# A Concordance of Major Terms in Thomas More’s *Answer to a Poisoned Book*  

**Alphabetical Index**

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For the Complete Online Concordance Visit:

http://thomasmorestudies.org/Poison_Book_Concordance/framconc.htm


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The Concordance

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

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<td>utterly the pestilent contagion</td>
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<td>books, if men would</td>
<td>their talking, gone were</td>
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<td>you) men should not</td>
<td>to eat it. But</td>
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<td>it not. What thing</td>
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<td>was yet so sore</td>
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<td>toward it as to thereto</td>
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<td>not perish but should</td>
<td>and endure with them</td>
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<td>of if ye will</td>
<td>with me. &quot;For him</td>
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<td>not, if himself will</td>
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<td>well-working faith, and will</td>
<td>and persevere. And likewise</td>
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<td>shall not perish but</td>
<td>into everlasting life. For</td>
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<td>and will persevere and own hands</td>
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<td>nor yet bade them</td>
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Absalom was angry with Ammon
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Absalom was angry with Ammon
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and therefore affirmed that
argument was that if
thereupon they concluded that
changes and amend and
with which he would
in conclusion to the
yet hath he little
of any fraud for
matter to his own
let pass all these
content to abide the
to use these English
And therefore will these
as I suppose) mine
saith Master Masquer, the
mind, or upon this
violence, but by good
further words when she
the devil may be
bad, her secret inward
to bear that great
to seek him was
it seemeth that their
against him that their
therein, which granteth and
hold to say and
his will, or else
as these foolish folk
good readers, say and
Chrysostom with these words
they will not utterly
holy saints after him
that maketh Master Masquer
upon myself as to
exposition therein as to
the sample for the
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him, and said and
and that myself had

adrifex , he hath made his
adultery was no deadly sin
adultery had been deadly sin
adultery was no deadly sin
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affimeth (as true it is
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affirm finally that the masters
affirm now that it is
affirm thereby that it was
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to good age and

that the thing should

to the understanding, I

if he will not

he and I cannot

Master Masquer will not

are full and whole

made, and Joseph well

all men are not

at all. This once

long have been full

his own false faith,

appear. For without his

by his own express

in a concord and

full and whole Catholic

mark whether mine exposition

which thing Master Masquer

written verity, and yet

that might be ever

dinner, for they waxed

in such wise be

lower place of the

then out of the

came down from the

similitudes, multiplied in the

of divers holy doctors,

drink a pint of

fain of the same

to wine garlands and

not avail us, but

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therein by way of allegories or parables, declare you
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spicing it with spiritual allegories in all this chapter
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perceived his words for allegories and parables. But in
besides all parables and allegories, spoke and meant of
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so by that spiritual allegory against these heretics that
eating by way of allegory, that way would I
by way of an allegory, but whether it may
it hath a hard allegory declared by holy doctors
be understood in an allegory and a spiritual sense
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and I will well allow these words of his
in which he will allow for no sufficient proof

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subtle replications against all answers that men may make
could yet have other answers for him if I
not deny. And the antecedent shall you find as
at all. For the antecedent is very true, and
in the revelation of Antichrist calleth it the foolish
the spiritual father of Antichrist . So that you may
the bread to maintain AntiChrist's kingdom therewith. And thus
the bread to maintain AntiChrist's kingdom therewith. And thus
the authority of his antichristian synagogue, unto which (the
church he calleth the antichristian synagogue. And God's miracles
the authority of his antichristian synagogue, unto which, the
the authority of the antichristian synagogue, by which he
the Catholic Church the antichristian synagogue, and the unwritten
Masquer here calleth the antichristian synagogue, I neither dare
of those Jews neither, anyone so evil as now
that he doth him anywhere besides is odious and

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<td>slipped away, but they answered firmly, &quot;Thou hast the</td>
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<td>the Catholic Church the antichristian synagogue, and the unwritten</td>
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give them some meat
then were they better
sort into their places
were an old rivelled
have declared in mine
and drunken it, become
decay. For as the
is, therefore, that the
therefore of whom the
from works, as the
them of whom the
too, of whom the
many grapes, as the
to him for his
took him to his
chose him for his
unto him for his
the office of an
dignity of his own
and made him his
was once a holy
Now of any other
the place of the
Paul and be an
talking, but followed the
only lechery that the
biddings of these blessed
of Christ with his
to his twelve
and saints from the
Thus he gave his
further. And unto his
the Sacrament among the
first with the other
went not away. His
had sent his twelve
said unto his twelve
save only his twelve
had sent his twelve
sharp words confirmeth his

apace
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Apology
apostles
Apostle
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Apostle's
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for their dinner. And
and prayed him that
from his exposition, so . For these are his , I nevertheless caused to after, do they dwell also rehearseth, evil communication speaketh against, of which saith, "Esca ventri et saith, a man is said, "He that eateth saith that they eat declareth. And verily to in the beginning, foreknowing and so kept him
the Sacrament among the at Christ's Maundy, or by, as Saint Luke the tarried. And yet, among before. But then seeing , "Will you be gone , and were, as Saint before. And unto Judas

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holy company of the apostles, he that had obtained the honor of twelve apostles, preached, especially Paul being apostles, too. But turn we apostles, left no necessary thing apostles, too, to this I apostles, wrote it with the apostles, that they left none apostles, taught either Jews or apostles, after him, which by apostles, which they delivered to apostles, of their sects. Now apostles, had every one eaten apostles, heard him not and apostles, thus hearing and understanding apostles, neither murmured nor marveled apostles, heard and understood their apostles, heard him not and apostles, and the disciples, and apostles, heard him not and apostles, and his disciples understood apostles, heard him not and apostles, some of both sorts apostles, . Howbeit if I should apostles, which had been enough apostles, did. Well, I am apostles, heard not Christ and apostles, none of his other apostles, neither, for Judas was apostles, heard him not and apostles, ? Did not they understand apostles, themselves understood Christ's word apostles, saw, and had believed apostles, said with others like apostles, understood his words then apostles, in the sixth chapter apostles, understood Christ's words well apostles, thus hearing and understanding apostles, neither murmured nor marveled
part, and, save the
whether the disciples and
might not because the
the disciples and his
why the disciples and
wherefore the disciples and
taught it to his
age ever since the
then the disciples and
needs have made the
no cause for his
Master Masquer maketh the
Chrysostom, that though the
the mind that the
words, and that the
with Christ and his
the belief that the
Christ himself and his
his heralds, his blessed
the tradition of the
his Maundy with his
his own place of
hath also some dead
himself, and with nice
say whereby it may
Master Masquer's false dice
spouse, it may well
God, it may well
it, yet it shall
when thy glory shall
and saints well doth
hearers, it might well
difference between the places
all those faces that
therefore at Gabriel's first
curch, there were, as
ween that that point
all parables. Which well
as though his purpose
tale but if he

apostles, almost everyone? And verily
apostles heard and understood our
apostles did. Now before I
apostles neither murmured nor marveled
apostles marveled not, nor murmured
apostles marveled not, nor murmured
apostles, and they to the
apostles "days unto our own
apostles (because they were yet
apostles wonder, stunned, and stagger
apostles to wonder, nor to
apostles in the faith of
apostles understood well that Christ
apostles understood their master Christ's
apostles, if they understood his
apostles, the whole sum of
apostles left aught unwritten of
apostles after him, by tradition
apostles, to cry it out
apostles continued in the Catholic
apostles, in which he instituted
apostleship was afterward fulfilled with
apothecary drugs put in it
apparel dissease his personage, and
appear that our Savior, in
appear . The Fifteenth Chapter. When
appear . For without his agreement
appear by this, that else
appear ere we part, both
appear "And this meant here
appear of old, now cometh
appear that there was great
appear upon the circumstances of
appear in the glasses be
appearance, because he was goodly
appeared after, both good and
appeared and was proved by
appeared I say by his
appeared very clear. The Eighth
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property which only is appropriated to his godhead is
which properties only are appropriated unto the glorious majesty
of the Godhead and appropriated only thereunto to be
this glory that is appropriated to the Godhead. Here
kind of glory so appropriated unto God that God
almighty. Which properties are appropriated unto the glorious majesty
almighty, which properties are appropriated to the glorious majesty
made them the less apt and meet for spiritual
his own masters, the arch-heretics themselves, thirsted in the
this man that can God, ” Master Masquer may argue thus when he should
will not with him argue generally that whoso die
turn the fashion, and argue a posse ad esse
then again when they argue ab esse ad posse
it was Frith which argue thus, "These places may
the same part, he argued against God's almighty power
first part also, he argued against all men in
head, as Master Masquer argued against me by name
the world," thus he argued : "And even here, since
jesteth by name, he argued , as you see, that
that, whereas Master Masquer argued that Christ nothing meant
life in you," he argued universally of all men
almighty power indeed, and argued , as you see, that
And this point he argued in such manner fashion
his own, where he argued in the negative, as
necessary. But where he argued for himself in the
and well overseen in arguing . The Second Chapter. In
the selfsame form of arguing upon these general words
that longeth to be arguing , and hath allthing so
Lo, this form of arguing can he not deny
the selfsame kind of arguing which Master Masquer feigneth
the selfsame kind of arguing I say Master Masquer
in scripture than I, arguing for the defense of
sit, nor of that argument the consequence proposition of
a nun. And their argument was that if adultery
to be crucified. Which argument of Master Masquer were
they be, against mine argument in special made unto
of all his fond argument is that, even there
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that all my second argument was a posse ad
readers yourselves, whether this argument of his be not
solutions of mine one argument, other than twice overthrown
himself and made mine argument more than twice so
saw so foolish an argument so solemnly set up
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well, in the other argument before that the glory
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major true, nor his argument toucheth not the matter
to admit this your argument, God may make his
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Master Masquer mocketh mine argument, not which I made
for me, though the argument be naught for lack
the Blessed Sacrament; that argument hath no manner hold
he maketh not that argument, but useth only the
sample, he maketh that argument for me. And therefore
the words of that argument that he maketh in
is that kind of argument that is in the
world to make any argument of for his excuse
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pretendeth to soil such arguments as I made in
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his body by his
he declared by his
have marveled of his
unlettered man might be
is not Master Masquer
man (that wise is)
I ween have been
shameless, he shall be
it out, be much
I am so sore
dancing, he waxed so
this point so sore
the Gospel) withdrawn himself
and severed and set
fain to withdraw himself
false persuasion. For setting
hide nothing of his
Master Masquer’s second part
that our Lord would
I should bid you
had no cause to
vow, but discreetly did
had no cause to
God’s work not to
yet cry out and
as thou dost, and
Then will I gladly
in which if thou
put any doubt and
their mind, and then
for a man to
would out of season
thing be marvelous, nor
you my word? And
Savior saith himself also, "
saith so often, "I
M. More leave to
again. Now might I
go, and I will
Tyndale, then will I

Ascension in heaven? For though
Ascension with his body perfect
Ascension up to heaven, and
ashamed to write so unlearnedly
ashamed to rail upon all
ashamed of the name of
ashamed to have told my
ashamed thereof. And if he
ashamed , if he have any
ashamed that, for all Master
ashamed suddenly that he softly
ashamed that he might ween
aside into the hill because
aside out of the number
aside and flee from them
aside all the whole heap
aside that may do him
aside till I have answered
ask no more of any
ask it of me, and
ask the question how. For
ask the messenger, how and
ask the question, but might
ask , "How?" but leave unto
ask how, then will I
ask how too. Then will
ask thee how thou camest
ask how, thou must needs
ask how he can do
ask such things as were
ask . But they, before they
ask their importune questions first
ask as the Jews did
ask how I can give
Ask and you shall have
ask Master More this, " Master
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ask him, ye see well
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ask him whether he, being
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how, and Nicodemus also asked how. Our blessed Lady 11, 58/ 20

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When his disciples asked him of the restitution so great that they asked how could that be, master Christ when he asked them, "Will you go" master Christ when he asked them, "Will ye go" was Nicodemus troubled and likewise as he hath asked this book of his question is this. He is captious. For he asked of the three, he at once. For he asked of the door and at once. For he asked both of his apostles in one question at soul as I am, then. And where he asked me whether Christ's disciples third place, when he asked me whether Christ's disciples But now Master Masquer this word, Master Masquer words of the Jews, And to the soldiers asking her question in her here, and from their infidelity for all their sometimes he prevented their man to signify an ass, and black white, to man to signify an ass, . For the Bible saith a man signify an ass, but proveth him rather a very stark ass, indeed. The Third Chapter an idiot or an ass, ) perceive that Christ spoke him as to go and seek him for so readily) look and with his own declaration, and black white, to man to signify an ass, . For the Bible saith a man signify an ass, but proveth him rather a very stark ass, indeed. The Third Chapter an idiot or an ass, ) perceive that Christ spoke him as to go and seek him for so readily) look and with his own declaration, and black white, to assign, , and that therefore I assigned him, in manner, what assigneth yea and yes both assigneth me also what manner ass soil all their doubt, our assure him. Now of truth astonied, , and more loosely hanging asunder, yet are their tails asunder: with this allegory of
of the two places asunder, but in the diversity
that a good distance asunder. Of which two things
far distant several places asunder, all one very body
bread which he then ate, was then changed into
and ever eating, ever and ever drinking, ever
other thing is not athirst if he long still
dry soul and were athirst again. But now if
his own only power attain it. And therefore he
that is to wit, attain the fruition of my
body doth no man attain that receiveth the Sacrament
shall (if they persevere) attain the fruit and fruition
that is Christ, and attain the possession and fruition
charity well-willing to work, attain everlasting life also, by
dead as to the attaining of everlasting life. Now
life he doth not attribute unto his flesh and
to the Godhead. To attribute to his manhood that
you hear how Christ's audience that came to seek
I say by his audience. For the one word
that this argument were aught. For first (as for
argument (if it were aught), as it is naught
his own argument were aught worth that he layeth
that the apostles left aught unwritten of necessity to
transforming, as holy Saint Augustine saith, the fleshly man
therefore saith holy Saint Augustine thus: "Christ saith not
that is, as Saint Augustine saith, not an idle
and so saith Saint Augustine both that they had
And therefore saith Saint Augustine, as Prosper rehearseth in
This text of Saint Augustine alleged Frith for his
here (said Frith) Saint Augustine saith plain that evil
had forgotten that Saint Augustine meant of the effectual
damnation. For that Saint Augustine meant not to deny
to himself." Here Saint Augustine, good readers, expressly declareth
you see that Saint Augustine here plainly reproveth Frith
see also that Saint Augustine, in calling the Blessed
Huessgen's book. For Saint Augustine in very many places
innocent life, as Saint Augustine in his book De
good readers, that Saint Augustine showeth that Judas in
And therefore saith Saint Augustine that a man to
glory. But, as Saint Augustine saith, if a man
and because (as Saint Augustine saith in sundry treatises
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bear me record. Which will

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bear me record in that

bear me record that Master

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beareth as many faces in

beareth me in hand. Nor

beareth in hand, that I

beasting ) to laugh yet and

beast say than this? For

beast deviseth that he would

beastly body that would not

beastly word spoken than this

beasts in the shambles. And

beast them before. Our Savior

beat it into their heads

beaten both about his ears

beautiful form, which we now

beauty and the nobleness of

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becometh the man to taunt

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beareth me record that

Bede , Saint Irenaeus, and Saint

Bede, , whose words I trust

Bede upon these words of

Bede ) "did our Lord give

Bede telleth you plain the

Bede beareth me record that

Bede saith here, and so

Bede , Saint Irenaeus, and Saint
Master Masquer whether Saint Bede, Saint Cyril, Saint Bede and Saint Augustine, and Saint Bede or Theophylactus, Saint Augustine, Saint Cyril, Saint Bede, Saint Irenaeus, and Saint to your face, Saint more blasphemous and more pieces, as men buy life or spirit, as do not desire neither give some money thereto abroad to show, to and filthy talking, then Corinthians, among whom some found them when he two miracles before he as his scholars; he his own flesh, then also, when our Lord as though Christ there either his own mind wit, in his eternal the blessed brethren, as sight that lie a general resurrection, as some there are, that first this preface, we shall not been evil to this once; I will read, he must first of his Christian school, you, ye can never of them that so eat, as I shall those words, good readers, him. But faith may fellow as they be, if he would now he might as well would after their days there, as Master Masquer reader, with which he at those words specially

Bede, Saint Augustine, and Saint Bede, Saint Irenaeus, and Saint Bede and Theophylactus, Saint Augustine bedlam-ripe than this book is beef or mutton out of beef or mutton is cut beer, wine, nor water, yet beforehand, content to abide the beg withal, among the blessed began cleanness greatly to decay began homely then to talk began to speak thereof. One began , I say, with faith began they to contend and began to tell him of began to show them none began to misgive him, or begetting -- give him all beggars lay their sore legs begging a Fridays about Saint begin among us now to begin but of such a begin the matter. The First begin somewhat before, at Christ's begin the text but there begin at his ABCs (for begin there with the Jews begin to think thereon. But begin already and have in begin to give it at begin to take special good begin , and tarry, too, before begin to deny now any begin the other foolish heresy begin as any of the begin to be taken for beginneth himself. Lo, good Christian beginneth, is well and fully beginneth between him and me
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he calleth the papists) believe , that is to wit
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as well as he
that he saith he
in him, is with
not be a bare
it must be a
off from endeavor toward
receiving nothing loathsome, and
and drinketh God by
a spiritual eating by
than doth now More,
not only of the
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images, believing of purgatory,
on Palm Sunday, and
privy council that knoweth,
and that I know
and my blood drink."
and my blood drink."
him and filled their
yet when all their
and well filled your
the feeding of their
so should fill their
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<td>better</td>
<td>to the belief of</td>
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<td>better</td>
<td>perceiving whereof, ye shall</td>
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<td>better</td>
<td>hunger and thirst than</td>
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<td>better</td>
<td>too, they prayed him</td>
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<td>better</td>
<td>conceive this matter and</td>
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<td>better</td>
<td>bread that should come</td>
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<td>apaid and prayed him</td>
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<td>better</td>
<td>than we both shall</td>
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<td>better</td>
<td>than either Master Masquer’s</td>
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<td>better</td>
<td>for her to live</td>
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<td>better</td>
<td>but also very far</td>
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<td>better</td>
<td>to succeed in their</td>
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<td>better</td>
<td>all the old holy</td>
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<td>better</td>
<td>than ever did all</td>
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<td>better</td>
<td>instruction. Now gather of</td>
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<td>better</td>
<td>to be believed alone</td>
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<td>better</td>
<td>. And thus for his</td>
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<td>better</td>
<td>tried, even upon this</td>
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<td>better</td>
<td>heed what I answer</td>
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<td>better</td>
<td>at thy further pleasure</td>
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<td>better</td>
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<td>proved me than he</td>
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<td>handled his first question</td>
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<td>better</td>
<td>forth, because he would</td>
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<td>better</td>
<td>to believe Master Masquer</td>
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<td>better</td>
<td>all those holy doctors</td>
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<td>better</td>
<td>than sheep’s bones, scrape</td>
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<td>better</td>
<td>thing than unblessed bread</td>
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<td>better</td>
<td>cause of those two</td>
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his spectacles and pore
also proved it much
his spectacles and pore
this one point no
a lie, and pore
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Howbeit, if I should
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his speech till the
thought upon a bodily
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of the generation and
should be no bodily
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And he is our
it is none other
Pharisees and the stiff-necked
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a bridle and a
dry ground, how the
were suddenly turned from
be saved by his
the merits of his
only belief of Christ's
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Capernaum, first rebuke and
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bidding, us look up here
bidding, us remember, would fain
bidding, them fear that fire
biddings, of these blessed apostles
bind, him that shall be
bind, me to by the
bind, us in the more
bind, not the people to
bird, by laying a little
bird, is flown, comfort him
birth, , nor for any abomination
birth, of the child. And
birth, , whereas our Savior meant
birth, , by faith and by
birth, that Christ spoke of
birth, but a spiritual, and
birth, of a virgin (which
bishop, should as folk incorrigible
bishop, that offered the host
bishop, , but always we do
bishops, they letted themselves from
bishops, , metropolitans and apostles of
bit, and a bridle and
bit, to refrain and pull
bitter, waters were changed sweet
bitter, into sweet, and how
bitter, Passion. And much more
bitter, Passion. Amen. And thus
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black, is white, and good
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blame, at all to any
blame, him for naught nor
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own very flesh and blood. In his second part

was broken and his blood to his twelve apostles

eat and his very blood shed for our sins

Blessed Body, flesh and blood to drink, and that

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Man and drink his blood, Now will I not

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verily meat and my blood, dwelleth in me and

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Body of Christ, flesh, and bones and all, and

called the Body and Blood of Christ but also

his Body and his Blood unto his disciples and

eat and his very blood to drink, and told

the waters turned into blood, how thy forefathers went

turned from water to blood, and how the dead

flesh and drinketh my blood hath everlasting life." Upon

the cup of my blood, which shall be shed

that that was his blood. And thus you see

very flesh and his blood. As you see also

of the water into blood, as he turneth in

Sacrament the wine into blood, and the turning of

Man and drink his blood, ye shall not have

flesh and drinketh my blood hath life everlasting, and

verily meat, and my blood is verily drink. He

his very body and blood (which thing Master Masquer

and drink my very blood, too. For but if

Man and drink his blood, ye shall not have

flesh and drinketh my blood, he hath everlasting life

verily meat and my blood is verily drink." Upon

Communion of the Holy Blood. And this he repeateth

very drink is the Blood of Christ, by which

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there of his very body that he would give

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bread into his own body, that holy wholesome serpent

speaketh of his very body and blood (which thing

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he received Christ's Blessed Body, as evil and as

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the Sacrament the very Body and Blood of Christ

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<td>And that though his body</td>
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<td>his Ascension with his body</td>
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<td>was as verily his body</td>
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<td>broad, or whether his body</td>
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<td>members of his holy body</td>
<td>, or there have all</td>
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<td>verily eat his very body</td>
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<td>wine into the blessed glasses</td>
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<td>other object, and the</td>
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<td>be that his blessed body</td>
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<td>asunder, all one very</td>
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<td>every part of the substance</td>
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<td>clean divided from the body. But the blessed</td>
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<td>this being of the</td>
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<td>made for the blessed</td>
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<td>it was his very body</td>
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<td>Supper, &quot;This is my body</td>
<td>11, 221/1</td>
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<td>is his very natural body</td>
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<td>of his own blessed body</td>
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<td>himself, his very blessed body</td>
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<td>not every man be bold to talk too long</td>
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<td>they dare be so bold as in his works</td>
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<td>make him the less bold to sin; and yet</td>
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<td>but I will be bold by his license to</td>
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<td>goose, to be so bold and homely with his</td>
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<td>may Master More be bold to bid Master Masquer</td>
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<td>we may well be bold to say to Master</td>
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<td>Jews did, he is bold to say what him</td>
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<td>will I now be bold to ask of him</td>
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<td>shall he make me bold to answer the same</td>
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<td>that I was so bold in my letter against</td>
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<td>poor, unlearned man be bold to say that God</td>
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<td>I am not so bold upon mine own exposition</td>
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<td>he should be the bolder in mischief,&quot; And afterward</td>
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<td>he might be the bolder to call them mine</td>
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<td>while men may so boldly speak out their heresies</td>
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<td>seen ere this full boldly come dance in a</td>
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<td>affirmed this saying so boldly that he saith it</td>
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<td>will not be too boldly curious or inquisitive of</td>
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<td>that, sin the more boldly . The Twenty-Fifth Chapter. His</td>
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<td>that he goeth so boldly forth on beyond them</td>
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<td>Master Masquer the more boldly , since you see that</td>
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<td>fire. And some yet boldly forthwith to say there</td>
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<td>the means thereof fall boldly to sin, and thereupon</td>
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<td>these heretics teach, upon boldly of any feeling faith</td>
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<td>9. Lo, what lewd boldness it giveth when a</td>
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<td>and woman unlearned in boldness and courage to be</td>
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<td>and catch thereby such boldness that he set hell</td>
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<td>in a mask, upon boldness that no man could</td>
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*Thomas More Studies* 15 (2020)
More in the third chapter of the first book before in my first book, More, in the third book vouchsafed to turn my the place in your book she sent for the certainly know that that Frith hath into that answered that pestilent peevish print, not only Frith's over that this Masquer's to put with this find also in Frith's that of these heretics" not meddle with such And thus of such books when they had the more, and spread the of such erroneous English sale, or give the plainly tried by his leisure among all my mine, give you five to put out their other places of his knoweth that those four that he knoweth those written in holy saints" in writing of pestilent church, whoso look my times appeareth by their full in these five either of their both his love that he vehement love that they and desire that himself thing touched his own if a man be may a man be

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mother's belly and be born again?" Lo, here the
man should be bodily born again of his mother
may a man be born again when he is
did ere he were born into this world, of
before Master Masquer was born, there were some such
him that shall be born tomorrow, till he come
if a man be born again of the water
if a man be born of water and the
may a man be born again when he is
mother's belly and be born again?" And so the
before that I was born, and yourselves seeth it
year before I was born should now be feigned
me, do cover the botch of his cancered heresy
he can spy the botch. But as for the botch of his cancered heresies
spirits in tempests, and yet are there many
which if few were bought should now be feigned
was by her vow bound to virginity, whereof she
that we be precisely bound to the belief of
us that we were bound to believe nothing else
wit, that men be bound as well to believe
which both we be bound to believe, and also
that we must be bound to do to come
things which we be bound to believe more than
things than we be bound indeed to believe, when
unbelieved which we be bound to believe besides. And
and would have man bound but either by the
points that we be bound by certain and sure
that are Christian are bound to obey his precepts
Father Frith before him, bound to believe it, I
believed, and Christian men bound to believe no more
believed, but men also bound to believe them, too
no man of us bound to the belief thereof
wise we may be bound to believe nothing else
tale, ere we be bound to believe some such
I would and were bound to believe you, or
would not, nor were bound to believe the other

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I believe and am bound to believe now that I would and were bound to believe both twain within the limits and bounds of it were contained bows and bells, and creeping boxes and layeth them forth boys "forehead, and had as brag of his is come brain, would make us ween brain are not possible to brain, and with the sling brain the sling of his is come stocks, pilgrimages, hallowing of him for his juggling the buttering of the worshipful end, this rial exposition of his own things imagined of More's stricken out his own darkness of his own steel, or copper, silver, therefore figured by the a memorial only, bare had given them the written, "He gave them gave them not that given the very thing himself is that very himself was the very thing in form of written, "He gave them not given you the give us always this them, "I am the everlasting. I am the dead. This is the I am the living man eat of this live forever, and the me. This is the He that eateth this the sensible form of in the form of filled them of that likeness and form of written, "He gave them
them again that the

guide, yet was that
that gave them that
down from heaven that
such manner of very
respect thereof, the other
manna might seem no
Moses gave you that
giveth you the very
heaven. For the very
spoke of some such
days, and that this
Lord give us this
give us this very
labor and toil for
said, "I am the
saith our Lord, "the
the world. "The common
I say, the very
of this everlasting lively
with this everlasting lively
plainly told you what
to this everlasting lively
them some such gross
them of far better
meant all of such
I am the quick
I told you, the
me for the quick
told you) the very
now did eat the
ye may eat this
is myself. For this
For this bread is
I am the quick
be fed of this
the multiplication of the
bread, touched both the
eaten in form of
Work you not the

broad  that they did eat  11, 35/ 26
broad  of manna given them  11, 35/ 29
broad  then out of the  11, 35/ 32
broad  that is for spiritual  11, 35/ 34
broad  , that in comparison and  11, 35/ 35
broad  of manna might seem  11, 35/ 36
broad  at all. For "Verily  11, 35/ 36
broad  from heaven, but my  11, 36/ 1
broad  from heaven. For the  11, 36/ 2
broad  is that that cometh  11, 36/ 3
broad  as manna was that  11, 36/ 6
broad  should feed the body  11, 36/ 8
broad  always," as though they  11, 36/ 10
broad  that thou speak of  11, 36/ 11
broad  in tilling of the  11, 36/ 12
broad  of life; he that  11, 36/ 18
broad  of life that I  11, 36/ 21
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broad  whereof angels feed, not  11, 36/ 26
broad  that I tell you  11, 45/ 14
broad  of mine own person  11, 45/ 28
broad  I mean." Whereas I  11, 45/ 29
broad  when they had heard  11, 46/ 7
broad  made of earthly corn  11, 46/ 13
broad  that should come from  11, 46/ 17
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broad  that am descended from  11, 47/ 15
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broad  that is myself. For  11, 49/ 24
broad  is bread descending from  11, 49/ 24
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broad  that am descended from  11, 49/ 27
broad  -- that is to  11, 49/ 30
broad  , touched both the bread  11, 49/ 36
broad  of his godhead and  11, 49/ 36
broad  , and that he somewhat  11, 50/ 1
broad  that perisheth, but the  11, 50/ 3
that perisheth, but the 
showed unto them the 
declareth unto them, the 
his declaration of the 
his words: "And the 
at the light spiritual 
only give them that 
document, but that the 
those words, "And the 
our Savior, "And the 

Theophylactus: "Consider that that 
he said not,"The 
flesh," For the same 
to be believed that 
his flesh and of 
received his nourishing, that 
now also is the 
to us flesh but 
calleth the Blessed Sacrament 
which calling of it 
that it is very 
that it is very 

Theophylactus here calleth it 
as they, saying the 
though he calleth it 
it is very material 
was, but that the 
an example of the 
it is no longer 
therefore Theophylactus calleth it 
bread, because it was 
calleth it the Sacrament 
by the name of 
that it is no 
by that name of 
though they call it 
well it is no 
likeness and form of 
that Theophylactus saith, "The 
Blessed Sacrament is called 

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they that call it bread declare yet that indeed 11, 54/29
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wit what flesh this bread is that I will 11, 56/10
give you in the meaning in this word, when he saith, "The bread of the Sacrament, except 11, 56/16
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body Christ, as the bread from heaven, but the 11, 71/22
telleth them that this bread which our Lord in 11, 76/27
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this world, but this bread was given you but 11, 78/28
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bread , and shall be given 11, 78/32
a figure of this
itself, so was the
the property of this
a figure of this
a while. But this
the pleasant form of
that thou art the
I am myself the
I am the lively
that eateth of this
these words, "And the
words: "I am the
first text touching the
of Christ: "And this
not in form of
but in form of
these words, "and the
under the form of
saith not here that
the conversion of the
conveyeth but converteth the
his body into the
for then were the
his blessed body into
there nothing else but
but in form of
only saith, "And the
whole words, "And the
Christ is this living
Christ is this living
under the form of
Sacrament under form of
I say, of the
the visible form of
in the form of
flesh in form of
say in form of
sleight juggling over the
say, in form of
sleight juggling over the
bread thus given you to
bread of manna far from
bread that is my flesh
bread that is very life
bread that is my flesh
bread, though they would yet
bread that is descended from
bread of life." And when
bread that am descended from
bread shall live forever." And
bread which I shall give
bread of life, and whoso
bread and the belief, his
bread that I shall give
bread ? If Master Masquer were
bread , because we should not
bread which I shall give
bread transubstantiated into it. And
bread shall be transubstantiated or
bread and wine into the
bread into his own body
bread (for then were the
bread and his blessed body
bread , for that were yet
bread still, and that is
bread . But neither our Savior
bread that I shall give
bread that I shall give
bread whom thou eatest, that
bread whom thou eatest, that
bread and to drink his
bread without his blood, which
bread and wine that was
bread . And therefore you see
bread . But the blessed angels
bread , had this been his
bread . Christ said, "My flesh
bread to maintain AntiChrist's kingdom
bread to maintain AntiChrist's kingdom

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<td>11, 170/ 105</td>
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<tr>
<td>in that place to</td>
<td>11, 170/ 108</td>
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<td>would say false, and</td>
<td>11, 170/ 111</td>
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<td>another way; therefore, to</td>
<td>11, 170/ 114</td>
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<tr>
<td>impossible for God to</td>
<td>11, 170/ 117</td>
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<tr>
<td>perpetual virgin except she</td>
<td>11, 170/ 120</td>
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<tr>
<td>when they will, lawfully</td>
<td>11, 170/ 123</td>
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them all to their
breakfast , they murmured against that 11, 47/ 14
would not with the
breaking of their vow fall 11, 60/ 4
though it be no
breaking of their vow, yet 11, 60/ 11
his master by the
breaking of her vow, but 11, 61/ 20
a cross on their
breast and bless it away 11, 60/ 10
it sink into men's
breasts , those old holy doctors 11, 210/ 23
that the speaker hath
breathed out in the speaking 11, 208/ 2
abroad, and draw more
brethren to them. There is 11, 6/ 20
print, saving that some
brethren there are in this 11, 6/ 24
it before. And the
brethren looked for it now 11, 6/ 33
that Frith's book the
brethren may now forbear. For 11, 7/ 2
Howbeit, some of the
brethren report that the book 11, 7/ 22
of them, but the
brethren keep them from me 11, 8/ 17
were this to the
brethren that say this new 11, 9/ 17
and George Jay, the
brethren did not regard him 11, 9/ 19
And some of the
brethren that are here have 11, 9/ 27
he wist well the
brethren did not regard him 11, 9/ 19
of one whom the
brethren boast for so wise 11, 9/ 34
make all his English
brethren see and perceive his 11, 73/ 4
withal, among the blessed
brethren , as beggars lay their 11, 99/ 14
never touched them. The
brethren cannot bear that my 11, 113/ 25
sent abroad among the
brethren , against the Blessed Sacrament 11, 222/ 9
sent abroad into the
brethren's hands and some good 11, 221/ 29
he bade them forbear
bribes and take no more 11, 38/ 8
a bit and a
bridle and draw you by 11, 47/ 34
some fear, as a
bridle and a bit to 11, 94/ 8
Frith under name of
Brightwell, in the revelation of 11, 205/ 22
Frere Huessgens the freer
Brighttine . These be, lo, the 11, 128/ 5
about for naught to
bring men to the devil 11, 6/ 28
three years at last
bring you forth twain. And 11, 12/ 8
man's labor should not
bring him forth his living 11, 33/ 15
but if my Father
bring you. Never can you 11, 40/ 13
good guide that could
bring you to the place 11, 40/ 15
told you who can
bring you to me by 11, 40/ 19
to draw you and
bring you and give you 11, 40/ 33
me, he shall surely
bring you into faith, and 11, 40/ 36
that my Father must
bring you and draw you 11, 48/ 3
Father that he may
bring you to me by 11, 49/ 23
she should conceive and
bring forth a child, asked 11, 58/ 22
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<td>that one folly, to bring forth, the other two</td>
<td>11, 100/ 13</td>
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<td>mine answer overlong to bring them in all, let</td>
<td>11, 100/ 15</td>
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<td>true faith, he might bring in slyly his very</td>
<td>11, 102/ 24</td>
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<td>must a God's name bring in this his one</td>
<td>11, 144/ 15</td>
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<td>said all this to bring them, but yet not</td>
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<td>the fool as to bring forth that word himself</td>
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<td>as he is shameless, bring yet in question and</td>
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<td>Master Masquer would now bring up the Arians' heresy</td>
<td>11, 179/ 22</td>
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<td>good reader, against he bring forth. For in</td>
<td>11, 183/ 37</td>
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<td>for the season they bring the matter in question</td>
<td>11, 187/ 13</td>
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<td>it out abroad, and bring the people in doubt</td>
<td>11, 187/ 27</td>
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<td>and yet if you bring as false a shrew</td>
<td>11, 196/ 3</td>
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<td>that a virgin should bring forth a child. But</td>
<td>11, 200/ 15</td>
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<td>texts that I shall bring him be by me</td>
<td>11, 202/ 13</td>
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<td>or two that I bring for the Blessed Sacrament</td>
<td>11, 203/ 4</td>
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<td>text truly taken, we bring for the true</td>
<td>11, 203/ 22</td>
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<td>so did, I shall bring you so many plain</td>
<td>11, 204/ 32</td>
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<td>unto which we can bring nothing so like, but</td>
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<td>other more shall I bring you at another leisure</td>
<td>11, 211/ 21</td>
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<td>the truth. And after, bring them out of doubt</td>
<td>11, 6/ 10</td>
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<td>the best dish and bring it not to the</td>
<td>11, 7/ 8</td>
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<td>part also, the man bring in two places all</td>
<td>11, 11/ 14</td>
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<td>fourteen leaves also, he bring forth two things for</td>
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<td>doctor M. Lyre well bring in the words of</td>
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<td>bitter Passion, and then bring all in conclusion to</td>
<td>11, 104/ 6</td>
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<td>of this Masquer that bring it forth for his</td>
<td>11, 108/ 4</td>
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<td>ye see well, he bring not one word for</td>
<td>11, 108/ 8</td>
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<td>which place, since he bring forth for the proof</td>
<td>11, 108/ 10</td>
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<td>the Apostle that he bring forth himself, and Saint</td>
<td>11, 111/ 6</td>
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<td>two other heresies too, bring forth now, the</td>
<td>11, 118/ 21</td>
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<td>who may hear him?&quot; bring in another wise argument</td>
<td>11, 136/ 5</td>
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<td>course. And where he bring forth for him in</td>
<td>11, 136/ 33</td>
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<td>his first course, he bring forth never one), those</td>
<td>11, 136/ 35</td>
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<td>forth at once, he bring me to mine opposition</td>
<td>11, 158/ 17</td>
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<td>devils far off and bring to us not angels</td>
<td>11, 175/ 1</td>
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<td>readers, whereto Master Masquer bring himself even to be</td>
<td>11, 176/ 12</td>
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<td>show mine ignorance, he bring in his own, and</td>
<td>11, 195/ 9</td>
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<td>and his blood, he bring the miracles that God</td>
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<td>against Frith, how himself bring in John 6th chapter</td>
<td>11, 212/ 15</td>
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against Frith how himself  
Saint Chrysostom, whom he  
me by my Father’s  
me by my Father’s  
me by my Father’s  
the bread of manna,  
shrew when, of my  
very near the piteous  
more than a handful  
deep, thick, and as  
deep, thick, and as  
as long, thick, and  
so long, nor so  
as thick, and as  
as deep, and as  
being a priest he  
not then when they  
piece of one glass  
flesh and body was  
body to have been  
body to have been  
hath, being a priest,  
body to have been  
body to have been  
all this seduction, have  
to be crucified and  
that it should be  
body that shall be  
body that shall be  
piece of the glass  
piece of one glass  
twenty pieces of one  
Sacrament, though it be  
every part of the  
touched his own born  
else some other wily  
for every other good  
angry with Ammon his  
Lord) to be your  
so slender that the  

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<td>bringeth</td>
<td>in his second part</td>
<td>11, 221/ 21</td>
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<td>bringing</td>
<td>, I will cast none</td>
<td>11, 44/ 12</td>
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<td>bringing</td>
<td>, through the well-working faith</td>
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<td>bringing</td>
<td>, so that by perfect</td>
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<td>bringing</td>
<td>forth for the praise</td>
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<td>bringing</td>
<td>in the selfsame sample</td>
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<td>brink</td>
<td>of sin when they</td>
<td>11, 60/ 13</td>
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<td>broad</td>
<td>, this plaster of his</td>
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<td>as it hanged upon</td>
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<td>broad</td>
<td>, as he hanged on</td>
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<td>broad</td>
<td>, or whether his body</td>
<td>11, 169/ 19</td>
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<td>broad</td>
<td>as it was when</td>
<td>11, 170/ 18</td>
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<td>broad</td>
<td>as it was when</td>
<td>11, 171/ 10</td>
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<td>broke</td>
<td>his promise to God</td>
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<td>broke</td>
<td>both their solemn vows</td>
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<td>broke</td>
<td>into twenty, etc. Lord</td>
<td>11, 206/ 27</td>
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<td>broken</td>
<td>and his blood shed</td>
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<td>broken</td>
<td>and his blood shed</td>
<td>11, 100/ 25</td>
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<td>broken</td>
<td>and his blood shed</td>
<td>11, 101/ 19</td>
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<td>broken</td>
<td>his promise made once</td>
<td>11, 106/ 13</td>
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<td>broken</td>
<td>, and his blood shed</td>
<td>11, 109/ 13</td>
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<td>broken</td>
<td>, and his blood shed</td>
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<td>broken</td>
<td>their holy vows and</td>
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<td>broken</td>
<td>, and my blood to</td>
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<td>broken</td>
<td>and suffer for their</td>
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<td>broken</td>
<td>for you. &quot;What words</td>
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<td>for you,&quot; be plain</td>
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<td>into twenty, Master Masquer</td>
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<td>broken</td>
<td>into twenty and the</td>
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<td>broken</td>
<td>glass, of which pieces</td>
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<td>into never so many</td>
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<td>broken</td>
<td>glass. And thus, good</td>
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<td>. Such hath been till</td>
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<td>broken</td>
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<td>brought</td>
<td>them not unto him</td>
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<td>you forth the words</td>
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<td>you forth such authorities</td>
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<td>you forth against Master</td>
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<td>brought</td>
<td>even to be taken</td>
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<td>brought</td>
<td>even to be taken</td>
<td>11, 165/ 20</td>
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<td>brought</td>
<td>in therefore of old</td>
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<td>brought</td>
<td>Master Masquer. I have</td>
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<td>you forth, for my</td>
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<td>burn</td>
<td>up the corn: in</td>
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<td>there, in everlasting fire</td>
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<td>burned</td>
<td>as heretics.&quot; Still ye</td>
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<td>, he goeth on against</td>
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<td>burneth</td>
<td>soul in hell, nor</td>
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<td>zeal and fervor in</td>
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<td>his poor members, ergo</td>
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<td>up of his paper</td>
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idleness or in idle
busied in one good
bestowed in any fruitful
their work about worldly
wot well, made much
leisure betimes, leaving the
by the sick man,
Sir, you be too
word I was too
that I am too
is not himself too
mutton out of the
cut out as the
is cut out in
sacrament of confirmation the
with such books, to
dead pieces, as men
much people from the
gear is but a
and filthy talking, hath
hath cut off his
of this evil Christian
new sects, evil Christian
first part, which I
second part, which I
some name must I
his other name to
sense true which we
sent me down to
by sending me to
never come at me.
all holy doctors that
declare, that though they
wheresoever any of them
us. For they that
angel of light, and
Christ, meaneth not to
he may be found.
and with good reason
as though he would
business , driving forth all their
business or other. For rest
business , and all the substance
business , he bade them work
business about naught. But letting
business that he daily taketh
busy about to cure him
busy with God's almighty power
busy. Read my letter over
busy , and have taken too
busy at all with God's
butchers " shops. This thing they
butchers cut the beasts in
butchers " shops. And I am
buttering of the boys" forehead
buy them and look on
buy beef or mutton out
buying , since there is none
by-matter , risen upon a certain
bygone a great while ago
cable rope, and lost his
caitiff , cast off all such
caitiffs that have sowed all
first part, which I
call here his first course
call his second course, he
call him) for lack of
call him Master Masquer. And
call the literal sense (that
call you to me, and
call upon you. Howbeit yet
Call well upon him therefore
Call it by that name
call it bread, they know
call the Blessed Sacrament a
call it bread declare yet
call himself Gabriel, and tell
call it only a figure
Call you upon him while
Call faith a meat of
call the Kings's Street Westminster
with his mouth, therefore call his mouth his meat 11, 98/ 26
with my words, and call me M. Mock as 11, 98/ 29
then would Master Masquer call me Master Mock, and 11, 106/ 4
fall to blasphemy and call a frere's harlot God 11, 106/ 36
blear our eyes and call our mind from the 11, 133/ 35
him at other times call himself a vine or 11, 152/ 21
More the truth and call him to repentance, as 11, 177/ 24
be the bolder to call them mine unwritten vanities 11, 184/ 9
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sin, and confession they call the devil's drift. And 11, 187/ 5
there can come to call it but a problem 11, 187/ 26
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bread and wine, and call it idolatry there to 11, 223/ 15
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him, "Thou shalt be called stone," and after said 11, 23/ 30
in high estimation, and called him the prophet that 11, 46/ 34
heaven?" Lo, here they called him a carpenter's son 11, 47/ 19
rod was turned is called a rod still, while 11, 53/ 30
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the image, print, and
these words to his
hardly to the Jews"
highly laid unto my
now layeth to my
if he come from
and saith, "fides, spes
tria hec maior horum
hope and in well-working
formed with hope and
and stirring, and by
into hope and into
with hope and well-working
cunning nothing availeth without
and profiteth joined with
faith and hope and
always both hope and
hope and the other
like wise hope and
hath good hope and
that every man hath
that a man hath
both faith, hope, and
perfect faith have always
ever after, without any
may well fall from
though he had once
were possible to have
yet might it lack
yet hath he no
and good hope, and
us not principally by
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he knoweth not, and holy Saint Augustine thus: "without the faith of of the law is a bare believing of be a believing in walking and going into Chapter. But then goeth against the godhead of Body and Blood of scripture speaketh of in the one person of his soul, so might it be said of was God. And of of the person of both twain one person, one person, Christ -- of these words of the Blessed Sacrament, what but bread? That hath very Blessed Body of the very flesh of very Blessed Body of the very flesh of but the body of also the flesh of Body and Blood of the very words of it not, albeit that he saith often, that own exposition utterly. For I may say that upon these words of his exposition affirmeth that Jews here, to whom generation and birth that after with him. Now of God, that question Christ can no man Christianly 11, 37/ 24 Christ saith not believe him 11, 39/ 1 Christ , but they be not 11, 39/ 11 Christ , unto justice unto all 11, 39/ 13 Christ , but it must be 11, 39/ 20 Christ , that is, as Saint 11, 39/ 20 Christ . And then they that 11, 39/ 23 Christ further and showeth them 11, 39/ 29 Christ in his person, as 11, 41/ 18 Christ in his Blessed Sacrament 11, 41/ 21 Christ is all meant of 11, 41/ 27 Christ , that whole person might 11, 42/ 19 Christ say of himself, "I 11, 42/ 25 Christ , "God died for us 11, 42/ 29 Christ might it well be 11, 42/ 31 Christ saith "this man," signifieth 11, 43/ 1 Christ -- Christ therefore might 11, 43/ 22 Christ therefore might well say 11, 43/ 22 Christ , "All that my Father 11, 43/ 28 Christ himself saith. After his 11, 50/ 27 Christ provided, to the intent 11, 52/ 27 Christ , were a thing but 11, 52/ 39 Christ . And he setteth it 11, 53/ 23 Christ , flesh, blood, bones and 11, 54/ 6 Christ .This thing I specially 11, 54/ 14 Christ . And when they prove 11, 54/ 30 Christ . But when we prove 11, 54/ 32 Christ but also that the 11, 54/ 34 Christ agree with this exposition 11, 55/ 28 Christ speaketh of that giving 11, 56/ 28 Christ meant there but one 11, 56/ 31 Christ speaketh there no word 11, 56/ 33 Christ when he saith, "which 11, 56/ 35 Christ speaketh of the Sacrament 11, 57/ 4 Christ , "And the bread which 11, 57/ 21 Christ in this place did 11, 57/ 32 Christ preached of the giving 11, 62/ 18 Christ spoke of. But they 11, 62/ 24 Christ there unto Nicodemus, because 11, 62/ 35 Christ left unsoiled. Now did 11, 63/ 12
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<td>very Blessed Body of</td>
<td>, his very flesh and</td>
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<td>in the shambles. And</td>
<td>therefore would at this</td>
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<td>both having heard what</td>
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<td>upon these words of</td>
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<td>Christ and in whom</td>
<td>dwelleth. For he that</td>
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he may dwell in
Christ and Christ in him

