/25
thing requireth) well to... 13, 12/27
a figure, did well... 13, 12/31
as the holy doctors... 13, 12/34
as diverse holy doctors... 13, 12/35
Manichees) doth very clearly... 13, 12/41
days to your own... 13, 12/42
which is only to... 13, 12/43
Sacrament: and not to... 13, 12/44
words further: nor to... 13, 12/45
my present purpose to... 13, 12/47
men's tale, do plainly... 13, 12/51
chapter of Genesis is... 13, 12/52
and conveniently have been... 13, 12/53
four") as I have... 13, 12/54
comfortable goodness signified and... 13, 12/55
in the third chapter,
<table>
<thead>
<tr>
<th>Term</th>
<th>Declaration</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>sorrow shortly after thereupon</td>
<td>declared</td>
<td>13, 55/ 32</td>
</tr>
<tr>
<td>when himself so plainly</td>
<td>declared</td>
<td>13, 56/ 31</td>
</tr>
<tr>
<td>fear of himself, he</td>
<td>declared</td>
<td>13, 71/ 22</td>
</tr>
<tr>
<td>as our Savior there</td>
<td>declared</td>
<td>13, 77/ 9</td>
</tr>
<tr>
<td>affection of the heart</td>
<td>declared</td>
<td>13, 77/ 18</td>
</tr>
<tr>
<td>Which love he well</td>
<td>declared</td>
<td>13, 83/ 1</td>
</tr>
<tr>
<td>painful end, and therein</td>
<td>declared</td>
<td>13, 83/ 28</td>
</tr>
<tr>
<td>by which our Lord</td>
<td>declared</td>
<td>13, 103/ 28</td>
</tr>
<tr>
<td>Last Supper, wherein he</td>
<td>declared</td>
<td>13, 103/ 33</td>
</tr>
<tr>
<td>he remembered them. He</td>
<td>declared</td>
<td>13, 104/ 3</td>
</tr>
<tr>
<td>for them. This he</td>
<td>declared</td>
<td>13, 105/ 28</td>
</tr>
<tr>
<td>had in more words</td>
<td>declared</td>
<td>13, 110/ 1</td>
</tr>
<tr>
<td>humility,&quot; which thing he</td>
<td>declared</td>
<td>13, 110/ 4</td>
</tr>
<tr>
<td>with them, he plainly</td>
<td>declared</td>
<td>13, 125/ 20</td>
</tr>
<tr>
<td>that he had also</td>
<td>declared</td>
<td>13, 126/ 14</td>
</tr>
<tr>
<td>Savior's words is also</td>
<td>declared</td>
<td>13, 127/ 31</td>
</tr>
<tr>
<td>Sacrament, as he plainly</td>
<td>declared</td>
<td>13, 128/ 5</td>
</tr>
<tr>
<td>our Lord very plainly</td>
<td>declared</td>
<td>13, 128/ 12</td>
</tr>
<tr>
<td>remission of sins,&quot; he</td>
<td>declared</td>
<td>13, 128/ 22</td>
</tr>
<tr>
<td>sins.&quot; His words also</td>
<td>declared</td>
<td>13, 130/ 9</td>
</tr>
<tr>
<td>holy doctors thus are</td>
<td>declared</td>
<td>13, 130/ 11</td>
</tr>
<tr>
<td>seemeth) may well be</td>
<td>declared</td>
<td>13, 131/ 28</td>
</tr>
<tr>
<td>unto his apostles he</td>
<td>declared</td>
<td>13, 138/ 22</td>
</tr>
<tr>
<td>be so taken and</td>
<td>declared</td>
<td>13, 154/ 32</td>
</tr>
<tr>
<td>as I have before</td>
<td>declared</td>
<td>13, 159/ 14</td>
</tr>
<tr>
<td>that I have already</td>
<td>declared</td>
<td>13, 200/ 5</td>
</tr>
<tr>
<td>benefit he showed and</td>
<td>declared</td>
<td>13, 200/ 5</td>
</tr>
<tr>
<td>benefit he showed and</td>
<td>declared</td>
<td>13, 200/ 5</td>
</tr>
<tr>
<td>Augustine at good length</td>
<td>declareth</td>
<td>13, 19/ 22</td>
</tr>
<tr>
<td>holy doctors), the Scripture</td>
<td>declareth</td>
<td>13, 31/ 3</td>
</tr>
<tr>
<td>of the same words,</td>
<td>declareth</td>
<td>13, 32/ 13</td>
</tr>
<tr>
<td>without faith, Saint Paul</td>
<td>declareth</td>
<td>13, 32/ 19</td>
</tr>
<tr>
<td>note in the margin</td>
<td>declareth</td>
<td>13, 50/ 30</td>
</tr>
<tr>
<td>making, as the gospel</td>
<td>declareth</td>
<td>13, 79/ 28</td>
</tr>
<tr>
<td>the great clerk Origen</td>
<td>declareth</td>
<td>13, 81/ 26</td>
</tr>
<tr>
<td>disciple that Jesus loved)</td>
<td>declareth</td>
<td>13, 82/ 21</td>
</tr>
<tr>
<td>goeth he farther and</td>
<td>declareth</td>
<td>13, 110/ 14</td>
</tr>
<tr>
<td>words our Savior well</td>
<td>declareth</td>
<td>13, 111/ 6</td>
</tr>
<tr>
<td>indeed holy Saint Chrysostom</td>
<td>declareth</td>
<td>13, 136/ 5</td>
</tr>
<tr>
<td>other thing. Finally he</td>
<td>declareth</td>
<td>13, 144/ 16</td>
</tr>
<tr>
<td>this blessed apostle well</td>
<td>declareth</td>
<td>13, 196/ 23</td>
</tr>
<tr>
<td>in that he well</td>
<td>declareth</td>
<td>13, 196/ 25</td>
</tr>
<tr>
<td>this blessed apostle well</td>
<td>declareth</td>
<td>13, 196/ 23</td>
</tr>
<tr>
<td>in that he well</td>
<td>declareth</td>
<td>13, 196/ 25</td>
</tr>
</tbody>
</table>
using like order in therefore our Lord, in
by the prophets reproved, here enter into the
glory, or else, willingly lavare pedes. Exemplum enim
Scariothis: scens quia omnia woman to this deadly
would not do the his heirs by his
wretches, lo, the mischievous showed that for that
by the frank, outward her devotion in the
to do that traitorous principal parts of his
they know his outward a special manner, his
and authority both his declaration of his former
example by his own example of his evil
that, whereas word and example with the contrary
do it also in faith were meritorious, that
so meant in very word but by his
say that all the never so many good
to speak and what the acts and the case. For in the
yet I (all whose devil down into the
set by ourselves, with this purpose create, the

together. And by the of heaven. But the
of man's redemption the of man's redemption, the
of sight in the burning prisoners, in the
of thy goodness so

declaring of his doom as declaring his punishment unto him
declaring that on their fasting declaring of all the places
declining from grace and turning
dedi vobis: ut quemadmodum ego dedi ei pater in manus
deed , took his time for
deed , yet were the full
deed and yet left them
deed that they went about
deed should she forever, with
deed . For him must we
deed and disallow his finding
deed himself, yet our Savior
deed that whoso know not
deed , yet may it be
deed as was the inward
deed and his word should
deed , saying unto them: "Therefore
deed unto them that they
deed , yet is our common
deed both be scant able
deed himself fareth even like
deed with our hands, as
deed done by the faithless
deed (as both before is
deed called (as Saint Cyprian
deed that ever they do
deed toward the attaining of
deed we be bounden to
deed of all creatures in
deed of charity we walk
deed are of such perfection
deeed , dark den of hell
dEEP disdain of other far
dEEP wisdom of God determined
dEEP wisdom of God was
dEEP and infinite high wisdom
dEEP wisdom of God devised
dEEP secret mystery of the
dEEP treasure of his unsearchable
dEEP dungeon of hell. The
dEEP into mine heart that
talk. Let us here deeply consider the love of 13, 83/ 26
feelingly and sink down deeply into his heart, which 13, 99/ 31
Saint Peter had so deeply imprinted in his breast 13, 106/ 31
in earth into the pit of hell, from 13, 174/ 18
drowned us in the sea of everlasting sorrow 13, 193/ 28
drowned us in the sea of everlasting sorrow 13, 193/ 29
eye pierceth much more deeply into the bottom of 13, 195/ 11
eye pierceth much more deeply 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
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
care than when he deferrereth 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
divitiae 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 qui tollit peccata mundi." (Faith, saith Saint Paul 13, 115/ 29
donec impleretur in regno dei . Exsultabo solium meum et 13, 5/ 12
donec impleratur in regno dei, quam incomprehensibilia sunt iudicia 13, 33/ 16
donec impleretur in regno dei qui tollit peccata mundi 13, 62/ 22
donec impleratur in regno dei ." (Faith, saith Saint Paul 13, 115/ 29
donec impleretur in regno dei qui tollit peccata mundi." (And when the 13, 118/ 24
donec impleretur in regno dei. Et accepto calice gratias 13, 118/ 24
donec impleretur in regno dei veniat." (And when the 13, 118/ 25
donec impleretur in regno dei ." (I say verily to 13, 120/ 34
donec impleretur in regno dei veniat." (I say to 13, 123/ 1
Dei
"These words diverse doctors
13, 129 / 11
Dei
veniat" (I say verily
13, 130 / 13
Dei
"-- in these words
13, 131 / 6
Dei
" (I say verily to
13, 133 / 23
dei
, dominus noster Iesus Christus
13, 143 / 30
dei
quando enim assidue hoc
13, 160 / 23
dei
volo, panem caelestem, Panem
13, 160 / 26
dei
vivi, et potum volo
13, 160 / 27
dei
Iesus Christus servator noster
13, 161 / 9
dei
rebus loquendum, neque per
13, 163 / 30
Dei
." Let us (good Christian
13, 203 / 15
Dei
delay
. And therefore he said
13, 203 / 30
delay
. And therefore he said
13, 203 / 30
delayeth
it, he doth it
13, 20 / 28
delectable
and so joyful unto
13, 4 / 25
delectable
is that dainty damsel
13, 8 / 1
delectable
to behold, she by
13, 16 / 11
delectation
, and therefore without original
13, 27 / 21
Deliciae
meae esse cum filiis
13, 192 / 1
Deliciae
meae esse cum filiis
13, 192 / 1
delicious
taste? Sins not small
13, 16 / 30
delicto
mors regnavit per unum
13, 31 / 15
delictum
in omnes homines in
13, 31 / 18
delictum
. Ubi autem abundavit delictum
13, 31 / 22
delictum
, superabundavit et gratia. Ut
13, 31 / 22
delight
and dote in the
13, 5 / 6
delight
and liking of itself
13, 7 / 13
delight
and liking of ourselves
13, 9 / 28
delight
and pride of their
13, 10 / 10
delight
he took in beholding
13, 20 / 22
delight
in the devising and
13, 22 / 14
delight
cast by the devil
13, 22 / 19
delight
therein or else is
13, 22 / 21
delight
in debating of sundry
13, 28 / 8
delight
in such knowledge of
13, 37 / 2
delight
.) Besides this, of his
13, 57 / 6
delight
, or false, wily winning
13, 81 / 3
delight
of knowledge or for
13, 116 / 10
delight
to be with men
13, 191 / 22
delight
and pleasures are to
13, 192 / 1
delight
to be with men
13, 191 / 22
delight
and pleasures are to
13, 192 / 1
delighteth
to think upon heavenly
13, 28 / 29
we doubt that God delighteth to be with the 13, 192/3
and his wife each delighting in other, finding nothing 13, 23/25
me and I shall deliver him to you," who 13, 52/18
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 our Lord, when the 13, 81/24
the better and to deliver us from the sore 13, 97/12
of Man shall be delivered to be crucified."Then 13, 52/5
faithful folk should be delivered out of thralldom of 13, 62/26
of Man shall be delivered to be crucified." In 13, 66/8
of Man shall be delivered to be crucified." Christ 13, 66/17
be 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
body, which shall be delivered for you." First our 13, 124/5
thereunto, "which shall be delivered for you" -- as 13, 125/26
body that shall be delivered for you to the 13, 125/32
that his body, so delivered them at that time 13, 134/20
of his, that was delivered and shed for our 13, 137/11
body, which shall be delivered for you; this is 13, 145/10
his that should be delivered for us unto death 13, 145/15
and by is he delivered from all dregs of 13, 166/5
with the blessed soul delivering the old fathers in 13, 147/8
his evil spirits. Their delivery thence under the leading 13, 58/17
of Moses betokeneth the delivery of man from the 13, 58/18
him) he granted their delivery for the time that 13, 59/17
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
and mercy) for which demean , beside the sentence of 13, 53/19
Christendom -- upon this demeanor of theirs, the general 13, 149/32
declareth by his evil demeanor toward it, in his 13, 196/26
declareth by his evil demeanor toward it, in his 13, 196/26
den of hell, into the 13, 6/25
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>difference between argenteus and</td>
<td>13, 79/ 15</td>
</tr>
<tr>
<td>denarius, and say that</td>
<td>13, 79/ 15</td>
</tr>
<tr>
<td>fault, since they themselves</td>
<td>13, 30/ 10</td>
</tr>
<tr>
<td>it at three hundred</td>
<td>13, 80/ 1</td>
</tr>
<tr>
<td>time before which it</td>
<td>13, 121/ 18</td>
</tr>
<tr>
<td>writing, by mouth. Saint</td>
<td>13, 152/ 1</td>
</tr>
<tr>
<td>carnaliter et visibiliter premet</td>
<td>13, 144/ 6</td>
</tr>
<tr>
<td>our Lord?), and so</td>
<td>13, 158/ 32</td>
</tr>
<tr>
<td>there can no man</td>
<td>13, 172/ 19</td>
</tr>
<tr>
<td>I say) that I</td>
<td>13, 174/ 9</td>
</tr>
<tr>
<td>special darts. For I</td>
<td>13, 182/ 2</td>
</tr>
<tr>
<td>of their hand), I</td>
<td>13, 198/ 12</td>
</tr>
<tr>
<td>your allegorical expositions you</td>
<td>13, 202/ 20</td>
</tr>
<tr>
<td>yet such folk do)</td>
<td></td>
</tr>
<tr>
<td>fide imposibilitatem est placere</td>
<td>13, 212/ 33</td>
</tr>
<tr>
<td>fide autem impossibile est</td>
<td>13, 227/ 25</td>
</tr>
<tr>
<td>in manus, quia a</td>
<td>13, 232/ 28</td>
</tr>
<tr>
<td>ut et anima de</td>
<td>13, 237/ 30</td>
</tr>
<tr>
<td>thus: &quot;Credamus itaque ubicque</td>
<td>13, 242/ 30</td>
</tr>
<tr>
<td>fide imposibilitatem est placere</td>
<td>13, 247/ 30</td>
</tr>
<tr>
<td>est a summo usque</td>
<td>13, 252/ 30</td>
</tr>
<tr>
<td>all these must we</td>
<td>13, 257/ 30</td>
</tr>
<tr>
<td>form, and without death</td>
<td>13, 262/ 30</td>
</tr>
<tr>
<td>children of Israel to</td>
<td>13, 267/ 30</td>
</tr>
<tr>
<td>should all pass and</td>
<td>13, 272/ 30</td>
</tr>
<tr>
<td>the children of Israel</td>
<td>13, 277/ 30</td>
</tr>
<tr>
<td>heart, I may safe</td>
<td>13, 282/ 30</td>
</tr>
<tr>
<td>I die naught, I</td>
<td>13, 287/ 30</td>
</tr>
<tr>
<td>with his mercy straight</td>
<td>13, 292/ 30</td>
</tr>
<tr>
<td>may through thy grace</td>
<td>13, 297/ 30</td>
</tr>
<tr>
<td>that when he should</td>
<td>13, 302/ 28</td>
</tr>
<tr>
<td>which they should then</td>
<td>13, 307/ 25</td>
</tr>
<tr>
<td>which prayed him to</td>
<td>13, 312/ 20</td>
</tr>
<tr>
<td>which prayed him to</td>
<td>13, 317/ 20</td>
</tr>
<tr>
<td>he is separate and</td>
<td>13, 322/ 20</td>
</tr>
<tr>
<td>was at any time</td>
<td>13, 327/ 20</td>
</tr>
<tr>
<td>thy displeasure and be</td>
<td>13, 332/ 20</td>
</tr>
<tr>
<td>and impassible body never</td>
<td>13, 337/ 20</td>
</tr>
<tr>
<td>of his incarnation never</td>
<td>13, 342/ 20</td>
</tr>
<tr>
<td>two were by death</td>
<td>13, 347/ 20</td>
</tr>
<tr>
<td>dying and the soul</td>
<td>13, 352/ 20</td>
</tr>
<tr>
<td>the time of his</td>
<td>13, 357/ 20</td>
</tr>
<tr>
<td>them when he was</td>
<td>13, 362/ 20</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
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 from heaven to be 13, 105/ 32
kind of man naturally descended from Adam unto perpetual 13, 36/ 5
was very God and descended from heaven.) Theophylactus upon 13, 170/ 14
than the bread which perfectum, de sursum est descendens a patre luminum” (Every 13, 198/ 15
gift is from above, perfectum, de sursum est desert from the Father of 13, 198/ 16
gift is from above, commodity of themselves in desert of the delicious taste 13, 16/ 30
terrae et mari, quia descendit diabolus ad vos, habens 13, 23/ 12
commodity of themselves in derogation of the law and 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
carried within the desert, when he wrote unto 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
disciples, near unto the desert, , because the bishops and 13, 71/ 13
receive that blessed body, receive that blessed body, deserve to have the devil 13, 192/ 24
receive that blessed body, 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 deserved 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 vobiscum 13, 118/ 22
with his apostles, saying: "Desiderio desideravi hoc pascha manducare 13, 119/ 9
neque voluptates huius mundi desidera> desideravi 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” are 13, 119/ 11
<table>
<thead>
<tr>
<th>Desire</th>
<th>have I desired,&quot; that</th>
<th>13, 119/ 17</th>
</tr>
</thead>
<tbody>
<tr>
<td>desire</td>
<td>and longing to make</td>
<td>13, 120 / 5</td>
</tr>
<tr>
<td>desire</td>
<td>have I desired,&quot; that</td>
<td>13, 120/ 9</td>
</tr>
<tr>
<td>desire</td>
<td>that he had so</td>
<td>13, 120/ 25</td>
</tr>
<tr>
<td>desire</td>
<td>have I desired to</td>
<td>13, 120/ 27</td>
</tr>
<tr>
<td>desire</td>
<td>was to the intent</td>
<td>13, 120/ 29</td>
</tr>
<tr>
<td>desire</td>
<td>not the pleasures of</td>
<td>13, 161 / 2</td>
</tr>
<tr>
<td>desired</td>
<td>Saint Jerome to write</td>
<td>13, 35/ 21</td>
</tr>
<tr>
<td>desired</td>
<td>and sought for that</td>
<td>13, 47/ 27</td>
</tr>
<tr>
<td>desired</td>
<td>his death for their</td>
<td>13, 74/ 17</td>
</tr>
<tr>
<td>desired</td>
<td>, and that by so</td>
<td>13, 78/ 30</td>
</tr>
<tr>
<td>desired</td>
<td>to eat the paschal</td>
<td>13, 117/ 25</td>
</tr>
<tr>
<td>desired</td>
<td>to eat this paschal</td>
<td>13, 118/ 28</td>
</tr>
<tr>
<td>desired</td>
<td>to eat this paschal</td>
<td>13, 119/ 10</td>
</tr>
<tr>
<td>desired</td>
<td>&quot; are spoken after the</td>
<td>13, 119/ 11</td>
</tr>
<tr>
<td>desired</td>
<td>,&quot; that is to wit</td>
<td>13, 119/ 17</td>
</tr>
<tr>
<td>desired</td>
<td>,&quot; or &quot;very desirously have</td>
<td>13, 119/ 18</td>
</tr>
<tr>
<td>desired</td>
<td>,&quot; that is to say</td>
<td>13, 120/ 9</td>
</tr>
<tr>
<td>desired</td>
<td>to eat this paschal</td>
<td>13, 120/ 27</td>
</tr>
<tr>
<td>desirers</td>
<td>thereof set by the</td>
<td>13, 47/ 28</td>
</tr>
<tr>
<td>desires</td>
<td>of the devil, the</td>
<td>13, 193/ 12</td>
</tr>
<tr>
<td>desires</td>
<td>of the devil, the</td>
<td>13, 193/ 12</td>
</tr>
<tr>
<td>desireth</td>
<td>Saint Jerome to consider</td>
<td>13, 35/ 16</td>
</tr>
<tr>
<td>desirously</td>
<td>have I longed for</td>
<td>13, 119/ 18</td>
</tr>
<tr>
<td>despair</td>
<td>, as we find of</td>
<td>13, 53/ 29</td>
</tr>
<tr>
<td>desperate</td>
<td>but fruitful repentance, taken</td>
<td>13, 53/ 30</td>
</tr>
<tr>
<td>desperate</td>
<td>destruction of himself. And</td>
<td>13, 193/ 6</td>
</tr>
<tr>
<td>desperate</td>
<td>destruction of himself. And</td>
<td>13, 193/ 6</td>
</tr>
<tr>
<td>destroy</td>
<td>them than suffer God</td>
<td>13, 14/ 11</td>
</tr>
<tr>
<td>destroy</td>
<td>those first-begotten children of</td>
<td>13, 64/ 1</td>
</tr>
<tr>
<td>destroy</td>
<td>for us those first-begotten</td>
<td>13, 64/ 24</td>
</tr>
<tr>
<td>destroy</td>
<td>the first-begotten children of</td>
<td>13, 65/ 32</td>
</tr>
<tr>
<td>destroy</td>
<td>him. But especially after</td>
<td>13, 69/ 26</td>
</tr>
<tr>
<td>destroy</td>
<td>Christ. For without his</td>
<td>13, 70/ 1</td>
</tr>
<tr>
<td>destroy</td>
<td>both our town and</td>
<td>13, 70/ 12</td>
</tr>
<tr>
<td>destroy</td>
<td>our Savior. Where the</td>
<td>13, 72/ 31</td>
</tr>
<tr>
<td>destroy</td>
<td>the innocent, are also</td>
<td>13, 75/ 11</td>
</tr>
<tr>
<td>destroy</td>
<td>himself. And as he</td>
<td>13, 14/ 17</td>
</tr>
<tr>
<td>destroyed</td>
<td>by the deceit and</td>
<td>13, 25/ 17</td>
</tr>
<tr>
<td>destroyed</td>
<td>in the water of</td>
<td>13, 58/ 25</td>
</tr>
<tr>
<td>destroyed</td>
<td>, and he whom they</td>
<td>13, 75/ 16</td>
</tr>
<tr>
<td>destroyed</td>
<td>the hogs. Let not</td>
<td>13, 202/ 22</td>
</tr>
<tr>
<td>destroyed</td>
<td>the hogs. Let not</td>
<td>13, 202/ 22</td>
</tr>
<tr>
<td>destruction</td>
<td>, called to mind the</td>
<td>13, 14/ 16</td>
</tr>
</tbody>
</table>
and by his own
destruction so sore had assayed 13, 20/ 19
destruction . And this may be 13, 21/ 11
destruction of Jerusalem and the 13, 67/ 1
destruction ) but only this poor 13, 80/ 30
destruction of their souls that 13, 172/ 24
destruction of himself. And therefore 13, 193/ 6
destruction of himself. And therefore 13, 193/ 6
detected and disclosed in the 13, 47/ 33
determination of the Trinity for 13, 25/ 8
determination of the Trinity for 13, 49/ 17
determination of the Trinity was 13, 49/ 23
determination of the Trinity for 13, 62/ 12
determination in the matter. This 13, 73/ 12
determine to die for man's 13, 49/ 13
determine that the money which 13, 77/ 29
determined of his great goodness 13, 11/ 22
determined marvelously to mingle and 13, 11/ 27
determined that this new kind 13, 12/ 3
determined to do; and that 13, 67/ 9
determined to suffer it. And 13, 93/ 32
determined willingly to die, letted 13, 96/ 3
determined to wash mine unworthy 13, 107/ 23
determined to suffer on the 13, 119/ 26
detestable for any creature to 13, 8/ 5
detestable pride that Lucifer fell 13, 10/ 28
detraheris in profundum laci. " (Howbeit 13, 5/ 26
deum , quia est, et inquirentibus 13, 42/ 33
deum vadit. Surgit a cena 13, 100/ 22
deum oportet credere." (He that 13, 115/ 33
deum videbunt. Therefore verily, as 13, 144/ 10
Deus tuus, ipsum audies." (A 13, 56/ 16
Deus propitius esto mihi peccatori 13, 199/ 16
Deus propitius esto mihi peccatori 13, 199/ 16
Deuteronomy : "Prophe
diant carnem in corruptionem 13, 56/ 15
to see his devilish
devenir , et non percipere vitam 13, 161/ 32
device brought unto such pass 13, 17/ 21
device of a means convenient 13, 27/ 1
device of any wicked council 13, 75/ 25
device about mischief, if they 13, 78/ 2
devices so wise that they 13, 75/ 9
devil and Satan which seduceth 13, 6/ 11
devil down into the deep 13, 6/ 25
devil , that standeth in her 13, 8/ 2
devil first casteth any proud 13, 9/ 30

and thereof to grow his
come (as of the
occasion of his final
Catholic, and eternal
after, unto the desperate
after, unto the desperate
to his open shame,
the third point: the
of man, and the
by what means this
in what wise the
and stand to his

Christ, which willingly didst
him to devise and
glorious court of heaven,
deep wisdom of God
and immortal substance, God
doctrine that he had
in which himself had
in which he was
reckoning, thou hast so
passion, which he had
it be a thing
and fall into the
Verum tamen ad infernum
enim oportet accedentem ad
deo exiit, et ad
toward heaven: "Accedentem ad
mundo corde, quoniam ipsi
me, suscitabit tibi Dominus
all meekness of heart,"
all meekness of heart,"
eighteenth chapter of the
dicitam carnem in corruptionem
to see his devilish
I say, therefore, the
to follow the sinful
when men are in
strong, and their wily
which is called the
punishments, driving the great
dainty damsel to the
mark well when the
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 betrapped 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, the treason of Judas 13, 27/ 9
the procurement of the devil, unaware that he were 13, 27/ 25
sensuality and resist the devil, the reason of that the 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
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 143

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 fleshly subjection 13, 63/ 8
and help of the devilish, worldly, and fleshly 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
yself 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 with procession, and on 13, 203/ 3
inflamed to receive him devoutly thereby, that man were 13, 197/ 2
Christ royally and full devoutly at Easter, yet wh ensever 13, 203/ 9
well nor never so devoutly thereby, that man were 13, 197/ 2
inflamed to receive him devoutly with procession, and on 13, 203/ 3
Christ royally and full devoutly at Easter, yet wh ensever 13, 203/ 9
well nor never so devoutly at Easter, yet wh ensever 13, 203/ 9
unto Christ, "Sede a di ectris 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
diabolus iam misisset in cor 13, 100/ 20
ips um fabricatoris mundi filium dicant ? Et Paulo post, Quomodo 13, 161/ 31
post, Quomodo autem rursus carmen in corruptionem devenire 13, 161/ 32
timehant L. vero plebem dicebant M. R. autem. Non 13, 51/ 16
sec reta potestate convertit, ita ipsum fabricatoris mundi filium 13, 165/ 12
Matthew writeth thus. "Porro dicente: Accipite et comedite, hoc 13, 167/ 16
in this wise: "Si dicente et domine quae et bene dicimus, nisi ab eo discimus 13, 163/ 34
est Christi. Denique audi discimus stulte atque impie, ipse enim ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicit: Accipite et comedite, hoc 13, 165/ 12
discimus stulte atque impie dicens : Accipite et comedite, hoc 13, 165/ 12
qui respondeas deo? Numquid dicebatis ait: Caro 13, 163/ 35
dicit ei petrus, domine, tu dicebatis ait: Caro 13, 163/ 35
dicit ei Petrus, non lavabis 13, 100/ 28
dicit ei Petrus, non lavabis 13, 100/ 28
dicit ei Petrus, domine, tu dicebatis ait: Caro 13, 163/ 35
dicit ei Petrus, domine, tu dicebatis ait: Caro 13, 100/ 27
dero. Denique audiibus ait: Caro 13, 163/ 35
et manus et caput. dicentem me ad impium, morte 13, 21/ 24
et domine, et bene dicentem, domine non sum dignus 13, 100/ 25
dicit ei Jesus, qui lotus dicentem, Accipite et edite ex 13, 167/ 9
qui respondeas deo? Numquid dicimur? nisi ab eo discimus 13, 163/ 34
dicit fi gmentum ei qui se dicens : Accipite et comedite, hoc 13, 165/ 12
dicimus quae dicimus, nisi ab eo discimus 13, 163/ 34
dicimus quae dicimus, nisi ab eo discimus 13, 163/ 34
dicimus quae dicimus, nisi ab eo discimus 13, 163/ 34
dicimus quae dicimus, nisi ab eo discimus 13, 163/ 34
dicimus quae dicimus, nisi ab eo discimus 13, 163/ 34
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
nobilis Christi veritate quae dicebatis ait: Caro 13, 163/ 35
absurdum esse videatur quod dicimus stulte atque impie 13, 163/ 35
et domin e, et bene dicimus stulte atque impie 13, 163/ 35
imitare hunc Centurionem, et dicimur? nisi ab eo discimus 13, 163/ 34
dies festus Azimorum, qui dicit: Accipite et comedite, hoc 13, 165/ 12
manducare vobiscum antequam patiar. dicimus stulte atque impie 13, 163/ 35
et dividite inter vos. dicimus stulte atque impie 13, 163/ 35
said farther unto them: " dicimus stulte atque impie 13, 163/ 35
he farther unto them: " dicimus stulte atque impie 13, 163/ 35
his holy Blessed Sacrament: "
when our Savior said, "$\
his apostles) he said: "
said latter saying: "$\
ataque impudentem praedicationem caelestium
Sed postquam a domino
iam audiendo sed bibendo
forbidden tree, they should
as though they might
their default should never
we may hap to
that tree they should
moriamur" (Lest peradventure we
Nay ye shall not
ate thereof, they should
wicked man thou shalt
shall that wicked man
hand, no necessity to
doth indeed but half
yet unto those that
as for such as
must, beside original sin,
willingly didst determine to
R. autem. Non in
of knowledge he should
or compel him to
wist when he should
poor wretches that shall
From which if I
Christ. And if I
you that one man
our Savior Christ, should
wily counselors (such as
whither? Howbeit, if thou
was determined willingly to
that looked for to
that it should never
mortem, donec videbunt regnum
were a child that
body should never have
christened should never have
in which day Christ
very selfsame blood that
very selfsame blood that

Dico enim vobis quia non 13, 129/ 10
Dico enim vobis quod non 13, 130/ 13
Dico autem vobis, quia non 13, 131/ 4
Dico autem vobis, quia amodo 13, 133/ 21
dictorum sanitati alienae atque impiae 13, 163/ 31
dictum est: hoc facite in 13, 162/ 32
didicistis, qui sanguis super utrumque 13, 169/ 28
die, that is to wit 13, 13/ 2
die by their own default 13, 13/ 4
die, there should, after that 13, 13/ 5
die, she, by the inward 13, 15/ 30
die, But by reason of which 13, 16/ 3
die, and also that God 13, 16/ 18
die, thou do not show 13, 21/ 28
die in his wickedness and 13, 21/ 30
die, nor any bodily hurt 13, 23/ 27
die, since his far better 13, 39/ 18
die unchristened with none other 13, 42/ 5
die unchristened at man's state 13, 42/ 20
die of necessity in actual 13, 42/ 23
die for man's sake, mollify 13, 49/ 13
die festo, ne forte tumultus 13, 51/ 16
die, ), God, as is recited 13, 53/ 23
die he would not take 13, 67/ 6
die (because he should not 13, 67/ 12
die ere we would, and 13, 67/ 17
die naught, I depart from 13, 68/ 8
die well, as I trust 13, 68/ 10
die for the people, and 13, 71/ 1
die for all the people 13, 71/ 7
die in their sin) lie 13, 75/ 19
die in the devil's danger 13, 84/ 17
die, letted not to come 13, 96/ 4
die or that were entering 13, 122/ 9
die nor never suffer pain 13, 134/ 26

" (There be some here

in the cradle, which

He gave him this

till they were come

then the Jews did

and was shed upon

and was shed upon

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>diem</td>
<td>festum paschae, sciens Iesus</td>
</tr>
<tr>
<td>diem</td>
<td>festum Paschae, sciens Iesus</td>
</tr>
<tr>
<td>diem</td>
<td>festum paschae,&quot; and calling</td>
</tr>
<tr>
<td>diem</td>
<td>festum paschae. And they</td>
</tr>
<tr>
<td>diem</td>
<td>festum paschae is meant</td>
</tr>
<tr>
<td>diem</td>
<td>illum quum illud bibam</td>
</tr>
<tr>
<td>diem</td>
<td>illum cum illud bibam</td>
</tr>
<tr>
<td>diem</td>
<td>illum quum illud bibam</td>
</tr>
<tr>
<td>diem</td>
<td>iudici iudicant. &quot; (God forbid</td>
</tr>
<tr>
<td>dies</td>
<td>with original sin have</td>
</tr>
<tr>
<td>dies</td>
<td>festus Azimorum, qui dicitur</td>
</tr>
<tr>
<td>dies</td>
<td>azimorum in the Greek</td>
</tr>
<tr>
<td>dies</td>
<td>azimorum, as appeareth plainly</td>
</tr>
<tr>
<td>dies</td>
<td>illi,&quot; and then shall</td>
</tr>
<tr>
<td>dies</td>
<td>not at all) but</td>
</tr>
<tr>
<td>dies</td>
<td>therein is damned both</td>
</tr>
<tr>
<td>dies</td>
<td>is there now between</td>
</tr>
<tr>
<td>dies</td>
<td>by reason of their</td>
</tr>
<tr>
<td>difference</td>
<td>between them), yet was</td>
</tr>
<tr>
<td>difference</td>
<td>between argentaeus and denarius</td>
</tr>
<tr>
<td>difference</td>
<td>is there now between</td>
</tr>
<tr>
<td>difficulty</td>
<td>the words of the</td>
</tr>
<tr>
<td>sumit, nisi qui mundus</td>
<td></td>
</tr>
<tr>
<td>above him than the</td>
<td></td>
</tr>
<tr>
<td>of the thing requireth</td>
<td></td>
</tr>
<tr>
<td>ut intres sub tectum</td>
<td></td>
</tr>
<tr>
<td>ut intres sub tectum</td>
<td></td>
</tr>
<tr>
<td>ut intres sub tectum</td>
<td></td>
</tr>
<tr>
<td>somewhat too long from</td>
<td></td>
</tr>
<tr>
<td>corpus domini.&quot; (Let a</td>
<td></td>
</tr>
<tr>
<td>corpus Domini.&quot; (Whosoever eat</td>
<td></td>
</tr>
<tr>
<td>corpus Domini.&quot; (He that</td>
<td></td>
</tr>
<tr>
<td>corpus Domini.&quot; (He that</td>
<td></td>
</tr>
<tr>
<td>and spread before, it</td>
<td></td>
</tr>
<tr>
<td>incorruptibilis et vita aeterna</td>
<td></td>
</tr>
<tr>
<td>, in quo mihi complacui</td>
<td></td>
</tr>
<tr>
<td>suos qui erant in</td>
<td></td>
</tr>
<tr>
<td>suos qui erant in</td>
<td></td>
</tr>
<tr>
<td>suos qui erant in</td>
<td></td>
</tr>
<tr>
<td>eos, &quot;Of the feast</td>
<td></td>
</tr>
<tr>
<td>eos&quot; (Whereas he loved</td>
<td></td>
</tr>
<tr>
<td>eos.&quot; (Whereas he had</td>
<td></td>
</tr>
</tbody>
</table>
gospel, "discipulus ille quem diligebat Iesus" (the disciple that he possibly can in driving that sinful , to set his reason in those things that and devotion therein, we therein because of their of ourselves to attain that we can, to , God (whose eye pierceth done in the search can here suffice us of ourselves to attain that we can, to , God (whose eye pierceth done in the search can here suffice us and studious in the in the observing of , and said that with call for his grace consider, shall (I trust , the power of the prayed for before) purge prayed for before) purge bonorum meorum do pauperibus thy substance that he in his glorious court , or intermission, eternal enduring sit. (No man living sit. (No man living in the red blood their eye to the of sin), and with and wallowing in the and wallowing in the his finding of that when they should need a me operarii iniquitatis the body of not the body of it not, nor judgeth not the body of not the body of
of it, that he discerneth it not, nor judgeth damnation to himself, not And when we be discharged dicimus, nisi ab eo that will be his and hath been his whom thine own wicked also that his own not only for his not only for his he said unto his he said unto his whereof he gave his then he gave his passion given unto his of Ephraim with his was to give his the city, with his humbly washing of his well declared unto his his passion among his killed, there came the he sendeth of his my paschal with my it ready." And his killed and sacrificed, the the letter. "When his I may with my caused him and his albeit that the two it followeth: "And his did here show his when he sent his that will be the the feet of his the feet of his the washing of his

discerneth

discerning
discharged
discharged
dicimus
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple
disciple

it not, nor judgeth and esteeming the body once of this gross of all pain and stulte atque impie dicimus or servant take up, and among other true, entangled with the devil, that Jesus loved), declareth Judas had promised them but also as for : "You know that after warning in this wise warning of his death ), there was another council , near unto the desert, example, according to his about him, where, without here hold their peace and not the common, , He knoweth well also, there would none be hath faithfully preached the " feet, the sending forth by many manner means, with whom he commonly to Jesus and say Peter and John, saying ?"" And he shall show went and came into came to Jesus and had asked him where eat the paschal?"" And to be taken before whom he sent were went forth and came where they should meet of Christ and followers and wipe them with and wipe them with " feet, albeit that they
them as of his
gave it to his
paschal lamb with his
and gave it his
he had with his
and drink with his
to some of his
walking with his two
clearly, that when the
say with his two
say with his two
apparet, quando primum acceperunt
sermons hos omnes, dixit
sermones hos omnes, dixit
et coepit lavare pedes
called in the gospel, "
open shame, detected and
they to their further
things as in the
also in the foresaid
him, too. In this
before it come to
if they come to
there no man of
they were come to
that have years and
that have years and
quum facta esset hora,
by ourselves, with deep
not the wit to
bondman, how should you
sinful and shameful pride
so proud as to
not only do not
mine heart as to
high Lord have not
and yet have not
and memorial whereof he
his inestimable goodness, which
and memorial whereof he
his inestimable goodness, which
nakedness as far from
contemning, and finally, with
grace, and against proud
disciples . Now putting this first
disciples, and saith: "Take you
disciples . The one appeareth upon
disciples, saying: "Take you and
disciples drunken after the paschal
disciples such common meat and
disciples (that is to wit
disciples toward the castle of
disciples first of all received
disciples that were going to
disciples that were going to
discipuli corpus et sanguinem domini
discipulis suis: scitis quia post
discipulis suis." (When Jesus had
discipulorum suorum, et extergere linteo
discipulus ille quem diligebat Iesus
disclosed in the sight of
discomfort be surely showed already
discourse of this matter men
discourse the marvelous mischievous nature
discourse is to be considered
discertation , it should be damned
discertation , they must, beside original
discertation among the Gentiles or
discertation and had done some
discertation that, without it, they
discertation that, without it, they
discubuit et duodecim apostoli cum
disdain of other far better
disdain their simple niggardous reward
disdain to wash your fellow's
disdain to wash the feet
disdain to do as lowly
disdain in our hearts but
disdain either in friend or
disdain to wash yours? And
disdain to wash your feet
disdain not to take for
disdaineth not for all our
disdaineth not to take for
disdaineth not for all our
dishonesty and all cause of
disobedience and rebellion, the very
disobedience that might make them
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, 112/ 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 dispicions in unlearned laymen's mouths 13, 28/ 5
and put manner of to enter much in dispicions with them upon these 13, 139/ 26
hard hearts are so spiteous that many for all 13, 45/ 19
Eve, rather content to displeasure and pain. For scant 13, 17/ 6
was in manner more displeasure ; his visitation they rejoiced 13, 22/ 3
and fell in his displeasure but is 13, 28/ 28
is not only no other man, which for displeasure given changeth his will 13, 41 23
the contrary, and suffer displeasure and pain. Moreover, if 13, 47/ 30
for pleasure, sometimes for displeasure , somewhat to guess thereat 13, 55/ 29
be never to thy displeasure given and sometimes for money 13, 73/ 5
disobedience fall in thy displeasure partner, nor give mine 13, 75/ 24	his pleasures and his displeasure and be departed from 13, 107/ 25
after so manifold deadly displeasures together -- and I 13, 81/ 8
after so manifold deadly displeasures done him so unkindly 13, 198/ 2
Cetera quum venero ipse disponent ." (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
Christ is called also
distinctly by the name of
time there among them
distributed many, but he meaneth
his purpose, nor so
disturb him of his promise
point afterward that for
divers inconvenience, which many times
Ghost, three distinct and
diverse equal and like mighty
but ordinately divided into
diverse orders and degrees, the
more grievous, and in
diverse angels also
diverse angels also
diverse had
those holy men hath
diverse had
men hath diverse had
and ceremonies of sundry
doctrine of man's redemption, sundry
have somewhat showed you
diverse other men's opinions, in
you divers things of
diverse things that Adam's
have somewhat showed you
diverse other men's opinions, in
doctors say. Another question
you diverse things that
diverse wise, that is to
did God reveal in
diverse ways was there revelation
cross. And thus by
diverse tokens too long here
and [Joseph] by sundry
in this place and
diverse other that Christ should
his ascension, appeared unto
diverse holy men. But those
in this point and
diverse other, in which they
house, of which thing
diverse of the old doctors
doctors conject and tell
diverse causes. Some say he
are fallen about in
diverse parts of Almaine, I
mei Dei." These words
diverse doctors do declare diversely
of the matter. But
diverse other doctors take them
them as spoken at
diverse times, the one after
yet are they by
diverse others of those old
old holy doctors expounded
diverse other wise, and (as
it appeareth both by
diverse other things that well
new). For, albeit that
diverse doctors expound it, "novum
that there are in
holy sacrament by sundry
the same intent (upon
yet are they of
kept and honored in
angels and saints, as
saints it doth in
doctors teach us. And
by this point and
Origen saith also (and
this holy sacrament in
and insinuate thereby the
properties thereof, by sundry
turned. Finally, beside yet
construe all those texts
plain open words of
place the context so
diverse doctors do declare
yet diverse other names
as else (for the
as else (for the
them, saying: "Take and
said: "Take you and
and said: "Take and
them to take and
like perfection, but ordinarily
part thereof (be it
appointed me judge or
temporal matter concerning the
et dixit: Accipite et
et dixit: accipite et
Saint Paul: "O altitudo saith in this wise: ")
nimium pane, peractisque gratis
poculo postquam egisset gratias
Jesus sermones hos omnes,
Jesus sermones hos omnes,
pedes? respondit Iesus, et
qui traderet eum: propter eam
et quum recubuisset iterum,
calice gratias egit, et
calice gratias egit, et
gratias agens fregit et
faciunt verba domini, qui
fallitur. Quoniam ergo ille respondeat figura. Non enim
Coepit Jesus facere et
sundy good old holy
sin alone, as holy
of Christ, some holy
fault. But then other
say these good holy
well appeareth (say some
cause, say those holy
of some good holy
diverse things that diverse
diverse names have been accustomed
diverse other names diversely signifying
other good ways with
of the old holy
entricked in his collection
signifying the manifold great
between their ages) she
between their ages) she
it among you, and
you it among you
among you." ) Our Savior
the cup of wine
into diverse orders and
into never so many
between you? But yet
of a private inheritance
inter vos. Dico enim
inter vos." (He took
sapientiae et scientiae dei
linguam nostram magnificabimus, labia
hoc facite in meam
hic est sanguis meus
discipulis suis: scitis quia
quid ego facio
non estis mundi omnes
Scitis quid fecerim
Accipite et dividite inter
Accipite et dividite inter
Accipite et manducate; hoc
Accipite et dividite inter
hoc est corpus meum
hoc est corpus meum
Hoc est figura, sed
" (Jesus began to do
and beginning at the
declare, had not lost
have thought that God
that were in this
the Scripture declareth us
that Saint Paul meant
infants be received to
which were of the
say. Another question. Then
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 are very meet for 13, 103/ 25
of the old holy doctors say, that the apostles 13, 109/ 1
as the old holy doctors note that no man 13, 112/ 4
do to him, holy doctors and saints and unto 13, 113/ 4
of the old holy doctors do declare diversely. Some 13, 129/ 12
Dei." These words diverse 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 declare. Now forasmuch as 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. Likewise as bread 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
doctrine and revelations he had 13, 67/ 2
those things of heavenly doctrine that he had determined 13, 67/ 9
thanks for his good
docience, they on the other

his living and his

was so holy, his

killed the faithful true

and after that his

and by the godly

yet and enforceth his

with this necessary, fruitful

data sibi Iesum imperasse
docuerunt, accepto nimirum pane, peractisque

et scribae, quomodo eum
tenerent et occiderent timebant

dolo
tenenct et occidentem timebant
dolor
onor pain in body

domine

, tu mihi lavas pedes

domine

, et bene dictis, sum

domine

non sum dignus ut

Domine

, adiuva increduilitatem meam" (I

Domine

, adauge nobis fidem." (Lord

Domine

non sum dignus ut

Domine

" (Tarry with us, good

Domine

, adiuva increduilitatem meam" (I

Domine

, adauge nobis fidem." (Lord

Domine

non sum dignus ut

Domine

" (Tarry with us, good

Domine

? aut quis consiliarius eius

Domini

est terra et plenitudo

Domini

: Hosanna in altissimis." (Hosanna

Domini

. Non enim qui operantur

domini

annuntiabits donec veniat." (As

domini

et sanguis domini" (the

domini

" (the body and blood

domini

indigne, reus erit corporis

domini

, " (Whosoever cateth this bread

domini

. " (Let a man examine

domini

sui, et calicem sanguinis

domini

et sanguine alitur? Ergo

domini

: tunc dominus sub tectum

domini

non relictus est ambigendi

domini

professione et fide nostra

domini

, qui dixit, hoc est

domini

nostri Iesu Christi, ipsa

domini

, non eos accepisse iiciunos

domini

est panis qui sanctificatur

Domini

) his church his body

Domini

indigne, reus erit corporis
erit corporis et sanguinis
bibit, non diiudicans corpus
panem et biberit calicem
erit corporis et sanguinis
bibit, non diiudicans corpus
hoc, ut veniat mater
qui venit in nomine
panem et biberit calicem
erit corporis et sanguinis
bibit, non diiudicans corpus
hoc, ut veniat mater
qui venit in nomine
old holy doctors cena
potentiae, praesentia maiestatis in
nulla est substantia, aut
vere verbum carnis cibo
in os christiani prius
of the proud devil's
whole earth, had full
had as then no
thralldom of the devil's
he had eternally equal
not only as much
but also the selfsame
all thing the whole
Non est servus maior
ministraban. Sed postquam a
aeternam, per Jesum Christum
nobis sunt, quis noster
they ask, "Quis noster
sicut me, suscitabit tibi
caelis irridebit eos, et
ego lavi pedes vestros,
sanguis foederis, quod pepigit
this wise: "Sic igitur
hoc intellexerunt homines dei,
epistle to the Corinthians,"
et sanguinem domini: tunc
universa convertere. Deinde ipse
Unde hoc, ut veniat
quid loquatur in me
Unde hoc, ut veniat
quid loquatur in me
qui etiam in superliminaribus
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 as they did in 13, 18 / 16
in declaring of his doom , if all that time 13, 23 / 21
at 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Dictionary Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>is a sacrament and</td>
<td>doth betoken, and in what 13, 157/ 10</td>
</tr>
<tr>
<td>it useth (as it</td>
<td>doth in many places) an 13, 158/ 21</td>
</tr>
<tr>
<td>word and secret power,</td>
<td>doth change and convert the 13, 165/ 26</td>
</tr>
<tr>
<td>our Lord Jesus himself</td>
<td>doth testify unto us that 13, 167/ 22</td>
</tr>
<tr>
<td>every Christian man, he</td>
<td>doth in a certain manner 13, 175/ 17</td>
</tr>
<tr>
<td>that he not only</td>
<td>doth vouchsafe, but also doth 13, 191/ 22</td>
</tr>
<tr>
<td>doth vouchsafe, but also to guide him, so</td>
<td>doth delight to be with 13, 191/ 22</td>
</tr>
<tr>
<td>heart than our own</td>
<td>doth the devil by his 13, 192/ 28</td>
</tr>
<tr>
<td>himself, that so lovingly</td>
<td>doth ) may see therein some 13, 195/ 12</td>
</tr>
<tr>
<td>in the remembrance thereof</td>
<td>doth vouchsafe to enter not 13, 197/ 25</td>
</tr>
<tr>
<td>God passed St. Elizabeth,</td>
<td>doth he thus consecrate and 13, 199/ 28</td>
</tr>
<tr>
<td>that he not only</td>
<td>doth so vouchsafe to come 13, 201/ 4</td>
</tr>
<tr>
<td>doth vouchsafe, but also to guide him, so</td>
<td>doth delight to be with 13, 191/ 22</td>
</tr>
<tr>
<td>heart than our own</td>
<td>doth the devil by his 13, 192/ 28</td>
</tr>
<tr>
<td>himself, that so lovingly</td>
<td>doth ) may see therein some 13, 195/ 12</td>
</tr>
<tr>
<td>in the remembrance thereof</td>
<td>doth vouchsafe to enter not 13, 197/ 25</td>
</tr>
<tr>
<td>God passed St. Elizabeth,</td>
<td>doth he thus consecrate and 13, 199/ 28</td>
</tr>
<tr>
<td>did it of his</td>
<td>double goodness: first, to keep 13, 37/ 25</td>
</tr>
<tr>
<td>is a cause of</td>
<td>double fear, and therefore of 13, 47/ 11</td>
</tr>
<tr>
<td>fear, and therefore of</td>
<td>double diligence, to set his 13, 47/ 12</td>
</tr>
<tr>
<td>resist them, and for</td>
<td>double help to call double 13, 47/ 13</td>
</tr>
<tr>
<td>double help to call</td>
<td>double so much upon almighty 13, 47/ 13</td>
</tr>
<tr>
<td>also thereby for his</td>
<td>double victory against his double 13, 47/ 16</td>
</tr>
<tr>
<td>double victory against his</td>
<td>double enemies the occasion of 13, 47/ 17</td>
</tr>
<tr>
<td>enemies the occasion of</td>
<td>double reward. Besides this, if 13, 47/ 17</td>
</tr>
<tr>
<td>places of Scripture, to</td>
<td>double a word, sometimes by 13, 119/ 15</td>
</tr>
<tr>
<td>wish his own damnation</td>
<td>doubled so that he might 13, 14/ 11</td>
</tr>
<tr>
<td>true, as out of</td>
<td>doubt it is even very 13, 3/ 19</td>
</tr>
<tr>
<td>stagger and half to</td>
<td>doubt of the truth and 13, 15/ 28</td>
</tr>
<tr>
<td>turned it into a</td>
<td>doubt , saying: &quot;Ne forte moriamur 13, 16/ 2</td>
</tr>
<tr>
<td>Now is there no</td>
<td>doubt but that their wicked 13, 17/ 18</td>
</tr>
<tr>
<td>that himself seemeth to</td>
<td>doubt whether God create always 13, 35/ 10</td>
</tr>
<tr>
<td>with a pin, what</td>
<td>doubt is there but that 13, 45/ 23</td>
</tr>
<tr>
<td>as there is no</td>
<td>doubt but that God could 13, 46/ 20</td>
</tr>
<tr>
<td>he had would, so</td>
<td>doubt I nothing also but 13, 46/ 24</td>
</tr>
<tr>
<td>bitter passion followed, I</td>
<td>doubt not but that such 13, 49/ 20</td>
</tr>
<tr>
<td>margin declareth himself to</td>
<td>doubt and stand unsure whether 13, 50/ 30</td>
</tr>
<tr>
<td>prophesied by God, I</td>
<td>doubt it not but that 13, 55/ 23</td>
</tr>
<tr>
<td>repentance after, I nothing</td>
<td>doubt but that God gave 13, 56/ 3</td>
</tr>
<tr>
<td>purse, there is no</td>
<td>doubt but that he should 13, 80/ 32</td>
</tr>
<tr>
<td>wise, if a man</td>
<td>doubt of the sentence and 13, 112/ 34</td>
</tr>
<tr>
<td>such folk out of</td>
<td>doubt I say that this 13, 125/ 31</td>
</tr>
</tbody>
</table>
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, 196 / 3
there can be no
doubt, on the other side
13, 196 / 32
assayed it, that he
doubted, and some also thought
13, 135 / 13
For though some have
doubting, and thereby but half
13, 16 / 3
as in considering such
doubts, as he sometimes moveth
13, 150 / 3
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
ciaelo. Et proiectus est
draco, ille magnus, serpens antiquus
13, 6 / 4
angell eius proeliabantur cum
dracone, et draco pugnabat et
13, 6 / 3
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
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
rank, 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
co 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line and Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>be scant able to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>draw</td>
<td>us to do good</td>
<td>13, 114 / 6</td>
</tr>
<tr>
<td>is able enough to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>draw</td>
<td>us to naught. And</td>
<td>13, 114 / 7</td>
</tr>
<tr>
<td>whereunto all the matter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>draweth</td>
<td>that is to wit</td>
<td>13, 42 / 15</td>
</tr>
<tr>
<td>was now so near</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawing</td>
<td>to his passion, which</td>
<td>13, 119 / 26</td>
</tr>
<tr>
<td>himself saw his passion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawing</td>
<td>so near, to which</td>
<td>13, 119 / 31</td>
</tr>
<tr>
<td>Howbeit, thou shalt be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawn</td>
<td>down, to which</td>
<td>13, 5 / 27</td>
</tr>
<tr>
<td>in manners have been</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawn</td>
<td>to the faith by</td>
<td>13, 48 / 2</td>
</tr>
<tr>
<td>hell should never have</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawn</td>
<td>thereto). By the first-begotten</td>
<td>13, 63 / 18</td>
</tr>
<tr>
<td>and their council house</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawn</td>
<td>down, and all the</td>
<td>13, 75 / 16</td>
</tr>
<tr>
<td>the same out of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drawn</td>
<td>of death or any</td>
<td>13, 13 / 15</td>
</tr>
<tr>
<td>time of death, and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>after all this of</td>
<td>13, 24 / 11</td>
</tr>
<tr>
<td>that he stood in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>about him, where, without</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>(the rod of God)</td>
<td>13, 59 / 18</td>
</tr>
<tr>
<td>There trembled they for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>, where the dread was</td>
<td>13, 74 / 26</td>
</tr>
<tr>
<td>for dread, where the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>was not). For as</td>
<td>13, 74 / 26</td>
</tr>
<tr>
<td>his friends for heaviness,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>, and fear), he, the</td>
<td>13, 102 / 30</td>
</tr>
<tr>
<td>all the pain, sorrow,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>, and fear that was</td>
<td>13, 120 / 3</td>
</tr>
<tr>
<td>great cause, with great</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>and reverence, to consider</td>
<td>13, 193 / 7</td>
</tr>
<tr>
<td>great reverence, fear and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>for our own part</td>
<td>13, 199 / 23</td>
</tr>
<tr>
<td>abashed with the reverent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>of our own unworthiness</td>
<td>13, 199 / 8</td>
</tr>
<tr>
<td>say with great reverent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>and admiration, &quot;Unde hoc</td>
<td>13, 201 / 11</td>
</tr>
<tr>
<td>great cause, with great</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>and reverence, to consider</td>
<td>13, 193 / 7</td>
</tr>
<tr>
<td>great reverence, fear and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>for our own part</td>
<td>13, 199 / 23</td>
</tr>
<tr>
<td>abashed with the reverent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dread</td>
<td>of our own unworthiness</td>
<td>13, 201 / 8</td>
</tr>
<tr>
<td>say with great reverent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dreadful</td>
<td>and admiration, &quot;Unde hoc</td>
<td>13, 201 / 11</td>
</tr>
<tr>
<td>when death cometh, the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dreadful</td>
<td>, mighty messenger of God</td>
<td>13, 67 / 21</td>
</tr>
<tr>
<td>good Christian readers) a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dreadful</td>
<td>and terrible sentence, that</td>
<td>13, 194 / 7</td>
</tr>
<tr>
<td>good Christian readers) a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dreadful</td>
<td>and terrible sentence, that</td>
<td>13, 194 / 7</td>
</tr>
<tr>
<td>and thereby but half</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dreading</td>
<td>, she made half the</td>
<td>13, 16 / 4</td>
</tr>
<tr>
<td>man is in a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dream</td>
<td>, which, when he waketh</td>
<td>13, 65 / 3</td>
</tr>
<tr>
<td>he delivered from all</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dregs</td>
<td>of sin. Even so</td>
<td>13, 166 / 5</td>
</tr>
<tr>
<td>sweet odors, as we</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dress</td>
<td>the winding sheet here</td>
<td>13, 77 / 12</td>
</tr>
<tr>
<td>he, the nearer he</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drew</td>
<td>toward that painful, terrible</td>
<td>13, 102 / 30</td>
</tr>
<tr>
<td>that the nearer he</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drew</td>
<td>to his death, the</td>
<td>13, 103 / 32</td>
</tr>
<tr>
<td>that his bitter passion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drew</td>
<td>nearer. And that was</td>
<td>13, 120 / 7</td>
</tr>
<tr>
<td>was given him to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>in the painful thirst</td>
<td>13, 64 / 18</td>
</tr>
<tr>
<td>commonly did eat and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>and talk. Let us</td>
<td>13, 83 / 25</td>
</tr>
<tr>
<td>it among you, and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>of this all. This</td>
<td>13, 118 / 4</td>
</tr>
<tr>
<td>that I shall not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>from henceforth of this</td>
<td>13, 118 / 7</td>
</tr>
<tr>
<td>day when I shall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>it new with you</td>
<td>13, 118 / 9</td>
</tr>
<tr>
<td>that I shall not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>of the generation of</td>
<td>13, 118 / 32</td>
</tr>
<tr>
<td>wine among them and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>all thereof, as the</td>
<td>13, 122 / 33</td>
</tr>
<tr>
<td>that I shall not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>of the generation of</td>
<td>13, 123 / 2</td>
</tr>
<tr>
<td>them that he would</td>
<td></td>
<td></td>
</tr>
<tr>
<td>drink</td>
<td>no wine, as though</td>
<td>13, 123 / 6</td>
</tr>
</tbody>
</table>
he would say: "Such drink as I now drink with you to the paschal lamb will I drink no more till I did verily eat and drink with them again, as his blessed blood to drink in the form of saying: "Take you and drink all of this and commanded them all to drink in the chalice, that he gave them to drink no more of the paschal lamb, he would drink no more would both eat and drink with them the wine again, and so would of his Father should drink the wine with them he would no more that I shall not drink of that kind of paschal lamb, he would drink no more wine after would before his resurrection then come, he would drink no wine. Now in that draft no more drink with them of his time in which I drink now thereof with you, time in which I drink thereof with you now, vine that we now will I no more drink of newness in the vine that we now drink of, that is to after this time until in which I shall drink it with you new not after this time drink anymore of this generation after that will I drink it again with you to the paschal lamb, like wise promised to drink again with them after henceforth I shall not drink of this generation of day when I shall drink it with you new did both eat and drink with his disciples such such common meat and drink as he was before of newness in the drink itself, whereas by that of newness in the drink itself at all. For he would no more drink with them his own of God his Father drink that blood with them them that he would drink no more thereof after and all they did drink thereof together, of which own blessed body, and drink his own blessed blood said that himself would drink no more thereof till he would himself both eat and drink it with them new
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 162

did himself eat and drink with them, too. And
Bibite ex hoc omnes” (Drink you of this all

to eat and to drink was his very body
eat his body and drink his blood. He that
that flesh and to drink that drink, to dwell
and to drink that drink, to dwell in Christ
eat this bread and drink this cup, you shall
my blood is verily drink ), with many more plain
of this bread and drink of the cup; for
I long for the drink of his blood who
common bread, or common drink of his blood who
and dost eat and drink the body and blood
they did eat and drink , but before those words
my blood is verily drink ; he that eateth my
consecration, saith. Take and drink , this is my blood
they did eat and drink the cup of our
eat the bread and drink the cup of our
of that bread and drink the cup of that cup.) But
eat the bread and drink the cup of our
of that bread and drink the cup of that cup.) But
newness is in the drink (that is to wit
eateth my flesh and drinketh my blood dwelleth in
spiritually his flesh, neither drinketh he spiritually his blood
rather he eateth and drinketh the sacrament of so
eateth this bread and drinketh the cup of our
he that eateth and drinketh unworthily, eateth and drinketh
drinketh unworthily, eateth and drinketh
of that bread and drinketh unworthily, eateth and
Lord, and eateth and drinketh unworthily, eateth and
doctrine, and eateth and drinketh unworthily, eateth and
cup unworthily eateth and drinketh of this cup unworthily
cup unworthily eateth and drinketh of this cup unworthily
again, and eating and drinking and talk of that (of which
told them before the drinking thereof, not wine but
told in the act of drinking of that (of which
together, of which their drinking with him Saint Mark
by hearing, but by drinking, which blood is put
he spared not to drive down into hell for
be in health, and drive off the things of
plainly called "flesh") to drive them to grant that 13, 158/ 4
to drive man to sin.) And 13, 160/ 31
to drive him to all mischief 13, 193/ 1
to drive him to all mischief 13, 193/ 1
to the devising of the great devil down 13, 34/ 19
to the great devil down 13, 6/ 25
to the devising of the great devil down again, the great 13, 12/ 23
to the devising of that sinful suggestion from 13, 22/ 23
to the devising of of his blessed blood 13, 44/ 22
to the devising of of his blessed blood 13, 45/ 23
us to drive them to all mischief 13, 193/ 1
driver to the devising of 13, 160/ 31
drive to drive him to all mischief 13, 193/ 1

drive to drive him to all mischief 13, 193/ 1
driving to drive the great devil down 13, 6/ 25
driving to drive the great devil down again, the great 13, 12/ 23
driving to drive that sinful suggestion from 13, 22/ 23
driving to drive of his blessed blood 13, 44/ 22
driving to drive of his blessed blood 13, 45/ 23
driving to drive us in the deep 13, 193/ 28
driving to drive us in the deep 13, 193/ 28
driving to drive ; all this process () 13, 58/ 7

driving to drive in the same, signifieth 13, 58/ 21

driving to drive and destroyed in the 13, 58/ 25
driving to drive them in the sea 13, 193/ 26
driving to drive them in the sea 13, 193/ 26
driving to drive them in the sea 13, 193/ 26
driving to drive with him after that 13, 123/ 14

driving to drive , how noble it is 13, 143/ 10

driving to drive bring this to pass 13, 165/ 6

driving to drive and received, not only 13, 170/ 1

driving to drive after the paschal lamb 13, 129/ 7

driving to drive to the paschal lamb 13, 130/ 17

driving to drive wine again after that 13, 132/ 31

driving to drive . In proof whereof our 13, 143/ 2
driving to drive ground all the mids 13, 58/ 4

driving to drive nec manducat spiritualiter, carnem 13, 144/ 5

driving to drive " (The sacrament before it 13, 167/ 14

driving to drive with all those lands 13, 40/ 13

driving to drive from his heirs by 13, 40/ 21

driving to drive but had yet greater 13, 40/ 24

driving to drive , that is to wit 13, 40/ 29

driving to drive with ten thousand pound 13, 41 14

driving to drive to sin and that 13, 30/ 19

driving to drive unto us. But yet 13, 39/ 29

driving to drive unto their offense, reserving 13, 54/ 8

driving to drive love toward thee and 13, 68/ 24

driving to drive manner and worthily receive 13, 191/ 10

driving to drive manner and worthily receive 13, 191/ 10

driving to drive also to him and 13, 40/ 11

driving to drive referred to God, after 13, 29/ 20

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive of hell. The prayer 13, 75/ 20

driving to drive non manet Christus, procul dubio nec manducat spiritualiter, carnem 13, 144/ 5
driving to drive " (The sacrament before it 13, 167/ 14

driving to drive with all those lands 13, 40/ 13

driving to drive from his heirs by 13, 40/ 21

driving to drive but had yet greater 13, 40/ 24

driving to drive , that is to wit 13, 40/ 29

driving to drive with ten thousand pound 13, 41 14

driving to drive to sin and that 13, 30/ 19

driving to drive unto us. But yet 13, 39/ 29

driving to drive unto their offense, reserving 13, 54/ 8

driving to drive love toward thee and 13, 68/ 24

driving to drive manner and worthily receive 13, 191/ 10

driving to drive manner and worthily receive 13, 191/ 10

driving to drive also to him and 13, 40/ 11

driving to drive referred to God, after 13, 29/ 20

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive of hell. The prayer 13, 75/ 20

driving to drive non manet Christus, procul dubio nec manducat spiritualiter, carnem 13, 144/ 5
driving to drive " (The sacrament before it 13, 167/ 14

driving to drive with all those lands 13, 40/ 13

driving to drive from his heirs by 13, 40/ 21

driving to drive but had yet greater 13, 40/ 24

driving to drive , that is to wit 13, 40/ 29

driving to drive with ten thousand pound 13, 41 14

driving to drive to sin and that 13, 30/ 19

driving to drive unto us. But yet 13, 39/ 29

driving to drive unto their offense, reserving 13, 54/ 8

driving to drive love toward thee and 13, 68/ 24

driving to drive manner and worthily receive 13, 191/ 10

driving to drive manner and worthily receive 13, 191/ 10

driving to drive also to him and 13, 40/ 11

driving to drive referred to God, after 13, 29/ 20

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive son, "Credo Domine, adiuva 13, 199/ 10

driving to drive of hell. The prayer 13, 75/ 20
in his heart a
dunghill
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
esse hora, discubuit, et
duodecim apostoli cum co. 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 unchristized, albeit that in
13, 42/ 12
her eye and her
car, , 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>his questioning and her ear-giving thereto, wrought not as</td>
<td>13, 15/ 24</td>
<td></td>
</tr>
<tr>
<td>so do they (as earnest and as great as</td>
<td>13, 157/ 32</td>
<td></td>
</tr>
<tr>
<td>him with a sure earnest virtuous mind, he proved</td>
<td>13, 203/ 25</td>
<td></td>
</tr>
<tr>
<td>him with a sure earnest virtuous mind, he proved</td>
<td>13, 203/ 25</td>
<td></td>
</tr>
<tr>
<td>never so incline the ears of mine heart, but</td>
<td>13, 25/ 6</td>
<td></td>
</tr>
<tr>
<td>our eyes and our ears in manner of a</td>
<td>13, 52/ 28</td>
<td></td>
</tr>
<tr>
<td>erroneous fallacies misoccupy his ears and heap up in</td>
<td>13, 137/ 30</td>
<td></td>
</tr>
<tr>
<td>salutation was in mine ears, the infant in my</td>
<td>13, 200/ 25</td>
<td></td>
</tr>
<tr>
<td>salutation was in mine ears, the infant in my</td>
<td>13, 200/ 25</td>
<td></td>
</tr>
<tr>
<td>art fallen into the earth .) And afterward he saith</td>
<td>13, 5/ 25</td>
<td></td>
</tr>
<tr>
<td>thrown down into the earth, and his angels be</td>
<td>13, 6/ 12</td>
<td></td>
</tr>
<tr>
<td>and center of the earth, and other hove about</td>
<td>13, 6/ 26</td>
<td></td>
</tr>
<tr>
<td>over part of the earth and the sea, which</td>
<td>13, 6/ 27</td>
<td></td>
</tr>
<tr>
<td>ourselves, but of the earth, and of nature no</td>
<td>13, 8/ 13</td>
<td></td>
</tr>
<tr>
<td>world made, and air, earth, and sea furnished with</td>
<td>13, 12/ 5</td>
<td></td>
</tr>
<tr>
<td>the slime of the earth, and created of nothing</td>
<td>13, 12/ 7</td>
<td></td>
</tr>
<tr>
<td>being created of the earth, and our mother Eve</td>
<td>13, 12/ 17</td>
<td></td>
</tr>
<tr>
<td>of all the whole earth, had full dominion over</td>
<td>13, 13/ 15</td>
<td></td>
</tr>
<tr>
<td>depart out of the earth, carried up with the</td>
<td>13, 13/ 30</td>
<td></td>
</tr>
<tr>
<td>the beasts of the earth ,&quot; would not begin at</td>
<td>13, 14/ 26</td>
<td></td>
</tr>
<tr>
<td>and beasts of the earth. Upon thy breast shalt</td>
<td>13, 18/ 21</td>
<td></td>
</tr>
<tr>
<td>shalt thou creep, and earth shalt thou eat all</td>
<td>13, 18/ 22</td>
<td></td>
</tr>
<tr>
<td>eat, accursed be the earth in thy work. With</td>
<td>13, 18/ 31</td>
<td></td>
</tr>
<tr>
<td>thou eat of the earth all the days of</td>
<td>13, 18/ 32</td>
<td></td>
</tr>
<tr>
<td>the herbs of the earth . In the sweat of</td>
<td>13, 18/ 33</td>
<td></td>
</tr>
<tr>
<td>return again into the earth out of which thou</td>
<td>13, 18/ 34</td>
<td></td>
</tr>
<tr>
<td>paradise into the wretched earth . Long were it here</td>
<td>13, 19/ 6</td>
<td></td>
</tr>
<tr>
<td>wife, accursed be the earth in thy work, and</td>
<td>13, 20/ 6</td>
<td></td>
</tr>
<tr>
<td>habet.&quot; (Woe to the earth and to the sea</td>
<td>13, 23/ 13</td>
<td></td>
</tr>
<tr>
<td>paradise into the wretched earth , their living gotten with</td>
<td>13, 24/ 8</td>
<td></td>
</tr>
<tr>
<td>down here into the earth (and nevertheless abiding still</td>
<td>13, 27/ 17</td>
<td></td>
</tr>
<tr>
<td>as heaven is above earth , so high are my</td>
<td>13, 33/ 13</td>
<td></td>
</tr>
<tr>
<td>being made of the earth and mixed with other</td>
<td>13, 36/ 21</td>
<td></td>
</tr>
<tr>
<td>that ever reigned on earth. And yet, though they</td>
<td>13, 37/ 8</td>
<td></td>
</tr>
<tr>
<td>be translated out of earth into the joys of</td>
<td>13, 45/ 2</td>
<td></td>
</tr>
<tr>
<td>creature, neither man in earth nor yet angel in</td>
<td>13, 46/ 33</td>
<td></td>
</tr>
<tr>
<td>habitant in eo&quot; (The earth belongeth to our Lord</td>
<td>13, 61/ 1</td>
<td></td>
</tr>
<tr>
<td>his coming into the earth was to bring man</td>
<td>13, 67/ 3</td>
<td></td>
</tr>
<tr>
<td>Maker of the whole earth, wouldst have yet no</td>
<td>13, 100/ 11</td>
<td></td>
</tr>
<tr>
<td>but for pilgrims upon earth, that we may long</td>
<td>13, 100/ 13</td>
<td></td>
</tr>
<tr>
<td>his coming into the earth he left not heaven</td>
<td>13, 105/ 12</td>
<td></td>
</tr>
<tr>
<td>in heaven and in earth, and everywhere else at</td>
<td>13, 105/ 14</td>
<td></td>
</tr>
<tr>
<td>in distance above the earth, could not, for all</td>
<td>13, 107/ 4</td>
<td></td>
</tr>
<tr>
<td>same figure again in earth , but he meant that</td>
<td>13, 121/ 15</td>
<td></td>
</tr>
</tbody>
</table>
figure here still in earth. And that appeareth plain because he was made 13, 121/32
the Scripture calleth Adam earth, saying: "Terra es et 13, 131/21
was made of the earth because he said before 13, 139/3
Christ's body not in earth (but he meant of 13, 139/5
him here still in earth is in his body 13, 147/29
any time here in earth . And also, since his 13, 147/31
be now remaining in earth ?) But that time shall 13, 173/33
a man is called "earth" because he was made 13, 153/26
was made of the earth, and in the Scripture 13, 153/27
the roundel of the earth , the words of them 13, 173/15
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 wheusoever 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
our senses be most easy to be deceived, His 13, 168/1
that wheusoever they did eat of the forbidden tree 13, 13/2
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
whateusoever 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
evening, offer it and eat it up all together
lamb should they nothing eat raw nor sod, but
fire. And they should eat it with wild lettuce
death. And they should eat it having their gowns
their hands, and so eat it in haste, as
offer in sacrifice and eat the unspotted lamb, himself
were they commanded to eat with unleavened bread, and
he will we shall eat it with no leaven
in our hand, and eat apace for token of
whom he commonly did eat and drink and talk
thee, that thou mayest eat the paschal lamb?" And
t lamb that we may eat it." But they said
place where I may eat my paschal with my
that Christ did not eat his Paschal lamb in
a day, and did eat it in vespere tertia
said not that he eat it on the Wednesday
that the Jews did eat it then, and that
then the Jews did eat the Paschal lamb. And
Jews they say did eat it that day after
the day, and did eat it the day before
us that we may eat it."" Our Savior, which
may with my disciples eat the paschal?"" And he
what house he would eat his paschal. And our
have I desired to eat the paschal with you
time I shall not eat it, till it be
saith: "Take you and eat you. This is my
have I desired to eat this paschal lamb with
time, I shall not eat it till it be
that he had to eat the paschal lamb at
have I desired to eat this paschal lamb with
I longed for to eat this paschal lamb with
at that time to eat the paschal lamb with
have I longed to eat this paschal lamb with
longed so sore to eat that paschal lamb with
have I desired to eat this paschal lamb with
this time, I shall eat that no more till
saying that he would eat the old paschal lamb
he would no more eat it at all. For
I will from henceforth eat this no more till
this I will never eat it more," after such
Charterhouse, "I will never eat flesh more in this
in heaven ere I eat any more flesh," or
meaning that he would eat flesh in another world
but that he would eat none here, and consequently 13, 122/ 13
here, and consequently never eat flesh more. The other 13, 122/ 13
resurrection, he did verily eat and drink with them 13, 123/ 10
saying: "Take you and eat you. This is my 13, 124/ 4
take you and eat you. This is my 13, 124/ 30
give you here to eat is of a nature 13, 125/ 5
But this shall you eat quick, and it shall 13, 125/ 9
if you receive and eat virtuously the one into 13, 125/ 14
his own body to eat , inculking that point into 13, 125/ 21
here to receive and eat is the same self 13, 125/ 31
own blessed body to eat in the form of 13, 126/ 19
resurrection, he would both eat and drink with them 13, 129/ 33
he not only did eat with them common meat 13, 131/ 14
also did consecrate and eat with them the Blessed 13, 131/ 15
he said he would eat the paschal lamb after 13, 133/ 5
figure, he would never eat more. But the very 13, 133/ 8
that would he then eat again with them in 13, 133/ 13
his resurrection did both eat and drink with his 13, 133/ 30
Savior did receive and eat his own blessed body 13, 135/ 18
he did himself both eat and drink with them 13, 135/ 34
figure, he did himself eat and drink with them 13, 136/ 3
gave his apostles to eat and to drink was 13, 137/ 19
what it is to eat his body and drink 13, 144/ 17
this it is to eat that flesh and to 13, 144/ 19
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
diiudicans 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
young serpent, the woman,
to be sacrificed and
to be sacrificed and
lamb was sacrificed and
the paschal lamb was
morrow (after the paschal
And therefore was it
the Paschal should be
the paschal lamb was
lamb was eaten, and
the Paschal lamb was
For that was then
unto the Father, and
a mortuis." (We have
sacrifice, yet was it
also he that was
after the paschal lamb
He was both the
my flesh; he that
his blood. He that
without doubt he neither
Christ, but rather he
et sanguinis domini," (Whosoever
cup; for he that
eateth and drinketh unworthily,
deo saginetur." (The flesh
verily drink: he that
that saith, he that
eateth and drinketh unworthily,
of our Lord, and
corpus Domini." (He that
of this cup unworthily
corpus Domini." (He that
of this cup unworthily
also forbade them the
to be, through the
him alive again, and
And so, though the
the morrow after the
anticipate the time of
decima lunae, is the
Shere Thursday when the
was the feast of

*Return to Top*
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
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
catholic Church called sancta ecclesia , "holy Church," because that 13, 115/ 8
propterea calumniandum est universe ecclesiastica, Hierarchia, saith that the 13, 152/ 2
in his book De 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
sic de pane illo edit carnem meam et bibit 13, 163/ 36
vere est potus. Qui 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 thereof, which are only 13, 47/ 1
that shall take the effect the only things, with 13, 128/ 32
special things, and in effect , for this while, only 13, 139/ 23
but I will in effect or force.) Here have 13, 139/ 29
faith is of no effect thereof (that is to 13, 170/ 34
the virtue and the effect thereof (that is to 13, 192/ 18
the virtue and the effect words. For first, to 13, 110/ 1
unto them with most effectual causes this holy sacrament 13, 140/ 15
not only called (upon effectual respects that they saw 13, 140/ 18
same intent (upon diverse effectually shed for those only 13, 128/ 32
too. But it was effectually make it. For the 13, 154/ 13
signification thereof) doth also effectually receive it -- doth 13, 154/ 20
blood unto them that effectually into our souls), Saint 13, 194/ 19
Holy Spirit graciously and effectually into our souls), Saint 13, 194/ 19

Thomas More Studies 14 (2019)
caelestis misericordiae Christi corpus effectum . Sicut autem quicumque ad
he declared therein the efficacy of the New Testament
operata fuerint, ibi anguis efficitur , qui plebem redemit. Ergo
accepta atque hausta id efficient ut et nos in
pro vobis et multis effundetur in remissionem peccatorum" (This
egal and one God, and
and his Holy Ghost egal
Aaron devoravit virgas magorum Egyptiorum MT2. "And over this
modum accepto poculo postquam egisset gratias dixisse, hic est
Et accepto calice gratias egit , et dixit: Accipite et
saith: "Accepto calice gratias egi
ervitio et thralldom in Egypt
and depart out of Egypt
make a passage through Egypt
and vengeance through all Egypt
get them out of Egypt
of God's passing through Egypt
these Egyptians that in Egypt
that the witches of Egypt
not only of the Egyptians
King Pharaoh and the Egyptians
the first-begotten of the Egyptians
Pharaoh with all the Egyptians
plenteous borrowing, "spoiled the Egyptians
wrongful oppression that the Egyptians
the vengeance upon the Egyptians
foresaid figure, by these Egyptians
whole people of the Egyptians
first-begotten children of the Egyptians
of bondage of these Egyptians
first-begotten children of the Egyptians
those first-begotten of the Egyptians
while God killeth those Egyptians
passage to kill the Egyptians
way out of the Egyptians
first-begotten children of the Egyptians
ad me venit non Egyptians
ciciam foras" (He that cometh Egyptians
Hilary also in his eighth Egyptians
unto them in the eighteenth Egyptians
in weight about the eighth Egyptians
John Chrysostom in his eighties Egyptians
Manducaverunt et biberunt de eighties Egyptians
of hyssop, the bitter eighties Egyptians
attendant himself at his eisdem
commonly said) at our eisell

Thomas More Studies 14 (2019)
more greedy, and the elder the more niggard, and 13, 65/ 9
our Savior saith, "Propter electos breviabuntur dies illi," and 13, 174/ 1
stars appear in the element . And so, though the 13, 86/ 27
and mixed with other elements , was of nature dissoluble 13, 36/ 22
Saint Paul in the eleventh chapter of his epistle 13, 42/ 30
is made in the eleventh chapter of Saint John 13, 69/ 14
Saint John in the eleventh chapter of his gospel 13, 70/ 8
it appeareth in the eleventh chapter of Numbers) institute 13, 73/ 9
Aries, which is the eleventh or the twelfth day 13, 88/ 25
as appeareth in the eleventh chapter of the gospel 13, 95/ 29
Saint Paul in the eleventh chapter of his first 13, 126/ 15
apostle explaineth in the eleventh chapter of his first 13, 145/ 23
he saith in the eleventh chapter of the first 13, 159/ 25
his unmeasurable goodness. Saint Elizabeth , at the visitation and 13, 200/ 8
Now like as Saint Elizabeth by the Spirit of 13, 200/ 26
as came to St. Elizabeth , but one incomparably more 13, 201/ 2
of God passed St. Elizabeth , doth so vouchsafe to 13, 201/ 4
his unmeasurable goodness. Saint Elizabeth , at the visitation and 13, 200/ 8
Now like as Saint Elizabeth by the Spirit of 13, 200/ 26
as came to St. Elizabeth , but one incomparably more 13, 201/ 2
of God passed St. Elizabeth , doth so vouchsafe to 13, 201/ 4
pleasure without a whole ell of pain. And yet 13, 81/ 18
and pride of their eloquent speech, and say they 13, 10/ 10
unto that glory, or else , willingly declining from grace 13, 4/ 20
God again also, or else shall we keep it 13, 9/ 12
persons that one. For else could he not conveniently 13, 19/ 15
may perish in. For else shall the sheep not 13, 22/ 2
to delight therein or else is so negligent in 13, 22/ 21
soul of new, or else that as well the 13, 35/ 11
nor almost in nothing else , but leave off and 13, 38/ 22
they be born, or else at the least wise 13, 44/ 26
for ourselves meritorious, which else had we taken for 13, 48/ 24
good simple maid, whom else neither the lust of 13, 63/ 16
sensual beastly body), or else it will be very 13, 63/ 29
consider whereabout: about nothing else but to seek the 13, 73/ 17
walking with them, or else to do them some 13, 103/ 15
in earth, and everywhere else at once. Nor by 13, 105/ 14
you be blessed, or else for the bare knowledge 13, 111/ 32
and the other, or else for that both of 13, 127/ 12
day when," etc. Or else , after those other holy 13, 132/ 6
of God well-known. But else I verily believe that 13, 151/ 14
is no substance, or else it is the substance 13, 170/ 33
body and blood or else our faith is of 13, 170/ 34
the grace to repent), else not fail to drown 13, 193/ 27

Thomas More Studies 14 (2019)
was herself such as else (for the diversity between 13, 200/ 11
the grace to repent), else not fail to drown 13, 193 / 27
was herself such as else (for the diversity between 13, 200/ 11
it there happed and elsewhere happens often) to 13, 14/ 32
in the temple as elsewhere ) and the revelations of 13, 66/ 30
is in us.) Eusebius Emesenus in his oration of 13, 165 / 8
toward the castle of Emmaus in form of a 13, 157 / 23
to the castle of Emmaus, "Mane nobiscum Domine" (Tarry 13, 202/ 16
to the castle of Emmaus, "Mane nobiscum Domine" (Tarry 13, 202/ 16
Jews but that the emperor of Rome should be 13, 70/ 21
nowhere find that the emperor coined at that time 13, 79/ 23
Emperor Antonius, saith thus of 13, 161 / 8
the image of the emperor’s visage and the superscription 13, 79/ 18
the superscription of the emperor’s name, and was in 13, 79/ 19
commodity thereof should be employed upon us, and ordinarily 13, 48/ 22
Egypt had by their enchantment brought forth before Pharaoh 13, 153 / 31
to another wretch, which encouraged him to go forward 13, 78/ 10
humble manner we should endeavor ourselves to receive this 13, 197/ 23
goodness, leave our own endeavor undone, then is our 13, 198/ 24
or never. Let us endeavor ourselves to keep him 13, 202/ 14
humble manner we should endeavor ourselves to receive this 13, 197/ 23
goodness, leave our own endeavor undone, then is our 13, 198/ 24
or never. Let us endeavor ourselves to keep him 13, 202/ 14
that, when Jesus had ended all these sermons, he 13, 52/ 3
that, when Jesus had ended all these sermons, he 13, 66/ 6
had first finished and ended those words and those 13, 67/ 8
after all his sermons ended, that after two days 13, 68/ 3
forthwith after these words ended. In the beginning of 13, 119/ 5
the paschal lamb so ended, did institute the new 13, 123 / 17
St. Luke. And it endeth in the committing of 13, 3/ 11
them, and into the ends of the roundel of 13, 173/ 14
heaven, nor were forthwith ended with the very fruition 13, 4/ 16
himself, in that he ended it with the three 13, 12/ 8
mighty majesty of God endure and suffer his malicious 13, 25/ 14
to him that would endure and sustain such horrible 13, 45/ 11
in the evening, and endure to the evening following 13, 89/ 3
he hath ordained to endure in this world as 13, 97/ 9
old paschal, which should endure in his Church in 13, 126 / 5
a season should have endured there without age, weariness 13, 13/ 24
be while the world endureth Whereagainst whoso wrestleth cannot 13, 174 / 15
diminishment, or intermission, eternal enduring of impassible and immortal 13, 134/ 35
of his proud, envious enemies make such a diminishment 13, 11/ 21
him to have two enemies, that is to wit 13, 47/ 9
victory against his double enemies the occasion of double 13, 47/ 17
shame, envy with his enemies " misery, wrath with fair 13, 65/ 6
without dread of his enemies, all the people received 13, 71/ 24
upon Palm Sunday, his enemies said unto themselves: "You 13, 72/ 24
his, but for his enemies, to make them friends 13, 83/ 10
only, but to his enemies, too. For he gave 13, 102/ 22
till I put thine enemies for a footstool under 13, 121/ 27
not that when the enemies of Christ be thrown 13, 121/ 28
For the proud, hateful enemy of God and traitorous 13, 14/ 4
but that their wicked enemy the devil, first by 13, 17/ 25
friend, their very deadly enemy the devil. On which 13, 25/ 7
suggestion of our mortal enemy the devil, first by 13, 17/ 25
suffer his malicious proud enemy the devil to rejoice 13, 25/ 14
of his false envious enemy of his passion, his 13, 57/ 9
treason of his familiar enemy, as the false traitor 13, 83/ 7
a friend to an enemy, too, and wait thee 13, 84/ 11
turn sometime to thine enemy that gate well warded 13, 116/ 33
keep against the ghostly enemy that reason with the 13, 138/ 24
body indeed. Thirdly, they enforce his doctrine and his 13, 110/ 22
Savior further yet and enforcing themselves by force to 13, 138/ 5
of our Savior Christ, engendered and begotten of him 13, 32/ 7
man by natural propagation engines use these manner of 13, 138/ 3
their wiliness. Three special English , For if I should 13, 50/ 22
the same thing in 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 the 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, 51/ 2
ten shillings of our English money, after the old 13, 79/ 24
to say, "until" in the English ), when it limiteth a 13, 121/ 17
too, so in our tongue is it also 13, 156/ 12
also, like as this word "God" signifieth unto 13, 156/ 15
so doth unto us folk this English word 13, 156/ 20
us English folk this word "housel," though not 13, 156/ 20
wrote no more in of this treatise of 13, 177/ 9
he wrote thereof in ; 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 such, by the outrageous such, by the outrageous do a thing well was king), was well This much is perplex But he wist well indeed it is) easy the both is able them the thing plain ado to find names can we think here can we think here of ours, but to of ours, but to but also for our mind therein, whereupon there order, linked and chained thine own wicked disciple, appetite or affection to rule over man, and a high proud thought were by them broken, so marked and not thirteenth chapter beginneth to body can the devil a gate open to never have such pride we shall somewhat farther any man able to upon the passion, to I will not here worthy that thou shouldst he refuseth not to God) personally so to of Christ so to leave of him to and therefore not only lovingly doth vouchsafe to he refuseth not to God) personally so to of Christ so to leave of him to and therefore not only
lovingly doth vouchsafe to
to enter not only into our
his tender mercy
to enter into counsel together. And
By one man sin
entered into the world, and
one man death hath
entered by one, much more
The law truly hath
entered, that sin should abound
the people." But there
entered Satan into Judas, whose
fourth lecture. "But there
took his time and
entered into his heart, and
and by. For he
entered into Judas" heart, and
house into which he
entereth . And ye shall say
house into which he
entereth, and you shall say
old paschal before he
entereth into the rehearsing of
Lord, then our Lord
entereth under thy house, and
house, for where he
entereth unworthily, there he entereth
as you shall be
to wit, after the
Lo, as you be
die or that were
to let that lewd
enterprise pass. He mishapped nevertheless
and wax a proper
entertainer (which property some gentlewomen
the devil, devising to
entice this woman to this
she by the devil's
enticement would needs know evil
forthwith. For at her
enticement, and not so much
the man whole and
entire falleth into the consent
of heaven, the whole
entire man hath a very
those forms is one
entire body -- that is
the very blessed one
entire body of Christ --
than ever he was
entitled to before he took
yet were they never
Gerson, which work he
entitled thereto indeed, nor were
of London, which he
entitled Monotesseron (that is to
might be induced and
entitled thus as followeth: To
misery, wrath with fair
entitled thus as followeth: To
the context so diversely
entred in his collection that
of which the very
entry and open gate our
very gate and first
entry toward heaven: "Accedentem ad
his Father), after which
entry thereinto by his resurrection
carnes nostri per immutationem
enutriuntur ) eiusdem incarnati Iesu carnem
infected and so sore
envenomed with so many poison
malice of his proud,
envious enemies make such a
grief for his proud,
envious stomach) having it revealed
also that God were
envious and could not for
suggestion of his false
one point of his
oh, woe worth wicked
to wit, falsehood and
and could not for
marvelous mischievous nature of
his own fall and
by occasions of pride,
will away with shame,
and the scribes for
their malicious anger and
have given occasion of
his epistle to the
into the city of
For in a certain
erudition. And in that
eleventh chapter of his
chapter of his first
Paul toucheth in his
chapter of his first
chapter of the first
Ignatius writeth in his
sin.) And in his
Saint Jerome in his
Augustine in his 118th
saith in his first
saith in his first
sanctum cibum, illudque incorruptum
three distinct and diverse
giveth anything unto the
hath he had eternally
manners as he is
and eaten after the
day after their vernal
moon next after the
children of wrath, saying:"
Azimorum, qui dicitur pascha.
et extergere lineo, quo
tantummodo nutriendo corpori commodus
et per hoc unum
Si hoc scitis, beati
Si haec scitis, beati
Si haec scitis beati
super altitudinem nubium: similis
envious enemy, and that would
envious property, that is to
envy , the daughter of pestilent
envy . For he made her
envy suffer it that they
envy . For the devil so
envy that they should succeed
envy , wrath, and covetise, glutony
envy with his enemies" misery
envy , the people for ignorance
envy , yet the people of
envy or suspicion to Judas

Ephesians . Festinate ergo frequenter accedere
Ephraim with his disciples, near
epistle which he writeth unto
epistle , he confesseth the defense
epistle to the Hebrews: "Sine
epistle to the Corinthians, of
epistle to the Corinthians, saying
epistle to the Corinthians, saying
epistle to the Corinthians, "Dominus
epistle to the Ephesians. Festinate
epistle to the Romans saith
epistle ad Heliodorum writeth thus
epistle to Januarius writeth thus
epistle to the Corinthians: "Quicumque
epistle to the Corinthians: "Quicumque
epulum accipis, quando vitae pane
equal and like mighty persons
equal God the Son. But
equal kingdom of all things
equal God with his Father
equinoctial in vere, the fourteenth
equinoctial in the evening) he
equinoctial in vere, that is
Eramus natura filii irae." ("We
Erat R. autem pascha et
erat praecinctus. Venit ergo ad
erat , et vitae corporalis subsidium
erimus , quia pater in eo
eritis si feceritis ea. The
eritis si feceritis ea" (If
eritis " (If you know these
ero altissimo." (I will ascend
<table>
<thead>
<tr>
<th>Concept</th>
<th>Synonym</th>
<th>Line No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>trust them with that</td>
<td>errand secretly with which he</td>
<td>13, 94/9</td>
</tr>
<tr>
<td>gave them therefore their</td>
<td>errand in so strange a</td>
<td>13, 94/10</td>
</tr>
<tr>
<td>water, walking on his</td>
<td>errand , and the two apostles</td>
<td>13, 95/10</td>
</tr>
<tr>
<td>Saint John, after their</td>
<td>errand done, resorted unto Christ</td>
<td>13, 96/14</td>
</tr>
<tr>
<td>in hell. But this</td>
<td>erroneous opinion, as reason is</td>
<td>13, 35/6</td>
</tr>
<tr>
<td>bear it out. Which</td>
<td>erroneous mind of theirs our</td>
<td>13, 97/33</td>
</tr>
<tr>
<td>true belief into this</td>
<td>erroneous mind, yet is it</td>
<td>13, 137/25</td>
</tr>
<tr>
<td>the reading of their</td>
<td>erroneous fallacies misoccupy his ears</td>
<td>13, 137/29</td>
</tr>
<tr>
<td>a very great perilous</td>
<td>error For they, to maintain</td>
<td>13, 34/20</td>
</tr>
<tr>
<td>a foundation for that</td>
<td>error forgetting the words of</td>
<td>13, 34/24</td>
</tr>
<tr>
<td>of Greece in this</td>
<td>error I speak but of</td>
<td>13, 91/29</td>
</tr>
<tr>
<td>the defense of their</td>
<td>error to say that Saint</td>
<td>13, 92/8</td>
</tr>
<tr>
<td>doing their over arrogant</td>
<td>error For upon that point</td>
<td>13, 150/2</td>
</tr>
<tr>
<td>they partly acknowledged their</td>
<td>errors after and were reformed</td>
<td>13, 91/24</td>
</tr>
<tr>
<td>of frowardness to their</td>
<td>errors again, and in conclusion</td>
<td>13, 91/26</td>
</tr>
<tr>
<td>substantially and with great</td>
<td>erudition And in that epistle</td>
<td>13, 34/16</td>
</tr>
<tr>
<td>Caro mea vere est</td>
<td>esca et sanguis meus vere</td>
<td>13, 163/35</td>
</tr>
<tr>
<td>est ergo manducare illam</td>
<td>escam et illum bibere potum</td>
<td>13, 144/3</td>
</tr>
<tr>
<td>ad Romanos. Non comedam</td>
<td>escam corruptionis, neque voluptates huius</td>
<td>13, 160/25</td>
</tr>
<tr>
<td>the well-disposed people, to</td>
<td>escape well out of bondage</td>
<td>13, 63/30</td>
</tr>
<tr>
<td>yet pertaineth it most</td>
<td>especially to those that have</td>
<td>13, 21/22</td>
</tr>
<tr>
<td>him from sin, and</td>
<td>especially from pride, the root</td>
<td>13, 47/8</td>
</tr>
<tr>
<td>unto such vices as</td>
<td>especially spring of the sensual</td>
<td>13, 63/28</td>
</tr>
<tr>
<td>to destroy him. But</td>
<td>especially after that he had</td>
<td>13, 69/26</td>
</tr>
<tr>
<td>of the people, and</td>
<td>especially the chief of the</td>
<td>13, 73/31</td>
</tr>
<tr>
<td>those to whom it</td>
<td>especially belonged to provide for</td>
<td>13, 74/1</td>
</tr>
<tr>
<td>were these, lo, that</td>
<td>especially gathered together to compass</td>
<td>13, 74/2</td>
</tr>
<tr>
<td>Feast of Paschal.&quot; And</td>
<td>especially they called and hallowed</td>
<td>13, 87/24</td>
</tr>
<tr>
<td>as the doctors say)</td>
<td>especially loved him, and Saint</td>
<td>13, 94/4</td>
</tr>
<tr>
<td>and the doctors thereon)</td>
<td>especially was beloved of him</td>
<td>13, 94/5</td>
</tr>
<tr>
<td>chosen number and so</td>
<td>especially put in trust, but</td>
<td>13, 96/29</td>
</tr>
<tr>
<td>apostles whom he had</td>
<td>especially loved in the world</td>
<td>13, 103/2</td>
</tr>
<tr>
<td>the same sin (and</td>
<td>especially those that he seeth</td>
<td>13, 116/29</td>
</tr>
<tr>
<td>declare, likewise as bread</td>
<td>especially refresheth and sustaineth the</td>
<td>13, 142/26</td>
</tr>
<tr>
<td>sacrament, received worthily, doth</td>
<td>especially above all other sacraments</td>
<td>13, 142/31</td>
</tr>
<tr>
<td>form of bread most</td>
<td>especially signified, and the blood</td>
<td>13, 147/17</td>
</tr>
<tr>
<td>in all things, and</td>
<td>especially in the sacraments, not</td>
<td>13, 167/37</td>
</tr>
<tr>
<td>virtue or that he</td>
<td>espieth put in prelacy and</td>
<td>13, 116/30</td>
</tr>
<tr>
<td>before all time eternally</td>
<td>established in the infinite perfection</td>
<td>13, 4/3</td>
</tr>
<tr>
<td>by grace confirmed and</td>
<td>established in the full surety</td>
<td>13, 5/1</td>
</tr>
<tr>
<td>not best. To be</td>
<td>established in the possession of</td>
<td>13, 46/28</td>
</tr>
<tr>
<td>person of a great</td>
<td>estate that hath yet many</td>
<td>13, 7/26</td>
</tr>
<tr>
<td>thereby brought into miserable</td>
<td>estate and damnable themselves with</td>
<td>13, 25/12</td>
</tr>
<tr>
<td>freedom of his first</td>
<td>estate , which was not (as</td>
<td>13, 46/12</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
sin, a more base estate was better. And better
form of his own estate ? Our Savior (as Saint
noble princes and great estates use that godly ceremony
minds so highly did esteem him that, if he
ointment to have been esteemed by Judas at an
himself, not discerning and esteeming the body of our
to folk of none estimation in the count of
our Savior in such estimation and honor, as it
and in what high estimation we have him, we
and in what high estimation we have him, we
of heart, "Deus propitius esto mihi peccator." (Lord God
of heart, "Deus propitius esto mihi peccator." (Lord God
be partners of thine eternal glory, for thy tender
of heavenly hope of eternal joy to come, and
for, and from all eternal bondage man redeemed and
own. And from this eternal damnation of sensible pain
from the peril of eternal damnation and perpetual pain
should be bounden unto eternal pain. The soul they
of the obtaining of eternal bliss in heaven, of
in the possession of eternal wealth, without any manner
his Father by his eternal generation, and to his
and impassible and in eternal glory), until that day
then was it in eternal glory so confirmed, and
loss, diminishment, or intermission, eternal enduring of impassible and
ture Catholic folk, and eternal destruction of their souls
the majesty of his eternal Godhead, but that he
the majesty of his eternal Godhead, but that he
and forgive them the eternality of the pain due
from before all time eternally established in the infinite
together, burn in hell eternally , for the peevish pride
in joy and bliss eternally with God, fulfilling the
frail kind of man eternally destroyed by the deceit
by their evil desert eternally perish in this worldly
as he hath been eternally begotten of him, so
so hath he had eternally equal dominion of all
given the Son but eternally before all time gave
justice, in abridging the eternity of the proud spirits
justice, mercy, truth, almightiness, eternity , and every good thing
and the nature of eternity under the sacrament of
deo, nec repugnemus ei etiam si sempiternus
And in another place: " eternity sempiternus et cogitationi nostrae
And in another place: " eternity sempiternus hoc ipsum
come oftentimes to this Eucharist or sacrament of the
ergo frequenter accedere ad Eucharistam et gloriam dei quando
| 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 vacantur | **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 foressed | **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/ 13
fourteenth day, in which I say) in the evening of the fourteenth day 13, 87/ 4
that began in the evening of which day the 13, 88/ 1
vernal equinoctial in the evening before, in which the 13, 88/ 9
it beginneth in the evening before, and so do 13, 89/ 2
days begin in the evening, and endure to the 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
therefore, while they found
everything come to pass as
wot the end of
everything is the uttermost. And
our possible power, and
everything so provided and ordered
our possible power, and
everything so provided and ordered
and in earth, and
everywhere else at once. Nor
convenient congruity), there is
everywhere evermore about this Blessed
man, and enter with evil men into the selfsame
number of all those angels that were through恶
knowing both good and evil knowledge of good and
enticement would needs know evil ." And upon these words
knowing both good and evil ." And God, with that
knowledge of good and evil, made like a god
knowing both good and evil, both, they lost, alas
had and got but evil alone. They lost their
the choice of the evil , is the corruption of
the devil and his evil spirits. Their delivery thence
the devil and his evil angels under our captain
multitude that by their evil desert eternally perish in
of the world and evil people, by all which
marked house from all evil outward occasions. We must
their avarice and their evil constitutions (made unto the
though he were an evil bishop, yet he was
the midst of an evil council is there undoubtedly
of them both, the evil curate himself, which, when
of that company (as evil as he was) yet
and also did much evil, too, trusting that those
them, And in those evil things we be nothing
unfaithfulness or for their evil living after their baptism
lewd example of his evil deed, yet is our
do well and giveth evil example with the contrary
clerks wandering here in evil works shall, for all
spur him into all evil , till he finally drive
well declareth by his evil demeanor toward it, in
spur him into all evil , till he finally drive
well declareth by his evil demeanor toward it, in
of the other less evils that he allured and
of God. I will exalt my seat and will
were of God therefore exalted into the clear sight
In this proving and examination of ourselves which Saint
In this proving and examination of ourselves which Saint
domi." (Let a man examine and judge himself and
<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>say) consider well and</td>
<td>examine</td>
<td>13, 194/25</td>
</tr>
<tr>
<td>be to prove and</td>
<td>examine</td>
<td>13, 195/23</td>
</tr>
<tr>
<td>say) consider well and</td>
<td>examine</td>
<td>13, 194/25</td>
</tr>
<tr>
<td>be to prove and</td>
<td>examine</td>
<td>13, 195/23</td>
</tr>
<tr>
<td>the Scripture. As for</td>
<td>example</td>
<td>13, 19/10</td>
</tr>
<tr>
<td>for all that wonderful</td>
<td>example</td>
<td>13, 45/19</td>
</tr>
<tr>
<td>of man. As for</td>
<td>example</td>
<td>13, 58/14</td>
</tr>
<tr>
<td>of lechery, for an</td>
<td>example</td>
<td>13, 63/15</td>
</tr>
<tr>
<td>to give his disciples</td>
<td>example</td>
<td>13, 71/17</td>
</tr>
<tr>
<td>they should follow the</td>
<td>example</td>
<td>13, 83/3</td>
</tr>
<tr>
<td>specially twain: one, the</td>
<td>example</td>
<td>13, 97/7</td>
</tr>
<tr>
<td>grace to follow the</td>
<td>example</td>
<td>13, 99/4</td>
</tr>
<tr>
<td>this we may take</td>
<td>example</td>
<td>13, 99/20</td>
</tr>
<tr>
<td>which wouldst for our</td>
<td>example</td>
<td>13, 100/9</td>
</tr>
<tr>
<td>have given you an</td>
<td>example</td>
<td>13, 102/3</td>
</tr>
<tr>
<td>I have given you</td>
<td>example</td>
<td>13, 109/35</td>
</tr>
<tr>
<td>did it to give</td>
<td>example</td>
<td>13, 110/16</td>
</tr>
<tr>
<td>therefore he said: &quot;An</td>
<td>example</td>
<td>13, 110/19</td>
</tr>
<tr>
<td>his doctrine and his</td>
<td>example</td>
<td>13, 110/22</td>
</tr>
<tr>
<td>is done for your</td>
<td>example</td>
<td>13, 111/27</td>
</tr>
<tr>
<td>have given you an</td>
<td>example</td>
<td>13, 113/9</td>
</tr>
<tr>
<td>of our Savior take</td>
<td>example</td>
<td>13, 113/13</td>
</tr>
<tr>
<td>for to give good</td>
<td>example</td>
<td>13, 113/13</td>
</tr>
<tr>
<td>gave them also the</td>
<td>example</td>
<td>13, 113/21</td>
</tr>
<tr>
<td>he gave us the</td>
<td>example</td>
<td>13, 113/31</td>
</tr>
<tr>
<td>but gave us the</td>
<td>example</td>
<td>13, 114/1</td>
</tr>
<tr>
<td>not follow the lewd</td>
<td>example</td>
<td>13, 114/4</td>
</tr>
<tr>
<td>well and giveth evil</td>
<td>example</td>
<td>13, 114/8</td>
</tr>
<tr>
<td>with the other. The</td>
<td>example</td>
<td>13, 114/12</td>
</tr>
<tr>
<td>unto them by his</td>
<td>example</td>
<td>13, 114/13</td>
</tr>
<tr>
<td>to give them an</td>
<td>example</td>
<td>13, 115/25</td>
</tr>
<tr>
<td>the work (with this</td>
<td>example</td>
<td>13, 116/23</td>
</tr>
<tr>
<td>words and with this</td>
<td>example</td>
<td>13, 117/3</td>
</tr>
<tr>
<td>bread to give us</td>
<td>example</td>
<td>13, 124/7</td>
</tr>
<tr>
<td>have told you an</td>
<td>example</td>
<td>13, 139/10</td>
</tr>
<tr>
<td>sophism soiled. As for</td>
<td>example</td>
<td>13, 157/6</td>
</tr>
<tr>
<td>remnant. As (for another</td>
<td>example</td>
<td>13, 157/33</td>
</tr>
<tr>
<td>sunt, quam cunctum carnis</td>
<td>example</td>
<td>13, 166/34</td>
</tr>
<tr>
<td>sanctified so, as the</td>
<td>exceedant</td>
<td>13, 167/5</td>
</tr>
<tr>
<td>reason. Let his word</td>
<td>exceed</td>
<td>13, 167/35</td>
</tr>
<tr>
<td>lowest far pass and</td>
<td>excel</td>
<td>13, 167/35</td>
</tr>
<tr>
<td>church far pass and</td>
<td>excel</td>
<td>13, 4/13</td>
</tr>
<tr>
<td>degrees, the higher in</td>
<td>excel</td>
<td>13, 97/19</td>
</tr>
<tr>
<td>seeth aspire toward any</td>
<td>excellence</td>
<td>13, 4/12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13, 116/30</td>
</tr>
</tbody>
</table>
to declare the great
efficiency of the New Testament 13, 127 / 24
also declared the wonderful
efficiency of this new Blessed 13, 128 / 22
things. One is the
efficiency of this Blessed Sacrament 13, 155 / 16
albeit that in that
company of angels, all 13, 4 / 10
of themselves, with those
beauteous gifts of their
side, an angel of
brightness, willfully letting slip 13, 5 / 3
pride the noble high
angels of heaven, what 13, 7 / 18
unto him before. This
means of man's redemption 13, 27 / 13
sake willingly suffered), that
means, I say, of 13, 27 / 29
he hath the most
majesty of God, his 13, 37 / 31
above his nature, this,
humaity, as though the 13, 105 / 7
to have thy most
good Lord, of thine
goodness, in such wise 13, 117 / 14
the beginning of this
work, gave thanks and 13, 124 / 6
proper nature much more
than the unsensible substance 13, 124 / 20
above all measure more
. For though it seem 13, 125 / 6
the Blessed Sacrament. So
is (good Christian readers 13, 137 / 1
that -- since this
high sacrament, under a 13, 140 / 4
Sacrament is the most
and of all holy 13, 152 / 24
unworthily receiveth this most
sacrament, receiveth it unto 13, 196 / 24
or receiving of this
memorial of his death 13, 199 / 27
unworthily receiveth this most
sacrament, receiveth it unto 13, 196 / 24
Blessed Sacrament so far
memorial of his death 13, 199 / 27
excelleth
all other, as that 13, 152 / 5
but one incomparably more
the Mother of God 13, 201 / 3
but one incomparably more
the Mother of God 13, 201 / 3
Sunday cried, "Hosanna in
," on the Friday, "Tolle 13, 203 / 7
Sunday cried, "Hosanna in
," on the Friday, "Tolle 13, 203 / 7
farther to stir and
us with all humble 13, 197 / 10
farther to stir and
us with all humble 13, 197 / 10
fault, but began to
himself and lay the 13, 18 / 8
nor asked forgiveness, but
her by the serpent 13, 18 / 14
beginning (whereby they rather
their default, and each 13, 53 / 17
God of forgiveness but
their sin, was in 13, 22 / 28
alter alterius lavare pedes.
enim dedi vobis: ut 13, 101 / 6
and then shall we
the duty of perfect 13, 164 / 27
apostles' feet, with his
unto them by his 13, 114 / 13
us, or any great
farther to stir and 13, 197 / 9
us, or any great
farther to stir and 13, 197 / 9
only taught us and
us by word, but 13, 113 / 32
our Savior instructeth and
his apostles to, is 13, 116 / 24
feet his own hands,
them by meekness and 13, 117 / 4
manus, quia a deo
, et ad deum vadit 13, 100 / 22
of "In omnem terram
et spopondit. Et M.
the twelfth chapter of
by the scripture in
the twenty-fourth chapter of
state and in the
not that it is
of the devil is
assidue hoc ipsum agitur,
which places (opened and
proper form), the apostle
acinis confluit. Denique iam
four evangelists, with an
showed you in the
do these things."" The
gospel and his own
with those words this
resurrection. Finally, for this
me that the other
itself, whereas by that
I said, this other
old doctors that our
that in the foresaid
a violent and shameless
see how all these
that reason with the
any of your allegorical
such manner of your
very uttermost. Some doctors
supper with him. Some
other holy doctors that
albeit that diverse doctors
say, that some doctors
is no necessity to
such expounding you plain
those old holy doctors
be well and conveniently
they may be so
holy men, which have
first lecture (good readers)
that in your such
Father, and the Father's
in the law written
For the Hebrews, to

exit MT6 sonus eorum, et 13, 173/ 12
exinde R. L. quaerebat opportunitatem 13, 51/ 23
Exodus . For, after that the 13, 59/ 11
Exodus . And on the morrow 13, 89/ 10
Exodus is it specified how 13, 127/ 14
expectation of yet a far 13, 13/ 9
expedient for you that one 13, 70/ 36
expelled , who turneth his doings 13, 160/ 30
expelluntur potestates satani qui actus 13, 160/ 23
explained with the circumstances of 13, 159/ 8
explaineth in the eleventh chapter 13, 145/ 23
exponit quomodo id fiat quod 13, 143/ 33
exposition upon their words, taken 13, 3/ 5
exposition of the first chapter 13, 86/ 11
exposition .The Holy Evangelist Saint 13, 102/ 8
exposition thereto might contend that 13, 114/ 26
exposition , by which they be 13, 132/ 24
exposition , I note this word 13, 133/ 20
exposition is much more apt 13, 134/ 1
exposition all the newness is 13, 134/ 4
exposition that I have here 13, 134/ 11
exposition is true." To this 13, 158/ 26
exposition of those words of 13, 160/ 13
exposition of heavenly things wring 13, 164/ 23
expositions of the old holy 13, 103/ 24
expositions of old holy men 13, 138/ 24
expositions you deny the very 13, 158/ 32
expositions is plain against the 13, 159/ 2
expound those words, "He loved 13, 102/ 25
expound also those words, "He 13, 103/ 10
expound the vine to be 13, 132/ 6
expound it, "novum, id est 13, 133/ 28
expound that word novum thus 13, 133/ 35
expound them otherwise, nor that 13, 138/ 21
expound it false. For we 13, 159/ 2
expound diverse other wise, and 13, 130/ 10
expounded in such wise as 13, 138/ 18
expounded conveniently by an allegory 13, 138/ 20
expounded those words in an 13, 138/ 25
expounded you the words of 13, 174/ 21
expounding you plain expound it 13, 159/ 1
express absolute image and brightness 13, 27/ 15
express warning given by Moses 13, 56/ 12
express a thing vehemently, use 13, 119/ 14

Thomas More Studies 14 (2019)
word "housel," though not expressed, yet imply and under the image of Christ's marvelous, excellent humility well the Spirit of the great desire that where he saith: "Non est, qui et naturam solium meum et sedebo caeli a terra, sic caeli a terra, sic gaudio infans in utero gaudio infans in utero gaudio infans in utero quos erat praecinctus linteo, quo erat praecinctus Nam ideo per sunt viae meae a sunt viae meae a cibi. Nam ideo per point of love beyond kindness had Christ, not omni face peccati, ita and her ear, but and make him therewith pierceth much more deeper pierceth much more deeper shall be opened and and our ears in it seemed (for then of the reader, that of our understanding.) Saint and our reason seem and our reason seem mundi filium dicant? Et of God in the shalt thou eat thy of God accounted for et docere" (Jesus began non illa quae ante. Amen, amen, dico vobis

Thomas More Studies 14 (2019)
sacramenta, et filiis Abrahae
sensus vero noster deceptu
dixit ei, quid ego
said unto them: "Hoc
unto them farther, "Hoc
peractisque gratis dixisse, hoc
domino dictum est: hoc
pro vobis datur, hoc
et bibit. Fidem autem
Capud tertium. Et cena
this matter: "Et quum
whereof she said: "Ut
upon Zacchaeus, "Hodie salus
whereof she said: "Ut
upon Zacchaeus, "Hodie salus
prophet saith): "Sagittae parvulorum
the twelfth chapter: "Et
post biduum. Et M.
in these words: "Et
enim vere verbum caro
unum quid ex utrisque
Adam, saying, "Ecce Adam
quasi unus ex nobis
iumentis insipientibus, et similis
commemoratis mox exuitur omni
shall be a hot
his, he shall not
which they could never
goodness that he will
well our faith shall
Whereagainst whoso wrestleth cannot
to repent), else not
to repent), else not
him, he will not
one means or other
in honor, his understanding
they would not have
thing whereupon continued, inevitably
come thereon, he would
This fantasy were some
king, maugre his teeth,
long before that would
into which he would

facientibus
faciunt
facienda opera eius, summus sacerdos
est. Illa falsa esse
tu nescis modo, scies
in meam commemoracionem" (This
in meam commemoracionem. (This
in meam commemoracionem, hoc
in meam commemoracionem, haec
in meam commemoracionem." (With
verba domini, qui dixit
quum diabolus iam misisset
discubuit, et
est vox salutationis tuae
est vox salutis eiusmodi
esse hora, discubuit, et
est vox salutis eiusmodi
est huic domui" (This
est vox salutis eiusmodi
est huic domui" (This
est proelium magnum in
est quum consummasset lesus
est quum consummasset lesus
est, et nos vere
videatur, sic communicatione corporis
est sicut unus ex
est, sciens bonum et
est illis." (When man
peccati, ita quando benedicende
of fire to your
to bring in two
without their own default
no man in thing
of the bliss. And
in conclusion to take
to drown us in
with good inspirations to
to drown us in
with good inspirations to
not to give them
him, he could not
to fight for him
not to follow, first
have laid it from
to find, for maintenance
have made him king
have had the price
For he knoweth how fain all this great council 13, 78/ 24
began this opinion were fain in conclusion for the 13, 92/ 7
us that belief very faint and far from the 13, 199/ 8
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 cat of, and fair to the eye, and 13, 16/ 10
her once set her fair hands unto the feeling 13, 16/ 26
enemies" misery, wrath with fair entreating, sloth with hunger 13, 65/ 7
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
say that without the faith of Christ, if they 13, 42/ 22
se remunerator sit." ("Without faith," saith Saint Paul, "it 13, 42/ 33
mean) as by his faith , without contempt of his 13, 44/ 10
that came to his faith both in the old 13, 47/ 19
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
rehearse. As for their faith , from those that among 13, 98/ 31
which from the true faith are fallen about in 13, 99/ 1
make haste, walking with faith in the way of 13, 100/ 14
the one, that without faith , there can be no 13, 115/ 15
that have we the faith never so great, yet 13, 115/ 17
not work well our faith shall fail of the 13, 115/ 17
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
blessedness with faith. For faith is the very gate 13, 115/ 32
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
a man out of faith -- let us remit 13, 141/8
the truth of our faith, do betoken and represent 13, 144/35
any peril of our faith. For I see no 13, 147/28
in matter concerning our faith or the use of 13, 150/4
proper form, planting the faith and other virtues in 13, 157/29
martyr, writing of our faith in his second Apology 13, 161/6
words, and with this faith, that heavenly and supersubstantial 13, 163/12
the duty of perfect faith. For the things that 13, 164/27
himself, and by our faith also, verily is it 13, 165/4
that cometh to the faith before the words of 13, 166/2
fear, and with what faith and persuasion of the 13, 166/22
And as concerning our faith, it is taught and 13, 166/26
blood or else our faith is of no effect 13, 170/34
and evangelists, by the faith that the apostles and 13, 171/18
time kept and continued faith, lived in unity and 13, 171/22
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
of the name and faith of Christ. Which was 13, 173/3
that he shall find faith in the earth?) But 13, 173/33
in his true Catholic faith: "Reddet unicuique secundum opera 13, 174/4
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
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 fidel. (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 fidel. (Lord, increase faith in us.) Let us 13, 199/14
in such a full faith and such a stable 13, 204/10
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>their parents and the</td>
<td>faithful</td>
<td>13, 29/19</td>
</tr>
<tr>
<td>was into theirs, his</td>
<td>faithful</td>
<td>13, 62/26</td>
</tr>
<tr>
<td>the grace in such</td>
<td>faithful</td>
<td>13, 65/34</td>
</tr>
<tr>
<td>in soul and, with</td>
<td>faithful</td>
<td>13, 68/23</td>
</tr>
<tr>
<td>be spitefully killed the</td>
<td>faithful</td>
<td>13, 82/1</td>
</tr>
<tr>
<td>what a manner of</td>
<td>faithful</td>
<td>13, 82/21</td>
</tr>
<tr>
<td>there now between this</td>
<td>faithful</td>
<td>13, 84/5</td>
</tr>
<tr>
<td>thing done by a</td>
<td>faithful</td>
<td>13, 84/5</td>
</tr>
<tr>
<td>labor to bring good</td>
<td>faithful</td>
<td>13, 84/5</td>
</tr>
<tr>
<td>other true disciples hath</td>
<td>faithfully</td>
<td>13, 84/5</td>
</tr>
<tr>
<td>deed done by the</td>
<td>faithless</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>The first point: the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>graceless caitiffs frowardly to</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>chapter in resembling the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>as well of his</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>his fall as the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>finally from thieves they</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>for their God, and</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>told you the sore</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>point: the creation and</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>the fore-rehearsed ruin and</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>in heaven by the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>And then gan he</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>showed herself unwilling to</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>is to wit, the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>and more easy to</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>though his neighbor's house</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>ire for his own</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>the occasion of their</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>occasion was this wretched</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>before he took the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>of man after his</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>too, than ever the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>came of them should</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>thought that, by the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>Adam was (before that</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>than he, before the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>the manner of man's</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>of, that by the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>not willfully and finally</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>life had the selfsame</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>to beget before his</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>lost by the like</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
<tr>
<td>ruin of angel, the</td>
<td>fall</td>
<td>13, 116/2</td>
</tr>
</tbody>
</table>

church (with certain sacraments)  13, 29/ 19
folk should be delivered          13, 62/ 26
wise to receive the               13, 65/ 34
hope of thy mercy                  13, 68/ 23
true doctrine of Christ           13, 82/  1
lover our Holy Savior             13, 82/ 21
love of his and                    13, 84/ 5
man in faith were                  13, 116/  2
folk out of the                    13, 137/ 24
preached the truth, come           13, 81/ 31
is not meritorious at              13, 116/  3
of angels. The glorious            13, 3/ 31
into wretchedness, For if          13, 4/ 22
of Nebuchadnezzar unto the         13, 5/ 29
as the fall of                     13, 5/ 30
of his fellows may                 13, 5/ 30
to be plain rebellious             13, 10/ 27
into the detestable pride          13, 10/ 28
of the proud angels                13, 11/ 5
of mankind. The glorious           13, 11/ 18
of angels, not willing             13, 11/ 20
of himself and his                 13, 14/  9
familiar with her and              13, 15/  5
familiar with him and              13, 15/ 13
of our forefather, to              13, 19/  8
than he, albeit he                 13, 21/  4
afire may hap to                   13, 21/ 18
and envy that they                 13, 23/ 16
if the goodness of                  13, 24/ 24
of man. And thus                   13, 24/ 28
.To devise this way                13, 26/  2
was a greater benefit              13, 26/ 25
of our first father                13, 28/  3
into such miserable fault          13, 28/16
of Adam, the whole                 13, 29/  2
) able to choose the               13, 38/12
of Lucifer; and thereupon          13, 38/ 13
, and the things that              13, 43/ 32
of Adam, every man                 13, 44/  4
again from the benefit             13, 44/12
, might, for himself and           13, 46/  7
the selfsame state. And            13, 46/  8
of man, and the                    13, 49/ 17

Thomas More Studies 14 (2019)
take a foul, shameful
was first moved to
was unto them to
as things accounted to
man to let it
I shall by disobedience
of these that are
their other heresies) to
take a very foul
of hell, from which
Easter, yet whensoever we
Easter, yet whensoever we
reading of their erroneous
him to spy the
at your hand, the

terram." (How art thou
the morning? Thou art
heaven that himself was
lost original justice nor
forefathers, mankind is woefully
for man, man being
mids) suddenly relented and
all the world is
misused liberty they be
once a young man
truth, the Jews were
the true faith are
yet in that point
that many folk were
God when any creature
man whole and entire
much as the one
when an ungracious purpose
to keep them from
our forefathers made with
her, and therefore was
the country of Bohemia,
hic saepius atque saepius
deceptu faciliimus est. Illa
woefully fallen through the
All this hath this
pride at the devil's
and circumvention of the
subtle suggestion of his

fall -- that their instruction
fall to this heinous treason
fall to an opinion contrary
fall under chance and hap
fall feelingly and sink down
fall in thy displeasure and
fall from the right belief
fall then unto some of
fall, as far down (except
fall our Lord of his
fall after to such wretched
fall after to such wretched
fallacies misoccupy his ears and
fallacies and soil the subtleties
fallacy of their sophism soiled
fallen out of the heaven
fallen into the earth.) And
fallen from. The devil then
fallen in damnation of death
fallen through the false wily
fallen by sin from God's
fallen and flowing shortly together
fallen to him." And upon
fallen ever since in every
fallen in a lewd mind
fallen into sects one or
fallen about in diverse parts
fallen fully so foul but
fallen in many other points
falleth into the delight and
falleth into the consent either
falleth , as our Savior saith
falleth in our mind, we
falling into the fault, he
falling into pride at the
falling to a good point
falling into many heresies, began
fallitum , Quoniam ergo ille dixit
falsa esse non possunt, hic
false wily suggestion of our
false serpens bereft them by
false suggestion. In honor they
false, wily devil. For though
false envious enemy, and that
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 betrapped 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>in excellence of nature</td>
<td></td>
<td>13, 6/ 12</td>
</tr>
<tr>
<td>yet did the lowest</td>
<td></td>
<td>13, 4/ 13</td>
</tr>
<tr>
<td>upon himself and so</td>
<td></td>
<td>13, 5/ 6</td>
</tr>
<tr>
<td>had a Maker infinitely</td>
<td></td>
<td>13, 5/ 8</td>
</tr>
<tr>
<td>a thing and so</td>
<td></td>
<td>13, 7/ 25</td>
</tr>
<tr>
<td>deep disdain of other</td>
<td></td>
<td>13, 8/ 10</td>
</tr>
<tr>
<td>expectation of yet a gold. Their nakedness as</td>
<td></td>
<td>13, 9/</td>
</tr>
<tr>
<td>as their bodies were</td>
<td></td>
<td>13, 12/</td>
</tr>
<tr>
<td>in respect of the</td>
<td></td>
<td>13, 13/</td>
</tr>
<tr>
<td>took Adam a way</td>
<td></td>
<td>13, 14/</td>
</tr>
<tr>
<td>yet brought indeed into</td>
<td></td>
<td>13, 15/</td>
</tr>
<tr>
<td>was a wonderful thing,</td>
<td></td>
<td>13, 16/</td>
</tr>
<tr>
<td>was it over this</td>
<td></td>
<td>13, 17/</td>
</tr>
<tr>
<td>redemption the thing that</td>
<td></td>
<td>13, 18/</td>
</tr>
<tr>
<td>joy, more wealth, and</td>
<td></td>
<td>13, 19/</td>
</tr>
<tr>
<td>had a good state</td>
<td></td>
<td>13, 20/</td>
</tr>
<tr>
<td>and yet a state</td>
<td></td>
<td>13, 21/</td>
</tr>
<tr>
<td>have been a pleasure</td>
<td></td>
<td>13, 22/</td>
</tr>
<tr>
<td>excellent high gift very</td>
<td></td>
<td>13, 23/</td>
</tr>
<tr>
<td>half die, since his</td>
<td></td>
<td>13, 24/</td>
</tr>
<tr>
<td>were full unreasonable and</td>
<td></td>
<td>13, 25/</td>
</tr>
<tr>
<td>English hearer), seem very</td>
<td></td>
<td>13, 26/</td>
</tr>
<tr>
<td>manner pain, and in</td>
<td></td>
<td>13, 27/</td>
</tr>
<tr>
<td>other side took so</td>
<td></td>
<td>13, 28/</td>
</tr>
<tr>
<td>and the wonder so</td>
<td></td>
<td>13, 29/</td>
</tr>
<tr>
<td>Savior soon answered them</td>
<td></td>
<td>13, 30/</td>
</tr>
<tr>
<td>precious, and that so</td>
<td></td>
<td>13, 31/</td>
</tr>
<tr>
<td>out for his part</td>
<td></td>
<td>13, 32/</td>
</tr>
<tr>
<td>himself to have felt,</td>
<td></td>
<td>13, 33/</td>
</tr>
<tr>
<td>church of Greece was</td>
<td></td>
<td>13, 34/</td>
</tr>
<tr>
<td>of theirs is so</td>
<td></td>
<td>13, 35/</td>
</tr>
<tr>
<td>to change into so</td>
<td></td>
<td>13, 36/</td>
</tr>
<tr>
<td>have his new church</td>
<td></td>
<td>13, 37/</td>
</tr>
<tr>
<td>old synagogue, be so</td>
<td></td>
<td>13, 38/</td>
</tr>
<tr>
<td>were, beside their tithes,</td>
<td></td>
<td>13, 39/</td>
</tr>
<tr>
<td>it would be), so</td>
<td></td>
<td>13, 40/</td>
</tr>
<tr>
<td>of the soul so</td>
<td></td>
<td>13, 41/</td>
</tr>
<tr>
<td>you and, therefore, so</td>
<td></td>
<td>13, 42/</td>
</tr>
<tr>
<td>and use themselves as</td>
<td></td>
<td>13, 43/</td>
</tr>
<tr>
<td>own holy person wonderfully</td>
<td></td>
<td>13, 44/</td>
</tr>
<tr>
<td>take it for a</td>
<td></td>
<td>13, 45/</td>
</tr>
<tr>
<td>them and how incomparably</td>
<td></td>
<td>13, 46/</td>
</tr>
<tr>
<td>any would be so</td>
<td></td>
<td>13, 47/</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
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 un laid, 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 un weave 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 fasting 13, 169/ 18
but such as are fasting ? For from that time fasting 13, 169/ 20
and sacrifices appear, Their fastings were also very painful fasting 13, 98/ 26
believed very full and fastly must needs be a fastly 13, 196/ 15
faith of this point fastly grounded in our heart fastly 13, 197/ 6
believed very full and fastly must needs be a fastly 13, 196/ 15
faith of this point fastly grounded in our heart fastly 13, 197/ 6
also may be made fat of God.) Likewise Origen fat 13, 162/ 10
glorious blessed Trinity, the Father, the Son, and the Father 13, 3/ 32
glorious blessed Trinity, the Father, the Son, and the 13, 12/ 11
fear. Now stood our 13, 13/ 14
in which our first father Adam and our mother father 13, 13/ 14
falsely betrayed our first father stood, a state full father 13, 14/ 1
the wisdom of the Father, and the Father's express Father 13, 27/ 15
being sent by his and himself and the Father 13, 27/ 17
cross up to the 13, 27/ 32
fall of our first father lost us. Now albeit father 13, 28/ 3
of our first sinful father, for in that stock father 13, 30/ 22
to wit, their first father and mother by their father 13, 25/ 11
nature in our first father, Adam, he showeth well father 13, 31/ 8
the bondage of the all his offspring is father 13, 34/ 5
of the first condemned with all those reasons father 13, 34/ 12
et ego operor." (My Father, worketh still yet, and father 13, 34/ 26
and propagate of the and the mother as father 13, 35/ 12
substance of our first Father worketh of the father 13, 30/ 33
work of that worshipful Master Jean Gerson, which father 13, 50/ 9
this world unto his whereas he had loved Father 13, 52/ 24
plain and plenteous, the of heaven himself, present Father 13, 57/ 2
this world unto his in heaven. And how Father 13, 66/ 12
to be crucified. His delivered him for pity Father 13, 66/ 18
Christ himself (for his and himself and their Father 13, 75/ 1
this world unto him whereas he had loved Father 13, 82/ 12
this world unto his (as where he said Father 13, 83/ 14
this world unto his, and so forth.) Here Father 13, 87/ 32
this world unto his upon the altar of Father 13, 92/ 34
sweet sacrifice unto the and his Holy Spirit Father 13, 105/ 13
Jesus, knowing that his had given him all Father 13, 101/ 15
Jesus, knowing that the had given him all Father 13, 104/ 31
came out from his and goeth again to Father 13, 105/ 7
goeth again to his, it is not meant Father 13, 105/ 8
time departed from the; but by his going Father 13, 105/ 9
his going from the was nothing meant but Father 13, 105/ 9
going again to the, the taking up of Father 13, 105/ 11
shall be, with his and their Holy Spirit Father 13, 105/ 13
that he saith his had given him all Father 13, 105/ 15

Thomas More Studies 14 (2019)
meant that God the
equal God with his
be. And therefore the
ever had of his
and with his almighty
the kingdom of my
and immaculate) unto the
offered up unto the
the person of the
thanks unto God the
proper form to the
and gave God the
the kingdom of his
the kingdom of his
the kingdom of his
the kingdom of my
God, my very natural
the kingdom of my
kingdom of God his
given up to the
Son of the almighty
in Trinity (of which)
there also both the
and of him his
said) neither his almighty
men that between the
be one with his
and him, because his
right hand of the
above, descending from the
unto him with the
right hand of the
above, descending from the
unto him with the
the Father, and the
and brightness of his
of man upon the
then sit on the
and make the first
and all the old
here, have those good
other of the old
all preachers, yea, and
-- the holy cunning

<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>giveth anything unto the</td>
<td>13, 105/ 16</td>
</tr>
<tr>
<td></td>
<td>and the Holy Ghost</td>
<td>13, 105/ 20</td>
</tr>
<tr>
<td></td>
<td>hath nothing in time</td>
<td>13, 105/ 23</td>
</tr>
<tr>
<td></td>
<td>by his eternal generation</td>
<td>13, 106/ 1</td>
</tr>
<tr>
<td></td>
<td>and his Holy Ghost</td>
<td>13, 107/ 2</td>
</tr>
<tr>
<td></td>
<td>, God.” And they drank</td>
<td>13, 118/ 9</td>
</tr>
<tr>
<td></td>
<td>institute the new paschal</td>
<td>13, 120/ 18</td>
</tr>
<tr>
<td></td>
<td>, and eaten in remembrance</td>
<td>13, 120/ 20</td>
</tr>
<tr>
<td></td>
<td>unto Christ, 'Sede a</td>
<td>13, 121/ 24</td>
</tr>
<tr>
<td></td>
<td>that the old sacrifice</td>
<td>13, 122/ 28</td>
</tr>
<tr>
<td></td>
<td>upon the cross. And</td>
<td>13, 123/ 26</td>
</tr>
<tr>
<td></td>
<td>thanks that he vouchsafed</td>
<td>13, 126/ 31</td>
</tr>
<tr>
<td></td>
<td>), after which entry thereinto</td>
<td>13, 129/ 32</td>
</tr>
<tr>
<td></td>
<td>(that is to wit</td>
<td>13, 130/ 1</td>
</tr>
<tr>
<td></td>
<td>should drink the wine</td>
<td>13, 130/ 2</td>
</tr>
<tr>
<td></td>
<td>, God (that is to</td>
<td>13, 132/ 17</td>
</tr>
<tr>
<td></td>
<td>, that is to wit</td>
<td>13, 132/ 18</td>
</tr>
<tr>
<td></td>
<td>God), in these words</td>
<td>13, 133/ 26</td>
</tr>
<tr>
<td></td>
<td>drink that blood with</td>
<td>13, 134/ 15</td>
</tr>
<tr>
<td></td>
<td>, whereby his bitter passion</td>
<td>13, 146/ 29</td>
</tr>
<tr>
<td></td>
<td>, the second person in</td>
<td>13, 147/ 6</td>
</tr>
<tr>
<td></td>
<td>and Son the third</td>
<td>13, 147/ 6</td>
</tr>
<tr>
<td></td>
<td>and the Holy Ghost</td>
<td>13, 148/ 11</td>
</tr>
<tr>
<td></td>
<td>and their Holy Spirit</td>
<td>13, 152/ 11</td>
</tr>
<tr>
<td></td>
<td>nor their almighty Spirit</td>
<td>13, 154/ 34</td>
</tr>
<tr>
<td></td>
<td>and the Son bring</td>
<td>13, 164/ 4</td>
</tr>
<tr>
<td></td>
<td>and him, because his</td>
<td>13, 164/ 18</td>
</tr>
<tr>
<td></td>
<td>is in him and</td>
<td>13, 164/ 18</td>
</tr>
<tr>
<td></td>
<td>, and shall visibly descend</td>
<td>13, 196/ 3</td>
</tr>
<tr>
<td></td>
<td>of lights) -- let</td>
<td>13, 198/ 16</td>
</tr>
<tr>
<td></td>
<td>that had the dumb</td>
<td>13, 199/ 10</td>
</tr>
<tr>
<td></td>
<td>, and shall visibly descend</td>
<td>13, 196/ 3</td>
</tr>
<tr>
<td></td>
<td>of lights) -- let</td>
<td>13, 198/ 16</td>
</tr>
<tr>
<td></td>
<td>that had the dumb</td>
<td>13, 199/ 10</td>
</tr>
<tr>
<td></td>
<td>express absolute image and</td>
<td>13, 27/ 15</td>
</tr>
<tr>
<td></td>
<td>glory), being sent by</td>
<td>13, 27/ 16</td>
</tr>
<tr>
<td></td>
<td>right hand, hath reduced</td>
<td>13, 28/ 1</td>
</tr>
<tr>
<td></td>
<td>right hand no longer</td>
<td>13, 121/ 29</td>
</tr>
<tr>
<td></td>
<td>disobey God's commandment, then</td>
<td>13, 14/ 20</td>
</tr>
<tr>
<td></td>
<td>and by them to</td>
<td>13, 29/ 25</td>
</tr>
<tr>
<td></td>
<td>answered this matter, those</td>
<td>13, 33/ 32</td>
</tr>
<tr>
<td></td>
<td>(as Noah, Abraham, Isaac</td>
<td>13, 56/ 10</td>
</tr>
<tr>
<td></td>
<td>and mothers, and all</td>
<td>13, 113/ 12</td>
</tr>
<tr>
<td></td>
<td>before our days have</td>
<td>13, 140/ 8</td>
</tr>
</tbody>
</table>
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 is passed and the thereof). But surely I be so far, I charity we walk, I parts of Almaine, I for heaviness, dread, and you do them). I pain, sorrow, dread, and meam commemorationem." (With what The answer, concerning our therefore the great reverence, of our own part therefore the great reverence, people). The people they feared, but God they which he was so and ponder well this hands.) This is a all of this the dilexit eos: "Of the the unleavened loaves, which two show you what is to wit, the the unleavened loaves, which the year had one called "Passover" and "the But now was this the evening in the seven days after. This unspotted lamb is that call it also the unleavened bread because that lamb was sacrificed. This or "going" and the of the lamb that you somewhat concerning this only shall the paschal six days before the end of all that fifth lecture. "Before the lamb and of the
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 Feasts of the Unleavened Loaves 13, 87/ 24
the name of "the Feast of the Paschal” and 13, 87/ 7
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 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, 90/ 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
vobis: vos vocatis me
ea. The third chapter
ca" (If you know
e" (if you do
. Et R. quarebant L
vobis, ita et vos
sic?" (O man, what
uni de his fratribus
That that you have
in sabbato" (He made
manhead. And that not
and to call upon
in this state corrupted
and inferior part, till
and nourish your bodies
and nourish your souls
pain in my body
comfort in soul and
full well at such
what he did, yet
a high proud thought
, as hath the unreasonable
of that foul pitch
of the fire of
, as a man may
, that is to wit
the fire of hell
, but only unto the
of the hot fire
by any sensible pain
and sink down deep
, and their walking staves
(for filing of our
, and wiped them with
, the sending forth of
, specified in the thirteen
of his disciples and
" Jesus answered and said
" Jesus answered unto him
, but my hands and
but is all clean