Christ in him, but lacketh
Christ saith: "He that eateth

Christ and Christ in him
Christ in him? Finally, many

Christ and Christ in them
Christ in them? But there

Christ and Christ in him
Christ in him. And therefore

Christ and drink his blood
Christ and Christ in him

Christ in him, but he
Christ saw when he spoke

Christ, and declareth also the
Christ, "He that eateth my

Christ is to dwell in
Christ is to have Christ

Christ dwelling in him. For
Christ, well declareth that though

Christ; that is to wit
Christ, as the bread which

Christ in the Blessed Sacrament
Christ not only verily, which

Christ and Christ in him
Christ in him perseverantly: that

Christ dwelling in them shall
Christ that himself liveth for

Christ (as holy Saint Cyril
Christ. Upon this our Savior

Christ was God (if they
Christ said he would do

Christ saith it and he
Christ, though he say it

Christ meaneth it is because
Christ speaking to those Jews

Christ only flesh, but he
Christ calleth his flesh a

Christ. But they that were
Christ put them again in

Christ, the Son of God
know, that thou art Christ, the very Son of Peter, as head under Christ of that company, had Christ by his Father. For Christ foresaw the wretchedness that Christ should have rejected him Christ used unto him, not Christ, for neither would he Christ, nor the service, nor Christ called him. Which name Christ is in it, he Christ, the very price of Christ, and that not only Christ resuscitate unto the same Christ verily eaten in the Christ verily eaten in the Christ spoke nothing at all Christ. Wherefore he conclueth that Christ prepareth and dresseth, so Christ speakeith of here is Christ speakeith of here is Christ himself. Which thing he Christ speakeith of here is Christ said that to believe Christ had said as Master Christ in saying that the Christ itself in the Blessed Christ that filleth our hungry Christ, good reader, with which Christ, and attain the possession Christ, and so his soul Christ from the very thing Christ principally spoke of unto Christ spoke of, that is Christ, "such a man, lo Christ, and not that a Christ in those words had Christ by faith shall never Christ meaneth by his), but Christ by faith, that is...
whoso believe once that
that once believeth that
Whoso once believeth that
desire ever after only
himself saith) than Jesus
never thus have blasphemed
selfsame short sentence of
nothing but faith, where
nothing to them of
tem divers things of
the chalice, which thing
no more but that
nothing else, but that
among them but Jesus
nothing unto them but
Augustine saith, to preach
do to come to
more but only that
believe more than that
no more but that
believe the presence of
to the Corinthians but
all the words of
expoundeth these words of
that point as though
that the flesh of
the blessed body of
wise given us by
crucify and offer up
For who saith that
the church saith that
church saith, and that
it is but one
selfsame sacrifice by which
not daily to crucify
this day did put
prophecy of our mediator
offering." And therefore is
words and example of
deny the word of

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Christ suffered passion for 11, 105/ 8
Christ died for us shall 11, 105/ 31
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Christ was crucified and died 11, 109/ 17
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Christ is to preach both 11, 110/ 3
Christ . And not, as those 11, 110/ 6
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Christ there began to show 11, 114/ 8
Christ that he receiveth is 11, 115/ 2
Christ , in such wise given 11, 115/ 19
Christ that no creature can 11, 115/ 20
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Christ is at the altar 11, 115/ 31
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Christ , as though the church 11, 117/ 9
Christ to new pain because 11, 117/ 10
Christ , where he saith: "Sacrifice 11, 117/ 22
Christ called the host or 11, 118/ 8
Christ at his Maundy." And 11, 118/ 12
Christ , and cast down faith 11, 118/ 17
expound those words of Christ in the sixth chapter 11,118/33
once eat and drink Christ by faith, and then 11,122/15
him whosoever believeth that Christ died for us, he 11,122/24
is to wit, that Christ died for our sin 11,123/15
that in these words Christ teacheth us that we 11,124/9
of those words of Christ any thing soundeth to 11,124/11
eat the flesh of Christ , and by faith might 11,124/18
in those words of Christ not one syllable sounding 11,124/30
to the church, as Christ , not by writing but 11,127/16
Masquer what example of Christ or what doctrine of 11,128/7
or what doctrine of Christ he can show, by 11,128/8
example as well of Christ as of all holy 11,128/14
since the death of Christ unto this their own 11,128/16
And even here, since Christ came to teach, to 11,129/5
from this doubt. But Christ would not so satisfy 11,129/19
body and blood of Christ in the Blessed Sacrament 11,129/29
you see, that if Christ had intended to have 11,129/33
then Master Masquer deviseth Christ the words that he 11,130/2
must needs be that Christ meant not so. This 11,130/28
all at once? Could Christ of the sacrament of 11,131/1
be known for Christ and sometimes declared him 11,131/15
therefore, Master Masquer, whether Christ could not have told 11,131/27
in the first part, Christ showeth what he would 11,132/8
that, as I say, Christ spoke and meant -- 11,132/16
Master Masquer argueth that Christ nothing meant of giving 11,132/23
be given by death, Christ could have spoken much 11,132/29
the righteous, and that Christ is this living bread 11,133/19
the righteous, and that Christ is this living bread 11,134/2
the natural body of Christ under the form of 11,134/16
damned." If our Savior Christ , which is the way 11,134/20
of these words of Christ and these other words 11,134/27
leaf, to prove that Christ meant nothing to give 11,136/2
offend them that hated Christ , but also some of 11,136/7
the visible flesh of Christ , to be eaten as 11,137/4
Catholic Church think that Christ giveth us his visible 11,137/7
and saith: "Which offense Christ seeing, said, "Doth this 11,137/20
of these words of Christ , I have, good readers 11,137/26
the old doctors testify) Christ confirmed the Sacrament in 11,138/12
doth Master Masquer make Christ expound his own words 11,138/15
at the hearing of Christ , when he said they 11,138/22
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<td>himself. But our Savior Christ hath both left it</td>
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<td>of those words of Christ , he repeateth that fond</td>
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<td>fond argument again that Christ meant not of eating</td>
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<td>for our sins as Christ meant. This therefore, is</td>
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<td>therewith. And thus when Christ had declared it, and</td>
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<td>this process is that Christ , in all his words</td>
<td>11, 142/ 29</td>
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<td>The first is that Christ could and would have</td>
<td>11, 143/ 7</td>
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<td>be spirit and life,&quot; Christ doth plain and clearly</td>
<td>11, 143/ 12</td>
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<td>you some samples where Christ could at some time</td>
<td>11, 143/ 17</td>
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<td>our faith. And yet Christ taught not Nicodemus all</td>
<td>11, 143/ 21</td>
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<td>yes. And yet could Christ , if he had would</td>
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<td>faith to believe that Christ is one equal God</td>
<td>11, 143/ 31</td>
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<td>his Father. And yet Christ (albeit that, by all</td>
<td>11, 143/ 32</td>
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<td>handleth it. For whereas Christ hath, by so many</td>
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<td>with certain words of Christ , by which he saith</td>
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<td>which he saith that Christ clearly declareth that he</td>
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<td>nothing the words of Christ , but himself expounding Christ's</td>
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<td>is the very anchor-hold, Christ doth not so plainly</td>
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<td>no more but that Christ should tell them that</td>
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<td>whether all these heard Christ at all three times</td>
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by a parable, for
and apostles heard not
And answered their master
believe that thou art
the same words of
all other things in
and had not mistrusted
hard to perceive what
God spoke, and that
other went their way,
know that thou art
and clearly perceived what
that at the hearing
and answered their master
believe that thou art
of all this sermon.
sure that thou art
eating and drinking of
in the belief in
always the words of
at these words of
because they perceived that
is to wit, that
an ass) perceive that
the blessed body of
tradition also, by which
believed and taught, that
child, good reader, that
at the time when
us here? Now if
in his major than
in the faith of
apostles understood well that
Chrysostom meaneth here that
his flesh?" which thing
and let us consider
But this blood of
say, this blood of
see the blood of
here already heard, that

**Christ**

plainly expounded it. But 11, 160/ 26
and understood him not 11, 161/ 6
when he asked them 11, 162/ 6
, the Son of the 11, 162/ 8
that we be now 11, 162/ 15
that his apostles saw 11, 162/ 18
, but been ready to 11, 162/ 19
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in those words verily 11, 176/ 16
or spiritual sense with
the body of Christ
against the godhead of Christ
by express words of Christ
other three rehearse that
that those words of
Catholic Church, both by
soul in purgatory. But
both the natures in
many places at once.
reciting the psalm, affirmeth
almighty power, denying that
But the manhood of
were the manhood of
promised seed which was
world was made, ergo
impossible. Paul concludeth that
when More saith that
such wise necessary that
therein, he had left
himself, against himself, that
that is to wit,
so he doth, that
More, what and if
where I spoke with
at once, as though
answer Master Masquer therefore,
Christ's blessed body, that
would have believed that
places at once if
told me, yet since
the lively body of
ture Catholic Church of
at the cross. But
his reason repugnant), if
have they believed that
the blessed body of
wit, the words of
the blessed body of
body and blood of
Christ and his apostles, the
Christ is in many places
Christ, which he might as
Christ written in all the
Christ said himself when he
Christ, "The bread that I
Christ himself and his apostles
Christ, I wot well, in
Christ. What thing so ever
Christ himself saying, as concerning
Christ as concerning his manhood
Christ could make his own
Christ is a creature and
Christ, though it were present
Christ; God had determined and
Christ must needs have died
Christ must needs have died
Christ had power to let
Christ must die, that the
Christ at his liberty to
Christ to die was not
Christ to live was impossible
Christ could by no constraint
Christ never told it you
Christ when he told me
Christ could not speak to
Christ told it at his
Christ hath told me that
Christ could have made it
Christ had so told me
Christ hath now told me
Christ, and made a dead
Christ, the whole congregation of
Christ hath cried and proclaimed
Christ in any plain place
Christ, at his Maundy, when
Christ in the Blessed Sacrament
Christ written in the sixth
Christ in the Blessed Sacrament
Christ, because that, unto his
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among the apostles at
the Sacrament he received
evil and eateth not
memorial and remembrance of
to the reverence of
the Catholic faith of
wherein by contrarilying of
doctors and saints of
of this meat of
the very meat of
the only belief of
in the text of
he preached not only
so fully written by
ever hath been since
was the preaching of
the bodily eating of
abhor not to eat
doctors and saints of
evil Christian heretics, understand
the holy doctors of
false, naughty declaration of
that flesh according to
the literal sense of
and fashion them after
not their life after
expound this place of
by which we eat
of the eating of
Masquer here, that maketh
take no heed of
cannot be but true,
argument, with which upon
stuck no less in
here mean that after
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For he saith that
for the eating of
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I ask him whether
offended with their master
whether I say that
He asketh me whether
the first question, whether
he asketh me whether
whether he mean by
against his purpose if
he asketh me whether
the apostles themselves understood
those words of eating
Saint John did understand
disciples and apostles understood
ask him further whether
with this their master
with this their master
was because they understood
are well acquainted with
of), yet they believed
body and members of
apostles understood their master
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   Lo, good Christian readers, this man here                               | 11, 129/ 27                                                        |
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| fall from thy mind, Christian reader, that faith is                     | 11, 134/ 1                                                          |
| are these words, good Christian reader, to the purpose                  | 11, 134/ 4                                                         |
| multitude of all good Christian countries this fifteen hundred         | 11, 136/ 22                                                        |
| ever after all good Christian folk receive it whole                    | 11, 138/ 4                                                         |
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| say you now, good Christian readers? Doth not Saint                    | 11, 140/ 34                                                        |
| have I read, good Christian readers, but never read                    | 11, 142/ 27                                                        |
| to come.&quot; No good principal article of the                              |                                                                  |
| beware of me. &quot;Lo, me. But now good Ninth Chapter. Now, good           |                                                                  |
| therefore, they that are for this matter, good                         |                                                                  |
| faith, as all good Christian readers, thus much doth                    | 11, 175/ 10                                                        |
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| And therefore now, good Christian readers yourselves, whether this     | 11, 182/ 18                                                        |
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| Here mayst thou see, points of the true cardinal. But now, good        |                                                                  |
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| heaven. And therefore, good of his power. But                          |                                                                  |
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| by the congeration of Christian nations of which church               |                                                                  |
| Christian readers, the whole people, the whole Christian              |                                                                  |
| Christian readers, here you see                                       |                                                                  |
| Christian nations have this fifteen                                   | 11, 202/ 19                                                        |
| unto others. Now, good Christian readers, here you see                 | 11, 203/ 20                                                        |
| devil. And therefore, good very devilry.&quot; Consider, good               |                                                                  |
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| or pray for all and helping of good                                   |                                                                  |
| Christian souls, these things and                                      | 11, 205/ 28                                                        |
| him list.&quot;. Lo, good                                                  |                                                                  |
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| Now come I, good                                                       |                                                                  |
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<td>11, 83/12</td>
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<tr>
<td>upon these words, &quot;that&quot;</td>
<td></td>
<td>11, 85/16</td>
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<tr>
<td>will gladly give it</td>
<td></td>
<td>11, 85/20</td>
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<tr>
<td>too, Judas was once</td>
<td></td>
<td>11, 89/29</td>
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<tr>
<td>saith and as the</td>
<td></td>
<td>11, 91/31</td>
</tr>
<tr>
<td>saith and Saint Cyril</td>
<td></td>
<td>11, 92/14</td>
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<tr>
<td>&quot;When Saint Peter said</td>
<td></td>
<td>11, 93/6</td>
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<tr>
<td>that our Savior gave</td>
<td></td>
<td>11, 93/35</td>
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<tr>
<td>declareth it very plainly</td>
<td></td>
<td>11, 116/6</td>
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<tr>
<td>against Master Masquer mocking</td>
<td></td>
<td>11, 116/28</td>
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<tr>
<td>here confoundeth him, upon</td>
<td></td>
<td>11, 117/6</td>
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<tr>
<td>and Saint Augustine --</td>
<td></td>
<td>11, 117/26</td>
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<tr>
<td>the plain words of</td>
<td></td>
<td>11, 136/27</td>
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<tr>
<td>(for in all this)</td>
<td></td>
<td>11, 136/34</td>
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<tr>
<td>&quot;Helyas left unto</td>
<td></td>
<td>11, 140/14</td>
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<tr>
<td>with these words affirm</td>
<td></td>
<td>11, 140/35</td>
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<tr>
<td>plainly that Master Masquer</td>
<td></td>
<td>11, 141/5</td>
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<tr>
<td>For he confuteth you</td>
<td></td>
<td>11, 141/9</td>
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<tr>
<td>every man's own wit</td>
<td></td>
<td>11, 141/12</td>
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<tr>
<td>were all papists or</td>
<td></td>
<td>11, 147/35</td>
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<td>saith, those that then</td>
<td></td>
<td>11, 164/31</td>
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<tr>
<td>saith that as strange</td>
<td></td>
<td>11, 172/10</td>
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<td>that had they never</td>
<td></td>
<td>11, 172/13</td>
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<tr>
<td>saith, &quot;That is the&quot;</td>
<td></td>
<td>11, 172/18</td>
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<tr>
<td>&quot;Whensoever it cometh in</td>
<td></td>
<td>11, 172/27</td>
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<td>did our Savior work</td>
<td></td>
<td>11, 173/8</td>
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<td>that though the apostles</td>
<td></td>
<td>11, 173/13</td>
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<td>For every man may</td>
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<td>Chrysostom</td>
<td>meaneth here that Christ</td>
<td>11, 173/21</td>
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<tr>
<td>Chrysostom</td>
<td>in this selfsame place</td>
<td>11, 173/26</td>
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<tr>
<td>Chrysostom</td>
<td>ceaseth not with all</td>
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<td>Chrysostom</td>
<td>manifestly declareth and showeth</td>
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<td>Chrysostom</td>
<td>here, yea, and Saint</td>
<td>11, 175/29</td>
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<td>Chrysostom</td>
<td>declare, because they were</td>
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<td>Chrysostom</td>
<td>declareth) all the hosts</td>
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<td>Chrysostom</td>
<td>, against them that would</td>
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<td>Chrysostom</td>
<td>, so many such good</td>
<td>11, 211/29</td>
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<td>, whom he bringeth in</td>
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<td>, and Tertullian, which Master</td>
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<td>Church</td>
<td>believeth) in the Blessed</td>
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<td>church</td>
<td>, devised, indited, and written</td>
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<td>. But never hath any</td>
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<td>of Christ, with the</td>
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<td>, there were, as appeared</td>
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<td>, by feeding of innumerable</td>
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<td>is in everything like</td>
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<td>Church</td>
<td>commonly teacheth and preacheth</td>
<td>11, 37/12</td>
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<td>Church</td>
<td>teacheth, they shall be</td>
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<td>church</td>
<td>, old and new both</td>
<td>11, 50/16</td>
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<td>Church</td>
<td>believeth that in the</td>
<td>11, 52/37</td>
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<td>church</td>
<td>almost. Upon which calling</td>
<td>11, 53/10</td>
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<td>church</td>
<td>, and congregation of saints</td>
<td>11, 72/36</td>
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<td>church</td>
<td>saith. For here (said</td>
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<td>church</td>
<td>and congregation is gathered</td>
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<td>very faithful and true</td>
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<td>Church</td>
<td>, because it is the</td>
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<td>, but against our Savior</td>
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<td>Church</td>
<td>of Christendom which he</td>
<td>11, 105/16</td>
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<td>church</td>
<td>and resting and remaining</td>
<td>11, 110/18</td>
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<td>Church</td>
<td>than him. And therefore</td>
<td>11, 112/30</td>
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<td>church</td>
<td>saith that Christ is</td>
<td>11, 115/30</td>
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<td>church</td>
<td>saith, and that Christ</td>
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<td>Church</td>
<td>, instead of all the</td>
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<td>church</td>
<td>, and saith that it</td>
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Christ, as though the
and saints of Christ's
holy doctors of Christ's
ever the common Catholic
they delivered to the
prelates of the Catholic
which he promised his
and therefore shall his
the house of his
the common known Catholic
are of the Catholic
triumpheth over the Catholic
not only the Catholic
upholder of the pope's
upholder of the pope's
upholder of the pope's
and learning, the Catholic
and they to the
the Corinthians, and the
mocketh all the Catholic
miracle as the Catholic
Paul for persecuting his
the common known Catholic
this common known Catholic
Master Masquer, believe the
God hath taught his
you believe the same
God hath taught his
of his known Catholic
of Christ's whole Catholic
poet feign ye another
of, as that the
other ceremonies of the
unto Christ's known Catholic
and believe that the
to the whole Catholic
Church, and the whole
writing as the same
by his whole Catholic
scripture by the same

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church hath told it unto 11, 196/ 21
church telleth me. For else 11, 196/ 23
Church , and by writing of 11, 197/ 7
church and the same holy 11, 197/ 8
Thomas More Studies 15 (2020)

God hath sent your church a meet cover for
my defense of the church, whoso look my books
shall find that the church but the true Catholic
more, is none other Church of Christ, the whole
but the true Catholic church I take not myself
Christian nations, of which church hath another manner defender
dirt. But the Catholic church and not the other
the one to his church, I would and were
both twain unto the holy councils of Christ's
determinations of the Catholic church he calleth the antichristian
and determinations of the Church be already proved stark
of the whole Catholic Church, besides which thing is
and taught by the church. And if Master Masquer
authority of the Catholic Church. Such strength have always
he calleth the Catholic Church, the antichristian synagogue, and
faith of the Catholic Church, against your false heresy
upholder of the pope's Church. For albeit that myself
continued in the Catholic authority of Christ's Catholic Church
of the true Catholic church, which Master Masquer here
holy ceremonies of the Church, and with sundry sects
together in one Catholic church and the sacraments, to
after betokened the diverse Church, knit unto God together
bade them, "Operamini non churches of heretics. And yet
cibum qui perit, etc." "Work
the compute manual, Ergo ciphos adrifex, he hath made
she so discreet and circumspectly Master Masquer looketh to
readers, how well and circumspectly seen unto my words
I had not so circumstances, his garnishings, his notes
I leave out his circumstances of the persons be
labor, but as the circumstances of faith and good
Christ's institution with due circumstances requisite, so that like
it with all due circumstances of the places in
over this the very circumstances used in the speaking
and his manner of circumstances of the text. This
places appear upon the circumstances of faith and good
fear or for sinful civility, while we follow not
the sixteenth book De civitate, saith of the
the bare noise and clamor of the trumpets. Innumerable
ever lousy and ever clawing, ever scurvy and ever

Answer to a Poisoned Book: Concordance of Major Terms 117
for him to convey
that their affections were
Nicodemus, because he was
faith and purpose of
the fruit and fruition
their text, and was
that parable, delivered them
which since I am
he stick and never
than sheep's bones, scrape
every member that is
was there much honest
filthy talking, then began
offered the host that
 of mine, but the
the scripture much more
and all the matter
exception, were ever more
word he saith the
conclusion as for a
 in this place by
he hath declared it
there could never more
declareth that he meant
holy doctors, expound it
 plainly, therefore it is
flesh he told them
both, and made it
his purpose appeared very
the conclusion follow so
 be as open, as
the Blessed Sacrament be
we shall, in the
scripture. Now doth the
strongly, for never so
 it. But now, as
doctors and saints be
as open and as
work made open and
words can there be

clean , especially since the dish
11, 7/ 15
clean fallen from him suddenly
11, 46/ 32
clean from the matter, told
11, 62/ 35
clean and innocent life, as
11, 75/ 16
clean and pure once purged
11, 95/ 2
clean contrary to all their
11, 119/ 34
clean from all occasion of
11, 156/ 4
clean escaped already by the
11, 163/ 19
clean wade out while he
11, 180/ 35
clean the litany out of
11, 186/ 29
clean divided from the body
11, 210/ 1
cleanness , and by shamefastness, much
11, 3/ 30
cleanliness greatly to decay. For
11, 4/ 2
cleanseth us. We offer now
11, 116/ 20
clear faith and sentence of
11, 50/ 15
clear for the first giving
11, 57/ 9
clear upon our part, though
11, 96/ 31
clear in this point that
11, 117/ 28
clear contrary, that is to
11, 126/ 26
clear confutation of me and
11, 129/ 30
clear and evident words if
11, 143/ 9
clear enough in conclusion to
11, 143/ 33
clear words have been of
11, 144/ 26
clear the contrary, that is
11, 144/ 29
clear against him. If his
11, 145/ 16
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11, 145/ 25
clear enough. But as I
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11, 156/ 22
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11, 168/ 35
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11, 218/ 28
clear against Frith, as whole
11, 220/ 15
clear as I have in
11, 222/ 4
clear unto you the falsehood
11, 222/ 5
clearer , to prove Master Masquer
11, 116/ 26
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institution did after more clearly declare it) in form 11, 17/25
intent that ye may clearly see that in this 11, 20/18
seem) he doth but clearly mock (saving that it 11, 20/19
I leave you, so clearly perceive and see, that 11, 20/36
by those words declared clearly that they thought he 11, 27/1
here shall you see clearly that Christ truly told 11, 35/3
readers, that ye may clearly perceive Master Masquer's malicious 11, 51/33
indeed, and also do clearly declare, that though they 11, 54/3
but might have reckoned clearly that he would have 11, 61/28
willing to believe him clearly perceive and know that 11, 70/9
book De baptismo he clearly declareth in these words 11, 74/10
Luke the Evangelist very clearly declareth, did eat and 11, 75/25
man also to perceive clearly that our Savior in 11, 84/4
him out till he clearly cast out himself, according 11, 89/6
also ye see thereby clearly that Master Masquer expoundeth 11, 96/14
see his exposition avoided clearly for naught, and all 11, 96/30
by which ye may clearly see what credence may 11, 97/1
declareth his false folly clearly . And not only showeth 11, 116/29
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Christ doth plain and clearly declare both that he 11, 143/13
would, have declared more clearly those words of his 11, 143/25
declare the matter so clearly as he could have 11, 143/35
he declared it more clearly after. And yet in 11, 143/37
he saith that Christ clearly declareth that he meant 11, 144/29
here declare that point clearly , that he meant nothing 11, 145/34
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For since you see clearly , good readers, that all 11, 176/14
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by faith, whereby we cleave to God's goodness and 11, 123/22
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<td>Father giveth me shall come to me.&quot; As though</td>
<td>11,40</td>
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<td>yet can you never come to me by faith</td>
<td>11,40</td>
<td>12</td>
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<td>help ye can never come to me. It is</td>
<td>11,40</td>
<td>22</td>
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<td>by the way, and come no further forth toward</td>
<td>11,40</td>
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<td>for all this never come at me. Call well</td>
<td>11,40</td>
<td>32</td>
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<td>himself. &quot;No man can come to me by faith</td>
<td>11,43</td>
<td>32</td>
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<td>Father giveth me shall come to me. Labor therefore</td>
<td>11,43</td>
<td>33</td>
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<td>of faith, by belief come to me, and with</td>
<td>11,44</td>
<td>3</td>
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<td>out. For none can come into my bliss of</td>
<td>11,44</td>
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<td>them all that so come to me by my</td>
<td>11,44</td>
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<td>better bread that should come from heaven than manna</td>
<td>11,46</td>
<td>17</td>
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<td>the prophet that should come and redeem the world</td>
<td>11,46</td>
<td>34</td>
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<td>there can no man come to him and take</td>
<td>11,47</td>
<td>27</td>
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<td>my Father not only come , so much have you</td>
<td>11,47</td>
<td>29</td>
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<td>or else you cannot come to the soul food</td>
<td>11,47</td>
<td>35</td>
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<td>from your belly-joy to come to my feast, he</td>
<td>11,47</td>
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<td>he that thus shall come to his gift of</td>
<td>11,48</td>
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<td>often that you cannot come to me, because I</td>
<td>11,48</td>
<td>37</td>
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<td>without which you cannot come to him</td>
<td>11,48</td>
<td>5</td>
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<td>without him ye cannot come to me through perfect</td>
<td>11,49</td>
<td>14</td>
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<td>my words, but humbly And so shall he descended from heaven.&quot; Whosoever come to me by my</td>
<td>11,49</td>
<td>28</td>
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<td>when the time shall come , as he hath also</td>
<td>11,50</td>
<td>34</td>
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<td>and that he was come from heaven, and therefore</td>
<td>11,63</td>
<td>22</td>
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<td>ever had in writing come into men's hands, yet</td>
<td>11,70</td>
<td>6</td>
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<td>when the time shall come as though he had</td>
<td>11,70</td>
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<td>book (were his once come from heaven, saying, &quot;This</td>
<td>11,73</td>
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<td>this bread also is come from heaven, than manna</td>
<td>11,78</td>
<td>4</td>
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<td>manner of bread, otherwise and into the world</td>
<td>11,81</td>
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<td>that is yet to come than my sight forceth</td>
<td>11,85</td>
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<td>that no man can come to me but if</td>
<td>11,85</td>
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<td>nor no man can come to the Son but</td>
<td>11,85</td>
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<td>that no man can come to him but if</td>
<td>11,86</td>
<td>11</td>
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<td>also, &quot;No man can come to me but if</td>
<td>11,86</td>
<td>12</td>
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<td>that they could not come to him but if</td>
<td>11,86</td>
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<td>Father, nor could not come to him but if</td>
<td>11,87</td>
<td>8</td>
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<td>Father giveth me shall come to me,&quot; all went</td>
<td>11,87</td>
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<td>way thitherward if he come from Charing Cross. And</td>
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<td>it includeth repugnance and derogateth his glory. &quot;Master Masquer</td>
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<td>he saith, &quot;I am descended from heaven not to</td>
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*Thomas More Studies 15 (2020)*
of his, "I am descended from heaven not to"

of himself, "I am descended from heaven," because his godhead heaven," because his godhead heaven but he that heaven but he that in heaven, and had death. For I am quick bread that am quick bread that is quick bread that am quick bread that is quick bread that is of life that am quick bread that is But this bread is But the bread is Not meaning The Son of Man The bread that is is of another manner the bread that is said, that he was then that he is that his godhead had to distrust that he the world come and the bread that is lively bread that am be that he was This is the bread this bread is bread than the manna whose forefather Adam by lineal the faith that he bread of manna in eaten manna in the eaten manna in the did eat manna in they did eat in had the other in fathers did eat in their forefathers murmured in bread of manna in descended from heaven, and was descended from heaven, sent by descended from heaven." And then descended from heaven"?" Lo, here descended from heaven. And surely descended from heaven. "For every descended down from heaven than descended from heaven, not as descended from heaven. Against which descended into it from heaven descended down, when they should descended from heaven. In these descended from heaven, and that descended from heaven; he that descended down from heaven, and descending from the heaven that descending from heaven, for the descending from heaven they in descent and propagation. Which thing describeth, once had, is sufficient desert, of which it was desert, as it is written desert, as it is written desert was not given them desert, but give it us desert, then were they better against Moses for manna, and they be dead
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time of thine own determination, as to whose high saints, and by the determinations of divers general councils, of the Catholic Church, of the church be determinations of divers whole general

that the traditions and word of God, to determine by his own blind forasmuch as she had determined herself upon perpetual virginity the determinations of divers whole general

holy saints, against the determinations of the Catholic Church, that the traditions and determinations of the church be holy saints, against the determinations of divers whole general

forasmuch as she had determined herself upon perpetual virginity

have plainly and expressly was Christ; God had foreseen or decreed and determinations therein, he had left

half among the Corinthians, plainly to hate and determining not, neither presuming not

Hunc enim pater signavit Deus. "For him hath God

ventri et venter escis, Deus et hunc et illam

corde suo non est deus. "The fool said in

ran forth in the imagination of their own device and imagination of their device when they construed the devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

plainly to hate and detest and abhor utterly the Deus ." "For him hath God

God had determined and decreed it before devices therein, he had left

forasmuch as she had determined herself upon perpetual virginity

plainly to hate and detest and abhor utterly the devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

half among the Corinthians, plainly to hate and detest and abhor utterly the devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

imagination of their own device and imagination of their device when they construed the devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

thus unto men: "My be not as your above yours and my devices be not as your devices, be nor my ways above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

unrighteous man leave his devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

unwise words and devilish devices be not as your devices, be nor my ways devices above your devices, " Christ devices above your devices, " Christ therefore, which excelleth devices not, nor let him turn devices pass. The Thirteenth Chapter

curious mind, whom the devil driveth after forward and devil . And in this wise devil . The special effect of devil sending his heretics into devil ?" He said it by devil and not only say devil to illude such a devil a prophet. But this devil a place to enter devil ?" This he spoke by devil hath deceived one if devil ." This thing he said devil , to the intent that devil , as Christ called him devil , too. For likewise as devil is one spirit with devil and his works by

of you is a forth further to the God would suffer the child, and make the good thing, gave the is there one a your hearts. Howbeit, the of you is a the twelve was a falsehood, and wax a Saint Cyril) is a vices joined with the do) cast out the
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or that should derogate, diminish, or hurt his glory
that they were at dinner, for they waxed ahungered
meat apace for their dinner. And therefore they said
could have meat apace for their dinner. But then would Master
diminish, or hurt his glory. But then would Master
his burden of that. And therefore they said
they were at dinner, for they waxed ahungered
dinner. And therefore they said. But then would Master
diminish, or hurt his glory. But then would Master
diminished of that. And therefore they said
diminish, or hurt his glory. But then would Master
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eat?" And his own disciples said, "This word is

And verily, the other disciples, as Saint Chrysostom saith

wit, first whether the disciples and apostles heard and

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the cause why the disciples and apostles marveled not

Wherefore many of his disciples and apostles marveled not

the cause wherefore the disciples and apostles (because they

the cross, then the disciples to stun and stagger

the Jews and those disciples, bidding them fear that

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his office from him disclose his secret falsehood and

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dwelleth. For he that discordeth from Christ neither eateth

now after this pleasant discourse of his into the

therefore was she so discreet and circumspect that she

of her vow, but discreetly did ask the messenger

Or what would he disdain to do for us

us, that would not disdain to die for us

the devil, I ween, disdain to have his supper

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one, though in persons
wind (for that word
body to be in
at once in thirteen
to be in many
once in those two
many places in many
body to be in
one face beholden in
one face beholden in
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the being thereof in
word diverse doctors take
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asunder, but in the
himself. I shall therefore
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somewhat at the leastwise
member that is clean
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ways devised of his
these holy doctors do
speaketh in the psalter:
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that this good holy
so doth also every
you that holy cunning
of that great holy
anything than that holy
whereof that godly cunning
By which this holy
both, upon which holy
willing, in answering to
cometh this new drunken
that everything that any
that this old holy
words of that holy
all the old holy
allegory declared by holy
as the old holy
diverse? And therefore our Savior
diverse doctors take diversely), whose
diverse places at once, and
diverse places in earth, and
diverse places at once in
diverse places, earth and heaven
diverse parts of the man
diverse places at once is
diverse glasses, and in every
diverse glasses and in every
diverse places at once, since
diverse places at once, would
diversely), whose voice though he
diversely expound one text and
diversity of the two places
divide this work of mine
divide faith from the work
divide them. And then I
divided from the body. But
divideth, as it were, into
divine wisdom. First, to make
divine and guess. And though
Dixit insipiens in corde suo
doctor Theophylactus, which was also
doctor calleth the Blessed Sacrament
doctor of the church almost
doctor Saint Bede, whose words
doctor Theophylactus, that it is
doctor declareth in these words
doctor M. Lyre well bringeth
doctor Saint Chrysostom, against Master
doctor and saint he foolishly
Doctor Baron's treatise specially made
doctor Master Masquer, and, with
doctor saith in dispicions, or
doctor Saint Chrysostom manifestly declareth
doctor Saint Cyril, in which
doctors and saints from the
doctors, which showeth that the
doctors declare, insinuate and secretly
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<td>false. And divers holy doctors hold also that he</td>
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<td>that those old holy</td>
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<td>and saints have used</td>
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<td>, too, yet while I</td>
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<td>doctors</td>
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<td>and saints be clear</td>
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<td>and expositors, besides all</td>
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<td>and saints that have</td>
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<td>doctors</td>
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<td>, wilily handled by false</td>
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<td>, proved his doctrine not</td>
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<td>not by subtle philosophical</td>
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<td>doctrine</td>
<td>by scripture, thereto first</td>
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<td>by scripture indeed, yet</td>
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*Thomas More Studies 15 (2020)*
do miracles for his doctrine as Saint Paul did 11, 112/ 35
after mine example and doctrine , and not after any 11, 120/ 21
a very false devilish doctrine . For this is no 11, 122/ 26
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said, "I am the  

he asketh of the  

said, "I am the  

Christ calleth himself the  

that word of the  

said he was the  

say, "I am the  

said, "I am the  

words, "I am the  

said, "I am the  

the vine and the  

can he be a  

himself, "I am the  

places, "I am the  

a vine or a  

words, "I am the  

be a very material  

possible to perceive it?  

the fool as thou  

well, because thou so  

verity most offendeth and  
calleth me Master Mock,  

He, lo, that thus  

lo, that thus doth,  

well allow, for so  

have it seem) he  

this, said unto them, "  

world. "The common bread  

therefore whatsoever the one  
one doth, the other  

not as Master Masquer  
bread as Saint Paul  

Saint John, and so  

Masquer in his exposition  

that Master Masquer himself  
the text as himself  

Masquer with his heresy  
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proveth it, as Frith 
doth 
useth himself, and so dealings 
doth 
hath said himself he 
doth 
very dull, or else 
doth 
confess, and so he 
doth 
wot he saith he 
doth 
as well as he 
doth 
well as Master Masquer 
doth 
proveth never one, he 
doth 
in one point, also 
doth 
written in scripture. Now 
doth 
indeed me thinketh it 
doth 
pray you tell me 
doth 
besides the literal sense, 
doth 
that did as he did (as indeed he 
doth 
the honor that he 
doth 
and therefore is he 
doth 
And Heliseus was a 
doth 
perceive him for a 
doth 
Now after this, his 
doth 
of these not a 
doth 
the question is yet 
doth 
And albeit that I 
doth 
and first maketh them 
doth 
bringeth them out of 
doth 
you not need to 
doth 
had no cause to 
doth 
madness to put any 
doth 
no Christian man should 
doth 
he saith it, so 
doth 
he putteth it in 
doth 
man or woman without 
doth 
to take away all 
doth 
and them from this 
doth 
to assoil all their 
doth 
they should thereby not 
doth 
in any perplexity or 
doth 
leave us in any 
doth 
them out of all 
doth 

, by that our Savior 
doth 
young Father Frith, his 
doth 
) against him that is 
doth 
Master Masquer tell us 
doth 
, that Christ could by 
doth 
it, in all the 
doth 
this, which thing you 
doth 
now. If he say 
doth 
but show what pretty 
doth 
more resemble the matter 
doth 
the clear certainty of 
doth 
, yet I am not 
doth 
not my visor blush 
doth 
expound them in an 
doth 
own after Wycliffe, Ecolampadius 
doth 
), then is he much 
doth 
him anywhere besides is 
doth 
shameless (as you see 
doth 
Hely, and there was 
doth 
fool, when it was 
doth 
folly well and wisely 
doth 
question, as I told 
doth 
and captious, I purpose 
doth 
not, but that (God 
doth 
dothe true of the truth. And 
doth 
dothe to a full belief 
doth 
dothe which flesh of mine 
doth 
dothe what God would have 
doth 
dothe and ask how he 
doth 
dothe of the change and 
doth 
dothe not but he can 
doth 
dothe and question whether Judas 
doth 
dothe , it must needs be 
doth 
dothe , and to break strife 
doth 
dothe . But Christ would not 
doth 
dothe , our Lord might and 
doth 
dothe afterward, but that as 
doth 
dothe , but sought all the 
doth 
dothe and ignorance, especially the 
doth 
dothe as concerning this eating
that no man can
fall, except any man
them out of all
such, ye will, I
saints that have, without
bring the people in
this, good readers, I
no wise man will
against them that would
for that she anything
he thought, yet he
were. But they neither
when through faith he
truth whereof he nothing
though it were become
why they should either
his more, many great
some man, "but they
all laymen that never
of our Savior one
life, he drinketh the
a taste of a
books more abroad, and
his declaration laboreth to
Father that sent me
a beginning wherewith to
to labor hither and
their heads, and never
his inward help to
and pray him to
Huessgens, Zwinglians, and Tyndaleans
but if my Father
lead him, but also
pray him (if he
draw you not) to
and a bridle and
must bring you and
but if the Father
but if my Father
feeleth not God anything
drawn, pray God to
words and thy doctrine
brotherhood be able to
But now when he
him. And whom he
draweth and whom he
purpose, for which he
etc. -- while all
is my spirit that
within by leading and
of this manner of
the other -- he
that he found falsely
that weening he were
If thou be not
the Father hath not
him by day for
by that horror and
should stand ever in
lament and bewail, nor
put men out of
none there that they
be but a servile
nor did nothing but
or of a troublous
we had a written
to have told my
that if I had
by his own unwritten
by mine own unwritten
proof mine own unwritten
dreams, he giveth my
them before) mine unwritten
vanities, or mine unwritten
much of mine unwritten
to have his supper
which Christ prepareth and
but if his Father
they call the devil's
his very blood to
draw thee." And therefore, to
draw men thereto. And we
draw you up, as long
draw all Christ's words to
draw and whom he draweth
draw not, and why him
draw the words of Christ
draw, I say, to that
draw the hearts of men
draw you into the truth
draw and of my Father's
draw it all to that
drawn out into Frere Huessgen's
drawn into such a feeling
drawn, pray God to draw
drawn you into the knowledge
drawn of the Jews. And
drawn, lifted them up to
dread and fear, and not
r the difficulties of the
r a little, and, therefore
r yet are there already
r ? If a man believe
r of his and therein
r to my wife when
r dreamed it in a fit
r, that Christ's body is
r. The fourth is that
r, he giveth my dreams
r, I thank him of
r, too. But on the
r, either, except he prove
r and vanities. But here
dressed of such a rude
dressed, so purely powdering and
drew them, they might well
drift. And of purgatory, by
drink, and that he would
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to set together well  
I thank God) strong  
them stand together well  
at last with shame  
this, ye see well  
at last with shame  
I am, with shame  
made him with shame  
then may I well  
being proved, is indeed  
that I was sure  
anything thereof. Which was  
past shame, hath cause  
in his words next  
enduring, they could not  
his wisdom will not  
is old: may he  
devil a place to  
old? May a man  
king, the disciples had  
Savior (whose deep sight  
it. This book is  
which the maker hath  
you not pray and  
convenient thing for an  
needs be the first  
them in his First  
for that in an  
Blessed Sacrament. In that  
readers, in the selfsame  
Frith's answer to my  
he writeth in an

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<td>enter</td>
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<td>enter</td>
<td>again into his mother's</td>
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<td>enter</td>
<td>into himself, so every</td>
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<td>enter</td>
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<td>entreat</td>
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<td>that Master Masquer maketh</td>
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<td>unto Eleusius, Glorius, and</td>
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Paul in his First Epistle to the Corinthians, I

 himself saith in his epistle, nothing unto them but

 further in the same epistle, For even within three

 another argument in that epistle of mine against Frith

 those words of my epistle, wherein I show that

 also verily being one equal God, in nature, substance

 their both Holy Spirit, equal God with them both

 them that himself is equal God with his almighty

 our Savior were not equal God with his Father

 for they were both equal . For how could they

 told you), being of equal power with my Father

 whom he begot one equal God with himself, in

 sit in heaven one equal God with his Father

 it which is the equal substance of life with

 that Christ is one equal unto himself, for it

 to make a creature equal to himself, for it

 to make a creature doubt not of your equity,

 if we will not err . But yet that he

 too, that it cannot err, though ye see it

 though ye see it err and fight against itself

 that the church cannot err, , and the creeping to

 believe that the church erreth in every thing that

 small number of such erroneous English books printed, of

 fall into any damnable error . Which thing, what prating

 heretics have spread their errors much the more abroad

 both in follies and errors, that the man hath

 whom the Apostle saith, "errors, which way so ever

 hardly that I cannot escape, which way so ever

 since I am clean escaped already by the answering

 good readers, so fair escaped my trap, I trust

 with him), "void and escaped my trap, I trust

 Esca ventri et venter escis escape, not, he showeth what

 him to convey clean, escaped already by the answering

 Tyndale wrote unto Frith, especially by certain words that

 defense of heresies, and especially of this abominable heresy

 beholdeth the heart." And especially since he told them

 thank for my courtesy, especially because that (as far

 the other apostles preached, especially Paul being a year
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<td>your crafty conveyance is espied . God hath sent your</td>
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<td>that he was well espied by his evil favored</td>
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<td>all places at once essentially, presently with his almighty</td>
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<td>being present at once essentially in every place. And</td>
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<td>all places at once, essentially, presently, with his almighty</td>
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<td>all places at once, essentially, presently, with his almighty</td>
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<td>all places at once, essentially, his other word presently</td>
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<td>he be present and essentially fill the place, and</td>
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<td>place at once, and essentially fill the place, not</td>
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<td>with his own presence, essentially filleth full. Therefore, as</td>
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<td>be believed, even to establish the pope's kingdom, which</td>
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<td>to the intent to establish the pope's kingdom. But</td>
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<td>all these things for establishment of his kingdom, that</td>
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<td>nor so very highly esteem the meat that perisheth</td>
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<td>under his name, the estimation thereof were but lost</td>
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<td>had him in high estimation, and called him the</td>
<td>11, 46/34</td>
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<td>the kingdom of his eternal glory, where our bodies</td>
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<td>unseparably knit unto the eternal flowing fountain of all</td>
<td>11, 29/9</td>
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<td>to wit, in his eternal begetting -- give him</td>
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<td>saith our Savior, from eternal hunger and thirst. The</td>
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<td>belief is sure of eternal life. For I am</td>
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<td>by the desire of eternal life, and faith first</td>
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<td>and the giver of eternal life. &quot;Your fathers,&quot; said</td>
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<td>of manna brought not eternal life but a short</td>
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<td>nourisheth to immortality and eternal life. &quot;Yea,&quot; saith some</td>
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<td>with the soul in eternal life of everlasting bliss</td>
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<td>the Spirit and of eternal life. But it is</td>
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<td>our Savior had his eternal life of his Father</td>
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<td>live and endure in eternal bliss, and though no</td>
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<td>in Christ in his eternal glory Amen. Finis.</td>
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<td>in that his Father eternally, before all time, begot</td>
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<td>drinketh the draught of eternity that dwelleth in Christ</td>
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<td>the language wherein the evangelist wrote, but that also</td>
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<td>as Saint Luke the evangelist very clearly declareth, did</td>
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<td>the least wise, the evangelist , at the time of</td>
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<td>them so, nor the evangelist hath told us so</td>
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<td>evangelist showeth that many of</td>
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<td>have so belied his</td>
<td>evangelists and holy apostles, as</td>
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<td>both by his holy</td>
<td>evangelists and apostles, too. But</td>
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<td>both by his holy</td>
<td>evangelists and apostles too, to</td>
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receiveth is very life everlasting of itself, and such 11, 70/ 33
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and have forsaken the
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<td>faith</td>
<td>, that is to say</td>
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<td>faith</td>
<td>, and perseverance therein, unto</td>
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<td>faith</td>
<td>so filleth our hungry</td>
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<td>faith</td>
<td>alone, nor with faith</td>
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<td>faith</td>
<td>and hope and charity</td>
<td>11, 101/ 6</td>
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<td>faith</td>
<td>, we shall never hunger</td>
<td>11, 101/ 13</td>
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<td>faith</td>
<td>so filleth our hungry</td>
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<td>faith</td>
<td>. And then what it</td>
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<td>faith</td>
<td>, he forthwith declareth as</td>
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<td>faith</td>
<td>, and saith: &quot;That is</td>
<td>11, 101/ 18</td>
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<td>faith</td>
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<td>faith</td>
<td>once, he shall never</td>
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<td>faith</td>
<td>can never after fall</td>
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<td>faith</td>
<td>may be once had</td>
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<td>faith</td>
<td>, but the plain scripture</td>
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<td>faith</td>
<td>once had, never after</td>
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the masters of his faith had never the faith had never the faith had never the faith yet, not the selfsame faith that they teach. And faith not only thus falsely , where Christ saith it faith before, this is his faith, that is to say faith should not be in faith as Saint Paul and faith as Saint Paul did faith , to hide and withdraw faith indeed, by which our faith and Mass and all faith alone, and that the faith alone would make all faith alone was sufficient for faith discharged of all good faith alone. And then they faith that had always both faith taught ever the common faith alone, and their gloss faith not alone, but encompanied faith on this fashion: "By faith in the order of faith , whereby we cleave to faith can never fall therefrom faith once had sufficeth for faith and feeling faith. Whose false wily folly faith in the order of faith or the full, perfect faith that is called fides faith alone. For faith is faith alone. For faith is never such faith but while he hath faith may begin, and tarry faith may tarry also when faith alone remain. And faith may come and continue faith and yet hath never
these cases is it 
informis, and a dead 
in the nature of 
the first manner of 
and drink Christ by 
sum of all that 
thereunto that love followeth 
soon as he hath 
as he hath that 
us, he hath both 
this is no full 
of full and perfect 
it, yet Master Masquer's 
he saith that the 
insufficient. For both that, 
as soon as that 
faith (if that bare 
after. And also that 
every article of the 
So that principally by 
with due circumstances of 
charity, but principally by 
in him principally by 
have said that by 
of Christ, and by 
love, but principally by 
hec maior horum charitas."
make us ween that 
principal, but also that 
hath told us that 
ten lines after that 
have but a vain 
make as they had 
faith and have no 
Masquer preach either their 
traditions either, while their 
faith is either vain 
say as the Catholic 

mind, Christian reader, that 
stick, the commendation of 
faith alone. And because it 
faith. Not dead in the 
faith or belief, but dead 
faith, that is, quick and 
faith, and then expoundeth the 
saying, that is to 
faith in the order of 
faith, ye may clearly see 
faith. So that by him 
faith, hope, and charity, though 
faith. For a man may 
faith have always charity together 
faith, that is neither perfect 
faith that he describeth, once 
faith standing, a man may 
faith (if that bare faith 
faith without more were possible 
faith might itself fall quite 
faith, whereby we cleave to 
faith and good hope, and 
faith . Now good reader, what 
faith ?The scripture saith, "God 
faith a man might eat 
faith might dwell in God 
faith, as to which virtue 
faith were not only the 
faith hath ever love waiting 
faith never lacketh charity, forgetting 
faith may lack charity, and 
faith, or else make as 
faith and have no faith 
faith at all. And then 
faith or traditions either, while 
faith is either vain faith 
faith or else false and 
faith is, that he not 
faith is the life of 
faith, and whirleth that about
mind, Christian reader, that
look up here upon
one great point of
therefore, let us remember
as though the Catholic
Sacrament were but my
say true, that my
is not only my
fellows in the same
of mine in my
men to me by
with the spirit of
great matters of our
principal point of our
it nothing to the
article of the Christian
with the spirit of
folk of a false
said, "Nay, by my
righteous liveth even by
to be received with
yet but feeble of
yet but feeble of
two premises in good
necessary point of our
necessary part of our
but feeble in the
the apostles in the
reach it, yet our
with the word of
written word of our
plain article of the
forth against the Catholic
words for the Catholic
this is the true
and receive the true
to believe the true
to believe the true
of the true Christian
and almighty. In good

faith is the life of
faith , juggle away one great
faith from us, and make
faith as he biddeth. But
faith in the Blessed Sacrament
faith . But likewise, as I
faith is not only my
faith , but that I have
faith , not only the common
faith already now in this
faith , and so refresheth them
faith , he added saying, "The
faith . For I think the
faith . And yet Christ taught
faith to believe the remission
faith to believe that Christ
faith , he added, saying, "The
faith , he dissembleth the truth
faith , good Lord, thou shalt
faith ." Habakkuk, 2." Lo, good
faith that it should be
faith not confirmed with the
faith , not confirmed with the
faith ; for my part, if
faith , he doth but play
faith ) as long, as deep
faith ) must needs have wondered
faith of Christ, yet at
faith measured and directed with
faith will both reach it
faith saith it. But when
faith , as all good Christian
faith ) the selfsame kind of
faith , and Master Masquer saith
faith , which Master Masquer here
faith and hold it fast
faith at leisure, if he
faith at a long leisure
faith . This is also by
faith , either am I very
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<td>see what a fervent faith</td>
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<td>the prouder in good faith</td>
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<td>11, 199/8</td>
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<td>truth of whose Catholic</td>
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| the words of my faith at all. For my faith against him. And the scripture, proved the true you for the true faith a point of our faith a point of our faith also. And in good faith no necessary point of a faith of his own false heresy, besides the common faith the very true Catholic faith, occasion of a false faith, together in one Catholic faith, in one Catholic faith, faith, I say, not faithful alone as they do faithful folk many more than faithful folk, too. But now faithful washing of baptism, so faithful folk be fed with faithful disciples at his Last faithful disciples at his Maundy faithful disciples at the institution faithful for true, concerning the faithful for their better instruction faithfully receive it in the faithful soul from the fire faithless, too), yet since good faithless, too, than all they faithless tales? The Fifth Chapter faithless soul from the fire fall in the fellowship of fall from the faith), I fall and lie still by fall to prayer, and work fall in the displeasure of fall." And, on the other
that he would after fall to, yet would he 11, 90/8
from thinking of their faith can never after fall to mischief, and follow 11, 94/9
him back, lest he faith can never after fall therefrom, nor never fall after into deadly sin 11, 104/34
faith can never after or else must he fall to blasphemy and call 11, 106/36
fall therefrom, nor never feeling faith can never fall therefrom, and against the
fall may by deadly sin from the other twain
fall a man may well from charity. And then
that faith might itself fall quite away, too. For
faith, and then can fall from any, as Master
fall may little and little from them everyone. For
fall of the spirit, and fall to the flesh? Which
you." Let it never fall from thy mind, Christian
Here is Master Masquer saith: "Let it never
fall of his church, so fall from thy mind, Christian
never be suffered to fall in a concord and
never therefore our hearts fall into any damnable error 11, 135/4
Masquer hath a shameful fall for fear, nor let
first solution upon me, fall , except any man doubt
showeth what danger I fall in his own neck
hath given himself a fall in which way so
fall hath Master Masquer another fall in the subtle proponing
fall in this place, too
hath Masquer another fall in the subtle proponing
fall in this place, too
fall wither or fade and fall . The blood that is
by the means thereof fall boldly to sin, and
sin, and thereupon finally fall down unto the devil
all their whole cause fall flat in the mire
And therefore it cannot fall flat in the mire
but God maketh heretics fall flat in the fire
as these that are fallen in false heresies and
their affections were clean fallen from him suddenly. For
far were they now fallen from the making him
that he was once fallen into the grievous disease
as Master Masquer is fallen from many, may little
making that I am fallen in? Hath Master Masquer
sundry sects of heretics fallen out thereof, to set
their hot words, nor falleth at no contention with
more that finally it falleth quite off, and is
him that said nay, falleth himself forthwith in the

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labored not upon any fallible conjectures) both saw the 11, 27/ 9
of his soul in falling from the contrary heresy 11, 214/ 34
many great and foul falls in every part of 11, 177/ 6
so many so great falls given him at Clerkenwell 11, 177/ 7
or five such foul falls on the back that 11, 194/ 35
that are fallen in false heresies and have forsaken 11, 3/ 9
in England before any false heretic so foolish. But 11, 9/ 35
much to shift a false cast among, with a 11, 13/ 2
with a pair of false dice. And therefore, since 11, 13/ 3
well worthy for his false dice, I shall in 11, 13/ 8
there are indeed) divers false heresies interlaced therein, yet 11, 15/ 15
his wit or so false that no man should 11, 15/ 29
my letter against Frith's false handling of this same 11, 18/ 14
in what wise the false heretics, the Arians, used 11, 18/ 15
with the fire of false words to destroy the 11, 19/ 20
those allegories, of a false wily purpose to make 11, 20/ 6
there were not one false word therein, yet were 11, 20/ 33
man, or to a false christened Arian, to signify 11, 41/ 12
the maintenance of their false heresies against the precious 11, 41/ 20
Masquer is naught and false , and that his exposition 11, 50/ 22
is both foolish and false ) yet since it cometh 11, 50/ 23
is in this point false , here you see, good 11, 53/ 2
hath made his exposition false . And the further ye 11, 57/ 35
more shall Master Masquer's false dice appear. The Fifteenth 11, 57/ 36
they had conceived a false opinion that our Lord 11, 58/ 10
exposition but play with false dice to deceive you 11, 67/ 26
as evil and as false as the traitor was 11, 74/ 9
Christ showed to the false traitor Judas, he writeth 11, 74/ 31
mistook him by a false imagination of their own 11, 81/ 21
those twelve, tarried one false shrew. And in the 11, 87/ 22
make good. For one false shrew was there yet 11, 88/ 31
long knowing him so false , but also that he 11, 89/ 12
he would after be false . And divers holy doctors 11, 89/ 15
good, but naught and false from the beginning. And 11, 89/ 16
and control the wily, false , foolish exposition of Master 11, 95/ 12
true manner, of a false purpose to exclude another 11, 96/ 18
meant, his exposition is false although every word were 11, 96/ 20
in slyly his very false , wretched heresies, by which 11, 102/ 25
himself, one of whose false heresies is that whoso 11, 104/ 32
that he saith one false heresy in that word 11, 105/ 9
I say, besides that false heresy, a very false any man see his and the belief, his the fashion of their foolish himself and so mummer's cast with his not. What thing more the Mass, declareth his man, or else a hazarder and play with that text of their and feeling faith. Whose by such a fond, is this a very This is a very vain faith or else both together still, which while he playeth a could and would say it cannot therefore be show us all their foolish nor a more all. But now this as they conceived a show us all their for folk of a in the rehearsing, with of my mischievous, pernicious, full of pernicious, pestilent, doth but play the manner of argumentation how that his intent is true man trust his therefore upon such foolish that told him those infinite already, which is if you bring as Master Masquer, and such

false heresy, a very false 11, 105/ 15 false wily folly. For the 11, 105/ 15 false folly for shame. For 11, 107/ 33 false and foolish handling ye 11, 107/ 36 false persuasion. For setting aside 11, 112/ 3 false , that to such as 11, 113/ 4 false dice. And therefore, confer 11, 114/ 17 false , more foolish, or more 11, 114/ 26 false folly clearly. And not 11, 116/ 29 false hazarder and play with 11, 119/ 10 false dice. The Tenth Chapter 11, 119/ 11 false glosses to heal the 11, 119/ 27 false faith alone. And then 11, 119/ 28 false wily folly therein, I 11, 121/ 2 false juggler. For if ye 11, 122/ 12 false devilish doctrine. For this 11, 122/ 26 false, naughty declaration of Christ's 11, 123/ 26 false and none at all 11, 128/ 23 false opinion is Luther's heresy 11, 130/ 13 false cast and conveyeth with 11, 133/ 26 false , and break his promise 11, 134/ 22 false . For both the Jews 11, 142/ 10 false and abominable blasphemous lies 11, 142/ 17 false than this is. For 11, 142/ 28 false conclusion of his, how 11, 143/ 5 false opinion that he meant 11, 145/ 8 false and abominable, blasphemous lies 11, 147/ 14 false faith, he dissembleth the 11, 148/ 8 false bearing in hand, that 11, 149/ 24 false , pestilent, perverting and destroying 11, 151/ 16 false , perverting poison into a 11, 152/ 5 false fool for his pleasure 11, 169/ 10 false and naught it is 11, 177/ 22 false , and that they may 11, 182/ 34 false promise after. Now touching 11, 183/ 34 false considerations, give him leave 11, 184/ 29 false tales, as long as 11, 188/ 12 false . And also, if it 11, 192/ 37 false a shrew as yourself 11, 196/ 4 false heretics more, is none 11, 199/ 16
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<td>what folly and what</td>
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<td>the shame of his</td>
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<td>that for their foxy</td>
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<td>perceive Master Masquer's malicious</td>
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<td>for God's sake, the</td>
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<td>and follow Judas in</td>
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<td>whole ton full of</td>
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<td>of his little pretty</td>
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<td>plain unto you his</td>
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<td>&quot;.&quot; And therewithal she sent</td>
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told you before) very
places that he found
faith not only thus
places in which he
as you see) most
thou seest him here
thou seest him here
his manners. For as
have yourselves seen), as
find with me, and
Masquer hath expounded and
out the truth thus
glasses (as he both
handle a thing so
Masquer's Supper, which he
before, to make it
ways by similitudes and
I feign you not
imagination of their own
people would walk so
ago and is very
or trouble, be shortly
yet they were yet
there are of heretics
told you before) very
their heads never so
all his exposition is
that his exposition is
as he found Nicodemus
of these folk very
fed forever with the
perfect person, and one
heaven, but from a
did, and yet be
meant and yet mean
him tell them of
belied him unaware, but
grace, you be so
therefore was her question
question was also very

falsely handled. Let us hear
falsely drawn out into Frere
falsely but also thus foolishly
falsely laboreth, by the color
falsely that he saith we
falsely and pestilently destroy the
falsely and pestilently destroy the
falsely as he rehearsed mine
falsely belieith me therein (for
falsely would wrest it another
falsely with lies? And if
falsely and foolishly rehearseth me
falsely or so foolishly, as
falsely calleth The Last Supper
falsely seem that the old
falsely examples to teach them
falsely, Saint Chrysostom declareth it
fantasies
fairy
far off from all lecherous
far grown on. But the
far fewer heretics than there
far fewer than they be
far fewer than those that
far from the purpose. For
far asunder, yet are their
far from the purpose. For
far from the purpose. For
far from the perceiving of
far passing pleasure of the
far passing perfect person of
far lower place of the
far better too, they prayed
far other still), then had
far better bread that should
far were they now fallen
far from the belief in
far from the question of
far from this question of
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text in the first fashion, only changing one word
in what form or fashion ye shall eat it
Spirit both of one fashion, For the spirit giveth
after the same fond fashion, then, and therefore affirmed
and far from the fashion of their false persuasion
first on the same fashion that faith alone was
only faith on this fashion: "By love, we abide
me -- form and fashion, them after my example
in me, form and fashion, them after my example
do not form and fashion, them after Christ's example
this is no new fashion of these folk to
first, after his juggling fashion, to carry the reader
them after the same fashion, that is to wit
I will turn the fashion, and argue ab esse
it out a this arguing in such manner
such so far unlike fashion in the expounding of
is to wit, this fashioned figure or that --
when you find that fashioned argument there, then believe
faith is itself as fast rooted in this realm
hell shall be so fast tied in all their
give them the very fast faith. The Jews had
wisely, ye may be fast and sure, and so
the angels run as fast toward us." And yet
it, and hold it fast, too, not because it
fast, too. The fifth is fast in the mire that
fast, too, ye may plain fast, which jest was undoubtedly
calleth it the foolish fasten the roots of faith
that they should first fastidious or weary thereof, but
sometimes the leech that, fasting, cometh very near and
and mocketh much at fasting, And as for Lent
both holy days and fasting, days at naught, and
because they be very fastly received, we must very
in him whom the Father had sent. Then goeth
heaven, but his own Father had given them the
him hath God the Father sealed." They said therefore
the heaven, but my Father giveth you the very
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<td>Father</td>
<td>giveth me shall come</td>
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<td>Father</td>
<td>-- that all that</td>
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<td>Father</td>
<td>that hath sent me</td>
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<td>Father</td>
<td>and mother we have</td>
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<td>that sent me draw</td>
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<td>and hath learned cometh</td>
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<td>Father</td>
<td>, but he that is</td>
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<td>. Verily, verily, I tell</td>
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<td>sent me, I also</td>
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<td>Father</td>
<td>. And he that eateth</td>
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<td>.&quot; From that time, many</td>
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<td>sealed.&quot; As though he</td>
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<td>by generation as he</td>
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<td>sealed.&quot;This is to</td>
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<td>with which he scaled</td>
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<td>hath sealed his Son</td>
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<td>, as saith Saint Paul</td>
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<td>, and not only expressly</td>
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<td>, being sent into the</td>
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<td>Father</td>
<td>and himself and their</td>
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<td>, and thereby well able</td>
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<td>, that gave them that</td>
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<td>giveth you the very</td>
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<td>sendeth down from heaven</td>
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<td>giveth down from heaven</td>
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<td>hath sent me down</td>
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<td>Father</td>
<td>hath sent -- that</td>
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<td>giveth me shall come</td>
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<td>Father</td>
<td>has sent me down</td>
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<td>bring you. Never can</td>
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<td>Father</td>
<td>give you me. Now</td>
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<td>Father</td>
<td>; and therefore labor to</td>
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<td>Father</td>
<td>first prevent you, ye</td>
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<td>Father</td>
<td>that sent me: that</td>
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<td>Father</td>
<td>, in that he speaketh</td>
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<td>, and that his Father</td>
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<tr>
<td>Father</td>
<td>sent him, and that</td>
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<td>Father</td>
<td>, and many such other</td>
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selfsame will that his
was sent by the
sent both by the
very selfsame that his
am sitting with my
Christ, "All that my
But all that my
Labor therefore to my
to me by my
heaven, sent by my
the will of my
manner, obedient unto his
the will of my
the will of my
equal power with my
Know not we his
me but if my
and walk with my
me but if my
I say, that my
murmuring, and pray my
me) but if my
is not that my
the power of the
knowledge him for my
this lesson of my
never man saw my
he hath seen the
and learneth of my
inward work of my
and labor to my
himself to God his
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for or by his
son of Joseph whose
Joseph had been his

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<th>Synonym</th>
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<tr>
<td>equal God with his Father</td>
<td>Father, Holy Ghost</td>
<td>11,81/35</td>
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<td>of life with his Father</td>
<td></td>
<td>11,83/28</td>
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<tr>
<td>be given of my Father</td>
<td></td>
<td>11,85/15</td>
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<tr>
<td>man to whom the Son</td>
<td>draw him, And whom</td>
<td>11,85/30</td>
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<tr>
<td>but if the given him of the</td>
<td></td>
<td>11,85/30</td>
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<tr>
<td>me but if my given them by</td>
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<td>11,86/11</td>
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<td>his own part, letted his</td>
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<td>11,86/12</td>
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<td>Joseph was not his</td>
<td></td>
<td>11,86/33</td>
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<td>gift but of his him</td>
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<td>11,86/35</td>
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<td>but if his not Joseph, but</td>
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<td>11,87/7</td>
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<tr>
<td>his murmuring, and pray his</td>
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<td>11,87/8</td>
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<td>from him, because his</td>
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<td>before, &quot;All that my Father</td>
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<td>unto Christ by his himself,</td>
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<tr>
<td>saying to his to you that the</td>
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<td>11,87/12</td>
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<td>For all that the neck of the</td>
<td></td>
<td>11,87/13</td>
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<td>saying, &quot;As the living</td>
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<td>live I by my for my sake. My</td>
<td></td>
<td>11,87/15</td>
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<tr>
<td>saying, &quot;As the living</td>
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<td>11,87/16</td>
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<tr>
<td>live I by my eternal life of</td>
<td></td>
<td>11,87/17</td>
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<td>his time in that his so lived</td>
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<td>11,87/18</td>
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<td>for the words, and saith: &quot;My</td>
<td></td>
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<tr>
<td>right hand of my equal God</td>
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<td>11,87/20</td>
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<td>with his the devil, the very</td>
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<tr>
<td>is Master Masquer, nor</td>
<td></td>
<td>11,87/22</td>
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<td>I say again to and so doth</td>
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<td>11,87/23</td>
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<td>young is less than the</td>
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<td>11,87/24</td>
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<td>touching his godhead, &quot;The</td>
<td></td>
<td>11,87/25</td>
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<tr>
<td>letter against his fellow</td>
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</table>
in his holy Gospel
And as for Lent, jest was undoubtedly revealed devil himself, the spiritual
For it is my to me by my drawing and of my to me by my
What work thou? Our of the life. Your heaven, not as your thing work thou? Our a season, as our manna was, which their bread of life. "Your of eternal life. "Your heaven, not as your that was given your eat as ever your first revealed unto our first revealed unto our sentences of the holy hath showed us. The allegorical expositions find no heretic. I find no story, I find no to put away their a change of one our Savior found that and unmeet for the after do, toward which the Jews' charge the so far find no you to take my if you find my should find no such forthwith in the same not in the same same fault (for the

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<tr>
<th>Term</th>
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<td>Frith could never do</td>
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<td>Frith under name of</td>
<td>11, 205/21</td>
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<td>Frith by the spirit</td>
<td>11, 205/23</td>
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<td>father</td>
<td>of Antichrist. So that</td>
<td>11, 205/24</td>
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<td>Father's</td>
<td>will that I should</td>
<td>11, 41/5</td>
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<td>Father's</td>
<td>bringing, I will cast</td>
<td>11, 44/12</td>
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<td>11, 48/9</td>
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<td>Father's</td>
<td>bringing, so that by</td>
<td>11, 49/28</td>
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<td>fathers</td>
<td>have eaten manna in</td>
<td>11, 21/31</td>
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<td>did eat in desert</td>
<td>11, 46/18</td>
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<td>fathers</td>
<td>that murmured as you</td>
<td>11, 49/19</td>
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<td>fathers</td>
<td>,&quot; said our Savior, &quot;did</td>
<td>11, 71/18</td>
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<td>and then so many</td>
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<td>and the mothers oftentimes</td>
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<td>fault</td>
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<td>fault</td>
<td>in him, and therefore</td>
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none), but in the
leaf in which my
sample, some of the
taught by other folks"
some part of his
see some of the
mine own self, so
espied by his evil
doctors and saints were
of their matches, nor
either of negligence or
have much the less
unknown, and, therefore, they
upon my faith, I
stand out of all
them all stand in
ever in dread and
shall always couple some
therefore, either upon this
our hearts fall for
then shall he not
own disciples, bidding them
parables at last. Though
already too many that
then be that will
indeed, and make the
so much hated and
to induce thereupon the
it were, a fond
they have that merry
hope of such another
shall come to my
his stone into a
sling, but with a
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it fast, too. The is that he findeth fifth
after. Now touching the point, where he saith fifth
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is not only a of the flesh of figure
shall give is a of my flesh," but figure
not only a certain of the flesh of figure
is not only a of the flesh of figure
saith it is a and yet, for all figure
the Blessed Sacrament a there would these fellows figure

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saith it is a figure, as it is indeed
it is called a figure, they prove nothing against
say it is a figure, say it is not
is not only a figure, but also the flesh
but is also a figure. And that is it
call it only a figure, or a memorial (besides
life, was but a figure of this bread thus
And therefore, as the figure or the shadow of this bread that
it was but a figure and not the very thing
it is not the only of the thing
effectually, not only the thing also
and Resurrection but the should agree with the thing, the keeping still his own
and multiply the same hell, and was therefore
life itself that was the same (besides the Old Testament before
and 12. Oportet exaltari where he saith, "quem filium hominis, etc. "It behooveth
meat that so should fill their bellies and so
saints as other, to fill up the messes at
be present and to fill all places at once
be present and to fill all places at once
be present and to fill all places at once
be present and essentially at once, and essentially
and yet not so fill the place, not by
fed by him and fill the place, neither, but
the loaves and are filled their bellies, and that
were full, gathered and filled. Work you not the
well eaten and well filled twelve baskets of the
had so fed and filled your bellies." In these
their bellies so well filled them of that bread
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<td>be fed with this</td>
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<td>to cry out: &quot;How</td>
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<tr>
<td>folk</td>
<td>believe nothing at all</td>
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<td>folk</td>
<td>do not that receive</td>
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<td>and good, it appeareth</td>
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<td>, but evil folk also</td>
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<tr>
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<td>also, receive and eat</td>
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<tr>
<td>folk</td>
<td>eat it not, he</td>
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<td>therein too, of whom</td>
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<td>folk</td>
<td>do) effectually, and so</td>
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<td>, of what holiness so</td>
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<td>folk</td>
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<td>folk</td>
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<td>follow</td>
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<td>follow</td>
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<td>follow</td>
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<td>followed</td>
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<td>followed</td>
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<td>followed</td>
<td>his disciples, from whom</td>
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<td>followed</td>
<td>upon their marveling, as</td>
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<td>followed</td>
<td>upon the murmuring. For</td>
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<td>followed</td>
<td>forth still, and confessed</td>
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<td>Lord had (as it followeth) in the Gospel) withdrawn</td>
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<td>in him. For it followeth not by and by</td>
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<td>Blessed Sacrament. For it followeth in the text of</td>
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<td>that therefore it well followeth , I see him sit</td>
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<td>three lines after it he in us. Love followeth faith in the order</td>
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<td>where he saith, &quot;Love addeth thereunto that love servent, as heat ever</td>
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<td>11, 122/19</td>
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<td>must needs see what followeth upon his two premises</td>
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<td>the words of Christ followeth, Saint Cyril always more</td>
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<tr>
<td>in his words after following , putteth them yet again</td>
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<td>11, 80/6</td>
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<td>in all this chapter following , to give us everlasting</td>
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<td>11, 97/12</td>
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<td>as declare his words following , saying, &quot;As the living</td>
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<td>11, 120/12</td>
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<td>in his next words following where he saith, &quot;Love serving, as heat ever</td>
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<td>11, 123/23</td>
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<td>as declare his words following , saying, &quot;As the living</td>
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<td>waiting upon her, and following her as her inseparable</td>
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<td>Masquer, in his words following , maketh as though he</td>
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<td>cloaks and leave his folly bare. And then shall</td>
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<td>away. And therefore what folly and what falsehood be</td>
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<td>the shame of their folly . As some have I</td>
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<td>seemed unto them but folly . But let us, I</td>
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<td>11, 64/1</td>
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<td>see and perceive his folly that list not willingly</td>
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<td>11, 73/5</td>
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<td>in falsehood and in folly . For though a man</td>
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<td>some good store of folly to say that the</td>
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<td>yet is it great folly he laboreth somewhat to</td>
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<td>11, 99/10</td>
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<td>little scab of his folly of his. For if</td>
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<td>pass his repugnance, another folly that I have showed</td>
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<td>11, 100/7</td>
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<td>ever he defend his folly , he may show his</td>
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<td>11, 100/9</td>
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<td>that in defending his folly , prove himself thrice a</td>
<td></td>
<td>11, 100/10</td>
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<tr>
<td>defense of a single folly , secondly in writing repugnance</td>
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<td>fool, first in writing folly , to bring in the</td>
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<td>a very false wily folly . For the Catholic Church</td>
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<td>man see his false folly clearly. And not only</td>
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<td>Mass, declareth his false folly therein, I have so</td>
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<td>faith. Whose false wily folly of Master Masquer pass</td>
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<td>But I let this folly once, but he must</td>
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<td>folly</td>
<td>in this his one folly twice. The Fifth Chapter</td>
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<td>folly</td>
<td>after this, his double folly well and wisely put</td>
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<td>and that through their folly . For saith Saint Chrysostom</td>
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<td>Frith, his fellow in folly , too. But then again</td>
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full proof that she was
full in these five books
full consent of all true

fullness of all graces, by
fully fruitless at the time
fully confuted, though they
fully in the case of
fully revealed unto men the
fully fulfilled, if it be
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fully served for the text
fully satisfied in this wretched
fully before by mouth than
fully written by Christ's apostles
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furious boast, railing upon them
furnish his board. But where
furnish his matter with, and
furnisheth all the progress of
furnishing of this heresy, come

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further and shoveth that upon
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further and shoveth them that
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Lord give when he
could tell it, and
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to whom our Lord
of a good thing,
I say, that Christ
his coeternal Son, and
The Father, I say,
he was before, he
this present time he
Chrysostom that our Savior
Which name our Savior
some other wily brother
afterward, too, that he
so plainly declared, he
of his Ascension he
selfsame name that he
it and, over that,
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bread. For though he
said himself when he
thing which he there
one intent, that this
and weapons, and many
gathered
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11, 10/ 23

gave
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11, 16/ 21

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11, 24/ 1

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it judged by a and shameless, yet the saints, and all the And then that the
determinations of divers whole Master Masquer may argue them all in a God the Father by
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deal with him very book was made by wrote unto Frith that the print. Howbeit, what him. Now of truth, be the book of writeth Tyndale that if Tyndale by name, and and George Jay or by Tyndale nor by by Tyndale or by touching Frere Barons and work was made by

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| general    | that expound any of              | 11, 11/ 6  |
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| general    | councils, against the full       | 11, 222/ 35|
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| generation | and birth that Christ             | 11, 62/ 24 |
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| George     | Joyce would do therein           | 11, 7/ 26  |
| George     | Joyce hath long had              | 11, 7/ 29  |
| George     | Jay, whereof Tyndale wrote       | 11, 7/ 36  |
| George     | Joyce did put forth              | 11, 8/ 2   |
| George     | Jay or George Joy                | 11, 8/ 22  |
| George     | Joy by name also                 | 11, 8/ 22  |
| George     | Jay neither, but rather          | 11, 8/ 30  |
| George     | Jay either. For the              | 11, 8/ 33  |
| George     | Jay, the brethren and            | 11, 9/ 13  |
| George     | Jay think that the               | 11, 9/ 18  |
Frere Huessgen, with Zwingli, George Joyce, John Frith, and
Master Masquer be Master George Joye, then would I
Lord turn Tyndale and George Jay, with all the
  to labor rather to get the meat that never
that never shall they get the fire from their
their own part to get this meat and make
of gluttony as to get them to rest and
and weak stomach to get it the more appetite
what means they may get it. Lo, thus he
they should work to get the lively meat, and
they should work to get it with was faith
them go wed and get children. And those vowesses
further question, and go get a child, and make
great good they should get by the eating if
they shall work to get the meat, saith that
is the means to get the meat, and not
grace to creep and get out betimes. And thus
since good he can get none there, though the
soon as I can get one of them, which
so near that he getteth not a good morsel
Christ here, for the getting of that spiritual meat
you occasions toward the getting of that gift, yet
 gladly gone about the getting, too. And when the
and by the Holy Holy Ghost was sent, he was
And when the Holy Holy Ghost was sent, he was
had and the Holy Holy Ghost was sent, he was
will of the Holy Holy Ghost was sent, he was
conceived by the Holy Holy Ghost was sent, he was
water and the Holy Holy Ghost was sent, he was
obumbration of the Holy Holy Ghost was sent, he was
conceived by the Holy Holy Ghost was sent, he was
conceived by the Holy Holy Ghost was sent, he was
Father and the Holy Holy Ghost was sent, he was
water and the Holy Holy Ghost was sent, he was
that blasphemeth the Holy Holy Ghost was sent, he was
confirmed with the Holy Holy Ghost was sent, he was
confirmed with the Holy Holy Ghost was sent, he was
and so refresheth them Holy Ghost was sent, he was
showed them the great Holy Ghost was sent, he was
I shall, by the Holy Ghost was sent, he was

George 11, 53/ 13
George 11, 106/ 15
George 11, 197/ 20
get 11, 16/ 11
get 11, 19/ 29
get 11, 29/ 15
get 11, 32/ 30
get 11, 33/ 33
get 11, 39/ 31
get 11, 39/ 35
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get 11, 60/ 8
get 11, 60/ 27
get 11, 66/ 29
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obtained so great a
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lookest upon the self
lookest upon the self
so well avoided his
gifts , nor the company of
they may forbear it,
gift of faith without the
of the sale, or
first part of mine,
gift of faith without the
the first will I
exposition, ye shall not
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also that he would
the faith), I shall
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Son of Man shall
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they to him, "Lord,
gifts , these holy sacrifices, this
lookest upon the self
gifts and not of their
so well avoided his
gifts and not upon their
gins and his grins, and
they may forbear it,
gifts , nor the company of
of the sale, or
give you five books and
first part of mine,
give you the exposition of
the first will I
exposition, ye shall not
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also that he would
the faith), I shall
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Son of Man shall
give you, for him hath
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flesh, which I shall
give for the life of
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give you, for him hath
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give you," telling them thereby
and labor for it)
give them the other meat
Son of Man shall
give you." Now lest the
of Man could not
give them that meat that
his eternal begetting --
for it he would
thereby well able to
good will and willingly
give them the other meat
Son of Man shall
give you," telling them thereby
and labor for it)
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Son of Man shall
give you." Now lest the
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give you," telling them thereby
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give them the other meat
Son of Man shall
give you." Now lest the
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give them that meat that
his eternal begetting --
for it he would
thereby well able to
good will and willingly
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diminish, or hurt his
and his name. The
his almighty power, which
will not give my
it cannot have this
repugnance and derogateth his
thus: it is the
it cannot have this
_glories_. And his chief
will not give his
him, yet of his
one part of his
such a kind of
argument before that the
repugnance and derogateth his
giving away of his
Christ in his eternal
Master Masquer in his
then could not that
reproved. And also that
faith alone, and their
to make some good
and to seek such
some plasters of false
he might ween the
pleasure in every greedy
by God, and the
they should neither be
Jews yet somewhat less
that is taken through
and spring of such
is the maintenance of
the twelve, "Will you
to whom shall we

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<td>, where our bodies shall</td>
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<td>glory</td>
<td>. But, as Saint Augustine</td>
<td>11, 77/ 3</td>
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<td>glory</td>
<td>, not only to the</td>
<td>11, 79/ 14</td>
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<td>, as himself hath promised</td>
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<td>.&quot; But then tempereth Master</td>
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<td>glory</td>
<td>shall appear.&quot; And this</td>
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<td>glory</td>
<td>and his name. The</td>
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<td>glory</td>
<td>of his godhead is</td>
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<td>glory</td>
<td>is denied to any</td>
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<td>glory</td>
<td>to any other creature</td>
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<td>glory</td>
<td>which only is appropriated</td>
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<td>glory</td>
<td>.&quot; Now have you, lo</td>
<td>11, 189/ 11</td>
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<td>glory</td>
<td>of the Godhead and</td>
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<td>glory</td>
<td>that is appropriated to</td>
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<td>glory</td>
<td>standeth not in being</td>
<td>11, 190/ 15</td>
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<td>glory</td>
<td>from him, yet of</td>
<td>11, 190/ 16</td>
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<td>glory</td>
<td>he maketh many creatures</td>
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<td>glory</td>
<td>so appropriated unto God</td>
<td>11, 190/ 22</td>
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<td>glory</td>
<td>of God is to</td>
<td>11, 191/ 7</td>
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<td>glory</td>
<td>.&quot; Master Masquer speaketh much</td>
<td>11, 193/ 31</td>
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<td>glory</td>
<td>. And therefore his heart</td>
<td>11, 202/ 4</td>
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<td>glory</td>
<td>Amen. Finis.</td>
<td>11, 223/ 33</td>
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<td>gloss</td>
<td>. And yet if Master</td>
<td>11, 104/ 27</td>
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<td>gloss</td>
<td>serve them. For that</td>
<td>11, 119/ 32</td>
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<td>gloss</td>
<td>marred their text, and</td>
<td>11, 119/ 33</td>
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<td>gloss</td>
<td>was of faith not</td>
<td>11, 119/ 35</td>
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<tr>
<td>gloss</td>
<td>thereto to maintain it</td>
<td>11, 121/ 12</td>
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<tr>
<td>gloss</td>
<td>to save their old</td>
<td>11, 37/ 10</td>
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<td>gloss</td>
<td>to heal the foul</td>
<td>11, 119/ 27</td>
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<td>glowing</td>
<td>of his visage should</td>
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<td>glutinous</td>
<td>that hath in himself</td>
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<td>belly, too. Of which</td>
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<td>gluttons</td>
<td>in laboring for the</td>
<td>11, 28/ 13</td>
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<td>gluttons</td>
<td>than are many Christian</td>
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<td>is, for the inordinate</td>
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<td>gluttony</td>
<td>, they that gladly would</td>
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<td>gluttony</td>
<td>as to get them</td>
<td>11, 32/ 30</td>
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<td>go</td>
<td>your ways too?&quot; Then</td>
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<td>go</td>
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<td>toward him as to</td>
<td>assail and seek him</td>
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<td>that the guests should</td>
<td>thence as empty as</td>
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<td>letters, he can never</td>
<td>forward) so, for as</td>
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<td>is with believing to</td>
<td>into him and to</td>
<td>11, 39/6</td>
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<td>whither ye would fain</td>
<td>, where you should find</td>
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<td>and entreat him to</td>
<td>with you and guide</td>
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<td>that, but if he</td>
<td>forth with you and</td>
<td>11, 40/27</td>
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<td>shall after my death</td>
<td>forthwith to joy or</td>
<td>11, 42/23</td>
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<td>believe in me, and</td>
<td>into me by being</td>
<td>11, 44/6</td>
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<td>letteth the other giving</td>
<td>by, as though he</td>
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<td>And the further ye</td>
<td>in the words of</td>
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<td>word and bid them break it, and so</td>
<td>wed and get children</td>
<td>11, 60/8</td>
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<td>any further question, and</td>
<td>forth and follow it</td>
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<td>in virginity than to</td>
<td>get a child, and</td>
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<td>angel bade not her</td>
<td>about that generation whereof</td>
<td>11, 61/12</td>
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<td>nor whither he would</td>
<td>about to conceive, but</td>
<td>11, 61/15</td>
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<td>the door, I will</td>
<td>. But now when that</td>
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<td>He neither bade them</td>
<td>in to him and</td>
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<td>them whether they would</td>
<td>as though he would</td>
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<td>free will either to</td>
<td>or not, signifying that</td>
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<td>to whom shall we</td>
<td>after the other or</td>
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<td>to whom should we</td>
<td>?Thou hast the words</td>
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<td>would have suffered him</td>
<td>forth with his exposition</td>
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<td>heaven, too, when they</td>
<td>hence, they feel in</td>
<td>11, 103/17</td>
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<td>let that scoffing question</td>
<td>, and I will ask</td>
<td>11, 106/7</td>
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<td>and each of them</td>
<td>seek by night to</td>
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<td>to bid Master Masquer</td>
<td>mock on and lie</td>
<td>11, 111/2</td>
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<td>to mock, we may</td>
<td>forth in the matter</td>
<td>11, 113/5</td>
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<td>twain, and he to</td>
<td>the one and I</td>
<td>11, 114/6</td>
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<td>perceive where his galls</td>
<td>well enough. For true</td>
<td>11, 121/23</td>
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<td>that I will not jesting with me, and</td>
<td>about to beguile you</td>
<td>11, 133/4</td>
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<td>his fingers” ends. But</td>
<td>jest and rail against</td>
<td>11, 141/8</td>
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<td>asked them, ”Will you</td>
<td>to now, though I</td>
<td>11, 160/11</td>
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<td>to whom shall we</td>
<td>hence from me, too</td>
<td>11, 162/6</td>
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<td>Wilt thou, Master Masquer,</td>
<td>?Thou hast the words</td>
<td>11, 162/7</td>
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<td>like, ”Whither should I</td>
<td>thy way from me</td>
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<td>or else will I</td>
<td>from the good Lord</td>
<td>11, 162/30</td>
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<td>hand, and bid him</td>
<td>to the devil with</td>
<td>11, 163/2</td>
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<td>catch a bird by</td>
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comfort him then to 
go
catch another, and tell 11, 163/ 24
asked them, "Will ye 
go
to whom shall we
the twelve, "Will ye 
go
to whom shall we
not once need to 
go
I needs besides that
but if he can  
go
hell all utterly, they
death of the testament-maker 
go
before) Master Masquer let 
go
which I purpose to 
go
not leave nor let 
go
his own body in 
gobbets 
, and make them eat 11, 58/ 12
his flesh in dead 
gobbets 
, cut out piecemeal as 11, 80/ 29
flesh to eat in 
gobbets 
, cut out dead, without 11, 82/ 5
flesh cut out in 
gobbets 
dead without life or 11, 82/ 15
you my flesh in 
gobbets 
dead, but you must 11, 82/ 25
it us in dead 
gobbets 
that could not avail 11, 88/ 14
dead cut out in 
gobbets 
as sheep's flesh is 11, 114/ 31
flesh, cut out in 
gobbets 
as sheep's flesh is 11, 115/ 3
and cut out in 
gobbets 
, as they conceived a 11, 145/ 7
piecemeal in loathly dead 
gobbets 
, without either life or 11, 151/ 4
eat it in dead 
gobbets 
, but should eat it 11, 156/ 11
spiritually, nor in dead 
gobbets 
, without life or spirit 11, 171/ 21
the Christian reader. Would 
God 
, good Christian readers, as 11, 3/ 4
doubt not, but that ( 
God 
be thanked) the faith 11, 4/ 17
with the Spirit of 
God 
, compendiously toucheth in very 11, 5/ 12
well our conscience toward 
God 
), there would, without any 11, 5/ 27
as they be, would 
God 
yet they were yet 11, 5/ 31
work the works of 
God 
, Christ said unto them 11, 16/ 13
that the work of 
God 
was to believe and 11, 16/ 14
the holy scripture of 
God 
is in such marvelous 11, 17/ 28
the first lesson thereof, 
God 
would we should perceive 11, 17/ 33
inward high sight of 
God 
. And all those manifold 11, 18/ 2
very first sense that 
God 
would we should learn 11, 18/ 10
into the cornfield of 
God 
, the Catholic Church of 11, 19/ 19
you, for him hath 
God 
the Father sealed." They 11, 21/ 26
work the works of 
God 
?" Jesus answered and said 11, 21/ 28
is the work of 
God 
, that ye believe in 11, 21/ 28
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<td>be all taught of God</td>
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<td>he that is of God</td>
<td>11, 22/20</td>
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<td>Christ, the Son of God</td>
<td>11, 23/12</td>
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<td>that he was very</td>
<td>11, 25/31</td>
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<td>not do that was</td>
<td>11, 25/34</td>
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<td>property belonging only to</td>
<td>11, 26/28</td>
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<td>since that after that</td>
<td>11, 26/32</td>
<td></td>
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<td>you, for him hath</td>
<td>11, 27/15</td>
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<td>destroyed and punished by</td>
<td>11, 28/3</td>
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<td>for the meat, and</td>
<td>11, 28/6</td>
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<td>to the service of</td>
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<td>than he is verily</td>
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<td>as naturally begotten of</td>
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<td>Deus. &quot;For him hath</td>
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<td>say, that him hath</td>
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<td>substance. And therefore hath</td>
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<td>in holy scripture: that</td>
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<td>nevertheless itself, so did</td>
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<td>in the scaling of</td>
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<td>thus the Son of</td>
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<td>verily being one equal</td>
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<td>and power, with Almighty</td>
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<td>both Holy Spirit, equal</td>
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<td>passing perfect person of</td>
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<td>that himself is equal</td>
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<td>or such drink, though</td>
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<td>of them both, though</td>
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<td>than sloth. Which vice</td>
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<td>such other goodly gaming.</td>
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<td>the special help of</td>
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<td>manna given them by</td>
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<td>he showed them that</td>
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<td>as manna was that</td>
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work the work of 
he that cometh unto
is the faith that
was the work of
that is to wit,
Savior were not equal
be said of Christ,"
died that then was
only man but very
but the Son of
manhood the Son of
since the Son of
I, the Son of
am the Son of
I, the Son of
are in godhead one
of their redemption when
mine own person, both
shall be taught of
of God. And now
the faith but if
any outward voice without
knowledge him already for
of Joseph but of
he that is of
sacrifice offer up to
by the goodness of
offered up himself to
at the word of
and a vow to
she had word from
by the messenger of
child that was that
now by revelation from
of one weight. For
in the displeasure of
peradventure well content that
would be glad that
such a naughty mind
and tell her that