References to Scripture and Concords of Terms

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 200

Thomas More Studies 14 (2019)
he had washed their feet, he took his clothes 13, 101 / 31
I have washed your feet, being your Lord and 13, 102 / 1
one to wash another's feet. For I have given 13, 102 / 3
his apostles, after their feet washed, sat down at 13, 104 / 14
washing of the apostles" feet. "Whereas the devil had 13, 104 / 17
began to wash the feet of his disciples, and 13, 105 / 3
even of their very feet, and wipe them, too 13, 106 / 11
himself, wash all their feet himself, and wipe their 13, 106 / 15
himself, and wipe their feet all himself. Then followeth 13, 106 / 16
Lord, washest thou my feet feet ?"" Saint Peter, having our 13, 106 / 19
Master should wash his feet . And therefore he said 13, 106 / 22
Lord, washest thou my feet 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 ), the prophet there meaneth 13, 121/27

a footstool under thy feet he shall then sit 13, 121/29

be thrown under his feet of our foul affections 13, 193/20

it under the filthy feet of our foul affections 13, 193/20

it under the filthy feet of mine affections that 13, 117/15

them, to see their feet of our foul affections 13, 193/20

these things be no feigned friend, their very deadly 13, 17/24

wretched world. The flatterer feigned tales told for parables 13, 58/11

detestable pride that Lucifer feigneth to love thee, for 13, 84/7

those spiteful spirits that fell, as I may through 13, 11/14

which the proud angels fell. This was, lo, the 13, 13/32

thervith 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,  

thirty-third Psalm writeth thus: 

in Christo autem invenimus,  

decima lunae fell in  

body by the hot  

faith therein and such  

zeal of Peter, through  

our heart in a  

our heart in a  

day was their great  

epistle to the Ephesians.  

first the rubric, De  

autem. Non in die  

turbis. Ante I. diem  

his gospel: "Ante diem  

here saying "Ante diem  

tertia decima ante diem  

paschae. And they say  

time forbidden. Ante diem  

that feast was called  

Appropinquabat L. autem dies  

souls of holy saints  

souls of holy saints  

albeit (as I suppose)  

them he doth unto  

be content with these  

this worldly desert, very  

that was done a  

the Scripture after a  

him, one of that  

shall be beaten with  

so sorrowful within so  

your souls." In these  

received) and, within a  

received) and, within a  

festo, ne forte tumultus  

day, "ne forte tumultus  

iam exponit quomodo id  

kinds of false and  

where he saith: "Sine  

to the Hebrews: "Sine  

his verbis et hac  

ipsius domini professione et  

cum timore qualive cum  

ferebat  

Ferebatur  

ferebatur  

ferebatur  

feriae  

fervent  

fervent  

fervor  

fervor  

fervor  

fervor  

fervor  

festo  

festo  

festo  

festum  

festum  

festum  

festum  

festum  

festum  

festum  

festum  

festus  

fetched  

fetched  

few  

few  

few  

few  

few  

few  

few  

few  

few  

few  

fide  

fide  

fide  

fide  

fide  

ferebatur  

concordance of major terms 203
Thomas More Studies 14 (2019)
the old was a
paschal that was the
the other was the
paschal lamb, being a
Jerusalem (that was the
that after that the
have used the same
or have used the
it was but a
For, being but a
a sign or a
hitherto used for a
that was the only
the verity of that
blood, after that the
that was but the
the verity of that
wit, a token, a
prove the sacrament a
a memorial, and a
a token, or a
by no mean a
be correspondent unto the
paschal (which was the
paschal being but the
and this of that
figure the verity, the
is to wit, a
nothing can be a
betokened and was a
a gardener, was a
some other trope or
lamb which was the
Lord, and not a
bare sign, or a
bare sign, or a
is there signified and
very God, beside the
as by tokens and
came to them in
and writing, and by
be in such wise
more full representation and
wrath, saying: "Eramus natura

figure, that is to wit
figure thereof. And therefore at
figure, and would by that
figure, was the offering of
figure) fully performed and thereupon
figure were performed and had
figure again in earth, but
figure here still in earth
figure, and he said he
figure, it had no cause
figure or a token of
figure of my passion the
figure, he would never eat
figure, that is to wit
figure were by his new
figure, so is it none
figure, he did himself eat
figure, a sign or memorial
figure. And upon that they
figure. By which words of
figure, did well declare that
figure, of itself. These three
figure (for this holy sacrifice
figure thereof), to be offered
figure, and this of that
figure the verity, the figure
figure passed and finished, this
figure, or token, or a
figure or token of itself
figure of himself in form
figure of himself in his
figure of common speaking. But
figure of this sacrament. "Quid
figure answering to it. For
figure, or a token of
figure, or a token of
figure the long, painful wandering
figures and prophecies of the
figures of things done among
figures ) But forasmuch as I
figures contained as well in
figures, tokens, and sacramental signs
figuring of the same body
filii irae." ("We were," saith
qui est caro Christi
Melchizedek prodeunt sacramenta, et
Deliciae meae esse cum
Deliciae meae esse cum
upon our feet (for
as he went: "Hosanna
cognovit cam, donece peperit
non ipsum fabricatoris mundi
qui inter patrem et
saith St. Paul) crucifigentes
saith St. Paul) crucifigentes
biduum pascha fiet, et
Son, saying: "Hic est
chapter of Saint Luke:"
Savior said: "Quum venerit
God, not willing to
could never rub the
over that by the
were far from all
it, they felt such
sinful that are through
other in vile and
in any kind of
love hath borne thee
of fire to your
the traitor Judas (the
humanity, washing the traitor's
Judas had by his
bodies of those whose
foul affection of the
tread it under the
tread it under the
the puddle of foul,
worldly winning or foul
bodies of those whose
foul affection of the
tread it under the
the puddle of foul,
worldly winning or foul
And then at the
the place of his
first creation to the
the occasion of his
apostles, as for a
after the contemning, and

dei vivi, et potum
Abrahae facientibus opera eius
hominum." (My delight and
hominum." (My delight and
of our affections with
David, benedictus qui venit
suum primogenitum" (Joseph knew
dicant? Et Paulo post
non naturae sed voluntatis
Dei." Let us (good
Dei." Let us (good
hominis tradetur ut crucifigatur
meus dilectus, in quo
hominis, putas inveniet fidem
heaven with hell hounds
from her fingers after
of original sin (with
tokens of sin. Their
sensual motions of concupiscence
concupiscence brought by propagation
, where the clay whereof
fleshly delight, or false
company. But if such
fellow. Let us every
feet of whose wretched
feet, had not cleansed
affection of his wretched
minds refuse to receive
flesh, and be in
feet of our foul
sin; therewith the legion
lust, rather than for
minds refuse to receive
sin; therewith the legion
lust, rather than for
judgment, they shall all
damnation, from which he
destruction) but only this
end thereof, after the
, with disobedience and rebellion
thieves unto God, and

lord over thee.” Then

preaching and prayer, and

do not willfully and

do nothing for it.

after their baptism, shall

of his fellow.” And

of both sorts also.

them after his resurrection.

followeth one other thing.

is signified people). And

somewhat thereof, saith yet

they were then turned.

to please God.) But

all evil, till he

all evil, till he

request he could not

were some fain to

he confesseth himself to

or not, we none

no man in reason

by it that can

my copy as I

rehearsed before), yet never

into despair, as we

first mention that we

than himself and cannot

silver coin I nowhere

dare say he shall

much grief shall he

thy substance that he

them where they should

should be sure to

fear me we should

them hence. For then

word of our Savior,

traitor knew where to

whereby he hopeth to

hard it is to

had much ado to

water always, whereof we

of David, I cannot

verified of Christ, we

thou that he shall

finally from thieves they fall

finally said he to Adam

finally , for the truth of

finally fall again from the

Finally , God wist that it

finally be damned, that token

finally Christ knitteth up all

Finally , where our Savior saith

Finally he declareth how it

finally , some holy saints say

finally , "Cetera quum venero ipse

Finally , beside yet diverse other

Finally this Catholic faith of

Finally drive him to all

Finally drive him to all

Finally in his heart to

finally , for maintenance of God's

finally such difficulty in the

find . And thus have I

find any fault therein. Howbeit

find in his heart to

find it in the work

find we that of God's

find of Cain and of

find made thereof is the

find in his heart to

find that the emperor coined

find in the end that

find himself to have felt

find thy table unlaid, farewell

find the ass and the

find such things as are

find almost as many score

find they themselves much more

find in his heart to

find him. To set naught

find a gate open to

find any country so fortunate

find names enough and convenient

find no word written in

find nor perceive, but how

find , for Christ bore himself

find faith in the earth
| each delighting in other, finding | nothing to dislike 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 |
| fìner? And yet as finding | 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
only roasted at the fire . And they should eat
a hot faggot of fire to your filthy fellow
wax melted by the fire
spirit of Christ more firmly
say) see that we firmly believe that this Blessed
say) see that we

one night all the

every house, from the fire

his seat, to the fire

drawn thereto). By the fire

must there be these fire

soul) but also the

now to destroy those fire

destroy for us those fire

the Egyptians, from the fire

the prince) unto the fire

so clearly destroy the fire

had brought forth her fire

shed only for the fire

that should strike these fire

slaughter of all their fire

furnished with fowl and fit

to seek a time fit

forever than it was five

and lauded him within five days before. And here
his part far above five

if he had consecrated five times that -- so

this wretched world. The flatterer

farewell, adieu, thy brother flatterer

in a fear and fled

that he not only fled

against reason in their flesh

t heir nakedness, covered their flesh

days after, all his flesh

the world and the flesh

nor a man’s own flesh

lust of her own flesh

inward incitation of the flesh

Shall not thine own flesh

I will never eat flesh

I eat any more flesh

that he would eat flesh

and consequently never eat flesh

13, 42/ 17
13, 59/ 27
13, 84/ 23
13, 168/ 22
13, 177/ 7
13, 196/ 6
13, 60/ 10
13, 60/ 11
13, 60/ 12
13, 63/ 19
13, 63/ 24
13, 63/ 27
13, 64/ 1
13, 64/ 24
13, 64/ 25
13, 64/ 26
13, 65/ 32
13, 121/ 22
13, 128/ 27
13, 60/ 16
13, 61/ 27
13, 12/ 5
13, 93/ 21
13, 55/ 13
13, 74/ 30
13, 81/ 1
13, 91/ 11
13, 84/ 7
13, 84/ 9
13, 17/ 31
13, 70/ 26
13, 17/ 14
13, 17/ 17
13, 55/ 11
13, 63/ 2
13, 63/ 10
13, 63/ 17
13, 63/ 21
13, 84/ 16
13, 122/ 10
13, 122/ 11
13, 122/ 12
13, 122/ 14
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>bread, yet is it</td>
<td>13, 125/7</td>
<td></td>
</tr>
<tr>
<td>shall give is my</td>
<td>13, 143/6</td>
<td></td>
</tr>
<tr>
<td>He that eateth my</td>
<td>13, 144/18</td>
<td></td>
</tr>
<tr>
<td>is to eat that</td>
<td>13, 144/19</td>
<td></td>
</tr>
<tr>
<td>neither eateth spiritually his</td>
<td>13, 144/22</td>
<td></td>
</tr>
<tr>
<td>world standeth: instead of</td>
<td>13, 155/9</td>
<td></td>
</tr>
<tr>
<td>of beasts, the very</td>
<td>13, 155/9</td>
<td></td>
</tr>
<tr>
<td>sacrifice of the same</td>
<td>13, 158/4</td>
<td></td>
</tr>
<tr>
<td>Scripture as plainly called &quot;</td>
<td>13, 158/5</td>
<td></td>
</tr>
<tr>
<td>that it is very</td>
<td>13, 158/9</td>
<td></td>
</tr>
<tr>
<td>Sacrament is Christ's very</td>
<td>13, 159/21</td>
<td></td>
</tr>
<tr>
<td>reason the calling it</td>
<td>13, 159/22</td>
<td></td>
</tr>
<tr>
<td>Scripture proveth it not</td>
<td>13, 161/20</td>
<td></td>
</tr>
<tr>
<td>give you is my</td>
<td>13, 161/22</td>
<td></td>
</tr>
<tr>
<td>vere est potus&quot; (My life, which is the)</td>
<td>13, 162/2</td>
<td></td>
</tr>
<tr>
<td>Savior, being incarnate, had</td>
<td>13, 162/7</td>
<td></td>
</tr>
<tr>
<td>this food wherewith our</td>
<td>13, 162/9</td>
<td></td>
</tr>
<tr>
<td>that it is the</td>
<td>13, 163/11</td>
<td></td>
</tr>
<tr>
<td>they affirm that man's</td>
<td>13, 164/7</td>
<td></td>
</tr>
<tr>
<td>the resurrection of our</td>
<td>13, 164/11</td>
<td></td>
</tr>
<tr>
<td>de deo saginetur.&quot; (The me, this is my)</td>
<td>13, 164/12</td>
<td></td>
</tr>
<tr>
<td>word was verily made</td>
<td>13, 164/13</td>
<td></td>
</tr>
<tr>
<td>receive that word being</td>
<td>13, 164/15</td>
<td></td>
</tr>
<tr>
<td>the nature of our</td>
<td>13, 164/17</td>
<td></td>
</tr>
<tr>
<td>the nature of his</td>
<td>13, 164/19</td>
<td></td>
</tr>
<tr>
<td>the sacrament of his</td>
<td>13, 164/20</td>
<td></td>
</tr>
<tr>
<td>taken upon him the</td>
<td>13, 164/22</td>
<td></td>
</tr>
<tr>
<td>under a Sacrament the</td>
<td>13, 164/23</td>
<td></td>
</tr>
<tr>
<td>he himself saith: My</td>
<td>13, 164/24</td>
<td></td>
</tr>
<tr>
<td>he that eateth my</td>
<td>13, 165/1</td>
<td></td>
</tr>
<tr>
<td>verity therefore of his</td>
<td>13, 165/2</td>
<td></td>
</tr>
<tr>
<td>verily is it his</td>
<td>13, 165/5</td>
<td></td>
</tr>
<tr>
<td>the senses of the</td>
<td>13, 167/5</td>
<td></td>
</tr>
<tr>
<td>abhor to eat raw</td>
<td>13, 170/26</td>
<td></td>
</tr>
<tr>
<td>raw flesh, specially the</td>
<td>13, 170/26</td>
<td></td>
</tr>
<tr>
<td>bread, but it is</td>
<td>13, 170/27</td>
<td></td>
</tr>
<tr>
<td>he receive Christ’s holy</td>
<td>13, 176/3</td>
<td></td>
</tr>
<tr>
<td>deadly receiving his quick</td>
<td>13, 176/5</td>
<td></td>
</tr>
<tr>
<td>a receiver of Christ’s</td>
<td>13, 176/7</td>
<td></td>
</tr>
<tr>
<td>non prodest quicquam.&quot; (The</td>
<td>13, 176/9</td>
<td></td>
</tr>
<tr>
<td>that holy, blessed, glorious</td>
<td>13, 191/14</td>
<td></td>
</tr>
<tr>
<td>affection of the filthy</td>
<td>13, 193/14</td>
<td></td>
</tr>
</tbody>
</table>
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 and blood of Almighty 13, 191/ 14
give his own blessed flesh, and be in full 13, 193/ 14
that holy, blessed, glorious flesh and blood sacramentally and 13, 194/ 17
affection of the filthy flesh and blood of our 13, 195/ 26
enter with his blessed flesh and blood unto us 13, 199/ 1
the very blessed body, family
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 fleshly 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
relected 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
have the grace to follow, you him into the 13, 93 / 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 followed in the text), be 13, 56 / 23
wherein the Latin church followed them. Thus have I 13, 62 / 9
the fear of hell followed at hand. Let us 13, 81 / 15
of the cross. It followed: "Then they said unto 13, 92 / 35
it so," Then it followed: "And his disciples went 13, 94 / 19
without him. Then it followed further: "When the evening 13, 95 / 25
feet all himself. Then followed 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 vespre ad vesperum 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 abuse 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 forborne their passage again and 13, 12/ 30
tree of which I forbade them the eating of 13, 12/ 30
bread (because the law forbade thee to eat, accursed 13, 18/ 30
of our soul to forbade them to have any 13, 91/ 10
of our soul to forbear it. For sure may 13, 202/ 25
heart and made him forbid their passage again and 13, 202/ 25
diem judicii judicant." (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
the sacrament taking his
albeit that by the
could, before himself would,
rather than boldly by
Christ, enforcing themselves by
of no effect or
that Pharaoh was thereby
winning, nor being nothing
to be sacrificed to
which among the Jews
this holy sacrifice was
unsensible bread, where their
almighty God, after the
things he setteth these
celestial angel. Thus our
that he promised their
the fall of our
sin contracted from his
the folly of our
woe well found our
wretched change that our
liked for her broad
the hance of our
prescience in that he
how could he but
but God also, that
marked also in the
much study upon the
those that held the
souls consider, in the
not clean." Upon the
regions, according to the
rehearsed by the three
see that in the
For Saint Paul well
we now labor and
we now labor and
time as the high
then were verily done
Scripture therein, by their
common trade of the
shall and inhabit there
them from his grace

force of the red blood
force of constraint of sundry
force or compel him to
force ?The gospel shoveth the
force to put out his
force.
forced to let the children
forced unto it (for law
fore-figure it in the short
fore-figured the very fruitful sacrifice
fore-figured in the offering of
fore-figuring sacrifice was celebrated in
fore-rehearsed ruin and fall of
fore-rehearsed words to declare that
forefather Adam being created of
forefather for them if the
forefather , to note and declare
forefather without actual deadly sin
forefathers , mankind is woefully fallen
forefathers when the devil, full
forefathers made with falling into
forehead while the young man
forehead with the letter of
foreknow the time of his
foreknow it, since he was
foreknoweth all thing and not
foresaid discourse the marvelous mischievous
foresaid question. And of those
foresaid way in the damnation
foresaid figure, by these Egyptians
foresaid words of Christ unto
foresaid words of our Savior
foresaid evangelists, Saint Matthew, Saint
foresaid exposition of those words
foresaw that if the wife
foresee that the house of
foresee that the house of
foresight and providence of God
foresignified in Christ and his
foretaught and received (and by
forever , Sir Thomas More wrote
forever , and thereby from all
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 forever and lost from him 13, 40/ 14
so verily lost and forever the bliss of heaven 13, 44/ 6
more, let us not forever to mark this one 13, 23/ 3
thee forth alone and forever thee? Shall not thine 13, 84/ 15
would make a man forget all his friends for 13, 102/ 29
part, let us not forever on the other side 13, 199/ 24
part, let us not forever on the other side 13, 199/ 24
foundation for that error, forgetting the words of our 13, 34/ 24
said Mediator, remit and forever 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

Thomas More Studies 14 (2019)
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 wine, nor the form of wine, nor the 13, 153/ 1

form of wine the form of wine the form 13, 153/ 1

body of Christ, the form of bread, and two 13, 153/ 1

Lord in the sacramental form, and accidents of the 13, 153/ 24

very body in the form, but also, like as 13, 156/ 15

in his own proper form hanging on the cross 13, 157/ 14
<table>
<thead>
<tr>
<th>Term</th>
<th>Form</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>own person under the form of a player, represent</td>
<td>13, 157/ 19</td>
<td></td>
</tr>
<tr>
<td>his own person in form of his own estate</td>
<td>13, 157/ 20</td>
<td></td>
</tr>
<tr>
<td>castle of Emmaus in form of a wayfaring man</td>
<td>13, 157/ 23</td>
<td></td>
</tr>
<tr>
<td>figure of himself in form of his own person</td>
<td>13, 157/ 24</td>
<td></td>
</tr>
<tr>
<td>Mary Magdalene in the form of a gardener, was</td>
<td>13, 157/ 28</td>
<td></td>
</tr>
<tr>
<td>in his own proper form</td>
<td>13, 157/ 29</td>
<td></td>
</tr>
<tr>
<td>not really under the form of bread in the</td>
<td>13, 158/ 33</td>
<td></td>
</tr>
<tr>
<td>according to the visible form of bread, where the</td>
<td>13, 170/ 13</td>
<td></td>
</tr>
<tr>
<td>descendit.&quot; (There appeareth the form of bread out of</td>
<td>13, 175/ 4</td>
<td></td>
</tr>
<tr>
<td>the Blessed Sacrament in form of bread and wine</td>
<td>13, 175/ 4</td>
<td></td>
</tr>
<tr>
<td>the mass, or in form of that loaf of</td>
<td>13, 175/ 23</td>
<td></td>
</tr>
<tr>
<td>is there under the form and likeness of bread</td>
<td>13, 195/ 25</td>
<td></td>
</tr>
<tr>
<td>it is, under the form of his holy flesh</td>
<td>13, 198/ 28</td>
<td></td>
</tr>
<tr>
<td>us and the proper form of bread -- both</td>
<td>13, 199/ 1</td>
<td></td>
</tr>
<tr>
<td>flesh covereth under the form such as he is</td>
<td>13, 199/ 3</td>
<td></td>
</tr>
<tr>
<td>him in his own form and likeness of bread</td>
<td>13, 195/ 25</td>
<td></td>
</tr>
<tr>
<td>it is, under the form of his holy flesh</td>
<td>13, 198/ 28</td>
<td></td>
</tr>
<tr>
<td>us and the proper form of bread -- both</td>
<td>13, 199/ 1</td>
<td></td>
</tr>
<tr>
<td>flesh covereth under the form of bread</td>
<td>13, 199/ 3</td>
<td></td>
</tr>
<tr>
<td>him in his own form state and, by natural</td>
<td>13, 38/ 3</td>
<td></td>
</tr>
<tr>
<td>saith thus: &quot;IbaMT5 forma panis videtur, ubi substantia</td>
<td>13, 170/ 11</td>
<td></td>
</tr>
<tr>
<td>pane et vino secundum formam visibilem sed ante verba</td>
<td>13, 162/ 30</td>
<td></td>
</tr>
<tr>
<td>and our mother Eve formed and framed out of</td>
<td>13, 12/ 18</td>
<td></td>
</tr>
<tr>
<td>have stood in their former state and</td>
<td>13, 38/ 3</td>
<td></td>
</tr>
<tr>
<td>and freedom of their former state. But man in</td>
<td>13, 45/ 30</td>
<td></td>
</tr>
<tr>
<td>man again unto the former state of innocence that</td>
<td>13, 48/ 33</td>
<td></td>
</tr>
<tr>
<td>the declaration of his former deed, saying unto them</td>
<td>13, 110/ 11</td>
<td></td>
</tr>
<tr>
<td>and blood by the former names of the thing</td>
<td>13, 131/ 19</td>
<td></td>
</tr>
<tr>
<td>Savior compared with the former, For in the former</td>
<td>13, 132/ 28</td>
<td></td>
</tr>
<tr>
<td>doubt, but that the former creatures may be turned</td>
<td>13, 165/ 30</td>
<td></td>
</tr>
<tr>
<td>very blood in these forms so known and seen</td>
<td>13, 144/ 34</td>
<td></td>
</tr>
<tr>
<td>his church under those forms the selfsame body crucified</td>
<td>13, 145/ 3</td>
<td></td>
</tr>
<tr>
<td>those visible sacraments (those forms of bread and wine)</td>
<td>13, 145/ 21</td>
<td></td>
</tr>
<tr>
<td>outward sensible sacraments (the forms of bread and wine)</td>
<td>13, 146/ 10</td>
<td></td>
</tr>
<tr>
<td>sensible sacramental signs (the forms of bread and wine)</td>
<td>13, 148/ 5</td>
<td></td>
</tr>
<tr>
<td>outward sensible sacraments (the forms of bread and wine)</td>
<td>13, 148/ 26</td>
<td></td>
</tr>
<tr>
<td>one of those two forms only doth verily and</td>
<td>13, 148/ 31</td>
<td></td>
</tr>
<tr>
<td>housed under both the forms , yet always from the</td>
<td>13, 149/ 2</td>
<td></td>
</tr>
<tr>
<td>houseled under both the forms , the whole people through</td>
<td>13, 149/ 13</td>
<td></td>
</tr>
<tr>
<td>it under both the forms (wherein the body of</td>
<td>13, 149/ 28</td>
<td></td>
</tr>
<tr>
<td>of Christ (under the forms of bread and wine)</td>
<td>13, 150/ 23</td>
<td></td>
</tr>
<tr>
<td>each of the two forms is the whole sacrament</td>
<td>13, 150/ 27</td>
<td></td>
</tr>
<tr>
<td>but in both the forms . But for because that</td>
<td>13, 153/ 8</td>
<td></td>
</tr>
</tbody>
</table>
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 forms of God. If God 13, 7/ 16
rebellion, the very full forsaking from thenceforth the proud 13, 193/ 11
with full purpose of forsaking not to work with 13, 198/ 22
his goodness if we forslow not to work with 13, 198/ 22
a doubt, saying: "Ne forte moriamur" (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 out of that pleasant 13, 19/ 5
life, put them both forthwith such an infelicity that 13, 44/ 26
company it should contract forthwith as soon as they 13, 45/ 25
every man unto heaven forthwith upon his birth without 13, 46/ 12
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, as to be clear 13, 137/ 13
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 forward, apace upon our way forward, their ungracious council. And forward, and leave it not fought, with the dragon. And fought, and were not able foul, pitch, she could never foul, disorder. Thus was as foul, , shameful fall -- that foul, feet of mine affections foul, but that they let foul, fall, as far down foul, affection of the filthy foul, affections, while we set foul, , filthy sin; therewith the foul, presumption. Then when we foul, filthy lust, rather than foul, filthy lust, rather than foul, in heaven. And out foul, our forefathers when the foul, them innocents joyful and foul, that man should so foul, out? Who hath known foul, the means to master foul, the means on the foul, unkind. A prayer. O foul, as Jesus had said foul, as Jesus had said foul, everything come to pass foundation, for that error, forgetting foundation, thereupon he built them fountain, of life, almighty glorious four, evangelists, with an exposition four, ) as I have declared four, evangelists, and for their four, evangelists, and some one four, evangelists, which, by the four, days dead and buried four, days buried, too, and four, groats, which had been
that any of the four Evangelists should in the four, the other an inward confirmation, and the other four of Saint Matthew, the fourteenth of Saint Mark, and fourteenth chapter in resembling the fourteenth day of the same fourteenth day, in which they fourteenth of Saint Mark, and fourteenth of Saint Mark, the fourteenth day of the month fourteenth day of the month fourteenth day of the same fourteen, 13, 60/ 7 fourteen, 13, 76/ 12 fourteen, 13, 85/ 13 fourteen, 13, 86/ 19 fourteen, 13, 86/ 28 fourteen, 13, 87/ 3 fourteen, 13, 87/ 14 fourteen, 13, 88/ 20 fourteen, 13, 88/ 27 fourteen, 13, 117/ 21 fourth, 13, 117/ 19 fourth, 13, 117/ 23 fourth, 13, 161/ 28 fourth, 13, 167/ 7 fourth, 13, 167/ 7 fowl and fish, and beasts frail and more easy to frail kind of man eternally frame that it is among frame himself a conscience with frame out of the rib framed his words that unaware framed devotion helped him not framed reverence of his own framed by the words of frank and free simpliciter and frank, 13, 77/ 18 frantic that he boasted that fratres quomodo possit fieri in fratibus tuis sicut me, suscipit fratibus mei minimis, mihi fecistis fratibus mei minimis, mihi fecistis free will and liberty, either free simpliciter and without any free will. But to the freedom of our will to freedom of their former state freedom of his first estate freely committed by his own
Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 222

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 say on Good
Friday in the evening Which
13, 90/ 2
which was on Good
Friday , and the Jews they
13, 90/ 9
manducarent pascha upon Good
Friday , that was quinta decima
13, 91/ 15
in which, on Good
Friday , was for the unleavened
13, 91/ 19
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
friends , 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
wallow-sweet pleasure of that fruit
For scant was the fruit of Adam, as the fruit of Adam, as the fruit of that fruit
the eating of that fruit by the knowledge of fruit is in the tree fruit as he did, he fruit that we should take
took thereby much less fruit than we do, there fruit grow thereof, and also fruit of our souls consider
neither could any such fruit of our souls consider may we to the fruit of our souls think of their souls. The fruit of our good works fruit of our good works
liberty to temper the fruit we should take
of Adam, as the fruit passed down both their fruit soon turned to displeasure
woman, eaten of the fruit as she being thus fruit soon turned to displeasure
of Adam, as the fruit of that fruit soon turned to displeasure
wallow-sweet pleasure of that fruit soon turned to displeasure
her being thus fruit soon turned to displeasure
For scant was the fruit soon turned to displeasure
the eating of that fruit soon turned to displeasure
of Adam, as the fruit soon turned to displeasure
woman, eaten of the fruit soon turned to displeasure
liberty to temper the fruit soon turned to displeasure
took thereby much less fruit soon turned to displeasure
neither could any such fruit soon turned to displeasure
may we to the fruit soon turned to displeasure
reader stretch to the fruit soon turned to displeasure
our souls, that the fruit soon turned to displeasure
our souls, that the fruit soon turned to displeasure
hearts to the very fruit of Adam, as the fruit
their not desperate but fruitful learning of those necessary
built them a marvelous fruitful repentance, taken upon God's sacrifice of Christ's blessed
therefore with this necessary, fruitful sacrifice of Christ's blessed
Jews fore-figured the very fruitful sacrifice of Christ's blessed
our souls may take fruitful sacrifice of Christ's blessed
he attaineth not the fruitful sacrifice of Christ's blessed
is to wit, the fruitful sacrifice of Christ's blessed
endued with the very fruitful sacrifice of Christ's blessed
bliss of heaven, the fruitful sacrifice of Christ's blessed
this life not the fruitful sacrifice of Christ's blessed
of heaven, the joyful fruitful sacrifice of Christ's blessed
and departed from the fruitful sacrifice of Christ's blessed
joys of heaven, the fruitful sacrifice of Christ's blessed
of loss of the fruitful sacrifice of Christ's blessed
let us all to fruitful sacrifice of Christ's blessed
hers, and she shall fruitful sacrifice of Christ's blessed
tread and all to fruitful sacrifice of Christ's blessed
all to tread and fruitful sacrifice of Christ's blessed
his sepulchre, with the frustrated provision of the Jews
ubi verba Christi operata frustrate provision of the Jews
annuntiaveris ei, neque locutus fuerint ibi anguis efficitur, qui
another place: "Etiamsi simplex fueris uti avertatur a via
another place: "Etiamsi simplex fuero, hoc ipsum ignorabit anima
would make up and fuero, hoc ipsum ignorabit anima
since he intended to fulfill the law, so was
the law, but to fulfill it, likewise as he
altar, he would first fulfill the precept of the
the law, and so fulfill and finish the figure
yet he would first fulfill it, for all that
should have pierced and fulfilled them thoroughly with sweetness
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 unreasonable and far overproud 13, 65/ 2
much that he was full the more greedy, and 13, 65/ 9
pilgrims here, they feel full thereof fastidious and weary 13, 97/ 27
this world) sit after full well at such time 13, 100/ 5
Saint Luke somewhat more full high with our Lord 13, 116/ 16
and thereupon took his full, which words he writeth 13, 118/ 18
-- for the more full perfection in the kingdom 13, 121/ 9
inward heavenly comfort, do full representation and figuring of 13, 146/ 27
unlearned soul honoreth God full devoutly reverence, as many 13, 156/ 28
Christ the cup is full devoutly under the name 13, 156/ 29
full of wine and water 13, 167/ 18
the faith spread so
contrition, and penance, with
flesh, and be in
attain unto the very
that point believed very
But now, having the
received Christ royally and
and in such a
contrition, and penance, with
flesh, and be in
attain unto the very
that point believed very
But now, having the
received Christ royally and
and in such a
Adam were not so
yet will I not
mankind after indeed more
that was the figure)
appear that he would
his bitter passion was
showed you, verily and
large showed and more
in that point fallen
the apostles themselves, first
the thing should be
Godhead), but only to
thumb and we shall
vobis et pro multis
tunc perfectae fidei officio
through safe, this fierce
air, earth, and sea
as they to their
readers, before we proceed
he meant but to
would have them do
what they should do
him. Then it followeth
Then goeth our Savior
be blessed), but went
signified. Yet must we
many more plain words
the English reader no
apparet, sed caro est." ( 
Blessed Sacrament, no man gainsaying the very blessed body
the bitter eisell and was given him to
gall he fall familiar with
game to behold them come
gan or orchard of earthly
garden and also forbade them
garden of our souls. Now
gardener, was a figure of
garments girt, and our walking
and putteth off his
go out of keeping another man's
very entry and open
faith is the very
faith be the first
standeth still at the
hopeth to find a
the ghostly enemy that
John farther saith, to
it. Howbeit, men may
place, where it was
to be crucified." Then
this watchword the devil
The third lecture. "Then
there was another council
bishops and the Pharisees
in which there were
are two or three
these, lo, that especially
false great council that
his work called Monotesseron,
-- in these words ( that well may be
that we be all holy saints
Christian people that were
his context, in the
say, the union or
this communion is a
in auribus meis, exsultavit
his blessed presence, "Exsultavit
in auribus meis, exsultavit
his blessed presence, "Exsultavit
persons from pride, he
broken upon which he
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Line</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>and ate it, and</td>
<td></td>
<td></td>
<td>13, 16/ 12</td>
</tr>
<tr>
<td>quothe he, &quot;that thou</td>
<td></td>
<td></td>
<td>13, 18/ 10</td>
</tr>
<tr>
<td>for my companion, she</td>
<td></td>
<td></td>
<td>13, 18/ 11</td>
</tr>
<tr>
<td>I ate it.&quot; Then</td>
<td></td>
<td></td>
<td>13, 18/ 15</td>
</tr>
<tr>
<td>sting her heel.&quot;Then</td>
<td></td>
<td></td>
<td>13, 18/ 25</td>
</tr>
<tr>
<td>the creation of man</td>
<td></td>
<td></td>
<td>13, 36/ 11</td>
</tr>
<tr>
<td>of innocence that God</td>
<td></td>
<td></td>
<td>13, 37/ 17</td>
</tr>
<tr>
<td>of his body, God</td>
<td></td>
<td></td>
<td>13, 39/ 2</td>
</tr>
<tr>
<td>never have died. He</td>
<td></td>
<td></td>
<td>13, 39/ 3</td>
</tr>
<tr>
<td>against his reason. He</td>
<td></td>
<td></td>
<td>13, 39/ 4</td>
</tr>
<tr>
<td>All these gifts God</td>
<td></td>
<td></td>
<td>13, 39/ 11</td>
</tr>
<tr>
<td>these supernatural gifts he</td>
<td></td>
<td></td>
<td>13, 39/ 13</td>
</tr>
<tr>
<td>those gifts that God</td>
<td></td>
<td></td>
<td>13, 39/ 25</td>
</tr>
<tr>
<td>showed you before), those</td>
<td></td>
<td></td>
<td>13, 40/ 1</td>
</tr>
<tr>
<td>man's nature, which he</td>
<td></td>
<td></td>
<td>13, 40/ 31</td>
</tr>
<tr>
<td>The wounds that they</td>
<td></td>
<td></td>
<td>13, 55/ 8</td>
</tr>
<tr>
<td>the wounds that they</td>
<td></td>
<td></td>
<td>13, 55/ 10</td>
</tr>
<tr>
<td>not likely that God</td>
<td></td>
<td></td>
<td>13, 56/ 1</td>
</tr>
<tr>
<td>doubt but that God</td>
<td></td>
<td></td>
<td>13, 56/ 4</td>
</tr>
<tr>
<td>in these words, Moses</td>
<td></td>
<td></td>
<td>13, 56/ 19</td>
</tr>
<tr>
<td>passion only, whereof he</td>
<td></td>
<td></td>
<td>13, 66/ 14</td>
</tr>
<tr>
<td>these sermons, then he</td>
<td></td>
<td></td>
<td>13, 66/ 26</td>
</tr>
<tr>
<td>a greater. For he</td>
<td></td>
<td></td>
<td>13, 84/ 3</td>
</tr>
<tr>
<td>none of them. He</td>
<td></td>
<td></td>
<td>13, 94/ 10</td>
</tr>
<tr>
<td>manner of message he</td>
<td></td>
<td></td>
<td>13, 95/ 1</td>
</tr>
<tr>
<td>enemies, too. For he</td>
<td></td>
<td></td>
<td>13, 102/ 22</td>
</tr>
<tr>
<td>eternally before all time</td>
<td></td>
<td></td>
<td>13, 105/ 24</td>
</tr>
<tr>
<td>or that, but he</td>
<td></td>
<td></td>
<td>13, 113/ 21</td>
</tr>
<tr>
<td>his poor life, he</td>
<td></td>
<td></td>
<td>13, 113/ 31</td>
</tr>
<tr>
<td>us by word, but</td>
<td></td>
<td></td>
<td>13, 114/ 1</td>
</tr>
<tr>
<td>the faith that they</td>
<td></td>
<td></td>
<td>13, 115/ 27</td>
</tr>
<tr>
<td>supper, Jesus took bread, and broke it, and</td>
<td></td>
<td></td>
<td>13, 117/ 28</td>
</tr>
<tr>
<td>that he had supped,</td>
<td></td>
<td></td>
<td>13, 117/ 29</td>
</tr>
<tr>
<td>supped, gave thanks and</td>
<td></td>
<td></td>
<td>13, 118/ 3</td>
</tr>
<tr>
<td>the cup taken, he</td>
<td></td>
<td></td>
<td>13, 118/ 4</td>
</tr>
<tr>
<td>took the cup and</td>
<td></td>
<td></td>
<td>13, 122/ 26</td>
</tr>
<tr>
<td>Our Savior as man</td>
<td></td>
<td></td>
<td>13, 122/ 28</td>
</tr>
<tr>
<td>wise: &quot;Jesus took bread, and broke it, and</td>
<td></td>
<td></td>
<td>13, 124/ 3</td>
</tr>
<tr>
<td>of this excellent work,</td>
<td></td>
<td></td>
<td>13, 124/ 4</td>
</tr>
<tr>
<td>he broke it and</td>
<td></td>
<td></td>
<td>13, 124/ 7</td>
</tr>
<tr>
<td>Saint Bede, that he</td>
<td></td>
<td></td>
<td>13, 124/ 10</td>
</tr>
<tr>
<td>was that he there</td>
<td></td>
<td></td>
<td>13, 124/ 22</td>
</tr>
</tbody>
</table>
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 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 to them after the 13, 155/ 31
Qui R. L. audientes sunt, et promiserunt, et gave preaching in the name 13, 116/ 18
knowledge and for all 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 manner of speaking, is 13, 141/ 11
not only by a manner of being (by 13, 148/ 15
demeanor of theirs, the 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
generatibus
the second chapter of
Genesis
the third chapter of
you the text of
like the people of
like the people of
bibam amodo de hoc
bibam amodo de hoc
the Deuteronomy: "Prophetam de
unto the paynims and
do discretion among the
Church of Jews and
the Jews and to
entertainer (which property some
not an huckster, he
worshipful father, Master Jean
The context of Master
famous clerk Master Jean
this mind seemeth Master
world ere we can
children of Israel to
prisoner, for he cannot
But covetise can nothing
from us venomous worms),
his Master he would
conceive none hope to
legion of devils may
let him alone and
whether ever we shall
legion of devils may
let him alone and
whether ever we shall
flatterer is gone, and
sore travail about the
Son, and the Holy
Son, and the Holy
himself and the Holy
obumbration of the Holy
generatione
vitis, donec regum Dei
generibus
potens est sermo Christi
Genesis
is declared), albeit that
Genesis
, that whatsoever day Adam
Genesis
, where God unto the
Genesis
otherwise here than I
Genezareth
, and, as they ran
Genezareth
, which prayed him to
Genezareth
, and, as they ran
Genezareth
, which prayed him to
genimine
vitis, usque in diem
genimine
vitis, usque in diem
genimine
vitis, usque in diem
gente
tua et de fratribus
Gentiles
, to whom the law
Gentiles
or paynims unsaved without
Gentiles
to do against his
Gentiles
together, continually with the
Gentiles
and by them to
gentlewomen
ween were a goodly
gently
let them have it
Gerson
, which work he entitled
Gerson
, whereof first the rubric
Gerson
rehearseth in his work
Gerson
to have been, as
get
hence to heaven and
get
them out of Egypt
get
away. Pride will away
get
away -- for the
get
us forward apace upon
get
it up again by
get
her, and therefore was
get
leave of Christ so
get
us forth about other
get
in again or never
get
leave of Christ so
get
us forth about other
get
in again or never
getteth
him to some other
getting
of his daily living
Ghost
three distinct and diverse
Ghost
This kind of man
Ghost
down here into the
Ghost
of the pure blood
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 equal 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
the author of the gift, is also witness of 13, 165/25
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
commodities of those other gifts above man's nature, which 13, 40/30
and of those other gifts that God had conditionally 13, 41/12
things. And concerning Adam's gifts and his losses for 13, 44/1
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 "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 him farther other lands 13, 40/ 9
without any condition, would  
give so great a gift 13, 48/ 5
was not convenient to  
give remission of sin, and 13, 48/ 28
neverthelass at liberty to  
give grace and glory, where 13, 48/ 29
of sin, and to  
give our hearts to the 13, 49/ 8
we may with meekness  
give us more occasion to 13, 50/ 1
of the gospel self  
give the reader warning that 13, 50/ 6
reader. Here I will  
give me and I shall 13, 52/ 17
them, "What will ye  
give him money, and appointed 13, 52/ 19
covenanted with him to  
give him thirty groats. And 13, 52/ 20
money, and appointed to  
give us thy grace, not 13, 52/ 27
A prayer. Good Lord,  
give us here in the 13, 53/ 8
and the unleavened bread,  
give therein full faith and 13, 56/ 33
by Moses, bounden to  
give it where he would 13, 61/ 4
whom he would, and  
give me the grace in 13, 65/ 34
bondage, I beseech thee,  
give us all the grace 13, 68/ 12
other side. And God  
give me the grace so 13, 68/ 21
A prayer. Good Lord,  
give his disciples example, according 13, 71/ 16
of Christ was to  
give me thy grace so 13, 75/ 22
The prayer. Gracious God,  
give mine assent to follow 13, 75/ 24
thy displeasure partner, nor  
give me, and I shall 13, 76/ 1
them; "What will you  
give him money, and appointed 13, 76/ 3
the money, and appointed to  
give him thirty groats. And 13, 76/ 3
covenanted with him to  
give, which amounteth not much 13, 79/ 5
them: "What will ye  
give for it. But now 13, 79/ 9
they said they will  
give his life for his 13, 84/ 1
were too little to  
give their knowledge that they 13, 95/ 31
man hath than to  
give, and then would he 13, 98/ 5
Christ were, he should  
give us thy grace so 13, 100/ 11
charitable and forgive and  
give his life for his 13, 102/ 20
no dwelling house therein,  
give his high, stubborn heart 13, 106/ 6
than that a man  
give example by his own 13, 110/ 16
too (whereby he should  
give good example. There are 13, 113/ 13
he did it to  
give us warning of the 13, 115/ 18
take example for to  
bliss. And therefore to

Thomas More Studies 14 (2019)
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, 136/ 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
bounden of duty to give unto God for this 13, 155/ 3
bread that I shall give you is my flesh 13, 159/ 21
them alone did he give them. ) Saint Irenaeus writeth 13, 161/ 27
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
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 give unto them the perfect 13, 4/ 15
them till the sentence give by God upon their 13, 17/ 20
Adam: "Because thou hast given car unto thy wife's 13, 18/ 29
etc. " (Because thou hast given car to the words 13, 20/ 5
as then no dominion given him over her, yet 13, 21/ 5
proximo suo." (God hath given every man cure and 13, 21/ 16
men that special charge given unto them, that our 13, 21/ 22
for man's unrighteousness righteousness given unto him before. This 13, 27/ 12
be saved, revelation was given to Adam, Noah, Abraham 13, 29/ 24
the law written, revelation given to Moses, and by 13, 29/ 27
other name under heaven given to men in which 13, 32/ 18
him. If God gave 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 | gave over to sensuality, whereby | 13, 22/ 12 |
| hand. For he nothing | gave but trifles, nor never | 13, 81/ 17 |
| but trifles, nor never | gave half an inch of | 13, 81/ 18 |
| that our Savior here | gave us to be diligent | 13, 97/ 8 |
| that God the Father | gave anything unto the equal | 13, 105/ 16 |
| you?" Our Savior here | gave us in these words | 13, 109/ 8 |
| folk do well and | gave evil example with the | 13, 114/ 8 |
| in those words he | gave us warning of: the | 13, 115/ 14 |
| places, again and again | gave his apostles (whom he | 13, 117/ 1 |
| by grace that he | gave with the joining of | 13, 154/ 18 |
| the thing that he | gave us. And therefore is | 13, 155/ 32 |
| receiving his quick flesh | gave no quickness or life | 13, 176/ 5 |
| spirit is it that | gave life.) And therefore | 13, 176/ 9 |
| blessed apostle Saint Paul | gave us gracious warning where | 13, 194/ 1 |
| of his holy apostle) | gave against all them that | 13, 194/ 8 |
| blessed apostle Saint Paul | gave us gracious warning where | 13, 194/ 1 |
| of his holy apostle) | gave against all them that | 13, 194/ 8 |
| so much for credence | gave to the serpent's words | 13, 17/ 2 |
| the will, with reason | gave over thereto, either consent | 13, 22/ 21 |
| great good prince, which, | gave to a poor man | 13, 40/ 7 |
| great goodness of God | gave them knowledge of the | 13, 54/ 4 |
| time of his Maundy | gave them in charge that | 13, 83/ 2 |
| man may call it | ) by his only begetting | 13, 105/ 25 |
| the Greek tongue signifieth " | gave of thanks," to put | 13, 155/ 2 |
| betrayed took bread and | gave thanks broke it and | 13, 159/ 29 |
| taking the bread and | gave thingsMT3 said: do | 13, 161/ 25 |
| understand that Christ, in | gave his own very body | 13, 175/ 16 |
| when our Lord in | gave that loaf at the | 13, 175/ 29 |
| is my body," in | gave (I say) to his | 13, 175/ 31 |
| that he was so | gave of in his sleep | 13, 65/ 4 |
| it to show how | gave she was of his | 13, 77/ 7 |
| sweet odors used to | gave their guests, God wrought | 13, 77/ 9 |
| covetous too; and as | gave as they were of | 13, 79/ 2 |
| bitter passion, but was | gave , and gave God the | 13, 126/ 30 |
| therewithal rejoice and be | gave in the consideration of | 13, 200/ 3 |
| yet therewith be right | gave and in great hope | 13, 200/ 6 |
| conceived thoroughly such a | gave , blessed comfort that her | 13, 200/ 20 |
| so we may with | gave heart truly say at | 13, 201/ 14 |
| therewithal rejoice and be | gave in the consideration of | 13, 200/ 3 |
| yet therewith be right | gave and in great hope | 13, 200/ 6 |
| conceived thoroughly such a | gave , blessed comfort that her | 13, 200/ 20 |
| so we may with | gave heart truly say at | 13, 201/ 14 |
| heart) -- and wine | gave 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
came down, and very gladly received him into his
that so great inward gladness therewith, let us at
of spirit, with such gladness, and such spiritual rejoicing therewith, let us at
that so great inward gladness, and such spiritual rejoicing
of spirit, with such gladness, stones of which the
many men of these glistering
accedere ad Eucharistam et gloriam
of his own person glorified in body and beautified
taken up into heaven, going out of corporal
fall of angels. The glorified blessed Trinity, the Father
plain beholding of the glorified Trinity, but were left
such wise as the glorified company of angels and
grew. A prayer. O glorified blessed Trinity, whose justice
fall of mankind. The glorified majesty of almighty God
a diminishment in his glorified court of heaven, determined
up and fulfill with , blessed people the number
of resemblance of the glorified blessed Trinity, the Father
vesture of innocence, more glorified than cloth of gold
changed suddenly into a glorified form, and without death
man, and by his glorified resurrection and marvelous ascension
and see in the glorified Godhead the very clear
joyful fruition of the glorified Trinity forever. All these
fountain of life, almighty glorified God. Now say there
the fruition of the sight of the Godhead
three persons of the Trinity, the Creator) that
his resurrection, and his ascension was warning given
a proof of his Godhead, secretly covered and
to come to the country wherein thou hast
thither again in the body and soul of
rose immortal, impassible, and glorious . Before which time he
bitter passion and his resurrection were performed. For
performed. For after his resurrection it is very
suffered and by his body risen again from
new. For after his resurrection that holy blood
sacramental receiving after his resurrection, it had that
be new after his resurrection, before which time
to put out his body out of the
the blood, since his resurrection, never was, nor
it will, his very blood may be by
this Blessed Sacrament a heavenly company of blessed
the very lively, natural, body of our Savior
body that holy, blessed,
ourselves to receive this
glorious

us consider his high
glorious

body that holy, blessed,
glorious

ourselves to receive this
glorious

us consider his high
gloriously

that borrowed ware so
gloriously

and the third day
gloriously

and the third day
gloriously

their incomprehensible and undecayable
by grace unto that

perfect bliss and everlasting
attaining to the celestial

have received it, whereof
partners of thine eternal

by thy grace, in
unto such high heavenly

brightness of his Father's
grace to come to
to give grace and

depart hence into thy
my part of thy

the state of his
arise again in my

immortal and impassible (which
impassible and in eternal

was it in eternal

such a secret wonderful
time a visible, open

of impassible and immortal
to wit, in his

that he called his
and show of his

the altar, and the

visibly descend in great
visibly descend in great

a conscience with a
he would seek a

envy, wrath, and covetise,
pain, lechery with sickness,
and visibly tear or
gathered somewhat and ever

that place whither once
and none of them

show you) man to

glory

glory

glory

glory

glory

glory

glory

glory

glory

glory

glory

glory

glory

heavenly King, the King
majesty, which his high
flesh and blood of
heavenly King, the King
majesty, which his high
boasted before in the
did arise again to
did arise again to
, did when it pleased
, or else, willingly declining
, Lucifer, on the other
, but forever condemned to
thou, as though thou
, for thy tender mercy
shall stand forever. The
he would have it
, being sent by his
the bliss (I say)
, where and whencesoever he
. The Third lecture. "Then
, I rather will be
after his resurrection, in
after my passion." But
of his he called
, until that day will
so confirmed, and in
of impasibility for the
at his marvelous transfiguration
. And so should (as
as I have before
the kingdom of God
in his transfiguration, he
of God. For when
to judge the quick
to judge the quick
of his own making
against mine own word
, sloth, and lechery (to
with the belly too
with his teeth the
after upon that bone
we shall, and when
to hell. In danger
forthwith to heaven. But

13, 197/ 24
13, 198 / 27
13, 191 / 14
13, 197 / 24
13, 198 / 27
13, 9 / 19
13, 195 / 29
13, 195 / 29
13, 4 / 4
13, 4 / 20
13, 5 / 2
13, 6 / 17
13, 9 / 7
13, 11 / 11
13, 11 / 17
13, 11 / 29
13, 27 / 16
13, 39 / 10
13, 48 / 29
13, 68 / 25
13, 107 / 26
13, 123 / 4
13, 123 / 9
13, 129 / 31
13, 132 / 20
13, 134 / 25
13, 134 / 30
13, 134 / 31
13, 134 / 35
13, 135 / 24
13, 135 / 26
13, 135 / 30
13, 160 / 29
13, 196 / 3
13, 196 / 3
13, 112 / 12
13, 125 / 28
13, 63 / 14
13, 65 / 8
13, 144 / 24
13, 55 / 24
13, 3 / 28
13, 24 / 23
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 hence, who will go 13, 84/ 14
wilt thou that we go with thee? If thou 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 forth into the Mount 13, 103/ 26
which no man could to which way he list 13, 192/ 27
from the table to Go which way he list 13, 192/ 27
also by night to Go which way he list 13, 192/ 27
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, 10/ 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) humbled himself 13, 11/ 1
glorious majesty of almighty God determined marvelously to mingle 13, 11/ 19
the deep wisdom of God determined that this new 13, 12/ 2
spiritual and immortal substance, God measured their state and 13, 12/ 12
kind of man created God of a marvelous convenience 13, 12/ 23
the great goodness of God of his high goodness 13, 13/ 8
of dying. Thus had God commanded to increase and 13, 13/ 18
with the blessing of God , fulfilling the places from 13, 13/ 31
and bliss eternally with God and traitorous wretch, the 13, 14/ 4
proud, hateful enemy of 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 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
shall not die. But God would of his goodness 13, 16/ 23
her to know. For God and eat of the 13, 16/ 33
cause proudly to disobey God upon their all three 13, 17/ 20
the sentence given by God in the mids of 13, 17/ 31
from the face of God , too. "The woman," quoth 13, 18/ 9
in a manner unto God unto the woman: "Why 13, 18/ 15
Then said our Lord God the sentence of punishment 13, 18/ 15
ate it. "Then gave God with that angry scorn 13, 19/ 4
and evil." And God with which he scorned 13, 19/ 11
in these words of God , so is there in 13, 19/ 14
there is but one
is there in that
is to wit, a
evil, made like a
like a god. For
knew the justice of
considered also that when
miscarry and be infected,
unicique de proximo suo." (G
no man accounted before
before the face of
and Eve, not praying
manner more displeasure to
rather content to displease
in the favor of
if the goodness of
passion. A prayer. Almighty
the mighty majesty of
the marvelous mercy of
the sharp justice of
the deep wisdom of
the true justice of
to angel than to
high wisdom of almighty
that should be both
should be made unto
that person both, being
power upon man that
the deep wisdom of
person (the Son of
wrath and indignation of
with the justice of
thee to dispute with
thus?"
only no displeasure to
sacrifices duly referred to
doctors have thought that
kept themselves from idolatry,
the merciful nature of
the merciful justice of
as to think that
Scripture declareth us that
baptism, or otherwise if
be the wisdom of
in the person of

God
more persons that one
as we be, but
. For God, speaking to
, speaking to Eve no
, and by his own
punisheith the sinner by
suffered the contagion of
hath given every man
for an offender in
accounted for a consent
of forgiveness but excusing
than was their sin
than her, yet when
, and often rejoicing his
had not by his
, that of thine infinite
endure and suffer his
abide and sustain to
and his tender mercy
was the means found
, the ransom must needs
. And the occasion thereof
devised the marvelous merciful
and man, the recompense
for man. For that
, should be of that
had for man's unrighteousness
devised; and in time
, the wisdom of the
against man, and by
that for the fault
? Is there any workman's
then of his work
but is also a
, after the sundry laws
of his merciful goodness
sent the faith of
and cannot also perceive
, these good men answer
doth wrong to make
thus doth indeed. For
be so pleased, whose
and the wisdom of
saith: "Non enim cogitationes
wisdom and cunning of God. How incomprehensible or unable
been of his counsel?) God hath no rule of
concerning the justice of God in the damnation of
maintain the justice of God in that point, said
seventh day in which God rested. And of those
of those words, that God in the seventh day
in the seventh day God rested from the creating
that the souls offended God before they came into
which it had offended God before it came into
seemeth to doubt whether God create always every soul
that the justice of God might be maintained in
stand with justice that God should create a new
nor contented himself. Would God there remained the answer
centering the righteousness of God Their mind in the
matter is this, that God in the creation of
pertaining to him. If God had given him only
have been immortal, for God created the nature such
beasts be. Howbeit, if God had given Adam no
have had knowledge of God , and cause to love
doing his duty to God , should have deserved to
in such knowledge of God and his wonderful works
aid and help of God , since there is no
it could not without God be created, no more
more can it without God be conserved. And man
state of innocence that God gave him farther, and
any man marvel that God made all his creatures
let him know that God did it of his
most excellent majesty of God , his Creator and Maker
without peculiar help of God , to have chosen the
none other help of God but only their natural
assistance none help of God at all, that can
natural state given by God unto Adam. And now
state of his body, God gave him this gift
forever. All these gifts God gave him above his
life, almighty glorious God . Now say there, as
all those gifts that God gave him above his
cause to complain upon God , but upon Adam only
for us to thank God for the remnant. For
before), those gave not God unto the kind of
say they that likewise God took from the posterity
mere liberal goodness of God , and which commodities by
pain felt in fire God never taketh from any
those other gifts that God had conditionally given it
any man to please God . For every man that
man that cometh unto God must believe that God 13, 43/ 1
God must believe that is, and that he 13, 43/ 1
that there is one and that he will 13, 43/ 12
with such grace as keepeth from no man 13, 43/ 14
against the justice of in this matter. And 13, 43/ 19
he which believeth that will reward them that 13, 43/ 22
hath therein implied that hath a respect unto 13, 43/ 23
and the justice of used therein, and as 13, 43/ 33
being beside that very , too, by reason whereof 13, 44/ 22
sinned, and (by serving in such wise) then 13, 45/ 1
or times after as should think convenient, all 13, 45/ 2
For the pleasure of was that, by the 13, 45/ 8
any more ado, why would not the effect 13, 45/ 26
should first have served in Paradise, and somewhat 13, 45/ 32
no doubt but that could by the passion 13, 46/ 20
it was not for convenient, so restored he 13, 46/ 26
is so proper to alone (the three persons 13, 46/ 31
Trinity, the Creator) that would never communicate that 13, 46/ 32
the state of innocence, saw that for man 13, 47/ 3
so much upon almighty for grace. And then 13, 47/ 13
reward. Besides this, if should by his passion 13, 47/ 18
this present life, whereas will have heaven so 13, 47/ 27
half the merit, which would in no wise 13, 48/ 3
And yet besides this, , that well wist what 13, 48/ 4
nothing for it. Finally, wist that it was 13, 48/ 9
our whole life, yet , not willing to fill 13, 48/ 20
redemption; and, beseeching almighty of his great grace 13, 49/ 6
shall with help of in this wise now 13, 51/ 4
blessed Trinity (which, till revealed it unto them 13, 53/ 11
knowledge he should die), , as is recited in 13, 53/ 23
and thereby calling to for remission and mercy 13, 53/ 32
heinous offenses committed against by the bold breaking 13, 54/ 3
the great goodness of giving them knowledge of 13, 54/ 4
foresight and providence of had from the beginning 13, 54/ 11
great secret mystery did reveal in diverse wise 13, 54/ 15
chapter of Genesis, where unto the serpent said 13, 54/ 19
thus there prophesied by , I doubt it not 13, 55/ 22
much less. For though suffered the serpent, whom 13, 55/ 28
me not likely that gave him the knowledge 13, 56/ 1
doing doubt but that gave him farther understanding 13, 56/ 4
and offering up unto the innocent beast in 13, 56/ 6
me, shall thy Lord raise up unto thee 13, 56/ 18
of the vengeance of (as after followeth in 13, 56/ 23
law, as Moses did, never sent none after 13, 56/ 25
so were commanded of God by the mouth of 13, 56/ 29
the said commandment of God given them by Moses 13, 56/ 32
the very Son of God, and himself very God 13, 56/ 34
God, and himself very God, beside the figures and 13, 56/ 34
them (I say) by God (by the mouth of 13, 57/ 15
prince Pharaoh; and that God conducted them thence in 13, 57/ 26
the same way where God had sent his own 13, 57/ 30
the wonderful work of God therein, almost every child 13, 58/ 9
the provident ordinance of God serve also to signify 13, 58/ 13
the unleavened bread," which God specially commanded them to 13, 59/ 9
in the name of God commanded to suffer the 13, 59/ 12
strokes and plagues (wherewith God wonderfully smote him) he 13, 59/ 16
dread (the rod of God laying the lashes upon 13, 59/ 18
their passage. And then God showed them of two 13, 60/ 2
doors. And likewise as God had promised, so performed 13, 60/ 21
the special commandment of God -- either in recompense 13, 60/ 32
people that dwell therein), God might well with reason 13, 61/ 3
the special commandment of God, and called dies azimorum 13, 61/ 8
Lo, the Lamb of God which taketh away the 13, 62/ 23
-- the people which God calleth from their thrall dom 13, 62/ 31
whom the goodness of God calleth out of the 13, 63/ 7
be the work of God for them. And yet 13, 64/ 3
cross. And then will God himself with his holy 13, 64/ 23
his affection neither unto God, nor man, nor woman 13, 64/ 29
more needy. And while God killeth those Egyptians, that 13, 65/ 11
but keep ourselves close ( God biddeth us) within our 13, 65/ 18
not only man but God also, that foreknow eth all 13, 66/ 13
dreadful, mighty messenger of God, there can no king 13, 67/ 22
day, be delivered by God unto the cross of 13, 68/ 7
as I trust in God to do, I may 13, 68/ 10
his other side. And God may hap, but if 13, 68/ 12
law and commandment of God help the better, to 13, 68/ 19
true belief in one God, with which monitions their 13, 69/ 18
his malicious purpose, yet God they counted for superstition 13, 70/ 19
one the children of God so framed his words 13, 71/ 4
the special commandment of God that were dispersed abroad 13, 71/ 9
and among them is God, were (as it appeareth 13, 73/ 9
Out of such council God (witnessing our Savior where 13, 73/ 22
assent. For likewise as God keep every good man 13, 74/ 3
people they feared, but God is in the mids 13, 74/ 10
means to master, but God they feared not at 13, 74/ 23
have him crucified. But God might they never master 13, 74/ 27
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>13, 75/ 2</td>
<td>) raised up his dead</td>
<td>God</td>
</tr>
<tr>
<td>13, 75/ 22</td>
<td>, give me thy grace</td>
<td>God</td>
</tr>
<tr>
<td>13, 77/ 6</td>
<td>in the open work</td>
<td>God</td>
</tr>
<tr>
<td>13, 77/ 9</td>
<td>wrought therein, as our</td>
<td>God</td>
</tr>
<tr>
<td>13, 77/ 17</td>
<td>the good affection of</td>
<td>God</td>
</tr>
<tr>
<td>13, 80/ 22</td>
<td>puttheth him in trust</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 25</td>
<td>above all thing and</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 27</td>
<td>it is a very</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 28</td>
<td>the less, that love</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 31</td>
<td>as Abraham was ready</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 32</td>
<td>would so command thee</td>
<td>God</td>
</tr>
<tr>
<td>13, 84/ 33</td>
<td>will not so do</td>
<td>God</td>
</tr>
<tr>
<td>13, 85/ 2</td>
<td>-- and that is</td>
<td>God</td>
</tr>
<tr>
<td>13, 93/ 14</td>
<td>will come not only</td>
<td>God</td>
</tr>
<tr>
<td>13, 95/ 4</td>
<td>could surely send men</td>
<td>God</td>
</tr>
<tr>
<td>13, 95/ 9</td>
<td>. For who could tell</td>
<td>God</td>
</tr>
<tr>
<td>13, 97/ 22</td>
<td>therefore, by the mouths</td>
<td>God</td>
</tr>
<tr>
<td>13, 97/ 33</td>
<td>, bear it out. Which</td>
<td>God</td>
</tr>
<tr>
<td>13, 99/ 3</td>
<td>therefore that we may</td>
<td>God</td>
</tr>
<tr>
<td>13, 101/ 16</td>
<td>and goeth to God</td>
<td>God</td>
</tr>
<tr>
<td>13, 101/ 16</td>
<td>, ariseth from supper and</td>
<td>God</td>
</tr>
<tr>
<td>13, 104/ 32</td>
<td>and goeth to God</td>
<td>God</td>
</tr>
<tr>
<td>13, 104/ 32</td>
<td>riseth from the supper</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 6</td>
<td>as man. And therefore</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 16</td>
<td>the Father giveth anything</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 17</td>
<td>the Son. But like</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 20</td>
<td>with his Father and</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 21</td>
<td>as great but by</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 22</td>
<td>that they be. And</td>
<td>God</td>
</tr>
<tr>
<td>13, 105/ 32</td>
<td>and descended from heaven</td>
<td>God</td>
</tr>
<tr>
<td>13, 106/ 9</td>
<td>, he would vouchsafe to</td>
<td>God</td>
</tr>
<tr>
<td>13, 107/ 2</td>
<td>, and with his almighty</td>
<td>God</td>
</tr>
<tr>
<td>13, 107/ 3</td>
<td>, and therefore infinitely more</td>
<td>God</td>
</tr>
<tr>
<td>13, 107/ 14</td>
<td>-- spoke sharply to</td>
<td>God</td>
</tr>
<tr>
<td>13, 112/ 5</td>
<td>, do the thing that</td>
<td>God</td>
</tr>
<tr>
<td>13, 112/ 6</td>
<td>forbiddeth nor leave the</td>
<td>God</td>
</tr>
<tr>
<td>13, 112/ 15</td>
<td>, follow their own way</td>
<td>God</td>
</tr>
<tr>
<td>13, 112/ 22</td>
<td>, this false framed devotion</td>
<td>God</td>
</tr>
<tr>
<td>13, 113/ 11</td>
<td>that all the prelates</td>
<td>God</td>
</tr>
<tr>
<td>13, 113/ 15</td>
<td>they would use the</td>
<td>God</td>
</tr>
<tr>
<td>13, 114/ 24</td>
<td>put in the whole</td>
<td>God</td>
</tr>
<tr>
<td>13, 115/ 30</td>
<td>) Therefore, as I say</td>
<td>God</td>
</tr>
<tr>
<td>13, 115/ 34</td>
<td>must give credence and</td>
<td>God</td>
</tr>
</tbody>
</table>
know the law of God (and know it right 13, 116/ 12
in the kingdom of God ." As they were at 13, 117/ 27
kingdom of my Father, God ." And they drank all 13, 118/ 9
in the kingdom of God ." And the cup taken 13, 118/ 30
till the kingdom of God come.") These words hath 13, 118/ 32
in the kingdom of God .) The fulfilling or performing 13, 121/ 2
in the kingdom of God , he would use or 13, 121/ 31
in the kingdom of God ," was as much as 13, 122/ 7
man gave thanks unto God the Father that the 13, 122/ 28
till the kingdom of God come. ) The kingdom of God should give thanks to God the Father thanks that 13, 123/ 9
was glad, and gave God the Father thanks therefore. "And after 13, 126/ 31
wise as we give God , he gave the chalice 13, 127/ 3
his thanks given to God above the Old Testament 13, 127/ 25
by the Son of God , that is to wit 13, 127/ 28
man that was also God were come, so said 13, 129/ 8
till the kingdom of God come), our Savior meant 13, 130/ 15
till the kingdom of God were come, that is 13, 130/ 19
converted into them, as God in the Scripture calleth 13, 131/ 20
kingdom of my Father, God (that is to say 13, 132/ 17
in the kingdom of God , my very natural Father 13, 132/ 18
in the kingdom of God ) he meant that the 13, 133/ 6
in the kingdom of God , that would he then 13, 133/ 13
kingship the kingdom of God ), in these words, I 13, 133/ 26
in the kingdom of God his Father drink that 13, 134/ 15
in the kingdom of God , that is to wit 13, 135/ 24
kingdom of my Father God appeareth both by other 13, 135/ 26
in the kingdom of God ) Besides this, likewise as 13, 135/ 33
birthdate the kingdom of God ) no manner taste of 13, 139/ 18
this ground only, that God is not able to 13, 139/ 20
the labor whereof, if God hereafter give me time 13, 139/ 28
of the Spirit of God , by which the Catholic 13, 140/ 13
the almighty power of God into the very body 13, 140/ 26
mighty power of almighty God they remain without the 13, 140/ 30
let us remit unto God . For as he only 13, 141/ 9
us the men of God understood this, our Lord 13, 144/ 11
for they shall see God . The other kind of 13, 144/ 29
In a crucifix stricken, God may also create new 13, 148/ 1
and the will of God well-known. But else I 13, 151/ 14
only man but also God , and with his holy 13, 152/ 9
Christ, being verily both God and man, doth as 13, 154/ 14
and man, doth as God , of his almighty power 13, 154/ 15
of men together with God. And over this, our 13, 154 / 21
duty to give unto God. for this inestimable benefit 13, 155 / 4
as this English word " God. " signifieth unto us not 13, 156 / 15
simple, unlearned soul honoreth God. full devoutly under the 13, 156 / 29
under the name of God. that cannot yet tell 13, 156 / 30
such a tale of God. as some great clerks 13, 156 / 30
and the glory of God. For when we do 13, 160 / 29
for the bread of God. , the heavenly bread, the 13, 161 / 2
Son of the living God. And I long for 13, 161 / 4
by the word of God. , Jesus Christ our Savior 13, 161 / 19
be made fat of God. ) Likewise Origen writeth in 13, 162 / 10
in the things of God. : nor we may not 13, 164 / 22
Therefore, let us believe God. in all things , and 13, 167 / 33
ante diem iudicii iudicant." ( God. forbid that I should 13, 168 / 9
challenging the Spirit of God. from the same, and 13, 172 / 11
is impossible to please God. ) But finally this Catholic 13, 174 / 10
by the spirit of God. united with holy saints 13, 175 / 14
and blood of Almighty God. himself, with his celestial 13, 191 / 15
with the grace of God. , to stand in such 13, 191 / 17
the incomparable goodness of God. will, of his liberal 13, 191 / 18
wonderful bounty of Almighty God. that he not only 13, 191 / 21
can we doubt that God. delighteth to be with 13, 192 / 3
when the Son of God. , and very Almighty God 13, 192 / 4
God, and very Almighty God. himself, liked not only 13, 192 / 4
through the sufferance of God. ) personally so to enter 13, 192 / 24
to the board of God. , and as near as 13, 193 / 9
in the ways of God. and holy cleanness of 13, 193 / 15
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
not the Mother of God. , as came to St 13, 201 / 2
<table>
<thead>
<tr>
<th>Exceling the Mother of God than the Mother of God</th>
<th>God than the Mother of God passed St. Elizabeth, doth 13, 201 / 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>God than the Mother of God</td>
<td>God than the Mother of God passed St. Elizabeth, doth 13, 201 / 3</td>
</tr>
<tr>
<td>us likewise rather put God from us by unlawful 13, 202 / 23</td>
<td></td>
</tr>
<tr>
<td>when we wax such, God will not tarry with 13, 202 / 25</td>
<td></td>
</tr>
<tr>
<td>do. And then shall God give a gracious sentence 13, 204 / 11</td>
<td></td>
</tr>
<tr>
<td>and blood of Almighty God himself, with his celestial 13, 191 / 15</td>
<td></td>
</tr>
<tr>
<td>with the grace of God , to stand in such 13, 191 / 17</td>
<td></td>
</tr>
<tr>
<td>the incomparable goodness of God will, of his liberal 13, 191 / 18</td>
<td></td>
</tr>
<tr>
<td>the wonderful bounty of Almighty God , that he not only 13, 191 / 21</td>
<td></td>
</tr>
<tr>
<td>can we doubt that God delighteth to be with 13, 192 / 3</td>
<td></td>
</tr>
<tr>
<td>when the Son of God , and very Almighty God 13, 192 / 4</td>
<td></td>
</tr>
<tr>
<td>through the sufferance of God himself, liked not only 13, 192 / 4</td>
<td></td>
</tr>
<tr>
<td>to the board of God ) personally so to enter 13, 192 / 24</td>
<td></td>
</tr>
<tr>
<td>in the ways of God , and as near as 13, 193 / 9</td>
<td></td>
</tr>
<tr>
<td>with us (but if God and holy cleanness of 13, 193 / 15</td>
<td></td>
</tr>
<tr>
<td>and terrible sentence, that God here (by the mouth 13, 194 / 8</td>
<td></td>
</tr>
<tr>
<td>false traitor Judas, since God reputeth the unworthy receiving 13, 194 / 11</td>
<td></td>
</tr>
<tr>
<td>of our Lord, as God may of his goodness 13, 194 / 16</td>
<td></td>
</tr>
<tr>
<td>without special revelation of God . For as the scripture 13, 195 / 1</td>
<td></td>
</tr>
<tr>
<td>favor or hatred of God ) And in another place 13, 195 / 4</td>
<td></td>
</tr>
<tr>
<td>mind surely know.) But God yet in this point 13, 195 / 8</td>
<td></td>
</tr>
<tr>
<td>for all our diligence, God (whose eye pierceth much 13, 195 / 10</td>
<td></td>
</tr>
<tr>
<td>done in the search God of his great mercy 13, 195 / 16</td>
<td></td>
</tr>
<tr>
<td>of all kings, Almighty God his present bounty 13, 197 / 25</td>
<td></td>
</tr>
<tr>
<td>of our soul (which God, that so lovingly 13, 197 / 25</td>
<td></td>
</tr>
<tr>
<td>the special grace of God, of whose high goodness 13, 198 / 5</td>
<td></td>
</tr>
<tr>
<td>and strength as would God it had, let us 13, 199 / 9</td>
<td></td>
</tr>
<tr>
<td>esto mihi peccatori.&quot; (Lord God , be merciful to me 13, 199 / 17</td>
<td></td>
</tr>
<tr>
<td>by the Spirit of God had those holy affections 13, 200 / 26</td>
<td></td>
</tr>
<tr>
<td>of the Mother of God , and yet for all 13, 200 / 28</td>
<td></td>
</tr>
<tr>
<td>not the Mother of God , as came to St 13, 201 / 2</td>
<td></td>
</tr>
<tr>
<td>excelling the Mother of God than the Mother of God passed St. Elizabeth, doth 13, 201 / 3</td>
<td></td>
</tr>
<tr>
<td>than the Mother of God passed St. Elizabeth, doth 13, 201 / 3</td>
<td></td>
</tr>
<tr>
<td>us likewise rather put God from us by unlawful 13, 202 / 23</td>
<td></td>
</tr>
<tr>
<td>when we wax such, God will not tarry with 13, 202 / 25</td>
<td></td>
</tr>
<tr>
<td>do. And then shall God give a gracious sentence 13, 204 / 11</td>
<td></td>
</tr>
<tr>
<td>either with help of God's grace, by turning to 13, 4 / 18</td>
<td></td>
</tr>
<tr>
<td>that he would be God's fellow indeed, saying unto 13, 5 / 10</td>
<td></td>
</tr>
<tr>
<td>fruit and help of God's hand, and all their 13, 13 / 27</td>
<td></td>
</tr>
<tr>
<td>at sundry times when God's pleasure were, should have 13, 13 / 28</td>
<td></td>
</tr>
<tr>
<td>the first fathers disobey God's commandment, then would God 13, 14 / 21</td>
<td></td>
</tr>
<tr>
<td>truth and steadfastness of God's word. For whereas God 13, 15 / 28</td>
<td></td>
</tr>
<tr>
<td>he voided not at God's coming, but abided to 13, 20 / 24</td>
<td></td>
</tr>
</tbody>
</table>

_Thomas More Studies 14 (2019)_
himself would have been God’s fellow, so made he 13, 23/ 32
innocence and became sinful. God’s favor they lost and 13, 24/ 3
fallen by sin from God’s favor, nor any of 13, 26/ 21
see the bottom of God’s righteousness? How many things 13, 33/ 2
find, for maintenance of God’s justice, of those that 13, 35/ 4
in the maintaining of God’s justice to stand with 13, 35/ 8
he stood in by God’s farther gift. For first 13, 36/ 26
had need yet of God’s grace to help him 13, 37/ 21
needed the help of God’s grace to maintain him 13, 37/ 22
least wise yet, with God’s help (which was ready 13, 38/ 25
with less looking for God’s help he was before 13, 47/ 15
think upon) was of God’s comfortable goodness signified and 13, 53/ 12
disobedient, and thereby broke God’s commandment, and were also 13, 53/ 15
find we that of God’s mercy they fell into 13, 53/ 29
fruitful repentance, taken upon God’s inward motion, and thereby 13, 53/ 31
with great help of God’s grace, in respect of 13, 59/ 1
ordained in remembrance of God’s passing through Egypt in 13, 61/ 25
that come together in God’s name to commune and 13, 73/ 21
to pay it in God’s name to commune and 13, 73/ 21
thy child otherwise to God’s service. For whatsoever thing 13, 85/ 1
love whereby we break God’s commandment, that love we 13, 85/ 2
see that who so for God’s sake is content to 13, 99/ 16
man might receive of God’s gift in time, as 13, 105/ 26
to stand stiff against God’s will and disobey his 13, 112/ 9
sacrifice.” Nor never shall God’s precepts be obeyed if 13, 112/ 11
own fantasy put unto God’s word. For of such 13, 112/ 13
stand obstinately disobedient unto God’s pleasure, he should have 13, 112/ 28
that we receive at God’s board now is the 13, 155/ 34
near so much in God’s grace and favor. Here 13, 156/ 32
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
not go rashly to God’s board, but by a 13, 201/ 10
in the consideration of God’s board, but by a 13, 201/ 10
to be like a godess, and for that cause 13, 16/ 32
clear sight of the Godhead, and by grace confirmed 13, 4/ 33
see in the glorious Godhead the very clear solutions 13, 33/ 29
the fruition of the Godhead, he did not create 13, 36/ 19
the fruition of the Godhead (that is the bliss 13, 37/ 1
the glorious sight of the Godhead forever, and to the 13, 41 28
the fruition of the Godhead is yet, unto those 13, 41 32
is to wit, his Godhead, but only to fumble 13, 54/ 32
word spoken of his Godhead, yet when himself so 13, 56/ 31
done their uttermost, the Godhead (I say) of Christ 13, 74/ 33
is here in his Godhead. He is here in 13, 83/ 20
<table>
<thead>
<tr>
<th>Concordance of Major Terms</th>
<th>248</th>
</tr>
</thead>
<tbody>
<tr>
<td>Godhead</td>
<td>, secretly covered and unseen</td>
</tr>
<tr>
<td>Godhead</td>
<td>was at any time</td>
</tr>
<tr>
<td>Godhead</td>
<td>had ever had of</td>
</tr>
<tr>
<td>Godhead</td>
<td>, belonged also of all</td>
</tr>
<tr>
<td>Godhead</td>
<td>, so that if you</td>
</tr>
<tr>
<td>Godhead</td>
<td>For the Godhead from</td>
</tr>
<tr>
<td>Godhead</td>
<td>from the first time</td>
</tr>
<tr>
<td>Godhead</td>
<td>-- that is to</td>
</tr>
<tr>
<td>Godhead</td>
<td>also be both twain</td>
</tr>
<tr>
<td>Godhead</td>
<td>is at no time</td>
</tr>
<tr>
<td>Godhead</td>
<td>of the Son and</td>
</tr>
<tr>
<td>Godhead</td>
<td>of them both is</td>
</tr>
<tr>
<td>Godhead</td>
<td>, neither of them both</td>
</tr>
<tr>
<td>Godhead</td>
<td>, too, yea, and all</td>
</tr>
<tr>
<td>Godhead</td>
<td>, and of him his</td>
</tr>
<tr>
<td>Godhead</td>
<td>and therefore there present</td>
</tr>
<tr>
<td>Godhead</td>
<td>but also the Trinity</td>
</tr>
<tr>
<td>Godhead</td>
<td>, but that he may</td>
</tr>
<tr>
<td>Godhead</td>
<td>both, into our bodies</td>
</tr>
<tr>
<td>Godhead</td>
<td>but that he may</td>
</tr>
<tr>
<td>Godhead</td>
<td>both, into our bodies</td>
</tr>
<tr>
<td>godly</td>
<td>doctrine that he taught</td>
</tr>
<tr>
<td>godly</td>
<td>ceremony very religiously. And</td>
</tr>
<tr>
<td>godly</td>
<td>than our sovereign lord</td>
</tr>
<tr>
<td>godly</td>
<td>minded, with heart humble</td>
</tr>
<tr>
<td>gods</td>
<td>, knowing both good and</td>
</tr>
<tr>
<td>gods</td>
<td>by the knowledge of</td>
</tr>
<tr>
<td>gods</td>
<td>and were turned into</td>
</tr>
<tr>
<td>goeth</td>
<td>into all men unto</td>
</tr>
<tr>
<td>goeth</td>
<td>, he carrieth none hence</td>
</tr>
<tr>
<td>goeth</td>
<td>to God, ariseth from</td>
</tr>
<tr>
<td>goeth</td>
<td>to God, riseth from</td>
</tr>
<tr>
<td>goeth</td>
<td>again to his Father</td>
</tr>
<tr>
<td>goeth</td>
<td>he farther and declareth</td>
</tr>
<tr>
<td>goeth</td>
<td>our Savior further yet</td>
</tr>
<tr>
<td>goeth</td>
<td>to corruption, and receiveth</td>
</tr>
<tr>
<td>goeth</td>
<td>and silver, no part</td>
</tr>
<tr>
<td>gold</td>
<td>Their nakedness as far</td>
</tr>
<tr>
<td>gold</td>
<td>. But while she was</td>
</tr>
<tr>
<td>gone</td>
<td>had not our blessed</td>
</tr>
<tr>
<td>gone</td>
<td>into the council of</td>
</tr>
<tr>
<td>gone</td>
<td>aside from the faith</td>
</tr>
<tr>
<td>gone</td>
<td>, and getteth him to</td>
</tr>
<tr>
<td>gone</td>
<td>before, yet is it</td>
</tr>
</tbody>
</table>
all the world is gone out the sound of 13, 173/ 14
will set it out
goodly to the show, wherein 13, 10/ 11
gentlewomen ween were a
goodly praise), mark well what 13, 15/ 18
many years together, what
goodly places in this world
kept and spared the
goodly oxen for sacrifice. But
shall say to the
goodman of the house: "The
shall say to the
goodman of the house: "The
of their mere liberal
goodness , create of nothing the
partners of the Creator's
goodness . And albeit that in
rebellious angels, whom thy
goodness had created to be
determined of his great
goodness to create a new
down again, the great
goodness of God measured their
God of his high
goodness set them in the
God would of his
goodness she should have known
their fall if the
goodness of God had not
that of thine infinite
goodness didst create our first
determined of his great
goodness to create a new
God of his merciful
goodness by one means or
is of so merciful
goodness that he will fail
it of his double
goodness : first, to keep them
the only mere liberal
goodness of God, and which
wise of his great
goodness suffer. And yet besides
his own wisdom and
goodness after what rate and
was of God's comfortable
goodness signified and declared to
high commandment), the great
goodness of God giving them
all those whom the
goodness of God calleth out
people, well perceive the
goodness and the prescience of
doctrine. His high provident
goodness appeareth well in these
way that for his
goodness they so maliciously hated
the love of thy
goodness so deep into mine
Lord, of thine excellent
goodness , in such wise to
our Lord of his
goodness defend every Christian man
so good, that his
goodness could make him of
state as the incomparable
goodness of God will, of
God may of his
goodness accept us for worthy
is of his high
goodness content, if we do
almighty power and unspeakable
goodness , consecrated and given unto
God, of whose high
goodness every good thing cometh
trust boldly upon his
goodness if we forslow not
and comfort of his
goodness , leave our own endeavor
majesty, which his high
goodness there hideth from us
to consider his inestimable
goodness , which disdaineth not for
consideration of his unmeasurable
goodness . Saint Elizabeth, at the
consideration of God's inestimable
goodness , and that each of
is of his great
goodness become our guest, and
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>goodness could make him of</td>
<td>13, 191/ 12</td>
<td></td>
</tr>
<tr>
<td>goodness of God will, of</td>
<td>13, 191/ 18</td>
<td></td>
</tr>
<tr>
<td>goodness accept us for worthy</td>
<td>13, 194/ 16</td>
<td></td>
</tr>
<tr>
<td>goodness content, if we do</td>
<td>13, 195/ 8</td>
<td></td>
</tr>
<tr>
<td>goodness , consecrated and given unto</td>
<td>13, 196/ 11</td>
<td></td>
</tr>
<tr>
<td>goodness every good thing cometh</td>
<td>13, 198/ 12</td>
<td></td>
</tr>
<tr>
<td>goodness if we forslow not</td>
<td>13, 198/ 21</td>
<td></td>
</tr>
<tr>
<td>goodness , leave our own endeavor</td>
<td>13, 198/ 23</td>
<td></td>
</tr>
<tr>
<td>goodness there hideth from us</td>
<td>13, 198/ 28</td>
<td></td>
</tr>
<tr>
<td>goodness , which disdaineth not for</td>
<td>13, 199/ 25</td>
<td></td>
</tr>
<tr>
<td>goodness . Saint Elizabeth, at the</td>
<td>13, 200/ 7</td>
<td></td>
</tr>
<tr>
<td>goodness , and that each of</td>
<td>13, 201/ 10</td>
<td></td>
</tr>
<tr>
<td>goodness become our guest, and</td>
<td>13, 202/ 10</td>
<td></td>
</tr>
<tr>
<td>goods and all, for all</td>
<td>13, 77/ 21</td>
<td></td>
</tr>
<tr>
<td>goods I do give unto</td>
<td>13, 204/ 3</td>
<td></td>
</tr>
<tr>
<td>goods I do give unto</td>
<td>13, 204/ 3</td>
<td></td>
</tr>
<tr>
<td>gospel . And therefore would he</td>
<td>13, 48/ 11</td>
<td></td>
</tr>
<tr>
<td>gospel self give us more</td>
<td>13, 50/ 1</td>
<td></td>
</tr>
<tr>
<td>gospel of thy bitter passion</td>
<td>13, 52/ 27</td>
<td></td>
</tr>
<tr>
<td>gospel , &quot;There approached near the</td>
<td>13, 59/ 4</td>
<td></td>
</tr>
<tr>
<td>gospel remembereth: &quot;The bishops and</td>
<td>13, 70/ 8</td>
<td></td>
</tr>
<tr>
<td>gospel saith: &quot;Velum templi scissum&quot;</td>
<td>13, 72/ 18</td>
<td></td>
</tr>
<tr>
<td>gospel saith &quot;the princes of&quot;</td>
<td>13, 72/ 32</td>
<td></td>
</tr>
<tr>
<td>gospel showeth the cause: &quot;For</td>
<td>13, 74/ 13</td>
<td></td>
</tr>
<tr>
<td>gospel saith, because he was</td>
<td>13, 76/ 30</td>
<td></td>
</tr>
<tr>
<td>gospel be renowned and honored</td>
<td>13, 77/ 16</td>
<td></td>
</tr>
<tr>
<td>gospel declareth in this word</td>
<td>13, 79/ 27</td>
<td></td>
</tr>
<tr>
<td>gospel saith) precious, and that</td>
<td>13, 79/ 32</td>
<td></td>
</tr>
<tr>
<td>gospel , &quot;discipulus ille quem diligebat&quot;</td>
<td>13, 82/ 19</td>
<td></td>
</tr>
<tr>
<td>gospel saith in this place</td>
<td>13, 83/ 12</td>
<td></td>
</tr>
<tr>
<td>gospel : &quot;Ante diem festum Paschae&quot;</td>
<td>13, 87/ 29</td>
<td></td>
</tr>
<tr>
<td>gospel of Saint John) that</td>
<td>13, 95/ 30</td>
<td></td>
</tr>
<tr>
<td>gospel of Saint John. &quot;And</td>
<td>13, 101/ 12</td>
<td></td>
</tr>
<tr>
<td>gospel that I have here</td>
<td>13, 104/ 7</td>
<td></td>
</tr>
<tr>
<td>gospel and his own exposition</td>
<td>13, 114/ 26</td>
<td></td>
</tr>
<tr>
<td>gospel saith, &quot;Non cognovit eam&quot;</td>
<td>13, 121/ 20</td>
<td></td>
</tr>
<tr>
<td>gospel of Saint Matthew, Saint</td>
<td>13, 124/ 1</td>
<td></td>
</tr>
<tr>
<td>gospel : &quot;And likewise taking the</td>
<td>13, 126/ 21</td>
<td></td>
</tr>
<tr>
<td>gospel of the two aforesaid</td>
<td>13, 131/ 7</td>
<td></td>
</tr>
<tr>
<td>gospel , nor any plain place</td>
<td>13, 151/ 2</td>
<td></td>
</tr>
<tr>
<td>gospel of the institution speaketh</td>
<td>13, 151/ 17</td>
<td></td>
</tr>
<tr>
<td>gospel , after this manner: &quot;Quemadmodum&quot;</td>
<td>13, 168/ 16</td>
<td></td>
</tr>
<tr>
<td>gospel before, that is to</td>
<td>13, 66/ 28</td>
<td></td>
</tr>
<tr>
<td>gospels did teach that Jesus</td>
<td>13, 161/ 23</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Synonym and Details</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>--------------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>that they had and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For like as he</td>
<td></td>
<td></td>
</tr>
<tr>
<td>into us as they</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wretched earth, their living</td>
<td></td>
<td></td>
</tr>
<tr>
<td>worldly winning to be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>heaven will not be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>by his inward suggestions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>them and willingly be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be their chief temporal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>made prelates and spiritual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of the Church, as</td>
<td></td>
<td></td>
</tr>
<tr>
<td>by such as the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the wool of his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>about in a borrowed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eat it having their</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with help of God's</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to be received by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>else, willingly declining from</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nature, and being by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>followed that instinct of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Godhead, and by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>willfully letting slip the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>deprived them from his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>as by nature and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>so may by thy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>now confirmed by thy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with help of his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>assist them with his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>them fly from his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not cleaving to the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>had not by his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>receiving the abundance of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hath abounded, there hath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>reigned unto death, so</td>
<td></td>
<td></td>
</tr>
<tr>
<td>righteousness in man through</td>
<td></td>
<td></td>
</tr>
<tr>
<td>beside them give his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nature; another, of special</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and prerogative of his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>need yet of God's</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the help of God's</td>
<td></td>
<td></td>
</tr>
<tr>
<td>need aid of his</td>
<td></td>
<td></td>
</tr>
<tr>
<td>got</td>
<td>but evil alone. They</td>
<td>13, 24/ 2</td>
</tr>
<tr>
<td>got</td>
<td>here unto Judas no</td>
<td>13, 80/ 29</td>
</tr>
<tr>
<td>got</td>
<td>leave of him to</td>
<td>13, 193/ 24</td>
</tr>
<tr>
<td>got</td>
<td>leave of him to</td>
<td>13, 193/ 24</td>
</tr>
<tr>
<td>gotten</td>
<td>with sore sweat, their</td>
<td>13, 24/ 8</td>
</tr>
<tr>
<td>gotten</td>
<td>by their favor, shall</td>
<td>13, 81/ 32</td>
</tr>
<tr>
<td>gotten</td>
<td>by knowing of virtue</td>
<td>13, 111/ 7</td>
</tr>
<tr>
<td>govern</td>
<td>and guide the man</td>
<td>13, 192/ 29</td>
</tr>
<tr>
<td>govern</td>
<td>and guide the man</td>
<td>13, 192/ 29</td>
</tr>
<tr>
<td>governed</td>
<td>by them. For verily</td>
<td>13, 63/ 5</td>
</tr>
<tr>
<td>governor</td>
<td>and have them his</td>
<td>13, 70/ 21</td>
</tr>
<tr>
<td>governors</td>
<td>of his flock) special</td>
<td>13, 117/ 2</td>
</tr>
<tr>
<td>governors</td>
<td>for the same --</td>
<td>13, 173/ 10</td>
</tr>
<tr>
<td>governors</td>
<td>of the Catholic Church</td>
<td>13, 173/ 10</td>
</tr>
<tr>
<td>gown</td>
<td>is finer? And yet</td>
<td>13, 8/ 20</td>
</tr>
<tr>
<td>gown</td>
<td>, so may we be</td>
<td>13, 8/ 32</td>
</tr>
<tr>
<td>gowns</td>
<td>gird or tucked up</td>
<td>13, 59/ 31</td>
</tr>
<tr>
<td>grace</td>
<td>, by turning to God</td>
<td>13, 4/ 18</td>
</tr>
<tr>
<td>grace</td>
<td>unto that glory, or</td>
<td>13, 4/ 20</td>
</tr>
<tr>
<td>grace</td>
<td>and turning themselves from</td>
<td>13, 4/ 21</td>
</tr>
<tr>
<td>grace</td>
<td>moved to turn unto</td>
<td>13, 4/ 30</td>
</tr>
<tr>
<td>grace</td>
<td>, and so did, and</td>
<td>13, 4/ 32</td>
</tr>
<tr>
<td>grace</td>
<td>confirmed and established in</td>
<td>13, 4/ 33</td>
</tr>
<tr>
<td>grace</td>
<td>and aid of God</td>
<td>13, 5/ 4</td>
</tr>
<tr>
<td>grace</td>
<td>forever, and thereby from</td>
<td>13, 6/ 16</td>
</tr>
<tr>
<td>grace</td>
<td>are properly their own</td>
<td>13, 8/ 7</td>
</tr>
<tr>
<td>grace</td>
<td>follow the motion of</td>
<td>13, 11/ 13</td>
</tr>
<tr>
<td>grace</td>
<td>, in glory shall stand</td>
<td>13, 11/ 16</td>
</tr>
<tr>
<td>grace</td>
<td>) to attain unto such</td>
<td>13, 11/ 28</td>
</tr>
<tr>
<td>grace</td>
<td>, and against proud disobedience</td>
<td>13, 13/ 12</td>
</tr>
<tr>
<td>grace</td>
<td>, he graciously fenced and</td>
<td>13, 13/ 13</td>
</tr>
<tr>
<td>grace</td>
<td>of God, by this</td>
<td>13, 16/ 1</td>
</tr>
<tr>
<td>grace</td>
<td>helped with his merciful</td>
<td>13, 24/ 25</td>
</tr>
<tr>
<td>grace</td>
<td>and of the gift</td>
<td>13, 31/ 26</td>
</tr>
<tr>
<td>grace</td>
<td>also more abounded, that</td>
<td>13, 32/ 1</td>
</tr>
<tr>
<td>grace</td>
<td>should also reign by</td>
<td>13, 32/ 3</td>
</tr>
<tr>
<td>grace</td>
<td>growing into everlasting life</td>
<td>13, 32/ 9</td>
</tr>
<tr>
<td>grace</td>
<td>where he list. But</td>
<td>13, 32/ 24</td>
</tr>
<tr>
<td>grace</td>
<td>, a farther state of</td>
<td>13, 36/ 12</td>
</tr>
<tr>
<td>grace</td>
<td>The body, being made</td>
<td>13, 36/ 21</td>
</tr>
<tr>
<td>grace</td>
<td>to help him there</td>
<td>13, 37/ 21</td>
</tr>
<tr>
<td>grace</td>
<td>to maintain him if</td>
<td>13, 37/ 22</td>
</tr>
<tr>
<td>grace</td>
<td>, let him know that</td>
<td>13, 37/ 25</td>
</tr>
</tbody>
</table>
now, without help of
body and soul through
helped forth with such
upon almighty God for
sin, and to give
God of his great
supple it so by
Lord, give us thy
great help of God's
thee, give me the
by help of his
give us all the
Lord, give me the
I may through thy
God, give me thy
diligently call for his
and yet offering him
we may have the
therein, give us thy
sovereign lord the King's
of the soul by
confirm the soul in
special manner -- by
learned, but yet in
so much in God's
to say, they receive
himself, working with the
is to say, the
instead of that lively
they never have the
help of his special
and give us the
but by the special
our souls, as his
Lord give us the
himself, working with the
is to say, the
instead of that lively
they never have the
help of his special
and give us the
but by the special
our souls, as his
Lord give us the
themselves from God, as graceless caiffis frowardly to fall 13, 4/ 21
signifying the manifold great thereof, it is, as 13, 156 / 5
me so with thy 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 warning where he saith 13, 194 / 1
coming for so special 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 warning where he saith 13, 194 / 1
coming for so special 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 gradu successentes, 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 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 gratiaet donationis et iustitiae 13, 31 / 17
eum panem in quo gratiae 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 egens fregit et dixit 13, 159 / 27
accepto poculo postquam egisset gratias dixisse, hic est sanguis 13, 161 / 16
accepto nimirum pane, peractusque gratiis dixisse, hoc facite in 13, 161 / 15
set to keep his grave , he rose and went 13, 75 / 3

Thomas More Studies 14 (2019)
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
a 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
had our Savior a greater love than his lord, nor 13, 84/ 3
lord, nor an apostle greater than he that hath 13, 102/ 5
pro amicis suis." (A Greater love can there no 13, 102/ 19
had our Savior a greater love no man hath 13, 83/ 31
lord, nor an apostle greater than he that hath 13, 120/ 7
them so much increased greatest king that ever reigned 13, 37/ 8
the state of the greatest love that ever any 13, 84/ 2
This is indeed the greatly commended unto men.) Saint 13, 91/ 23
and his humility is greatly need any great information 13, 197/ 8
trust there shall not greatly need any great information 13, 197/ 8
trust there shall not Greece fell from the church 13, 88/ 16
mistaken, the church of Greece was far overseen in 13, 91/ 23
surely the church of Greece in this error, I 13, 91/ 29
of the church of more full the more greedy , and the elder the 13, 65/ 9
of the devil, the greater 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 value 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 aggrieved 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 without him. Then it 13, 95/24
Savior saith, upon the 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
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 grudging not at the remembrance 13, 126/29
now in the end grudged and grieveth his conscience 13, 81/13
then whereas the rude, guess 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 guest, will inwardly say unto guest, is personally present guests, that sat at the guests, will inwardly say to guide them well, call upon guide him, so doth the guide the man, and bridle guide him, so doth the guide the man, and bridle
guilefully betrapped and thus falsely guilty of the body and guilty of the body and guilty of the body and guilty of the body and guise and custom was universal guise and custom was universal
gustabant mortem, donec videbunt regnum gus and all, so that habebis partem mecum. Dicit ei habemus hic civitatem manentem, sed habemus Apostolum qui ait, qui habens iram magnam, sciens quia habentes quodammodo ante diem iudicii habere. Ac per hoc qui habet " (Woe to the earth habet, quam ut animam suam habet ubi caput suum reclinet habet, quam ut animam suam habitant in eo" (The earth habitanthabitat in caelis irridebit eos habitual, and in infants by habitual faith infused) And as habitual, infounded in the sacrament habuit pro salute nostra carnem hairs of her head. And hairs so bright nor show hairs so much light as hairs to doubt of the hairs to doubt of the hairs the way herself for hairs die, since his far hairs the merit, which God hairs undone. A prayer. Good hairs undone. A prayer. Good
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>trifles, nor never giveth</td>
<td>half an inch of pleasure</td>
<td>13, 81/ 18</td>
</tr>
<tr>
<td>the old law put</td>
<td>half the blood of the</td>
<td>13, 127/ 16</td>
</tr>
<tr>
<td>cup, and the other</td>
<td>half he shed upon the</td>
<td>13, 127/ 17</td>
</tr>
<tr>
<td>also forthwith the one</td>
<td>half of all his substance</td>
<td>13, 203/ 28</td>
</tr>
<tr>
<td>good Lord, the one</td>
<td>half of my goods I</td>
<td>13, 204/ 3</td>
</tr>
<tr>
<td>also forthwith the one</td>
<td>half of all his substance</td>
<td>13, 203/ 28</td>
</tr>
<tr>
<td>good Lord, the one</td>
<td>half of my goods I</td>
<td>13, 204/ 3</td>
</tr>
<tr>
<td>as shall a poor</td>
<td>halfpenny candle</td>
<td>13, 8/ 18</td>
</tr>
<tr>
<td>both not worth an</td>
<td>halfpenny, not so much as</td>
<td>13, 95/ 23</td>
</tr>
<tr>
<td>especially they called and</td>
<td>hallowed by that name of</td>
<td>13, 87/ 24</td>
</tr>
<tr>
<td>the posts and the</td>
<td>hance of their doors with</td>
<td>13, 60/ 14</td>
</tr>
<tr>
<td>the posts and the</td>
<td>hance of the door of</td>
<td>13, 64/ 15</td>
</tr>
<tr>
<td>side and in the</td>
<td>hance of our forehead with</td>
<td>13, 64/ 22</td>
</tr>
<tr>
<td>were left in the</td>
<td>hand of their own free</td>
<td>13, 4/ 17</td>
</tr>
<tr>
<td>I have taken in</td>
<td>hand to treat, and have</td>
<td>13, 11/ 4</td>
</tr>
<tr>
<td>and help of God's</td>
<td>hand , and all their children</td>
<td>13, 13/ 27</td>
</tr>
<tr>
<td>their meat pleasant at</td>
<td>hand , no necessity to die</td>
<td>13, 23/ 27</td>
</tr>
<tr>
<td>helped with his merciful</td>
<td>hand . And unto heaven had</td>
<td>13, 24/ 25</td>
</tr>
<tr>
<td>upon the Father's right</td>
<td>hand , hath reduced mankind (in</td>
<td>13, 28/ 1</td>
</tr>
<tr>
<td>often right hot in</td>
<td>hand , I shall not let</td>
<td>13, 28/ 10</td>
</tr>
<tr>
<td>put in his own</td>
<td>hand and of the obtaining</td>
<td>13, 36/ 14</td>
</tr>
<tr>
<td>condition hanging on his</td>
<td>hand , which condition when he</td>
<td>13, 39/ 28</td>
</tr>
<tr>
<td>or loss of his</td>
<td>hand . Pain of loss may</td>
<td>13, 41/ 19</td>
</tr>
<tr>
<td>there many men in</td>
<td>hand with another question, and</td>
<td>13, 44/ 17</td>
</tr>
<tr>
<td>special privilege his liberal</td>
<td>hand is yet nevertheless at</td>
<td>13, 48/ 28</td>
</tr>
<tr>
<td>in strong and mighty</td>
<td>hand and made that high</td>
<td>13, 57/ 27</td>
</tr>
<tr>
<td>walking staff in our</td>
<td>hand , and eat apace for</td>
<td>13, 65/ 20</td>
</tr>
<tr>
<td>walking staff in our</td>
<td>hand (the remembrance of Christ's</td>
<td>13, 65/ 26</td>
</tr>
<tr>
<td>coming so near at</td>
<td>hand .) What sermons these were</td>
<td>13, 66/ 27</td>
</tr>
<tr>
<td>death in his own</td>
<td>hand so that no man</td>
<td>13, 67/ 5</td>
</tr>
<tr>
<td>him forthwith out of</td>
<td>hand . And therefore at his</td>
<td>13, 78/ 20</td>
</tr>
<tr>
<td>all in thine own</td>
<td>hand . Thou hast a monopoly</td>
<td>13, 78/ 29</td>
</tr>
<tr>
<td>of hell followeth at</td>
<td>hand . Let us therefore leave</td>
<td>13, 81/ 15</td>
</tr>
<tr>
<td>take nothing at his</td>
<td>hand . For he nothing giveth</td>
<td>13, 81/ 17</td>
</tr>
<tr>
<td>ware in their own</td>
<td>hand , he studied and sought</td>
<td>13, 81/ 23</td>
</tr>
<tr>
<td>creatures in his own</td>
<td>hand , that of two sparrows</td>
<td>13, 95/ 22</td>
</tr>
<tr>
<td>apace with the one</td>
<td>hand and unweave as fast</td>
<td>13, 114/ 10</td>
</tr>
<tr>
<td>Sit on my right</td>
<td>hand till I put thine</td>
<td>13, 121/ 26</td>
</tr>
<tr>
<td>on the Father’s right</td>
<td>hand no longer. Nor here</td>
<td>13, 121/ 29</td>
</tr>
<tr>
<td>Savior forthwith went in</td>
<td>hand with the instituting of</td>
<td>13, 123/ 30</td>
</tr>
<tr>
<td>he took it in</td>
<td>hand and that to their</td>
<td>13, 124/ 27</td>
</tr>
<tr>
<td>slippeth out of their</td>
<td>hand ). I deny not also</td>
<td>13, 139/ 11</td>
</tr>
<tr>
<td>houseled of another man's</td>
<td>hand (as the priests be</td>
<td>13, 150/ 17</td>
</tr>
<tr>
<td>ready before, at your</td>
<td>hand , the fallacy of their</td>
<td>13, 157/ 4</td>
</tr>
</tbody>
</table>
sitteth on the right hand of the Father, and
once set her fair hands unto the feeling of
I require of thine hands, )This is a fearful
the Jews, and cruel hands of the paynims, through
walking staves in their all things into his hands, and that he was
all things into his all things into his hands, and that he was
all things into his hands is not meant that
their heads or their hands, but even of their
them, too, his own hands . And therefore he would
feet, but also my hands and my head, too
but, over that, mine hands and mine head, too
be of Christ's holy hands washed, not his feet
lowest part but his hands also that are about
washed again both feet, hands and head, "He that
is come to our in deed with our hands, and delivered unto us
in deed with our hands, and as our Lord did
their feet his own hands, exhorteth them by meekness
vouchsafe thine own almighty hands to wash the feet
thee, to defile mine hands with washing of their
himself in his own hands . How and by what
borne in his own hands ? A man may be
be borne in the hands of another, but with
but with his own hands no man is borne
himself in his own hands when he commended his
that body in his hands . This is the humility
that is but his handwork ? Howbeit, on the other
us, but upon condition hanging on his hand, which
in his own likeness hanging on the cross and
his own proper form hanging on the cross, they
cobweb of deadly sin hanging in the roof, nor
cobweb of deadly sin hanging in the roof, nor
it, lest we may hap to die." Mark here
house fall afore may hap to leese his own
unhandsomely that we may hap , but if God help
thine may soon after hap to follow thee, some
fall under chance and hap ? And therefore, while they
providence (seeming to themselves hap , fortune, or chance) suddenly
intent that if it hap you at any time
whereas this thing might haply seem hard in the
the ruin that was happed in heaven by the
happed and elsewhere happed often

<table>
<thead>
<tr>
<th>Term</th>
<th>Line 1</th>
<th>Line 2</th>
<th>Line 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>hand</td>
<td>13, 196/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 16/26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 21/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 59/33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 101/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 101/27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 104/32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 105/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 106/10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 106/11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 107/19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 107/27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 107/32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 108/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 108/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 113/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 115/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 117/4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 117/12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 117/17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 167/36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 169/2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 169/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 169/4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 169/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 169/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 28/26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 39/28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 145/34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 157/14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 198/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hands</td>
<td>13, 198/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>handwork</td>
<td>13, 28/26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanging</td>
<td>13, 39/28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanging</td>
<td>13, 145/34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanging</td>
<td>13, 157/14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanging</td>
<td>13, 198/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanging</td>
<td>13, 198/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 15/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 21/19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 68/18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 84/18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 95/7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 95/19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 157/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 30/14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 14/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hap</td>
<td>13, 14/32</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
sons, if he had
a lover of thine
there happened and elsewhere
be wiser and more
thing might haply seem
that opinion for so
sin. Which saying seemeth
example? And whereas our
man's sake, mollify mine
pride sprang into his
it will be very
went out through the
that it will be
pilgrim, yet is it
of Christendom some (and
be not only right
And verily it is
be not only right
And verily it is
that can I full
say, of whiteness, redness,
be not to be
wherein yet seemeth little
husband did so much
rather content to take
took in beholding their
of his neighbor.) And
to do there any
shall be marked from
perpetually remain to their
their own folly so
to know, we shall
so eat it in
apace for token of
I say, to make
fumble it up in
may long and make
vita aeterna. (Wherefore make
thee." And he made
thee." And he made
they might, they also
goodness they so maliciously
pride. For the proud,
worthy the favor or
worthy the favor or 
headed of God.) And in 

etiam ore cordis
hauritur
id efficiunt ut et
in utroque enim poste

Et haec accepta atque
hausta
it revealed unto him

his proud, envious stomach)
having
great anger, knowing that
having
of both is a

come down to you,

they should eat it

my feet?" Saint Peter,

Christian men, who also

his body. But now,

of our blessed Lady ( of

his body. But now,

of our blessed Lady ( another man's hound or

so is it the

another man's hound or

head in pieces the devil's

able to reach his

it up all together,

the hairs of her

the remnant on his

where to lay his

my hands and my

my hands and my

mine hands and mine

the mids and his

both feet, hands, and

would upon his own

tale of mine own

Christ were the chief
washing, not of their

both a medicine to

So where our Savior

outwardly done in the

work of his in

and in far better

while we be in

domui" (This day is

heap

of possessing a great

heart to break his

misoccupy his ears and

head and root of all

head again. For if we

head in pieces, and thou

head, and thou shalt lie

head and his power upon

(head that is to wit

head and guts and all

head. And over that she

head. And all the house

head. And therefore his apostles

head , too." Jesus saith unto

head , too." As though he

head, too. "Jesus answered and

head, too, which is the

head, "He that is washed

head stick upon the letter

head, but that the old

heads and rulers of the

heads or their hands, but

heal

infirmities, and a sacrifice

healed

a man in his

healing

of the body, yet

healing

of the soul so

health

and incomparable better condition

health

, and drive off the

health

and salvation come unto

health

and salvation come unto

heap

of round metal plates

heap

to help himself. And

heap

up in his heart
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 our Lord coming, and 13, 17/ 29
almost every child hath heard thy voice and was 13, 18/ 2
scribes, and the Pharisees heard of Christ, some say 13, 42/ 21
given, nor never had heard of Christ, it was 13, 43/ 10
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 before), yet never 13, 136/ 10
is (as you have heard) rehearsed by Saint Luke 13, 129/ 5
custom no man hath heard of Christ's own words 13, 137/ 9
you, good Christian readers, heard or read any beginning 13, 149/ 17
that they shall have heard the very plain open 13, 170/ 35
of the name and heard of the name and 13, 173/ 3
me audit" (He that hearer ), seem very far unsavory 13, 50/ 25
He that heareth you, heareth you, heareth me), though 13, 173/ 7
being christened nor nothing hearing of Christ, carry no 13, 42/ 10
wen) at the first hearing understood that word yet 13, 55/ 27
Saint Paul, cometh of hearing, and the hearing, and the 13, 115/ 30
mysteriorum." (Lest that they hearing thereof is by the 13, 115/ 30
learned not now by hearing that word should be 13, 136/ 10
in devout meditation and hearing , but by drinking, which 13, 169/ 35
in devout meditation and hearken well what our Savior 13, 202/ 6
enter once into his heart well what our Savior 13, 202/ 6
hearken , remembering the terrible commination 13, 7/ 21

Thomas More Studies 14 (2019)
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 make him forbid 13, 49/ 13
sprang into his hard 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
donw deep into his heart, which (against that word 13, 99/ 31
had put into the heart of Judas, the son 13, 101/ 14
had put into the heart of Judas, the son 13, 104/ 11
had put into the heart of Judas, the son 13, 104/ 18
that treason in his heart , is meant the secret 13, 104/ 20
even at our very heart, For into the fleshly 13, 104/ 26
give his high, stubborn heart occasion to relent and 13, 106/ 7
Savior, find in his heart to suffer him do 13, 107/ 5
pride enter into mine heart as to disdain either 13, 117/ 16
appeared his wonderful, loving heart, For had he been 13, 119/ 30
heap up in his heart a dunghill of their 13, 137/ 30
Bread strengtheneth a man’s heart, -- and wine gladdeth 13, 142/ 28
and wine gladdeth the heart, -- whereof the Scripture 13, 142/ 29
are the clean of heart, for they shall see 13, 144/ 29
out of the holy heart of Christ, when it 13, 151/ 6
grace godly minded, with heart humble and religious, not 13, 156/ 26
the mouth of the heart: for the blood of 13, 170/ 2
the bottom of the heart than our own doth 13, 195/ 11
should set all our heart in a fervor of 13, 196/ 30
fastly grounded in our heart that the thing which 13, 197/ 7
mind, how tender loving heart, how reverent humble manner 13, 197/ 23
with all meekness of heart, "Deus propitius esto mihi 13, 199/ 16
we may with glad heart truly say at the 13, 201/ 14
the bottom of our heart than our own doth 13, 195/ 11
<table>
<thead>
<tr>
<th>Heart</th>
<th>In a fervor of</th>
<th>13, 196/30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heart</td>
<td>That the thing which</td>
<td>13, 197/7</td>
</tr>
<tr>
<td>Heart</td>
<td>How reverent humble manner</td>
<td>13, 197/23</td>
</tr>
<tr>
<td>Heart</td>
<td>&quot;Deus propitius esto mihi&quot;</td>
<td>13, 199/16</td>
</tr>
<tr>
<td>Heart</td>
<td>Truly say at the</td>
<td>13, 201/14</td>
</tr>
<tr>
<td>Heart- Burning</td>
<td>Against the kind of</td>
<td>13, 14/10</td>
</tr>
<tr>
<td>Heart- Burning</td>
<td>Malice through the Red</td>
<td>13, 57/29</td>
</tr>
<tr>
<td>Hearts</td>
<td>Arise and they ask</td>
<td>13, 10/23</td>
</tr>
<tr>
<td>Hearts</td>
<td>As might be the</td>
<td>13, 12/22</td>
</tr>
<tr>
<td>Hearts</td>
<td>Abhorred to be beholden</td>
<td>13, 17/14</td>
</tr>
<tr>
<td>Hearts</td>
<td>Of some such as</td>
<td>13, 30/15</td>
</tr>
<tr>
<td>Hearts</td>
<td>Are so dispiteous that</td>
<td>13, 45/19</td>
</tr>
<tr>
<td>Hearts</td>
<td>To the very fruitful</td>
<td>13, 49/8</td>
</tr>
<tr>
<td>Hearts</td>
<td>That it may stretch</td>
<td>13, 52/29</td>
</tr>
<tr>
<td>Hearts</td>
<td>In them, and both</td>
<td>13, 97/30</td>
</tr>
<tr>
<td>Hearts</td>
<td>But do it also</td>
<td>13, 115/1</td>
</tr>
<tr>
<td>Hearty</td>
<td>Thanks we be bounden</td>
<td>13, 155/3</td>
</tr>
<tr>
<td>Heat</td>
<td>Cold, sickness sundry and</td>
<td>13, 24/10</td>
</tr>
<tr>
<td>Heat</td>
<td>Somewhat indiscreet, so to</td>
<td>13, 107/10</td>
</tr>
<tr>
<td>Heaven</td>
<td>Nor were forthwith endued</td>
<td>13, 4/15</td>
</tr>
<tr>
<td>Heaven</td>
<td>Above the stars of</td>
<td>13, 5/14</td>
</tr>
<tr>
<td>Heaven</td>
<td>Lucifer, that sprangest in</td>
<td>13, 5/24</td>
</tr>
<tr>
<td>Heaven</td>
<td>Michael and his angels</td>
<td>13, 6/7</td>
</tr>
<tr>
<td>Heaven</td>
<td>And out was thrown</td>
<td>13, 6/9</td>
</tr>
<tr>
<td>Heaven</td>
<td>Lucifer and all his</td>
<td>13, 6/14</td>
</tr>
<tr>
<td>Heaven</td>
<td>What state can there</td>
<td>13, 7/18</td>
</tr>
<tr>
<td>Heaven</td>
<td>So is it the</td>
<td>13, 9/22</td>
</tr>
<tr>
<td>Heaven</td>
<td>Determined of his great</td>
<td>13, 11/22</td>
</tr>
<tr>
<td>Heaven</td>
<td>Yet lest over-sudden enhancing</td>
<td>13, 12/21</td>
</tr>
<tr>
<td>Heaven</td>
<td>But beneath in the</td>
<td>13, 12/24</td>
</tr>
<tr>
<td>Heaven</td>
<td>There to reign in</td>
<td>13, 13/31</td>
</tr>
<tr>
<td>Heaven</td>
<td>By the fall of</td>
<td>13, 14/9</td>
</tr>
<tr>
<td>Heaven</td>
<td>That himself was fallen</td>
<td>13, 14/14</td>
</tr>
<tr>
<td>Heaven</td>
<td>Thereinto; &quot;Vae terrae et</td>
<td>13, 23/11</td>
</tr>
<tr>
<td>Heaven</td>
<td>And all their children</td>
<td>13, 23/28</td>
</tr>
<tr>
<td>Heaven</td>
<td>For as himself would</td>
<td>13, 23/32</td>
</tr>
<tr>
<td>Heaven</td>
<td>Had no man gone</td>
<td>13, 24/26</td>
</tr>
<tr>
<td>Heaven</td>
<td>To come, till through</td>
<td>13, 25/2</td>
</tr>
<tr>
<td>Heaven</td>
<td>For since the amends</td>
<td>13, 26/4</td>
</tr>
<tr>
<td>Heaven</td>
<td>Whosoever should pay this</td>
<td>13, 26/8</td>
</tr>
<tr>
<td>Heaven</td>
<td>And were all in</td>
<td>13, 26/14</td>
</tr>
<tr>
<td>Heaven</td>
<td>But the deep and</td>
<td>13, 27/3</td>
</tr>
<tr>
<td>Heaven</td>
<td>), and in the blessed</td>
<td>13, 27/18</td>
</tr>
<tr>
<td>Heaven</td>
<td>But over that by</td>
<td>13, 29/4</td>
</tr>
</tbody>
</table>
none other name under heaven given to men in 13, 32/ 18
for as high as heaven is above earth, so 13, 33/ 12
of eternal bliss in heaven , of which two things 13, 36/ 14
unto the bliss of heaven , the fruition of the 13, 36/ 18
is the bliss of heaven ) but a life good 13, 37/ 1
bliss (I say) of heaven , the joyful fruition of 13, 39/ 10
by the loss of heaven , the whole entire man 13, 39/ 20
wit, the joys of heaven with the commodities of 13, 40/ 29
of the inheritance of heaven and of those other 13, 41/ 11
of the joys of heaven , the fruition of the 13, 41 27
baptism made inheritors of heaven , and have lost it 13, 42/ 4
pain of loss of heaven , and not unto the 13, 42/ 16
either taken up into heaven , glorified in body and 13, 44/ 6
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
ingoing the bliss of heaven is, saw that it 13, 48/ 5
be carried up to heaven at their ease, but 13, 48/ 14
not willing to fill heaven with hell hounds, limited 13, 48/ 20
toward the attaining of heaven , could not have merited 13, 48/ 26
them, none angel in heaven knew or could think 13, 53/ 12
their actual enhancing into heaven until the great mystery 13, 54/ 9
plenteous, the Father of heaven himself, present with the 13, 57/ 2
can get hence to heaven and the frowardness of 13, 58/ 32
unto his Father in heaven . And how could he 13, 66/ 12
to bring man into heaven , and since he had 13, 67/ 4
He that dwelleth in heaven shall laugh them to 13, 75/ 13
liveth and reigneth in heaven , while the foolish wretched 13, 75/ 18
and hindereth us from heaven . Love no child of 13, 84/ 29
to the bliss of heaven , the end that he 13, 104/ 2
of his manhead into heaven with him. For by 13, 105/ 11
earth he left not heaven but ever was, and 13, 105/ 12
Holy Spirit both in heaven and in earth, and 13, 105/ 14
God and descended from heaven to be incarnate and 13, 105/ 32
above him than the heaven is in distance above 13, 107/ 4
that the bliss of
touching the bliss of
to help them to
and first entry toward
the first gate into
with our Lord in
the devil out of
of the kingdom of
into the kingdom of
unto the kingdom of
in the kingdom of
had his perfection in
trust to be in
before his ascension to
his wonderful ascension unto
of the kingdom of
bread which descended from
styd up wonderfully into
have it now, the
attain unto such high
a state full of
delighteth to think upon
and those things of
his doctrine was so
certain manner of a
Blessed Sacrament a glorious
holy housel, with inward
bread of God, the
with this faith, that
and shameless exposition of
the workmanship of his
be consecrate by the
worldly prince and this
to receive this glorious
worldly prince and this
to receive this glorious
pain in body nor
as well with inward
beside the pain and
all his friends for
and come to a

heaven will not be gotten
heaven, we can never the
; the other, that have
, and to be rewarded
"Accedentem ad Deum oportet
, he that standeth still
when those great clerks
, so shall there never
And because that he
, he therefore said farther

13, 111/7
13, 111/10
13, 115/16
13, 115/26
13, 116/33
13, 116/4
13, 116/17
13, 116/26
13, 120/16
13, 120/33
13, 121/6
13, 121/10
13, 121/13
13, 121/14
13, 122/11
13, 139/4
13, 157/26
13, 168/13
13, 170/14
13, 196/2
13, 196/2
13, 4/25
13, 11/29
13, 14/1
13, 28/30
13, 67/9
13, 74/15
13, 143/1
13, 148/23
13, 156/28
13, 161/3
13, 163/12
13, 164/23
13, 166/2
13, 166/6
13, 197/20
13, 197/24
13, 197/20
13, 197/24
13, 39/5
13, 54/1
13, 81/13
13, 102/30
13, 9/16

13, 115/16
cross his own dear,
this letter after the
Savior), but by the
continued, was in the
that phase in the
saith) pascha in the
that that same hath in
that that the same
high places.) "Hosanna" in
after the manner of
his epistle to the
of theirs that the
them to suffer the
time himself. For the
he graciously fenced and
left them to take
necessity to take good
await to sting her
in await for his
will ascend above the
folk look up on
ascend up to that
O the altitude or
temple rived from the
and pain for their
reconciled, but in his
to fall to this
more advantage of his
body for a like
body for a like
for him and his
him and his said
him and his said
this duchy from his
well) none of his
justice, of those that
those that among them
in his epistle ad
be drawn down into
deep, dark den of
torments intolerable burn in
to drive down into
soul together, burn in
when they come in

heavy    mother, and which is    13, 82/ 17
Hebrew   text to serve more    13, 55/ 17
Hebrew   text it is, as    13, 55/ 20
Hebrew   tongue called phase and    13, 61/ 22
Hebrew   signifieth "passing" or "going    13, 61/ 24
Hebrew   signifieth "immolation," and therefore    13, 61/ 29
Hebrew   that name. The Greeks    13, 61/ 31
Hebrew   word signifieth also in    13, 62/ 1
Hebrew   signifieth "I beseech thee"    13, 71/ 29
Hebrew   speech, in which speech    13, 119/ 12
Hebrews  : "Sine fide autem impossible    13, 42/ 31
Hebrews  , as the Scripture saith    13, 60/ 29
Hebrews  pass out of their    13, 61/ 27
Hebrews  , to express a thing    13, 119/ 13
Hebrews  in their heart with    13, 13/ 13
Hebrews  to that ere that    13, 17/ 27
Hebrews  to their flock, to    13, 21/ 33
Hebrews  ") Then gave he the    13, 18/ 25
Hebrews  ") In these words was    13, 54/ 25
Hebrews  of the clouds and    13, 5/ 17
Hebrews  and solemnly set by    13, 8/ 9
Hebrews  of heaven that himself    13, 14/ 14
Hebrews  of the riches of    13, 33/ 18
Hebrews  down unto the ground    13, 72/ 21
Heinous  offenses committed against God    13, 54/ 2
Heinous  offense stubbornly stood at    13, 55/ 31
Heinous  treason. For the perceiving    13, 76/ 10
Heinous  treason (the occasion of    13, 80/ 29
Heinous  offense against his majesty    13, 194/ 12
Heinous  offense against his majesty    13, 194/ 12
Heirs  of his body forever    13, 40/ 7
Heirs  forever, restrained nevertheless with    13, 40/ 11
Heirs  perpetually, and that yet    13, 40/ 15
Heirs  by his deed and    13, 40/ 21
Heirs  that ever could have    13, 40/ 23
Held  the foresaid way in    13, 35/ 4
Held  on the truth, the    13, 98/ 31
Heliodorus  writeth thus: "Absit ut    13, 168/ 5
Hell  into the depth of    13, 5/ 27
Hell  , into the very bottom    13, 6/ 25
Hell  forever. Let us here    13, 7/ 8
Hell  for pride the noble    13, 7/ 18
Hell  eternally, for the peevish    13, 9/ 17
Hell  together, they shall curse    13, 23/ 1
the fearful fire of hell, with like pain and 13, 24/ 11
of them go to hell, In danger whereof all 13, 24/ 23
and sensible torment in hell, although it were a 13, 29/ 9
in the fire of hell, they thought that never 13, 29/ 14
the perpetual fire of hell, but the faith of 13, 29/ 32
to sensible pain of hell, without the faith of 13, 30/ 5
to keep them from hell, as not suffering any 13, 30/ 8
perpetual sensible pain in hell, and yet had they 13, 30/ 12
good men answer that hell is the place for 13, 30/ 18
in the fire of hell, And of this opinion 13, 32/ 29
in the fire of hell, as by the bondage 13, 34/ 4
unto sensible pain in hell, But this erroneous opinion 13, 35/ 6
to sensible pain in hell, that himself seemeth to 13, 35/ 10
unto sensible pain in hell, For he said that 13, 35/ 23
in the fire of hell, Now shall ye farther 13, 36/ 6
contrary, should have deserved hell, and by doing his 13, 36/ 32
of the fire of hell, for original sin contracted 13, 40/ 3
feeling the fire of hell, perpetual. But for only 13, 41 29
the hot fire of hell, because they were by 13, 42/ 2
in the fire of hell, to this point I 13, 42/ 18
to fill heaven with hell hounds, limited of his 13, 48/ 20
all the devils in hell, should never have drawn 13, 63/ 18
the deep dungeon of hell, The prayer. Gracious God 13, 75/ 20
and the fear of hell followeth at hand. Let 13, 81/ 15
end thereof leadeth unto hell, ) King Saul thought, after 13, 112/ 19
the old fathers in hell, and with the body 13, 147/ 9
the deep pit of hell, from which fall our 13, 174/ 18
saints fetched out of hell, ascended and styed up 13, 196/ 1
saints fetched out of hell, ascended and styed up 13, 196/ 1
and liberty, either with hell, of God’s grace, by 13, 4/ 18
should be able (with help of his grace) to 13, 11/ 28
the wholesome fruit and help of God’s hand, and 13, 13/ 26
so with thy gracious help, that unto the subtle 13, 25/ 5
sin conceived and without help of midwife or pain 13, 27/ 22
without special aid and help of God, since there 13, 37/ 12
of God’s grace to help him there to stand 13, 37/ 21
must have needed the help of God’s grace to 13, 37/ 22
at his elbow to help him. If any man 13, 37/ 33
their will, without peculiar help of God, to have 13, 38/ 4
we cannot now, without help of grace, choose the 13, 38/ 9
of sin none other help of God but only 13, 38/ 16
for their assistance none help of God at all 13, 38/ 20
wise yet, with God’s help (which was ready when 13, 38/ 25
them, and for double help to call double so 13, 47/ 13
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>help</td>
<td>he was before the</td>
<td>13, 47 / 15</td>
</tr>
<tr>
<td>help</td>
<td>of God in this</td>
<td>13, 51 / 4</td>
</tr>
<tr>
<td>help</td>
<td>of God's grace, in</td>
<td>13, 59 / 1</td>
</tr>
<tr>
<td>help</td>
<td>of the devilish, worldly</td>
<td>13, 63 / 12</td>
</tr>
<tr>
<td>help</td>
<td>himself. And when he</td>
<td>13, 64 / 33</td>
</tr>
<tr>
<td>help</td>
<td>of his grace say</td>
<td>13, 68 / 4</td>
</tr>
<tr>
<td>help</td>
<td>the better, to leave</td>
<td>13, 68 / 19</td>
</tr>
<tr>
<td>help</td>
<td>forward their ungracious council</td>
<td>13, 77 / 32</td>
</tr>
<tr>
<td>help</td>
<td>him therein, nor do</td>
<td>13, 106 / 12</td>
</tr>
<tr>
<td>help</td>
<td>them to heaven, and</td>
<td>13, 115 / 26</td>
</tr>
<tr>
<td>help</td>
<td>of his special grace</td>
<td>13, 193 / 9</td>
</tr>
<tr>
<td>help</td>
<td>in the attaining of</td>
<td>13, 198 / 17</td>
</tr>
<tr>
<td>help</td>
<td>in the cleansing of</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>help</td>
<td>thou my lack of</td>
<td>13, 199 / 12</td>
</tr>
<tr>
<td>help</td>
<td>of the same Holy</td>
<td>13, 201 / 6</td>
</tr>
<tr>
<td>help</td>
<td>of his special grace</td>
<td>13, 193 / 9</td>
</tr>
<tr>
<td>help</td>
<td>in the attaining of</td>
<td>13, 198 / 17</td>
</tr>
<tr>
<td>help</td>
<td>in the cleansing of</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>help</td>
<td>thou my lack of</td>
<td>13, 199 / 12</td>
</tr>
<tr>
<td>help</td>
<td>of the same Holy</td>
<td>13, 201 / 6</td>
</tr>
<tr>
<td>helped</td>
<td>with his merciful hand</td>
<td>13, 24 / 25</td>
</tr>
<tr>
<td>helped</td>
<td>forth with such grace</td>
<td>13, 112 / 23</td>
</tr>
<tr>
<td>help</td>
<td>him not but that</td>
<td>13, 136 / 14</td>
</tr>
<tr>
<td>Helvidius</td>
<td>writeth in this wise</td>
<td></td>
</tr>
<tr>
<td>hence</td>
<td>to heaven and the</td>
<td>13, 58 / 32</td>
</tr>
<tr>
<td>hence</td>
<td>with him, but is</td>
<td>13, 65 / 1</td>
</tr>
<tr>
<td>hence</td>
<td>into thy glory. The</td>
<td>13, 68 / 25</td>
</tr>
<tr>
<td>hence</td>
<td>, who will go with</td>
<td>13, 84 / 14</td>
</tr>
<tr>
<td>hence</td>
<td>. For then find they</td>
<td>13, 100 / 5</td>
</tr>
<tr>
<td>henceforth</td>
<td>of this generation of</td>
<td>13, 118 / 7</td>
</tr>
<tr>
<td>henceforth</td>
<td>eat this no more</td>
<td>13, 122 / 6</td>
</tr>
<tr>
<td>henceforth</td>
<td>, in remembrance of my</td>
<td>13, 126 / 10</td>
</tr>
<tr>
<td>henceforth</td>
<td>I shall not drink</td>
<td>13, 133 / 24</td>
</tr>
<tr>
<td>herb</td>
<td>of hyssop that signifieth</td>
<td>13, 64 / 14</td>
</tr>
<tr>
<td>herbs</td>
<td>, trees, and fruit, he</td>
<td>13, 12 / 6</td>
</tr>
<tr>
<td>herbs</td>
<td>of the earth. In</td>
<td>13, 18 / 33</td>
</tr>
<tr>
<td>herbs</td>
<td>and flowers. And then</td>
<td>13, 77 / 12</td>
</tr>
<tr>
<td>herein</td>
<td>take a contrary part</td>
<td>13, 38 / 1</td>
</tr>
<tr>
<td>heresies</td>
<td>, began not only to</td>
<td>13, 149 / 27</td>
</tr>
<tr>
<td>heresies</td>
<td>began in Bohemia) so</td>
<td>13, 150 / 11</td>
</tr>
<tr>
<td>heresies</td>
<td>) to fall then unto</td>
<td>13, 172 / 3</td>
</tr>
<tr>
<td>heresies</td>
<td>sprung and spread abroad</td>
<td>13, 172 / 22</td>
</tr>
<tr>
<td>heresies</td>
<td>were in short space</td>
<td>13, 172 / 27</td>
</tr>
<tr>
<td>heretic</td>
<td>Helvidius writeth in this</td>
<td>13, 136 / 14</td>
</tr>
</tbody>
</table>
Augustine (against the great heretics) doth very well 13, 150/ 9
in sundry other points agreed together all in 13, 171 / 7
those three sects of heretics had not agreed with 13, 171 / 34
such acknown church of heretics as themselves assigned, and 13, 172 / 13
in remembrance of me.) Hesychius an old author writeth 13, 166 / 29
fear and fled and hid themselves from the face 13, 17 / 31
naked, and therefore I hid me. "Who showed thee 13, 18 / 4
was that, by the his high goodness there 13, 198 / 28
his high goodness there hideth from us and the 13, 198 / 28
his book De Ecclesiastica Hierarchia, saith that the apostles 13, 152 / 2
of nothing the noble high, beautiful nature of angels 13, 4 / 8
for pride the noble high excellent angels of heaven 13, 7 / 18
world that hath not high cause to tremble and 13, 7 / 20
as he feeleth a high proud thought enter once 13, 7 / 21
yet a heart as high as many a mighty 13, 7 / 30
that were through their high malicious pride thrown out 13, 11 / 25
to attain unto such a heavenly glory, he would 13, 11 / 29
were ordained unto the high pleasant palace of heaven 13, 12 / 21
lest over-sudden enhancing so high might make such pride 13, 12 / 22
setting them not on high in heaven, but beneath 13, 12 / 24
had God of his high goodness set them in 13, 13 / 8
they should have so high a thing as the 13, 16 / 20
long by reason of high knowledge to be like 13, 16 / 32
nor any bodily hurt, high pleasure in hope of 13, 23 / 28
the deep and infinite high wisdom of almighty God 13, 27 / 3
your ways, for as high as heaven is above 13, 33 / 12
is above earth, so high are my ways above 13, 33 / 13
is no creature neither high nor low, but as 13, 37 / 13
his nature, this, excellent high gift very far surmounting 13, 39 / 7
But yet remained there high cause for us to 13, 39 / 30
to heaven because his high wisdom wist it was 13, 46 / 26
of innocence because his high wisdom well wist it 13, 46 / 27
the merciful, just, and high devised means of man's 13, 53 / 10
bold breaking of his high commandment), the great goodness 13, 54 / 3
such time as the high foresight and providence of 13, 54 / 11
hand and made that high stubborn king, maugre his 13, 57 / 27
through, stood up like high walls of crystal on 13, 58 / 3
chief captains, the great high proud prince, the Sultan 13, 62 / 33
by his doctrine. His high provident goodness appeareth well 13, 66 / 23
Lord: Hosanna in the high places.) "Hosanna" in Hebrew 13, 71 / 29
great supping place on high paved, and there do 13, 93 / 7
this way liked his high wisdom as the most 13, 93 / 29
he should give his high , stubborn heart occasion to 13, 106 / 7
<table>
<thead>
<tr>
<th>Original Text</th>
<th>Synonym</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>his breast the marvelous high majesty of the person 13, 107/ 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>therein obey not thine high pleasure, I shall by 13, 107/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>feet, when I your high Lord have not disdained 13, 110/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>world) sit after full high with our Lord in 13, 116/ 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-- since this excellent high sacrament, under a form 13, 140/ 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>us in remembrance how high hearty thanks we be 13, 155/ 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Abraham, the most high priest bringeth forth bread 13, 163 / 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>honor of that so high a sacrament, the body 13, 169 / 22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and are at their high mass devoutly. For there 13, 176 / 36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And yet of his high sovereign patience, he refuseth 13, 192/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>point is of his high goodness content, if we 13, 195 / 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>search God of his high bounty so far forth 13, 195/ 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>him and in what high estimation we have him 13, 197 / 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of God, of whose high goodness every good thing 13, 198 / 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>let us consider his high glorious majesty, which his 13, 198 / 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>glorious majesty, which his high goodness there hideth from 13, 198 / 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>us at this great high visitation, in which not 13, 201 / 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pray him at his high and holy visitation so 13, 201 / 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And yet of his high sovereign patience, he refuseth 13, 192/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>point is of his high goodness content, if we 13, 195 / 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>search God of his high bounty so far forth 13, 195/ 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>him and in what high estimation we have him 13, 197 / 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of God, of whose high goodness every good thing 13, 198 / 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>let us consider his high glorious majesty, which his 13, 198 / 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>glorious majesty, which his high goodness there hideth from 13, 198 / 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>us at this great high visitation, in which not 13, 201 / 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pray him at his high and holy visitation so 13, 201 / 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>orders and degrees, the higher in excellence of nature 13, 4/ 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be like unto the highest .) But as he used 13, 5/ 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and therein declared the highest point of love that 13, 83/ 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thereof, the sacrament of highest perfection, the Blessed Sacrament 13, 92/ 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>too, which is the highest part, by which three 13, 108/ 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in his mischievous manner, highly rejoiced to see his 13, 17/ 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>their own minds so highly did esteem him that 13, 74/ 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>your Creator am more highly Lord over you that 13, 110/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to purge iniquities.) Saint Hilary highest also in his eight 13, 163 / 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Valentinians, and Saint Hilary confound the Arians, and 13, 171/ 29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>will sit in the hill of the testament in 13, 5/ 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>quomodo possit fieri in MT4, quis intellegat? Quis 13, 168/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a loathsome love and hindereth us from heaven. Love 13, 84/ 29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>no furtherance but a hindrance to the clear progress 13, 51/ 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>there can no riches hire him to tarry past 13, 67/ 23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>title following: A treatise historical, containing the bitter passion 13, 3/ 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>come to the woeful history of Christ's bitter passion 13, 24/ 29</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
feet bear our body

of the Jews have

e per naturae veritatem

he said upon Zacchaeus,"

he said upon Zacchaeus," to enter into the

because they lost their

when instead of the

that after destroyed the

to enter into the

because they lost their

when instead of the

that after destroyed the

and hear him and

not, himself would not

opinion that I will

could not so take

their passage again and

make thy disciples here

them, "Though these would

and in such wise

before, that all the

the Scripture could not

contained as the things

thereof there is none

proficit, simul medicamentum et

of sundry good old

the Son, and the

threat of God in

thy bliss with those

the Son, and the

her sin alone, as

hurt. For as the

For as our mother

and himself and the

the obumbration of the

earthly. And many an

question. And of those

faith of Christ, some

this (say these good

so bound to his

this cause, say those

of this opinion was

you the whole truth,

hither and thither, so do

hitherto used for a figure

hodie Christus in nobis sit

Hodie salus facta est huic

Hodie salus facta est huic

hogs of Genezareth, and, as

hogs by him, when instead

hogs he saved the man

hogs . Let not us likewise

hogs of Genezareth, and, as

hogs by him, when instead

hogs he saved the man

hogs . Let not us likewise

hold herself her tongue. For

hold it neither. Howbeit, if

hold or maintain, I have

hold , but that within three

hold them in thralldom still

hold their peace," as though

hold their peace, the very

hold on their way that

hold they can take thereof

hold them. For they would

holily signified, with all the

holiness , and for those that

holocaustum ad sanandas infirmitates et

holy doctors, and beginning at

holy Ghost, three distinct and

holy scripture: "Potentes potenter tormenta

holy spirits that stood and

holy Ghost. This kind of

holy doctors declare, had not

holy Scripture saith: "Et mandavit

holy Church singeth in the

holy Ghost down here into

holy Ghost, of the pure

holy man hath, of no

holy men hath diverse had

holy doctors have thought that

holy doctors, the Scripture declareth

holy sacraments but that he

holy doctors, infants be received

holy Saint Augustine, as in

holy Saint Augustine, which was
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>mind of some good</td>
<td>13, 36/ 4</td>
</tr>
<tr>
<td>taken pain of that</td>
<td>13, 45/ 9</td>
</tr>
<tr>
<td>then should it (as</td>
<td>13, 47/ 24</td>
</tr>
<tr>
<td>itself. The prayer. O</td>
<td>13, 49/ 12</td>
</tr>
<tr>
<td>be partner of thine</td>
<td>13, 49/ 15</td>
</tr>
<tr>
<td>will of his own</td>
<td>13, 49/ 26</td>
</tr>
<tr>
<td>clear progress of this</td>
<td>13, 51/ 3</td>
</tr>
<tr>
<td>There approached near the</td>
<td>13, 51/ 29</td>
</tr>
<tr>
<td>therefore: &quot;Not on the</td>
<td>13, 52/ 11</td>
</tr>
<tr>
<td>the people. Before the</td>
<td>13, 52/ 23</td>
</tr>
<tr>
<td>There approached near the to do against</td>
<td>13, 53/ 2</td>
</tr>
<tr>
<td>by means of her</td>
<td>13, 55/ 4</td>
</tr>
<tr>
<td>meet is) unto her</td>
<td>13, 55/ 20</td>
</tr>
<tr>
<td>himself, present with the</td>
<td>13, 55/ 21</td>
</tr>
<tr>
<td>the words of the</td>
<td>13, 57/ 2</td>
</tr>
<tr>
<td>all their feasts and</td>
<td>13, 57/ 11</td>
</tr>
<tr>
<td>unleavened bread yearly kept</td>
<td>13, 59/ 7</td>
</tr>
<tr>
<td>cross, and by his</td>
<td>13, 61/ 7</td>
</tr>
<tr>
<td>we shall receive the</td>
<td>13, 62/ 25</td>
</tr>
<tr>
<td>the sign of Christ's</td>
<td>13, 64/ 7</td>
</tr>
<tr>
<td>God himself with his</td>
<td>13, 64/ 23</td>
</tr>
<tr>
<td>the prescience of our</td>
<td>13, 66/ 2</td>
</tr>
<tr>
<td>therefore: &quot;Not on the</td>
<td>13, 69/ 2</td>
</tr>
<tr>
<td>of them rose many</td>
<td>13, 72/ 22</td>
</tr>
<tr>
<td>good man. For that</td>
<td>13, 74/ 4</td>
</tr>
<tr>
<td>His living was so</td>
<td>13, 74/ 14</td>
</tr>
<tr>
<td>take him on the</td>
<td>13, 74/ 21</td>
</tr>
<tr>
<td>and himself and their</td>
<td>13, 75/ 1</td>
</tr>
<tr>
<td>In these words the</td>
<td>13, 82/ 14</td>
</tr>
<tr>
<td>of faithful lover our</td>
<td>13, 82/ 21</td>
</tr>
<tr>
<td>ascension, appeared unto diverse</td>
<td>13, 83/ 21</td>
</tr>
<tr>
<td>patrem, etc.&quot; (Before the</td>
<td>13, 87/ 30</td>
</tr>
<tr>
<td>that day is not</td>
<td>13, 88/ 29</td>
</tr>
<tr>
<td>posteriors. For the old</td>
<td>13, 92/ 1</td>
</tr>
<tr>
<td>Maundy made and his</td>
<td>13, 93/ 25</td>
</tr>
<tr>
<td>one thought of his</td>
<td>13, 93/ 28</td>
</tr>
<tr>
<td>twelve apostles were an</td>
<td>13, 96/ 32</td>
</tr>
<tr>
<td>all their unhollness, his</td>
<td>13, 97/ 4</td>
</tr>
<tr>
<td>so to keep thine</td>
<td>13, 100/ 12</td>
</tr>
<tr>
<td>things.&quot; &quot;The exposition. The</td>
<td>13, 102/ 9</td>
</tr>
<tr>
<td>expositions of the old</td>
<td>13, 103/ 24</td>
</tr>
<tr>
<td>his Father and their</td>
<td>13, 105/ 14</td>
</tr>
<tr>
<td>his Father and the</td>
<td>13, 105/ 21</td>
</tr>
</tbody>
</table>
almighty Father and his Holy Ghost egal and one 13, 107 / 2

to be of Christ's holy hands washed, not his 13, 107 / 32

appeareth, as the old holy doctors say, that the 13, 109 / 1

would do to him, holy doctors note that no 13, 112 / 4

interpretation of the old holy doctors and saints and 13, 113 / 4

know which books were Holy Scripture. Our Savior here 13, 113 / 8

Church called sancta ecclesia, " holy Church," because that out 13, 115 / 8

for those that are holy therein, which are always 13, 115 / 9

eating of the selfsame holy , unspotted lamb, his own 13, 120 / 19

blessed body in the holy sacrament of the altar 13, 122 / 31

the altar, his own holy body and blood under 13, 123 / 32

well understand that this holy sacrament that himself instituted 13, 124 / 12

instituted in his own holy person wonderfully far passed 13, 124 / 13

and many a long, holy process more. And albeit 13, 125 / 17

blessed blood of our holy Savior himself. And the 13, 127 / 29

the institution of his holy Blessed Sacrament: "Dico enim 13, 129 / 9

some of the old holy doctors thus are declared 13, 130 / 8

others of those old holy doctors expounded diverse other 13, 130 / 10

wine but his own holy blood under the form 13, 130 / 27

the common manner of holy Scripture to call his 13, 131 / 18

second words, as some holy doctors declare, by the 13, 131 / 26

else, after those other holy doctors that expound the 13, 132 / 6

his glorious resurrection that holy blood of his and 13, 134 / 17

blood of his own holy person which he drank 13, 135 / 2

of all the old holy men, and most received 13, 135 / 15

me that his own holy words afore rehearsed will 13, 135 / 21

he so did indeed holy Saint Chrysostom declareth, which 13, 136 / 4

without abashment or trouble.) Holy Saint Jerome also in 13, 136 / 13

good Christian readers) this holy Blessed Sacrament above all 13, 137 / 1

that of the old holy doctors are already noted 13, 137 / 4

of, For in this holy sacrament is the very 13, 137 / 7

the expositions of old holy men, which have expounded 13, 138 / 24

writings called this blessed holy housel by the name 13, 138 / 26

words of those old holy saints those new folk 13, 138 / 28

ween that those old holy men, in that they 13, 138 / 30

of those things that holy cunning men before my 13, 139 / 30

days have of this holy Blessed Sacrament, concerning this 13, 139 / 31

marvelous mysteries -- the holy cunning fathers before our 13, 140 / 8

and ruled, the old holy virtuous fathers have not 13, 140 / 14

upon effectual causes) this holy sacrament by sundry diverse 13, 140 / 15

token, which betokeneth an holy thing, the "thing" of 13, 141 / 15

is properly called that holy thing that the sacrament 13, 141 / 16

betokeneth. Now in this holy sacrament of the altar 13, 141 / 23

society of all good holy folk in the mystical 13, 142 / 14
sacrament. For as the holy doctors declare, likewise as 13, 142/ 25
which is in this holy sacrament turned into Christ’s 13, 143 / 16
wine, so be all holy saints gathered together in 13, 143 / 21
the unity of Christ’s holy mystical body, as Saint 13, 143 / 22
the cross after his holy soul given up to 13, 146 / 29
may think of the holy blood of Christ out 13, 147 / 25
part of his very holy blood that hath been 13, 147 / 30
the Father and the Holy Ghost. For since the 13, 148 / 12
and saints, as diverse holy doctors declare. Now forasmuch 13, 148 / 24
worthily do receive his holy housel under any one 13, 148 / 30
writings of the old holy saints it doth in 13, 149 / 4
fashion to receive their holy housel (that is to 13, 149 / 15
very books be, as holy Saint Augustine (against the 13, 150 / 8
used in receiving the holy housel beside the mass 13, 150 / 13
is (as the old holy doctors all with one 13, 150 / 20
used to offer that holy sacrifice, but under the 13, 150 / 30
the figure (for this holy sacrifice was fore-figured in 13, 150 / 32
as all the old holy doctors teach us. And 13, 151 / 4
that out of the holy heart of Christ, when 13, 151 / 5
people). And finally, some holy saints say that it 13, 151 / 10
the manner of this holy sacrament were more at 13, 151 / 21
and diverse other old holy doctors) that many things 13, 151 / 31
and really containeth the holy and blessed blood of 13, 152 / 7
God, and with his holy body and blood is 13, 152 / 9
blood is also his holy soul, and with both 13, 152 / 10
his Father and their Holy Spirit is all one 13, 152 / 12
all other, the old holy doctors have accustomed to 13, 152 / 14
to speak of this holy sacrament in diverse wise 13, 152 / 15
excellent and of all holy sacraments the chief. And 13, 152 / 24
together -- of all holy saints in one society 13, 154 / 5
joining of his own holy body and blood unto 13, 154 / 19
own mystical body, this holy sacrament therefore, in which 13, 154 / 25
of communion, the old holy doctors and all the 13, 154 / 28
this inestimable benefit. This holy sacrament is also called 13, 155 / 5
his bitter passion. This holy sacrament is also called 13, 155 / 14
called of the old holy doctors plainly and clearly 13, 156 / 6
called by the old holy doctors and all the 13, 156 / 10
it also called the holy “housel” -- which name 13, 156 / 13
the same. All which holy things right many persons 13, 156 / 24
under the name of holy housel, with inward heavenly 13, 156 / 27
them, for the old holy doctors did the same 13, 158 / 30
you report the old holy doctors untruly. For all 13, 159 / 4
untruly. For all the holy doctors and saints from 13, 159 / 5
but that the old holy doctors and saints, contrary 13, 160/ 16
life everlasting. Justin the holy martyr, writing of our 13, 161 / 6
thou dost receive this holy meat, and incorruptible food 13, 162 / 17
are set upon the holy altars, there is the 13, 166 / 7
Christ's body with their holy mouth, by whose ministry 13, 168 / 11
it hath pleased the Holy Ghost that in the 13, 169 / 21
diverse of the old holy doctors, by which we 13, 171 / 1
blessed Savior in this holy sacrament, which had been 13, 171 / 32
agreed with those three holy saints, and with the 13, 171 / 34
folk the letter of Holy Scripture be any bridle 13, 172 / 9
same, and ascribing that Holy Spirit, some to such 13, 172 / 12
understanding and interpreting of Holy Scripture (to which they 13, 172 / 16
the inspiration of that Holy Spirit requisite) every man 13, 172 / 17
ever provided with his Holy Spirit that all these 13, 172 / 26
words of the old holy doctors, whereby we 13, 174 / 26
perceive that the old holy saints believed the presence 13, 174 / 27
understand that of this holy sacrament there are three 13, 174 / 31
the mass. For as holy Saint Augustine saith of 13, 175 / 5
wit, the society of holy saints -- that is 13, 175 / 13
of God united with holy saints as a lively 13, 175 / 14
though he receive Christ's holy flesh into his body 13, 176 / 3
receiveh 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>holy</td>
<td>cleanness of spirit, lest</td>
<td>13, 193/15</td>
</tr>
<tr>
<td>holy</td>
<td>apostle) giveth against all</td>
<td>13, 194/8</td>
</tr>
<tr>
<td>Holy</td>
<td>Spirit graciously and effectually</td>
<td>13, 194/18</td>
</tr>
<tr>
<td>holy</td>
<td>Blessed Sacrament itself: that</td>
<td>13, 195/24</td>
</tr>
<tr>
<td>holy</td>
<td>Savior Christ himself, the</td>
<td>13, 195/27</td>
</tr>
<tr>
<td>holy</td>
<td>saints fetched out of</td>
<td>13, 196/1</td>
</tr>
<tr>
<td>holy</td>
<td>body of Christ, but</td>
<td>13, 196/7</td>
</tr>
<tr>
<td>Holy</td>
<td>Spirit into our poor</td>
<td>13, 197/28</td>
</tr>
<tr>
<td>holy</td>
<td>board, into the presence</td>
<td>13, 198/26</td>
</tr>
<tr>
<td>holy</td>
<td>flesh covereth under the</td>
<td>13, 199/1</td>
</tr>
<tr>
<td>holy</td>
<td>child, Saint John the</td>
<td>13, 200/21</td>
</tr>
<tr>
<td>holy</td>
<td>affections, both of reverent</td>
<td>13, 201/26</td>
</tr>
<tr>
<td>Holy</td>
<td>Spirit that then inspired</td>
<td>13, 201/6</td>
</tr>
<tr>
<td>holy</td>
<td>visitation so to inspire</td>
<td>13, 201/7</td>
</tr>
<tr>
<td>holy</td>
<td>soul and his almighty</td>
<td>13, 204/7</td>
</tr>
<tr>
<td>holy</td>
<td>blessed person of Christ</td>
<td>13, 204/15</td>
</tr>
<tr>
<td>home</td>
<td>and that in this</td>
<td>13, 204/28</td>
</tr>
<tr>
<td>home</td>
<td>. And that such folk</td>
<td>13, 100/3</td>
</tr>
<tr>
<td>homely</td>
<td>, so by knowing the</td>
<td>13, 111/10</td>
</tr>
<tr>
<td>apostles with him.&quot;The</td>
<td></td>
<td></td>
</tr>
<tr>
<td>declareth, which in an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chrysostom in his eighty-third</td>
<td></td>
<td></td>
</tr>
<tr>
<td>writeth in his twenty-second</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he saith: &quot;Per unum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>it is said, &quot;Totum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>posse naturam, quum ipsum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>et ita in omnes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unius delictum in omnes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unius iustitiam in omnes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ante nos hoc intellexerunt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>est sub caelo datum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est via quae videtur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christi, ipsa multum commendatur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sicut enim per unius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pascha fiet, et filius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Saint Luke: &quot;Filium</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saith: &quot;Panis confirmat cor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>also: &quot;Vinum laetificat cor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sollemni consecratus, ad totius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>crudas carnes comedere, maxime</td>
<td></td>
<td></td>
</tr>
<tr>
<td>said: &quot;Quum venerit filius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>meae esse cum filii</td>
<td></td>
<td></td>
</tr>
<tr>
<td>meae esse cum filii</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
as the Scripture saith: "Homo quum in honore esset, non intellexit, comparatus."

homo tu quis es qui

as the Scripture saith: "Homo quum in honore esset, non intellexit, comparatus.

Homo quum in honore esset

Prohet autem se ipsum

homo et sic de pane

nostrae iam inseperabilem, sibi

homo natus assumptis, et naturam

Christus assumptis, et vere

homo ille qui ex maria

Manibus aliorum potest portari

homo, manibus suis nemo portatur

aforeremembered, saith: "Probet seipsum

homo, et sic de pane

aforeremembered, saith: "Probet seipsum

homo, et sic de pane

everyone to serve in

honest use, the other in

them still the good

honest living of the yearly

For many a right

honest company is there that

hath yet some not

honest among them. And so

to receive him with

honest and clean souls, whereof

to receive him with

honest and clean souls, whereof

devil's false suggestion. In

honor they were and would

would not see it.

Honor they sought and thereby

When man was in

honor, he perceived it not

man from doing him

honor, nor the marvelous mercy

devil, enhanced to more

honor than ever he was

wealth, and far more

honor, too, than ever the

cause to love him,

honor him, and serve him

to do his creatures

honor and comfort. For the

thousand pound with the

honor of a dukedom also

When man was in

honor, his understanding failed him

in such estimation and

honor, as it well became

their degree do great

honor unto them, and that

Ghost that in the

honor of that so high

mangle or mutilate that

honor of man's work, but so

he should by his

honor receiving perceive what affection

he should by his

honor receiving perceive what affection

saith: "Homo quum in

honor esset non intellexit, comparatus."

saith: "Homo quum in

honor esset, non intellexit." (When

them than suffer God

honored in them, and them

as fast as they

honored him and lauded him

gospel, be renowned and

honored throughout all the world

sacrament, continually kept and

honored in diverse places and

spiritui sancto, ut in

honorem tanti sacramenti in os

poor, simple, unlearned soul

honoreth God full devoutly under

and thereby from all

hope and comfort of recovery

state full of heavenly

hope of eternal joy to

brought into a foolish

hope to be, through the

hurt, high pleasure in

hope of heaven, and all

with present wealth and

hope of heaven to come

13, 24/ 17

13, 28/ 20

13, 47/ 5

13, 160/ 3

13, 163/ 23

13, 163/ 26

13, 168/ 31

13, 194/ 20

13, 194/ 20

13, 30/ 28

13, 40/ 32

13, 115/ 6

13, 115/ 7

13, 191/ 23

13, 191/ 23

13, 24/ 14

13, 24/ 15

13, 24/ 19

13, 25/ 16

13, 26/ 2

13, 28/ 2

13, 36/ 30

13, 37/ 27

13, 40/ 11

13, 47/ 6

13, 106/ 20

13, 117/ 8

13, 169/ 21

13, 197/ 12

13, 197/ 17

13, 24/ 18

13, 47/ 5

13, 14/ 12

13, 74/ 29

13, 77/ 16

13, 147/ 26

13, 169/ 14

13, 156/ 29

13, 6/ 16

13, 14/ 1

13, 19/ 24

13, 23/ 28

13, 25/ 2
is to wit, undeceivable
spiritually -- with faith,
soul and, with faithful
he could conceive none
they have their special
undone, then is our
is our hope no
glad and in great
undone, then is our
is our hope no
glad and in great
yet believeth he and
other men, whereby he
Saint John the Baptist,
Saint John the Baptist,
sciens Jesus quia venit
sciens Jesus quia venit
Et quum facta esset
this fearful point, what
readers) beware of this
endure and sustain such
the suggestion of his
ploughshare and horseshoes and
man's gate? another man's
rideth and ruleth an
us the ploughshare and
out as he went: "
venit in nomine Domini:
Domini: Hosanna in altissimis." (name of our Lord:
in the high places:) "
on the Sunday cried, "
on the Sunday cried, "
learning have often right
intolerable feeling of the
his body by the
you shall be a
man's horse? another man's
fill heaven with hell
Jesus, knowing that his
one moment of an
Jesus, knowing that his
twelve. And when the

hope and ability both body
, and charity -- receive
of thy mercy, in
to get her, and
to deceive unlearned folk
no hope, but a
, but a very foul
at the consideration of
no hope, but a
, but a very foul
at the consideration of
for the means of
to find a gate
in her belly for
in her belly for
cius ut transeat ex
cius ut transeat ex
, discubuit, et duodecim apostoli
peril there is in
vice, and resist well
affliction for our sake
treason, and made him
nails. How proud be
? another man's hound or
and maketh him go
and maketh him go
and horse nails. How
filio David, benedictus qui
in altissimis." (Hosanna to
name of our Lord:
in the high places):
" in Hebrew signifieth "I
in excelsis," on the
in excelsis," on the
in hand, I shall
fire of hell, because
fervent pain of the
faggot of fire to
or hawk? What a
, limited of his own
came on to go
came on to go
was come, he set
twelve. And when the hour was come, he sat within a few hours, after, unto the desperate house commodious for their ease
not though his neighbor's house fall afire may hap days following, within their house, upon pain of death
as cattle in every house, from the first-begotten son the door of our house with the blood of
the posts of our house shall defend us, and within our so marked house, from all evil outward dissolved, and their council house, drawn down, and all
for him, in the house of Simon, the leper head. And all the house smelled sweet of the
you him into the house into which he entereth the goodman of the house: "The Master saith to no leaven in their house .Ye must understand also
any leaven in the house ), yet if he had the Goodman of the house: "The Master saith to asked him in what house of Simon, the leper content to lack a house shall not be disappointed
them to another man's house, they neither wist whose would have no dwelling house. One of the most have yet no dwelling house therein, give us thy
Lord entereth under thy house, and therefore humbling thyself shouldst enter under my house, for where he entereth the posts of the house
us in our own house, what a business we shouldst come into my house, ) Saint Bede in his to see that our house
free
to see that our house, ) what a business we us in our own house, what a business we
not only into our house (to which the nobleman
and foresee that the house of our soul (which
shouldst come into my house, ) And yet with all come into the house, but into ourselves --
cometh not into our house, ) And yet with all received him into his house, But not only received our Lord into his house, our Lord give us
salvation come unto this house, ), which that holy blessed us in our own house, what a business we
to see that our house were trimmed up in
not only into our
and foresee that the
shouldst come into my
cometh not into our
received him into his
our Lord into his
salvation come unto this
they should take every
and all masters of
called this blessed holy
do receive his holy
did commonly receive their
when they received their
to receive their holy
in receiving the holy
also called the holy "
-- which name of
folk this English word "
the name of holy
the common people were
and priests, in being
should pass by their
the earth, and other
merchant and not an
affection Christ's great, marvelous
sit unitatis. Non est
Maundy and therein his
would be), so far
him do such simple,
in stead without a
this realm, both in
godly minded, with heart
excite us with all
loving heart, how reverent
excite us with all
loving heart, how reverent
verily God as man)
thy house, and therefore
passion, which he so
ingreditur, et tu ergo
manibus suis. Ipsa est
consideration of his great
of hyssop that signifieth
with a bundle of

house (to which the nobleman
house of our soul (which
.) And yet with all
but into ourselves --
. But not only received
, our Lord give us
), which that holy blessed
a lamb without spot
, too, would here of
by the name of
under any one of
under both the forms
under the one kind
beside the mass or
" -- which name of
doth not only signify
, though not express, yet
under both heavenly comfort
under both the forms
of another man's hand
so marked and not
about into the air
, he gently let them
, washing the traitor's filthy
aut saeculi sensu in
washing of his disciples
himself that, being their
service unto him. And
obedience, but that it
manner washing and wiping
and religious, not arrogant
manner and reverent behavior
manner we should endeavor
manner and reverent behavior
manner we should endeavor
himself for our sake
thyself, imitate and follow
suffered, we should with
temetipsum imitare hunc Centurionem
domi nostri iesus Christi
, by which he (being
mark the posts and
(as it were with
expressed Christ’s marvelous, excellent humility, as though the evangelist declared, 13, 105/28
given you example of humility, 13, 109/35
reverence, and no right humility, 13, 112/8
them an example of humility, and that such humility should be requisite to 13, 115/25
is the work of humility. For likewise as pride humility, 13, 116/25
them by meekness and hands. This is the humility of our Lord Jesus 13, 169/8
Jesus Christ, and his yearly valeur of one hundred pound, is the work of humility. For likewise as pride 13, 116/25
yet left them this living of the yearly hundred pound, is greatly commended unto 13, 169/9
living of the yearly hundred pound, frank and free 13, 40/8
man's living of one hundred pound lands of the hundred pound, that is to 13, 40/22
ointment sold for three hundred pence and given to hundred pence, and given to 13, 76/27
more than for three hundred deniers, which I take hundred pieces of the selfsame 13, 80/2
valued it at three hundred shillings. And now was the tenth part of three hundred shillings, as thirty groats 13, 80/9
I take for three hundred shillings, as thirty groats 13, 80/10
by Judas at an tenth part of three hundred shillings, as thirty groats 13, 172/30
the remnant, this fifteen hung on his cross beside 13, 68/9
the blasphemous thief that hung on his other side 13, 68/12
the penitent thief that hurt, thirst, heat, cold, sickness 13, 24/9
born with pain. Then fair entreating, sloth with hurt, and pain, lechery with 13, 65/7
death or any bodily every other man from hurt, And authority they should 13, 13/16
die, nor any bodily every other man from hurt, For as the Holy 13, 21/14
lie in await to every other man from hurt, high pleasure in hope 13, 23/28
it than able to every other man from hurt, it than able to 13, 55/1
able to do it every other man from hurt, it indeed. For all 13, 55/1
it sore noyeth and every other man from hurt, but (as the prophet 13, 55/6
wretched wooing when her tenth part of three hurteth, For St. Paul, after 13, 176/12
as pertained to her husband was not with her 13, 15/4
him and said, "My husband and her and nothing 13, 15/6
gave it to her husband shall answer you," all 13, 15/15
poison spots, infected her husband, and he ate it 13, 16/12
and babbling to her husband forthwith. For at her 13, 17/1
her to teach her husband did so much harm 13, 20/7
husband, but that her husband shall have never one 13, 20/16
words herself that her husband should teach her and 13, 20/12
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 iideo per universum orbem mos 13, 169/ 16
maxime hominis carnem, et iideo panis quidem apparel, 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
domi, non eos accepisse ieiunis: numquid tamen propterea calumniandum 13, 169/ 13
immutationem enutiuntur) 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 sermones hos omnes, dixit 13, 51/ 11
diem festum Paschae, sciens Iesus quia venit hora eius 13, 51/ 25
diem festum Paschae, sciens Iesus sermones hos omnes, dixit 13, 66/ 25
diern ille quem diligebat Iesus " (the disciple that Jesus 13, 82/ 20
mihi lavas pedes? respondit 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
hominis dei, dominus noster Iesus Christus corpus et sanguinem esse 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 ignorabit anima mea." (If I 13, 195/ 5
simplex fuero, hoc ipsum ignorabit anima mea." (If I 13, 195/ 5
simplex fuero, hoc ipsum ignorance and folly. The devil 13, 66/ 20
envy, the people for ignorance, his knowledge had been 13, 111/ 19
if, without his willful illect , stir, and draw us 13, 104/ 28
outward occasions also to illus cum ore ad redemptionem 13, 169/ 30
est, quando sacramentum passionis image and similitude of himself 13, 12/ 8
the soul after the image and brightness of his 13, 27/ 16
the Father's express absolute image of the emperor's visage 13, 79/ 18
which they expressed the imagination in our mind and 13, 104/ 27
devil enter and cast imagination of the world in 13, 164/ 22
man's fantasy or the imagine how any accident can 13, 141/ 3
living man cannot well imagine ), so doth unto us 13, 156/ 20
more than we can imagine hunc Centurionem, et dicit 13, 162/ 15
tu ergo humilians temetipsum imitari passionem illius necdum velit 13, 169/ 32
sui sanguinem accipit, ut
and therefore humbling thyself, he will not yet and attent mind for ad redemptionem sumitur, ad very lamb, innocent and of the prophet: "Beati but also to the the form of bread) wine the blessed blood twain, I say, not because they be neither of bread betokeneth and pane potue communis sumimus. verbo posset creatum convertere? of Passover, wherein was Maundy, in which he in the Hebrew signifieth " and therefore for the bitter passion -- the own blessed body, which the world), by whose have it spiritual and in their spiritual and yet should have been in which he rose and his body forever he should be forever body shall be forever is to wit, now and in such wise enduring of impassible and copulation again with his of our Savior himself, wit, the possibility of manducat et bibit, quia et carnes nostri per and ours now sore secret wonderful glory of which he rose immortal, body forever immortal and be forever immortal and be forever immortal and wit, now immortal and such wise immortal and

**Verbs**

- imitate and follow this Centurion
- imitate and follow his passion
- imitation . For he that so
- immaculate quoque intenta mente cogitatur
- immaculati qui ambulant in lege
- immediate attaining of heaven forthwith
- immediately , as by the form
- immediately , because there by that
- immediately contained in the sacrament
- immediately signified by those sensible
- immediately containeth the one, and
- Immo quem admodum verbo dei
- Immo iam minoris miraculi videtur
- immolate and offered in sacrifice
- immolated the lamb, he began
- immolation ," and therefore for the
- immolation of the lamb that
- immolation of the very unspotted
- immolation and passion he finished
- immolation and sacrifice on the
- immoral . And yet, to refrain
- immortal substance, God determined that
- immortal , for God created the
- immortal , impassible, and glorious. Before
- immortal and impassible (which glory
- immortal and impassible), and that
- immortal and impassible and in
- immortal and impassible, and not
- immortal and impassible, that it
- immortal glory. And so should
- immortal and impassible body never
- immortal and impassible under the
- immortality put in his own
- immundus praesumpsit ad Christi accedere
- immutationem enuntruntur eiusdem incarnati Iesu
- impaired and wounded; and that
- impassibility for the time (as
- impassible , and glorious. Before which
- impassible (which glory of his
- impassible ), and that he would
- impassible and in eternal glory
- impassible , and not for the
- impassible , that it should never
intermission, eternal enduring of with his immortal and Savior himself, immortal and sin, every man that deadly sin again, or monimentis ita sibi Iesum Howbeit, letting pass as that thing had been avertatur a via sua dictorum sanitate alienae atque co discimus stulte atque vivat, ipse impius in non abit in consilium Si dicente me ad impia et vivat, ipse non manducabo illud, donec non manducabo illud, donec One, by this word those two points is seek him hath therein not always mean or though not express, yet cælestibus creaturæ sacris altaribus may avoid well this may avoid well this he saith: "Sine fide Hebrews: "Sine fide autem Paul saith, "Sine fide Saint Paul, "it is Paul saith: "It was Without faith it is hard, but also peradventure hard, but also peradventure Peter had so deep spiritual token by baptism neque per violentam atque eis miraculum cedere et ought to grant and forth accepteth that he forth accepteth that he meant but his being from heaven to be Christ our Savior, being of the same Jesus impossible and immortal glory. And impossible body never departed after impossible under the forms of impenitent dieth therein is damned impenitent of that they have imperasse docuerunt, accepto nimirum pane impertinent to my matter many impertinent to the nature of impia et vivat, ipse impius impiae intelligentiæ extorquenda perversitas est impie dicimus, ipse enim ait impietate sua morietur, sanguinem autem impiorum " (Blessed is that man impium , morte morieris, non annuntiaveris impius in impietate sua morietur impleatur in regno Dei. Et impleatur in regno Dei."

" (I impleurur , "till it be fulfilled implied the belief of Christ implied that God hath a imply (though sometimes it do imply and under a reverent impontunitr est substantia ilic est panis importable danger, and in such importable danger, and in such impolissibile est placere deo," that impolissibile est Deo placere quenquam impolissibile est placere deo. " (Without impolissibile any man to please impolissibile that sin should be impolissible to please God.) But impossible, by any possible diligence impossible, by any possible diligence imprinted in his breast the imprinted in the soul is impudentem praedicationem cælestium dictorum sanitate imputare : quia per eius virtutem impute to him the miracle impute not any such secret imputeth not any such secret imputeth in the world, and incarnate and should ascend thither incarnate, had flesh and blood incarnate for the Apostles in 13, 32/ 20 13, 42/ 31 13, 121/ 19 13, 156/ 21 13, 165/ 19 13, 194/ 14 13, 194/ 14 13, 174/ 8 13, 174/ 9 13, 194/ 28 13, 194/ 28 13, 106/ 31 13, 108/ 9 13, 163/ 31 13, 166/ 33 13, 167/ 3 13, 195/ 17 13, 195/ 17 13, 105/ 10 13, 105/ 32 13, 161/ 19 13, 161/ 22
per immutationem enutriuntur) eiusdem incarnati
first time of his incarnation
Jesus Christus servator noster never giveth half an inch
devil, and the inward inclination
yet many occasions of incline
serpent I never so included
all this long tale far better health and
a state as the incomparable
so many of his incomparable
the consideration of his incomparable
a state as the incomparable
so many of his incomparable
gave them and how incomparable
St. Elizabeth, but one incomparably
St. Elizabeth, but one incomparably
et scientiae dei, quam incomprehensibilitatem
infinite perfection of their incomprehensible
incomprehensible or cunning of God. How incomprehensible
afterward that for divers incomprehensible
in a certain manner inconvertible
is himself mystically, all incorporate
receiving of Christ's body incorporate
should be lively members incorporate
should be lively members incorporate
cius qui est dilectio incorruptibilis
haec natura corporis ad incorruptibilis
blood who is love incorruptible
this holy meat, and incorruptible
brought to life and incorruption
Quando sanctum cibum, illudque incorruptum
and perfect and not increasable
but any necessity nor for increase
of God commanded to increase
understanding, or (to the increase
profit but also causeth increase
of the truth read, increase
and also for the increase
adauge nobis fidelum.” (Lord, increased
and also for the increased
adauge nobis fidelum.” (Lord, increased
with them so much increased

Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 285

Thomas More Studies 14 (2019)
son, "Credo Domine, adiuvam
son, "Credo Domine, adiuvam own body to eat,
in the soul is well suffice to make qui lotus est, non of favor, but of pacified the wrath and tectum meum ubi enim qui manducat et bibit et biberit calicem Domini et biberit calicem Domini et biberit calicem Domini et biberit calicem Domini et biberit calicem Domini et biberit calicem Domini et biberit calicem Domini fieror and heat somewhat he cast off his For it is an nevertheless one indivisible and all three nevertheless one are, which might be ipse sanguinem sum bibit, his blood first himself, the prophet: "Calix meus hoc est corpus meum. thanks inwardly remember his unto God for this to receive his own their bodies, to the side to consider his for us to our the consideration of God's to receive his own their bodies, to the side to consider his for us to our the consideration of God's all their posterity an then followeth there an the thing whereupon continued, clear solutions of such their might, oppugn the incredulitatem meam” (I believe, Lord incredulitatem meam” (I believe, Lord inculking that point into them indelible and never can be indifferert men perceive that it indiget nisi ut pedes lavet indignation and anger. For if indignation of God against man indigne , reus erit corporis et indigne , iudicium sibi manducat et indigne ingreditur, ibi ad iudicium indigne , iudicium sibi manducat et indigne , iudicium sibi manducat et indigne , iudicium sibi manducat et indigne , iudicium sibi manducat et indigne , iudicium sibi manducat et indigre, so to show him indiscreet courtesy and turned it indiscreet devotion, and an irreverent indiscreet indiscreet devotion, and an irreverent and entreated here, yet inducens cos sine turbatione in inducing them into the communion inebrians quam praeclarus est?” (My Ineffabili enim operatione transformatur, etiam inestimable bounty therein), he gave inestimable benefit. This holy sacrament inestimable precious body into the inestimable wealth of their souls inestimable goodness, which disdaineth not inestimable benefit he showed and inestimable goodness, and that each inestimable precious body into the inestimable wealth of their souls inestimable goodness, which disdaineth not inestimable benefit he showed and inestimable goodness, and that each inestimable precious body into the inestimable wealth of their souls inestimable goodness, which disdaineth not inestimable benefit he showed and inestimable goodness, and that each inestimable precious body into the inestimable wealth of their souls inestimable goodness, which disdaineth not inestimable benefit he showed and inestimable goodness, and that each inestimable precious body into the inestimable wealth of their souls inestimable goodness, which disdaineth not inestimable benefit he showed and inestimable goodness, and that each inestimable precious body into the inestimable wealth of their souls
auribus meis, exsultavit gaudio
blessed presence, "Exsultavit gaudio
auribus meis, exsultavit gaudio
blessed presence, "Exsultavit gaudio
in mine ears, the
as was that innocent
in mine ears, the
as was that innocent
devil, as the young
or habitual, and in
diverse times, wherewith these
not but that the
say those holy doctors,
in the damnation of
them, so that the
in the damnation of
own opinion of condemning
in the damming of
only. And as for
to wit, that those
we all and were
And she being thus
so many poison spots,
to miscarry and be
by natural propagation is
contagion of the selfsame
contract forthwith such an
but the feeblest
men into the selfsame
saith: "Verum tamen ad
novissima eius tendit ad
writeth thus: "Recedat omne
Let all doubt of
what wrestling soever the
one indivisible and indistinct
eternally established in the
thrown down with an
God, that of thine
But the deep and
he had a Maker
right at all. And
one God, and therefore
nobis videatur panis, qui
et holocaustum ad sanandas
infant
St. John, leapeth, good
infant
St. John, leapeth, good
infants
of Babylon, let us
infants
by the faith of
infants
have habitual faith infused
infants
of paynims and of
infants
be received to baptism
infants
unto perpetual sensible pain
infants
that dies with original
infants
unto sensible pain in
infants
to sensible pain in
infants
unto sensible pain in
infants
dying unbaptized, albeit that
infants
be damned only to
infected
with sin in the
infected
and so sore envenomed
infected
her husband forthwith. For
infected
, God suffered the contagion
infected
in the vicious sinful
infected
to stretch unto himself
infelicitas
that, the body dying
inferior
part, till Adam that
infernal
fire that was first
infernum
detrahireris in profundum laci
infidelitatis
ambiguum quandoquidem qui aucto
infidelity
pass away, for he
infidels
shall make with it
infinite
almighty God, being from
infinite
perfection of their incomprehensible
infinite
number of the like-traitorous
infinite
goodness didst create our
infinite
high wisdom of almighty
infinite
far above him, yet
infinite
further asunder be the
infinite
more in dignity above
infirmitates
et purgandas iniquitates existens
a medicine to heal
and yet is not
and yet is not
with him.) Thus the
man and a mouse)
man and a mouse
greatly need any great
greatly need any great
either actual or habitual,
infants have habitual faith
non naturae sed voluntatis
dominus sub tectum tuum
meum ubi enim indigne
ingreditur, ibi ad iudicium
there we shall and
and thereto made us
the loss of the
dividing of a private
thou hast bought us
of man unto the
the conditional title of
of their baptism made
among other things thus: "
dexteris meis, donec ponam
et finum. Hoc est (Non enim qui operantur
sanandas infirmitates et purgandas
Discedite a me operarii
a sacrifice to purge
often interposition of the
to go from their
was the vesture of
lost the state of
alone. They lost their
in the state of
with the state of
in the state of
in the state of
state, the state of
to the state of
to the state of
to the state of
unto the state of
the former state of
infirmities
inflamed
inflamed
inflexible
inform
inform
information
information
information
infounded
infused
ingerunt
ingreditur
ingreditur
ingreditur
inhabit
inheritable
inheritance
inheritance
inheritance
inheritance
inheriting
inheritors
initial
inn
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
innocence
, and a sacrifice to
to receive him devoutly
to receive him devoutly
justice of almighty God
and teach ourselves with
and teach ourselves with
farther to teach us
farther to teach us
in the sacrament of
). And as touching the
unitatem, interrogo utrum ne
, et tu ergo humiliani
, ibi ad iudicium ingreditur
acciipienti. " (When thou dost
there forever. Sir Thomas
again, as many of
of heaven and of
between two brethren, saying
forever with thine own
of the kingdom of
heaven at length, but
of heaven, and have
ponam inter te et
tuos scabellum pedum tuorum
) corpus meum. Manucaverunt et
in viis eius ambulaverunt
existens." (The sacraments which
. " (Walk you from me
Saint Hilary also in
letters signifying the names
.The prayer. Almighty Jesus
, more glorious than cloth
by the fault of
and became sinful. God's
, with present wealth and
that God gave him
and the angels that
living in Paradise should
that Adam had in
in Paradise first for
because his high wisdom
, God saw that for
, so that the children
that Adam before had
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>innocence</td>
<td>as was that innocent</td>
<td>13, 201/17</td>
</tr>
<tr>
<td>innocent</td>
<td>person that should be</td>
<td>13, 27/5</td>
</tr>
<tr>
<td>innocent</td>
<td>manhood (not bounden or)</td>
<td>13, 27/27</td>
</tr>
<tr>
<td>innocent</td>
<td>, sinless man and a</td>
<td>13, 44/21</td>
</tr>
<tr>
<td>innocent</td>
<td>almighty person willingly suffered</td>
<td>13, 45/14</td>
</tr>
<tr>
<td>innocent</td>
<td>beast in sacrifice was</td>
<td>13, 56/6</td>
</tr>
<tr>
<td>innocent</td>
<td>Savior and offering up</td>
<td>13, 56/7</td>
</tr>
<tr>
<td>innocent</td>
<td>lamb without spot was</td>
<td>13, 62/20</td>
</tr>
<tr>
<td>innocent</td>
<td>Lamb of whom Saint</td>
<td>13, 62/21</td>
</tr>
<tr>
<td>innocent</td>
<td>unto death. So may</td>
<td>13, 73/18</td>
</tr>
<tr>
<td>innocent</td>
<td>, are also well verified</td>
<td>13, 75/11</td>
</tr>
<tr>
<td>innocent</td>
<td>blood of himself that</td>
<td>13, 86/16</td>
</tr>
<tr>
<td>innocent</td>
<td>and immaculate unto the</td>
<td>13, 120/17</td>
</tr>
<tr>
<td>innocent</td>
<td>lamb so offered (which)</td>
<td>13, 121/6</td>
</tr>
<tr>
<td>innocent</td>
<td>manhood to suffer his</td>
<td>13, 192/6</td>
</tr>
<tr>
<td>innocent</td>
<td>infant St. John, leapeth</td>
<td>13, 201/17</td>
</tr>
<tr>
<td>innocent</td>
<td>manhood to suffer his</td>
<td>13, 192/6</td>
</tr>
<tr>
<td>innocent</td>
<td>infant St. John, leapeth</td>
<td>13, 201/17</td>
</tr>
<tr>
<td>innocent's</td>
<td>surety, they were these</td>
<td>13, 74/1</td>
</tr>
<tr>
<td>innocent's</td>
<td>death. Out of such</td>
<td>13, 74/2</td>
</tr>
<tr>
<td>innocents</td>
<td>joyful and merry, much</td>
<td>13, 23/23</td>
</tr>
<tr>
<td>inoboeedientiam</td>
<td>peccatores constituti sunt multi</td>
<td>13, 31/20</td>
</tr>
<tr>
<td>inordinate</td>
<td>desire to know the</td>
<td>13, 16/22</td>
</tr>
<tr>
<td>inquirentibus</td>
<td>se remunerator sit.&quot; (&quot;Without</td>
<td>13, 42/33</td>
</tr>
<tr>
<td>inquirimus</td>
<td>.&quot; We have not here</td>
<td>13, 3/17</td>
</tr>
<tr>
<td>inquisitive</td>
<td>of such things as</td>
<td>13, 15/5</td>
</tr>
<tr>
<td>insensible</td>
<td>tree, a sensible feeling</td>
<td>13, 12/14</td>
</tr>
<tr>
<td>inseparable</td>
<td>Godhead, and of him</td>
<td>13, 152/11</td>
</tr>
<tr>
<td>inseparable</td>
<td>part -- which blessed</td>
<td>13, 153/12</td>
</tr>
<tr>
<td>inseparable</td>
<td>), in special manner --</td>
<td>13, 154/18</td>
</tr>
<tr>
<td>inseparable</td>
<td>from him, and hath</td>
<td>13, 164/11</td>
</tr>
<tr>
<td>inseperabilem</td>
<td>, sibi homo natus assumpsit</td>
<td>13, 163/23</td>
</tr>
<tr>
<td>insidiaberis</td>
<td>calcaneo illius. (&quot;I shall</td>
<td>13, 54/22</td>
</tr>
<tr>
<td>insinuate</td>
<td>conveniently to man before</td>
<td>13, 54/14</td>
</tr>
<tr>
<td>insinuate</td>
<td>and show so many</td>
<td>13, 140/10</td>
</tr>
<tr>
<td>insinuate</td>
<td>thereby the diverse properties</td>
<td>13, 152/16</td>
</tr>
<tr>
<td>insinuation</td>
<td>and (as men might</td>
<td>13, 54/26</td>
</tr>
<tr>
<td>insipientibus</td>
<td>, et similis factus est</td>
<td>13, 24/19</td>
</tr>
<tr>
<td>inspiration</td>
<td>partly with outward means</td>
<td>13, 54/16</td>
</tr>
<tr>
<td>inspiration</td>
<td>and prophecies in words</td>
<td>13, 62/13</td>
</tr>
<tr>
<td>inspiration</td>
<td>of that Holy Spirit</td>
<td>13, 172/16</td>
</tr>
<tr>
<td>inspirations</td>
<td>to speak such things</td>
<td>13, 201/28</td>
</tr>
<tr>
<td>inspirations</td>
<td>to speak such things</td>
<td>13, 201/28</td>
</tr>
</tbody>
</table>
vile wretched covetise betrayed,

inspire, I beseech thee, the

Holy Spirit that then

instead of that old sacrifice

money, too, so that

holy visitation so to

inspire us that we may

Holy Spirit that then

inspired her, and pray him

unto his Christian church,

inspired her, and pray him

altar. Which new sacrifice, 

holy visitation so to 

inspire us that we may

institute a new sacrament,

instead of that old sacrifice

unto his Christian church, 

instead of flesh and blood 

while the world standeth:

holy visitation so to  

instead of that old sacrifice

holy mystical body), but, 

instead of that lively grace

bare token of him 

holy visitation so to

Instead of one, now were

hogs by him, when

hogs by him, when

Instead of the hogs he

leaning to the devil's

hogs by him, when

Instead of flesh and blood

hogs by him, when

Instead of that lively grace

holy mystical body), but,

Instead of his body. But

bare token of him 

holy visitation so to

Instead of his body. But

hogs by him, when 

Instead of that lively grace

leaning to the devil's 

hogs by him, when

Instead of one, now were

heaven. Which new sacrifice, 

holy visitation so to

Instead of flesh and blood

holy mystical body), but, 

Instead of his body. But

bare token of him 

holy visitation so to

Instead of flesh and blood

holy mystical body), but, 

Instead of flesh and blood

hogs by him, when

Instead of flesh and blood

hogs by him, when 

Instead of flesh and blood

holy mystical body), but,

Instead of flesh and blood

bare token of him 

holy visitation so to

Instead of flesh and blood

hogs by him, when

Instead of flesh and blood

leaning to the devil's 

hogs by him, when

Instead of flesh and blood

leaving to the devil's

insp (and not cleaving to)

eleventh chapter of Numbers)

institute and ordained to be

also that he would

institute the eating of his

finish the figure, and

institute in the stead, thereof

immaculate) unto the Father, 

institute the new paschal (the

is to wit, to

institute his new paschal by

lamb so ended, did

institute the new sacrifice and

new sacrifice that I

institute to represent forever in

it to begin and

institute a new sacrament, instead

blood because he would

institute them for to stand

Blessed Sacrament, did ordain,

institute, and appoint them to

is that he forthwith

instituted the verity thereof, the

holy sacrament that himself

instituted in his own holy

of the paschal lamb

instituted by the ministry of

by his new sacrament

instituted, and (by his passion

now would when he

instituted it, and as he

pray him that hath

instituted it that we may

old paschal sacrifice hast

instituted the new sacrament of

see that he there

instituted the same body of

in hand with the

instituted of that that should

but that in the 

instituting of this new Blessed

chapter the ordinance and

institution of the feast of

Supper, both by the

institution of the Blessed Sacrament

fourth chapter. Of the 

institution of the sacrament, written

lamb and before the

institution of the Blessed Sacrament

beginneth to rehearse the

institution of the Blessed Sacrament

Thomas More Studies 14 (2019)
...
desire was to the
Christian sacrament, to the
will. But to the
death. "Now to the
you know, to the
also, for the same
I done to the
But yet to the
And therefore to the
And therefore to the
sumitur, ad imitationem quoque
a play or an
without loss, diminishment, or
reason of the often
they list to receive,
Egypt (which signifieth by
him such authority of
but lean unto the
saints and unto that
And surely if the
him, he was the
truth of understanding and
sed voluntatis inerunt unitatem,
followed them, in torments
grief than is their
cristiani prius dominicum corpus
tumultus fiat in populo.
non sum dignus ut
non sum dignus ut
non sum dignus ut
Saint John. First an
no more of this
too tedious and the
peccatum in hunc mundum
venerit filius hominis, putas
David secundum literam non
invenimus, in Christo autem
non valuerunt, neque locus
sunt iudicia eius, et
his judgments? And how
etiam testis veritatis. Nam
what wise those secret
and his blessed body
of it. For the
intent that he would finish
intent it should appear that
intent they should well understand
intent that it should appear
intent you may the better
intent (upon diverse effectual respects
intent that if it hap
intent you shall see that
intent that we may avoid
intent that we may avoid
inta mente cogitatur. Nam qui
interlude the personages of two
intermission , eternal enduring of impassible
interposition of the initial letters
interpret and construe as they
interpretation "darkness") do labor to
interpretation himself, as that he
interpretation of the old holy
interpretation that is received and
interpretation of the scripture were
interpreter of his own precept
interpreting of Holy Scripture (to
interrogo utrum ne per naturae
intolerable burn in hell forever
intolerable feeling of the hot
intraret , quam exteri cibi. Nam
Intravit L. autem Satanas in
intres sub tectum meum ubi
intres sub tectum meum, "(Lord
intres sub tectum meum, "(Lord
introduction unto the story. "Non
introduction .The first point: the
introduction longer than the principal
introivit , et per peccatum mors
inveniet fidem in terra?" (When
invenimus , in Christo autem invenimus
invenimus , ferebatur enim Christus in
investitus est eorum amplius in
investigables viae eius? quis enim
investigable be his ways? --
invisibilis sacraments (his own very
invisible therewith. In a crucifix
invisible priest by his word
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, 63/ 20
sin, as the subtle inward incitation of the flesh 13, 63/ 21
the devil, and the 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 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 Ioannis 13 Capud tertium. Et 13, 100/ 18
blood. De Ablutione Pedum: irae . " ("We were," saith he 13, 31/ 6
saying: "Eramus natura filii iram magnam, sciens quia modicum 13, 23/ 12
diabolus ad vos, habens ire for his own fall 13, 23/ 16
"Irenaeus writeth thus in his Irenaeus confound the Valentinians, and 13, 171/ 28
with others the prophet irksome would we be of 13, 45/ 17
Irenaeus the devil, full of irreverent reverence, and no right 13, 112/ 7
he give them. ) Saint irridently for his own fall 13, 161/ 28
we see both Saint irredently to receive this precious 13, 193/ 16
sin, how loath and irreverently to receive this precious 13, 193/ 16
indiscreet devotion, and an irredently to receive this precious 13, 193/ 16
if we presume so irreverent reverence, and no right 13, 112/ 7
if we presume so irreverently to receive this precious 13, 193/ 16
Qui habitat in caelis irreverently to receive this precious 13, 193/ 16
est, aut fides nostra irridebit eos, et dominus subsannabit 13, 75/ 12
fathers (as Noah, Abraham, irrita est. "(In those kinds 13, 170/ 32
Abraham was ready with Isaac , and Israel and Joseph 13, 56/ 10
angels, as the prophet Isaac , if it so were 13, 84/ 32
with others the prophet Isaiah toucheth him in these 13, 5/ 21
his prophets David and Isaiah rehearseth in the fourteenth 13, 5/ 28
the fifty-eighth chapter of Isaiah , showed himself to reject 13, 97/ 23
Isaiah , whose words to rehearse 13, 98/ 10
called not Scariot, but Iscariot, that is to wit
of a place named Iscariotes, "of a place named
that is to wit, Israel and Joseph) by sundry
Noah, Abraham, Isaac, and Israel in desert, when he
unto the children of Israel in their sacraments, rites
among the children of Israel were in servitude and
That the children of Israel passed through, stood up
while the children of Israel under King Pharaoh and
of the children of Israel through the Red Sea
of the children of Israel to depart out of
suffer the children of Israel to get them out
prayed the children of Israel -- the people which
for the children of Israel, the well-disposed people, to
Egyptians the children of Israel are of themselves not
let the children of Israel depart out of his
among the children of Israel, the people which
with the spear, there issued both blood and water
sua: et quum recubuisset to crucify Christ again: "iterum
the spear, there issued both blood and water

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iscariot</td>
<td>, that is to wit</td>
<td>13, 104/29</td>
</tr>
<tr>
<td>Iscariot</td>
<td>.&quot; &quot;Jesus, knowing that the</td>
<td>13, 104/30</td>
</tr>
<tr>
<td>Iscariotes</td>
<td>, &quot;of a place named</td>
<td>13, 104/29</td>
</tr>
<tr>
<td>Israel</td>
<td>and Joseph) by sundry</td>
<td>13, 56/11</td>
</tr>
<tr>
<td>Israel</td>
<td>in desert, when he</td>
<td>13, 56/13</td>
</tr>
<tr>
<td>Israel</td>
<td>in their sacraments, rites</td>
<td>13, 57/14</td>
</tr>
<tr>
<td>Israel</td>
<td>were in servitude and</td>
<td>13, 57/25</td>
</tr>
<tr>
<td>Israel</td>
<td>passed through, stood up</td>
<td>13, 58/2</td>
</tr>
<tr>
<td>Israel</td>
<td>under King Pharaoh and</td>
<td>13, 58/15</td>
</tr>
<tr>
<td>Israel</td>
<td>through the Red Sea</td>
<td>13, 58/20</td>
</tr>
<tr>
<td>Israel</td>
<td>to depart out of</td>
<td>13, 59/13</td>
</tr>
<tr>
<td>Israel</td>
<td>to get them out</td>
<td>13, 60/25</td>
</tr>
<tr>
<td>Israel</td>
<td>-- the people which</td>
<td>13, 62/30</td>
</tr>
<tr>
<td>Israel</td>
<td>, the well-disposed people, to</td>
<td>13, 63/29</td>
</tr>
<tr>
<td>Israel</td>
<td>are of themselves not</td>
<td>13, 64/2</td>
</tr>
<tr>
<td>Israel</td>
<td>depart out of his</td>
<td>13, 65/33</td>
</tr>
<tr>
<td>Israel</td>
<td>, but this blood of</td>
<td>13, 128/28</td>
</tr>
<tr>
<td>issued</td>
<td>both blood and water</td>
<td>13, 151/6</td>
</tr>
<tr>
<td>iterum</td>
<td>, dixit eis. Scitis quid</td>
<td>13, 101/4</td>
</tr>
<tr>
<td>Iterum</td>
<td>(saith St. Paul) crucifigentes</td>
<td>13, 203/14</td>
</tr>
<tr>
<td>Iterum</td>
<td>(saith St. Paul) crucifigentes</td>
<td>13, 203/14</td>
</tr>
<tr>
<td>Iudae</td>
<td>, ut traderet eum Iudus</td>
<td>13, 100/20</td>
</tr>
<tr>
<td>Iudam</td>
<td>qui cognominatur Scarioth, unum</td>
<td>13, 51/17</td>
</tr>
<tr>
<td>iudicant</td>
<td>.&quot; (God forbid that I</td>
<td>13, 168/9</td>
</tr>
<tr>
<td>iudicia</td>
<td>eius, et investigabies vae</td>
<td>13, 33/16</td>
</tr>
<tr>
<td>iudicis</td>
<td>iudicant.&quot; (God forbid that</td>
<td>13, 168/9</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 144/7</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 160/4</td>
</tr>
<tr>
<td>iudicum</td>
<td>ingreditur accipienti.&quot; (When thou</td>
<td>13, 162/17</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 166/20</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 176/17</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 196/19</td>
</tr>
<tr>
<td>iudicum</td>
<td>sibi manducat et bibit</td>
<td>13, 196/19</td>
</tr>
<tr>
<td>Iudus</td>
<td>Simonis Scarioth: sciens quia</td>
<td>13, 100/20</td>
</tr>
<tr>
<td>iumentis</td>
<td>insipientibus, et similis factus</td>
<td>13, 24/18</td>
</tr>
<tr>
<td>iusta</td>
<td>, et novissima eius tendit</td>
<td>13, 112/17</td>
</tr>
<tr>
<td>iusti</td>
<td>constituentur multi. Lex autem</td>
<td>13, 31/21</td>
</tr>
<tr>
<td>iustificationem</td>
<td>vitac. Sicut enim per</td>
<td>13, 31/19</td>
</tr>
<tr>
<td>iustificatus</td>
<td>sum&quot; (In mine own</td>
<td>13, 195/14</td>
</tr>
<tr>
<td>iustificatus</td>
<td>sum&quot; (In mine own</td>
<td>13, 195/14</td>
</tr>
<tr>
<td>iustitiae</td>
<td>accipientes in vita regnabunt</td>
<td>13, 31/17</td>
</tr>
<tr>
<td>iustitiam</td>
<td>in omnes homines in</td>
<td>13, 31/19</td>
</tr>
<tr>
<td>iustitiam</td>
<td>in vitam aeternam, per</td>
<td>13, 31/23</td>
</tr>
<tr>
<td>James</td>
<td>, and Saint John) a</td>
<td>13, 135/29</td>
</tr>
</tbody>
</table>
-- for as Saint
-- for as Saint
his 118th epistle to
in a lewd, unthrifty
gift to every slothful
that worshipful father, Master
right famous clerk Master
he writeth unto Saint
therefore he desireth Saint
it meet that Saint
he then desired Saint
there he requireth Saint
the answer of Saint
phase and (as Saint
that that (as Saint
other words, as Saint
or trouble.) Holy Saint
of our understanding ) Saint
of the destruction of
Christ came riding into
was still continued in
the paschal lamb in
did the people of
did the people of
vita regnabunt per unum
in vitam aeternam, per
in life by one
unto everlasting life through
our mediator and savior,
O holy blessed Savior
was it that, when
day of the Passover,
was it that, when
dixit discipulis suis." (When
feast of the Passover,
Jesus" (the disciple that
came the disciples to
went, they found as
the disciples came to
holy day of paschal,
and they found as
inn. The prayer. Almighty
Scariot, to betray him,
washest thou my feet?"

James saith: "Omne datum optimum 13, 198 / 13
James saith: "Omne datum optimum 13, 198 / 13
Januarius writeth thus. "Liquido appare 13, 169 / 10
javel that hath a purse 13, 7 / 28
javel that nothing did set 13, 48 / 6
Jean Gerson, which work he 13, 50 / 9
Jean Gerson rehearseth in his 13, 118 / 12
Jerome, he debateth this matter 13, 34 / 15
Jerome to consider well that 13, 35 / 17
Jerome should take that way 13, 35 / 19
Jerome to write unto him 13, 35 / 21
Jerome to devise him better 13, 35 / 32
Jerome again. But whether ever 13, 36 / 1
Jerome saith) pascha, too. It 13, 61 / 23
Jerome saith) pascha in the 13, 61 / 29
Jerome saith) (and Saint Bede 13, 83 / 22
Jerome) also in his book 13, 136 / 13
Jerome in his epistle ad 13, 168 / 5
Jerusalem and the day of 13, 67 / 1
Jerusalem so royally upon Palm 13, 72 / 23
Jerusalem and these were their 13, 73 / 13
Jerusalem (that was the figure 13, 121 / 8
Jerusalem which on Palm Sunday 13, 203 / 1
Jerusalem which on Palm Sunday 13, 203 / 1
Jesum Christum. Igitur sicut per 13, 31 / 17
Jesum Christum Dominum nostrum." (Likewise 13, 31 / 24
Jesus Christ. Therefore likewise as 13, 31 / 27
Jesus Christ Our Lord.) By 13, 32 / 4
Jesus Christ, the merits of 13, 44 / 8
Jesus Christ, which willingly didst 13, 49 / 12
Jesus had ended all these 13, 52 / 2
Jesus knowing that his hour 13, 52 / 23
Jesus had ended all these 13, 66 / 6
Jesus had ended all these 13, 66 / 26
Jesus, knowing that his hour 13, 82 / 11
Jesus loved), declareth here what 13, 82 / 20
Jesus and say to him 13, 85 / 17
Jesus had said unto them 13, 86 / 6
Jesus and asked him: "Whither 13, 87 / 21
Jesus, knowing that his time 13, 87 / 31
Jesus had said unto them 13, 94 / 20
Jesus Christ, which wouldst for 13, 100 / 9
Jesus, knowing that his Father 13, 101 / 15
Jesus answered and said unto 13, 101 / 22
<table>
<thead>
<tr>
<th>Term/Phrase</th>
<th>Page and Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>never wash my feet.&quot;</td>
<td>13, 101/24</td>
</tr>
<tr>
<td>and my head, too.&quot;</td>
<td>13, 101/27</td>
</tr>
<tr>
<td>a place named Iscariot.&quot;</td>
<td>13, 104/31</td>
</tr>
<tr>
<td>and mine head, too.&quot;</td>
<td>13, 107/29</td>
</tr>
<tr>
<td>Jesus facere et docere&quot;</td>
<td>13, 113/19</td>
</tr>
<tr>
<td>them, The prayer. Almighty</td>
<td>13, 117/11</td>
</tr>
<tr>
<td>the table and eating,</td>
<td>13, 117/24</td>
</tr>
<tr>
<td>they were at supper,</td>
<td>13, 124/3</td>
</tr>
<tr>
<td>rehearsed in this wise:</td>
<td>13, 136/16</td>
</tr>
<tr>
<td>therefore was our Lord</td>
<td>13, 144/12</td>
</tr>
<tr>
<td>understood this, our Lord</td>
<td>13, 159/28</td>
</tr>
<tr>
<td>vobis, tradetur&quot; (Our Lord</td>
<td>13, 161/19</td>
</tr>
<tr>
<td>the word of God,</td>
<td>13, 161/22</td>
</tr>
<tr>
<td>blood of the same</td>
<td>13, 167/9</td>
</tr>
<tr>
<td>gospels did teach that</td>
<td>13, 8/32</td>
</tr>
<tr>
<td>things. Also our Lord</td>
<td>13, 11/12</td>
</tr>
<tr>
<td>humility of our Lord</td>
<td>13, 3/12</td>
</tr>
<tr>
<td>himself proud because he</td>
<td>13, 55/4</td>
</tr>
<tr>
<td>frustrated provision of the</td>
<td>13, 49/25</td>
</tr>
<tr>
<td>the malicious of the</td>
<td>13, 57/8</td>
</tr>
<tr>
<td>to the people of</td>
<td>13, 59/6</td>
</tr>
<tr>
<td>the people of the</td>
<td>13, 69/7</td>
</tr>
<tr>
<td>learned men of the</td>
<td>13, 70/19</td>
</tr>
<tr>
<td>things than were the</td>
<td>13, 70/20</td>
</tr>
<tr>
<td>the malicious of the</td>
<td>13, 71/11</td>
</tr>
<tr>
<td>his wily train the</td>
<td>13, 86/25</td>
</tr>
<tr>
<td>against him by the</td>
<td>13, 87/23</td>
</tr>
<tr>
<td>shall understand that the</td>
<td>13, 88/3</td>
</tr>
<tr>
<td>the malicious of the</td>
<td>13, 88/7</td>
</tr>
<tr>
<td>or on whom the</td>
<td>13, 88/23</td>
</tr>
<tr>
<td>cared they among the</td>
<td>13, 88/27</td>
</tr>
<tr>
<td>walk abroad among the</td>
<td>13, 90/9</td>
</tr>
<tr>
<td>before, so did the</td>
<td>13, 91/15</td>
</tr>
<tr>
<td>as I said, the</td>
<td>13, 91/25</td>
</tr>
<tr>
<td>the paschal,&quot; because the</td>
<td>13, 91/27</td>
</tr>
<tr>
<td>of paschal&quot; (because the</td>
<td>13, 91/9</td>
</tr>
<tr>
<td>note, that among the</td>
<td>13, 91/20</td>
</tr>
<tr>
<td>the year with the</td>
<td>13, 91/15</td>
</tr>
<tr>
<td>so did all the</td>
<td>13, 91/25</td>
</tr>
<tr>
<td>Friday, and that the</td>
<td>13, 91/27</td>
</tr>
<tr>
<td>Christ died, then the</td>
<td>13, 91/9</td>
</tr>
<tr>
<td>Good Friday, and the</td>
<td>13, 91/20</td>
</tr>
<tr>
<td>Judas made unto the</td>
<td>13, 91/15</td>
</tr>
<tr>
<td>than was with the</td>
<td>13, 91/25</td>
</tr>
<tr>
<td>answered unto him: &quot;If</td>
<td>13, 91/27</td>
</tr>
<tr>
<td>saith unto him: &quot;He</td>
<td>13, 91/9</td>
</tr>
<tr>
<td>, knowing that the Father</td>
<td>13, 91/20</td>
</tr>
<tr>
<td>answered and said unto</td>
<td>13, 91/15</td>
</tr>
<tr>
<td>began to do and</td>
<td>13, 91/25</td>
</tr>
<tr>
<td>&quot; my sweet Savior Christ</td>
<td>13, 91/27</td>
</tr>
<tr>
<td>saith, &quot;With desire have</td>
<td>13, 91/19</td>
</tr>
<tr>
<td>took bread, gave thanks</td>
<td>13, 91/24</td>
</tr>
<tr>
<td>both the guest and</td>
<td>13, 91/16</td>
</tr>
<tr>
<td>Christ commended, or left</td>
<td>13, 91/12</td>
</tr>
<tr>
<td>in the same night</td>
<td>13, 91/28</td>
</tr>
<tr>
<td>Christ our Savior, being</td>
<td>13, 2/12</td>
</tr>
<tr>
<td>incarnate, for the Apostles</td>
<td>13, 3/24</td>
</tr>
<tr>
<td>did so command them</td>
<td>13, 4/24</td>
</tr>
<tr>
<td>himself doth testify unto</td>
<td>13, 5/24</td>
</tr>
<tr>
<td>Christ, and his humility</td>
<td>13, 6/24</td>
</tr>
<tr>
<td>about in a borrowed</td>
<td>13, 7/24</td>
</tr>
<tr>
<td>about the keeping thereof</td>
<td>13, 8/24</td>
</tr>
<tr>
<td>, and cruel hands of</td>
<td>13, 9/24</td>
</tr>
<tr>
<td>of every generation, unto</td>
<td>13, 10/24</td>
</tr>
<tr>
<td>to whom the law</td>
<td>13, 11/24</td>
</tr>
<tr>
<td>to the belief of</td>
<td>13, 12/24</td>
</tr>
<tr>
<td>, or they that were</td>
<td>13, 13/24</td>
</tr>
<tr>
<td>, the treason of Judas</td>
<td>13, 14/24</td>
</tr>
<tr>
<td>and the Gentiles to</td>
<td>13, 15/24</td>
</tr>
<tr>
<td>, and the false treason</td>
<td>13, 16/24</td>
</tr>
<tr>
<td>among all their feasts</td>
<td>13, 17/24</td>
</tr>
<tr>
<td>. For in these words</td>
<td>13, 18/24</td>
</tr>
<tr>
<td>believed, whose true belief</td>
<td>13, 19/24</td>
</tr>
<tr>
<td>but that the emperor</td>
<td>13, 20/24</td>
</tr>
<tr>
<td>, withdrawing himself into the</td>
<td>13, 21/24</td>
</tr>
<tr>
<td>begin that first day</td>
<td>13, 22/24</td>
</tr>
<tr>
<td>called also the Feast</td>
<td>13, 23/24</td>
</tr>
<tr>
<td>did celebrate the morrow</td>
<td>13, 24/24</td>
</tr>
<tr>
<td>so used to call</td>
<td>13, 25/24</td>
</tr>
<tr>
<td>&quot; neomenia, the first day</td>
<td>13, 26/24</td>
</tr>
<tr>
<td>. And the fourteenth day</td>
<td>13, 27/24</td>
</tr>
<tr>
<td>. For that was the</td>
<td>13, 28/24</td>
</tr>
<tr>
<td>did eat it then</td>
<td>13, 29/24</td>
</tr>
<tr>
<td>did eat the Paschal</td>
<td>13, 30/24</td>
</tr>
<tr>
<td>they say did eat</td>
<td>13, 31/24</td>
</tr>
<tr>
<td>upon the day before</td>
<td>13, 32/24</td>
</tr>
<tr>
<td>the law of Moses</td>
<td>13, 33/24</td>
</tr>
<tr>
<td>Term/Phrase</td>
<td>Reference</td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Jews were in the keeping</td>
<td>13, 97/21</td>
</tr>
<tr>
<td>Jews were fallen into sects</td>
<td>13, 98/32</td>
</tr>
<tr>
<td>Jews, nor Saracens, but (which)</td>
<td>13, 108/14</td>
</tr>
<tr>
<td>Jews to offer them his</td>
<td>13, 118/32</td>
</tr>
<tr>
<td>(and as who say)</td>
<td>13, 122/22</td>
</tr>
<tr>
<td>fore-figured the very fruitful</td>
<td>13, 123/21</td>
</tr>
<tr>
<td>and Gentiles together, continually</td>
<td>13, 123/22</td>
</tr>
<tr>
<td>and to Gentiles and</td>
<td>13, 125/32</td>
</tr>
<tr>
<td>have hitherto used for</td>
<td>13, 126/8</td>
</tr>
<tr>
<td>. For that paschal being</td>
<td>13, 155/19</td>
</tr>
<tr>
<td>and with that false</td>
<td>13, 194/10</td>
</tr>
<tr>
<td>did. For we do</td>
<td>13, 203/13</td>
</tr>
<tr>
<td>and with that false</td>
<td>13, 194/10</td>
</tr>
<tr>
<td>did. For we do</td>
<td>13, 203/13</td>
</tr>
<tr>
<td>First an introduction unto</td>
<td>13, 3/14</td>
</tr>
<tr>
<td>in his Apocalypse, where</td>
<td>13, 5/31</td>
</tr>
<tr>
<td>in the Apocalypse, with</td>
<td>13, 23/9</td>
</tr>
<tr>
<td>the Baptist witnessed: &quot;Ecce</td>
<td>13, 62/21</td>
</tr>
<tr>
<td>But yet we must</td>
<td>13, 65/16</td>
</tr>
<tr>
<td>. For whereas our Savior</td>
<td>13, 69/14</td>
</tr>
<tr>
<td>in the eleventh chapter</td>
<td>13, 70/8</td>
</tr>
<tr>
<td>farther saith, to gather</td>
<td>13, 71/8</td>
</tr>
<tr>
<td>, our Savior six days</td>
<td>13, 76/13</td>
</tr>
<tr>
<td>whom Christ so tenderly</td>
<td>13, 82/14</td>
</tr>
<tr>
<td>the first day of</td>
<td>13, 85/11</td>
</tr>
<tr>
<td>, saying, &quot;Go you and</td>
<td>13, 85/20</td>
</tr>
<tr>
<td>in the thirteenth chapter</td>
<td>13, 87/28</td>
</tr>
<tr>
<td>calleth Shere Thursday, in</td>
<td>13, 87/32</td>
</tr>
<tr>
<td>here saying &quot;Ante diem</td>
<td>13, 88/6</td>
</tr>
<tr>
<td>, they say that Christ</td>
<td>13, 88/18</td>
</tr>
<tr>
<td>tertia decima ante diem</td>
<td>13, 90/3</td>
</tr>
<tr>
<td>wrote otherwise and corrected</td>
<td>13, 92/10</td>
</tr>
<tr>
<td>, and said unto them</td>
<td>13, 92/19</td>
</tr>
<tr>
<td>unto the house where</td>
<td>13, 93/10</td>
</tr>
<tr>
<td>) that if any man</td>
<td>13, 95/32</td>
</tr>
<tr>
<td>after their errand done</td>
<td>13, 96/14</td>
</tr>
<tr>
<td>. &quot;And when supper was</td>
<td>13, 101/12</td>
</tr>
<tr>
<td>that (as Saint</td>
<td>13, 119/23</td>
</tr>
<tr>
<td>yet to make them</td>
<td>13, 125/22</td>
</tr>
<tr>
<td>: &quot;Ego sum vitis vera</td>
<td>13, 131/29</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Saint James, and Saint</td>
<td></td>
</tr>
<tr>
<td>sixth chapter of Saint</td>
<td></td>
</tr>
<tr>
<td>sixth chapter of Saint</td>
<td></td>
</tr>
<tr>
<td>fidelity and testimony?) Saint</td>
<td></td>
</tr>
<tr>
<td>her holy child, Saint</td>
<td></td>
</tr>
<tr>
<td>that innocent infant St.</td>
<td></td>
</tr>
<tr>
<td>her holy child, Saint</td>
<td></td>
</tr>
<tr>
<td>thirteenth chapter upon St.</td>
<td></td>
</tr>
<tr>
<td>in that place he</td>
<td></td>
</tr>
<tr>
<td>good) if it were</td>
<td></td>
</tr>
<tr>
<td>his body and soul</td>
<td></td>
</tr>
<tr>
<td>of natural life be</td>
<td></td>
</tr>
<tr>
<td>he putteth and forthwith</td>
<td></td>
</tr>
<tr>
<td>for to signify the</td>
<td></td>
</tr>
<tr>
<td>he giveth with the</td>
<td></td>
</tr>
<tr>
<td>tremble and quake every</td>
<td></td>
</tr>
<tr>
<td>see Judas play the</td>
<td></td>
</tr>
<tr>
<td>Isaac, and Israel and</td>
<td></td>
</tr>
<tr>
<td>peperit filium suum primogenitum&quot;</td>
<td></td>
</tr>
<tr>
<td>there to reign in</td>
<td></td>
</tr>
<tr>
<td>heavenly hope of eternal</td>
<td></td>
</tr>
<tr>
<td>the benefit) to more</td>
<td></td>
</tr>
<tr>
<td>in her belly for</td>
<td></td>
</tr>
<tr>
<td>my womb leapt for</td>
<td></td>
</tr>
<tr>
<td>leapeth, good Lord, for</td>
<td></td>
</tr>
<tr>
<td>received him with a</td>
<td></td>
</tr>
<tr>
<td>in her belly for</td>
<td></td>
</tr>
<tr>
<td>my womb leapt for</td>
<td></td>
</tr>
<tr>
<td>leapeth, good Lord, for</td>
<td></td>
</tr>
<tr>
<td>received him with a</td>
<td></td>
</tr>
<tr>
<td>so delectable and so</td>
<td></td>
</tr>
<tr>
<td>the full surety of</td>
<td></td>
</tr>
<tr>
<td>He found them innocents</td>
<td></td>
</tr>
<tr>
<td>therewith lost also the</td>
<td></td>
</tr>
<tr>
<td>say) of heaven, the</td>
<td></td>
</tr>
<tr>
<td>yet therewith conceive a</td>
<td></td>
</tr>
<tr>
<td>yet therewith conceive a</td>
<td></td>
</tr>
<tr>
<td>is to wit, the</td>
<td></td>
</tr>
<tr>
<td>the loss of the</td>
<td></td>
</tr>
<tr>
<td>of earth into the</td>
<td></td>
</tr>
<tr>
<td>devil, the treason of</td>
<td></td>
</tr>
<tr>
<td>Jews, the treason of</td>
<td></td>
</tr>
<tr>
<td>there entered Satan into</td>
<td></td>
</tr>
</tbody>
</table>
of Cain and of
for pity upon mankind.
there entered Satanas into
occasion the false traitor
that sweet ointment. Then
rude, grudging words of
received of him. But
For he entered into
Here shall you see
therefore is this ware,
shall, good readers, see
of the money that
that time), then was
so far forth that
have been esteemed by
tenth. And then was
he got here unto
pain. And yet had
clerk Origen declareth, this
also of many other
as the false traitor
of the false traitor
envy or suspicion to
that his own disciple
the Maundy with him.
into the heart of
would not cast out
into the heart of
into the heart of
he stirred the traitor
us to his purpose.
our Savior Christ, whereas
Savior considering the traitor
baptized and clean. But
a clean company, though
some also thought that
of the false traitor
did the false traitor
with that false traitor
did the false traitor
with that false traitor
so much as a
Who hath appointed me
a man examine and

Judas . And therefore after their 13, 53/ 30
Judas delivered him for covetise 13, 66/ 19
Judas , whose surname is Scariot 13, 75/ 27
Judas was first moved to 13, 76/ 9
Judas , which after fell to 13, 76/ 24
Judas were spoken to her 13, 77/ 13
Judas , the covetous wretch, when 13, 77/ 21
Judas " heart, and brought him 13, 78/ 19
Judas play the jolly merchant 13, 78/ 23
Judas , all in thine own 13, 78/ 29
Judas wax now a great 13, 78/ 33
Judas had, all folk are 13, 79/ 12
Judas " reward the value of 13, 79/ 24
Judas valued it at three 13, 80/ 1
Judas at an hundred shillings 13, 80/ 7
Judas a figure of two 13, 80/ 17
Judas no more advantage of 13, 80/ 29
Judas not the wit to 13, 81/ 19
Judas was a figure also 13, 81/ 26
Judas . For in many places 13, 81/ 27
Judas did. But he still 13, 83/ 8
Judas made unto the Jews 13, 93/ 19
Judas , or peradventure grief to 13, 94/ 8
Judas had promised them to 13, 96/ 1
Judas the traitor, in such 13, 96/ 18
Judas , the son of Simon 13, 101/ 14
Judas the traitor till he 13, 103/ 7
Judas , the son of Simon 13, 104/ 11
Judas , the son of Simon 13, 104/ 18
Judas thereunto. By which we 13, 104/ 22
Judas was called not Scariot 13, 104/ 29
Judas had by the suggestion 13, 105/ 29
Judas (the filthy feet of 13, 108/ 26
Judas had by his filthy 13, 109/ 2
Judas , one of the company 13, 115/ 5
Judas was gone before, yet 13, 135/ 14
Judas , though he was naught 13, 175/ 6
Judas that sinfully received that 13, 193/ 2
Judas , since God reputeth the 13, 194/ 11
Judas that sinfully received that 13, 193/ 2
Judas , since God reputeth the 13, 194/ 11
Judas or an arbitrator in 13, 70/ 27
Judas or divider between you 13, 70/ 30
Judas himself and so eat 13, 160/ 6
a certain manner, do judge us before the day 13, 168/ 13
day of doom to judge the world -- trowest 13, 173/ 32
in great glory to judge the quick and the 13, 196/ 4
offended, he that shall us, he that shall 13, 202/ 9
offended, he that shall judge the quick and the 13, 196/ 4
and ordained to be judge over the people, and 13, 73/ 10
these were their ordinary judge upon the people, and 13, 73/ 14
the priests and these were on the other 13, 79/ 1
discerneth it not, nor judge it, nor taketh it 13, 196/ 27
discerneth it not, nor judging, his scourging, his crucifying 13, 82/ 26
in prayer, his taking, his judgment, his judging, his 13, 7/ 2
then at the final 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 in the allowing or 13, 50/ 19
return to the general judgment ), my most precious passion 13, 124/ 33
think to his own judgment or condemnation: the which 13, 144/ 26
unworthily, cateth and drinketh judgment and damnation to himself 13, 160/ 8
before the day of judgment unto himself, for that 13, 168/ 14
and eateth and drinketh judgment and his damnumation. And 13, 176/ 20
grace, they receive their judgment upon himself, in that 13, 196/ 21
unworthily cateth and drinketh judgment and their damnation. And 13, 192/ 21
grace, they receive their judgment upon himself, in that 13, 196/ 21
unworthily cateth and drinketh judgment upon himself, in that 13, 192/ 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
what wise the merciful, just, and high devised means 13, 53/ 9
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
so well knew the justice of God, and by 13, 20/ 19
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
maintenance of the true justice of God, the ransom 13, 26/ 5
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
condemnation, so by the justice of one man also 13, 31/ 29
should also reign by justice unto everlasting life through 13, 32/ 3
the contrary words of justice, of obedience in Christ 13, 32/ 8
hath no rule of justice to be ruled by 13, 33/ 23
by whose will all justice must be measured and 13, 33/ 24
men therein concerning the justice of God in the 13, 34/ 9
they, to maintain the justice of God in that 13, 34/ 20
with lack of original justice, of those that held 13, 35/ 4
for maintenance of God's justice to stand with his 13, 35/ 8
he thought that the justice of God might be 13, 35/ 22
it could stand with justice that God should create 13, 35/ 24
other pains, according to justice for his personal fault 13, 40/ 19
of quarrel against the justice of God in this 13, 43/ 19
lost thereby, and the justice of God used therein 13, 43/ 32
and as well his justice as his mercy tempered 13, 43/ 33
every gracious property (as justice, mercy, truth, almightiness, eternity 13, 156/ 18
into all men unto justification and righteousness in man 13, 32/ 8
in Christ, and of justification of life. For likewise 13, 31/ 30
am I not thereby justified -- yet our true 13, 195/ 16
am I not thereby justifiable -- yet our true 13, 195/ 16
incorruptible and life everlasting. justified holy martyr, writing 13, 161/ 6
both parties appointed, so justly meet together? This could 13, 95/ 14
or else shall we keep it still with such 13, 9/ 13
own default. And to keep them from falling into 13, 13/ 10
God of his justice keep his promise in their 13, 14/ 21
that angry scorn, to keep him from the tree 13, 19/ 5
he possibly can to keep every other man from 13, 21/ 13
they lacked nothing to keep them from the perpetual 13, 29/ 31
faith of Christ to keep them from hell, as 13, 30/ 8
received to baptism to keep them from the peril 13, 32/ 28
double goodness: first, to keep them from pride, by 13, 37/ 26
stiffly yes, I will keep no schools upon the 13, 38/ 21
set his reason to keep sure watch to resist 13, 47/ 12
before and laboring to keep us still, drowned and 13, 58/ 24
darkness") do labor to keep in captivity the children 13, 62/ 30
walk out abroad, but keep ourselves close (God biddeth 13, 65/ 17
of such council God keep every good man. For 13, 74/ 3
whom they set to keep his grave, he rose 13, 75/ 3
by which he would keep the traitor from the 13, 93/ 30
solemn. How slackly we keep ours in many places 13, 98/ 29
we be bounden to keep, as he observed the 13, 99/ 5
was not bound to keep it. The other thing 13, 99/ 7
thy grace so to keep thine holy law and 13, 100/ 12
our Savior therefore, to keep against the ghostly enemy 13, 116/32
bread -- both to keep us from abashment, such 13, 199/1
us endeavor ourselves to keep him still, and let 13, 202/15
bread -- both to keep us from abashment, such 13, 199/1
us endeavor ourselves to keep him still, and let 13, 202/15
such grace as God keepeth from no man but 13, 43/14
ourselves that so sore keepeth us from it that 13, 59/1
the Jews about the keeping thereof with soldiers appointed 13, 3/12
no man proud of keeping another man's gate? another 13, 8/26
and work in the keeping of that pleasant garden 13, 12/29
And therefore to the keeping of him from sin 13, 47/7
as came in his keeping, he was after his 13, 80/16
and studious in the keeping of his new law 13, 97/8
Jews were in the keeping of the spirit of 13, 97/22
heart to contrary), he kept her company in her 13, 17/4
counsel he should have kept her company, which if 13, 21/6
lived naturally well and kept themselves from idolatry, God 13, 30/7
the unleavened bread yearly kept holy the space of 13, 61/6
our Savior could have kept them all off with 13, 93/27
of Christ is worse kept a great deal than 13, 97/14
Christ, when it was kept worst. As for the 13, 97/16
days and their feasts kept they very solemn. How 13, 112/29
very well when he kept and spared the goodly 13, 147/25
of the sacrament, continually kept and honored in diverse 13, 149/27
and longest to be kept without peril of turning 13, 149/9
cause, this custom is kept, throughout all the world 13, 169/24
from time to time kept and continued faith, lived 13, 171/22
their sourness of the keys of the kingdom of 13, 168/12
who also having the kernel whereof the tree grew 13, 30/25
and, by his angel, kill in that one night 13, 60/9
angels pass by, and kill and destroy for us 13, 64/24
of Christ's passage to kill the Egyptians for us 13, 65/21
day did they purpose kill our Savior Christ. For 13, 71/10
unto sin. And surely killed must there be these 13, 63/24
sin by thy power killed in mine heart, I 13, 66/3
and he whom they killed with their council in 13, 75/16
cause to be spitefully killed the faithful true doctrine 13, 82/1
lamb must needs be killed, there came the disciples 13, 85/17
paschal lamb must be killed and sacrificed, the disciples 13, 87/20
the paschal lamb was killed , used such a manner 13, 88/9
paschal lamb must be killed And so it appeareth 13, 90/31
that wrongfully and cruelly killed him. And therefore to 13, 194/13
needy. And while God killed those Egyptians, that mark 13, 65/11
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>sacrifice. For by the</td>
<td>killing and offering up unto</td>
<td>13, 56/ 6</td>
</tr>
<tr>
<td>thought again upon the</td>
<td>killing of Lazarus and our</td>
<td>13, 72/ 3</td>
</tr>
<tr>
<td>of the silly, sinful</td>
<td>kind of man. And then</td>
<td>13, 7/ 2</td>
</tr>
<tr>
<td>to create a new</td>
<td>kind of creature, wherewith he</td>
<td>13, 11/ 22</td>
</tr>
<tr>
<td>into wretchedness. This new</td>
<td>kind , then, that he would</td>
<td>13, 11/ 26</td>
</tr>
<tr>
<td>determined that this new</td>
<td>kind of creature should also</td>
<td>13, 12/ 3</td>
</tr>
<tr>
<td>the Holy Ghost. This</td>
<td>kind of man created God</td>
<td>13, 12/ 12</td>
</tr>
<tr>
<td>him that of this</td>
<td>kind should be restored the</td>
<td>13, 14/ 8</td>
</tr>
<tr>
<td>great heart-burning against the</td>
<td>kind of man therefore, that</td>
<td>13, 14/ 10</td>
</tr>
<tr>
<td>bring pride into the</td>
<td>kind of man and make</td>
<td>13, 14/ 20</td>
</tr>
<tr>
<td>the woman, as the</td>
<td>kind in wisdom more weak</td>
<td>13, 14/ 28</td>
</tr>
<tr>
<td>that like as the</td>
<td>kind of man was not</td>
<td>13, 22/ 5</td>
</tr>
<tr>
<td>danger whereof all the</td>
<td>kind of man stood by</td>
<td>13, 24/ 24</td>
</tr>
<tr>
<td>the withdrawing of the</td>
<td>kind of man from doing</td>
<td>13, 25/ 15</td>
</tr>
<tr>
<td>to see the frail</td>
<td>kind of man eternally destroyed</td>
<td>13, 25/ 17</td>
</tr>
<tr>
<td>beholding the wretched decayed</td>
<td>kind of man brought into</td>
<td>13, 25/ 24</td>
</tr>
<tr>
<td>be paid for the</td>
<td>kind of man that was</td>
<td>13, 26/ 6</td>
</tr>
<tr>
<td>ransom for the whole</td>
<td>kind of man. For since</td>
<td>13, 26/ 13</td>
</tr>
<tr>
<td>since all the whole</td>
<td>kind had lost heaven and</td>
<td>13, 26/ 14</td>
</tr>
<tr>
<td>of Adam, the whole</td>
<td>kind of man not only</td>
<td>13, 29/ 2</td>
</tr>
<tr>
<td>never any of the</td>
<td>kind of man should be</td>
<td>13, 29/ 15</td>
</tr>
<tr>
<td>to wit, all the</td>
<td>kind of man) whereof the</td>
<td>13, 30/ 32</td>
</tr>
<tr>
<td>wit, into all the</td>
<td>kind of man by natural</td>
<td>13, 32/ 6</td>
</tr>
<tr>
<td>creating of any new</td>
<td>kind of creature. Then said</td>
<td>13, 34/ 28</td>
</tr>
<tr>
<td>adjoined thereto, damned the</td>
<td>kind of man naturally descended</td>
<td>13, 36/ 5</td>
</tr>
<tr>
<td>not God unto the</td>
<td>kind of man upon condition</td>
<td>13, 40/ 1</td>
</tr>
<tr>
<td>that that the whole</td>
<td>kind of man are called</td>
<td>13, 41 7</td>
</tr>
<tr>
<td>doth most in any</td>
<td>kind of filthy fleshly delight</td>
<td>13, 81/ 3</td>
</tr>
<tr>
<td>some of the other</td>
<td>kind of miracle, and some</td>
<td>13, 94/ 25</td>
</tr>
<tr>
<td>for his friends.) This</td>
<td>kind of extreme kindness had</td>
<td>13, 102/ 20</td>
</tr>
<tr>
<td>was not such a</td>
<td>kind of love as worldly-minded</td>
<td>13, 103/ 11</td>
</tr>
<tr>
<td>do them some such</td>
<td>kind of commodity as may</td>
<td>13, 103/ 16</td>
</tr>
<tr>
<td>that pertain to such</td>
<td>kind of well doing as</td>
<td>13, 115/ 22</td>
</tr>
<tr>
<td>any excellence in spiritual</td>
<td>kind of virtue or that</td>
<td>13, 116/ 30</td>
</tr>
<tr>
<td>master and overwhelm his</td>
<td>kind , loving affection toward them</td>
<td>13, 120/ 5</td>
</tr>
<tr>
<td>redemption and restore the</td>
<td>kind of man unto the</td>
<td>13, 120/ 15</td>
</tr>
<tr>
<td>flesh,&quot; or such other</td>
<td>kind of speaking like, not</td>
<td>13, 122/ 11</td>
</tr>
<tr>
<td>more drink of that</td>
<td>kind of wine of which</td>
<td>13, 130/ 5</td>
</tr>
<tr>
<td>therefore it signifieth some</td>
<td>kind of newness in the</td>
<td>13, 134/ 3</td>
</tr>
<tr>
<td>understand, that the first</td>
<td>kind of sacrament that we</td>
<td>13, 142/ 16</td>
</tr>
<tr>
<td>see God, The other</td>
<td>kind of sacrament or sacramental</td>
<td>13, 144/ 30</td>
</tr>
<tr>
<td>housel under the one</td>
<td>kind alone, it was most</td>
<td>13, 149/ 6</td>
</tr>
<tr>
<td>yet under the one</td>
<td>kind only was it never</td>
<td>13, 150/ 29</td>
</tr>
<tr>
<td>things also, of that</td>
<td>kind of thing that is</td>
<td>13, 153/ 3</td>
</tr>
</tbody>
</table>
kindly wouldst suffer the painful
kindness to win him, brought
kindness had Christ, not to
to their own persons
(which in his so
(which in his so
of mischief that proceedeth
of false and fickle
the one, an outward
, too. For the one
of bread and wine
over all the children
that ever reigned on
should stand unto his
for the loss of
ought them. Lo, thus
, maugre his teeth, fain
with all his whole
Pharaoh and the Egyptians
Pharaoh and his chief
that sitteth in his
command him, there can
but under him and
(although indeed he was
was well enough known
when the people would
, but also refused to
and prophet, David, speaking
, as fast on the
Edward the third, and
will not all thy
Saul thought, after his
Saul should not have
). But yet, lest the
, the King of all
of all kings, Almighty
, coming for so special
, the King of all
, coming for so special
of all kings, Almighty
Grace here of this
not without travail and
therefore. Saint Peter here
be fulfilled in the kingdom of God." As they
with you in the kingdom of my Father, God
be fulfilled in the kingdom of God." And the
the vine till the kingdom of God come."
the inheritance of the kingdom of heaven. And because
of man into the kingdom of heaven, he therefore
be performed in the kingdom of God.) The fulfilling
was restored unto the kingdom of heaven. But here
full perfection in the kingdom of heaven, did not
were performed in the kingdom of heaven, did not
and perfected in the kingdom of God, he would
be fulfilled in the kingdom of God," was as
the vine till the kingdom of God come.
The kingdom of his Father), after
wine new in the kingdom of his Father (that
himmself being in the kingdom of his Father should
the vine till the kingdom of God come), our
the vine till the kingdom of God were come
be new in the kingdom of my Father God
I being in the kingdom of God, my very
and perfected in the kingdom of God, that is
deathy fulfilled in the kingdom of God) he meant
you new in the kingdom of my Father God
he should in the kingdom of God his Father
them new in the kingdom of God, that is
called his glory the kingdom of God appeareth both
they shall see the kingdom of God.) Besides this
death) fulfilled in the kingdom of God, that would
and covetise of the kings the right order of
put out by the kings, sometimes for pleasure, sometimes
the King of all kings Almighty God himself, that
the King of all kings, Almighty God himself, that
washing and wiping and kissing also many poor folks
lo, the very caitiff knew . For he is yet
the devil so well knew the justice of God
none angel in heaven knew or could think upon
that Christ because he knew that he should that
whom nothing was unknown) knew the promise of the
not all. " For he knew who he was should
not clean," for he knew who it was that
which custom the traitor knew where to find him
be rewarded there, this knew they not but by
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>filium suum primogenitum</td>
<td>(Joseph knew not that he was her till she was 13)</td>
<td>13,121/22</td>
</tr>
<tr>
<td>meaneth not that he</td>
<td>as the whole people knew not her after. Nor where the truth of the</td>
<td>13,121/23</td>
</tr>
<tr>
<td>as the whole people</td>
<td>by Sir Thomas More, Knight, while he was prisoner</td>
<td>13,171/16</td>
</tr>
<tr>
<td>by Sir Thomas More,</td>
<td>by Sir Thomas More, Knight, while he was prisoner</td>
<td>13,3/2</td>
</tr>
<tr>
<td>of Christ more firmly</td>
<td>doctrine our Lord did knit up all and said and united quick, lively</td>
<td>13,111/25</td>
</tr>
<tr>
<td>fellow.</td>
<td>And finally Christ knit up all the whole</td>
<td>13,177/7</td>
</tr>
<tr>
<td>gave him with the</td>
<td>die. But God doth know that whatsoever day you</td>
<td>13,26/20</td>
</tr>
<tr>
<td>and inordinate desire to</td>
<td>had forbidden her to know the thing which for</td>
<td>13,37/25</td>
</tr>
<tr>
<td>devil's enticement would needs</td>
<td>know that any would then that God did it</td>
<td>13,16/14</td>
</tr>
<tr>
<td>angels, neither can we</td>
<td>know evil. And when know that God did it</td>
<td>13,47/7</td>
</tr>
<tr>
<td>his grace, let him</td>
<td>and reward, though he know not that the means</td>
<td>13,49/9</td>
</tr>
<tr>
<td>him, he could not</td>
<td>we be bound to know, we shall haste us</td>
<td>13,52/3</td>
</tr>
<tr>
<td>unto his disciples: &quot;You</td>
<td>unto his disciples: &quot;You know that after two days</td>
<td>13,66/7</td>
</tr>
<tr>
<td>unto his disciples: &quot;You</td>
<td>be, which thing you know well, but also which</td>
<td>13,70/35</td>
</tr>
<tr>
<td>said unto them: &quot;You</td>
<td>lost to let you know that, upon the Scripture</td>
<td>13,16/22</td>
</tr>
<tr>
<td>nor no man can</td>
<td>nor no man can know but myself that am</td>
<td>13,16/23</td>
</tr>
<tr>
<td>and we may) surely</td>
<td>we be learned to know him for God. For</td>
<td>13,16/25</td>
</tr>
<tr>
<td>now, but thou shalt</td>
<td>now, but thou shalt know after.&quot; Peter saith unto</td>
<td>13,37/25</td>
</tr>
<tr>
<td>sent him. If you</td>
<td>sent him. If you know these things, blessed shall</td>
<td>13,102/6</td>
</tr>
<tr>
<td>we be learned to</td>
<td>we be learned to know and consider that, when</td>
<td>13,104/22</td>
</tr>
<tr>
<td>now. But thou shalt</td>
<td>now. But thou shalt know afterward.&quot; As though he</td>
<td>13,106/25</td>
</tr>
<tr>
<td>do nothing for naught)</td>
<td>do nothing for naught) know a great cause necessary</td>
<td>13,106/28</td>
</tr>
<tr>
<td>have done, thou shalt</td>
<td>have done, thou shalt know it, and therefore suffer</td>
<td>13,106/30</td>
</tr>
<tr>
<td>his deed that whoso</td>
<td>his deed that whoso know not them, though they</td>
<td>13,106/14</td>
</tr>
<tr>
<td>not them, though they</td>
<td>not them, though they know his outward deed, yet</td>
<td>13,109/14</td>
</tr>
<tr>
<td>be said that they</td>
<td>be said that they know not what he did</td>
<td>13,109/15</td>
</tr>
<tr>
<td>therein, he asked them: &quot;</td>
<td>therein, he asked them: &quot;You know that, for the outward</td>
<td>13,109/33</td>
</tr>
<tr>
<td>done more than you</td>
<td>done more than you know , for by the outward</td>
<td>13,109/34</td>
</tr>
<tr>
<td>Peter that he should</td>
<td>Peter that he should know it afterward. And therefore</td>
<td>13,110/15</td>
</tr>
<tr>
<td>substantial lesson: &quot;If you</td>
<td>substantial lesson: &quot;If you know these things, blessed shall</td>
<td>13,111/5</td>
</tr>
<tr>
<td>and said: &quot;If you</td>
<td>and said: &quot;If you know these things,&quot; that is</td>
<td>13,111/25</td>
</tr>
<tr>
<td>you all. If you</td>
<td>you all. If you know this and do it</td>
<td>13,111/31</td>
</tr>
<tr>
<td>as Saint Augustine saith)</td>
<td>as Saint Augustine saith) know which books were Holy</td>
<td>13,113/8</td>
</tr>
<tr>
<td>feceritis ex&quot; (If you</td>
<td>feceritis ex&quot; (If you know these things, you shall</td>
<td>13,115/13</td>
</tr>
<tr>
<td>these words, &quot;If you</td>
<td>these words, &quot;If you know these things.&quot; Now the</td>
<td>13,115/20</td>
</tr>
</tbody>
</table>
beati eritis" (If you known how much themselves themselves know, labor to law of God (and you shall understand and also teach them to mind necessary that you Yet must we further Scripture -- neither to and to let us not my mind surely mine own conscience I not my mind surely mine own conscience I What I do thou that I do thou I trow. For he have him delivered. He his own disciples. He as neither no man Lord: "The bondman that But the bondman that sit." (No man living sit." (No man living shall be as gods, one of us now, as one of us, you, having great anger, of the Passover, Jesus, of the Passover, Jesus, day of paschal, Jesus, to betray him, Jesus, place named Iscariot." "Jesus, not be gotten by at home, so by of the tree of a thing as the by reason of high that fruit, by the be gods by the to long for the and should have had spiritual delight in such of the tree of know know know know know know know know know know know knowest knowest knowest knowest knowest knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing knowing know these things you shall , labor to know the the law of God it right well indeed that the thing which and perceive well afterward , to the intent you that, albeit we speak how it is to that it is not nothing, but yet am .) But God yet in nothing, but yet am .) But God yet in not now, but thou not now, But thou how fain all this well also that it well also that of nor no man can not the will of his lord's will and whether he be worthy whether he be worthy both good and evil both good and evil that he hath but that his hour came that his hour came that his time was that his Father had that the Father had of virtue but by the way to heaven . And yet unto their of good and evil to be like a of good and evil of good and evil of less necessary learning of God, and cause of God and his he should die), God
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>knowledge of God giving them</td>
<td></td>
<td>13, 54/ 4</td>
</tr>
<tr>
<td>knowledge treasure of his unsearchable</td>
<td></td>
<td>13, 54/ 13</td>
</tr>
<tr>
<td>knowledge God gave him</td>
<td></td>
<td>13, 56/ 1</td>
</tr>
<tr>
<td>knowledge pardon before the full</td>
<td></td>
<td>13, 56/ 2</td>
</tr>
<tr>
<td>knowledge he should give them</td>
<td></td>
<td>13, 95/ 31</td>
</tr>
<tr>
<td>knowledge Canterbury by the bare</td>
<td></td>
<td>13, 111/ 9</td>
</tr>
<tr>
<td>knowledge own mouth that the</td>
<td></td>
<td>13, 111/ 17</td>
</tr>
<tr>
<td>knowledge his willful ignorance, his</td>
<td></td>
<td>13, 111/ 20</td>
</tr>
<tr>
<td>knowledge else for the bare</td>
<td></td>
<td>13, 111/ 33</td>
</tr>
<tr>
<td>knowledge these things.&quot; Now the</td>
<td></td>
<td>13, 115/ 21</td>
</tr>
<tr>
<td>knowledge stead toward salvation, that</td>
<td></td>
<td>13, 115/ 23</td>
</tr>
<tr>
<td>knowledge that, for delight of</td>
<td></td>
<td>13, 116/ 10</td>
</tr>
<tr>
<td>knowledge for all their great</td>
<td></td>
<td>13, 116/ 18</td>
</tr>
<tr>
<td>knowledge to give them sure</td>
<td></td>
<td>13, 124/ 22</td>
</tr>
<tr>
<td>knowledge therein), he gave them</td>
<td></td>
<td>13, 124/ 27</td>
</tr>
<tr>
<td>knowledge therefore to give us</td>
<td></td>
<td>13, 153/ 16</td>
</tr>
<tr>
<td>knowledge the poor publican, in</td>
<td></td>
<td>13, 199/ 15</td>
</tr>
<tr>
<td>knowledge revelation the sure inward</td>
<td></td>
<td>13, 200/ 10</td>
</tr>
<tr>
<td>knowledge the poor publican, in</td>
<td></td>
<td>13, 199/ 15</td>
</tr>
<tr>
<td>knowledge revelation the sure inward</td>
<td></td>
<td>13, 200/ 10</td>
</tr>
<tr>
<td>knowledge goodness she should have</td>
<td></td>
<td>13, 16/ 24</td>
</tr>
<tr>
<td>known found out? Who hath</td>
<td></td>
<td>13, 33/ 21</td>
</tr>
<tr>
<td>known as things so commonly</td>
<td></td>
<td>13, 58/ 8</td>
</tr>
<tr>
<td>known so well and openly</td>
<td></td>
<td>13, 69/ 27</td>
</tr>
<tr>
<td>known king), was well enough</td>
<td></td>
<td>13, 70/ 25</td>
</tr>
<tr>
<td>known nor tell them any</td>
<td></td>
<td>13, 93/ 12</td>
</tr>
<tr>
<td>known show and make it</td>
<td></td>
<td>13, 116/ 11</td>
</tr>
<tr>
<td>known in these forms so</td>
<td></td>
<td>13, 144/ 34</td>
</tr>
<tr>
<td>known the lawfulness thereof was</td>
<td></td>
<td>13, 149/ 20</td>
</tr>
<tr>
<td>known it had not been</td>
<td></td>
<td>13, 149/ 21</td>
</tr>
<tr>
<td>known Sacrament is called and</td>
<td></td>
<td>13, 152/ 22</td>
</tr>
<tr>
<td>known of two or three</td>
<td></td>
<td>13, 157/ 17</td>
</tr>
<tr>
<td>known thing which he is</td>
<td></td>
<td>13, 166/ 12</td>
</tr>
<tr>
<td>known like as it was</td>
<td></td>
<td>13, 171/ 9</td>
</tr>
<tr>
<td>known whole corps of the</td>
<td></td>
<td>13, 172/ 10</td>
</tr>
<tr>
<td>known Dixerunt linguam nostram magnificabimus,</td>
<td></td>
<td>13, 10/ 7</td>
</tr>
<tr>
<td>known think and say farther: &quot;</td>
<td></td>
<td>13, 10/ 15</td>
</tr>
<tr>
<td>known so little remember to</td>
<td></td>
<td>13, 3/ 26</td>
</tr>
<tr>
<td>known in thy work. With</td>
<td></td>
<td>13, 18/ 31</td>
</tr>
<tr>
<td>known beasts live with less</td>
<td></td>
<td>13, 24/ 22</td>
</tr>
<tr>
<td>known here in pain and</td>
<td></td>
<td>13, 27/ 23</td>
</tr>
<tr>
<td>known wish every man to</td>
<td></td>
<td>13, 28/ 6</td>
</tr>
<tr>
<td>known us should make our</td>
<td></td>
<td>13, 48/ 24</td>
</tr>
<tr>
<td>known and sorrow as outward</td>
<td></td>
<td>13, 54/ 2</td>
</tr>
<tr>
<td>labor</td>
<td>to keep in captivity</td>
<td>13, 62/ 30</td>
</tr>
<tr>
<td>labor</td>
<td>to draw into their</td>
<td>13, 63/ 6</td>
</tr>
<tr>
<td>labor</td>
<td>of all the devils</td>
<td>13, 63/ 18</td>
</tr>
<tr>
<td>labor</td>
<td>to know the law</td>
<td>13, 116/ 12</td>
</tr>
<tr>
<td>labor</td>
<td>in this Blessed Sacrament</td>
<td>13, 137/ 14</td>
</tr>
<tr>
<td>labor</td>
<td>to bring good faithful</td>
<td>13, 137/ 24</td>
</tr>
<tr>
<td>labor</td>
<td>to blear the unlearned</td>
<td>13, 138/ 28</td>
</tr>
<tr>
<td>labor</td>
<td>whereof, if God hereafter</td>
<td>13, 139/ 28</td>
</tr>
<tr>
<td>labor</td>
<td>to make men ween</td>
<td>13, 157/ 8</td>
</tr>
<tr>
<td>labor</td>
<td>and foresee that the</td>
<td>13, 198/ 4</td>
</tr>
<tr>
<td>labor</td>
<td>and foresee that the</td>
<td>13, 198/ 4</td>
</tr>
<tr>
<td>labored</td>
<td>to bring them to</td>
<td>13, 23/ 17</td>
</tr>
<tr>
<td>labored</td>
<td>to destroy him. But</td>
<td>13, 69/ 26</td>
</tr>
<tr>
<td>laboring</td>
<td>to keep us still</td>
<td>13, 58/ 24</td>
</tr>
<tr>
<td>infernum detraheris in profundum</td>
<td>&quot;(Howbeit, thou shalt be</td>
<td>13, 5/ 26</td>
</tr>
<tr>
<td>the damned stock with</td>
<td>of original justice, and</td>
<td>13, 34/ 33</td>
</tr>
<tr>
<td>for the time, for</td>
<td>of better. But there</td>
<td>13, 35/ 31</td>
</tr>
<tr>
<td>both, than for to</td>
<td>the one. For the</td>
<td>13, 47/ 10</td>
</tr>
<tr>
<td>sake is content to</td>
<td>a house shall not</td>
<td>13, 99/ 17</td>
</tr>
<tr>
<td>passion -- albeit there</td>
<td>not, I say, some</td>
<td>13, 137/ 24</td>
</tr>
<tr>
<td>that are yet for</td>
<td>of like devotion nothing</td>
<td>13, 156/ 31</td>
</tr>
<tr>
<td>Catholic Church, yet, for</td>
<td>of the spiritual receiving</td>
<td>13, 176/ 29</td>
</tr>
<tr>
<td>but help thou my</td>
<td>of belief); and with</td>
<td>13, 199/ 12</td>
</tr>
<tr>
<td>but help thou my</td>
<td>of belief); and with</td>
<td>13, 199/ 12</td>
</tr>
<tr>
<td>nature, so that they</td>
<td>lacked</td>
<td>nothing to keep them</td>
</tr>
<tr>
<td>applied unto our blessed</td>
<td>Lady</td>
<td>(which she did indeed</td>
</tr>
<tr>
<td>salutation of our blessed</td>
<td>Lady</td>
<td>(having by revelation the</td>
</tr>
<tr>
<td>inward knowledge that our</td>
<td>Lady</td>
<td>was conceived with our</td>
</tr>
<tr>
<td>salutation of our blessed</td>
<td>Lady</td>
<td>(having by revelation the</td>
</tr>
<tr>
<td>inward knowledge that our</td>
<td>Lady</td>
<td>was conceived with our</td>
</tr>
<tr>
<td>Scripture saith also: &quot;Vinum</td>
<td>laetificat</td>
<td>cor hominis&quot; -- so</td>
</tr>
<tr>
<td>his punishment unto him,</td>
<td>laid</td>
<td>for the cause: &quot;Quia</td>
</tr>
<tr>
<td>he would fain have</td>
<td>laid</td>
<td>it from himself unto</td>
</tr>
<tr>
<td>before the world wrought,</td>
<td>laid</td>
<td>up out of sight</td>
</tr>
<tr>
<td>the depth of the</td>
<td>lake</td>
<td>)These words with others</td>
</tr>
<tr>
<td>take every household a</td>
<td>lamb</td>
<td>without spot, and the</td>
</tr>
<tr>
<td>up. And of this</td>
<td>lamb</td>
<td>should they nothing eat</td>
</tr>
<tr>
<td>and eat the unspotted</td>
<td>lamb</td>
<td>, himself would make a</td>
</tr>
<tr>
<td>the blood of the</td>
<td>lamb</td>
<td>, which blood should be</td>
</tr>
<tr>
<td>in sacrifice the unspotted</td>
<td>lamb</td>
<td>. For, as I have</td>
</tr>
<tr>
<td>have showed you, that</td>
<td>lamb</td>
<td>were they commanded to</td>
</tr>
<tr>
<td>sacrifice of the unspotted</td>
<td>lamb</td>
<td>is that feast that</td>
</tr>
<tr>
<td>night in which the</td>
<td>lamb</td>
<td>was sacrificed. This feast</td>
</tr>
<tr>
<td>the immolation of the</td>
<td>lamb</td>
<td>that feast hath in</td>
</tr>
</tbody>
</table>
of the very unspotted 
lamb

which he immolated the lamb

of the very unspotted 
Lamb

Christ, the very innocent 
Lamb

peccata mundi” (Lo, the lamb

into ours as that lamb

sacrifice of the paschal lamb

receive the holy paschal lamb

the blood of the lamb

sacrifice of the paschal lamb

the very sweet paschal lamb

loaves, when the paschal lamb

in which the paschal lamb

mayest eat the paschal lamb

for us the paschal lamb

made ready the paschal lamb

feast of the paschal lamb

the offering of that lamb

Christ, the very unspotted lamb

his own. The paschal lamb

eating of the paschal lamb

which evening the paschal lamb

feast of the paschal lamb

time as the paschal lamb

Feast of the Paschal Lamb

in which the paschal lamb

make ready the paschal lamb

eating of the paschal lamb

which day the paschal lamb

in which the paschal lamb

of eating his paschal lamb

eating of their paschal lamb

eating of the Paschal lamb

not eat his Paschal lamb

did eat the Paschal lamb

eating of the Paschal lamb

eating of the Paschal lamb

the eating the paschal lamb

which day the paschal lamb

in which the paschal lamb

Thursday wherein the Paschal lamb

and prepare the paschal lamb

body, the very unspotted lamb

eating of the paschal lamb
<table>
<thead>
<tr>
<th>Term</th>
<th>Word</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>supper of the paschal lamb</td>
<td>lamb</td>
<td>was done. For that</td>
<td>13, 104/15</td>
</tr>
<tr>
<td>eating of the paschal lamb</td>
<td>lamb</td>
<td>and before the institution</td>
<td>13, 118/19</td>
</tr>
<tr>
<td>to eat this paschal lamb</td>
<td>lamb</td>
<td>with you before I</td>
<td>13, 118/28</td>
</tr>
<tr>
<td>to eat the paschal lamb</td>
<td>lamb</td>
<td>at that time with</td>
<td>13, 119/8</td>
</tr>
<tr>
<td>to eat this paschal lamb</td>
<td>lamb</td>
<td>with you by my</td>
<td>13, 119/10</td>
</tr>
<tr>
<td>to eat this paschal</td>
<td></td>
<td>with you.&quot;Two causes</td>
<td>13, 119/19</td>
</tr>
<tr>
<td>to eat the paschal</td>
<td></td>
<td>with his disciples. The</td>
<td>13, 119/21</td>
</tr>
<tr>
<td>to eat this paschal</td>
<td></td>
<td>with you before my</td>
<td>13, 120/10</td>
</tr>
<tr>
<td>to eat that paschal</td>
<td></td>
<td>with them was because</td>
<td>13, 120/13</td>
</tr>
<tr>
<td>blessed body (the very lamb</td>
<td>lamb</td>
<td>, innocent and immaculate) unto</td>
<td>13, 120/17</td>
</tr>
<tr>
<td>the selfsame holy, unspotted</td>
<td></td>
<td>his own blessed body</td>
<td>13, 120/19</td>
</tr>
<tr>
<td>to eat this paschal</td>
<td></td>
<td>with you before my</td>
<td>13, 120/28</td>
</tr>
<tr>
<td>up himself, the very</td>
<td></td>
<td>, whereof the other was</td>
<td>13, 120/31</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>, being a figure, was</td>
<td>13, 121/3</td>
</tr>
<tr>
<td>up of that innocent</td>
<td></td>
<td>so offered (which offering</td>
<td>13, 121/7</td>
</tr>
<tr>
<td>offering of the paschal</td>
<td></td>
<td>in Jerusalem (that was</td>
<td>13, 121/8</td>
</tr>
<tr>
<td>eat the old paschal</td>
<td></td>
<td>no more till it</td>
<td>13, 121/12</td>
</tr>
<tr>
<td>as touching the paschal</td>
<td></td>
<td>, when our Savior said</td>
<td>13, 122/5</td>
</tr>
<tr>
<td>the figurative old paschal</td>
<td></td>
<td>any longer continue, is</td>
<td>13, 122/16</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>was now come to</td>
<td>13, 122/29</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>will I drink no</td>
<td>13, 123/8</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>so ended, did institute</td>
<td>13, 123/17</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>clearly finished, as ye</td>
<td>13, 123/28</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>instituted by the ministry</td>
<td>13, 124/14</td>
</tr>
<tr>
<td>for then had the creature</td>
<td>lamb</td>
<td>, which was a living</td>
<td>13, 124/19</td>
</tr>
<tr>
<td>for then had the creature</td>
<td>lamb</td>
<td>, But I will that</td>
<td>13, 125/4</td>
</tr>
<tr>
<td>is it living. The</td>
<td>lamb</td>
<td>, though it was quick</td>
<td>13, 125/8</td>
</tr>
<tr>
<td>in you. And the</td>
<td>lamb</td>
<td>did feed and nourish</td>
<td>13, 125/10</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>, so do you use</td>
<td>13, 126/10</td>
</tr>
<tr>
<td>sacrifice of the paschal</td>
<td></td>
<td>in these words: &quot;Pro</td>
<td>13, 128/23</td>
</tr>
<tr>
<td>blood of the paschal</td>
<td></td>
<td>was shed only for</td>
<td>13, 128/27</td>
</tr>
<tr>
<td>drunken after the paschal</td>
<td>lamb</td>
<td>, he would drink no</td>
<td>13, 129/7</td>
</tr>
<tr>
<td>drunken to the paschal</td>
<td>lamb</td>
<td>, he would drink no</td>
<td>13, 130/17</td>
</tr>
<tr>
<td>drank to the paschal</td>
<td>lamb</td>
<td>, drink no more wine</td>
<td>13, 132/30</td>
</tr>
<tr>
<td>before of the paschal</td>
<td>lamb</td>
<td>(when he said he</td>
<td>13, 133/4</td>
</tr>
<tr>
<td>would eat the paschal</td>
<td></td>
<td>after that no more</td>
<td>13, 133/5</td>
</tr>
<tr>
<td>sacrifice of the paschal lamb</td>
<td>lamb</td>
<td>, that was the only</td>
<td>13, 133/7</td>
</tr>
<tr>
<td>But the very paschal</td>
<td>lamb</td>
<td>that was the verity</td>
<td>13, 133/9</td>
</tr>
<tr>
<td>of the old paschal</td>
<td>lamb</td>
<td>that was but the</td>
<td>13, 135/35</td>
</tr>
<tr>
<td>this new very paschal</td>
<td>lamb</td>
<td>, the sacred body of</td>
<td>13, 155/17</td>
</tr>
<tr>
<td>above the old paschal</td>
<td>lamb</td>
<td>of the Jews. For</td>
<td>13, 155/18</td>
</tr>
<tr>
<td>them after the paschal</td>
<td>lamb</td>
<td>eaten. And that selfsame</td>
<td>13, 155/31</td>
</tr>
<tr>
<td>alluding to the paschal</td>
<td>lamb</td>
<td>which was the figure</td>
<td>13, 169/26</td>
</tr>
<tr>
<td>the blood of the</td>
<td>lamb</td>
<td>ye have learned not</td>
<td>13, 169/34</td>
</tr>
</tbody>
</table>
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 into desert with all 13, 59/ 13
depart out of his land in any part thereof 13, 173/ 1
there shall be no land to the yearly valore 13, 40/ 8
give him farther other lands to the yearly valore 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
of his body forever lands of the king's gift 13, 40/ 22
you shall give him lands and in some other 13, 172/ 34
them this hundred pound lands again, so shall it 13, 172/ 35
some place lost many lands to the yearly valore 13, 40/ 8
some other win many lands lands to the yearly valore 13, 40/ 10
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 everyenny 13, 203/ 27
of God laying the lands 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, at the institution 13, 144/ 37
our Savior at his Last gave unto them after 13, 155/ 31
the supper that he Last Supper, of all hear him 13, 167/ 16
the body of Christ. Last , what wrestling soever the 13, 172/ 31
shall while this world last of all hear him 13, 167/ 16
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 aquilinus. Ascendam super altitudinem 13, 5/ 13
of the passion in Latin word by word after 13, 50/ 7
rehearsed it after the Latin translation, wherof 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
<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
<th>Line</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>wrote more thereof in Latin</td>
<td>after the same order</td>
<td>13, 177/ 11</td>
<td></td>
</tr>
<tr>
<td>and which name the Latins</td>
<td>have taken of the</td>
<td>13, 61/ 21</td>
<td></td>
</tr>
<tr>
<td>the church of the Latins</td>
<td>in a point or</td>
<td>13, 88/ 16</td>
<td></td>
</tr>
<tr>
<td>and also upon this latter</td>
<td>saying of our Savior</td>
<td>13, 132/ 28</td>
<td></td>
</tr>
<tr>
<td>Savior in the said latter</td>
<td>saying saith: &quot;Dico autem</td>
<td>13, 133/ 21</td>
<td></td>
</tr>
<tr>
<td>turning to God with laud</td>
<td>and thanks for that</td>
<td>13, 4/ 19</td>
<td></td>
</tr>
<tr>
<td>while. Howbeit, our Lord (</td>
<td>lauded</td>
<td>13, 172/ 26</td>
<td></td>
</tr>
<tr>
<td>they honored him and laugh</td>
<td>him within five days</td>
<td>13, 74/ 30</td>
<td></td>
</tr>
<tr>
<td>so spitefully sit and laugh</td>
<td>them to scorn. But</td>
<td>13, 17/ 26</td>
<td></td>
</tr>
<tr>
<td>many a wretch would laugh</td>
<td>? Now as for bringing</td>
<td>13, 45/ 24</td>
<td></td>
</tr>
<tr>
<td>dwelleth in heaven shall laugh</td>
<td>them to scorn, and</td>
<td>13, 75/ 14</td>
<td></td>
</tr>
<tr>
<td>Dicit ei Petrus, non lavabis , mihi pedes in aeternum</td>
<td>13, 100/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in pelvem: et coepit lavare pedes discipulorum suorum, et</td>
<td>13, 100/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vos debetis alter alterius lavare pedes. Exemplum enim dedi</td>
<td>13, 101 / 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>petrus, domine, tu mihi lavas pedes? respondit Iesus, et</td>
<td>13, 100/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ei Iesus si non lavero te, non habebis par tem</td>
<td>13, 100/ 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indiget nisi ut pedes lavet : sed est mundus totus</td>
<td>13, 101 / 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>etenim: Si ergo ego lavi pedes vestros, dominus et</td>
<td>13, 101/ 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mundi omnes. postquam ergo lavit pedes eorum, accepit vestimenta</td>
<td>13, 101 / 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>every generation before the law written, and at the</td>
<td>13, 29/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and made righteous. The law written, revelation given to</td>
<td>13, 29/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jews to whom the law truly hath entered, that</td>
<td>13, 31/ 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gentiles, to whom the law was given were bounden</td>
<td>13, 43/ 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>both in the old law was not given, nor</td>
<td>13, 43/ 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to rehearse, before the law and in the new</td>
<td>13, 47/ 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>was there in the law given in writing Then</td>
<td>13, 56/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bringer of a new law written express warning given</td>
<td>13, 56/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bring them a new law to them, as himself</td>
<td>13, 56/ 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prophecies of the old law , as Moses did, God</td>
<td>13, 56/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>people (both before the law very plain and plenteous</td>
<td>13, 57/ 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Moses) in the law written and after), and</td>
<td>13, 57/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in derogation of the law given them by writing</td>
<td>13, 57/ 15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>was ordained in the law and commandment of God</td>
<td>13, 69/ 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>day appointed by the law that there should be</td>
<td>13, 72/ 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be eaten by the law , that is to wit</td>
<td>13, 89/ 20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that was by the law , was on Good Friday</td>
<td>13, 89/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>intended to fulfill the law appointed to the eating</td>
<td>13, 90/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>leavened bread (because the law , so was it most</td>
<td>13, 90/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>come to break the law forbade them to have</td>
<td>13, 91/ 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fulfilling of the old law , but to fulfill it</td>
<td>13, 92/ 22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the precept of the law , before he would offer</td>
<td>13, 92/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>manner appointed by the law by the eating of</td>
<td>13, 92/ 29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>keeping of his new law , and so fulfill and</td>
<td>13, 92/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(which he hath ordained</td>
<td>13, 97/ 9</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
observing of the old
of Christian people, the
with the Jews the
the spirit of the
and observances of their
the fulfilling of the
places in the old
and observe his new
he observed the old
our example observe the
to keep thine holy
that walk in the
labor to know the
Moses in the old
confirmation of the old
the volume of the
in that the old
beasts." But the new
thing that the old
forced unto it (for
be sure: neither tradition,
and make their possession
not been known for
note that no man
death and that the
God, after the sundry
words of their old
to excuse himself and
of Scripture that they
most simple slave that
that is to wit,
hath not where to
also but that they
that of old time
so universal that neither
was universal both with
And diverse causes they
perpetual torment. And then
the rod of God
many, both priests and
of dispicions in unlearned
that he had raised
both to have slain
in vain to slay

law (which, given unto Moses
law of Christ is worse
law of Moses at the
law so negligent that God
law, wherein he confessed them
law, but for that they
law, where the commendable devotion
law, which we be bounden
law, which, though he came
law that thou camest to
law and so to reckon
law of our Lord. But
law of God (and know
law, lest they might peradventure
law put half the blood
law read, he besprinkled the
law in the blood of
law with the blood of
law promised, that is to
law was there none made
law, custom, nor Scripture --
lawful . But now was this
lawful of old, the whole
lawfully may, for any private
lawfulness thereof was known and
laws and ceremonies of sundry
lawyer Moses commanded for to
lay the fault from him
lay therefore nothing prove for
lay in prison. And he
lay all his pleasures and
lay his head.) And therefore
lay against the sacrament and
lay people did commonly receive
lay nor priest, man nor
lay people and priests, in
lay of that institution, partly
lay he forth there certain
laying the lashes upon him
laymen, too, though there be
laymen's mouths than I, which
Lazarus from death to life
Lazarus and also to destroy
Lazarus, since he that raised

13, 97/ 11
13, 97/ 14
13, 97/ 15
13, 97/ 22
13, 97/ 25
13, 97/ 29
13, 98/ 25
13, 99/ 4
13, 99/ 5
13, 100/ 10
13, 100/ 12
13, 111/ 15
13, 116/ 12
13, 124/ 15
13, 127/ 16
13, 127/ 18
13, 128/ 13
13, 128/ 17
13, 128/ 18
13, 149/ 24
13, 150/ 6
13, 61/ 5
13, 149/ 21
13, 112/ 4
13, 149/ 20
13, 29/ 20
13, 56/ 27
13, 18/ 8
13, 42/ 27
13, 60/ 13
13, 81/ 7
13, 99/ 14
13, 139/ 12
13, 149/ 1
13, 150/ 12
13, 150/ 16
13, 151/ 5
13, 35/ 29
13, 59/ 18
13, 115/ 10
13, 28/ 5
13, 69/ 27
13, 69/ 34
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 lead 13, 108/ 20
delivery thence under the league unto hell.) King Saul 13, 112/ 19
the last end thereof leading of Moses betokeneth the 13, 58/ 17
his own mind, but leaning that our Lord hath 13, 127/ 20
on his breast he lean unto the interpretation of 13, 113/ 3
she, by the inward leaning to the devil's instigation 13, 15/ 30
innocent infant St. John, leapt, 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 leapeth, good Lord, for joy 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
rialty, 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

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 anything thereof, but if 13, 51/1

so that they should 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
at naught. The fifth
him." The homily or
Saint Luke. The first
food thereby. The second
Christian man. The third
have in the first
is in such things
them as a thing
may it not be
be surely showed already)
as we were better
afire may hap to
was content forever to
man's death should righteously
commandment then should he
a great condemnation to
fear, lest he might
Pharisees were afeard to
nor so make him
departed from thee and
us. Let us not
us. Let us not
means, either by the
him, or by the
glorious Trinity, but were
it should not have
sinful souls that have
had no long leisure
but a little time
his deed and yet
broke. But yet he
but the devil alone
but if anything were
we may have nothing
ready for death, nothing
was at his taking
in them, and both
into the earth he
And therefore our Savior
Sacrament, concerning this matter,
Jesus Christ commended, or
it not be leefully
there now no place

lecture . "But there entered Satanas
lecture . "Before the feast of
lecture upon the second chapter
lecture upon the Blessed Sacrament
lecture upon the Blessed Sacrament
lecture of the Sacrament.
lecture (good readers) expounded you
led and ruled, the old
leeful to them that would
leefully left out, as all
leese all their authority and
leese it. And for the
leese his own. Howbeit, as
leese all thankful service (for
leese the power upon man
leese them all. And that
leese a duchy with ten
leese mankind by his doctrine
leese their authority), they waxed
leese his reward, but, benignly
leese my part of thy
leese this time, therefore, suffer
leese this time, therefore, suffer
leese of a thing that
leese of a thing that
left in the hand of
left any place in them
left God and followed them
left them to take heed
left , that is to wit
left them this hundred pound
left them still the good
left him to strive withal
left they should burn it
left undone when we be
left undone, that where our
left alone and forsaken of
left the better things undone
left not heaven but ever
left not with these words
left us behind them in
left his body and blood
left out, as all the
left for any man to
then no Christian countries

est. Quae scripta sunt

immaculati qui ambulant in himself, "Non veni solver

sunt legamus, et quae filthy sin; therewith the

whom he cast the

whom he cast the

they had no long

our meat, nor take

everything at ease and

Saint Augustine at good

debateth this matter at

of inheriting heaven at

forever, as appeareth at

with many words at

things hath he but

thing that God hath

they have their lips

all their own but

house of Simon, the

more, in some the

speak of the other

she was yet of

many beasts live with

with less labor and

suppose) few men have

for the knowledge of

many men of much

we took thereby much

them both than with

that word yet much

the council and the

the true making was

we love God the

knowledge had been much

it for a far

it seemeth to be

which twain is far

which twain is far

own. Howbeit, as this

them a marvelous fruitful

a very short substantial

left at all. Whereof our 13, 173/ 29

legamus, et quae legerimus, intelligamus 13, 163/ 32

lege Domini. Non enim qui 13, 111/ 13

legem sed adimplere" (I am 13, 92/ 21

legerimus, intelligamus, et tunc perfectae 13, 163/ 33

legion of devils may get 13, 193/ 22

legion of devils that after 13, 202/ 22

legion of devils may get 13, 193/ 22

legion of devils that after 13, 202/ 22

leisure left them to take 13, 17/ 27

leisure as we list at 13, 65/ 23

leisure ), how much need have 13, 67/ 16

length declareth certain difference between 13, 19/ 22

length, very substantially and with 13, 34/ 15

length, but also to the 13, 46/ 22

length in the twelfth chapter 13, 59/ 10

length, mentioned in the sixth 13, 125/ 21

lent us. For all these 13, 9/ 10

lent them take for their 13, 10/ 17

lent them of our Lord 13, 10/ 22

lent them also so great 13, 60/ 28

leper whom Christ had cured 13, 76/ 16

less, so did the righteousness 13, 6/ 23

less evils that he allured 13, 16/ 28

less perfection and more frail 13, 21/ 3

less labor and less pain 13, 24/ 22

less pain too than man 13, 24/ 22

less lust to move great 13, 28/ 4

less necessary learning or delight 13, 28/ 7

less than mean learning have 13, 28/ 9

less fruit than we do 13, 46/ 18

less looking for God's help 13, 47/ 15

less For though God suffered 13, 55/ 28

less to be regarded, be 13, 73/ 27

less used, and folk for 13, 79/ 29

less , that love is a 13, 84/ 29

less . For thus saith our 13, 111/ 20

less thing it was 13, 124/ 16

less miracle, if that thing 13, 166/ 11

less comparison than is between 13, 197/ 21

less comparison than is between 13, 197/ 21

less generally pertaineth to every 13, 21/ 19

lesson with the declaration of 13, 110/ 11

lesson : "If you know these 13, 111/ 4

Thomas More Studies 14 (2019)
of the Hebrew text 13, 55/ 17
of Tau, the sign 13, 64/ 22
Tau, mentioned in the 13, 65/ 14
"When his disciples had 13, 92/ 16
, which in this wise 13, 104/ 8
"He came then unto 13, 106/ 17
of the gospel and 13, 114/ 25
-- we will not 13, 158/ 29
) good Christian people may 13, 159/ 9
of Holy Scripture be 13, 172/ 9
signifying the names of 13, 50/ 26
her overlong alone therein 13, 22/ 22
slip the grace and 13, 5/ 4
pass as impertinent to 13, 23/ 2
all the remnant pass 13, 57/ 21
us by the way 13, 65/ 24
and unleavened bread, and 13, 59/ 28
"Sanctificationem mystici sacrificii, et 13, 166/ 30
, unthrifty javel that hath 13, 7, 28
mind toward a woman 13, 78/ 6
enterprise pass. He mishapped 13, 78/ 8
example of his evil 13, 114/ 4
thought that we might 13, 198/ 7
and letted not to 13, 17/ 4
autem subintravit, ut abundaret 13, 31/ 21
goodness, create of nothing 13, 4/ 7
, gift, more by every 13, 40/ 26
goodness of God, and 13, 41 3
hand is yet nevertheless 13, 48/ 28
and princely alms therewith 13, 114/ 22
bounty, vouchsafe to take 13, 191/ 18
bounty, vouchsafe to take 13, 191/ 18
of some other man 13, 41 22
, either with help of 13, 4/ 18
of themselves, with those 13, 4/ 29
, not so bound to 13, 32/ 23
of their will, without 13, 38/ 3
and freedom of their 13, 45/ 29
to temper the fruit 13, 46/ 17
to give remission of 13, 48/ 28
of his service -- 13, 62/ 31
of his celestial service 13, 63/ 9
they be fallen ever 13, 75/ 5
his people not only licensed but also required and 13, 60/ 24
tee 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 by one Jesus Christ 13, 31/ 27
men unto justification of life . For likewise, as by 13, 31/ 30
by justice unto everlasting through Jesus Christ Our 13, 32/ 3
grace growing into everlasting life, it well appeareth (say 13, 32/ 10
of heaven) but a life not the fruition of 13, 37/ 1
the very fountain of life good, quiet, and restful 13, 37/ 2
any time of his life , almighty glorious God. Now 13, 39/ 21
commodities of this present life had the selfsame fall 13, 46/ 5
sin all our whole life, whereas God will have 13, 47/ 27
he had also his life , yet God, not willing 13, 48/ 19
he so to spend my life and his death in 13, 67/ 4
Lazarus from death to life that when the day 13, 68/ 21
his office during his life , the thing so well 13, 69/ 27
Lazarus from death to life . But afterward, by ambition 13, 73/ 2
than to give his life . There had he supper 13, 76/ 15
a man give his life for his friends.) This 13, 84/ 1
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
<table>
<thead>
<tr>
<th>Term</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>is profitable to the life</td>
<td>13, 163/14</td>
</tr>
<tr>
<td>to be brought to life</td>
<td>13, 168/26</td>
</tr>
<tr>
<td>the body of natural life</td>
<td>13, 168/24</td>
</tr>
<tr>
<td>giveth no quickness or life</td>
<td>13, 176/6</td>
</tr>
<tr>
<td>is it that giveth life</td>
<td>13, 176/9</td>
</tr>
<tr>
<td>which are in clean life</td>
<td>13, 196/1</td>
</tr>
<tr>
<td>and are in clean life</td>
<td>13, 196/1</td>
</tr>
<tr>
<td>did arise again to life</td>
<td>13, 177/5</td>
</tr>
<tr>
<td>did arise again to life</td>
<td>13, 177/5</td>
</tr>
<tr>
<td>standeth in her own light</td>
<td>13, 8/2</td>
</tr>
<tr>
<td>thee half so much light</td>
<td>13, 8/18</td>
</tr>
<tr>
<td>wisdom more weak, more light</td>
<td>13, 14/28</td>
</tr>
<tr>
<td>and then, upon a light</td>
<td>13, 83/6</td>
</tr>
<tr>
<td>a feather of any light</td>
<td>13, 198/7</td>
</tr>
<tr>
<td>a joy of a light</td>
<td>13, 198/7</td>
</tr>
<tr>
<td>a feather of any light</td>
<td>13, 198/16</td>
</tr>
<tr>
<td>a joy of a light</td>
<td>13, 198/16</td>
</tr>
<tr>
<td>from the Father of lights</td>
<td>13, 63/9</td>
</tr>
<tr>
<td>from the Father of lights</td>
<td>13, 5/20</td>
</tr>
<tr>
<td>fleshy subjection into the lights</td>
<td>13, 80/6</td>
</tr>
<tr>
<td>infinite number of the lights</td>
<td>13, 90/27</td>
</tr>
<tr>
<td>fair, weening herself well light</td>
<td>13, 96/6</td>
</tr>
<tr>
<td>heart, yet this way liked</td>
<td>13, 197/2</td>
</tr>
<tr>
<td>one of them now liked</td>
<td>13, 197/2</td>
</tr>
<tr>
<td>very Almighty God himself liked</td>
<td>13, 192/5</td>
</tr>
<tr>
<td>very Almighty God himself liked</td>
<td>13, 192/5</td>
</tr>
<tr>
<td>it seemeth me not likely</td>
<td>13, 55/32</td>
</tr>
<tr>
<td>thing as had been likely</td>
<td>13, 80/6</td>
</tr>
<tr>
<td>he should and most likely</td>
<td>13, 90/27</td>
</tr>
<tr>
<td>his coming was well likely</td>
<td>13, 96/6</td>
</tr>
<tr>
<td>thereby, that man were likely</td>
<td>13, 197/2</td>
</tr>
<tr>
<td>thereby, that man were likely</td>
<td>13, 197/2</td>
</tr>
<tr>
<td>vine and in the likeness</td>
<td>13, 135/4</td>
</tr>
<tr>
<td>under a form and likeness</td>
<td>13, 140/5</td>
</tr>
<tr>
<td>body in his own likeness</td>
<td>13, 145/34</td>
</tr>
<tr>
<td>blood in the proper likeness</td>
<td>13, 146/1</td>
</tr>
<tr>
<td>under the form and likeness</td>
<td>13, 145/26</td>
</tr>
<tr>
<td>under the form and likeness</td>
<td>13, 146/26</td>
</tr>
<tr>
<td>Jesum Christum Dominum nostrum.&quot;</td>
<td>(Likewise as by the sin) 13, 31/24</td>
</tr>
<tr>
<td>one Jesus Christ.</td>
<td>(Likewise as by the sin) 13, 31/28</td>
</tr>
<tr>
<td>justification of life. For</td>
<td>(Likewise, as by the disobedience) 13, 31/30</td>
</tr>
<tr>
<td>also more abounded, that</td>
<td>(Likewise as sin hath reigned) 13, 32/2</td>
</tr>
<tr>
<td>thus say they that</td>
<td>(Likewise God took from the) 13, 40/28</td>
</tr>
<tr>
<td>I nothing also but</td>
<td>(Likewise as he restored us) 13, 46/25</td>
</tr>
</tbody>
</table>
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 I have done 13, 110/ 19
I given you, that likewise as I have done 13, 113/ 9
work of humility. For likewise as pride threw down 13, 116/ 22
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 as the synagouge of 13, 126/ 8
in the gospel: "And Likewise his blessed blood to 13, 126/ 20
remission of sins." Then Likewise taking the chalice after 13, 126/ 22
of God.) Besides this, Likewise as he had before 13, 129/ 5
wine. Now are there Likewise as he did himself 13, 135/ 34
the holy doctors declare, Likewise in this Blessed Sacrament 13, 142/ 1
body of Christ. For Likewise as bread especially refresheth 13, 142/ 26
never without it; and Likewise as the bread, which 13, 143/ 16
of our Lord). And Likewise , under the form of 13, 147/ 18
is my body, and Likewise as by all these 13, 156/ 34
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 Likewise taking the cup when 13, 161/ 26
the bare delight and Likewise Origen writeth in his 13, 162/ 11
heaven with hell hounds, Likewise melted, so that one 13, 168/ 22
in English), when it Likewise as at the sight 13, 199/ 27
a very man coming Likewise rather put God from 13, 202/ 23
clothes and took a Likewise as at the sight 13, 199/ 27
wipe them with the Likewise rather put God from 13, 202/ 23
garments, and took a Likewise taking the cup when 13, 161/ 26
wipe them with the Likewise Origen writeth in his 13, 162/ 11
in this wise: "Dixerunt Likewise melted, so that one 13, 168/ 22
place he join and Likewise as at the sight 13, 199/ 27
in a convenient order, Likewise rather put God from 13, 202/ 23
discipulorum suorum, et extergere Likewise taking the cup when 13, 161/ 26
sua, et quum accepisset Likewise Origen writeth in his 13, 162/ 11
magnify our tongues, our Likewise melted, so that one 13, 168/ 22
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
liquefactae circa miscuerit, ut unum 13, 168/ 17
Quemadmodum si quis igne liquefactam ceram aliae cerae 13, 168/ 17
to Januarius writeth thus. "Liquido list . But with his sacraments 13, 32/ 24
to his grace where he list to conclude that neither 13, 38/ 14
to him that this list to reason, mine answer 13, 38/ 16
where and whencesoever 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, 57/ 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 grace 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
it might be understood list to guide him, so 13, 192/ 28
in ipso David secundum list to guide him, so 13, 192/ 28
the way, and so listeth not to do his 13, 22/ 23
show, wherein yet seemeth literal fashion thereof in washing 13, 114/ 14
he hath but a little sense beside, and say 13, 158/ 32
of his unsearchable knowledge, little and little at sundry seasons to
shot out of a little of David, I cannot 13, 169/ 4
a needy merchant a little non invenimus, in Christo 13, 168/ 32
whole world were too little remember to labor and 13, 3/ 25
their own part as little harm save a fond 13, 10/ 11
naked, silly soul, thou little time.) This woe well 13, 23/ 15
some shall peradventure take little time left, that is 13, 23/ 18
said that with so little to touch. A question 13, 28/ 11
beasts unto their no little change so often repeated 13, 50/ 28
he would have taken little and little at sundry 13, 54/ 13
before the consecration, a little at sundry seasons to 13, 54/ 13
little boy's bow. ") For all 13, 55/ 9
lit: little money would be welcome 13, 79/ 4
was method a little to give for it 13, 79/ 9
whole world were too little commodity as he can 13, 80/ 28
their own part as 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
the world? and a little
all one: And a little
my blood. And a little
-- flowered for a little
more unto him (for a little
slip, which we can a little
more unto him (for a little
slip, which we can a little
his wicked way and a little
condition. For many beasts
pain and vexation, and
but that (if he
cateh this bread shall
as among the paynims
as in any place
he had (while he
been able to have
as we should have
his Master Christ had
kept and continued faith,
society of saints many
to wit, the very
in one society, as
but by his instrument
 holy saints as a
quickened and made a
knit and united quick,
which they should be
but, instead of that
which they should be
but, instead of that
plates, which while he
but is while he
despite of their council
thou among all the
the wretched earth, their
pain of travail born),
thank him for their
still the good honest
only a mean man's
the state of innocence
getting of his daily
his birth and his
of the people." His living was so holy, his living was celebrated in a living dead, yet is it living body, but animated and living the mind of a living the Son of the lamb, which was a living creature, been of living creature, a fair, unspotted living. The lamb, though it living with my soul. And living man cannot well imagine living God. And I long living as casteth our Lord living as we be bounden living knoweth whether he be living Lord?"
) First they begin, lo, but as it were lo, the devil will not lo, beginning but with a lo, the state in which lo, they heard our Lord lo, Adam is like one lo, Adam is now made lo, Adam is now as lo, Adam is now as lo, they heard our Lord lo, Adam is now made lo, to those that have lo, good readers, the wretched lo, was a wonderful thing lo, in wickedness was I lo, thus say they that lo, and in all that lo, though the painful passion lo, the Lamb of God lo, the very caitiff knave lo, the mischievous deed that lo, all the world is lo, that especially gathered together lo, as you shall be lo, Saint John calleth Shere lo, as you be entering lo, here this blessed apostle lo, look, good Lord, the lo, look, good Lord, the