God
that I told you
, he must needs believe
requireth and exacteth of
, that is to wit
my Father; and therefore
with his Father, in
died for us," because
. And of Christ might
also. This thing and
, nor his manhood the
but the Son of
and the Son of
, am the Son of
; and I, the Son
, am walking among men
) that I will willingly
shall for this obedience
and man, forever. And
. And now God teacheth
teacheth you, for I
, so ye may know
, and acknowledge me for
( that is to wit
by death. But now
condescending to our infirmity
his Father upon the
, asked how. For both
, it may well appear
by the angel that
what manner of child
would she should have
that his pleasure was
was able as well
, though they wist to
would send them word
would send them their
would suffer the devil
greeteth her well and
for any messenger from
and specially sent from
cause to doubt what
about that generation whereof
and well she wist
she neither would tempt
see the kingdom of
by the power of
out and say against
is nothing impossible to
man knoweth what thing
doubteth not but that
that so contemn Almighty
could not believe that
in any work of
nature into another that
it, since he is
the very Son of
be printed) I shall,
therewith the Spirit of
do dwell still in
he begot one equal
as he that was
him not to be
that he had been
believing that Christ was
because he believeth that
was the Son of
also, and thereby himself
in heaven one equal
as they do, that
hath the Son of
So being presupposed that
it only, therefore, because
not give it them.
without the help of
scripture well witness, where
because he feeleth not
be not drawn, pray
Christ, the Son of

God

that should bid her
, and his matter no
would have her do
had sent her word
, from whom the message
in desiring him to
," answered our Savior and
, that question Christ left
:"How may he give
. For while they were
is in his own
is able to do
, the worker of all
could give them his
, it is a madness
wrought in the Old
that saith it, and
himself." Here you see
willing, well make all
into his soul that
, that is to wit
with himself, in nothing
and needed no man
. For had they known
, then would they not
(if they believe it
cannot do it. But
also, and thereby himself
also, and into the
with his Father and
lacked power to make
joined with it which
foreseeth such a thing
will not give it
(saith St. Chrysostom) will
cannot be had, nor
said himself, "Lo, I
anything draw him, holy
to draw thee." And
." As though he would
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<td>the very Son of God</td>
<td>And thereby we know</td>
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<td>God</td>
<td>. And we perceive well</td>
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<td>God</td>
<td>hath not so fully</td>
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<td>God</td>
<td>, yet thinketh me that</td>
<td>11, 89/27</td>
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<td>God</td>
<td>(as I am) very</td>
<td>11, 92/29</td>
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<td>by force to make</td>
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<td>is one spirit with</td>
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<td>God</td>
<td>, so he that is</td>
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<td>God</td>
<td>, we may all do</td>
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<td>God</td>
<td>first and immediately meant</td>
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faith might dwell in though we dwell in and promises made unto the secret judgments of see the kingdom of purpose once to touch, see the kingdom of But the Son of Christ is one equal told them himself was Son of the living good they were that Son of the living Son of the living believed to be very Son of the living this sermon. Christ, very Son of the living without any word of without any word of believed that he was that is to wit, ergo it is done. perceiveth. A like argument: More is converted to converted to God. Or it is possible to heart, "There is no that there were a that there were no the holy scripture of

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| when it telleth you | God | hath taught his church | 11, 180/ 29 |
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| not, of whom will | God | we shall learn, but | 11, 181/ 21 |
| it fast, too. Would | God | Master Masquer would abide | 11, 181/ 34 |
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| which is no whole | God | , but half a God | 11, 188/ 24 |
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| to be less than | God | or less than angels | 11, 189/ 8 |
| are not possible to | God | , for it is not | 11, 189/ 10 |
| is not possible for | God | to make a creature | 11, 189/ 10 |
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| the power of Almighty | God | , but if he could | 11, 189/ 22 |
| town to maintain that | God | may do this thing | 11, 189/ 27 |
| namely the thing that | God | hath said himself he | 11, 189/ 28 |
| the plain word of | God | , to determine by his | 11, 189/ 29 |
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| is a wise argument. | God | hath many glories. And | 11, 190/ 14 |
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| appropriated unto God that | God | cannot give that gift | 11, 190/ 22 |
| seemeth to appropre unto | God | alone the knowledge of | 11, 190/ 24 |
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| the almighty power of | God | , and yet not so | 11, 191/ 22 |
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for the reason that
be infinite, and thereby
not deny but that
soul is now. If
Master Masquer’s reason that
it for impossible that
hath here concluded that
are not possible to
is not possible to
another piece as proper."
seed which was Christ;
except More would make
it is impossible for
It is impossible to
are not possible to
that, for anything that
saith at last, "If
admit this your argument,
notary, the good man
thing taught me by
absolute almighty power of
nothing else but that
I said not that
unto us, which things
bold to say that
power in affirming that
of omnipotent, he proveth
and thus he saith:"
crafty conveyance is espied.
shames and utter confusion.
than he. I pray
written are (I thank
man. For it hath
in the mire, but
places at once, yet
some secret revelation, how
of my faith, which
some secret revelation, how
at once, or else
to the whole world,

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<td>God</td>
<td>not the word of God , no more for the</td>
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<td>that he saith that God cannot do it because</td>
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<td>God</td>
<td>thus to rail against God and all good men</td>
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<td>the omnipotent power of God , would seem repugnant, too</td>
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<td>God</td>
<td>those things is because God that hath caused them</td>
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<td>God</td>
<td>bringeth the miracles that God wrought in the Old</td>
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<td>sure, that whoso dishonor God in one place with</td>
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<td>despitful and rejected of God , and never shall save</td>
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<td>for any abomination of God's messenger, but because she</td>
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<td>God</td>
<td>sinful), but only for God's natural ordinance for procreation</td>
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<td>other folks' faults, in God's will, would make her</td>
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content to know that

Frith to dispute of

Frith which argued against

prove repugnance (which against

for such disputing of

taketh the part against

necessary decreed works of

be too busy with

I had said of

over highly spoken of

busy at all with

high solemn reason against

spectacles seeth far in

I see far in

sight, and am of

the antichristian synagogue. And

good fruitful examples of

good fruitful examples of

very true, and (except

the pope is my

means to take the

spiritual eating of Christ's

Savior well declared his

spiritual eating of his

eat of his own

of all life, the

whole nature, substance, and

unity with his omnipotent

their heresy against the

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God's foresight and providence, standeth

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God's sight and is of

God's sight, and am of

God's privy council, and that

God's miracles both Frith and

God's other works, not only

God's other works, not only

God's word be untrue) else

godfather

godhead

godhead

godhead

godhead

godhead

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<td>godhead</td>
<td>therewith, in this world</td>
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piece pass by. Then **goeth** Master Masquer forth and 11, 195/29

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thus, but on he
more precious than any
would abhor their talking,
that meat is soon
gone.
that shall never be
mind of theirs were
copper, silver, brass, or
gold
And Heliseus was a
gone
were all the pleasure
gone
and perisheth. Labor and
gone
nor never perish, but
gone
. And that was not
gone
, and changed into the
gone
about the getting. But
gone
he said unto his
gone
too?” He neither bade
gone
aback, but among yourselves
gone
after then once a
gone
a little further in
gone
from him, as he
gone
out of your sight
gone
out of your sight
gone
out of your sight
gone
out of your sight
gone
. Now that our Savior
gone
before. So that in
gone
, which he maketh for
gone
, too, wherewith he would
gone
, too, for then can
gone
garnishings more. But he
goodly
gaming. God sent men
goodly
and his words were
goodly
warning for them all
goodly
fresh eloquence, but by
goodly
piece Master Masquer hath
goodly
piece wherein thus he
goodly
reasoning of his, he
goodly
mock that he maketh
goodness
-- and that the
goodness
told them the means
goodness
of God condescending to
goodness
that Christ showed to
goodness
of God, yet thinketh
goodness
of good congruence deserved
after such rate of
off or slake his
was, with all that
but unto Christ, whose
left any of his
his high grace and
foolishly. For the wise
Mass, and of his
we cleave to God's
we cleave to God's
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or else grant this
things specified in the
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it followeth in the
the words of this
be gathered upon the
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the text of the
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goodness toward the cure and
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goodness his very blessed body
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goodness and mercy, we abide
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goose that there were no
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Gospel, and consider well what
Gospel ) withdrawn himself aside into
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Gospel, the more shall Master
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Gospel saith the selfsame thing
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Gospel there plainly telleth, many
Gospel saith contrary in the
Gospel as well as himself
Gospel Father Frith could never
Gospel were his or not
Gospel of Saint John is
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he saith he will
grant

shall be content to
grant

understood him, wherein I
grant

him alone, let us
grant

Saint John, if he
grant

a God, or else
grant

with us, and not
grant

maketh himself therein, which
granteth

they marveled." In which
granting

I need not his
granting

the text. All this
granting

wine made of many
grapes

man all made of
gravity

of that weight and
gravity

beginneth with a great
gravity

a man, far the
greater

my fault for no
greater

For that is the
greatest

talking, then began cleanness
greatly

away with hope, which
greatly

reader, I will not
greatly

to make their appetite
greedily

voluptuous pleasure in every
Greek

Latin man but a
Greek

since not only the
Greek

that also both the
greek

tell her that God
greeted

was a door, there
grew

gladly would endure a
grew

might have lacked the
grew

he would lay his

he would lay his
grew

ever be without any
grew

course, that it shall
grew

and withdraw from the
grew

once fallen into the
grew

his gins and his
grins

fleshly man from his
gross

And as they were
gross

given them some such
gross
good comfort after their
gross minds of any
gross feeding for their
had walked on dry
place giveth him no
readers, upon what wise
the spiritual fruit that
toucheth all their objections
and is very far
your forefathers, leave your
it, but murmur and
to put away all
nor to murmur and
doctors do divine and
meat therewith that the
their prophet and their
know of any good
go with you and
labor to him to
liveth even by faith." Habakkuk
Habakkuk , 2. " Lo, good reader

God infoundeth either the
in act nor in
course, occupying the one
a year and a
he spoke there not
no whole God, but
unto a dole, halting
nor set by any
stones and stocks, pilgrimages,
to the cross, and
see yourself, so shamefully
out unto a dole,
hath long had in
rid it out of
take him by the
the serpent, how the
Law. As how the
stiffly bear us in
either on the right
miracles and the mighty

gross minds of any
gross feeding for their
gross bodies; then, like as
ground , how the bitter waters
ground yet. For here I
ground Master Masquer hath here
growth of the bodily receiving

growing upon their infidelity and

grown on. But the time

grudge and your murmur, and
grudge against it still. For
grudge of stomach. Or since
grudge as they did that
guess . And though Christ foresaw
guests should go thence as
guide , yet was that bread
guide that could bring you
guide you thither? Now have
guide you to me, pray

Habakkuk , 2. " Lo, good reader

habit of faith or the
habit , therefore is it called
half of his book, he
half among the Corinthians, determining
half so plainly of the
half a God by their
half so sore. But then
hallowed thing, despise pilgrimages, and
hallowing of bows and bells
hallowing of bells against evil

halt that never lame cripple
halted half so sore. But
hand , and ready lying by
hand that they were at
hand and lead him, but
hand stricken with leprosy was
hand was turned from whole
hand , but spoke also and
hand or else on the
hand of God. Now if

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| shame. But Master Masquer how strongly the man opposition. And therein he as Master Masquer here allegories. Of this manner letter against Frith's false declaration of Master Masquer's
The Fifth Chapter. Now handling his exposition and his handling ye perceive more than handling of this one place handling as maketh it such handling, where there is in handling are too lumpish and handling, yet are these words handling, did he abide yet handling shall perceive where his handling, I shall turn his handling and some good sisters handling, because Frith's treatise was hang up either thief or hang not the matters upon hang upon the cross, they hang on the cross, or hang on the cross, then hang on the cross. How hang upon the cross, they hangeth thereon than he did hap to take as evil hap to find that, in hap then but the savor hap say that this reason hap some light vowess would hap shameless, as many such hap upon a day I happen to have any such happenth sometimes ere a man hard to be, which is hard allegory declared by holy hard saying, and who may hard thing in his words hard, and who can hear hard they thought his saying hard and strange that they hard word, and who may hard that no man could hard for Master Masquer to hard things and as strange

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est irascebatur ei, "he hated him," that is to
more, but that Absalom hated when he
his hatred when he
a man dissembleth his friend to cover his
have her do, namely then. For he, both
by the continual everlasting
both professed ferries and
of the two places
wrote his book, neither
God and very man, which himself denieth not)
his own very face, to be written against, or else a false
imagination of mine own
matter of mine own
matter of mine own
all of mine own
When Saint Peter, as be united with the
us consider Christ our
matter of mine own
their heresies, be their eyes, will hold their
even still over their
beat it into their
do I too, and
of false glosses to their life and their
seek for his soul aside all the whole
layeth this great high the rehearsal of this
were as loath to late not letted to
or twice warning” (Lo, saying, and who may
But now shall you

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heart, cat that flesh and
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heart, surely they that neither
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heart, with Pharaoh, and at
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of faith without the
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the advancing of his
he saith one false
say, besides that false
the proof of their
Babylonica, putting forth this
confesseth that in this
false opinion is Luther's
well, Master Masquer's own
do confess that his
the truth that his
that contrary to his
bring up the Arians'
well as this frantic
begin the other foolish
the furnishing of this
Church, against your false
falling from the contrary
was this: "In this
favorers of their false
part overthrown his whole
book, which a nameless
man that is a
England before any false
he were a very
I reckon for a
proveth Master Masquer a
shall never any such
liefer confess himself a
to burn up a
fretteth sore, that any
doctors that this new
that article against that
whole as against any
doubtful upon every proud
Masquer saith in his
much given occasion that
against the communication of
none other communication with
be shortly far fewer
albeit there are of

heresy against the blessed saints 11, 104/ 6
heresy in that word "once 11, 105/ 10
heresy, a very false wily 11, 105/ 15
heresy that there is nothing 11, 108/ 10
heresy that Master Masquer toucheth 11, 117/ 35
heresy against the sacrifice and 11, 118/ 20
heresy and that knoweth this 11, 130/ 13
heresy for which he writeth 11, 130/ 18
heresy is not only his 11, 136/ 17
heresy is not only damned 11, 148/ 9
heresy expound the said words 11, 148/ 23
heresy again against the godhead 11, 179/ 23
heresy of Frere Huessgen and 11, 179/ 24
heresy , whereof the Prophet speaketh 11, 179/ 26
heresy, come forth with such 11, 179/ 30
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heretic . I find no fault 11, 19/ 13
heretic too. And in like 11, 19/ 36
heretic . And, therefore, as I 11, 20/ 8
heretic as this is be 11, 20/ 37
heretic , then be proved a 11, 99/ 8
heretic , but if the thieves 11, 127/ 7
heretic should be burned, he 11, 188/ 20
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heretics, but only of reproving 11, 5/ 2
heretics than there be. And 11, 5/ 29
heretics far fewer than those 11, 5/ 32
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<td>&quot;books there be so</td>
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<td>, this maketh many folk</td>
<td>11, 6/4</td>
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<td>(who before he fell</td>
<td>11, 9/6</td>
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<td>, the Arians, used by</td>
<td>11, 18/15</td>
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<td>heretics</td>
<td>into the cornfield of</td>
<td>11, 19/19</td>
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<td>heretics</td>
<td>that he would therewith</td>
<td>11, 19/33</td>
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<td>heretics</td>
<td>. And yet in that</td>
<td>11, 21/17</td>
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<td>heretics</td>
<td>teach that nowadays renew</td>
<td>11, 37/1</td>
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<td>heretics</td>
<td>now feel so fully</td>
<td>11, 37/7</td>
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<td>heretics</td>
<td>pass, ye shall, good</td>
<td>11, 37/16</td>
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<td>preach, but with the</td>
<td>11, 39/24</td>
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<td>defended their heresy against</td>
<td>11, 41/17</td>
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<td>heretics</td>
<td>and these Huessgens, Zwinglians</td>
<td>11, 41/18</td>
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<td>heretics</td>
<td>are falsely now deceived</td>
<td>11, 41/23</td>
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<tr>
<td>heretics</td>
<td>were falsely then deceived</td>
<td>11, 41/25</td>
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<td>heretics</td>
<td>labor to deceive you</td>
<td>11, 54/18</td>
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<td>heretics</td>
<td>prove that the Blessed</td>
<td>11, 54/26</td>
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<td>heretics</td>
<td>, take a foolish froward</td>
<td>11, 69/31</td>
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<td>have ere this held</td>
<td>11, 78/6</td>
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<td>are so set upon</td>
<td>11, 84/12</td>
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<td>cannot understand, For they</td>
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<td>also teach, of desperate</td>
<td>11, 86/21</td>
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<td>, and believe their faithless</td>
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<td>of them all shall</td>
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<td>.The Ninth Chapter. Then</td>
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<td>, understand Christ's words better</td>
<td>11, 118/24</td>
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<td>heretics</td>
<td>will consent and agree</td>
<td>11, 127/8</td>
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<td>heretics</td>
<td>be worst content withal</td>
<td>11, 127/14</td>
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<td>heretics</td>
<td>&quot;sects, and I will</td>
<td>11, 127/37</td>
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<td>heretics</td>
<td>among them all shall</td>
<td>11, 135/8</td>
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<td>heretics</td>
<td>more, so must he</td>
<td>11, 136/20</td>
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<td>that there needed none</td>
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<td>heretics</td>
<td>, either Master More or</td>
<td>11, 179/15</td>
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<td>heretics</td>
<td>, before his days and</td>
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<td>.&quot; Still ye see the</td>
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<td>heretics</td>
<td>more, is none other</td>
<td>11, 199/16</td>
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<td>heretics</td>
<td>that have wrestled therewith</td>
<td>11, 199/23</td>
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<td>heretics</td>
<td>. causing that of these heretics</td>
<td>11, 6/1</td>
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<td>heretics</td>
<td>whom they know none</td>
<td>11, 6/4</td>
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<td>heretics</td>
<td>captain of our English</td>
<td>11, 9/6</td>
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<td>heretics</td>
<td>what wise the false</td>
<td>11, 18/15</td>
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<td>heretics</td>
<td>the devil sending his spiritual allegory against these</td>
<td>11, 19/19</td>
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<td>heretics</td>
<td>the diverse churches of</td>
<td>11, 21/17</td>
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<td>heretics</td>
<td>might ween (as these heretics boasted a while), these naught.</td>
<td>11, 37/1</td>
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<td>heretics</td>
<td>But letting these only faith that these</td>
<td>11, 37/7</td>
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<td>heretics</td>
<td>which the old Arian person, as these Lutheran</td>
<td>11, 37/16</td>
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<td>heretics</td>
<td>know that these new too that those old</td>
<td>11, 39/24</td>
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<td>heretics</td>
<td>Tyndale, and all these place, that when these with a few fond</td>
<td>11, 41/17</td>
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<tr>
<td>heretics</td>
<td>from thence, as some Twenty-Second Chapter. But these understand.</td>
<td>11, 41/18</td>
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| heretics     | And therefore these that imagination that these Augustine (whose words these not do as these) prove against all these give ear to such himself nor all the devils or devils" fellows Master Masquer, evil Christian the thieves, murderers, and the traditions which these and prelates of their he nor all these lewd sort of wretched Luther and these other the contrary believers for but that against other else be burned as Masquer, and such false proved against all these
mire, but God maketh heretics fall flat in the thing as these with Catholics and those
But yet unto these with sundry sects of
now verily receive here, unto herself, covered and
lacketh the room to he laboreth somewhat to
with a fond visor eating by faith, to
that I will not
Master Masquer here, and
lively light and inward
baptism and in this them was a marvelous
not, he of his they had him in
us never in such determination, as to whose
his gracious promise, his
wonderful wisely declared some them ween that his
have you a great iniquity, and change his
he layeth this great clear, for all his
wittingly in all his hath scant finished his
solemnly set up a
God almighty's mate and
in all this his Masquer cometh of a
no more with such God hath infatuated your
while set out his

heretics fall flat in the
heretics very well have said
heretics not the scripture only
heretics might have said against
heretics make it now. And
heretics, too, that will take
heretics, and against them, ye
heretics against whom I wrote
heretics fallen out thereof, to
hid in the Blessed Sacrament
hid under the cloak of
hid a book therein. But
hid and cover, so that
hid and cover his visage
hid and withdraw the very
hid from you any piece
hid nothing of his aside
high sight of God. And
high Blessed Sacrament of the
high thing and a strange
high goodness told them the
high estimation, and called him
high things either speak or
high heavenly wisdom the season
high grace and goodness vouchsafe
high heavenly mysteries that never
high learning passeth their low
high tragical warning, with not
high tragical terms, and turn
high heap of mischievous perverting
high pernicious pestilent words, both
high tragical exclamation against his
high solemn rebuking of me
high . First he maketh his
high fellow. Let him, as
high solemn argument, and his
high wit, I warrant you
high matters, as is the
high subtle wisdom, your crafty
high solemn reason against God's
fashion, nor so very highly esteem the meat that

rejoiceth in his heart highly to see jollily

words, good reader, over highly spoken of God's almighty

that Master Masquer hath highly laid unto my charge

Saint Cyril and Saint Hilary the seal of the

Saint Irenaeus, and Saint Hilary, and Saint Augustine, Saint Cyril

Saint Irenaeus, and Saint Hilary, and Saint Hilary, were of the mind

Saint Augustine, and Saint Saint Irenaeus, and Saint Hilary

himself aside into the hill because he saw the

a long process of historical faith and feeling faith

Master, when came thou hither?" Our Lord answered again

would say, "Ye labor hither and seek me for

no more to labor hither and draw up water

gaming. God sent men to wake and work

part. And as for hither, the things that I showed us yet, or

ever any philosopher hath hitherto, the things that I deferred, that is to

you that I have hitherto heard of. For as

heretic that ever was hold their heads to him

out their eyes, will hold in some folk and

that they took some hold themselves content with their

nothing by force, but hold to say and affirm

their fellows take their hold also that he was

And divers holy doctors hold a long dispicion with

I will not here hold here Master Masquer for

that matter, I will hold us by, against all

the sure anchor to hold their peace themselves. And

own teaching they should hold that Christ here showed

may take one handful hold us by, against all

the sure anchor to hold to say that I

whereof he may take hold to say that I

to be sure, to hold me in on both

it, receive it, and hold it fast, too, not

and receive it, and hold it fast, too. The

and receive it, and hold it fast, too. Would

the true faith and hold it fast, too, ye

chose, they would rather hold nay than yea, or

clerks may in schools hold problems upon everything, yet

yet had he none hold to say that God

had here given me hold enough to give him

11, 28/ 15

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11, 198/ 4

11, 212/ 7

11, 30/ 15

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11, 26/ 8

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old holy doctors to hold on our part, and 11, 203/ 25
argument hath no manner hold at all. For the 11, 208/ 31
saith in dispicions, or hold by way of problem 11, 169/ 8
lack of form, yet holdeth it somewhat so-so by 11, 208/ 24
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almost unknown that the holy scripture of God is 11, 17/ 28
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exposition of his (as holy as he would have 11, 20/ 19
hard allegory declared by holy doctors, which showeth that 11, 21/ 14
by sundry places of holy scripture perceive that of 11, 23/ 19
did, as the old holy doctors declare, insinuate and 11, 27/ 22
turning, and transforming, as holy Saint Augustine saith, the 11, 29/ 4
by participation of that holy blessed flesh and immortal 11, 29/ 7
And therefore (as divers holy doctors say), when the 11, 29/ 23
For (as the old holy doctors declare, and among 11, 30/ 14
to be written in holy scripture: that God the 11, 30/ 19
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charity. And therefore saith holy Saint Augustine thus: "Christ 11, 39/ 1
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too. And when the Holy Ghost was sent, he 11, 42/ 3
Father had and the Holy Ghost, so had he 11, 42/ 7
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coming also of the Holy Spirit thereunto, is transformed 11, 52/ 16
made such as his holy flesh was, and did 11, 52/ 23
words of that old holy cunning doctor Theophylactus, which 11, 52/ 34
one, that this good holy doctor calleth the Blessed 11, 53/ 6
even so do all holy doctors that call it 11, 54/ 2
of all the old holy doctors. For wheresoever any 11, 54/ 19
also that the old holy doctors and the expositions 11, 54/ 34
and the expositions of holy scripture do plainly declare 11, 54/ 35
therefore name you that holy cunning doctor Saint Bede 11, 57/ 17
be conceived by the Holy Ghost. Here you see 11, 61/ 23
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declare anything than that holy doctor declareth in these 11, 72/ 3
very Blessed Body and Holy Blood of Christ? And 11, 72/ 5
words also, thus saith holy Saint Cyril: "Like as 11, 72/ 13
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<td>the words</td>
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<td>the ends</td>
<td>of all this</td>
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<td>only all</td>
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<td>forth now,</td>
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<td>ever did all</td>
<td>the words. For whereas the</td>
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<td>they receive</td>
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<td>with his;</td>
<td>whereas the</td>
<td>11, 114/31</td>
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<td>show, by which</td>
<td>those</td>
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<td>have broken their</td>
<td>11, 114/33</td>
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<td>Christ as of</td>
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<td>Thomas both,</td>
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*Thomas More Studies 15 (2020)*
to the minds of
words, as by the
good readers, hear what
are seasoned with the
man, Master Masquer or
seen, by so many
believed alone, or those
he that blasphemeth the
comments that all the
his deed at his
same manner, and other
Saint Cyril and other
the expositions of old
also all the old
godly men, and such
but confess for old
plainly perceive by more
wit, all the old
fleshly form and, as
pernicious perverting of God's
pure sense of God's
pure sense of God's
pure sense of God's
pure sense of God's
pernicious perverting of God's
see whether this old
pure sense of God's
of that place of
and thy words be
see whether this old
the help of some
see whether this old
not confirmed with the
other. And namely, such
not confirmed with the
first moment of his
the members of his
sure revelation, both by
remanent, all the old
for being inquisitive thereof,
perceive that this old
himself that all those
readers, that all these
believe better all those
by express words of
by express words of
Gospels of theirs are
beareth, or is the
can go farther than
knoweth those books for
without express words of
such things as in
words of divers old
you them written in
exposition of all the
yet unwritten, and that
holy doctrine both of
holy saints and of
while that all those
and inspiration of his
despise pilgrimages, and set
teacheth, and all that
fire there, and his
plain spoken in his
as himself witnesseth in
were any part of
also of many old
writing of the old
and by his own
church and the same
himself therein, and his
his blessed body, his
of Saint John is
of Saint John is
writings of the old
read and seen those
and many of those
and all the old
that divers texts of
to wit, the old

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saints of the same 11, 197/ 7
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<td>sore abhorred among all honest men that both himself</td>
<td>11, 119/ 25</td>
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<td>lack no good and honest witness to bear me</td>
<td>11, 196/ 27</td>
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<td>and keep therewith the honesty of his name, not</td>
<td>11, 90/ 30</td>
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<td>the man, either for honesty or learning, virtue, wit</td>
<td>11, 97/ 2</td>
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<td>man hath so little honesty that he will never</td>
<td>11, 99/ 6</td>
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<td>and devotion, with all honor and worship, as to</td>
<td>11, 94/ 29</td>
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<td>their pilgrimages sought, nor honor done them at their</td>
<td>11, 102/ 27</td>
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<td>Mary Magdalene a perpetual honor in earth for her</td>
<td>11, 104/ 11</td>
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<td>his twelve apostles the honor of twelve seats, to</td>
<td>11, 104/ 13</td>
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<td>he would they should honor , and whom while for</td>
<td>11, 105/ 22</td>
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<td>his sake they do honor , the honor that is</td>
<td>11, 105/ 23</td>
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<td>they do honor, the honor that is done them</td>
<td>11, 105/ 23</td>
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<td>have it for the honor of our Lady, taken</td>
<td>11, 213/ 20</td>
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<td>there to do him honor . But woe may such</td>
<td>11, 223/ 15</td>
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<td>and infidelity, all the honor that is done them</td>
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<td>see him such an honorable personage as it may</td>
<td>11, 99/ 34</td>
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<td>to speak against the honoring of his saints, wherewith</td>
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<td>and praying to saints, honoring of images, and creeping</td>
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<td>many faces in one hood . But according to his</td>
<td>11, 207/ 2</td>
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<td>many faces in one hood , I have here in</td>
<td>11, 211/ 23</td>
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<td>faces into this one hood that all the shameful</td>
<td>11, 211/ 30</td>
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<td>no man can either hope in him or love</td>
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<td>and increase both in hope and in well-working charity</td>
<td>11, 38/ 26</td>
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<td>means to make them hope in him and love</td>
<td>11, 38/ 28</td>
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<td>faith well formed with hope and charity. And therefore</td>
<td>11, 38/ 37</td>
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<td>and by faith into hope and into charity both</td>
<td>11, 40/ 36</td>
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<td>well formed faith, with hope and well-working charity that</td>
<td>11, 45/ 18</td>
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<td>were yet in good hope that whatsoever he meant</td>
<td>11, 46/ 10</td>
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<td>that after their great hope of such another feast</td>
<td>11, 47/ 11</td>
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<td>feeling faith nor proud hope upon final election set</td>
<td>11, 94/ 5</td>
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<td>that, with his good hope , he shall always couple</td>
<td>11, 94/ 7</td>
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<td>nor with faith and hope and charity too, but</td>
<td>11, 101/ 6</td>
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<td>is taken away with hope , which greatly gladdeth the</td>
<td>11, 103/ 12</td>
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<td>and yet have a hope that they shall have</td>
<td>11, 103/ 16</td>
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<td>feel in their faint hope neither great pleasure nor</td>
<td>11, 103/ 17</td>
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<tr>
<td>findeth pleasure in his hope . For as Solomon saith</td>
<td>11, 103/ 24</td>
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<td>the delay of his hope that is deferred and</td>
<td>11, 103/ 25</td>
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<td>as Solomon saith, &quot;The hope and charity with it</td>
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<td>that had always both</td>
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*Thomas More Studies 15 (2020)*
pardie, the one called
infoundeth in like wise
that it hath good
he hath both faith,
of faith and good
maior horum charitas." Faith,
all. And such great
but accompanied with good
they. For yet they
not understanding his words),
pain. But he that
heaven, and not only
it. And therefore, what
fear. And by that
their images than a
charitas, tria hec maior
his death. And this
this host is one
How is it one
many? For because that
bishop that offered the
now also the same
one oblation, all one
is Christ called the
himself, and all one
Chrysostom declareth) all the
the faith have a
in the end, the
here sharply to their
since there is none
and mind in the
the receiving of our
Sacrament, our holy, blessed
as afore. And Frere
of Luther and Frere
Frere Luther and Frere
and Zwingli and Frere
take Frith and Frere
frantic heresy of Frere
faith, agreeing with Luther,

\[ \text{hope and the other charity} \quad 11, 120/2 \]
\[ \text{hope and charity both. But} \quad 11, 121/27 \]
\[ \text{hope and charity therewith. But} \quad 11, 122/10 \]
\[ \text{hope, and charity, though he} \quad 11, 122/25 \]
\[ \text{hope, and charity well-willing to} \quad 11, 123/34 \]
\[ \text{hope, and charity, these three} \quad 11, 124/34 \]
\[ \text{hope I give them all} \quad 11, 174/21 \]
\[ \text{hope, and with her chief} \quad 11, 223/24 \]
\[ \text{hoped to have some meat} \quad 11, 31/21 \]
\[ \text{hoped by that word to} \quad 11, 34/15 \]
\[ \text{hopeth well of heaven, and} \quad 11, 103/18 \]
\[ \text{hopeth after it, but also} \quad 11, 103/19 \]
\[ \text{horrible sight seeth this fool} \quad 11, 115/14 \]
\[ \text{horror and dread, lifted them} \quad 11, 93/3 \]
\[ \text{horse of wax, nor reckon} \quad 11, 186/28 \]
\[ \text{horum charitas." Faith, hope, and} \quad 11, 124/34 \]
\[ \text{host is one host and} \quad 11, 116/10 \]
\[ \text{host and not many. How} \quad 11, 116/10 \]
\[ \text{host and not many? For} \quad 11, 116/11 \]
\[ \text{host was once offered, and} \quad 11, 116/12 \]
\[ \text{host that cleanseth us. We} \quad 11, 116/20 \]
\[ \text{host which was then offered} \quad 11, 116/20 \]
\[ \text{host, though it be offered} \quad 11, 116/35 \]
\[ \text{host or sacrifice of the} \quad 11, 118/8 \]
\[ \text{host, one sacrifice, and one} \quad 11, 209/19 \]
\[ \text{hosts of the Blessed Sacrament} \quad 11, 209/17 \]
\[ \text{hot fire of hell in} \quad 11, 3/11 \]
\[ \text{hot fire of hell shall} \quad 11, 19/28 \]
\[ \text{hot words, nor falleth at} \quad 11, 66/23 \]
\[ \text{house lightly that hath so} \quad 11, 6/14 \]
\[ \text{house of his church, so} \quad 11, 134/37 \]
\[ \text{Housel . But now, by the} \quad 11, 52/31 \]
\[ \text{Housel that we may here} \quad 11, 223/28 \]
\[ \text{Huessgen, with Zwingli, George Joye} \quad 11, 53/13 \]
\[ \text{Huessgen both (as contrarious as} \quad 11, 106/21 \]
\[ \text{Huessgen both, contrary to Master} \quad 11, 106/29 \]
\[ \text{Huessgen too, besides a lewd} \quad 11, 136/19 \]
\[ \text{Huessgen to him, too. And} \quad 11, 176/8 \]
\[ \text{Huessgen and Wycliffe against the} \quad 11, 179/24 \]
\[ \text{Huessgen, or Zwingli. And he} \quad 11, 217/24 \]
handled by false Frere
of Frith and Frere
drawn out into Frere
Lutheran heretics and these
priest Pomeran, and Frere
in which, with his
at my words, but
thing in his words,
them in these words: "
venter escis, Deus et
people in this fifteen
Christian countries this fifteen
Masquer say nay a
Church of this fifteen
commonly used this fourteen
taught therein this fourteen
seal of many a
nations have this fifteen
Christendom of this fifteen
coming whole to an
ears of a whole
Christian nations this fifteen
to me shall not
should never have felt
thereof, they love better
lacked the grief of
to me shall not
in myself -- his
our Savior, from eternal
a short remedy against
by faith, shall never
therefore, that stauncheth his
bliss, he shall never
and so stauncheth the
too, but yet they
faith, we shall never
once can never after
shall so have his
that he shall not
is, "He shall never

Huessgen | before, to make it | 11, 221/ 32
Huessgen | both as open and | 11, 222/ 3
Huessgen's | book. For Saint Augustine | 11, 75/ 4
Huessgens | , Zwinglians, and Tyndaleans draw | 11, 41/ 19
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huge | exclamations, he maketh his | 11, 153/ 24
humbly | come to me as | 11, 49/ 5
humbly | then have asked him | 11, 65/ 18
Hunc | enim pater signavit Deus | 11, 30/ 9
hunc | et illam destruct." "The | 11, 32/ 6
hundred | year because they do | 11, 115/ 18
hundred | year, but specially by | 11, 136/ 23
hundred | times. For of the | 11, 146/ 8
hundred | year, both clergy and | 11, 170/ 4
hundred | year before I was | 11, 186/ 1
hundred | year (for all they | 11, 186/ 35
hundred | miracles, both testified for | 11, 196/ 31
hundred | year judged it against | 11, 202/ 19
hundred | year before us, and | 11, 203/ 7
hundred | ears at once, and | 11, 207/ 20
hundred | persons, each of them | 11, 208/ 3
hundred | year before their days | 11, 222/ 36
hunger | , and he that believeth | 11, 22/ 2
hunger | more, to have forborne | 11, 31/ 25
hunger | and thirst than the | 11, 31/ 36
hunger | and thirst, they would | 11, 32/ 22
hunger | , and he that believeth | 11, 36/ 19
hunger | and thirst shall I | 11, 36/ 34
hunger | and thirst. The Tenth | 11, 39/ 26
hunger | . And therefore manna was | 11, 71/ 21
hunger | , that is, whoso believe | 11, 100/ 20
hunger | and thirst of the | 11, 100/ 21
hunger | nor thirst after. And | 11, 100/ 32
hunger | and thirst of our | 11, 101/ 3
hunger | and thirst still. For | 11, 101/ 7
hunger | nor thirst, but we | 11, 101/ 13
hunger | nor thirst. And why | 11, 101/ 25
hunger | and his thirst slaked | 11, 101/ 36
hunger | and thirst after the | 11, 101/ 37
hunger | nor thirst," which signifieth | 11, 102/ 5
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<td>for none other. For</td>
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<td>hunger</td>
<td>and thirst, he would</td>
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<td>after in this present</td>
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<td>and thirst, or else</td>
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<td>hunger</td>
<td>and thirst, besides this</td>
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<td>hunger</td>
<td>(which words he might</td>
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<td>hunger</td>
<td>nor thirst. And yet</td>
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<td>hunger</td>
<td>nor thirst, but that</td>
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<td>hunger</td>
<td>nor thirst nor desire</td>
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<td>hungry</td>
<td>hearts, so that we</td>
<td>11, 100/ 23</td>
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<tr>
<td>hungry</td>
<td>hearts, and so stauncheth</td>
<td>11, 101/ 2</td>
</tr>
<tr>
<td>hungry</td>
<td>hearts that we can</td>
<td>11, 101/ 14</td>
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<td>hurt</td>
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<td>spent in play. And</td>
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<td>and infidelity, and thus</td>
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<td>ignorance</td>
<td>, anon he helped them</td>
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<td>ignorance</td>
<td>, especially the chief point</td>
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<td>of his servant's evil</td>
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many parts as the image and form of the 11, 210/4
as for railing against images, purgatory, and praying to images 11, 99/16
done them at their images nor saints, but rather 11, 102/29
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Savior said unto the Jews, "He that believeth in me, fifteenth chapter. When the two more besides these this question of the take effect. Now these desperate departing, as these he likewise with these this question of the Saint Cyril saith. "The writing too; whereupon you Sacrament. And that the of objection against the said Jesus unto the words here to the nor ask as the eaten. For when the fore-remembered further unto the And because that the This communication with the were not only such very fast faith. The disciples, nor of those Christ speaking to those those disciples and those those that among the not only the other to speak unto the other apostles taught either the gentiles or the very truly to the said yet of the lay hardly to the it though these fleshly papists, being of the than this? For the be all of the Sacrament think (as the we be of the his old synagogue the flesh dead as the Jews, "He that believeth in me, 11, 38/33 Jews heard our Lord say 11, 58/2 Jews here, at the word 11, 58/17 Jews here, and from their 11, 62/1 Jews here, to whom Christ 11, 62/18 Jews and these disciples did 11, 62/32 Jews here. Since it was 11, 63/13 Jews what Saint Cyril saith 11, 63/30 Jews "(saith he) "with great Jews, ye should have believed 11, 65/16 Jews wondered that he said 11, 65/25 Jews, puttheth us in remembrance 11, 66/4 Jews, "Verily, verily, I say 11, 66/18 Jews meant only to tell 11, 67/23 Jews did how such a 11, 68/2 Jews said, "How can he 11, 70/11 Jews, "As the living Father 11, 77/19 Jews had in the beginning 11, 78/15 Jews had our Lord, teaching 11, 79/19 Jews as were his enemies 11, 79/29 Jews had before murmured against 11, 80/9 Jews neither, anyone so evil 11, 81/1 Jews, and to those disciples 11, 83/10 Jews were, with whom our 11, 84/18 Jews lived well and were 11, 85/23 Jews but many also of 11, 87/15 Jews neither against images nor 11, 102/29 Jews or paynims things hard 11, 112/1 Jews either. And therefore, if 11, 112/9 Jews, did yet for all 11, 112/19 Jews that if himself had 11, 112/23 Jews "charge the fault of 11, 113/18 Jews abhorred the bodily eating 11, 114/23 Jews "carnal opinion, yet abhor 11, 114/25 Jews had an opinion that 11, 114/27 Jews "carnal opinion. Doth any 11, 114/34 Jews thought) that the flesh 11, 115/1 Jews "opinion, so where he 11, 115/8 Jews. And that ye may 11, 116/5 Jews had weened, but quick 11, 124/4

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Could he to the Jews that asked him a 11, 131/3 his words: "When the Jews would not understand this 11, 133/7 those disciples and those Jews thought, when every man 11, 137/8 those disciples and those Jews thought that they should 11, 137/9 those disciples and those Jews and those disciples were 11, 138/21 causes for which those Jews reason more offend the false. For both the saith that both the Jews young man. Because the Jews even as the carnal Jews sense that the carnal Jews such wise, as the Jews the cause of the Jews was disension among the Jews be door?" as these Jews so did also the Jews things that made the Jews again?" And so the Jews saith he further: "Those Jews he spoke to the Jews sense with the carnal Jews And that thing signified Jews them; no, saith Saint Jews sixth chapter of Saint Jews sixth chapter of Saint Jews sixth chapter of Saint Jews the poisoned treatise that Jews matter against his fellow Jews sixth chapter of Saint Jews sixth chapter of Saint Jews same place of Saint Jews sixth chapter of Saint Jews Savior be saved. Saint Jews sixth chapter of Saint Jews sixth chapter of Saint Jews with Zwingli, George Joyce, Jews the father of Saint Jews sixth chapter of Saint Jews said here, "How can Jews that reproved him and Jews and those disciples to Jews said here, too, "How Jews at that time took Jews mentioned in the sixth Jews , and not in the Jews Job of his servants, of Jews John , not so much as Jews John , which words our Savior Jews John . And albeit that I Jews John , and by his declaration Jews John Frith had before made Jews John , by which, whoso confer Jews John Frith. The fifth shall Jews John . And incidentally, by the Jews John , declareth that himself is Jews John . And there I showed Jews John another exposition myself, in Jews John the Baptist, at such Jews John , anything spoke or meant Jews John , and so doth also Jews John Frith, and Tyndale, turn Jews John , which asked not the Jews John , whereby you may both
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side, to prove Saint
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side, to prove Saint
old eye upon Saint
so their souls may
I in him," and
his lively spirit immediately
godhead and manhood were
by his inward operation
so is the flesh
that man which, being
he shall be so
be the let) is
is inseparable, and so
and his manhood were
in unity of person
verily as it is
with my soul, and
much edifieth and profiteth
our Savior much availeth
the Son of God
is by godly virtues
is with devilish vices
whoso is grafted and
quick with Holy Spirit
spirit, but quick and
by which I was
spirit as their flesh