Thomas More Studies 14 (2019)
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 our 13, 175/ 28
Lord in giving that loaf at the first institution 13, 175/ 29
for our sin, how loath and irksome would we 13, 45/ 17
they themselves much more loath to part from this 13, 100/ 6
for mine unworthiness be loath to have thy most 13, 107/ 20
that love is a loathsome love and hindereth us 13, 84/ 29
feast of the unleavened loaves approaching." M. 26. R 13, 51/ 27
day of the unleavened loaves , which feast is called 13, 51/ 29
Passover and the unleavened loaves was two days after 13, 52/ 2
Passover and the unleavened loaves was two days after 13, 53/ 3
day of the unleavened loaves , which feast is called 13, 59/ 5
feast of the unleavened loaves and the Passover. But 13, 62/ 17
with the sweet unleavened loaves of sincere love and 13, 64/ 12
day of the unleavened loaves , specified in the twenty-sixth 13, 85/ 12
day of the unleavened loaves , when the paschal lamb 13, 85/ 15
feast of the unleavened loaves was the fifteenth day 13, 86/ 24
feast of the unleavened loaves in the evening before 13, 86/ 26
Feast of the Unleavened Loaves was on the fifteenth 13, 87/ 1
Feast of the Unleavened Loaves was called "the paschal 13, 87/ 11
Feast of the Unleavened Loaves , though it were the 13, 87/ 12
day of the unleavened loaves , saying: "The first day 13, 87/ 19
day of the unleavened loaves , in which the paschal 13, 87/ 20
feast of the unleavened loaves began the fifteenth day 13, 90/ 18
feast of the unleavened loaves , he consecrated not in 13, 91/ 9
feast of the unleavened loaves , which was on Good 13, 91/ 15
et non valuerunt, neque locus inventus est eorum amplius 13, 6/ 4
non relictus est ambigendi locus . Nunc enim et ipsius 13, 16/ 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
in the Tower of London , wrote more thereof in 13, 177/ 10
in the Tower of London , which he entitled thus 13, 191/ 5
in the Tower of London , which he entitled thus 13, 191/ 5
made her desire and long by reason of high 13, 16/ 32
But they had no long leisure left them to 13, 17/ 27
into the wretched earth. Long were it here, and 13, 19/ 7
the sensual part, as long as the will after 13, 22/ 11
good affections than to more that were too
the devil (when with sundry diverse tokens too
which would make a signified and figured the
may not tarry here
days before, and not
Edward the third, and
long after

And therefore man to

in this world as

rehearse here were very
his apostles should not
earth, that we may
body," is all this
included, and many a
Upon which thing so
is this custom (and
were both a very
a digression somewhat too
of this world. I
living God. And I
for damnable the common
very desirously have I
our Savior so sore
a most tender lover,
say, "Sore have I
cause for which he
was because that he
Zacchaeus, which when he
when he deferreth it
tedious and the introduction
Father's right hand no
old paschal lamb any
and by, without any
and by, without any
peril of spilling and
that the desire and
he was stirred to
in such wise to
which we worldly folk
And therefore man to

for the knowledge of
to rehearse here, have
lying in await therefore
here to rehearse, before
book alone, I will
painful wandering of men
about our meat, nor
before that would fain
before and long after
after. The ointment was
upon the declaration of
as the world shall
. But now methink that
to be great possessiners
and make haste, walking
tale included, and many
, holy process more. And
ago begun and used
was, ere their hereies
work and also a
from my present purpose
for the bread of
for the drink of
custom of the whole
for to eat this
at that time to
with that Last Supper
to eat this paschal
so sore to eat
for the time in
to see Christ, and
to see Christ, and
. And oftentimes when he
than the principal process
. Nor here in like
continue, is that he
delay. And therefore he
delay. And therefore he
to be kept without
to make his Last
upward unto his Maker
downward upon himself and
up on height and
for that point as
no wise man would
look that I should in
money. Now would we
look that the fool would
all his other servants.
Look for whom he doth
works or bad. For
look which way that our
let us believe and
look upon it with the
about other things and
look no more unto him
meorum do pauperibus." (Lo,
look , good Lord, the one
about other things and
look no more unto him
meorum do pauperibus." (Lo,
too -- they that
look , good Lord, the one
one might say that
looked on, though they wist
is so negligent in
looking for to die or
and sore. Sure sorry
looking to sensuality that he
both than with less
looking for God's help he
on theirs, neither party
looking for other, should so
de iis quicum sinistrum
loquar , qui Apostolico gradu succedentes
the prophet: "Audiam quid
loquatur in me Dominus." (I
sensu in dei rebus
loquendum, neque per violentam atque
the year of our
loquitor, et quid sit manducare
Lord 1534 by Sir Thomas
Lord ?") First they begin, lo
Lord , their proud hearts arise
Lord ?, and so deny that
Lord at all. And thus
Lord coming, and therewith for
Lord, as though he saw
Lord , I heard thy voice
Lord," that thou were naked
Lord God unto the woman
Lord over thee." Then finally
Lord made them coats of
Lord, in declaring his punishment
Lord therefore by the mouth
Lord ) By these words of
Lord or who hath been
Lord saith himself in the
Lord, give us thy grace
Lord put enmity," said our
Lord to the serpent, "between
unto me, shall thy
Lord God raise up unto
in thralldom still, our
Lord at the last commanded
earth belongeth to our
Lord , and all thing that
danger. A prayer. Good
Lord , which, upon the sacrifice
thereunto. For as our
Lord saith, "The day of
Lord
The day of our Lord shall steal on us 13, 67/ 30
undone. A prayer. Good Lord, give me the grace 13, 68/ 21
the name of our Lord: Hosanna in the high Lord shall make them a 13, 75/ 14
to scorn, and our Lord, when the people were 13, 81/ 24
might peaceably deliver our Lord hath so loved us 13, 85/ 3
damnable. Now, since our Lord, they say, made his 13, 90/ 5
lamb. And so our Lord, when he sent Saint Lord but also that he 13, 96/ 23
the supper with our Lord, and so for all Lord by the prophets reproved 13, 96/ 24
mind of theirs our Lord rejecteth their diligence therein 13, 98/ 22
of (in which our Lord calleth their diligence therein 13, 100/ 5
such time as our Lord calleteth them hence. For 13, 101/ 5
Peter saith unto him: " Lord, washest thou my feet 13, 101/ 21
Peter said unto him, " Lord, not only my feet 13, 101/ 26
call me Master and Lord. And you say well 13, 101/ 33
your feet, being your Lord and your Master, you 13, 102/ 2
not more than his Lord, nor an apostle greater 13, 102/ 5
Last Supper of our Lord, showeth that our Savior 13, 102/ 10
passion, by which our Lord declared well that he 13, 103/ 28
you see here) our Lord and all his apostles 13, 104/ 13
eaten before that our Lord rose from the table 13, 104/ 16
being their Master, their Lord, and their God, he 13, 106/ 9
Peter saith unto him: " Lord, washest thou my feet 13, 106/ 19
mind unmeetly that his Lord and Master should wash 13, 106/ 22
he said unto him: " Lord, washest thou my feet 13, 106/ 23
in this world." Our Lord, then -- as he 13, 107/ 9
of Christ, and said: " Lord, not only my feet 13, 107/ 18
suffer thee not only, Lord, to wash my feet 13, 107/ 27
he was their very Lord and their very Master 13, 110/ 5
call me Master and Lord, and you say well 13, 110/ 6
indeed." He was very Lord of them as of 13, 110/ 8
your feet, being your Lord and your Master, you 13, 110/ 13
not greater than his Lord, nor a messenger more 13, 110/ 25
no better than his Lord, and I that am 13, 110/ 26
Creator am more highly Lord over you that are 13, 110/ 27
creatures than any earthly Lord is over his bondman 13, 110/ 28
when I your high Lord have not disdained to 13, 110/ 30
And therefore saith our Lord by the mouth of 13, 111/ 11
the law of our Lord. But they that work 13, 111/ 15
For thus saith our Lord; "The bondman that knoweth Lord and doth it not 13, 111/ 21
the will of his Lord did knit up all 13, 111/ 25
necessary, fruitful doctrine our Lord and your Master, and 13, 111/ 28
do call me) your
Return to Top

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 330

not better than his lord, nor the messenger more 13, 111 / 29
the thing that our Lord would do to him 13, 112 / 3
godly than our sovereign lord the King's Grace here 13, 114 / 19
our hands, as our Lord did with his. When 13, 115 / 1
with his. When our Lord said, "You be clean 13, 115 / 3
as I say, our Lord began their blessedness with 13, 115 / 31
full high with our Lord in heaven when those 13, 116 / 16
of Christ, hear our Lord say to them (as 13, 116 / 19
traitor, too, vouchsafe, good Lord of thine excellent goodness 13, 117 / 14
the altar. Then our Lord commanded them to take 13, 122 / 32
the league that our Lord hath made with you 13, 127 / 21
selfsame blood gave our Lord here unto his apostles 13, 127 / 30
by Saint Luke, our Lord very plainly declared unto 13, 128 / 5
many more. When our Lord said, "This is the 13, 128 / 10
new manner), because our Lord after his resurrection did 13, 133 / 29
So therefore was our Lord Jesus both the guest 13, 136 / 16
God understood this, our Lord Jesus Christ commended, or 13, 144 / 12
the death of our Lord till he come.) Here 13, 145 / 28
and blood of our Lord . It is also called 13, 153 / 34
person, of our sovereign Lord and almighty Savior Christ 13, 154 / 32
the supper of our Lord (by which name there 13, 155 / 15
the supper of our Lord to signify the other 13, 155 / 22
the supper of our Lord to put us in 13, 155 / 26
selfsame thing that our Lord gave there to his 13, 155 / 28
the supper of our Lord , to let us (as 13, 155 / 33
and blood of our Lord ). And likewise as by 13, 156 / 8
and blood of our Lord in the sacramental form 13, 156 / 14
pro vobis, tradetur" (Our Lord Jesus in the same 13, 159 / 28
the cup of our Lord unworthily shall be guilty 13, 160 / 2
and blood of our Lord ) and, by and by 13, 160 / 2
the body of our Lord ) These places of Scripture 13, 160 / 9
the body of their Lord , and the cup of 13, 161 / 36
and blood of our Lord Therefore either let them 13, 162 / 3
and blood of our Lord , then our Lord entereth 13, 162 / 20
our Lord, then our Lord entereth under thy house 13, 162 / 20
and say with him, our Lord , I am not worthy 13, 162 / 22
the supper of our Lord , writeth thus. "Significata olim 13, 162 / 26
But after that our Lord said: Do this in 13, 163 / 10
the word of our Lord himself, and by our Lord 13, 165 / 4
the words of Our Lord, who said: This is 13, 166 / 27
all things. Also our Lord Jesus himself doth testify 13, 167 / 21
the humility of our Lord Jesus Christ, and his 13, 169 / 9
and blood of our Lord , they received it not 13, 169 / 18
the body of our Lord should be received and 13, 169 / 22

Thomas More Studies 14 (2019)
very body of our Lord, and not a figure 13, 170/23
and blood of our Lord, and in the second 13, 170/29
little while. Howbeit, our Lord (laud and thanks be 13, 172/25
and then shall our Lord come soon after, and 13, 174/2
from which fall our Lord of his goodness defend 13, 174/19
And therefore when our Lord in giving that loaf 13, 175/29
the cup of our Lord unworthily shall be guilty 13, 176/19
and blood of our Lord, and eateth and drinketh 13, 176/20
the body of our Lord, that is to wit 13, 176/21
the body of our Lord as it is.) Here 13, 176/22
very body of our Lord, yet receiving it unworthily 13, 176/25
Blessed Body of Our Lord A treatise to receive 13, 1/3
blessed body of our Lord, sacramentally and virtually both 13, 191/2
the year of our Lord 1534 by Sir Thomas 13, 191/3
blessed body of our Lord, sacramentally and virtually both 13, 191/7
blessed body of our Lord both sacramentally and virtually 13, 191/9
the cup of our Lord unworthily, he shall be 13, 194/5
and blood of our Lord.) Here is (good Christian 13, 194/6
and blood of our Lord, as God may of 13, 194/16
the body of our Lord, yet receiving it unworthily 13, 194/19
very body of our Lord .) Lo, here this blessed 13, 196/22
incredulitatem meam” (I believe, Lord as indeed it is 13, 196/28
Domine, adauge nobis fidem.” ( Lord, increase faith in us 13, 199/14
propitius esto mihi peccatori.” ( Lord God, be merciful to 13, 199/17
intres sub tectum meum.” ( Lord, I am not worthy 13, 199/20
was conceived with our Lord, albeit she was 13, 200/11
was mother to our Lord, she was sore amarvelled 13, 200/14
the mother of our Lord should come to me 13, 200/18
is this, that my Lord should come unto me 13, 201/12
St. John, leapeth, good Lord, for joy.) Now when 13, 201/17
we have received our Lord and have him in 13, 201/19
will hear what our Lord will speak within me 13, 201/25
Tarry with us, good Lord ), and then shall we 13, 202/17
the name of our Lord ), and on the Friday 13, 203/6
living as casteth our Lord in such wise out 13, 203/11
into a tree; our Lord, seeing his devotion, called 13, 203/19
pauperibus.” (Lo, look, good Lord, the one half of 13, 204/3
this man received our Lord into his house, our 13, 204/6
into his house, our Lord give us the grace 13, 204/6
Blessed Body of Our Lord A treatise to receive 13, 1/3
blessed body of our Lord, sacramentally and virtually both 13, 191/2
the year of our Lord 1534 by Sir Thomas 13, 191/3
blessed body of our Lord, sacramentally and virtually both 13, 191/7
blessed body of our Lord both sacramentally and virtually 13, 191/9
the cup of our
Lord
and blood of our
Lord
and blood of our
Lord
the body of our
Lord
very body of our
Lord
incredulitatem meam" (I believe,
Lord
Domine, adauge nobis fidem." (propitius esto mihi peccatori." (intres sub tectum meum." (was conceived with our
Lord
was mother to our
Lord
is this, that my
Lord
St. John, leapeth, good
Lord
we have received our
Lord
will hear what our
Lord
Tarry with us, good
Lord
the name of our
Lord
living as casteth our
Lord
into a tree; our
Lord
pauperibus." (Lo, look, good
Lord
this man received our
Lord
into his house, our
Lord
bondman that knoweth his
lord’s
being flesh in our
Lord’s
the substance of our
Lord’s
yet was it our
Lord’s
and our mother Eve
lords
to mislike in themselves,
lords
have received: riches, rialty,
lordship
upon the winning or
losing
all) but, by the
personal fault, without the
the king for the
be meant of the
of mankind in the
poena sensus" (pain of
may be pained by
loss of money or
his hand, Pain of
to the pain of
the pain of the
pain of the said
the same pain of
unworthily, he shall be
.) Here is (good Christian , as God may of , Lo, here this blessed , as indeed it is , but help thou my , increase faith in us , I am not worthy ), albeit that she was , she was sore amarvelled should come to me should come unto me and have him in will speak within me ), and then shall we ), and on the Friday in such wise out , seeing his devotion, called , the one half of into his house, our give us the grace will and doth it meat, how shall he body and blood or body that he received of all the whole of all the world , beauty, strength, learning, wit of heaven after his of heaven, the whole of the land from of the duchy but and condemnation of mankind of the inheritance of and pain of feeling of money or loss of his hand. Pain may be also by and to the pain of the joys of alone. And whereas the fruition of
the pain of that loss is not grievous, because 13, 42/ 6
cause of their own loss . And thus say some 13, 42/ 9
to the pain of loss of heaven, and not 13, 42/ 16
is to wit, without loss , diminishment, or intermission, eternal 13, 134/ 34
Adam's gifts and his losses for his posterity, I 13, 44/ 1
doctors declare, had not lost original justice nor fallen 13, 21/ 1
with original sin nor lost the state of innocence 13, 22/ 6
and evil both, they lost , alas, the good that 13, 24/ 1
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
amis. 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 have to any 13, 84/ 28
any creature whereby we love 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 amis. 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 , 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 expound those words, "He loved unto the end, that 13, 102/ 23
this world, but "He loved them to the end 13, 102/ 25
whom he had especially also those words, "He loved him, and Saint John 13, 102/ 4
in the world, he declared well that he loved them into the end 13, 103/ 10
the way), but he also those words, "He loved in the world, and 13, 103/ 2
declared that he loved them into the end 13, 103/ 10
after appear, that he Savior, those that he loved 13, 103/ 18
that supper that he in the world, he loved in the world, he 13, 103/ 18
that time. But he 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, 120/ 3
by these fleshly wretched lovers here: when they come 13, 82/ 21
while he liveth, he was not an unconstant lover that doth, as many 13, 83/ 5
in charge that in loving heart. For had he 13, 83/ 3
said, appeared his wonderful, 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
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 13, 4/ 12
lower, yet did the lowest far pass and excel 13, 4/ 13
lower, yet did the lowest part but his hands 13, 107/ 32
only that are the

Thomas More Studies 14 (2019)
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 all his wicked 13, 6/ 15
cast out of heaven
Lucifer, that reigneth as king 13, 6/ 29
chief prince and ruler
Lucifer fell to himself. Let 13, 10/ 29
the detestable pride 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
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 expresseth 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 lunae 13, 89/ 6
which was quinta decima lunae was the first day lunae 13, 89/ 11
in vespere quarta decima lunae, but they say that lunae 13, 89/ 21
in vespere tertia decima lunae. But yet they said lunae 13, 89/ 22
Thursday was tertia decima lunae, and that quarta decima lunae in which the Paschal lunae 13, 89/ 24
and that quarta decima lunae ; and so therefore on lunae 13, 89/ 28
day, was quinta decima lunae but tertia decima and lunae 13, 89/ 33
say, not quarta decima lunae, that was (say they lunae 13, 90/ 2
evening in quarta decima lunae. And so Shere Thursday lunae 13, 90/ 7
they say, tertia decima lunae. And therefore they say lunae 13, 90/ 7
to wit, tertia decima lunae, was they say on lunae 13, 90/ 9
that was quinta decima lunae. And that feast was lunae 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 lust, rather than for the 13, 202/ 24
winning or foul filthy lying in await therefore, he lying motion and was angry 13, 70/ 32
devil (when with long lying dead in the sepulchre 13, 147/ 9
well allowed their false toucheth upon those words Lyra 13, 42/ 29
and with the body that, although the people Lyra 13, 43/ 3
be true that Master saith, then is there Lyra 13, 43/ 17
be considered that Master there saith that in Lyra 13, 43/ 20
belief sufficeth (saith Master ) for his salvation, though Lyra 13, 43/ 29
passion of Christ (unfinished) made in the year of made 13, 3/ 1
London, to which he made this title following: A made 13, 3/ 3
of nature, yet pride made him so frantic that made 13, 5/ 10
after this visible world made, and air, earth, and made 13, 12/ 4
trees, and fruit, he made the body of man made 13, 12/ 6
of creatures. For he made it have a being made 13, 12/ 13
but half dreading, she made half the way herself made 13, 16/ 4
For here had he made her believe that of made 13, 16/ 15
and envy. For he made her think that God made 13, 16/ 16
her curious mind had made her once set her made 13, 16/ 25
passing greater, when he made her desire and long made 13, 16/ 31
return. "Then our Lord made them coats of skins made 13, 19/ 2
Lo, Adam is now made as one of us made 13, 19/ 12
of good and evil, made like a god. For made 13, 19/ 25
Lo, Adam is now made as one of us made 13, 19/ 29
stronger and superior part made himself partner to the made 13, 22/ 8
been God's fellow, so made he them ween they made 13, 23/ 32
change that our forefathers made to them was he
amends must needs be made man's ransom and recompense made the recompense should be made workman, "Wherefore hast thou"
made many be constitute and made men be constitute and made But whether ever he made grace. The body, being made man marvel that God made rejoice that he were made regeneration of their baptism made redeemed us and thereto made points, somewhat have I made thirty groats. And he made mention that we find made as they had been made and mighty hand and made his hard heart and made as folk that had made himself neither, but only made purpose, whereof mention is made and their evil constitutions (made the people would have made and the Pharisees had made that would fain have made thirty groats. And he made ointment of nardus, truly made his horrible treason, and made And that ointment truly made unto them. And they made Thursday in which Christ made of that Thursday, Christ made our Lord, they say, made night, and that Christ made not) that Christ had made the false traitor Judas made taken before his Maundy made unto Christ again and made suggestion of the devil made fecit in sabbato" (He made his apostles (whom he made that our Lord hath made with falling into pride made like), and yet brought made and, in maintenance of made for his trespass, redeemed made unto God for man made me thus:) And must made sinners, so shall also made righteous. The law truly made any or not, we made of the earth and made all his creatures such made able to do a made inheritors of heaven, and made us inheritable again, as made mention of all these made the promise. And from made thereof is the third made with the arrows that made that high stubborn king made him forbid their passage made them ready to be made in the pleasure of made in the eleventh chapter made unto the commodity of made him king, but also made the people leave off made him king, as fast made them promise, and from made and very dear, and made him to devise and made was very costly, which made ready the paschal lamb made his Maundy the first made his Maundy, and so made his Maundy before the made then his Maundy in made his Maundy a day made unto the Jews upon made and his holy body made him report of their made promise to betray him made all the man whole made prelates and spiritual governors made with you upon all
earth because he was made of the earth,
saying, "Earth because he was made of the earth, saying*

form still remaineth), was made of many corns of many
grapes flowing.

law was there none made to command it). Howbeit
he made of the earth, and made the world? and a
made the body of Christ made of nothing, he be
is known to have made into a better?) Saint
the same thing already have wrought, there is
mass or lump be made of them both: even
incorporate together and all made that one loaf. And
animated and quickened and made a lively member in
sacramentally and virtually both, made in the year of
while he that hath made us, he that hath
with thee." And he made haste and came down
sacramentally and virtually both, made in the year of
while he that hath made us, he that hath
with thee." And he made haste and came down
Savior, appearing to Mary made us, he that hath
vobis: vos vocatis me Magdalene in the form of
pedes vestros, dominus et magister et domine, et bene
cum principibus sacerdotum et magister, et vos debetis alter
ad vos, habens iram magistratibus, quemadmodum illum traderet illis
wise: "Dixerunt linguam nostram magna: "Dixerunt linguam nostram
have said, "We will magna: "Dixerunt linguam nostram
Et factum est proelium magnificabimus, labia nostra a nobis
proiectus est draco ille magnus, serpens antiquus qui vocatur
Virga Aaron devoravit virgas magorum, EgiptiorumMT2." And over
betrayed a good simple maiei et, quam el, non est neque
creaturas nutu potentiae, praesentia magna: "Dixerunt linguam nostram
with all his whole main mighty army was --
error. For they, to magnum in caelo. Michael et
of God's grace to magnus, serpens antiquus qui vocatur
I will hold or magorum EgiptiorumMT2." And over
way would not be maid, quam el, non est neque
of God might be main in dominici corporis transire
such difficulty in the maintain the justice of God
be made and, in maintain him if he had
confesseth the defense and maintain, I have somewhat showed
fain to find, for maintained, he then desired Saint

Vobis: vos vocatis me
Magister et domine, et bene
Cum principibus sacerdotum et
Ad vos, habens iram
Magna: "Dixerunt linguam nostram"
Et factum est proelium
Proiectus est draco ille
Virga Aaron devoravit virgas
Betrayed a good simple
Creaturas nutu potentiae, praesentia
With all his whole
Error. For they, to
Of God's grace to
I will hold or
Way would not be
Of God might be
Such difficulty in the
Be made and, in
Confesseth the defense and
Fain to find, for

13, 131/21
13, 143/18
13, 143/20
13, 149/24
13, 153/27
13, 161/37
13, 162/10
13, 162/25
13, 164/7
13, 166/1
13, 166/12
13, 166/13
13, 167/19
13, 168/23
13, 175/28
13, 176/32
13, 191/2
13, 202/8
13, 203/21
13, 191/2
13, 202/8
13, 203/21
13, 157/28
13, 101/4
13, 101/5
13, 51/20
13, 23/12
13, 10/6
13, 10/8
13, 6/2
13, 6/5
13, 131/25
13, 63/16
13, 165/15
13, 57/31
13, 34/20
13, 37/22
13, 44/14
13, 35/20
13, 35/22
13, 35/8
13, 26/5
13, 34/17
13, 35/4
went about for the maintenance of their own worldly
vobis: Non est servus domino suo, neque Apostolus
For as himself saith: " maior domino suo, neque Apostolus
For he said himself: " Maiorem co qui misit illum
mind against the great majesty of mankind. The glorious
neither would the mighty majesty of God endure and
hath the most excellent majesty of God, his Creator
treason against this prince's majesty, this duchy with all
the marvel of thy majesty
breast the marvelous high majesty of mankind. The glorious
the presence of his majesty
therein, and with the majesty of his eternal Godhead
heinous offense against his majesty as he accounteth theirs
consider his high glorious majesty, which his high goodness
nature of angels to make some creatures partners of
and let us forthwith make a cross on our
his proud, envious enemies make such a diminishment in
creature, wherewith he would make up and fulfill with
enhancing so high might make such pride spring in
proud disobedience that might make them fly from his
kind of man and make the first fathers disobey
whom if he might make on his side, then
man had to his make , and thereby guessed (as
without reproach and uncontrolled, make (as Saint Paul saith
God doth wrong to make and use all those
himself was wont to make other folk in the
a great occasion to make folk come to the
taken for us should make our labor and pain
lest I should therewith make this work too tedious
those things, which would make a long book alone
unspotted lamb, himself would make a passage through Egypt
where he would, and make their possession lawful. But
their service and to make their thrall servants, bondmen
will that they shall make and receive this sacrifice
we, I say, to make haste about those things
Let us then evermore make ourselves so ready for
they thought they should make all the matter safe
them that they might make him be taken. But
said unto him, "Master, make thy disciples here hold
<table>
<thead>
<tr>
<th>Term</th>
<th>Line</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>and our Lord shall</td>
<td>make</td>
<td>13, 75/14</td>
</tr>
<tr>
<td>rich, thou mayest now</td>
<td>make</td>
<td>13, 78/32</td>
</tr>
<tr>
<td>in his unhappy service</td>
<td>make</td>
<td>13, 81/5</td>
</tr>
<tr>
<td>for his enemies, to</td>
<td>make</td>
<td>13, 83/11</td>
</tr>
<tr>
<td>that we go and</td>
<td>make</td>
<td>13, 85/18</td>
</tr>
<tr>
<td>saying, &quot;Go you and</td>
<td>make</td>
<td>13, 85/20</td>
</tr>
<tr>
<td>thou that we shall</td>
<td>make</td>
<td>13, 85/21</td>
</tr>
<tr>
<td>near, with thee I</td>
<td>make</td>
<td>13, 86/2</td>
</tr>
<tr>
<td>place paved, and there</td>
<td>make</td>
<td>13, 86/4</td>
</tr>
<tr>
<td>we shall go to</td>
<td>make</td>
<td>13, 87/22</td>
</tr>
<tr>
<td>was that they should</td>
<td>make</td>
<td>13, 92/18</td>
</tr>
<tr>
<td>thou that we shall</td>
<td>make</td>
<td>13, 93/1</td>
</tr>
<tr>
<td>near, with thee I</td>
<td>make</td>
<td>13, 93/5</td>
</tr>
<tr>
<td>and there do you</td>
<td>make</td>
<td>13, 93/8</td>
</tr>
<tr>
<td>at the time to</td>
<td>make</td>
<td>13, 94/18</td>
</tr>
<tr>
<td>his promise, nor so</td>
<td>make</td>
<td>13, 96/10</td>
</tr>
<tr>
<td>places as the evangelists</td>
<td>make</td>
<td>13, 96/18</td>
</tr>
<tr>
<td>Mark, and Saint Luke</td>
<td>make</td>
<td>13, 96/21</td>
</tr>
<tr>
<td>we may long and</td>
<td>make</td>
<td>13, 100/14</td>
</tr>
<tr>
<td>the thinking thereof would</td>
<td>make</td>
<td>13, 102/29</td>
</tr>
<tr>
<td>went further and, to</td>
<td>make</td>
<td>13, 116/9</td>
</tr>
<tr>
<td>vainglory to show and</td>
<td>make</td>
<td>13, 116/11</td>
</tr>
<tr>
<td>that Last Supper to</td>
<td>make</td>
<td>13, 119/28</td>
</tr>
<tr>
<td>apostles nor list to</td>
<td>make</td>
<td>13, 120/2</td>
</tr>
<tr>
<td>desire and longing to</td>
<td>make</td>
<td>13, 120/6</td>
</tr>
<tr>
<td>Saint John, yet to</td>
<td>make</td>
<td>13, 125/23</td>
</tr>
<tr>
<td>faith -- and would</td>
<td>make</td>
<td>13, 137/15</td>
</tr>
<tr>
<td>crafty purpose. For they</td>
<td>make</td>
<td>13, 138/12</td>
</tr>
<tr>
<td>unlearned reader's eye and</td>
<td>make</td>
<td>13, 138/29</td>
</tr>
<tr>
<td>as he only can</td>
<td>make</td>
<td>13, 141/9</td>
</tr>
<tr>
<td>all other sacraments refresh,</td>
<td>make</td>
<td>13, 142/32</td>
</tr>
<tr>
<td>may well suffice to</td>
<td>make</td>
<td>13, 149/18</td>
</tr>
<tr>
<td>naming it bread might</td>
<td>make</td>
<td>13, 153/32</td>
</tr>
<tr>
<td>thereof) doth also effectually</td>
<td>make</td>
<td>13, 154/13</td>
</tr>
<tr>
<td>body, they labor to</td>
<td>make</td>
<td>13, 157/8</td>
</tr>
<tr>
<td>et vita aeterna. (Wherefore</td>
<td>make</td>
<td>13, 160/28</td>
</tr>
<tr>
<td>able to create and</td>
<td>make</td>
<td>13, 166/11</td>
</tr>
<tr>
<td>soever the infidels shall</td>
<td>make</td>
<td>13, 172/32</td>
</tr>
<tr>
<td>that his goodness could</td>
<td>make</td>
<td>13, 191/12</td>
</tr>
<tr>
<td>such men as willfully</td>
<td>make</td>
<td>13, 192/10</td>
</tr>
<tr>
<td>business we would then</td>
<td>make</td>
<td>13, 197/14</td>
</tr>
<tr>
<td>coming, that he may</td>
<td>make</td>
<td>13, 198/19</td>
</tr>
<tr>
<td>forthwith was contented to</td>
<td>make</td>
<td>13, 203/26</td>
</tr>
<tr>
<td>that his goodness could</td>
<td>make</td>
<td>13, 191/12</td>
</tr>
</tbody>
</table>
such men as willfully
business we would then
coming, that he may
forthwith was contented to
look upward unto his
wist he had a
God, his Creator and
to change, and being
the poor metal that
hawk? What a bragging
there, but shortly he
the clay whereof he
of all together and
continued seven days, Burgensis
with him Saint Mark
est?" (My cup that
ruleth an horse and
ruleth an horse and
right order of the
nardus of the true
cause that the true
cost thereof used another
was of the true
 Gloze of his own
pertaining to him, in
pertaining to him, in
audisti vocem uxoris tuae,
also diverse degrees of
willing to suffer the
motion than their own
treason of Judas, the
and passion, as the
his miracles, and the
them of his heart-burning
no sour taste of
death, rising upon the
was (I say) their
of their own private
his covetise fell unto
were through their high
the serpent, the first
not but that his
endure and suffer his
him still) of those
make not themselves unworthy to
make , and what a work
make us worthy to receive
make recompense to all men
make, began in such wise
make infinitely far above him
make, evermore attendant himself at
 make of the whole earth
make us the ploughshare and
make a bearward with his
make them think and say
make the vile vessel was
make us poor miserable wretches
make another manner of reckoning
make mention, saying,"Et biberunt
make men drunk, how noble
make him go which way
make him go which way
make or choosing of the
make, as the gospel declareth
make was less used, and
make thereof that was called
make , and was (as the
make after his own fantasy
make cheer to him and
make cheer to him and
Gloze of his own
maleicta terra in operce tuo
maleice , in some the more
maleice of his proud, envious
maleice willfully turned from him
maleice of the Jews, and
maleice of the Jews, the
maleice conceived against him by
maleice through the Red Sea
maleice or sin, but with
maleice of the Jews. For
maleice that they labored to
maleice, that would they color
maleice too. And the devil
maleicious pride thrown out of
maleicious contriver of all this
maleicious deceit should not pass
maleicious proud enemy the devil
maleicious angels, that without other
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, maliciously 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, 15/ 1
often) that to bring man to woe, the woman 13, 18/ 28
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
<table>
<thead>
<tr>
<th>Term</th>
<th>Line</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>wretched decayed kind of man</td>
<td>13, 25/ 24</td>
<td></td>
</tr>
<tr>
<td>the means found that man</td>
<td>13, 25/ 29</td>
<td></td>
</tr>
<tr>
<td>is to wit, both</td>
<td>13, 25/ 30</td>
<td></td>
</tr>
<tr>
<td>from all eternal bondage</td>
<td>13, 26/ 1</td>
<td></td>
</tr>
<tr>
<td>for the kind of man</td>
<td>13, 26/ 6</td>
<td></td>
</tr>
<tr>
<td>ransom no creature but</td>
<td>13, 26/ 10</td>
<td></td>
</tr>
<tr>
<td>most conveniently be paid,</td>
<td>13, 26/ 11</td>
<td></td>
</tr>
<tr>
<td>was there no one</td>
<td>13, 26/ 12</td>
<td></td>
</tr>
<tr>
<td>the whole kind of man</td>
<td>13, 26/ 13</td>
<td></td>
</tr>
<tr>
<td>do so much for</td>
<td>13, 26/ 21</td>
<td></td>
</tr>
<tr>
<td>so much for man,</td>
<td>13, 26/ 25</td>
<td></td>
</tr>
<tr>
<td>For the redemption of man</td>
<td>13, 26/ 29</td>
<td></td>
</tr>
<tr>
<td>profuisset?&quot; (What availeth it</td>
<td>13, 26/ 31</td>
<td></td>
</tr>
<tr>
<td>redeemed him, then would</td>
<td>13, 27/ 6</td>
<td></td>
</tr>
<tr>
<td>be both God and man</td>
<td>13, 27/ 7</td>
<td></td>
</tr>
<tr>
<td>made unto God for</td>
<td>13, 27/ 8</td>
<td></td>
</tr>
<tr>
<td>do it and, being</td>
<td>13, 27/ 11</td>
<td></td>
</tr>
<tr>
<td>leese the power upon</td>
<td>13, 27/ 20</td>
<td></td>
</tr>
<tr>
<td>the poor nature of man</td>
<td>13, 27/ 23</td>
<td></td>
</tr>
<tr>
<td>indignation of God against</td>
<td>13, 27/ 26</td>
<td></td>
</tr>
<tr>
<td>in the nature of man</td>
<td>13, 28/ 27</td>
<td></td>
</tr>
<tr>
<td>rather would wish every</td>
<td>13, 28/ 30</td>
<td></td>
</tr>
<tr>
<td>me fecisti sic?&quot; (O his work wrought in</td>
<td>13, 28/ 32</td>
<td></td>
</tr>
<tr>
<td>give a reckoning to</td>
<td>13, 28/ 35</td>
<td></td>
</tr>
<tr>
<td>mind in that a</td>
<td>13, 28/ 37</td>
<td></td>
</tr>
<tr>
<td>And many an holy</td>
<td>13, 29/ 2</td>
<td></td>
</tr>
<tr>
<td>the whole kind of man</td>
<td>13, 29/ 5</td>
<td></td>
</tr>
<tr>
<td>sin (with which every</td>
<td>13, 29/ 7</td>
<td></td>
</tr>
<tr>
<td>of the kind of man</td>
<td>13, 29/ 9</td>
<td></td>
</tr>
<tr>
<td>he will fail no</td>
<td>13, 30/ 1</td>
<td></td>
</tr>
<tr>
<td>original sin damned every</td>
<td>13, 30/ 4</td>
<td></td>
</tr>
<tr>
<td>as not suffering any</td>
<td>13, 30/ 8</td>
<td></td>
</tr>
<tr>
<td>of justice taught unto</td>
<td>13, 30/ 16</td>
<td></td>
</tr>
<tr>
<td>all the kind of</td>
<td>13, 30/ 22</td>
<td></td>
</tr>
<tr>
<td>omnes peccaverunt.&quot; (By one men,</td>
<td>13, 31/ 11</td>
<td></td>
</tr>
<tr>
<td>the sin of one</td>
<td>13, 31/ 13</td>
<td></td>
</tr>
<tr>
<td>the sin of one</td>
<td>13, 31/ 25</td>
<td></td>
</tr>
<tr>
<td>the justice of one</td>
<td>13, 31/ 28</td>
<td></td>
</tr>
<tr>
<td>the disobedience of one</td>
<td>13, 31/ 29</td>
<td></td>
</tr>
<tr>
<td>all the kind of</td>
<td>13, 31/ 31</td>
<td></td>
</tr>
<tr>
<td>justification and righteousness in</td>
<td>13, 32/ 6</td>
<td></td>
</tr>
<tr>
<td>words, declareth that no</td>
<td>13, 32/ 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13, 32/ 14</td>
<td></td>
</tr>
</tbody>
</table>
saved.) And that no man shall be saved without . And for this cause might attain to see than is the wisdom above the wisdom of old and young, though have put in their were taken by natural naturally descended from Adam gave to him two had had but his had by only natural they mean not (I was or should have , if he never had marvel that God made will herein take a in the state of in the state of affirm stiffly yes, I doth indeed but half hath a very sore (which I showed you upon condition to be to be perpetually damned for him and his of them, if he committed treason and lost hath without his desert for the original sin are called in Scripture may be pained by , which for displeasure given that impenitent dieth therein is damned unto the to please God. For that cometh unto God many attain by natural but from him that of discretion among the and child that by all the blessed blood and a good, but discharged of all pain
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, 55/ 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
<p>| was once a young man | fell in a lewd | 13, 78/6 |
| For begin thou once | the matter,” quod he | 13, 78/11 |
| be hard for any | to deliver him but | 13, 78/26 |
| now a great rich | with this one bargain | 13, 78/34 |
| A greater love no | hath than to give | 13, 84/1 |
| that ever any other | had. But yet had | 13, 84/2 |
| fellow. Let us every | , therefore, in time learn | 13, 84/24 |
| city to a certain | Lo, as you shall | 13, 85/23 |
| shall meet you a | bearing a pot of | 13, 85/24 |
| city to a certain | Lo, as you be | 13, 93/2 |
| city, there shall a | meet you bearing a | 13, 93/3 |
| sent them to a | not named in token | 13, 93/14 |
| should have named the | or the place, the | 13, 93/23 |
| the name of the | , lest he might thereby | 13, 94/6 |
| thither as neither no | knoweth nor no man | 13, 94/16 |
| man knoweth nor no | can know but myself | 13, 94/17 |
| they should meet the | with the water pot | 13, 94/27 |
| meet with a strange | and, so forth, what | 13, 95/3 |
| could tell that the | with his pot of | 13, 95/10 |
| John) that if any | wist where Christ were | 13, 95/30 |
| cost there can no | deny but that their | 13, 98/17 |
| reclinet.” (The Son of | hath not where to | 13, 99/14 |
| easy enough for any | to say the word | 13, 99/29 |
| hard for many a | to let it fall | 13, 99/31 |
| love beyond which no | could go. For he | 13, 102/17 |
| love can there no | have than that a | 13, 102/19 |
| have than that a | give his life for | 13, 102/20 |
| thereof would make a | forget all his friends | 13, 102/29 |
| trust) to put no | in remembrance that our | 13, 105/5 |
| as verily God as | . And therefore where the | 13, 105/6 |
| him all (if a | may call it giving | 13, 105/24 |
| begetting. Howbeit, Christ as | might receive of God's | 13, 105/25 |
| For baptized shall no | be but once; the | 13, 108/8 |
| apparent things which every | might behold and see | 13, 109/10 |
| our Savior healed a | in his body outwardly | 13, 109/16 |
| He made all the | whole in the Sabbath | 13, 109/19 |
| is not all the | , but the soul, too | 13, 109/20 |
| thereof. For as no | can come at Canterbury | 13, 111/8 |
| doctors note that no | lawfully may, for any | 13, 112/4 |
| be obeyed if every | may boldly frame himself | 13, 112/11 |
| like wise, if a | doubt of the sentence | 13, 112/33 |
| believe.) For if a | that believeth not do | 13, 115/34 |
| done by a faithful | in faith were meritorious | 13, 116/2 |
| busy to tempt every | to the same sin | 13, 116/28 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>restore the kind of man unto the inheritance of Christ</td>
<td>13, 120/15</td>
</tr>
<tr>
<td>bring the nature of man into the kingdom of heaven</td>
<td>13, 120/32</td>
</tr>
<tr>
<td>which the nature of man was restored unto the kingdom of God</td>
<td>13, 121/5</td>
</tr>
<tr>
<td>you. ) Our Savior as man gave thanks unto God</td>
<td>13, 122/28</td>
</tr>
<tr>
<td>all the merit of man to receive (that they were restored unto God)</td>
<td>13, 124/23</td>
</tr>
<tr>
<td>blood of a reasonable man, and of that which was also God</td>
<td>13, 127/28</td>
</tr>
<tr>
<td>man, and of that doubt, it seemeth me</td>
<td>13, 135/20</td>
</tr>
<tr>
<td>apostles himself, if any able to enter, pierce</td>
<td>13, 137/2</td>
</tr>
<tr>
<td>neither is there any (that taketh Christ for the kingdom of God)</td>
<td>13, 139/18</td>
</tr>
<tr>
<td>hath to any Christian mind of a living cannot well imagine how</td>
<td>13, 141/3</td>
</tr>
<tr>
<td>hath carried many a condemnation: the which no man receiveth worthily</td>
<td>13, 144/27</td>
</tr>
<tr>
<td>of which no man hath heard or read</td>
<td>13, 149/17</td>
</tr>
<tr>
<td>neither lay nor priest, nor woman, good nor man</td>
<td>13, 150/12</td>
</tr>
<tr>
<td>believe that no good man (upon any of these is called &quot;earth&quot;)</td>
<td>13, 151/14</td>
</tr>
<tr>
<td>have said, not only but also God, and</td>
<td>13, 152/9</td>
</tr>
<tr>
<td>that in Scripture a verily both God and a man, and woman of the</td>
<td>13, 154/15</td>
</tr>
<tr>
<td>and do put every man (that taketh Christ for the kingdom of God)</td>
<td>13, 154/29</td>
</tr>
<tr>
<td>marvel much that any man taketh for so strange</td>
<td>13, 157/16</td>
</tr>
<tr>
<td>form of a wayfaring man , betokened and was a mansion</td>
<td>13, 157/23</td>
</tr>
<tr>
<td>corpus domini. &quot; (Let a man examine and judge himself to sin.) And in</td>
<td>13, 160/5</td>
</tr>
<tr>
<td>fiery darts to drive salvation of the whole , being both a medicine</td>
<td>13, 160/31</td>
</tr>
<tr>
<td>who both being born man hath taken upon him</td>
<td>13, 164/10</td>
</tr>
<tr>
<td>body, and also that which was born of</td>
<td>13, 164/15</td>
</tr>
<tr>
<td>place left for any man to doubt, for now</td>
<td>13, 165/3</td>
</tr>
<tr>
<td>he saith: Let no man doubt, but that the himself made the body</td>
<td>13, 165/30</td>
</tr>
<tr>
<td>majesty, seeing he seeth For like as any man that cometh to the</td>
<td>13, 166/2</td>
</tr>
<tr>
<td>body of every Christian man shall yield every man according to his works</td>
<td>13, 174/6</td>
</tr>
<tr>
<td>generosity defend every Christian man , he doth in a</td>
<td>13, 175/17</td>
</tr>
</tbody>
</table>
though that every Christian man, so receiving is in 13, 175/35

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 but like as a 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

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 but like as a man, In remembrance and memorial 13, 192/8

govern and guide the man, with bridle and spur 13, 192/26

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

pride of another man's use so profitable as 13, 8/14

proud of keeping another man's gate? another man's horse 13, 8/26

another man's gate? another man's horse? another hound or hawk? What 13, 8/27

for pride of another man's bear? Howbeit what speak 13, 8/29

angels 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

means, I say, of man's redemption so by himself 13, 27/30

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 unchristen at man's state and never heard 13, 42 / 20
hath a respect unto man's salvation and provideth a 13, 43 / 24
is a means of man's salvation and reward, though 13, 43 / 25
concerning the necessity of man's redemption, and the manner 13, 43 / 31
determine to die for man's fall, and the things 13, 43 / 32
of the Trinity for man's redemption by means of 13, 49 / 18
or mutilate that honorable man's work, but so rehearse 13, 50 / 12
high devised means of man's redemption, the deep secret 13, 53 / 10
when this mystery of man's redemption was thus there 13, 55 / 22
of the Trinity for man's redemption was notified unto 13, 62 / 12
the world, nor a man's mouth, and the man 13, 69 / 28
so much in every man's house, they neither wist 13, 99 / 18
causeth increase of a man's house, 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: "Quotienscumque 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
Omnes 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 manducareillum 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 pocolo frueris, manducas et bibis corpus et 13, 162 / 13
caro mea est; qui manducet hunc panem vivet in 13, 143 / 4
et sanguinem bibere. Qui manducet meam carnem et bibit 13, 144 / 1
Christus, procul dubio nec manducet spirituiter, carnem eius, nec 13, 144 / 5
sacramentum ad judicium sibi manducet et bibit, quia immundus 13, 144 / 8
calice bibat; qui enim manducet et bibit indigne, judicium 13, 160 / 4
bibi indigne, judicium sibi manducet et bibit, non diiudicans 13, 160 / 5
Apostolum qui ait, qui manducet et bibit indigne, judicium 13, 166 / 19
bibit indigne, iudicium sibi
Domini, et iudicium sibi
Saint Paul therein: "Qui
calice indigne, iudicium sibi
Saint Paul therein: "Qui
calice indigne, iudicium sibi
et dixit: Accepte et
for you") and "Quicumque
said unto them, "Quicumque
to the Corinthians: "Quicumque
to the Corinthians: "Quicumque
est (iniquit) corpus meum.
where he saith: "Qui
de caelo Lucifer, qui
the castle of Emmaus, ",
the castle of Emmaus, ",
Non habemus hic civitatem
Christo manere, et illum
bibere potum, in Christo
sumimus, quomodo non naturaliter
meum sanguinem, in me
per hoc qui non
et in quo non
sanguinem meum, in me
in any word willingly
of his own holy
is to wit, his
do against his holy
of his seeming feeble
taking up of his
almighty power, by his
death of his innocent
soul of his blessed
generation, and to his
that, in his innocent
that, in his innocent
writeth thus: "Ferebatur in
Quis enim portatur in
portatur in manibus suis?
aliorum potest portari homo,
ferebatur enim Christus in
enim illud corpus in
the great heretics the
declare here, by the

manucaut
et bibit. Fidem autem
manucaut
et bibit, non iudicicans
manucaut
de hoc pane, et
manucaut
et bibit, non iudicicans
manucaut
de hoc pane, et
manucaut
et bibit, non iudicicans
manucaut
hoc est corpus meum
manucauterit
panem hunc, et biberit
manucauterit
panem et biberit calicem
manucauterit
panem et biberit calicem
manucauterunt
et biberunt de eisdem
manucautum
et bibimus cum illo
mane
oricaris? Corruisti in terram
Mane
nobiscum Domine" (Tarry with
Mane
nobiscum Domine" (Tarry with
manentem
sed futuram inquirimus." We
manentem
in se habere. Ac
manere
et illum manentem in
manere
in nobis exsistimandus est
manet
et ego in illo
manet
in Christo, et in
manet
Christus, procul dubio nec
manet
et ego in eo
mangle
or mutilate that honorable
manhead
. And verily these points
manhead
), and yet rather lie
manhead
, was yet, the thing
manhead
. And that not in
manhead
into heaven with him
manhead
as by his instrument
manhood
(not bounden or subject
manhood
, and that his Godhead
manhood
, by the unity of
manhood
to suffer his painful
manhood
to suffer his painful
manibus
suis, hoc vero fratres
manibus
suis? Manibus aliorum potest
Manibus
aliorum potest portari homo
manibus
suis nemo portatur. Quomodo
manibus
suis, quando commendans ipsum
manibus
suis. Ipsa est humilitas
Manichees
doth very clearly declare
manifold
branches thereof, all the

Thomas More Studies 14 (2019)
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 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 (whatoever 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, 197/ 10
us with all humble manner and reverent behavior to 13, 197/ 23
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 manus 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, 102/ 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."

men may note and

us not forget to

the first, we must

Saint Luke, and Saint

blood should be the

the sight of that

hyssop that signifieth humility,

red blood of Christ,

killeth those Egyptians, that

us, and be the

the fourteenth of Saint

a world also to

the fourteenth of Saint

Saint Matthew and Saint

by Saint Matthew, Saint

evangelists, Saint Matthew, Saint

that Saint Matthew, Saint

And therefore saith Saint

both Saint Matthew, Saint

should note well and

the fourteenth of Saint

evangelists, Saint Matthew, Saint

of Saint Matthew, Saint

Saint Matthew and Saint

Saint Matthew and Saint

Saint Matthew and Saint

Saint Matthew and Saint

say, I note and

drinking with him Saint

perceiving whereof we must

evangelists, Saint Matthew, Saint

us), may be well

one. There may be

thing specially to be

also specially to be

also notably to be

things that might be

by their houses so

which we shall be

were the twelve thousand

us) within our so

man that beholdeth her

and that upon any

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

Mark

here that in these

upon this part of

this one point well

and consider well that

, three of the four

unto him that should

the striker should pass

the posts and the

ourselves on every side

of Christ’s bloody cross

by which we shall

, and in the twelfth

and consider how the

, the twenty-second of Saint

call the Shere Thursday


, and Saint Luke, plainly

, and Saint Luke wrote

"He came and his

, and Saint Luke make

thereby that the vice

, and in the twelfth

, and in the twenty-second

, and Saint Luke, and

, and Saint Luke, is

to be the selfsame

may be both understood

rehearse spoken the institution

-- which words he

this word "novum," (new

maketh mention, saying, "Et

and consider that in

, and Saint Luke, and

that, like as by

also in the foresaid

, that like as the

that the stubborn manner

, that as tenderly as

more, let us not

and not enter thereinto

from harm, as were

with the same sign

house from all evil

more her crooked nose

of that coming he
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 mar vel 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
Martha, providing that all our marvel much that any man 13, 157/ 15
is nothing to be marvel is it for him 13, 166/ 9
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
terse 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
may resist them and master my sensuality and refrain
had been bounden to master his sensuality and resist
one comfortable saying that Master Nicholas de Lyra toucheth
Upon these words saith Master Lyra that, although the
this be true that Master Lyra saith, then is
to be considered that Master Lyra there saith that
that belief sufficeth (saith master Lyra) for his salvation
better condition than his master, as our Lord saith
of that worshipful father, master Jean Gerson, which work
chapter. The context of master Gerson, whereof first the
and said unto him, ", " master, make thy disciples here
found the means to master, but God might they
God might they never master. The wavering people they
treason and betrayed his master, grudged therewith and was
as mildly as his master, touched him, yet could
the anointing of his master he would get it
the betraying of his master. And thereupon came he
traitor to betray his master but himself alone. And
-- whereas if his Master Christ had lived, and
of the house: "The Master saith to thee, "My
of the house: "The Master saith to thee, "My
should say that their Master must occupy them. A
in betraying such a Master with whom he was
you? You call me Master and Lord. And you
your Lord and your Master, as you owe also one
himself that, being their Master, their Lord, and their
that his Lord and Master should wash his feet
of money to sell Master with whom he was
Lord and their very Master. And therefore he said
them: "You call me Master and Lord, and you
creatures; he was very Master of them as of
your Lord and your Master, you must also wash
your Lord and your Master, and that the bondman
messenger more than his Master that sent him, you
the right famous clerk Master Jean Gerson rehearseth in
him could not so Master and overwhelm his kind
of this mind seemeth Master Gerson to have been
of his most loving Master (which he so late
of his most loving Master (which he so late
the betraying of his Master's body the tenth part
the anointing of his Master's body. Now if it
and mothers, and all masters of households, too, would
meet to be his match . And as wise as
ween we be nothing

Unde hoc, ut veniat

Unde hoc, ut veniat

people eat of one

further, consider well this

meet for this present

cross, which is the

the discourse of this

all, but may be

as impertinent to my

good fathers answered this

Jerome, he debateth this

other folk in the

Their mind in the

no schools upon the

truth thus be, this

point whereunto all the

of God in this

properly pertain unto the

haste us to the

more proper for the

of Christ, as a

the season and the

should make all the

arbitror in a temporal

varied, to refer the

his determination in the

thou once man the

point to defer the

went roundly to the

very meet for the

up all the whole

thus beginneth he this

his rehearsing of the

the circumstance of the

purpose to dispute the

Blessed Sacrament, concerning this

damnably be deceived in

as great as the

himself, that bringeth their

twenty-sixth chapter of Saint

the twenty-seventh of Saint

the words of Saint

twenty-sixth chapter of Saint

matches with them. For surely

mater Domini mei ad me

mater Domini mei ad me

loaf, for there were

, and ponder well this

) but only will I

of his bitter passion

men may note and

of merit, except the

many things that might

, those I say that

at length, very substantially

never satisfied nor contented

is this, that God

nor almost in nothing

may partly be resembled

draweth, that is to

. And it is to

of the redemption; and

of the blessed passion

, in that by the

of his grief and

. For pascha in the

safe. Whereupon as Saint

concerning the dividing of

unto the chief priest

. This number was still

," quod he, "and never

and put it over

and said unto them

, which Saint John here

with a very short

: "Et quum facta esset

. But diverse other doctors

and also upon this

with them but to

, left us behind them

concerning our faith or

is) but in a

about much more, a

, the fourteenth of Saint

, the fifteenth of Saint

Saint Luke, and Saint

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

state of man, they

and retain only a

many of us (I

things with him. I

of heaven, did not

done, doth not always

fulfilled, he must needs

they say) by no

in such wise I

or sacramental sign (I

I say "worthily," I

I say "worthily," I

forth her first-begotten son),

feet), the prophet there

it bread the Scripture

circumstances that the Scripture

distributed many, but he

of speaking like, not

do, they misuse the

very sentence and the

perceive that the very

himself upon some mischievous

called to mind the

was Adam by the

to another by more

of God was the

yet upon repentance by

the device of a

the marvelous merciful just

him before. This excellent

willingly suffered), that excellent

merciful goodness by one

had by only natural

which now by more

be also by two

Christ, which is the

salvation and provideth a

that there is a

know not that the

and hopeth for the

together in the marvelous

again thereto without the

force, and by that

mean

learning have often right

mean

not (I think) thereby

mean

man’s living of one

mean

) as by his faith

mean

not only as much

mean

that after that the

mean

or imply (though sometimes

mean

that he would use

mean

a figure of itself

mean

by this word "a

mean

the washing in the

mean

that that very thing

mean

that he would eat

mean

of that word against

mean

of the text. And

mean

of the Scripture is

mean

that very thing

mean

that that very thing

mean

not that any man

mean

not that any man

mean

not that he knew

mean

not that when the

mean

not that it is

mean

that it is the

mean

that very thing

mean

that very thing

mean

not that any man

mean

not that any man

mean

by which he might

mean

by which he had

mean

by which he might

mean

by which he somewhat

mean

than men be aware

mean

found that man should

mean

of mercy should his

mean

convenient for man's redemption

mean

himself, that is to

mean

of man's redemption the

mean

, I say, of man’s

mean

or other failed not

mean

in this world since

mean

than one have our

mean

, either by the leesing

mean

of our salvation, in

mean

thereunto, and so believeth

mean

of man's salvation and

mean

is Christ. And there

mean

of salvation, which is

mean

of man’s redemption, sundry

mean

of our mediator and

mean

have lost more than

13, 28/ 9

13, 37/ 9

13, 41 15

13, 44/ 10

13, 105/ 19

13, 121/ 19

13, 121/ 19

13, 121/ 2

13, 138/ 32

13, 141/ 12

13, 141/ 21

13, 191/ 11

13, 191/ 11

13, 121/ 23

13, 158/ 19

13, 158/ 23

13, 175/ 23

13, 122/ 12

13, 138/ 9

13, 159/ 3

13, 159/ 10

13, 14/ 16

13, 14/ 17

13, 19/ 23

13, 21/ 17

13, 25/ 29

13, 25/ 31

13, 27/ 1

13, 27/ 4

13, 27/ 13

13, 27/ 29

13, 29/ 34

13, 37/ 6

13, 37/ 18

13, 41 19

13, 43/ 22

13, 43/ 24

13, 43/ 25

13, 43/ 26

13, 43/ 28

13, 43/ 34

13, 44/ 7

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
device 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 
and to moderate and 
a nature above all 
great goodness of God 
all justice must be 
work without weariness, their 
here long about our 
while they fasted from 
cot with them common 
his disciples such common 
My flesh is verily 
will not eat the 
dost receive this holy 
flesh in our Lord's 
My flesh is verily 
man before any bodily 
at that time not 
shall not need to 
the means of our 
salvation and of that 
faithe of the said 
vitam salutemque proficit, simul 
man, being both a 
to him, by devout 
also sit in devout 
to him, by devout 
also sit in devout 
that would after wax 
to some other, than 
in mine heart such 
apart, we may with 
none ascend but with 
hands, exhorteth them by 
they should themselves of 
friend or foe, with 
unworthiness, say with all 
unworthiness, say with all 
yet thought he himself 
more time than were 
might, he thought it 
that it was nothing 
text to serve more 
see, referred (as more 
the city, there shall 

meanwhile, if he had would 13, 46/ 24 
measure their paces himself in 13, 95/ 17 
measure more excellent. For though 13, 125/ 6 
measured their state and wealth 13, 12/ 24 
measured and shaped. And therefore 13, 33/ 24 
meat pleasant at hand, no 13, 23/ 27 
meat, nor take leisure as 13, 65/ 23 
meat, not fast from sin 13, 98/ 3 
meat but also did consecrate 13, 131/ 14 
meat and drink as he 13, 133/ 31 
meat and my blood is 13, 159/ 23 
meat of corruption nor I 13, 161/ 1 
meat, and incorruptible food, when 13, 162/ 17 
meat, how shall he be 13, 164/ 9 
meat, and my blood is 13, 164/ 30 
meat. For upon this cause 13, 169/ 23 
meddle with him for fear 13, 72/ 5 
meddle. This much is perplex 13, 91/ 21 
mediator and savior, Jesus Christ 13, 44/ 8 
Mediator by whose death they 13, 54/ 5 
Mediator, remit and forgive them 13, 54/ 7 
medicamentum et holocaustum ad sanandas 13, 163/ 1 
medicine to heal infirmities, and 13, 163/ 15 
meditation talk with him. Let 13, 201/ 23 
meditation and hearken well what 13, 202/ 6 
meditation talk with him. Let 13, 201/ 23 
meditation and hearken well what 13, 202/ 6 
meek and repent and pray 13, 25/ 26 
meekly confessed their fault and 
meekness that I so may 13, 11/ 12 
meekness give our hearts to 13, 49/ 7 
meekness thither. And since the 13, 116/ 27 
meekness and humility to account 13, 117/ 4 
meekness as fast again put 13, 117/ 8 
meekness and charity for the 13, 117/ 17 
meekness of heart, "Deus propitius 13, 199/ 16 
meekness of heart, "Deus propitius 13, 199/ 16 
meet to be his match 13, 5/ 9 
meet for this present matter 13, 9/ 25 
meet that Saint Jerome should 13, 35/ 18 
meet, the servant to stand 13, 48/ 9 
meet and more proper for 13, 55/ 17 
meet is) unto her holy 13, 55/ 21 
meet you a man bearing 13, 85/ 24
there shall a man meet you bearing a pot
wisdom as the most meet and convenient by which disciples where they should meet the man with the them where they should meet with a strange man parties appointed, so justly or chance) suddenly to meet together? This could none meet together. This thing can meet for the matter, which meetly that her young cousin meetly that her young cousin Melchizedek, that offered both bread Melchizedek prodeunt sacramenta, et filiis Melchizedek, are now set abroad melius valeat commutare. " (Let all melted by the fire with melted, so that one mass member of Christ's mystical body member of his mystical body member (in a certain manner member in the pure mystical members in one natural body members in the unity of members in the mystical body members in the spiritual body members incorporate in Christ's holy members incorporate in Christ's holy memorial of thy bitter passion memorial of his body and memorial, and a figure. By memorial representing to us himself memorial ) the blood was severed memorial whereof he disdained not memorial of his death (for memorial, vouchsafe, good Christian readers memorial whereof he disdained not memorial of his death (for memorial, vouchsafe, good Christian readers memory, understanding, and will -- men are very far overseen men I mean as I and enter with evil tormenta patientur. " (The mighty men into the selfsame infernal men shall mightily suffer torments men, only for very vain men of gold and silver men of these glistering stones...
But now how many men are there proud of his own. But as discourse of this matter by more means than that have over other as I suppose) few I now see, many And of those holy of God, these good death through into all man in whom all by one, much more it went into all it goeth into all obedience of one, many under heaven given to he doth unto few done and righteously by which he answered other which he contented other toucheth, some great cunning wont to answer other have had (as some of what mind some you, therefore, some good by the way, many this, and the learned Then are there many wherefore be not all should think convenient, all farthest but to restore secret insinuation and (as long, painful wandering of the Egyptians, as well buried, and so many of them"), so when the council of wicked again and, maugre their woman? As for poor well consider that when saith triginta argenteos, some where he said. "Poor appeared unto diverse holy it is among Christian are men. But as may call him a may note and mark be aware of. And that special charge given have less lust to of much less than hath diverse had diverse answer that hell is , through that one man have sinned.) And after , receiving the abundance of unto condemnation, so by unto justification of life be constitute and made in which we must , and with contempt of which yet seem unto therein concerning the justice he could never yet for the defense thereof in that point for think) the rebellion of be concerning the only that Adam by his will peradventure think otherwise of the Jews to in hand with another , by the virtue of to be translated out to the liberty and might say) a watchword in the wild wilderness as cattle in every seeing him alive again assemble them together to , that is to wit whom they set to you shall have ever are in device about call argenteus a coin shall ye always have more than shame to
come not only to men that are in the God could surely send men on such manner messages 13, 95 / 4 among many things that may take occasion to 13, 97 / 6 false and unkind Christian . But there is none 13, 108 / 15 a way that unto seemeth just, and the 13, 112 / 18 that they bid other 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 whereby he hopeth to 13, 116 / 31 the manner of other (since himself saw his 13, 119 / 30 all the old holy , and most received for 13, 135 / 15 -- and would make ween that those plain 13, 137 / 15 corners corrupt some well-minded men before they perceive the 13, 138 / 10 expositions of old holy , which have expounded those 13, 138 / 25 that those old holy 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 of God understood this 13, 144 / 11 whole blessed body. If men ask then the question 13, 147 / 24 suffice to make indifferent bread might make some men perceive that it began 13, 149 / 18 of the communion of ween it were but 13, 153 / 32 they labor to make men together with God. And 13, 154 / 21 in nobis sit.” (These men ween that it cannot 13, 157 / 8 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 make with it. Howbeit, men may gather upon the 13, 172 / 33 delight to be with men , if they prepare to 13, 191 / 22 with the sons of men .) And how can we 13, 192 / 2 take for worthy such men when the Son of 13, 192 / 4 dead, and reward all men as willfully make not 13, 192 / 10 make recompense to all men after their works. We 13, 196 / 4 substance unto the poor men that he had wronged 13, 203 / 26 do give unto poor men , and that forthcoming also 13, 203 / 29 delight to be with men .) With such alacrity, with 13, 204 / 3 with the sons of men .) And how can we 13, 192 / 2 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 forthcoming 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
things of diverse other men's opinions, in which I
them rose many holy men's bodies.) But, as I
counter to these new men's tale, do plainly declare
tenderly went about to mend him and brought him
ad imitationem quoque intenta mente cogitatur. Nam qui sic
somewhat have I made mention of all these points
outward tokens. The first mention that we find made
the sellsame purpose, whereof as the evangelists make
Saint Luke make specially mention of his going to
the evangelists not only mention that he was one
him Saint Mark maketh mention that he came with
evangelists, which, by the mention-making of the Passover and
death conditionally pronounced (before of the letter Tau,
many words at length, saint Luke make specially
Judas play the jolly mention of his going to
sell, they thought the to such a needy
show himself a substantial merchant a little money would
to such a needy merchant was needy, and that
that is of so merchant a little money would
their eye to the merchant and not an huckster
could agree with the merciful hand. And unto heaven
in what wise the merciful just means himself, that
peccatori. " (Lord God, be merciful goodness by one means
peccatori. " (Lord God, be merciful goodness that he will
glory, for thy tender mercy of God abide and
honor, nor the marvelous mercy of God abide and
him, and that his mercy no cause had to
God and his tender mercy entered into counsel together
repentance by means of mercy should his fault be
his justice as his mercy tempered together in the
asked for pardon and mercy ) for which demean, beside
we that of God's mercy they fell into despair
God for remission and mercy (with taking great wreak
many punishments, with manifold mercy showed again by the
I may with his mercy straight depart into paradise
faithful hope of thy mercy , in due love toward
gracious property (as justice, mercy , truth, almightiness, eternity, and
workmanship of his heavenly mercy . For like as any
God of his great mercy refrain them and give 13, 193/ 27
God of his great mercy refrain them and give 13, 193/ 27
but only of their liberal goodness, create of 13, 4/ 7
received, of the only liberal goodness of God 13, 41 3
duty but of the liberality of some other 13, 41 22
may be matter of , except the will, with 13, 22/ 20
more above half the which God would in 13, 48/ 3
far above all the of man to receive 13, 124/ 23
the increase of the of our faith in 13, 199/ 4
Sacrament receive, through the of his bitter Passion 13, 204/ 16
the increase of the of our faith in 13, 199/ 4
Sacrament receive, through the of his bitter Passion 13, 204/ 16
heaven, could not have us a rush. And 13, 48/ 27
pain taken for ourselves , which else, had we 13, 48/ 24
work that can be touching the bliss of 13, 115/ 16
man in faith were , that deed done by 13, 116/ 3
the faithless is not at all. But yet 13, 116/ 3
I may through the of thy bitter passion 13, 11/ 15
preserved but by the of the passion of 13, 29/ 16
savior, Jesus Christ, the of whose bitter passion 13, 44/ 8
ordinarily devised that the of his pain taken 13, 48/ 23
them innocents joyful and , much in the favor 13, 23/ 23
be sin. Which saying hard, but I will 13, 42/ 26
much like manner of he gave his two 13, 95/ 1
messengers to do my in preaching my word 13, 110/ 32
men on such manner in which they should 13, 95/ 5
cometh, the dreadful, mighty of God, there can 13, 67/ 22
his lord, nor a more than he that 13, 110/ 25
yours? And since the is not better than 13, 110/ 31
his lord, nor the more than his master 13, 111/ 29
to wit, but my to do my message 13, 110/ 32
as is the poor that maketh us the 13, 8/ 14
great heap of round plates, which while he 13, 64/ 31
very long. But now that we Christian folk 13, 98/ 12
when I bethink me, I may well say 13, 23/ 8
unleavened bread. And verily that if it so 13, 91/ 4
many great miracles approved, it may be answered 13, 147/ 27
proelium magnum in caelo. et angeli eius proeliabantur 13, 6/ 2
great battle in heaven. and his angels fought 13, 6/ 7
morning, or in the , or in the evening 13, 67/ 32
evening, or at the ." And therefore have we 13, 67/ 32
that is in the of paradise, God hath 13, 15/ 21
of God in the of a tree. And 13, 17/ 31
dry ground all the ) suddenly relented and fallen 13, 58/ 4
too, myself in the midst of them”), so when God is in the midst of the good council and his head, too and of an evil council or pain of travail

The mighty men shall mightily suffer torments.) And then mightily suffer mightily persons, and all three

potenter tormenta patiuntur." (The mighty men shall mightily suffer) And then

diverse equal and like mighty

high as many a mighty

posterity, neither would the mighty

tence in strong and mighty

all his whole main mighty

death cometh, the dreadful, mighty messenger of God, there mighty

was Christ, yet so mighty was (I say) their mighty

example with a strong mighty

Sacrament, and by the mighty mighty

a part. Our Savior mildly answered for Mary Maudlin mighty

of that fault, as mildly as his Master touched mildy

blasphemous presumption in his mind against the great majesty mind

tain thought into our mind, and let us forthwith mind

unto destruction, called to mind the means by which mind

well also the tender mind that the man had mind

And when her curious mind had made her once mind

good occupation of the mind that the man had mind

of no vain curious mind but of very pure mind

Who hath known the mind of our Lord or mind

soul and oppresseth the mind that many things thinketh mind

among other) of this mind and opinion, for all mind

readers, showed you the mind of some good holy mind

which have another manner mind therein, whereupon there ensueth mind

righteousness of God. Their mind in the matter is mind

showed you of what mind some men be concerning mind

somewhat show you, what mind they be of, concerning mind

heaviness or sorrow of mind, but all things necessary mind

though specially with the (which if it be mind

taken in a lewd mind toward a woman, and mind

point in his own mind to let that lewd mind

evertheless to show his mind to another wretch, which mind

are not of one mind, but whereas the text mind

of thy pleasure, my mind may set always this mind

were of the contrary mind, as appeareth in this mind

it out. Which erroneous mind of theirs our Lord mind

purpose falleth in our mind, we may well think mind

cast imagination in our mind and offer us outward mind

13, 73/ 24 13, 74/ 10 13, 108/ 1 13, 74/ 10 13, 27/ 23 13, 7/ 24 13, 7/ 30 13, 4/ 1 13, 7/ 24 13, 27/ 23 13, 25/ 13 13, 57/ 27 13, 57/ 31 13, 67/ 21 13, 69/ 25 13, 110/ 22 13, 140/ 30 13, 77/ 2 13, 77/ 25 13, 5/ 18 13, 9/ 31 13, 14/ 17 13, 14/ 31 13, 16/ 25 13, 28/ 29 13, 28/ 31 13, 33/ 21 13, 33/ 27 13, 34/ 8 13, 36/ 3 13, 36/ 8 13, 36/ 10 13, 38/ 28 13, 38/ 30 13, 39/ 6 13, 77/ 19 13, 78/ 6 13, 78/ 8 13, 78/ 9 13, 79/ 13 13, 82/ 8 13, 92/ 1 13, 98/ 1 13, 104/ 23 13, 104/ 27
thought it in his mind unmeetly that his Lord may, for any private thought, after his own mind stand unto his own time. And of this belief into this erroneous good readers, in my not naturally, nor the wherewith a proud curious to put us in and persuasion of the a mindful and attent and be in full that shall not my ourselves with how lowly remember and call to a sure earnest virtuous and be in full that shall not my ourselves with how lowly remember and call to a sure earnest virtuous doctors reckon, that he yet in grace godly thought upon with a people of their own put in both their of those whose filthy of those whose filthy God determined marvelously to if a man should prosper that their gross, de hiis fratribus meis de hiis fratribus meis omnibus et precipue in et vitae corporalis subsidium lamb instituted by the holy mouth, by whose creata convertere? Immo iam the other kind of blood may be by seemeth to be less impute to him the so many common open mind of reverence or devotion , that he did very, but lean unto the seemeth Master Gerson to yet is it not necessary that you know of a living man hath carried many a and to let us, should we receive the for imitation. For he to persevere and continue surely know.) But God, how tender loving heart the bitter pains of, he proved it by to persevere and continue surely know.) But God, how tender loving heart the bitter pains of, he proved it by to win as much, with heart humble and surely know.) But God and attent mind for so highly did esteem to set forth in refuse to receive him refuse to receive him and temper. For since one wax melted by nature, so base in, mihi fecistis." (That that, mihi fecistis." (That that ministerii faciamus: non illa quae ministramus ministrabat. Sed postquam a domino ministry of Moses in the, we be also Christian miraculi videtur esse si, and some also like in sundry places sensible, if that thing which wrought in them. For continually that man should
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
converte? 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 Christi. Quid autem 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
device 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 mischief means by which he 13, 14/ 15
three punishment), in his miscievous manner, highly rejoiced to 13, 17/ 20
foresaid discourse the marvelous miscievous nature of envy. For 13, 20/ 18
wily wretches, lo, the misconduct that they went 13, 70/ 13
tiales 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 misericordiae 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
lewde 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
lini, praecinxit se: Deinde misit illum. Si hoc scitis 13, 101/ 8
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 disliked him, either done of 13, 97/ 28
of their erroneous fallacies misused liberty they be fallen 13, 75/ 5
angeli eius cum eo misoccupy his ears and heap 13, 137/ 30
when he receiveth it, miss surt. " (There was a 13, 6/ 6
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 modo 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 modo 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, 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 and the stars appear 13, 86/ 27
next change of the moon next after the equinoctial 13, 88/ 23
the rising of the moon after that is the 13, 88/ 26
doubt, saying: "Ne forte moriamur" (Lest peradventure we die 13, 16/ 2
me ad impium, morte morieris , non annuntiaveris ei, neque 13, 21/ 25
impius in impietate sua morietur , 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 -- therefore they took the means on the as fast on the month. And on the bread, which was the Jews did celebrate the night. And on the Exodus. And on the And that on the to suffer on the introivit, et per peccatum ita per omnes homines Sicut enim unius delicto be bodily gross and wily suggestion of our and convenient for his of nature dissoluble and offered up, once forever, dicente me ad impium, sicut regnavit peccatum in stantibus qui non gustabunt mortem, donec videbunt regnum Die illo postquam resurrexit a ideo per universum orbe he meant that the written, revelation given to express warning given by Here in these words, a new law, as of their old lawyer by the mouth of God given them by by the mouth of under the leading of stiff-necked Pharaoh, being by at the last commanded were seventy, which by law (which, given unto Jews the law of by the ministry of it specified how that brought by the prophet

morning, or in the midday -- therefore they took the means on the as fast on the month. And on the bread, which was the Jews did celebrate the night. And on the Exodus. And on the And that on the to suffer on the introivit, et per peccatum ita per omnes homines Sicut enim unius delicto be bodily gross and wily suggestion of our and convenient for his of nature dissoluble and offered up, once forever, dicente me ad impium, sicut regnavit peccatum in stantibus qui non gustabunt mortem, donec videbunt regnum Die illo postquam resurrexit a ideo per universum orbe he meant that the written, revelation given to express warning given by Here in these words, a new law, as of their old lawyer by the mouth of God given them by by the mouth of under the leading of stiff-necked Pharaoh, being by at the last commanded were seventy, which by law (which, given unto Jews the law of by the ministry of it specified how that brought by the prophet

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 372

Thomas More Studies 14 (2019)
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, by whose ministry, we 13, 168 / 11
body with their holy mouth of a Christian man 13, 169 / 23
and taken into the mouth of the body, but 13, 170 / 2
not only by the mouth of the heart: for 13, 170 / 2
but also by the mouth is received with the 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, 29 / 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 eexitur omni facce peccati 13, 165 / 18
inoboedientiam peccatores constituti sunt multi , et semen tuum et 13, 165 / 20
unius oboedientiam iusti constituentur multi , ita et per unius 13, 31 / 20
panis et unum corpus multi . Lex autem subintravit, ut 13, 31 / 21
he also: "Unus panis multi sumus; omnes qui de 13, 143 / 24
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, magis abundantiam gratiae et 13, 175 / 25
Dei qui tollit peccata " (Lo, the Lamb of 13, 31 / 16
abstinencebant a praeactorio ut manducarent pascha upon Good 13, 62 / 23
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
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page/Product</th>
</tr>
</thead>
<tbody>
<tr>
<td>si non ipsum fabricatoris</td>
<td>mundi</td>
<td>13, 161/ 31</td>
</tr>
<tr>
<td>ut transeat ex hoc</td>
<td>mundo</td>
<td>13, 51/ 25</td>
</tr>
<tr>
<td>suos qui erant in</td>
<td>mundo</td>
<td>13, 51/ 26</td>
</tr>
<tr>
<td>ut transeat ex hoc</td>
<td>mundo</td>
<td>13, 87/ 30</td>
</tr>
<tr>
<td>suos qui erant in</td>
<td>mundo</td>
<td>13, 102/ 11</td>
</tr>
<tr>
<td>suos qui erant in</td>
<td>mundo</td>
<td>13, 119/ 24</td>
</tr>
<tr>
<td>de quibus dicitur: Beati</td>
<td>mundum</td>
<td>13, 144/ 10</td>
</tr>
<tr>
<td>hominem peccatum in hunc</td>
<td>mundus</td>
<td>13, 101/ 1</td>
</tr>
<tr>
<td>pedes lavet: sed est</td>
<td>mundus</td>
<td>13, 144/ 9</td>
</tr>
<tr>
<td>digne sumit, nisi qui</td>
<td>muneris</td>
<td>13, 165/ 10</td>
</tr>
<tr>
<td>quandoquidem qui auctor est</td>
<td>mundus</td>
<td>13, 126/ 29</td>
</tr>
<tr>
<td>upon his painful cross,</td>
<td>mutus</td>
<td>13, 141/ 5</td>
</tr>
<tr>
<td>it therefore much to</td>
<td>mutent</td>
<td>13, 161/ 34</td>
</tr>
<tr>
<td>alitur? Ergo aut sententiam</td>
<td>mysteries</td>
<td>13, 141/ 5</td>
</tr>
<tr>
<td>word willingly mangle or</td>
<td>mysteries</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>signify certain great secret</td>
<td>mysteries</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>see, such secret spiritual</td>
<td>mysteries</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>betokeneth also manifold marvelous</td>
<td>mysteries</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>all the secret, unsearchable</td>
<td>mysteries</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>which, for the manifold</td>
<td>mysteries</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>in his book De</td>
<td>Mysteriis</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>est, nosque vere sub</td>
<td>mysterio</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>sine turbatione in communionem</td>
<td>mysteriorum</td>
<td>13, 156/ 24</td>
</tr>
<tr>
<td>redemption, the deep secret</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>heaven until the great</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>therefore this great secret</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>But now when this</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>this, he signified this</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>given of this great</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>then opened he the</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>as was the inward</td>
<td>mystery</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>holy folk in the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>all saints in the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>all saints in the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>unity of Christ's holy</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>the unity of Christ's</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>unity of Christ's body</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>lively members in the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>saints into his own</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>The sanctifying of the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>lively member of Christ's</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>together in one corporation</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>a member of his</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
<tr>
<td>certain manner) in the</td>
<td>mystical</td>
<td>13, 156/ 34</td>
</tr>
</tbody>
</table>
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, but because thou hast 13, 18/ 5
Lord, "that thou were naked, and therefore I hid 13, 18/ 3
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, 32/ 18
There is none other name under heaven given to 13, 43/ 27
on Christ by the name of Christ, yet believeth 13, 59/ 12
by Moses in the name of God commanded to 13, 61/ 21
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, 62/ 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 . For the better perceiving 13, 140/ 19
yet, forasmuch as the name of "sacrament" properly signifieth 13, 152/ 20
of their own proper name (as the sacrament of 13, 152/ 22
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, 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
Ischariotes, "of a place named Ischariot." "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 nasce profuit, nisi redimi profuisset 13, 26/27
of wrath, saying: "Eramus natura filii 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
<table>
<thead>
<tr>
<th>term</th>
<th>state</th>
<th>page/ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pass and excel the</td>
<td>natural</td>
<td>state that mankind afterward</td>
</tr>
<tr>
<td>either conjecturing by his</td>
<td>natural</td>
<td>understanding, or (to the</td>
</tr>
<tr>
<td>every man for the</td>
<td>natural</td>
<td>love and Christian charity</td>
</tr>
<tr>
<td>into this world by</td>
<td>natural</td>
<td>propagation is infected in</td>
</tr>
<tr>
<td>kind of man by</td>
<td>natural</td>
<td>propagation engendered and begotten</td>
</tr>
<tr>
<td>they contracted by the</td>
<td>natural</td>
<td>propagation of the first</td>
</tr>
<tr>
<td>man were taken by</td>
<td>natural</td>
<td>propagation of the substance</td>
</tr>
<tr>
<td>is to wit, only</td>
<td>natural</td>
<td>, his soul yet should</td>
</tr>
<tr>
<td>had had but his</td>
<td>natural</td>
<td>state, albeit he should</td>
</tr>
<tr>
<td>man had by only</td>
<td>natural</td>
<td>means in this world</td>
</tr>
<tr>
<td>they call this the</td>
<td>natural</td>
<td>state of man, they</td>
</tr>
<tr>
<td>by his own only</td>
<td>natural</td>
<td>power, without special aid</td>
</tr>
<tr>
<td>had had but his</td>
<td>natural</td>
<td>state, he should have</td>
</tr>
<tr>
<td>had had his only</td>
<td>natural</td>
<td>state. And if any</td>
</tr>
<tr>
<td>former state and, by</td>
<td>natural</td>
<td>liberty of their will</td>
</tr>
<tr>
<td>good of his own</td>
<td>natural</td>
<td>power, and angel yet</td>
</tr>
<tr>
<td>God but only their</td>
<td>natural</td>
<td>power -- to him</td>
</tr>
<tr>
<td>sin by their own</td>
<td>natural</td>
<td>power but that, at</td>
</tr>
<tr>
<td>be concerning the only</td>
<td>natural</td>
<td>state given by God</td>
</tr>
<tr>
<td>special prerogative, above his</td>
<td>natural</td>
<td>state, which things he</td>
</tr>
<tr>
<td>say that, above the</td>
<td>natural</td>
<td>condition and state of</td>
</tr>
<tr>
<td>only pertaining to the</td>
<td>natural</td>
<td>state of man (which</td>
</tr>
<tr>
<td>of man's competent state</td>
<td>natural</td>
<td>, which I have before</td>
</tr>
<tr>
<td>man many attain by</td>
<td>natural</td>
<td>reason, helped forth with</td>
</tr>
<tr>
<td>and child that by</td>
<td>natural</td>
<td>propagation came of him</td>
</tr>
<tr>
<td>of God, my very</td>
<td>natural</td>
<td>Father, that is to</td>
</tr>
<tr>
<td>wit, of the very</td>
<td>natural</td>
<td>body of Christ that</td>
</tr>
<tr>
<td>wine) betoken the very</td>
<td>natural</td>
<td>body and blood of</td>
</tr>
<tr>
<td>I say, the very</td>
<td>natural</td>
<td>body and blood of</td>
</tr>
<tr>
<td>sacraments (his own very</td>
<td>natural</td>
<td>blessed body and blood</td>
</tr>
<tr>
<td>unsensible sacrament also, the</td>
<td>natural</td>
<td>body of Christ that</td>
</tr>
<tr>
<td>For like as the</td>
<td>natural</td>
<td>body of Christ is</td>
</tr>
<tr>
<td>many members in one</td>
<td>natural</td>
<td>body, so is that</td>
</tr>
<tr>
<td>not). But the very</td>
<td>natural</td>
<td>body and blood of</td>
</tr>
<tr>
<td>to wit, the almighty</td>
<td>natural</td>
<td>Son of the almighty</td>
</tr>
<tr>
<td>wit, the very lively,</td>
<td>natural</td>
<td>, glorious body of our</td>
</tr>
<tr>
<td>we say of the</td>
<td>natural</td>
<td>very being of Christ</td>
</tr>
<tr>
<td>except the body of</td>
<td>natural</td>
<td>life be joined unto</td>
</tr>
<tr>
<td>fidei officio fungemur. De</td>
<td>naturali</td>
<td>enim in nobis Christi</td>
</tr>
<tr>
<td>voluntatis unitas asseritur, quum</td>
<td>naturalis</td>
<td>per sacramentum proprietas, perfectae</td>
</tr>
<tr>
<td>et vitam perduci, nisi</td>
<td>naturalis</td>
<td>vitae corpus ei coniungeretur</td>
</tr>
<tr>
<td>dominico sumimus, quomodo non</td>
<td>naturaliter</td>
<td>manere in nobis existimandus</td>
</tr>
<tr>
<td>in any place lived</td>
<td>naturally</td>
<td>well and kept themselves</td>
</tr>
<tr>
<td>worthy damnation because they</td>
<td>naturally</td>
<td>proceed out of the</td>
</tr>
</tbody>
</table>
the kind of man naturally descended from Adam unto 13, 36/ 5
there was neither nether 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
existimandus 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
nothing belonging to the nature of redemption, which nature is to restore him 13, 46/ 11
nature of redemption, which nature whereof were at the 13, 46/ 28
nature of redemption, the nature of which were at the 13, 45/ 28
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 man into the 13, 120/ 32
pleasant sacrifice bring the nature of man was restored 13, 121/ 5
sacrifice, by which the nature of man into the 13, 120/ 20
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, 165/ 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
ne'ler 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 necesum 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Line Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>necessity to take good heed</td>
<td>13, 21/ 33</td>
</tr>
<tr>
<td>necessity to die, nor any</td>
<td>13, 23/ 27</td>
</tr>
<tr>
<td>necessity of temporal death, and</td>
<td>13, 29/ 3</td>
</tr>
<tr>
<td>necessity of temporal death, the</td>
<td>13, 39/ 16</td>
</tr>
<tr>
<td>necessity in actual sin and</td>
<td>13, 42/ 24</td>
</tr>
<tr>
<td>necessity of man's redemption, and</td>
<td>13, 43/ 31</td>
</tr>
<tr>
<td>necessity requisite. Howbeit, though he</td>
<td>13, 45/ 6</td>
</tr>
<tr>
<td>necessity , yet did he it</td>
<td>13, 45/ 7</td>
</tr>
<tr>
<td>necessity . But, as the universal</td>
<td>13, 114/ 28</td>
</tr>
<tr>
<td>necessity that we have of</td>
<td>13, 115/ 18</td>
</tr>
<tr>
<td>necessity to expound them otherwise</td>
<td>13, 138/ 21</td>
</tr>
<tr>
<td>necessity to say that all</td>
<td>13, 147/ 28</td>
</tr>
<tr>
<td>necessity (yet by a certain</td>
<td>13, 148/ 21</td>
</tr>
<tr>
<td>necessity than it, and the</td>
<td>13, 152/ 27</td>
</tr>
<tr>
<td>necessity and such weight with</td>
<td>13, 196/ 13</td>
</tr>
<tr>
<td>necessity and such weight with</td>
<td>13, 196/ 13</td>
</tr>
<tr>
<td>need any redemption at all</td>
<td>13, 28/ 13</td>
</tr>
<tr>
<td>need yet of God's grace</td>
<td>13, 37/ 20</td>
</tr>
<tr>
<td>need aid of his grace</td>
<td>13, 37/ 24</td>
</tr>
<tr>
<td>need to speak of, as</td>
<td>13, 58/ 7</td>
</tr>
<tr>
<td>need have we -- poor</td>
<td>13, 67/ 16</td>
</tr>
<tr>
<td>need have we, I say</td>
<td>13, 67/ 18</td>
</tr>
<tr>
<td>need , as our Savior saith</td>
<td>13, 67/ 33</td>
</tr>
<tr>
<td>need to meddle. This much</td>
<td>13, 91/ 21</td>
</tr>
<tr>
<td>need it, sent them to</td>
<td>13, 99/ 18</td>
</tr>
<tr>
<td>need (I trust) to put</td>
<td>13, 105/ 5</td>
</tr>
<tr>
<td>need to have his feet</td>
<td>13, 108/ 17</td>
</tr>
<tr>
<td>need any great information farther</td>
<td>13, 197/ 8</td>
</tr>
<tr>
<td>need any great information farther</td>
<td>13, 197/ 8</td>
</tr>
<tr>
<td>needed the help of God's</td>
<td>13, 37/ 22</td>
</tr>
<tr>
<td>needed unto the resisting of</td>
<td>13, 38/ 15</td>
</tr>
<tr>
<td>needed for their assistance none</td>
<td>13, 38/ 20</td>
</tr>
<tr>
<td>needed . For he that is</td>
<td>13, 108/ 4</td>
</tr>
<tr>
<td>needed no more but that</td>
<td>13, 101/ 28</td>
</tr>
<tr>
<td>needed not to wash but</td>
<td>13, 107/ 29</td>
</tr>
<tr>
<td>needed to be all washed</td>
<td>13, 108/ 6</td>
</tr>
<tr>
<td>needeth to have no more</td>
<td>13, 108/ 23</td>
</tr>
<tr>
<td>needeth but to wash his</td>
<td>13, 108/ 34</td>
</tr>
<tr>
<td>needs have been so delectable</td>
<td>13, 4/ 25</td>
</tr>
<tr>
<td>needs know evil, too. And</td>
<td>13, 16/ 24</td>
</tr>
<tr>
<td>needs be made and, in</td>
<td>13, 26/ 4</td>
</tr>
<tr>
<td>needs be paid for the</td>
<td>13, 26/ 6</td>
</tr>
<tr>
<td>needs be (as I said</td>
<td>13, 37/ 21</td>
</tr>
<tr>
<td>needs be the work of</td>
<td>13, 64/ 3</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
things that we must
sent for and must
the paschal lamb must
were fulfilled, he must
him, but it must
full and fastly must
full and fastly must
the richer the more
thought the merchant was
that to such a
bestow upon the poor
to follow, first the
and all for his
For surely such manner
therein because of their
or else is so
precepts, we be more
of the law so
and precise, and ours
a man over his
and charge of his
care not though his
himself saith: "Maiorem amorem
said himself: "Maiorem amorem
portari homo, manibus suis
as the scripture saith: ",
as the scripture saith: "
that among the Jews"
and Tiberius" and of
quid ego facio tu
persons, and all three
into the earth (and
said heirs forever, restrained
liberal hand is yet
would) and yet did
enterprise pass. He mishapped
church, and challenging yet
goodness to create a
wealth into wretchedness. This
God determined that this
the devil, beholding this
the creating of any
always every soul of
God should create a

needs do, so that we 13, 67/ 19
needs go. For when death 13, 67/ 21
needs be killed, there came 13, 85/ 16
needs mean that he would 13, 122/ 1
needs be that where he 13, 148/ 14
needs be a great occasion 13, 196/ 16
needs be a great occasion 13, 196/ 16
needy . And while God killeth 13, 65/ 10
needy , and that to such 13, 79/ 3
needy merchant a little money 13, 79/ 3
needy people. It is a 13, 80/ 23
neglecting , and after the contemning 13, 7/ 14
negligence . This is here another 13, 22/ 4
negligence is before the face 13, 22/ 24
negligence of charity and their 13, 98/ 23
negligent in looking to sensuality 13, 22/ 22
negligent than they. The Jews 13, 97/ 21
negligent that God therefore, by 13, 97/ 22
negligent , slack, and remiss, and 13, 98/ 27
neighbor because the wool of 13, 8/ 19
neighbor .) And harm creepeth from 13, 21/ 16
neighbor's house fall afire may 13, 21/ 18
nemo habet, quam ut animam 13, 83/ 30
nemo habet, quam ut animam 13, 102/ 18
nemo portatur. Quomodo intellegatur in 13, 168/ 31
Nemo vivens scit, utrum odio 13, 195/ 1
Nemo vivens scit, utrum odio 13, 195/ 1
neomenia , the first day of 13, 88/ 23
Nero's too. So that if 13, 79/ 22
nescis modo, scies autem postea 13, 100/ 26
nevertheless one indivisible and indistinct 13, 4/ 2
nevertheless abiding still above in 13, 27/ 18
nevertheless with this condition, that 13, 40/ 12
nevertheless at liberty to give 13, 48/ 28
nevertheless diligence in those things 13, 67/ 13
nevertheless to show his mind 13, 78/ 9
nevertheless (contrary to their own 13, 172/ 14
new kind of creature, wherewith 13, 11/ 22
new kind, then, that he 13, 11/ 26
new kind of creature should 13, 12/ 3
new creature of mankind set 13, 14/ 5
new kind of creature. Then 13, 34/ 28
new , or else that as 13, 35/ 11
new soul that never offended 13, 35/ 25
<table>
<thead>
<tr>
<th>Expression</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>law and in the new unto the state of</td>
<td>13, 47/ 19</td>
</tr>
<tr>
<td>a bringer of a law to them, as</td>
<td>13, 56/ 21</td>
</tr>
<tr>
<td>to bring them a new law, as Moses did</td>
<td>13, 56/ 25</td>
</tr>
<tr>
<td>upon this arose this council taken upon the</td>
<td>13, 72/ 26</td>
</tr>
<tr>
<td>first day of the moon next after the</td>
<td>13, 88/ 23</td>
</tr>
<tr>
<td>the keeping of his law (which he hath</td>
<td>13, 97/ 9</td>
</tr>
<tr>
<td>he would have his church far pass and</td>
<td>13, 97/ 19</td>
</tr>
<tr>
<td>Savior and observe his law, which we be</td>
<td>13, 99/ 4</td>
</tr>
<tr>
<td>my blood of the New Testament. This is the</td>
<td>13, 118/ 5</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 118/ 5</td>
</tr>
<tr>
<td>I shall drink it new with you in the</td>
<td>13, 118/ 9</td>
</tr>
<tr>
<td>the rehearsing of the paschal, whereof the old</td>
<td>13, 119/ 2</td>
</tr>
<tr>
<td>the Father, institute the paschal (the very eating</td>
<td>13, 120/ 18</td>
</tr>
<tr>
<td>the institution of the very paschal, reverently finish</td>
<td>13, 120/ 23</td>
</tr>
<tr>
<td>wit, to institute his paschal by the finishing</td>
<td>13, 120/ 26</td>
</tr>
<tr>
<td>heaven. And by that offering up of that</td>
<td>13, 121/ 6</td>
</tr>
<tr>
<td>the verity thereof, the sacrifice, his blessed body</td>
<td>13, 122/ 17</td>
</tr>
<tr>
<td>the institution of the sacrifice, his own blessed</td>
<td>13, 122/ 30</td>
</tr>
<tr>
<td>ended, did institute the sacrifice and the only</td>
<td>13, 123/ 17</td>
</tr>
<tr>
<td>of the altar. Which new sacrifice, instead of that</td>
<td>13, 123/ 19</td>
</tr>
<tr>
<td>that should be the new sacrifice, the Blessed Sacrament</td>
<td>13, 123/ 31</td>
</tr>
<tr>
<td>that for my special new sacrifice that I institute</td>
<td>13, 124/ 31</td>
</tr>
<tr>
<td>begin and institute a new sacrament, instead of the</td>
<td>13, 126/ 4</td>
</tr>
<tr>
<td>of my passion, this new sacrifice of mine own</td>
<td>13, 126/ 11</td>
</tr>
<tr>
<td>my blood of the New Testament. This is the</td>
<td>13, 126/ 24</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 126/ 24</td>
</tr>
<tr>
<td>my blood of the New Testament. This is the</td>
<td>13, 127/ 5</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 127/ 5</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 127/ 10</td>
</tr>
<tr>
<td>like wise was the New Testament confirmed with blood</td>
<td>13, 127/ 23</td>
</tr>
<tr>
<td>great excellence of the Testament brought by the</td>
<td>13, 127/ 24</td>
</tr>
<tr>
<td>a brute beast, the New Testament was ratified with</td>
<td>13, 127/ 27</td>
</tr>
<tr>
<td>my blood of the New Testament), or, &quot;Hic est</td>
<td>13, 127/ 32</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 128/ 1</td>
</tr>
<tr>
<td>he could ratify his New Testament, and which blood</td>
<td>13, 128/ 6</td>
</tr>
<tr>
<td>the cup of the New Testament in my blood</td>
<td>13, 128/ 10</td>
</tr>
<tr>
<td>the efficacy of the New Testament above the Old</td>
<td>13, 128/ 12</td>
</tr>
<tr>
<td>brute beasts.&quot; But the new law with the blood</td>
<td>13, 128/ 17</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 128/ 20</td>
</tr>
<tr>
<td>wonderful excellence of this Blessed Sacrament above the</td>
<td>13, 128/ 22</td>
</tr>
<tr>
<td>is the chalice, the New Testament in my blood</td>
<td>13, 129/ 2</td>
</tr>
<tr>
<td>with them the wine New Testament in my blood</td>
<td>13, 130/ 1</td>
</tr>
<tr>
<td>with them in a manner, that is to</td>
<td>13, 130/ 3</td>
</tr>
</tbody>
</table>
were passed and his
my blood of the
own blood of the
drink it with you
when it shall be
time it shall be
figure were by his
that is to say,"
drink it with you
mark this word "novum," (id est novo modo" (to wit, in a
but yet in a
as done for a
that blood with them
blessed body was waxen
to wit, of a
of common wine, be
drink it with them
the instituting of this
sacrifice hast instituted the
old holy saints those
God may also create
taken it up of
this Blessed Sacrament, this
saints, contrary to these
signifieth some kind of
that exposition all the
but no manner of
none other manner of
had that point of
of the new moon
the day of the
wine which he drank
comfortable saying that Master
the elder the more
to disdain their simple
no leaven, neither that
them that in the
kill in that one
first-begottens that should that
that there should that
Egypt in that one
day began always the
new
life come -- albeit
13, 130/ 7
New
Testament, which shall be
13, 130/ 29
New
Testament (as I have
that is to wit
13, 132/ 10
new
in the kingdom of
13, 132/ 16
new ." Now that with those
13, 132/ 23
new sacrament instituted, and (by
13, 133/ 11
new ." Where our Savior in
the kingdom of
13, 133/ 26
new ). For, albeit that diverse
13, 133/ 28
new , that is to wit
13, 133/ 29
new manner), because our Lord
manner (that is to
13, 133/ 32
new cause, but no manner
13, 134/ 6
new . For after his glorious
that is to wit
13, 134/ 17
new condition, other than it
13, 134/ 18
new after his glorious resurrection
in the kingdom of
13, 135/ 4
new in the kingdom of
13, 135/ 23
new Blessed Sacrament, the verity
13, 136/ 1
new sacrament of thine own
13, 136/ 26
new folk labor to blear
13, 138/ 28
new blood, which is none
13, 148/ 1
new , being a thing of
13, 149/ 23
new very paschal lamb, the
13, 155/ 17
new men's tale, do plainly
13, 160/ 17
newness in the drink itself
13, 134/ 3
newness is in the drinker
13, 134/ 5
newness in the drink itself
13, 134/ 7
newness than there was therein
13, 134/ 9
newness which it had not
13, 134/ 33
next after the equinoctial in
13, 88/ 23
next change of the moon
13, 88/ 26
next before those words spoken
13, 130/ 21
Nicholas de Lyra toucheth upon
13, 42/ 29
niggard , and the richer the
13, 65/ 10
niggardous reward, but continued for
13, 81/ 19
night nor in seven days
13, 59/ 29
night of the said fourteenth
13, 60/ 7
night all the first-begotten of
13, 60/ 10
night be slain, so that
13, 60/ 17
night none of them come
13, 60/ 20
night , so that thereupon Pharaoh
13, 60/ 22
night before in the evening
13, 61/ 11
feast began the same night in which the lamb
because that in that night of his Maundy, in
their paschal lamb at night, and that day is
not holy day till night. And on the morrow
on Shere Thursday at night, and that Christ made
but used also by night to go forth into
wake and pray by night himself by which custom
Jesus in the same night that he was betrayed
study beset about their night’s lodging here in passing
si id quod ex
lesum imperasse docuerunt, accepto
Saint Luke, and the
of himself in the
Quid enim nasci profuit,
lotus est, non indiget
aliquis non digne sumit,
Christi veritate quae dicimus,
incorruptibilitatem et vitam perduci,
was given to Adam,
the old fathers (as
create of nothing the
go noble reason of their more
hell for pride the
think himself in so
used it is, and
maketh men drunk, how
house (to which the
house (to which the
therefore he would have
Dominus Jesus in qua
he saith: "Non alius
benedictus qui venit in
nomine Domini: Hosanna in altissimis
Benedictus qui venit in
nomine Domini” (Blessed be he
Benedictus qui venit in
nomine Domini” (Blessed be he
every feast from the
the noon before, so did the
the north . I will ascend above
the nose. And if it be
natus fuit, Christus est,
qui et naturam carnis etiamsi sensui et cogitationi
quo sanguis et carnes vere igitur carnem corporis
Ipsa est humilitas domini itself. This is also
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 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 note and mark this word 13, 133/ 20
words, I say, I 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 testamentum in meo sanguine 13, 127/ 33
videtur hominibus iusta, et novissima eius tendit ad infernum 13, 112/ 17
it, "novum, id est novo" (This is my 13, 133/ 28
or, "Hic est calix novum testamentum in meo sanguine
illum quum illud bibam novum, id est novo modo" (new, that is 13, 137/ 3
illuum cum illud bibam novum in regno Patris 13, 129/ 11
I note this word novum, that is to say 13, 133/ 20
illum quum illud bibam novum 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 novum find that the emperor 13, 79/ 23
And none I suppose nowhere more godly than our 13, 114/ 19
over that it sore nowhere and hurteth. For St 13, 176/ 12
aquilonis. Ascendam super altitudinem nubium : simili ero altissimo." (I 13, 5/ 14
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>hoc est corpus meum,</td>
<td>nulla</td>
<td>13, 167/32</td>
</tr>
<tr>
<td>nulla</td>
<td>nulla</td>
<td>13, 170/30</td>
</tr>
<tr>
<td>which St. Paul saith:</td>
<td>Nullius</td>
<td>13, 195/13</td>
</tr>
<tr>
<td>Nullius</td>
<td>number</td>
<td>13, 195/13</td>
</tr>
<tr>
<td>down with an infinite</td>
<td>number</td>
<td>13, 5/20</td>
</tr>
<tr>
<td>glorious, blessed people the</td>
<td>number</td>
<td>13, 11/24</td>
</tr>
<tr>
<td>in the matter.</td>
<td>number</td>
<td>13, 73/13</td>
</tr>
<tr>
<td>of that few chosen</td>
<td>number</td>
<td>13, 96/29</td>
</tr>
<tr>
<td>folks' feet after the</td>
<td>number</td>
<td>13, 114/21</td>
</tr>
<tr>
<td>Sacrament&quot; in the singular</td>
<td>Numbers</td>
<td>13, 153/6</td>
</tr>
<tr>
<td>altar&quot; in the singular</td>
<td>Numquid</td>
<td>13, 153/20</td>
</tr>
<tr>
<td>the eleventh chapter of</td>
<td>numquid</td>
<td>13, 167/13</td>
</tr>
<tr>
<td>es qui respondeas deo?</td>
<td>numquid</td>
<td>13, 169/13</td>
</tr>
<tr>
<td>sumum accipiamus et sanguinem.</td>
<td>nutriendo</td>
<td>13, 162/31</td>
</tr>
<tr>
<td>non eos accepisse ieiunos:</td>
<td>nutu</td>
<td>13, 165/14</td>
</tr>
<tr>
<td>cibus ille communis tantummodo</td>
<td>passion grew. A prayer.</td>
<td>13, 11/9</td>
</tr>
<tr>
<td>cubitet quisquam primarias creaturas</td>
<td>he ate it, too.</td>
<td>13, 16/13</td>
</tr>
<tr>
<td>passion grew. A prayer.</td>
<td>robes of fig leaves.</td>
<td>13, 17/24</td>
</tr>
<tr>
<td>be rejected and rebuked:</td>
<td>quid me fecisti sic?</td>
<td>13, 28/20</td>
</tr>
<tr>
<td>therefore saith Saint Paul:</td>
<td>man, what are thou</td>
<td>13, 28/22</td>
</tr>
<tr>
<td>quis consiliarius eius fuit?</td>
<td>altitude or height</td>
<td>13, 33/15</td>
</tr>
<tr>
<td>passion itself. The prayer.</td>
<td>O</td>
<td>13, 33/17</td>
</tr>
<tr>
<td>is betrayed. A prayer.</td>
<td>O</td>
<td>13, 49/12</td>
</tr>
<tr>
<td>passion itself.</td>
<td>O</td>
<td>13, 82/4</td>
</tr>
<tr>
<td>found unkind. A prayer.</td>
<td>O</td>
<td>13, 85/7</td>
</tr>
<tr>
<td>spirits&quot; pain, that of</td>
<td>obedient</td>
<td>13, 25/23</td>
</tr>
<tr>
<td>shall also by the</td>
<td>obedience</td>
<td>13, 30/32</td>
</tr>
<tr>
<td>words of justice, of</td>
<td>obedience</td>
<td>13, 32/8</td>
</tr>
<tr>
<td>steadfast without a humble</td>
<td>obedience</td>
<td>13, 107/12</td>
</tr>
<tr>
<td>turned it unto perfect</td>
<td>obedience</td>
<td>13, 107/17</td>
</tr>
<tr>
<td>Scripture saith:</td>
<td>obedient</td>
<td>13, 112/10</td>
</tr>
<tr>
<td>no rebellion in their</td>
<td>obedient</td>
<td>13, 124/24</td>
</tr>
<tr>
<td>the world, all beasts</td>
<td>obedient</td>
<td>13, 123/26</td>
</tr>
<tr>
<td>of Judas, and the</td>
<td>obedient</td>
<td>13, 125/29</td>
</tr>
<tr>
<td>our faith in the</td>
<td>obedient</td>
<td>13, 129/5</td>
</tr>
<tr>
<td>our faith in the</td>
<td>obedient</td>
<td>13, 129/5</td>
</tr>
<tr>
<td>acceptable sacrifice of himself</td>
<td>obediently</td>
<td>13, 132/32</td>
</tr>
<tr>
<td>come to hear and</td>
<td>obey</td>
<td>13, 56/24</td>
</tr>
<tr>
<td>for to hear and</td>
<td>obey</td>
<td>13, 56/28</td>
</tr>
<tr>
<td>that if I therein</td>
<td>obey</td>
<td>13, 107/24</td>
</tr>
<tr>
<td>surely be fulfilled and</td>
<td>obeyed</td>
<td>13, 94/29</td>
</tr>
<tr>
<td>shall God's precepts be</td>
<td>obeyed</td>
<td>13, 112/11</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>folks' false arguments and objections by himself. Consider now</td>
<td>13, 140</td>
<td>3</td>
</tr>
<tr>
<td>ita et per unius oboedientiam iusti constitutur multi. Lex</td>
<td>13, 31</td>
<td>21</td>
</tr>
<tr>
<td>outward ceremonies, sacrifices, and observances of their law, wherein</td>
<td>13, 97</td>
<td>25</td>
</tr>
<tr>
<td>of our Savior and observe his new law, which</td>
<td>13, 99</td>
<td>4</td>
</tr>
<tr>
<td>wouldst for our example observe the law that thou</td>
<td>13, 100</td>
<td>9</td>
</tr>
<tr>
<td>to keep, as he observed the old law, which</td>
<td>13, 99</td>
<td>5</td>
</tr>
<tr>
<td>and that Saint Luke observed the verity of the</td>
<td>13, 129</td>
<td>16</td>
</tr>
<tr>
<td>the saying and not observed the time. And of</td>
<td>13, 129</td>
<td>17</td>
</tr>
<tr>
<td>so diligent in the observing of the old law</td>
<td>13, 97</td>
<td>11</td>
</tr>
<tr>
<td>of his own stand obstinately disobedient unto God's pleasure</td>
<td>13, 112</td>
<td>28</td>
</tr>
<tr>
<td>provide (his own purpose obtained ) that they shall have</td>
<td>13, 80</td>
<td>27</td>
</tr>
<tr>
<td>hand and of the obtaining of eternal bliss in</td>
<td>13, 36</td>
<td>14</td>
</tr>
<tr>
<td>of man (by the obumbration of the Holy Ghost</td>
<td>13, 27</td>
<td>20</td>
</tr>
<tr>
<td>whereby in part the occasion of our damnation, and</td>
<td>13, 11</td>
<td>6</td>
</tr>
<tr>
<td>for our redemption the occasion of Christ's passion grew</td>
<td>13, 11</td>
<td>7</td>
</tr>
<tr>
<td>and repressing of all occasion of pride, he set</td>
<td>13, 12</td>
<td>32</td>
</tr>
<tr>
<td>damnation grown by the occasion of pride, so wist</td>
<td>13, 14</td>
<td>18</td>
</tr>
<tr>
<td>man stood by the occasion of their fall if</td>
<td>13, 24</td>
<td>24</td>
</tr>
<tr>
<td>painful passion, whereof the occasion was this wretched fall</td>
<td>13, 24</td>
<td>28</td>
</tr>
<tr>
<td>to God. And the occasion thereof had been a</td>
<td>13, 26</td>
<td>32</td>
</tr>
<tr>
<td>his double enemies the occasion of double reward. Besides</td>
<td>13, 47</td>
<td>17</td>
</tr>
<tr>
<td>have been a great occasion to make folk come</td>
<td>13, 47</td>
<td>25</td>
</tr>
<tr>
<td>self give us more occasion to declare these points</td>
<td>13, 50</td>
<td>2</td>
</tr>
<tr>
<td>here in the beginning occasion to speak of the</td>
<td>13, 53</td>
<td>8</td>
</tr>
<tr>
<td>Christian reader, riseth there occasion to speak of another</td>
<td>13, 69</td>
<td>4</td>
</tr>
<tr>
<td>there given us the occasion to speak yet of</td>
<td>13, 76</td>
<td>8</td>
</tr>
<tr>
<td>to wit, upon what occasion the false traitor Judas</td>
<td>13, 76</td>
<td>9</td>
</tr>
<tr>
<td>his heinous treason (the occasion of his final destruction</td>
<td>13, 80</td>
<td>30</td>
</tr>
<tr>
<td>then, upon a light occasion, , leave off and turn</td>
<td>13, 83</td>
<td>6</td>
</tr>
<tr>
<td>might thereby have given occasion of envy or suspicion</td>
<td>13, 94</td>
<td>7</td>
</tr>
<tr>
<td>that men may take occasion to note, I note</td>
<td>13, 97</td>
<td>6</td>
</tr>
<tr>
<td>his high, stubborn heart occasion to relent and repent</td>
<td>13, 106</td>
<td>7</td>
</tr>
<tr>
<td>these words a good occasion to perceive that his</td>
<td>13, 109</td>
<td>8</td>
</tr>
<tr>
<td>he plainly declared, taking occasion upon their own confession</td>
<td>13, 110</td>
<td>4</td>
</tr>
<tr>
<td>whereof we shall have occasion to speak after in</td>
<td>13, 135</td>
<td>17</td>
</tr>
<tr>
<td>these names to take occasion of oppugning the truth</td>
<td>13, 157</td>
<td>3</td>
</tr>
<tr>
<td>needs be a great occasion to move any man</td>
<td>13, 196</td>
<td>16</td>
</tr>
<tr>
<td>therefore, suffer not this occasion to slip, which we</td>
<td>13, 202</td>
<td>13</td>
</tr>
<tr>
<td>needs be a great occasion to move any man</td>
<td>13, 196</td>
<td>16</td>
</tr>
<tr>
<td>therefore, suffer not this occasion to slip, which we</td>
<td>13, 202</td>
<td>13</td>
</tr>
<tr>
<td>that hath yet many occasions of inclination thereunto, how</td>
<td>13, 7</td>
<td>27</td>
</tr>
<tr>
<td>and fleshly people, by occasions of pride, envy, wrath</td>
<td>13, 63</td>
<td>13</td>
</tr>
<tr>
<td>flesh, and the outward occasions and provocations of the</td>
<td>13, 63</td>
<td>22</td>
</tr>
<tr>
<td>from all evil outward occasions . We must also have</td>
<td>13, 65</td>
<td>19</td>
</tr>
</tbody>
</table>
and offer us outward

eum dolo tenerent et
cocciderent
is also a good
occupation
them there to be
occupy
it (for that would
occupy
that their Master must
ambiguitate, sed credamus, et
Nemo vivens scit, utrum
Nemo vivens scit, utrum
And if it be
feasts with pleasant sweet
dead corpse with sweet
y they that the souls
with which it had
new soul that never
he whom we have
he whom we have
before God for an
pain due unto their
but in his heinous
for a like heinous
for a like heinous
alike. But as their
pain for their heinous
month, in the evening,
in which they should
will not so do,
law, before he would
of the altar, and
of the priests to
in our mind and
of the Jews to
would finish it and
it never used to
sacrifice of himself obediently
wherein was immolate and
yet while it was
welcome, and money they
the paschal lamb was
lamb, that should be
Forasmuch as Saint Peter
Saint Peter when he
to be continually sacrificed,
that innocent lamb so

occasions also to illect, stir
occiderent timebant L. vero plebem
occupation of the mind in
occupy and work the
occupy more time than were
occupy of the mind in
ambiguitate, sed credamus, et
oculis intellectus id prospiciamus." (Therefore
Nemo vivens scit, utrum
 odio vel amore dingus sit
 Nemo vivens scit, utrum
 odio vel amore dingus sit
 And if it be
 odious in the sight of
 feasts with pleasant sweet
 odors used to glad their
 dead corpse with sweet
 odors , as we dress the
 they that the souls
 offended God before they came
 with which it had
 offended God before it came
 new soul that never
 offended and put it without
 he whom we have
 offended , he that shall judge
 he whom we have
 offended , he that shall judge
 before God for an
 offender in any deadly actual
 pain due unto their
 offense , reserving their actual enhancing
 but in his heinous
 offense stubbornly stood at his
 for a like heinous
 offense against his majesty as
 for a like heinous
 offense against his majesty as
 alike. But as their
 offenses were not all alike
 pain for their heinous
 offenses committed against God by
 month, in the evening,
 offer it and eat it
 in which they should
 offer in sacrifice and eat
 will not so do,
 offer thy child otherwise to
 law, before he would
 offer up his own blessed
 of the altar, and
 offer up for the spots
 of the priests to
 offer them his service in
 in our mind and
 offer us outward occasions also
 of the Jews to
 offer them his Master for
 would finish it and
 offer up himself, the very
 it never used to
 offer that holy sacrifice, but
 sacrifice of himself obediently
 offered on the cross up
 wherein was immolate and
 offered in sacrifice the unspotted
 yet while it was
 offered them to sell, they
 welcome, and money they
 offered him, but not much
 the paschal lamb was
 offered , in which the paschal
 lamb, that should be
 offered up to cleanse and
 Forasmuch as Saint Peter
 offered himself to suffer to
 Saint Peter when he
 offered to be all washed
 to be continually sacrificed,
 offered up unto the Father
 that innocent lamb so
 offered (which offering was the
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 Christ the 13, 86/ 14
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 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, reproved 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, ointment of nardus, truly made 13, 76/ 19
took a pound-weight of ointment. Then Judas, which after 13, 76/ 24
savor of that sweet ointment sold for three hundred 13, 76/ 26
Wherefore was not this ointment was not sold so 13, 77/ 22
the price of that
and long after. The

nardistici. And that

that was called counterfeit

then had all the

therefore I reckon that

the value of that

part lost in that

sayings of sundry good

that great dragon, the

it. Upon this, this

Abraham, and all the

of Adam every man

you, concerning all folk

the suggestion of the

faith both in the

unto other of the

those words of their

and prophecies of the

how often hath an

English money, after the

the posteriors. For the

the fulfilling of the

thing diverse of the

the observing of the

pass and excel the

other places in the

as he observed the

these expositions of the

it appeareth, as the

the interpretation of the

the finishing of the

new paschal, whereof the

paschal, reverently finish the

the finishing of the

the verity) was that

he would eat the

to have the figurative

would fully finish the

the Father that the

the farewell of the

with you to the

the stead of that

sacrifice, instead of that

and of all the

ointment was of nardus of

ointment truly made was very

ointment of nardus. But this

ointment not been much above

ointment to have been esteemed

ointment whereof he lost his

ointment , then seemeth it after

ointment holy doctors, and beginning

ointment serpent, which is called

ointment serpent, the devil, being

ointment fathers and by them

ointment and young, though he

ointment and young that, never

ointment serpent, the devil, and

ointment law and in the

ointment fathers (as Noah, Abraham

ointment lawyer Moses commanded for

ointment law very plain and

ointment , wily, wretched bawd brought

ointment usual groats used in

ointment holy doctors of the

ointment law, before he would

ointment doctors conject and tell

ointment law (which, given unto

ointment synagogue, be so far

ointment law where the commendable

ointment law, which, though he

ointment holy doctors are very

ointment holy doctors say, that

ointment holy doctors and saints

ointment paschal before he entereth

ointment paschal was a figure, that

ointment paschal that was the

ointment ), he said unto them

ointment offering of the paschal

ointment paschal lamb no more

ointment paschal lamb any longer

ointment paschal of the Jews

ointment sacrifice of the paschal

ointment sacrifice of the paschal

ointment sacrifice of the paschal

ointment sacrifice and of all

ointment sacrifices which among the
<table>
<thead>
<tr>
<th>Term</th>
<th>Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>And therefore, after the old sacrifice of the paschal</td>
<td>13, 123/ 28</td>
</tr>
<tr>
<td>wonderfully far passed the old sacrifice of the paschal</td>
<td>13, 124/ 14</td>
</tr>
<tr>
<td>of Moses in the old law, lest they might</td>
<td>13, 124/ 15</td>
</tr>
<tr>
<td>sacrament, instead of the old paschal, which should endure</td>
<td>13, 126/ 5</td>
</tr>
<tr>
<td>of my passion the old sacrifice of the paschal</td>
<td>13, 126/ 9</td>
</tr>
<tr>
<td>the confirmation of the old law put half the</td>
<td>13, 127/ 16</td>
</tr>
<tr>
<td>And so was the Old Testament ratified and confirmed</td>
<td>13, 127/ 22</td>
</tr>
<tr>
<td>of God above the Old Testament brought by the</td>
<td>13, 127/ 25</td>
</tr>
<tr>
<td>prophet Moses, whereas the Old Testament was ratified with</td>
<td>13, 127/ 26</td>
</tr>
<tr>
<td>New Testament above the Old in that the old law in the blood</td>
<td>13, 128/ 13</td>
</tr>
<tr>
<td>the thing that the old law promised, that is</td>
<td>13, 128/ 18</td>
</tr>
<tr>
<td>by some of the old holy doctors thus are</td>
<td>13, 130/ 8</td>
</tr>
<tr>
<td>diverse others of those old holy doctors expounded diverse</td>
<td>13, 130/ 10</td>
</tr>
<tr>
<td>sentence of all the old holy men, and most</td>
<td>13, 135/ 15</td>
</tr>
<tr>
<td>with them of the old paschal lamb that was</td>
<td>13, 135/ 35</td>
</tr>
<tr>
<td>the finishing of the old paschal sacrifice hast instituted</td>
<td>13, 136/ 26</td>
</tr>
<tr>
<td>those that of the old holy doctors are already</td>
<td>13, 137/ 4</td>
</tr>
<tr>
<td>with the expositions of old holy men, which have</td>
<td>13, 138/ 24</td>
</tr>
<tr>
<td>which words of those old holy saints those new</td>
<td>13, 138/ 28</td>
</tr>
<tr>
<td>therewith ween that those old holy virtuous fathers have</td>
<td>13, 140/ 14</td>
</tr>
<tr>
<td>led and ruled, the old fathers in hell, and</td>
<td>13, 147/ 9</td>
</tr>
<tr>
<td>blessed soul delivering the old time lay people did</td>
<td>13, 149/ 1</td>
</tr>
<tr>
<td>And albeit that of old writings of the old</td>
<td>13, 149/ 4</td>
</tr>
<tr>
<td>alone, as by the old holy saints it doth</td>
<td>13, 149/ 4</td>
</tr>
<tr>
<td>old writings of the known for lawful of</td>
<td>13, 149/ 22</td>
</tr>
<tr>
<td>Sacrament is (as the old holy doctors all with</td>
<td>13, 150/ 20</td>
</tr>
<tr>
<td>out, as all the old holy doctors teach us</td>
<td>13, 151/ 4</td>
</tr>
<tr>
<td>also (and diverse other old holy doctors) that many</td>
<td>13, 151/ 31</td>
</tr>
<tr>
<td>from all other, the old holy doctors have accustomed</td>
<td>13, 152/ 14</td>
</tr>
<tr>
<td>name of communion, the old holy doctors and all</td>
<td>13, 154/ 28</td>
</tr>
<tr>
<td>church, instead of the old paschal (which was the</td>
<td>13, 155/ 7</td>
</tr>
<tr>
<td>also called of the old holy doctors cena dominica</td>
<td>13, 155/ 14</td>
</tr>
<tr>
<td>over and above the old paschal lamb of the</td>
<td>13, 155/ 18</td>
</tr>
<tr>
<td>is called by the old holy doctors and all</td>
<td>13, 156/ 10</td>
</tr>
<tr>
<td>and prove by the old doctors that our exposition</td>
<td>13, 158/ 26</td>
</tr>
<tr>
<td>allow them, for the old holy doctors did the</td>
<td>13, 158/ 30</td>
</tr>
<tr>
<td>point you report the old holy doctors untruly. For</td>
<td>13, 159/ 4</td>
</tr>
<tr>
<td>head, but that the old holy doctors and saints</td>
<td>13, 160/ 16</td>
</tr>
<tr>
<td>The sacraments which of old were signified from the</td>
<td>13, 163/ 3</td>
</tr>
<tr>
<td>the bond of his sin, but when the old author writeth thus in</td>
<td>13, 166/ 29</td>
</tr>
<tr>
<td>of me.) Hesychius an old holy doctors, by which</td>
<td>13, 171/ 1</td>
</tr>
</tbody>
</table>
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 datum optimum, et omne 13, 198 / 13
this prophecy of "In omnem terram exit MT6 sonus 13, 173 / 12
mors, et ita in omnes homines mors pertransiit, in 13, 31 / 11
mors pertransit, 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 lesus sermones hos omnes, dixit discipulis suis: scitis 13, 51 / 11
consummasset lexus 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 " (and they drank thereof 13, 135 / 9
Et biberunt ex eo omnes) (Drink you of this 13, 136 / 6
Christ, "Bibite ex hoc unum corpus multi sumus; 13, 143 / 24
unum sumus. Et paulo carnis admiscuit, ita enim omnes : hoc est corpus meum 13, 167 / 9
et edite ex eo Omnes de uno pane manducamus 13, 175 / 20
therefore saith Saint Paul: " vero commemoratis mos exuitur omnia in figura contingebant illis 13, 57 / 17
as saith Saint Paul: " Simonis Scariothis: sciens quia omnia dedit ei pater in 13, 100 / 21
verbum ipsius, quod in omnibus et precipe 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 open and you shall be 13, 16 / 8
broke, and the graves open, 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 openy 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 filiiis Abrahae facientibus opera cius, summus sacerdos panem 13, 162 / 28
faith: "Reddet unicuique secundum opera sua." (He shall yield 13, 174/ 5