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<td>for their own part</td>
<td>11, 29/ 15</td>
</tr>
<tr>
<td>labor</td>
<td>for it) give them</td>
<td>11, 29/ 21</td>
</tr>
<tr>
<td>labor</td>
<td>and work therefore, work</td>
<td>11, 31/ 15</td>
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<tr>
<td>labor</td>
<td>for any more. Now</td>
<td>11, 31/ 22</td>
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<tr>
<td>labor</td>
<td>of their own. And</td>
<td>11, 33/ 2</td>
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<tr>
<td>labor</td>
<td>hither and draw up</td>
<td>11, 33/ 4</td>
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<tr>
<td>labor</td>
<td>, making the earth to</td>
<td>11, 33/ 14</td>
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<tr>
<td>labor</td>
<td>should not bring him</td>
<td>11, 33/ 15</td>
</tr>
<tr>
<td>labor</td>
<td>and work but live</td>
<td>11, 33/ 17</td>
</tr>
<tr>
<td>labor</td>
<td>again, not all men</td>
<td>11, 33/ 29</td>
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*Thomas More Studies 15 (2020)*
all men in bodily labor, but as the circumstances

to forbid them to labor for the one, but

to teach them to labor much more for the

never need more to labor for their living after

spiritual work, bidding them labor to believe. Why is

Why is it any labor to believe? Yea, verily

without any work or labor of theirs. And therefore

we need not to labor and toil for bread

more to work and labor for it." The Ninth

yet must work and labor to have it. Then

do: would you not labor to him, would you

my Father; and therefore labor to him to guide

me by his own labor alone. But all that

shall come to me. Labor therefore to my Father

by miracle without their labor, where their other kings

bare that, with great labor, they could scant find

and your murmur, and labor to my Father that

and all these heretics labor to deceive you in

commandment unto her to labor for the conception, while

should for their part labor to remove the lets

admonitions, therefore, let us labor to be sober and

our Lord bade them labor and work for the

they should work and labor for that meat, was

that perishable meat, and labor and work to win

both for sparing of labor and also because he

once." First, (that we labor not about naught) we

many plain, open miracles, labor now to make us

into their hearts and labored not upon any fallible

most poisoned heresy that labored to kill the Catholic

and by his declaration laboreth to draw men from

these words most specially laboreth to make them believe

that Blessed Sacrament), he laboreth, as I say, in

of his folly he laboreth somewhat to hide and

in which he falsely laboreth, by the color of

to soil it, and laboreth sore there about, I

neither be gluttons in laboring for the meat that

his means, partly for lack of money, retained and

that think, for the lack of learning and of

with him, I shall lack somewhat of the commodity

I call him) for lack of his other name
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<td>of them both, though</td>
<td>11, 32/1</td>
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<tr>
<td>and let us never lack</td>
<td>it nor need no</td>
<td>11, 36/15</td>
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<tr>
<td>showeth them that they lack</td>
<td>this meat, though it</td>
<td>11, 39/29</td>
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<td>should have if, for lack</td>
<td>of belief, though it</td>
<td>11, 63/21</td>
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<td>as I suppose, for lack</td>
<td>of belief, they would</td>
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<td>nothing, And so for lack</td>
<td>of belief lost the</td>
<td>11, 79/28</td>
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<tr>
<td>it. And therefore, for lack</td>
<td>of belief lost the</td>
<td>11, 79/25</td>
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<td>not believe, but for lack</td>
<td>it only, therefore, because</td>
<td>11, 85/19</td>
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<td>have not given them lack</td>
<td>of wit, and some</td>
<td>11, 97/15</td>
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<td>in them a little lack</td>
<td>charity after. And also</td>
<td>11, 123/3</td>
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<td>it), yet might it lack</td>
<td>of that love that</td>
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<td>his belief fruitless for lack</td>
<td>charity, and therefore be</td>
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<td>after that faith may lack</td>
<td>that will not eat</td>
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<td>life that they shall lack</td>
<td>of baptizing in water</td>
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<td>martyrs be damned for lack</td>
<td>of light and burning</td>
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<td>shall not write for lack</td>
<td>no good and honest</td>
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<td>And therefore I can argument be naught for lack</td>
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<td>of taking, I so</td>
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<td>of understanding, how can</td>
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<td>that they might have lacked</td>
<td>the grief of hunger</td>
<td>11, 32/22</td>
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<td>they do, that God lacked</td>
<td>power to make his</td>
<td>11, 81/36</td>
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<td>so little room that lacketh</td>
<td>the room to hide</td>
<td>11, 6/15</td>
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<td>Christ in him, but lacketh</td>
<td>that spiritual effect of</td>
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<td>us that faith never lacketh</td>
<td>charity, forgetting himself forthwith</td>
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<td>thus or else he lacketh</td>
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<td>how. For both our Lady asked how, and Nicodemus</td>
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<td>asked how. Our blessed Lady</td>
<td>, when the angel told</td>
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<td>Of truth, if our Lady had weighed her vow</td>
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<td>every book, with our Lady Matins and the dirge</td>
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<td>the litany, or our Lady Matins, and creep to</td>
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<td>perpetual virginity of our Lady . Which point I have</td>
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<td>the honor of our Lady , taken and believed for</td>
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<td>that word of our Lady , &quot;In what wise shall</td>
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<td>11, 214/5</td>
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<td>perpetual virginity of our Lady to be plainly written</td>
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<td>11, 214/28</td>
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<td>virginity of our blessed Lady . Howbeit, of truth, though</td>
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<td>perpetual virginity of our Lady to be a verity</td>
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<td>said true. &quot;By our Lady ,&quot; quoth she, &quot;but since</td>
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<td>11, 217/4</td>
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<td>jest on our blessed Lady the immaculate mother of</td>
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<td>and away with our Lady's Psalter, and cast the</td>
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have myself proved our Lady's perpetual virginity. Now since 11, 214/ 17
right belief of our Lady's perpetual virginity than I 11, 214/ 35
I make of our Lady's perpetual virginity is no 11, 215/ 19
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the scriptures that I laid him, and therefore must 11, 195/ 23
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may have such repugnance laid against it that he 11, 207/ 25
Master Masquer hath highly laid unto my charge, whose 11, 212/ 7
the scriptures that Helvidius laid against it, and layeth 11, 213/ 32
that he so diligently laid forth the leaf in 11, 216/ 23
for all the leaf laid out by him, see 11, 217/ 5
offer not now one lamb and tomorrow another, but 11, 116/ 14
will name him freer Lambert, Dane Othe the Carthusian 11, 128/ 3
member and a more lame, more astonied, and more 11, 76/ 35
shamefully halt that never lame cripple that lay impotent 11, 198/ 16
nor let us not lament and bewail, nor dread 11, 140/ 29
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Master Masquer lieth very large. For though Christ said 11, 98/ 9
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of three years at last bring you forth twain 11, 12/ 8
it again in the last day. This is verily 11, 22/ 9
him again in the last day. It is written 11, 22/ 17
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<td>see it proved at last , as appeareth by some</td>
<td>11, 70/ 1</td>
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<td>him up at the last day,&quot; but also for</td>
<td>11, 70/ 31</td>
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<td>everlasting life in the last day. The Eighteenth Chapter</td>
<td>11, 71/ 6</td>
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<td>unto Judas at his last Supper the price of</td>
<td>11, 74/ 32</td>
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<td>our bodies in the last day. But in what</td>
<td>11, 88/ 18</td>
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<tr>
<td>resuscitate him in the last day.&quot; And when he</td>
<td>11, 97/ 32</td>
<td></td>
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<tr>
<td>of my notable repugnances, last written both by his</td>
<td>11, 107/ 25</td>
<td></td>
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<tr>
<td>safe, hath at the last written both by his</td>
<td>11, 110/ 13</td>
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<tr>
<td>Chapter. But now at last of all, laid open</td>
<td>11, 119/ 6</td>
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<tr>
<td>him up in the last , in the end of</td>
<td>11, 120/ 6</td>
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<td>readers, to finish at last he concludes all together</td>
<td>11, 126/ 29</td>
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<tr>
<td>ago, nor, at this last day. For my flesh</td>
<td>11, 129/ 23</td>
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<tr>
<td>with Pharoah, and at last this matter of Master</td>
<td>11, 175/ 21</td>
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<tr>
<td>he concludes in the last , lift his neck unbroken</td>
<td>11, 177/ 9</td>
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<td>but for parables at last take an open and</td>
<td>11, 177/ 26</td>
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<tr>
<td>thereof was impossible, at last point upon these five</td>
<td>11, 184/ 4</td>
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<td>Master More saith at last . Though fear of hell</td>
<td>11, 187/ 32</td>
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<td>himself showeth here, at last , as though he would</td>
<td>11, 195/ 8</td>
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<td>he is now at last , &quot;If God would tell</td>
<td>11, 195/ 30</td>
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<td>Christ's words in his last , that of repugnance, I</td>
<td>11, 200/ 1</td>
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<td>he is now at Last Supper and, before that</td>
<td>11, 201/ 26</td>
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<td>Master Masquer cometh at last with shame enough compelled</td>
<td>11, 204/ 6</td>
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<td>Fifth Book and the last to the mocking of</td>
<td>11, 206/ 4</td>
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<td>Christian readers, to the Last of the First Part</td>
<td>11, 212/ 2</td>
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<td>God save them: &quot;At last point that I spoke</td>
<td>11, 212/ 5</td>
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<td>as he calleth the last , note, Christian reader, that</td>
<td>11, 212/ 10</td>
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<td>will first answer the Last Supper of Christ, his</td>
<td>11, 212/ 13</td>
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<tr>
<td>these they be: &quot;At last that concerneth the perpetual</td>
<td>11, 212/ 33</td>
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<tr>
<td>as he calleth the last , note, Christian reader, that</td>
<td>11, 216/ 7</td>
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<tr>
<td>thing rather than the Last Supper of Christ, his</td>
<td>11, 216/ 10</td>
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<tr>
<td>institution thereof at Christ's Last Supper of Christ, his</td>
<td>11, 217/ 20</td>
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<td>see, there the very Last Supper and Maudy, neither</td>
<td>11, 218/ 2</td>
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<td>he falsely calleth The last words of all: &quot;Nor</td>
<td>11, 218/ 34</td>
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<td>our Savior at his Last Supper of the Lord</td>
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<td>book which Frith made Last Supper, &quot;This is my</td>
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<td>ever while the world last against the Blessed Sacrament</td>
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<td>even until now very lasteth shall serve to the</td>
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<td>late that, albeit of fleshly</td>
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hath been till of
good men have of
somewhat lengthened it of
miracle that he so
master, Martin Luther, the
a long leisure over
when it is too
now here say, very
which was also no
albeit that in the
the second place, which
and many of the
dissembleth. As in the
have died, using this
he first expoundeth the
he expoundeth us the
control them not, but
the blasphemous beast) to
the works of the
the end of the
wrought in the Old
sacrifices of the Old
consent, so that no
thereto themselves. Nor no
wrought in the Old
may, when they will,
would have all the
the reasons which I
Now will I not
man's free will most
it." I will not
blessed brethren, as beggars
before whom he would
before whom he would
wisdom." These words I
liefer then he would
infidelity, he had liefer
themselves, because I will
I shall afterward anon
objections that men may

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<td>late</td>
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<td>by a piece that</td>
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<td>text were yet more</td>
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<td>part of the sixth</td>
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<td>part of the sixth</td>
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man might that had
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<td>necessary point to be</td>
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<td>some necessary things be</td>
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<td>God, ascending up, hath</td>
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<td>mantle to his disciple,</td>
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<td>it off from himself</td>
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<td>Savior Christ hath both</td>
<td>left</td>
<td>it still with us</td>
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<td>left</td>
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<td>leg</td>
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<td>other to cure the lepers and raise up dead</td>
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<td>visors have much the less fear and shame, both</td>
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<td>differences), but because the less miracle and in some</td>
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<td>and that he is less than his Father, and</td>
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<td>his manhood (which was less indeed) and not of</td>
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<td>would have murmured the less . And had they believed</td>
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<td>they have murmured the less, because they would not</td>
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<td>might make him the less bold to sin; and</td>
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<td>whereof made them the less apt and meet for</td>
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<td>them that they should less care for that perishable</td>
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<td>is that hath in less than three lines compacted</td>
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<td>These disciples stuck no less in Christ's visible flesh</td>
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<td>than suffice. For, by less than this, ye may</td>
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<td>that will fear it less if such words once</td>
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<td>his manhood, He is less than the Father, but</td>
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<td>his manhood to be less than God or</td>
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<td>less than angels, as some</td>
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<td>that can be no less yet, at the least</td>
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<td>and peradventure yet of less spiritual power than the</td>
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which for the first
first taught them the
that hath heard this
else." And therefore the
any of all these
labor to remove the
Sacrament, answering to my
arguments, which in my
that were in that
Tyndale had in his
I made in my
I made in my
should learn of the
make mention in my
as I in my
such word in my
good readers, all my
you read over my
so bold in my
the reading of my
good readers, in my
too busy. Read my
first treatise and my
the words of my
my words in my
me that, in my
put in print a
of the Altar, which
mention of my said
this book my said
the knowledge of his
again, in these his
again in these his
the cross -- and
plain against him, he
business about naught. But
of his name, not
themselves in words both
of the truth very

lesson also. And with the

letter , wherewith I confuted the

letter , I made in that

letter , For therein writeth Tyndale

letter also declared him for

letter against the poisoned treatise

letter against the pestilent treatise

letter and, because of some

letter against Frith's false handling

letter wrote against John Frith

letter , whereof he may take

letter through yourselves, and when

letter as himself cannot say

letter against his fellow Father

letter that all this gear

letter , the twenty-first leaf, and

letter over, and you shall

letter together shall soon see

letter , but also by the

letter that touch this point

letter against Frith, I say

letter against the pestilent treatise

letter of mine, as I

letter , and would seem to

letter also to sale. And

letters , he can never go

letters against Frith, how himself

letters against Frith how himself

letteth the other giving go

letteth them slink away, and

letting these heretics pass, ye

letting to procure his amendment

lewd and very large; yet

lewd and falsely handled. And
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<td>boldness it giveth when</td>
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<td>liar</td>
<td>sort of wretched heretics</td>
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<td>, which is impossible. Paul</td>
<td>11, 194/ 6</td>
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<td>liberty</td>
<td>, sententiarum Prosperi, &quot;He receiveth</td>
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<td>liberality</td>
<td>hath given us. For</td>
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<td>liberty</td>
<td>, and such as would</td>
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<td>liberty</td>
<td>to lie with a</td>
<td>11, 59/ 16</td>
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<td>liberty</td>
<td>, then though she had</td>
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<td>liberty</td>
<td>, without any promise or</td>
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<td>liberty</td>
<td>, she had, as meseemeth</td>
<td>11, 61/ 8</td>
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<td>liberty</td>
<td>of their own free</td>
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<td>on, too. But now</td>
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<td>, ergo he doth lie</td>
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<td>, but I will turn</td>
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<td>lie</td>
<td>, ergo he can lie</td>
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<td>lie</td>
<td>, and so commend his</td>
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<td>lies</td>
<td>and very devilry. Consider</td>
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<td>lies</td>
<td>and very devilry. For</td>
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<td>lies</td>
<td>and devilry, he hath</td>
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<td>lies</td>
<td>nor of devilry. But</td>
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<td>lies</td>
<td>? And if they be</td>
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<td>, and then proveth never</td>
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<td>that your shameless face</td>
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<td>, and hath made his</td>
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<td>very large. For though</td>
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<td>. And besides that, we</td>
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<td>, and not dissembleth. As</td>
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<td>life</td>
<td>to the world.&quot; Then</td>
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<td>; he that cometh to</td>
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<td>life</td>
<td>and shall raise him</td>
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<td>everlasting. I am the</td>
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<td>life</td>
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<td>of the world.&quot; The</td>
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<td>in you. He that</td>
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<td>life</td>
<td>everlasting, and I shall</td>
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<td>life</td>
<td>; the flesh availeth nothing</td>
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<td>life</td>
<td>, and we believe and</td>
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<td>life</td>
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<td>life</td>
<td>.&quot; By these words of</td>
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<td>selfsame word, and therefore</td>
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<td>of your lying brotherhood, to wit, when he</td>
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<td>his victory while he</td>
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<td>from heaven to give that abideth into everlasting</td>
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<td>from heaven and giveth am the bread of</td>
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<td>him should have everlasting believeth in me hath the bread of the</td>
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<td>shall give for the ye shall not have drinketh my blood hath it is that giveth you be spirit and the words of everlasting that abideth into everlasting you forever in everlasting</td>
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the conservation of their life
with them in everlasting life
they should after this flowing fountain of all life
that abideth into everlasting life that is permanent into and permanent into everlasting life
with them into everlasting life that abideth into everlasting life evil and a perilous surely a very mad-ordered
toeverlasting life that abideth into everlasting life from heaven and giveth am the bread of Lord, "the bread of only nourishing but also keep and conserve the conserve and keep the whereof none can have give the dead world my Resurrection again to have had in this but abide into everlasting last day unto everlasting you, the bread of is sure of eternal the very bread of be sure of everlasting that abideth into everlasting shall give for the will give for the shall give for the give it for the shall give for the shall give for the shall give for the you but for the shall give for the shall give for the
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11, 70/ 36

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to the giving of
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bread that is very
life; so because it was
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for the sustenance of
life itself, it served therefore
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therefore not to give life, but to sustain life, not forever but for the thing that is the very Godhead) the very eater in this present it shall also give yea, and that everlasting the soul in eternal men should have no you be spirit and cut out dead, without that quickeneth or giveth you be spirit and flesh should have everlasting in gobbets dead without the spirit that giveth and very fountain of eat it) give everlasting will no more give will faith alone give but spirit also and lively but also giving flesh shall have everlasting of mine doth give Spirit and of eternal maketh the Spirit give maketh the flesh give you be spirit and of the spirit and that is the natural natural life that giveth cannot of itself give the equal substance of flesh a giver of that power of giving For the spirit giveth that power of giving they might have everlasting the words of everlasting say, "If we love
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<td>only but also of life</td>
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<td>Spirit, the fountain of life</td>
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<td>will eat it, everlasting</td>
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<td>up dead men to purged</td>
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<td>but abide into everlasting</td>
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<td>the death for the shall</td>
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<td>and I shall resuscitate</td>
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<td>that they shall have</td>
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they murmured at the
weighed her vow as
light as haply some
of an angel of
that he giveth no
write for lack of
he set hell at
there is none house
and not a worse
that ever I saw
there would not of
he cannot be by
part, I shall of
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that himself thinketh most
the Blessed Sacrament in
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no bread, but in
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them into trifling with
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and faith that he
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many, may little and
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either little read or
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you see well, a
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<tr>
<td>look</td>
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<td>look</td>
<td>narrowly, then he shall</td>
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<tr>
<td>look</td>
<td>narrowly, he saith, you</td>
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<tr>
<td>look</td>
<td>. But afterward, it happened</td>
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<td>look</td>
<td>upon the place again</td>
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<td>look</td>
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<td>look</td>
<td>then for shame that</td>
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<td>look</td>
<td>more wishly on the</td>
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<tr>
<td>look</td>
<td>more wishly upon my</td>
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he listed little to
all solutions so readily)
before. And the brethren
Messiah -- whom they
never neither longed nor
texts well understood, had
to be seen or
authority than ever I
since you have not
of time, if thou
of time, if thou
and circumspectly Master Masquer
while only one man
any shame, whatsoever he
to have my soul
more astonied, and more
The Supper of the
The Supper of Our
The Supper of the
the Jews, asking our
bread from above," our
heaven and that our
said they to him, "
unto him Simon Peter, "
about. Now, as our
so few loaves, our
longing to find our
came thou hither?" Our
the scripture saith, "Our
body. Now taught our
of sloth. And our
Samaria said unto him: "
But against this our
Verily, verily," said our
prayed him and said, "
they would say, "Good
give it us, good
Chapter. Then was our
thirst. "Lo," saith our
words reprove) that our
look upon. For whereas he
look and assay whether he
looked for it now at
looked for by the prophecy
looked for any messenger from
looked upon his own book
looked upon by them that
looked for. For while he
looked for itself, I will
looked upon the self gifts
looked upon the self gifts
looketh to his matter, that
looketh in them, he seeth
looketh on his own face
loosely hanging thereon than he
Lord . By Sir Thomas More
Lord , But I beshrew such
Lord , though the man hath
Lord what token he showed
Lord showed them that Moses
Lord there, by all the
Lord , give us always this
Lord , to whom shall we
Lord did in many things
Lord had (as it followeth
Lord again, took other little
Lord answered again and said
Lord beholdeth the heart." And
Lord the Jews in these
Lord touched the appetite of
Lord , give me of that
Lord told them again that
Lord unto them, "not Moses
Lord give us this bread
Lord , give us this very
Lord , always, not for a
Lord plain with them and
Lord , "the bread of life
Lord would ask no more
never man, " said our Lord, "hath ascended into heaven 11, 43/ 13
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did it, and what estimation thereof were but of them to be lack of belief, they for lack of belief his perishing, our Savior and ten: all they themselves when they willingly will be saved or once had and afterward his cable rope, and yet hath he nothing maketh us first a If you lied so you make here so and ever drinking, ever the pleasure thereof, they hope in him or hope in him and the faith that by the faith that by faith with a working would say, "If we seek by night to seek by night to on this fashion: "By and he in us. he saith that "by as long as we thereby declare that we following where he saith," now addeth thereunto that dwell in God by yet not principally by that faith hath ever for lack of that be not only by declare and express his to express the vehement in the more fervent loss they should have if lost . Frith was, lo, a lost , no more in body lost the profit. And these lost the profit, were not lost not, but won. For lost themselves when they willingly lost their Savior. And he lost . By these admonitions, therefore lost again, as testify not lost his anchor, and run lost , since good he can loud lie for his foundation loud wittingly, how can you loud a lie, and pore loudy and ever clawing, ever the pleasure thereof, they love better hunger and thirst love him whom he knoweth love him both, and those love will work well. Yet love worketh." Here ye perceive love . Nor it may not love life, to whom should love another before whom he love another, before whom he love , we abide in God Love followeth faith in the love we abide in God love him and dwell so love him not, as the Love followeth faith in the love followeth faith in the love , yet not principally by love , but principally by faith love waiting upon her, and love that is the theological love , but also in very love that he bore toward love that they bore toward love toward him, and also
to declare the fervent
head and what a
the greatest thing that
them whom their Savior
demurely and make him
high learning passeth their
but from a far
other apostles, as Saint
Saint Mark and Saint
Matthew, Saint Mark, Saint

selfsame place of Saint
his hands are too
from, nor let him
toward her fleshly lust
affection toward her fleshly
And thus also saith
of it bread, Frere,
is a disciple of
Did not then Frere
own first master, Martin
see, good readers, that
would ween that Martin
wonder on him. For
agreement and consent. For
most prudently laid against
but by name, Frere
And surely so saith
his own heresies, Martin
false faith, agreeing with
which false opinion is
his person, as these
in hand, and ready
very father of your
godly cunning doctor M.
be, which is yet
thereby which of those
so unlearnedly, and a
except men be so
thing seemeth in men's
why be you so

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Luther and Frere Huessgen both
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11, 9/ 4
mad fools made which foolish
11, 8/ 25
mad man would almost wax
11, 9/ 10
mad as to think that
11, 32/ 16
mad eyes such as they
11, 81/ 16
mad as to ween that
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<td>if he were</td>
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<td>needs be more</td>
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<td>and they be</td>
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yet it hath not be said, "This man made you believe." He bade 11, 39/ 34 and yet his manhood made heaven and earth," and 11, 42/ 32 it not, but was made it not, but was 11, 42/ 33 for their sin and made by his godhead as 11, 42/ 33 some such gross bread made the ransom of their 11, 45/ 3 world, and would have made of earthly corn for 11, 46/ 13 miracle, so fain have made him king because they 11, 47/ 1 for their sin and made the ransom of their 11, 45/ 3 their manhood made it not, but was 11, 42/ 33 made by his godhead as 11, 42/ 33 and yet his manhood made it not, but was 11, 42/ 33 and their sin and made the ransom of their 11, 45/ 3 some such gross bread made of earthly corn for 11, 46/ 13 and a vow was made him king that he 11, 47/ 8 made him king that he 11, 47/ 8 made such as his holy 11, 52/ 22 his body, and was made and imagined by some 11, 52/ 39 were a thing but made his exposition false. And 11, 57/ 34 Masquer lieth, and hath made , and Joseph well agreed 11, 58/ 29 and a vow was made no question of the 11, 59/ 27 made no question of the 11, 59/ 27 have, she would have made any vow at all 11, 59/ 31 not that she had made both everlasting and lively 11, 71/ 1 immediate conjunction and unity, made also life himself. Therefore 11, 71/ 29 wit, the Godhead), is made everlasting life. But this 11, 72/ 25 conjunction with his godhead made thereby very lively members 11, 72/ 33 their souls, and be made a lively member of 11, 73/ 34 wise that he is made with his own hands 11, 75/ 26 Flesh and his Blood made of many grains of 11, 76/ 29 Body is one loaf made of many grapes, as 11, 76/ 30 one cup of wine made a member of that 11, 77/ 3 raised again to be respect of the loathsomeness made them the less willing 11, 82/ 3 my flesh is itself made not only lively but 11, 82/ 30 filling with perishable meat made them angry to hear 11, 87/ 3 of that company, had made this answer not only 11, 88/ 28 say, took Judas and made him his apostle, being 11, 91/ 22 work such wickedness, he made them all stand in 11, 93/ 2 in him and be made lively members of his 11, 94/ 37 earnest, holy man all made of gravity, sadness, and 11, 99/ 25 would have no prayer made unto saints, nor their 11, 102/ 26 the inordinate desire whereof made them the less apt 11, 102/ 32 priest, broken his promise made once to God and 11, 106/ 13 by such wedding, never made her wife, but made her wife, but 11, 106/ 18 made her a priest’s harlot made unto God, and ran 11, 106/ 19 both their solemn vows made them ferries" harlots both 11, 106/ 27 other a nun, and made unto Frith -- all 11, 119/ 1 mine argument in special made by men utterly set 11, 126/ 35 have all the laws
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<td>a strong trip, and Doctor Baron's treatise specially could and would have made it open and plain</td>
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<td>11, 135/ 23</td>
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<td>shall find no change matter by that change solution of Master Masquer, his folly both, and wondering that he hath that his mastership hath the trap which he ciphos adrifex, he hath major is so foolishly wit was when he thing must needs have could it then have thing I say have as Master Masquer hath made us here? Now if made us here? Now if made this major of this made of the things that such wonder thereof as with us, and hath if it were possible, I have communicated and by which I was The blood that is twice overthrown himself and piece Master Masquer hath still, and never have before the world was holy doctors and saints, that Christ could have body of Christ, and this world should be</td>
<td>11, 127/ 9</td>
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<td>made this day can bind unto God, and run made against himself upon the made them more blind, for made of that matter, I made it open and plain made upon it since. And made them to have taken made in the matter by made in the words. But made open and plain unto made it clear, for all made on me, and proveth made for me. Ye wot made for me were these made for me were these made his major so foolishly made that all the world made it. For he saith made the apostles wonder, stunned made them wonder (that thing made them wonder at that made them wonder at that made them wonder (that thing made them wonder at that made us here? Now if made his major of this made the Jews and those made them stun and stagger made himself one with us made both one). And that made common unto you my made natural man with you made in us of our made mine argument more than made you, which pleased him made heaven nor earth nor made , ergo Christ must needs made afore a good notary made it in two places made a dead member of made of nothing, and that</td>
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now, that they had miracles.) And some things earth, and some things matter as it is see yourself that I nature, which himself hath the nature that himself argument, not which I may, when he hath now. And therefore they before he would have will allow my proof allow now my proof before he would have unto some of them young man hath here his own poisoned cookery many things more, and that book which Frith have in this work which he then had of Almighty God himself, all prayer to be here you see how that he meant so world to consider how God, it is a much to see the then, good reader, the he promised Saint Mary the rods of the of speaking, as a it shall not only good gloss thereto to over the bread to over the bread to the text will well in a town to meat that is the idleness that is the made him with shame enough made also by man's hand made also by man's hand made of. And of one made none such argument as made, able to make one made, to make one self made it at his own made nothing so great a made one of his unwritten made of that point, I made for the blessed body made one of his unwritten made answer that such a made me don on my made it the supper of made as though he saw made last against the Blessed made open and clear unto made and secretly sent abroad made in every Christian country made either for souls or made Master Masquer understandeth that madly as all men may madly the man concludeth. His madness to put any doubt madness of this Masquer that madness of Master Masquer that Magdalene a perpetual honor in "And as the scripture maids might say by one maintain, feed, and sustain the maintain it with. For in maintain AntiChrist's kingdom therewith. And maintain AntiChrist's kingdom therewith. And maintain my saying. For, good maintain that God may do maintain of gluttony as to maintenance of sloth. And our
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appropriated unto the glorious majesty of the Godhead. But 11, 191/ 32
Masquer given us a major of an argument, and 11, 168/ 31
a minor, too. His major is his first part 11, 168/ 32
he hath made his major so foolishly. In which 11, 169/ 5
as I said, his major is so foolishly made 11, 170/ 11
would I deny his major. And so will I 11, 171/ 17
no more in his major than Christ said indeed 11, 171/ 18
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which we call the major , that is to wit 11, 192/ 1
reason, neither is his major true, nor his argument 11, 193/ 23
ten of those would make ten such foolish treatises 11, 8/ 24
world withal, purpose to make many changes and amend 11, 9/ 29
I shall detect and make every man perceive this 11, 10/ 27
with which he would make all men fools that 11, 11/ 32
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a spiritual sense to make us believe that those 11, 19/ 9
false wily purpose to make men ween (and so 11, 20/ 6
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divine wisdom. First, to make them the more meet 11, 25/ 5
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people were minded to make him their king, the 11, 26/ 9
Labor and work, and make you meet that you 11, 27/ 18
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get this meat and make them selves meet therefore: yet 11, 29/ 15
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stand still demurely and make him low courtesy again 11, 99/ 37

to laugh yet and make merry with him where 11, 100/ 5

his follies, which would make mine answer overlong to 11, 100/ 15

so that they may make merry here the while 11, 103/ 15

of Christ's blessed person, make them meet to eat 11, 103/ 27

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see, he meaneth to make men ween that by 11, 108/ 5

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the soul and also make us safe forever, it 11, 119/ 16
of faith alone would make all the world to 11, 119/ 20
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at the least wise make some bumbling about a 11, 120/ 37
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Master Masquer juggle and make us believe that he 11, 122/ 8
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to wit, that they make as though they believed 11, 126/ 26
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lo, doth Master Masquer make Christ expound his own 11, 138/ 15
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possible for him to make it at once in 11, 138/ 30
after the Ascension to make them more offended to 11, 139/ 1
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lest Master Masquer might make some ween that I 11, 140/ 11
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else as for to make men sure that verily 11, 144/ 25
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were, then shall he make no man (that wise 11, 147/ 37
odious as he would make it) if he grant 11, 148/ 1
first, I misfortuned to make so feeble that he 11, 149/ 19
as themselves list to make them, and then they 11, 149/ 36
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thus may this poet make a man to signify a man signify an blind men see," as such an outcry upon men know that he to those oppositions that sure work and answer me be taken in me perceive them better none answer but such men ween it were for any strength of any man (but if) us poor people ween them clearly perceive that the matter the more them stun and stagger them either stun or search therein, but to me bold to answer his body in many against the truth, and much ado and prove , and none may serve himself so sure, and any more sticking with the belief that the me a cardinal. But them rather think that the eating of Christ's men take both paradise them ween that there the fear of that a creature equal unto his own body in the thing impossible unto us amazed, Master Masquer it so, as you anything created to be any creature to be
that God which could
impossible that God could
concluded that God cannot
possible to God to
impossible, except More would
me that he would
he were able to
own doctrine, must ye
your argument, God may
me that he would
me that he would
not the power to
of his grace, and
God seeth how to
body, as they would
his almighty power to
hath made, able to
that himself made, to
soil it, as children
tile shards and then
wit, that God may
thing as these heretics
blood. And therefore to
well open and to
your shameless face can
Frith's writing, and to
the proof that I
say that they that
them do both unlawfully
Frith's writing, and to
all this world to
of yours that you
words, on which you
through his visor, and
Frere Huessgen before, to
help of Almighty God,
miracles, labor now to
immaculate mother of Christ,
to the purpose. The
over book, which the

| make | all this world, heaven                           | 11, 192/ 11 |
| make | Christ's manhood to be                          | 11, 193/ 5  |
| make | Christ's body to be                            | 11, 193/ 8  |
| make | a creature equal to                            | 11, 193/ 29 |
| make | God a liar, which                              | 11, 194/ 6  |
| make | each of both their                             | 11, 195/ 30 |
| make | his word true in                               | 11, 195/ 33 |
| make | us a miracle to                                | 11, 196/ 5  |
| make | his body in many                               | 11, 196/ 7  |
| make | his own body in                                | 11, 196/ 13 |
| make | it be in two                                   | 11, 197/ 1  |
| make | his own blessed body                           | 11, 198/ 12 |
| make | us both good. But                              | 11, 199/ 10 |
| make | them stand together well                       | 11, 200/ 8  |
| make | the belief in the                              | 11, 207/ 7  |
| make | one body be in                                 | 11, 207/ 35 |
| make | one face, keeping still                        | 11, 207/ 37 |
| make | one self word that                             | 11, 208/ 1  |
| make | castles of tile shards                         | 11, 208/ 19 |
| make | them their pastime in                          | 11, 208/ 20 |
| make | one body to                                   | 11, 208/ 26 |
| make | it now. And therefore                          | 11, 210/ 18 |
| make | that point well open                           | 11, 210/ 22 |
| make | it sink into men's                             | 11, 210/ 22 |
| make | shall never against these                     | 11, 211/ 30 |
| make | all for the Sacrament                          | 11, 212/ 16 |
| make | of our Lady's perpetual                       | 11, 215/ 19 |
| make | them do both unlawfully                       | 11, 215/ 27 |
| make | them and may, when                            | 11, 215/ 28 |
| make | all for the Sacrament                          | 11, 216/ 13 |
| make | any argument of for                            | 11, 218/ 30 |
| make | upon me here? If                              | 11, 219/ 13 |
| make | here so loud a                                | 11, 219/ 24 |
| make | it red for shame                              | 11, 219/ 34 |
| make | it falsely seem that                          | 11, 221/ 32 |
| make | you the folly and                             | 11, 222/ 3  |
| make | us so foolishly blind                          | 11, 223/ 2  |
| make | mocks at all pilgrimages                       | 11, 223/ 8  |
| maker | of the book, in                                | 11, 8/ 8    |
| maker | hath entitled The Supper                       | 11, 10/ 1   |
rest or cease, but
know none heretics, this
after forward and first
let them babble, pride
and in that matter
the way, the man
epistle that Master Masquer
pay) which change he
it to them he
promise that Christ here
the Sacrament of Christ
he is evil, nor
of the flesh that
power of the Spirit
a man, because he
confirmeth his apostles and
will." "Our Lord therefore
not (as Master Masquer
while his witless writing
here, as Master Masquer
our sins. Master Masquer
notable notes that he
salvation. And Master Masquer
not see it, but
hath not indeed, but
his arguments, which he
argument, toward which he
Master Masquer here, that
his Holy Spirit, which
teeth." Here Master Masquer
the words that he
readers, that Master Masquer
no papists, then he
subtle disputations that he
thus he saith: "Here
of mine, that he
he rehearseth as himself
a heinous handling as
in which Master Masquer
his huge exclamations, he

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<td>little difference. For I</td>
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<td>not thereby that he</td>
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<td>the flesh give life</td>
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<td>maketh</td>
<td>himself very sure that</td>
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<td>it) that nothing else</td>
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<td>here by his exposition</td>
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<td>us a pretty short</td>
<td>11, 109/18</td>
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<td>of my notable repugnances</td>
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<td>yet his matter much</td>
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<td>men of one manner</td>
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<td>men perceive him for</td>
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<td>maketh</td>
<td>it plain and open</td>
<td>11, 148/5</td>
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<td>maketh</td>
<td>against me, by name</td>
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<td>M. More this argument</td>
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<td>maketh</td>
<td>the first, I misfortuned</td>
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<td>them new. These were</td>
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<td>it such a pernicious</td>
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<td>his great outcry upon</td>
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<td>maketh</td>
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argument against himself, and
there understood him, which
question gone, which he
them for parables, what
feeble as Master Masquer
substantially soiled that he
you. And since he
mine unwritten vanities, and
a high. First he
of his glory he
be without beginning, yet
The Fourteenth Chapter. Then
is the inconvenience that
so cunning as he
goodly mock that he
the mire, but God
in his words following,
much and nothing proveth
in that glass, and
made, but which himself
in my name and
the one that he
will say that he
the selfsame sample, he
in the glass, he
that argument that he
of which Master Masquer
upon. For whereas he
Frith (whom Master Masquer
of their both books
his omnipotent godhead, marvelously
a necessity to labor,
will working with him)
now fallen from the
of their fall by
in the other two.
necessity to be believed,
they feign a belief,
trap of mine own
of Christ's body, and

maketh all his wondering that
maketh nothing against me. Now
maketh for a way to
maketh it against me that
maketh the apostles in the
maketh me therein such a
maketh us first a loud
maketh as though these things
maketh his reason thus: it
maketh many creatures in many
maketh he many a thousand
maketh Master Masquer another argument
maketh Master Masquer affirm it
maketh himself therein, which granteth
maketh here, and you shall
maketh heretics fall flat in
maketh as though he would
maketh many a stark lie
maketh as many strange faces
maketh in my name and
maketh it feeble for the
maketh for me, though the
maketh not that argument, but
maketh that argument for me
maketh and faceth himself that
maketh in mine name. We
maketh all the difficulty, that
maketh much ado to have
maketh as though he would
maketh mention of my said
making one perfect person, and
making the earth to be
making you believe me; and
making him a king. Then
making them to forget themselves
Making therefore for this time
making God's holy Testament insufficient
making as though they believed
making that I am fallen
making thereof in the bread
the marvel of the
making of the glass itself 11, 207/ 18
malapert already enough. And therefore 11, 33/ 35
malapert , as Master Masquer would 11, 176/ 29
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malice. For though Judas was 11, 91/ 2
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malice. And where he saw 11, 93/ 11
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malicious, as were 11, 85/ 25
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man and woman both, which 11, 3/ 5
man be well aware, that 11, 4/ 11
man suffer to talk at 11, 4/ 12
man be bold to talk 11, 5/ 4
man, busy about to cure 11, 5/ 8
man that is a heretic 11, 5/ 14
man would if he could 11, 7/ 9
man hath his heart bent 11, 7/ 16
man hath not set his 11, 7/ 18
man that, mocking at mine 11, 8/ 12
man so well-learned and so 11, 8/ 36
man might be ashamed to 11, 9/ 10
man would almost wax red 11, 9/ 11
man and a toward, till 11, 9/ 23
man much marveled that in 11, 9/ 25
man hath named it The 11, 10/ 1
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man perceive this man's evil 11, 10/ 27
man bringeth in two places 11, 11/ 14
man hath made us in 11, 11/ 29
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man hath in disputing with 11, 12/ 12
man, by withdrawing his name 11, 13/ 4
man maketh as though he 11, 15/ 6
man should ever after this 11, 15/ 27
man should trust his wit 11, 15/ 29
man should trust his troth 11, 15/ 29
man almost unknown that the 11, 17/ 27
man been accustomed to play 11, 18/ 7
man that will expound all 11, 18/ 33
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<td>11, 22/16</td>
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<td>man eat of this bread</td>
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<td>man give us his flesh</td>
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<td>man and drink his blood</td>
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<td>Man ascending up where he</td>
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<td>man can come to me</td>
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<td>man eateth of the sheep</td>
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<td>man perisheth and loseth its</td>
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<td>man into the flesh of</td>
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<td>11, 28/35</td>
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<td>man, this meat is of</td>
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<td>11, 29/1</td>
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<td>man it abideth whole and</td>
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<td>11, 29/2</td>
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<td>man, but altering, turning, and</td>
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<td>11, 29/4</td>
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<td>man from his gross fleshliness</td>
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<td>man could by his own</td>
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<td>Man shall give you,&quot; telling</td>
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<td>11, 29/18</td>
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<td>Man, Christ himself, whose own</td>
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<td>Man shall give you.&quot; Now</td>
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<td>11, 29/31</td>
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<td>Man could not give them</td>
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<td>11, 29/34</td>
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<td>Man but also the Son</td>
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<td>11, 30/1</td>
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<td>Man by that he</td>
<td></td>
<td>11, 30/2</td>
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<td>Man (that is to wit)</td>
<td></td>
<td>11, 30/3</td>
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<td>man ) than he is verily</td>
<td></td>
<td>11, 30/4</td>
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<td>man together. Thus hath our</td>
<td></td>
<td>11, 31/9</td>
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<td>man can do it</td>
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<td>11, 35/1</td>
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<td>man hath already. But my</td>
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<td>man but only bare faith</td>
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<td>11, 37/5</td>
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<td>man would teach a child</td>
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<td>11, 37/17</td>
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<td>man can come unto Christ</td>
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<td>11, 37/20</td>
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<td>Augustine saith, the fleshly</td>
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<td>them know that no meat the Son of</td>
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<td>but the Son of</td>
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<td>meat the Son of</td>
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<td>were the Son of</td>
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<td>only the Son of</td>
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<td>and no more verily</td>
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<td>is the Son of</td>
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<td>forefather Adam, the first</td>
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<td>person of God and</td>
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<td>a work that no</td>
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<td>the life that the</td>
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<td>more of any Christian</td>
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<tr>
<td>like as if a</td>
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<tr>
<td>as much as no</td>
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Christian virtues, since no man can either hope in and Christ can no man Christianly know but by quarrels, nor do no man no violence, nor take the Apostle saith, a man is justified by faith seem to an unchristian man , or to a false manhood itself, as every man hath his own. And good reader, shall no man need to be moved For like as a well be said, "This of Christ saith "this which is not only sacrament of baptism, "No heaven, the Son of man hath ascended into heaven they did. For never man had there been in but he. "For never man ," said our Lord, "hath heaven, the Son of Man , that is to wit that the Son of godhead the Son of Man , but the Son of but the Son of Man . But now, though, the and the Son of Man were both one -- am the Son of Man ; and I, the Son I, the Son of Man , am the Son of I, the Son of Man , am sitting with my this exposition himself. "No of the nature of man can come to me as we say a man abhor, shrink, and withdraw sent me: that every man is obedient unto his that seeth his Son man die here for the person, both God and it to make any man ween that that point not among yourselves; no man cometh to me but that there can no man come to me but surely there shall no man be taught the faith teach him. Nor every man is not full taught learneth it, which no man can do by any from heaven. "For every man that hath heard this tell you, that never man saw my Father yet and so hath no man else." And therefore the the lesson that any man heareth and learneth of which the Son of Man shall give you," as
ween that no good **man** ever did. Upon these 11, 52/ 5  
And lest that any **man** should be troubled in 11, 52/ 18  
it then (will some **man** say) that it appeareth 11, 52/ 26  
was also no Latin **man** but a Greek, because 11, 52/ 35  
the flesh of the **man** whom it nourisheth, which 11, 53/ 25  
it nourisheth, which every **man** well wotteth that any 11, 53/ 26  
I trust every wise **man** will believe a little 11, 57/ 18  
said, "How can this **man** give us his flesh 11, 58/ 7  
shall that be? For **man** said, "I know none" -- 11, 58/ 23  
since I know no **man** but a Greek, because 11, 58/ 33  
though she knew no **man** for I know no 11, 58/ 36  
for I know no **man** she meant therein not 11, 59/ 2  
she never would know **man** to lie with a 11, 59/ 4  
But here may some **man** discern whether it were 11, 59/ 16  
to be not a **man** or spirit, and also 11, 60/ 33  
make her conceive without **man** if he would, therefore 11, 61/ 18  
thee, but if a **man** be born again he 11, 62/ 5  
said, "How may a **man** be born again when 11, 62/ 7  
again?" Lo, here the **man** was deceived in that 11, 62/ 9  
meant not that a **man** should be bodily born 11, 62/ 12  
said, "How may a **man** be born again when 11, 62/ 28  
likewise as, though no **man** knoweth what thing God 11, 64/ 11  
and substance, yet a **man** is justified by faith 11, 64/ 12  
him; so though a **man** know not the reason 11, 64/ 14  
intent that no Christian **man** should doubt of the 11, 66/ 1  
of the Son of **Man** , ye shall not have 11, 66/ 19  
were meety for a **man** to ask. But they 11, 67/ 2  
all folk that no **man** be moved to mistrust 11, 68/ 1  
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of the Son of **Man** and drink his blood 11, 68/ 28  
surely, though neither any **man** had ever written upon 11, 70/ 4  
must needs make any **man** that were willing to 11, 70/ 8  
of the Son of **Man** and drink his blood 11, 70/ 24  
him. For though every **man** here naturally die for 11, 71/ 4  
from heaven that a **man** should eat thereof and 11, 71/ 20  
life. "Yea," saith some **man** , "but they drank water 11, 71/ 24  
him that is only **man** , but the blood of 11, 71/ 28  
the blood of that **man** which, being joined to 11, 71/ 28
Like as if a man unto molten wax put other, so if a man receive the Flesh and see how verily a man eateth in the Sacrament receiving, by which a man not only receiveth Christ's into himself, so every man that only unworthily receiveth the plainly declareth that every man , good and bad both Saint Augustine that a man, see how verily a man eateth in the Sacrament Augustine saith, if a man doth good and bad only verily, which every man, in him perseverantly: that in him Father. And so that Nicodemus, "The Son of God and needed no see the Son of that body doth no see the Son of him but for a see the Son of himself, the Son of but puff up a so hard that no to any good Christian see the Son of sit, of whom no see the Son of you already that no these words, "that every be had, nor no that he rejecteth no door knocking; if any near. Let the wicked way, and the unrighteous And finally that no our Savior, that no of his also, "No that no other side, that no for them) biddeth every man is at liberty to either other part, every thereby the evil of
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<td>11, 89/26</td>
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<td>an apostle than another, , if Christ should have</td>
<td></td>
<td>11, 90/11</td>
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<td>like as if a , because he maketh himself</td>
<td></td>
<td>11, 90/16</td>
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<td>which he rewardeth one, above another after the</td>
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<td>11, 90/23</td>
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<td>merits, and yet every, of them all far</td>
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<td>11, 90/24</td>
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<td>likewise as though a, have an incurable sickness</td>
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<td>11, 90/33</td>
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<td>him away. For a, is a free creature</td>
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<td>11, 92/31</td>
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<td>final election set any, in his own heart</td>
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<td>11, 94/6</td>
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<td>wrong. For though a, may diversely expound one</td>
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<td>11, 96/15</td>
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<td>our part, though no, wrote one word more</td>
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<td>11, 96/31</td>
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<td>be given to the, either for honesty or</td>
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<td>11, 97/2</td>
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<td>folly. For though a, may well and with</td>
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<td>11, 97/16</td>
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<td>plainly speaketh that no, can miss to perceive</td>
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<td>11, 97/24</td>
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<td>with authority biddeth every, mark it well and</td>
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<td>What wit hath this, ? But now will Master</td>
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<td>11, 98/27</td>
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<td>great pity that a, should mock Master Masquer</td>
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<td>yet I ween the, hath so little honesty</td>
<td></td>
<td>11, 99/6</td>
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<td>I can see) the, had liefer confess himself</td>
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<td>11, 99/8</td>
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<td>cover, so that a, must pull off the</td>
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<td>sage, sad, earnest, holy, all made of gravity</td>
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<td>if a right great, would wantonly walk a</td>
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<td>11, 99/28</td>
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<td>same. For if a, drink a pint of</td>
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<td>11, 101/29</td>
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<td>a quart more, some, would say he were</td>
<td></td>
<td>11, 101/33</td>
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<td>But now if this, meant any good in</td>
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<td>with Christ,&quot; such a, , lo, as he findeth</td>
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<td>and not that a, shall by his faith</td>
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<td>were a good Catholic, , I would not much</td>
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<td>he mean that no, that once believeth that</td>
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<td>And why should any, then be so mad</td>
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<td>11, 107/4</td>
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<td>heavenly mysteries that never, had heard of before</td>
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<td>ever have let any, see his false folly</td>
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<td>such works as no, else had done, their</td>
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<td>of reason blame no, that, in the exposition</td>
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<td>no mastery for a, to be short, that</td>
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<td>carnal opinion. Doth any, that receiveth the Blessed</td>
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<td>endure to look any, in the face for</td>
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<td>it giveth when a, may walk about in</td>
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<td>daily sacrifice. But no, saith that he is</td>
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<td>mummery be an honest, , or else a false</td>
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<td>advertisement of some other, , Master Masquer, to mend</td>
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all. As where a man believeth truly every article 11, 121/36
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it not. But no man dissembleth the thing that 11, 126/14
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and instead of a man , a very stark ass 11, 154/ 27

he said that no man could kill him against 11, 155/ 16

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Now, since therefore this man is so cunning, and 11, 159/ 20

at that that no man might well come in 11, 160/ 27

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take me as a man might send a child 11, 163/ 21

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speaking because that every man perceived his words for 11, 164/ 11

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And this may every man soon see that list 11, 167/ 35

places. And therefore no man said how can he 11, 167/ 36

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is old? May a man enter again into his 11, 172/ 32

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I was made natural man with you, that same 11, 174/ 28
of the Son of Man, etc."