Domini. Non enim qui operatur iniquitatem in viis eius 13, 111/ 13

such): "Discedite a me operantur iniquitatem." (Walk you from 13, 116/ 21

plenus: ubi verba Christi operata fuerint, ibi anguis efficitur 13, 167/ 10

Meum. Non enim qui operantur iniquitatem in viis eius 13, 111/ 13

Pater meus usque modo operatur, et ego operor." (My 13, 34/ 26

in this point of operator, et ego ." (My Father worketh still 13, 34/ 26

hell. And of this opinion operator 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 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

diverse other men's opinions , in which I will 13, 44/ 2

datum hominibus, in quo oporteat nos salvos fieri." (There 13, 32/ 17

placer e 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

quaerbat opportunatem ut eum opportune R. traderet sine L 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 oppressth that 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 orationem illius verbi consecratum hoc 13, 161/ 11

et sanguinem: ita per orbem . Et proiectus est in 13, 198/ 14

Satans qui seducit universum orbis terrarum, et universi qui 13, 60/ 34

Nam ideo per universum orbis terrae verba eorum" (Into 13, 173/ 13

terra et plenitudo eius, orchard of earthly paradise. And 13, 12/ 25

corun, et in fines
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 after the course and ordained of the four evangelists 13, 3/ 5 
all three, using like order in declaring of his 13, 18/ 16 
the kings, the right of the making or order and authority prefer and 13, 117/ 3 
as himself doth in ordered , linked and chained ensuingly 13, 118/ 15 
and in a convenient order when I come myself 13, 151/ 28 
The remnant I will order when I come myself 13, 151/ 28 
Latin after the same everything so provided and order as he wrote thereof 13, 177/ 11 
everything so provided and ordered , that he should by 13, 197/ 17 
donated divided into diverse ordered , that he should by 13, 197/ 17 
ever wrote he those ordered 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 ordinarily judges upon the people 13, 73/ 14 
of like perfection, but ordinarily 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 ordinantur. In utroque ore cor 
s sacramentum passionis illus cum sacramento passionis oriebaris 
caelo Lucifer, qui mane oriebaris ? Corruisti in terram." (How as the great clerk 
I could hear proved. Origen declareth, this Judas was 13, 81/ 26 
fat of God.) Likewise Origen saith also (and diverse 13, 151/ 30 
declare, had not lost Origen writeth in his like 13, 162/ 11 
was not corrupted with original justice nor fallen in 13, 21/ 1 
delection, and therefore without original sin nor lost the 13, 22/ 5 
man not only lost original sin conceived and without 13, 27/ 22 
by the filth of original justice and became subject 13, 29/ 3 
cradle, which to the original sin (with which every 13, 29/ 5 
opinion with them that original sin taken of his 13, 29/ 10 
but only the sin original sin damned every man 13, 30/ 4 
all be sinful in original . Now whereas this thing 13, 30/ 13 
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 signs, for neither is 13, 152/ 34
both two distinct sacramental outward signs and inward, both 13, 154/ 3
or sacramental signs (both 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 overpround 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 overwhelmed 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
Savior redeemed man and pacti L. sunt pecuniam illi 13, 51/ 22
that passion that was paid his ransom by his 13, 24/ 27
should his fault be paid for their and our 13, 25/ 4
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 too than man, and 13, 24/ 23
of the proud spirits" pain, that of obdurate heart 13, 25/ 23
help of midwife or of travail born), living 13, 27/ 23
born), living here in and labor, fasting, watch 13, 27/ 23
also damned unto perpetual and sensible torment in 13, 29/ 9
eternal damnation of sensible in the fire of 13, 29/ 14
every man to sensible of hell without the 13, 30/ 4
damned to the sensible of fire without his 13, 30/ 9
damned unto perpetual sensible 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 in the fire of 13, 32/ 29
damned to perpetual sensible in the fire of 13, 34/ 4
infants unto perpetual sensible for that only sin 13, 34/ 10
be bounden unto eternal . The soul they said 13, 35/ 1
of infants unto sensible in hell. But this 13, 35/ 5
condemning infants to sensible in hell that himself 13, 35/ 10
of infants unto sensible in hell. For he 13, 35/ 23
Adam unto perpetual sensible in the fire of 13, 36/ 6
have had dolor or in body nor heaviness 13, 39/ 5
by affliction of perpetual felt in fire God 13, 41 4
damni et poena sensus" ( pain of loss and 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 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
but only unto the
And whereas the same
sin than original, the
damned only to the
and not unto the
feeling by any sensible
be damned to sensible
man discharged of all
whole Trinity, suffer more
torment and willingly taken
suffered so sore bitter
redeemed us, how much
wealth, without any manner
and suffer displeasure and
not without travail and
the merits of his
make our labor and
as outward labor and
the eternality of the
rid of all manner
by the hot fervent
should therein, upon the
within their house, upon
sloth with hunger and
come, though I feel
and prospered, beside the
a whole ell of
tenderly that all the
suffer him by his
buy our souls from
Chrysostom), teacheth us what
afterward it did suffer
die nor never suffer
a man may be
their bodies was not
ransom by his bitter,
that by the cruel,
the paynims, through the
virtue of his such
bitter passion and most
cause, lo, though the
this question: wherefore the
and figured the long,
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
and yet not 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
of death or other pains of his most painful Passion for the redemption 13, 192/ 7
are two manner of pains, that is to wit 13, 40/ 18
to mind the bitter pains of his most painful 13, 200/ 2
it were with a painter’s pencil) dipped in the painful of his most painful 13, 200/ 2
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 Caiaphas, that was 13, 72/ 29
the people into the palaces of Jerusalem which on 13, 203/ 2
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 pane of Jerusalem which on Palm Sunday received Christ royally 13, 203/ 2
omens 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 potue communi sumimus. Immo 13, 161/ 9
imperasse docuerunt, accepto nimirum pane, peractisque gratis diixisse, hoc 13, 161/ 15
epulum accipis, quando vitae et pocolo frueris, manducas 13, 162/ 13
et biberunt de eisdem 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 pane vivet in aeternum." (The pane hunc et calicem bibetis 13, 145/ 25
Corinthians, saying: "Quotienscumque panem et biberunt de eisdem 13, 159/ 27
qua nocte tradebatur, accepit
you") and "Quicumque manducaverit panem et biberit calicem"
voluptates huius mundi desidero, de violo, panem caelestem,
desidero, panem dei volo, Panem in quo gratiae actae desidero, panem dei volo,
dei volo, panem caelestem, vitae, qui est caro, autem constabit eis eum
et biberit calicem Domini opera eius, summus sacerdos panem et biberit calicem Domini
unto them, "Quicumque manducaverit panem et biberit calicem Domini"
the Corinthians: "Quicumque manducaverit panem et biberit calicem Domini"
the Corinthians: "Quicumque manducaverit panem et biberit calicem Domini"
whereof the Scripture saith: " body in the sacrament: "
the Corinthians, saying: "Unus panis et unum corpus multi
of either form, "sacramentum panis et sacramentum vini" (the
It is called "sacramentum it is called also Panis"
Panis quem ego dabo vobis
hac fide actum est, Panis quem ego dabo caro
imponuntur, substantia illic est panis et vini: Post verba
the sacraments: "Antequam consecretur, panis est: ubi autem verba
thus: "IbaMT5 forma panis videtur, ubi substantia panis
thus: "In illis speciebus Panis non est. Nec est
Nec est ibi alius panis videtur, ubi substantia
ibi alius panis quam panis qui sanctificatur altario, et
eipsum corpus domini est , qui sanctificatur altario, et
etiam si nobis videatur panis qui de caelo descendit
carnem, et ideo panis qui de caelo descendit, sed caro
thus: "In illis speciebus panis qui infirmi sumus et
da He also: "Unus panis qui infirmi sumus." (We many
saith he also: "Unus parables , but were things verily
feigned tales told for paradise . And for the farther
or orchard of earthly paradise . Their apparel was the
most pleasant place of paradise . Their apparel was the
of every tree of paradise . Their apparel was the
of no tree in paradise . Their apparel was the
of every tree of paradise . Their apparel was the
trees that are in paradise . Their apparel was the
in the mids of paradise . Their apparel was the
out of that pleasant paradise into the wretched earth
thrust out of pleasant paradise into the wretched earth
than his naturals in paradise whole and in good
lost them before in paradise ? That is to wit
of innocence living in Paradise should not have been
have served God in Paradise , and somewhat have done
he had abided in Paradise untempted many years more
that Adam had in Paradise with all the commodities
state of innocence in Paradise first for the meanwhile
Adam before had in Paradise. Now albeit that sundry
mercy straight depart into paradise, as did the penitent
fine, yet was she, pardie, but a sheep. And
repent and pray for pardon, the sharp justice of
fault and asked for pardon and mercy for which
the knowledge of his pardon before the full knowledge
be sued unto for pardon and so thereby to
be sued unto for pardon and so thereby to
didst create our first parents in the state of
sin taken of his parents (of which the prophet
the faith of their parents and the faithful church
that, albeit our first parents Adam and Eve were
once: the one the parishen that stealth his tithe
taken for the more part out of the sayings
not to the uttermost part of their pain at
all alike, but some part of them by reason
the air and over part of the earth and
gold and silver, no part of ourselves, but of
proud angels, whereby in part the occasion of our
and mark upon this part of the Scripture. As
the feeblest and inferior part, till Adam that was
the stronger and superior part made himself partner to
devil unto the sensual part, as long as the
devil into the sensual part is no sin at
death for his own part, in which debt and
herein take a contrary part and affirm that man
since his far better part, that is to say
I think the most part of all Christendom both
the defense of neither part. But this thing am
the controlling of any part of his context, in
with which monitions their part had been to have
ever since in every part of the world into
have stolen out a part. Our Savior mildly answered
is but the tenth part of argenteus. But I
weight about the eighth part of an ounce. For
worth but the tenth part of that, then had
which is the tenth part of that hundred shillings
groats is the tenth part of three hundred. And
Master's body the tenth part of the value of
reckoned for his own part lost in that ointment
service for their own part as little commodity as
stolen out for his part far above five times
of which they be part, is, for all their
that with a great part of Christian people, the
much more loath to
thou shalt have no
thou shalt have no
thee and leese my
that are the lowest
which is the highest
he should have no
And so may some
and also under every
is now an inseparable
to play his own
Howbeit indeed the most
assigned, and the more
no land in any
part thereof (in which
their own persons, but
part in one time,
Blessed Sacrament that their
us of our own
unworthiness, and on his
him for our own
dread for our own
Blessed Sacrament that their
us of our own
unworthiness, and on his
him for our own
dread for our own
as many as be
lavero te, non habebis
et de uno calice
word, sometimes by the
neither of the both
not only beheld both
be, this matter may
which I have before
that is to wit, partly with inward inspiration, other, in which they
Blessed Sacrament as are partly contained therein and lay of that institution, thy bitter passion be superior part made himself passion I may be part from this world than part with me." Simon Peter part with me." When Saint part of thy glory, I part but his hands also part, by which three he part with him. And therefore part of his very holy part thereof (be it divided part -- which blessed body part himself, did he not part of these that are part of them ascribing that part thereof (in which part part people are dwelling) but part in one time, part part in other, by such part shall be with Pilate part shall be with Pilate part fear our unworthiness, and part, trust boldly upon his part, For if we willingly part, let us not forget part shall be with Pilate part shall be with Pilate part fear our unworthiness, and part, trust boldly upon his part, For if we willingly part, let us not forget partakers of one bread and partem mecum. Dicit ei Simon participamus. "(We many be one participle and the verb, sometimes parties appointed, so justly meet parties at once but was partly be resembled unto some partly showed you, which state partly with inward inspiration, partly partly with outward means, as partly acknowledged their errors after partly contained therein and partly partly signified thereby. And therefore partly for that out of partner of thy bliss with partner to the same sin partner of thine holy redemption
council hath not been 
never to thy displeasure 
to make some creatures 
had created to be 
of sin. Their sensual 
also that his sensual 
fallen about in diverse 
much the more principal 
gathered together in many 
round about upon all 
forth on theirs, neither 
the prophet saith": "Sagittae 
estus Azimorum, qui dicitur 
pasca. Erat R. autem 
scitis quia post biduum 
in the Greek called 
as Saint Jerome saith) 
It is also called 
as Saint Jerome saith) 
have taken the name 
and the matter. For 
used the name of 
contaminarentur, sed ut manducarent 
praetorio ut mundi manducarent 
illis: Desiderio desideravi hoc 
saying: "Desiderio desideravi hoc 
Ante I. diem festum 
gospel: "Ante diem festum 
saying "Ante diem festum 
decima ante diem festum 
And they say festum 
forbidden. Ante diem festum 
feast was called festum 
Church singeth in the 
this sacrifice of the 
shall receive the holy 
the sacrifice of the 
receive the very sweet 
not only shall the 
unleavened loaves, when the 
offered, in which the 
thee I make my 
partner nor given his assent 
partner, nor give mine assent 
partners of the Creator's goodness 
partners of thine eternal glory 
parts conformable unto reason. Against 
parts should never have rebelled 
parts of Almaine, I fear 
parts of his deed that 
parts of the world in 
parts of the earth, the 
party looking for other, should 
parvulorum factae sunt plagae eorum 
poscha Erat R. autem poscha 
poscha et azima post biduum 
poscha fiel, et filius hominis 
poscha, and which name the 
poscha, too. It was called 
poscha, for that that (as 
poscha in the Hebrew signifieth 
poscha -- and that peradventure 
poscha in the Greek tongue 
poscha, wherein the Latin church 
poscha. And that Christ because 
poscha upon Good Friday, was 
poscha manducare vobiscum antequam pater 
poscha manducare vobiscum antequam pater 
poscha, sciens lesus quia venit 
poscha, sciens lesus quia venit 
poscha, and calling Shere Thursday 
poscha. And they say festum 
poscha was the feast of 
poscha is meant by the 
poscha, because it began in 
poscha service: "Quid enim nasci 
poscha lamb, and then, if 
poscha lamb, his own blessed 
poscha lamb, didst so clearly 
poscha lamb, the very blessed 
poscha feast be, which thing 
poscha lamb was offered, in 
poscha lamb must needs be 
poscha lamb? And he sendeth 
poscha lamb that we may 
poscha. Where is my refection
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 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 " the first day of 13, 87/ 25
the eating of the paschal lamb. And after that 13, 87/ 26
day "the Feast of ," 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>paschal</td>
<td>lamb of the Jews</td>
<td>13, 155 / 18</td>
</tr>
<tr>
<td>paschal</td>
<td>being but the figure</td>
<td>13, 155 / 19</td>
</tr>
<tr>
<td>paschal</td>
<td>lamb eaten. And that</td>
<td>13, 155 / 31</td>
</tr>
<tr>
<td>paschal</td>
<td>lamb which was the</td>
<td>13, 169 / 26</td>
</tr>
<tr>
<td>Pasha</td>
<td>of that proud souterly</td>
<td>13, 63 / 1</td>
</tr>
<tr>
<td>pass</td>
<td>and excel the natural</td>
<td>13, 4 / 13</td>
</tr>
<tr>
<td>pass</td>
<td>and had a great</td>
<td>13, 17 / 22</td>
</tr>
<tr>
<td>pass</td>
<td>unpunished. And yet was</td>
<td>13, 20 / 21</td>
</tr>
<tr>
<td>pass</td>
<td>as impertinent to my</td>
<td>13, 23 / 2</td>
</tr>
<tr>
<td>pass</td>
<td>and is a time</td>
<td>13, 23 / 20</td>
</tr>
<tr>
<td>pass</td>
<td>) only with a word</td>
<td>13, 57 / 21</td>
</tr>
<tr>
<td>pass</td>
<td>and depart of</td>
<td>13, 60 / 18</td>
</tr>
<tr>
<td>pass</td>
<td>by their houses so</td>
<td>13, 60 / 18</td>
</tr>
<tr>
<td>pass</td>
<td>out of their thralldom</td>
<td>13, 61 / 28</td>
</tr>
<tr>
<td>pass</td>
<td>by, and kill and</td>
<td>13, 64 / 23</td>
</tr>
<tr>
<td>pass</td>
<td>, cause have they none</td>
<td>13, 78 / 3</td>
</tr>
<tr>
<td>pass</td>
<td>. He mishapped nevertheless to</td>
<td>13, 78 / 9</td>
</tr>
<tr>
<td>pass</td>
<td>in such wise as</td>
<td>13, 78 / 13</td>
</tr>
<tr>
<td>pass</td>
<td>as he had before</td>
<td>13, 95 / 8</td>
</tr>
<tr>
<td>pass</td>
<td>and excel the old</td>
<td>13, 97 / 19</td>
</tr>
<tr>
<td>pass</td>
<td>from them, which they</td>
<td>13, 103 / 20</td>
</tr>
<tr>
<td>pass</td>
<td>that which he speaketh</td>
<td>13, 144 / 16</td>
</tr>
<tr>
<td>pass</td>
<td>, that both we be</td>
<td>13, 165 / 6</td>
</tr>
<tr>
<td>pass</td>
<td>away, for he that</td>
<td>13, 165 / 24</td>
</tr>
<tr>
<td>pass</td>
<td>all the senses of</td>
<td>13, 167 / 5</td>
</tr>
<tr>
<td>pass</td>
<td>of the children of</td>
<td>13, 58 / 19</td>
</tr>
<tr>
<td>passage</td>
<td>again and hold them</td>
<td>13, 59 / 20</td>
</tr>
<tr>
<td>passage</td>
<td>. And then God showed</td>
<td>13, 60 / 2</td>
</tr>
<tr>
<td>passage</td>
<td>through Egypt and, by</td>
<td>13, 60 / 9</td>
</tr>
<tr>
<td>passage</td>
<td>to kill the Egyptians</td>
<td>13, 65 / 21</td>
</tr>
<tr>
<td>passage</td>
<td>toward the end (that)</td>
<td>13, 103 / 14</td>
</tr>
<tr>
<td>passages</td>
<td>: the one of theirs</td>
<td>13, 60 / 3</td>
</tr>
<tr>
<td>passed</td>
<td>life of this fond</td>
<td>13, 9 / 20</td>
</tr>
<tr>
<td>passed</td>
<td>down both their throats</td>
<td>13, 17 / 6</td>
</tr>
<tr>
<td>passed</td>
<td>the wisdom of all</td>
<td>13, 27 / 2</td>
</tr>
<tr>
<td>passed</td>
<td>death through into all</td>
<td>13, 31 / 12</td>
</tr>
<tr>
<td>passed</td>
<td>through, stood up like</td>
<td>13, 58 / 2</td>
</tr>
<tr>
<td>passed</td>
<td>and the fear of</td>
<td>13, 81 / 14</td>
</tr>
<tr>
<td>passed</td>
<td>the old sacrifice of</td>
<td>13, 124 / 14</td>
</tr>
<tr>
<td>passed</td>
<td>and his new life</td>
<td>13, 130 / 7</td>
</tr>
<tr>
<td>passed</td>
<td>and finished, this only</td>
<td>13, 155 / 20</td>
</tr>
<tr>
<td>passed</td>
<td>St. Elizabeth, doth so</td>
<td>13, 201 / 3</td>
</tr>
<tr>
<td>passed</td>
<td>St. Elizabeth, doth so</td>
<td>13, 201 / 3</td>
</tr>
<tr>
<td>possible</td>
<td>upon the cross at</td>
<td>13, 155 / 12</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>night's lodging here in passing</td>
<td>13, 3/25</td>
</tr>
<tr>
<td>of yet a far passing by the way, and</td>
<td>13, 13/9</td>
</tr>
<tr>
<td>respect of the far passing greater, when he made</td>
<td>13, 16/31</td>
</tr>
<tr>
<td>a wonderful thing, far passing the capacity of all</td>
<td>13, 26/3</td>
</tr>
<tr>
<td>the same, signifieth mankind passing out of the devil's</td>
<td>13, 58/21</td>
</tr>
<tr>
<td>in the Hebrew signifieth &quot; passing &quot; or &quot;going&quot; and the</td>
<td>13, 61/24</td>
</tr>
<tr>
<td>in remembrance of God's passing through Egypt in doing</td>
<td>13, 61/25</td>
</tr>
<tr>
<td>the soul so far passing that, that it may</td>
<td>13, 109/23</td>
</tr>
<tr>
<td>the short and soon passing synagog-- which you</td>
<td>13, 125/1</td>
</tr>
<tr>
<td>A Treatise upon the passion A treatise upon the passion of Christ (unfinished) made</td>
<td>13, 3/1</td>
</tr>
<tr>
<td>historical, containing the bitter matter of his bitter passion of our Savior Christ</td>
<td>13, 3/4</td>
</tr>
<tr>
<td>the occasion of Christ's merits of thy bitter passion grew. A prayer. O</td>
<td>13, 11/3</td>
</tr>
<tr>
<td>by his bitter, painful history of Christ's bitter passion, whereof I have taken</td>
<td>13, 11/7</td>
</tr>
<tr>
<td>tender pity of that passion that was paid for</td>
<td>13, 11/15</td>
</tr>
<tr>
<td>through the painful, bitter passion and death of his</td>
<td>13, 25/3</td>
</tr>
<tr>
<td>the merits of the passion of Christ and faith</td>
<td>13, 27/27</td>
</tr>
<tr>
<td>merits of whose bitter passion hath redeemed us and</td>
<td>13, 29/16</td>
</tr>
<tr>
<td>consideration of Christ's bitter passion and most painful death</td>
<td>13, 44/9</td>
</tr>
<tr>
<td>the effect of his passion to weigh to such</td>
<td>13, 45/20</td>
</tr>
<tr>
<td>God could by the passion of Christ have redeemed</td>
<td>13, 45/26</td>
</tr>
<tr>
<td>God should by his passion have restored them that</td>
<td>13, 46/20</td>
</tr>
<tr>
<td>lo, though the painful passion of Christ, paid for</td>
<td>13, 47/18</td>
</tr>
<tr>
<td>question: wherefore the painful passion of Christ restored not</td>
<td>13, 48/32</td>
</tr>
<tr>
<td>principal process of the passion we shall be content</td>
<td>13, 49/4</td>
</tr>
<tr>
<td>matter of the blessed passion itself. The prayer. O</td>
<td>13, 49/10</td>
</tr>
<tr>
<td>compassion of thy bitter passion I may be partner</td>
<td>13, 49/14</td>
</tr>
<tr>
<td>by means of Christ's passion, as three things that</td>
<td>13, 49/18</td>
</tr>
<tr>
<td>before, whereupon his bitter passion followed, I doubt not</td>
<td>13, 49/20</td>
</tr>
<tr>
<td>lamentable story of the passion self, I should first</td>
<td>13, 49/22</td>
</tr>
<tr>
<td>of Christ's death and passion, as the malice of</td>
<td>13, 49/24</td>
</tr>
<tr>
<td>the process of the passsion self than those other</td>
<td>13, 50/2</td>
</tr>
<tr>
<td>this process of the passion in Latin word by</td>
<td>13, 50/7</td>
</tr>
<tr>
<td>gospel of thy bitter passion with our eyes and</td>
<td>13, 52/28</td>
</tr>
<tr>
<td>great mystery of Christ's passion should be performed, and</td>
<td>13, 54/9</td>
</tr>
<tr>
<td>familiar enemy, of his passion, his death, his resurrection</td>
<td>13, 57/9</td>
</tr>
<tr>
<td>shed in his bitter passion, and all the devil's</td>
<td>13, 58/23</td>
</tr>
<tr>
<td>red blood of Christ's passion. And by all the</td>
<td>13, 58/26</td>
</tr>
<tr>
<td>the Greek tongue signifieth &quot; passion.&quot; And because that in</td>
<td>13, 62/4</td>
</tr>
<tr>
<td>he began his bitter passion -- the immolation of</td>
<td>13, 62/6</td>
</tr>
<tr>
<td>body, which immolation and passion he finished on the</td>
<td>13, 62/7</td>
</tr>
<tr>
<td>Phrase</td>
<td>Concordance</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>remembrance of his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>painful thirst of his passion</td>
<td>409</td>
</tr>
<tr>
<td>by his own bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>and not his own passion</td>
<td>409</td>
</tr>
<tr>
<td>the Wednesday before his passion</td>
<td>409</td>
</tr>
<tr>
<td>aforeremembered warning of his passion</td>
<td>409</td>
</tr>
<tr>
<td>third cause of Christ's passion</td>
<td>409</td>
</tr>
<tr>
<td>rehearsing of his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>of his most bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>he was before his passion</td>
<td>409</td>
</tr>
<tr>
<td>the treating of Christ's passion</td>
<td>409</td>
</tr>
<tr>
<td>own cross, his own passion</td>
<td>409</td>
</tr>
<tr>
<td>with you before my passion</td>
<td>409</td>
</tr>
<tr>
<td>near drawing to his passion</td>
<td>409</td>
</tr>
<tr>
<td>since himself saw his passion</td>
<td>409</td>
</tr>
<tr>
<td>his supper, and that</td>
<td>409</td>
</tr>
<tr>
<td>saw that his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>with you before my passion</td>
<td>409</td>
</tr>
<tr>
<td>should, with his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>remembrance of his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>with you before my passion</td>
<td>409</td>
</tr>
<tr>
<td>my glory after my passion</td>
<td>409</td>
</tr>
<tr>
<td>gave himself to his judgment, my most precious</td>
<td>409</td>
</tr>
<tr>
<td>a figure of my passion</td>
<td>409</td>
</tr>
<tr>
<td>in remembrance of my passion</td>
<td>409</td>
</tr>
<tr>
<td>that shall suffer that</td>
<td>409</td>
</tr>
<tr>
<td>remembrance of his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>blessed blood, till his passion</td>
<td>409</td>
</tr>
<tr>
<td>then, until his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>instituted, and (by his</td>
<td>409</td>
</tr>
<tr>
<td>the sacrament before his passion</td>
<td>409</td>
</tr>
<tr>
<td>memorial of thy bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>perpetual remembrance of his passion</td>
<td>409</td>
</tr>
<tr>
<td>present treatise upon the</td>
<td>409</td>
</tr>
<tr>
<td>sins at his bitter passion</td>
<td>409</td>
</tr>
<tr>
<td>him as in his Father, whereby his bitter</td>
<td>409</td>
</tr>
<tr>
<td>us that in the cross at his bitter</td>
<td>409</td>
</tr>
<tr>
<td>the sacrament of his</td>
<td>409</td>
</tr>
<tr>
<td>imitate and follow his</td>
<td>409</td>
</tr>
<tr>
<td>this treatise of the</td>
<td>409</td>
</tr>
<tr>
<td>to suffer his painful Passion</td>
<td>409</td>
</tr>
<tr>
<td>English</td>
<td>Latin</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>remembrance of his bitter Passion that he suffered for</td>
<td>13, 196/ 9</td>
</tr>
<tr>
<td>of his most painful Passion, and yet therewithal rejoice</td>
<td>13, 200/ 2</td>
</tr>
<tr>
<td>him to a shameful Passion; on the Sunday cried</td>
<td>13, 203/ 4</td>
</tr>
<tr>
<td>merit of his bitter Passion (whereof he hath ordained</td>
<td>13, 204/ 17</td>
</tr>
<tr>
<td>to suffer his painful Passion for the redemption and</td>
<td>13, 192/ 7</td>
</tr>
<tr>
<td>remembrance of his bitter Passion that he suffered for</td>
<td>13, 196/ 9</td>
</tr>
<tr>
<td>of his most painful Passion, and yet therewithal rejoice</td>
<td>13, 200/ 2</td>
</tr>
<tr>
<td>him to a shameful Passion; on the Sunday cried</td>
<td>13, 203/ 4</td>
</tr>
<tr>
<td>merit of his bitter Passion (whereof he hath ordained</td>
<td>13, 204/ 17</td>
</tr>
<tr>
<td>sanguinum accipit, ut imitari passionem illius neclum velit, in</td>
<td>13, 169/ 32</td>
</tr>
<tr>
<td>positus est, quando sacramentum passionis illus cum ore ad</td>
<td>13, 169/ 30</td>
</tr>
<tr>
<td>which feast is called Passover. For the Passover and</td>
<td>13, 52/ 1</td>
</tr>
<tr>
<td>called Passover. For the Passover and the unleavened loaves</td>
<td>13, 52/ 1</td>
</tr>
<tr>
<td>days shall be the Passover, and the Son of</td>
<td>13, 52/ 4</td>
</tr>
<tr>
<td>holy day of the Passover, , Jesus, knowing that his</td>
<td>13, 52/ 23</td>
</tr>
<tr>
<td>bread, which is called Passover, and the unleavened loaves</td>
<td>13, 53/ 3</td>
</tr>
<tr>
<td>called Passover. For the Passover, and the unleavened loaves</td>
<td>13, 53/ 3</td>
</tr>
<tr>
<td>the mention-making of the Passover, and the unleavened bread</td>
<td>13, 53/ 7</td>
</tr>
<tr>
<td>wit, the feast of Passover and of the unleavened</td>
<td>13, 57/ 24</td>
</tr>
<tr>
<td>which feast is called Passover ,&quot; ye shall understand that</td>
<td>13, 59/ 6</td>
</tr>
<tr>
<td>solemn that was called &quot; Passover &quot; and &quot;the feast of</td>
<td>13, 59/ 8</td>
</tr>
<tr>
<td>in the feast of Passover, , wherein was immolate and</td>
<td>13, 61/ 11</td>
</tr>
<tr>
<td>feast that is called Passover , whereof the evangelists here</td>
<td>13, 61/ 16</td>
</tr>
<tr>
<td>unleavened loaves and the Passover . But, as I said</td>
<td>13, 62/ 17</td>
</tr>
<tr>
<td>after two days the Passover shall be, and the</td>
<td>13, 66/ 7</td>
</tr>
<tr>
<td>before the feast of Passover went into Bethany, where</td>
<td>13, 76/ 14</td>
</tr>
<tr>
<td>the feast of the Passover, , Jesus, knowing that his</td>
<td>13, 82/ 11</td>
</tr>
<tr>
<td>by the name of Passover and continued seven days</td>
<td>13, 91/ 20</td>
</tr>
<tr>
<td>hire him to tarry past his appointed time one</td>
<td>13, 67/ 24</td>
</tr>
<tr>
<td>the pretertemps, or time past to signify that the</td>
<td>13, 173/ 17</td>
</tr>
<tr>
<td>as though it were past already), were not meant</td>
<td>13, 173/ 19</td>
</tr>
<tr>
<td>in manner of a pastime , but that it may</td>
<td>13, 52/ 28</td>
</tr>
<tr>
<td>words of our Savior: &quot; Pater meus usque modo operatur</td>
<td>13, 34/ 25</td>
</tr>
<tr>
<td>quia omnia dedit ei pater in manus, quia a</td>
<td>13, 100/ 21</td>
</tr>
<tr>
<td>hoc unum erimus, quia pater in eo est, et</td>
<td>13, 163/ 28</td>
</tr>
<tr>
<td>pascha manducare vobiscum antequam patiar . Dico enim vobis, quia</td>
<td>13, 118/ 23</td>
</tr>
<tr>
<td>pascha manducare vobiscum antequam patiar .&quot; (With desire have I</td>
<td>13, 119/ 9</td>
</tr>
<tr>
<td>suffering him and taking patience with him, and yet</td>
<td>13, 96/ 11</td>
</tr>
<tr>
<td>the sovereign points of patience and charity and contempt</td>
<td>13, 97/ 17</td>
</tr>
<tr>
<td>To stir us to patience and suffering of tribulation</td>
<td>13, 113/ 31</td>
</tr>
<tr>
<td>of his high sovereign patience , he refuseth not to</td>
<td>13, 192/ 13</td>
</tr>
<tr>
<td>of his high sovereign patience , he refuseth not to</td>
<td>13, 192/ 13</td>
</tr>
<tr>
<td>scripture: &quot;Potentes potenter tormenta patientur .&quot; (The mighty men shall</td>
<td>13, 7/ 23</td>
</tr>
<tr>
<td>sursum est descendens a patre luminum&quot; (Every good gift</td>
<td>13, 198/ 15</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>sursum est descendens a patre</td>
<td>luminum” (Every good gift)</td>
</tr>
<tr>
<td>ex hoc mundo ad patrem</td>
<td>, quum dilexisset suos qui</td>
</tr>
<tr>
<td>wise: &quot;Eos qui inter patrem</td>
<td>, etc.” (Before the holy</td>
</tr>
<tr>
<td>novum viboscum in regno Patris</td>
<td>et filium non naturae</td>
</tr>
<tr>
<td>novum viboscum in regno Patris</td>
<td>mei Dei.” These words</td>
</tr>
<tr>
<td>novum viboscum in regno Patris</td>
<td>mei Dei” -- in</td>
</tr>
<tr>
<td>true, that (as St. Paul) was (for which Saint Paul)</td>
<td>in the afore rehearsed</td>
</tr>
<tr>
<td>and more, therefore Saint Paul</td>
<td>&quot;that thou hast not</td>
</tr>
<tr>
<td>her tongue. For Saint Paul</td>
<td>saith, “The man was</td>
</tr>
<tr>
<td>of the blessed apostle Paul</td>
<td>commandeth that a woman</td>
</tr>
<tr>
<td>uncontrolled, make (as Saint Paul)</td>
<td>well foresaw that if</td>
</tr>
<tr>
<td>doth indeed. For Saint Paul</td>
<td>rather to be rejected</td>
</tr>
<tr>
<td>some doctors) that Saint Paul</td>
<td>(saith) of one self</td>
</tr>
<tr>
<td>pain. From which Saint Paul</td>
<td>calleth all the offspring</td>
</tr>
<tr>
<td>saved without faith, Saint Paul</td>
<td>meant that the death</td>
</tr>
<tr>
<td>And therefore saith Saint Paul</td>
<td>well, by all the</td>
</tr>
<tr>
<td>those words of Saint Paul</td>
<td>declareth where he saith</td>
</tr>
<tr>
<td>Without faith,” saith Saint Paul</td>
<td>: &quot;O altoitudo divitiam sapientiae</td>
</tr>
<tr>
<td>points only which Saint Paul</td>
<td>in the eleventh chapter</td>
</tr>
<tr>
<td>For as saith Saint Paul</td>
<td>&quot;it is impossible any</td>
</tr>
<tr>
<td>we have, as Saint Paul</td>
<td>here reheaseth, that is</td>
</tr>
<tr>
<td>Dei.” (Faith, saith Saint Paul)</td>
<td>: &quot;Omnia in figura contingebant</td>
</tr>
<tr>
<td>also declared by Saint Paul</td>
<td>saith, &quot;no dwelling city</td>
</tr>
<tr>
<td>come. For as Saint Paul</td>
<td>, cometh of hearing, and</td>
</tr>
<tr>
<td>mystical body, as Saint Paul</td>
<td>in the eleventh chapter</td>
</tr>
<tr>
<td>unto our remembrance, Saint Paul</td>
<td>saith: &quot;It was impossible</td>
</tr>
<tr>
<td>it also by St. Paul</td>
<td>toucheth in his epistle</td>
</tr>
<tr>
<td>the words of Saint Paul</td>
<td>showeth here that it</td>
</tr>
<tr>
<td>faith, for as Saint Paul</td>
<td>, which first taught it</td>
</tr>
<tr>
<td>And therefore saith Saint Paul</td>
<td>either where he saith</td>
</tr>
<tr>
<td>and hurteth. For St. Paul</td>
<td>saith, &quot;Sine fide impossibile</td>
</tr>
<tr>
<td>the blessed apostle Saint Paul</td>
<td>: &quot;Omnes de uno pane</td>
</tr>
<tr>
<td>into our souls), Saint Paul</td>
<td>, after that he hath</td>
</tr>
<tr>
<td>- for which St. Paul</td>
<td>giveth us gracious warning</td>
</tr>
<tr>
<td>of ourselves which Saint Paul</td>
<td>, in the place aforeremembered</td>
</tr>
<tr>
<td>the words of Saint Paul</td>
<td>saith: &quot;Nullius mihi conscius</td>
</tr>
<tr>
<td>again: ”Iterum (saith St. Paul)</td>
<td>speaketh of, one very</td>
</tr>
<tr>
<td>the blessed apostle Saint Paul</td>
<td>therein: &quot;Qui manducat de</td>
</tr>
<tr>
<td>into our souls), Saint Paul</td>
<td>) crucigentes filium Dei.” Let</td>
</tr>
<tr>
<td>- for which St. Paul</td>
<td>giveth us gracious warning</td>
</tr>
<tr>
<td>of ourselves which Saint Paul</td>
<td>, in the place aforeremembered</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the words of Saint Paul therein: "Qui manducat de mundi filium dicant? Et omnes unum sumus. Et est sanguis meus. Et dimidium honorum meorum do dimidium honorum meorum do a great supping place supping place on high in heaven, whosoever should that should of duty one man able to his duty were to with his bitter passion, by his pain to if angel had, by cruel hands of the then, as among the that unto all such that the infants of them, yet unto the among the Gentiles or that they be neither disciples here hold their these would hold their in which he might precious margarite, this pure precious margarite, this pure agnus Dei qui tollit mor exuitur omni faece per unius hominis inoboeientiam Deus propitius esto mihi Deus propitius esto mihi multis fundetur in remissionem multis effundetur in remissionem saith: "Per unum hominem mundum introivit, et per gratia. Ut sicut regnavit in sagittas ignitas ad pertransit, in quo omnes of their will, without et pacti L. sunt penniless as any poor pelvem: et coepit lavare Paul post, Quomodo autem rursus paulo post. Si vere igitur paulo post: Nec cubitet quisquam dimidium honorum meorum do ." (Lo, look, good Lord dimidium honorum meorum do ." (Lo, look, good Lord paved , and there make you paved , and there do you pay this ransom must and pay it. But now was pay the ransom for the pay it in God's stead pay the price of our pay our ransom and buy payment man's ransom and recompense paynims , through the painful, bitter paynims lived well according to paynims as in any place paynims and of the christened paynims and Gentiles, to whom paynims unsaved without his own paynims , Jews, nor Saracens, but peace ," as though that cry peace , the very stones shall peace deliver our Lord, when peacefully pearl , the blessed body of pearl , the blessed body of peccata mundi" (Lo, the Lamb peccati , ita quando benedicende verbis peccatores constituuti sunt multi, ita peccatori ." (Lord God, be merciful peccatori ." (Lord God, be merciful peccatorum ." (This is the chalice peccatorum ." (This is my body peccatum in hunc mundum introivit peccatum mors, et ita in peccatum in mortem, ita et peccatum . Et ad Romanos. Non peccaverunt ." (By one man sin peculiar help of God, to pecuniam illi dare. At illi peddler and hath yet a pedes discipulorum suorum, et extergere
domine, tu mihi lavas
Petrus, non lavabis, mihi
Simon petrus. non tantum
non indiget nisi ut
omnes. postquam ergo lavit
Si ergo ego lavi
debetis alter alterius lavare
precious blood. De Ablutione
ponam inimicos tuos scabellum
more abominable is that
hell eternally, for the
Deinde misit aquam in
afterward written by their
by the sacrament of
confirmation, the sacrament of
and the sacrament of
by confession, contrition, and
by confession, contrition, and
sold for three hundred
than for three hundred
were with a painter's
paradise, as did the
hath a purse as
waketh, hath never a
large manner, for every
large manner, for every
the seniors of the
fulfill with glorious, blessed
by them to the
by him to the
by them to the
yet, unto those Christian
Lyra that, although the
more than the common
people, and we Christian
sight of all the
the ancients of the
were afraid of the
sedulous ruffle among the
the presence of the
prophet of thine own
done among the chosen
had sent his own
course after of the
Pharaoh and all his people not only licensed but that dwell therein, God 13, 60/ 24
world and all the people as in their rites 13, 62/ 15
done among the chosen people which God calleth from 13, 62/ 30
of Israel -- the people of the Egyptians under 13, 63/ 3
flesh. And the whole people, and the worldly people, and the fleshly people 13, 63/ 4
well betoken the devilish people, and the worldly 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, and the worldly people, and the fleshly people 13, 63/ 4
we may, good Christian people, well perceive the goodness 13, 66/ 9
scribes for envy, the people for ignorance and folly 13, 66/ 20
were afeard of the people .They said therefore: "Not 13, 69/ 2
seditious ruffle among the people ." Upon these words, good people fell so thick unto 13, 69/ 3
him (for which the people, and not only for 13, 71/ 7
our town and our people, but also, as Saint people received him with procession 13, 71/ 24
commonwealth of all the people, cried out as he 13, 71/ 25
being king when the people would have made him 13, 70/ 26
man die for the people, and not all the people, and not only for 13, 71/ 1
and not all the people, to perish." These words 13, 71/ 1
die for all the people, and only for that people, but also, as Saint 13, 71/ 7
not only for that 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 people, and said unto 13, 72/ 6
that voice of the people, but not only for 13, 71/ 7
common voice of the people, and especially the chief people ." His living was so 13, 74/ 14
Pharisees had made the people leave off crying out 13, 72/ 14
the ancients of the people into the palace of 13, 72/ 29
The ancients of the people were seventy, which by 13, 73/ 7
be judges over the people, and, in great causes 13, 73/ 10
ordinary judges upon the people, and these were those 13, 73/ 14
the ancients of the people, Here was, as you 13, 73/ 15
and rulers of the people, and especially the chief people ." His living was so 13, 74/ 14
were afeard of the people, of their own minds 13, 74/ 18
and envy, yet the people ). The people they feared 13, 74/ 23
seditious business among the people they feared, but God 13, 74/ 23
among the people). The people they might percase by 13, 74/ 26
For as for the people, they found the means 13, 74/ 28
never master. The wavering people ." Upon these words (good 13, 76/ 6

Thomas More Studies 14 (2019)
these words (good Christian people) is there given us 13, 76/ 7
upon the poor needy people It is a world 13, 80/ 23
our Lord, when the people were out of the 13, 81/ 24
many places when the people be out of the 13, 81/ 28
devil's name among the people and, for wretched worldly 13, 81/ 32
of sight of the people , if he should have 13, 93/ 22
great part of Christian people the law of Christ 13, 97/ 14
are unto the Christian people . Of their diligence and 13, 98/ 20
the blood upon the people and said unto them 13, 127/ 18
truth among all Christian people , that the traitor received 13, 135/ 16
of old time lay people did commonly receive their 13, 149/ 1
wine when the common people were houseled under both 13, 149/ 13
the forms, the whole people through Christendom fell in 13, 149/ 14
of old, the whole people of all Christendom would 13, 149/ 22
universal both with lay people and priests, in being 13, 150/ 16
the joining of the people with Christ (for, as 13, 151/ 8
by water is signified people ). And finally, some holy 13, 151/ 10
congregation of all Christian people have and do put 13, 154/ 29
the letter) good Christian people may well and plainly 13, 159/ 9
blood that redeemed the people . Therefore see by what 13, 167/ 20
or congregation of Christian people that were gathered together 13, 171/ 11
forasmuch as the whole people knew the truth of 13, 171/ 16
thereof (in which part people are dwelling) but that 13, 173/ 2
Not that all the people eat of one material 13, 175/ 21
not play like the people of Genezareth, which prayed 13, 202/ 19
do as did the people of Jerusalem which on 13, 203/ 1
not play like the people of Jerusalem which on 13, 203/ 6
do as did the Non cognovit eam, donec peperit filium suum primogenitum" (Joseph 13, 121/ 21
edest sanguis foederis, quod pepigit Dominus vobiscum super cunctis 13, 127/ 19
docuerunt, accepto nimium pane, peractisque gratii 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

Thomas More Studies 14 (2019)
as we could not
the people, they might
God and cannot also
pride, by causing them
good Christian people, well
may the more plainly
therein, we may well
as you shall well
a good occasion to
them the more clearly
but that they should
to know and
to enter, pierce, and
well-minded men before they
to make indifferent men
us (as I say)
may well and plainly
be possible, who can
I cannot find nor
which we may plainly
whereby we may plainly
by his honorable receiving
by his honorable receiving
the man, whom he
And the wily wretch
was in honor, he
him that, albeit they
it. But for the
heinous treason. For the
name. For the better
corruptionem devenire, et non
ad incorruptibilitatem et vitam
that their full and
given unto them the
full surety of joyful
sacrament into the more
and turned it unto
make up his tale
is the Sacrament of
exercise the duty of
good gift and every
good gift and every
naturalis per sacramentum proprietas,
legerimus, intelligamus, et tum

**peradventure** abide if we (such 13, 199 / 2
**percase** by policy have found 13, 74 / 27
**perceive** by any rule of 13, 30 / 16
**perceive** their feebleness and to 13, 37 / 26
**perceive** the goodness and the 13, 66 / 9
**perceive** what peril it was 13, 92 / 4
**perceive** , both by the places 13, 98 / 21
**perceive** by the perusing of 13, 104 / 8
**perceive** that his outward works 13, 109 / 9
**perceive** that this was the 13, 125 / 23
**perceive** that he did it 13, 126 / 3
**perceive** well afterward that the 13, 130 / 22
**perceive** so many great wonderful 13, 137 / 3
**perceive** the train of their 13, 138 / 10
**perceive** that it began even 13, 149 / 18
**perceive** that the thing that 13, 155 / 33
**perceive** that the very meaning 13, 159 / 9
**perceive** and understand? For who 13, 169 / 2
**perceive** , but how it might 13, 169 / 5
**perceive** and see that they 13, 171 / 2
**perceive** that the old holy 13, 174 / 26
**perceive** what affection we bear 13, 197 / 18
**perceive** what affection we bear 13, 197 / 18
**perceived** to be wiser and 13, 14 / 27
**perceived** well also the tender 13, 14 / 31
**perceived** it not, but he 13, 24 / 20
**perceived** well by the prophecies 13, 69 / 22
**perceiving** of these words of 13, 59 / 4
**perceiving** whereof, we must here 13, 76 / 10
**perceiving** whereof we must mark 13, 140 / 20
**percipere** vitam, quae a corpore 13, 161 / 32
**perduci** nisi naturalis vitae corpus 13, 168 / 20
**perfect** and not increasable bliss 13, 4 / 6
**perfect** bliss, heaven, nor were 13, 4 / 15
**perfect** bliss and everlasting glory 13, 5 / 1
**perfect** sacrament of baptism, so 13, 92 / 24
**perfect** obedience, submitting himself whole 13, 107 / 17
**perfect** , he added, "si feceritis 13, 116 / 9
**perfect** unity. We may not 13, 164 / 21
**perfect** faith. For the things 13, 164 / 27
**perfect** gift is from above 13, 198 / 15
**perfect** gift is from above 13, 198 / 15
**perfectae** sacramentum sit unitatis. Non 13, 163 / 29
**perfectae** fidei officio fungemur. De 13, 163 / 33
the verity fulfilled and it were fulfilled and established in the infinite were not of like was yet of less the sacrament of highest deeds are of such thing of the more thereupon took his full performed and had his optimum, et omne donum optimum, et omne donum is not able to Christ's passion should be God had promised, so more till it be was the figure) fully more till it were that the figure were his glorious resurrection were bitter passion was fully thing should be fully the blood of Christ God, Thy fulfilling or fearful point, what horrible keep them from the stand unto his personal more plainly perceive what manner wise without any to be carried without to be kept without Of this great outrageous Of this great outrageous where he noteth the of a very great remember that in that ways as they may shall the sheep not their evil desert eternally all the people to justice hath damned unto the devil, as his was also damned unto keep them from the perfected perfected perfection perfection perfection perfection perfection perfection perfected perfected perfection perfection performance performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed performed
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 sensible pain of feeling 13, 41 28
forever, and to the perpetual remembrance of his passion 13, 196/ 8
the fire of hell perpetual remembrance of his bitter 13, 196/ 8
of the world into perpetual damned to the sensible 13, 30/ 8
and his blood for perpetually damned by sensible feeling 13, 40/ 2
that it is (in perpetually , and that yet the 13, 40/ 15
that it is (in perpetually remain to their harm 13, 108/ 12
any man to be perpetually enough. But surely the 13, 91/ 22
no man to be persecute , attempt, deceive, trouble, vex 13, 6/ 30
and his said heirs persecution when they conveniently can 13, 71/ 18
shall in their soul persecution so straited into so 13, 173/ 26
meddle. This much is persevere and continue in the 13, 193/ 14
the day of doom) persevere and continue in the 13, 193/ 14
commandment to fly from persevered in that traitorous purpose 13, 105/ 31
and the Church by persecution by persecution in love unto the 13, 83/ 8
in full mind to person of a great estate 13, 7/ 26
in full mind to person of whom he saith 13, 10/ 5
betray him and continually person that should be both 13, 27/ 6
But he still so person both, being God, should 13, 27/ 7
of pride in the person (the Son of God 13, 27/ 14
deadth of that innocent person the poor nature of 13, 27/ 19
time convenient the second person of God saith: "Non 13, 33/ 8
taking into unity of person of the man were 13, 35/ 14
The prophet in the person , man should two things 13, 45/ 10
easy if the whole person willingly suffered so sore 13, 45/ 14
holy blessed and almighty person being but a creature 13, 46/ 33
since that innocent almighty person vitiathet not the company 13, 96/ 30
thing with any other person, yet the selfsame God 13, 105/ 22
vice of a vicious person with his Godhead, belonged 13, 106/ 2
being, albeit another distinct person of Christ, being the 13, 107/ 1
by the unity of person do such simple service 13, 107/ 21
high majesty of the person of the Father unto 13, 121/ 24
have thy most excellent person wonderfully far passed the 13, 124/ 13
speaketh as in the
to wit, in the
of his own holy
might, oppugn the inexpugnable
almighty Father, the second
Son the third almighty
still in unity of
it. For the blessed
declared) the very whole
not there, his own
player, represent his own
form of his own
which that holy blessed
which that holy blessed
should have been, every
respect and regard of
be regarded, be their
or an interlude the
should stand unto his
to justice for his
himself, except the only
the sufferance of God)
our guest, and is
the sufferance of God)
our guest, and is
equal and like mighty
farther safeguard of their
in that God more
God alone (the three
kindness to their own
any of those three
Trinity of the three
holy things right many
meant for the apostles"
performed by their own
fully deceived by the
not by the serpent's
with what faith and
cum fide et animi
those that most properly
of those things that
of such things as
as this lesson generally
to bear other, yet
blood of the same

person of Christ) and in
person which he drank with
person of our Savior Christ
person in Trinity (of which
person of the coeternal Trinity
person, both with the blessed
person of our Savior Christ
person, of our sovereign Lord
person under the form of
person in form of his
person glorified, going out of
person of Christ, which we
person of Christ, which we
person's secret sinful state should
personage, beauty, strength, wit, or
personages in the sight of
personages of two or three
personal peril of death or
personal fault, without the loss
personal distinction. It seemeth also
personally so to enter into
personally present within us, and
personally present within us, and
persons, and all three nevertheless
persons from pride, he gave
persons that one. For else
persons of the glorious Trinity
persons alone, but that they
persons is with himself, except
persons, and not only their
persons -- very little learned
persons only but spoken to
persons, but part in one
persuasion of the serpent as
persuasion, whom Adam would not
persuasion of the mind, should
persuasion, corpus et sanguinem Christi
pertain unto the matter of
pertain to such kind of
pertained to her husband and
pertaineth to every man for
pertaineth it most especially to
pertaineth, and whereof it is
and not of necessity
was neither nother naturally
For the gifts only
all the commodities thereof
outward business may be
outward business may be
in omnes homines mors
But first shall we
well perceive by the
atque impiae intelligentiae extorquenda
there is in the
of them all, most
ever, the daughter of
Christ. Which thing Saint
the sending of Saint
that is to wit,
when he sent Saint
favor with him, Saint
should seem that Saint
cometh he to Simon
to Simon Peter, and
thou shalt know after." part with me." Simon
came then unto Simon
unto Simon Peter, and
thou my feet?" Saint do it." But Saint
temper the zeal of
with me." When Saint
clean." Forasmuch as Saint
our Savior to Saint
words of Christ unto
before said to Saint
our Savior and Saint
his kingdom therefore. Saint
evangelists, and as Saint
is to wit, Saint
summo usque deorsum, et
Venit ergo ad Simonem
Petrum, et dicit ei
autem postea. Dicit ei mecum. Dicit ei Simon
under the proud prince
to this present point
to him. If God
to the natural state
?To this I answer
to him, in making
to him, in making
, in quo omnes peccaverunt
the words of our
of the letter, which
est. Quae scripta sunt
sin of pride; what
. But it is not
pride. For the proud
showeth yet more expressly
and Saint John, the
and John, saying, "Go
and John, and said
and Saint John unto
, which (as it appeareth
and Saint John, after
, and Peter saith unto
saith unto him: "Lord
saith unto him: "Thou
saith unto him: "Lord
, and Peter saith unto
, and Peter saith unto
, having our Savior in
had so deep imprinted
, through fervor and heat
heard that word, he
offered himself to suffer
when he offered to
, "He that is washed
that he should know
that refused for reverence
here thought he did
beareth witness where he
, Saint James, and Saint
scissae sunt, et monumenta
, et dicit ei petrus
, domine, tu mihi lavas
, non lavabis, mihi pedes
, non tantum pedes, sed
; and that God conducted

Thomas More Studies 14 (2019)
of Israel under King
all the power of
that the proud, stiff-necked
the first-born son of
night, so that thereupon
sore daunted that both
by the proud King
of the Egyptians that
of the most cruel
tenchantment brought forth before
the scribes, and the
the scribes, and the
The bishops and the
the bishops and the
the scribes, and the
people, some of the
the scribes, and the
the scribes, and the
the bishops and the
the Hebrew tongue called
too. It was called
called phase for that
seemeth by the Greek
slothful, and sit and
saith) of one self
he might steal a
therein, nor do a
the fire with another
frush and break in
frush thine head in
tread and frush in
take for three hundred
man able to enter,
and so should have
Christ, when it was
diligence, God (whose eye
diligence, God (whose eye
part shall be with
part shall be with
is here but a
reckon themselves not for
from this world than
no dwellers but for
pricked out with a

Pharaoh and the Egyptians signifieth 13, 58/ 15
Pharaoh drowned in the same 13, 58/ 20
Pharaoh, being by Moses in 13, 59/ 12
Pharaoh that sat in his 13, 60/ 11
Pharaoh with all the Egyptians 13, 60/ 23
Pharaoh and all his people 13, 60/ 24
Pharaoh and his chief captains 13, 62/ 32
Pharaoh was thereby forced to 13, 65/ 33
Pharaoh, the devil. The second 13, 66/ 4
Pharaoh their king). But yet 13, 153/ 31
Pharisees for their pride and 13, 69/ 16
Pharisees were afeard to leese 13, 69/ 32
Pharisees gathered together a council 13, 70/ 9
Pharisees had given a commandment 13, 71/ 13
Pharisees heard and saw this 13, 71/ 32
Pharisees would have had him 13, 72/ 5
Pharisees had made the people 13, 72/ 14
Pharisees that bore the rule 13, 74/ 16
Pharisees had before given commandment 13, 95/ 28
phase and (as Saint Jerome 13, 61/ 22
phase for that phase in 13, 61/ 23
phase in the Hebrew signifieth 13, 61/ 24
phrase usual in many places 13, 15/ 10
pick their nails, and be 13, 48/ 13
piece of clay two vessels 13, 30/ 28
piece of the price, and 13, 77/ 23
piece himself for a countenance 13, 106/ 12
piece of wax likewise melted 13, 168/ 22
pieces against the stone that 13, 10/ 33
pieces, and thou shalt lie 13, 18/ 24
pieces the devil’s head and 13, 54/ 29
pieces of the selfsame coin 13, 80/ 2
piece, and perceive so many 13, 137/ 2
pierced and fulfilled them thoroughly 13, 4/ 26
pierced with the spear, there 13, 151/ 6
pierced much more deeper into 13, 195/ 11
pierceth much more deeper into 13, 195/ 11
Pilate and the Jews and 13, 194/ 10
Pilate and the Jews and 13, 194/ 10
pilgrim, yet is it hard 13, 99/ 30
pilgrims here, they feel full 13, 100/ 4
pilgrims to go from their 13, 100/ 7
pilgrims upon earth, that we 13, 100/ 13
pin, what doubt is there 13, 45/ 23
in this word, nardi
earth into the deep
feeling of that foul
and all the whole
wretchedness, for thy tender
Father delivered him for
their pleasure, in that
not have left any
not able, nor their
was the most pleasant
bring them to the
paynims as in any
that hell is the
in his own proper
learning list confer the
repeated, and in some
unsure whether in that
his birth, of the
I should in this
gospel saith in this
refection, where is my
you a great supping
own wrong construing this
paschal. Where is my
you a great supping
the man or the
they should, at a
wit, Iscariotes, "of a
Howbeit, in time and
gospel, nor any plain
is there now no
hath now in some
repent) as from the
Saint Paul, in the
God.) And in another
Saint Paul, in the
God.) And in another
Sine fide impossibile est
autem impossibile est Deo
Sine fide impossibile est
with God, fulfilling the
phrase usual in many
as in sundry plain
Hosanna in the high

pistici . And that ointment truly
pit of hell, from which
pitch , she could never rub
piteous tragedy of his most
pity of that passion that
pity upon mankind. Judas delivered
place whither once go we
place in them for any
place was no more found
place of paradise. Their apparel
place of his final damnation
place lived naturally well and
place for sinful folk and
place , where it was gathered
place and use their own
place the context so diversely
place he join and link
place and the time of
place rehearse all those things
place and diverse other that
place where I may eat
place paved, and there make
place of Saint John, they
place where I may with
place on high paved, and
place , the traitor might have
place which neither of the
place named Iscariot. "Jesus, knowing
place convenient, it is (as
place in all the Scripture
place left for any man
place lost many lands and
place that he walketh on
place aforeremembered, saith: "Probet seipsum
place : "Etiamsi simplex fuero, hoc
place aforeremembered, saith: "Probet seipsum
place : "Etiamsi simplex fuero, hoc
placerem doce," that is to
placerem quenquam. Credere enim oportet
placerem doce. "(Without faith it
places from which the proud
places of Scripture, he asked
places of his works well
places .) "Hosanna" in Hebrew signifieth
Judas. For in many places when the people be as the evangelists make that I have spoken in the old law, and in what manner in this world he of religion used it of Scripture, to double of the Scripture, too of Scripture and also at once. But now and with many great sensible, where it pleaseth appear. Howbeit, when they an allegorical sense beside of Scripture, by which of Scripture, and yet -- so this prophecy, should, in times and spiritui sancto, ut in corum." ("The wounds that (wherewith God wonderfully smote beholding of the glorious rebellious traitors, and refuse that there is but places of his works and plenteous, the Father words of Saint Eusebius precepts, we be more refusing thereof, he withdrew faith (with no learning by two things. One that our Savior intended by the evangelists, and enough, and notwithstanding that that he gave them to appear upon the words: "This is my words of Christ, "This place in all the that in calling it
appeareth it, I say, your such expounding you of your expositions is these folk and proveth drink), with many more shall rehearse you the readers, heard the very And this appeareth very Scripture this point so him better. For he yet when himself so dies azimorum, as appeareth Mark, and Saint Luke, eaten (as it appeareth you may the more be with them, he Blessed Sacrament, as he Luke, our Lord very it is called also all the holy doctors is in Scripture as people may well and and yet other more, new men's tale, do declare the same, and by which we may doctors, whereby we may after that he hath it, they receive it it, they receive it for thy tender mercy, his own proper form, all the money and heap of round metal shall you see Judas but even in a for his pleasure to us. Let us not us. Let us not the form of a ordained unto the high but beneath in the the keeping of that palace was the most upon the circumstances that expound it false. For against the very sentence for the Catholic Church words further: nor to words of some of open words of diverse by that we see appeareth, what should we confesseth that those answers declared it unto them by Saint Matthew, Saint do declare. For they declared unto his apostles by the name of } with unleavened bread. And perceive what peril it declared, taking occasion upon declared himself, saying, "Hic" declared unto his apostles by the name of and clearly called by called "flesh") to drive perceive that the very proving the presence of declare the same, and do affirm that in perceive and see that doctors and see that perceive that the old told and showed the to their damnation. And to their damnation. And in mine heart such the faith and other in the whole world , which while he liveth the jolly merchant, I or an interlude the his own part himself like the people of like the people of , represent his own person palace of heaven, yet garden or orchard of garden, and also forbade place of paradise. Their
forthwith out of that
glass, without weariness, their meat
sown, the same as the
live here, the same as the
folk at feasts with
the world -- so
and would by that
impossible any man to
it is impossible to
so forth, it hath
places sensible, where it
well-favoredly trimmed to their
sundry times when God's
her with, as the
her. But the wallow-sweet
it was a great
sinful act for the
full consent to the
any bodily hurt, high
should have been a
pleasure far above the
should take so great
good cause. For the
in searching (if their
only made in the
the kings, sometimes for
thyself, at thine own
far above all his
the time of his
half an inch of
least point of thy
to wit, to the
asked him where his
own commodity to take
obey not thine high
will and disobey his
obstinately disobedient unto God's
would have taken little
a thing of neither
now liked for his
thereof set by the

wit, lay all his pleasures and his displeasures together. I desire not the pleasures of this world. I pleasures are to be with. pleasures are to be with. plebem dicebant M. R. autem. plebem redemit. Ergo videte quantis plenitudo eius, orbit terrarum, et plenteous, the Father of heaven plenteous borrowing, "spoiled the Egyptians plenus ubi verba Christi operata plentitude whole and in good plight, as we should have ploughshare and horseshoes and horse plucked off the fruit thereof Ad eundem modum accepto quando vitae pane et that is to wit, " poena damni et poena sensus poena damni et poena sensus" (pain of loss point, what horrible peril there point expresseth well the Spirit point first, intendeth not to point are they now, lo point of all. For when point toward it told you point the creation and fall point, that is to wit point well, which is the point, that is to wit point that I said I point the determination of the point of opinion with them point agreed with them, that point so plainly appeareth, what point, said that the souls point and search whether it point for the time, for point whereunto all the matter point I think the most point as the effect of point which I before touched point heard rehearsed before), yet point before. For whereas I point that I spoke of

Thomas More Studies 14 (2019)
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 be such as every 13, 43/ 11
him. And those two points is implied the belief 13, 43/ 21
belief of those two points, that is to wit 13, 49/ 16
before showed you three points, that is to wit 13, 49/ 22
show farther some other points might well and conveniently 13, 49/ 26
manhead. And verily these points, somewhat have I made 13, 49/ 28
of those three other points too. But I have 13, 49/ 28
mention of all these points in the process of 13, 50/ 2
occasion to declare these points which I have as 13, 50/ 3
than those other three points of patience and charity 13, 97/ 16
As for the sovereign points neither. For that thing 13, 139/ 26
them upon these three points heretics agreed together all 13, 171/ 6
yet in sundry other points from the true Catholic 13, 171/ 25
fallen in many other points to receive it well 13, 196/ 16
man in all other points to receive it well 13, 196/ 16
man in all other points hast thou put into 13, 16/ 13
much of thy deadly poison of proud, curious appetite 13, 16/ 21
into her heart the poison spots, infected her husband 13, 16/ 34
envenomed with so many poisoned spider or cobweb of 13, 198/ 6
should neither have any poisoned spider or cobweb of 13, 198/ 6
should neither have any poisoning them with his own 13, 23/ 31
by his deceitful train, policy have found the means 13, 74/ 27
they might percase by policy inter te et mulierem 13, 54/ 20
other things thus: "Inimicitias poisoned spider or cobweb of 13, 121/ 25
a dextris meis, donec poenam inimicos tuos scabellum pedum 13, 121/ 25
quam ut animam suam ponam quis pro amicis suis 13, 102/ 19
quam ut animam suam ponit quis pro amicis suis 13, 83/ 31
well this matter, and ponder well this fearful point 13, 7/ 10
etiam in superliminaribus domorum ponens 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 first-begotten child of the 13, 60/ 12
forte tumultus fiat in the possessing a great heap of 13, 64/ 31
forte tumultus fiat in set them in the possession of a right, wealthy 13, 13/ 8
Saint Matthew writeth thus. " in manibus suis? Manibus 13, 168/ 31
suis? Manibus aliorum potest homo, manibus suis nemo 13, 168/ 30
quis intellegat? Quis enim contrary to their own 13, 168/ 25
homo, manibus suis nemo possible to perceive and 13, 169/ 1
contrary to their own enim poste sanguis agni otherwise it is not 13, 169/ 30
in the pleasure of set them in the possibility of immortality put in 13, 165/ 21
set them in the that he hath in possible for this corruptible nature 13, 166/ 25
be established in the of a right, wealthy 13, 13/ 8
would, and make their, or by duty should 13, 41 20
long to be great of eternal wealth, without 13, 46/ 29
verbo potuit creare, verbo lawful. But now was 13, 61/ 5
is to wit, the a great heap of 13, 64/ 31
otherwise it is not and build up great 13, 99/ 22
brethren, this might be
peradventure impossible, by any posset creata convertere? Immo iam 13, 165/ 21
peradventure impossible, by any possibility of immortality put in 13, 36/ 13
the best of our possible for this corruptible nature 13, 168/ 25
peradventure impossible, by any possible, who can perceive and 13, 169/ 1
the best of our possible diligence of ourselves to 13, 194/ 28
possible diligence of ourselves to 13, 194/ 28
possible power, and everything so 13, 197/ 16
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
hauritum. In utroque enim poste sanguis agni positus est 13, 169/ 30
necedum 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 posteriori posteriors. For the old holy 13, 89/ 19
speak but of the posterity an inevitable necessity of 13, 13/ 7
bodies of all their posterity the gift that he 13, 14/ 22
and take from the posterity , neither would the mighty 13, 25/ 13
themselves with all their posterity , But all these supernatural 13, 39/ 13
and for all his posterity all those gifts that 13, 39/ 24
himself and all his posterity have no wrong nor 13, 39/ 26
And therein could his posterity of Adam the royal 13, 40/ 28
God took from the posterity , I have showed you 13, 44/ 1
his losses for his posterity coming after of his 13, 46/ 7
for himself and the posterity and the hance of 13, 60/ 14
they should besprinkle the posterity of the house.) Saint 13, 170/ 8
signifieth humility, mark the poti est sermo Christi, universa 13, 167/ 12
bloody cross upon the potenser tormenta patientur." (The mighty 13, 7/ 23
put upon both the potentes est sermo Christi, universa 13, 167/ 12
put upon both the potenter tormenta patientur." (The 13, 7/ 23
put upon both the potentes, praesentia maiestatis in dominici 13, 165/ 14
in uno poste sanguinem posuit, qui etiam in superlaminaribus 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: " Potentia est sermo Christi, universa 13, 167/ 12
quiquam primarias creaturas nutu potentiae, praesentia maiestatis in dominici 13, 165/ 14
nos in ipso. Non poterat alter corruptibilis haec natura 13, 168/ 19
manibus suis? Manibus aliorum potest portari homo, manibus suis 13, 168/ 31
sui, verbo suo secreta potestae convertit, ita dicens: Accipite 13, 165/ 12
hoc ipsum agitur, expelluntur potestates satani qui actus suos 13, 160/ 24
And if a poor poterat may, without reproach and 13, 30/ 26
si ea quae verbo potuit creare, verbo posset creat 13, 165/ 21
escam et illum bibere potum , in Christo manere, et 13, 144/ 3
filii 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 potuvere communi sumimus. Immo quem 13, 161/ 9
valeur of one hundred pound
valeur of ten thousand pound
the yearly ten thousand pound
left them this hundred pound
of the yearly hundred pound
of the yearly hundred pound
duchy with ten thousand pound
living of one hundred pound
and she took a pound-weight
she brought it, and
shalt be under the power
should righteously leese the power
be so pleased, whose
his own only natural power
of his own natural power
but only their natural power
by their own natural power
devil's head and his
Sea, and all the
and all the devil's
of sin by thy
converted by the almighty
and by the mighty
God, of his almighty
that thing diligently, the
his word and secret
body by his almighty
by his own almighty
best of our possible
by his own almighty
best of our possible
extergere linteo, quo erat praecinctus
et quum accepisset linteum, Calix meus inebrians quam praecinxit per violentam atque impudentem praedia tionem abstineant offerendo ea quae primarias creaturas nutu potentiae, et bibit, quia immundus, eaten, Quod abstinebant a would not come in pride of their own ween were a goodly crying out of Christ's to be proud and pound , frank and free simpliciter pound with the honor of pound should be forfeited and pounds of the king's pound , which they still enjoy pound , that is to wit pound and retain only a pound . And they farther declare pound-weight of ointment of nardus poured all the remnant on power of the man, and power upon man that God power is at liberty, not power , without special aid and power , and angel yet more power -- to him that power but that, at the power upon man, and that power of Pharaoh drowned in power , usurped upon us before power killed in mine heart power of God into the power of almighty God they power , by his manhead as power of the devil is power , doth change and convert power , and the presence of power and unspeakable goodness, consecrated power , and everything so provided power and unspeakable goodness, consecrated power , and everything so provided praecinctus . Venit ergo ad Simonem praecinxit se: Deinde misit aquam Calix meus inebrians quam praecinxit est?" (My cup that per violentam atque impudentem praedicationem caelestium dictorum sanitati alienae praedicta sunt." (How shall it praesentia maiestatis in dominici corporis praesum ptit ad Christi accedere sacramenta praetorio ut mundi manducarent pascha praetorium ut non contaminarentur, sed praise , they become secondly thieves praise , mark well what followed praise , and also turned them praise their own wits. For
meek and repent and
pray for pardon, the sharp
prayer of O glorious blessed Trinity
prayer of Almighty God, that of
prayer of O holy blessed Savior
prayer of Good Lord, give us
prayer of Good Lord, which, upon
prayer of Good Lord, give me
prayer of Gracious God, give me
prayer of O my sweet Savior
prayer of his taking, his judging
prayer of O my sweet Savior
prayer of Almighty Jesus Christ, which
prayer of Almighty Jesus, my sweet
prayer of Our most dear Savior
prayer to talk to him, by
prayer to talk to him, by
prayer to while he that hath
prayer to while he that hath
prayer God of forgiveness but
prayer it out again) that
preach unto them sundry days
preached the truth, come forth
preached round about upon all
preachers, yea, and fathers and
preaching and babbling to her
preaching and prayer, and finally
preaching of that gospel, be
preaching my word about the
preaching, some to show their
preaching in the name of
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 body into the body 13, 191/ 19
receive his own inestimable precious body into the body 13, 191/ 27
irreverently to receive this precious body into our vile 13, 197/ 27
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 precious 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 carnaliiter et visibiliter them: "Go you and 13, 144/ 6
house where they should prepare the paschal lamb for 13, 92/ 20
say, "Where you shall prepare his Maundy, he would 13, 93/ 10
but that he may prepare I will not tell 13, 94/ 13
with men, if they prepare himself, working with the 13, 191/ 16
but that he may prepare to receive him with 13, 191/ 22
with men, if they prepare himself, working with the 13, 191/ 16
was first and principally prepare to receive him with 13, 191/ 22
There had he supper prepared for themselves, and therein 13, 7/ 6
said unto them and prepared there the paschal." Here 13, 94/ 21
he by his death prepared for him, in the 13, 104/ 2
farther state of special prerogative, that is to wit 13, 36/ 13
a special gift and
him conditionally, by special
other sacraments sundry special
the goodness and the
Savior Christ -- his
him out of the
betray him out of
she was of his
more, plainly proving the
almighty power, and the
Catholic faith of the
holy saints believed the
holy board, into the
with his most blessed
sight of his blessed
holy board, into the
with his most blessed
sight of his blessed
were meet for this
the meanwhile full of
necessity pertaining to this
the time of this
state of innocence, with
the commodities of this
and compiling of his
Father of heaven himself,
when, but peradventure this
Wednesday after (whereof our
as many as were
is it not my
not yet, in this
therein actually and really
Christ, that are verily
Godhead and therefore there
too long from my
as I say, my
after, and finish this
institution thereof until this
of them as are
guest, and is personally
guest, and is personally
now, and, unsent for,
therefore, while Christ was
any decay of nature,

| Term                        | Concordance | Page 
|------------------------------|-------------|-----
| prerogative                 | of his grace. The above his natural state | 13, 36/ 20
| prerogative                 | ) there are two sacraments | 13, 141/ 24
| prescience                  | of our holy Savior | 13, 66/ 10
| prescience                  | in that he foreknew | 13, 66/ 10
| presence                    | of the people. Before | 13, 52/ 22
| presence                    | there, as the manner | 13, 77/ 7
| presence                    | of Christ's very body | 13, 160/ 11
| presence                    | of his majesty, seeing | 13, 165/ 32
| presence                    | of Christ's very body | 13, 174/ 11
| presence                    | of the very body | 13, 174/ 27
| presence                    | of his blessed body | 13, 198/ 26
| presence                    | that he cometh not | 13, 201/ 5
| presence                    | "Exsultavit gaudio infans in | 13, 201/ 14
| presence                    | of his blessed body | 13, 198/ 26
| presence                    | that he cometh not | 13, 201/ 5
| presence                    | "Exsultavit gaudio infans in | 13, 201/ 14
| present                     | matter) but only will | 13, 9/ 26
| present                     | wealth. But, oh, woe | 13, 14/ 2
| present                     | point, that is to | 13, 19/ 7
| present                     | world, which is transitory | 13, 23/ 19
| present                     | wealth and hope of | 13, 25/ 1
| present                     | life, whereas God will | 13, 47/ 26
| present                     | work. But yet will | 13, 50/ 21
| present                     | with the Holy Ghost | 13, 57/ 2
| present                     | day -- what need | 13, 67/ 18
| present                     | lecture speaketh), in which | 13, 72/ 27
| present                     | at the time, and | 13, 135/ 12
| present                     | purpose to dispute the | 13, 137/ 26
| present                     | teatise upon the passion | 13, 139/ 25
| present                     | .The thing of this | 13, 142/ 12
| present                     | in form of bread | 13, 146/ 24
| present                     | all three) -- for | 13, 152/ 13
| present                     | purpose, which is only | 13, 159/ 12
| present                     | purpose to declare. But | 13, 160/ 12
| present                     | world, and reward every | 13, 174/ 3
| present                     | time, and ever shall | 13, 174/ 15
| present                     | at it and are | 13, 177/ 4
| present                     | within us, and that | 13, 202/ 11
| present                     | within us, and that | 13, 202/ 11
| presented                   | himself unto them to | 13, 77/ 32
| presently                   | conversant with him, he | 13, 112/ 30
| preserved                   | continually by the wholesome | 13, 13/ 26
of man should be
their bodies might be
he should consecrate, would
purpose, in which they
lest that (if we
purpose, in which they
lest that (if we
he used this blasphemous
of a curious bold
but a very foul
but a very foul
the verb of the
they color under the
therefore, he could nothing
themselves: "You see we
say that he did
day be crucified, did
nor would not so
fain have had the
a piece of the
mayest now make the
even at their own
bitter passion, pay the
special counsel against the
of his blessed blood
was of nature, yet
all the children of
the pestilent sin of
was so wroth with
down into hell for
see the sin of
abominable is that peevish
beautiful indeed abuse the
creature to rise in
is there in that
his silver-buttoned baldric for
eternally, for the peevish
surely this sin of
a vain delight and
but with a vain
fall into the detestable
through their high malicious
high might make such
of their persons from
preserved but by the merits
preserved from death, and the
presume or adventure to put
presume to receive that blessed
presume so irreverently to receive
presume to receive that blessed
presume so irreverently to receive
presumption in his mind against
presumption demanded, be not to
presumption . Then when we come
presumption . Then when we come
pretetemps, or time past, to
pretex of a great zeal
prevail by himself) caused by
prevail nothing. Lo, all the
prevent the time by a
prevent the day, and did
prevent his traitor of his
price of that ointment so
price , and then saw our
price of thine own ware
price I wot it well
price of our redemption and
prick of pride, and with
pricked out with a pin
pride made him so frantic
pride, do (and shall do
pride; what abominable sin it
pride that he spared not
pride the noble high excellent
pride in the person of
pride in a lewd, unthrifty
pride of her beauty to
pride upon the respect and
pride by which we worldly
pride of another man’s bear
pride of that borrowed ware
pride, as it is the
pride of their eloquent speech
pride of their own praise
pride that Lucifer fell to
pride thrown out of wealth
pride spring in their hearts
pride , he gave them precepts
...
the princes of the priests and the ancients of
priests and the ancients of
"ye shall understand that
bishop, or chief
usurpation, and covetise of
the scribes, and the
and to the chief
to betray him to
and with the rulers
and these ancients, assembled
and these judges were
to offer them his
and laymen, too, though
, in being houseled of
be themselves always, save
creaturas nutu potentiae, praesentia
curch or congregation of
" (Joseph knew not her
ipse sanguinem suum bibit
dies azimorum, as appeareth
and ruler Lucifer, that
. And if it be
, which, giving to a
of the priests, which
Pharaoh; and that God
of this dark world
, the Sultan of Babylon
) unto the first-begotten child
of the priests, which
of the priests --
which, for special favor
and this heavenly prince
together (between which twain
which, for special favor
and this heavenly prince
together (between which twain
majesty, this duchy with
alms therewith. And surely
of the priests and
of the priests and
of the priests
of the priests,"

went he to the princes of the priests and had communication with the princes of the priests and it is, and noble two or three known introduction longer than the introduction longer than the his psalter for a so much the more that was first and crucifigatur. Tunc congregati sunt unus de duodecim ad L. locutus est cum et seniores in atrium slave that lay in child of the poorest Knight, while he was covetise is a very Christ. But he, still Knight, while he was Knight, while he was wailing, the devil's burning sacramenti in os christiani revenging of their own the dividing of a either done of their lawfully may, for any folk will of their ordinarily. For by special resurrection it is very therefore is it very after, he saith also, " the place aforeremembered, saith: " the place aforeremembered, saith: " debating of sundry superfluous solutions of such inexplicable curious appetite of vain good readers, before we and them so to it were suffered to damnation because they naturally But now let us of the coeternal Trinity kinds of mischief that thereunto. Whereof Saint Luke well, by all the princes of the priests and princes of the priests and princes and great estates use princes represented, if one of principal process of the passion principal blessedness: "Beatus vir qui principal parts of his deed principally prepared for themselves, and principes sacerdotum et seniores in principibus sacerdotum et magistratus et, quemadmodum principis sacerdotum, qui dicitur Caiphas prison . And he commanded them prisoner in the Tower of prisoner , for he cannot get prisoner in the Tower of prisoner in the Tower of prisoner in the Tower of prisoners , in the deep dungeon prius dominicum corpus intraret, quam private malice, that would they private inheritance between two brethren private devotion or for the private mind of reverence or private devotions, against the commandment privilege his liberal hand is probable , both upon these words probable that, in his second Probet autem se ipsum homo Probet seipsum homo, et sic Probet seipsum homo, et sic problems , yet of some such problems . With such things as problems put apart, we may proceed further, consider well this proceed and prosper that their proceed , do always more and proceed out of the damned proceed forth in the letter proceeded ) -- was still in proceedeth upon it (for that proceedeth farther and saith: "Accepto process of the same words
longer than the principal
these points in the
the evangelists in this
wretchedly drowned; all this
many a long, holy
people received him with
and full devoutly with
and full devoutly with
his doctrine, by the
that he were) unrighteously
summos R. sacerdotes, ut
qui vivificat, caro non
olim a tempore Melchizedek
as the body be
Michael et angeli eis
chapter: "Et factum est
eius, summus sacerdos panem
Catholic Church believed and
enim et ipsius domini
totius hominis vitam salutemque
born were not the
stretch to the everlasting
not only doth no
great spiritual comfort and
rather than for the
great spiritual comfort and
rather than for the
to man’s use so
be a very true
that solemn benediction, is
nasci profuit, nisi redimi
service: "Quid enim nasci
ad infernum detrahrens in
he noteth the perilous
hindrance to the clear
amplius in caelo. Et
seduit universum orbem. Et
per eius virtutem et
his justice keep his
he hath by his
was understood by the
And he made the
And he made them
was unknown) knew the

process of the passion) we
process of the passion self
process of the passion in
process (I say) shall I
process more. And albeit that
procession and reverence, where all
procession , and on the Friday
procession , and on the Friday
procurement of the devil, the
procuring that righteous man’s death
proderet cum illis. Et L
prodest quicquam." (The flesh availeth
profiteunt sacramenta, et filiis Abrahae
produced and propagate of the
proeliatabantur cum dracone, et draco
proelium magnum in caelo. Michael
profert et finum. Hoc est
profesed ) faith, then could there
professione et fide nostra vere
proficit , simul medicamentum et holocaustum
profit of his redemption? And
profit of our souls. The
profit but also causeth increase
profit of our soul. And
profit of our soul to
profit of our soul. And
profit of our soul to
profit as is the poor
profitable prophecy, signifying that that
profitable to the life and
profuisset " (What availeth it man
profuit , nisi redimi profuisset?" (What
profundum laci." (Howbeit, thou shalt
progress of proud folk, in
progress of this holy story
proiectus est draco ille magnus
proiectus est in terram, et
prolatum ab eo verbum tam
promise in their punishment and
promise bound himself to do
promise of death, and not
promise . And from that time
promise, and from that time
promise of the false traitor
disturb him of his promise, nor so make him promise to betray him and promise of the devil made promise to betray him and promise to receive the blessed body of beasts could but promise the remission of sin whereas God had precisely promise their forefather for them promise that if they did promise and covenanted with him promise and covenanted with him promise him, with which yet promise and said, "I am promise them to do that promise to be unto the promise, that is to wit promise to drink again with promise, et pacti L. sunt pronounced (before mentioned in the pronounced of him, they be pronouned of their purpose that pronouned that, since he consecrated pronouned of his glorious Godhead pronouned of that he was pronouned whereof our Savior saith propagator of the father and propagation is infected in the propagation of the father and propagation of the father and propagation of the first condemned propagation of the substance of propagation came of him had proper entertainer (which property some proper to God alone (the proper place, where it was proper for the matter, in proper form to the Father proper nature much more excellent proper form), the apostle explaineth proper likeness on the same proper form was offered upon proper name (as the sacrament proper name of the thing proper form hanging on the proper form, planting the faith proper form of his holy proper form of his holy
nature and grace are properly their own, how much 13, 8/ 8
vain worldly trifles that properly be not our own 13, 8/ 11
as those that most properly pertain unto the matter 13, 49/ 5
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 signifyeth 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 properly thereof, by sundry diverse 13, 152/ 16
a proper entertainer (which properly some gentlewomen ween were 13, 15/ 18
point of his envious properly, that is to wit 13, 80/ 26
but also every gracious properly (as justice, mercy, truth 13, 156/ 18
beside the figures and properly of the old law 13, 57/ 1
by the inspiration and properly in words and writing 13, 62/ 13
perceived well by the properly fulfilled in his birth 13, 71/ 6
a very true profitable properly, signifying that that one 13, 173/ 12
places -- so this properly of "In omnem terram 13, 71/ 6
redemption was thus there prophesied by God, I doubt 13, 173/ 18
were born (and yet prophesied should as surely succeed 13, 173/ 18
signify that the thing prophet Isaiah toucheth him in 13, 5/ 21
like-traitorous angels, as the prophet Isaiah rehearseth in the 13, 5/ 28
words with others the prophet, where he noteth the 13, 10/ 4
the mouth of the prophet saith: "Lo, in wickedness 13, 29/ 11
parents (of which the prophet) saith: "Tuus, ipsum audies." (A 13, 56/ 17
most foolish child. The prophet in the person of 13, 56/ 18
hurt, but (as the prophet saith): "Sagittae parvulorum factae 13, 56/ 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, saith: "Illic trepidaverunt timore 13, 33/ 7
all. And as the prophet saith: "Qui habitat in caelis 13, 74/ 4
the words of the prophet saith: "Illic trepidaverunt timore 13, 74/ 24
parents (of which the prophet) saith: "Qui habitat in caelis 13, 75/ 11
should have asked the prophet: "Beati immaculati qui ambulant 13, 112/ 32
after. Nor where the prophet by whom that precept 13, 112/ 32
under thy feet), the prophet speaketh as in the 13, 121/ 24
Testament brought by the prophet there meaneth not that 13, 121/ 28
the mouth of the testament Moses, whereas the Old 13, 127/ 25
were written by the prophet: "Calix meus inebrians quam 13, 143/ 8
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: " Propheta 13, 127/ 15
after to all the prophets de gente tua et 13, 56/ 15
words of the holy prophets, and by them to 13, 29/ 28
prophets as by tokens and 13, 57/ 11
treatise on the passion and treatise to receive the blessed body: concordance of major terms 442

the mouths of his
our Lord by the
meekness of heart, "Deus
meekness of heart, "Deus
of God temper and
quum naturalis per sacramentum
will, considering that the
esset qui traderet eum:
twenty-sixth treatise saith thus:
acepisse ieiunos: numquid tamen
so to proceed and
in their flowers and
et oculis intellectus id
and all his wicked
he feeleth a high
not our own? How
and horse nails. How
poor halfpenny candle. How
many men are there
Is there no man
fool that beareth himself
if we bear us
we be now so
devil first casteth any
the perilous progress of
of our Lord, their
us out of the
sore fall of the
unto perpetual pain many
and so resist the
the malice of his
refrain it from the
his grace, and against
places from which the
pestilent pride. For the
his grief for his
heart the poison of
word of that foolish
and suffer his malicious
the eternity of the
in Egypt under the
For, after that the
say) understand by the
captains, the great high

prophets
prophets
propitius
propitius
proportion
proprietas
propriety
propterea
propterea
prosper
prospered
prospiciamus
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud
proud

David and Isaiah, showed
reproved, declaring that on
esto mihi peccatori." (Lord
esto mihi peccatori." (Lord
their punishments, driving the
, perfectae sacramentum sit unitatis
of nature by the
dixit: non estis mundi
quippe sicut etiam ante
calumniandum est universe ecclesiae
that their gross, mingled
, beside the pain and
" (Therefore, let us believe
spirits, and deprived them
thought enter once into
be men of gold
be many men of
is many a man
of that that is
of keeping another man's
because he jetteth about
of anything that we
, we shall yield a
vain thought into our
folk, in the person
hearts arise and they
devil's dominion) unto the
angels, whereby in part
rebellious angels, whom thy
suggestions of those spiteful
envious enemies make such
heart that Lucifer had
disobedience that might make
angels fell. This was
, hateful enemy of God
, envious stomach) having it
affection, taunted and checked
enemy the devil to
spirits' pain, that of
prince Pharaoh; and that
, stiff-necked Pharaoh, being by
King Pharaoh and his
prince, the Sultan of
Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms

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 by his virtuous 13, 203 / 25
earnest virtuous mind, he proved 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
sepalchre, 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 uniciue 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 beginning of all his 13, 21/ 15
also with the poor also with the poor 13, 199/ 15
as did the good as did the good 13, 203/ 17
also with the poor also with the poor 13, 199/ 15
as did the good as did the good 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
temper and proportion their punishments that either of them 13, 53/ 24
declared after certain other punishments, with manifold mercy showed 13, 58/ 28
their waywardness and many punishments, Virgin Mary taking into 13, 27/ 19
blessed womb of the pure bodies, some to be 13, 144/ 28
Holy Ghost, of the lively member in the 13, 176/ 33
mind but of very this precious margarite, this 13, 193/ 16
as are clean and this precious margarite, this 13, 193/ 16
lively member in the ad sanandas infirmitates et 13, 163/ 2
and a sacrifice to a sacrifice to 13, 163/ 2
diligently prayed for before) diligently prayed for before) 13, 193/ 10
diligently prayed for before) bodies, some to be 13, 193/ 10
purge 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
calcaneo 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
calcaneo illius." ("I shall put enmity," said our Lord 13, 74/ 22
heart, and thereunto did put the suggestion of his 13, 77/ 27
defr 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 the blood but upon 13, 170/7
which ought to be put upon both the posts 13, 170/8
gracious favor, not to us to cost, not 13, 170/7
but if we unkindly put him from us. Let 13, 197/31
not us likewise rather with us, but we put God from us by 13, 197/31
on the Friday after put us to cost, not 13, 202/3
gracious favor, not to him unkindly from us 13, 202/26
but if we unkindly put him to a shameful 13, 203/4
not us likewise rather 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, put the blood but upon 13, 170/7
David, speaking of blessedness, put God from us by 13, 202/23
own necessary finding God put God from us by 13, 202/23
unto those words he putteth in the beginning of 13, 173/30
ariseth from supper and putteth him in trust to 13, 80/22
from the supper, and putteth off his clothes and 13, 101/17
of his disciples. Now putteth off his garments, and 13, 105/1
consilium fecerunt. Et R. putting this first in their 13, 110/9
M. exinde R. L. quaerebant L. summi sacerdotes et 13, 51/14
cause to tremble and quaebat opportunitatem ut eum opportune 13, 51/24
words. "Quanto cum timore quake every joint in his 13, 7/20
himself. For himself saith: " qualive cum fide et animi 13, 166/17
himself. For himself saith: " Quamdiu fecistis uni de hiis 13, 202/2
Eucharistam et gloriam dei Quamdiu fecistis uni de hiis 13, 202/2
homely after this manner: " quando enim assidue hoc ipsum 13, 160/23
illudque incorruptum epulum accipis, Quando sanctum cibum, illudque incorruptum 13, 162/12
omni faece peccati, ita quando vitae pane et poculo 13, 162/13
Christus in manibus suis, quando benedicente verbis caelestibus creaturae 13, 165/18
writeth thus. "Liquido appare, quando commendans ipsum corpus suum 13, 168/33
super utrumque postem ponitur, quando primum accoperunt discipuli corpus 13, 169/11
sanguis agni positus est, quando non solum ore corporis 13, 169/29
plebem redemit. Ergo videte quando sacramentum passionis illus cum 13, 169/30
after in these words. " quando generibus potens est sermo 13, 167/11
so no color of Quanto cum timore qualive cum 13, 166/17
day after, which is quarrel against the justice of 13, 43/19
our savior was crucified quarta decima lunae, is the 13, 88/27
to wit, in vespere quarta decima lunae fell in 13, 89/6
decima lunae, and that quarta decima lunae, but they 13, 89/21
was, they say, not quarta decima lunae in which 13, 89/24
quarta decima lunae but tertia 13, 89/33
until the evening in
wit, the day before
that is to wit, depart out of their
depart out of their principibus sacerdotum et magistratibus,
enim dedi vobis: ut
gospel, after this manner: "impossible est Deo placere
he asked her this paradise?" And that his little to touch. A such miserable fault? This study upon the foresaid thus upon this first diverse doctors say. Another in hand with another of heaven. In this the answer unto this are conserved. But that men ask then the short questions, asketh this wicked serpent, with his that forthwith upon his lust to move great other side, where such albeit that sundry other his book of short had seen Lazarus both lamb, though it was this shall you eat shall rest and abide in the sacrament, but dead yard into a by his instrument lively, of deadly receiving his firmly knit and united glory to judge the glory to judge the of Christ animated and quick flesh giveth no such alacrity, with such such alacrity, with such in the paschal service: "

\begin{tabular}{llll}
\textit{quarta}  & \textit{decima lunae, that was} & 13, 90/ & 2 \\
quart  & \textit{decima lunae. And so} & 13, 90/ & 7 \\
quart  & \textit{decima lunae, was they} & 13, 90/ & 9 \\
quarters  & because they lost their & 13, 202/ & 20 \\
quarters  & because they lost their & 13, 202/ & 20 \\
quemadmodum  & illum traderet illis, et & 13, 51/ & 20 \\
quemadmodum  & ego feci vobis, ita & 13, 101/ & 6 \\
Quemadmodum  & \textit{si quis igne liquefactam} & 13, 168/ & 17 \\
question  & Credere enim oportet accedentem & 13, 42/ & 32 \\
question  & \textit{"Wherefore did God," quoth} & 13, 15/ & 7 \\
question  & was such appeareth by & 13, 15/ & 12 \\
question  & . First be they commonly & 13, 28/ & 12 \\
question  & and many such other & 13, 28/ & 16 \\
question  & . And of those holy & 13, 28/ & 32 \\
question  & , without any bold affirmations & 13, 44/ & 13 \\
question  & . Then are there many & 13, 44/ & 16 \\
question  & , and therein demand they & 13, 44/ & 17 \\
question  & are there more things & 13, 45/ & 3 \\
question  & : wherefore the painful passion & 13, 48/ & 32 \\
question  & with many such other & 13, 141/ & 7 \\
question  & , what we may think & 13, 147/ & 24 \\
question  & , and answereth it himself & 13, 166/ & 16 \\
questioning  & and her ear-giving thereto & 13, 15/ & 24 \\
questioning  & she began to stagger & 13, 15/ & 27 \\
question  & and put manner of & 13, 28/ & 5 \\
questions  & are not demanded of & 13, 28/ & 27 \\
questions  & both may be moved & 13, 49/ & 1 \\
questions  & , asketh this question, and & 13, 166/ & 15 \\
quick  & and dead and four & 13, 72/ & 2 \\
quick  & taken to the sacrifice & 13, 125/ & 8 \\
quick  & , and it shall rest & 13, 125/ & 9 \\
quick  & in you. And the & 13, 125/ & 10 \\
quick  & and animated with his & 13, 146/ & 31 \\
quick  & serpent that devoured all & 13, 153/ & 29 \\
quick  & , conjoined, united, and forever & 13, 154/ & 17 \\
quick  & flesh giveth no quickness & 13, 176/ & 5 \\
quick  & , lively members in the & 13, 177/ & 7 \\
quick  & and the dead, and & 13, 196/ & 4 \\
quick  & , and the dead, and & 13, 196/ & 4 \\
quickened  & and made a lively & 13, 176/ & 32 \\
quickness  & or life unto the & 13, 176/ & 6 \\
quickness  & of spirit, with such & 13, 204/ & 4 \\
quickness  & of spirit, with such & 13, 204/ & 4 \\
Quid  & enim nasci profuit, nisi & 13, 26/ & 27 \\
\end{tabular}
ei qui se finxit,

et ait M. illis:

Iesus, et dixit ei,

iterum, dixit eis. Scitis

fiat quod loquitur, et

et sanguis est Christi.

ita miscuerit, ut unum

figure of this sacrament."

with the prophet: "Audiam

with the prophet: "Audiam

transfiguration, he said: "Sunt

communicemus? Responsio, de timore

carnem, et ideo panis

but a life good,

lunae fell in feriae

Friday and which was

the Sabbath day, was

Good Friday, that was

treatise saith thus: Propertea

non omnes: sciebat namque

claves regni caelorum habentes

him in these words:"

summi sacerdotes et scribae,

confluit. Denique iam exponit

book and thirty-fourth chapter."

dicat? Et Paulo post,

carnem cibo dominico sumimus,

et ille in nobis,

suis, hoc vero fratres

manibus suis nemo portatur.

modo aspicientes, sed verba

redemptionem sumitur, ad imitationem

question: "Wherefore did God,"

me." "Who showed thee,"

God, too. "The woman,"
to the Corinthians, saying: "

hic est sanguis meus,

shall thy Lord God

once was able to

after that he had

Lazarus, since he that

ever after his death

three but one God)

where he had before

quid me fecisti sic?" (O

Quid vultis mihi dare, et

quid ego facio tu nescis

quid fecerim vos vocatis

sit manducare corpus eius

autem mirum est si

ex utroque factum videatur

namque sit sanguis agni

loquatur in me Dominus

loquatur in me Dominus

de hic stantibus qui

habemus Apostolum qui ait

apparet, sed caro est

, and restful, with spiritual

, that is to wit

decima lunae, was the

decima lunae; and so

decima lunae. And that

sicut etiam ante nos

essei qui traderet eum

ante diem iudicii iudicant

id fiat quod loquitur

autem constabit eis eum

autem rursus dicant carnem

non naturaliter manere in

voluntatis unitas asseritur, quum

possit fieri in himine

intellegatur in ipso David

eius tenentes: nam verbis

intentament cogitatur. Nam

he, "command you that

our Lord, "that thou

he, "that thou gave

manducabitis panem hunc et

his verbis et hac

up unto thee, and

him again. But because

Lazarus from death to

him once was able

again himself (for of

up his dead body

Lazarus from death to
again himself (for of
Genezareth, and, as they
Genezareth, and, as they
man and paid his
justice of God, the
whosoever should pay this
Now ought there this
able to pay the
had, by payment man's
he had paid our
performed, and thereby the
pain to pay our
We may not go
We may not go
forever after the same
and goodness after what
learned among us be
was the Old Testament
the Old Testament was
the New Testament was
with which he could
Superet et sensum et
should they nothing eat
and abhor to eat
not be able to
that learned which shall
thy grace, not to
But because they never
raising others they had
volume of the law
rather of the truth
man hath heard or
is the form of
hereafter to hear or
the truth. Let us
the things that we
it be (good Christian
A warning to the
I will give the
eye of the English
be unto the English
before. And here, good
these words, good Christian
council. And therefore, good

raising others they had read
ran forth with them and
ran forth with them and
ransom by his bitter, painful
ransom must needs be paid
ransom must and was most
ransom no creature but man
ransom for the whole kind
ransom and recompense made for
ransom but with one drop
ransom paid, in such time
ransom and buy our souls
ransom to God's board, but
ransom to God's board, but
rate . And each at sundry
rate and stint the commodity
rateably bounden to the belief
ratified and confirmed with blood
ratified with the blood of
ratified with the blood of
ratify his New Testament, and
rationem nostram, verbum ipsius, quod
raw nor sod, but only
raw flesh, specially the flesh
reach his head (that is
read it here may have
read or hear this gospel
read of any man in
read ), therefore, if they slew
read , he besprinkled the blood
read , increase in faith, and
read any beginning, which thing
read the form of wine
read any of these things
read the word as they
read let us understand aright
reader ) true, as out of
reader . Here I will give
reader warning that I will
reader (and yet much more
reader no furtherance but a
reader , marvel not though I
reader , riseth there occasion to
reader , here we may well
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 reader , their three special darts 13, 138/ 1
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 , showed you Judas wax now 13, 78/ 33
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 sufficiently (since it 13, 158/ 3
then by the same reason the calling it flesh 13, 158/ 14
thoughts to be against reason . Which thing we ought 13, 167/ 35
overcome our sense and reason whereof at sundry times 13, 172/ 21
as they list. By reason worthy to receive into 13, 191/ 13
of very right and reason soul from rebellion of 13, 44/ 29
our eyes and our reason soul, and should have 13, 36/ 29
of very right and reason man, and of that 13, 127/ 28
our eyes and our reason with which he answered 13, 35/ 30
the unreasonable beast, a reasonable understanding, as hath the 13, 12/ 15
the use of the reasonable with which himself was 13, 34/ 8
from death, and the reasonable with which he answered 13, 34/ 13
the blood of a reasonable , I say, with which 13, 35/ 10
opinion, for all the reasonable with which himself was 13, 39/ 4
father, with all those rebel against reason in their 13, 17/ 14
he forth there certain rebelled against his reason. He 13, 39/ 4
of concupiscence rise and rebellion, the very full forsaking 13, 7/ 15
parts should never have rebellion in their obedient bodies 13, 13/ 23
finally, with disobedience and rebellion and battle against their 13, 24/ 7
Against their souls, no rebellion of his sensuality against 13, 36/ 28
their own bodies in rebellion of the sensual body 13, 44/ 29
some men think) the rebellious traitors, and refuse to 13, 10/ 27
the reasonable soul from rebellious angels, whom thy goodness 13, 11/ 10
fall to be plain rebuke , our Savior on the 13, 77/ 14
perpetual pain many proud to be rejected and 13, 28/ 20
in manner of her rebuked : "O homo tu quis 13, 28/ 20
sanguinem suum in eis rebus commendavit quae ad unum 13, 143/ 31
saeculi sensu in dei 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 worthy, 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
acciipients. It 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 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 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, 192/18
which they presume to receive that blessed body, deserve 13, 192/19
presume so irreverently to receive this precious margarite, this 13, 193/1
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
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, 192/18
which they presume to receive that blessed body, deserve 13, 192/19
presume so irreverently to receive this precious margarite, this 13, 193/1
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
<table>
<thead>
<tr>
<th>Phrase</th>
<th>Transcribed</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>man were likely to receive</td>
<td>this Blessed Sacrament very</td>
<td>13, 197 / 3</td>
</tr>
<tr>
<td>the thing which we receive</td>
<td>is the very blessed</td>
<td>13, 197 / 7</td>
</tr>
<tr>
<td>and reverent behavior to receive</td>
<td>him. For if we</td>
<td>13, 197 / 10</td>
</tr>
<tr>
<td>should endeavor ourselves to receive</td>
<td>this glorious heavenly King</td>
<td>13, 197 / 24</td>
</tr>
<tr>
<td>make us worthy to receive</td>
<td>him worthily. And ever</td>
<td>13, 198 / 19</td>
</tr>
<tr>
<td>be) should see and receive</td>
<td>him in his own</td>
<td>13, 199 / 3</td>
</tr>
<tr>
<td>eum. &quot; Sure if we receive</td>
<td>him never so well</td>
<td>13, 203 / 9</td>
</tr>
<tr>
<td>us (good Christian readers) receive</td>
<td>him in such wise</td>
<td>13, 203 / 16</td>
</tr>
<tr>
<td>us the grace to receive</td>
<td>his blessed body and</td>
<td>13, 204 / 6</td>
</tr>
<tr>
<td>our conscience that we receive</td>
<td>him worthily, and in</td>
<td>13, 204 / 9</td>
</tr>
<tr>
<td>in the Blessed Sacrament receive</td>
<td>, through the merit of</td>
<td>13, 204 / 16</td>
</tr>
<tr>
<td>his gift to be received</td>
<td>by grace unto that</td>
<td>13, 4 / 20</td>
</tr>
<tr>
<td>greater gifts of God received</td>
<td>, their unkindness so much</td>
<td>13, 6 / 21</td>
</tr>
<tr>
<td>that thou hast not received</td>
<td>? And if thou have</td>
<td>13, 9 / 6</td>
</tr>
<tr>
<td>And if thou have received</td>
<td>it, whereof glory thou</td>
<td>13, 9 / 7</td>
</tr>
<tr>
<td>though thou had not received</td>
<td>it?&quot; All that ever</td>
<td>13, 9 / 8</td>
</tr>
<tr>
<td>of God we have received</td>
<td>: riches, rialty, lordship, beauty</td>
<td>13, 9 / 8</td>
</tr>
<tr>
<td>holy doctors, infants be received</td>
<td>to baptism to keep</td>
<td>13, 32 / 28</td>
</tr>
<tr>
<td>hath without his desert received</td>
<td>, of the only mere</td>
<td>13, 41 / 2</td>
</tr>
<tr>
<td>by his holy body received</td>
<td>into ours as that</td>
<td>13, 62 / 25</td>
</tr>
<tr>
<td>enemies, all the people received</td>
<td>him with procession and</td>
<td>13, 71 / 24</td>
</tr>
<tr>
<td>for all have we received</td>
<td>of him. But Judas</td>
<td>13, 77 / 21</td>
</tr>
<tr>
<td>there welcome and well received</td>
<td>, In this we may</td>
<td>13, 99 / 19</td>
</tr>
<tr>
<td>that interpretation that is received</td>
<td>and allowed by the</td>
<td>13, 113 / 5</td>
</tr>
<tr>
<td>time in which they received</td>
<td>it in the Blessed</td>
<td>13, 134 / 19</td>
</tr>
<tr>
<td>cross. But when they received</td>
<td>it again sacramentally after</td>
<td>13, 134 / 24</td>
</tr>
<tr>
<td>holy men, and most people, that the traitor</td>
<td>for the truth among</td>
<td>13, 135 / 15</td>
</tr>
<tr>
<td>all Christian regions already received</td>
<td>it, too, whercof we</td>
<td>13, 135 / 16</td>
</tr>
<tr>
<td>Christ in the sacrament, received</td>
<td>and believed, able (as</td>
<td>13, 137 / 5</td>
</tr>
<tr>
<td>appear. Howbeit, when they received</td>
<td>worthily, doth especially above</td>
<td>13, 142 / 31</td>
</tr>
<tr>
<td>thing that the apostles received</td>
<td>their housel under the</td>
<td>13, 149 / 6</td>
</tr>
<tr>
<td>blood, and these two received</td>
<td>then, and that is</td>
<td>13, 156 / 1</td>
</tr>
<tr>
<td>disciples first of all received</td>
<td>and drunk bring this</td>
<td>13, 165 / 5</td>
</tr>
<tr>
<td>of our Lord, they received</td>
<td>the body and blood</td>
<td>13, 169 / 17</td>
</tr>
<tr>
<td>because it is always received</td>
<td>it not fasting, but</td>
<td>13, 169 / 18</td>
</tr>
<tr>
<td>our Lord should be received</td>
<td>of none but such</td>
<td>13, 169 / 20</td>
</tr>
<tr>
<td>it is drunk and</td>
<td>and taken into the</td>
<td>13, 169 / 22</td>
</tr>
<tr>
<td>of his passion is</td>
<td>, not only by the</td>
<td>13, 170 / 1</td>
</tr>
<tr>
<td>of the foretaught and</td>
<td>with the mouth for</td>
<td>13, 170 / 4</td>
</tr>
<tr>
<td>he was naught and</td>
<td>(and by the whole</td>
<td>13, 172 / 7</td>
</tr>
<tr>
<td>Lord's body that he</td>
<td>it at the Maundy</td>
<td>13, 175 / 7</td>
</tr>
<tr>
<td>traitor Judas that sinfully</td>
<td>. But because they receive</td>
<td>13, 175 / 8</td>
</tr>
<tr>
<td>so late so sinfully</td>
<td>that holy body, whom</td>
<td>13, 193 / 2</td>
</tr>
<tr>
<td></td>
<td>) and, within a few</td>
<td>13, 193 / 5</td>
</tr>
</tbody>
</table>
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 the Blessed Sacrament receiveveth the very body of 13, 176/ 24
in any wise unworthily receiveth this most excellent sacrament 13, 176/ 25
this most excellent sacrament, receiveth it unto his own 13, 196/ 24
in any wise unworthily receiveth this most excellent sacrament 13, 196/ 25
this most excellent sacrament, receiveth it unto his own 13, 196/ 25
one, much more men, receiveth 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 house of 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 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
dic), God, as is recked what or on whom 13, 70 / 18
For the Romans nothing recked that ointment to have 13, 80 / 7
precious. And therefore I reckon, that he minded to 13, 80 / 13
be, as some doctors reckon the sundry sects which 13, 98 / 33
we should count and reckon ourselves not for pilgrims 13, 100 / 14
And that such folk reckon and use themselves as 13, 117 / 5
law and so to reckon for his own part 13, 80 / 14
humility to account and reckoning , and many a thousand 13, 9 / 17
his treason as he reckoning to man that is 13, 28 / 25
come to a heavy reckoning that, of such as 13, 80 / 15
in man give a reckoning in the end of 13, 81 / 5
after this count and reckoning , with which we shall 13, 91 / 21
unhappy service make his reckoning , thou hast so determined 13, 107 / 23
maketh another manner of reckoning .” (The Son of Man 13, 99 / 13
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 recubuisset 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 unicum 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 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 the Trinity for man's redemption was notified unto man the price of our redemption, and restore the kind with the mouth for redemption, and also is thought painful Passion for the redemption and restitution of man painful Passion for the redemption and restitution of man illus cum ore ad cognition. Nam qui sic quae ad unum aliquid enim nasci profuit, nisi I say, of whiteness, Father's right hand, hath reduced mankind (in such as paschal. Where is my redaction, where is my place their sentences varied, to refer the matter unto the sacraments or sacrifices duly referred to God, after the is, as you see, refer (as more meet is whatsoever love be not referred to that end, that errors after and were reformed in general councils, and immaterial. And yet, to refrain it from the proud master my sensuality and refrain from them. The be any bridle to of his great mercy refrain them back. For setting above all other sacraments referred them and give us likewise as bread especially refresheth and susteneth the body plain rebellious traitors, and refrain the worse; and that I purpose not to refuse ), but I will in those whose filthy minds refuse to receive him graciously those whose filthy minds refuse to receive him graciously better and to have refused the worse; and that him king, but also refused to be so much and Saint Peter that refused for reverence the thing of reason resisteth and refused to consent. But when high sovereign patience, he refuse not to enter bodily high sovereign patience, he refuse not to enter bodily And therefore with plain refusing thereof, he withdrew his upon the respect and regard of personage, beauty, strength this world and to regard much the world to Adam would not have regarded, but shortly shake him the less to be regarded, be their personages in and dote in the because they were by regarded, and beholding of his many other of many regions, according to the foresaid and all Christian regions already received and believed
iustitiae accipientes in vita  

enim unius delicto mors  
et gratia. Ut sicut  
mortem, ita et gratia  
christiani samus, qui claves  
il lud, donec impleatur in  
il lud, donec impleatur in  
christiani sumus, qui claves  
bibam novum vobiscum in  
bibam novum vobiscum in  
to generatione vitis donec  
to generatione vitis, donec  
gustabunt mortem, donec videbunt  
to long here to  
should in this place  
evangelists again and again  
Isaiah, whose words to  
sorrow and very shame  
better appear if we  
before he beginneth to  
Matthew and Saint Mark  
for this while, only  
Christ himself, I shall  
Paul in the afore  
things that I have  
the second point heard  
For whereas I there  
theirs which I have  
I have here before  
Upon these words before  
readers, that I have  
and Saint Luke, is  
words of our Savior  
and upon his words  
as you have heard  
saying of our Savior  
that the first words  
Luke and these other  
thus. In the words  
regnabunt  
regnavit  
regnavit  
regnet  
regni  
regno  
regno  
regno  
regno  
regno  
regno  
regno  
regno  
regnum  
regnum  
regnum  
regnum  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
rehearse  
per unum Jesum Christum  
per unum, multo magis  
peccatum in mortem, ita  
per iustitiam in vitam  
caelorum habentes quodammodo ante  
Dei. Et accepto calice  
Dei. (I say verily  
Patris mei Dei. "These  
Patris mei Dei"  
Patris mei Dei" (I  
Dei veniat." (And when  
Dei veniat." (I say  
Dei veniat." (There be some  
Dei veniat" (I say  
Dei veniat" (I say  
Dei veniat" (I say  
Dei veniat." (I say  
Dei veniat." (I say  
Dei veniat." (I say  
here, have those good  
the words of the  
it that learned which  
you the text of  
, before the law given  
all those things, which  
, not only to the  
here were very long  
. As for their faith  
the words of Saint  
the institution of the  
spoken the institution of  
you some of those  
you the plain words  
words saith) we have  
by the way, many  
before), yet never find  
it after the Latin  
you, that is to  
you, as you shall  
had between our Savior  
you this chapter in  
in this wise: "Jesus  
by Saint Matthew, and  
by Saint Luke, our  
by Saint Luke) that  
by Saint Matthew and  
by Saint Luke and  
by Saint Matthew and  
by Saint Luke when
in his second words
his holy words afore
things that I have
all these names afore
I, good Christian readers,
of our Savior himself,
he spoke thereof before,
and have also somewhat
others the prophet Isaiah
which Saint Paul here
clerk Master Jean Gerson
Testament, "as Saint Matthew
blood," as Saint Luke
selfsame that Saint Luke
same fashion in the
And therefore in the
and forthwith joineth the
he entereth into the
as appeareth by his
Christi sed magis tantum
of heaven, there to
and of justice, shall
and grace shall also
likewise as sin hath
greatest king that ever
and ruler Lucifer, that
their council liveth and
tucked up about the
Isaiah, showed himself to
Paul rather to be
reason is, Saint Augustine
in which our Lord
enemy the devil to
pleasure or so much
a year) useth to
Passion, and yet therewithal
Passion, and yet therewithal
his mischievous manner, highly
displeasure; his visitation they
of God, and often
gladness, and such spiritual
gladness, and such spiritual
cannot yet with compassion
stubborn heart occasion to

rehearsed
rehearsed
rehearsed
rehearsed
rehearsed
rehearsed
rehearsed
rehearsed
rehearsed
rehearseth
rehearseth
rehearseth
rehearseth
rehearseth
rehearseth
rehearseth
rehearseth
rehearseth
of the same thing
of his context in
of his bitter passion
of the new paschal
of the matter. But

by Saint Matthew
will well declare
you the special things
, and yet other more
you some of those
by the three foresaid
in the sixth chapter
you the very words
in the fourteenth chapter
, that is to wit
in his work called
it, or, "This is
it, either for that
and that they were
of the same thing
of his context in
of his bitter passion
of the new paschal

sacrament ad iudicium sibi
in joy and bliss
in life by one
by justice unto everlasting
unto death, so grace
on earth. And yet
as king over all
in heaven, while the
of their back, and
and set at naught
and rebuked: "O homo
and confuteth. Howbeit, that
their diligence therein because
the withdrawing of the
that he were made
and boast many times
and be glad in
and be glad in
to see his devilish
not but were afeard
his visitation and company
as this man received
as this man received
into tears and weep
and repent and amend

13, 131/ 1
13, 135/ 21
13, 139/ 22
13, 156/ 9
13, 156/ 33
13, 159/ 15
13, 159/ 18
13, 174/ 25
13, 5/ 28
13, 43/ 11
13, 118/ 12
13, 127/ 10
13, 127/ 11
13, 129/ 14
13, 50/ 22
13, 50/ 32
13, 82/ 23
13, 119/ 1
13, 129/ 19
13, 144/ 7
13, 13/ 31
13, 31/ 27
13, 32/ 3
13, 32/ 2
13, 37/ 8
13, 6/ 29
13, 75/ 17
13, 59/ 31
13, 97/ 24
13, 28/ 20
13, 35/ 6
13, 98/ 22
13, 25/ 15
13, 37/ 30
13, 100/ 1
13, 200/ 2
13, 200/ 2
13, 17/ 21
13, 24/ 4
13, 23/ 24
13, 204/ 5
13, 204/ 5
13, 45/ 21
13, 106/ 7
all the mids) suddenly
et sanguinis domini non
the body, and did
Christendom in places of
with heart humble and
that godly ceremony very
suffer them rest and
other lands should still
in their soul perpetually
and such other like,
of almighty God they
the bread abide and
my body, let us
himself. Would God there
unto us. But yet
bread the form still
which wine the form
there are yet many
same body and blood
blessed body be now
way, and so little
commandments, whereby they should
enough himself, as to
of sin and well
But yet we must
with devout thanks inwardly
now, good readers, and
must with tender compassion
must with tender compassion
before. As it is
death, the more he
the more tenderly he
for the cause above
chapter of his gospel
once into his heart,
but also understanding and
showed you) ordained in
is to wit, have
bitter passion, and in
in our hand (the
put no man in
this first in their
do you for the
Father, and eaten in

\text{relented} \quad \text{relented} \quad \text{revisited} \quad \text{relaxed} \quad \text{fallen and flowing}
\text{et sanguinis domini non} \quad \text{est ambigendi locus. Nunc}
\text{the body, and did} \quad \text{and sustain corporal life}
\text{Christendom in places of} \quad \text{used it is, and}
\text{with heart humble and} \quad \text{, not arrogant, proud, and}
\text{that godly ceremony very} \quad \text{. And none I suppose}
\text{suffer them rest and} \quad \text{there, but shortly he}
\text{other lands should still} \quad \text{in the blood, and}
\text{in their soul perpetually} \quad \text{to their harm and}
\text{and such other like,} \quad \text{and abide in the}
\text{of almighty God they} \quad \text{without the body of}
\text{the bread abide and} \quad \text{(as I before have}
\text{my body, let us} \quad \text{in no doubt or}
\text{himself. Would God there} \quad \text{the answer of Saint}
\text{unto us. But yet} \quad \text{there high cause for}
\text{bread the form still} \quad \text{), was made of many}
\text{which wine the form} \quad \text{) was made of many}
\text{there are yet many} \quad \text{both of Augustus’ days}
\text{same body and blood} \quad \text{dead on the cross}
\text{blessed body be now} \quad \text{in earth. And also}
\text{way, and so little} \quad \text{to labor and provide}
\text{commandments, whereby they should} \quad \text{and consider themselves to}
\text{enough himself, as to} \quad \text{and consider that he}
\text{of sin and well} \quad \text{in ourselves, since that}
\text{But yet we must} \quad \text{that in that perilous}
\text{with devout thanks inwardly} \quad \text{his inestimable bounty therein}
\text{now, good readers, and} \quad \text{that -- since this}
\text{must with tender compassion} \quad \text{and call to mind}
\text{must with tender compassion} \quad \text{and call to mind}
\text{before. As it is} \quad \text{in the twenty-sixth chapter}
\text{death, the more he} \quad \text{his twelve apostles whom}
\text{the more tenderly he} \quad \text{them. He declared also}
\text{for the cause above} \quad \text{, this Blessed Sacrament is}
\text{chapter of his gospel} \quad \text{: "The bishops and the}
\text{once into his heart,} \quad \text{the terrible commination and}
\text{but also understanding and} \quad \text{his words. For we}
\text{showed you) ordained in} \quad \text{of God’s passing through}
\text{is to wit, have} \quad \text{of his bitter passion}
\text{bitter passion, and in} \quad \text{also that we may}
\text{in our hand (the} \quad \text{of Christ’s cross, to}
\text{put no man in} \quad \text{that our Savior Christ}
\text{this first in their} \quad \text{for a foundation, thereupon}
\text{do you for the} \quad \text{of me.” Likewise, taking}
\text{Father, and eaten in} \quad \text{of his bitter passion}
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 of his bitter passion -- 13, 137/23

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.) Hesychius an 13, 166/28

you. Do this in remembrance of me.) Hesychius an 13, 166/28

restitution of man. In it is (in perpetual 13, 196/8

yet with all this remembrance of his 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>remnant</td>
<td>For the gifts only</td>
<td>13, 39/30</td>
</tr>
<tr>
<td>remnant</td>
<td>pass) only with a</td>
<td>13, 57/21</td>
</tr>
<tr>
<td>remnant</td>
<td>on his head. And</td>
<td>13, 76/23</td>
</tr>
<tr>
<td>remnant</td>
<td>, he shall bring it</td>
<td>13, 78/12</td>
</tr>
<tr>
<td>remnant</td>
<td>, if Christ should have</td>
<td>13, 94/8</td>
</tr>
<tr>
<td>remnant</td>
<td>, but he would put</td>
<td>13, 106/13</td>
</tr>
<tr>
<td>remnant</td>
<td>have. The outward sensible</td>
<td>13, 141/29</td>
</tr>
<tr>
<td>remnant</td>
<td>I will order when</td>
<td>13, 151/27</td>
</tr>
<tr>
<td>remnant</td>
<td>without the addition of</td>
<td>13, 152/19</td>
</tr>
<tr>
<td>remnant</td>
<td>), only this Blessed Sacrament</td>
<td>13, 152/21</td>
</tr>
<tr>
<td>remnant</td>
<td>, As (for another example</td>
<td>13, 157/33</td>
</tr>
<tr>
<td>remnant</td>
<td>, this fifteen hundred years</td>
<td>13, 172/30</td>
</tr>
<tr>
<td>removed</td>
<td>, evermore his stubborn pride</td>
<td>13, 59/19</td>
</tr>
<tr>
<td>remunerator</td>
<td>sit.&quot; (&quot;Without faith,&quot; saith</td>
<td>13, 42/33</td>
</tr>
<tr>
<td>renowned</td>
<td>and honored throughout all</td>
<td>13, 77/16</td>
</tr>
<tr>
<td>repeat</td>
<td>you one thing that</td>
<td>13, 76/11</td>
</tr>
<tr>
<td>repeated</td>
<td>, and in some place</td>
<td>13, 50/28</td>
</tr>
<tr>
<td>repeating</td>
<td>the consecration, saith. Take</td>
<td>13, 165/28</td>
</tr>
<tr>
<td>repent</td>
<td>and pray for pardon</td>
<td>13, 25/26</td>
</tr>
<tr>
<td>repent</td>
<td>and amend if it</td>
<td>13, 106/7</td>
</tr>
<tr>
<td>repent</td>
<td>) as from the place</td>
<td>13, 174/17</td>
</tr>
<tr>
<td>repent</td>
<td>), else not fail to</td>
<td>13, 193/27</td>
</tr>
<tr>
<td>repentance</td>
<td>by means of mercy</td>
<td>13, 25/31</td>
</tr>
<tr>
<td>repentance</td>
<td>, taken upon God's inward</td>
<td>13, 53/30</td>
</tr>
<tr>
<td>repentance</td>
<td>of his fault. Howbeit</td>
<td>13, 56/2</td>
</tr>
<tr>
<td>repentance</td>
<td>after, I nothing doubt</td>
<td>13, 56/3</td>
</tr>
<tr>
<td>repetita</td>
<td>, Accipite et bibite, hic</td>
<td>13, 165/13</td>
</tr>
<tr>
<td>replenish</td>
<td>the world. Their palace</td>
<td>13, 13/18</td>
</tr>
<tr>
<td>report</td>
<td>of their speed, and</td>
<td>13, 96/15</td>
</tr>
<tr>
<td>report</td>
<td>the old holy doctors</td>
<td>13, 159/4</td>
</tr>
<tr>
<td>represent</td>
<td>that sacrifice in which</td>
<td>13, 123/24</td>
</tr>
<tr>
<td>represent</td>
<td>forever in mine own</td>
<td>13, 124/32</td>
</tr>
<tr>
<td>represent</td>
<td>unto us the selfsame</td>
<td>13, 144/35</td>
</tr>
<tr>
<td>represent</td>
<td>unto his church under</td>
<td>13, 145/2</td>
</tr>
<tr>
<td>represent</td>
<td>unto us himself (that)</td>
<td>13, 145/22</td>
</tr>
<tr>
<td>represent</td>
<td>himself unto our remembrance</td>
<td>13, 145/31</td>
</tr>
<tr>
<td>represent</td>
<td>unto us that in</td>
<td>13, 147/11</td>
</tr>
<tr>
<td>represent</td>
<td>his own person in</td>
<td>13, 157/20</td>
</tr>
<tr>
<td>representation</td>
<td>were but unsensible bread</td>
<td>13, 125/2</td>
</tr>
<tr>
<td>representation</td>
<td>and figuring of the</td>
<td>13, 146/27</td>
</tr>
<tr>
<td>representation</td>
<td>of his body, they</td>
<td>13, 157/7</td>
</tr>
<tr>
<td>represented</td>
<td>, if one of them</td>
<td>13, 157/18</td>
</tr>
<tr>
<td>represented</td>
<td>his church said, &quot;This</td>
<td>13, 175/30</td>
</tr>
</tbody>
</table>
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 representing 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 damnable 13, 149/ 31
Savior Christ had oftentimes reproved the priests, the scribes 13, 69/ 15
authority of his office, reproved 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 a whole volume alone 13, 139/ 27
For that thing would only licensed but also required and prayed the children 13, 60/ 24
better. But there he required and 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
nature, so base in
themselves, but small in
that God hath a
of God's grace, in
mine heart that, in
a man's punishment, in
be nothing in the
a corner, that, in
intent (upon diverse effectual
tu quis es qui
sanctificatuir altario, et non
tu mihi lavas pedes?
mihì pedes in aeternum:
et sanguinem Christi communicemus?
not to suffer them
quick, and it shall
God were coming to
God were coming to
day in which God
in the seventh day
the seventh day God
but for that they
life good, quiet, and
for the redemption and
for the redemption and
the Trinity for the
the farthest but to
which nature is to
of our redemption and
this kind should be
man should so be
at the least wise
at the least wise
Christ have redeemed and
but likewise as he
for God convenient, so
Now man to be
by his passion have
of penance yet be
painful passion of Christ
nature of man was
his said heirs forever,
and by his glorious

respect and regard of personage 13, 8/ 6
respect of his, should ascend 13, 14/ 13
respect of the far passing 13, 16/ 31
respect unto man's salvation and 13, 43/ 24
respect of the multitude that 13, 59/ 2
respect of the least point 13, 82/ 7
respect that his punishment should 13, 111/ 18
respect of this. The other 13, 155/ 22
respect of the countries into 13, 173/ 27
respect that they saw and 13, 140/ 18
respect deo? Numquid dicit figmentum 13, 28/ 21
respondens figura. Non enim dixit 13, 170/ 18
respondit Iesus, et dixit ei 13, 100/ 26
respondit ei Iesus si non 13, 100/ 27
Responsio , de timore quidem habemus 13, 166/ 18
rest and remain there, but 13, 10/ 13
rest and abide quick in 13, 125/ 9
rest in) should neither have 13, 198/ 5
rest in) should neither have 13, 198/ 5
rest. And of those words 13, 34/ 23
rest, they took a foundation 13, 34/ 24
rest from the creating of 13, 34/ 27
rest and satisfied their hearts 13, 97/ 30
restful , with spiritual delight in 13, 37/ 2
restitution of man. In remembrance 13, 192/ 7
restitution of man. In remembrance 13, 192/ 7
restoration of mankind. When the 13, 25/ 9
restore men to the liberty 13, 45/ 29
restore him only to the 13, 46/ 11
restore the kind of man 13, 120/ 15
restore the ruin that was 13, 14/ 8
restore as they should both 13, 25/ 29
restore to the state that 13, 44/ 27
restore unto the same state 13, 46/ 13
restore us, not only to 13, 46/ 21
restore us not straightways to 13, 46/ 25
restore he us not to 13, 46/ 27
restore to the state of 13, 47/ 3
restore them that came to 13, 47/ 18
restore again, then should it 13, 47/ 23
restore not man again unto 13, 48/ 32
restore unto the kingdom of 13, 121/ 5
restrainted nevertheless with this condition 13, 40/ 12
resurrection and marvelous ascension, sitting 13, 27/ 34
passion, his death, his resurrection,

his glory after his passion.” But after his entry thereunto by his passion, and his glorious resurrection and his glorious ascension.

For after his glorious to wit, after my wine till after his that and before his with them after his our Lord after his with them after his For after his glorious again sacramentally after his receiving after his glorious new after his glorious blood, since his glorious no time since the a book concerning the bibimus cum illo postquam ten thousand pound and thy bread, till thou into dust shalt thou own Church (till I soul, which after the general councils, and yet

biberit calicem domini indigne, biberit calicem Domini indigne, biberit calicem Domini indigne, biberit calicem Domini indigne, secret mystery did God reveal, envious stomach) having it Trinity (which, till God they should be saved, at the law written, at the least, without diverse ways was there surety thereof, without special blessed Lady (having by surety thereof, without special blessed Lady (having by...
things of doctrine and revelations he had preached unto 13, 67/2
worldly winning and in revenging of their own private 13, 70/15
him with procession and reverence , where all the people 13, 71/25
Peter that refused for reverence the thing that our 13, 112/3
any private mind of reverence or devotion to God 13, 112/5
devotion, and an irreverent reverence , and no right humility 13, 112/7
well when he for reverence toward Christ would not 13, 112/25
for any such framed reverence of his own stand 13, 112/28
comfort, do full devoutly reverence as many a good 13, 156/28
with great dread and reverence to consider well the 13, 193/7
and therefore the great reverence fear and dread for 13, 199/23
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
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
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
believeth that God will reward them that seek him 13, 43/23
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
that time of that reward promised him, with which 13, 81/21
make him leese his reward , but, benignly suffering him 13, 96/10
not come where the reward is. And therefore our 13, 116/6
this present world, and reward every good man after 13, 174/3
and the dead, and reward all men after their 13, 196/4
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, reality , 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, appared 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 riding into Jerusalem so royally 13, 72/ 23
you, when Christ came right humility, but an unperceived 13, 112/ 8
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 of the kings, the 13, 13/ 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
righteousness 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition and Context</th>
<th>Page Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>righteousness</td>
<td>thereof, as though that</td>
<td>13, 33/ 1</td>
</tr>
<tr>
<td></td>
<td>? How many things be</td>
<td>13, 33/ 3</td>
</tr>
<tr>
<td></td>
<td>of God. Their mind</td>
<td>13, 36/ 9</td>
</tr>
<tr>
<td>rise</td>
<td>in pride upon the</td>
<td>13, 8/ 5</td>
</tr>
<tr>
<td>rise</td>
<td>and rebel against reason</td>
<td>13, 17/ 13</td>
</tr>
<tr>
<td>risen</td>
<td>again from death, and</td>
<td>13, 129/ 30</td>
</tr>
<tr>
<td>risen</td>
<td>again from death) fulfilled</td>
<td>13, 133/ 12</td>
</tr>
<tr>
<td>risen</td>
<td>with his very body</td>
<td>13, 133/ 34</td>
</tr>
<tr>
<td>riseth</td>
<td>there occasion to speak</td>
<td>13, 69/ 4</td>
</tr>
<tr>
<td>riseth</td>
<td>from the supper, and</td>
<td>13, 104/ 32</td>
</tr>
<tr>
<td>rising</td>
<td>of the text, that</td>
<td>13, 62/ 11</td>
</tr>
<tr>
<td>rising</td>
<td>upon the malice of</td>
<td>13, 69/ 6</td>
</tr>
<tr>
<td>rising</td>
<td>of the moon. And</td>
<td>13, 89/ 31</td>
</tr>
<tr>
<td>rites</td>
<td>or a ceremony or</td>
<td>13, 114/ 15</td>
</tr>
<tr>
<td>rites</td>
<td>, ceremonies, and sacrifices, commanded</td>
<td>13, 57/ 14</td>
</tr>
<tr>
<td>rites</td>
<td>, sacraments, ceremonies, and sacrifices</td>
<td>13, 62/ 15</td>
</tr>
<tr>
<td>rites</td>
<td>and ceremonies of Christendom</td>
<td>13, 98/ 20</td>
</tr>
<tr>
<td>rites</td>
<td>and the manner of</td>
<td>13, 151/ 21</td>
</tr>
<tr>
<td>rived</td>
<td>from the height down</td>
<td>13, 72/ 20</td>
</tr>
<tr>
<td>roasted</td>
<td>at the fire. And</td>
<td>13, 59/ 27</td>
</tr>
<tr>
<td>robbeth</td>
<td>us of all together</td>
<td>13, 67/ 35</td>
</tr>
<tr>
<td>robes</td>
<td>of fig leaves. O</td>
<td>13, 17/ 23</td>
</tr>
<tr>
<td>rod</td>
<td>of God laying the</td>
<td>13, 59/ 18</td>
</tr>
<tr>
<td>rod</td>
<td>scant removed, evermore his</td>
<td>13, 59/ 19</td>
</tr>
<tr>
<td>rod</td>
<td>of Aaron was turned</td>
<td>13, 131/ 23</td>
</tr>
<tr>
<td>rod</td>
<td>or a yard, while</td>
<td>13, 131/ 24</td>
</tr>
<tr>
<td>rod</td>
<td>but a serpent: &quot;Virga</td>
<td>13, 131/ 24</td>
</tr>
<tr>
<td>ad peccatum. Et ad</td>
<td>. Non comedam escam corruptionis</td>
<td>13, 160/ 25</td>
</tr>
<tr>
<td>Romans</td>
<td>come and destroy both</td>
<td>13, 70/ 12</td>
</tr>
<tr>
<td>Romans</td>
<td>nothing recked what or</td>
<td>13, 70/ 18</td>
</tr>
<tr>
<td>Romans</td>
<td>at that time used</td>
<td>13, 79/ 17</td>
</tr>
<tr>
<td>Romans</td>
<td>saith thus, &quot;I will</td>
<td>13, 161/ 1</td>
</tr>
<tr>
<td>Rome</td>
<td>should be their chief</td>
<td>13, 70/ 21</td>
</tr>
<tr>
<td>roof</td>
<td>, nor so much as</td>
<td>13, 198/ 7</td>
</tr>
<tr>
<td>roof</td>
<td>, nor so much as</td>
<td>13, 198/ 7</td>
</tr>
<tr>
<td>root</td>
<td>of all other sins</td>
<td>13, 9/ 22</td>
</tr>
<tr>
<td>root</td>
<td>of all sin, a</td>
<td>13, 47/ 8</td>
</tr>
<tr>
<td>rooted</td>
<td>in our breast should</td>
<td>13, 196/ 29</td>
</tr>
<tr>
<td>rooted</td>
<td>in our breast should</td>
<td>13, 196/ 29</td>
</tr>
<tr>
<td>rooting</td>
<td>in the dirt and</td>
<td>13, 193/ 18</td>
</tr>
<tr>
<td>rooting</td>
<td>in the dirt and</td>
<td>13, 193/ 18</td>
</tr>
<tr>
<td>rose</td>
<td>many holy men's bodies</td>
<td>13, 72/ 22</td>
</tr>
<tr>
<td>rose</td>
<td>and went out through</td>
<td>13, 75/ 3</td>
</tr>
<tr>
<td>rose</td>
<td>from the table to</td>
<td>13, 104/ 16</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>-----------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>resurrection, in which he rose</td>
<td>immortal, impassible, and glorious</td>
<td>13, 123/5</td>
</tr>
<tr>
<td>heard, ere ever they rose</td>
<td>from the board, our</td>
<td>13, 123/29</td>
</tr>
<tr>
<td>a great heap of round metal plates, which while</td>
<td>about it, that there</td>
<td>13, 173/1</td>
</tr>
<tr>
<td>it is all preached round about upon all parts</td>
<td>of the world and</td>
<td>13, 173/42</td>
</tr>
<tr>
<td>is therein, the whole roundel of the earth, the</td>
<td>to the matter and</td>
<td>13, 178/21</td>
</tr>
<tr>
<td>the ends of the roundel of the earth</td>
<td>out of the common</td>
<td>13, 172/6</td>
</tr>
<tr>
<td>first coming, he went roundly</td>
<td>of the earth he</td>
<td>13, 173/2</td>
</tr>
<tr>
<td>and run forth at rovers</td>
<td>robes of fig leaves</td>
<td>13, 17/23</td>
</tr>
<tr>
<td>so richly in their royal duchy, that is to</td>
<td>upon Palm Sunday, his</td>
<td>13, 72/24</td>
</tr>
<tr>
<td>posterity of Adam the royal robes of fig leaves</td>
<td>and full devoutly with</td>
<td>13, 203/2</td>
</tr>
<tr>
<td>riding into Jerusalem so royally</td>
<td>of the world he</td>
<td>13, 113/29</td>
</tr>
<tr>
<td>Palm Sunday received Christ royally</td>
<td>the filth from her</td>
<td>13, 16/27</td>
</tr>
<tr>
<td>Palm Sunday received Christ royalty</td>
<td>De festo azimorum approipinquante</td>
<td>13, 51/6</td>
</tr>
<tr>
<td>set naught by the rub royalty</td>
<td>and fall of angels</td>
<td>13, 11/19</td>
</tr>
<tr>
<td>pitch, she could never rub</td>
<td>that was happened in</td>
<td>13, 14/8</td>
</tr>
<tr>
<td>Gerson, whereof first the rubric</td>
<td>of angel, the fall</td>
<td>13, 49/17</td>
</tr>
<tr>
<td>And then whereas the rude grudging words of Judas</td>
<td>among the people. But</td>
<td>13, 52/12</td>
</tr>
<tr>
<td>there arise some seditious ruffle</td>
<td>among the people. &quot;&quot;&quot; Upon</td>
<td>13, 69/3</td>
</tr>
<tr>
<td>of Nebuchadnezzar unto the ruin</td>
<td>of Lucifer. And as</td>
<td>13, 5/30</td>
</tr>
<tr>
<td>God, after the fore-rehearsed ruin</td>
<td>and fall of angels</td>
<td>13, 11/19</td>
</tr>
<tr>
<td>should be restored the ruin</td>
<td>that was happened in</td>
<td>13, 14/8</td>
</tr>
<tr>
<td>is to wit, the all their authority and rule</td>
<td>over man, and enter</td>
<td>13, 7/4</td>
</tr>
<tr>
<td>also perceive by any rule of justice taught unto</td>
<td>of justice to be</td>
<td>13, 33/23</td>
</tr>
<tr>
<td>but is himself the rule by whose will all</td>
<td>deeply desired his death</td>
<td>13, 74/17</td>
</tr>
<tr>
<td>Pharisees that bore the rule</td>
<td>by but is himself</td>
<td>13, 33/23</td>
</tr>
<tr>
<td>of justice to be ruled , the old holy virtuous</td>
<td>Lucifer, that reigneth as</td>
<td>13, 6/29</td>
</tr>
<tr>
<td>such things led and ruler of justice to be</td>
<td>in what manner he</td>
<td>13, 52/16</td>
</tr>
<tr>
<td>their chief prince and rulers</td>
<td>of the people, and</td>
<td>13, 73/30</td>
</tr>
<tr>
<td>priests and with the rulers</td>
<td>in what manner he</td>
<td>13, 75/30</td>
</tr>
<tr>
<td>the chief heads and rulers</td>
<td>an horse and maketh</td>
<td>13, 192/27</td>
</tr>
<tr>
<td>priests and with the rulers</td>
<td>an horse and maketh</td>
<td>13, 192/27</td>
</tr>
<tr>
<td>and spur rideth and run forth at rovers out</td>
<td>an horse and maketh</td>
<td>13, 192/27</td>
</tr>
<tr>
<td>in the teeth and run on with us (but</td>
<td>day, was quint decima</td>
<td>13, 89/28</td>
</tr>
<tr>
<td>in the sea, so run on with us (but</td>
<td>the sea, was quint decima</td>
<td>13, 89/28</td>
</tr>
<tr>
<td>have merited us a rush. And this, I say</td>
<td>. And this, I say</td>
<td>13, 48/27</td>
</tr>
<tr>
<td>vespere ad vesperum servatis sabbata</td>
<td>vestra: The year in</td>
<td>13, 89/5</td>
</tr>
<tr>
<td>their feasts and their Sabbath</td>
<td>days begin in the</td>
<td>13, 89/3</td>
</tr>
<tr>
<td>morrow, which was the Sabbath</td>
<td>day, was quint decima</td>
<td>13, 89/28</td>
</tr>
</tbody>
</table>
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
de duodecin ad principes sacerdotes et scribae, quomodo dari 13, 51/ 15
Tunc congregati sunt principes sacerdotes et seniores in atrium 13, 51/ 19
seniores in atrium principis sacrament of baptism, or otherwise 13, 32/ 22
locutus est cum principibus sacrament of penance yet be 13, 47/ 23
habitual, infounded in the sacrament taking his force of 13, 64/ 8
change and by the sacrament and spiritually -- with 13, 83/ 20
water of baptism, the sacrament of the altar, and 13, 92/ 20
bodily in the Blessed sacrament into the more perfect 13, 92/ 23
here in the Blessed sacrament of baptism, so, for 13, 92/ 24
before he changed that sacrament of the altar, he 13, 92/ 28
into the more perfect sacrament of highest perfection, the 13, 92/ 31
wine in the Blessed sacrament of the altar, and 13, 93/ 25
the stead, thereof, the sacrament and by the godly 13, 104/ 4
highest perfection, the Blessed sacrament , as when he consecrated 13, 109/ 25
consecrated in the Blessed sacrament of the Church. Howbeit 13, 114/ 15
institution of the Blessed sacrament unto which our Savior 13, 114/ 27
and blood, the Blessed sacrament , written in the twenty-sixth 13, 117/ 20
of his own Christian sacrament . The fourth chapter. "And 13, 117/ 22
institution of the Blessed sacrament of the altar. For 13, 118/ 19
wrought in the Blessed sacrament of the altar, of 13, 119/ 3
a ceremony or a sacrament of the altar. But 13, 122/ 18
the feet were a sacrament , to the intent it 13, 122/ 20
the institution of the sacrament of the altar. Then 13, 122/ 31
lecture upon the Blessed sacrament of the altar. Which 13, 123/ 19
institution upon the Blessed sacrament of the altar, his 13, 123/ 31
institution of the Blessed sacrament of the altar. But 13, 122/ 18
and blood, the Blessed sacrament , to the intent it 13, 122/ 20
of his own Christian sacrament of the altar. Then 13, 122/ 31
body in the holy sacrament of the altar. Which 13, 123/ 19
his Church, the Blessed sacrament of the altar, his 13, 123/ 31
new sacrifice, the Blessed sacrament that himself instituted in 13, 124/ 13
understand that this holy sacrament , instead of the old 13, 126/ 4
and institute a new sacrament , as he plainly declared 13, 127/ 31
apostles in this Blessed sacrament above the sacrifice of 13, 128/ 23
of this new Blessed sacrament ; "Dico enim vobis quia 13, 129/ 10
of his holy Blessed sacrament , and that Saint Luke 13, 129/ 15
the institution of the sacrament . And so seemeth it 13, 129/ 22
institution of the Blessed sacrament ) was in the chalice 13, 130/ 25

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Institution of the Blessed Sacrament</th>
<th>Sacrament</th>
<th>, when that (after the passion)</th>
<th>13, 131/3</th>
</tr>
</thead>
<tbody>
<tr>
<td>with them the Blessed Sacrament</td>
<td>Sacrament</td>
<td>also. Now that he was</td>
<td>13, 131/15</td>
</tr>
<tr>
<td>were by his new Sacrament</td>
<td>sacrament</td>
<td>instituted, and (by his</td>
<td>13, 133/11</td>
</tr>
<tr>
<td>them in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>under the form of</td>
<td>13, 133/14</td>
</tr>
<tr>
<td>blessed blood in the Sacrament</td>
<td>sacrament</td>
<td>, which it seemeth that</td>
<td>13, 133/17</td>
</tr>
<tr>
<td>then in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>, until that day when</td>
<td>13, 134/14</td>
</tr>
<tr>
<td>it in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>. For, albeit that his</td>
<td>13, 134/19</td>
</tr>
<tr>
<td>given them in the Sacrament</td>
<td>sacrament</td>
<td>before his passion such</td>
<td>13, 134/29</td>
</tr>
<tr>
<td>blood in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>at his Maundy with</td>
<td>13, 135/20</td>
</tr>
<tr>
<td>of this new Blessed Sacrament</td>
<td>Sacrament</td>
<td>, the verity of that</td>
<td>13, 136/2</td>
</tr>
<tr>
<td>treating of this Blessed Sacrament</td>
<td>Sacrament</td>
<td>, let us pray him</td>
<td>13, 136/20</td>
</tr>
<tr>
<td>last instituted the new Sacrament</td>
<td>sacrament</td>
<td>of thine own blessed</td>
<td>13, 136/26</td>
</tr>
<tr>
<td>lecture upon the Blessed Sacrament</td>
<td>Sacrament</td>
<td>. So excellent is (good</td>
<td>13, 136/31</td>
</tr>
<tr>
<td>readers) this holy Blessed Sacrament</td>
<td>Sacrament</td>
<td>above all other, that</td>
<td>13, 137/1</td>
</tr>
<tr>
<td>For in this holy Sacrament</td>
<td>sacrament</td>
<td>is the very body</td>
<td>13, 137/7</td>
</tr>
<tr>
<td>labor in this Blessed Sacrament</td>
<td>Sacrament</td>
<td>to subvert the very</td>
<td>13, 137/14</td>
</tr>
<tr>
<td>out of the Blessed Sacrament</td>
<td>Sacrament</td>
<td>. First, using the name</td>
<td>13, 138/6</td>
</tr>
<tr>
<td>using the name of Sacrament</td>
<td>sacrament</td>
<td>of Christ's body with</td>
<td>13, 138/7</td>
</tr>
<tr>
<td>it all the Blessed Sacrament</td>
<td>Sacrament</td>
<td>of Christ's body and</td>
<td>13, 138/13</td>
</tr>
<tr>
<td>other but a bare Sacrament</td>
<td>sacrament</td>
<td>only, that is to</td>
<td>13, 138/14</td>
</tr>
<tr>
<td>serve to prove the Sacrament</td>
<td>sacrament</td>
<td>a figure. And upon</td>
<td>13, 138/19</td>
</tr>
<tr>
<td>signify that in the Sacrament</td>
<td>sacrament</td>
<td>is Christ's blessed body</td>
<td>13, 138/23</td>
</tr>
<tr>
<td>the name of a Sacrament</td>
<td>sacrament</td>
<td>, a sign, a memorial</td>
<td>13, 138/27</td>
</tr>
<tr>
<td>Scripture prove the Blessed Sacrament</td>
<td>Sacrament</td>
<td>bread (but the custom</td>
<td>13, 139/8</td>
</tr>
<tr>
<td>they lay against the Sacrament</td>
<td>sacrament</td>
<td>and say that Christ's</td>
<td>13, 139/12</td>
</tr>
<tr>
<td>of this holy Blessed Sacrament</td>
<td>Sacrament</td>
<td>, concerning this matter, left</td>
<td>13, 139/31</td>
</tr>
<tr>
<td>since this excellent high things of this Blessed Sacrament</td>
<td>sacrament</td>
<td>, under a form and</td>
<td>13, 140/5</td>
</tr>
<tr>
<td>effectual causes) this holy Sacrament</td>
<td>Sacrament</td>
<td>as are partly contained</td>
<td>13, 140/11</td>
</tr>
<tr>
<td>that in this Blessed Sacrament</td>
<td>sacrament</td>
<td>by sundry diverse names</td>
<td>13, 140/16</td>
</tr>
<tr>
<td>abide in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>there are two things</td>
<td>13, 140/21</td>
</tr>
<tr>
<td>are in the Blessed Sacrament</td>
<td>Sacrament</td>
<td>, and by the mighty</td>
<td>13, 140/29</td>
</tr>
<tr>
<td>as the name of &quot; the &quot;thing&quot; of a</td>
<td>sacrament</td>
<td>two things; yet, forasmuch</td>
<td>13, 141/13</td>
</tr>
<tr>
<td>holy thing that the Sacrament</td>
<td>sacrament</td>
<td>&quot; properly signifieth a sign</td>
<td>13, 141/14</td>
</tr>
<tr>
<td>grace, is properly the Sacrament</td>
<td>sacrament</td>
<td>is properly called that</td>
<td>13, 141/16</td>
</tr>
<tr>
<td>the &quot;thing&quot; of the Sacrament</td>
<td>sacrament</td>
<td>betokeneth -- as in</td>
<td>13, 141/16</td>
</tr>
<tr>
<td>the thing that the Sacrament</td>
<td>sacrament</td>
<td>, and the washing of</td>
<td>13, 141/19</td>
</tr>
<tr>
<td>Now in this holy Sacrament</td>
<td>sacrament</td>
<td>, that is to say</td>
<td>13, 141/20</td>
</tr>
<tr>
<td>the one, an outward Sacrament</td>
<td>sacrament</td>
<td>or sacramental sign (I</td>
<td>13, 141/20</td>
</tr>
<tr>
<td>the other an inward Sacrament</td>
<td>sacrament</td>
<td>of the altar (which</td>
<td>13, 141/23</td>
</tr>
<tr>
<td>have. The outward sensible Sacrament</td>
<td>sacrament</td>
<td>or sacramental sign sensible</td>
<td>13, 141/26</td>
</tr>
<tr>
<td>of wine. The inward Sacrament</td>
<td>sacrament</td>
<td>or sacramental sign unsensible</td>
<td>13, 141/28</td>
</tr>
<tr>
<td>likewise in this Blessed Sacrament</td>
<td>Sacrament</td>
<td>or sacramental sign is</td>
<td>13, 141/30</td>
</tr>
<tr>
<td>(above the nature also</td>
<td>Sacrament</td>
<td>and sacramental sign unsensible</td>
<td>13, 141/32</td>
</tr>
</tbody>
</table>
two things of the sacrament, or two sacramental things

is both by the sacrament (that is to wit

and also in the sacrament contained. The other is

is only by the sacrament signified, but in the

signified, but in the sacrament it is not contained

The thing of the sacrament that is both signified

gent of this Blessed Sacrament that is signified thereby

the first kind of sacrament that we spoke of

that is in the sacrament contained, and also of

Christ being in the sacrament. For as the holy

of Christ in the sacrament, , received worthily, doth especially

his body in the sacrament : "Panis quem ego dabo

blessed blood in the sacrament he saith by the

other thing of the sacrament ), that is to wit

that thing of the sacrament that is signified by

is signified by the sacrament but not contained therein

is in this holy sacrament turned into Christ's very

with his teeth the sacrament of the body and

catech and drinketh the sacrament of so worthy a

The other kind of sacrament or sacramental sign (that

is to wit, the sacrament or sacramental sign secret

institution of the Blessed Sacrament, did ordain, institute, and

and blood in the sacrament to signify, betoken, and

his blood in the sacrament the selfsame body in

sin. The selfsame unsensible sacrament also, the natural body

is under the sensible sacrament of bread, signifieth and

the thing of the sacrament, or the sacramental thing

and blood in the sacrament, though they seem dead

not dead in the sacrament, but quick and animated

of which the Blessed Sacrament is a memorial) the

there in the Blessed Sacrament both the blood with

Christ out of the sacrament, continually kept and honored

immediately contained in the sacrament, because they be neither

evermore about this Blessed Sacrament a glorious heavenly company

the whole inward unsensible sacrament (the very body and

the mass the Blessed Sacrament is (as the old

days) not only a sacrament but also a sacrifice

forms is the whole sacrament, both for the thing

manner of this holy sacrament were more at large

wherein this most Blessed Sacrament so far excelleth all

all other, as that sacrament that not only signifieth

for which this Blessed Sacrament so many manner ways

speak of this holy sacrament in diverse wise and

call it. Whereas the sacrament of baptism is not
is not called "the sacrament" alone but "the sacrament of baptism," nor any
proper name (as the sacrament of confirmation, the sacrament of penance, and so
remnant), only this Blessed Sacrament is called and known
by the name of "alone, signifying and showing
thereby that this Blessed Sacrament of Christ, for the sacrament of baptism is unto
than it, and the
penance, too. This Blessed Sacrament of bread and the name of "the Blessed number, "sacramentum altaris" (the
they, being in the the name of "the
called "sacramentum panis" (the called "sacramentum communionis" (the
called not only "the
Greek. And this Blessed Sacrament -- because that this
is in this Blessed that is in the
mystical body, this holy their calling this Blessed that in the Blessed be sundered. This Blessed
inestimable benefit. This holy bitter passion. This holy excellence of this Blessed of Christ in the
above remembered, this Blessed signified thereby, this Blessed it is indeed) the wise it is a
the thing of the another example) because the right belief of the
that in the Blessed of bread in the institution of this Blessed blood in the Blessed institution of the Blessed that in the Blessed