Man standeth upon this argument

man that hath wit perceiveth

man to taunt as it

man else might well with

man of us bound to

Man, and drink his blood

man trust his false promise

man knoweth already that the

man now despiseth), then would

man believe Christ's word that

man to dispute of his

man or woman in a

man, and let all the

man alone. The soul now

man, had it not then

man, in all which that

man, and yet should not

man concludeth. His conclusion is

Man must die, that everyone

man hath, after his long

man in respect of me

man hath, and what an

man God himself, which hath

man be bold to say

man more shamefully soused in

man. For it hath God

man with his old eyes

man well could with any

man were so wise as

man will doubt but that

this wotteth well every

man (that any learning hath

man may soon see that

man himself, to give such

man useth upon a similitude

man looketh in them, he

man that is learned seeth

man unlearned conceive and imagine

man, which is a very

man had there overshot himself
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<td>here causing him to</td>
<td>11, 212/ 18</td>
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<td>between myself and another man</td>
<td>, I should not for</td>
<td>11, 213/ 5</td>
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<td>Saint Jerome himself, a man</td>
<td>far otherwise seen in</td>
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<td>I know not a man</td>
<td>?” do reason and show</td>
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<td>himself that if a man</td>
<td>look narrowly, then he</td>
<td>11, 214/ 16</td>
</tr>
<tr>
<td>Masquer saith that a man</td>
<td>cannot spy that but</td>
<td>11, 214/ 18</td>
</tr>
<tr>
<td>have proved or any man</td>
<td>else the perpetual virginity</td>
<td>11, 215/ 5</td>
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<tr>
<td>blood drink.” Belike the man</td>
<td>had there overshot himself</td>
<td>11, 216/ 15</td>
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<td>himself foul, the young man</td>
<td>here causing him to</td>
<td>11, 216/ 15</td>
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<tr>
<td>happeth sometimes ere a man</td>
<td>be ware in a</td>
<td>11, 216/ 33</td>
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<tr>
<td>I am sure the man</td>
<td>would not be so</td>
<td>11, 217/ 2</td>
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<tr>
<td>saw lightly in any man</td>
<td>in my life. Which</td>
<td>11, 217/ 15</td>
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<tr>
<td>neither Tyndale nor no man</td>
<td>else can say that</td>
<td>11, 218/ 3</td>
</tr>
<tr>
<td>while Tyndale was the man</td>
<td>against whom I wrote</td>
<td>11, 218/ 20</td>
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<tr>
<td>you look that any man</td>
<td>should trust your word</td>
<td>11, 219/ 14</td>
</tr>
<tr>
<td>for shame that any man</td>
<td>should trust your wit</td>
<td>11, 219/ 16</td>
</tr>
<tr>
<td>write that the young man</td>
<td>hath here made me</td>
<td>11, 219/ 20</td>
</tr>
<tr>
<td>upon boldness that no man</td>
<td>could have known him</td>
<td>11, 219/ 27</td>
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<tr>
<td>vine. This saith no man</td>
<td>not so much as</td>
<td>11, 221/ 10</td>
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<tr>
<td>every man perceive this man</td>
<td>evil cookery in his</td>
<td>11, 10/ 27</td>
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<td>I so handle this man</td>
<td>mischievous heresy in this</td>
<td>11, 10/ 32</td>
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<tr>
<td>be such as without that he would for</td>
<td>labor should not bring</td>
<td>11, 33/ 15</td>
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<td>though it were no man</td>
<td>redemption verily give to</td>
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<td>excel the capacity of the man</td>
<td>else but mine. But</td>
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<td>against the devoir of man</td>
<td>wit that our mind</td>
<td>11, 64/ 24</td>
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<td>and amendment of the faith a meat of</td>
<td>free will most lay</td>
<td>11, 86/ 28</td>
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<td>of all this holy man</td>
<td>incurable malice. For though</td>
<td>11, 91/ 1</td>
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<td>in persuasible words of the man</td>
<td>soul, yet is it</td>
<td>11, 97/ 18</td>
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<tr>
<td>of no persuasible words of the man</td>
<td>purpose, for which he</td>
<td>11, 102/ 18</td>
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<td>work miracles at every man</td>
<td>wisdom.&quot;These words I</td>
<td>11, 111/ 23</td>
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<td>and not after any man</td>
<td>wisdom. But then saith</td>
<td>11, 111/ 26</td>
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<td>and not after any man</td>
<td>bidding, said yet of</td>
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<td>with Master Masquer upon the man</td>
<td>traditions.&quot; This plaster, good</td>
<td>11, 120/ 21</td>
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<td>then are there no man</td>
<td>traditions.&quot; I will not</td>
<td>11, 126/ 32</td>
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<td>holy Saint Chrysostom, every man</td>
<td>traditions, by which word</td>
<td>11, 126/ 34</td>
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<td>scripture other things to alone the knowledge of man</td>
<td>traditions so evil as</td>
<td>11, 128/ 20</td>
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<td>more places than that</td>
<td>own wit that any</td>
<td>11, 141/ 13</td>
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<td>man’s body, and therein had</td>
<td>reason as hard to</td>
<td>11, 180/ 31</td>
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<td>man’s secret thought. And yet</td>
<td>body, and therein had</td>
<td>11, 190/ 25</td>
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<td>man’s faith a meat of</td>
<td>soul, yet is it</td>
<td>11, 97/ 18</td>
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<td>man’s purpose, for which he</td>
<td>wisdom.&quot;These words I</td>
<td>11, 111/ 23</td>
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<td>man’s wisdom. But then saith</td>
<td>wisdom. But then saith</td>
<td>11, 111/ 26</td>
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<td>man’s bidding, said yet of</td>
<td>traditions.&quot; This plaster, good</td>
<td>11, 120/ 21</td>
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<td>man’s traditions.&quot; I will not</td>
<td>traditions, by which word</td>
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<td>man’s traditions so evil as</td>
<td>own wit that any</td>
<td>11, 141/ 13</td>
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<tr>
<td>man’s reason as hard to</td>
<td>body, and therein had</td>
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<td>every soul in every man's body now. And yet</td>
<td>11, 192/ 23</td>
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<td>ever it was for man's redemption, that is to</td>
<td>11, 195/ 16</td>
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<tr>
<td>too,&quot; (meaning the young man's body and Christ's) &quot;to</td>
<td>11, 195/ 31</td>
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<td>is indeed every good man's part. And as for</td>
<td>11, 199/ 20</td>
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<td>things made also by man's hand. As one face</td>
<td>11, 206/ 26</td>
<td></td>
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<tr>
<td>things made also by man's hand as one face</td>
<td>11, 207/ 17</td>
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<td>out abroad into every man's hands, because Frith's treatise</td>
<td>11, 222/ 12</td>
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<td>do take away Christ's manhood from Christ's Blessed Sacrament</td>
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<td>took upon him the manhood, the very flesh and</td>
<td>11, 31/ 3</td>
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<td>the conjunction of his manhood in wonderful unity with</td>
<td>11, 31/ 6</td>
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<td>all meant of his manhood (which was less indeed</td>
<td>11, 41/ 27</td>
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<td>had he by his manhood another several will and</td>
<td>11, 42/ 8</td>
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<td>the person of his manhood itself, as every man</td>
<td>11, 42/ 9</td>
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<td>the will of his manhood he obeyed the Godhead</td>
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<td>be understood of his manhood , how can it stand</td>
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<td>both the godhead and manhood were joined and united</td>
<td>11, 42/ 18</td>
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<td>and die,&quot; because his manhood so should, and yet</td>
<td>11, 42/ 28</td>
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<td>earth,&quot; and yet his manhood made it not, but</td>
<td>11, 42/ 33</td>
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<td>meaneth not his only manhood but his whole person</td>
<td>11, 43/ 2</td>
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<td>of God, nor his manhood the Son of God</td>
<td>11, 43/ 18</td>
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<tr>
<td>the godhead and the manhood were not both one</td>
<td>11, 43/ 20</td>
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<tr>
<td>sensual part of my manhood would of the nature</td>
<td>11, 44/ 21</td>
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<tr>
<td>my will of my manhood shall also be so</td>
<td>11, 44/ 28</td>
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<tr>
<td>this obedience of my manhood unto the death, the</td>
<td>11, 45/ 4</td>
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<tr>
<td>also of my glorious manhood forever, each of you</td>
<td>11, 45/ 16</td>
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<tr>
<td>his godhead and his manhood were joined and knit</td>
<td>11, 78/ 9</td>
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<td>they believed that his manhood had been conceived by</td>
<td>11, 80/ 16</td>
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<td>his godhead and his manhood both, into the meat</td>
<td>11, 102/ 23</td>
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<td>Now, therefore, since his manhood is a creature, it</td>
<td>11, 188/ 34</td>
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<td>To attribute to his manhood that property which only</td>
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<tr>
<td>saying, as concerning his manhood , He is less than</td>
<td>11, 189/ 4</td>
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<tr>
<td>Christ as concerning his manhood to be less than</td>
<td>11, 189/ 8</td>
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<tr>
<td>any creature. But Christ's manhood is a creature. Ergo</td>
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<td>the Godhead. But Christ's manhood is not such (as</td>
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<tr>
<td>holy scripture); ergo his manhood cannot be in all</td>
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<tr>
<td>the Godhead. But the manhood of Christ is a</td>
<td>11, 191/ 33</td>
<td></td>
</tr>
<tr>
<td>not God, ergo Christ's manhood cannot be in all</td>
<td>11, 191/ 34</td>
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<td>no more were the manhood of Christ, though it</td>
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<tr>
<td>God could make Christ's manhood to be in all</td>
<td>11, 193/ 5</td>
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<td>God.&quot; Here it is manifest what Peter and his</td>
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<td>again</td>
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<td>holy doctor Saint Chrysostom</td>
<td>manifestly declareth and showeth that</td>
<td>11, 175/ 12</td>
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<td>by many wonderful miracles</td>
<td>manifestly proved and testified that</td>
<td>11, 197/ 11</td>
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<tr>
<td>Catholic folk, and his</td>
<td>manifest manifold heresies also, withal which</td>
<td>11, 17/ 1</td>
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<td>God. And all those</td>
<td>manifest manifold senses (diverse in the)</td>
<td>11, 18/ 2</td>
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<td>instead of all the</td>
<td>manifest manifold sacrifices and oblations of</td>
<td>11, 116/ 4</td>
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<td>God hath himself by</td>
<td>manifest manifold open miracles plain and</td>
<td>11, 183/ 25</td>
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<td>earth, calling the earth</td>
<td>mankind that was made thereof</td>
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<td>saw so noyous unto</td>
<td>mankind that, even when he</td>
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<td>them the bread of</td>
<td>manna in desert, of which</td>
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<td>Our fathers have eaten</td>
<td>manna in the desert, as</td>
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<td>Your fathers have eaten</td>
<td>manna in the desert and</td>
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<td>your fathers have eaten</td>
<td>manna and are dead. He</td>
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<td>Our fathers did eat</td>
<td>manna in desert, as it</td>
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<td>of the meat of</td>
<td>manna that their forefathers had</td>
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<td>was that bread of</td>
<td>manna given them by God</td>
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<td>the other bread of</td>
<td>manna might seem no bread</td>
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<td>some such bread as</td>
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<td>down from heaven, as</td>
<td>manna was given down in</td>
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<td>feed the body as</td>
<td>manna did, and yet be</td>
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<td>them before, than any</td>
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<td>of the miracle of</td>
<td>manna , but that they should</td>
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<td>our Savior, &quot;did eat</td>
<td>manna in the desert, and</td>
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<td>For the meat of</td>
<td>manna brought not eternal life</td>
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<td>against hunger. And therefore</td>
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<td>that is to wit,</td>
<td>mankind was not the bread</td>
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<td>from heaven than the</td>
<td>mankind whose descending from heaven</td>
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<td>your fathers did eat</td>
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<td>come from heaven, than</td>
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<td>your fathers did eat</td>
<td>mankind , because it is not</td>
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<td>corrupteth further, after the least, is all in</td>
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is undoubtedly a certain manner of eating that flesh
that blood, in which manner he that eateth it
it after a certain manner, which Christ saw when he
a certain manner, which manner Christ saw when he
it in a certain manner, which manner Christ saw when he
our Savior used that manner of speaking by the
them), is of another manner descended down from heaven
say, "This is another manner of bread, otherwise come
own soul, is another manner of heavenly bread, and

to eat for another manner of purpose. For manna
my Maundy supper, the manner whereof I will not
eat in such a manner that it shall not
they known that the manner in which he would
the time tell them the manner how he would give
eat it in another manner, animated with my soul
other things in this manner, as it were in
But in what marvelous manner that it shall not
it in one true manner, of a false purpose
of mine in no manner wise. But yet like
ask him now another manner thing, a thing of
body. For in like manner as he that is
him warning that this manner writing of faith alone
that they meant that manner faith that had always
serve them. For that manner faith taught ever the
he meaneth the first manner of faith, that is
and much blasphemous railing manner, of a false purpose
specially, and without any manner wise. But yet like
maketh men of one manner writing of faith alone
meant in the other manner faith that had always
hath he a mad manner of faith taught ever the
for the form and manner as he that is
words after the same manner faith that had always
marveled nothing at the manner faith taught ever the
men's arguments in such manner faith that had always
his words and his manner faith taught ever the
matter. For such a manner faith that had always
hearers murmured for that manner faith taught ever the
the words or the manner faith that had always
them marveled of the manner faith taught ever the
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*Thomas More Studies 15 (2020)*
and nothing changeth his manners. For as falsely as
left unto Heliseus his mantle as a very great
that far excelleth Helyas's mantle. But the Son of
left his disciple his mantle to his disciple, left
verse of the compute manual, , Ergo ciphos adrifex, he
so might Master Masquer mar all his own exposition
mistaking by negligence might me thinketh by that
the better perceive and remembering well these things,
while with him. But nor the godhead neither.
these words, good readers, our Lord. And therefore
authority biddeth every man
I would not much that to such as scripture there, with Saint evangelists, Saint Matthew, Saint and bid Master Masquer
world, anointed, signed, and here now before, yet
we be justified," I and with that number
which should have been because that by the
reader with wondering from And also that gloss
also rehearseth, evil communication trap. For then he
mind right well. But, me that they did?
verily meat." What now? his own first master,
we would ween that of his own heresies,
thereupon conclude that many life. And if ye grace -- if ye

martyrs be damned for lack
marreth and corrupteth good manners
marreth all his matter. For
marry, if he would do
Marry, saith he, "for they
Marry then, saith Master Masquer
Martin Luther, the late wellspring
Martin Luther and Master Masquer
Martin Luther, either), he must
martyrs, that they did? Marry, saith he, "for they
Martin Luther, either, he must
paraclete, evil communication trap. For then he
marriage, and corrupteth good manners
marriage, all his matter. For
marry, if he would do
Marry, saith he, "for they
Marriage, that they did? Marry, saith he, "for they
Marriage, that they did? Marry, saith he, "for they
Marriage, that they did? Marry, saith he, "for they
Marriage, that they did? Marry, saith he, "for they

spiritual, and bade him marvel not thereof, no more 11, 63/ 1
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<td>as Master More saith</td>
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<td>marvelled</td>
<td>, nor yet were not</td>
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<td>here is (as Master Masquer saith it is) none</td>
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<td>cometh of a high</td>
<td>11, 196/17</td>
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<td>you. I answer Master</td>
<td>Masquer</td>
<td>therefore, Christ told it</td>
<td>11, 196/18</td>
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<td>whole brotherhood and Master</td>
<td>Masquer</td>
<td>among others (whosoever he</td>
<td>11, 197/21</td>
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<tr>
<td>you have heard, Master</td>
<td>Masquer</td>
<td>goeth on, and giveth</td>
<td>11, 197/24</td>
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<td>you shall hear Master</td>
<td>Masquer</td>
<td>himself confess) I said</td>
<td>11, 197/35</td>
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<td>thus much, saith Master</td>
<td>Masquer</td>
<td>that I am too</td>
<td>11, 198/7</td>
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<td>eloquence withal. But Master</td>
<td>Masquer</td>
<td>, on the other side</td>
<td>11, 198/10</td>
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<td>the devil. Yet Master</td>
<td>Masquer</td>
<td>cannot leave me thus</td>
<td>11, 198/36</td>
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<td>not compare with Master</td>
<td>Masquer</td>
<td>therein, nor would wax</td>
<td>11, 199/7</td>
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<td>and Tyndale and Master</td>
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<td>11, 199/ 15</td>
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<td>the mire than Master</td>
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<td>repugnance with which Master</td>
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<td>the words of Master</td>
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<td>invented scoff that Master</td>
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<td>11, 200/ 30</td>
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<td>openly. Where is Master</td>
<td>Masquer</td>
<td>11, 201/ 8</td>
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<td>now of truth, Master</td>
<td>Masquer</td>
<td>11, 201/ 26</td>
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<td>And therefore, when Master</td>
<td>Masquer</td>
<td>11, 201/ 30</td>
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<td>as well as Master</td>
<td>Masquer</td>
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<td>the purpose, and Master</td>
<td>Masquer</td>
<td>11, 203/ 37</td>
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<td>Chapter. Now whereas Master</td>
<td>Masquer</td>
<td>11, 204/ 4</td>
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<td>in these words, Master</td>
<td>Masquer</td>
<td>11, 204/ 9</td>
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<td>of scripture which Master</td>
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<td>11, 204/ 19</td>
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<td>church. And if Master</td>
<td>Masquer</td>
<td>11, 204/ 31</td>
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<td>and saints, as Master</td>
<td>Masquer</td>
<td>11, 205/ 3</td>
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<td>have rehearsed you, Master</td>
<td>Masquer</td>
<td>11, 205/ 29</td>
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<td>such railing in Master</td>
<td>Masquer</td>
<td>11, 205/ 36</td>
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<td>The Twenty-Second Chapter. Master</td>
<td>Masquer</td>
<td>11, 206/ 4</td>
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<td>broken into twenty, Master</td>
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<td>customizable manner of Master</td>
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<td>such argument as Master</td>
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<td>11, 207/ 30</td>
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<td>But now, whereas Master</td>
<td>Masquer</td>
<td>11, 208/ 16</td>
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<td>places is, whatsoever Master</td>
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<td>as properly as Master</td>
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<td>point of which Master</td>
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<td>11, 209/ 25</td>
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<td>in the glass, Master</td>
<td>Masquer</td>
<td>11, 210/ 7</td>
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<td>these words which Master</td>
<td>Masquer</td>
<td>11, 210/ 24</td>
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<td>no miracles, saith Master</td>
<td>Masquer</td>
<td>11, 210/ 26</td>
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<td>what then, good Master</td>
<td>Masquer</td>
<td>11, 210/ 27</td>
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<td>lo, were by Master</td>
<td>Masquer</td>
<td>11, 210/ 29</td>
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<td>at this word, Master</td>
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<td>11, 211/ 3</td>
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<td>some verses yet, Master</td>
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<td>11, 211/ 18</td>
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<td>mine own that Master</td>
<td>Masquer</td>
<td>11, 212/ 7</td>
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<td>my dialogue, wherein Master</td>
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<td>11, 213/ 2</td>
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<td>answered already that Master</td>
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<td>the thing that Master</td>
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<td>this point have Master</td>
<td>Masquer</td>
<td>11, 214/ 13</td>
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<td>Now since that Master</td>
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<td>11, 214/ 18</td>
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<td>I demand of Master</td>
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<td>or falsehood of Master</td>
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<td>so foolishly, as Master</td>
<td>Masquer</td>
<td>11, 217/ 31</td>
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<td>you see that Master</td>
<td>Masquer</td>
<td>11, 217/ 33</td>
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<td>good readers, that Master</td>
<td>Masquer</td>
<td>11, 218/ 15</td>
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<td>see, good readers, Master</td>
<td>Masquer</td>
<td>11, 218/ 23</td>
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<td>intent yet that Master</td>
<td>Masquer</td>
<td>11, 218/ 29</td>
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<td>readers, and bid Master</td>
<td>Masquer</td>
<td>11, 218/ 31</td>
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<td>And now saith M.</td>
<td>Masquer</td>
<td>11, 219/ 8</td>
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<td>But how now, Master</td>
<td>Masquer</td>
<td>11, 219/ 11</td>
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<td>surely, good readers, M.</td>
<td>Masquer</td>
<td>11, 219/ 31</td>
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<td>showed you before) Master</td>
<td>Masquer</td>
<td>11, 220/ 11</td>
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<td>of mine that Master</td>
<td>Masquer</td>
<td>11, 220/ 32</td>
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<td>unto Frith (whom Master</td>
<td>Masquer</td>
<td>11, 221/ 6</td>
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<td>perceived, but if Master</td>
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<td>11, 221/ 17</td>
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<td>the folly of Master</td>
<td>Masquer</td>
<td>11, 222/ 5</td>
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<td>and Tertullian, which Master</td>
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<td>11, 222/ 20</td>
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<td>the meanwhile, may Master</td>
<td>Masquer</td>
<td>11, 222/ 25</td>
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<td>Master Mummer under his</td>
<td>masquer's</td>
<td>11, 13/ 1</td>
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<td>see that all Master</td>
<td>Masquer's</td>
<td>11, 20/ 15</td>
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<td>may clearly perceive Master</td>
<td>Masquer's</td>
<td>11, 51/ 34</td>
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<td>better than either Master</td>
<td>Masquer's</td>
<td>11, 57/ 19</td>
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<td>the more shall Master</td>
<td>Masquer's</td>
<td>11, 57/ 36</td>
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<td>were true, as Master</td>
<td>Masquer's</td>
<td>11, 96/ 21</td>
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<td>here put off his</td>
<td>Masquer's</td>
<td>11, 99/ 33</td>
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<td>can not let Master</td>
<td>Masquer's</td>
<td>11, 104/ 35</td>
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<td>both, contrary to Master</td>
<td>Masquer's</td>
<td>11, 106/ 30</td>
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<td>come to me.&quot; Master</td>
<td>Masquer's</td>
<td>11, 113/ 14</td>
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<td>good heed to Master</td>
<td>Masquer's</td>
<td>11, 114/ 16</td>
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<td>yet to stop Master</td>
<td>Masquer's</td>
<td>11, 116/ 33</td>
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<td>with it, yet Master</td>
<td>Masquer's</td>
<td>11, 122/ 31</td>
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<td>the maintenance of Master</td>
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<td>11, 128/ 28</td>
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<td>ye wot well, Master</td>
<td>Masquer's</td>
<td>11, 130/ 18</td>
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<td>so. This is Master</td>
<td>Masquer's</td>
<td>11, 130/ 30</td>
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<td>the Blessed Sacrament, Master</td>
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<td>11, 132/ 32</td>
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<td>11, 135/ 18</td>
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<td>you see that Master</td>
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<td>11, 139/ 9</td>
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<td>ye read again Master</td>
<td>Masquer's</td>
<td>11, 145/ 11</td>
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<td>that ever I saw</td>
<td>Masquer</td>
<td>11, 117/ 15</td>
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<td>here handleth this? He</td>
<td>Masquer</td>
<td>11, 117/ 31</td>
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<td>in that point beliefeth</td>
<td>Masquer</td>
<td>11, 217/ 15</td>
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<td>plainly beliefeth me. For</td>
<td>Masquer</td>
<td>11, 218/ 23</td>
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<td>in this thing either</td>
<td>Masquer</td>
<td>11, 218/ 29</td>
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<td>shall have no matter</td>
<td>Masquer</td>
<td>11, 218/ 31</td>
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<td>mark well my words</td>
<td>Masquer</td>
<td>11, 219/ 8</td>
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<td>that I said there</td>
<td>Masquer</td>
<td>11, 219/ 11</td>
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<td>here, if he were</td>
<td>Masquer</td>
<td>11, 219/ 31</td>
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<td>let go by, as</td>
<td>Masquer</td>
<td>11, 220/ 11</td>
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<td>met with, and which</td>
<td>Masquer</td>
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<td>maketh as though he</td>
<td>Masquer</td>
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<td>list better to believe</td>
<td>Masquer</td>
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<td>here. And whereas I</td>
<td>Masquer</td>
<td>11, 222/ 5</td>
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<td>layeth in his second</td>
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<td>11, 222/ 20</td>
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<td>(since it is, as</td>
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<td>face forceth not much</td>
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<td>11, 13/ 1</td>
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<td>allegorical exposition of his</td>
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<td>11, 20/ 15</td>
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<td>malicious falsehood therein, I</td>
<td>Masquer's</td>
<td>11, 51/ 34</td>
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<td>or mine. Lo, thus</td>
<td>Masquer's</td>
<td>11, 57/ 19</td>
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<td>false dice appear. The</td>
<td>Masquer's</td>
<td>11, 57/ 36</td>
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<td>is not. And therefore</td>
<td>Masquer's</td>
<td>11, 96/ 21</td>
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<td>handling, show you some</td>
<td>Masquer's</td>
<td>11, 96/ 33</td>
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<td>words. &quot;Consider what this</td>
<td>Masquer's</td>
<td>11, 97/ 5</td>
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<td>visor and show forth</td>
<td>Masquer's</td>
<td>11, 99/ 33</td>
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<td>&quot;once&quot; this once pass</td>
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<td>words, desire another, and</td>
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<td>11, 106/ 30</td>
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<td>exposition of these words</td>
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<td>fingers. For there he</td>
<td>Masquer's</td>
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<td>mouth in the whole</td>
<td>Masquer's</td>
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<td>faith, that is neither</td>
<td>Masquer's</td>
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<td>exposition that God is</td>
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<td>exposition, by which as</td>
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<td>own heresy for which</td>
<td>Masquer's</td>
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<td>argument, which he liketh</td>
<td>Masquer's</td>
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<td>own argument (if it</td>
<td>Masquer's</td>
<td>11, 132/ 32</td>
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<td>argument is of a</td>
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<td>argument hath no pith</td>
<td>Masquer's</td>
<td>11, 139/ 9</td>
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<td>words here, ye shall</td>
<td>Masquer's</td>
<td>11, 145/ 11</td>
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<td>plain proof by Master Masquer's argument against Master Masquer's</td>
<td>11, 145/ 31</td>
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<td>then is all Master I will have Master death. And by Master</td>
<td>11, 145/ 32</td>
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<td>said not thus, Master answered you all Master the condition at Master</td>
<td>11, 146/ 34</td>
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<td>were present (against Master these words of Master destroyeth he plain Master)</td>
<td>11, 148/ 20</td>
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<td>this matter of Master once again to Master needs follow against Master and consider well Master it follow by Master and then consider Master once. And thus Master stone. As for Master readers, that by Master have always, lo, Master that, for all Master And therefore, by Master repugnance, turneth to Master your spectacles upon your first part of Master first course of Master the while, set Master but over that this there, and all Master holy Canon of the Masquer mocking here the selfsame body in the is represented in the saith of the Holy Blessed Sacrament in the Blessed Sacrament in the that is, that the the Canon of the the Canon of the Mass Mass Mass Mass Mass Mass Mass Mass Masquer's Masquer's Masquer's Masquer's Masquer's Masquer's Masquer's Masquer's Masquer's Mass</td>
<td>11, 145/ 36</td>
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<td>Masquer's argument against Master Masquer's mind that our Savior Masquer's matter gone. Now that Masquer's own words to bear Masquer's own argument, if he Masquer's own argument hath cut Masquer's arguments, by which he Masquer's hand that if mine Masquer's saying) went their ways Masquer's own, Master Masquer concludeth Masquer's reason, but if it Masquer's against my second argument Masquer's two sore captious questions Masquer's mind (in the ears Masquer's argument. What thing so Masquer's reason that God Almighty Masquer's goodly mock that he Masquer's questions concerning Christ's blessed Masquer's young Master David, whoso Masquer's wise reason those old Masquer's arguments. Now touching the Masquer's words even here before Masquer's own tale, though I Masquer's confusion and not mine Masquer's nose. I wist once Masquer's work, and taken up Masquer's Supper, which he falsely Masquer's second part aside till Masquer's book also, and that Masquer's whole matter, too, before Masquer's</td>
<td>11, 146/ 37</td>
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<td>Masquer's</td>
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<td>Masquer's</td>
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than grant that the
Mass should be any good
Mass and all. "Thus you
Mass, which Master Masquer, with
Master Mock, whom the verity
Mass, doth in these
Master More," and sometime, "Master
Mock," and, "let More
Master Mummer under his masquer's
Mummer, which name he
Master Masquer. And thus finishing
Masquer hath in this
Masquer first falsely rehearseth
Masquer plainly proved therein
Masquer playeth us here
Masquer maketh here as
Masquer expoundeth us Christ's
Masquer here did only
Masquer a heretic. And
Masquer's allegorical exposition of
Masquer saith he only
Masquer left out and
Masquer beginneth himself. Lo
Masquer, when came thou hither
of his Christian school
Masquer either, and that
Masquer is naught and
Masquer, the adversary of
Masquer that all men
Masquer argueth and speaketh
More his faith," as
Masquer's malicious falsehood therein
Masquer doth that through
Masquer speaketh so much
Masquer will say that
Masquer, Frith, and Tyndale
Masquer in his exposition
Masquer himself doth in
Masquer in his exposition
Masquer, and expoundeth Christ's
Masquer will say that

I lay against Frith,
but if ye see
play the pageant that
the selfsame epistle that
with the mind that
wise, good readers, if
the point that proveth
well see that all
a spiritual eating as
other ships, which piece
text but there, as
they said unto him, "
good and a wise
than I am or
then yourself say that
death. But now saith
that matter. Thus would
mine own head, as
and speaketh always of "
ye may clearly perceive
deceive you not as
but a Greek, because
of Rome. Now, if
the craft with which
ye may see that
because I find that
sake, the falsehood of
cross, cometh me now
and most. Now if

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again that so might
after. And therefore shall
of the two givings
one. But yet if
little better than either
cross. And therefore, while
bearth me record that
Gospel, the more shall
and oversight, offend his
unsoiled. But now, lest
worthy, "Art thou the
by Saint Cyril that
upon the place because
and blood (which thing
drink it (which thing
him. And yet is
Blessed Sacrament, of which
wicked seller of his
evil as now be
it still. For though
those words. Wherein lest
death and Passion, as
not unknown to his
false, foolish exposition of
of Saint John, which
see thereby clearly that
word were true, as
Sacrament, of which eating
the further declaration of
his book, these are
of here is (as
meat but faith. For
himself. And now saith
upon what color saith
First, in this construction
he said not (as
Christ had said as
is the meat. But
man? But now will
a man should mock
Master  Masquer mar all his  11, 56/ 34
Master  Masquer never wade out  11, 57/ 8
Master  Masquer, to mock us  11, 57/ 10
Master  Masquer strive with me  11, 57/ 13
Master  Masquer's or mine. Lo  11, 57/ 19
Master  Masquer with his heresy  11, 57/ 31
Master  Masquer lieth, and hath  11, 57/ 34
Master  Masquer's false dice appear  11, 57/ 36
Master  by the breaking of  11, 61/ 20
Master  Masquer might make men  11, 63/ 27
Master  in Israel and know  11, 64/ 7
Master  Masquer here, which by  11, 67/ 22
Master  Masquer shall not make  11, 68/ 22
Master  Masquer agreeth) but, over  11, 69/ 1
Master  Masquer denieth) and yet  11, 69/ 3
Master  Masquer here much more  11, 69/ 26
Master  Masquer in all his  11, 71/ 35
Master  , though he first with  11, 75/ 24
Master  Masquer and Frith and  11, 81/ 2
Master  Masquer say that if  11, 81/ 6
Master  Masquer might make men  11, 82/ 31
Master  Masquer and Frith and  11, 84/ 7
Master  , which though he showed  11, 89/ 1
Master  Masquer to the contrary  11, 95/ 13
Master  Masquer hath expounded you  11, 96/ 5
Master  Masquer expoundeth it wrong  11, 96/ 14
Master  Masquer's is not. And  11, 96/ 20
Master  Masquer would with his  11, 96/ 27
Master  Masquer's handling, show you  11, 96/ 32
Master  Masquer's words. "Consider what  11, 97/ 5
Master  Masquer saith it is  11, 97/ 20
Master  Masquer may plainly see  11, 97/ 21
Master  Masquer very solemnly, and  11, 97/ 36
Master  Masquer so? Because (saith  11, 98/ 3
Master  Masquer lieth very large  11, 98/ 9
Master  Masquer maketh it) that  11, 98/ 12
Master  Masquer would make it  11, 98/ 14
Master  Masquer, because the belief  11, 98/ 20
Master  Masquer wax angry with  11, 98/ 28
Master  Masquer, when every fool  11, 98/ 33
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<td>with them; so till</td>
<td>Master Masquer here put off</td>
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<td>be very hard for</td>
<td>Master Masquer to verify the</td>
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<td>glory.&quot; But then tempereth</td>
<td>Master Masquer his words of</td>
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<td>thirst after here, as</td>
<td>Master Masquer maketh here by</td>
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<td>how much pestilent poison</td>
<td>Master Masquer hath in this</td>
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<td>words, but added by</td>
<td>Master Masquer in his gloss</td>
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<td>gloss. And yet if</td>
<td>Master Masquer were a good</td>
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<td>that he is of sect, or is peradventure</td>
<td>Master Tyndale's sect, or is</td>
<td>11, 104/30</td>
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| I can not let would I wit of worshippeth him. Now if but God. Then since so often, "I ask ask Master More this,"
More leave to ask dinner. But then would Master Masquer call me of hell. For if if Master Masquer be a wooing. And if if Master Masquer be a priest's harlot. If Huessgen both, contrary to grief? What answer shall mine and saith: "Had and lie, too. Had speaketh of, and had it appeareth plain that things. And where will you see how madly died for our sins. was crucified. And as perceive that long before our sins. And when readers, the wit of pen? And whencesoever that come hardly and bid they live; now may be bold to bid

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I now say to 
 Master Masquer the more boldly 11,111/4
 necessary points more. Whereof 
 Master Masquer would take away 11,111/13
 crucified. Which argument of 
 Master Masquer were not even 11,111/16
 would I fain that 
 Master Masquer had gone a 11,111/20
 I lay not against 
 Master Masquer, for he keepeth 11,111/24
 of God." Here may 
 Master Masquer see that Saint 11,111/30
 of God. Now if 
 Master Masquer therefore will be 11,111/34
 by miracles, so must 
 Master Masquer prove his expositions 11,112/20
 bold to say to 
 Master Masquer that, except he 11,112/27
 him. And therefore while 
 Master Masquer would seem to 11,112/31
 so many, and when 
 Master Masquer, instead of miracles 11,113/2
 the matter, and let 
 Master Masquer yet again mock 11,113/6
 must come to me." 
 Master Masquer’s exposition of these 11,113/14
 heart to do as 
 Master Masquer doth, leave all 11,114/27
 special good heed to 
 Master Masquer ashes to rail 11,114/32
 And now is not 
 Master Masquer were now bare 11,115/4
 form of bread? If 
 Master Masquer further in the 11,115/23
 Ninth Chapter. Then saith 
 master, Martin Luther, the late 11,117/32
 in a visor unknown. 
 Master Masquer careth not what 11,115/27
 be clearer, to prove 
 Master Masquer a very fond 11,116/26
 doctor Saint Chrysostom, against 
 Master Masquer mocking here the 11,116/28
 And yet to stop 
 Master Masquer’s mouth in the 11,116/33
 the cross. How can 
 Master Masquer be more plainly 11,117/5
 in this point that 
 Master Masquer here now denieth 11,117/28
 olation. And this cannot 
 Master Masquer himself deny. For 11,117/31
 For his own first 
 master, Tyndale saith that he 11,117/32
 forth this heresy that 
 Master Masquer toucheth here, that 11,117/35
 of the Mass, which 
 Master Masquer, with two other 11,118/21
 that Martin Luther and 
 Master Masquer, evil Christian heretics 11,118/24
 what a compendious writer 
 Master Masquer is that hath 11,118/28
 more easily judge whether 
 Master Masquer in his mumery 11,119/9
 of some other man, 
 Master Masquer, to mend his 11,120/4
 saith; against which scripture 
 Master Tyndale saith that he 11,120/32
 against the same scripture 
 Master Masquer saith that faith 11,120/34
 sufficeth for salvation. And 
 Master Masquer maketh yet his 11,120/36
 off the shame. But 
 Master Masquer handleth the matter 11,121/6
 everlasting life. Now would 
 Master Masquer juggle and make 11,122/8
 infounded with it, yet 
 Master Masquer’s faith, that is 11,122/31
 fall from any, as 
 Master Masquer is fallen from 11,123/6
 dare well say that 
 Master Masquer believeth no point 11,123/7
day as much as words thus, now cometh to the maintenance of in him." Now if dwell in God: if how well and circumspectly dissimulat. And therefore, if a long dispicion with let this folly of ye see, take against then of reason must will I then ask reason it is that should we then hear you certain pieces of more plainly. And then is, ye wot well, not so. This is them) would have made very selfsame place? For Now ask I, therefore, what wise also? If eat. So that, whereas selfsame place, that since in the Blessed Sacrament, thou believest." Here is of sight, so fareth thing, what prating soever was offered by Melchizedek, I will hold here the kingdom of God," body to be eaten, with their teeth." Here brought you forth against yet keep I for his board. But where as well knoweth, and this new drunken doctor For thus, lo, doth had thereto. Now if

Master Masquer saith that is 11, 123/ 14
Master Masquer and saith that 11, 124/ 8
Master Masquer's exposition that God 11, 124/ 12
Master Masquer would have said 11, 124/ 17
Master Masquer were a good 11, 124/ 19
Master Masquer looketh to his 11, 125/ 35
Master Masquer mean here by 11, 126/ 18
Master Masquer upon man's traditions 11, 126/ 33
Master Masquer pass, and this 11, 127/ 13
Master Masquer here), and I 11, 127/ 25
Master Masquer give me leave 11, 127/ 35
Master Masquer what example of 11, 128/ 7
Master Masquer confess that all 11, 128/ 17
Master Masquer preach either their 11, 128/ 22
Master Masquer's exposition, by which 11, 128/ 27
Master Masquer deviseth Christ the 11, 130/ 1
Master Masquer's own heresy for 11, 130/ 18
Master Masquer's argument, which he 11, 130/ 30
Master Masquer to forbear this 11, 131/ 20
Master Masquer saith here that 11, 131/ 24
Master Masquer, whether Christ could 11, 131/ 27
Master Masquer answer me no 11, 131/ 30
Master Masquer argueth that Christ 11, 132/ 23
Master Masquer cannot say nay 11, 132/ 28
Master Masquer's own argument (if 11, 132/ 32
Master Masquer fall to juggling 11, 133/ 21
Master Masquer here, that maketh 11, 133/ 28
Master Masquer make, I have 11, 135/ 5
Master Masquer's argument is of 11, 135/ 18
Master Masquer for this time 11, 135/ 21
Master Masquer may argue generally 11, 135/ 30
Master Masquer upon these words 11, 136/ 3
Master Masquer maketh as though 11, 136/ 15
Master Masquer, proving themselves fellows 11, 136/ 28
Master Masquer matter enough besides 11, 136/ 30
Master Masquer saith that More 11, 137/ 3
Master Masquer, too, that we 11, 137/ 12
Master Masquer, and, with a 11, 138/ 9
Master Masquer make Christ expound 11, 138/ 15
Master Masquer mean here for 11, 138/ 25
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<td>Master Masquer</td>
<td>his Ascension into heaven, thus you see that for impossibility. Now if what devil reason hath Thus it appeareth that before, and therefore is at once. Wherein, lest do, and as indeed plainly destroy all that in heaven? For though Saint Chrysostom plainly that indeed. And therefore let For he confuteth you, the more credible man, The Fourth Chapter. But in that matter thus argument and his exposition any man doubt whether see, good readers, that man desired, nor by himself devised; now cometh our Savior that (as if ye read again in these words, which would, and would, as a plain proof by Master Masquer's argument against and then is all them, I will have will I ween make he did indeed, though for these words which of his anchor-hold whereby of death. And by he said not thus, the wise argument of exposition, there are against Sacrament, against which point I would wit of readers, answered you all</td>
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not well be soiled,

Master Masquer was content to

am very sure that

Master Masquer hath no such

soil them. Which while

Master Masquer hath done with

I say not, as

Master Masquer saith I say

take the condition at

Master Masquer's hand that if

of your equity, bid

Master Masquer leave his iniquity

this matter in which

Master Masquer maketh his great

the other side that

Master Masquer hath given us

this word "they marveled,"

Master Masquer saith thus: "That

word, and therefore lieth

Master Masquer in saying it

this wise way of

Master Masquer, if I had

violating his sister Tamar,

Master Masquer would say, "Lo

this wise solution of

Master Masquer? This proveth not

for this solution of

Master Masquer, made open and

wondered and marveled as

Master More saith, or murmured

not offended with their

Master Christ's words and manner

Lo, good readers, here

Master Masquer, because he thinketh

it may indeed, if

Master Masquer saith true that

and where yes. Now

Master Masquer, when he wrote

is verily meat," etc.