"sacramentum vini" (the sacrament of bread and the sacrament of wine), because that
name of "the Blessed number, "sacramentum altaris" (the sacrament of the altar); and
they, being in the the name of "the
called "sacramentum panis" (the called "sacramentum communionis" (the
called not only "the
Greek. And this Blessed Sacrament -- because that this
is in this Blessed that is in the
mystical body, this holy their calling this Blessed that in the Blessed be sundered. This Blessed
inestimable benefit. This holy bitter passion. This holy excellence of this Blessed of Christ in the
above remembered, this Blessed signified thereby, this Blessed it is indeed) the wise it is a
the thing of the another example) because the right belief of the
that in the Blessed of bread in the institution of this Blessed blood in the Blessed institution of the Blessed that in the Blessed

"alone but "the sacrament of baptism," nor any of confirmation, the sacrament of penance, and so is called and known "alone, signifying and showing is the most excellent of baptism is unto of penance, too. This of the body and of bread and the of wine), because that in the singular number of the altar); and under several forms, severally of the altar" in of bread) and it of communion) because that of communion" but over is called the communion doth not only signify (beside the signification thereof , is not only the therefore, in which his by the name of is the very body is also called eucharistia is also called sacrificium is also called of , this new very paschal . For it is called is called by the is called. And this of Christ's body, that and doth betoken, and and is betokened. Howbeit is called in Scripture are not yet in is Christ's very flesh , then say we that and not to declare , is not, as I , where he calleth it is the very body
to this Eucharist or sacrament of the altar, and 13, 160/ 29
thus of this Blessed Sacrament, "Neque vero haec pro 13, 161 / 8
of eternity under the sacrament of his flesh to 13, 164 / 13
verily receive under a Sacrament the flesh of his 13, 164 / 17
of nature by the Sacrament is the Sacrament of 13, 164 / 20
the Sacrament is the Sacrament of perfect unity. We 13, 164 / 21
his oration of this sacrament writeth thus: "Recedat omne 13, 165 / 9
et testificatione dubitare?” (The that so high a sacrament before it be consecrate 13, 167 / 15
the figure of this sacrament, the body of our 13, 169 / 22
the posts, when the sacrament . "Quid namque sit sanguis 13, 169 / 27
institution of the Blessed Sacrament unto this day, and 13, 171 / 4
that in this Blessed Sacrament is the very body 13, 171 / 7
belief concerning this Blessed Sacrament, no man gainsaying the 13, 171 / 23
Savior in this holy Sacrament, which had been, you 13, 171 / 32
Church, that in the Sacrament is the very body 13, 172 / 1
these concerning the Blessed Sacrament . For when men began 13, 172 / 4
article of the Blessed Sacrament as in all the 13, 172 / 29
blood in the blessed sacrament hath, as I have 13, 174 / 13
third lecture of the Sacrament . I have in the 13, 174 / 20
institution of the Blessed Sacrament . And after have I 13, 174 / 22
Christ in the Blessed Sacrament in like wise as 13, 174 / 28
that of this holy Sacrament there are three manner 13, 174 / 31
which receive the Blessed Sacrament unworthily. For they verily 13, 175 / 2
body in the Blessed Sacrament in form of bread 13, 175 / 3
spiritual thing of the sacrament (as I before 13, 175 / 12
that receiveth the Blessed Sacrament receiveth the very body 13, 176 / 25
fruitful thing of the sacrament, that is to wit 13, 176 / 30
before, receive this Blessed Sacrament only spiritually and not 13, 176 / 34
fruitful thing of the sacrament ; that is to say 13, 177 / 6
worthily receive the Blessed Sacrament . When I say "worthily 13, 191 / 11
the thing of the sacrament , that is to wit 13, 192 / 18
receive this most Blessed Sacrament that their part shall 13, 194 / 9
receiving of this Blessed Sacrament , but rather the strength 13, 195 / 19
concerning that holy Blessed Sacrament itself: that is to 13, 195 / 24
believe that this Blessed Sacrament is not a bare 13, 196 / 7
receiving of this Blessed Sacrament, of such necessity and 13, 196 / 12
receiveth this most excellent sacrament, receiveth it unto his 13, 196 / 24
to receive this Blessed Sacrament very coldly and far 13, 197 / 3
verily in the Blessed Sacrament receive, through the merit 13, 204 / 16
body in that Blessed Sacrament to be the memorial 13, 204 / 18
worthily receive the Blessed Sacrament . When I say "worthily 13, 191 / 11
the thing of the sacrament , that is to wit 13, 192 / 18
receive this most Blessed Sacrament that their part shall 13, 194 / 9
receiving of this Blessed Sacrament, but rather the strength
concerning that holy Blessed Sacrament itself: that to
believe that this Blessed Sacrament is not a bare
receiving of this Blessed Sacrament, of such necessity and
receiveth this most excellent Blessed Sacrament, receiveth it unto his
very coldly and far
verily in the Blessed Sacrament receive, through the merit
body in that Blessed Sacrament to be the memorial
praesumpsit ad Christi accedere, quae aliquis non digne
a tempore Melchizedek prodeunt sacramenta, et filiis Abrahae facientibus
transfiguration), yet, in the sacramental receiving after his glorious
that the sacrament or sacramental sign (I mean the
are two sacraments or sacramental signs of sundry kinds
an outward sacrament or sacramental sign sensible (as baptism
an inward sacrament or sacramental sign unsensible, which none
outward sensible sacrament or sacramental sign is the form
The inward sacrament and sacramental sign unsensible is the
the sacrament, or two sacramental things (that is to
are by the two sacramental signs betokened). And those
to wit, by the sacramental sign) signified and also
to wit, the outward sacrament signs be sacraments (that
of both these two sacramental things: that is to
it. For the outward sacramental signs (that is to
it is?) These outward sacramental signs the form of
unto us the other sacramental thing (or the other
kind of sacrament or sacramental sign (that is to
wit, the sacrament or sacramental sign secret and unsensible
betokeneth the other aforesaid sacramental thing, that to
wise figures, tokens, and sacramental signs, that they be
that they be only sacramental signs and not things. And on the
sacramental signs and not sacramental things. And on the
other side, the secret sacramental thing which is both
the sacrament, or the sacramental thing, and not a
thing, and not a sacramental sign, neither sensible nor
and wine, be both sacramental signs because they signify
they signify, and also sacramental things because they be
signified by those sensible sacramental signs (the forms of
wit, both two distinct sacramental outward signs, for neither
bread, and two distinct sacramental inward signs, too), and
too), and two distinct sacramental things also, of that
contained in both these sacramental forms is one very
all the sacraments or sacramental things because they be
our Lord in the sacramental form, but also, like
silence signify both the sacramental signs and sacramental things
| the sacramental signs and | sacramental | things, as well the | 13, 156/22 |
| you somewhat of the | sacramental | things that are either | 13, 174/24 |
| signs and of the | sacramental | thing that is signified | 13, 175/12 |
| have showed) is the | sacramental | receiving, yet, for his | 13, 176/1 |
| the Church) by this | sacramental | receiving nothing availeth. And | 13, 176/11 |
| the spiritual receiving, the | sacramental | receiving of Christ's body | 13, 176/27 |
| be by the only | sacramental | signs (the forms of | 13, 177/3 |
| and blood under the | sacramental | sign, but they receive | 13, 192/17 |
| into theirs under the | sacramental | sign of bread) that | 13, 193/17 |
| himself, contained in the | sacramental | sign, but they receive | 13, 192/17 |
| into theirs under the | sacramental | sign of bread) that | 13, 193/17 |
| himself, contained in the | sacramentally | , But he will we | 13, 64/10 |
| we receive it not | sacramentally | after his resurrection, then | 13, 134/24 |
| they received it again | sacramentally | , and some only spiritually | 13, 174/32 |
| folk receive it only | sacramentally | do they receive it | 13, 175/1 |
| receive it both. Only | sacramentally | , and so do all | 13, 176/35 |
| only spiritually and not | sacramentally | , that is to wit | 13, 177/2 |
| only himself receive it | sacramentally | and virtually both, made | 13, 191/2 |
| body of our Lord, | sacramentally | and virtually both. They | 13, 191/8 |
| body of our Lord, | sacramentally | and virtually which in | 13, 191/9 |
| of our Lord both | sacramentally | and not virtually, that | 13, 192/15 |
| folk receive him only | sacramentally | and bodily into our | 13, 194/17 |
| blessed flesh and blood | sacramentally | and virtually both, made | 13, 191/2 |
| body of our Lord, | sacramentally | and virtually both. They | 13, 191/8 |
| body of our Lord, | sacramentally | and virtually which in | 13, 191/9 |
| of our Lord both | sacramentally | and not virtually, that | 13, 192/15 |
| folk receive him only | sacramentally | and bodily into our | 13, 194/17 |
| blessed flesh and blood | sacramentally | in os christiani prius | 13, 169/15 |
| ut in honorem tanti | sacramenti | nobis communicande carnis admiscuit | 13, 163/24 |
| ad naturam aeterinitatis, sub | sacramento | or sacrifices duly referred | 13, 29/19 |
| faithful church (with certain | sacraments | but that he may | 13, 32/23 |
| bound to his holy | sacraments | he hath by his | 13, 32/25 |
| list. But with his | sacraments | , use ourselves in such | 13, 44/11 |
| without contempt of his | sacraments | for the commodities of | 13, 47/26 |
| to the faith and | sacraments | , rites, ceremonies, and sacrifices | 13, 57/14 |
| of Israel in their | sacraments | , ceremonies, and sacrifices. I | 13, 62/15 |
| as in their rites, | sacraments | without abashment or trouble | 13, 136/12 |
| the communion of the | sacraments | receive their virtue and | 13, 137/8 |
| of whom all other | sacraments | sundry special prerogatives) there | 13, 141/24 |
| is, above all other | sacraments | or sacramental signs of | 13, 141/25 |
| prerogatives) there are two | sacraments | (that is to wit | 13, 142/18 |
| outward sacramental signs) be | sacraments | refresh, make strong, and | 13, 142/32 |
| especially above all other | sacraments | (his own very natural | 13, 145/19 |
| wise those secret invisible | sacraments |
blood) under those visible sacraments (those forms of bread 13, 145 / 20
that the outward sensible sacraments (the forms of bread 13, 146 / 10
by the outward sensible sacraments and by the secret 13, 146 / 14
by the secret unsensible sacraments signified and not contained 13, 146 / 15
the two outward sensible sacraments (the forms either of 13, 148 / 26
the use of the sacraments , then followeth there an 13, 150 / 4
whom all the other sacraments take their strength (for 13, 152 / 8
and of all holy sacraments the chief. And that 13, 152 / 24
be indeed two distinct sacraments (that is to wit 13, 152 / 33
good reason called several sacraments ) be yet never severally 13, 153 / 15
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, 156 / 3
fourth book of the sacraments : "Antequam consecretur, panis est 13, 167 / 7
and especially in the sacraments , not beholding only those 13, 167 / 37
using and teaching the sacraments , and understanding without any 13, 171 / 20
et visibiliter premet dentibus sacramentum corporis et sanguinis Christi 13, 144 / 6
sed magis tantum rei sacramentum ad judicium sibi manducat 13, 144 / 7
name of either form, " sacramentum panis et sacramentum vini 13, 152 / 29
form, "sacramentum panis et sacramentum vini" (the sacrament of 13, 152 / 30
in the singular number, " sacramentum altaris" (the sacrament of 13, 153 / 6
number. It is called " sacramentum panis" (the sacrament of 13, 153 / 21
It is also called " sacramentum communionis" (the sacrament of 13, 154 / 1
asseritur, quum naturalis per sacramentum proprietas, perfectae sit unitatis. Non est 13, 163 / 29
per sacramentum propius, perfectae sacramento passionis illus cum ore 13, 169 / 30
agni positus est, quando sacramentum sacred body of Christ, and 13, 137 / 10
very paschal lamb, the sacred body of our Savior 13, 155 / 17
by the pleasant acceptable sacrifice of himself obediently offered 13, 27 / 31
to them by the sacrifice . For by the killing 13, 56 / 6
the innocent beast in sacrifice was betokened the death 13, 56 / 7
they should offer in sacrifice and eat the unspotted 13, 60 / 8
the desert about their sacrifice , and, in all that 13, 60 / 26
immolate and offered in sacrifice the unspotted lamb. For 13, 61 / 12
feast, therefore, of the sacrifice of the unspotted lamb 13, 61 / 16
by whose immolation and sacrifice on the cross, and 13, 62 / 24
make and receive this sacrifice of the paschal lamb 13, 64 / 5
Lord, which, upon the sacrifice of the paschal lamb 13, 65 / 31
be content so to sacrifice it to God as 13, 84 / 31
as the most sweet sacrifice unto the Father upon 13, 92 / 34
their bare offering and sacrifice by word than now 13, 98 / 6
used, he would their sacrifice in offering up of 13, 98 / 7
Better is obedience than sacrifice ." Nor never shall God's 13, 112 / 10
the goodly oxen for sacrifice . But while he broke 13, 112 / 21
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>sacrifice</td>
<td>bring the nature of</td>
<td>13, 120/32</td>
</tr>
<tr>
<td>caffeine</td>
<td>of the paschal lamb</td>
<td>13, 121/3</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, by which the nature</td>
<td>13, 121/5</td>
</tr>
<tr>
<td>sacrificial</td>
<td>his blessed body and</td>
<td>13, 122/18</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 122/29</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, his own blessed body</td>
<td>13, 122/30</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 123/8</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 123/17</td>
</tr>
<tr>
<td>sacrifice</td>
<td>and the only sacrifice</td>
<td>13, 123/18</td>
</tr>
<tr>
<td>sacrifice</td>
<td>to be continued in</td>
<td>13, 123/18</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, instead of that old</td>
<td>13, 123/19</td>
</tr>
<tr>
<td>sacrifice</td>
<td>and of all the</td>
<td>13, 123/20</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of Christ's blessed body</td>
<td>13, 123/21</td>
</tr>
<tr>
<td>sacrifice</td>
<td>in which, on Good</td>
<td>13, 123/25</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 123/28</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, the Blessed Sacrament of</td>
<td>13, 123/31</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 124/14</td>
</tr>
<tr>
<td>sacrifice</td>
<td>that I institute</td>
<td>13, 124/31</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of representation were but</td>
<td>13, 125/2</td>
</tr>
<tr>
<td>sacrifice</td>
<td>was celebrated in</td>
<td>13, 125/3</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, yet was it eaten</td>
<td>13, 125/8</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 126/9</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of mine own body</td>
<td>13, 126/11</td>
</tr>
<tr>
<td>sacrifice</td>
<td>into a cup, and</td>
<td>13, 127/16</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 128/23</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the paschal lamb</td>
<td>13, 133/7</td>
</tr>
<tr>
<td>sacrifice</td>
<td>hast instituted the new</td>
<td>13, 136/26</td>
</tr>
<tr>
<td>sacrifice</td>
<td>that by the offering</td>
<td>13, 150/22</td>
</tr>
<tr>
<td>sacrifice</td>
<td>in which the selfsame</td>
<td>13, 150/24</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, but under the both</td>
<td>13, 150/30</td>
</tr>
<tr>
<td>sacrifice</td>
<td>was fore-figured in</td>
<td>13, 150/32</td>
</tr>
<tr>
<td>sacrifice</td>
<td>) because it is, as</td>
<td>13, 155/5</td>
</tr>
<tr>
<td>sacrifice</td>
<td>betaken by Christ unto</td>
<td>13, 155/6</td>
</tr>
<tr>
<td>sacrifice</td>
<td>of the same flesh</td>
<td>13, 155/11</td>
</tr>
<tr>
<td>sacrifice</td>
<td>to purge iniquities.) Saint</td>
<td>13, 163/15</td>
</tr>
<tr>
<td>sacrifice</td>
<td>, and the translation or</td>
<td>13, 166/36</td>
</tr>
<tr>
<td>sacrificed</td>
<td>.This feast which was</td>
<td>13, 61/19</td>
</tr>
<tr>
<td>sacrificed</td>
<td>and eaten after the</td>
<td>13, 86/18</td>
</tr>
<tr>
<td>sacrificed</td>
<td>and eaten), these two</td>
<td>13, 87/4</td>
</tr>
<tr>
<td>sacrificed</td>
<td>the Feast</td>
<td>13, 87/14</td>
</tr>
<tr>
<td>sacrificed</td>
<td>, the disciples came to</td>
<td>13, 87/21</td>
</tr>
<tr>
<td>sacrificed</td>
<td>, offered up unto the</td>
<td>13, 120/20</td>
</tr>
<tr>
<td>sacrificed</td>
<td>to fore-figure it in</td>
<td>13, 124/34</td>
</tr>
<tr>
<td>sacrificed</td>
<td>once for ever upon</td>
<td>13, 126/12</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
with certain sacraments or sacrifices duly referred to God
sacraments, rites, ceremonies, and sacrifices, rites, sacraments, ceremonies, and naught their outward ceremonies, of their ceremonies and their offerings and their costly ceremonies and of all the old upon Leviticus: "Sanctificationem mystici sacrament is also called benedicendo verbis celestibus creaturarae gradu succedentes, Christi corpus
Non est humano aut esse non possunt, hic possunt, hic saepius atque
his own people through our captain Christ. The mine heart, I may make all the matter And for the farther et anima de deo
as the prophet saith): "
actus suos convertit in the twenty-sixth chapter of Matthew, the fourteenth of in the twenty-seventh of Matthew, the fifteenth of Mark, the twenty-third of and the nineteenth of What hast thou," saith Eve was (for which but the woman," whereupon more and more, therefore herself her tongue. For say the words of and uncontrolled, make (as thus doth indeed. For say some doctors) that everlasting pain. From which Savior Christ, Which thing be saved without faith, this opinion was holy thoughts.) And therefore saith the whole truth, holy

Thomas More Studies 14 (2019)
which he writeth unto Saint Jerome, he debateth this
opinion, as reason is, Saint Augustine rejected and confuteth
And therefore he desireth Saint Jerome to consider well
thought it meet that Saint Jerome should take that
maintained, he then desired Saint Jerome to write unto
But there he requireth Saint Jerome to devise him
remained the answer of Saint Jerome again. But whether
upon those words of Saint Paul in the eleventh
sit.” (“Without faith,” saith Saint Paul, "it is impossible
two points only which Saint Jerome should take that
should it (as holy Saint Augustine saith) have been
be the words of Saint Matthew, Saint Luke, and
words of Saint Matthew, Saint Luke, and written. For as saith
called phase and (as Saint Jerome saith) pascha, too
for that that (as Saint Jerome saith) pascha in
innocent Lamb of whom Saint John the Baptist witnessed
chapter of the Apocalypse Saint John. But yet we
the eleventh chapter of Saint John. For whereas our
matter safe. Whereupon as Saint John in the eleventh
people, but also, as Saint John farther saith, to
the twenty-sixth chapter of Saint Matthew, and in the
in the fourteenth of Saint Mark, and in the
in the twelfth of Saint John, our Savior six
words the Holy Evangelist Saint John, whom Christ so
those other words, as Saint Jerome saith (and Saint
Saint Jerome saith (and Saint Bede, too), are understood
Of the sending of Saint Peter and Matthew, the fourteenth of
of Saint Peter and Matthew, the twenty-second of
in the twenty-sixth of Matthew, the twenty-second of
Matthew, the fourteenth of Mark, the twenty-second of
and the thirteenth of this cause do both
both Saint Matthew and Saint Matthew and the Feast of Paschal,",
so forth.) Here, lo, the paschal. And therefore
construing this place of as appeareth plainly by
plainly by Saint Matthew, Matthew, Saint Mark, and
by the words of Saint John tertia decima ante
as the three evangelists, Saint Matthew, Saint Mark, and Saint Luke, the plain words of Saint Eusebius and Saint Chrysostom, error to say that say that Saint Matthew, Saint Matthew, Saint Mark, and Saint Luke, three, and that therefore Lord, when he sent sent Saint Peter and sent Saint Peter and and favor with him, especially loved him, and of the gospel of him. And therefore saith it should seem that that Saint Peter and in the treason, both treason, both Saint Matthew, Matthew, Saint Mark, and the sixth chapter of thereupon, as Theophylactus and Saint Bede say, and the ninth chapter of that we have, as of the gospel of exposition. The Holy Evangelist for the matter, which washest thou my feet?" to do it." But part with me." When all clean. "" Forasmuch as said our Savior to he before said to between our Savior and lost his kingdom therefore, we could not (as convenient, it is (as verbum Dei."

"Faith, saith the thirteenth chapter of in the twenty-sixth of Matthew, the fourteenth of in the twenty-second of all the three evangelists,
three evangelists, Saint Matthew, Saint Mark, and Saint Luke, rehearse the words of come, ") These words hath the twenty-second chapter of wit, because that (as thereof, drank thereunto. Whereof the evangelists, and as in the gospel of gospel of Saint Matthew, Matthew, Saint Mark, and Saint Luke, is rehearsed in us example, as saith himself to signify, saith the sixth chapter of is also declared by from pain, as say say Saint Remigius and his so doing (saith the New Testament," as in my blood," as our Savior rehearsed by his words rehearsed by to come. For as our Savior spoke (saith was it, according as which shall be as have heard rehearsed by our Savior rehearsed by by Saint Matthew and be the selfsame that the sacrament, and that upon the words of first words rehearsed by these other rehearsed by by Saint Matthew and the words rehearsed by his other words that that Saint Matthew and second words rehearsed by by Saint Matthew and the fifteenth chapter of their drinking with him that is to wit, to wit, Saint Peter, Saint Matthew, Saint Mark, and Luke somewhat more full Luke whole together of Luke, our Savior expresseth John saith: "Quum dilexisset Luke proceedeth farther and Peter beareth witness where Matthew, Saint Mark, and Mark, and Saint Luke Luke, is rehearsed in Bede, that in the Bede, that he gave John, yet to make Paul in the eleventh Remigius and Saint Chrysostom Chrysostom, And our Savior Chrysostom, teacheth us what Matthew rehearseth it, or Luke rehearseth it, either Matthew, and upon his Luke, our Lord very Paul saith: "It was Chrysostom) as though he Chrysostom saith, shed for Remigius saith, and as Luke) that, when he Matthew and Saint Mark Mark to be the Luke rehearseth, and that Luke observed the verity Luke. And albeit that Luke and these other Matthew and Saint Mark Mark may be both Luke when our Savior Matthew and Saint Mark Mark rehearse spoken the Matthew and Saint Mark Mark -- which words John: "Ego sum vitis Mark maketh mention, saying Peter, Saint James, and James, and Saint John
Peter, Saint James, and
so did indeed holy
abashment or trouble.) Holy
holy mystical body, as
bread and one cup.)
the sixth chapter of
himself unto our remembrance,
books be, as holy
without writing, by mouth.
estate? Our Savior (as
the three foresaid evangelists,
foresaid evangelists, Saint Matthew,
Matthew, Saint Mark, and
the sixth chapter of
declare the words of
of some of them.
did he give them.)
damnation of the receiver.)
sacrifice to purge iniquities.)
made into a better?)
senses of the flesh.)
his fidelity and testimony?)
eyes of our understanding)
greatly commended unto men.)
throughout all the world.)
posts of the house.)
the twenty-sixth chapter of
but it is flesh.)
that we see both
confound the Valentinians, and
confound the Arians, and
not all done (as
words of Christ (saith
in faith, for as
mass. For as holy
mystical. And therefore saith
his deed called (as
peril, the blessed apostle
effectually into our souls),
examination of ourselves which
well the words of
cometh -- for as
of his unmeasurable goodness.
that her holy child,
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.

that her holy child, Saint John the Baptist, hopped 13, 200 / 21 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, 143 / 15 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 fetched out of hell 13, 196 / 1 the souls of holy saints fetched 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 unicumque 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

Thomas More Studies 14 (2019)
filii irae." ("We were," saith he, "by nature the
showeth well where he
sinned.) And after he
more expressly where he
Paul declarereth where he
the person of God
your thoughts.) And therefore
remunerator sit." ("Without faith," saith him.) Upon these words
true that Master Lyra
that Master Lyra there
And that belief sufficeth ( For as the Scripture
as holy Saint Augustine
master, as our Lord
but (as the prophet
by writing. For as Hebrews, as the Scripture
and (as Saint Jerome
that (as Saint Jerome
rich (as the prophet
For as our Lord
need, as our Savior
words, as the evangelist
as Saint John farther
when, as the gospel
Savior: Where the gospel
our Savior where he
And as the prophet
but, as the gospel
but whereas the text
was (as the gospel
that, whereas the gospel
words, as Saint Jerome
be. For as himself
the house: "The Master
the house: "The Master
which (as the Scripture
falleth, as our Savior
with him. And therefore
world, wherein our Savior
have, as Saint Paul
Simon Peter, and Peter
shalt know after." Peter
saith
: "Per unum hominem peccatum 13, 31/ 9
: "Sicut enim unius delicto 13, 31/ 15
: "Non alid nomen est 13, 32/ 15
: "Sine fide impossibile est 13, 32/ 20
: "Non enim cogitationes meae 13, 33/ 8
Saint Paul: "O altitudo 13, 33/ 14
Saint Paul, "It is 13, 42/ 33
Master Lyra that, although 13, 43/ 2
, then is there no 13, 43/ 17
that in the belief 13, 43/ 20
Master Lyra for his 13, 43/ 29
: "Homo quum in honore 13, 47/ 5
) have been a great 13, 47/ 24
himself in the gospel 13, 48/ 11
): "Sagittae parvulorum factae sunt 13, 55/ 6
Saint Paul: "Omnia in 13, 57/ 16
, in their going with 13, 60/ 30
pascha, too. It was 13, 61/ 23
: Omnia in 13, 61/ 13
, "The day of our 13, 67/ 29
, "to watch well that 13, 67/ 33
, he spoke not of 13, 71/ 2
, to gather together in 13, 71/ 8
: Velum templi scissum est 13, 72/ 18
"the princes of the 13, 72/ 32
, "Wheresoever are two or 13, 73/ 23
: "Illic trepidaverunt timore, ubi 13, 74/ 24
, because he was a 13, 76/ 30
triginta argenteos, some men 13, 79/ 13
) precious, and that so 13, 79/ 32
in this place and 13, 83/ 12
(and Saint Bede, too 13, 83/ 22
: "Maiorem amorem nemo habet 13, 83/ 29
to thee, "My time 13, 86/ 1
to thee, "My time 13, 93/ 5
and the doctors thereon 13, 94/ 4
, upon the ground without 13, 95/ 24
Saint Mark, "He came 13, 96/ 12
in the sixth chapter 13, 97/ 18
, "no dwelling city," our 13, 99/ 24
unto him: "Lord, washest 13, 101/ 21
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 / 29
per verbum Dei." (Faith, saith Saint Paul, cometh of 13, 115 / 29
of Saint Luke he saith, "Si haec scitis, beati 13, 115 / 29
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): "Quom 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 he 13, 124 / 11
them himself to signify, saith Saint Bede, that in 13, 124 / 7
in his so doing ( saith Saint Bede, that he 13, 124 / 11
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 conscientia 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 conscientia 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 sake he willingly suffered that 13, 83 / 27
said upon Zacchaeus, "Hodie salus facta est huic domui 13, 204 / 13
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Page</th>
<th>Line</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>salus</td>
<td>facta est huic domui</td>
<td>13, 204/13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutation</td>
<td>of our blessed Lady</td>
<td>13, 200/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutation</td>
<td>was in mine ears</td>
<td>13, 200/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutation</td>
<td>of our blessed Lady</td>
<td>13, 200/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutation</td>
<td>was in mine ears</td>
<td>13, 200/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutationis</td>
<td>tuae in auribus meis</td>
<td>13, 200/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salutationis</td>
<td>tuae in auribus meis</td>
<td>13, 200/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noster incarnatus, habuit pro</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ad totius hominis vitam</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>was sufficient for their</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the means of our</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>to believe those two</td>
<td>13, 43/10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>, in that that he</td>
<td>13, 43/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>and provideth a means</td>
<td>13, 43/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>and reward, though he</td>
<td>13, 43/25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>, which is indeed Christ</td>
<td>13, 43/28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>, though he think not</td>
<td>13, 43/29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>and of that Mediator</td>
<td>13, 54/5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>, let us diligently call</td>
<td>13, 85/4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>, that knowledge have we</td>
<td>13, 115/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salvation</td>
<td>of more necessity than</td>
<td>13, 152/26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and blood for our</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to the life and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>day is health and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>day is health and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in quo oporteat nos</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>medicamentum et holocaustum ad</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Catholic Church called</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ab eo verbum tam</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>est corpus meum. Et</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>twenty-second chapter upon Leviticus: &quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>domini est panis qui</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of him, they be</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the bread which is</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>carnis excedant sensum. &quot;</td>
<td>(The</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hoc enim placuit spiritui</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>after this manner: &quot;Quando</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>novum testamentum in meo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a corpore, domini et</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>manner: &quot;Caro corpore et</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in impietate sua morietur,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>audientes turburentur, primum ipse</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lesus Christus corpus et</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>manducare corpus eius et</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>carnem et bibit meum</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>eius, nec bibit eius</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
salute nostra carnem et sanguinem: ita per orationem illius incarnati Iesu carnem et sanguinem esse sumus edocti. Siquidem et bibis corpus et sanguinem domini: tunc dominus sub carne meam et bibit sanguinem. Numquid debemus de eis acceperunt discipuli corpus et sanguinem Christi communicemus? Responsio, de qui sic redemptoris sui velit, in uno poste dentibus sacramentum corporis et sanguinis Christi sed magis tantum reus erit corporis et sanguinis Domini, et iudicium sibi aut dominici corporis et sanguinis substantia est, aut fides reus erit corporis et sanguinis Domini. " (Whosoever eateth this unto them: "Hic est sanguis foederis, quod pepigit Dominus himself, saying, "Hic est sanguis meus novi testament" (This tradetur" and "Hic est sanguis meus qui pro vobis wit, "corpus domini et sanguis meus, et hic est sanguis mea, et hic est sanguis meus, quotiescumque his verbis vere est cibus, et sanguis meus vere est potus consecratum hoc alimentum (quo gratias dixisse, hic est mea, et hic est vere est esca, et et bibite, hic est autem Christi, corpus et sacrament. "Quid namque sit sed bibendo didicistis, qui In utroque enim poste impudentem praelectionem caelestium is said, "Totum hominem sanum fecit in sabbato" (He neither paynims, Jews, nor son of Pharaoh that of the guests that hour was come, he but also that he after their feet washed,
<p>| hour was come, he called the devil and people. &quot;But there entered qui vocatur diabolus, et populo. Intravit diabolum, et lecture. &quot;But there entered ipsum agitum, expelluntur potestates should both twain be in the matter never that they rested and but a creature, to he could never yet sufficed to recompense and leadeth unto hell.) King own precept. And King yet seemeth little harm signifieth &quot;I beseech thee priests be themselves always, either damn us or and so thereby to either damn us or and so thereby to company of angels and bondage man redeemed and whom they should be no man can be which we must be no man shall be folk as shall be those that shall be of the hogs he of the hogs he peradventure take little savor), Testament confirmed with blood, bitter passion of our is our sure strong had not our blessed the coming of our saved but by our the words of our of our mediator and they this; while our prayer. O holy blessed her holy seed, our | sat down at the table Satan which seduceth and deceiveth Satan into Judas, whose surname Satanas qui seductum universum orbem Satanas in Iudam qui cognominatur Satanas into Judas, whose surname satani qui actus suos convertit satisfied, that is to wit satisfied nor contented himself. Would satisfied their hearts in them satisfy for the deadly trespass satisfy and contented himself. For satisfy for the sin of save us. Let us not save us, is of his save us. Let us not save us, is of his save souls blessedly have it saved and, in spite of saved , revelation was given to saved but by our Savior saved .) And that no man saved without faith, Saint Paul saved behold and see in saved thereby, which shall be saved the man out of saved the man out of saving that I thought it saving that for to declare saved Christ, after the course Savior Christ, with consideration of Savior redeemed man and paid Savior Christ himself. Now as Savior Christ. Which thing Saint Savior : &quot;Pater meus usque modo Savior , Jesus Christ, the merits Savior Christ (say they) bestowed Savior Jesus Christ, which willingly Savior ) , but by the Hebrew | 13, 118/ 26 13, 6/ 11 13, 52/ 12 13, 6/ 5 13, 51/ 17 13, 75/ 27 13, 160/ 24 13, 25/ 30 13, 35/ 34 13, 97/ 30 13, 26/ 22 13, 34/ 14 13, 44/ 23 13, 112/ 20 13, 112/ 31 13, 10/ 11 13, 71/ 30 13, 150/ 17 13, 202/ 10 13, 202/ 12 13, 202/ 10 13, 202/ 12 13, 4/ 24 13, 26/ 1 13, 29/ 24 13, 32/ 14 13, 32/ 18 13, 32/ 19 13, 33/ 28 13, 128/ 33 13, 202/ 21 13, 202/ 21 13, 88/ 14 13, 127/ 23 13, 3/ 4 13, 10/ 34 13, 24/ 26 13, 29/ 29 13, 32/ 14 13, 34/ 25 13, 44/ 8 13, 44/ 18 13, 49/ 12 13, 55/ 20 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>death of our innocent Savior</td>
<td>and offering up of</td>
<td>13, 56/ 7</td>
</tr>
<tr>
<td>a figure betokening our Savior</td>
<td>Christ, the very innocent</td>
<td>13, 62/ 21</td>
</tr>
<tr>
<td>body of our sweet Savior</td>
<td>, thy Son, that, the</td>
<td>13, 66/ 2</td>
</tr>
<tr>
<td>prescience of our holy Savior</td>
<td>Christ -- his prescience</td>
<td>13, 66/ 10</td>
</tr>
<tr>
<td>consider that, as our Savior</td>
<td>wist when he should</td>
<td>13, 67/ 12</td>
</tr>
<tr>
<td>we need, as our Savior</td>
<td>saith, &quot;to watch well</td>
<td>13, 67/ 33</td>
</tr>
<tr>
<td>undone, that where our Savior</td>
<td>said, after all his</td>
<td>13, 68/ 3</td>
</tr>
<tr>
<td>John. For whereas our Savior</td>
<td>Christ had oftentimes reproved</td>
<td>13, 69/ 15</td>
</tr>
<tr>
<td>that one man, our Savior</td>
<td>Christ, should die for</td>
<td>13, 71/ 6</td>
</tr>
<tr>
<td>they purpose kill our Savior</td>
<td>Christ. For which, for</td>
<td>13, 71/ 10</td>
</tr>
<tr>
<td>for a while, our Savior</td>
<td>forbore to walk abroad</td>
<td>13, 71/ 11</td>
</tr>
<tr>
<td>of Lazarus and our Savior</td>
<td>, too. And because they</td>
<td>13, 72/ 4</td>
</tr>
<tr>
<td>the people. But our Savior</td>
<td>soon answered them far</td>
<td>13, 72/ 9</td>
</tr>
<tr>
<td>take and destroy our Savior</td>
<td>. Where the gospel saith</td>
<td>13, 72/ 31</td>
</tr>
<tr>
<td>is God (witnessing our Savior</td>
<td>where he saith, &quot;Wheresoever</td>
<td>13, 73/ 22</td>
</tr>
<tr>
<td>of Saint John, our Savior</td>
<td>six days before the</td>
<td>13, 76/ 13</td>
</tr>
<tr>
<td>out a part. Our Savior</td>
<td>mildly answered for Mary</td>
<td>13, 77/ 2</td>
</tr>
<tr>
<td>wrought therein, as our Savior</td>
<td>there declared, the signification</td>
<td>13, 77/ 9</td>
</tr>
<tr>
<td>of her rebuke, our Savior</td>
<td>on the other side</td>
<td>13, 77/ 14</td>
</tr>
<tr>
<td>and then saw our Savior</td>
<td>allow her devotion in</td>
<td>13, 77/ 23</td>
</tr>
<tr>
<td>prayer. O my sweet Savior</td>
<td>Christ, whom thine own</td>
<td>13, 82/ 4</td>
</tr>
<tr>
<td>faithful lover our Holy Savior</td>
<td>was, of whom himself</td>
<td>13, 82/ 21</td>
</tr>
<tr>
<td>the love of our Savior</td>
<td>Christ, which so loved</td>
<td>13, 83/ 26</td>
</tr>
<tr>
<td>But yet had our Savior</td>
<td>a greater. For he</td>
<td>13, 84/ 3</td>
</tr>
<tr>
<td>his friends when our Savior</td>
<td>himself was at his</td>
<td>13, 84/ 13</td>
</tr>
<tr>
<td>prayer. O my sweet Savior</td>
<td>Christ, which, of thine</td>
<td>13, 85/ 7</td>
</tr>
<tr>
<td>year in which our Savior</td>
<td>was crucified quarta decima</td>
<td>13, 89/ 6</td>
</tr>
<tr>
<td>may eat it.&quot;&quot; Our Savior</td>
<td>, which said of himself</td>
<td>13, 92/ 21</td>
</tr>
<tr>
<td>that forasmuch as our Savior</td>
<td>(to whom nothing was</td>
<td>13, 93/ 18</td>
</tr>
<tr>
<td>town with him, our Savior</td>
<td>could have kept them</td>
<td>13, 93/ 27</td>
</tr>
<tr>
<td>it. And therefore our Savior</td>
<td>used himself in this</td>
<td>13, 93/ 33</td>
</tr>
<tr>
<td>one falleth, as our Savior</td>
<td>saith, upon the ground</td>
<td>13, 95/ 24</td>
</tr>
<tr>
<td>deed himself, yet our Savior</td>
<td>since his time came</td>
<td>13, 96/ 2</td>
</tr>
<tr>
<td>the example that our Savior</td>
<td>here giveth us to</td>
<td>13, 97/ 8</td>
</tr>
<tr>
<td>the world, wherein our Savior</td>
<td>saith in the sixth</td>
<td>13, 97/ 18</td>
</tr>
<tr>
<td>the example of our Savior</td>
<td>and observe his new</td>
<td>13, 99/ 4</td>
</tr>
<tr>
<td>his paschal. And our Savior</td>
<td>again, to let them</td>
<td>13, 99/ 16</td>
</tr>
<tr>
<td>no dwelling city,&quot; our Savior</td>
<td>and his apostles would</td>
<td>13, 99/ 24</td>
</tr>
<tr>
<td>Lord, showeth that our Savior</td>
<td>, &quot;Quum dilexisset suos qui</td>
<td>13, 102/ 11</td>
</tr>
<tr>
<td>cast him out), our Savior</td>
<td>would not cast out</td>
<td>13, 103/ 6</td>
</tr>
<tr>
<td>the way. But our Savior</td>
<td>, those that he loved</td>
<td>13, 103/ 18</td>
</tr>
<tr>
<td>and open gate our Savior</td>
<td>showed them in these</td>
<td>13, 104/ 6</td>
</tr>
<tr>
<td>in remembrance that our Savior</td>
<td>Christ was as verily</td>
<td>13, 105/ 6</td>
</tr>
<tr>
<td>in this manner: our Savior</td>
<td>Christ, whereas Judas had</td>
<td>13, 105/ 29</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>--------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Saint Peter, having our Savior feet?</td>
<td>To whom our Savior said: &quot;That that I find in his heart&quot;</td>
<td>13, 106/ 20</td>
</tr>
<tr>
<td>that word of our Savior</td>
<td>, in this wise: &quot;Thou...&quot;</td>
<td>13, 107/ 7</td>
</tr>
<tr>
<td>feet and answered our Savior</td>
<td>to Saint Peter when...</td>
<td>13, 108/ 21</td>
</tr>
<tr>
<td>And therefore said our Savior</td>
<td>considering the traitor Judas...</td>
<td>13, 108/ 25</td>
</tr>
<tr>
<td>And with that our Savior</td>
<td>here giveth us in...</td>
<td>13, 109/ 8</td>
</tr>
<tr>
<td>done to you?&quot; Our Savior did. So where our Savior healed a man in...</td>
<td>further yet and enforceth</td>
<td>13, 110/ 21</td>
</tr>
<tr>
<td>all.&quot; Then goeth our Savior In which words our Savior well declareth that the...</td>
<td>saith his own mouth</td>
<td>13, 111/ 6</td>
</tr>
<tr>
<td>his ways.) And our Savior rehearsed had between our Savior and Saint Peter that...</td>
<td>and Saint Peter that</td>
<td>13, 112/ 2</td>
</tr>
<tr>
<td>his feet. But our Savior were Holy Scripture. Our Savior here saith: &quot;I have...&quot;</td>
<td>showed him that, if</td>
<td>13, 112/ 27</td>
</tr>
<tr>
<td>would here of our Savior the fashion that our Savior took example for to...</td>
<td>used, that is to</td>
<td>13, 113/ 16</td>
</tr>
<tr>
<td>Scripture saith of our Savior Scripture saith of our Savior, &quot;Coepit Iesus facere et...&quot;</td>
<td>bound his Church of</td>
<td>13, 114/ 27</td>
</tr>
<tr>
<td>sacrament unto which our Savior also. Finally, where our Savior saith, &quot;Si haec scitis...&quot;</td>
<td>saith, &quot;Si haec scitis&quot;</td>
<td>13, 115/ 12</td>
</tr>
<tr>
<td>is. And therefore our Savior left not with these...</td>
<td>instructeth and exhorteth his...</td>
<td>13, 116/ 7</td>
</tr>
<tr>
<td>his declaration thereupon) our Savior open to enter), our Savior therefore, to keep against...</td>
<td>Christ, which wouldst vouchsafe</td>
<td>13, 117/ 11</td>
</tr>
<tr>
<td>Almighty Jesus, my sweet Savior of Saint Luke, our Savior expresseth the great desire...</td>
<td>said, &quot;I will from...&quot;</td>
<td>13, 119/ 7</td>
</tr>
<tr>
<td>in which speech our Savior spoke at the time...</td>
<td>did here, saying, &quot;with...&quot;</td>
<td>13, 119/ 13</td>
</tr>
<tr>
<td>the verb, as our Savior so sore longed at...</td>
<td>in saying that he...</td>
<td>13, 119/ 17</td>
</tr>
<tr>
<td>were for which our Savior meant not that, after...</td>
<td>said, &quot;I will from...&quot;</td>
<td>13, 121/ 11</td>
</tr>
<tr>
<td>we consider that our Savior intende not to have...</td>
<td>as man gave thanks</td>
<td>13, 122/ 15</td>
</tr>
<tr>
<td>in like wise our Savior...</td>
<td>Christ, by and by...</td>
<td>13, 122/ 28</td>
</tr>
<tr>
<td>paschal lamb, when our Savior said, &quot;I will from...&quot;</td>
<td>forthwith went in hand...</td>
<td>13, 123/ 16</td>
</tr>
<tr>
<td>appeareth plain that our Savior...</td>
<td>therefore, to give them...</td>
<td>13, 123/ 20</td>
</tr>
<tr>
<td>divide among you.&quot;) Our Savior...</td>
<td>, in the beginning of...</td>
<td>13, 124/ 6</td>
</tr>
<tr>
<td>After this done, our Savior...</td>
<td>as man gave thanks...</td>
<td>13, 124/ 21</td>
</tr>
<tr>
<td>from the board, our Savior...</td>
<td>forthwith went in hand...</td>
<td>13, 125/ 5</td>
</tr>
<tr>
<td>for you.&quot;&quot; First our Savior...</td>
<td>, in the beginning of...</td>
<td>13, 125/ 16</td>
</tr>
<tr>
<td>of bread) -- our Savior...</td>
<td>itself. After that he...</td>
<td>13, 126/ 17</td>
</tr>
<tr>
<td>compendious words of our Savior...</td>
<td>, &quot;This is my body...&quot;</td>
<td>13, 126/ 20</td>
</tr>
<tr>
<td>the words of our Savior...</td>
<td>himself. After that he...</td>
<td>13, 126/ 25</td>
</tr>
<tr>
<td>remission of sins.&quot;&quot; Our Savior...</td>
<td>at the converting and...</td>
<td>13, 127/ 5</td>
</tr>
<tr>
<td>Saint Chrysostom. And our Savior...</td>
<td>, in his so doing...</td>
<td>13, 127/ 10</td>
</tr>
<tr>
<td>In these words, our Savior...</td>
<td>showed them what thing...</td>
<td>13, 127/ 14</td>
</tr>
<tr>
<td>either for that our Savior...</td>
<td>spoke both the one...</td>
<td>13, 127/ 16</td>
</tr>
<tr>
<td>blood of our holy Savior...</td>
<td>himself. And the selfsame...</td>
<td>13, 127/ 20</td>
</tr>
<tr>
<td>the words of our Savior...</td>
<td>rehearsed by Saint Matthew...</td>
<td>13, 128/ 3</td>
</tr>
</tbody>
</table>
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
and blood of our Savior in the form of 13, 144/32
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
glorious body of our Savior Christ himself, to the 13, 153/10
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
sacred body of our Savior himself, over and above 13, 155/18
his own estate? Our Savior (as Saint Augustine saith 13, 157/21
in like wise our Savior , appearing to Mary Magdalene 13, 157/27
blessed body of our Savior himself indeed. To this 13, 158/24
the body of our Savior is not really under 13, 158/33
the words of our Savior himself, rehearsed by the 13, 159/14
and spoken by our Savior at the institution of 13, 159/16
those words of our Savior at the institution of 13, 160/14
and blood of our Savior Christ himself, I shall 13, 160/19
God, Jesus Christ our Savior , being incarnate, had flesh 13, 161/19
the teaching of our Savior Christ himself, and so 13, 171/9
blood of our blessed Savior in this holy sacrament 13, 171/32
at all. Whereof our Savior said: "Quum venerit filius 13, 173/29
but short, for our Savior saith, "Propter electos breviabuntur 13, 173/34
the words of our Savior at the institution of 13, 174/22
blood of our blessed Savior into their body in 13, 175/3
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
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 that 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, 27/10
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 appareareth ( 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

and 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
as though he would say: "Such drink as I
As though he might say: "Think not that for
as though he would say: "If any would be
mine own word and say that by this word
out of doubt I say that this which I
as though he would say to them: "Likewise as
souls from pain, as say Saint Remigius and Saint
as though he would say: "The blood of the
come -- albeit (I say: ) that I deny not
regnum Dei veniat" (I say verily to you that
thing they were (I say: ) -- besides his other
well thus understand: "I say verily to you that
vine (that is to say) the wine that came
well understood thus: "I say verily to you that
of, that is to say of mine own blood
God (that is to say) that I being in
novum, that is to say: "new." Where our Savior
Patris mei Dei" (I say verily to you that
in these words, I say, I note and mark
very body), albeit, I say, that some doctors expound
so should (as I say) ) that generation of that
which he called then (they) by the names
there lack not, I say, some that labor to
blood indeed. Secondly, they say that those words of
and declared as to say that they signify that
body cannot be (they say: ) by no mean a
These three are, I say, good reader, their three
against the sacrament and say that Christ's blessed body
not there, because they say it cannot. For it
it cannot be (they say: ) in so many places
albeit that (as I say) they say they say such other
as I say) they say such other things, too
Christ). Those accidents, I say, of whiteness, redness, hardness
a thing" when I say there are in the
sacrament, that is to say, the thing that the
and unsensible) is, I say, the very natural body
himself (that is to say) the same body and
see no necessity to say that all the blood
be both twain, I say, not immediately contained in
Howbeit, though (as I say) this guise and custom
save only when they say mass), yet did there
finally, some holy saints say that it is done
for these causes, I say, for which this Blessed

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Say</th>
<th>Concordance Major Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>panis (that is to say, bread)</td>
<td>because that of</td>
<td>13, 153/22</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
<td>13, 154/10</td>
</tr>
<tr>
<td>-- doth work, I</td>
<td></td>
<td>13, 154/20</td>
</tr>
<tr>
<td>let us (as I betokened. Howbeit, where we</td>
<td></td>
<td>13, 154/20</td>
</tr>
<tr>
<td>say, the union or gathering</td>
<td></td>
<td>13, 155/33</td>
</tr>
<tr>
<td>say, this wonderful work of</td>
<td></td>
<td>13, 157/12</td>
</tr>
<tr>
<td>in Scripture &quot;bread,&quot; they</td>
<td></td>
<td>13, 154/10</td>
</tr>
<tr>
<td>say, it is bread indeed</td>
<td></td>
<td>13, 158/1</td>
</tr>
<tr>
<td>say, they that it is</td>
<td></td>
<td>13, 158/9</td>
</tr>
<tr>
<td>touched before. But then</td>
<td></td>
<td>13, 158/12</td>
</tr>
<tr>
<td>say, the other sort (the</td>
<td></td>
<td>13, 158/15</td>
</tr>
<tr>
<td>indeed. To that we say, that, if it were</td>
<td></td>
<td>13, 158/22</td>
</tr>
<tr>
<td>say, they again, &quot;Yea, but</td>
<td></td>
<td>13, 158/24</td>
</tr>
<tr>
<td>we answer them and</td>
<td></td>
<td>13, 158/27</td>
</tr>
<tr>
<td>say, if you construe all</td>
<td></td>
<td>13, 158/33</td>
</tr>
<tr>
<td>literal sense beside, and</td>
<td></td>
<td>13, 159/1</td>
</tr>
<tr>
<td>in the sacrament, then</td>
<td></td>
<td>13, 159/2</td>
</tr>
<tr>
<td>say, we that in your</td>
<td></td>
<td>13, 159/4</td>
</tr>
<tr>
<td>say, that such manner of</td>
<td></td>
<td>13, 160/12</td>
</tr>
<tr>
<td>the text. And we say, my present purpose to</td>
<td></td>
<td>13, 161/37</td>
</tr>
<tr>
<td>his blood, except they follow this Centurion, and</td>
<td></td>
<td>13, 162/21</td>
</tr>
<tr>
<td>say, with him, Lord, I</td>
<td></td>
<td>13, 164/28</td>
</tr>
<tr>
<td>the things that we say, of the natural very</td>
<td></td>
<td>13, 165/3</td>
</tr>
<tr>
<td>priest, that is to</td>
<td></td>
<td>13, 167/3</td>
</tr>
<tr>
<td>say, we ought to grant</td>
<td></td>
<td>13, 172/18</td>
</tr>
<tr>
<td>himself -- using (I spiritually; that is to</td>
<td></td>
<td>13, 175/11</td>
</tr>
<tr>
<td>say, they themselves in this wise</td>
<td></td>
<td>13, 175/14</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
<td>13, 175/26</td>
</tr>
<tr>
<td>say, he is not by</td>
<td></td>
<td>13, 175/31</td>
</tr>
<tr>
<td>are we, as I body,&quot; in giving (I spiritually; that is to</td>
<td></td>
<td>13, 175/31</td>
</tr>
<tr>
<td>say, ) to his church his</td>
<td></td>
<td>13, 176/2</td>
</tr>
<tr>
<td>say, ) themselves in this wise</td>
<td></td>
<td>13, 176/10</td>
</tr>
<tr>
<td>life.) And therefore I</td>
<td></td>
<td>13, 176/31</td>
</tr>
<tr>
<td>say, ) they receive not the</td>
<td></td>
<td>13, 177/6</td>
</tr>
<tr>
<td>saints; that is to</td>
<td></td>
<td>13, 191/11</td>
</tr>
<tr>
<td>say, &quot;worthily,&quot; I mean not</td>
<td></td>
<td>13, 192/19</td>
</tr>
<tr>
<td>sacrament; that is to</td>
<td></td>
<td>13, 194/25</td>
</tr>
<tr>
<td>say, ) consider well and examine</td>
<td></td>
<td>13, 195/6</td>
</tr>
<tr>
<td>thereof (that is to)</td>
<td></td>
<td>13, 196/6</td>
</tr>
<tr>
<td>say, ) see that we firmly</td>
<td></td>
<td>13, 197/6</td>
</tr>
<tr>
<td>as I began to simple, that is to</td>
<td></td>
<td>13, 199/10</td>
</tr>
<tr>
<td>works. We must (I) it had, let us</td>
<td></td>
<td>13, 199/16</td>
</tr>
<tr>
<td>say, unto him with the</td>
<td></td>
<td>13, 201/6</td>
</tr>
<tr>
<td>of our own unworthiness,</td>
<td></td>
<td>13, 201/11</td>
</tr>
<tr>
<td>-- let us (I -- let us)</td>
<td></td>
<td>13, 201/14</td>
</tr>
<tr>
<td>as we may well with glad heart truly</td>
<td></td>
<td>13, 201/24</td>
</tr>
<tr>
<td>say, with great reverent dread</td>
<td></td>
<td>13, 202/7</td>
</tr>
<tr>
<td>with him. Let us</td>
<td></td>
<td>13, 202/15</td>
</tr>
<tr>
<td>our guest, will inwardly</td>
<td></td>
<td>13, 202/15</td>
</tr>
<tr>
<td>still, and let us</td>
<td></td>
<td>13, 202/15</td>
</tr>
</tbody>
</table>
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 mesemeth 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

Thomas More Studies 14 (2019)
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 : "Quotienscumque manducatis 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 part out of the 13, 170/22

punished only, but the sayings of sundry good old 13, 139/16

displeasure and pain. For scab of the flock shall 13, 22/3

yet, after the rod scant was the fruit passed 13, 17/6

and deed both be scant removed, evermore his stubborn 13, 59/19

when we be so scant able to draw us 13, 114/6

Judas, whose surname is scanty stirred yet thereto, for 13, 45/18

Judas, whose surname is Scariot, one of the twelve 13, 52/13

son of Simon of 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

Judas was called not Scariot , to betray him." By 13, 104/19

in Judam qui cognominatur Scariot , but Iscariot, that is 13, 104/29

traderet eum Iudus Simonis Scariothis: Scarioth, unum de duodecim. Tunc 13, 51/17

I will keep no Scariothis : sciens quia omnia dedit 13, 100/21

Iesus quia venit hora 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 magnum, sciens quia modicum tempus habet 13, 23/12

I. diem festum paschae, sciens Jesus quia venit hora 13, 51/25

Ante diem festum Paschae, sciens Jesus quia venit hora 13, 87/29

cum Ludus 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 summno 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

recubuisset iterum, dixit eis. Scitis quid fecerim vobis: vos 13, 101/4

misit illum. Si hoc scitis, beati eritis si feceritis 13, 101/9

Thomas More Studies 14 (2019)
Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 504

Thomas More Studies 14 (2019)

Return to Top
the interpretation of the scripture were not by the
in sundry places of Scripture, to double a word
other places of the Scripture, too, that he not
common manner of Holy Scripture to call his blessed
as God in the Scripture calleth Adam earth because
terram reverteris," And the Scripture calleth the serpent into
by other places of Scripture and also by his
as the words of Scripture, whereby they would prove
by the words of Scripture prove the Blessed Sacrament
the custom of the Scripture is so common in
body -- whereof the Scripture saith: "Panis confirmat cor
heart -- whereof the Scripture saith also: "Vinum laetificat
tradition, law, custom, nor Scripture -- neither to know
place in all the Scripture for it. And yet
showed you that in Scripture a man is called
earth, and in the Scripture Moses' yard was called
said, both by the Scripture and all the holy
sacrament is called in Scripture "bread," they say it
since it is in Scripture as plainly called "flesh
Howbeit, the custom of Scripture in calling it bread
calling it bread in Scripture prove it not bread
calling it flesh in Scripture proveth it not flesh
so many things in Scripture agree together upon the
calling it bread the Scripture meaneth not that it
the circumstances that the Scripture meaneth that it is
your own declare the Scripture clear against you. I
all the places of Scripture, by which places (opened
very meaning of the Scripture is against these folk
Lord,) These places of Scripture, and yet other more
the words of the Scripture therein, by their foretaught
the letter of Holy Scripture be any bridle to
and interpreting of Holy Scripture (to which they confessed
in this wise, the Scripture could not hold them
folk do) deny for Scripture which books of Scripture
Scripture may gather upon the Scripture that, like as Christendom
God. For as the scripture saith: "Nemo vivens scit
God. For as the scripture saith: "Nemo vivens scit
the earth and the sea, which with continual recourse
and air, earth, and sea furnished with fowl and
earth and to the sea, for the devil is
malice through the Red Sea, the same way where
Israel through the Red Sea, and all the power
conveyed from the Red Sea, by the desert toward
Egypt over the Red Sea. And he showed them, so run on with
of everlasting sorrow. Of sea, so run on with sea.
drowned them in the sea, so run on with sea.
drowned them in the sea, so run on with sea.
search this thing: wherefore mankind search whether it might stand
God of his high search God of his high search
searching (if their pleasure be season should have endured there season and the matter. For
season to be signified and season seasons
seat and will sit in seat, to the first-begotten son seat (that is to wit
shall stand forever. The second point: the creation and second chapter of Genesis is second point, that is to
sum of all the second second second second
thus finish I the second point that I said second point before. For whereas
in time convenient the second second second second
before mentioned in the second chapter of Genesis, that second point heard rehearsed before second second
you have in the second second second second
I did in the second second second second
Pharaoh, the devil. The second lecture. "So was it second chapter. Of the sending second
again toward thee. The second chapter. I have before second words rehearsed by Saint second
or lecture upon the second words, as some holy second time had been wine second saying, by these words second
wine. Now in his second words, as some holy second time had been wine second saying, by these words second
our Savior, in those second words, as some holy second time had been wine second saying, by these words second
which he drank the second words, as some holy second time had been wine second saying, by these words second
probable that, in his second words, as some holy second time had been wine second saying, by these words second
ghostly food thereby. The second lecture upon the Blessed second words, as some holy second time had been wine second saying, by these words second
the almighty Father, the second person in Trinity (of second Apology to the unfaithful second book of the body second chapter, saith thus: "In second
our faith in his second Apology to the unfaithful second book of the body second chapter, saith thus: "In second
Saint Anselm in the second book of the body second chapter, saith thus: "In second
Lord, and in the second book of the body second chapter, saith thus: "In second
have I in the second chapter, saith thus: "In second showed you somewhat of second
own praise, they become secondly thieves unto God, and secondly, to do his creatures secondly
and his blood indeed. secondly, they say that those secondly, they say that those
have been, every person's secret sinful state should by secret
man's redemption, the deep secret mystery of the blessed secret
And therefore this great secret mystery did God reveal secret
words was there a secret insinuation and (as men secret
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>secret</td>
<td>mysteries concerning the redemption</td>
<td>13, 58/13</td>
</tr>
<tr>
<td>secret</td>
<td>suggestion of the devil</td>
<td>13, 104/21</td>
</tr>
<tr>
<td>secret</td>
<td>spiritual mysteries meant and</td>
<td>13, 109/10</td>
</tr>
<tr>
<td>secret</td>
<td>wonderful glory of impassibility</td>
<td>13, 134/29</td>
</tr>
<tr>
<td>secret</td>
<td>treasure, and signifieth and</td>
<td>13, 140/6</td>
</tr>
<tr>
<td>secret</td>
<td>instinct of the Spirit</td>
<td>13, 140/12</td>
</tr>
<tr>
<td>secret</td>
<td>and unsensible, yet are</td>
<td>13, 142/5</td>
</tr>
<tr>
<td>secret</td>
<td>involuntary sacraments (his own)</td>
<td>13, 145/19</td>
</tr>
<tr>
<td>secret</td>
<td>sacramental thing which is</td>
<td>13, 146/13</td>
</tr>
<tr>
<td>secret</td>
<td>unsensible sacraments signified and</td>
<td>13, 146/14</td>
</tr>
<tr>
<td>secret</td>
<td>unsensible signs appointed to</td>
<td>13, 148/6</td>
</tr>
<tr>
<td>secretly</td>
<td>, unsearchable mysteries of the</td>
<td>13, 156/24</td>
</tr>
<tr>
<td>secret</td>
<td>power, doth change and</td>
<td>13, 165/26</td>
</tr>
<tr>
<td>secret</td>
<td>lurking sin unto our</td>
<td>13, 195/18</td>
</tr>
<tr>
<td>secret</td>
<td>lurking sin unto our</td>
<td>13, 195/18</td>
</tr>
<tr>
<td>secret</td>
<td>potestate convertit, ita dicens</td>
<td>13, 165/12</td>
</tr>
<tr>
<td>secretly</td>
<td>wrought by God in</td>
<td>13, 77/5</td>
</tr>
<tr>
<td>secretly</td>
<td>he uttered the false</td>
<td>13, 82/16</td>
</tr>
<tr>
<td>secretly</td>
<td>with which he would</td>
<td>13, 94/9</td>
</tr>
<tr>
<td>secretly</td>
<td>covered and unseen under</td>
<td>13, 94/23</td>
</tr>
<tr>
<td>sects</td>
<td>one or twain. But</td>
<td>13, 98/32</td>
</tr>
<tr>
<td>sects</td>
<td>which from the true</td>
<td>13, 98/33</td>
</tr>
<tr>
<td>sects</td>
<td>of heretics had not</td>
<td>13, 171/33</td>
</tr>
<tr>
<td>secundum</td>
<td>formam visiblem sed ante</td>
<td>13, 162/30</td>
</tr>
<tr>
<td>secundum</td>
<td>literam non invenimus, in</td>
<td>13, 168/32</td>
</tr>
<tr>
<td>secundum</td>
<td>opera sua.&quot; (He shall</td>
<td>13, 174/5</td>
</tr>
<tr>
<td>sede</td>
<td>a dextris meis, donec</td>
<td>13, 121/25</td>
</tr>
<tr>
<td>sedebo</td>
<td>in monte testamenti in</td>
<td>13, 5/13</td>
</tr>
<tr>
<td>seditious</td>
<td>ruffle among the people</td>
<td>13, 52/12</td>
</tr>
<tr>
<td>seditious</td>
<td>ruffle among the people</td>
<td>13, 69/3</td>
</tr>
<tr>
<td>seditious</td>
<td>business among the people</td>
<td>13, 74/22</td>
</tr>
<tr>
<td>seduced</td>
<td>, but the woman,&quot; whereupon</td>
<td>13, 19/21</td>
</tr>
<tr>
<td>seduced</td>
<td>and brought into a</td>
<td>13, 19/23</td>
</tr>
<tr>
<td>seduceth</td>
<td>and deceiveth the whole</td>
<td>13, 6/11</td>
</tr>
<tr>
<td>seducing</td>
<td>of Adam was by</td>
<td>13, 19/32</td>
</tr>
<tr>
<td>seducit</td>
<td>universum orbem. Et proiectus</td>
<td>13, 6/5</td>
</tr>
<tr>
<td>see</td>
<td>the sin of pride</td>
<td>13, 7/26</td>
</tr>
<tr>
<td>see</td>
<td>nothing (the thing well</td>
<td>13, 8/30</td>
</tr>
<tr>
<td>see</td>
<td>his devilish device brought</td>
<td>13, 17/21</td>
</tr>
<tr>
<td>see</td>
<td>their feigned friend, their</td>
<td>13, 17/24</td>
</tr>
<tr>
<td>see</td>
<td>the sentence their damnation</td>
<td>13, 20/24</td>
</tr>
<tr>
<td>see</td>
<td>it. Honor they sought</td>
<td>13, 24/15</td>
</tr>
<tr>
<td>see</td>
<td>the frail kind of</td>
<td>13, 25/17</td>
</tr>
</tbody>
</table>
demands as I now see, many men of much 13, 28/ 9
man might attain to the bottom of God's 13, 33/ 2
be saved behold and in the glorious Godhead 13, 33/ 28
that himself could not how it could stand 13, 35/ 24
it is, as you see, referred (as more meet 13, 55/ 20
is touched (as you see) their malicious assembly in 13, 69/ 7
said unto themselves: "You see we prevail nothing. Lo 13, 72/ 25
Here was, as you see, now, a solemn great 13, 73/ 16
death. So may we see that every great council 13, 73/ 19
council. For here you see that while they were 13, 78/ 16
you?" Here shall you see Judas play the jolly 13, 78/ 23
ye shall, good readers, see Judas wax now a 13, 78/ 33
before, when they might see the moon and the 13, 86/ 27
feasts were, as you see, coincident together. For the 13, 87/ 5
and in conclusion we see whereto they be come 13, 91/ 26
but to let you see what I can do 13, 94/ 15
twelve. And here we see therefore by the evangelists 13, 96/ 22
again, to let them see that whoso for God's 13, 99/ 16
to. And thus you see how all these expositions 13, 103/ 24
done. For (as you see here) our Lord and 13, 104/ 13
because thou canst not see for what cause I 13, 106/ 26
me yet since I see that for cause unknown 13, 107/ 21
man might behold and see, such secret spiritual mysteries 13, 109/ 10
could not but both and feel what he 13, 109/ 29
again) that shall yet see many a poor simple 13, 116/ 14
of sins.) Here you see that by the words 13, 128/ 3
be marveled, while we see it in the common 13, 131/ 18
death till they shall see the kingdom of God 13, 135/ 33
For it standeth, you see, well upon this ground 13, 139/ 19
heart, for they shall see God. The other kind 13, 144/ 29
that there we may see that he there instituted 13, 145/ 14
he come.) Here we see that, whereas our Savior 13, 145/ 29
body. And thus we see, good Christian readers, that 13, 146/ 9
our faith. For I see no necessity to say 13, 147/ 28
chief. And that I see not why it were 13, 152/ 25
souls. Now as you see, good readers, that these 13, 157/ 31
the intent you shall see that in the foresaid 13, 160/ 13
redeemed the people. Therefore see by what manner and 13, 167/ 20
may plainly perceive and see that they were of 13, 171/ 2
plain by that we see both Saint Irenaeus confound 13, 171/ 27
it is.) Here we see that, notwithstanding that he 13, 176/ 24
that we can, to see that we be not 13, 195/ 9
our own doth) may see therein some such sin 13, 195/ 12
sin as we cannot see there ourselves - for 13, 195/ 13
and examine ourselves and see that we be in 13, 195/ 23
We must (I say) see that we firmly believe 13, 196 / 6
be for us to see that our house were 13, 197 / 15
we yet be) should see and receive him in 13, 199 / 3
when he longed to see Christ, and because he 13, 203 / 18
that we can, to see that we be not 13, 195 / 9
our own doth) may see therein some such sin 13, 195 / 12
sin as we cannot see there ourselves - for 13, 195 / 13
and examine ourselves and see that we be in 13, 195 / 23
We must (I say) see that we firmly believe 13, 196 / 6
be for us to see that our house were 13, 197 / 15
we yet be) should see and receive him in 13, 199 / 3
when he longed to see Christ, and because he 13, 203 / 18
woman, and between thy seed and hers, and she 13, 18 / 23
her body, without man's seed or fleshly delectation, and 13, 27 / 21
woman, and between the seed of thee and the seed of her. That seed 13, 54 / 24
of thee and the seed of thee and the seed shall tread and all 13, 54 / 24
seed of her. That seed which should be the seed of the woman (and 13, 54 / 27
woman (and the only seed of only woman without 13, 54 / 28
woman without man), which seed should all to tread 13, 54 / 29
means of her holy seed , our Savior), but by 13, 55 / 20
upon these words, she seeing that it seemed a 13, 16 / 10
and so many men seeing him alive again, and 13, 69 / 30
presence of his majesty, seeing he seeth man himself 13, 165 / 32
a tree; our Lord, seeing his devotion, called unto 13, 203 / 19
dwelling city, but we seeking the city that is 13, 3 / 18
rewards of them that seeking the city that is 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, 125 / 28
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
she seeing that it seemed a good tree to 13, 16/ 10
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
the cloak of his seeming feeble manhead. And that 13, 94/ 24
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
forms so known and seen unto us, not by 13, 144/ 34
by one whom he seeth do the contrary himself 13, 114/ 3
especially those that he 
his majesty, seeing he 
place aforeremembered, saith: "Probet 
place aforeremembered, saith: "Probet 
Paul saith) of one 
story of the passion 
words of the gospel 
process of the passion 
et is the same 
both is all one 
evil men into the 
the contagion of the 
his life had the 
the like fall the 
here may have the 
among them for the 
hundred pieces of the 
dominion, but also the 
distinct person, yet the 
believeth not do the 
very eating of the 
together, continually with the 
for ever offered the 
Savior himself. And the 
Mark to be the 
Christ's own words) the 
of Christ, and the 
represent unto us the 
selfsame body and the 
under those forms the 
body crucified and the 
in the sacrament the 
the cross and the 
for our sin. The 
sacrifice in which the 
another thing but the 
another supper, but the 
his body is the 
his blessed blood the 
lamb eaten. And that 
own is the very 
turned but the very 
representeth unto us the 
have it seem, the 

seeth
aspire toward any excellence
man himself made the
homo, et sic de
homo, et sic de
piece of clay two
give us more occasion
than those other three
body that shall be
Godhead, neither of them
infernal fire that was
infection to stretch unto
fall. And peradventure any
state. And therefore I
commodity thereby that they
purpose, whereof mention is
coin that was called
dominion, in like manners
God that they be
thing either by chance
holy, unspotted lamb, his
body and blood offered
body and blood in
blood gave our Lord
that Saint Luke rehearseth
sacred body of Christ
blessed blood of his
body and the selfsame
blood crucified and shed
body crucified and the
blood also shed for
body in his own
blood in the proper
unsensible sacrament also, the
body and blood (in
thing that our Lord
supper. For his body
body now that it
in like wise, and
body and blood is
thing that the apostles
body and blood into
body in his own
reason must of reason

13, 116/ 29
13, 165/ 32
13, 194/ 20
13, 194/ 20
13, 30/ 28
13, 49/ 22
13, 50/ 3
13, 125/ 32
13, 148/ 13
13, 7/ 5
13, 21/ 10
13, 46/ 5
13, 46/ 8
13, 50/ 13
13, 69/ 13
13, 80/ 2
13, 105/ 19
13, 105/ 22
13, 116/ 1
13, 120/ 19
13, 123/ 23
13, 123/ 26
13, 127/ 30
13, 129/ 14
13, 137/ 10
13, 137/ 10
13, 144/ 36
13, 144/ 36
13, 145/ 3
13, 145/ 3
13, 145/ 34
13, 146/ 1
13, 146/ 3
13, 150/ 24
13, 155/ 27
13, 155/ 29
13, 155/ 29
13, 155/ 30
13, 155/ 32
13, 155/ 34
13, 156/ 2
13, 157/ 13
13, 158/ 3
they were of the selfsame belief of old that 13, 171/ 2

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

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

was offered them to sell 13, 79/ 2

Master for money to sell , they thought the merchant 13, 79/ 2

, and from which traitorous 13, 108/ 28

tuuum et semen illius 13, 54/ 20

illius. Ipsum conteret caput 13, 54/ 21

our silly soul out 13, 9/ 4

thee forth alone and 13, 84/ 15

men on such manner 13, 95/ 4

you and, therefore, so 13, 110/ 33

forth about it and 13, 173/ 23

of his disciples Peter 13, 85/ 19

forth of the traitor 13, 82/ 25

of Saint Peter and 13, 85/ 11

in atrium principis sacerdotum 13, 51/ 13

of the people about 13, 3/ 8

and have in their 13, 138/ 25

beside, yet appeareth it 13, 158/ 22

and prove by the 13, 158/ 26

of the letter - - 13, 158/ 29

beside, and say that 13, 158/ 32

and reason. Which thing 13, 167/ 36

is deceived very oftentimes 13, 168/ 2

seemed yet bread still 13, 124/ 28

but by the truth 13, 144/ 34

of the flesh.) Saint 13, 167/ 5

and thoughts to be 13, 167/ 35

be most easy to 13, 168/ 1

ad intelligibilia translationem, sive 13, 166/ 31

feeling, as hath the 13, 12/ 14

torment in hell, although 13, 29/ 9

pain in the fire 13, 29/ 14

pain of hell without 13, 30/ 4

pain of fire without 13, 30/ 9
were damned unto perpetual
reason damned to perpetual
of infants unto perpetual
damnation of infants unto
of condemning infants to
damning of infants unto
from Adam unto perpetual
be perpetually damned by
and to the perpetual
of feeling by any
and be damned to
which was a living,
sacrament or sacramental sign
remnant have. The outward
that is under the
readers, that the outward
both by the outward
a sacramental sign, neither
miracle in sundry places
immediately signified by those
of the two outward
signs and inward, both
of it from things
est humano aut saeculi
tokens of sin. Their
they felt such filthy
the devil unto the
the devil into the
gift also that his
from rebellion of the
especially spring of the
reason giveth over to
negligent in looking to
them and master my
the rebellion of his
bounden to master his
devil and his own
nec repugnemus ei etiamsi
eius? quis enim cognovit
quam cunctum carnis excedant
quod dicit. Superet et
poena damni et poena
eius defraudari non possimus,
his Father's glory), being
sensible pain in hell, and
sensible pain in the fire
sensible pain for that only
sensible pain in hell. But
sensible pain in hell that
sensible pain in hell that
sensible pain in hell. For
sensible pain in hell
sensible feeling of the fire
sensible pain of feeling the
sensible pain in the fire
sensible pain in the fire
sensible pain. For they say
sensible creature, been of the
sensible (as baptism hath, and
sensible sacrament or sacramental sign
sensible sacrament of bread, signifieth
sensible sacraments (the forms of
sensible sacraments and by the
sensible nor unsensible (for it
sensible , where it pleaseth himself
sensible sacramental signs (the forms
sensible sacraments (the forms either
sensible and unsensible) do signify
sensible to things intelligible, ought
sensible in dei rebus loquendum
sensual parts conformable unto reason
sensual motions of concupiscence rise
sensual part, as long as
sensual part is no sin
sensual parts should never have
sensual body, and have but
sensual beastly body), or else
sensual , whereby the man whole
sensuality that he letteth her
sensuality and refrain me from
sensuality against his reason, yet
sensuality and resist the devil
sensuality both, than for to
sensui et cogitationi nostrae absurdum
sensum domini? aut quis consiliarius
sensum ." (The sanctifying of the
sensum et rationem nostram, verbum
sensus " (pain of loss and
sensus vero noster deceptu facillumus
sens sent by his Father and
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>themselves from idolatry, God</td>
<td>sent the faith of Christ</td>
<td>13, 30/  7</td>
</tr>
<tr>
<td>Moses did, God never</td>
<td>sent none after but only</td>
<td>13, 56/ 25</td>
</tr>
<tr>
<td>way where God had</td>
<td>sent his own people through</td>
<td>13, 57/  30</td>
</tr>
<tr>
<td>when we be suddenly</td>
<td>sent for and must needs</td>
<td>13, 67/  20</td>
</tr>
<tr>
<td>hard stone, and after</td>
<td>sent such a vengeance upon</td>
<td>13, 75/  4</td>
</tr>
<tr>
<td>paschal for him, he</td>
<td>sent two of his apostles</td>
<td>13, 92/ 18</td>
</tr>
<tr>
<td>our Lord, when he causes. Some say he</td>
<td>sent Saint Peter and Saint</td>
<td>13, 93/  9</td>
</tr>
<tr>
<td>two disciples whom he</td>
<td>sent them to a man</td>
<td>13, 93/  14</td>
</tr>
<tr>
<td>Sunday before, when he</td>
<td>sent were of all his</td>
<td>13, 94/  1</td>
</tr>
<tr>
<td>they should need it,</td>
<td>sent his disciples and told</td>
<td>13, 94/  30</td>
</tr>
<tr>
<td>than he that hath</td>
<td>sent him. If you know</td>
<td>13, 102/  6</td>
</tr>
<tr>
<td>than he that hath</td>
<td>sent him.&quot; As though he</td>
<td>13, 110/  25</td>
</tr>
<tr>
<td>than he that hath</td>
<td>sent him, and all you</td>
<td>13, 110/  31</td>
</tr>
<tr>
<td>than his master that</td>
<td>sent him, you should not</td>
<td>13, 111/  29</td>
</tr>
<tr>
<td>by them till the</td>
<td>sentence given by God upon</td>
<td>13, 17/ 19</td>
</tr>
<tr>
<td>Then gave God the</td>
<td>sentence of punishment, upon all</td>
<td>13, 18/ 15</td>
</tr>
<tr>
<td>abided to see the</td>
<td>sentence their damnation till he</td>
<td>13, 20/ 24</td>
</tr>
<tr>
<td>evangelists, and some one</td>
<td>sentence with so little change</td>
<td>13, 50/ 27</td>
</tr>
<tr>
<td>which demean, beside the</td>
<td>sentence of death conditionally pronounced</td>
<td>13, 53/  20</td>
</tr>
<tr>
<td>Latin translation, whereof the</td>
<td>sentence may stand very well</td>
<td>13, 55/  16</td>
</tr>
<tr>
<td>man doubt of the</td>
<td>sentence and understanding of anything</td>
<td>13, 112/  34</td>
</tr>
<tr>
<td>the cross&quot; -- which</td>
<td>sentence of our Savior's words</td>
<td>13, 126/  14</td>
</tr>
<tr>
<td>the and the other</td>
<td>sentence is all one. For</td>
<td>13, 127/  13</td>
</tr>
<tr>
<td>both understood in one</td>
<td>sentence and as one thing</td>
<td>13, 129/  26</td>
</tr>
<tr>
<td>it the most common</td>
<td>sentence of all the old</td>
<td>13, 135/  15</td>
</tr>
<tr>
<td>plain against the very</td>
<td>sentence and the meaning of</td>
<td>13, 159/  3</td>
</tr>
<tr>
<td>a dreadful and terrible</td>
<td>sentence , that God here (by</td>
<td>13, 194/  7</td>
</tr>
<tr>
<td>God give a gracious</td>
<td>sentence , that God here (by</td>
<td>13, 194/  7</td>
</tr>
<tr>
<td>a dreadful and terrible</td>
<td>sentence and say upon our</td>
<td>13, 204/  12</td>
</tr>
<tr>
<td>God give a gracious</td>
<td>sentence and say upon our</td>
<td>13, 204/  12</td>
</tr>
<tr>
<td>great causes wherein their</td>
<td>sentences varied, to refer the</td>
<td>13, 73/ 11</td>
</tr>
<tr>
<td>sanguine alitur? Ergo aut</td>
<td>sententiam mutent, aut abstineant offerendo</td>
<td>13, 161/  33</td>
</tr>
<tr>
<td>in that he is</td>
<td>separate and departed from the</td>
<td>13, 39/  21</td>
</tr>
<tr>
<td>nor never shall be</td>
<td>separate from his whole blessed</td>
<td>13, 147/  23</td>
</tr>
<tr>
<td>be yet never severally</td>
<td>separate asunder indeed; therefore to</td>
<td>13, 153/  15</td>
</tr>
<tr>
<td>an instrument dead and</td>
<td>separate as are all his</td>
<td>13, 154/  16</td>
</tr>
<tr>
<td>body shall never be</td>
<td>separate from my Godhead, so</td>
<td>13, 125/  13</td>
</tr>
<tr>
<td>blessed body into his</td>
<td>sepulchre , with the frustrated provision</td>
<td>13, 3/  11</td>
</tr>
<tr>
<td>lying dead in the</td>
<td>sepulchre , too. Moreover, albeit that</td>
<td>13, 147/  9</td>
</tr>
<tr>
<td>quantis generibus potens est</td>
<td>sermo Christi, universa convertere. Deinde</td>
<td>13, 167/  12</td>
</tr>
<tr>
<td>Saint Cyprian in his</td>
<td>sermon which he made of</td>
<td>13, 162/  25</td>
</tr>
<tr>
<td>Cyprian saith in his</td>
<td>sermon De cena Domini) his</td>
<td>13, 175/  33</td>
</tr>
<tr>
<td>est quum consummasset Jesus</td>
<td>sermones hos omnes, dixit discipulis</td>
<td>13, 66/  25</td>
</tr>
</tbody>
</table>
Dominus vobiscum super cunctis sermonibus his." (This is the est quum consummasset Iesus sermonis hos omnes, dixit discipulis had ended all these sermonis, he said unto his had ended all these sermonis, he said unto his had ended all these sermonis, then he gave his near at hand.) What sermonis these were appeareth well said, after all his sermonis ended, that after two est draco ille magnus, serpens antiquus qui vocatur diabolus great dragon, the old serpent which is called the Upon this, this old serpent had ended all these, he said unto his do himself. This wily serpent therefore, the devil, devising thereon. She answered the serpent and said: "Of the conversation of this wicked too. O wretched, wicked serpent , with his questioning and their wicked enemy the serpent (which, as appeareth by serpent and said: "The serpent deceived me, and so he began at the serpent, the first malicious contriver the persuasion of the serpent as Eve was (for he had done, the serpent had not deceived her this hath this false serpent bereft them by his subtle suggestions of the serpent I never so incline suggestion of the old serpent, the devil, and of the serpent, the woman, eaten of and of the young serpent said among other things where God unto the serpent , "between thee and the our Lord to the serpent, whom he threatened therewith though God suffered the serpent into which the rod the Scripture calleth the serpent: "Virga Aaron devoravit virgas a rod but a yard into a quick serpent that devoured all the credence giving to the serpent’s words as to content was not by the serpent’s persuasion, whom Adam would by that that the serpent’s shrewd words came to that devoured all the serpents that the witches of A vespere ad vesperum servabitis sabbata vestra: The year was nothing meet, the servant to stand in better be his disciple or servant take up his cross of so simple a servant. Such is the wonderful of so simple a servant. Such is the wonderful themselves to be but servants. And therefore he both travail and pain, his servants should be slothful, and to make their thrall servants, bondmen, and slaves all he doth for his servants, evermore one point of with all his other servants. Look for whom he
verbo dei Iesus Christus
universum orbem mos iste
service (for thankless they
sin, it could nothing
vessels, the one to
him, honor him, and
the Hebrew text to
provident ordinance of God
For him must we
are we bounden to
would not that sufficiently
time such as should
of commodity as may
wise as they may
be able somewhat to
reason must of reason
common bread did only
he that so would
within us as shall
he that so would
within us as shall
but should first have
Christ had cured. Martha
to leese all thankful
singeth in the paschal
the liberty of his
to draw into their
liberty of his celestial
shall have of his
it in his unhappy
the devil's false, deceitful
child otherwise to God's
to offer them his
to do them lowly
do such simple, humble
person do such simple
to do as lowly
not sinned, and (by
of Israel were in
dico vobis: Non est
on height and solemnly
and say they will
occasion of pride, he
of his high goodness

servator
servatur
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
serve
service
service
service
service
service
service
serve
service
serve
serve
serving
servitude
servus
set
set
set

noster incarnatus, habitu pro
" (It appeareth clearly, that
him still) of those
his fellows, nor yet
in honest use, the
him, and had been
more meet and more
also to signify certain
, though specially with the
him also with body
for the proof of
therefore, and to moderate
them and stand them
to prove the sacrament
and suffice him to
sufficiently (since it is
for the nourishing of
any guest), but let
to the great spiritual
any guest), but let
to the great spiritual
God in Paradise, and
them, and Lazarus was
(for thankless they serve
: "Quid enim nasci profuit
-- we may (I
and to make their
. For surely the devil
for their own part
make his reckoning in
and take nothing at
. For whatsoever thing we
in the treason, both
in the washing, not
unto him. And therefore
unto me yet since
, each of you to
God in such wise
and thralldom in Egypt
major domino suo, neque
by ourselves, with deep
it out goodly to
upon the breaking of
them in the possession

13, 161 / 10
13, 169 / 16
13, 25 / 19
13, 26 / 17
13, 30 / 28
13, 36 / 30
13, 55 / 17
13, 58 / 13
13, 77 / 18
13, 77 / 20
13, 91 / 6
13, 95 / 17
13, 103 / 16
13, 138 / 18
13, 140 / 1
13, 158 / 3
13, 163 / 9
13, 201 / 22
13, 201 / 29
13, 201 / 22
13, 201 / 29
13, 45 / 32
13, 76 / 17
13, 25 / 19
13, 26 / 27
13, 62 / 31
13, 63 / 6
13, 63 / 9
13, 80 / 27
13, 81 / 5
13, 81 / 16
13, 85 / 1
13, 96 / 20
13, 106 / 10
13, 107 / 6
13, 107 / 21
13, 111 / 31
13, 45 / 1
13, 57 / 25
13, 101 / 8
13, 8 / 10
13, 10 / 10
13, 12 / 32
13, 13 / 8
new creature of mankind
had made her once
of double diligence, to
have the desirers thereof
javel that nothing did
well showeth himself to
their men whom they
the fool would have
pleasure, my mind may
hour was come, he
should so begin to
both their minds to
himself to reject and
And when he was
and when he was
to find him, To
but to show and
of Melchizedek, are now
the heavenly words are
foul affections, while we
in our breast should
For surely, if we
foul affections, while we
in our breast should
For surely, if we
all which things he
their state and wealth,
the most base, by
refrain them back. For
for the sin of
that night nor in
end of the said
space of the said
continue the unleavened bread
morrow, and so forth
of Passover and continued
at once before the
that God in the
also), but in the
Tau, mentioned in the
of the people were
in the sacrament under
with good reason called
blessed blood is consecrate

set in so wealthy state
set her fair hands unto
set his reason to keep
set by the pleasures of
set thereby. And he well
set nothing by it that
set to keep his grave
set upon his ware, namely
set always this whole wretched
set down at the table
set forth and in such
set forth in time such
set at naught their outward
set down again at the
set at the table again
set naught by the royalty
set forth the truth before
set abroad, and to the
set upon the holy altars
set more by them than
set all our heart in
set aside all other things
set more by them than
set all our heart in
set aside all other things
set these fore-rehearsed words to
set them not on high
set and binding his affection
set the authority of the
seven whole worlds, wherefore be
seven days following, within their
seven days of the unleavened
seven days by the special
seven days after. This feast
seven days after (that is
seven days. Burgensis maketh another
seventh day in which God
seventh day rested, they took
seventh day God rested from
seventh chapter of the Apocalypse
seventy forms, severally do signify
several sacraments) be yet never
severally under the form of

13, 14/ 5
13, 16/ 26
13, 47/ 12
13, 47/ 28
13, 48/ 6
13, 48/ 7
13, 75/ 3
13, 79/ 7
13, 82/ 8
13, 86/ 8
13, 95/ 12
13, 95/ 16
13, 97/ 24
13, 101/ 32
13, 109/ 6
13, 113/ 28
13, 137/ 27
13, 163/ 4
13, 166/ 6
13, 193/ 20
13, 196/ 30
13, 201/ 27
13, 193/ 20
13, 196/ 30
13, 201/ 27
13, 82/ 28
13, 12/ 24
13, 64/ 29
13, 172/ 10
13, 44/ 23
13, 59/ 29
13, 60/ 5
13, 61/ 7
13, 61/ 15
13, 86/ 20
13, 91/ 20
13, 34/ 22
13, 34/ 23
13, 34/ 27
13, 65/ 15
13, 73/ 7
13, 153/ 13
13, 153/ 15
13, 147/ 10
sacrament under several forms, 

severally do signify and therefore

severally separate asunder indeed; therefore

by death departed and

severed asunder, the Godhead --

memorial) the blood was

severed from the body, yet

them both can be

severed from him, but it

have regarded, but shortly

shake him off. But the

and all cause of

shame as their bodies were

themselves either, and, for

shame of their nakedness, covered

coming, and therewith for

shame they fell in a

beholding their harm and

shame that he voided not

and thereby fell to

shame, . They would have waxed

been, to his open

shame, , detected and disclosed in

Pride will away with

shame, , envy with his enemies

Christian men more than

shame to say it, that

not only to the

shame of his traitorous falsehead

for sorrow and very

shame rehearse. As for their

to their harm and

shame, , by which it shall

and take a foul,

shameful fall -- that their

without very sinful and

shameful pride disdain to wash

put him to a

shameful Passion; on the Sunday

put him to a

shameful Passion; on the Sunday

by a violent and

shameless exposition of heavenly things

must be measured and

shaped . And therefore he can

pray for pardon, the

sharp justice of God and

death; and therefore himself

sharply , by the authority of

chide and fight and

sharply sue their debtors. He

of God -- spoke

sharply to him and said

of Christ that he

sharply

shed in his bitter passion

and his blessed blood

shed therein. And likewise as

for many shall be

shed for remission of sins

for many shall be

shed into the remission of

should so shortly after

shed for our sins upon

the other half he

shed upon the altar, and

blood, which shall be

shed for you and for

which blood should be

shed upon the altar of

blood, which shall be

shed for you and for

blood, which shall be

shed into remission of sins

the paschal lamb was

shed only for the first-begotten

of mine shall be

shed for remission of sin

as Saint Chrysostom saith,

shed for the sin of

But it was effectually

shed for those only that

blood, which shall be

shed for you and for

Testament, which shall be

shed for you and for

that was delivered and

shed for our sin. Now
his blood crucified and 
selfsame blood crucified and 
the selfsame blood also 
for many shall be 
blood that should be 
likeness on the same 
that died and was 
that died and was 
it is, a poor 
she, pardie, but a 
For else shall the 
we dress the winding 
shall catch and consume 
Saint Mark call the 
lo, Saint John calleth 
festum Paschae," and calling 
is to wit, on 
decima lunae. And so 
that was, say they, 
is to wit, on 
in the evening on 
not much above ten 
the valure of ten 
Judas at an hundred 
was his reward ten 
part of that hundred 
only this poor ten 
twenty L, shall never 
their back, and their 
the way), and our 
the transitory time and 
in all together very 
matter with a very 
fore-figure it in the 
in his book of 
these heresies were in 
time shall be but 
and remain there, but 
not have regarded, but 
defense and his sorrow 
and fallen and flowing 
so violently taken so 
which he should so 
the arrows that are 

she shed, and not his own 13, 138/15
she shed upon the cross. For 13, 144/36
she shed for remission of man’s 13, 145/4
she shed into remission of sins 13, 145/11
she shed for our sins to 13, 145/16
she shed for our sin. The 13, 146/2
she shed upon the cross for 13, 195/28
she shed upon the cross for 13, 195/28
sheep wore it on her 13, 8/20
sheep not perish and be 13, 22/2
sheet here with sweet herbs 13, 77/12
shepherd and all for his 13, 22/3
Shere Thursday in which Christ 13, 87/18
Shere Thursday, in the evening 13, 88/1
Shere Thursday "the day before 13, 88/6
Shere Thursday when the eating 13, 89/13
Shere Thursday was, they say 13, 90/7
Shere Thursday, and therefore he 13, 90/20
Shere Thursday at night, and 13, 90/24
Shere Thursday wherein the Paschal 13, 91/17
shillings of our English money 13, 79/6
shillings of our English money 13, 79/24
shillings , And why should he 13, 8/22
shillings , which is the tenth 13, 80/8
shillings , as thirty groats is 13, 80/9
shillings -- whereas if his 13, 80/31
shine half so bright nor 13, 8/17
shoes upon their feet, and 13, 59/32
shoes upon our feet (for 13, 65/25
short , soon passed life of 13, 9/19
short , from the first creation 13, 23/20
short substantial lesson: "If you 13, 111/4
short and soon passing synagogue 13, 125/1
short questions, asketh this question 13, 166/15
short space by his Catholic 13, 172/27
short , for our Savior saith 13, 173/34
short he maketh them think 13, 10/14
short shake him off. But 13, 19/32
short after thereupon declared unto 13, 55/32
short together again -- involved 13, 58/5
shortly upon his supper, and 13, 119/32
shortly after shed for our 13, 126/28
shot out of a little 13, 55/9
<table>
<thead>
<tr>
<th>Phrase</th>
<th>Term</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>half so bright nor show thee half so much</td>
<td>13, 8/18</td>
<td></td>
</tr>
<tr>
<td>out goodly to the show, wherein yet semeth little</td>
<td>13, 10/11</td>
<td></td>
</tr>
<tr>
<td>yet his reason might show him that to give</td>
<td>13, 21/6</td>
<td></td>
</tr>
<tr>
<td>die, thou do not show it him, nor do</td>
<td>13, 21/28</td>
<td></td>
</tr>
<tr>
<td>I said I would show you before I come</td>
<td>13, 24/29</td>
<td></td>
</tr>
<tr>
<td>shall I farther somewhat show you, what mind they</td>
<td>13, 38/30</td>
<td></td>
</tr>
<tr>
<td>say some as I show you, concerning all folk</td>
<td>13, 42/9</td>
<td></td>
</tr>
<tr>
<td>was not (as I show you) man to go</td>
<td>13, 46/12</td>
<td></td>
</tr>
<tr>
<td>self, I should first show farther some other points</td>
<td>13, 49/22</td>
<td></td>
</tr>
<tr>
<td>a word or two show you what feast the</td>
<td>13, 57/22</td>
<td></td>
</tr>
<tr>
<td>he were, he should show them that they might</td>
<td>13, 71/15</td>
<td></td>
</tr>
<tr>
<td>she did it to show how glad she was</td>
<td>13, 77/7</td>
<td></td>
</tr>
<tr>
<td>He mishapped nevertheless to show his mind to another</td>
<td>13, 78/9</td>
<td></td>
</tr>
<tr>
<td>did the fool? To show himself a substantial merchant</td>
<td>13, 79/10</td>
<td></td>
</tr>
<tr>
<td>disciples?&quot; And he shall show you a great supping</td>
<td>13, 86/4</td>
<td></td>
</tr>
<tr>
<td>paschal?&quot; And he shall show you a great supping</td>
<td>13, 93/7</td>
<td></td>
</tr>
<tr>
<td>thither I will not show you, but to let</td>
<td>13, 94/14</td>
<td></td>
</tr>
<tr>
<td>as he did here show his disciples where they</td>
<td>13, 94/26</td>
<td></td>
</tr>
<tr>
<td>the world, wherein, to show that we have, as</td>
<td>13, 99/23</td>
<td></td>
</tr>
<tr>
<td>world. And for to show that as himself said</td>
<td>13, 103/4</td>
<td></td>
</tr>
<tr>
<td>somewhat indiscreet, so to show him here that there</td>
<td>13, 107/11</td>
<td></td>
</tr>
<tr>
<td>be preaching, some to show their cunning and some</td>
<td>13, 113/14</td>
<td></td>
</tr>
<tr>
<td>cunning and some to show their authority. But would</td>
<td>13, 113/15</td>
<td></td>
</tr>
<tr>
<td>a foolish vainglory to show and make it known</td>
<td>13, 116/11</td>
<td></td>
</tr>
<tr>
<td>time, as a special show of kindness to their</td>
<td>13, 126/2</td>
<td></td>
</tr>
<tr>
<td>as I shall after show he drank himself with</td>
<td>13, 130/32</td>
<td></td>
</tr>
<tr>
<td>words, where, intending to show to some of his</td>
<td>13, 135/28</td>
<td></td>
</tr>
<tr>
<td>John) a sight and show of his glory in</td>
<td>13, 135/29</td>
<td></td>
</tr>
<tr>
<td>with them but to show and set forth the</td>
<td>13, 137/26</td>
<td></td>
</tr>
<tr>
<td>any wise insinuate and show so many such manner</td>
<td>13, 140/10</td>
<td></td>
</tr>
<tr>
<td>this cup, you shall show the death of our</td>
<td>13, 145/28</td>
<td></td>
</tr>
<tr>
<td>our reason seem to show us the contrary. And</td>
<td>13, 199/6</td>
<td></td>
</tr>
<tr>
<td>not with us, we show ourselves to have received</td>
<td>13, 203/12</td>
<td></td>
</tr>
<tr>
<td>our reason seem to show us the contrary. And</td>
<td>13, 199/6</td>
<td></td>
</tr>
<tr>
<td>not with us, we show ourselves to have received</td>
<td>13, 203/12</td>
<td></td>
</tr>
<tr>
<td>further discomfort be surely showed</td>
<td>13, 7/3</td>
<td></td>
</tr>
<tr>
<td>Howbeit, if she had showed herself unwilling to fall</td>
<td>13, 15/13</td>
<td></td>
</tr>
<tr>
<td>I hid me.&quot; &quot;Who showed thee,&quot; quoth our Lord</td>
<td>13, 18/4</td>
<td></td>
</tr>
<tr>
<td>have I, good readers, showed you the mind of</td>
<td>13, 36/3</td>
<td></td>
</tr>
<tr>
<td>Thus have I somewhat showed you of what mind</td>
<td>13, 38/28</td>
<td></td>
</tr>
<tr>
<td>of man (which I showed you before), those gave</td>
<td>13, 39/31</td>
<td></td>
</tr>
<tr>
<td>I have before partly showed you, which state also</td>
<td>13, 41/1</td>
<td></td>
</tr>
<tr>
<td>another, as I have showed you before. And some</td>
<td>13, 42/22</td>
<td></td>
</tr>
<tr>
<td>heard. Thus have I showed you, concerning the necessity</td>
<td>13, 43/30</td>
<td></td>
</tr>
</tbody>
</table>
his posterity, I have showed you sundry things of
maintain, I have somewhat showed you diverse things that
I have here before showed you three points, that
punishments, with manifold mercy showed again by the space
passage. And then God showed them of two passages
of his. For he showed them that the twenty-first
Red Sea. And he showed them that in the
For, as I have showed you, that lamb were
was (as I have) you, that lamb were
Thus have I somewhat showed you, you, good Christian readers
sacrifices. I have also showed you somewhat concerning this
side even there openly showed that for that deed
before, good Christian readers, showed you in the exposition
to this we showed you that the first
prophets David and Isaiah, showed himself to reject and
open gate our Savior showed them in these words
feet. But our Savior showed him that, if he
upon that I have showed you before, that is
these words, our Savior showed them what thing it
of sins" -- well showed and taught, in that
that I have here showed seemeth much more agreeable
as I have before showed you. And that he
is, as I have showed you, verily and fully
were more at large showed and more fully taught
as I before have showed you that in Scripture
is, as I have showed you, the communion --
I have here before showed you in what wise
hath, as I have showed, been the faith of
I in the second showed you somewhat of the
as I before have showed ) is the sacramental thing
hath plainly told and showed the Corinthians that the
our inestimable benefit he showed and declared toward us
our inestimable benefit he showed and declared toward us
by and by, he showeth him thereby more favor
first father, Adam, he showeth well where he saith
Which thing Saint Peter showeth yet more expressly where
thereby. And he well showeth himself to set nothing
by force? The gospel showeth the cause: "For they
Supper of our Lord, showeth that our Savior, "Quum
our remembrance, Saint Paul showeth here that it is
is my body, he showeth that the bread which
sacrament" alone, signifying and showing thereby that this Blessed
that that the serpent's shrewd words came to his
wait thee with a shrewd word. Who can in
<table>
<thead>
<tr>
<th>Concordance of Major Terms</th>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>figure of two false shrews</td>
<td>13, 80</td>
<td>17</td>
</tr>
<tr>
<td>finxit, quid me fecisti sic</td>
<td>13, 28</td>
<td>22</td>
</tr>
<tr>
<td>omnes homines in condemnationem, sic</td>
<td>13, 31</td>
<td>19</td>
</tr>
<tr>
<td>exsultantur caeli a terra, sic</td>
<td>13, 33</td>
<td>10</td>
</tr>
<tr>
<td>writeth in this wise: &quot; Sic</td>
<td>13, 136</td>
<td>15</td>
</tr>
<tr>
<td>se ipsum homo, et sic</td>
<td>13, 160</td>
<td>3</td>
</tr>
<tr>
<td>ex utrisque factum videatur, sic</td>
<td>13, 168</td>
<td>18</td>
</tr>
<tr>
<td>mente cogitatur. Nam qui sic</td>
<td>13, 169</td>
<td>32</td>
</tr>
<tr>
<td>Probat seipsum homo, et sic</td>
<td>13, 194</td>
<td>20</td>
</tr>
<tr>
<td>Probat seipsum homo, et sic</td>
<td>13, 194</td>
<td>20</td>
</tr>
<tr>
<td>hunger, thirst, heat, cold, sickness</td>
<td>13, 24</td>
<td>10</td>
</tr>
<tr>
<td>and pain, lechery with sickness</td>
<td>13, 65</td>
<td>7</td>
</tr>
<tr>
<td>Ecce Adam factus est sicut</td>
<td>13, 19</td>
<td>12</td>
</tr>
<tr>
<td>And after he saith: &quot; Sic</td>
<td>13, 31</td>
<td>15</td>
</tr>
<tr>
<td>unum Jesum Christum. Igitur sicut</td>
<td>13, 31</td>
<td>18</td>
</tr>
<tr>
<td>homines in iustificationem vitae. Sic</td>
<td>13, 31</td>
<td>20</td>
</tr>
<tr>
<td>superabundavit et gratia. Ut sicut</td>
<td>13, 31</td>
<td>23</td>
</tr>
<tr>
<td>meae viae vestrae, quia sicut</td>
<td>13, 33</td>
<td>9</td>
</tr>
<tr>
<td>et de fratribus tuis sicut</td>
<td>13, 56</td>
<td>16</td>
</tr>
<tr>
<td>saith thus: Propterea quippe sicut</td>
<td>13, 143</td>
<td>29</td>
</tr>
<tr>
<td>misericordiae Christi corpus effectum. Sic</td>
<td>13, 165</td>
<td>16</td>
</tr>
<tr>
<td>Lucifer, on the other side</td>
<td>13, 5</td>
<td>3</td>
</tr>
<tr>
<td>the rib of his side</td>
<td>13, 12</td>
<td>18</td>
</tr>
<tr>
<td>might make on his side</td>
<td>13, 14</td>
<td>29</td>
</tr>
<tr>
<td>Howbeit, on the other side</td>
<td>13, 28</td>
<td>26</td>
</tr>
<tr>
<td>mark ourselves on every side</td>
<td>13, 64</td>
<td>21</td>
</tr>
<tr>
<td>hung on his other side</td>
<td>13, 68</td>
<td>12</td>
</tr>
<tr>
<td>they on the other side</td>
<td>13, 69</td>
<td>21</td>
</tr>
<tr>
<td>Savior on the other side</td>
<td>13, 77</td>
<td>15</td>
</tr>
<tr>
<td>were on the other side</td>
<td>13, 79</td>
<td>1</td>
</tr>
<tr>
<td>And on the other side</td>
<td>13, 146</td>
<td>13</td>
</tr>
<tr>
<td>But on the other side</td>
<td>13, 158</td>
<td>31</td>
</tr>
<tr>
<td>doubt, on the other side</td>
<td>13, 199</td>
<td>24</td>
</tr>
<tr>
<td>forget on the other side</td>
<td>13, 199</td>
<td>24</td>
</tr>
<tr>
<td>doubt, on the other side</td>
<td>13, 196</td>
<td>32</td>
</tr>
<tr>
<td>forget on the other side</td>
<td>13, 196</td>
<td>32</td>
</tr>
<tr>
<td>the testament in the sides</td>
<td>13, 5</td>
<td>16</td>
</tr>
<tr>
<td>of crystal on both sides</td>
<td>13, 58</td>
<td>3</td>
</tr>
<tr>
<td>already had the very sight</td>
<td>13, 4</td>
<td>23</td>
</tr>
<tr>
<td>exalted into the clear sight</td>
<td>13, 4</td>
<td>33</td>
</tr>
<tr>
<td>it is in the sight</td>
<td>13, 7</td>
<td>12</td>
</tr>
<tr>
<td>far unsitting in the sight</td>
<td>13, 7</td>
<td>25</td>
</tr>
<tr>
<td>be odious in the sight</td>
<td>13, 7</td>
<td>30</td>
</tr>
<tr>
<td>fruition of the glorious sight</td>
<td>13, 41</td>
<td>28</td>
</tr>
</tbody>
</table>
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 a token, a figure, a sign or memorial of his 13, 125/ 29
they called it a sign, a token, or a sign, a memorial, and a sign 13, 138/ 30
sacrament" properly signifieth a sign or token, which betokeneth 13, 141/ 15
the sacrament or sacramental sign meaning 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, 193/ 18
contained in the sacramental sign of bread) that like 13, 193/ 18
is not a bare sign 13, 196/ 7
our Lord, writeth thus. ”
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 thereof 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 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 | 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 signifieth 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
housed 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 signify, the names of the 13, 50 / 27
very true profitable prophecy, signify, that that one man 13, 71 / 6
the body with water, signify, the washing of the 13, 141 / 18
name of "sacrament" alone, signify, and showing thereby that 13, 152 / 23
diverse other names diversely signify, the manifold great graces 13, 156 / 4
two sacraments or sacramental signify, of sundry kinds: the 13, 141 / 25
by the two sacramental signify, betokened). And those two 13, 142 / 4
wit, the outward sacramental signify, ) be sacraments (that is 13, 142 / 18
that is to wit, signify, and tokens) of both 13, 142 / 18
For the outward sacramental signify, (that is to wit 13, 142 / 23
is?) These outward sacramental signify, the form of bread 13, 143 / 11
figures, tokens, and sacramental signify, that they be only 13, 146 / 11
they be only sacramental signify, and not sacramental things 13, 146 / 12
wine, be both sacramental signify, because they signify, and 13, 146 / 21
by those sensible sacramental signify, (the forms of bread 13, 148 / 5
there as secret unsensible signify, appointed to signify any 13, 148 / 6
two distinct sacramental outward signify, for neither is the 13, 152 / 34
two distinct sacramental inward signify, too), and two distinct 13, 153 / 2
the sacraments or sacramental signify, (both outward signs and 13, 154 / 3
sacramental signs (both outward signify, and inward, both sensible 13, 154 / 3
signify both the sacramental signify, and sacramental things, as 13, 156 / 22
somewhat of the sacramental signify, and of the sacramental 13, 174 / 24
blood under the sacramental signify, (the forms of bread 13, 177 / 3
silentio (that is, in silence), that is to wit 13, 20 / 13
under a reverent devout signify, signify both the sacramental 13, 156 / 21
learn of him in signify, (that is, in silence 13, 20 / 13
their claws of the signify, sinful kind of man 13, 7 / 2
again, and send our signify, soul out naked -- 13, 9 / 4
thou put into the signify, 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
argentaeus 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 similitudo 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, 104/ 11
Then cometh he to Simon Peter, and Peter saith 13, 101/ 21
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
praeictus. Venit ergo ad Simonem Petrum, et dicit ei 13, 100/ 25
ut traderet eum Iudus 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
ecellent person do such excellent person do such 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 mea." (If I be 13, 195/ 6
Spirit into our poor Spirit into our poor 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: "Etiamsi simplex fuero, hoc ipsum ignorabit 13, 195/ 4
in another place: "Etiamsi 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

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>their offspring by her sin</td>
<td>alone, as holy doctors</td>
<td>13, 21/1</td>
</tr>
<tr>
<td>not corrupted with original sin</td>
<td>nor lost the state</td>
<td>13, 22/5</td>
</tr>
<tr>
<td>partner to the same sin</td>
<td>also, so is there</td>
<td>13, 22/8</td>
</tr>
<tr>
<td>in any deadly actual sin</td>
<td>by any manners motion</td>
<td>13, 22/10</td>
</tr>
<tr>
<td>to do a deadly sin</td>
<td>or to delight in</td>
<td>13, 22/14</td>
</tr>
<tr>
<td>full and whole deadly sin</td>
<td>. Howbeit a sudden surreptitious</td>
<td>13, 22/18</td>
</tr>
<tr>
<td>sensual part is no sin</td>
<td>at all, but may</td>
<td>13, 22/20</td>
</tr>
<tr>
<td>so for a deadly sin</td>
<td>. It is also specially</td>
<td>13, 22/26</td>
</tr>
<tr>
<td>forgiveness but excusing their sin</td>
<td>was in manner more</td>
<td>13, 22/29</td>
</tr>
<tr>
<td>God than was their sin</td>
<td>itself. This is also</td>
<td>13, 22/29</td>
</tr>
<tr>
<td>their folly fell by sin</td>
<td>to wretchedness, for thy</td>
<td>13, 25/3</td>
</tr>
<tr>
<td>be sorry for their sin</td>
<td>, yet in beholding the</td>
<td>13, 25/24</td>
</tr>
<tr>
<td>of man brought into sin</td>
<td>not all of himself</td>
<td>13, 25/25</td>
</tr>
<tr>
<td>by justice for his sin</td>
<td>somewhat punished and yet</td>
<td>13, 25/31</td>
</tr>
<tr>
<td>man that was by sin</td>
<td>addicted and adjudged to</td>
<td>13, 26/6</td>
</tr>
<tr>
<td>in recompense of the sin</td>
<td>, it could nothing serve</td>
<td>13, 26/16</td>
</tr>
<tr>
<td>man being fallen by sin</td>
<td>from God's favor, nor</td>
<td>13, 26/21</td>
</tr>
<tr>
<td>and therefore without original sin</td>
<td>conceived and without help</td>
<td>13, 27/22</td>
</tr>
<tr>
<td>neither by nature nor sin</td>
<td>, but by death for</td>
<td>13, 27/28</td>
</tr>
<tr>
<td>the filth of original sin</td>
<td>(with which every man</td>
<td>13, 29/5</td>
</tr>
<tr>
<td>which to the original sin</td>
<td>taken of his parents</td>
<td>13, 29/10</td>
</tr>
<tr>
<td>mother conceived me in sin</td>
<td>”) never added actual sin</td>
<td>13, 29/13</td>
</tr>
<tr>
<td>sin”) never added actual sin</td>
<td>of his own. And</td>
<td>13, 29/13</td>
</tr>
<tr>
<td>with them that original sin</td>
<td>damned every man to</td>
<td>13, 30/4</td>
</tr>
<tr>
<td>had they none actual sin</td>
<td>of their own but</td>
<td>13, 30/13</td>
</tr>
<tr>
<td>own but only the sin</td>
<td>original. Now whereas this</td>
<td>13, 30/13</td>
</tr>
<tr>
<td>pain is due to</td>
<td>and that those children</td>
<td>13, 30/19</td>
</tr>
<tr>
<td>be sinful in original sin</td>
<td>, For all are sinful</td>
<td>13, 30/20</td>
</tr>
<tr>
<td>and were infect with</td>
<td>in the same in</td>
<td>13, 30/23</td>
</tr>
<tr>
<td>them waxen by their sin</td>
<td>both twain very vile</td>
<td>13, 31/1</td>
</tr>
<tr>
<td>peccaverunt.” (By one man</td>
<td>entered into the world</td>
<td>13, 31/12</td>
</tr>
<tr>
<td>the world, and by sin</td>
<td>, death, and so passed</td>
<td>13, 31/12</td>
</tr>
<tr>
<td>Likewise as by the</td>
<td>of one man death</td>
<td>13, 31/25</td>
</tr>
<tr>
<td>likewise as by the</td>
<td>of one man it</td>
<td>13, 31/28</td>
</tr>
<tr>
<td>truly hath entered, that sin</td>
<td>should abound. But where</td>
<td>13, 31/33</td>
</tr>
<tr>
<td>should abound. But where</td>
<td>hath abounded, there hath</td>
<td>13, 32/1</td>
</tr>
<tr>
<td>abounded, that likewise as</td>
<td>hath reigned unto death</td>
<td>13, 32/2</td>
</tr>
<tr>
<td>words of wrath, of death</td>
<td>, of condemnation, of death</td>
<td>13, 32/4</td>
</tr>
<tr>
<td>death, grown by the</td>
<td>and disobedience of Adam</td>
<td>13, 32/5</td>
</tr>
<tr>
<td>mankind contracted by original</td>
<td>from Adam should be</td>
<td>13, 32/12</td>
</tr>
<tr>
<td>thought that by the</td>
<td>of Adam every man</td>
<td>13, 34/1</td>
</tr>
<tr>
<td>deceased with none other</td>
<td>than original only, was</td>
<td>13, 34/2</td>
</tr>
<tr>
<td>pain for that only</td>
<td>original that they contracted</td>
<td>13, 34/11</td>
</tr>
<tr>
<td>that dies with original sin</td>
<td>have the bodies worthy</td>
<td>13, 34/32</td>
</tr>
<tr>
<td>Term</td>
<td>Occurrences</td>
<td>Page References</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>worthy for that other sin with which it had</td>
<td></td>
<td>13, 35/ 2</td>
</tr>
<tr>
<td>the opinion that original sin , without actual adjoined thereto</td>
<td></td>
<td>13, 36/ 4</td>
</tr>
<tr>
<td>in danger to do sin more than he was</td>
<td></td>
<td>13, 37/ 16</td>
</tr>
<tr>
<td>nature grown by the sin of Adam; and that</td>
<td></td>
<td>13, 38/ 11</td>
</tr>
<tr>
<td>that, therefore, (before that sin) Adam was (before that</td>
<td></td>
<td>13, 38/ 12</td>
</tr>
<tr>
<td>unto the resisting of sin none other help of</td>
<td></td>
<td>13, 38/ 15</td>
</tr>
<tr>
<td>so able to resist sin of their own nature</td>
<td></td>
<td>13, 38/ 19</td>
</tr>
<tr>
<td>so able to withstand sin by their own natural</td>
<td></td>
<td>13, 38/ 24</td>
</tr>
<tr>
<td>that Adam by his sin lost from himself and</td>
<td></td>
<td>13, 39/ 24</td>
</tr>
<tr>
<td>be lost by the sin of Adam, nor no</td>
<td></td>
<td>13, 40/ 2</td>
</tr>
<tr>
<td>of hell for original sin contracted without his witting</td>
<td></td>
<td>13, 40/ 3</td>
</tr>
<tr>
<td>but only for actual sin freely committed by his</td>
<td></td>
<td>13, 40/ 4</td>
</tr>
<tr>
<td>man for the original sin contracted from his forefather</td>
<td></td>
<td>13, 41 5</td>
</tr>
<tr>
<td>forefather without actual deadly sin of himself. Now to</td>
<td></td>
<td>13, 41 6</td>
</tr>
<tr>
<td>and death by the sin of Adam, and such</td>
<td></td>
<td>13, 41 8</td>
</tr>
<tr>
<td>condition broken by the sin of Adam, as it</td>
<td></td>
<td>13, 41 14</td>
</tr>
<tr>
<td>that, for actual deadly sin , every man that impenitent</td>
<td></td>
<td>13, 41 24</td>
</tr>
<tr>
<td>But for only original sin they say that no</td>
<td></td>
<td>13, 41 29</td>
</tr>
<tr>
<td>damned for actual deadly sin , a greater grief than</td>
<td></td>
<td>13, 42/ 1</td>
</tr>
<tr>
<td>unchristened with none other sin than original, the pain</td>
<td></td>
<td>13, 42/ 5</td>
</tr>
<tr>
<td>Christ, carry no deadly sin with them out of</td>
<td></td>
<td>13, 42/ 11</td>
</tr>
<tr>
<td>of this world but sin original only. And as</td>
<td></td>
<td>13, 42/ 11</td>
</tr>
<tr>
<td>they must, beside original sin , die of necessity in</td>
<td></td>
<td>13, 42/ 23</td>
</tr>
<tr>
<td>of necessity in actual sin and be damned to</td>
<td></td>
<td>13, 42/ 24</td>
</tr>
<tr>
<td>ever they do be sin .Which saying messemeth hard</td>
<td></td>
<td>13, 42/ 25</td>
</tr>
<tr>
<td>as by our own sin we do not willfully</td>
<td></td>
<td>13, 44/ 11</td>
</tr>
<tr>
<td>and satisfy for the sin of seven whole worlds</td>
<td></td>
<td>13, 44/ 23</td>
</tr>
<tr>
<td>that Adam by his sin lost them before in</td>
<td></td>
<td>13, 44/ 27</td>
</tr>
<tr>
<td>burden and weight of sin and well remember in</td>
<td></td>
<td>13, 45/ 13</td>
</tr>
<tr>
<td>bitter pain for the sin of other, how much</td>
<td></td>
<td>13, 45/ 15</td>
</tr>
<tr>
<td>unto sufferance for our sin , how loath and irksome</td>
<td></td>
<td>13, 45/ 17</td>
</tr>
<tr>
<td>keeping of him from sin , and especially from pride</td>
<td></td>
<td>13, 47/ 7</td>
</tr>
<tr>
<td>the root of all sin , a more base estate</td>
<td></td>
<td>13, 47/ 8</td>
</tr>
<tr>
<td>had done some deadly sin , and that then their</td>
<td></td>
<td>13, 47/ 22</td>
</tr>
<tr>
<td>we nothing did but sin all our whole life</td>
<td></td>
<td>13, 48/ 19</td>
</tr>
<tr>
<td>we taken for our sin never so much and</td>
<td></td>
<td>13, 48/ 25</td>
</tr>
<tr>
<td>to give remission of sin , and to give grace</td>
<td></td>
<td>13, 48/ 29</td>
</tr>
<tr>
<td>the first motions of sin , as the subtle inward</td>
<td></td>
<td>13, 63/ 20</td>
</tr>
<tr>
<td>sundry wise solicited unto sin And surely killed must</td>
<td></td>
<td>13, 63/ 24</td>
</tr>
<tr>
<td>taste of malice or sin , but with the sweet</td>
<td></td>
<td>13, 64/ 12</td>
</tr>
<tr>
<td>which is of all sin the prince) unto the</td>
<td></td>
<td>13, 64/ 26</td>
</tr>
<tr>
<td>with the dirt of sin , and with our walking</td>
<td></td>
<td>13, 65/ 26</td>
</tr>
<tr>
<td>the first suggestions sin by thy power killed</td>
<td></td>
<td>13, 66/ 2</td>
</tr>
<tr>
<td>be asleep in deadly sin .&quot; For then he robbeth</td>
<td></td>
<td>13, 67/ 35</td>
</tr>
</tbody>
</table>

*Thomas More Studies 14 (2019)*
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, 198/ 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
children and all be
sin. For all are
propagation out of that
stock of our first
how much we very
been, every person's secret
assent to follow the
of you without very
enormity of their deadly
after to such wretched,
enormity of their deadly
after to such wretched,
false traitor Judas that
he so late so
false traitor Judas that
he so late so
our mother holy Church
to signify thereby sundry
Blessed Sacrament" in the
the altar" in the
ut de iis quicquam
may with compassion so
it fall feelingly and
only being an innocent,
whom all men have
in that state he
if Adam had not
when God punisheth the
be merciful to me,
be merciful to me,
be constitute and made
the first of all
root of all other
of the delicious taste?
than sufficient for the
which taketh away the
shed for remission of
into the remission of
after shed for our
many for remission of
for the remission of
many into remission of
to wit, remission of

sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinful
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully
sinfully

folk and that pain
in original sin. For
that are through filthy
stock of our first
father, for in that
wretches should of reason
state should by the
device of any wicked
and shameful pride disdain
purpose, in which they
living as casteth our
purpose, in which they
living as casteth our
received that holy body
received) and, within a
received that holy body
received) and, within a
in the paschal service
things thereof, but have
number, "sacramentum altaris" (the
number. It is called
loquar, qui Apostolico gradui
into our hearts, that
down deep into his
man and a good
. And after he saith
. And therefore, if not
, and (by serving God
by and by, he
that I am.) And
that I am.) And
so shall also by
begun among the angels
and of them all
not small in themselves
of us all, though
of the world), by
. I say verily to
"" Our Savior at the
upon his painful cross
. Here you see that
, not of themselves alone
" he declared therein the
. And therefore our Savior
shed into remission of sins.
many into remission of sins.
many into remission of sins.
for remission of man's sins.
shed into remission of sins.
be shed for our Lord 1534 by Sir Thomas More, Knight, while
and inhabit there everlasteth.
spiritual society of saints.
our Lord 1534 by Sir Thomas More wrote no
our Lord 1534 by Sir Thomas More, Knight, while
came there Mary Maudlin, sister unto Lazarus and Martha
my seat and will sit
and then so spitefully sit
to wit, she should sit
to sit still at home, so sit
works in this world sit

tuos scabellum pedum tuorum" (feet he shall then sit us with Mary also sit us with Mary also sit
of the king that sitteth
into heaven, and there sitteth
into heaven, and there sitteth
resurrection and marvelous ascension, sitting
And as they were sitting
Saint John, our Savior six
of all the other six
Savior saith in the sixth
length, mentioned in the sixth
Augustine also upon the sixth
before, rehearsed in the sixth
writeth thus in his sixth
made them coats of skins
precise, and ours negligent, slack
they very solemn. How slackly
should that night be slain
devised both to have slain
he that great sore slaughter
the Egyptians by the slaughter
the poorest and most simple slave
of the poorest prisoned slave that is covetise, lo
thrall servants, bondmen, and slaves all those whom the
it in vain to slay Lazarus, since he that
glad of in his sleep . And covetise is a
read), therefore, if they slew Christ, too, they thought
a light and soon sliding affection, but that it
a light and soon sliding affection, but that it
which (against that word slightly spoken once in a
of man of the slime of the earth, and
excellent brightness, willfully letting
I fear me, let slip the grace and aid
not this occasion to slip and forgotten that, even
not this occasion to slip, which we can little
they can take thereof slip, which we can little
wrath, and covetise, gluttony, sloth , and lechery (to which
wrath with fair entreating, sloth with hunger and pain
a gift to every slothful javel that nothing did
his servants should be slothful, and sit and pick
delicious taste? Sins not small in themselves, but
And all the house small in respect of the
smelled smote him) he granted their
plagues (wherewith God wonderfully smote whereof it should be
that body, by the society of all good holy
is the unity or society of all saints in
and also of the society of all saints in
is to wit, the society of all saints in
is to wit, the society of saints. For like
body, so is that society of saints many lively
is to wit, the society of saints in the
holy saints in one society, as lively members in
is to wit, the society of holy saints --
is to wit, the society of saints; that is
body, the fellowship and society of saints. Some, as
members in the spiritual society of saints. Sir Thomas
nothing eat raw nor sod , but only roasted at
us, how much painsoever himself took thereabout, was
teacheth us what painsoever we suffer, to suffer
world last, what wrestlingsoever the infidels shall make
of whiteness, redness, hardness, softness, weight, savor, and taste
spy the fallacies and soil the subtleties of all
fallacy of their sophism soiled . As for example, because
was not this ointment sold for three hundred pence
It might have been sold for a great deal
this ointment was not sold so that he might
the keeping thereof with soldiers appointed thereto, written in 13, 3/12
one feast the most solemn that was called "Passover 13, 39/8
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 solemnis 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 ca 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
<table>
<thead>
<tr>
<th>Term(s)</th>
<th>Page/Book Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>flesh of Christ, the Son of the living God</td>
<td>13, 161/ 3</td>
</tr>
<tr>
<td>that he is the Son of him that made</td>
<td>13, 161/ 37</td>
</tr>
<tr>
<td>the Father and the Son of God, and very</td>
<td>13, 192/ 4</td>
</tr>
<tr>
<td>in terra?&quot; (When the Son of the living God shall come)</td>
<td>13, 173/ 31</td>
</tr>
<tr>
<td>of men when the Son of Man (that is)</td>
<td>13, 192/ 5</td>
</tr>
<tr>
<td>only to become the Son of Adam, the first</td>
<td>13, 192 / 5</td>
</tr>
<tr>
<td>is to wit, the Son of God, and very</td>
<td>13, 192 / 5</td>
</tr>
<tr>
<td>that had the dumb, &quot;Credo Domine, adiuva incredulitatem&quot;</td>
<td>13, 199/ 10</td>
</tr>
<tr>
<td>of men when the Son of Man (that is)</td>
<td>13, 192/ 5</td>
</tr>
<tr>
<td>only to become the Son of Adam, the first</td>
<td>13, 192 / 5</td>
</tr>
<tr>
<td>is to wit, the Son of God, and very</td>
<td>13, 192 / 5</td>
</tr>
<tr>
<td>that had the dumb, &quot;Credo Domine, adiuva incredulitatem&quot;</td>
<td>13, 199/ 10</td>
</tr>
<tr>
<td>peradventure any of his sons</td>
<td>13, 46/ 6</td>
</tr>
<tr>
<td>abroad, and to the sons of Abraham doing the sons of men.) And how</td>
<td>13, 192 / 2</td>
</tr>
<tr>
<td>to be with the sons of men.) And how</td>
<td>13, 192 / 3</td>
</tr>
<tr>
<td>to be with the sons of men.) And how</td>
<td>13, 192 / 2</td>
</tr>
<tr>
<td>to be with the sons of men when the men.</td>
<td>13, 192 / 3</td>
</tr>
<tr>
<td>omnem terram exitMT6 sonus eorum, et in fines</td>
<td>13, 173 / 12</td>
</tr>
<tr>
<td>in his body as soon as he feeleth a</td>
<td>13, 7/ 20</td>
</tr>
<tr>
<td>man can tell how . &quot;What hast thou,&quot; saith</td>
<td>13, 9/ 5</td>
</tr>
<tr>
<td>transitory time and short, passed life of this</td>
<td>13, 19/ 19</td>
</tr>
<tr>
<td>two of his fellows soon after, and every one</td>
<td>13, 10/ 2</td>
</tr>
<tr>
<td>pleasure of that fruit turned to displeasure and</td>
<td>13, 17/ 5</td>
</tr>
<tr>
<td>of the other, as soon as they both had</td>
<td>13, 17/ 12</td>
</tr>
<tr>
<td>here punished Eve as soon as herself had broken</td>
<td>13, 20/ 30</td>
</tr>
<tr>
<td>which is transitory and shall pass and is</td>
<td>13, 23/ 19</td>
</tr>
<tr>
<td>in soul, forthwith as soon as they be born</td>
<td>13, 44/ 26</td>
</tr>
<tr>
<td>I wot ne'er how . but peradventure this day</td>
<td>13, 68/ 7</td>
</tr>
<tr>
<td>people. But our Savior answered them far of</td>
<td>13, 72/ 9</td>
</tr>
<tr>
<td>them a mow.) For after was their council</td>
<td>13, 75/ 15</td>
</tr>
<tr>
<td>lover of thine may in the short and</td>
<td>13, 84/ 18</td>
</tr>
<tr>
<td>shall our Lord come after hap to follow</td>
<td>13, 125/ 1</td>
</tr>
<tr>
<td>have him, we should by the comparing of</td>
<td>13, 197/ 19</td>
</tr>
<tr>
<td>in utero meo.&quot; (As in utero meo, we should)</td>
<td>13, 200/ 24</td>
</tr>
<tr>
<td>of a light and sliding affection, but that</td>
<td>13, 203/ 23</td>
</tr>
<tr>
<td>have him, we should by the comparing of</td>
<td>13, 197/ 19</td>
</tr>
<tr>
<td>in utero meo.&quot; (As in utero meo) sliding affection, but that</td>
<td>13, 200/ 24</td>
</tr>
<tr>
<td>of a light and sliding affection, but that</td>
<td>13, 203/ 23</td>
</tr>
<tr>
<td>the fallacy of their sophism soiled. As for example</td>
<td>13, 157/ 5</td>
</tr>
<tr>
<td>if it be a thing and</td>
<td>13, 7/ 25</td>
</tr>
<tr>
<td>it told you the fall of the proud</td>
<td>13, 11/ 5</td>
</tr>
<tr>
<td>threat of a very pain, that is to</td>
<td>13, 13/ 1</td>
</tr>
</tbody>
</table>
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 travaiul about the getting 13, 53/25
living, the other with sore travaiul 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 afear of our own 13, 200/5
our Lord, she was sore amarvelled of her visitation 13, 200/15
must we be both sore afear 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 or 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 sorrow looking, for the unsure 13, 24/10
heart would never be sorry for their sin, yet 13, 25/23
had diverse opinions. One sob for their sin, yet 13, 25/23
then say the other sort (the far worse sort 13, 158/12
sort (the far worse sort 13, 158/12
sort (the far worse sort 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>the washing of the soul</td>
<td>13, 141 / 18</td>
</tr>
<tr>
<td>the washing of the soul</td>
<td>13, 141 / 19</td>
</tr>
<tr>
<td>strong, and confirm the soul</td>
<td>13, 142 / 32</td>
</tr>
<tr>
<td>some good folk the soul</td>
<td>13, 142 / 33</td>
</tr>
<tr>
<td>spiritual consolation that the soul</td>
<td>13, 143 / 1</td>
</tr>
<tr>
<td>there with them the soul</td>
<td>13, 146 / 26</td>
</tr>
<tr>
<td>cross after his holy soul</td>
<td>13, 146 / 29</td>
</tr>
<tr>
<td>animated with his blissful soul</td>
<td>13, 146 / 31</td>
</tr>
<tr>
<td>also, beside his blessed soul</td>
<td>13, 147 / 1</td>
</tr>
<tr>
<td>departed neither from the soul</td>
<td>13, 147 / 3</td>
</tr>
<tr>
<td>both with the blessed soul</td>
<td>13, 147 / 8</td>
</tr>
<tr>
<td>over this, the blissful soul</td>
<td>13, 148 / 2</td>
</tr>
<tr>
<td>the blood neither the soul</td>
<td>13, 148 / 9</td>
</tr>
<tr>
<td>and therewith his blessed soul</td>
<td>13, 148 / 33</td>
</tr>
<tr>
<td>is also his holy soul</td>
<td>13, 152 / 10</td>
</tr>
<tr>
<td>both his body and soul</td>
<td>13, 156 / 29</td>
</tr>
<tr>
<td>good, poor, simple, unlearned</td>
<td>13, 162 / 9</td>
</tr>
<tr>
<td>of Christ that the soul</td>
<td>13, 176 / 4</td>
</tr>
<tr>
<td>Holy Spirit into his soul</td>
<td>13, 176 / 6</td>
</tr>
<tr>
<td>or life unto the soul</td>
<td>13, 191 / 15</td>
</tr>
<tr>
<td>himself, with his celestial soul</td>
<td>13, 193 / 8</td>
</tr>
<tr>
<td>state of our own</td>
<td>13, 194 / 26</td>
</tr>
<tr>
<td>surely what state our soul</td>
<td>13, 197 / 28</td>
</tr>
<tr>
<td>into our poor simple</td>
<td>13, 198 / 4</td>
</tr>
<tr>
<td>the house of our soul</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>the cleansing of our soul</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>is to wit, the has profit of our soul</td>
<td>13, 201 / 16</td>
</tr>
<tr>
<td>and profit of our soul</td>
<td>13, 201 / 30</td>
</tr>
<tr>
<td>the profit of our soul</td>
<td>13, 202 / 24</td>
</tr>
<tr>
<td>and blood, his holy soul</td>
<td>13, 204 / 7</td>
</tr>
<tr>
<td>and say upon our souls</td>
<td>13, 204 / 12</td>
</tr>
<tr>
<td>himself, with his celestial soul</td>
<td>13, 191 / 15</td>
</tr>
<tr>
<td>state of our own</td>
<td>13, 193 / 8</td>
</tr>
<tr>
<td>surely what state our soul</td>
<td>13, 194 / 26</td>
</tr>
<tr>
<td>into our poor simple</td>
<td>13, 197 / 28</td>
</tr>
<tr>
<td>the house of our soul</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>the cleansing of our soul</td>
<td>13, 198 / 18</td>
</tr>
<tr>
<td>is to wit, the has profit of our soul</td>
<td>13, 201 / 16</td>
</tr>
<tr>
<td>and profit of our soul</td>
<td>13, 201 / 30</td>
</tr>
<tr>
<td>the profit of our soul</td>
<td>13, 202 / 24</td>
</tr>
<tr>
<td>and blood, his holy soul</td>
<td>13, 204 / 7</td>
</tr>
<tr>
<td>and say upon our souls</td>
<td>13, 204 / 12</td>
</tr>
<tr>
<td>of angels and saved souls</td>
<td>13, 4 / 24</td>
</tr>
<tr>
<td>they, with the sinful souls</td>
<td>13, 7 / 7</td>
</tr>
</tbody>
</table>
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
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. And yet of his 13, 192/ 12
inestimable wealth of their souls. But then do such 13, 192/ 15
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 souls 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
Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms

Teresites 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 of the Last Supper 13, 102 / 10
thirteenth chapter, beginning to speak of the Last Supper forthwith after these words 13, 119 / 4
which he beginneth to speak hereafter. But first shall 13, 126 / 17
of which we shall speak after in other places 13, 135 / 17
shall have occasion to speak of. For in this 13, 137 / 7
declare or worthily to speak only of the blessed 13, 146 / 23
know that, albeit we speak of this holy sacrament 13, 152 / 15
doctors have accustomed to speak after man's fantasy or 13, 164 / 21
unity. We may not speak . Thus he himself saith 13, 164 / 29
and wickedly do we speak anything amiss of them 13, 168 / 9
forbid that I should speak in what manner wise 13, 174 / 29
convenient that we somewhat speak within me.) For surely 13, 201 / 26
what our Lord will speak of. 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 speketh in which there were 13, 72 / 27
Nor where the prophet speketh as in the person 13, 121 / 24
pass that which he speketh , and what it is 13, 144 / 17
gospel of the institution speketh of no water at 13, 151 / 17
ourselves which Saint Paul speketh of, one very special 13, 195 / 22
ourselves which Saint Paul speketh 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