Master Masquer is so wily

of the country. For

Master Masquer, in the twenty-ninth

And all twelve questions

Master Masquer, wilily to beguile

answer no. But then

Master Masquer replieth that the

of his first question,

Master Masquer hath given himself

not all. Then saith

Master Masquer that if I

with him. Here hath

Master Masquer another fall in

say nay? Then except

Master Masquer could prove yes

word. How will now

Master Christ prove me that

phrases. And answered their

Master Masquer, when he asked

texts in scripture that

Master Masquer understandeth not no

unto him, "Wilt thou,

Master Masquer, go thy way

too?" Whether would then

Master Masquer have letted to

thy further pleasure." Would

Master Masquer have been contented

that will"? Now if

Master Masquer would (as I

good readers, see that

Master Masquer, "If More answer

now? Marry then, saith

Master Christ's words and manner

offended with this their

Master Masquer caught me here

or his either, hath

Master Masquer's saying) went their

then were present (against

Master Masquer cast me down

am fallen in? Hath
holy saint, to catch
offended with this their
phrases, and answered their
the living God." Lo,
The words, lo, of
I deal plainly with
words of Christ, as
upon these words of
of Master Masquer's own,
a parable. But against
their lives. And therefore,
for all his, "lo,
Lord's supper." Here hath
those mocks and jests,
of a parable, as
reader, the madness of
a mad argument as
them, indeed, all that
say I that if
For as feeble as
curious and inquisitive as
a disciple, whatsoever his
so destroyeth he plain
pleasure, better to believe
indeed. Which thing, lest
last this matter of
return once again to
the apostles understood their
of Man, etc." If
see, good readers, whereto
must needs follow against
their master's word, which
presumptuous and malapert, as
would have been. Lo,
thus good readers, goeth
readers, you see that
argument there, then believe
formal. But then goeth
forth on and saith: "
readers, how many things

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<td>Masquer list himself. And</td>
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<td>affirmeth, not to be</td>
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<td>Masquer's reason, but if</td>
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first, good readers, where
Master Masquer saith that
all places at once,
places at once, where
right way. For is
believe no more than
to Father Frith and
believers for heretics, either
foolish argument. For if
Augustine could, or the
say, tell me then,
you not, I say,
point I have brought
while he liveth. Moreover,
scripture for the proof,
the third point that
fast, too. Would God
these? But here saith
remember, good readers, that
kind of arguing which
of arguing I say
hath seen here, that
the Catholic faith, and
as I say. And
the true faith, which
good Christian readers, if
many plain open miracles,
but dream. Now while
upon such considerations, give
what a goodly piece
and the truth of
and his, too, ere
This is also by
his kingdom, that thing
very special piece, wherein
and the meekness of
without ending. How proveth
Fourteenth Chapter. Then maketh
we must consider what
to make us amazed,

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Master More must first prove 11, 178/ 37
Master More must not prove 11, 179/ 2
Master Masquer saith that ere 11, 179/ 6
Master Masquer, nor Father Frith 11, 179/ 8
Master More were able to 11, 179/ 9
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Master More or any man 11, 179/ 16
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master captain of his own 11, 180/ 16
Master Masquer, believe the church 11, 180/ 26
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Master Masquer I have set 11, 180/ 33
Master Masquer cannot deny me 11, 180/ 36
Master Masquer must then, though 11, 181/ 8
Master Masquer toucheth, in which 11, 181/ 24
Master Masquer would abide by 11, 181/ 34
Master Masquer that these be 11, 182/ 12
Master Masquer belied me right 11, 182/ 16
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Master Masquer useth himself, and 11, 182/ 29
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contrary. But how now,

the first part of

the first course of

I showed you before)

argument of mine that

did you perceiving, but if

for the while, set

and the folly of

Christosom, and Tertullian, which

them there, and all

in the meanwhile, may

had thus understood his

him to write his

the text, at their

heard and understood their

the text) at their

it well at their

then whether both his

had once, his own

affirm finally that the

scripture sufficiently their own

and homely with his

own trap that his

first it pleaseth his

man, far the greater

surely it is no

God Almighty had a

feeble in the faith

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and thereby God almighty's

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<td>the better conceive this matter and more easily perceive</td>
<td>11, 43/27</td>
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<tr>
<td>that place of the matter, me thought it not</td>
<td>11, 46/3</td>
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<tr>
<td>to speak of that matter .Thus would Master Masquer</td>
<td>11, 51/18</td>
<td></td>
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<tr>
<td>no question of the matter, but gladly gone about</td>
<td>11, 59/28</td>
<td></td>
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<tr>
<td>from God, and his matter no worldly wooing but</td>
<td>11, 61/6</td>
<td></td>
</tr>
<tr>
<td>was clean from the matter , told him that it</td>
<td>11, 62/36</td>
<td></td>
</tr>
<tr>
<td>I make all this matter of mine own head</td>
<td>11, 63/28</td>
<td></td>
</tr>
<tr>
<td>I make all the matter of mine own head</td>
<td>11, 68/23</td>
<td></td>
</tr>
<tr>
<td>our Savior declareth this matter with plain words himself</td>
<td>11, 68/24</td>
<td></td>
</tr>
<tr>
<td>and for the whole matter . For who can more</td>
<td>11, 72/2</td>
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<td>that thus thought this matter so marvelous hard and</td>
<td>11, 79/27</td>
<td></td>
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<tr>
<td>have murmured at the matter at all. For I</td>
<td>11, 80/38</td>
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<td>beginning. And in this matter whereof God hath not</td>
<td>11, 89/17</td>
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<tr>
<td>feign you not the matter but expound it you</td>
<td>11, 96/13</td>
<td></td>
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<tr>
<td>naught, and all the matter clear upon our part</td>
<td>11, 96/31</td>
<td></td>
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<tr>
<td>in so great a matter write so wisely? And</td>
<td>11, 98/34</td>
<td></td>
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<tr>
<td>crime and, because the matter in this place so</td>
<td>11, 99/3</td>
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<tr>
<td>any good in this matter , and would say that</td>
<td>11, 101/34</td>
<td></td>
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<tr>
<td>to teach them the matter and the form of</td>
<td>11, 108/32</td>
<td></td>
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<tr>
<td>go forth in the matter , and let Master Masquer</td>
<td>11, 113/6</td>
<td></td>
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<tr>
<td>mouth in the whole matter , he showeth that this</td>
<td>11, 116/33</td>
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</tbody>
</table>
Masquer maketh his matter much worse than William, with a long process, shortly in a few, that when he hath, up he taketh his, as Theophylactus, and Saint.

Master Masquer handleth the matter, with a long process, more wilily than, ruffleth up all the matter, short in a few, that as when he hath, I will hold here, as Theophylactus, and Saint.

Master Masquer looketh to his matter, our mind from the specially made of that, before upon this same, I for Master Masquer's wit, mock in this plainly. And in that is to say, "This time have declared the spoke thereof declare the is all Master Masquer's matter.

readers, that in this his speech in this moved, and thought the from marking well the the effect of the the impairing of the change made in the readers, that in this no change in the own part in the without change of the they disputed upon the but for the very written against in this and disputed against the him further of the any strength of his here testifieth. If this of so strange a his presumptuous presupposing, the for to furnish his and saith: "If this of so strange a

matter safe, hath at the
matter much worse than William
matter, with a long process
matter both more wilily than
matter, shortly in a few
matter, that when he hath
matter, up he taketh his
matter, as Theophylactus, and Saint
matter enough besides of holy
matter and lie, ye shall
matter thus Master Masquer saith
matter that I here have
matter much more openly than
matter so clearly as he
matter gone. Now that our
matter that I here have
matter and in this whole
matter and of all those
matter so hard, and the
matter, thus he beginneth with
matter changed, then will I
matter, For such a manner
matter by that change made
matter in which Master Masquer
matter by the change of
matter, nor yet since the
matter; I have not thereby
matter than I did their
matter, For all they understood
matter, For I have the
matter, in how much they
matter at more leisure; if
matter, I shall rehearse you
matter had stood upon so
matter than they were. But
matter appeareth plain. For as
matter with, and to set
matter had stood upon so
matter than they were. But
mock in this great
such straights in the
saith that if the
so plain for that
foolishly to make the
was as strange a
rehearse. But for this
finish at last this
he marreth all his
Master Masquer in this
no point of our
every piece of his
season they bring the
shall see by the
is this to the
no part of our
argument toucheth not the
me that his school
purpose of our principle
thing out of our
all beside our principle
I feign not the
truth of the principle
and satisfied in this
see that in this
sufficient to prove the
doctors have in the
have used in this
Masquer in rehearsing my
have used in this
the glass itself such
necessary consequence in the
somewhat so-so by the
could scoff, if the
is like to the
so meet for the
doth more resemble the
nothing so great a
have used in this
open proof of that

matter , and make us poor 11, 169/7
matter , but only to the 11, 169/26
matter stood indeed upon such 11, 170/13
matter , but it might seem 11, 170/32
matter the more wonderful, then 11, 171/16
matter as was all the 11, 172/6
matter , good Christian readers, thus 11, 175/10
matter of Master Masquer’s against 11, 175/21
matter For since you see 11, 176/12
matter , and in the meanwhile 11, 177/35
matter . Now as touching the 11, 179/4
matter . For here you see 11, 185/29
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matter ? For it is enough 11, 191/19
matter . For we say not 11, 193/16
matter , nor his premises anything 11, 193/24
matter here failed him, so 11, 194/26
matter , concerning the Blessed Sacrament 11, 194/33
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matter of mine own head 11, 196/28
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matter of the Blessed Sacrament 11, 204/15
matter alone, is that a 11, 204/24
matter of the Blessed Sacrament 11, 206/13
matter many good fruitful examples 11, 206/22
matter to his own advantage 11, 207/10
matter many good fruitful examples 11, 207/14
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matter would serve him. And 11, 209/7
matter . For like as all 11, 209/14
matter to the capacity of 11, 209/23
matter . For the soul forsaketh 11, 209/36
matter of that point, but 11, 210/19
matter of the Blessed Sacrament 11, 211/20
matter , mine own mind giveth 11, 214/11
we no such manner
there we found the
as ye see the
Masquer shall have no
more wisely on the
all Master Masquer's whole
and that in great
myself have in these
yet hang not the
more with such high
the four evangelists, Saint
is to wit, Saint
the Gospel of Saint
afterward fulfilled with Saint
you by the cheeks,
course, he treateth the
his Last Supper and
the time of his
faithful disciples at his
the apostles at Christ's
give it at my
a little after his
perform at his
Christ did at his
of Christ at his
deed at his Holy
it indeed at his
performed after at his
our Savior at his
told it at his
that Christ, at his
Supper of Christ, his
Supper of Christ, his
Supper of Christ, his
Christ's Last Supper and
or no, and thou
thus he saith: "Here
said fourteen leaves. I
they meant and yet
Yet did he not
\textbf{matter}, neither on the one
\textbf{matter} in that place. But
\textbf{matter} already by this, to
\textbf{matter} left him in all
\textbf{matter} to find now written
\textbf{matter}, too, before I return
\textbf{matters} of our faith. For
\textbf{matters} written. And yet hang
\textbf{matters} upon my writing, but
\textbf{matters}, as is the great
\textbf{Matthew}, Saint Mark, Saint Luke
\textbf{Matthew}, hath put it in
\textbf{Matthew}, too. But now of
\textbf{Matthias}. And in like wise
\textbf{maugre} your teeth, and make
\textbf{Maundy} of Christ with his
\textbf{Maundy} when he took them
\textbf{Maundy} supper (whereas Saint Cyril
\textbf{Maundy} after, and what all
\textbf{Maundy} , or else that the
\textbf{Maundy} supper, the manner whereof
\textbf{Maundy} finished: "Them that thou
\textbf{Maundy} ) which thing he told
\textbf{Maundy} when he did institute
\textbf{Maundy} ." And afterward he saith
\textbf{Maundy} ) else as for to
\textbf{Maundy} , might then make them
\textbf{Maundy} when he there instituted
\textbf{Maundy} written with all the
\textbf{Maundy} to other good, credible
\textbf{Maundy} , when he said this
\textbf{Maundy} , saith that John spoke
\textbf{Maundy} , saith that John spoke
\textbf{Maundy} with his apostles, in
\textbf{Maundy} , neither Tyndale nor no
\textbf{mayst} make me perceive them
\textbf{mayst} thou see, Christian reader
\textbf{mean} not that this is
\textbf{mean} far other still), then
\textbf{mean} that any of all
sent me. But I
you what bread I
name of bread both
to ween that I
none other." If he
may surely seem to
therefore, if Master Masquer
meaneth. And if he
that he may peradventure
Now if Master Masquer
or strength if he
if Master Masquer here
verily if he so
meaning. And if he
be eaten, as ye
plainly thus: Sirs, I
mad yet as to
ask him whether he
go about in the
also well and plainly
of never thirsting, he
this man," signifieth and
calleth it bread, he
twice, by which he
and more that he
the Body of Christ,
eat it not, he
whole thing that he
manner, by which he
though he say it,
not believe that Christ
availeth nothing," our Savior
by example what he
to him, as Christ
once again, what he
desire none other," he
as you see, he
may now see he
But that he thus
us believe that he

mean not by these words 11, 44/ 19
"Whereas I have, good
indeed, and also do
my flesh cut out
that no man that
nothing else but to
here by these words
by those words none
wisely enough, but he
here for the impossibility
for impossibility. Now if
that after Christ's Ascension
, he hath a mad
not so, then hath
, so carnally: it is
not that you shall
that the marveling followed
by Christ's disciples and
season to put out
that the thing which
everlasting salvation, which he
not his only manhood
that it is
that in the one
plainly of very eating
not to call it
that they eat it
calling the understanding of
y they eat it
it, and also that
it is because he
that his flesh dead
by this his saying
by his), but he
by this word "none
that he shall so
to make men ween
, that is to wit
indeed, he now declareth
the first manner of
time, by which he meaneth that every man hath
what this word dissembling meaneth , or else wot I
I ne'er what he meaneth thereby. For a man
what other thing he meaneth . And if he mean
And yet either he meaneth thus or else he
his own mind) he meaneth here while he saith
plainly declare that he meaneth , I say, that they
marveling, for so he meaneth by the eating of
he say that he meaneth thereby. For as mad
his question, that he meaneth here that Christ in
see that Saint Chrysostom meaneth here that Christ in
consider what Master Masquer meaneth by these words, "after"
the said manner," he meaneth (you see well) present
synagogue, by which he meaneth the traditions and the
the things that he meaneth , he hath not yet
they be that himself meaneth by that name. For
life of the world, meaning that he would verily
of Christ's speaking and meaning of the giving of
Sacrament, and signifieth his meaning in this word, bread
descended from heaven." Not meaning that his flesh was
it might have a meaning good enough, besides the
he hath a mad meaning . And if he mean
yet besides that, his meaning is as mad that
would have declared his meaning more plainly. And in
had this been his meaning . For he left them
My flesh profiteth nothing," meaning to eat it bodily
My flesh profiteth nothing," meaning to eat it bodily
spoke he this plainly, meaning that he spoke if
My flesh profiteth nothing," meaning to be eaten, "but
both their bodies, too," ( meaning the young man's body
faith, with all the means that ever they can
yet, partly by his means , partly for lack of
lies; yet shall the means be meetly well founded
in sundry virtues, by means of allegories, opening of
to be by many means multiplied and increased in
used by the same means to take the godhead
see that they seek means to make their appetite
word, it was a means to make them hope
them also by what means they may get it
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<td>means unasked, and said, &quot;All</td>
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<td>she would know the</td>
<td>means , forasmuch as she had</td>
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<td>how and by what</td>
<td>means that thing is done</td>
<td>11, 83/ 33</td>
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<td>in remembrance of the</td>
<td>means whereby they may avoid</td>
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<td>but used many other</td>
<td>means to mend him and</td>
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<td>the belief is the</td>
<td>means to get the meat</td>
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<td>means than one, as well</td>
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<td>by none other substantial</td>
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<td>means he would and did</td>
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<td>of purgatory, by two</td>
<td>means , they put men out</td>
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<td>of that fire one</td>
<td>means to keep him thence</td>
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<td>light, and by the</td>
<td>means thereof fall boldly to</td>
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<td>but (as himself then</td>
<td>meant it and part there</td>
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<td>meant , but also the very</td>
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<td>Christ in those words</td>
<td>meant , and would they should</td>
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<td>everlasting life. Whereby he</td>
<td>meant not to forbid them</td>
<td>11, 34/ 11</td>
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<td>ween that they never</td>
<td>meant otherwise than the whole</td>
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<td>Which, if they had</td>
<td>meant none other indeed (as</td>
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<td>indeed (as indeed they</td>
<td>meant and yet mean far</td>
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<td>faith. But yet he shall</td>
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<td>never thirst,&quot; he in Christ</td>
<td>meant not him that had</td>
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<td>is all hope that whatsoever</td>
<td>meant besides, he would give</td>
<td>11, 46/ 10</td>
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<td>he in conclusion that he</td>
<td>meant all of such bread</td>
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<td>Sacrament, that our Savior</td>
<td>meant no more in those</td>
<td>11, 51/ 10</td>
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<td>by his death; and</td>
<td>meant nothing at all of</td>
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<td>Blessed Sacrament; nor nothing</td>
<td>meant in this chapter anything</td>
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<td>meant to give them his</td>
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<td>saith often, that Christ</td>
<td>meant there but one giving</td>
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<td>purpose if she had</td>
<td>meant no more but that</td>
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<td>know no man?&quot; she birth,</td>
<td>meant therein not only that</td>
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<td>whereas our Savior</td>
<td>meant of a spiritual birth</td>
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him forthwith that he 
meant not that a man 
11, 62/ 12
of his mother, but 
meant of a spiritual regeneration 
11, 62/ 13
life of the world," 
meant of the giving of 
11, 65/ 24
here to the Jews 
meant only to tell them 
11, 67/ 23
death and that he 
meant nothing of the giving 
11, 67/ 25
etc." are spoken and 
meant of his Holy Flesh 
11, 71/ 34
life. But this is 
meant , as I say (and 
11, 72/ 26
forgotten that Saint Augustine 
meant of the effectual receiving 
11, 73/ 30
For that Saint Augustine 
meant not to deny that 
11, 73/ 38
eat, as though he 
meant to give it them 
11, 81/ 22
they thought that he 
meant to give them his 
11, 82/ 5
also giving life. "Thus 
meant our Lord in those 
11, 82/ 31
everlasting life, that I 
meant therein that this earthly 
11, 83/ 17
but spoke also and 
meant it of the remembering 
11, 84/ 8
might well wit he 
meant not Joseph, but his 
11, 87/ 9
of perdition." Which he 
meant by Judas, being then 
11, 90/ 2
God first and immediately 
meant , his exposition is false 
11, 96/ 19
now if this man 
meant any good in this 
11, 101/ 34
wink thereat, if he 
meant none harm therein. But 
11, 102/ 11
plain that our Savior 
meant in this place to 
11, 102/ 28
hunger after. And he 
meant not that they should 
11, 103/ 5
shall appear." And this 
meant here our Savior Christ 
11, 103/ 39
in those words had 
meant to speak against the 
11, 104/ 8
I say, that he 
meant so madly as all 
11, 109/ 15
in all those words 
meant to tell them of 
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to be spoken and 
meant of the very eating 
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they said that they 
meant that manner faith that 
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eating that our Savior 
meant in the Blessed Sacrament 
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hand that our Savior 
meant not so, but 
11, 124/ 25
meant not so, but 
meant an only eating of 
11, 124/ 25
in those words he 
meant that though we dwell 
11, 124/ 27
should eat his flesh 
meant no very eating thereof 
11, 125/ 14
to be spoken or 
meant of that eating by 
11, 128/ 32
if he had so 
meant as More expoundeth) that 
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if he had so 
meant not so. This is 
11, 130/ 29
needs be that Christ 
meant nothing else but to 
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here that our Lord 
meant of his death any 
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to think that he 
meant -- after the mind 
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say, Christ spoke and 
meant it than said it 
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<td>to prove that Christ</td>
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<td>meant . And verily if he</td>
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<td>meant . This therefore, is the</td>
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<td>meant of the eating of</td>
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<td>declare both that he</td>
<td>meant only the belief that</td>
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<td>and also that he</td>
<td>meant clear the contrary, that</td>
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<td>clearly declareth that he</td>
<td>meant nothing else but the</td>
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<td>the proof that he</td>
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believed him that he meant of eating of his
and allegories, spoke and meant of the very eating
John, verily spoke and meant of the very eating
words verily spoke and meant of the very eating
that he spoke and meant of the very eating
eat. And that he meant of the Sacrament you
this is my body, meant that it was his
t I lay to be meant and understood as I
denieth that Saint John meant the Sacrament in his
denieth that anything was meant not in those words
denieth that Saint John meant the Sacrament in his
and say that Christ meant not that it was
not let in the meantime , while I wot ne’er
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Work you not the meat that perisheth but that
My flesh is verily meat and my blood is
and labor for the meat, not the meat
the meat, not the meat that perisheth, but for
perisheth, but for the meat that abideth into everlasting life, which
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out and would not meddle, with because it hath
minded no more to meddle with his wife, since
wholesome admonition that I meddle no more with such
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Testament, whereof he is mediator, ergo the testament-maker must
a good and perfect medicine, saying unto them thus
in mind of the medicine that might remove their
declare, because they were meek and obedient, and not
can be wrought, but meekly believe it, since he
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make them the more meet to receive the doctrine
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had, they should be meekly believe it, since he
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good fellow that he meetly for them and most
shall the means be meetly for them to learn
that should be most meetly for to be left
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<td>against all answers that men may make to those</td>
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<td>against so many wise men and so good, going</td>
<td>11, 168/9</td>
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<td>other in which learned men may moderately and reverently</td>
<td>11, 169/23</td>
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<td>and believed, and Christian men had been risen from</td>
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<td>11, 170/4</td>
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<td>thing that they thought men would most marvel of</td>
<td>11, 170/19</td>
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<td>doctors, other manner of men than myself, than I</td>
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<td>find some old holy men that, besides the literal</td>
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<td>of his death for men's sins. Now the words</td>
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<td>&quot;Christ is very merciful and mild, as the</td>
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<td>goodness and mercy, we abide in God</td>
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<td>that to believe meritoriously, so as it shall</td>
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<td>their merits, and yet every man</td>
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<td>all partners</td>
<td>through the merits of his bitter Passion</td>
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<td>should they</td>
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<td>with no merry word of mine in</td>
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<td>and his message well, then perceiving him</td>
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<td>by mistaking</td>
<td>of his bitter Passion for haste and oversight</td>
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<td>sent her by</td>
<td>God's messenger, but because she would</td>
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<td>by the messenger of God what manner</td>
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<td>for any messenger from God that should</td>
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<td>discreetly</td>
<td>did ask the messenger, how and in what</td>
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<td>to fill up</td>
<td>the messes at the second course</td>
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<td>wit, Messiah -- whom they looked</td>
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<td>met with, and which he</td>
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, whom the devil driveth

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mind

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mind

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mind

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mind

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good Christian readers, the
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he would express his
and express his own
argument against Master Masquer's
declared more plainly his
it cometh in the
cometh there into the
Hilary, were of the
follow against Master Masquer's
manner of some heavy
and what an earnest
endure to turn his
to write mine own
reason and show my
that matter, mine own
saw the people were
then though she had
both ages, he was
at that time nothing
he told them their
he told them, their
would have weened their
sickness of their unperfect
believe in him, their
comfort after their gross
to imprint in their
both perceive by the
before, according to the
that he shall throughout
by his own body
us, but as Christ's
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they," etc., and his
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the occasion of this
loaves by such a
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but because the less
When that after the
the sight of that
feed them still by
said unto him, "What
he should work some
manner, what manner a
them some meat by
would feed them by
fed them so by
upon occasion of his
him to do that
rehearseth and inculcateth the
more marvel of the
he worketh that wonderful
upon so deep a
upon so deep a
upon such a great
like wise in the
and not for the
of that manifest open
Savior work the other
ye make us a
godhead, see this great
do as much by
eat, layeth forth the
and more than one
him not for the
because ye have seen
it, he did two
now is not the
him not for his
have seen me do
belief. And he wrought
your ear, and work
and feed you by

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is that he do their such exposition by
prove his expositions by he would not work
that, except he work paynims, and cannot do
such a multitude of
Master Masquer, instead of himself spoken against his himself by manifold open
God hath by those so many plain open
both, and by many of many a hundred
hath by many wonderful by word, writing, and and all the marvelous
general councils and the antichristian synagogue. And God's other works, not only so be they no
other works, not only then were they no
used examples of other blood, he bringeth the other changes and mighty so many plain, open
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<td>the place of the</td>
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<td>misery</td>
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<td>misfortuned</td>
<td>to make so feeble</td>
<td>11, 149/ 19</td>
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<td>misgive</td>
<td>him, or else some</td>
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<td>mishandle</td>
<td>this one place and</td>
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<td>mishap</td>
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<td>11, 17/ 23</td>
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<td>mistook</td>
<td>the manner how he</td>
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<td>mistook</td>
<td>the manner thereof, weening</td>
<td>11, 69/ 9</td>
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<tr>
<td>mock</td>
<td>it out when he</td>
<td>11, 8/ 10</td>
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*Thomas More Studies 15 (2020)*
name, calleth me Master
wise words nothing but
and foolish that the
More," and sometime, "Master
Mock," and, "let More mock
he doth but clearly
exposition doth but plainly
givings Master Masquer, to
and call me M.
that a man should
and may have no
Masquer call me Master
again, and let More
and bid Master More
bid Master Masquer go
nothing else but to
Master Masquer yet again
that is to wit,
doeth but deceive and
mastership to trifle and
as though he would
consider Master Masquer’s goodly
such a proper handled
a very fond, blasphemous
whereas he not only
fool speaketh here, that
and jests, Master Masquer
name of papists he
with his lies he
scoff that Master Masquer
himself or his fellow,
mouth as salt, and
glass in hand and
now, whereas Master Masquer
words which Master Masquer
dialogue, wherein Master Masquer
sage earnest man that,
is much worse than
Chrysostom, against Master Masquer
at last to the
Mock, doth in these wise
mock the readers of his
mock returneth to himself. For
Mock ," and, "let More mock
mock on and lie, too
mock (saving that it is
mock you, consider yet again
mock us with, hath in
mock as he doth once
Mock, Master Masquer, when every
mock of his matched with
Mock, and say that it
mock still and lie, too
mock on and lie on
mock on and lie on
Mock, we may go forth
mock on still and lie
mock in this matter and
mock all his own fraternity
mock in this great matter
mock me therewith and show
mock that he maketh here
mock as you have heard
mocketer than these? By which
mocketer and jesteth against the
mocketer and raileth upon all
mocketer no man but himself
mocketer all the Catholic Church
mocketer you. And since he
mocketer me withal and saith
mocketer under the same name
mocketer much at fasting. And
mocketer mine argument, not which
mocketer ) used many more good
mocketer me for "quoth I
mocketer at mine name, calleth
mocketer, to make men fall
mocketer here the Mass, declareth
mocketer of those words of
contentions with me, his mocks, his taunts against all 11, 16/36
me to requite his mocks with no merry word 11, 99/36
And therefore, with those mocks and jests, Master Masquer 11, 170/1
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moderately to heal the foul
eleventh leaf, plastered his normal of their scabbed shins 11, 119/27
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The people, on the morrow the people coming after 11, 21/11
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the Blessed Virgin his mother, and then by his 11, 107/ 25  
and eft written by Moses, and then by his 11, 110/ 12  
was given down in Moses' days, and that this 11, 36/ 7  
out of Egypt, how Moses' rod was turned into 11, 65/ 2  
of the prophets, and Moses' own writing too; whereupon 11, 65/ 16  
and the changing of Moses' rod into a serpent 11, 211/ 10  
Joseph, whose father and mother we have known? How 11, 22/ 14  
his father and his mother both? How saith he 11, 47/ 17  
born again of his mother, but meant of a 11, 62/ 13  
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and the changing of Moses' rod into a serpent 11, 211/ 10  
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his father and his mother both? How saith he 11, 47/ 17  
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11, 80/ 19
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11, 80/ 35
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11, 80/ 38
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11, 152/ 32
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11, 152/ 34
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11, 152/ 39
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11, 153/ 2
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11, 154/ 19
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11, 155/ 33
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11, 156/ 33
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11, 157/ 6
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11, 158/ 2
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11, 163/ 37
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11, 165/ 27
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11, 166/ 37
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11, 47/ 24
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<td>murmuring</td>
<td>, and pray his Father</td>
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<td>at it, being offended</td>
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<td>, or Sacrament, is not</td>
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<td>&quot;(that is to wit)</td>
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<td>. And as for how</td>
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<td>mystery</td>
<td>or Sacrament. But to</td>
<td>11, 67/11</td>
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<td>mystery</td>
<td>. But therein abide the</td>
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<td>mystery</td>
<td>of his Passion, well</td>
<td>11, 89/25</td>
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<td>mystery</td>
<td>, the wine transubstantiated too</td>
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<td>benediction and by the</td>
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<td>body of Christ, the</td>
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<td>body, that is, the</td>
<td>11, 73/35</td>
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<td>body, the society of</td>
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<td>body of Christ; that</td>
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<td>body, the congregation of</td>
<td>11, 94/37</td>
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<td>or sacramental blood&quot; (that</td>
<td>11, 174/35</td>
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<td>name</td>
<td>unto his book, nor</td>
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<td>name</td>
<td>thereto, writeth in this</td>
<td>11, 8/9</td>
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<td>name</td>
<td>, calleth me Master Mock</td>
<td>11, 8/12</td>
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<td>name</td>
<td>, and George Jay or</td>
<td>11, 8/21</td>
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<td>name</td>
<td>also, and twenty such</td>
<td>11, 8/22</td>
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<tr>
<td>name</td>
<td>thereto was because he</td>
<td>11, 9/18</td>
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<td>name</td>
<td>, the estimation thereof were</td>
<td>11, 9/21</td>
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<td>name</td>
<td>in special and pretendeth</td>
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speak to me by name, with, "thus saith More 11, 12/ 15
dispute with him by name, and therefore he keepeth 11, 12/ 18
folk know not his name. Wherein he fareth much 11, 12/ 22
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called Master Mummer, which name he were else well 11, 13/ 7
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he gave him the name to call him Master 11, 13/ 10
and give me the name of stone, which stone 11, 24/ 2
Blessed Sacrament by the name that is above all 11, 45/ 6
call it by that name of bread and yet 11, 54/ 1
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Frere Luther, I will name him, the chief and 11, 128/ 1
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he must a God's name bring in this his 11, 144/ 15
believe, under his spiteful name of papists; I would 11, 147/ 33
is) ashamed of the name of papists (as odious 11, 148/ 1
in general, under the name of papists, all those 11, 148/ 21
maketh against me, by name in special, to soil 11, 148/ 27
thing by the selfsame name that he gave thereto 11, 155/ 35
save that under the name of papists he mocketh 11, 170/ 2
book of him whose name it beareth, or is 11, 180/ 14
his glory and his name .The glory of his 11, 188/ 29
himself meaneth by that name . For he hath before 11, 205/ 12
mocketh under the same name the sacrament of aneling 11, 205/ 18
Lent, Father Frith under name of Brightwell, in the 11, 205/ 22
himself maketh in my name and maketh it feeble 11, 208/ 17
he maketh in mine name .We see many faces 11, 209/ 9
be so mad to name the very leaf but 11, 217/ 3
cook, as under the
a nameless heretic hath be so much as though the man hath so much as once the thing whereof he nothing poisoned book, which a would have her do, man can abide it? for none other. And is his very scripture, this thing or that ( of our matter. And treatises and set their and set not their that is above all make an end, the 
Sacrament, rehearse you the you by God's holy it. For he neither words he not once it is both too yet, if he look if a man look but if he look faith, in all Christian to the whole Christian as all good Christian and swore that all of all true Christian people, the whole Christian of all true Christian by which through the sheep's flesh into the any abomination of God's being joined to the spirit that is the thinketh most likely by as to eat the have spoken of his name of a clerk, so named The Supper of the named among you. In that named it The Supper of named it, but only saith named , but only the giving nameless heretic hath named The namely having a husband already namely , while the scripture by namely , such holy doctors and namely since there are written namely the thing that God namely , since the man hath names to none, could I names unto them. They think names , then shall I by names and the sentences of names of some of those names to judge justly, but nameth wine nor water. And nameth death. But of the narrow by a great deal narrowly , he shall espy that narrowly , then he shall espy narrowly , he saith, you see nations all the world about nations that the scripture proveth nations are and long have nations should be blessed in nations , of which church I nations have this fifteen hundred nations this fifteen hundred year natural operation of the body natural flesh of the man natural ordinance for procreation (for natural life (that is to natural life that giveth life natural reason and scripture. And natural body of Christ under natural body to be eaten

Answer to a Poisoned Book: Concordance of Major Terms 469

Thomas More Studies 15 (2020)
be there in his
which I was made
the philosopher proveth by
which two things (as
material door, nor a
much as a very
Sacrament is his very
more fool than a
so well-learned and so
as verily and as
he was verily and
though every man here
its own form, shape,
is turned into the
and loseth its own
from the own proper
manner of the pure
himself, his own very
finally all his whole
one equal God, in
same might, the same
manhood would of the
or impediment, neither of
is in his own
changes out of one
is of his own
of its own proper
it is not the
said is this. The
what had then the
and of his own
consequence proposition of his
alive in body by
Not dead in the
not of his own
of his own proper
took our very mortal
in scripture and in
the common course of
the common course of
natural substance, without any dimensions 11, 169/19
natural man with you, that 11, 174/28
natural reason) be no very 11, 207/6
natural and as common as 11, 208/5
natural very vine. This saith 11, 221/10
natural fool. But that in 11, 221/11
natural body, his very flesh 11, 221/11
natural fool indeed. For as 11, 221/19
naturally well witted withal, but 11, 9/1
naturally begotten of God the 11, 30/5
naturally descended of our forefather 11, 30/7
naturally die for the while 11, 71/4
nature , and substance, and is 11, 27/32
nature and substance of the 11, 27/33
nature , not turning the flesh 11, 28/35
nature of sheep's flesh into 11, 28/36
nature of itself, by participation 11, 29/7
nature and substance. And therefore 11, 30/18
nature , substance, and godhead, and 11, 30/31
nature , substance, wisdom, will, might 11, 30/36
nature , the same substance, and 11, 41/35
nature of man abhor, shrink 11, 44/21
nature nor conscience. And very 11, 59/19
nature and substance, yet a 11, 64/12
nature into another that God 11, 66/7
nature everlasting life, so is 11, 70/36
nature ? Nay, verily. But I 11, 83/18
nature of the flesh that 11, 83/19
nature of the flesh cannot 11, 83/25
nature of the godhead more 11, 83/26
nature . But the flesh ascendeth 11, 83/31
nature necessary, but contingent, though 11, 85/2
nature , but dead in soul 11, 90/3
nature of faith or belief 11, 122/6
nature but by the conjunction 11, 123/31
nature to the giving of 11, 171/25
nature for the same decreed 11, 194/16
nature and in handicrafts, too 11, 206/9
nature here in earth. (If 11, 206/24
nature , so be they no 11, 206/25
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<td>, which himself hath made</td>
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<td>nature</td>
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<td>, the very flesh and</td>
<td>11, 94/ 20</td>
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<td>mind God would suffer</td>
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<td>declaration of Christ's words</td>
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<td>ne'er</td>
<td>what he is and</td>
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<td>what he meanceth thereby</td>
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<td>, and so necessarily pertaining</td>
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<td>, but contingent, though of</td>
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<td>for our salvation, but</td>
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<td>thing unwritten. Now of</td>
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<td>thing was left unwritten</td>
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<td>point to be left</td>
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<td>things be left out</td>
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<td>points thereof be not</td>
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<td>points more. Whereof Master</td>
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<td>truth that, by mistaking</td>
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<td>part of our faith</td>
<td>11, 170/ 17</td>
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<td>to declare how marvelous</td>
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<td>points of the true</td>
<td>11, 186/ 12</td>
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<td>. Satisfaction they call great</td>
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<td>that the contrary was</td>
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<td>necessary</td>
<td>decreed works of God's</td>
<td>11, 194/ 29</td>
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<td>necessary</td>
<td>that Christ must die</td>
<td>11, 195/ 7</td>
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<td>so ever it was</td>
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<td>consequence in the matter</td>
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a truth without question
leaving out of so
leaving out of so
blood. Is this no
deny it for a
using this Latin term, "

he gave him a
Therefore it was of
is no constraint of
left out things of
would take away the

the fool, as without
left aught unwritten of
to have died of
proved him that of

lay it in the
fall in his own
this last, lift his

that they should never
that water that I
that they should never
from heaven, that we
never lack it nor
to salvation they should
reader, shall no man
have you the more
then shall you not
as though he had
O my disciples, much
then should we not
him already that I
where there was no
him than I should
and should not once
of truth no little
sooth. And therefore neither
for this point, nor
that was God and

necessary . But where he argueth
necessary a point of our
necessary a point of our
necessary point of faith? Tyndale
necessary point if faith and

Necesse ." Saying wheresoever is a
necessary to labor, making the
necessary requisite that they should
necessary , many whom he calleth
necessary to be believed, making
necessary , because Saint Paul saith
necessary , to write in that
necessary to be believed, even
necessary , I wonder me that
necessary , and yet after upon
necessary , too, I may, without

neck of the Father of
neck . For if their murmuring
neck unbroken neither. And now

need to labor for any
need no more to labor
need more to labor for
need not to labor and
need nothing else but only
need to be moved. For
need to leave your murmuring
need to doubt which flesh
need of their abiding, but

need have you to use
need indeed to believe that
need not his granting therein
need at all, but even
need if I were to
need to go about the

need , being as it is
need neither stone nor sling
need I to see very
need no secret revelation neither

needed no man to tell
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<td>needed</td>
<td>none. For all the</td>
<td>11, 144/3</td>
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<td>needed</td>
<td>not, but every man</td>
<td>11, 168/35</td>
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<td>needed</td>
<td>there none other thing</td>
<td>11, 182/26</td>
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<td>needeth</td>
<td>. For he that thus</td>
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<td>needeth</td>
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<td>needeth</td>
<td>not. For he thinketh</td>
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<td>needeth</td>
<td>not in that place</td>
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<td>needs</td>
<td>follow (ye see well)</td>
<td>11, 20/32</td>
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<td>be the first entry</td>
<td>11, 37/20</td>
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<td>believe), so did our</td>
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<td>subvert and set at</td>
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<td>needs</td>
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<td>needs</td>
<td>be so that he</td>
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<td>needs</td>
<td>be resuscitated and raised</td>
<td>11, 72/9</td>
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<td>needs</td>
<td>, good Christian reader, follow</td>
<td>11, 77/8</td>
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<td>needs</td>
<td>be that they can</td>
<td>11, 77/13</td>
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<td>needs</td>
<td>from the beginning foresee</td>
<td>11, 84/29</td>
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<td>needs</td>
<td>be that he sitteth</td>
<td>11, 84/34</td>
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<td>needs</td>
<td>be that he sitteth</td>
<td>11, 84/36</td>
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<td>needs</td>
<td>sit in the while</td>
<td>11, 85/8</td>
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<td>needs</td>
<td>would walk into it</td>
<td>11, 91/10</td>
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<td>needs</td>
<td>be that Christ meant</td>
<td>11, 130/28</td>
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<td>needs</td>
<td>take better heed what</td>
<td>11, 159/14</td>
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<td>needs</td>
<td>have wondered, stonied, and</td>
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<td>needs</td>
<td>make any man (but)</td>
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<td>have wondered, stunned, and</td>
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<td>needs</td>
<td>see what followeth upon</td>
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<td>have made the apostles</td>
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<td>needs</td>
<td>follow against Master Masquer's</td>
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<td>needs</td>
<td>besides that go make</td>
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<td>be more than mad</td>
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<td>needs</td>
<td>be infinite, without beginning</td>
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<td>have died, and not</td>
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<td>needs</td>
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<td>have died. Wrest not</td>
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<td>or fear or for</td>
<td>11, 5/ 25</td>
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<td>, leaving some places in</td>
<td>11, 12/ 5</td>
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<td>shall, for all his</td>
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<td>nevertheless</td>
<td>itself, so did God</td>
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<td>, all the same still</td>
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<td>nevertheless</td>
<td>the body of our</td>
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when he said unto Nicodemus words he showeth unto Nicodemus, in talking with him