Thomas More Studies 14 (2019)
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 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 seven days by the special commandment of God -- 13, 60 / 31
And as two the special commandment of God, and 13, 61 / 7
by Moses, at the special Pasha of that proud 13, 63 / 1
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 specially panis et vini, aut 13, 170/ 30
of the unleavened loaves, specially in the twenty-sixth of 13, 85/ 12
washing of the feet, specially in the thirteen chapter 13, 101/ 11
of Exodus is it specially 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 sped , and say they will 13, 10/ 10
the manner of Hebrew speech sped , in which speech our 13, 119/ 12
Hebrew speech, in which sped our Savior spoke at 13, 119/ 12
him report of their spee how that Moses in 13, 96/ 15
in time that we spend not our time in 13, 68/ 13
to do first, then 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 acknowledged 13, 172/ 12
of them ascribing that Holy 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
they be by the
and holy cleanness of
also with his Holy
carcass, and his Holy
Saint Elizabeth by the
of the same Holy
with such quickness of
and holy cleanness of
also with his Holy
carcass, and his Holy
Saint Elizabeth by the
of the same Holy
with such quickness of
procul dubio nec manducat
all his wicked proud
suggestions of those spiteful
bliss with those holy
everty of the proud
devil and his evil
he would have it
his fellows in their
created of nothing the
quiet, and restful, with
once; the character and
and see, such secret
in them, that those
toward any excellence in
he made prelates and
folk the soul with
they receive not the
say that, without the
for lack of the
lively members in the
serve to the great
such gladness, and such
serve to the great
such gladness, and such
the chief of the
the Blessed Sacrament and
doubt he neither eateth
flesh, neither drinketh he
sacramentally, and some only
they receive it not

spirit of Christ animated and
spirit of Christ more firmly,
, lest that (if we
graciously and effectually into
into our poor simple
of God had those
that then inspired her
, with such gladness, and
, lest that (if we
graciously and effectually into
into our poor simple
of God had those
that then inspired her
, with such gladness, and
, carnem eius, nec bibit
, and deprived them from
that fell, as I
"pain, that of obdurate
Their delivery thence under
and immortal. And yet
and immortal substance, God
substance of the soul
delight in such knowledge
token by baptism imprinted
mysteries meant and signified
things unseen were so
kind of virtue or
governors of his flock
consolation that the soul
thing of the sacrament
receiving, the sacramental receiving
receiving by cleanness of
society of saints. Sir
comfort and profit of
rejoicing as this man
comfort and profit of
rejoicing as this man
, so that those to
-- with faith, hope
his flesh, neither drinketh
his blood, though he
, and some receive it
; that is to say
he receiveth it not
unworthily (and therefore not
this Blessed Sacrament only
clean life receive it
Ex hoc enim placuit:
words of Christ verified: " and
and saved and, in
proud suggestions of those
them, and then so
and cause to be
with that plenteous borrowing, "
first point that I
the evangelist saith, he
will of God --
which speech our Savior
for that our Savior
these words our Savior
-- which words he
the words that he
of sacrament that we
other words that he
Christ's coming no word
words of Judas were
places that I have
against that word slightly
have I desired" are
and that they were
doctors take them as
next before those words
and Saint Mark rehearse
words of our Savior
but a bare word
and Saint Luke, and
when the words be
me), though they were
apostles' persons only but
ei triginta argenteos, et
weariness, or pain, without
household a lamb without
that innocent lamb without
himself that had no
with so many poison
and wash away the
offer up for the
evermore his stubborn pride
the heaven, Lucifer, that
such a marvelous change
the wonder so far
sundry heresies sprung and
be, after the faith
shall be dilated and
might make such pride
such vices as especially
vices as have their
sundry times sundry heresies
man with bridle and
from all good and
man with bridle and
from all good and
and suffice him to
thought that we might
thought that we might
in the twenty-second of
very true, that (as
verified the words of
appareareth it also by
his eighty-third homily upon
the day of judgment.)
the thirteenth chapter upon
be joined unto it.)
noyeth and hurteth. For
ourselves - for which
God, as came to
Mother of God passed
was that innocent infant
Christ again: "Iterum (saith
ourselves - for which
God, as came to
Mother of God passed
was that innocent infant
Christ again: "Iterum (saith
faith and such a
faith and such a
girt, and our walking
and with our walking
questioning she began to
at that time used
grace, in glory shall shall be dilated and

sprang into his hard heart
sprangest in the morning? Thou
spread through both their bodies
spread and so much in
spread abroad, and -- with
spread so full round about
spread before, it shall seem
spring in their hearts as
spring of the sensual beastly
springing of the soul but
sprung and spread abroad, and
spur rideth and ruleth an
spur him into all evil
spur rideth and ruleth an
spur him into all evil
spy the fallacies and soil
spy in the floor, but
spy in the floor, but
St . Luke. And it endeth
St . Paul in the afore
St . John in his Apocalypse
St . Paul, which first taught
St . Matthew, writeth thus: "Credamus
St . Cyril also writeth in
the thirteenth chapter upon
was that innocent infant
Christ again: "Iterum (saith
ourselves - for which
God, as came to
Mother of God passed
was that innocent infant
Christ again: "Iterum (saith
faith and such a
faith and such a
girt, and our walking
and with our walking
questioning she began to
at that time used
grace, in glory shall

stable purpose of good living
stable purpose of good living
staff in our hand, and
staff in our hand (the
stagger and half to doubt
stamped in silver, in which
stand forever. The second point
<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>could it (say they) stand</td>
<td>with the justice of</td>
<td>13, 28/ 14</td>
</tr>
<tr>
<td>of God's justice to stand</td>
<td>with his own opinion</td>
<td>13, 35/ 9</td>
</tr>
<tr>
<td>search whether it might stand</td>
<td>with the Scripture or</td>
<td>13, 35/ 18</td>
</tr>
<tr>
<td>see how it could stand</td>
<td>with justice that God</td>
<td>13, 35/ 24</td>
</tr>
<tr>
<td>help him there to stand</td>
<td>, it must needs be</td>
<td>13, 37/ 21</td>
</tr>
<tr>
<td>against the king, should stand</td>
<td>unto his personal peril</td>
<td>13, 40/ 18</td>
</tr>
<tr>
<td>meet, the servant to stand</td>
<td>in better condition than</td>
<td>13, 48/ 10</td>
</tr>
<tr>
<td>himself to doubt and stand</td>
<td>unsure whether in that</td>
<td>13, 50/ 30</td>
</tr>
<tr>
<td>whereof the sentence may stand</td>
<td>very well, yet seemeth</td>
<td>13, 55/ 16</td>
</tr>
<tr>
<td>the chief priest and stand</td>
<td>to his determination in</td>
<td>13, 73/ 12</td>
</tr>
<tr>
<td>may serve them and stand</td>
<td>them in some stead</td>
<td>13, 103/ 17</td>
</tr>
<tr>
<td>there could no virtue stand</td>
<td>in stead without a</td>
<td>13, 107/ 11</td>
</tr>
<tr>
<td>an unperceived pride to stand</td>
<td>stiff against God's will</td>
<td>13, 112/ 8</td>
</tr>
<tr>
<td>reverence of his own stand</td>
<td>obstinately disobedient unto God's</td>
<td>13, 112/ 28</td>
</tr>
<tr>
<td>he shall therein boldly stand</td>
<td>unto his own mind</td>
<td>13, 113/ 3</td>
</tr>
<tr>
<td>well doing as shall stand</td>
<td>us in stead toward</td>
<td>13, 115/ 22</td>
</tr>
<tr>
<td>institute them for to stand</td>
<td>as tokens of his</td>
<td>13, 137/ 22</td>
</tr>
<tr>
<td>grace of God, to stand</td>
<td>in such a state</td>
<td>13, 191/ 17</td>
</tr>
<tr>
<td>grace of God, to stand</td>
<td>in such a state</td>
<td>13, 191/ 17</td>
</tr>
<tr>
<td>to the devil, that standeth</td>
<td>in her own light</td>
<td>13, 8/ 2</td>
</tr>
<tr>
<td>into heaven, he that standeth</td>
<td>still at the gate</td>
<td>13, 116/ 5</td>
</tr>
<tr>
<td>at all. For it standeth</td>
<td>, you see, well upon</td>
<td>13, 139/ 19</td>
</tr>
<tr>
<td>up while the world standeth</td>
<td>: instead of flesh and</td>
<td>13, 155/ 8</td>
</tr>
<tr>
<td>what state our soul standeth</td>
<td>in. In which thing</td>
<td>13, 194/ 26</td>
</tr>
<tr>
<td>what state our soul standeth</td>
<td>in. In which thing</td>
<td>13, 194/ 26</td>
</tr>
<tr>
<td>to enter. But now, standing</td>
<td>thus in the liberty</td>
<td>13, 4/ 29</td>
</tr>
<tr>
<td>There be some here standing</td>
<td>that shall not taste</td>
<td>13, 135/ 32</td>
</tr>
<tr>
<td>Sunt quidam de hic stantibus</td>
<td>qui non gustabunt mortem</td>
<td>13, 135/ 31</td>
</tr>
<tr>
<td>the heaven, above the stars</td>
<td>of God. I will</td>
<td>13, 5/ 15</td>
</tr>
<tr>
<td>the moon and the stars</td>
<td>appear in the element</td>
<td>13, 86/ 27</td>
</tr>
<tr>
<td>and excel the natural state</td>
<td>that mankind afterward had</td>
<td>13, 4/ 13</td>
</tr>
<tr>
<td>angels of heaven, what state</td>
<td>can there be so</td>
<td>13, 7/ 19</td>
</tr>
<tr>
<td>of God measured their state</td>
<td>and wealth, setting them</td>
<td>13, 12/ 24</td>
</tr>
<tr>
<td>of a right, wealthy state</td>
<td>and in the expectation</td>
<td>13, 13/ 9</td>
</tr>
<tr>
<td>This was, lo, the first father stood, a state</td>
<td>in which our first</td>
<td>13, 13/ 32</td>
</tr>
<tr>
<td>to come, and a state</td>
<td>full of heavenly hope</td>
<td>13, 14/ 1</td>
</tr>
<tr>
<td>set in so wealthy state</td>
<td>for the meanwhile full</td>
<td>13, 14/ 2</td>
</tr>
<tr>
<td>sin nor lost the state</td>
<td>, and either conjecturing by</td>
<td>13, 14/ 5</td>
</tr>
<tr>
<td>first parents in the state</td>
<td>of innocence by the</td>
<td>13, 22/ 6</td>
</tr>
<tr>
<td>special grace, a farther state</td>
<td>of innocence, with present</td>
<td>13, 25/ 1</td>
</tr>
<tr>
<td>yet had a good state</td>
<td>of special prerogative, that</td>
<td>13, 36/ 12</td>
</tr>
<tr>
<td>beasts, and yet a state</td>
<td>far above all beasts</td>
<td>13, 36/ 24</td>
</tr>
<tr>
<td>state far under the state</td>
<td>far under the state</td>
<td>13, 36/ 25</td>
</tr>
<tr>
<td>state</td>
<td>that he stood in</td>
<td>13, 36/ 25</td>
</tr>
</tbody>
</table>
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 he should have been 13, 37/ 23
that state with the state of the greatest king 13, 37/ 8
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 innocence and the 13, 38/ 2
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 of Christ's cross, to pay it in God's and institute in the stand them in some no virtue stand in shall stand us in and by, in the his Church in the of the truth and of our Lord shall so that he might customizable manner wont to one the parishen that would not, good readers, upon his own head unperceived pride to stand after that the proud, if any man affirm shall we keep it by the Bible, abode thankless they serve him earth (and nevertheless abiding operator." (My Father worketh yet, and I work the other lands should hundred pound, which they yet he left them that while have stood laboring to keep us hold them in thralldom matter. This number was had lived, and he it in his treason Judas did. But he the traitor Christ's apostle treason, too, Christ abode if he will sit heaven, he that standeth used the figure here senses seemed yet bread but that they were not have him here which bread the form

staves in their hands, and stay us with and beat stead ; the other yet the stead, thereof, the sacrament of stead for their use in stead without a humble obedience stead toward salvation, that knowledge stead of that old sacrifice stead of the other there steadfastness of God's word. For steal on us like a steal a piece of the steal the tenth. And then stealeth his tithe from his stick so long upon the stick upon the letter of stiff against God's will and stiff-necked Pharaoh, being by Moses stiffly yes, I will keep still with such sorrow as still by them till the still ) of those malicious angels still above in heaven), and still yet, and I work still also), but in the still remain in the blood still enjoy of his liberal still the good honest living still upon the winning or still, drowned and destroyed in still, our Lord at the still continued in Jerusalem and still carried his purse, there still, till he had wretchedly still so persevereth in love still . And this point the still with him among his still at home, so by still at the gate and still in earth. And that still, yet it was now still bread and wine which still in earth (but he still remaineth), was made of

13, 59/33 13, 65/27 13, 80/19 13, 92/31 13, 103/17 13, 107/12 13, 115/22 13, 123/16 13, 126/5 13, 15/28 13, 67/30 13, 77/23 13, 80/17 13, 80/18 13, 88/12 13, 114/25 13, 112/8 13, 59/12 13, 38/21 13, 9/13 13, 17/19 13, 25/20 13, 27/18 13, 34/26 13, 34/27 13, 40/16 13, 40/26 13, 40/32 13, 46/1 13, 58/25 13, 59/21 13, 73/13 13, 80/31 13, 81/20 13, 83/8 13, 96/25 13, 96/35 13, 111/9 13, 116/5 13, 121/32 13, 124/28 13, 137/20 13, 139/5 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
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 scantily 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, 34/ 33
father, for in that stock were we all and 13, 30/ 22
out of the damned stock 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, 72/ 17
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,
the time that he
an introduction unto the
begin with the lamentable
the context of the
the context of the
progress of this holy
the atrocity of the
Evangelists should in the
may with his mercy
it went not farther
he restored us not
there can none authority
shall yield a full
Church by persecution so
their errand in so
should meet with a
man taketh for so
be talkative with a
so much as a
so much as a
regard of personage, beauty,
riches, rialty, lordship, beauty,
worse; and that their
much by their own
receive their virtue and
other sacraments take their
Sacrament, but rather the
of such vigor and
Sacrament, but rather the
of such vigor and
confirmat cor hominis" (Bread
the selfsame infection to
hearts, that it may
writer and the reader
therewith. In a crucifix
unto him that should
of that mark the
be beaten with few
be beaten with many
alone left him to
fast from sin but
constraint of sundry sore
that is our sure

stood up like high walls 13, 58/ 3
stood in dread (the rod) 13, 59/ 18
story "Non habemus hic civitatem 13, 3/ 15
story of the passion self 13, 49/ 21
story, and in searching (if 13, 50/ 16
story should, in the eye 13, 50/ 24
story, which we shall with 13, 51/ 3
story and the wonderful work 13, 58/ 9
story write anything false, for 13, 92/ 13
story depart into paradise, as 13, 68/ 11
story unto Christ's death; and 13, 70/ 33
straightways to heaven because his 13, 46/ 25
strain him, there can no 13, 67/ 23
strait account and come to 13, 9/ 16
straited into so narrow a 13, 173/ 26
strong a fashion that neither 13, 94/ 11
strong man and, so forth 13, 95/ 3
strong . For if there were 13, 157/ 16
stranger and wax a proper 13, 15/ 17
straw or a feather of 13, 198/ 7
straw or a feather of 13, 198/ 7
strength , wit, or learning, or 13, 8/ 6
strength , learning, wit, body, soul 13, 9/ 9
strength therein then, and our 13, 38/ 5
strength to the bringing of 13, 63/ 11
strength . For it is (as 13, 137/ 9
strength (for he is, as 13, 152/ 8
strength and virtue thereof purgeth 13, 195/ 20
strength as would God it 13, 199/ 9
strength and virtue thereof purgeth 13, 195/ 20
strength as would God it 13, 199/ 9
strength a man's heart) -- 13, 142/ 28
strengtheneth unto himself too and 13, 21/ 10
stretch to the everlasting profit 13, 52/ 30
stretch to the fruit of 13, 136/ 22
stricken , God may also create 13, 148/ 1
strike these first-begottens that should 13, 60/ 16
striker should pass by their 13, 60/ 18
stripes . But the bondman that 13, 111/ 22
stripes ." And therefore with this 13, 111/ 24
strive withal, and man discharged 13, 44/ 30
strive and chide and fight 13, 98/ 3
strokes and plagues (wherewith God 13, 59/ 16
strong Savior Christ, with consideration 13, 10/ 34

Thomas More Studies 14 (2019)
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, stuck to suffer them as 13, 149/ 29
in his heinous offense stubbornly stood at his defense 13, 55/ 31
Christendom would not have stuck to suffer them as 13, 81/ 23
their own hand, he studied and sought the time 13, 97/ 8
so much time and study the means to take 13, 107/ 17
pure devotion, beset much study upon the foresaid question 13, 28/ 32
year, to devise and study the means to take 13, 3/ 24
nisi ab eo discimus study beset about their night's 13, 63/ 8
of hell, ascended and study upon the foresaid question 13, 72/ 30
of hell, ascended and stulte atque impie dicimus, ipse 13, 163/ 34
more sure now to submitted unto death, neither by 13, 27/ 28
constituentur multi. Lex autem subject unto death, neither by 13, 29/ 3
manhood (not bounden or subject unto the necessity of 13, 35/ 16
original justice and became subject unto that damnation. And 13, 35/ 16
father and mother, being subject unto that damnation. And 13, 12/ 31
their farther acknowledging of subjection into the lightsome liberty 13, 31/ 21
devilish, worldly, and fleshy subjection and repressing of all 13, 63/ 8
it unto perfect obedience, submitting himself whole unto the 13, 107/ 17
irridebit eos, et dominus subsanabit cos." (He that dwelleth 13, 75/ 12
erat, et vitae corporalis subsidiarum ministrabit. Sed postquam a 13, 162/ 31
their spiritual and immortal substance , God determined that this 13, 12/ 2
of nothing the spiritual subject unto that damnation. And 13, 12/ 7
natural propagation of the substance of the soul after 13, 35/ 15
in the effect and substance of our first father 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
correct excellence 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 substance panis non est. Nec 13, 170 / 11
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 
angel should have been 
for man’s sake willingly 
innocent almighty person willingly 
less. For though God 
which he so humbly 
their sakes he willingly 
and (by his passion 
them at that time, 
bitter Passion that he 
body of Christ that 
bitter Passion that he 
body of Christ that 
from hell, as not 
his reward, but, benignly 
us to patience and 
which in his so 
which in his so 
somewhat to serve and 
things alone may well 
What diligence can here 
What diligence can here 
blessed blood might have 
Christ. And that belief 
of Christ, it was 
thing much more than 
are of themselves not 
the whole world. For 
yet would not that 
only doth verily and 
must of reason serve 
might by some wily 
also with some subtle 
any manners motion or 
in driving that sinful 
through the false wily 
at the devil’s false 
but by the subtle 
his translation, upon the 
thereunto did put the 
is meant the secret 
Judas had by the 
thereof; and the first 
so resist the proud 

<table>
<thead>
<tr>
<th>Subject</th>
<th>Antecedent</th>
<th>Consequent</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>suffered</td>
<td>the contagion of the</td>
<td>13, 21/9</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>to do it. For</td>
<td>13, 26/24</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>that excellent means, I</td>
<td>13, 27/29</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>so sore bitter pain</td>
<td>13, 45/14</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>the serpent, whom he</td>
<td>13, 55/28</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>we should with a</td>
<td>13, 64/19</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>that painful end, and</td>
<td>13, 83/28</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>and by his glorious</td>
<td>13, 133/12</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>not, nor by their</td>
<td>13, 134/20</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>for us) the selfsame</td>
<td>13, 196/9</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>it by his own</td>
<td>13, 196/10</td>
<td></td>
</tr>
<tr>
<td>suffered</td>
<td>for us) the selfsame</td>
<td>13, 196/9</td>
<td></td>
</tr>
<tr>
<td>suffering</td>
<td>any man to be</td>
<td>13, 30/8</td>
<td></td>
</tr>
<tr>
<td>suffering</td>
<td>him and taking patience</td>
<td>13, 96/10</td>
<td></td>
</tr>
<tr>
<td>suffering</td>
<td>of tribulation, he not</td>
<td>13, 113/32</td>
<td></td>
</tr>
<tr>
<td>suffering</td>
<td>for us to our</td>
<td>13, 200/4</td>
<td></td>
</tr>
<tr>
<td>suffering</td>
<td>for us to our</td>
<td>13, 200/4</td>
<td></td>
</tr>
<tr>
<td>suffice</td>
<td>him to spy the</td>
<td>13, 140/2</td>
<td></td>
</tr>
<tr>
<td>suffice</td>
<td>to make indifferent men</td>
<td>13, 149/18</td>
<td></td>
</tr>
<tr>
<td>suffice</td>
<td>us, what solicitude can</td>
<td>13, 197/29</td>
<td></td>
</tr>
<tr>
<td>suffice</td>
<td>us, what solicitude can</td>
<td>13, 197/29</td>
<td></td>
</tr>
<tr>
<td>sufficed</td>
<td>to recompense and satisfy</td>
<td>13, 44/23</td>
<td></td>
</tr>
<tr>
<td>sufficeth</td>
<td>(saith Master Lyra) for</td>
<td>13, 43/29</td>
<td></td>
</tr>
<tr>
<td>sufficient</td>
<td>for their salvation to</td>
<td>13, 43/10</td>
<td></td>
</tr>
<tr>
<td>sufficient</td>
<td>for the sins of</td>
<td>13, 48/18</td>
<td></td>
</tr>
<tr>
<td>sufficient</td>
<td>, but it must needs</td>
<td>13, 64/2</td>
<td></td>
</tr>
<tr>
<td>sufficient</td>
<td>it was for the</td>
<td>13, 128/31</td>
<td></td>
</tr>
<tr>
<td>sufficiently</td>
<td>serve for the proof</td>
<td>13, 91/6</td>
<td></td>
</tr>
<tr>
<td>sufficiently</td>
<td>receive both the blessed</td>
<td>13, 148/31</td>
<td></td>
</tr>
<tr>
<td>sufficiently</td>
<td>(since it is in</td>
<td>13, 158/3</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>bring pride into the</td>
<td>13, 14/19</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>in her heart. For</td>
<td>13, 15/26</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of the devil unto</td>
<td>13, 22/10</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>from her. For surely</td>
<td>13, 22/24</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of our mortal enemy</td>
<td>13, 23/7</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>. In honor they were</td>
<td>13, 24/14</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of his false envious</td>
<td>13, 25/25</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of the old serpent</td>
<td>13, 46/3</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of his horrible treason</td>
<td>13, 77/28</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>of the devil by</td>
<td>13, 104/21</td>
<td></td>
</tr>
<tr>
<td>suggestion</td>
<td>the devil made</td>
<td>13, 105/29</td>
<td></td>
</tr>
<tr>
<td>suggestions</td>
<td>the devil, as</td>
<td>13, 10/31</td>
<td></td>
</tr>
<tr>
<td>suggestions</td>
<td>of those spiteful spirits</td>
<td>13, 11/14</td>
<td></td>
</tr>
</tbody>
</table>

"Thomas More Studies 14 (2019)"
that unto the subtle
as the subtle inward
Son, that, the first
devil by his inward
devil by his inward
high proud prince, the
of that proud souterly
pro pane potuve communi
verbum carmen cibo dominico
mysterio carmen corporis sui
qua e alis qui non digne
cum ore ad redemptionem
Et R. quarebant L.
templi scissum est a
ad principes sacerdoti, et
Abrahe facientibus opera eius,
the entering of the
declared well on Palm
so royally upon Palm
he on the Palm
Jerusalem which on Palm
shameful Passion; on the
but Barabbas); on the
Jerusalem which on Palm
shameful Passion; on the
but Barabbas); on the
is or can be
of the sayings of
rate. And each at
thirst, heat, cold, sickness
delight in debating of
to God, after the
laws and ceremonies of
Saint Augustine, as in
means of man’s redemption,
I have showed you
Paradise. Now albeit that
well in one the
little and little at
Israel and Joseph) by
was warning given by
force and constraint of
well-disposed folk be many
had preached unto them

suggestions of the serpent I
suggestions of the devil, and
suggestions of sin by thy
govern and guide the
govern and guide the
Sultan of Babylon, the devil
Sultan, may we well consider
sumimus, Immo quem admodum verbo
sumimus, quomodo non naturaliter manere
sumimus, et per hoc unum
sumit, nisi qui mundus est
sumitur, ad imitationem quoque intenta
summi, sacerdotes et scribae, quomodo
summo, usque deorsum, et petrae
summos, R. sacerdotes, ut proderet
summus, sacerdos panem profert et
sun, into Aries, which is
Sunday, after, when he letted
Sunday, his enemies said unto
Sunday, before, when he sent
Sunday, received Christ royally and
Sunday, cried, "Benedictus qui venit
Sunday, cried, "Hosanna in excelsis
Sunday, received Christ royally and
Sunday, cried, "Benedictus qui venit
Sunday, cried, "Hosanna in excelsis
sundered, This Blessed Sacrament is
sundry good old holy doctors
sundry times when God’s pleasure
sundry and sore. Sure sorry
sundry superfluous problems, yet of
sundry laws and ceremonies of
sundry diverse times, wherewith these
sundry plain places of his
sundry diverse things. And concerning
sundry things of diverse other
sundry other questions both may
sundry words of the evangelists
sundry seasons to be signified
sundry diverse tokens too long
sundry wise, as well by
sundry sore strokes and plagues
sundry wise solicited unto sin
sundry days before that time
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>sundry</td>
<td>times have stolen out</td>
<td>13, 80/ 32</td>
</tr>
<tr>
<td>sundry</td>
<td>times hath here, since</td>
<td>13, 83/ 20</td>
</tr>
<tr>
<td>sundry</td>
<td>sects which from the</td>
<td>13, 98/ 33</td>
</tr>
<tr>
<td>sundry</td>
<td>places, again and again</td>
<td>13, 116/ 33</td>
</tr>
<tr>
<td>sundry</td>
<td>places of Scripture, to</td>
<td>13, 119/ 15</td>
</tr>
<tr>
<td>sundry</td>
<td>diverse names, to signify</td>
<td>13, 140/ 16</td>
</tr>
<tr>
<td>sundry</td>
<td>singular things thereof, but</td>
<td>13, 140/ 16</td>
</tr>
<tr>
<td>sundry</td>
<td>things both by one</td>
<td>13, 140/ 19</td>
</tr>
<tr>
<td>sundry</td>
<td>special prerogatives) there are</td>
<td>13, 141/ 24</td>
</tr>
<tr>
<td>sundry</td>
<td>kinds: the one, an</td>
<td>13, 141/ 25</td>
</tr>
<tr>
<td>sundry</td>
<td>kinds, too. For the</td>
<td>13, 142/ 6</td>
</tr>
<tr>
<td>sundry</td>
<td>places sensible, where it</td>
<td>13, 147/ 33</td>
</tr>
<tr>
<td>sundry</td>
<td>names have been</td>
<td>13, 152/ 17</td>
</tr>
<tr>
<td>sundry</td>
<td>other points heretics agreed</td>
<td>13, 171/ 6</td>
</tr>
<tr>
<td>sundry</td>
<td>times sundry heresies sprung</td>
<td>13, 172/ 22</td>
</tr>
<tr>
<td>sundry</td>
<td>heresies sprung and spread</td>
<td>13, 172/ 22</td>
</tr>
<tr>
<td>superabundavit</td>
<td>et gratia. Ut sicut</td>
<td>13, 31/ 22</td>
</tr>
<tr>
<td>Superet</td>
<td>et sensum et rationem</td>
<td>13, 167/ 27</td>
</tr>
<tr>
<td>superfluous</td>
<td>problems, yet of some</td>
<td>13, 28/ 8</td>
</tr>
<tr>
<td>superfluous</td>
<td>things (and much more)</td>
<td>13, 67/ 27</td>
</tr>
<tr>
<td>superior</td>
<td>part made himself partner</td>
<td>13, 22/ 8</td>
</tr>
<tr>
<td>superliminaribus</td>
<td>domorum ponendus est.&quot; (What</td>
<td>13, 169/ 33</td>
</tr>
<tr>
<td>supernatural</td>
<td>gifts he gave him</td>
<td>13, 39/ 13</td>
</tr>
<tr>
<td>superscription</td>
<td>of the emperor's name</td>
<td>13, 79/ 19</td>
</tr>
<tr>
<td>superstition</td>
<td>. And for nothing cared</td>
<td>13, 70/ 19</td>
</tr>
<tr>
<td>supersubstantial</td>
<td>substance but also every</td>
<td>13, 156/ 17</td>
</tr>
<tr>
<td>supersubstantial</td>
<td>bread and cup, being</td>
<td>13, 163/ 13</td>
</tr>
<tr>
<td>supersubstantialis</td>
<td>et calix benedictione solenni</td>
<td>13, 162/ 34</td>
</tr>
<tr>
<td>supped</td>
<td>, gave thanks and gave</td>
<td>13, 118/ 3</td>
</tr>
<tr>
<td>supper</td>
<td>prepared for him, in</td>
<td>13, 76/ 15</td>
</tr>
<tr>
<td>supper</td>
<td>. Then came there Mary</td>
<td>13, 76/ 18</td>
</tr>
<tr>
<td>Supper</td>
<td>, and to him secretly</td>
<td>13, 82/ 15</td>
</tr>
<tr>
<td>supper</td>
<td>with our Lord, and</td>
<td>13, 96/ 23</td>
</tr>
<tr>
<td>supper</td>
<td>was done, when the</td>
<td>13, 101/ 13</td>
</tr>
<tr>
<td>supper</td>
<td>and putteth off his</td>
<td>13, 101/ 17</td>
</tr>
<tr>
<td>Supper</td>
<td>of our Lord, showeth</td>
<td>13, 102/ 10</td>
</tr>
<tr>
<td>supper</td>
<td>with him. Some expound</td>
<td>13, 103/ 9</td>
</tr>
<tr>
<td>supper</td>
<td>, wherein he declared by</td>
<td>13, 103/ 30</td>
</tr>
<tr>
<td>supper</td>
<td>that he loved them</td>
<td>13, 103/ 33</td>
</tr>
<tr>
<td>supper</td>
<td>, both by the institution</td>
<td>13, 104/ 3</td>
</tr>
<tr>
<td>supper</td>
<td>was done, when the</td>
<td>13, 104/ 10</td>
</tr>
<tr>
<td>supper</td>
<td>was done,&quot; it is</td>
<td>13, 104/ 12</td>
</tr>
<tr>
<td>supper</td>
<td>of the paschal lamb</td>
<td>13, 104/ 15</td>
</tr>
<tr>
<td>supper</td>
<td>, and putteth off his</td>
<td>13, 105/ 1</td>
</tr>
</tbody>
</table>
at this his Last
As they were at
longed with that Last
so shortly upon his
to make them a
to make his Last
therefore at the Last
taking the chalice after
then depart after that
only not after the
Savior at his Last
doctors cena dominica (the
name alone of the
it is called the
his apostles: not another
supper, but the selfsame
and that was the
is it called the
he made of the
show you a great
show you a great
mine hard heart and
Now albeit (as I
and such as (I
of argenteus. But I
religiously. And none I
Catholic Church condemned and
stone that is our
sickness sundry and sore.
thang am I very
his reason to keep
more able and more
can in adversity be
can be no more
which they should be
why, and by his
gate well warded and
therefore, to give them
the Catholic Church be
that argument be so
having by revelation the
then shall we be
to forbear it. For
Tolle, tolle, crucifige eum.”

Supper, had he not told
supper, Jesus took bread, gave
Supper, to make them his
supper, and that passion so
supper, at that time. But
Supper, with them so much
Supper, to declare the desire
supper, he gave thanks and
) until himself were risen
supper, but also not after
Supper, at the institution of
supper, of our Lord, by
supper, of our Lord to
supper, of our Lord to
supper, of our Lord to
supper, but the selfsame supper
supper, For his body is
supper, that he last gave
supper, of our Lord, to
supper, of our Lord, writeth
supper, place paved, and there
supping, place on high paved
supple, it so by grace
suppose, ) few men have less
suppose, ) whosoever might attain it
suppose, that argenteus was the
suppose, nowhere more godly than
suppressed
sure, strong Savior Christ, with
Sure, sorry looking, for the
sure, of, that by the
sure, watch to resist them
sure, now to subdue them
sure, of many of his
sure, of the one than
sure, to find such things
sure, providence (seeming to themselves
sure, in sundry places, again
sure, knowledge how great a
sure, : neither tradition, law, custom
Sure, as they would have
Sure, inward knowledge that our
sure, that he will not
sure, may we be that
Sure, if we receive him

Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 556

Thomas More Studies 14 (2019)
| Received him with a genuine virtuous mind, he | sure | 13, 203/ 8 |
| Having by revelation the inward knowledge that our | sure | 13, 200/ 10 |
| Then shall we be that he will not | sure | 13, 202/ 18 |
| To forbear it. For may we be that | sure | 13, 202/ 25 |
| Tolle, tolle, crucifiige eum.” if we receive him | Sure | 13, 203/ 3 |
| Received him with a genuine virtuous mind, he | sure | 13, 203/ 24 |
| Their further discomfort be showed already) leese all | surely | 13, 7/ 3 |
| Fond, wretched world. For this sin of pride | surely | 13, 9/ 20 |
| Suggestion from her. For such manner negligence is | surely | 13, 22/ 24 |
| His celestial service. For the devil himself, nor | surely | 13, 63/ 9 |
| Solicited unto sin. And killed must there be | surely | 13, 63/ 24 |
| Is perplex enough. But the church of Greece | surely | 13, 91/ 23 |
| That his bidding should be fulfilled and obeyed | surely | 13, 94/ 29 |
| Who but God could send men on such | surely | 13, 95/ 4 |
| Might (and we may) know him for God | surely | 13, 95/ 9 |
| Sore yoke thereof. But I fear me sore | surely | 13, 97/ 13 |
| Matches with them. For they did much more | surely | 13, 98/ 16 |
| Own painful death. And, albeit that the best | surely | 13, 114/ 2 |
| Princeely alms therewith. And if the interpretation of | surely | 13, 114/ 23 |
| Increased greater as he saw that his bitter | surely | 13, 120/ 7 |
| The apostles themselves. For if it had not | surely | 13, 149/ 21 |
| Is bread indeed. And if that argument be | surely | 13, 158/ 2 |
| Thing prophesied should as succeed and be verified | surely | 13, 173/ 18 |
| Consider well and examine what state our soul | surely | 13, 194/ 25 |
| Shall not my mind know.) But God yet | surely | 13, 195/ 6 |
| That blessed body. But there can be no | surely | 13, 196/ 32 |
| Speak within me.) For, if we set aside | surely | 13, 201/ 27 |
| Consider well and examine what state our soul | surely | 13, 194/ 25 |
| Shall not my mind know.) But God yet there can be no | surely | 13, 195/ 6 |
| That blessed body. But, if we set aside | surely | 13, 196/ 32 |
| Speak within me.) For, if we set aside | surely | 13, 201/ 27 |
| Established in the full of joyful perfect bliss | surety | 13, 5/ 1 |
| Provide for an innocent’s, lo | surety | 13, 74/ 1 |
| The very full, undoubted thereof, without special revelation | surety | 13, 194/ 29 |
| The very full, undoubted thereof, without special revelation | surety | 13, 194/ 29 |
| Et ad deum vadit. a cena et ponit | Surgit | 13, 100/ 22 |
| Excellence of nature far surmounting the lower, yet did | surmounting | 13, 4/ 12 |
| High gift very far all the remnant, that | surmounting | 13, 39/ 8 |
| Satan into Judas, whose is Scariot, one of | surname | 13, 52/ 13 |
| Satan into Judas, whose is Scariot, one of | surname | 13, 75/ 27 |
| Sin. Howbeit a sudden delight cast by the | surreptitious | 13, 22/ 19 |
| Omne donum perfectum, de est descendens a patre | sursum | 13, 198/ 14 |
| Omne donum perfectum, de est descendens a patre | sursum | 13, 198/ 14 |
| Fratribus tuis sicut me, tibi Dominus Deus tuus | suscitabit | 13, 56/ 16 |
occasion of envy or suspicion to Judas, or peradventure 13, 94/7
of God abide and to see the frail 13, 25/16
that would endure and such horrible affliction for 13, 45/11
and did relieve and corporal life. But after 13, 163/9
bread especially refresheth and the body -- whereof 13, 142/26
the earth. In the sweat of thy face shalt 13, 18/33
living gotten with sore unto that would endure and sustain 13, 25/16
sweat sweat , their children born with 13, 24/9
floor, but we would it away. But forasmuch 13, 198/8
floor, but we would it away. But forasmuch 13, 198/8
sin, but with the unleavened loaves of sincere 13, 64/12
to receive the very paschal lamb, the very 13, 66/1
blessed body of our Savior, thy Son, that 13, 66/2
all the house smelled of the savor of 13, 76/23
the savor of that ointment. Then Judas, which 13, 76/24
at feasts with pleasant odors used to glad 13, 77/8
the dead corpse with odors, as we dress 13, 77/11
winding sheet here with herbs and flowers, And 13, 77/12
A prayer. O my Savior Christ, whom thine 13, 82/4
A prayer. O my Savior Christ, which, of 13, 85/7
body as the most sacrifice unto the Father 13, 92/34
prayer. Almighty Jesus, my Savior Christ, which wouldst 13, 117/11
fulfilled them thoroughly with that it should not 13, 4/27
like a sort of rooting in the dirt 13, 193/18
like a sort of rooting in the dirt 13, 193/18
and excel the old , be so far, I 13, 97/19
short and soon passing -- which you might 13, 125/1
them; "Likewise as the of the Jews have 13, 126/8
in Latin communio and in the Greek. And 13, 154/9
that he find thy table unlaid, farewell, adieu, thy 13, 84/9
set down at the , and the twelve apostles 13, 86/9
him down at the and his twelve apostles 13, 95/27
down again at the , he said unto them 13, 101/32
sat down at the again. But you shall 13, 104/14
Lord rose from the to go about the 13, 104/17
was set at the again, he said unto 13, 109/6
were sitting at the and eating, Jesus saith 13, 117/24
sat down at the , and his twelve apostles 13, 118/26
For if we gladly take in one such guest 13, 10/1
God hath lent them for their own, and 13, 10/17
traitors, and refuse to God for their God 13, 10/28
in their punishment and from the posterity the 13, 14/22
leisure left them to heed to that ere 13, 17/27
a woman shall not upon her to teach 13, 20/11
he rather content to harm himself than suffer 13, 20/21
himself than suffer another
and a necessity to
in such as will
what are thou to
the crab tree do
that Saint Jerome should
noble condition, nor should
any man will herein
fruit that we should
his disciple or servant
might with some wife
body could not so
that month, they should
might well with reason
about our meat, nor
die, he would not
might with some wife
temporal authority, nor would
turn into cowardice and
study the means to
might by some wife
about so busily to
that they would not
hundred deniers, which I
a coin (as some
false, deceitful service and
wherein some shall peradventure
yet would he not
tied, and bade them
knowledge that they might
things that men may
In this we may
their own commodity to
for him then to
here of our Savior
his disciples, and saith: "
gave it them, saying: "
gave thanks and said: "
gave thanks and said: "
Lord commanded them to
it his disciples, saying: "
lest they might peradventure
he said unto them: "
it to them, saying: "

Take
good. And such a
Take
good heed to their
Take
the benefit) to more
Take
upon thee to dispute
Take
their sourness of the
Take
that way, too. And
Take
so great pleasure or
Take
a contrary part and
Take
thereby. And therefore if
Take
up his cross upon
Take
him and put him
Take
hold, but that within
Take
every household a lamb
Take
what he would from
Take
leisure as we list
Take
the time for his
Take
him and put him
Take
upon him as king
Take
a foul, shameful fall
Take
and destroy our Savior
Take
and put an innocent
Take
him by some wily
Take
him on the holy
Take
for three hundred pieces
Take
it) that were worth
Take
nothing at his hand
Take
little savor), saving that
Take
them aside and tell
Take
them boldly without any
Take
him, and notwithstanding also
Take
occasion to note, I
Take
eexample also, that those
Take
pleasure by them, while
Take
upon him such authority
Take
example for to give
Take
you and eat you
Take
and divide it among
Take
you and divide you
Take
and divide among you
Take
you and eat you
Take
it for a far
Take
you and eat you
Take
you and drink all

13, 20/ 22
13, 21/ 33
13, 28/ 2
13, 28/ 22
13, 30/ 25
13, 35/ 19
13, 37/ 29
13, 38/ 1
13, 46/ 18
13, 48/ 15
13, 52/ 9
13, 55/ 10
13, 59/ 22
13, 61/ 3
13, 65/ 23
13, 67/ 7
13, 69/ 1
13, 70/ 24
13, 71/ 20
13, 72/ 30
13, 73/ 18
13, 74/ 12
13, 74/ 21
13, 80/ 1
13, 80/ 3
13, 81/ 16
13, 88/ 13
13, 94/ 6
13, 94/ 31
13, 95/ 31
13, 97/ 6
13, 99/ 20
13, 103/ 13
13, 113/ 1
13, 113/ 13
13, 117/ 29
13, 118/ 3
13, 118/ 31
13, 122/ 26
13, 122/ 32
13, 124/ 4
13, 124/ 16
13, 124/ 29
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 those 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 / 10
tradinisse." (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 the bridle in the 13, 172 / 5
men began once to take a very foul fall 13, 174 / 16
fail in conclusion to take and eat of this 13, 167 / 17
liberal bounty, vouchsafe to take and accept for worthy 13, 191 / 18
he disdained not to take for worthy such men 13, 192 / 9
liberal bounty, vouchsafe to take and accept for worthy 13, 191 / 18
he disdained 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 of his parents (of 13, 29 / 10
to the original sin taken by natural propagation of 13, 35 / 14
of the man were taken up into heaven, glorified 13, 44 / 25
such painful death, either taken pain of that holy 13, 45 / 9
hideous torment and willingly taken or anything done toward 13, 46 / 29
without any manner pain taken for us should make 13, 48 / 23
merits of his pain taken for ourselves meritorious, which 13, 48 / 24
our labor and pain taken for our sin never 13, 48 / 25
which else, had we taken out of any of 13, 50 / 18
it was gathered and taken upon God's inward motion 13, 53 / 31
desperate but fruitful repentance, 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
aroise 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 after), he would have taken little pleasure or comfort taken to the sacrifice, yet taken away with the blood taken (and by some of taken to his apostles) he taken and declared as to taken it up of new taken for an allegory or taken upon him the nature taken upon him the flesh taken into the mouth of taken before, we must (as taken before, we must (as taken herself for fair, weening taken in that thought, all taken from any man for taken away the sins of taken Christ for God) no taketh for so strange. For taketh it for the very taketh every one not only taketh it for the very taketh every one not only taketh Christ for God no taketh for so strange. For taketh it for the very taketh every one not only taketh every one not only the pure Virgin Mary taking into unity of person taking great wreak willingly themselves taking his force of the taking of Christ, and were taking, his judging, his scourging taking left alone and forsaken taking patience with him, and taking up of his manhead taking occasion upon their own taking the chalice after that taking the chalice after supper taking the bread and giving taking the cup when he taking that I tell you tale perfect, he added, "si taken included, and many a tale of God as some tale of mine own head tale, do plainly declare the tales told for parables, but
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>eat and drink and <strong>talk</strong></td>
<td>Let us here deep</td>
<td>13, 83 / 25</td>
</tr>
<tr>
<td>us by devout prayer <strong>talk</strong></td>
<td>to him, by devout</td>
<td>13, 201 / 23</td>
</tr>
<tr>
<td>him, by devout meditation <strong>talk</strong></td>
<td>with him. Let us</td>
<td>13, 201 / 23</td>
</tr>
<tr>
<td>us by devout prayer <strong>talk</strong></td>
<td>to him, by devout</td>
<td>13, 201 / 23</td>
</tr>
<tr>
<td>him, by devout meditation <strong>talk</strong></td>
<td>with him. Let us</td>
<td>13, 201 / 23</td>
</tr>
<tr>
<td>was content to be <strong>talkative</strong></td>
<td>with a stranger and</td>
<td>13, 15 / 17</td>
</tr>
<tr>
<td>eating and drinking and <strong>talking</strong></td>
<td>with him (for which</td>
<td>13, 69 / 31</td>
</tr>
<tr>
<td>sancto, ut in honorem <strong>tanti</strong></td>
<td>sacramenti in os christiani</td>
<td>13, 169 / 15</td>
</tr>
<tr>
<td>illa, cibus ille communis <strong>tantummodo</strong></td>
<td>nutriendo corpori commodus erat</td>
<td>13, 162 / 30</td>
</tr>
<tr>
<td>souls, as his grace <strong>tarry</strong></td>
<td>not with us, we</td>
<td>13, 203 / 12</td>
</tr>
<tr>
<td>and therefore might not <strong>tarry</strong></td>
<td>because they were upon</td>
<td>13, 60 / 1</td>
</tr>
<tr>
<td>that we may not <strong>tarry</strong></td>
<td>here long about our</td>
<td>13, 65 / 23</td>
</tr>
<tr>
<td>riches hire him to <strong>Tarry</strong></td>
<td>past his appointed time</td>
<td>13, 67 / 24</td>
</tr>
<tr>
<td>Emmaus, &quot;Mane nobiscum Domine&quot;</td>
<td>with us, good Lord</td>
<td>13, 202 / 17</td>
</tr>
<tr>
<td>such, God will not <strong>tarry</strong></td>
<td>with us, but we</td>
<td>13, 202 / 26</td>
</tr>
<tr>
<td>Emmaus, &quot;Mane nobiscum Domine&quot;</td>
<td>with us, good Lord</td>
<td>13, 202 / 17</td>
</tr>
<tr>
<td>such, God will not <strong>tarry</strong></td>
<td>with us, but we</td>
<td>13, 202 / 26</td>
</tr>
<tr>
<td>desire of the delicious <strong>taste</strong></td>
<td>? Sins not small in</td>
<td>13, 16 / 30</td>
</tr>
<tr>
<td>wit, with no sour <strong>taste</strong></td>
<td>of malice or sin</td>
<td>13, 64 / 11</td>
</tr>
<tr>
<td>standing that shall not <strong>taste</strong></td>
<td>the death till they</td>
<td>13, 135 / 33</td>
</tr>
<tr>
<td>for God) no manner <strong>taste</strong></td>
<td>of any reason at</td>
<td>13, 139 / 18</td>
</tr>
<tr>
<td>softness, weight, savor, and <strong>taste</strong></td>
<td>, and such other like</td>
<td>13, 140 / 28</td>
</tr>
<tr>
<td>with the letter of <strong>Tau</strong></td>
<td>, the sign of Christ's</td>
<td>13, 64 / 22</td>
</tr>
<tr>
<td>sign of the letter <strong>taught</strong></td>
<td>mentioned in the seventh</td>
<td>13, 65 / 14</td>
</tr>
<tr>
<td>any rule of justice <strong>taught</strong></td>
<td>unto man, either by</td>
<td>13, 30 / 16</td>
</tr>
<tr>
<td>his doctrine (that he <strong>taught</strong></td>
<td>them as well in</td>
<td>13, 66 / 29</td>
</tr>
<tr>
<td>godly doctrine that he <strong>taught</strong></td>
<td>them to conduit them</td>
<td>13, 104 / 4</td>
</tr>
<tr>
<td>that he not only <strong>taught</strong></td>
<td>men to do this</td>
<td>13, 113 / 20</td>
</tr>
<tr>
<td>fast, he not only <strong>taught</strong></td>
<td>us what fashion we</td>
<td>13, 113 / 23</td>
</tr>
<tr>
<td>pray, he not only <strong>taught</strong></td>
<td>us by word, but</td>
<td>13, 113 / 26</td>
</tr>
<tr>
<td>world he not only <strong>taught</strong></td>
<td>us by word, but</td>
<td>13, 113 / 29</td>
</tr>
<tr>
<td>tribulation, he not only <strong>taught</strong></td>
<td>us by word, but</td>
<td>13, 113 / 32</td>
</tr>
<tr>
<td>hath a good thing <strong>taught</strong></td>
<td>us and exhorted us</td>
<td>13, 113 / 29</td>
</tr>
<tr>
<td>as he is well <strong>taught</strong></td>
<td>him by one whom</td>
<td>13, 114 / 3</td>
</tr>
<tr>
<td>-- well showed and <strong>taught</strong></td>
<td>and not follow the</td>
<td>13, 114 / 4</td>
</tr>
<tr>
<td>thereof was known and <strong>taught</strong></td>
<td>, in that he told</td>
<td>13, 130 / 31</td>
</tr>
<tr>
<td>showed and more fully <strong>taught</strong></td>
<td>by the tradition of</td>
<td>13, 149 / 20</td>
</tr>
<tr>
<td>St. Paul, which first <strong>taught</strong></td>
<td>by Christ's apostles by</td>
<td>13, 151 / 22</td>
</tr>
<tr>
<td>of the mass were <strong>taught</strong></td>
<td>it the Corinthians without</td>
<td>13, 151 / 24</td>
</tr>
<tr>
<td>saith that the apostles <strong>taught</strong></td>
<td>by the apostles by</td>
<td>13, 151 / 32</td>
</tr>
<tr>
<td>same word, we be <strong>taught</strong></td>
<td>the manner of consecrating</td>
<td>13, 152 / 3</td>
</tr>
<tr>
<td>our faith, it is <strong>taught</strong></td>
<td>that it is the</td>
<td>13, 161 / 22</td>
</tr>
<tr>
<td>was the selfsame truth <strong>taught</strong></td>
<td>and framed by the</td>
<td>13, 166 / 26</td>
</tr>
<tr>
<td></td>
<td>by the apostles themselves</td>
<td>13, 171 / 12</td>
</tr>
</tbody>
</table>
apostles and evangelists had taught them before by mouth
that foolish proud affection, taunted and checked Adam therewith
take upon her to teach her husband, but that
that her husband should teach her and that she
to do and to teach ), so that he not
by those words also teach them to know and
the old holy doctors teach us. And diverse causes
great information farther to teach that Jesus did so
teach us, or any great
teach themselves with how lowly
great information farther to teach us,

a mouse) inform and teach us what pain soever

the apostles by the teaching of our Savior Christ

And so using and teaching the sacraments, and understanding
do carnally and visibly teareth or gnaw with his
tears and weep, if he

with compassion relent into tectum tuum ingreditur, et tu
domin: tunc dominus sub tectum meum ubi enim indigne

dignus ut intres sub tectum meum." (Lord, I am

dignus ut intres sub tectum meum." (Lord, I am
make this work too tedious and the introduction longer

stubborn king, maugre his teeth , fain to let them
tooth the bridle in the teeth and run forth at
-- no man can tell how soon. "What hast
der we, and cannot tell you the whole truth
tell the time when, but
tell you, when Christ came
tell them any known token
tell diverse causes. Some say
tell them the name of
tell you, nor who shall
tell you to bring you

God. For who could tell that the man with
This tale that I tell you, the bondman is
saying: "Verily, verily, I tell you that from this
I suffer. For I tell you that this from this
so can he only tell how. Now albeit that
God that cannot yet tell such a tale of
which we can little tell whether ever we shall
which we can little tell whether ever we shall
And therefore now he tell that he did it
his two apostles now,
telling them where they should
can -- lest in
et tu ergo humiliani
the righteousness of God
marvelously to mingle and
mine answer will I
his own liberty to
other things, touch and
justice as his mercy
himself, at his Maundy,
as well in the
the veil of the
the gospel saith: "Velum
unto the necessity of
only the necessity of
should be their chief
Christ went about no
an arbitror in a
thus. "Significata olim a
ever most busy to
magnam, sciens quia modicum
the yearly valore of
lands of the yearly
lease a duchy with
amouteth not much above
reward the value of
now was his reward
but only this poor
any of the other
company with the other
eternal glory, for thy
perceived well also the
to wretchedness, for thy
of God and his
by grace that through
he, like a most
how lowly mind, how
us), we must with
how lowly mind, how
us), we must with
be marked, that as
John, whom Christ so
of thine own so
world, and the more
all his traitorous purpose,
temerarious and foolhardy offering themselves 13, 71/ 18
temetipsum imitate hunc Centurionem, et 13, 162/ 15
temper and proportion their punishments 13, 6/ 24
temper . For since it should 13, 11/ 28
temper thus: that they were 13, 38/ 17
temper the fruit that we 13, 46/ 17
temper the zeal of Peter 13, 107/ 10
tempered together in the marvelous 13, 43/ 33
tempered his wine with water 13, 151/ 12
temple as elsewhere) and the 13, 66/ 30
temple rived from the height 13, 72/ 20
tempi scissum est a summo 13, 72/ 18
temporal death, and therewith lost 13, 29/ 3
temporal death, the dissolution of 13, 39/ 17
temporal governor and have them 13, 70/ 21
temporal authority, nor would take 13, 70/ 24
temporal matter concerning the dividing 13, 70/ 28
tempore Melchizedek prodeunt sacramenta, et 13, 162/ 27
tempt every man to the 13, 116/ 28
tempus habet." (Woe to the 13, 23/ 13
ten thousand pound with the 13, 40/ 10
ten thousand pound should be 13, 40/ 14
ten thousand pound and retain 13, 41 15
ten shillings of our English 13, 79/ 6
ten shillings of our English 13, 79/ 24
ten shillings, which is the 13, 80/ 8
ten shillings -- whereas if 13, 80/ 30
ten could wit what to 13, 94/ 12
ten unto the Maundy with 13, 96/ 16
tender mercy, plant in mine 13, 11/ 11
tender mind that the man 13, 14/ 31
tender pity of that passion 13, 25/ 3
tender mercy entered into counsel 13, 25/ 27
tender compassion of thy bitter 13, 49/ 14
tender lover, longed with that 13, 119/ 27
tender loving heart, how reverent 13, 197/ 22
tender compassion remember and call 13, 200/ 1
tender loving heart, how reverent 13, 197/ 22
tender compassion remember and call 13, 200/ 1
tenderly as Adam loved Eve 13, 22/ 31
tenderly loved that on his 13, 82/ 15
tenderly but that thou couldst 13, 84/ 30
tenderly took he thought for 13, 103/ 3
tenderly went about to mend 13, 103/ 8
his death, the more tenderly he remembered them. He
he loved them so tenderly that all the pain
iusta, et novissima eius tendit ad infernum." (There is
est corpus meum, nulla teneamur ambiguitate, sed credamus, et
sed verba quoque eius tenentes : nam verbis eius defraudari
c scribae, quomodo cum dolo tenerent et occiderent timebant L
commanded Moses that, the tenth day of that month
denarius is but the tenth part of argenteus. But
were worth but the tenth part of that, then
shillings, which is the tenth part of three hundred
his Master's body the tenth part of the valure
wont to steal the tenth . And then was Judas
also writeth in his
tercem uxor is tuae, maledicta
sicut exsultantur caeli a tenentes: nam verbis eius defraudari
that, since "Domini est
of the earth, saying: "
putas inveniet fidem in
of heaven thereinto: "Vae
ei et fines orbis
mane oriebaris? Corruisti in
Et proiectus est in
Terra est et in
prophecy of "In omnem
et in fines orbis
his heart, remembering the
drew toward that painful, readers) a dreadful and
readers) a dreadful and
the mouth of Ezekiel
eat it in vespere
that the Thursday was
quarta decima lunae but
words of Saint John
Thursday was, they say,
Pedum: Ioannis 13 Capud
of those aforesaid things.)
the hill of the
blood of the New
terrible sentence, that God here
readers) a dreadful and
terrible sentence, that God here
the mouth of Ezekiel
terrible threateneth them in this
tertia decima lunae. But yet
tertia decima lunae, and that
tertia decima and that the
tertia decima ante diem festum
tertia decima lunae. And therefore
tertium . Et cena facta quum
Tertullian also writeth in a
testament in the sides of
Testament . This is the chalice
Testament in my blood, which
Testament . This is the chalice
Testament in my blood, which
Testament . This is the chalice
the chalice, the New Testament
blood of the New Testament
the chalice, the New Testament
so was the Old Testament
wise was the New Testament
excellence of the New Testament
God above the Old Testament
Moses, whereas the Old Testament
brute beast, the New Testament
est sanguis meus novi Testament
blood of the New Testament
the chalice, the New Testament
could ratify his New Testament
efficacy of the New Testament
the chalice, the New Testament
the chalice, the New Testament
blood of the New Testament
blood of the New Testament
et sedebo in monte
Hic est calix novi Testament
de eius fide et
Deinde ipse dominus Iesus Testament
Ghost at Christ's baptism,
Lord Jesus himself doth
do construe all those
muneris, ipse est etiam
testis
words of the whole
I rehearse you the
testimony
letter after the Hebrew
that by the Latin
but by the Hebrew
after followeth in the
text
mind, but whereas the
more agreeable unto the
text
the meaning of the
I wot that some
do construe all those
texts
you construe all those
texts
cause for us to
yet greater cause to
forever to leese all
all thankful service (for
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
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 the proud desires of 13, 193/ 12
purpose of forsaking from therefrom unto God. And yet 13, 10/ 18
purpose of forsaking from thieves unto God, and finally 13, 10/ 26
it appeareth thereupon, as thieves they fall to be 13, 10/ 27
which descended from heaven.) thieves unto God. And yet 13, 10/ 27
pain soever himself took thieves unto God, and finally 13, 10/ 27
and the soul departing thieves they fall to be 13, 10/ 27
the people fell so think that God had told 13, 10/ 14
on us like a think upon heavenly things rather 13, 28/ 29
watch well that the think that God doth wrong 13, 30/ 31
as did the blasphemous think as did the penitent 13, 68/ 9
as did the penitent And thus said the think that hung on his 13, 68/ 12
because he was a thief that hung on his 13, 68/ 12
And thus said the thief, not for anything that 13, 76/ 29
as did the blasphemous thief and bore the purse 13, 76/ 31
And thus become they thief of them both, the 13, 80/ 20
praise, they become secondly thieves unto God. And yet 13, 10/ 18
God, and finally from thieves unto God, and finally 13, 10/ 27
shortly he maketh them thieves they fall to be 13, 10/ 27
For he made her think and say farther: "Labia 13, 10/ 14
a man delighteth to think that God doth wrong 13, 30/ 31
so blasphemous as to
had (as some men think) the rebellion of his
they mean not (I think) thereby that man was
wise is) can never think himself in so noble
many men will peradventure think the most part of
to this point I think not on Christ, of
his salvation, though he think convenient, all men to
after as God should think to be unto the
thing as I shall think upon) was of God's
heaven knew or could think not on: the Son
also which thing you think not on: the Son

could wit what to think it not convenient because
mind, we may well think that the devil is
would say: "Though thou think it not convenient because
though he might say: "-- which you might
of so worthy a question, what we may think of my sacrifice of

what solicitude can we think therein. For he answered
what solicitude can we think that the devil is
mind that many things thinketh upon, then shall such
in the devising and thinking thereof would make a
so painful that the me from them.
The is recited in the third chapter, where
made thereof is the third chapter, declared after certain
into thy glory. The third chapter, beginning to speak

speak yet of the cause of Christ's passion
of King Edward the third chapter, beginning to speak

si feceritis ea. The third chapter.
Father and Son the third chapter of the Sacrament
every Christian man. The
our sin, and the third chapter of Genesis, where
our sin, and the third chapter of Genesis, where

Christ's blessed body indeed.
with pain. Then hunger, thirst

drink in the painful thirst
feet, specified in the thirst
Saint Luke, and the thirteen
Saint John in the thirteenth

his Maundy on the thirteenth
the beginning of the thirteenth

treat, which in this thirteenth
them (as in the thirteenth
his tenth book the thirteenth

Thirdly
, they enforce that reason

thirst
, heat, cold, sickness sundry

thirst
of his passion, which

thirteen
chapter of the gospel
thirteenth
chapter of the gospel
thirteenth
chapter of his gospel
thirteenth
day (that was, say
thirteenth
chapter, beginning to speak
thirteenth
chapter beginneth to enter
thirteenth
chapter of Saint Luke
thirteenth
chapter upon St. John's

13, 43/ 30
13, 37/ 28
13, 42/ 14
13, 42/ 18
13, 45/ 2
13, 51/ 2
13, 53/ 12
13, 66/ 16
13, 94/ 12
13, 104/ 24
13, 106/ 26
13, 124/ 31
13, 125/ 2
13, 144/ 26
13, 147/ 24
13, 197/ 29
13, 197/ 29
13, 33/ 27
13, 22/ 15
13, 102/ 29
13, 25/ 8
13, 53/ 23
13, 54/ 18
13, 68/ 26
13, 76/ 8
13, 79/ 26
13, 101/ 10
13, 147/ 7
13, 174/ 20
13, 195/ 29
13, 195/ 29
13, 138/ 24
13, 24/ 9
13, 64/ 18
13, 101/ 12
13, 85/ 14
13, 87/ 28
13, 90/ 20
13, 102/ 9
13, 103/ 26
13, 116/ 19
13, 168/ 15
appointed to give him thirty groats. And he made thirty groats. And he made eighty groats.

But not much. For thirty groats they said they graneth the tenth chapter. "Quomodo autem constabit

That hundred shillings, as thirty groats is the tenth thirty-third Psalm writeth thus: "Ferebatur

His fourth book and thirty-fourth chapter.

St. Augustine upon the thither I will not show thither as neither no man

Who shall bring you thither again in the glorious thither, so do our affections

You to bring you thither if he will sit thither if he will sit

Incrust and should ascend thither . And since the devil

Our body hither and thither, of which the very thitherward, of which the very

Knowledge of the way thither, of which the very thither, of which the very

Ascend but with meekness thither, of which the very thither, of which the very

Them to conduit them thitherward, of which the very thitherward, of which the very

Lord 1534 by Sir Thomas More, Knight, while he thitherward, of which the very thitherward, of which the very

Inhabit there forever. Sir Thomas More wrote no more thitherward, of which the very thitherward, of which the very

Society of saints. Sir Thomas More wrote no more thitherward, of which the very thitherward, of which the very

Lord 1534 by Sir Thomas More, Knight, while thitherward, of which the very

Lord 1534 by Sir Thomas More, Knight, while thitherward, of which the very

Life. It shall burgeon thitherward, of which the very thitherward, of which the very

Pierced and fulfilled them thitherward, of which the very thitherward, of which the very

Themselves, first fully and thitherward, of which the very thitherward, of which the very

Own unworthiness, she conceived thitherward, of which the very thitherward, of which the very

Own unworthiness, she conceived thitherward, of which the very thitherward, of which the very

Far above him, yet thitherward, of which the very thitherward, of which the very

Feceth a high proud thought enter once into his thitherward, of which the very

Casteth any proud vain thought into our mind, and thitherward, of which the very

He taketh in that thought, all were it so thitherward, of which the very

It so that he thought therewith he would not thitherward, of which the very

Pleasure of that only thought, full and whole deadly thitherward, of which the very

Then would man have thought himself more in a thitherward, of which the very

Opinions. One sort have thought that, by the fall thitherward, of which the very

Fire of hell, they thought that never any of thitherward, of which the very

Some holy doctors have thought that God of his thitherward, of which the very

I say that have thought that by the sin thitherward, of which the very

They so were, he thought that then the answer thitherward, of which the very

If it might, he thought it meet that Saint thitherward, of which the very

By what reason he thought that the justice of thitherward, of which the very

But I have not thought it like requisite to thitherward, of which the very

Without his death, they thought it in vain to thitherward, of which the very

Slew Christ, too, they thought they should make all thitherward, of which the very

Now alive again, they thought again upon the killing thitherward, of which the very

Council against Christ that thought themselves so strong, and thitherward, of which the very

Them to sell, they thought the merchant was needy thitherward, of which the very

Savor), saving that I thought it not a time thitherward, of which the very
mouth or with one
more tenderly took he
became him to have,
unto hell.) King Saul
therefore. Saint Peter here
doubted and some also
none other to be
how shall he be
 redemption, and also is
of any light, lewd
might and would have
of her visitation and
of any light, lewd
might and would have
of her visitation and
a cogitationibus vestris." (My
be not like your
your ways, and my
my thoughts above your
to our senses and
reckoning, and many a
yearly valore of ten
of the yearly ten
a duchy with ten
as were the twelve
devil, as his perpetual
and to make their
world bounden unto perpetual
were in servitude and
As for example, the
and hold them in
pass out of their
be delivered out of
God calleth from their
the world into perpetual
the terrible commination and
of his behest the
the serpent, whom he
mouth of Ezekiel terribly
and the Holy Ghost,
mighty persons, and all
endued it with the
God upon their all
of punishment, upon all

thought of his holy heart
thought for them when he
thought it in his mind
thought, after his own mind
thought he did well when
thought that Judas was gone
thought but that in the
thought not to be in
thought upon with a mindful
thought that we might spy
thought it but convenient and
thought herself far unworthy thereto
thought that we might spy
thought it but convenient and
thought herself far unworthy thereto
thoughts be not like your
thoughts, nor my ways be
thoughts above your thoughts.) And
thoughts .) And therefore saith Saint
thoughts to be against reason
thoughts
, body and soul together
thoughts pound with the honor
thoughts pound should be forfeited
thoughts pound and retain only
thoughts marked with the same
thrall never to come in
thrall servants, bondmen, and slaves
thralldom . Howbeit, to tell you
thralldom in Egypt under the
thralldom of the children of
thralldom still, our Lord at
thralldom . It is also called
thralldom of the devil's dominion
thralldom into the liberty of
thralldom . And on this great
threat of God in holy
threat of a very sore
threatened therewith to his grief
threateneth them in this wise
three distinct and diverse equal
three nevertheless one indivisible and
three great gifts -- memory
three punishment), in his mischievous
three , using like order in
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
Whereasoever 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 williness. 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
thrown heaven. And out was thrown that great dragon, the 13, 6/ 10
thrown 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, thrown 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
to the evening of that Thursday , Christ made his Maundy 13, 89/ 8
to wit, on Shere Thursday when the eating of 13, 89/ 9
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 at night, and that 13, 90/ 24
to wit, on Shere Thursday wherein the Paschal lamb 13, 91/ 17
the evening on Shere Thursday " and of Nero's too 13, 92/ 22
of Augustus' days and Tiberius tied , and bade them take 13, 94/ 31
ass and the colt time and study beset about 13, 3/ 24
myself, that so much time eternally established in the 13, 4/ 3
being from before all time , in such wise as 13, 4/ 23
of God at that time and short, soon passed 13, 9/ 19
before in the transitory time than were meet for 13, 9/ 25
that would occupy more time for his wretched wooing 13, 15/ 4
deadly deed, took his time .)This woe well found 13, 23/ 15
hath but a little time left, that is to 13, 23/ 18
had but a little time of this present world 13, 23/ 19
is to wit, the time in all together very 13, 23/ 20
pass and is a time be compared with his 13, 23/ 22
doom, if all that time of death, and dread 13, 24/ 11
looking, for the unsure time convenient the second person 13, 27/ 14
God devised; and in time were all created at 13, 34/ 22
bodies by succession of time , for lack of better 13, 35/ 31
that point for the time or times after as 13, 45/ 1
wise) then in such time of his life had 13, 46/ 5
he had in any time forth he sought opportunity 13, 52/ 21
promise. And from that time as the high foresight 13, 54/ 10
ransom paid, in such time to the coming of 13, 55/ 24
that bone from that time nothing yet reconciled, but 13, 55/ 30
man was at that time of his doctrine and 13, 57/ 7
the place and the time that he stood in 13, 59/ 17
their delivery for the time to continue the unleavened 13, 61/ 14
so forth from that time we may not walk 13, 65/ 17
that in that perilous time of his departing by 13, 66/ 11
that he foreknew the time . For since the cause 13, 67/ 3
sundry days before that time for his death till 13, 67/ 7
would not take the time him list and have 13, 67/ 15
his death unto what
and cannot tell the time when, but peradventure this time 13, 67/ 17
tarry past his appointed time one moment of an time 13, 67/ 24
us consider well in time what words we be time 13, 67/ 25
we have no void time allowed us thereunto. For time 13, 67/ 29
all our business in time that we spend not time 13, 68/ 13
we spend not our time in vanities, or worse time 13, 68/ 13
they durst at that time not meddle with him time 13, 72/ 4
promise, and from that time forth he sought opportunity time 13, 76/ 4
the devil took his time and entered into his time 13, 77/ 27
over till some other time , the devil sped them time 13, 78/ 18
the Romans at that time used stamped in silver time 13, 79/ 17
emperor coined at that time, then was Judas" reward time 13, 79/ 23
groats used in the time of King Edward the time 13, 79/ 25
his conscience, when the time of his pleasure is time 13, 81/ 14
it. And from that time of that reward promised time 13, 81/ 21
studied and sought the time in which he might time 13, 81/ 23
manner means at the time of his Maundy giving time 13, 83/ 2
every man, therefore, in time learn to love, as time 13, 84/ 24
saith to thee, "My time is near, with thee time 13, 86/ 1
fourteenth day (at such time as the paschal lamb time 13, 87/ 14
Jesus, knowing that his time was come that he time 13, 87/ 31
thought it not a time all lost to let time 13, 88/ 14
Christ did anticipate the time of eating his paschal time 13, 88/ 18
he did prevent the time by a day, and time 13, 89/ 21
Maundy in the very time that was by the time 13, 90/ 25
a day before the time , yet would not that time 13, 91/ 6
that was at no time forbidden. Ante diem festum time 13, 91/ 13
the paschal lamb in time and manner appointed by time 13, 92/ 29
saith to thee, "My time is near, with thee time 13, 93/ 5
that to seek a time fit therefore where he time 13, 93/ 21
traitorous purpose till the time should come in which time 13, 93/ 31
am able at the time to make it so time 13, 94/ 18
to set forth in time such as should serve time 13, 95/ 16
our Savior since his time came on in which time 13, 96/ 3
full well at such time as our Lord calleth time 13, 100/ 5
Godhead was at any time departed from the Father time 13, 105/ 9
Father hath nothing in time given the Son but time 13, 105/ 23
but eternally before all time gave him all (if time 13, 105/ 24
of God's gift in time, as he was created time 13, 105/ 26
he was created in time and place convenient, it time 13, 105/ 26
it now. Howbeit, in time . And therefore is there time 13, 114/ 29
you that from this time I shall not eat time 13, 117/ 26
you that from this time, I shall not eat time 13, 118/ 29
paschal lamb at that time with his apostles, saying time 13, 119/ 8
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>time</td>
<td>Himself. For the Hebrews</td>
<td>13, 119/13</td>
</tr>
<tr>
<td>time</td>
<td>To eat the paschal</td>
<td>13, 119/21</td>
</tr>
<tr>
<td>time</td>
<td>But he loved them</td>
<td>13, 120/2</td>
</tr>
<tr>
<td>time</td>
<td>In which he should</td>
<td>13, 120/13</td>
</tr>
<tr>
<td>time</td>
<td>I shall eat that</td>
<td>13, 121/1</td>
</tr>
<tr>
<td>time</td>
<td>Before which it denieth</td>
<td>13, 121/17</td>
</tr>
<tr>
<td>time</td>
<td>As when the gospel</td>
<td>13, 121/20</td>
</tr>
<tr>
<td>time</td>
<td>He said here unto</td>
<td>13, 123/6</td>
</tr>
<tr>
<td>time</td>
<td>As a special show</td>
<td>13, 126/2</td>
</tr>
<tr>
<td>time</td>
<td>Of this mind</td>
<td>13, 129/17</td>
</tr>
<tr>
<td>time</td>
<td>In which they should</td>
<td>13, 129/28</td>
</tr>
<tr>
<td>time</td>
<td>Of that draft there</td>
<td>13, 130/17</td>
</tr>
<tr>
<td>time</td>
<td>Of the drinking thereof</td>
<td>13, 130/26</td>
</tr>
<tr>
<td>time</td>
<td>In which I drink</td>
<td>13, 131/33</td>
</tr>
<tr>
<td>time</td>
<td>In which I drink</td>
<td>13, 132/8</td>
</tr>
<tr>
<td>time</td>
<td>Until that day in</td>
<td>13, 132/15</td>
</tr>
<tr>
<td>time</td>
<td>Drink anymore of this</td>
<td>13, 132/21</td>
</tr>
<tr>
<td>time</td>
<td>It shall be new</td>
<td>13, 132/23</td>
</tr>
<tr>
<td>time</td>
<td>Had been wine (as</td>
<td>13, 132/33</td>
</tr>
<tr>
<td>time</td>
<td>He would no more</td>
<td>13, 134/12</td>
</tr>
<tr>
<td>time</td>
<td>In which they received</td>
<td>13, 134/18</td>
</tr>
<tr>
<td>time</td>
<td>Suffered not, nor by</td>
<td>13, 134/20</td>
</tr>
<tr>
<td>time</td>
<td>As was in his</td>
<td>13, 134/30</td>
</tr>
<tr>
<td>time</td>
<td>A visible, open glory</td>
<td>13, 134/31</td>
</tr>
<tr>
<td>time</td>
<td>He there told them</td>
<td>13, 135/5</td>
</tr>
<tr>
<td>time</td>
<td>In which at his</td>
<td>13, 135/6</td>
</tr>
<tr>
<td>time</td>
<td>And that were they</td>
<td>13, 135/12</td>
</tr>
<tr>
<td>time</td>
<td>Bestowed in the reading</td>
<td>13, 137/29</td>
</tr>
<tr>
<td>time</td>
<td>And opportunity thereto, I</td>
<td>13, 139/28</td>
</tr>
<tr>
<td>time</td>
<td>Of his incarnation never</td>
<td>13, 147/2</td>
</tr>
<tr>
<td>time</td>
<td>Here in earth is</td>
<td>13, 147/29</td>
</tr>
<tr>
<td>time</td>
<td>Since the resurrection asunder</td>
<td>13, 148/9</td>
</tr>
<tr>
<td>time</td>
<td>Lay people did commonly</td>
<td>13, 149/1</td>
</tr>
<tr>
<td>time</td>
<td>Hereafter to hear or</td>
<td>13, 157/1</td>
</tr>
<tr>
<td>time</td>
<td>Of Melchizedek, are now</td>
<td>13, 163/3</td>
</tr>
<tr>
<td>time</td>
<td>So forth, it hath</td>
<td>13, 169/20</td>
</tr>
<tr>
<td>time</td>
<td>No doubt or debate</td>
<td>13, 171/15</td>
</tr>
<tr>
<td>time</td>
<td>To time kept and</td>
<td>13, 171/22</td>
</tr>
<tr>
<td>time</td>
<td>Kept and continued faith</td>
<td>13, 171/22</td>
</tr>
<tr>
<td>time</td>
<td>Of the apostles themselves</td>
<td>13, 173/4</td>
</tr>
<tr>
<td>time</td>
<td>Past, to signify that</td>
<td>13, 173/17</td>
</tr>
<tr>
<td>time</td>
<td>Part in other, by</td>
<td>13, 173/21</td>
</tr>
<tr>
<td>time</td>
<td>Shall come when it</td>
<td>13, 173/25</td>
</tr>
<tr>
<td>time</td>
<td>Shall be but short</td>
<td>13, 173/34</td>
</tr>
</tbody>
</table>
thereof until this present
but by a convenient
do we a special
us not leese this
but by a convenient
have we a special
us not leese this
dolo tenerent et occiderent
And each at sundry
ceremonies of sundry diverse
in such time or
he should at sundry
part far above five
the altar, and sundry
then and at all
rejoice and boast many
as spoken at diverse
that in both the
divers inconvenience, which many
reason whereof at sundry
their places, should in
timore, ubi non fuit
prophet saith: "Illic trepidaverunt
these words. "Quanto cum
Christi communicemus? Responsio, de
the poor copper or
parishen that stealeth his
sacrifices were, beside their
which he made this
only to the conditional
thousand, body and soul
should he and she
they come in hell
a time in all
mercy entered into counsel
as his mercy tempered
crucified." Then gathered there
Caiaphas, and took counsel
fallen and flowing shortly
space of forty years
eat it up all
robbeth us of all
lecture. "Then gathered there
Caiaphas, and took counsel

dolo tenerent et occiderent
L. vero plebem dicebant
And each at sundry
ceremonies of sundry diverse
in such time or
he should at sundry
part far above five
the altar, and sundry
then and at all
rejoice and boast many
as spoken at diverse
that in both the
divers inconvenience, which many
reason whereof at sundry
their places, should in
timore, ubi non fuit
prophet saith: "Illic trepidaverunt
these words. "Quanto cum
Christi communicemus? Responsio, de
the poor copper or
parishen that stealeth his
sacrifices were, beside their
which he made this
only to the conditional
thousand, body and soul
should he and she
they come in hell
a time in all
mercy entered into counsel
as his mercy tempered
crucified." Then gathered there
Caiaphas, and took counsel
fallen and flowing shortly
space of forty years
eat it up all
robbeth us of all
lecture. "Then gathered there
Caiaphas, and took counsel

\( \text{time} \) , and ever shall be \( \text{13, 174/ 15} \)
\( \text{time} \) taken before, we must \( \text{13, 194/ 24} \)
\( \text{time} \) of prayer, while he \( \text{13, 202/ 7} \)
\( \text{time} \) , therefore, suffer not this \( \text{13, 202/ 13} \)
\( \text{time} \) taken before, we must \( \text{13, 194/ 24} \)
\( \text{time} \) of prayer, while he \( \text{13, 202/ 7} \)
\( \text{time} \) , therefore, suffer not this \( \text{13, 202/ 13} \)
\( \text{timebant} \) L. vero plebem dicebant \( \text{13, 51/ 15} \)
\( \text{times} \) when God's pleasure were \( \text{13, 13/ 28} \)
\( \text{times} \) , wherewith these infants have \( \text{13, 29/ 21} \)
\( \text{times} \) after as God should \( \text{13, 45/ 1} \)
\( \text{times} \) have stolen out for \( \text{13, 80/ 32} \)
\( \text{times} \) that -- so far eth \( \text{13, 81/ 1} \)
\( \text{times} \) hath here, since his \( \text{13, 83/ 21} \)
\( \text{times} \) have unleavened bread, since \( \text{13, 91/ 13} \)
\( \text{times} \) in a day, by \( \text{13, 100/ 1} \)
\( \text{times} \) , the one after the \( \text{13, 129/ 20} \)
\( \text{times} \) of that saying our \( \text{13, 129/ 27} \)
\( \text{times} \) mishapped in the blessed \( \text{13, 149/ 11} \)
\( \text{times} \) sundry heresies sprung and \( \text{13, 172/ 22} \)
\( \text{times} \) and opportunity convenient, send \( \text{13, 173/ 22} \)
\( \text{timor} \) " / (There trembled they for \( \text{13, 74/ 25} \)
\( \text{timore} \) , ubi non fuit timor \( \text{13, 74/ 25} \)
\( \text{timore} \) quidem habemus Apostolum qui \( \text{13, 166/ 19} \)
\( \text{tin} \) , nor to man's use \( \text{13, 8/ 14} \)
\( \text{tithe} \) from his curate, to \( \text{13, 80/ 18} \)
\( \text{tithes} \) , far more chargeable and \( \text{13, 98/ 19} \)
\( \text{title} \) following: A treatise historical \( \text{13, 3/ 3} \)
\( \text{title} \) of inheriting heaven at \( \text{13, 46/ 21} \)
\( \text{together} \) , burn in hell eternally \( \text{13, 9/ 17} \)
\( \text{together} \) be twain against one \( \text{13, 14/ 30} \)
\( \text{together} \) , they shall curse each \( \text{13, 23/ 1} \)
\( \text{together} \) very short, from the \( \text{13, 23/ 20} \)
\( \text{together} \) . And by the deep \( \text{13, 25/ 28} \)
\( \text{together} \) in the marvelous means \( \text{13, 43/ 33} \)
\( \text{together} \) the princes of the \( \text{13, 52/ 5} \)
\( \text{together} \) . And they sought the \( \text{13, 52/ 8} \)
\( \text{together} \) again -- involved and \( \text{13, 58/ 5} \)
\( \text{together} \) ere any of them \( \text{13, 58/ 29} \)
\( \text{together} \) , head and guts and \( \text{13, 59/ 24} \)
\( \text{together} \) and maketh us poor \( \text{13, 67/ 35} \)
\( \text{together} \) the princes of the \( \text{13, 68/ 27} \)
\( \text{together} \) . And they sought the \( \text{13, 68/ 29} \)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>was another council gathered</td>
<td>among them for the</td>
<td>13, 69/12</td>
</tr>
<tr>
<td>and the Pharisees gathered</td>
<td>a council and said</td>
<td>13, 70/10</td>
</tr>
<tr>
<td>farther saith, to gather</td>
<td>in one the children</td>
<td>13, 71/8</td>
</tr>
<tr>
<td>which there were gathered</td>
<td>against Christ the princes</td>
<td>13, 72/28</td>
</tr>
<tr>
<td>good council that come</td>
<td>in God's name to</td>
<td>13, 73/21</td>
</tr>
<tr>
<td>two or three gathered</td>
<td>in my name, there</td>
<td>13, 73/24</td>
</tr>
<tr>
<td>when men assemble them</td>
<td>to devise and counsel</td>
<td>13, 73/25</td>
</tr>
<tr>
<td>lo, that especially gathered</td>
<td>to compass an innocent's</td>
<td>13, 74/2</td>
</tr>
<tr>
<td>great council that gathered</td>
<td>against thee, that I</td>
<td>13, 75/23</td>
</tr>
<tr>
<td>not good vitiateth all</td>
<td>), yet are we bounden</td>
<td>13, 77/20</td>
</tr>
<tr>
<td>these ancients, assembled here</td>
<td>against Christ at this</td>
<td>13, 78/15</td>
</tr>
<tr>
<td>pleasures and his displeasures</td>
<td>-- and I dare</td>
<td>13, 81/8</td>
</tr>
<tr>
<td>banning, shall you lie</td>
<td>wretchedly burning forever, where</td>
<td>13, 84/22</td>
</tr>
<tr>
<td>as you see, coincident</td>
<td>. For the one fell</td>
<td>13, 87/5</td>
</tr>
<tr>
<td>For they three agree</td>
<td>that it was in</td>
<td>13, 90/30</td>
</tr>
<tr>
<td>appointed, so justly meet</td>
<td>?This could none do</td>
<td>13, 95/14</td>
</tr>
<tr>
<td>chance) suddenly to meet</td>
<td>. This thing can there</td>
<td>13, 95/20</td>
</tr>
<tr>
<td>peradventure of many years</td>
<td>, what goodly places in</td>
<td>13, 100/2</td>
</tr>
<tr>
<td>linked and chained ensuingly</td>
<td>, yet seemeth me that</td>
<td>13, 118/15</td>
</tr>
<tr>
<td>hath Saint Luke whole</td>
<td>of the finishing of</td>
<td>13, 118/34</td>
</tr>
<tr>
<td>of Jews and Gentiles</td>
<td>, continually with the selfsame</td>
<td>13, 123/23</td>
</tr>
<tr>
<td>in these words (gathered</td>
<td>in one out of</td>
<td>13, 131/6</td>
</tr>
<tr>
<td>they did drink thereof</td>
<td>, of which their drinking</td>
<td>13, 135/8</td>
</tr>
<tr>
<td>all holy saints gathered</td>
<td>in one, into the</td>
<td>13, 143/21</td>
</tr>
<tr>
<td>many corns or grains</td>
<td>, there cometh one other</td>
<td>13, 144/14</td>
</tr>
<tr>
<td>all the whole Trinity</td>
<td>. And albeit that of</td>
<td>13, 148/34</td>
</tr>
<tr>
<td>under the both twain</td>
<td>, that the thing should</td>
<td>13, 150/30</td>
</tr>
<tr>
<td>body), yet is all</td>
<td>called by the name</td>
<td>13, 153/5</td>
</tr>
<tr>
<td>under the both forms</td>
<td>, is called by the</td>
<td>13, 153/19</td>
</tr>
<tr>
<td>to wit, the union</td>
<td>-- of all holy</td>
<td>13, 154/5</td>
</tr>
<tr>
<td>the union or gathering</td>
<td>in one -- because</td>
<td>13, 154/10</td>
</tr>
<tr>
<td>the communion of men</td>
<td>with God. And over</td>
<td>13, 154/21</td>
</tr>
<tr>
<td>communion is a gathering</td>
<td>of all saints into</td>
<td>13, 154/24</td>
</tr>
<tr>
<td>things in Scripture agree</td>
<td>upon the very thing</td>
<td>13, 158/18</td>
</tr>
<tr>
<td>and hath also put</td>
<td>the nature of his</td>
<td>13, 164/12</td>
</tr>
<tr>
<td>other points heretics agreed</td>
<td>all in one that</td>
<td>13, 171/7</td>
</tr>
<tr>
<td>people that were gathered</td>
<td>in many parts of</td>
<td>13, 171/11</td>
</tr>
<tr>
<td>and his own body</td>
<td>in one corporation mystical</td>
<td>13, 175/18</td>
</tr>
<tr>
<td>himself mystically, all incorporate</td>
<td>and all made that</td>
<td>13, 175/28</td>
</tr>
<tr>
<td>and this heavenly prince</td>
<td>(between which twain is</td>
<td>13, 197/20</td>
</tr>
<tr>
<td>and this heavenly prince</td>
<td>(between which twain is</td>
<td>13, 197/20</td>
</tr>
<tr>
<td>and eat apace for</td>
<td>token</td>
<td>13, 65/20</td>
</tr>
<tr>
<td>tell them any known</td>
<td>token</td>
<td>13, 93/12</td>
</tr>
<tr>
<td>man not named in</td>
<td>token</td>
<td>13, 93/14</td>
</tr>
</tbody>
</table>
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
holo 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

Ecce agnus Dei qui tollit peccata mundi" (Lo, the

and hold herself her tongue . For Saint Paul well

azimorum in the Greek tongue, that is to say

was in the Hebrew tongue called phase and (as

signifieth also in their tongue another thing, very consonant

pascha in the Greek tongue signifieth "passion." And because

which in the Greek tongue is it also called

so in our English tongues, our lips be our

We will magnify our tongues, our lips be our

to this deadly deed, thou shouldst not?" Then took Adam a way far

a devilish delight he took in beholding their harm

their damnation till he took his own with him

entitled to before he took the fall. To devise

seventh day rested, they took a foundation for that

they that likewise God took from the posterity of

much pain soever himself took thereabout, was yet at

And therefore if we took thereby much less fruit

is called Caiaphas, and took counsel together. And they

morrow -- therefore they took and used the name

is called Caiaphas, and took counsel together. And they

on the other side took so far the contrary

and Martha, and she took a pound-weight of ointment

too. And the devil took his time and entered

off his clothes and took a linen cloth and

washed their feet, he took his clothes again. And

and the more tenderly took he thought for them

off his garments, and took a linen cloth and

washed their feet, he took his clothes again, and

were at supper, Jesus took bread, gave thanks, and

fully performed and thereupon took his full perfection in

dividite inter vos." (He took the cup and gave

in this wise: "Jesus took bread, gave thanks and

was bread when he took it in hand and

well declare that they took it not for the

that would), but also took upon them farther to

orders after that he took farther at his coming

that he was betrayed took bread and giving thanks

of their souls that took those wrong ways --

perpetual pain and sensible torment in hell, although it

be damned to perpetual torment . And then layeth he

that, by the hideous torment and willingly taken pain
of his grief and
torment

holy scripture: "Potentes potenter

and followed them, in
tormens

men shall mightily suffer
tormens

again -- involved and
tossed

lavet: sed est mundus
totus

that we should not
touch

here a little to
touch

did in other things,
touched

thus have I somewhat

have as a preamble
touched

point which I before

touched

another point that I

touched

in these words is

touched

mildly as his Master

touched

that have I twice

touched

there be no love

as the prophet Isaiah

toucheth

that, as he there

toucheth

Master Nicholas de Lyra

body, as Saint Paul

toucheth

faith infused). And as

that can be meritorious

touching

fulfilled. And therefore as

touching

was prisoner in the

still prisoner in the

was prisoner in the

and destroy both our

town

and all the whole

et ego vobis cum

out of the common

lesus in qua nocte

et magistratibus, quemadmodum illum

ut cum opportune R.
in cor Iudae, ut

namque quisnam esset qui

fiet, et filius hominis

meum, quod pro vobis

meum quod pro vobis,

meus, illisque solis ea

and taught by the

Church be sure: neither

by the apostles by

tower

tower

tower

tower

town

town

et tradam

trade

tradebatur

traderet

traderet

traderet

traderet

tradetur

tradetur

tradetur

tradetur

tradetur

tradidisse

tradition

tradition

tradition

tractate. But yet will I

. (The mighty men

intolerable burn in hell

). And then if it

up, overthrown and tumbled

: et vos mundi estis

it, lest we may

. A question. First be

and temper the zeal

the answer unto this

more at large before

, that is to wit

also before, that is

(as you see) their

him, yet could not

before. But then say

between you, but, cursing

him in these words

, some great cunning men

upon those words of

in his epistle to

the faith of Christ

the bliss of Christ

the paschal lamb, when

of London, to which

of London, wrote more

of London, which he

of London, which he

and our people."" Thus

with him, our Savior

 Qui R. L. audientes

et "Iesus in qua nocte

accepit panem et gratias

illis, et ait M

sine L. turbis. Ante

eum: propterea dixit: non

ut crucifiacerat. Tunc congregati

" and "Hic est sanguis

" (Our Lord Jesus in

. (We do not take

of the apostles themselves

, law, custom, nor Scripture

, without writing, by mouth
thoroughly by mouth and
all the whole piteous
them by his deceitful
till through the devil's
caused by his wily
him by some wily
before they perceive the
what occasion the false
be so false a
uttered the false dissimuled
sending forth of the
enemy, as the false
promise of the false
or the place, the
albeit that if the
he would keep the
not so prevent his
with him. Judas the
the treason that the
wrought, yet was the
cast out Judas the
which he stirred the
so that with the
also to that very
our Savior considering the
by which custom the
but of the very
Christian people, that the
saith of the false
he did the false
and with that false
he did the false
and with that false
marvelous humanity, washing the
enemy of God and
the accomplishment of his
them to do that
the shame of his
was a very false,
but, for all his
continually persevered in that
sell, and from which
carry out about the
carry out about the

carried out about the
traitor's filthy feet, had not
traitorous wretch, the devil, beholding
traitorous purpose till the time
traitorous deed himself, yet our
traitorous falsehead, in betraying such
traitorous wretch. And for all
traitorous purpose, tenderly went about
traitorous purpose, notwithstanding that he
traitorous affection Christ's great, marvelous
traitorous death of the selfsame
traitorous death of the selfsame

to be plain rebellious
venit hora eius ut
venit hora eius ut
his glory in his
meum. Ineffabili enim operatione
maiestatis in dominici corporis
boasted before in the
present world, which is
worldly commodities that are
all men to be
to have been forthwith
had afterward before his
it after the Latin
mystical sacrifice, and the
thereof in English; the
a sensibilibus ad intelligibilia
midwife or pain of
own kingdom not without
the one with sore
the other with sore
her. That seed shall
seed should all to
in the mire, we
in the mire, we
the Latin text the
of the devil, the
if he commit any
if he do either
now this man committed
of the Jews, the
Jews, and the false
fall to this heinous
after fell to the
suggestion of his horrible
as much by his
advantage of his heinous
for it in his
his service in the
so for all the
theft and then in
devil did put that
himself by his false
sight in the deep
traitors , and refuse to take
transact ex hoc mundo ad
transact ex hoc mundo ad
transfiguration ), yet, in the sacramental
transfiguration, he said: "Sunt quidam
transformatur, etiam si nobis videatur
transire posse naturam, quum ipsum
transitory time and short, soon
transitory and soon shall pass
transitory and shall pass from
translated out of earth into
translated into heaven, but should
translation , upon the suggestion of
translation, whereof the sentence may
translation or changing of it
translation whereof here followeth. A
translationem, sive commutationem, ei qui
travail born), living here in
travail and pain, his servants
travail about the getting of
travail in bringing forth of
travail and all to frush
travail and frush in pieces
travail it under the filthy
travail it under the filthy
treading down of the devil
treason of Judas, the malice
treason against this prince's majesty
treason or other great crime
treason and lost this duchy
treason of Judas, and the
treason of his familiar enemy
treason For the perceiving whereof
treason and betrayed his master
treason, and made him to
treason as he reckoned for
reason (the occasion of his
treason still, till he had
reason, both Saint Matthew, Saint
reason that the traitor wrought
reason, too, Christ abode still
reason in his heart, is
reason again. "Then after that
reason of his unsearchable knowledge
penny of all the
it a wonderful secret
taken in hand to
John here beginneth to
he beginneth therein to
may in such wise
before, and in the
to enter toward the
farther enter into the
A
upon the Passion A
this title following: A
yet, in this present
John in his twenty-sixth
in English of this
whereof here followeth. A
of Our Lord A
unto us all. A
of Our Lord A
as hath the insensible
the fruit of the
eat of the forbidden
not eat of every
should eat of no
the fruit of the
the fruit of that
shall eat of that
it seemed a good
the mids of a
hast eaten of the
hast eaten of the
keep him from the
fruit is in the
come of the crab
the kernel whereof the
did eat of the
climb up into a
climb up into a
and beasts, grass, herbs,
the fruit of the
not high cause to
non fuit timor" (There
the prophet saith: "Illic
satisfy for the deadly
treasure
that he was so

13, 65/ 4

13, 140/ 7

13, 11/ 4

13, 103/ 26

13, 103/ 30

13, 136/ 21

13, 49/ 27

13, 103/ 27

13, 136/ 20

13, 1/ 1

13, 3/ 1

13, 3/ 4

13, 139/ 25

13, 143/ 28

13, 177/ 9

13, 1/ 1

13, 191/ 1

13, 1/ 1

13, 191/ 1

13, 12/ 14

13, 12/ 31

13, 13/ 2

13, 15/ 9

13, 15/ 11

13, 15/ 20

13, 15/ 30

13, 16/ 8

13, 16/ 10

13, 17/ 32

13, 18/ 5

13, 18/ 30

13, 19/ 5

13, 29/ 7

13, 30/ 25

13, 30/ 25

13, 53/ 22

13, 203/ 19

13, 203/ 19

13, 12/ 6

13, 15/ 20

13, 7/ 20

13, 74/ 25

13, 74/ 24

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
readers, that these folk trifle in this point, so 13, 157/31
in a manner utterly trifle in the remnant. As 13, 157/33
for very vain worldly trifles, that properly be not 13, 8/11
he nothing giveth but trifles, nor never giveth half 13, 81/17
At illi constituerunt ei triginta argenteos, et spopondit. Et 13, 51/23
whereas the text saith triginta argenteos, some men call 13, 79/13
their ease, and well-favoredly trimmed to their pleasure, in 13, 3/27
that our house were trimmed up in every point 13, 197/15
that our house were trimmed up in every point 13, 197/15
his eight book de Angels. The glorious blessed Trinity writeth in this wise 13, 163/18
beholding of the glorious Trinity, the Father, the Son 13, 3/32
prayer. O glorious blessed Trinity, whose justice hath damned 13, 11/9
of the glorious blessed Trinity, the Father, the Son 13, 12/10
the determination of the Trinity for the restoration of 13, 25/8
fruition of the glorious Trinity forever. All these gifts 13, 39/11
ordinance of the whole Trinity, suffer more pain for 13, 45/5
persons of the glorious Trinity, but were left in 13, 4/17
the determination of the Trinity, whose justice hath damned 13, 11/9
this determination of the Trinity, the Father, the Son 13, 12/10
mystery of the blessed Trinity for man's redemption by 13, 49/18
the determination of the Trinity was notified unto man 13, 49/23
the second person in this determination of the Trinity (which, till God revealed 13, 53/11
person of the coeternal Trinity for man's redemption was 13, 62/12
and all the whole Trinity (of which Father and 13, 147/6
Godhead but also the Trinity proceeded) -- was still 13, 147/7
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 trow that he shall 13, 78/13
the jolly merchant, I trowest that he shall 13, 78/24
judge the world -- true, as out of doubt 13, 173/32
be (good Christian reader) true, that (as St. Paul 13, 3/20
it is even very true, justice of God, the 13, 36/5
in maintenance of the true, that Master Lyra saith 13, 43/16
that, if this be true belief in one God 13, 70/19
the Jews believed, whose 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
the cause that the true making was less used 13, 79/ 29
this was of the true making, and was (as 13, 79/ 32
disciple, and among other true disciples hath faithfully preached 13, 81/ 30
spitefully killed the faithful true doctrine of Christ. But 13, 82/ 1
twain may well be true ) that forasmuch as our 13, 93/ 18
sects which from the true faith are fallen about 13, 99/ 1
passion, give us such true faith therein and such 13, 136/ 28
to subvert the very true Christian faith -- and 13, 137/ 15
folk out of the true belief into this erroneous 13, 137/ 25
that our exposition is true ."To this we answer 13, 158/ 26
ways take away the true sense of the letter 13, 158/ 29
to them to be true that the Eucharistical bread 13, 161/ 35
Christ, who is the true priest, that is to 13, 167/ 2
other points from the true Catholic faith. And this 13, 171/ 25
great decay of the true Catholic folk, and eternal 13, 172/ 24
works wrought in his true Catholic faith: "Reddet unicuique 13, 174/ 4
justified) -- yet our true diligence done in the 13, 195/ 16
justified) -- yet our true diligence done in the 13, 195/ 16
made righteous. The law truly hath entered, that sin 13, 31/ 33
of ointment of nardus, truly made and very dear 13, 76/ 20
pistici. And that ointment truly made was very costly 13, 79/ 28
may with glad heart truly say at the sight 13, 201/ 14
may with glad heart truly say at the sight 13, 201/ 14
with that that I trust he will grant me 13, 38/ 23
man almost is (I trust ) instructed also that, though 13, 58/ 10
die well, as I trust in God to do 13, 68/ 10
God putteth him in trust to bestow upon the 13, 80/ 22
seemeth) they would not trust him till they had 13, 81/ 22
of them might we trust, since we can be 13, 92/ 14
chosen and most in trust and favor with him 13, 94/ 2
should have seemed to trust them with that errand 13, 94/ 9
with which he would trust none of them. He 13, 94/ 10
so especially put in trust, but also that we 13, 96/ 29
gird. "We need (I trust ) to put no man 13, 105/ 5
world," or thus, "I trust to be in heaven 13, 122/ 10
diligently consider, shall (I trust ) be able somewhat to 13, 140/ 1
body of Christ, I trust there shall not greatly 13, 197/ 8
and on his part, trust boldly upon his goodness 13, 198/ 21
we willingly, upon the trust and comfort of his 13, 198/ 23
body of Christ, I trust there shall not greatly 13, 197/ 8
and on his part, trust boldly upon his goodness 13, 198/ 21
we willingly, upon the trust and comfort of his 13, 198/ 23
Tidid much evil, too, 

themselves, then against the

to doubt of the

and finally, for the

tell you the whole

And then if the

hath faithfully preached the

shall falsely betray the

be by whom the

For they say (and

-- and so of

them held on the

from believing of the

saith, and as the

most received for the

and set forth the

may rather of the

But now since the

senses but by the

good causes, with the

property (as justice, mercy,

occasion of oppugning the

wrested away from the

in him. Of the

also witness of the

so was the selfsame

whole people knew the

their own position) the

their gowns gird or

our gear girt and

tua et de fratribus

tossed up, overthrown and

die festo, ne forte

holy day, "ne forte

maleicta terra in opere

inimicos tuos scabellum pedum

meis, donec ponam inimicos

Ne autem hoc audientes

babit, inducens eos sine

R. traderet sine L.

by grace moved to

him that he may

their bold pride might

the morrow so to
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 into a doubt 13, 16/ 2
consecrated, and which he turned it into his blessed blood 13, 130/ 6
that (after the wine turned to displeasure and pain 13, 17/ 5
rod of Aaron was turned by the name of 13, 131/ 3
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 sellsame 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
the table, and the
twelve
Christ came with his
twelve
the table and his
alone but with his
twelve
He came and his
twelve
was one of the
twelve
For Christ with his
twelve
more he remembered his
twelve
and company of his
twelve
the feet of thy
twelve
the table, and his
twelve
to wit, all the
twelve
that were they all
twelve
though he cost thee
twenty
showed them that the
one. For in the
twenty-first
words, written in the
twenty-second
his sixth book the
twenty-second
Gregory writeth in his
twenty-second
thereeto, written in the
twenty-seventh
death, written in the
twenty-sixth
is remembered in the
twenty-sixth
loaves, specified in the
twenty-sixth
crucifixion, written in the
twenty-sixth
Saint John in his
twenty-sixth
heaven.) Theophylactus upon the
twenty-sixth
of Saint Mark, the
twenty-third
and as one thing
twice
bread, that have I
twice
fail to bring in
two
self piece of clay
two
man gave to him
two
in heaven, of which
two
declare that there are
two
may be also by
two
salvation to believe those
two
seek him. And those
two
the belief of those
two
almighty person, man should
two
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/ 2
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, 71 / 5
framed his words that unaware to himself they should 13, 71 / 17
as for infants dying unbaptized , albeit that in many 13, 202 / 33
all creatures unsure and uncertain as things accounted to 13, 95 / 6
the soul departing therefrom unchristened before it come to 13, 35 / 28
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 uncontroled, glory, did when it 13, 4 / 4
that is to wit, undueceivable 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
come. But ye shall understand that, when I speak 13, 91 / 28
again. But you shall understand that the supper of 13, 104 / 15
intent they should well understand that this holy sacrament 13, 124 / 12
will that you shall understand and know that the 13, 125 / 4
blood) be well thus understand: "I say verily to 13, 131 / 32
must we now first understand , that the first kind 13, 142 / 16
we read let us understand aright, and then shall 13, 164 / 26
who can perceive and understand ? For who is borne 13, 169 / 2
such works we must understand as are wrought in 13, 174 / 7
the receiving. We must understand that of this holy 13, 174 / 30
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
conjuncturing 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 that he will not 13, 83 / 23
at the first hearing understood that word yet much 13, 55 / 27
Saint Bede, too), are understood not of wine but 13, 83 / 27
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, undone, that is our hope 13, 198 / 24
unto the very full, undoubted surety thereof, without special 13, 194 / 29
evil council is there undoubted surety thereof, without special 13, 194 / 29
second Apology to the undoubtedly the devil. But why 13, 74 / 11
them that, for their unfaithful Emperor Antonius, saith thus 13, 161 / 7
or for their evil 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 ungracious 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
saith: "Et mandavit illis
true Catholic faith: "Reddet
fell in a custom
is to wit, the
is to say, the
in nobis, quomodo voluntatis
naturae sed voluntatis ingerunt
proprietas, perfectae sacramentum sit
instrument lively, quick, conjoined,
the spirit of God
more firmly knit and
Virgin Mary taking into
his manhood, by the
contained therein is the
in one, into the
lively members in the
of saints in the
-- was still in
us not only the
us in, not an
this day by a
how affirm they the
the Sacrament of perfect
continued faith, lived in
he saith: "Sicut enim
Christum. Igitur sicut per
condemnationem, sic et per
vitae. Sicut enim per
multi, ita et per
potens est sermo Christi,
and allowed by the
necessity. But, as the
began in Bohemia) so
guis and custom was
tamen propertia calumniandum est
eius, orbis terrarum, et
et Satanas qui seducit
cibi. Nam ideo per
he can do none
we be not found
of all) false and
displeasures done him so
us, but if we

uni
unicique
uniform
union
united
unitatem
unitatis
united
united
united
united
united
united
united
united
united
united
united
united
united
unitas
universa
universal
universal
universal
universal
universal
universal
universal
universal
universi
universum
universum
unjustice
unkind
unkind
unkindly
unkindly
de hiis fratribus meis
de proximo suo." (God
secundum opera sua." (He
all in one fashion
together -- of all
or gathering together in
asseritur, quum naturalis per
, interrogo utrum ne per
, Non est humano aut
, and forever inseparable), in
with holy saints as
quick, lively members in
of person the poor
of person with his
or society of all
of Christ's holy mystical
of Christ's mystical body
of Christ's body mystical
of person, both with
of the Godhead but
of nature but of
of nature, or only
to be only in
. We may not speak
and concord of belief
delictum in omnes homines
justitiam in omnes homines
hominis inobodientiam peccatores constitut
oboedientiam justi constitutur multi
convertere. Deinde ipse dominus
Church, by which church
Church believeth, so is
that neither lay nor
both with lay people
ecclesiae, quod a ieiunis
qui habitant in co
orbem. Et proiectus est
orbem mos iste servatur
. And when we be
. A prayer. O my
Christian men. But there
by us, against so
put him from us
but we put him unkindly from us. Nor let

displeasures done him so unkindly by us, against so

us, but if we unkindly put him from us

but we put him unkindly from us. Nor let

of God received, their unkindness so much the more

to whom nothing was unknown ) knew the promise of

see that for cause unknown unto me, of which

Spirit to an only unknown church, and challenging yet

he find thy table unlawful love of worldly winning

God from us by unlawful love of worldly winning

God from us by unlawful love of worldly winning

manner of dispicions in unlearned laymen's mouths than I

Christendom both learned and unlearned agree. Now as for

labor to blear the unlearned reader's eye and make

special hope to deceive unlearned folk. Now purpose I

a good, poor, simple, unlearned soul honoreth God full

the feast of the unleavened loaves approaching." M. 26

holy day of the unleavened loaves, which feast is

the Passover and the unleavened loaves was two days

the holy day of the unleavened bread, which is called

the Passover and the unleavened loaves was two days

the Passover and the unleavened bread, give us here

the Passover and the unleavened bread. That the children

feastful day of the unleavened loaves, which feast is

the feast of the unleavened bread," which God specially

with wild lettuce and unleavened bread, and should have

seven days of the unleavened bread, they should all

this feast of the unleavened bread yearly kept holy

the days of the unleavened bread." And the first

commanded to eat with unleavened bread, and so forth

time to continue the unleavened bread seven days after

the feast of the unleavened bread because that feast

this feast of the unleavened loaves and the Passover

but with the sweet unleavened loaves of sincere love

first day of the unleavened loaves, specified in the

first day of the unleavened loaves, when the paschal

the feast of the unleavened bread, and how the

the feast of the unleavened bread, during which space

the feast of the unleavened loaves was the fifteenth

the feast of the unleavened loaves in the evening

the Feast of the Unleavened Loaves was on the

the Feast of the Unleavened Bread." For since the

the Feast of the Unleavened Loaves was called "the
the Feast of the Unleavened Bread” and "the first
first day of the Unleavened loaves, saying: "The first
first day of the Unleavened loaves, in which the
the Feast of the Unleavened Bread "the Feast of
first day of the Unleavened bread, which was the
first day of the Unleavened bread that began in
first day of the Unleavened bread, but it beginneth
chief day of the Unleavened bread. Which feast began
was it eaten with Christ did consecrate in
first day of the Unleavened bread came not in
decima and that the Unleavened bread. For in that
they) he had none church, which consecrateth in
the feast of the Unleavened loaves began the fifteenth
of that feast of Unleavened bread began the feast
first day of the Unleavened bread and in which
it appeareth plainly) with Unleavened bread. And verily methinketh
the feast of the Unleavened loaves, he consecrated not
at all times have Unleavened bread, since that was
the feast of the Unleavened loaves, which was on
Friday, was for the Unleavened bread, which was also
the consideration of his Unmeasurable goodness. Saint Elizabeth, at
the consideration of his Unmeasurable goodness. Saint Elizabeth, at
it in his mind
sumus; omnes qui de uno pane, et de uno calice participamus." (We many
illius necdum velit, in uno poste sanguinem posuit, qui
Saint Paul: "Omnes de uno pane manducamus." (All we
right humility, but an unperceived deceit should not pass
once, and everything so feeling, as hath the unconscious his redemption were full
unaware that he were) God had for man’s
them apace, and leave the Gentiles or paynims
hearer), seem very far deep treasure of his
with all the secret, Godhead, secretly covered and
that those spiritual things
Return to Top
Treatise on the Passion and Treatise to Receive the Blessed Body: Concordance of Major Terms 594

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 unspeakable lamb, himself would make 13, 60 / 8
offered in sacrifice the unspecked lamb. For, as I 13, 61 / 12
the sacrifice of the unspecked lamb is that feast 13, 61 / 16
immolation of the very unspecked Lamb, his own blessed 13, 62 / 6
of Christ, the very unspecked lamb, that should be 13, 86 / 15
blessed body, the very unspecked lamb, upon the cross 13, 92 / 26
our sin his own unspecked body as the most 13, 92 / 33
of the selfsame holy, unspecked lamb, his own blessed 13, 120 / 19
living creature, a fair, unspecked lamb, his own blessed 13, 120 / 19
sorry looking, for the unspecked lamb. But I will 13, 125 / 4
to doubt and stand unsure time of death, and 13, 24 / 10
arc unto all creatures unsure whether in that place 13, 50 / 30
had abided in Paradise unsure and uncertain, as things 13, 95 / 6
pride in a lewd, untruthful 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 sic ut 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
Unus panis et unum corpus 13, 143 / 24
Unus panis multi sumus." (We 13, 175 / 25
the Corinthians, saying: " then saith he also: " unweave as fast with the 13, 114 / 10
the one hand and unwilling to fall familiar with 13, 15 / 13
she had showed herself unworthy shall be guilty of 13, 160 / 2
cup of our Lord unworthily , eateth and drinketh judgment 13, 160 / 7
that eateth and drinketh unworthily , there he entereth to 13, 162 / 23
for where he entereth
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
avgainst 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
afeard 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
afeard 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 selvesame 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 selvesame 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
the Jews have hitherto
long ago begun and
nor bad, either otherwise
only was it never
yet is it never
once in a year)
of Christ, though it
considereth it not and
punishment, upon all three,
the Blessed Sacrament. First,
by mouth. And so
them to himself --
by the Greek phrase
money, after the old
ambition of the priests,
all the devil's power,
exsultavit gaudio infans in
Exsultavit gudio infans in
Exsultavit gudio infans in
ei, neque locutus fueris
ut unum quid ex
ore cordis haauritur. In
voluntatis ingerunt unitatem, interrogo
saith: "Nemo vivens scit,
saith: "Nemo vivens scit,
didicistis, qui sanguis super
to him secretly he
of that assembled council,
but in a manner
Howbeit not to the
council had done their
loved them to the
of everything is the
his to the very
wit, unto the very
told you, to the
cause: "Quia audisti vocem
exiit, et ad deum
out of heaven thereinto: ":
men, only for very
first casteth any proud
it were with a

used the figure here still
used for a figure of
used , it came to that
used in receiving the holy
used to offer that holy
used at the altar but
useth to rejoice and boast
useth (as it doth in
useth it like as he
using like order in declaring
using the name of sacrament
using and teaching the sacraments
using (I say) themselves in
usual in many places of
usual groats used in the
usurpation , and covetise of the
usurped upon us before and
utero meo." (As soon as
utero meo." (The child in
utero meo." (As soon as
utero meo." (The child in
utero avertatur a via sua
utrisque factum videatur, sic communicatione
utroque enim poste sanguis agni
utrum ne per naturae veritatem
utrum odio vel amore dingus
utrum odio vel amore dingus
utrumque postem ponitur, quando non
uttered the false dissimuled traitor
utterly destroy the innocent, are
utterly trifle in the remnant
uttermost part of their pain
uttermost , the Godhead (I say
uttermost ." For well ye wot
uttermost . And Christ loved his
uttermost , that is to wit
uttermost . Some doctors expound those
uttermost . And first he beginneth
uxoris tuae, maledicta terra in
vadit Surgit a cena et
Vae terrae et mari, quia
vain worldly trifles that properly
vain thought into our mind
vain delight and pride of
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 curious mind but of 13, 28/ 31
all curious appetite of problems put apart, we 13, 49/ 7
they thought it in to slay Lazarus, since 13, 70/ 1
it is a very 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 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
angell eius, et non valuerunt, neque locus inventus est 13, 6/ 3
a coin of one valeur and some of another 13, 79/ 14
was Judas" reward the valeur of ten shillings of 13, 79/ 24
been much above the valore of four groats, which 13, 80/ 5
tenth part of the valeur 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 needum as the gospel saith: " 13, 169/ 33
the gospel said: "Quum venerit filius hominis, putas inveniet 13, 173/ 30
yet finally, "Cetera quum vengerit ipsa 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, donec regnum ei " (And when the hour 13, 118/ 25
vitis donec regnum Dei veni, donec legem sed adimplere 13, 92/ 21
vitis, donec regnum Dei veni. (I say to you 13, 123/ 1
vitis, donec regum Dei veni. (I say verily to 13, 130/ 14
mortem domini annuntiabitis donec veni. (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 fidel 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 ciam 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
bibi. Fidem autem faciunt verba domini, qui dixit, hoc 13, 166/ 20
panis est: ubi autem verba Christi accesserunt corpus est 13, 167/ 8
andante. Et ante verba Christi, calix est vini 13, 167/ 10
et aquae plenus: ubi verba Christi, calix est vini 13, 167/ 10
solum modo aspicientes, sed verba autem Christi, corpus et 13, 165/ 20
in fines orbis terrae verba domini, qui dixit, hoc 13, 166/ 20
ita per orationem illius verbi consecratum hoc alimentum (quo 13, 161/ 11
sanguis meus, quotiescumque his verbis et hoc fide actum 13, 162/ 33
peccati, ita quando benedicende verbis caelestibus creaturae sacriss altariis 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
et auditu, auditus autem per verbo posset creata convertere? Immo 13, 166/ 34
voluntatis? Si enim vere verbis cælestibus creaturae sacriss altariis 13, 165/ 19
est, et nos vere verbum caro factum est, et 13, 163/ 21
et prolatum ab eo verbum carnem cibo domino sumimus 13, 163/ 21
sensum et rationem nostram, verbum tam sanctificata sunt, quam 13, 166/ 34
after the equinoctial in verbum ipsius, quod in omnibus 13, 167/ 27
at the equinoctial in verbum, the fourteenth day of 13, 86/ 19
after the equinoctial in 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
noster Christus assumptit, et vere homo ille qui ex 13, 163/ 26
fuit, Christus est, nosque vere sub mysterio carnem corporis 13, 163/ 27
ensit: Caro mea

esse, et sanguis meus

professione et fide nostra

vere caro est, et

fellows may well be

innocent, are also well

of the Scripture be

words of mine are

how it might be

surely succeed and be

these words of Christ

is yet not so

his as it was

which he (being as

of him had so

own holy manhead. And

parables, but were things

things which then were

governed by them. For

with unleavened bread. And

but wayfaring folk. And

should you do, too.
you do, too. Verily,

Savior Christ was as

strong mighty reason, saying: "
mighty reason, saying: "Verily,
of sins. I say

regno Dei." (I say

his resurrection, he did

Dei veniat" (I say

thus understand: "I say

understood thus: "I say

mei Dei" (I say

ipsi deum videbunt. Therefore

of Christ, that are

I have showed you,
two forms only doth

well-known. But else I

and betokeneth but also

our Savior Christ, being

potus" (My flesh is

and my blood is

if the word was

and if we also

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily

verily
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 verity quae dicimus, nisi ab 13, 163/ 34 enim in nobis Christi veritate carnis et sanguinis domini 13, 164/ 1 ego in eo. De veritatem hodie Christus in nobis 13, 163/ 20 utrum ne per naturae ipse est etiam testis veritatis . Nam invisibilis sacerdos visibles 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 vespera ad vespem servabit sabbata 13, 89/ 4 is to wit, in vespera quarta decima lunae, but 13, 89/ 21 did eat it in vespera tertia decima lunae. But 13, 89/ 22 following: A vesperum servabit sabbata vestra: The vespera servavit sabbata vestra 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 accepiisset 13, 100/ 22 lavit pedes eorum, accepit vestimenta sua: et quum recubiisset 13, 101/ 3 ergo ego lavi pedes vestros , dominus et magister, et 13, 101/ 5
<table>
<thead>
<tr>
<th>English Term</th>
<th>Latin Term</th>
<th>Meaning</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Their apparel was the vesture of innocence, more glorious</td>
<td>vesturialius</td>
<td>13, 13/ 20</td>
<td></td>
</tr>
<tr>
<td>adhuc in vinculo est</td>
<td>veteris</td>
<td>debiti iis vero commemoratis</td>
<td>13, 165/ 17</td>
</tr>
<tr>
<td>persecute, attempt, deceive, trouble, of all pain and vexation</td>
<td>vex</td>
<td>, and punish such as</td>
<td>13, 7/ 1</td>
</tr>
<tr>
<td>meae cogitationes vestrae, neque adhuc in vinculo est veteris debitii iis vero commemoratis</td>
<td>meae vseae vestrae, quia</td>
<td>13, 33/ 9</td>
<td></td>
</tr>
<tr>
<td>vestrae, neque vae meae viae</td>
<td>vae</td>
<td>meae a viis vestris</td>
<td>13, 33/ 10</td>
</tr>
<tr>
<td>terra, sic exsultatae sunt</td>
<td>vae</td>
<td>eius? quis enim cognovit</td>
<td>13, 33/ 16</td>
</tr>
<tr>
<td>iudicia eius, et investigabiles</td>
<td>viae</td>
<td>of lechery, for an</td>
<td>13, 63/ 14</td>
</tr>
<tr>
<td>beware of this horrible</td>
<td>vice</td>
<td>, and resist well the</td>
<td>13, 10/ 30</td>
</tr>
<tr>
<td>lechery (to which one</td>
<td>vice</td>
<td>of a vicious person</td>
<td>13, 96/ 30</td>
</tr>
<tr>
<td>persecute, attempt, deceive, trouble</td>
<td>vice</td>
<td>of lechery, for an</td>
<td>13, 63/ 14</td>
</tr>
<tr>
<td>of all pain and vexation</td>
<td>vice</td>
<td>, and resist well the</td>
<td>13, 10/ 30</td>
</tr>
<tr>
<td>meae cogitationes vestrae, neque</td>
<td>viae</td>
<td>of lechery, for an</td>
<td>13, 63/ 14</td>
</tr>
<tr>
<td>meae a viis vestris</td>
<td>viae</td>
<td>of a vicious person</td>
<td>13, 96/ 30</td>
</tr>
<tr>
<td>Nor now likewise the</td>
<td>vices</td>
<td>as have their springing</td>
<td>13, 63/ 26</td>
</tr>
<tr>
<td>is infected in the committed by his own</td>
<td>vices</td>
<td>as especially springing</td>
<td>13, 63/ 28</td>
</tr>
<tr>
<td>yet of all wretched</td>
<td>vices</td>
<td>the most base, by</td>
<td>13, 64/ 28</td>
</tr>
<tr>
<td>Nor now likewise the</td>
<td>vices</td>
<td>of vicious folk in</td>
<td>13, 97/ 2</td>
</tr>
<tr>
<td>is infected in the committed by his own</td>
<td>vicious</td>
<td>sinful stock, in that</td>
<td>13, 29/ 6</td>
</tr>
<tr>
<td>the vice of a</td>
<td>vicious</td>
<td>will. And then if</td>
<td>13, 40/ 5</td>
</tr>
<tr>
<td>likewise the vices of</td>
<td>vicious</td>
<td>person vitiateath not the</td>
<td>13, 96/ 30</td>
</tr>
<tr>
<td>thereby for his double</td>
<td>victory</td>
<td>against his double enemies</td>
<td>13, 47/ 16</td>
</tr>
<tr>
<td>naturam, quum ipsum hominem videat</td>
<td>artificio caelestis misericordiae Christi</td>
<td>13, 165/ 16</td>
<td></td>
</tr>
<tr>
<td>cogitationi nostrae absurdum esse videatur</td>
<td>quod dict. Superet et</td>
<td>13, 167/ 27</td>
<td></td>
</tr>
<tr>
<td>quid ex utrisque factum videatur</td>
<td>, sic communicacione corporis et</td>
<td>13, 168/ 18</td>
<td></td>
</tr>
<tr>
<td>transformatur, etiam si nobis videatur</td>
<td>panis, qui infirmi sumus</td>
<td>13, 170/ 20</td>
<td></td>
</tr>
<tr>
<td>non gustabunt mortem, donec videbunt</td>
<td>regnum Dic.&quot; (There be</td>
<td>13, 135/ 32</td>
<td></td>
</tr>
<tr>
<td>corde, quoniam ipsi deum videbunt</td>
<td>. Therefore verily, as also</td>
<td>13, 144/ 10</td>
<td></td>
</tr>
<tr>
<td>qui verus est sacerdos,</td>
<td>videlicet</td>
<td>Christo, oportet dari, id</td>
<td>13, 166/ 32</td>
</tr>
<tr>
<td>qui plebem redemit. Ergo</td>
<td>vide</td>
<td>quantis generibus potens est</td>
<td>13, 167/ 11</td>
</tr>
<tr>
<td>verified: &quot;Est via quaee videtur</td>
<td>hominibus iusta, et novissima</td>
<td>13, 112/ 17</td>
<td></td>
</tr>
<tr>
<td>Immo iam minoris miraculi videtur</td>
<td>esse si id quod</td>
<td>13, 165/ 22</td>
<td></td>
</tr>
<tr>
<td>IbaMT5 forma panis videtur</td>
<td>, ubi substantia panis non</td>
<td>13, 170/ 11</td>
<td></td>
</tr>
<tr>
<td>the point of such</td>
<td>vigor</td>
<td>and strength as would</td>
<td>13, 199/ 9</td>
</tr>
<tr>
<td>the point of such</td>
<td>vigor</td>
<td>and strength as would</td>
<td>13, 199/ 9</td>
</tr>
<tr>
<td>sunt viae meae a</td>
<td>viis</td>
<td>vestris, et cogitationes meae</td>
<td>13, 33/ 10</td>
</tr>
<tr>
<td>qui operantur iniquitatem in</td>
<td>viis</td>
<td>eius ambulaverunt.&quot; (Blessed are</td>
<td>13, 111/ 14</td>
</tr>
<tr>
<td>devil's dominion) unto the</td>
<td>vide</td>
<td>death of the cross</td>
<td>13, 11/ 3</td>
</tr>
<tr>
<td>use, the other in</td>
<td>vile</td>
<td>and filthy, where the</td>
<td>13, 30/ 29</td>
</tr>
<tr>
<td>whereof he maketh the</td>
<td>vile</td>
<td>vessel was nothing faulty</td>
<td>13, 30/ 29</td>
</tr>
<tr>
<td>all those vessels for</td>
<td>vile</td>
<td>(that is to wit</td>
<td>13, 30/ 32</td>
</tr>
<tr>
<td>sin both twain very</td>
<td>vile</td>
<td>and naught. Besides this</td>
<td>13, 31/ 2</td>
</tr>
<tr>
<td>with the devil, through</td>
<td>vile</td>
<td>wretched covetise betrayed, inspire</td>
<td>13, 82/ 5</td>
</tr>
<tr>
<td>to receive into his</td>
<td>vile</td>
<td>, earthly body that holy</td>
<td>13, 191/ 13</td>
</tr>
<tr>
<td>enter bodily into the</td>
<td>vile</td>
<td>bodies of those whose</td>
<td>13, 192/ 13</td>
</tr>
<tr>
<td>precious body into our</td>
<td>vile</td>
<td>, wretched carcass, and his</td>
<td>13, 197/ 27</td>
</tr>
</tbody>
</table>
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
doctors declare, by the vine is nothing to be 13, 131/ 17
I am the very vine meant himself, which afterward 13, 131/ 27
the generation of the vine that is to wit 13, 132/ 1
the generation of the vine (that is to say 13, 132/ 3
doctors that expound the vine and was in the 13, 132/ 4
this generation of the vine to be himself, they 13, 132/ 6
the generation of that vine that we now drink 13, 132/ 9
I am the very vine of which these other 13, 132/ 11
this generation of the vine " (for of mine own vine will I no more 13, 132/ 15
this generation of the vine , that is myself, which vine , that is to wit 13, 132/ 22
which am the very vine .And then after that vine ," he meant not any 13, 133/ 2
this generation of the vine , until that day when vine , that is to wit 13, 133/ 25
the generation of that vine and in the likeness vine and in the likeness 13, 135/ 3
sacramentum panis et sacramentum vini " (the sacrament of bread vini : Post verba autem Christi 13, 152/ 30
illic est panis et vini et aquae plenus: ubi 13, 167/ 10
verba Christi, calix est vini , aut nulla est substantia 13, 170/ 30
illisspeciebus panis et vini " (for of mine own 13, 162/ 29
de eisdem pane et vino secundum formam visibilem sed
the Scripture saith also: " Vinum laetificat cor hominis" --
may not by a violent and shameless exposition of violentam atque impudentem praedicationem caelestium
rebus loquendum, neque per he should be so violently taken so shortly upon
a principal blessedness: "Beatus virga Aaron devoravit virgas magorum MT2. And serpent: "Virga Aaron devoravit virgas magorum EgiptiorumMT2."
womb of the pure Virgin Mary taking into unity
in such wise also virtually when we receive it
our Lord, sacramentally and virtually both, made in the
our Lord, sacramentally and virtually both. They receive the
Lord both sacramentally and virtually which in due manner
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
visibilis creaturas in substantiam corporis
13, 165 / 11

veritatis, Nam invisibilis sacerdos
visibiliter premet dentibus sacramentum corporis
13, 144 / 6

sanguinem, licet carnaliter et
visible world made, and air
13, 12 / 4

And thus, after this
visible apparent things which every
13, 109 / 9

works had, beside those
visible, open glory at his
13, 134 / 31

for the time a
visible sacraments (those forms of
13, 145 / 20

and blood) under those
visible form they did eat
13, 163 / 7

wine according to the
visible creatures into the substance
13, 165 / 27

change and convert the
visibly tear or gnaw with
13, 144 / 24

he do carnally and
visibly descend in great glory
13, 196 / 3

the Father, and shall
visibly descend in great glory
13, 196 / 3

the Father, and shall
visibly
13, 197 / 13

bore us, would come
visit us in our own
13, 200 / 14

young cousin should come
visit her, yet now, because
13, 201 / 4

vouchsafe to come and
visit each of us with
13, 197 / 13

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 pulco frueris 13, 162/ 13
corpori commodus erat, et vitae corporalis subsidium ministrat. Sed 13, 162/ 31
vitam perduci, nisi naturalis vitae 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
one have our naturals vitam perduci, nisi naturalis vitae 13, 168/ 20
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 regnum 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 impiectate 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, serpent antiquus qui vocatur diabolus, et Satan qui | 13, 6/ 5 |
| Lord, I heard thy voice and was afraid to | 13, 18/ 2 |
| and not the common voice of the people. But | 13, 72/ 6 |
| and not the common voice agree, and all the | 13, 150/ 21 |
| that we have no voice of thy salvation was | 13, 200/ 24 |
| that we have no voice of thy salvation was | 13, 200/ 24 |
| and shame that he voided not at God's coming | 13, 20/ 23 |
| mundi desidero, panem dei volo sanguinis eius qui est | 13, 160/ 27 |
| de vivi, et potum volo, panem caelestem, Panem vitae | 13, 160/ 26 |
| 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 | 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 alterius lavare | 13, 101/ 6 |
| feci vos, ita et vos faciatis. Amen, amen, dico | 13, 101/ 7 |
| Accipite et dividite inter vos faciatis. Amen, amen, dico | 13, 101/ 26 |
| 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 salutatorium 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
thine enemy, too, and wait thee with a shrewd
with his twelve apostles waiting upon him, whereby his
To stir us to wake and pray, he not
Olives and there to wake and pray by night
dream, which, when he waketh, hath never a penny
for the devil to walk farther with her. For
time we may not walk out abroad, but keep
our Savior forbore to walk abroad among the Jews
own flesh let thee walk away, naked, silly soul
deeds of charity we walk, I fear me, nothing
and that way commonly walk therein. And therefore saith
but if we will walk in the law of
that are undefiled, that walk not in his ways
gate and will not walk forth in the way
a me operarii iniquitatis." (Walk you from me you
by it, intending to walk you from me you
by it, intending to walk
the place that he walketh on in earth into
their feet, and their walking staves in their hands
garments girt, and our walking staff in our hand
sin), and with our walking staff in our hand
his pot of water, walking on his errand, and
long and make haste, walking on in earth into
be by the way walking with faith in the
but good devout affection, walking with them, or else
as Saint Augustine saith), intending to walk and walking with his two disciples
intending to walk and wallowing in the puddle of
with her. But the wallowing-sweet pleasure of that fruit
in the dirt and wallowing in the mire, we
stood up like high walls of crystal on both
not in at the walking with faith in the
it so began to wamble in their stomachs that
did not, but by wandering another way from her
figured the long, painful wandering of men in the
when those great clerks wandering here in evil works
All beasts were at war with them, and each
enemy that gate well warded and sure in sundry
remnant of that borrowed ware whereof we be now
pride of that borrowed ware so gloriously boasted before
And therefore is this ware, Judas, all in thine
price of thine own ware

they were of this ware

have set upon his ware, namely being such ware

till they had the ware, namely being such ware as it was, so

both had Adam been warned by it and their

any harm; but he warned them that there should

day may be a warning to every man in

them, and give them warning of such ways as

at large before. A warning to the reader. Here

will give the reader warning that I will rehearse

the law written express warning given by Moses unto

words, Moses gave them warning of Christ, that he

his glorious ascension was warning given by sundry wise

he gave his disciples warning in this wise: "Two

he gave his disciples warning of his death coming

morrow after the aforeremembered warning of his passion given

words he giveth us warning of: the one, that

to give us warning of the necessity that

Paul giveth us gracious warning where he saith in

Paul giveth us gracious warning where he saith in

yet will I not warrant that he very well

up to cleanse and wash away the spots of

basin and began to wash the feet of his

him: "Thou shalt never wash my feet." Jesus answered

unto him: "If I wash thee not, thou shalt

more but that he wash his feet, but is

owe also one to wash another's feet. For I

basin, and began to wash the feet of his

into the basin himself, wash all their feet himself

Lord and Master should wash his feet. And therefore

wise: "Thou shall never said: "But if I

hast so determined to wash my feet in this

not only, Lord, to wash thee, thou shalt have

washed needeth not to wash mine unworthy feet, that

content that Christ should wash all his whole body

washed needeth but to wash his feet," and those

Master, you must also wash one another's feet. "Then

should you disdain to wash your fellow's feet, when

have not disdained to wash yours? And since the

have not disdained to wash your feet, there can

shameful pride disdain to wash the feet of his

would not suffer him wash his feet. But our
though they saw him own almighty hands to in such wise to and as who say, him: "He that is after that he had Therefore, if I have apostles, after their feet him: "He that is of Christ's holy hands For he that is baptism is so clean needeth to be all never shall be all But there is none to have his feet offered to be all head, "He that is to have no more Peter, "He that is after that he had Therefore if I have and declareth wherefore he saith unto him: "Lord, saith unto him: "Lord, said unto him: "Lord, and therein his humble third chapter. Of the to go about the lowly service in the Christ's great, marvelous humanity, therefore here in the for by the outward to wit, "that my example of Christ in literal fashion thereof in both in humble manner might contend that the with this example of defile mine hands with as in baptism the with water, signifying the the sacrament, and the sign (I mean the

wash
their feet, yet that
the feet of thy
the foul feet of
it away), himself with
needeth no more but
their feet, he took
your feet, being your
, sat down at the
needeth not to wash
, not his feet only
once already by baptism
altogether from all sin
again, nor never shall
again by baptism. For
so clean by baptism
often. For by his
again both feet, hands
is all clean and
but his feet," that
needeth but to wash
their feet, he took
your feet, being your
their feet, as he
thou my feet?" Jesus
thou my feet?" Saint
thou my feet?" To
of his disciples" feet
of the feet, specified
of the apostles" feet
the traitor's filthy feet
of his disciples" feet
of your feet I
of your feet is
the apostles" feet, with
of folks" feet as
and wiping and kissing
of the feet were
their feet his own
of their feet. The
of the body with
of the soul by
of the soul from
in the water) betokeneth

13, 115 / 24
13, 117 / 12
13, 117 / 14
13, 122 / 22
13, 101 / 27
13, 101 / 31
13, 102 / 1
13, 104 / 14
13, 107 / 29
13, 107 / 32
13, 108 / 5
13, 108 / 5
13, 108 / 7
13, 108 / 7
13, 108 / 16
13, 108 / 17
13, 108 / 22
13, 108 / 23
13, 108 / 24
13, 108 / 33
13, 109 / 5
13, 110 / 12
13, 110 / 14
13, 101 / 22
13, 106 / 19
13, 106 / 23
13, 82 / 24
13, 101 / 11
13, 104 / 17
13, 106 / 10
13, 108 / 29
13, 109 / 28
13, 109 / 35
13, 111 / 26
13, 114 / 12
13, 114 / 14
13, 114 / 20
13, 114 / 27
13, 117 / 3
13, 117 / 18
13, 141 / 17
13, 141 / 18
13, 141 / 19
13, 141 / 21
pain and labor, fasting,

reason to keep sure

our Savior saith, "to

men might say) a

but that of this

very following of the

the waves of the

of the water (which

devil's danger through the

and destroyed in the

bearing a pot of

bearing a pot of

the man with the

with his pot of

Then he did put

him, and then put

overgarments himself, put the

of the body with

the washing in the

the consecration, a little

issued both blood and

in the Apocalypse, by

tempered his wine with

or adventure to put

institution speaketh of no

full of wine and

they never master. The

was -- with the

with a stranger and

and that would after

good readers, see Judas

that we Christian folk

man should mingle one

with another piece of

be that, when we

be that, when we

shame. They would have

leese their authority), they

they came of them

one, now were they

his blessed body was

in passing by the

she made half the

Then took Adam a

watch

watch

watchword

watchword

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

water

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax

wax
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, 111/ 9
bare knowledge of the way thither if he will 13, 111/ 10
so by knowing the way to heaven, we can 13, 111/ 15
God, follow their own way ; may these words of 13, 112/ 15
infernum." (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
all those texts another way with an allegory sense 13, 158/ 25
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
but to seek the ways and the means how 13, 73/ 17
walk not in his ways. And our Savior saith 13, 111/16, differeth from all other ways with your allegories -- 13, 158/28,
taken away the true ways of God and holy 13, 193/15,
taken away the true ways of God and holy 13, 193/15,

And our Savior saith 13, 111/16, differeth from all other ways with your allegories -- 13, 158/28,
taken away the true ways of God and holy 13, 193/15,
taken away the true ways of God and holy 13, 193/15,

kind in wisdom more weak, and abhor to eat 13, 170/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,

do nothing to us that be weak and abhor to eat 13, 170/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,

God had forbidden her weal into what wretchedness, by 13, 11/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,

God had forbidden her weal into what wretchedness, by 13, 11/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,
take away the true ways with any of those ways -- flowered for a 13, 172/25,

meanwhile full of present wealth set in so wealthy state and in the 13, 13/9,

meanwhile full of present wealth set in so wealthy state and in the 13, 13/9,

meanwhile full of present wealth set in so wealthy state and in the 13, 13/9,

endured there without age, weariness, or pain, without spot 13, 13/25,

endured there without age, weariness, or pain, without spot 13, 13/25,

endured there without age, weariness, or pain, without spot 13, 13/25,

foolish weaver that would weave apace with the one 13, 114/10,

foolish weaver that would weave apace with the one 13, 114/10,

foolish weaver that would weave apace with the one 13, 114/10,

full thereof fastidious and weary. Not that those things 13, 97/28,

full thereof fastidious and weary. Not that those things 13, 97/28,

full thereof fastidious and weary. Not that those things 13, 97/28,

he had weariness or grief. He had 13, 39/6,

he had weariness or grief. He had 13, 39/6,

he had weariness or grief. He had 13, 39/6,

they meant as we 13, 138/8,

they meant as we 13, 138/8,

they meant as we 13, 138/8,

its meaning was a goodly praise 13, 15/18,

its meaning was a goodly praise 13, 15/18,

its meaning was a goodly praise 13, 15/18,

they should. But while ween they should. But while ween 13, 33/33,

they should. But while ween they should. But while ween 13, 33/33,

they should. But while ween they should. But while ween 13, 33/33,

bodies, to the inestimable wealth, of their souls. And 13, 192/12,

bodies, to the inestimable wealth, of their souls. And 13, 192/12,

bodies, to the inestimable wealth, of their souls. And 13, 192/12,

mankind set in so weariness, or pain, without spot 13, 13/25,

mankind set in so weariness, or pain, without spot 13, 13/25,

mankind set in so weariness, or pain, without spot 13, 13/25,

endured there without age, weariness, or pain, without spot 13, 13/25,

endured there without age, weariness, or pain, without spot 13, 13/25,

endured there without age, weariness, or pain, without spot 13, 13/25,
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
whiteness, redness, hardness, softness, weight, savor, and taste, and 13, 140/28
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
children of Israel, the well-disposed people, to escape well 13, 63/30
for their ease, and well-favoredly trimmed to their pleasure 13, 3/27
mouth, and the man well-known once for four days 13, 69/29
the will of God well-known . But else I verily 13, 151/14
in corners corrupt some well-minded men before they perceive 13, 138/10
pain, without spot or wem or any decay of 13, 13/25
foolish vanity if they went no farther. But the 13, 10/12
of one man it went into all men unto 13, 31/28
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
the devil. But why went they about so busily 13, 74/12
grave, he rose and went out through the hard 13, 75/4
of the twelve. Then went he to the princes 13, 75/28
the feast of Passover went into Bethany, where he 13, 76/14
his first coming, he went roundly to the matter 13, 78/21
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
shall be blessed), but went further and, to make 13, 116/8
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 fell 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
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
lawful of old, the
long-continued custom of the
of theirs, if the
two forms is the
Christ -- all the
before declared) the very
and salvation of the
the belief of Christ's
arise, forasmuch as the
received (and by the
the authority of the
the faith of Christ's
preserved continually by the
Lucifer and all his
But, oh, woe worth
contagious conversation of this
it, too. O wretched,
doubt but that their
I say to the
may turn from his
live, both shall that
into the council of
wit, that unto their
sinful device of any
Christ, whom thine own
things wring out a
himself -- foolishly and
man die in his
prophet saith: "Lo, in
But they that work
me you workers of
as to content his
from him to his
the means of his
the words of thy
foresaw that if the
the man and his
given ear unto thy
car out of his
of men in the
should eat it with
men in the wild
palaces in this wretched

whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
whole
wholesome
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked
wicked

body of Christ and
people of all Christendom
corps of Christendom --
body of Christendom may
sacrament, both for the
, under the both forms
person, of our sovereign
man, being both a
Church since the institution
people knew the truth
Catholic Church believed and
corps of the known
Catholic Church ever since
fruit and help of
proud spirits, and deprived
envy, the daughter of
serpent, with his questioning
serpent, how much of
enemy the serpent (which
man thou shalt die
way and live, both
man die in his
men), that is to
council hath not been
council. The fourth lecture
disciple, entangled with the
and a false understanding
do we speak. Thus
and yet the blood
was I conceived, and
walk not in his
And for conclusion, all
(whose request he could
and in a manner
somewhat seduced and brought
, accursed be the earth
may be suffered to
each delighting in other
words and hast eaten
mouth, whom he would
wilderness of this wretched
lettuce and unleavened bread
of this wretched world
of the world, wherein
<table>
<thead>
<tr>
<th>Concordance of Major Terms</th>
<th>616</th>
</tr>
</thead>
<tbody>
<tr>
<td>Return to Top</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>They might with some wile</td>
<td>13, 52/9</td>
</tr>
<tr>
<td>They might with some wile</td>
<td>13, 69/1</td>
</tr>
<tr>
<td>They might by some wilier</td>
<td>13, 25/18</td>
</tr>
<tr>
<td>As the Scripture saith, &quot;</td>
<td>13, 14/25</td>
</tr>
<tr>
<td>Better beware of their williness</td>
<td>13, 138/2</td>
</tr>
<tr>
<td>Of their own free will</td>
<td>13, 14/18</td>
</tr>
<tr>
<td>Similis ero altissimo.&quot; (I will</td>
<td>13, 26/14</td>
</tr>
<tr>
<td>Stars of God. I will</td>
<td>13, 18/10</td>
</tr>
<tr>
<td>Exalt my seat and will</td>
<td>13, 15/10</td>
</tr>
<tr>
<td>Of the north. I will</td>
<td>13, 18/15</td>
</tr>
<tr>
<td>The clouds and I will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Present matter) but only will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>They have said, &quot;We will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Speech, and say they will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>For their own, and will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Yet, lo, the devil will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>-- Memory, understanding, and will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Of they life. Enmity will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>To speak, too, she will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>As long as the will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Of merit, except the will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Unto her. And thus will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Mankind (in such as will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Merciful goodness that he will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>The rule by whose will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Him. If any man will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Natural liberty of their will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>The freedom of our will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>To reason, mine answer will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Naturally than we, that will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Affirm stiffly yes, I will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>That I trust he will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>By his own vicious will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Displeasure given changeth his will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>The way, many men will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Meseemeth hard, but I will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>God and that he will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>His own default either will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Which believeth that God will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Opinions, in which I will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Or opinion that I will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Present life, whereas God will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Sought for that he will</td>
<td>13, 18/26</td>
</tr>
<tr>
<td>Biddeth every man that will</td>
<td>13, 18/26</td>
</tr>
</tbody>
</table>

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Application</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>such as are learned</td>
<td>will</td>
<td>13, 49/ 20</td>
</tr>
<tr>
<td>Judas, and the obedient</td>
<td>will</td>
<td>13, 49/ 25</td>
</tr>
<tr>
<td>the reader. Here I</td>
<td>will</td>
<td>13, 50/ 6</td>
</tr>
<tr>
<td>reader warning that I</td>
<td>will</td>
<td>13, 50/ 6</td>
</tr>
<tr>
<td>my preface, because I</td>
<td>will</td>
<td>13, 50/ 11</td>
</tr>
<tr>
<td>present work. But yet</td>
<td>will</td>
<td>13, 50/ 21</td>
</tr>
<tr>
<td>context in English, nothing</td>
<td>will</td>
<td>13, 51/ 1</td>
</tr>
<tr>
<td>mine own, but out</td>
<td>will</td>
<td>13, 51/ 1</td>
</tr>
<tr>
<td>said unto them, &quot;What</td>
<td>will</td>
<td>13, 52/ 17</td>
</tr>
<tr>
<td>and torment. But yet</td>
<td>will</td>
<td>13, 55/ 26</td>
</tr>
<tr>
<td>long book alone, I</td>
<td>will</td>
<td>13, 57/ 21</td>
</tr>
<tr>
<td>body), or else it</td>
<td>will</td>
<td>13, 63/ 29</td>
</tr>
<tr>
<td>for them. And yet</td>
<td>will</td>
<td>13, 64/ 3</td>
</tr>
<tr>
<td>somewhat, too. For he</td>
<td>will</td>
<td>13, 64/ 4</td>
</tr>
<tr>
<td>one for him, he</td>
<td>will</td>
<td>13, 64/ 6</td>
</tr>
<tr>
<td>them. And therefore he</td>
<td>will</td>
<td>13, 64/ 6</td>
</tr>
<tr>
<td>not sacramently. But he</td>
<td>will</td>
<td>13, 64/ 10</td>
</tr>
<tr>
<td>holy cross. And then</td>
<td>will</td>
<td>13, 66/ 8</td>
</tr>
<tr>
<td>cannot get away. Pride</td>
<td>will</td>
<td>13, 67/ 31</td>
</tr>
<tr>
<td>wot not when he</td>
<td>will</td>
<td>13, 75/ 31</td>
</tr>
<tr>
<td>said unto them: &quot;What</td>
<td>will</td>
<td>13, 78/ 22</td>
</tr>
<tr>
<td>said unto them: &quot;What</td>
<td>will</td>
<td>13, 78/ 22</td>
</tr>
<tr>
<td>well also that it</td>
<td>will</td>
<td>13, 78/ 25</td>
</tr>
<tr>
<td>groats they said they</td>
<td>will</td>
<td>13, 79/ 5</td>
</tr>
<tr>
<td>are understood that he</td>
<td>will</td>
<td>13, 83/ 23</td>
</tr>
<tr>
<td>shalt go hence, who</td>
<td>will</td>
<td>13, 84/ 14</td>
</tr>
<tr>
<td>thou were a king,</td>
<td>will</td>
<td>13, 84/ 15</td>
</tr>
<tr>
<td>come to thee, there</td>
<td>will</td>
<td>13, 84/ 20</td>
</tr>
<tr>
<td>thee. And since God</td>
<td>will</td>
<td>13, 84/ 33</td>
</tr>
<tr>
<td>in token that God</td>
<td>will</td>
<td>13, 93/ 14</td>
</tr>
<tr>
<td>you shall prepare I</td>
<td>will</td>
<td>13, 94/ 13</td>
</tr>
<tr>
<td>bring you thither I</td>
<td>will</td>
<td>13, 94/ 14</td>
</tr>
<tr>
<td>also, that those that</td>
<td>will</td>
<td>13, 99/ 20</td>
</tr>
<tr>
<td>cometh to me, I</td>
<td>will</td>
<td>13, 103/ 6</td>
</tr>
<tr>
<td>with disobedience against the</td>
<td>will</td>
<td>13, 107/ 14</td>
</tr>
<tr>
<td>himself whole unto the</td>
<td>will</td>
<td>13, 107/ 18</td>
</tr>
<tr>
<td>thy glory, I rather</td>
<td>will</td>
<td>13, 107/ 26</td>
</tr>
<tr>
<td>the bliss of heaven</td>
<td>will</td>
<td>13, 111/ 7</td>
</tr>
<tr>
<td>way thither if he</td>
<td>will</td>
<td>13, 111/ 9</td>
</tr>
<tr>
<td>there but if we</td>
<td>will</td>
<td>13, 111/ 11</td>
</tr>
<tr>
<td>that knoweth not the</td>
<td>will</td>
<td>13, 111/ 21</td>
</tr>
<tr>
<td>that knoweth his lord’s</td>
<td>will</td>
<td>13, 111/ 23</td>
</tr>
<tr>
<td>stand stiff against God’s</td>
<td>will</td>
<td>13, 112/ 9</td>
</tr>
<tr>
<td>manner dealing, whereby folk</td>
<td>will</td>
<td>13, 112/ 14</td>
</tr>
</tbody>
</table>
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
unsotted lamb. But I will that you shall understand 13, 125/ 4
generation of the vine will I no more drink 13, 132/ 15
of the vine) until that day will I not after this 13, 132/ 21
And then after that will I drink it again 13, 132/ 23
holy words afore rehearsed will well declare it, in 13, 135/ 21
to refuse), but I will in effect, for this 13, 139/ 29
may be where it will , his very glorious blood 13, 147/ 32
the truth and the will of God well-known. But 13, 151/ 13
disponam." (The remnant I will order when I come 13, 151/ 28
the letter -- we will not withstand your allegories 13, 158/ 29
withstand your allegories but will well allow them, for 13, 158/ 30
clear against you. I will not here enter into 13, 159/ 6
Romans saith thus, "I will not eat the meat 13, 161/ 1
of nature but of will , them ask I now 13, 164/ 5
concord and agreement of will , For 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 let 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 willingly declining from grace and 13, 4/ 20
that glory, or else, willingly suffer death in recompense 13, 26/ 16
all, though he should willingly apply the freedom of 13, 38/ 9
death for man's sake willingly would, by the ordinance 13, 45/ 5
choose the good, but willingly taken pain of that 13, 45/ 9
consider well that Christ willingly suffered so sore bitter 13, 45/ 14
the hideous torment and willingly didst determine to die 13, 49/ 12
that innocent almighty person willingly , upon the trust and 13, 198/ 23
Savior Jesus Christ, which willingly , upon the trust and 13, 198/ 23
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 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>grace and kindness to win him, brought him to</td>
<td>win</td>
<td>13, 96/11</td>
</tr>
<tr>
<td>and in some other win many lands again, so</td>
<td></td>
<td>13, 172/35</td>
</tr>
<tr>
<td>as we dress the winding sheet here with sweet</td>
<td></td>
<td>13, 77/12</td>
</tr>
<tr>
<td>form of bread and wine in the Blessed Sacrament</td>
<td>wine</td>
<td>13, 92/28</td>
</tr>
<tr>
<td>form of bread and wine at this his Last</td>
<td>wine</td>
<td>13, 109/26</td>
</tr>
<tr>
<td>form of bread and wine ), he would, as was</td>
<td>wine</td>
<td>13, 120/22</td>
</tr>
<tr>
<td>divide the cup of wine among them and drink</td>
<td>wine</td>
<td>13, 122/33</td>
</tr>
<tr>
<td>he would drink no wine , as though he would</td>
<td>wine</td>
<td>13, 123/7</td>
</tr>
<tr>
<td>form of bread and wine , represent that sacrifice in</td>
<td>wine</td>
<td>13, 123/24</td>
</tr>
<tr>
<td>form of bread and wine . The manner of which</td>
<td>wine</td>
<td>13, 123/33</td>
</tr>
<tr>
<td>in the form of wine , whereof it followeth in</td>
<td>wine</td>
<td>13, 126/21</td>
</tr>
<tr>
<td>and turning of the wine into his own precious</td>
<td>wine</td>
<td>13, 126/27</td>
</tr>
<tr>
<td>drink with them the wine new in the kingdom</td>
<td>wine</td>
<td>13, 130/1</td>
</tr>
<tr>
<td>Father should drink the wine with them in a</td>
<td>wine</td>
<td>13, 130/3</td>
</tr>
<tr>
<td>of that kind of wine of which he consecrated</td>
<td>wine</td>
<td>13, 130/5</td>
</tr>
<tr>
<td>resurrection drink no more after that draft of</td>
<td>wine</td>
<td>13, 130/20</td>
</tr>
<tr>
<td>after that draft of wine which he drank next</td>
<td>wine</td>
<td>13, 130/20</td>
</tr>
<tr>
<td>well afterward that the wine , which (before his other</td>
<td>wine</td>
<td>13, 130/23</td>
</tr>
<tr>
<td>the chalice, and which wine he there converted into</td>
<td>wine</td>
<td>13, 130/25</td>
</tr>
<tr>
<td>the drinking thereof, not wine but his own holy</td>
<td>wine</td>
<td>13, 130/27</td>
</tr>
<tr>
<td>under the form of wine , which thing they were</td>
<td>wine</td>
<td>13, 130/28</td>
</tr>
<tr>
<td>he would drink no wine . Now in his second</td>
<td>wine</td>
<td>13, 130/34</td>
</tr>
<tr>
<td>when that (after the wine turned into his blood</td>
<td>wine</td>
<td>13, 131/3</td>
</tr>
<tr>
<td>the conversion of the wine into his blessed blood</td>
<td>wine</td>
<td>13, 131/31</td>
</tr>
<tr>
<td>is to say, the wine that came of the</td>
<td>wine</td>
<td>13, 132/4</td>
</tr>
<tr>
<td>be understood not of wine but of his blessed</td>
<td>wine</td>
<td>13, 132/25</td>
</tr>
<tr>
<td>after that draft of wine that he drank to</td>
<td>wine</td>
<td>13, 132/29</td>
</tr>
<tr>
<td>lamb, drink no more wine till after his resurrection</td>
<td>wine</td>
<td>13, 132/30</td>
</tr>
<tr>
<td>now had he drunken wine again after that and</td>
<td>wine</td>
<td>13, 132/31</td>
</tr>
<tr>
<td>second time had been wine (as it was not</td>
<td>wine</td>
<td>13, 132/33</td>
</tr>
<tr>
<td>he meant not any wine , but the blessed blood</td>
<td>wine</td>
<td>13, 133/3</td>
</tr>
<tr>
<td>For in the common wine that our Savior drank</td>
<td>wine</td>
<td>13, 134/8</td>
</tr>
<tr>
<td>and form of common wine , be new after his</td>
<td>wine</td>
<td>13, 135/4</td>
</tr>
<tr>
<td>were still bread and wine which he called then</td>
<td>wine</td>
<td>13, 137/20</td>
</tr>
<tr>
<td>in the bread and wine (which bread and wine</td>
<td>wine</td>
<td>13, 140/25</td>
</tr>
<tr>
<td>wine (which bread and wine are converted by the</td>
<td>wine</td>
<td>13, 140/26</td>
</tr>
<tr>
<td>in the bread and wine (since bread or wine</td>
<td>wine</td>
<td>13, 140/32</td>
</tr>
<tr>
<td>wine (since bread or wine none is there), nor</td>
<td>wine</td>
<td>13, 140/32</td>
</tr>
<tr>
<td>and the form of wine . The inward sacrament and</td>
<td>wine</td>
<td>13, 141/31</td>
</tr>
<tr>
<td>under the form of wine . Now are there likewise</td>
<td>wine</td>
<td>13, 141/34</td>
</tr>
<tr>
<td>form of bread and wine ) betoken the very natural</td>
<td>wine</td>
<td>13, 142/24</td>
</tr>
<tr>
<td>man's heart) -- and wine gladdeth the heart --</td>
<td>wine</td>
<td>13, 142/29</td>
</tr>
<tr>
<td>form of bread and wine ) do also signify and</td>
<td>wine</td>
<td>13, 143/11</td>
</tr>
<tr>
<td>one loaf and the wine that is converted into</td>
<td>wine</td>
<td>13, 143/19</td>
</tr>
</tbody>
</table>
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
bread and the same wine that were then turned 13, 156/ 2
bringeth forth bread and wine. This is, saith he 13, 163/ 6
the same bread and wine according to the visible 13, 163/ 7
substance of bread and wine, but after the words 13, 166/ 7
cup is full of wine and water, but when 13, 167/ 18
kinds of bread and wine, either there is no 13, 170/ 32
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
doing, or false, wily 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
of neither pleasure nor winning, nor being nothing forced 13, 149/ 23
unlawful love of worldly winning or foul filthy lust 13, 202/ 24
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
humble manner washing and wiping and kissing also many 13, 114/ 20
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
innocence because his high wisdom well wist it was 13, 46/ 27
limited of his own wisdom and goodness after what 13, 48/ 21
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 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) 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
to pass in such wise that they would, with 13, 75/ 9
forth and in such wise as thyself alone canst 13, 78/ 13
paces himself in such wise hold on their way 13, 95/ 12
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

he perceived to be wiser and more hard to 13, 14/ 27

the wisdom of the wisest man than is the 13, 33/ 6

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

their stomachs that they wished it out again and 13, 17/ 8

that albeit he well he had a Maker 13, 5/ 7

occasion of pride, so wise he well that if 13, 14/ 19

because his high wisdom wist it was not for 13, 46/ 26

his high wisdom well wist it was for ourselves 13, 46/ 28

this, God, that well wist what thing the bliss 13, 48/ 4

for it. Finally, God wist that it was nothing 13, 48/ 9

that, as our Savior wist when he should die 13, 67/ 12

saying, they very well wist that they lied. For 13, 70/ 17

such wise as themselves wist not why, and by 13, 95/ 18

that if any man wist where Christ were, he 13, 95/ 30

be noted. But he wist well enough that would 13, 99/ 18

man's house, they neither wist whose nor where, and 13, 109/ 21

looked on, though they wist what he had outwardly 13, 109/ 21

well be said they wist not what he did 13, 109/ 24

bitter as himself well wist it should, of which 13, 119/ 33

of personage, beauty, strength, wit , or learning, or other 13, 8/ 6

lordship, beauty, strength, learning, wit , body, soul, and all 13, 9/ 9

pain, that is to wit , that whencesoever they did 13, 13/ 1

die, that is to wit , that whereas they had 13, 13/ 3

twain, that is to wit , falsehood and envy. For 13, 16/ 16

point, that is to wit , the fall of our 13, 19/ 8

us," that is to wit , a god as we 13, 19/ 16

silence), that is to wit , she should sit and 13, 20/ 13

point, that is to wit , let us consider deeply 13, 23/ 5

left, that is to wit , the time of this 13, 23/ 19

satisfied, that is to wit , both man by justice 13, 25/ 30

himself, that is to wit , that by the cruel 13, 27/ 5

vile (that is to wit , all the kind of 13, 30/ 32

of (that is to wit , their first father and 13, 30/ 33

offspring, that is to wit , into all the kind 13, 32/ 6

deo," that is to wit , either actual or habitual 13, 32/ 21

-- that is to wit , how unable to be 13, 33/ 20

Thomas More Studies 14 (2019)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>prerogative, that is to</td>
<td>wit, the possibility of immortality</td>
<td>13, 36/13</td>
</tr>
<tr>
<td>first, that is to</td>
<td>wit, only natural, his soul</td>
<td>13, 36/17</td>
</tr>
<tr>
<td>me, that is to</td>
<td>wit, that they were never</td>
<td>13, 38/24</td>
</tr>
<tr>
<td>remnant, that is to</td>
<td>wit, undeceivable hope and ability</td>
<td>13, 39/8</td>
</tr>
<tr>
<td>condition, that is to</td>
<td>wit, that if he broke</td>
<td>13, 39/14</td>
</tr>
<tr>
<td>duchy, that is to</td>
<td>wit, the joys of heaven</td>
<td>13, 40/29</td>
</tr>
<tr>
<td>pound, that is to</td>
<td>wit, the commodities of man's</td>
<td>13, 40/33</td>
</tr>
<tr>
<td>pains, that is to</td>
<td>wit, &quot;poena damnii et poena&quot;</td>
<td>13, 41/17</td>
</tr>
<tr>
<td>feeling, that is to</td>
<td>wit, to the pain of</td>
<td>13, 41/26</td>
</tr>
<tr>
<td>draweth, that is to</td>
<td>wit, that those infants be</td>
<td>13, 42/15</td>
</tr>
<tr>
<td>rehearseth, that is to</td>
<td>wit, that there is one</td>
<td>13, 43/12</td>
</tr>
<tr>
<td>Paradise? That is to</td>
<td>wit, that their bodies might</td>
<td>13, 44/28</td>
</tr>
<tr>
<td>enemies, that is to</td>
<td>wit, the devil and his</td>
<td>13, 47/10</td>
</tr>
<tr>
<td>points, that is to</td>
<td>wit, the ruin of angel</td>
<td>13, 49/17</td>
</tr>
<tr>
<td>points, that is to</td>
<td>wit, by what means this</td>
<td>13, 49/23</td>
</tr>
<tr>
<td>Monotesseron (that is to</td>
<td>wit, &quot;one of all four&quot;</td>
<td>13, 50/10</td>
</tr>
<tr>
<td>touched, that is to</td>
<td>wit, in what wise the</td>
<td>13, 53/9</td>
</tr>
<tr>
<td>wise, that is to</td>
<td>wit, partly with inward inspiration</td>
<td>13, 54/16</td>
</tr>
<tr>
<td>head (that is to</td>
<td>wit, his Godhead, but only</td>
<td>13, 54/31</td>
</tr>
<tr>
<td>foot (that is to</td>
<td>wit, his manhead, and yet</td>
<td>13, 54/32</td>
</tr>
<tr>
<td>you, that is to</td>
<td>wit, the feast of Passover</td>
<td>13, 57/24</td>
</tr>
<tr>
<td>text, that is to</td>
<td>wit, in what wise the</td>
<td>13, 62/11</td>
</tr>
<tr>
<td>people (that is to</td>
<td>wit, the first motions unto</td>
<td>13, 63/25</td>
</tr>
<tr>
<td>too (that is to</td>
<td>wit, the first motions unto</td>
<td>13, 63/27</td>
</tr>
<tr>
<td>bread, that is to</td>
<td>wit, with no sour taste</td>
<td>13, 64/11</td>
</tr>
<tr>
<td>lamb, that is to</td>
<td>wit, have remembrance of his</td>
<td>13, 64/16</td>
</tr>
<tr>
<td>seat (that is to</td>
<td>wit, of pride, which is</td>
<td>13, 64/26</td>
</tr>
<tr>
<td>before, that is to</td>
<td>wit, his doctrine (that he)</td>
<td>13, 66/29</td>
</tr>
<tr>
<td>before, that is to</td>
<td>wit, the other cause of</td>
<td>13, 69/6</td>
</tr>
<tr>
<td>Maundy, that is to</td>
<td>wit, the Wednesday before his</td>
<td>13, 69/10</td>
</tr>
<tr>
<td>if any man might</td>
<td>wit, where he were, he</td>
<td>13, 71/14</td>
</tr>
<tr>
<td>men), that is to</td>
<td>wit, that unto their wicked</td>
<td>13, 74/8</td>
</tr>
<tr>
<td>passion, that is to</td>
<td>wit, upon what occasion the</td>
<td>13, 76/9</td>
</tr>
<tr>
<td>property, that is to</td>
<td>wit, to provide (his own)</td>
<td>13, 80/26</td>
</tr>
<tr>
<td>-- that is to</td>
<td>wit, lay all his pleasures</td>
<td>13, 81/7</td>
</tr>
<tr>
<td>had Judas not the</td>
<td>wit, to disdain their simple</td>
<td>13, 81/19</td>
</tr>
<tr>
<td>end, that is to</td>
<td>wit, to the pleasure of</td>
<td>13, 84/26</td>
</tr>
<tr>
<td>after (that is to</td>
<td>wit, beginning the fifteenth day</td>
<td>13, 86/20</td>
</tr>
<tr>
<td>before (that is to</td>
<td>wit, in the evening of</td>
<td>13, 87/3</td>
</tr>
<tr>
<td>names, that is to</td>
<td>wit, by the name of</td>
<td>13, 87/7</td>
</tr>
<tr>
<td>vere, that is to</td>
<td>wit, after the entering of</td>
<td>13, 88/24</td>
</tr>
<tr>
<td>day, that is to</td>
<td>wit, the first day of</td>
<td>13, 89/1</td>
</tr>
<tr>
<td>quinta, that is to</td>
<td>wit, upon the Thursday. And</td>
<td>13, 89/7</td>
</tr>
<tr>
<td>before, that is to</td>
<td>wit, on Shere Thursday when</td>
<td>13, 89/13</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page References</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>law</td>
<td>that is to wit, in vespere quarta decima</td>
<td>13, 89/20</td>
</tr>
<tr>
<td>fest</td>
<td>that is to wit, the first day of</td>
<td>13, 89/29</td>
</tr>
<tr>
<td>Lamb</td>
<td>that is to wit, the day before quarta</td>
<td>13, 90/6</td>
</tr>
<tr>
<td>thereof</td>
<td>that is to wit, quarta decima lunae, was</td>
<td>13, 90/8</td>
</tr>
<tr>
<td>before</td>
<td>that is to wit, on Shere Thursday at</td>
<td>13, 90/23</td>
</tr>
<tr>
<td>apostles</td>
<td>that is to wit, Peter and John, and</td>
<td>13, 92/19</td>
</tr>
<tr>
<td>the other ten could</td>
<td>wit, what to think therein</td>
<td>13, 94/12</td>
</tr>
<tr>
<td>end</td>
<td>, that is to wit, as some doctors say</td>
<td>13, 102/13</td>
</tr>
<tr>
<td>uttermost</td>
<td>, that is to wit, unto that extreme point</td>
<td>13, 102/16</td>
</tr>
<tr>
<td>end</td>
<td>that is to wit, unto the very uttermost</td>
<td>13, 102/23</td>
</tr>
<tr>
<td>end</td>
<td>, that is to wit, not for a while</td>
<td>13, 102/26</td>
</tr>
<tr>
<td>other</td>
<td>that is to wit, either for their own</td>
<td>13, 103/13</td>
</tr>
<tr>
<td>end (that is to</td>
<td>wit, the world to come</td>
<td>13, 103/14</td>
</tr>
<tr>
<td>way (that is to</td>
<td>wit, not only unto their</td>
<td>13, 103/19</td>
</tr>
<tr>
<td>end, that is to</td>
<td>wit, toward the bringing of</td>
<td>13, 103/22</td>
</tr>
<tr>
<td>end, that is to</td>
<td>wit, as I told you</td>
<td>13, 103/29</td>
</tr>
<tr>
<td>end, that is to</td>
<td>wit, that the nearer he</td>
<td>13, 103/32</td>
</tr>
<tr>
<td>end, that is to</td>
<td>wit, into the world to</td>
<td>13, 104/1</td>
</tr>
<tr>
<td>Iscariot</td>
<td>that is to wit, Iscirotes, &quot;of a place</td>
<td>13, 104/29</td>
</tr>
<tr>
<td>feet</td>
<td>, that is to wit, his affections, &quot;and then</td>
<td>13, 108/24</td>
</tr>
<tr>
<td>day</td>
<td>that is to wit, not the body only</td>
<td>13, 109/19</td>
</tr>
<tr>
<td>also</td>
<td>that is to wit, do each of you</td>
<td>13, 110/20</td>
</tr>
<tr>
<td>apostles</td>
<td>that is to wit, but my messengers to</td>
<td>13, 110/32</td>
</tr>
<tr>
<td>things</td>
<td>, &quot;that my washing of</td>
<td>13, 111/26</td>
</tr>
<tr>
<td>have followed his own used</td>
<td>that is to wit, but should have asked</td>
<td>13, 112/32</td>
</tr>
<tr>
<td>figure</td>
<td>, that is to wit, the things that they</td>
<td>13, 113/16</td>
</tr>
<tr>
<td>desired</td>
<td>, that is to wit, before he beginneth to</td>
<td>13, 119/2</td>
</tr>
<tr>
<td>before</td>
<td>, that is to wit, &quot;very sore have I</td>
<td>13, 119/18</td>
</tr>
<tr>
<td>do</td>
<td>(that is to wit, because that (as Saint</td>
<td>13, 119/22</td>
</tr>
<tr>
<td>chalice</td>
<td>, that is to wit, to institute his new</td>
<td>13, 120/26</td>
</tr>
<tr>
<td>God</td>
<td>, that is to wit, that it was his</td>
<td>13, 127/8</td>
</tr>
<tr>
<td>promised</td>
<td>, that is to wit, with the blessed blood</td>
<td>13, 127/28</td>
</tr>
<tr>
<td>blood</td>
<td>, that is to wit, remission of sins. And</td>
<td>13, 128/18</td>
</tr>
<tr>
<td>, that is to wit, &quot;to be confirmed in</td>
<td>13, 128/20</td>
<td></td>
</tr>
<tr>
<td>--</td>
<td>that is to wit, that in both the</td>
<td>13, 129/27</td>
</tr>
<tr>
<td>Father</td>
<td>(that is to wit, himself being in the</td>
<td>13, 130/1</td>
</tr>
<tr>
<td>manner</td>
<td>, that is to wit, when he should be</td>
<td>13, 130/3</td>
</tr>
<tr>
<td>come</td>
<td>, that is to wit, that he would before</td>
<td>13, 130/19</td>
</tr>
<tr>
<td>vine</td>
<td>, that is to wit, of my blood which</td>
<td>13, 132/1</td>
</tr>
<tr>
<td>new</td>
<td>, that is to wit, when it shall be</td>
<td>13, 132/16</td>
</tr>
<tr>
<td>Father</td>
<td>, that is to wit, after my resurrection when</td>
<td>13, 132/19</td>
</tr>
<tr>
<td>figure</td>
<td>, that is to wit, his own blessed body</td>
<td>13, 133/10</td>
</tr>
<tr>
<td>new</td>
<td>, that is to wit, in a new manner</td>
<td>13, 133/29</td>
</tr>
<tr>
<td>manner</td>
<td>(that is to wit, now immortal and impassible</td>
<td>13, 133/32</td>
</tr>
</tbody>
</table>
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

God, that is to wit, in his glory as 13, 135 / 24

disciples (that is to wit, Saint Peter, Saint James 13, 135 / 28

only, that is to wit, a token, a figure 13, 138 / 14

accidents, that is to wit, those accidents that were 13, 140 / 24

things (that is to wit, two things that are 13, 142 / 3

sacrament (that is to wit, by the sacramental sign 13, 142 / 7

of (that is to wit, the outward sacramental signs 13, 142 / 17

sacraments (that is to wit, signs and tokens) of 13, 142 / 18

things: that is to wit, of the very natural 13, 142 / 19

signs (that is to wit, the form of bread 13, 142 / 23

sacrament), that is to wit, that thing of the 13, 143 / 13

-- that is to wit, the society of all 13, 143 / 15

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

sacraments (that is to wit, both two distinct sacramental 13, 152 / 33

-- 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

sacramentally, that is to wit, the very body and 13, 177 / 2

spiritually, that is to wit, the fruitful thing of 13, 177 / 5

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
lethim to strive
that he was gird changeth his will and
left him to strive devil to rejoice the
abroad among the Jews, to declare that this
the cause of his
deserveth to have it
plain refusing thereof, he never so able to
-- we will not as Saint Peter beareth
the gift, is also good works may bear
good works may bear Saint John the Baptist
among them is God ( and praise their own
they were at their
sin contracted without his
more all damnable things),
desert with all their
present wealth. But, oh, to bring man to
quia modicum tempus habet." ( a little time.) This
doctrine of Christ. But silly soul of this
I come to the
our forefathers, mankind is
of God that a
counsel every man and
first began at the
man to woe, the
devising to entice this
soul of this woeful unto God, too. "The

wit, , the son of Adam 13, 192 / 5
wit, they receive his very 13, 192 / 16
wit, the virtue and the 13, 192 / 18
wit, that we verily believe 13, 195 / 24
wit, the soul in my 13, 201 / 16
wit, to poor folk, of 13, 201 / 32
withal, of Egypt had by 13, 153 / 30
withal, and man discharged of 13, 44 / 30
withal. Then cometh he to 13, 101 / 20
withdraweth it. Now say they 13, 41 / 24
withdrawing of the kind of 13, 71 / 11
withdrawing himself into the city 13, 71 / 16
withdrawing of Christ was to 13, 71 / 21
withdrawing, and not any fear 13, 71 / 21
withdrawn. So that, if this 13, 43 / 16
withdrawn his feet and answered 13, 107 / 7
withdrawd sin by their own 13, 38 / 24
withstand your allegories but will 13, 158 / 29
withstand where he saith: "Qui 13, 123 / 12
wit, of the truth of 13, 165 / 25
wit, unto our conscience that 13, 204 / 9
wit, unto our conscience that 13, 204 / 9
witessed: "Ecce agnus Dei qui 13, 62 / 22
witessing to our Savior where he 13, 73 / 22
wit, For the devil it 13, 78 / 4
wits "end how to bring 13, 78 / 16
witting, but only for actual 13, 40 / 4
witting well that we have 13, 67 / 28
wives and their children and 13, 59 / 14
woe worth wicked envy, the 13, 14 / 3
woe, the woman may do 13, 15 / 1
woe to the earth and 13, 23 / 13
woe well found our forefathers 13, 23 / 15
woe may that wretch be 13, 82 / 1
woeful woman at once? For 13, 16 / 14
woeful history of Christ's bitter 13, 24 / 29
woefully fallen through the false 13, 23 / 6
woman beautiful indeed abuse the 13, 7 / 31
woman to beware even of 13, 9 / 26
woman, as the kind in 13, 14 / 28
woman may do more than 13, 15 / 1
woman to this deadly deed 13, 15 / 3
woman at once? For here 13, 16 / 14
woman," quoth he, "that thou 13, 18 / 9
Lord God unto the woman: "Why didst thou so
between thee and the woman
Then gave he the woman her judgment and said
not seduced, but the woman," whereupon Saint Augustine at
Paul commandeth that a woman shall not take upon
the young serpent, the woman, eaten of the fruit
between thee and the woman, and between the seed
the seed of the woman (and the only seed)
only seed of only
God, nor man, nor Why reprove you this
lew'd mind toward a woman
nor priest, man nor
put every man and And because that the
and in the blessed woman's preaching and babbling to
the infant in my womb leapt for joy.) Now
the infant in my womb leapt for joy.) Now
openly known, and the wonder so far spread and
way, lo, was a wonderful thing, far passing the
of God and his wonderful works as reason, at
thereto, for all that wonderful example? And whereas our
the story and the wonderful work of God therein
have said, appeared his wonderful, loving heart. For had
words also declared the wonderful excellence of this new
passion such a secret wonderful
perceive so many great containeth in it a
Now because of these wonderful things as are to
work, I say, this wonderful secret treasure, and signifieth
this world by his wonderful things, and many other
servant. Such is the wonderful work of the communion
and plagues (wherewith God wonderfully ascended and styed up
himself in this point wonderfully into heaven, and there
his own holy person wonderfully far passed the old
ascended and styed up wonderfully into heaven, and there
with which himself was wonderfully
answers which himself was wont to answer other men
after his customary manner wont to make other folk
the thing that was wont to be sacrificed to
as he was before wont to do, but yet
authority), they waxed so wood therewith, that they thereupon
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>time for his wretched</td>
<td></td>
<td>13, 15/ 4</td>
</tr>
<tr>
<td>you,&quot; all his wretched</td>
<td></td>
<td>13, 15/ 5</td>
</tr>
<tr>
<td>his neighbor because the</td>
<td></td>
<td>13, 8/ 20</td>
</tr>
<tr>
<td>wore it, were her</td>
<td></td>
<td>13, 8/ 22</td>
</tr>
<tr>
<td>than she by that</td>
<td></td>
<td>13, 8/ 23</td>
</tr>
<tr>
<td>and steadfastness of God's</td>
<td></td>
<td>13, 15/ 29</td>
</tr>
<tr>
<td>speaking to Eve no</td>
<td></td>
<td>13, 19/ 26</td>
</tr>
<tr>
<td>This is a fearful</td>
<td></td>
<td>13, 21/ 32</td>
</tr>
<tr>
<td>the passion in Latin</td>
<td></td>
<td>13, 50/ 7</td>
</tr>
<tr>
<td>in Latin word by</td>
<td></td>
<td>13, 50/ 8</td>
</tr>
<tr>
<td>will not in any</td>
<td></td>
<td>13, 50/ 11</td>
</tr>
<tr>
<td>their pleasure be) every</td>
<td></td>
<td>13, 50/ 17</td>
</tr>
<tr>
<td>first hearing understood that</td>
<td></td>
<td>13, 55/ 27</td>
</tr>
<tr>
<td>before Christ's coming no</td>
<td></td>
<td>13, 56/ 30</td>
</tr>
<tr>
<td>pass) only with a</td>
<td></td>
<td>13, 57/ 22</td>
</tr>
<tr>
<td>that the same Hebrew</td>
<td></td>
<td>13, 62/ 1</td>
</tr>
<tr>
<td>it out.&quot; And this</td>
<td></td>
<td>13, 72/ 12</td>
</tr>
<tr>
<td>gospel declareth in this</td>
<td></td>
<td>13, 79/ 28</td>
</tr>
<tr>
<td>thee with a shrewd</td>
<td></td>
<td>13, 84/ 11</td>
</tr>
<tr>
<td>all off with one</td>
<td></td>
<td>13, 93/ 28</td>
</tr>
<tr>
<td>offering and sacrifice by</td>
<td></td>
<td>13, 98/ 6</td>
</tr>
<tr>
<td>man to say the</td>
<td></td>
<td>13, 99/ 30</td>
</tr>
<tr>
<td>heart, which (against that)</td>
<td></td>
<td>13, 99/ 32</td>
</tr>
<tr>
<td>not, for all that</td>
<td></td>
<td>13, 107/ 5</td>
</tr>
<tr>
<td>Saint Peter heard that</td>
<td></td>
<td>13, 107/ 16</td>
</tr>
<tr>
<td>his deed and his</td>
<td></td>
<td>13, 110/ 3</td>
</tr>
<tr>
<td>message in preaching my</td>
<td></td>
<td>13, 110/ 33</td>
</tr>
<tr>
<td>fantasy put unto God's</td>
<td></td>
<td>13, 112/ 13</td>
</tr>
<tr>
<td>only taught us by</td>
<td></td>
<td>13, 113/ 26</td>
</tr>
<tr>
<td>only taught us by</td>
<td></td>
<td>13, 113/ 30</td>
</tr>
<tr>
<td>and exhorted us by</td>
<td></td>
<td>13, 113/ 32</td>
</tr>
<tr>
<td>condition such that, whereas</td>
<td></td>
<td>13, 114/ 6</td>
</tr>
<tr>
<td>gave therein unto Christ's</td>
<td></td>
<td>13, 115/ 28</td>
</tr>
<tr>
<td>thereof is by the</td>
<td></td>
<td>13, 115/ 30</td>
</tr>
<tr>
<td>Scripture, to double a</td>
<td></td>
<td>13, 119/ 15</td>
</tr>
<tr>
<td>at all. For this</td>
<td></td>
<td>13, 121/ 16</td>
</tr>
<tr>
<td>things. One, by this</td>
<td></td>
<td>13, 121/ 33</td>
</tr>
<tr>
<td>gloze against mine own</td>
<td></td>
<td>13, 125/ 29</td>
</tr>
<tr>
<td>say that by this</td>
<td></td>
<td>13, 125/ 29</td>
</tr>
<tr>
<td>exposition, I note this</td>
<td></td>
<td>13, 133/ 20</td>
</tr>
<tr>
<td>note and mark this</td>
<td></td>
<td>13, 133/ 27</td>
</tr>
<tr>
<td>some doctors expound that</td>
<td></td>
<td>13, 133/ 35</td>
</tr>
<tr>
<td>consonant thereunto. For this</td>
<td></td>
<td>13, 134/ 2</td>
</tr>
<tr>
<td>that they hearing that</td>
<td></td>
<td>13, 136/ 10</td>
</tr>
</tbody>
</table>
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, 56/ 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 puttheth 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/ 11
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 theforesaid 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's 13, 119/ 16
albeit that in those words alone he told them 13, 125/ 18
into them with many words at length, mentioned in 13, 126/ 1
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
<table>
<thead>
<tr>
<th>Phrase</th>
<th>Words</th>
<th>Concordance Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savior, in those second words</td>
<td>as some holy doctors</td>
<td>13, 131 / 26</td>
</tr>
<tr>
<td>may every way these words</td>
<td>of our Savior (spoken)</td>
<td>13, 131 / 30</td>
</tr>
<tr>
<td>of which these other words</td>
<td>of mine are verified</td>
<td>13, 132 / 12</td>
</tr>
<tr>
<td>Now that with those words</td>
<td>this exposition, by which</td>
<td>13, 132 / 24</td>
</tr>
<tr>
<td>second saying, by these words</td>
<td>this generation of the</td>
<td>13, 133 / 2</td>
</tr>
<tr>
<td>himself, Also in the words</td>
<td>that he spoke before</td>
<td>13, 133 / 4</td>
</tr>
<tr>
<td>And so are these words</td>
<td>of the chalice understood</td>
<td>13, 133 / 16</td>
</tr>
<tr>
<td>that he by those words</td>
<td>in like wise promised</td>
<td>13, 133 / 18</td>
</tr>
<tr>
<td>Father God), in these words</td>
<td>, I say, I note</td>
<td>13, 133 / 27</td>
</tr>
<tr>
<td>appeareth well by these words</td>
<td>, at the least wise</td>
<td>13, 135 / 12</td>
</tr>
<tr>
<td>that his own holy words</td>
<td>afore rehearsed will well</td>
<td>13, 135 / 21</td>
</tr>
<tr>
<td>declare it, in which words</td>
<td>he said that himself</td>
<td>13, 135 / 22</td>
</tr>
<tr>
<td>also by his own words</td>
<td>, where, intending to show</td>
<td>13, 135 / 27</td>
</tr>
<tr>
<td>an homily upon these words</td>
<td>of Christ, &quot;Bibite ex</td>
<td>13, 136 / 6</td>
</tr>
<tr>
<td>heard of Christ's own words</td>
<td>) the selfsame sacred body</td>
<td>13, 137 / 10</td>
</tr>
<tr>
<td>ween that those plain words</td>
<td>of Christ, &quot;This is</td>
<td>13, 137 / 16</td>
</tr>
<tr>
<td>they say that those words</td>
<td>of Christ may be</td>
<td>13, 138 / 17</td>
</tr>
<tr>
<td>otherwise, nor that those words</td>
<td>should not be so</td>
<td>13, 138 / 21</td>
</tr>
<tr>
<td>which have expounded those words</td>
<td>in an allegory sense</td>
<td>13, 138 / 25</td>
</tr>
<tr>
<td>a figure. By which words</td>
<td>of those old holy</td>
<td>13, 138 / 27</td>
</tr>
<tr>
<td>use more: as the words</td>
<td>of Scripture, whereby they</td>
<td>13, 139 / 2</td>
</tr>
<tr>
<td>would also by the words</td>
<td>of Scripture prove the</td>
<td>13, 139 / 7</td>
</tr>
<tr>
<td>Savior in his own words</td>
<td>ordained his own very</td>
<td>13, 145 / 29</td>
</tr>
<tr>
<td>as in the very words</td>
<td>and manner of consecration</td>
<td>13, 151 / 20</td>
</tr>
<tr>
<td>only to declare those words</td>
<td>that I have already</td>
<td>13, 159 / 13</td>
</tr>
<tr>
<td>is to wit, the words</td>
<td>of our Savior himself</td>
<td>13, 159 / 14</td>
</tr>
<tr>
<td>here all his other words</td>
<td>that he spoke thereof</td>
<td>13, 159 / 17</td>
</tr>
<tr>
<td>with many more plain words</td>
<td>further: nor to declare</td>
<td>13, 159 / 23</td>
</tr>
<tr>
<td>nor to declare the words</td>
<td>of Saint Paul either</td>
<td>13, 159 / 24</td>
</tr>
<tr>
<td>foresaid exposition of those words</td>
<td>of our Savior at</td>
<td>13, 160 / 14</td>
</tr>
<tr>
<td>rehearse you the plain words</td>
<td>of some of them</td>
<td>13, 160 / 20</td>
</tr>
<tr>
<td>drink, but before those words</td>
<td>, that common bread did</td>
<td>13, 163 / 8</td>
</tr>
<tr>
<td>is done with these words</td>
<td>, and with this faith</td>
<td>13, 163 / 12</td>
</tr>
<tr>
<td>the faith before the words</td>
<td>of baptism, is yet</td>
<td>13, 166 / 3</td>
</tr>
<tr>
<td>sin, but when the words</td>
<td>be spoken, by and</td>
<td>13, 166 / 4</td>
</tr>
<tr>
<td>consecrate by the heavenly words</td>
<td>are set upon the</td>
<td>13, 166 / 6</td>
</tr>
<tr>
<td>wine. But after the words</td>
<td>of Christ there is</td>
<td>13, 166 / 8</td>
</tr>
<tr>
<td>those creatures with his words</td>
<td>, which he was able</td>
<td>13, 166 / 10</td>
</tr>
<tr>
<td>by after in these words</td>
<td>&quot;Quanto cum timore qualive</td>
<td>13, 166 / 17</td>
</tr>
<tr>
<td>and framed by the words</td>
<td>of Our Lord, who</td>
<td>13, 166 / 27</td>
</tr>
<tr>
<td>bread. But when Christ's words</td>
<td>be come to it</td>
<td>13, 167 / 16</td>
</tr>
<tr>
<td>body. And before the words</td>
<td>of Christ the cup</td>
<td>13, 167 / 18</td>
</tr>
<tr>
<td>water, but when the words</td>
<td>of Christ have wrought</td>
<td>13, 167 / 19</td>
</tr>
<tr>
<td>understanding and remembering his words</td>
<td>. For we cannot be</td>
<td>13, 167 / 39</td>
</tr>
<tr>
<td>Phrase</td>
<td>Word(s)</td>
<td>Line Numbers</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>----------------</td>
<td>---------------</td>
</tr>
</tbody>
</table>
| be deceived by his words, yet our senses be deceived. His words cannot be false, but of diverse of the words of Christ (saith Saint words of them), which words were written by the words of our Savior at the very plain open words of Christ of Christ's flesh are these words of Saint Paul therein For note well the words of Saint Paul therein is, a poor sheep wore it on her back all the while she wore it, were her wool to be occupied and work in the keeping of the earth in thy work With labor shalt thou the earth in thy work, and so forth.) And obedient unto them, their work without weariness, their meat God then of his work wrought in man give still yet, and I work still also), but in should therewith make this work too tedious and the find it in the work of that worshipful father work that asketh the workman work that entitled Monotesseron (that God the open work of his good affection work unto damnation (seemed the story and the wonderful work of God therein, almost fear), and with much work, attain unto it. But must needs be the work of God for them work yet was that inward work of his in healing yet because his outward work therein was not in Lord, But they that work of God therein, almost that the knowledge without work not only doth no work that can be meritorious if we will not work well our faith shall for conclusion, all the work (with this example of apostles, is the work of humility. For likewise Gerson rehearseth in his work called Monotesseron, gathered of beginning of this excellent work, gave thanks and blessed beginning of every good work, we should give thanks receive it -- doth work, I say, this wonderful I say, this wonderful work of the communion of work, I say, this wonderful work of the communion of 13, 167/ 39 13, 168/ 1 13, 171/ 1 13, 171/ 21 13, 173/ 5 13, 173/ 15 13, 174/ 21 13, 174/ 26 13, 176/ 7 13, 196/ 17 13, 196/ 17 13, 8/ 21 13, 8/ 22 13, 12/ 29 13, 18/ 31 13, 20/ 6 13, 23/ 26 13, 28/ 23 13, 28/ 25 13, 34/ 27 13, 49/ 3 13, 50/ 8 13, 50/ 9 13, 50/ 12 13, 50/ 21 13, 58/ 9 13, 59/ 3 13, 64/ 3 13, 77/ 6 13, 107/ 12 13, 109/ 22 13, 109/ 30 13, 111/ 15 13, 111/ 17 13, 115/ 15 13, 115/ 17 13, 116/ 23 13, 116/ 25 13, 118/ 13 13, 124/ 6 13, 124/ 9 13, 154/ 20 13, 154/ 20
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>work</td>
<td>and also a digression</td>
<td>13, 159/ 12</td>
</tr>
<tr>
<td>work</td>
<td>it would be for</td>
<td>13, 197/ 15</td>
</tr>
<tr>
<td>work</td>
<td>with him for our</td>
<td>13, 198/ 22</td>
</tr>
<tr>
<td>work</td>
<td>it would be for</td>
<td>13, 197/ 15</td>
</tr>
<tr>
<td>work</td>
<td>with him for our</td>
<td>13, 198/ 22</td>
</tr>
<tr>
<td>worker</td>
<td>of this communion, but</td>
<td>13, 154/ 23</td>
</tr>
<tr>
<td>workers</td>
<td>of wickedness.) And for</td>
<td>13, 116/ 22</td>
</tr>
<tr>
<td>worketh</td>
<td>still yet, and I</td>
<td>13, 34/ 26</td>
</tr>
<tr>
<td>working</td>
<td>, although it seem bread</td>
<td>13, 170/ 25</td>
</tr>
<tr>
<td>working</td>
<td>with the grace of</td>
<td>13, 191/ 16</td>
</tr>
<tr>
<td>working</td>
<td>with the grace of</td>
<td>13, 191/ 16</td>
</tr>
<tr>
<td>workman</td>
<td>, &quot;Wherefore hast thou made</td>
<td>13, 28/ 24</td>
</tr>
<tr>
<td>workman's</td>
<td>work that asketh the</td>
<td>13, 28/ 23</td>
</tr>
<tr>
<td>workmanship</td>
<td>of his heavenly mercy</td>
<td>13, 166/ 1</td>
</tr>
<tr>
<td>works</td>
<td>well appeareth. Now since</td>
<td>13, 32/ 31</td>
</tr>
<tr>
<td>works</td>
<td>as reason, at the</td>
<td>13, 37/ 3</td>
</tr>
<tr>
<td>works</td>
<td>, as in considering such</td>
<td>13, 50/ 15</td>
</tr>
<tr>
<td>works</td>
<td>of their ceremonies and</td>
<td>13, 97/ 32</td>
</tr>
<tr>
<td>works</td>
<td>, to come to the</td>
<td>13, 100/ 15</td>
</tr>
<tr>
<td>works</td>
<td>or bad. For look</td>
<td>13, 108/ 19</td>
</tr>
<tr>
<td>works</td>
<td>had, beside those visible</td>
<td>13, 109/ 9</td>
</tr>
<tr>
<td>works</td>
<td>that he wrought in</td>
<td>13, 116/ 24</td>
</tr>
<tr>
<td>works</td>
<td>shall not come where</td>
<td>13, 116/ 6</td>
</tr>
<tr>
<td>works</td>
<td>in this world) sit</td>
<td>13, 116/ 16</td>
</tr>
<tr>
<td>works</td>
<td>shall, for all their</td>
<td>13, 116/ 17</td>
</tr>
<tr>
<td>works</td>
<td>of Abraham, the most</td>
<td>13, 163/ 5</td>
</tr>
<tr>
<td>works</td>
<td>wrought in his true</td>
<td>13, 174/ 4</td>
</tr>
<tr>
<td>works</td>
<td>.) But yet such works</td>
<td>13, 174/ 6</td>
</tr>
<tr>
<td>works</td>
<td>we must understand as</td>
<td>13, 174/ 7</td>
</tr>
<tr>
<td>works</td>
<td>. We must (I say</td>
<td>13, 196/ 5</td>
</tr>
<tr>
<td>works</td>
<td>. For he forthwith was</td>
<td>13, 203/ 25</td>
</tr>
<tr>
<td>works</td>
<td>may bear witness unto</td>
<td>13, 204/ 8</td>
</tr>
<tr>
<td>works</td>
<td>. We must (I say</td>
<td>13, 196/ 5</td>
</tr>
<tr>
<td>works</td>
<td>. For he forthwith was</td>
<td>13, 203/ 25</td>
</tr>
<tr>
<td>works</td>
<td>may bear witness unto</td>
<td>13, 204/ 8</td>
</tr>
<tr>
<td>works</td>
<td>. We must (I say</td>
<td>13, 196/ 5</td>
</tr>
<tr>
<td>works</td>
<td>, and he is thrown</td>
<td>13, 6/ 11</td>
</tr>
<tr>
<td>world</td>
<td>that hath not high</td>
<td>13, 7/ 19</td>
</tr>
<tr>
<td>world</td>
<td>. For surely this sin</td>
<td>13, 9/ 20</td>
</tr>
<tr>
<td>world</td>
<td>made, and air, earth</td>
<td>13, 12/ 4</td>
</tr>
<tr>
<td>world</td>
<td>. Their palace was the</td>
<td>13, 13/ 19</td>
</tr>
<tr>
<td>world</td>
<td>to do the diligence</td>
<td>13, 21/ 12</td>
</tr>
<tr>
<td>world</td>
<td>by reason of that</td>
<td>13, 23/ 10</td>
</tr>
<tr>
<td>world</td>
<td>, which is transitory and</td>
<td>13, 23/ 19</td>
</tr>
<tr>
<td>world</td>
<td>, all beasts obedient unto</td>
<td>13, 23/ 26</td>
</tr>
<tr>
<td>Term</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>man born into this world</td>
<td>13, 29/6</td>
<td></td>
</tr>
<tr>
<td>sin entered into the world</td>
<td>13, 31/12</td>
<td></td>
</tr>
<tr>
<td>offspring is in this world</td>
<td>13, 34/5</td>
<td></td>
</tr>
<tr>
<td>natural means in this world</td>
<td>13, 37/6</td>
<td></td>
</tr>
<tr>
<td>this world since this world</td>
<td>13, 37/6</td>
<td></td>
</tr>
<tr>
<td>them out of this world</td>
<td>13, 42/11</td>
<td></td>
</tr>
<tr>
<td>the pleasures of this world</td>
<td>13, 47/29</td>
<td></td>
</tr>
<tr>
<td>go out of this world</td>
<td>13, 52/24</td>
<td></td>
</tr>
<tr>
<td>the beginning, before the world</td>
<td>13, 54/12</td>
<td></td>
</tr>
<tr>
<td>prince of this dark world</td>
<td>13, 58/16</td>
<td></td>
</tr>
<tr>
<td>wilderness of this wretched world</td>
<td>13, 58/31</td>
<td></td>
</tr>
<tr>
<td>whole roundel of the world</td>
<td>13, 61/2</td>
<td></td>
</tr>
<tr>
<td>the sins of the world</td>
<td>13, 62/24</td>
<td></td>
</tr>
<tr>
<td>we well consider the world</td>
<td>13, 63/2</td>
<td></td>
</tr>
<tr>
<td>devil himself, nor the world</td>
<td>13, 63/10</td>
<td></td>
</tr>
<tr>
<td>rewards of all the world</td>
<td>13, 63/17</td>
<td></td>
</tr>
<tr>
<td>and provocations of the world</td>
<td>13, 63/22</td>
<td></td>
</tr>
<tr>
<td>death out of this world</td>
<td>13, 66/12</td>
<td></td>
</tr>
<tr>
<td>am come into this world</td>
<td>13, 68/6</td>
<td></td>
</tr>
<tr>
<td>and charity toward the world</td>
<td>13, 68/24</td>
<td></td>
</tr>
<tr>
<td>nothing Lo, all the world</td>
<td>13, 72/25</td>
<td></td>
</tr>
<tr>
<td>the sight of the world</td>
<td>13, 73/28</td>
<td></td>
</tr>
<tr>
<td>every part of the world</td>
<td>13, 75/6</td>
<td></td>
</tr>
<tr>
<td>honored throughout all the world</td>
<td>13, 77/17</td>
<td></td>
</tr>
<tr>
<td>plate in the whole world</td>
<td>13, 79/9</td>
<td></td>
</tr>
<tr>
<td>people. It is a world</td>
<td>13, 80/24</td>
<td></td>
</tr>
<tr>
<td>even here in this world</td>
<td>13, 80/28</td>
<td></td>
</tr>
<tr>
<td>always this whole wretched world</td>
<td>13, 82/9</td>
<td></td>
</tr>
<tr>
<td>go out of this world</td>
<td>13, 82/12</td>
<td></td>
</tr>
<tr>
<td>go out of this world</td>
<td>13, 83/14</td>
<td></td>
</tr>
<tr>
<td>Church here in the world</td>
<td>13, 83/17</td>
<td></td>
</tr>
<tr>
<td>the end of the world</td>
<td>13, 83/19</td>
<td></td>
</tr>
<tr>
<td>used in this wretched world</td>
<td>13, 84/7</td>
<td></td>
</tr>
<tr>
<td>go out of this world</td>
<td>13, 87/32</td>
<td></td>
</tr>
<tr>
<td>that are in the world</td>
<td>13, 93/15</td>
<td></td>
</tr>
<tr>
<td>the count of the world</td>
<td>13, 93/16</td>
<td></td>
</tr>
<tr>
<td>the end of the world</td>
<td>13, 97/5</td>
<td></td>
</tr>
<tr>
<td>to endure in this world</td>
<td>13, 97/9</td>
<td></td>
</tr>
<tr>
<td>as long as the world</td>
<td>13, 97/10</td>
<td></td>
</tr>
<tr>
<td>and contempt of the world</td>
<td>13, 97/17</td>
<td></td>
</tr>
<tr>
<td>wretched wilderness of the world</td>
<td>13, 99/23</td>
<td></td>
</tr>
<tr>
<td>the contempt of this world</td>
<td>13, 99/26</td>
<td></td>
</tr>
<tr>
<td>to regard much the world</td>
<td>13, 99/26</td>
<td></td>
</tr>
<tr>
<td>consider that in that world</td>
<td>13, 99/27</td>
<td></td>
</tr>
</tbody>
</table>
and that in this world, we be but wayfaring 13, 99/ 28
to part from this world, than pilgrims to go 13, 100/ 7
which were in the world, he loved them into 13, 102 / 13
folk love in this world, but "He loved them (by a death so 13, 102 / 27
depart out of this world, , and the more tenderly 13, 103 / 2
especially loved in the departing out of this world. And for to show 13, 103 / 4
is to wit, the world, to come) they he 13, 103 / 15
he loved in the world, , he loved not into 13, 103 / 18
to wit, into the world, to come to the 13, 104 / 1
being incarnate in the world, , and his going again 13, 105 / 10
my feet in this world, ," Our Lord, then -- 13, 107 / 8
my word about the world, since I that send 13, 110 / 33
the royalty of the world, he not only taught 13, 113 / 29
good works in this world, ) sit after full high 13, 116 / 16
that were in the world, , he loved them to 13, 119 / 25
flesh more in this world, ," or thus, "I trust 13, 122 / 10
eat flesh in another world, , but that he would 13, 122 / 12
of all the whole world, ." And so was it 13, 128 / 29
sin of the whole world, . For sufficient it was 13, 128 / 30
offered up while the world, and as many more 13, 155 / 8
the pleasures of this world, by his wonderful ascension 13, 157 / 25
him that made the world, ) and "Caro mea vere 13, 159 / 21
the life of the world, . I long for the 13, 161 / 2
the imagination of the world, ? and a little after 13, 161 / 37
kept, throughout all the world, in the things of 13, 164 / 22
many parts of the world, .) Saint Gregory writeth in 13, 169 / 24
continue shall while this world, in the apostles" days 13, 171 / 11
corum" (Into all the doom to judge the world, last, what wrestling sooever 13, 173 / 31
and finish this present world, is gone out the 13, 176 / 14
shall be while the world, -- trowest thou that 13, 173 / 32
also as to the world's end should succeed in 13, 173 / 11
pride by which we worldly folk look up on 13, 8 / 9
only for very vain worldly trifles that properly be 13, 8 / 11
everlastly perish in this worldly desert, very few (I 13, 59 / 3
devilish people, and the worldly people, and the fleshly 13, 63 / 4
of the dark, devilish, worldly , and fleshy subjection into 13, 63 / 8
help of the devilish, worldly , and fleshly people, by 13, 63 / 13
maintenance of their own worldly winning and in revenging 13, 70 / 14
wily winning, or wretched worldly worship; let him that 13, 81 / 4
people and, for wretched worldly winning to be gotten 13, 81/ 32
not only unto their worldly commodities that are transitory 13, 103 / 19
greedy covetousness of wretched worldly wealth, and the foul 13, 193 / 13
worldly prince which, for special 13, 197 / 12
there were a great worldly prince and this heavenly 13, 197 / 19
worldly winning or foul filthy 13, 202 / 23
by unlawful love of worldly wealth, and the foul 13, 193 / 13
greedy covetousness of wretched, worldly prince which, for special 13, 197 / 12
there were a great worldly prince and this heavenly 13, 197 / 19
by unlawful love of worldly winning or foul filthy 13, 202 / 23
kind of love as worldly-minded folk use to bear 13, 103 / 12
sin of seven whole worlds , wherefore be not all 13, 44 / 24
beat from us venomous worms ), get us forward apace 13, 65 / 28
remiss, and now almost worn away. Their Sabbath days 13, 98 / 28
after, and every one worse than other. This point 13, 10 / 3
brought indeed into far worse condition. For many beasts 13, 24 / 22
to have refused the worse ; and that their strength 13, 38 / 5
time in vanities, or worse than vanities, while we 13, 68 / 14
are at it the worse is the council and 13, 73 / 27
the other yet the worse thief of them both 13, 80 / 20
law of Christ is worse kept a great deal 13, 97 / 14
Christian folk wax in worse case. For in the 13, 10 / 20
you be but the worse sort again) if the 13, 158 / 12
other sort (the far winning, or wretched worldlyworship ; let him that attaineth 13, 81 / 4
the work of that worshipful father, Master Jean Gerson 13, 50 / 8
farther unto the very worst point of all. For 13, 10 / 20
when it was kept worst , As for the sovereign 13, 97 / 16
nor Saracens, but (which worst is of all) false 13, 108 / 15
wealth. But, oh, woe worth wicked envy, the daughter 13, 14 / 3
take it) that were worth but the tenth part 13, 80 / 3
sparrows being both not worth an halfpenny, not so 13, 95 / 23
then, if they do worthily the one for him 13, 64 / 5
charity -- receive it worthily , and in such wise 13, 64 / 9
well to declare or worthily to speak of. For 13, 137 / 6
in the sacrament, received worthily doth especially above all 13, 142 / 31
which no man receiveth worthily , but such as are 13, 144 / 27
so many), therefore whosoever worthily do receive his holy 13, 148 / 30
in due manner and worthily receive the Blessed Sacrament 13, 191 / 10
Sacrament. When I say "worthily , " I mean not that 13, 191 / 11
worthy to receive him worthily . And ever let us 13, 198 / 20
that we receive him worthily , and in such a 13, 204 / 9
in due manner and worthily receive the Blessed Sacrament 13, 191 / 10
Sacrament. When I say "worthily , " I mean not that 13, 191 / 11
<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>worthy to receive him</td>
<td>13, 198</td>
<td>13, 198/20</td>
</tr>
<tr>
<td>that we receive him</td>
<td>13, 197</td>
<td>13, 204/ 9</td>
</tr>
<tr>
<td>sin have the bodies</td>
<td>13, 192</td>
<td>13, 34/ 32</td>
</tr>
<tr>
<td>and the soul was</td>
<td>13, 192</td>
<td>13, 34/ 34</td>
</tr>
<tr>
<td>soul they said was</td>
<td>13, 192</td>
<td>13, 35/ 2</td>
</tr>
<tr>
<td>the sacrament of so</td>
<td>13, 192</td>
<td>13, 144/26</td>
</tr>
<tr>
<td>Lord, I am not</td>
<td>13, 192</td>
<td>13, 162/22</td>
</tr>
<tr>
<td>very right and reason</td>
<td>13, 192</td>
<td>13, 191/ 3</td>
</tr>
<tr>
<td>take and accept for</td>
<td>13, 192</td>
<td>13, 191/ 9</td>
</tr>
<tr>
<td>not to take for</td>
<td>13, 192</td>
<td>13, 192/10</td>
</tr>
<tr>
<td>goodness accept us for</td>
<td>13, 192</td>
<td>13, 194/16</td>
</tr>
<tr>
<td>knoweth whether he be</td>
<td>13, 192</td>
<td>13, 195/ 3</td>
</tr>
<tr>
<td>of devotion toward the</td>
<td>13, 192</td>
<td>13, 196/31</td>
</tr>
<tr>
<td>he may make us</td>
<td>13, 192</td>
<td>13, 198/19</td>
</tr>
<tr>
<td>Lord, I am not</td>
<td>13, 192</td>
<td>13, 199/20</td>
</tr>
<tr>
<td>very right and reason</td>
<td>13, 192</td>
<td>13, 191/13</td>
</tr>
<tr>
<td>take and accept for</td>
<td>13, 192</td>
<td>13, 191/19</td>
</tr>
<tr>
<td>not to take for</td>
<td>13, 192</td>
<td>13, 192/10</td>
</tr>
<tr>
<td>goodness accept us for</td>
<td>13, 192</td>
<td>13, 194/16</td>
</tr>
<tr>
<td>knoweth whether he be</td>
<td>13, 192</td>
<td>13, 195/ 3</td>
</tr>
<tr>
<td>of devotion toward the</td>
<td>13, 192</td>
<td>13, 196/31</td>
</tr>
<tr>
<td>he may make us</td>
<td>13, 192</td>
<td>13, 198/19</td>
</tr>
<tr>
<td>Lord, I am not</td>
<td>13, 192</td>
<td>13, 199/20</td>
</tr>
<tr>
<td>beside, there were (ye</td>
<td>13, 207</td>
<td>13, 40/ 23</td>
</tr>
<tr>
<td>here, Howbeit, well I</td>
<td>13, 207</td>
<td>13, 42/ 27</td>
</tr>
<tr>
<td>But forasmuch as I</td>
<td>13, 207</td>
<td>13, 57/ 19</td>
</tr>
<tr>
<td>a thief&quot;; and &quot;We</td>
<td>13, 207</td>
<td>13, 67/ 31</td>
</tr>
<tr>
<td>For I shall, I</td>
<td>13, 207</td>
<td>13, 68/ 6</td>
</tr>
<tr>
<td>their own price. I</td>
<td>13, 207</td>
<td>13, 79/ 11</td>
</tr>
<tr>
<td>he said unto them,&quot;</td>
<td>13, 207</td>
<td>13, 101/32</td>
</tr>
<tr>
<td>utmost.&quot; For well ye</td>
<td>13, 207</td>
<td>13, 102/14</td>
</tr>
<tr>
<td>he said unto them:&quot;</td>
<td>13, 207</td>
<td>13, 109/ 7</td>
</tr>
<tr>
<td>which had been, you</td>
<td>13, 207</td>
<td>13, 171/33</td>
</tr>
<tr>
<td>silly soul, thou little</td>
<td>13, 207</td>
<td>13, 84/ 17</td>
</tr>
<tr>
<td>toward mankind, so kindly</td>
<td>13, 207</td>
<td>13, 85/ 8</td>
</tr>
<tr>
<td>Almighty Jesus Christ, which</td>
<td>13, 207</td>
<td>13, 100/ 9</td>
</tr>
<tr>
<td>of the whole earth,</td>
<td>13, 207</td>
<td>13, 117/11</td>
</tr>
<tr>
<td>sweet Savior Christ, which</td>
<td>13, 207</td>
<td>13, 38/ 8</td>
</tr>
<tr>
<td>now sore impaired and</td>
<td>13, 207</td>
<td>13, 55/ 7</td>
</tr>
<tr>
<td>sunt plagae corum.&quot; (&quot;The</td>
<td>13, 207</td>
<td>13, 55/ 9</td>
</tr>
<tr>
<td>bow. &quot;) For all the</td>
<td>13, 207</td>
<td>13, 27/33</td>
</tr>
<tr>
<td>Father, he pacified the</td>
<td>13, 207</td>
<td>13, 31/ 5</td>
</tr>
<tr>
<td>nature the children of</td>
<td>13, 207</td>
<td>13, 31/ 7</td>
</tr>
<tr>
<td>nature the children of</td>
<td>13, 207</td>
<td></td>
</tr>
</tbody>
</table>
By these words of Scripture the children of man's nature, for the occasions of pride, envy, with his enemies' misery, mercy (with taking great and a false understanding world endureth. Whereagainst whoso this world last, what of God and traitorous one. And the wily thereat then many a But Judas, the covetous his mind to another how." I trow that shall there some false But woe may that a very false, traitorous so great in this life of this fond, his time for his answer you," all his ate it, too. O pleasant paradise into the fare by these fleshly which he bewaileth this pleasant paradise into the lo, good readers, the the occasion was this yet in beholding the wild wilderness of this hath an old, wily, is yet of all heaven, while the foolish false, wily winning, or the people and, for the devil, through vile set always this whole love used in this great palaces in this filthy feet of whose filthy affection of his the greedy covetousness of body into our vile, wrath, of sin, of condemnation by nature, and put of the condition broken, and covetise, gluttony, sloth with fair entreating, sloth willingly themselves upon themselves away from the truth cannot fail in conclusion so ever the infidels shall, the devil, beholding this perceived well also the would laugh? Now as, when he saw that which encouraged him to had learned that counsel that hath been with be by whom the And for all his world that hath not world. For surely this wooing when her husband wooing had been at wicked serpent, how much earth. Long were it lovers here: when they world by reason of earth, their living gotten change that our forefathers fall of man. And decayed kind of man world ere we can bawd brought and betrayed vices the most base wily counselors (such as worldly worship; let him worldly winning to be covetise betrayed, inspire, I world at naught. The world. The flatterer feigneth wilderness of the world covetise defiled himself by worldly wealth, and the carcass, and his Holy
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>wretched</td>
<td>sinful living as casteth</td>
<td>13, 203/10</td>
</tr>
<tr>
<td>wretched</td>
<td>worldly, wealth, and the</td>
<td>13, 193/13</td>
</tr>
<tr>
<td>carcass, and his Holy</td>
<td></td>
<td>13, 197/27</td>
</tr>
<tr>
<td>sinful living as casteth</td>
<td></td>
<td>13, 203/10</td>
</tr>
<tr>
<td>destroyed himself. And as</td>
<td></td>
<td>13, 14/17</td>
</tr>
<tr>
<td>drowned; all this process</td>
<td></td>
<td>13, 58/7</td>
</tr>
<tr>
<td>done it. And from</td>
<td></td>
<td>13, 81/20</td>
</tr>
<tr>
<td>burning forever, where each</td>
<td></td>
<td>13, 84/22</td>
</tr>
<tr>
<td>. For if they had</td>
<td></td>
<td>13, 4/22</td>
</tr>
<tr>
<td>to all their offspring</td>
<td></td>
<td>13, 24/12</td>
</tr>
<tr>
<td>, for thy tender pity</td>
<td></td>
<td>13, 25/3</td>
</tr>
<tr>
<td>, the more that are</td>
<td></td>
<td>13, 73/26</td>
</tr>
<tr>
<td>should of reason be</td>
<td></td>
<td>13, 45/16</td>
</tr>
<tr>
<td>that shall die ere</td>
<td></td>
<td>13, 67/17</td>
</tr>
<tr>
<td>forever. Let us then</td>
<td></td>
<td>13, 68/1</td>
</tr>
<tr>
<td>, Io, the mischievous deed</td>
<td></td>
<td>13, 70/13</td>
</tr>
<tr>
<td>out a wicked and</td>
<td></td>
<td>13, 164/24</td>
</tr>
<tr>
<td>unto him by what</td>
<td></td>
<td>13, 35/21</td>
</tr>
<tr>
<td>anything false, for then</td>
<td></td>
<td>13, 92/13</td>
</tr>
<tr>
<td>and the reader stretch</td>
<td></td>
<td>13, 136/22</td>
</tr>
<tr>
<td>unto Saint Jerome, he</td>
<td></td>
<td>13, 34/15</td>
</tr>
<tr>
<td>upon the end of</td>
<td></td>
<td>13, 118/18</td>
</tr>
<tr>
<td>in this wise: &quot;Sic</td>
<td></td>
<td>13, 136/14</td>
</tr>
<tr>
<td>in his epistle to</td>
<td></td>
<td>13, 160/21</td>
</tr>
<tr>
<td>thus in his fourth</td>
<td></td>
<td>13, 161/28</td>
</tr>
<tr>
<td>in a book concerning</td>
<td></td>
<td>13, 162/6</td>
</tr>
<tr>
<td>in his like homely</td>
<td></td>
<td>13, 162/11</td>
</tr>
<tr>
<td>thus. &quot;Significata olim a</td>
<td></td>
<td>13, 162/26</td>
</tr>
<tr>
<td>in this wise: &quot;Eos</td>
<td></td>
<td>13, 163/18</td>
</tr>
<tr>
<td>thus: &quot;Recedat omne infidelitatis</td>
<td></td>
<td>13, 165/9</td>
</tr>
<tr>
<td>thus in his sixth</td>
<td></td>
<td>13, 166/29</td>
</tr>
<tr>
<td>thus: &quot;Credamus itaque ubique</td>
<td></td>
<td>13, 167/25</td>
</tr>
<tr>
<td>thus: &quot;Absit ut de</td>
<td></td>
<td>13, 168/6</td>
</tr>
<tr>
<td>in his tenth book</td>
<td></td>
<td>13, 168/15</td>
</tr>
<tr>
<td>thus: &quot;Ferebatur in manibus</td>
<td></td>
<td>13, 168/28</td>
</tr>
<tr>
<td>thus: &quot;Liquido apparat, quando</td>
<td></td>
<td>13, 169/11</td>
</tr>
<tr>
<td>in his twenty-second homily</td>
<td></td>
<td>13, 169/25</td>
</tr>
<tr>
<td>thus. &quot;Porro dicens. Hoc</td>
<td></td>
<td>13, 170/16</td>
</tr>
<tr>
<td>. Then was there in</td>
<td></td>
<td>13, 56/12</td>
</tr>
<tr>
<td>. For as saith Saint</td>
<td></td>
<td>13, 57/16</td>
</tr>
<tr>
<td>, and by figures contained</td>
<td></td>
<td>13, 62/14</td>
</tr>
<tr>
<td>. Which things, if the</td>
<td></td>
<td>13, 139/32</td>
</tr>
</tbody>
</table>
written thereof, and, after
apostles by tradition, without
Justin the holy martyr,
tradition, or delivery without
writing, and afterward by
the understanding of which
the thing before the
and have in their
as by the old
contriving of Christ’s death,
with soldiers appointed thereto,
generation before the law
and at the law
there in the law
both before the law
and understanding of anything
institution of the sacrament,
beginning of these words,
of whom it is
we find no word
by mouth than afterward
Corinthians without any book
that are said or
word as they be
them), which words were
think that God doth
his posterity have no
For, upon their own
wrote in that point
souls that took those
men that he had
men that he had
in recompense of the
then, should we therefore
he accounteth theirs that
he accounteth theirs that
forever. Sir Thomas More
in desert, when he
Mark, and Saint Luke
that therefore Saint John
come myself.) And never
saints. Sir Thomas More
the Tower of London,
same order as he

<table>
<thead>
<tr>
<th>Term</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>writing</td>
<td>13, 151 / 25</td>
</tr>
<tr>
<td>writing</td>
<td>13, 151 / 32</td>
</tr>
<tr>
<td>writing</td>
<td>13, 161 / 6</td>
</tr>
<tr>
<td>writing</td>
<td>13, 171 / 14</td>
</tr>
<tr>
<td>writing</td>
<td>13, 171 / 14</td>
</tr>
<tr>
<td>writing</td>
<td>13, 171 / 15</td>
</tr>
<tr>
<td>writings</td>
<td>13, 171 / 17</td>
</tr>
<tr>
<td>writings</td>
<td>13, 138 / 26</td>
</tr>
<tr>
<td>written</td>
<td>13, 149 / 4</td>
</tr>
<tr>
<td>written</td>
<td>13, 3 / 9</td>
</tr>
<tr>
<td>written</td>
<td>13, 3 / 13</td>
</tr>
<tr>
<td>written</td>
<td>13, 29 / 26</td>
</tr>
<tr>
<td>written</td>
<td>13, 29 / 26</td>
</tr>
<tr>
<td>written</td>
<td>13, 56 / 12</td>
</tr>
<tr>
<td>written</td>
<td>13, 57 / 12</td>
</tr>
<tr>
<td>written</td>
<td>13, 112 / 34</td>
</tr>
<tr>
<td>written</td>
<td>13, 117 / 20</td>
</tr>
<tr>
<td>written</td>
<td>13, 119 / 6</td>
</tr>
<tr>
<td>written</td>
<td>13, 144 / 28</td>
</tr>
<tr>
<td>written</td>
<td>13, 151 / 2</td>
</tr>
<tr>
<td>written</td>
<td>13, 151 / 23</td>
</tr>
<tr>
<td>written</td>
<td>13, 151 / 25</td>
</tr>
<tr>
<td>written</td>
<td>13, 157 / 3</td>
</tr>
<tr>
<td>written</td>
<td>13, 164 / 25</td>
</tr>
<tr>
<td>written</td>
<td>13, 173 / 15</td>
</tr>
<tr>
<td>wrong</td>
<td>13, 30 / 31</td>
</tr>
<tr>
<td>wrong</td>
<td>13, 39 / 26</td>
</tr>
<tr>
<td>wrong</td>
<td>13, 88 / 17</td>
</tr>
<tr>
<td>wrong</td>
<td>13, 92 / 9</td>
</tr>
<tr>
<td>wrong</td>
<td>13, 172 / 25</td>
</tr>
<tr>
<td>wronged</td>
<td>13, 203 / 27</td>
</tr>
<tr>
<td>wronged</td>
<td>13, 203 / 27</td>
</tr>
<tr>
<td>wrongful</td>
<td>13, 60 / 32</td>
</tr>
<tr>
<td>wrongfully</td>
<td>13, 169 / 19</td>
</tr>
<tr>
<td>wrongfully</td>
<td>13, 194 / 13</td>
</tr>
<tr>
<td>wrongfully</td>
<td>13, 194 / 13</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 3 / 30</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 56 / 14</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 92 / 9</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 92 / 10</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 151 / 28</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 177 / 9</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 177 / 10</td>
</tr>
<tr>
<td>wrote</td>
<td>13, 177 / 11</td>
</tr>
</tbody>
</table>
If God was so wroth with pride that he 13, 7/ 17
grudged therewith and was wroth therewith and said: "Wherefore 13, 76/ 26
and her ear-giving thereto, wrought not as it seemeth 13, 15/ 25
then of his work wrought in man give a 13, 28/ 25
beginning, before the world wrought , laid up out of 13, 54/ 12
miracles which he continually wrought -- that he was 13, 69/ 25
he the mystery secretly wrought by God in the 13, 77/ 6
glad their guests, God wrought therein, as our Savior 13, 77/ 9
treason that the traitor wrought , yet was the traitor 13, 96/ 24
only signified but also wrought and done in them 13, 109/ 12
his works that he wrought in the Blessed Sacrament 13, 109/ 24
to him the miracle wrought in them. For by 13, 167/ 3
words of Christ have wrought , there is made the 13, 167/ 19
after his good works wrought in his true Catholic 13, 174/ 4
must understand as are wrought in faith, for as 13, 174/ 7
a rod or a yard , while it was not 13, 131/ 24
in the Scripture Moses" yard was called still a 13, 153/ 28
was called still a yard when it was turned 13, 153/ 28
turned from a dead yard into a quick serpent 13, 153/ 29
unfinished) made in the year of our Lord 1534 13, 3/ 1
holy days through the year had one feast the 13, 59/ 7
was bishop for that year ), well allowed their false 13, 70/ 32
heard) bishop for that year , to devise and study 13, 72/ 30
first day of the year with the Jews. And 13, 88/ 27
servabitis sabbata vestra: The year in which our savior 13, 89/ 5
spoken once in a year ) useth to rejoice and 13, 99/ 32
both, made in the year of our Lord 1534 13, 191/ 3
both, made in the year of our Lord 1534 13, 191/ 3
forever lands to the yearly valure of one hundred 13, 40/ 8
other lands to the yearly valure of ten thousand 13, 40/ 10
those lands of the yearly ten thousand pound should 13, 40/ 14
their living of the yearly hundred pound, which they 13, 40/ 25
honest living of the yearly hundred pound, that is 13, 40/ 33
commanded them to celebrate yearly forever, as appeareth at 13, 59/ 9
of the unleavened bread yearly kept holy the space 13, 61/ 6
in Paradise untempted many years more than he did 13, 46/ 2
the space of forty years together ere any of 13, 58/ 29
space peradventure of many years together, what goodly places 13, 100/ 2
after the number of years of his age, and 13, 114/ 21
this day, and many years was it ere ever 13, 171/ 5
remnant, this fifteen hundred years continued and ever continue 13, 172/ 30
the prophet David many years ere the apostles were 13, 173/ 16
with them that have years and discretion that, without 13, 196/ 14
with them that have years and discretion that, without 13, 196/ 14
any man affirm stiffly
all of God, and
so proud, we shall
opera sua." (He shall
us from the sore
broad forehead while the
the devil, as the
every man old and
all folk old and
devil, and of the
There was once a
and meetly that her
and meetly that her
did the good publican
unto him and said: "
as he said upon
did the good publican
unto him and said: "
as he said upon
pretext of a great
touch and temper the

\[\text{yes} \quad \text{I will keep no} \quad 13,38/21\]
\[\text{yield} \quad \text{it we must again} \quad 13,9/4\]
\[\text{yield} \quad \text{a full strait account} \quad 13,9/16\]
\[\text{yield} \quad \text{every man according to} \quad 13,174/5\]
\[\text{yoke} \quad \text{thereof). But surely I} \quad 13,97/13\]
\[\text{young} \quad \text{man that beholdeth her} \quad 13,8/4\]
\[\text{young} \quad \text{infants of Babylon, let} \quad 13,10/31\]
\[\text{young} \quad \text{though he deceased with} \quad 13,34/2\]
\[\text{young} \quad \text{that, never being christened} \quad 13,42/10\]
\[\text{young} \quad \text{serpent, the woman, eaten} \quad 13,46/4\]
\[\text{young} \quad \text{man fallen in a} \quad 13,78/6\]
\[\text{young} \quad \text{cousin should come visit} \quad 13,200/13\]
\[\text{young} \quad \text{cousin should come visit} \quad 13,200/13\]
\[\text{Zacchaeus} \quad \text{which when he longed} \quad 13,203/17\]
\[\text{Zacchaeus} \quad \text{come off and come} \quad 13,203/20\]
\[\text{Zacchaeus} \quad \text{"Hodie salus facta est} \quad 13,204/13\]
\[\text{Zacchaeus} \quad \text{which when he longed} \quad 13,203/17\]
\[\text{Zacchaeus} \quad \text{come off and come} \quad 13,203/20\]
\[\text{Zacchaeus} \quad \text{"Hodie salus facta est} \quad 13,204/13\]
\[\text{zeal} \quad \text{unto the commonwealth of} \quad 13,70/16\]
\[\text{zeal} \quad \text{of Peter, through fervor} \quad 13,107/10\]
Frequency Index of Terms Used Five or More Times in the Selected Concordance

<table>
<thead>
<tr>
<th>Term</th>
<th>Frequency</th>
<th>Term</th>
<th>Frequency</th>
<th>Term</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOD</td>
<td>406</td>
<td>GIVE</td>
<td>73</td>
<td>REASON</td>
<td>47</td>
</tr>
<tr>
<td>BODY</td>
<td>342</td>
<td>MAKE</td>
<td>73</td>
<td>VERILY</td>
<td>47</td>
</tr>
<tr>
<td>MAN</td>
<td>287</td>
<td>FORM</td>
<td>71</td>
<td>DOCTORS</td>
<td>46</td>
</tr>
<tr>
<td>BLESSED</td>
<td>255</td>
<td>PAIN</td>
<td>71</td>
<td>HOUSE</td>
<td>46</td>
</tr>
<tr>
<td>BLOOD</td>
<td>219</td>
<td>TAKE</td>
<td>71</td>
<td>LAW</td>
<td>46</td>
</tr>
<tr>
<td>CHRIST</td>
<td>219</td>
<td>DEVIL</td>
<td>70</td>
<td>SACRAMENTAL</td>
<td>46</td>
</tr>
<tr>
<td>SACRAMENT</td>
<td>216</td>
<td>FATHER</td>
<td>70</td>
<td>SELFSAME</td>
<td>46</td>
</tr>
<tr>
<td>HOLY</td>
<td>210</td>
<td>GRACE</td>
<td>70</td>
<td>CHRISTIAN</td>
<td>45</td>
</tr>
<tr>
<td>SAY</td>
<td>208</td>
<td>POINT</td>
<td>70</td>
<td>DOTH</td>
<td>45</td>
</tr>
<tr>
<td>SAINT</td>
<td>206</td>
<td>APOSTLES</td>
<td>66</td>
<td>FALL</td>
<td>45</td>
</tr>
<tr>
<td>LORD</td>
<td>179</td>
<td>FLESH</td>
<td>66</td>
<td>CAME</td>
<td>44</td>
</tr>
<tr>
<td>WORDS</td>
<td>169</td>
<td>SCRIPTURE</td>
<td>64</td>
<td>JUDAS</td>
<td>44</td>
</tr>
<tr>
<td>BREAD</td>
<td>156</td>
<td>SEE</td>
<td>64</td>
<td>DISCIPLES</td>
<td>43</td>
</tr>
<tr>
<td>WIT</td>
<td>155</td>
<td>PUT</td>
<td>63</td>
<td>DIVERSE</td>
<td>43</td>
</tr>
<tr>
<td>SAVIOR</td>
<td>152</td>
<td>CHRIST'S</td>
<td>61</td>
<td>LOVE</td>
<td>43</td>
</tr>
<tr>
<td>SAITH</td>
<td>134</td>
<td>FEET</td>
<td>61</td>
<td>CAUSE</td>
<td>42</td>
</tr>
<tr>
<td>SIN</td>
<td>132</td>
<td>TWO</td>
<td>61</td>
<td>FIGURE</td>
<td>42</td>
</tr>
<tr>
<td>WILL</td>
<td>129</td>
<td>HIGH</td>
<td>60</td>
<td>FULL</td>
<td>42</td>
</tr>
<tr>
<td>TIME</td>
<td>124</td>
<td>FAR</td>
<td>59</td>
<td>KIND</td>
<td>42</td>
</tr>
<tr>
<td>DAY</td>
<td>116</td>
<td>GAVE</td>
<td>59</td>
<td>SAYING</td>
<td>42</td>
</tr>
<tr>
<td>RECEIVE</td>
<td>105</td>
<td>ADAM</td>
<td>58</td>
<td>SHOWED</td>
<td>42</td>
</tr>
<tr>
<td>COME</td>
<td>104</td>
<td>PART</td>
<td>58</td>
<td>ALMIGHTY</td>
<td>41</td>
</tr>
<tr>
<td>PASchal</td>
<td>103</td>
<td>WORD</td>
<td>58</td>
<td>GOD'S</td>
<td>40</td>
</tr>
<tr>
<td>EAT</td>
<td>102</td>
<td>FEAST</td>
<td>57</td>
<td>JEWS</td>
<td>40</td>
</tr>
<tr>
<td>LAMB</td>
<td>98</td>
<td>GIVEN</td>
<td>57</td>
<td>LIFE</td>
<td>40</td>
</tr>
<tr>
<td>MEN</td>
<td>95</td>
<td>NATURE</td>
<td>56</td>
<td>PRIDE</td>
<td>40</td>
</tr>
<tr>
<td>HEAVEN</td>
<td>90</td>
<td>STATE</td>
<td>55</td>
<td>MAN'S</td>
<td>39</td>
</tr>
<tr>
<td>PEOPLE</td>
<td>90</td>
<td>TOGETHER</td>
<td>55</td>
<td>MASTER</td>
<td>39</td>
</tr>
<tr>
<td>MANNER</td>
<td>89</td>
<td>WHOLE</td>
<td>55</td>
<td>PAUL</td>
<td>39</td>
</tr>
<tr>
<td>PASSION</td>
<td>88</td>
<td>CHURCH</td>
<td>54</td>
<td>PROUD</td>
<td>39</td>
</tr>
<tr>
<td>WORLD</td>
<td>88</td>
<td>SACRIFICE</td>
<td>52</td>
<td>SPECIAL</td>
<td>39</td>
</tr>
<tr>
<td>DEATH</td>
<td>86</td>
<td>FOLK</td>
<td>51</td>
<td>SUFFER</td>
<td>39</td>
</tr>
<tr>
<td>OLD</td>
<td>84</td>
<td>RECEIVED</td>
<td>51</td>
<td>GLORIOUS</td>
<td>38</td>
</tr>
<tr>
<td>MADE</td>
<td>83</td>
<td>UNLEAVENED</td>
<td>51</td>
<td>JOHN</td>
<td>38</td>
</tr>
<tr>
<td>FAITH</td>
<td>78</td>
<td>CHAPTER</td>
<td>50</td>
<td>NATURAL</td>
<td>38</td>
</tr>
<tr>
<td>NEW</td>
<td>77</td>
<td>GOODNESS</td>
<td>50</td>
<td>SON</td>
<td>38</td>
</tr>
<tr>
<td>CALLED</td>
<td>74</td>
<td>HEART</td>
<td>50</td>
<td>TAKEN</td>
<td>38</td>
</tr>
<tr>
<td>DRINK</td>
<td>74</td>
<td>EARTH</td>
<td>48</td>
<td>THREE</td>
<td>38</td>
</tr>
<tr>
<td>SOUL</td>
<td>74</td>
<td>KNOW</td>
<td>48</td>
<td>APPEARETH</td>
<td>37</td>
</tr>
<tr>
<td>WINE</td>
<td>74</td>
<td>MIND</td>
<td>48</td>
<td>DAYS</td>
<td>37</td>
</tr>
<tr>
<td>WISE</td>
<td>74</td>
<td>NAME</td>
<td>48</td>
<td>BEGAN</td>
<td>36</td>
</tr>
<tr>
<td>Term</td>
<td>Page</td>
<td>Term</td>
<td>Page</td>
<td>Term</td>
<td>Page</td>
</tr>
<tr>
<td>--------------</td>
<td>------</td>
<td>--------------</td>
<td>------</td>
<td>--------------</td>
<td>------</td>
</tr>
<tr>
<td>CONSIDER</td>
<td>36</td>
<td>WRETCHED</td>
<td>30</td>
<td>ELSE</td>
<td>24</td>
</tr>
<tr>
<td>MARK</td>
<td>36</td>
<td>COUNCIL</td>
<td>29</td>
<td>FORTHWITH</td>
<td>24</td>
</tr>
<tr>
<td>THOUGHT</td>
<td>36</td>
<td>KING</td>
<td>29</td>
<td>INSTITUTION</td>
<td>24</td>
</tr>
<tr>
<td>BITTER</td>
<td>35</td>
<td>KNOWLEDGE</td>
<td>29</td>
<td>REHEARSED</td>
<td>24</td>
</tr>
<tr>
<td>HELL</td>
<td>35</td>
<td>LOST</td>
<td>29</td>
<td>RIGHT</td>
<td>24</td>
</tr>
<tr>
<td>HELP</td>
<td>35</td>
<td>MEANT</td>
<td>29</td>
<td>SAINTS</td>
<td>24</td>
</tr>
<tr>
<td>JESUS</td>
<td>35</td>
<td>PLEASURE</td>
<td>29</td>
<td>BELIEF</td>
<td>23</td>
</tr>
<tr>
<td>LIKewise</td>
<td>35</td>
<td>SET</td>
<td>29</td>
<td>CLEAN</td>
<td>23</td>
</tr>
<tr>
<td>MATTER</td>
<td>35</td>
<td>BODIES</td>
<td>28</td>
<td>COMPANY</td>
<td>23</td>
</tr>
<tr>
<td>MEANS</td>
<td>35</td>
<td>DOUBT</td>
<td>28</td>
<td>CONVENIENT</td>
<td>23</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>35</td>
<td>FIND</td>
<td>28</td>
<td>CUP</td>
<td>23</td>
</tr>
<tr>
<td>SHOW</td>
<td>35</td>
<td>REMEMBRANCE</td>
<td>28</td>
<td>LIVING</td>
<td>23</td>
</tr>
<tr>
<td>WAY</td>
<td>35</td>
<td>SENSIBLE</td>
<td>28</td>
<td>MATTHEW</td>
<td>23</td>
</tr>
<tr>
<td>WORK</td>
<td>35</td>
<td>DEADLY</td>
<td>27</td>
<td>MOUTH</td>
<td>23</td>
</tr>
<tr>
<td>ABLE</td>
<td>34</td>
<td>DECLARE</td>
<td>27</td>
<td>PRESENT</td>
<td>23</td>
</tr>
<tr>
<td>SUPPER</td>
<td>34</td>
<td>GLORY</td>
<td>27</td>
<td>SUBSTITUTE</td>
<td>23</td>
</tr>
<tr>
<td>ALONE</td>
<td>33</td>
<td>LITTLE</td>
<td>27</td>
<td>SURE</td>
<td>23</td>
</tr>
<tr>
<td>CORPUS</td>
<td>33</td>
<td>LONG</td>
<td>27</td>
<td>THINK</td>
<td>23</td>
</tr>
<tr>
<td>DECLARED</td>
<td>33</td>
<td>OCCASION</td>
<td>27</td>
<td>VINE</td>
<td>23</td>
</tr>
<tr>
<td>DOMINI</td>
<td>33</td>
<td>PLAIN</td>
<td>27</td>
<td>FEAR</td>
<td>22</td>
</tr>
<tr>
<td>EXAMPLE</td>
<td>33</td>
<td>SEEMETH</td>
<td>27</td>
<td>ORIGINAL</td>
<td>22</td>
</tr>
<tr>
<td>FALSE</td>
<td>33</td>
<td>SIGNIFIED</td>
<td>27</td>
<td>PAINFUL</td>
<td>22</td>
</tr>
<tr>
<td>HAND</td>
<td>33</td>
<td>TRUTH</td>
<td>27</td>
<td>PLAINLY</td>
<td>22</td>
</tr>
<tr>
<td>POOR</td>
<td>33</td>
<td>CALL</td>
<td>26</td>
<td>RESURRECTION</td>
<td>22</td>
</tr>
<tr>
<td>SUNDARY</td>
<td>33</td>
<td>ENTER</td>
<td>26</td>
<td>SERPENT</td>
<td>22</td>
</tr>
<tr>
<td>JUSTICE</td>
<td>32</td>
<td>EVENING</td>
<td>26</td>
<td>SIGN</td>
<td>22</td>
</tr>
<tr>
<td>KINGDOM</td>
<td>32</td>
<td>GOSPEL</td>
<td>26</td>
<td>THANKS</td>
<td>22</td>
</tr>
<tr>
<td>RECEIVING</td>
<td>32</td>
<td>HANDS</td>
<td>26</td>
<td>CATHOLIC</td>
<td>21</td>
</tr>
<tr>
<td>STILL</td>
<td>32</td>
<td>KEEP</td>
<td>26</td>
<td>COMMON</td>
<td>21</td>
</tr>
<tr>
<td>BETTER</td>
<td>31</td>
<td>LUKE</td>
<td>26</td>
<td>CONTAINED</td>
<td>21</td>
</tr>
<tr>
<td>CHILDREN</td>
<td>31</td>
<td>OUTWARD</td>
<td>26</td>
<td>DEED</td>
<td>21</td>
</tr>
<tr>
<td>CROSS</td>
<td>31</td>
<td>PLACES</td>
<td>26</td>
<td>DELIVERED</td>
<td>21</td>
</tr>
<tr>
<td>DIE</td>
<td>31</td>
<td>READERS</td>
<td>26</td>
<td>EATING</td>
<td>21</td>
</tr>
<tr>
<td>EVIL</td>
<td>31</td>
<td>REDEMPTION</td>
<td>26</td>
<td>EXCELLENT</td>
<td>21</td>
</tr>
<tr>
<td>GODHEAD</td>
<td>31</td>
<td>TRAITOR</td>
<td>26</td>
<td>FRUIT</td>
<td>21</td>
</tr>
<tr>
<td>LOVED</td>
<td>31</td>
<td>TRUE</td>
<td>26</td>
<td>LEAVE</td>
<td>21</td>
</tr>
<tr>
<td>PERSON</td>
<td>31</td>
<td>USE</td>
<td>26</td>
<td>MOTHER</td>
<td>21</td>
</tr>
<tr>
<td>PLACE</td>
<td>31</td>
<td>WASH</td>
<td>26</td>
<td>PERCEIVE</td>
<td>21</td>
</tr>
<tr>
<td>SOULS</td>
<td>31</td>
<td>ANGELS</td>
<td>25</td>
<td>POWER</td>
<td>21</td>
</tr>
<tr>
<td>GO</td>
<td>30</td>
<td>FOREVER</td>
<td>25</td>
<td>PROPHET</td>
<td>21</td>
</tr>
<tr>
<td>LO</td>
<td>30</td>
<td>PETER</td>
<td>25</td>
<td>SECOND</td>
<td>21</td>
</tr>
<tr>
<td>PRIESTS</td>
<td>30</td>
<td>SHED</td>
<td>25</td>
<td>SIGNIFY</td>
<td>21</td>
</tr>
<tr>
<td>SACRAMENTS</td>
<td>30</td>
<td>SURELY</td>
<td>25</td>
<td>SOON</td>
<td>21</td>
</tr>
<tr>
<td>SORE</td>
<td>30</td>
<td>TESTAMENT</td>
<td>25</td>
<td>WATER</td>
<td>21</td>
</tr>
<tr>
<td>SPEAK</td>
<td>30</td>
<td>USED</td>
<td>25</td>
<td>WOMAN</td>
<td>21</td>
</tr>
<tr>
<td>SPIRIT</td>
<td>30</td>
<td>COMING</td>
<td>24</td>
<td>WORKS</td>
<td>21</td>
</tr>
<tr>
<td>TOOK</td>
<td>30</td>
<td>DAMNATION</td>
<td>24</td>
<td>WORTHY</td>
<td>21</td>
</tr>
<tr>
<td>Term</td>
<td>Frequency</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BELIEVE</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DEI</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EATEN</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVANGELISTS</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FILTHY</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GENERATION</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INWARD</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LEFT</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASS</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SECRET</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>STAND</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TAUGHT</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOLD</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ALTAR</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BAPTISM</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BEGINNING</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BOUNDEN</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>COMMANDMENT</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FORMS</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LESS</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LOAVES</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NECESSITY</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PANIS</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SERVE</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIGNIFIETH</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SINFUL</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ST</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TREE</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRUST</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNDERSTAND</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WASHED</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WENT</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BLISS</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BRING</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CERTAIN</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONDITION</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DEVOTION</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FAULT</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FELL</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HEARD</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HEAVENLY</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LABOR</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MAUNDY</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MOSES</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OFFERED</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PERPETUAL</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRAYER</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIGNS</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SINS</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIT</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SPIRITUAL</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WASHING</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORLDLY</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WROUGHT</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHRISTI</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DAMNED</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DELIGHT</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESPECIALLY</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FINALLY</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FIRE</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIVETH</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HEAD</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INNOCENT</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LOSS</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANKIND</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PARADISE</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASSOVER</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIGHT</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEL</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TREASON</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TREE</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNWORTHINESS</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WAYS</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUGUSTINE</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BEASTS</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>COMMANDED</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONTENT</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONTRARY</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DEAD</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DECIMA</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DECLARETH</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DEEP</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DILIGENCE</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DREAD</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EATETH</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EGYPTIANS</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FOLLOW</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FOLIOL</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FRIDAY</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HARD</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HOPE</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MERCY</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OFFERING</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POINTS</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRECIOUS</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRINCE</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SACRAMENTALLY</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SENT</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SENTENCE</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUFFERED</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOKEN</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRINITY</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TURNED</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WRITTEN</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ANSWERED</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CAST</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHANGE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CITY</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSECRATE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DESIRE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DOCTRINE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DOMINUS</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ETERNAL</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FAVOR</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GATHERED</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HALF</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INNOCENCE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>KNOWN</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LAST</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIST</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MARVELOUS</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NIGHT</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PROPER</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>READY</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REMISSION</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SANGUIS</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIDE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIMPLE</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SPOKEN</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNWORTHILY</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WILLINGLY</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WIST</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ACTUAL</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Page</td>
<td>Term</td>
<td>Page</td>
<td>Term</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------</td>
<td>--------------------</td>
<td>------</td>
<td>-----------</td>
<td>------</td>
</tr>
<tr>
<td>AFTERWARD</td>
<td>14</td>
<td>FIRST-BEGOTTEN</td>
<td>13</td>
<td>MONEY</td>
<td>12</td>
</tr>
<tr>
<td>ANSWER</td>
<td>14</td>
<td>FOURTEENTH</td>
<td>13</td>
<td>OINTMENT</td>
<td>12</td>
</tr>
<tr>
<td>BIBIT</td>
<td>14</td>
<td>FULFILLED</td>
<td>13</td>
<td>PANEM</td>
<td>12</td>
</tr>
<tr>
<td>CHALICE</td>
<td>14</td>
<td>GET</td>
<td>13</td>
<td>PLEASANT</td>
<td>12</td>
</tr>
<tr>
<td>CHIEF</td>
<td>14</td>
<td>GLAD</td>
<td>13</td>
<td>READER</td>
<td>12</td>
</tr>
<tr>
<td>CHILD</td>
<td>14</td>
<td>GREATER</td>
<td>13</td>
<td>RECEIVETH</td>
<td>12</td>
</tr>
<tr>
<td>CREATURE</td>
<td>14</td>
<td>HONOR</td>
<td>13</td>
<td>RESTORED</td>
<td>12</td>
</tr>
<tr>
<td>DRINKKETH</td>
<td>14</td>
<td>HUNDRED</td>
<td>13</td>
<td>SOCIETY</td>
<td>12</td>
</tr>
<tr>
<td>ENGLISH</td>
<td>14</td>
<td>JUDGMENT</td>
<td>13</td>
<td>SWEET</td>
<td>12</td>
</tr>
<tr>
<td>FALLEN</td>
<td>14</td>
<td>KEPT</td>
<td>13</td>
<td>THURSDAY</td>
<td>12</td>
</tr>
<tr>
<td>FOLLOWETH</td>
<td>14</td>
<td>LESEE</td>
<td>13</td>
<td>UNSENSIBLE</td>
<td>12</td>
</tr>
<tr>
<td>HEAR</td>
<td>14</td>
<td>LOOK</td>
<td>13</td>
<td>VILE</td>
<td>12</td>
</tr>
<tr>
<td>IESUS</td>
<td>14</td>
<td>MANUDICAT</td>
<td>13</td>
<td>VIRTUE</td>
<td>12</td>
</tr>
<tr>
<td>ISRAEL</td>
<td>14</td>
<td>NEED</td>
<td>13</td>
<td>VISITATION</td>
<td>12</td>
</tr>
<tr>
<td>LINAE</td>
<td>14</td>
<td>NEEDS</td>
<td>13</td>
<td>AFFECTIONS</td>
<td>11</td>
</tr>
<tr>
<td>MAJESTY</td>
<td>14</td>
<td>PRESENCE</td>
<td>13</td>
<td>APPOINTED</td>
<td>11</td>
</tr>
<tr>
<td>MEAN</td>
<td>14</td>
<td>QUESTION</td>
<td>13</td>
<td>BROKE</td>
<td>11</td>
</tr>
<tr>
<td>MEET</td>
<td>14</td>
<td>REWARD</td>
<td>13</td>
<td>CARO</td>
<td>11</td>
</tr>
<tr>
<td>NOTE</td>
<td>14</td>
<td>SAW</td>
<td>13</td>
<td>CAUSES</td>
<td>11</td>
</tr>
<tr>
<td>OMNES</td>
<td>14</td>
<td>SEEM</td>
<td>13</td>
<td>COUNSEL</td>
<td>11</td>
</tr>
<tr>
<td>PASCHA</td>
<td>14</td>
<td>TAKING</td>
<td>13</td>
<td>DIXIT</td>
<td>11</td>
</tr>
<tr>
<td>PERADVENTURE</td>
<td>14</td>
<td>TIMES</td>
<td>13</td>
<td>DOMINE</td>
<td>11</td>
</tr>
<tr>
<td>PROVE</td>
<td>14</td>
<td>UNDERSTANDING</td>
<td>13</td>
<td>FOUND</td>
<td>11</td>
</tr>
<tr>
<td>REHEARSE</td>
<td>14</td>
<td>UNITY</td>
<td>13</td>
<td>FULLY</td>
<td>11</td>
</tr>
<tr>
<td>REMNANT</td>
<td>14</td>
<td>UNWORTHY</td>
<td>13</td>
<td>GRACIOUS</td>
<td>11</td>
</tr>
<tr>
<td>SALVATION</td>
<td>14</td>
<td>VERE</td>
<td>13</td>
<td>INSTEAD</td>
<td>11</td>
</tr>
<tr>
<td>SERVICE</td>
<td>14</td>
<td>VERITY</td>
<td>13</td>
<td>INTENT</td>
<td>11</td>
</tr>
<tr>
<td>TWAIN</td>
<td>14</td>
<td>VOUCHSAFE</td>
<td>13</td>
<td>JEROME</td>
<td>11</td>
</tr>
<tr>
<td>WARNING</td>
<td>14</td>
<td>WALK</td>
<td>13</td>
<td>JOY</td>
<td>11</td>
</tr>
<tr>
<td>WONDERFUL</td>
<td>14</td>
<td>WICKED</td>
<td>13</td>
<td>KNEW</td>
<td>11</td>
</tr>
<tr>
<td>WORTHILY</td>
<td>14</td>
<td>WILY</td>
<td>13</td>
<td>KNOWING</td>
<td>11</td>
</tr>
<tr>
<td>ANGEL</td>
<td>13</td>
<td>WROUGHT</td>
<td>13</td>
<td>LECTURE</td>
<td>11</td>
</tr>
<tr>
<td>APPEAR</td>
<td>13</td>
<td>APOSTLE</td>
<td>12</td>
<td>LIVELY</td>
<td>11</td>
</tr>
<tr>
<td>ATTAIN</td>
<td>13</td>
<td>COMMUNION</td>
<td>12</td>
<td>MASS</td>
<td>11</td>
</tr>
<tr>
<td>AUTHORITY</td>
<td>13</td>
<td>CREATURES</td>
<td>12</td>
<td>MEAT</td>
<td>11</td>
</tr>
<tr>
<td>BEAR</td>
<td>13</td>
<td>CRUCIFIED</td>
<td>12</td>
<td>MEMORIAL</td>
<td>11</td>
</tr>
<tr>
<td>BODILY</td>
<td>13</td>
<td>DESIRED</td>
<td>12</td>
<td>MORROW</td>
<td>11</td>
</tr>
<tr>
<td>BOOK</td>
<td>13</td>
<td>EVE</td>
<td>12</td>
<td>NAMES</td>
<td>11</td>
</tr>
<tr>
<td>CALLLETH</td>
<td>13</td>
<td>EXPOSITION</td>
<td>12</td>
<td>OPINION</td>
<td>11</td>
</tr>
<tr>
<td>CHRISTENDOM</td>
<td>13</td>
<td>FEW</td>
<td>12</td>
<td>OUGHT</td>
<td>11</td>
</tr>
<tr>
<td>COMETH</td>
<td>13</td>
<td>GIFTS</td>
<td>12</td>
<td>PANE</td>
<td>11</td>
</tr>
<tr>
<td>COMFORT</td>
<td>13</td>
<td>GIVING</td>
<td>12</td>
<td>PASSED</td>
<td>11</td>
</tr>
<tr>
<td>CORPORIS</td>
<td>13</td>
<td>HUMILITY</td>
<td>12</td>
<td>PHARAOH</td>
<td>11</td>
</tr>
<tr>
<td>DEPART</td>
<td>13</td>
<td>IMMORTAL</td>
<td>12</td>
<td>PROMISED</td>
<td>11</td>
</tr>
<tr>
<td>DEVIL'S</td>
<td>13</td>
<td>INESTIMABLE</td>
<td>12</td>
<td>QUICK</td>
<td>11</td>
</tr>
<tr>
<td>DRANK</td>
<td>13</td>
<td>INFANTS</td>
<td>12</td>
<td>QUID</td>
<td>11</td>
</tr>
<tr>
<td>EPISTLE</td>
<td>13</td>
<td>MALICE</td>
<td>12</td>
<td>READ</td>
<td>11</td>
</tr>
<tr>
<td>Term</td>
<td>Frequency</td>
<td>Term</td>
<td>Frequency</td>
<td>Term</td>
<td>Frequency</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
<td>--------------</td>
<td>-----------</td>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>REVERENCE</td>
<td>11</td>
<td>SPOKE</td>
<td>10</td>
<td>INDIGNE</td>
<td>9</td>
</tr>
<tr>
<td>REVERENT</td>
<td>11</td>
<td>STOOD</td>
<td>10</td>
<td>JUDGE</td>
<td>9</td>
</tr>
<tr>
<td>SANGUINIS</td>
<td>11</td>
<td>STRENGTH</td>
<td>10</td>
<td>LACK</td>
<td>9</td>
</tr>
<tr>
<td>SEA</td>
<td>11</td>
<td>TAKETH</td>
<td>10</td>
<td>LATIN</td>
<td>9</td>
</tr>
<tr>
<td>SHAME</td>
<td>11</td>
<td>TEACH</td>
<td>10</td>
<td>LIE</td>
<td>9</td>
</tr>
<tr>
<td>SUGGESTION</td>
<td>11</td>
<td>TENDER</td>
<td>10</td>
<td>LUCIFER</td>
<td>9</td>
</tr>
<tr>
<td>THIRD</td>
<td>11</td>
<td>TEXT</td>
<td>10</td>
<td>MALICIOUS</td>
<td>9</td>
</tr>
<tr>
<td>UNDERSTOOD</td>
<td>11</td>
<td>TRAITS</td>
<td>10</td>
<td>MANIFOLD</td>
<td>9</td>
</tr>
<tr>
<td>WRITING</td>
<td>11</td>
<td>TREATISE</td>
<td>10</td>
<td>MERCIFUL</td>
<td>9</td>
</tr>
<tr>
<td>BARE</td>
<td>10</td>
<td>WEALTH</td>
<td>10</td>
<td>NECESSARY</td>
<td>9</td>
</tr>
<tr>
<td>BEGIN</td>
<td>10</td>
<td>WEEN</td>
<td>10</td>
<td>NOVUM</td>
<td>9</td>
</tr>
<tr>
<td>CARNEM</td>
<td>10</td>
<td>WORSE</td>
<td>10</td>
<td>PASSING</td>
<td>9</td>
</tr>
<tr>
<td>CREATED</td>
<td>10</td>
<td>WOT</td>
<td>10</td>
<td>PERFORMED</td>
<td>9</td>
</tr>
<tr>
<td>CUSTOM</td>
<td>10</td>
<td>ACCIDENTS</td>
<td>9</td>
<td>PERIL</td>
<td>9</td>
</tr>
<tr>
<td>DISPLEASURE</td>
<td>10</td>
<td>ASKED</td>
<td>9</td>
<td>PHARISEES</td>
<td>9</td>
</tr>
<tr>
<td>ENEMIES</td>
<td>10</td>
<td>BETOKEN</td>
<td>9</td>
<td>POSTERITY</td>
<td>9</td>
</tr>
<tr>
<td>ENEMY</td>
<td>10</td>
<td>BETOKENETH</td>
<td>9</td>
<td>PRAY</td>
<td>9</td>
</tr>
<tr>
<td>ENOUGH</td>
<td>10</td>
<td>BIBAM</td>
<td>9</td>
<td>PROMISE</td>
<td>9</td>
</tr>
<tr>
<td>ENVY</td>
<td>10</td>
<td>BOARD</td>
<td>9</td>
<td>QUOMODO</td>
<td>9</td>
</tr>
<tr>
<td>EVERLASTING</td>
<td>10</td>
<td>BUSINESS</td>
<td>9</td>
<td>RANSOM</td>
<td>9</td>
</tr>
<tr>
<td>FOUR</td>
<td>10</td>
<td>CONCEIVED</td>
<td>9</td>
<td>REMEMBER</td>
<td>9</td>
</tr>
<tr>
<td>FURTHER</td>
<td>10</td>
<td>CONSIDERATION</td>
<td>9</td>
<td>RESPECT</td>
<td>9</td>
</tr>
<tr>
<td>GHOST</td>
<td>10</td>
<td>CONTINUALLY</td>
<td>9</td>
<td>SEED</td>
<td>9</td>
</tr>
<tr>
<td>HAVING</td>
<td>10</td>
<td>COVETISE</td>
<td>9</td>
<td>SIC</td>
<td>9</td>
</tr>
<tr>
<td>HOLD</td>
<td>10</td>
<td>CREATE</td>
<td>9</td>
<td>SICUT</td>
<td>9</td>
</tr>
<tr>
<td>HOUSEL</td>
<td>10</td>
<td>CRIED</td>
<td>9</td>
<td>SOUGHT</td>
<td>9</td>
</tr>
<tr>
<td>HUMBLE</td>
<td>10</td>
<td>DESERT</td>
<td>9</td>
<td>SPIRITUALLY</td>
<td>9</td>
</tr>
<tr>
<td>INSTITUTE</td>
<td>10</td>
<td>DESTROY</td>
<td>9</td>
<td>SUNDAY</td>
<td>9</td>
</tr>
<tr>
<td>KILLED</td>
<td>10</td>
<td>DEVOUT</td>
<td>9</td>
<td>TABLE</td>
<td>9</td>
</tr>
<tr>
<td>LAY</td>
<td>10</td>
<td>DICO</td>
<td>9</td>
<td>UNSPOTTED</td>
<td>9</td>
</tr>
<tr>
<td>LEARNED</td>
<td>10</td>
<td>DIEM</td>
<td>9</td>
<td>VAIN</td>
<td>9</td>
</tr>
<tr>
<td>LEAST</td>
<td>10</td>
<td>DOUBLE</td>
<td>9</td>
<td>VERBA</td>
<td>9</td>
</tr>
<tr>
<td>LETTER</td>
<td>10</td>
<td>EFFECT</td>
<td>9</td>
<td>VIRTUALLY</td>
<td>9</td>
</tr>
<tr>
<td>LIBERTY</td>
<td>10</td>
<td>ELEVENTH</td>
<td>9</td>
<td>WRETCH</td>
<td>9</td>
</tr>
<tr>
<td>MAKETH</td>
<td>10</td>
<td>FAIL</td>
<td>9</td>
<td>YEAR</td>
<td>9</td>
</tr>
<tr>
<td>MARKED</td>
<td>10</td>
<td>FAITHFUL</td>
<td>9</td>
<td>YEARS</td>
<td>9</td>
</tr>
<tr>
<td>MIGHTY</td>
<td>10</td>
<td>FEELING</td>
<td>9</td>
<td>AFEARD</td>
<td>8</td>
</tr>
<tr>
<td>O</td>
<td>10</td>
<td>FIFTEENTH</td>
<td>9</td>
<td>ARISE</td>
<td>8</td>
</tr>
<tr>
<td>OFFER</td>
<td>10</td>
<td>FOOLISH</td>
<td>9</td>
<td>BEGINNETH</td>
<td>8</td>
</tr>
<tr>
<td>PAID</td>
<td>10</td>
<td>FOOLISH</td>
<td>9</td>
<td>BEHOLDING</td>
<td>8</td>
</tr>
<tr>
<td>PERFECT</td>
<td>10</td>
<td>FOOLISH</td>
<td>9</td>
<td>BEHOLDING</td>
<td>8</td>
</tr>
<tr>
<td>PERSONS</td>
<td>10</td>
<td>HEARTS</td>
<td>9</td>
<td>BELIEVED</td>
<td>8</td>
</tr>
<tr>
<td>PRINCES</td>
<td>10</td>
<td>HEBREW</td>
<td>9</td>
<td>BETRAYED</td>
<td>8</td>
</tr>
<tr>
<td>SACRAMENTUM</td>
<td>10</td>
<td>HOMO</td>
<td>9</td>
<td>BORE</td>
<td>8</td>
</tr>
<tr>
<td>SAVED</td>
<td>10</td>
<td>HUSBAND</td>
<td>9</td>
<td>BORN</td>
<td>8</td>
</tr>
<tr>
<td>SORROW</td>
<td>10</td>
<td>IMPASSIBLE</td>
<td>9</td>
<td>CALICE</td>
<td>8</td>
</tr>
<tr>
<td>SPECIALY</td>
<td>10</td>
<td>INCREASE</td>
<td>9</td>
<td>CALLING</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Term</th>
<th>Page</th>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CEREMONIES</td>
<td>8</td>
<td>PERFECTION</td>
<td>8</td>
<td>DISCIPLE</td>
<td>7</td>
</tr>
<tr>
<td>CHRISTUS</td>
<td>8</td>
<td>POUND</td>
<td>8</td>
<td>DISDAIN</td>
<td>7</td>
</tr>
<tr>
<td>CHRYSOSTOM</td>
<td>8</td>
<td>PROPERLY</td>
<td>8</td>
<td>DWELL</td>
<td>7</td>
</tr>
<tr>
<td>CLEARLY</td>
<td>8</td>
<td>PUNISHMENT</td>
<td>8</td>
<td>ENDED</td>
<td>7</td>
</tr>
<tr>
<td>COMMODITY</td>
<td>8</td>
<td>QUANDO</td>
<td>8</td>
<td>EVERYTHING</td>
<td>7</td>
</tr>
<tr>
<td>CONCOMITANCE</td>
<td>8</td>
<td>QUARTA</td>
<td>8</td>
<td>EXPOUND</td>
<td>7</td>
</tr>
<tr>
<td>CONTINUED</td>
<td>8</td>
<td>RECOMPENSE</td>
<td>8</td>
<td>EYES</td>
<td>7</td>
</tr>
<tr>
<td>CONVENIENTLY</td>
<td>8</td>
<td>REDEEMED</td>
<td>8</td>
<td>FAIN</td>
<td>7</td>
</tr>
<tr>
<td>CORINTHIANS</td>
<td>8</td>
<td>REPRESENT</td>
<td>8</td>
<td>FAST</td>
<td>7</td>
</tr>
<tr>
<td>DANGER</td>
<td>8</td>
<td>REVELATION</td>
<td>8</td>
<td>FESTUM</td>
<td>7</td>
</tr>
<tr>
<td>DAVID</td>
<td>8</td>
<td>SACRIFICED</td>
<td>8</td>
<td>FIDE</td>
<td>7</td>
</tr>
<tr>
<td>DESTRUCTION</td>
<td>8</td>
<td>SACRIFICES</td>
<td>8</td>
<td>FLESHLY</td>
<td>7</td>
</tr>
<tr>
<td>DETERMINED</td>
<td>8</td>
<td>SCIBES</td>
<td>8</td>
<td>FOLLOWING</td>
<td>7</td>
</tr>
<tr>
<td>DOMINION</td>
<td>8</td>
<td>SEEK</td>
<td>8</td>
<td>FORCE</td>
<td>7</td>
</tr>
<tr>
<td>DUTY</td>
<td>8</td>
<td>SHERE</td>
<td>8</td>
<td>FRUITION</td>
<td>7</td>
</tr>
<tr>
<td>EGYPT</td>
<td>8</td>
<td>SHOWETH</td>
<td>8</td>
<td>GATE</td>
<td>7</td>
</tr>
<tr>
<td>ELIZABETH</td>
<td>8</td>
<td>SIMON</td>
<td>8</td>
<td>GONE</td>
<td>7</td>
</tr>
<tr>
<td>ENTERED</td>
<td>8</td>
<td>TENTH</td>
<td>8</td>
<td>GRACIOUSLY</td>
<td>7</td>
</tr>
<tr>
<td>ETERNALLY</td>
<td>8</td>
<td>THRALLDOM</td>
<td>8</td>
<td>GRIEF</td>
<td>7</td>
</tr>
<tr>
<td>EYE</td>
<td>8</td>
<td>TOKENS</td>
<td>8</td>
<td>HAP</td>
<td>7</td>
</tr>
<tr>
<td>FASHION</td>
<td>8</td>
<td>UNDONE</td>
<td>8</td>
<td>HOSANNA</td>
<td>7</td>
</tr>
<tr>
<td>FATHERS</td>
<td>8</td>
<td>VENIAT</td>
<td>8</td>
<td>INCOMPARABLE</td>
<td>7</td>
</tr>
<tr>
<td>FINISHED</td>
<td>8</td>
<td>VITIS</td>
<td>8</td>
<td>JOYFUL</td>
<td>7</td>
</tr>
<tr>
<td>FORESAID</td>
<td>8</td>
<td>VOS</td>
<td>8</td>
<td>KEEPING</td>
<td>7</td>
</tr>
<tr>
<td>FORMER</td>
<td>8</td>
<td>WALKING</td>
<td>8</td>
<td>LANDS</td>
<td>7</td>
</tr>
<tr>
<td>FRIENDS</td>
<td>8</td>
<td>WARE</td>
<td>8</td>
<td>LEARNING</td>
<td>7</td>
</tr>
<tr>
<td>FRUITFUL</td>
<td>8</td>
<td>WAX</td>
<td>8</td>
<td>LIBERAL</td>
<td>7</td>
</tr>
<tr>
<td>GOETH</td>
<td>8</td>
<td>WRATH</td>
<td>8</td>
<td>LIVED</td>
<td>7</td>
</tr>
<tr>
<td>GREEK</td>
<td>8</td>
<td>WROTE</td>
<td>8</td>
<td>LOVING</td>
<td>7</td>
</tr>
<tr>
<td>GUEST</td>
<td>8</td>
<td>YOUNG</td>
<td>8</td>
<td>MARY</td>
<td>7</td>
</tr>
<tr>
<td>HARM</td>
<td>8</td>
<td>ABIDE</td>
<td>7</td>
<td>MENTION</td>
<td>7</td>
</tr>
<tr>
<td>HOGS</td>
<td>8</td>
<td>ALTHOUGH</td>
<td>7</td>
<td>MERIT</td>
<td>7</td>
</tr>
<tr>
<td>HOMINIS</td>
<td>8</td>
<td>BENEFIT</td>
<td>7</td>
<td>MIRACLES</td>
<td>7</td>
</tr>
<tr>
<td>INSTITUTED</td>
<td>8</td>
<td>BOLDLY</td>
<td>7</td>
<td>MUNDI</td>
<td>7</td>
</tr>
<tr>
<td>KNOWETH</td>
<td>8</td>
<td>BONDMAN</td>
<td>7</td>
<td>NATURALLY</td>
<td>7</td>
</tr>
<tr>
<td>LAZARUS</td>
<td>8</td>
<td>BOUNTY</td>
<td>7</td>
<td>NEVERTHELESS</td>
<td>7</td>
</tr>
<tr>
<td>LIGHT</td>
<td>8</td>
<td>CHAITY</td>
<td>7</td>
<td>NUMBER</td>
<td>7</td>
</tr>
<tr>
<td>LOAF</td>
<td>8</td>
<td>COIN</td>
<td>7</td>
<td>ORDER</td>
<td>7</td>
</tr>
<tr>
<td>LONGED</td>
<td>8</td>
<td>COMMONLY</td>
<td>7</td>
<td>PASCHAE</td>
<td>7</td>
</tr>
<tr>
<td>MAKING</td>
<td>8</td>
<td>CONTEXT</td>
<td>7</td>
<td>PAYNIMS</td>
<td>7</td>
</tr>
<tr>
<td>MEEEKNESS</td>
<td>8</td>
<td>COST</td>
<td>7</td>
<td>POST</td>
<td>7</td>
</tr>
<tr>
<td>MYSTERY</td>
<td>8</td>
<td>CREATION</td>
<td>7</td>
<td>PREPARE</td>
<td>7</td>
</tr>
<tr>
<td>OFFSPRING</td>
<td>8</td>
<td>CURIOS</td>
<td>7</td>
<td>PRIEST</td>
<td>7</td>
</tr>
<tr>
<td>OPEN</td>
<td>8</td>
<td>DECEIVED</td>
<td>7</td>
<td>PROFIT</td>
<td>7</td>
</tr>
<tr>
<td>ORDAINED</td>
<td>8</td>
<td>DENY</td>
<td>7</td>
<td>PURE</td>
<td>7</td>
</tr>
<tr>
<td>PARTLY</td>
<td>8</td>
<td>DEO</td>
<td>7</td>
<td>RED</td>
<td>7</td>
</tr>
<tr>
<td>PEDES</td>
<td>8</td>
<td>DEVILISH</td>
<td>7</td>
<td>REMAIN</td>
<td>7</td>
</tr>
<tr>
<td>Term</td>
<td>Frequency</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>-----------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sake</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Save</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sense</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sensual</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seven</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Short</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speaking</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stead</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Story</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suggestions</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tarry</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tenderly</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thief</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thirteenth</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tongue</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Touched</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Twenty-second</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uttermost</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Venit</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verified</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winning</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yearly</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accipite</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affirm</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Almost</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ancients</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assembly</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Become</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behold</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belly</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishop</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishops</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bondage</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Breast</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bridle</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calicem</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carried</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clear</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Command</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commodities</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Condemnation</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Condemned</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmed</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conscience</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accept</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affirm</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Almost</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ancients</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assembly</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Become</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behold</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belly</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishop</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishops</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bondage</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Breast</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bridle</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calicem</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carried</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clear</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Command</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commodities</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Condemnation</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Condemned</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmed</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conscience</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Frequency</td>
<td>Term</td>
<td>Frequency</td>
<td>Term</td>
<td>Frequency</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------</td>
<td>------------------</td>
<td>-----------</td>
<td>------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>ABASHMENT</td>
<td>5</td>
<td>DROWNED</td>
<td>5</td>
<td>IUDICUM</td>
<td>5</td>
</tr>
<tr>
<td>ABRAHAM</td>
<td>5</td>
<td>DUCHY</td>
<td>5</td>
<td>KINDS</td>
<td>5</td>
</tr>
<tr>
<td>ABROAD</td>
<td>5</td>
<td>DWELLETH</td>
<td>5</td>
<td>KINDS</td>
<td>5</td>
</tr>
<tr>
<td>AIT</td>
<td>5</td>
<td>EARS</td>
<td>5</td>
<td>LADY</td>
<td>5</td>
</tr>
<tr>
<td>APACE</td>
<td>5</td>
<td>EARTHLY</td>
<td>5</td>
<td>LENGTH</td>
<td>5</td>
</tr>
<tr>
<td>ARGENTEUS</td>
<td>5</td>
<td>EASY</td>
<td>5</td>
<td>LIKED</td>
<td>5</td>
</tr>
<tr>
<td>ASCEND</td>
<td>5</td>
<td>ECCE</td>
<td>5</td>
<td>LIVE</td>
<td>5</td>
</tr>
<tr>
<td>ASCENSION</td>
<td>5</td>
<td>EFFECTUALLY</td>
<td>5</td>
<td>LOVER</td>
<td>5</td>
</tr>
<tr>
<td>ASK</td>
<td>5</td>
<td>ENDURE</td>
<td>5</td>
<td>LYRA</td>
<td>5</td>
</tr>
<tr>
<td>ATE</td>
<td>5</td>
<td>ENTITLED</td>
<td>5</td>
<td>MANHOOD</td>
<td>5</td>
</tr>
<tr>
<td>ATTAINING</td>
<td>5</td>
<td>ENVIOUS</td>
<td>5</td>
<td>MANNERS</td>
<td>5</td>
</tr>
<tr>
<td>AWAIT</td>
<td>5</td>
<td>ERROR</td>
<td>5</td>
<td>MARVEL</td>
<td>5</td>
</tr>
<tr>
<td>BEATI</td>
<td>5</td>
<td>ESTATE</td>
<td>5</td>
<td>MEANETH</td>
<td>5</td>
</tr>
<tr>
<td>BEDE</td>
<td>5</td>
<td>EVANGELIST</td>
<td>5</td>
<td>MORTAL</td>
<td>5</td>
</tr>
<tr>
<td>BEHOLDEN</td>
<td>5</td>
<td>EXAMINE</td>
<td>5</td>
<td>MOTION</td>
<td>5</td>
</tr>
<tr>
<td>BELIEVETH</td>
<td>5</td>
<td>EXCELLENCE</td>
<td>5</td>
<td>MYSTERIES</td>
<td>5</td>
</tr>
<tr>
<td>BEST</td>
<td>5</td>
<td>EXPOUNDED</td>
<td>5</td>
<td>NEEDETH</td>
<td>5</td>
</tr>
<tr>
<td>BETOKENED</td>
<td>5</td>
<td>FACITE</td>
<td>5</td>
<td>NEMO</td>
<td>5</td>
</tr>
<tr>
<td>BOLD</td>
<td>5</td>
<td>FACTUM</td>
<td>5</td>
<td>NEWNESS</td>
<td>5</td>
</tr>
<tr>
<td>BOUND</td>
<td>5</td>
<td>FASTING</td>
<td>5</td>
<td>NISI</td>
<td>5</td>
</tr>
<tr>
<td>BREAK</td>
<td>5</td>
<td>FEASTS</td>
<td>5</td>
<td>OBEDIENCE</td>
<td>5</td>
</tr>
<tr>
<td>BRETHREN</td>
<td>5</td>
<td>FELLOW</td>
<td>5</td>
<td>OBEDIENT</td>
<td>5</td>
</tr>
<tr>
<td>BROKEN</td>
<td>5</td>
<td>FELLOWS</td>
<td>5</td>
<td>OCCASIONS</td>
<td>5</td>
</tr>
<tr>
<td>CAELO</td>
<td>5</td>
<td>FIDEM</td>
<td>5</td>
<td>OFFENDED</td>
<td>5</td>
</tr>
<tr>
<td>CARNIS</td>
<td>5</td>
<td>FIGURES</td>
<td>5</td>
<td>OMNE</td>
<td>5</td>
</tr>
<tr>
<td>CARRY</td>
<td>5</td>
<td>FILIUM</td>
<td>5</td>
<td>PALACE</td>
<td>5</td>
</tr>
<tr>
<td>CELESTIAL</td>
<td>5</td>
<td>FINAL</td>
<td>5</td>
<td>PALM</td>
<td>5</td>
</tr>
<tr>
<td>CENTURION</td>
<td>5</td>
<td>FORGET</td>
<td>5</td>
<td>PARDON</td>
<td>5</td>
</tr>
<tr>
<td>CHARGE</td>
<td>5</td>
<td>FOURTH</td>
<td>5</td>
<td>PARTNER</td>
<td>5</td>
</tr>
<tr>
<td>CHosen</td>
<td>5</td>
<td>FRAMED</td>
<td>5</td>
<td>PATIENCE</td>
<td>5</td>
</tr>
<tr>
<td>CHRISTO</td>
<td>5</td>
<td>GENERAL</td>
<td>5</td>
<td>PENANCE</td>
<td>5</td>
</tr>
<tr>
<td>CLOTH</td>
<td>5</td>
<td>GENTILES</td>
<td>5</td>
<td>PLAY</td>
<td>5</td>
</tr>
<tr>
<td>COMMEMORATIONEM</td>
<td>5</td>
<td>GIRD</td>
<td>5</td>
<td>PLEASURES</td>
<td>5</td>
</tr>
<tr>
<td>COMPASSION</td>
<td>5</td>
<td>GREEKS</td>
<td>5</td>
<td>PRAYED</td>
<td>5</td>
</tr>
<tr>
<td>CONSIDERING</td>
<td>5</td>
<td>GUIDE</td>
<td>5</td>
<td>PRESUME</td>
<td>5</td>
</tr>
<tr>
<td>CORPORAL</td>
<td>5</td>
<td>HANGING</td>
<td>5</td>
<td>PRICE</td>
<td>5</td>
</tr>
<tr>
<td>CORPS</td>
<td>5</td>
<td>HEIGHT</td>
<td>5</td>
<td>PRISONER</td>
<td>5</td>
</tr>
<tr>
<td>COUNTRY</td>
<td>5</td>
<td>HEIRS</td>
<td>5</td>
<td>PRIVATE</td>
<td>5</td>
</tr>
<tr>
<td>CUNNING</td>
<td>5</td>
<td>HENCE</td>
<td>5</td>
<td>PROCEED</td>
<td>5</td>
</tr>
<tr>
<td>DEEPLY</td>
<td>5</td>
<td>HERESIES</td>
<td>5</td>
<td>PROOF</td>
<td>5</td>
</tr>
<tr>
<td>DEFENSE</td>
<td>5</td>
<td>IMMEDIATELY</td>
<td>5</td>
<td>PROVED</td>
<td>5</td>
</tr>
<tr>
<td>DETERMINATION</td>
<td>5</td>
<td>IMMOLATION</td>
<td>5</td>
<td>PROVIDE</td>
<td>5</td>
</tr>
<tr>
<td>DEVILS</td>
<td>5</td>
<td>IMPOSSIBLE</td>
<td>5</td>
<td>PUTTETH</td>
<td>5</td>
</tr>
<tr>
<td>DEVISING</td>
<td>5</td>
<td>INCORPORATE</td>
<td>5</td>
<td>RAISED</td>
<td>5</td>
</tr>
<tr>
<td>Dies</td>
<td>5</td>
<td>INFINITE</td>
<td>5</td>
<td>REALLY</td>
<td>5</td>
</tr>
<tr>
<td>DILIGENTLY</td>
<td>5</td>
<td>INTERPRETATION</td>
<td>5</td>
<td>REBELLION</td>
<td>5</td>
</tr>
<tr>
<td>DISCERNETH</td>
<td>5</td>
<td>INWARDLY</td>
<td>5</td>
<td>REFRAIN</td>
<td>5</td>
</tr>
<tr>
<td>REGNO</td>
<td>5</td>
<td>SIR</td>
<td>5</td>
<td>THOMAS</td>
<td>5</td>
</tr>
<tr>
<td>REHEARSED</td>
<td>5</td>
<td>SIXTH</td>
<td>5</td>
<td>THOUGHTS</td>
<td>5</td>
</tr>
<tr>
<td>REJOICE</td>
<td>5</td>
<td>SOLEMN</td>
<td>5</td>
<td>THOUSAND</td>
<td>5</td>
</tr>
<tr>
<td>REPENT</td>
<td>5</td>
<td>SOVEREIGN</td>
<td>5</td>
<td>THROWN</td>
<td>5</td>
</tr>
<tr>
<td>RIGHTEOUSNESS</td>
<td>5</td>
<td>SPIRITS</td>
<td>5</td>
<td>TRAIN</td>
<td>5</td>
</tr>
<tr>
<td>ROD</td>
<td>5</td>
<td>SPREAD</td>
<td>5</td>
<td>TRULY</td>
<td>5</td>
</tr>
<tr>
<td>ROSE</td>
<td>5</td>
<td>STOCK</td>
<td>5</td>
<td>UNLEARNED</td>
<td>5</td>
</tr>
<tr>
<td>RULE</td>
<td>5</td>
<td>STRONG</td>
<td>5</td>
<td>UNUS</td>
<td>5</td>
</tr>
<tr>
<td>SCIENS</td>
<td>5</td>
<td>STUBBORN</td>
<td>5</td>
<td>VERBUM</td>
<td>5</td>
</tr>
<tr>
<td>SCITIS</td>
<td>5</td>
<td>SUFFERING</td>
<td>5</td>
<td>VERO</td>
<td>5</td>
</tr>
<tr>
<td>SEEING</td>
<td>5</td>
<td>TALK</td>
<td>5</td>
<td>VITAE</td>
<td>5</td>
</tr>
<tr>
<td>SEEMED</td>
<td>5</td>
<td>TASTE</td>
<td>5</td>
<td>WILLFULLY</td>
<td>5</td>
</tr>
<tr>
<td>SEND</td>
<td>5</td>
<td>TEMPER</td>
<td>5</td>
<td>WOE</td>
<td>5</td>
</tr>
<tr>
<td>SENSES</td>
<td>5</td>
<td>TEMPORAL</td>
<td>5</td>
<td>WONDERFULLY</td>
<td>5</td>
</tr>
<tr>
<td>SERVANTS</td>
<td>5</td>
<td>TERRA</td>
<td>5</td>
<td>WONT</td>
<td>5</td>
</tr>
<tr>
<td>SIGNIFYING</td>
<td>5</td>
<td>TERTIA</td>
<td>5</td>
<td>WRONG</td>
<td>5</td>
</tr>
</tbody>
</table>