Lady asked how, and Nicodemus that there was more

of their question diffidence. Nicodemus also asked how. Our

in the case of Nicodemus also, when our Lord

them to eat, whereas Nicodemus, but in some point

distrust they were like Nicodemus understood no part of


toward believing. For in Nicodemus, which said, "How may

these disciples did. And Nicodemus, though I find no

Now Christ there unto Nicodemus, spoke in his cause

But now when that Nicodemus, because he was clean

of extreme punishment. And Nicodemus, perceiving what the thing

as he said unto Nicodemus, therefore, when he said

told no more to Nicodemus, "The Son of Man

yet Christ taught not Nicodemus, if he had would

incredulity therewith. So was Nicodemus, all that he could

not the gospel of Nicodemus, troubled and asked, "How

them both day and night Nicodemus, busily labor and work

came to him by night Nicodemus, and durst not be

and never draw to night Nicodemus, but if they drove

shall not seek by night Nicodemus, to love another before

them go seek by night Nicodemus, to love another, before

into everlasting life. The Nineteenth Chapter. For the surety

and very devilry." The Nineteenth Chapter. Is not this

labor for it." The Ninth Chapter. Then was our

devils:" fellows heretics. The Ninth Chapter. Then saith Master

seventh, the eighth, the Ninth, the tenth leaf, he

flesh to eat. The Ninth Chapter. Now, good Christian

the beauty and the nobleness of the soul (which

overthrown with the bare noise and clamor of the

the world for the nonce because he should to

from heaven, for the nonce that whoso may eat

it feeble for the nonce that he may, when

hath his very mouth, nose, eyes, etc. wherewith he

spectacles upon your Masquer's nose. I wist once a

two things for special notable, wherein he saith I

third point, concerning his notable notice of such things

by themselves, and the notable notes that he maketh

he maketh of my notable repugnances, last of all

showeth that I have notably contraried my own writing
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   them to eat it
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more wishfully with his
ye see how this
own mind, and divers
those words by divers
more wishfully with his
expositions of all the
he may find some
blood indeed, but the
never any of the
then would not the
expositions of all the
declare clearly all the
taken many texts of
falsely seem that the
expositions of all the
wonderful unity with his
them when, instead of
find, other than the
marveled that in his
case himself in the
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than very plain and
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open
purpose, but only plain,
open
clearly, by much more
open
Frere Huessgen both as
open
in this work made
open
by so many plain,
open
were, the more he
open
now declared you, hath
open
asked without faith he
open
all their arguments and
open
all their arguments and
open
by means of allegories,
open
he saith I have
open
Cyril say it more
open
he disclosed him not
open
have declared it more
open
the matter much more
open
holy doctors and saints
open
revealed and showed so
open
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open
when he bade them, "
open
which through the natural
open
faith by his inward
open
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open
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open
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open
before your eye, I
open
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and plain unto you
open
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knavery. The Twenty-Second Chapter
open
and to make it
open
proof of that matter
open
proof. And then is
open
, and evident. And therefore
open
and plain words of
open
and as clear as
open
and clear unto you
open
miracles, labor now to
open
them with words. And
open
and showed unto them
open
not the manner of
open
the way to show
open
the way to show
open
of mysteries, and lifting
openly
contraried mine own writing
openly
than doth our Savior
openly
, because he would not
openly
, with more words and
openly
than he did, and
openly
do declare by their
openly
. Where is Master Masquer
openly
and plainly that she
Operamini
non cibum qui perit
operation
of the body that
operation
joined with the towardness
opinion
that our Lord would
opinion
, but that his body
opinion
, yet abhor it not
the Jews had an opinion that he would have 11, 114/ 27
of the Jews" carnal opinion . Doth any man that 11, 114/ 34
be of the Jews" opinion , so where he saith 11, 115/ 8
God. And for that opinion seems to sound the 11, 118/ 6
he saith is mine opinion . Wherein the man is 11, 130/ 6
together still, which false opinion is Luther's heresy and 11, 130/ 13
shameless in laying that opinion to me), nor also 11, 130/ 15
they conceived a false opinion that he meant to 11, 145/ 8
had conceived a fond opinion thereof, out of which 11, 146/ 24
indeed, whereas Frith held opinion that this was none 11, 152/ 27
Tyndale, because of the opinion of all his sect 11, 218/ 18
and testified that the marveled," as he expoundeth
so plain. As for
Master More), this word
ye find potest for
unsavory sense. But let
John 2 and 12.
bringeth me to mine
may make to those
which Master Masquer here
words of his in
not forbear the right
own apostle, after that
after he taught the
he will set an
will lay allthing in
felloweth faith in the
understanding, and not in
felloweth faith in the
and not in the
felloweth faith in the
and not in the
run out of their
of matrimony and holy abomination of God's natural
of heaven, being the
him freer Lambert, Dane
heaven, and therefore they
opinions in which Frith obstinately 11, 197/ 11
oportet , id est expedit et 11, 152/ 13
oportet of which he speaketh 11, 153/ 26
" as More minceth it 11, 194/ 5
(to though ye find potest 11, 194/ 14
in some corrupt copy 11, 194/ 14
signify he must, or
exaltari filium hominis, etc 11, 194/ 17
opposition . And therein he handleth
oppositions that he deviseth against
oppugneth , and that God hath

order , as it were in
order of justice, but take 11, 90/ 8
order of justice by which 11, 90/ 22
order thereof to Saint Paul 11, 108/ 24
order in all other things 11, 109/ 2
order plain before your eyes 11, 119/ 7
order of our understanding, and
order of succession of time 11, 120/ 8
order of our understanding, and
order of succession of time 11, 121/ 9
order of our understanding and
order of succession of time 11, 122/ 19
order of succession of time 11, 122/ 20
orders , and to the shame 11, 128/ 11
orders both, speak of the 11, 128/ 12
ordinance for procreation (for such 11, 59/ 23
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Othe the Carthusian, Zwingli the
ought neither to mistrust his 11, 63/ 23
in that place for
his own body into
Masquer maketh his great
to make such an
you forward by mine
he must, besides all
can do by any
hearts to see it
teach you not only
weak shoulders, and have
and saith: "You have
would make mine answer
wise man and well
place, I have somewhat
the man had there
the man had there
he layeth to mine
message for haste and
might mishap me by
and cunning, and mine
And taking, therefore, mine
scoffing question would quite
they could never yet
word of his, therefore,
walls of Jericho were
then is he quite
argument, oftener than twice
again, wherein he is
in this first part
accustomed to play the
playeth here the selfsame
but by his ransom
to joy or to
withdraw from the grievous
avoiding of the bodily
to care for the
for avoiding of their
will say that the
neither great pleasure nor
hope, so findeth he

ought that I can see
ours ; I have not done
outcry upon me for changing
outcry upon me for saying
outward miracles which himself worketh
outward teaching, teach you within
outward voice without God working
outwardly kept and preserved among
outwardly as he teacheth you

overladen myself with mine own
overladen yourself with your own
overlong to bring them in
overseen in arguing The Second
overseen myself in mistaking of
overshot himself foul, the young
overshot himself foul, the young
oversight , them he so garnisheth
oversight , offend his master by
oversight to mishandle this one
oversight too shamefully. For therein
oversight for a very truth
overthrow his earnest exposition. But
overthrow one line, and no
overthroweth all his wondering that
overthrown with the bare noise
overthrown , as you see, and
overthrown himself and made mine
overthrown already. For all the
overthrown his whole heresy, and
pageant that Master Masquer playeth
pageant himself, while with his
paid by my death and
pain ," and yet that shall
pain of such an intolerable
pain of the birth, nor
pain of those that should
pain that, for all his
pain of that hunger and
pain . But he that hopeth
pain in the delay of
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the thing that the
open exposition of that
door but by a
it was but a
was spoken by a
it was not a
spoken and not a
by way of a
spoke it in a
by way of a
by way of a
but by way of
this point but a
by way of a
is spoken but by
exposition of allegories or
way of allegories or
in tropes, allegories, nor
flesh itself, besides all
words for allegories and
they perceived them for
with Christ's phrases and
those words, besides all
all together, but for
the four floods of
and tell us that
floods flowing forth of
paradise, nor no such
he set him in
make men take both
with two good fellows,
much more than one miracle,
we come to fruit,
answer to the first
amend and advance his
blood. In the first
blood. In his second
you forth my second
heresy in this first
his falsehood this first

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the scripture proved their part very truly to the 11,112/ 19
against him for our part such a multitude of 11,112/ 36
me the way to part in twain, and he 11,114/ 6
there also on this part the sayings or sentences 11,118/ 9
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major is his first part unto these words, "But 11,168/ 32
good faith; for my part , if I should set 11,169/ 2
putteth for a necessary part of our faith) as 11,170/ 17
saith, "That is the part of a disciple, whatsoever 11,172/ 19
foul falls in every part of his process that 11,177/ 6
you forth, for my part in mine exposition, the 11,183/ 17
expressly spoken for our part . And therefore now, good 11,183/ 29
For in his second part when we come to 11,184/ 1
and express for our part against him by the 11,184/ 14
proved plain for our part also, by so many 11,184/ 18
would not force whether part they should take, and 11,187/ 16
disputeth and taketh the part against God's almighty power 11,190/ 4
him. It is one part of his glory to 11,190/ 18
whole soul in every part of all those places 11,192/ 22
at once in every part of the world, as 11,192/ 28
soul is in every part of a man, and 11,192/ 29
point of truth no part of our matter. For 11,193/ 15
whether it were any part of holy scripture or 11,196/ 25
indeed every good man's part . And as for hitherto 11,199/ 20
truly taken for his part , as we can do 11,200/ 24
true taking, upon our part , all these things that 11,203/ 22
to hold on our part, and the people of miracles are, on our part, of these two things pontifical poet playeth his part. Because (as he saith I ween, for my part, I shall never perceive and is in every part of the body, and it is whole. And body, and in every part of the Sacrament. But still whole in every part of the Blessed Sacrament bones whole in every part of the broken glass beholdeth it in every part already brought you for here in this first Part, The First Chapter. Now the proof of his part, as indeed me thinketh would, for mine own part, say the contrary. For books of my first part the first bringeth in his second shall in my second set Master Masquer’s second layeth in his second return to his second hace in this first them that will be nature of itself, by participation, that is the into their souls, by participation whereof he is incorporate which was as yet, partly by his means, partly by his means, already showed and declared also made them all to make us all of it to be of mine into two creatures in many great places in many diverse into never so many But let this piece their time could never But letting these heretics works shall so far

part, and the people of 11, 203/ 25
part, of these two things 11, 203/ 29
part. Because (as he saith 11, 206/ 28
part, I shall never perceive 11, 208/ 14
part of the body, and 11, 209/ 29
part it is whole. And 11, 209/ 29
part of the Sacrament. But 11, 209/ 32
part of the Blessed Sacrament 11, 210/ 2
part of the broken glass 11, 210/ 5
part already brought you for 11, 211/ 24
part, The First Chapter. Now part, as indeed me thinketh part, say the contrary. For part the first part of 11, 219/ 7
part of Master Masquer’s work 11, 219/ 36
part, I shall in my 11, 221/ 21
part, in taking up of 11, 221/ 22
part aside till I have 11, 221/ 35
part, I shall of likelihood 11, 222/ 21
part, which yet I will 11, 222/ 23
part overthrown his whole heresy 11, 222/ 28
partakers of it. "What speak participation of that holy blessed participation of the mystical body participation whereof he is incorporate partly by his means, partly partly for lack of money partly which things they be partners of the profit -- partners through the merits of partners with him. It is parts in like wise, of parts of it to be 11, 209/ 17
parts of the man, in 11, 210/ 4
pass for this once; I 11, 219/ 19
pass but the sun would 11, 33/ 21
pass, ye shall, good Christian 11, 37/ 16
pass and excel the capacity 11, 64/ 24
will I now let
say, have let it
Masquer's "once" this once
folly of Master Masquer
you, I will let
his is come to
words and devilish devices
almighty power. I let
find in this piece
brought it so to
were with from a
at this Bartholomew-tide last
thereof a promise had
thought possibility of generation
I, a year now
that his high learning
this plaster of his
godhead neither mortal nor
forever with the far
person, and one far
the declaration of his
by belief of his
by my death and
of such an intolerable
of that death and
of his death and
of his death and
great mystery of his
saved by his bitter
and remembrance of Christ's
merits of his bitter
belief of Christ's bitter
that Christ suffered his
believeth that Christ suffered
Christ but only his
the belief of his
ever was at his
he were not utterly
in gaming for their
then make them their
pass his repugnance, another folly
pass by and wink thereat
pass unmarked by me, by
pass, and this also, that
pass all these advantages (which
pass, in which he triumpheth
pass. The Thirteenth Chapter. But
pass here his word "presently
pass by. Then goeth Master
pass, then implieth it no
passage and a way to
passed and yet look every
passed and a vow was
passed. And for that diffidence
passed and more, wrote and
passeth their low capacities. But
passeth not the breadth of
passible. And for all that
passing pleasure of the bodily
passing perfect person of God
Passion to be suffered for
Passion, he goeth about to
Passion. But I will not
Passion, yet shall my will
Passion by which I will
Passion, as Master Masquer and
Passion by the very eating
Passion, well using thereby the
Passion. And much more reason
Passion receive that Blessed Sacrament
Passion. Amen. And thus end
Passion, and then bringeth all
Passion for our sins, he
passion for us shall after
Passion. For else he might
Passion by way of a
Passion, and yet was it
past shame, hath cause enough
pastime, as though that else
pastime in the throwing down
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<td>patched</td>
<td>in against me, wherein</td>
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<td>pater</td>
<td>signavit Deus.&quot; &quot;For him</td>
<td>11,30</td>
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<td>patience</td>
<td>with him, and continually</td>
<td>11,89</td>
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<td>patience</td>
<td>with him while he</td>
<td>11,91</td>
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<tr>
<td>Paul</td>
<td>specially speak them in</td>
<td>11,4</td>
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<td>Paul</td>
<td>, therefore, inspired with the</td>
<td>11,5</td>
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<td>Paul</td>
<td>saith, &quot;The meat for</td>
<td>11,28</td>
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<tr>
<td>Paul</td>
<td>; because we thereby should</td>
<td>11,30</td>
<td>22</td>
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<td>Paul</td>
<td>by plain express words</td>
<td>11,37</td>
<td>3</td>
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<td>Paul</td>
<td>saith, he that cometh</td>
<td>11,37</td>
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<td>Paul</td>
<td>, but we believe not</td>
<td>11,39</td>
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<td>Paul</td>
<td>.To believe therefore in</td>
<td>11,39</td>
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<td>Paul</td>
<td>doth, and our Savior</td>
<td>11,53</td>
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<td>Paul</td>
<td>saith) understand spiritual things</td>
<td>11,63</td>
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<td>Paul</td>
<td>, discern the body of</td>
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<td>Paul</td>
<td>saith, it doth but</td>
<td>11,83</td>
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<td>Paul</td>
<td>) because he discerneth not</td>
<td>11,94</td>
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<td>Paul</td>
<td>when he said, &quot;I</td>
<td>11,103</td>
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<td>Paul</td>
<td>with the other apostles</td>
<td>11,107</td>
<td>15</td>
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<td>Paul</td>
<td>being a year and</td>
<td>11,107</td>
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<td>Paul</td>
<td>that he now toucheth</td>
<td>11,107</td>
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<td>Paul</td>
<td>in his First Epistle</td>
<td>11,108</td>
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<td>Paul</td>
<td>neither, but this one</td>
<td>11,108</td>
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<td>Paul</td>
<td>and weeneth that he</td>
<td>11,108</td>
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<td>Paul</td>
<td>himself by his own</td>
<td>11,108</td>
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<td>Paul</td>
<td>so taught it again</td>
<td>11,108</td>
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<tr>
<td>Paul</td>
<td>, when he taketh it</td>
<td>11,109</td>
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<td>Paul</td>
<td>by which he writeth</td>
<td>11,109</td>
<td>23</td>
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<tr>
<td>Paul</td>
<td>, so I perceive that</td>
<td>11,109</td>
<td>27</td>
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<tr>
<td>Paul</td>
<td>would have preached that</td>
<td>11,109</td>
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<td>Paul</td>
<td>saith he preached nothing</td>
<td>11,111</td>
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<td>Paul</td>
<td>had at that time</td>
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<td>Paul</td>
<td>further, &quot;But my preaching</td>
<td>11,111</td>
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<td>Paul</td>
<td>, because he taught strange</td>
<td>11,111</td>
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<tr>
<td>Paul</td>
<td>did, since he teacheth</td>
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<td>Paul</td>
<td>and the other apostles</td>
<td>11,112</td>
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<td>Paul</td>
<td>was, reason is that</td>
<td>11,112</td>
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<td>Paul</td>
<td>did. If he say</td>
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<td>Paul</td>
<td>and be an apostle</td>
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<td>Paul</td>
<td>did the Corinthians, and</td>
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his doctrine as Saint Paul did for his, but 11, 112/ 35
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both one thing." And Saint Paul , reciting the psalm, affirmeth 11, 189/ 7
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give) into this word (Saint Paul ) which change he maketh 11, 55/ 17
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the congregation of Christian
our part, and the
the faith of the
the prayer of holy
Yea, and some vowesses
which yet would be
he is old?" And
Tyndale’s sect, or is
truth, that he may
and more strength than
himself here saith that
then playeth he first
Masquer say true that
miracle. But thou wilt
whole process I shall
was written and after
a very substance, and
among them. And yet
that are should shortly
whereby Christian people plainly
and make every man
together, shall, I trust,
God would we should
leave you, so clearly
ye may the better
places of holy scripture
that point and to
love worketh." Here ye
matter and more easily
shall well see and
that ye may clearly
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then should they well
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peradventure  well content that God  11, 60/ 7
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very God. And we 

perceive well therefore that thou 11, 88/ 8

dost promise. And we 

perceive well that thou wilt 11, 88/ 13

that ye may well 

perceive that his calling is 11, 93/ 20

whereby you may both 

perceive by the minds of 11, 95/ 9

Sacrament, and may also 

perceive and control the wily 11, 95/ 12

their plain words ye 

perceive that the words of 11, 96/ 23

man can miss to 

perceive it when he saith 11, 97/ 25

when every fool may 

perceive him in so great 11, 98/ 34

as ye do now 

perceive more than plain, in 11, 107/ 9

and foolish handling ye 

perceive that long before Master 11, 109/ 27

Saint Paul, so I 

perceive where his galls go 11, 121/ 23

to his hands shall 

perceive that he is even 11, 122/ 13

him, ye shall soon 

perceive his argument answered by 11, 131/ 22

he had wit) well 

perceive him for a double 11, 144/ 13

Master Masquer maketh men 

perceive by their own words 11, 148/ 13

but that you plainly 

perceive by more holy doctors 11, 148/ 14

shall hereafter more plainly 

perceive that in mine argument 11, 156/ 25

solution, caused you to 

perceive them better at thy 11, 162/ 34

thought them hard to 

perceive it by and by 11, 163/ 2

thou mayst make me 

perceive in conclusion that he 11, 167/ 11

that I may better 

perceive that Christ spoke in 11, 167/ 13

and then shall you 

perceive that this old holy 11, 170/ 29

idiot or an ass) 

perceive that they should eat 11, 175/ 12

then make them clearly 

perceive what profit there can 11, 187/ 25

may more than plainly 

perceive by the reading of 11, 194/ 36

yet can I not 

perceive by the words of 11, 200/ 3

much as you shall 

perceive and confess the truth 11, 204/ 1

ye shall not only 

perceive how it is, and 11, 208/ 9

because he will not 

perceive a better cause of 11, 208/ 12

miracle soiled, and well 

perceive them well. But now 11, 208/ 14

then we shall also 

perceive it. But now, as 11, 218/ 27

part, I shall never 

perceive such poor, plain words 11, 219/ 19

not serve him to 

perceived well as the Gospel 11, 25/ 8

not serve you to 

perceived in conclusion that he 11, 46/ 20

at it, yet they 

perceived already that he spoke 11, 63/ 14

But then when they 

perceived well enough. But that 11, 69/ 6

was so that they 

perceived their feeble ignorance, anon 11, 141/ 26

his very flesh they 

perceived well that he meant 11, 150/ 16

parable but where he 

why? For because they
<p>| Wherefore? But because they wise as the hearers | perceived well by his words | 11, 150/ 21 |
| Other two were well length so that they declared it, for they the one word they well appeareth that they than peradventure every man right, in that they not well and clearly because that every man many marveled because they many of speakings because they an allegory sense, and etc., was because they they, though they well and saints saw and shamefully false if he known him, when he difference may soon be man that hath wit For he seeth and matter, yet to the draw men from the far off from the very far from the after. For the better his message well, then now when that Nicodemus, side deceived in the Over this, toward the will pierce into the as &quot;they marveled,&quot; because when he saith because but the son of salvation. The way of minds and, as a them a good and godhead, marvelously making one and one far passing | perceived that he meant it | 11, 150/ 31 |
| | perceived to be spoken only | 11, 152/ 25 |
| | perceived well that he called | 11, 155/ 11 |
| | perceived it for a parable | 11, 155/ 14 |
| | perceived for a parable, and | 11, 155/ 31 |
| | perceived that he spoke of | 11, 155/ 37 |
| | perceived before. And therefore thus perceived that he spoke of perceived what Christ meant by perceived his words for allegories perceived well it was not perceived them for parables, what perceived well that he meant perceived that Christ spoke it perceived that they should verily perceived that the soul of perceived and understood my words perceived that he was well perceived, , but if Master Masquer perceiveth, . A like argument: God perceived, , by good reason, that perceived of the truth and percepting of the truth, and perception of the spiritual fruit perception of the spiritual fruit perception whereof, ye shall understand perception him to be not perception what the thing was perception of Saint Augustine's mind perception and belief of that perception of hard words in perception the one may follow perception the one may follow | 11, 163/ 8 |
| | perceived | 11, 164/ 11 |
| | | 11, 164/ 16 |
| | | 11, 164/ 25 |
| | | 11, 165/ 28 |
| | | 11, 167/ 17 |
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| | | 11, 11/ 3 |
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| | | 11, 24/ 33 |
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<td>come to me through perfect, well working faith in</td>
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<td>his death in that perfect belief is sure of</td>
<td>11, 49/18</td>
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<td>bringing, so that by perfect perseverance and well-working faith</td>
<td>11, 49/28</td>
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<td>faith or the full, perfect, quick, lively faith that</td>
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<td>virtue of full and perfect faith have always charity</td>
<td>11, 122/30</td>
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<td>faith, that is neither perfect nor full, may be</td>
<td>11, 122/31</td>
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<td>Ascension with his body perfect into heaven, notwithstanding that</td>
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<td>the body thou hast perfected me.&quot; For in the</td>
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<td>before. For himself more perfectly knew allthing than all</td>
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<td>Christ. For they were perfectly taught that it stood</td>
<td>11, 166/28</td>
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<td>nor his power to perform his word. And as</td>
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<td>flesh,&quot; (which promise he performed after at his Maundy</td>
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<td>and which promise he performed after at his Maundy</td>
<td>11, 175/17</td>
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<td>many bought. Nor the perished refraineth not much people</td>
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<td>the receiving and the peril of the refusing, and</td>
<td>11, 68/35</td>
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<td>before their eyes the peril of their ruin. For</td>
<td>11, 92/19</td>
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<td>an evil and a perilous life live they that</td>
<td>11, 33/16</td>
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<td>not beware of the perilous pit into which he</td>
<td>11, 125/12</td>
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<td>meat that never should perish. Upon which exhortation, when</td>
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<td>be gone nor never perish, but shall last with</td>
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<td>will in no wise perish. But whereas the bodily</td>
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<td>meat that would not perish, but should abide and</td>
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<td>them they should not perish. For if they once</td>
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<td>of that shall not perish, but abide into everlasting</td>
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<td>of that shall not perish by everlasting death. For</td>
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<td>for all his calling, perish, and therefore it is</td>
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<td>that believe in him perish not,&quot; etc. Here may</td>
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<td>whose fleshly filling with perishable meat made them angry</td>
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<td>less care for that perishable meat, and labor and</td>
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<td>they be dead and perishished.&quot; Leave therefore that wrong</td>
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<td>not the meat that perisheth, but for the meat</td>
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<td>is soon gone and perisheth. Labor and work, and</td>
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<td>this manner of perishing, perisheth all the meat that</td>
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The other manner of perisheth by which the meat 11, 28/ 1
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and in unity of
it were in the
no more forceth the
purpose toward his own
reverence of Christ's blessed
of his own blessed
meat of Christ's blessed
meat of Christ's blessed
nice apparel dissemble his
him such an honorable
the circumstances of the
properly pertain to their
both one, though in
as all our three
of a whole hundred
not among you in
that he speak no
fashion of their false
them and most properly
divers other senses spiritual,
necessary, and so necessarily
I will, good reader,
first book here before
pernicious, pestilent, not only
doth not so pestilently
of falsehood at once,
More's mischief and pernicious
mischievous, pernicious, false, pestilent,
of pernicious, pestilent, false,
high heap of mischievous
full of More's pernicious
them, lest as the
and abhor utterly the
wherewith I confuted the
my letter against the
reader, also how much
setteth forth in this
of heresies, in his
my mischievous, pernicious, false,
it such a pernicious,
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again, and in every
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Savior in the one
But in the other
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I have handled this
any misconstruing of that
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Now to the third
another fall in this
But in the other
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said in the third
without any distinction of
did not in that
Chrysostom in this selfsame
hereafter in some other
be fire in either
once essentially in every
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be present in every
and essentially fill the

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Answer to a Poisoned Book: Concordance of Major Terms 506

words in many sundry places than those Augustine's works than those in very many Gospel, and many sundry to be in diverse to succeed in their leave all the hard sticketh but upon the is offered in many in never so many will sort into their he find no more once in thirteen diverse be in many diverse in those two diverse distance of the two diversity of the two albeit that, by all that in some other yet in all the very circumstances of the he in all other same in all other have in all other he in all other men in many sundry in all the three one of those three well in all three Savior in all three his, in both the declare in both the spoke in those two to look on the many or in all many or in all body is in many places or in all in more than twenty Christ is in many places ), he writeth in an that he found falsely plainly declareth that every besides. And those that at once, and be . For soon after, in undeclared. For he nowhere in which he falsely at once, are there . And he showeth also apart from his exposition than one in which in earth, and himself at once in earth , earth and heaven. For asunder, but in the having in them both set together, he hath , he declared it more of the scripture set in the Gospel, in of his books." Lo . Now good readers, albeit written wrong every whit of his works. For , yet should it nevertheless , or that I say they understood him not , not only when he , and then upon mine as often as you his own words, that that he was the . And therefore no man at once, ergo it at once. Which manner or in all places at once. And then contrary that his body at once or in
once or in all places at once. The second
that he findeth twenty places of scripture and more
body is in many places at once or in
once or in all places at once, I say
that as for all places at once, Master More
is not in all places at once) whether his
may be in all places at once is no
blessed body in many places at once, where Master
indeed. For by those conclueth that these other
they argue thus, "These only, as those other
open difference between the that he findeth twenty
wot well, in many places
and to fill all places
all or in many places
own body in many places
and to fill all places
at once in all places
all or in many places
and to fill all places
present and filling all places
present and filling all places
many creatures in those places cannot be in all places
places or in many places
to be in all places
then been in all places
had been no more places
had there been many places part of all those places
present in all those places
to be in all places
to be in all places
cannot be in all places, or in many places
upon being in all places
body is in all places
heaven, and in such places
| against being in many places | at once but only | 11, 193/ 19 |
| at once in all places | , he conclueth suddenly against | 11, 193/ 20 |
| against being in many places | , toward which conclusion no | 11, 193/ 21 |
| to be in fifteen places | at once, I would | 11, 195/ 32 |
| his body in many places | at once, ergo it | 11, 196/ 7 |
| own body in two places | at once, as though | 11, 196/ 13 |
| or in ten thousand places | at once. And thus | 11, 196/ 35 |
| it be in two places | at once is, I | 11, 197/ 1 |
| no more in two places | at once than his | 11, 197/ 4 |
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| blessed body in many places | at once. His mighty | 11, 198/ 13 |
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| and in so many places | at once; so think | 11, 208/ 11 |
| at once in many places | is, whatsoever Master Masquer | 11, 208/ 26 |
| body be in many places | . Now spoke not I | 11, 209/ 10 |
| face in all those places | , so be (as Saint | 11, 209/ 16 |
| so far distant several places | asunder, all one very | 11, 209/ 18 |
| might be in many places | at once, every man | 11, 209/ 26 |
| of Christ in diverse places | at once, since the | 11, 210/ 11 |
| being thereof in diverse places | at once, would after | 11, 210/ 16 |
| that point in more places | than one of my | 11, 213/ 8 |
| of Tyndale’s Confutation, which places | , whoso list to read | 11, 213/ 9 |
| any of those other places | in which Christ is | 11, 220/ 27 |
expounded all those four
places before, the difference well
as for his three
places of Saint Augustine, Tertullian
allegories, turn all the
plain words from the first
Then was our Lord
plain with them and said
and Saint Paul by
plain express words reprove) that
expressed our Savior very
plain himself when he said
hereafter see. Therefore, so
plain a truth, and so
so, then prove we
plain against them. For we
maketh after a very
plain and express declaration in
express declaration in many
plain open words, but of
I tell you, as
plain as I can, that
is evident, open, and
plain . But now see, good
my part therein meetly
plain myself, yet am I
Saint Bede telleth you
plain the same tale that
declareth this matter with
plain words himself. For what
most special, with as
plain words as can be
words here spoken so
plain and so full that
but, with a very
plain open tale, told them
even for a very
plain truth, that eat ye
is here open and
plain, that evil men, though
Frith) Saint Augustine saith
plain by that that, in
and good, it appeareth
plain words in many sundry
memorial (besides his other
plain words ye perceive that
men, and by their
plain in these words, "And
thing he told them
plain that evil men, though
own words, he writeth
plain heresy, I diminish his
It is evident and
plain scripture, too), he hath
Catholic faith, but the
plain that our Savior meant
ye perceive more than
plain, in that he saith
may be proved by
evident scripture, it appeareth
lay allthing in order
plain before your eyes, so
while the scripture by
plain words condemeth it and
but tell him very
plain that, as great a
but tell him the
plain truth, that he may
but either by the
plain word of scripture, or
told them by more
plain words than he did
now, good readers, very
plain proved by the selfsame
because they be so
plain against him, he letteth
and Saint Chrysostom, the
plain words of every one
heaven, make them a plain proof that they were undiminished, make them a plain proof that they were doctors and saints, whose words I have rehearsed made it open and in this place by and clearly declare both words as he could

This is therefore a all," hath not one made it open and by so many open

This is therefore a all," hath not one would have told them then he maketh it sort, and by more shall stand for a maketh his part so indeed, but the contrary For Christ, by his Masquer, made open and nay, the scripture is to answer a good, he were a good, that the scripture is no, the scripture is a parable, but a sore repugnant and so sect, deal in such presupposing, the matter appeareth it was not so and so destroyeth he do declare by their deny now any such that saving the very can there be more other be, but the broken for you," be they be not words in mine exposition, the by which you may by manifold open miracles words himself to be

plain proof that they were
plain proof that they were
plain words I have rehearsed
plain in this place by
plain and clearly declare both
plain words as he could
plain enough. And therefore they
plain words before, taught and
plain proof by Master Masquer's
plain word for his purpose
plain the tale to put
plain and open unto you
plain words also of the
plain proof that I do
plain . As for oportet of
plain appeareth. For Christ, by
plain and open exposition of
plain unto you his falsehood
plain against him, John 6
plain man of the country
plain soul, and not such
plain against me. But unto
plain against me, John 6
plain tale that men should
plain contradictory: many marveled, and
plain manner with me. But
plain . For as I have
plain for that matter, but
plain Master Masquer's reason, but
plain words, which yourselves have
plain article of the faith
plain express words of scripture
plain and express than these
plain and open difference between
plain and express words for
plain and express, but expoundeth
plain express words of divers
plain and expressly see that
plain and expressly declared for
plain and expressly spoken for
grant Christ's words for
fast, too, ye may
it written in the
plain scripture, too, proved
Catholic Church, and proved
also, by so many
thing that is so
it. Here is it
against God's own word
to presume, against the
so, as you see
saith: "Here it is
as clear, and as
if Christ in any
be it never so
see them yourself so
Sacrament be clear and
this point, and very
bring you so many
ween it is) very
least wise, than very
been a very precise,
that it is no
any purpose, but only
much more open and
his writing well and
spoken by me so
to perceive such poor,
and proved him very
sense against the very
days, and against the
country by so many
For what can be
countenance, to show themselves
see, good Christian readers,
And then shall men
Christ, whereby Christian people
ye see Master Masquer
lo, now have I
his before, but also
plain
and express and, according
plain
and expressly tell him
plain
scripture, too, proved plain
plain
and express for our
plain
for our part also
plain
open miracles, Master Masquer
plain
and evident that he
plain
that all things that
plain
spoken in his holy
plain
word of God, to
plain
by his beginning, where
plain
that all things that
plain
as any man well
plain
place of scripture said
plain
, is dark unto him
plain
that he shall in
plain
for the purpose, and
plain
and clearly, by the
plain
proofs thereof that, be
plain
and open devilry that
plain
and open knavery. The
plain
, evident, open proof of
plain
open proof. And then
plain
, open, and evident. And
plain
words of the scripture
plain
appeareth, for no written
plain
, his wit would not
plain
words of mine? Ye
plain
, a very false fool
plain
words of the text
plain
declaration of Almighty God
plain
, open miracles, labor now
plainer
words than are his
plainly
to hate and detest
plainly
tried by his books
plainly
see that of one
plainly
perceive that in the
plainly
proved therein either so
plainly
told you what bread
plainly
expressed and declared by
ween, as it appeareth
But then expresseth he
of holy scripture do
his exposition doth but
Cyril in these words
readers, that Saint Cyril
see, good readers, how
also, that he more
more that he meaneth
readers, that Saint Cyril
wise work, telleth us
For who can more
those places, he affirmeth
that Saint Augustine here
And that ye may
in very many places
of grace, as he
flesh (as himself very
more that our Savior
so often and so
he showed them so
he would say, "As
For Master Masquer may
Which thing he so
how oft and how
indeed, he now declareth
proved my part so
Chrysostom declareth it very
Master Masquer be more
his purpose, he very
more words and more
would have told them
would not tell out
there not half so
of the eating most
would have told them
have spoken much more
could have spoken more
so oft and so
heed of Christ's words
plainly by his exposition. And
plainly that, though he calleth
plainly declare that it is
plainly mock you, consider yet
plainly showed that Christ here
plainly declareth you that our
plainly that our Lord showeth
plainly and more precisely saith
plainly of very eating and
plainly declareth here that these
plainly the contrary. But Saint
plainly declare anything than that
plainly that in the Sacrament
plainly reproveth Frith. And that
plainly see also that Saint
plainly declareth that every man
plainly declareth both in his
plainly declared them), is of
plainly told them that he
plainly that men should have
plainly that he would give
plainly as I have told
plainly see, and is not
plainly speaketh that no man
plainly that he declareth that
plainly, when he would prove
plainly that neither himself nor
plainly, whose words are these
plainly confuted and confounded than
plainly destroyeth it. For his
plainly. And then Master Masquer
plainly that they should eat
plainly all at once? Could
plainly of the giving of
plainly, as of which he
plainly so, ye see now
plainly than he did in
plainly of the giving of
plainly declared, he gave them
plainly spoken here of the
these words affirm you
plainly the substance of that 11, 140/ 35
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plainly telvelleth you, and yet 11, 180/ 25
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we find no word
plainly that she was a 11, 214/ 9
he denieth is as
plainly written in holy scripture 11, 214/ 28
the same, well and
plainly thought that I had 11, 216/ 24
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plainly there forthwith by that 11, 218/ 9
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be found, I very
plainly belieith me. For I 11, 218/ 16
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plainly declare and expound that 11, 220/ 23
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plainly mean that the thing 11, 220/ 24
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plainly , rooting, and watering of 11, 24/ 18
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did also well and
plaster he layeth out abroad 11, 99/ 12
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of the eleventh leaf, plastered his normal of his 11, 120/ 6
fain to seek some plasters of false glosses to 11, 119/ 27
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rather instead of a scripture, then can this poet 
poet feign ye another church
poet playeth his part. Because
point of all the matter
point hath he so well
point , concerning his notable notice
point -- that is to
point , and that the belief
point was meant by the
point that proveth Master Masquer
point . For the question is
point . Wherefore, to the intent
point true, then must it
point and to perceive it
point , good reader, shall no
point appeared and was proved
point . And therefore will these
point of Christ's speaking and
point and dissimuleth all the
point , ye may void almost
point , whether our Savior speak
point at her liberty, then
point they were nearer the
point and for the whole
point that they had misconceived
point , in that he showed
point , And though he would
point wherein by contrarily of
point for himself, that in
point , he should never thus
point unto the Corinthians. But
point to be left unwritten
point they would have now
point , and is aware well
point as though Christ there
point , as effectual words of
point that Master Masquer here
point that he believeth most

rather instead of a poet, and instead of a poet, feign ye another church, playeth his part. Because of all the matter, hath he so well, concerning his notable notice, -- that is to, and that the belief, was meant by the, that proveth Master Masquer, . For the question is, . Wherefore, to the intent, true, then must it, and to perceive it, , good reader, shall no, appeared and was proved, . And therefore will these, of Christ's speaking and, and dissimuleth all the, , ye may void almost, , whether our Savior speak, at her liberty, then, they were nearer the, and for the whole, that they had misconceived, , in that he showed, , And though he would, wherein by contrarily of, for himself, that in, , he should never thus, unto the Corinthians. But, to be left unwritten, they would have now, , and is aware well, as though Christ there, , as effectual words of, that Master Masquer here, that he believeth most.
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And now is that point of truth no part 11, 193/ 15
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11, 213/ 1

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point of our faith, as

11, 216/ 9

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11, 217/ 22

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11, 5/ 13

points, the one might make

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11, 11/ 12
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11, 15/ 3
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poisoned serpents of hell, and 
11, 68/ 13
ye may see what 
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11, 128/ 29
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poll them and keep them 
11, 47/ 4
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holy Upholder of the 
pope's church is brought even 
11, 164/ 2
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pope's church is brought even 
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11, 212/ 19
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told it you, I pray ye tell us where
wit than he. I pray God send us both

cross at Easter, or pray for all Christian souls
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him. And yet I pray you, good readers, consider
versus? Where one, I pray you?" You have heard
before mine answer, I pray God send us both
unto his fellow, "I pray you, good readers, consider
far better too, they pray him and said, "Lord
they better apaid and prayed him that they might
murmuring, and fall to prayer , and work and walk
he would have no prayer made unto saints, nor

to win faith by prayer , and by faith to
and whose intercession and prayer to be made either
and abstain from all prayer of good people and
in purgatory, at the praying to saints, and against
against images, purgatory, and praying to saints and going
which he toucheth in praying to saints, honoring of
specified purgatory, pilgrimages, and praying to saints, and going
faith that these heretics preaching to them divers things
me, and though I preach to you and tell
whom he sent to preach about as he had
he sent about to preach as he had sent
words of that place, preach to them divers things
Saint Augustine saith, to preach Christ is to preach
preach Christ is to preach about as he had
begun with that, and preach them many more things
then hear Master Masquer preach either their faith or
when they hear it preached , will not refuse to
here, to whom Christ preached of the giving of
with the other apostles preached , especially Paul being a
other thing to be preached them (as himself saith
and weeneth that he preached nothing to them of
the Corinthians that he preached nothing among them but
Saint Paul would have preached that point unto the
the Corinthians. But he preached, as himself saith in
fool too, that he preached not only Christ's Crucifixion
Saint Paul saith he preached nothing to the Corinthians
had at that time preached them nothing else, because
where the articles were preached and written Gospels not
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of Christ's blessed person present in it appertaineth: they 11, 94/ 30
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Masquer that to be present at once and to fill all 11, 190/ 21
God is to be present and filling all places 11, 191/ 7
meaneth (you see well) present and filling all places 11, 191/ 10
when he said before, present and essentially fill the present at once, and the present at once in every present at once in every place at present in every place at present in all those places present at those councils themselves present and beholding a whole present in the Blessed Sacrament present with his almighty power present with his almighty power, present, with his almighty power present, with his almighty power present, with his almighty power present, "whose presence needeth not present may take his leave present "? But now when he present themselves to the service preserved among all others, as present themselves so sure of present, against the plain word presuming not, to have known presumption "This text of Saint presumption to More, since the presumption of me for that presumption for the simplest man presumption way of election that presumptuous presupposing, the matter appeareth presumptuous and malapert, as Master presumptuous that I see him
that he should not
be necessary. So being
thing that he first
Masquer and his presumptuous
name in special and
intent that under the
was taken for full
which a little he
cancered heresy, with this
Masquer maketh us a
least wise, a little
taste of his little
faces and as many
doth but show what
of hell shall not
David is like to
of my Father first
it. For though he
eating and drinking to
But he hath now
towardness of your wills,
Yea, and sometimes he
his Last Supper the
And what was the
of Christ, the very
and let them babble,
that of arrogance and
up a man in
after the pomp and
doctors say), when the
it us, not the
own flesh not the
whether he, being a
he hath, being a
God, when being a
the Carthusian, Zwingli the
the priest, and the
but made her a
will rail upon the
in remembrance of the

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that it is a very thing that Christ principally spoke of unto another
their fruits. So that principally by faith, whereby we
saith further: "So that he in us not principally by charity, but
by love, yet not principally by love, but principally
forth also both his principle heresy and over that
But yet because his principle purpose was to speak
the purpose of our principle matter, concerning the Blessed
reader, all beside our principle matter, and therefore I
the truth of the principle matter itself, that is
many be put in print, saving that some brethren
and kept from the print. Howbeit, what George Joye
have sent over to print, Tyndale and his fellows
marked with the very print of his own seal
Christ is the image, print, and character of the
his once come in print, which is already sent
lately come over in print ) come once into my
into this realm in print, and secretly sent abroad
wrote and put in print a letter against the
at that time in print, yet now since I
are come over in print, not only Frith's book
such erroneous English books printed, of which if few
sent over to be printed the book that Frith
a true seal truly printed leaveth in the other
sent over to be printed ) I shall, God willing
therefore, now suffer the printer to put with this
way of a special privilege, so that they that
and is of his privy council that knoweth, belike
and am of God's privy council, and that I
est, quam ego dabo pro mundi vita." Which text
dabo caro mea est pro mundi uita," without these

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holdeth by way of problem, were delivered us to 11, 169/ 9
call it but a problem among unlearned folk, and 11, 187/ 26
they say, but as problems neutrum, wherein they would 11, 187/ 15
may in schools hold problems upon everything, yet can 11, 187/ 24
babble, pride maketh them proceed, and they procure more 11, 6/ 19
progress of his painted process, all which things I 11, 17/ 3
whereunto all the whole process of exposition cometh 11, 17/ 5
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they say, but as problema neutrum, wherein they would 11, 187/ 15
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process this himself, and sent 11, 200/ 36
process, declaring the great benefit 11, 175/ 6
process I shall peradventure hereafter 11, 175/ 8
process that, if this great 11, 177/ 6
process, have I read, good 11, 142/ 27
process is that Christ, in 11, 142/ 29
process hath he two points 11, 143/ 7
forth with a longer process, declaring the great benefit 11, 175/ 6
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also to write the proclamation by which all the 11, 200/ 38
God's natural ordinance for procreation (for such respects be 11, 59/ 24
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name, not letting to procure his amendment on his 11, 90/ 30
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for the more plenteous profit of his church, devised 11, 17/ 29
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Spirit inspired, for spiritual profit to be by many 11, 18/ 5
all partners of the profit -- that is to 11, 25/ 11
and told them the profit that they should have 11, 63/ 20
I beseech you, take profit of their sins, and 11, 64/ 1
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and what is the profit thereof? We be one 11, 173/ 31
I not perceive what profit there can come to 11, 187/ 25
I said, by the profit of his soul in 11, 214/ 34
cunning much edifieth and profiteth joined with charity, so 11, 83/ 4
this life. My flesh profiteth nothing at all to 11, 141/ 35
bodily. For so it profiteth you nothing at all

giveth life. My flesh of the world, it these words: "My flesh
Christ said, "My flesh giveth life, my flesh giveth life, my flesh this life my flesh Christ said, "My flesh words, saying, "My flesh marvelous manner, by the he furnisheth all the else, shall by this virginity, and thereof a perpetual virginity was a her liberty, without any by reason of the because thou so dost Of which his gracious his own flesh," (which a priest, broken his priest he broke his to him) is, I false, and break his be but true, Christ's him more yet, I shrew in argument, I promised there, and which and, according to his man trust his false God to break his abiding by Christ's own also that she had glory, as himself hath show you, as I well content that he ointment upon him, and promise by which he flesh. Which thing he piece as proper. "God profiteth you nothing at all profiteth you nothing to eat profiteth . And when ye thus profiteth nothing at all"; it profiteth nothing," meaning to eat profiteth nothing at all. The profiteth nothing at all. The profiteth nothing at all," hath profiteth nothing," meaning to be profound wisdom of his Holy progress of his painted process promise of our Savior be promise had passed and a promise and a vow to promise or bond. For since promise that Christ here maketh promise . And we perceive well promise , his high grace and promise he performed after at promise made once to God promise to God and wedded promise you, good readers, very promise by which he promised promise shall ever stand and promise you, than he can promise you. The Seventh Chapter promise he performed after at promise , reach and receive the promise after. Now touching the promise . It is impossible to promise to defend it from promised and vowed that she promised . Of which his gracious promised , some part of his promised Saint Mary Magdalene a promised his twelve apostles the promised his church to be promised there, and which promise promised and swore that all
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11, 42 / 8

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11, 69 / 14

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11, 171 / 25

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11, 197 / 23

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11, 38 / 15

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11, 209 / 20

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prophets and then by his
prophets and then by his
till Moses and the
prophets strange, used in the
proposition fall in the subtle
proposition after the analogy and
proposition or with his dimensions
proportionable us return to our
propose that argument the consequence
proposition that of the one
proposition consider well his first
proposition did? Be these two
proposition very vine," did so
proposition his own declaration in
proposition saith Saint Augustine, as
proposition rehearseth in Lib. sententiarum
proposition no feeling faith nor
proposition become doubtful upon every
proposition would wax much the
proposition for all his diligence,
proposition that when these heretics
proposition is called bread, they
proposition Christ. And when they
proposition called a figure, they
proposition Christ. But when we
proposition it is so, then
proposition reason by which I
proposition to soil itself, and
proposition certain communication, willing to
proposition our Savior himself do
proposition of a single folly,
proposition those things written, and
proposition that he would thereby
proposition plainly, when he would
Masquer is able to prove that all these things yet for all that prove the truth of their
so must Master Masquer prove his expositions by miracles
there be clearer, to prove Master Masquer a very
the twelfth leaf, to prove that Christ meant nothing
body ascending should well prove that though his apostles
as Master Masquer saith) prove these two things are
all that seemeth to prove his purpose is only
do not these words prove that they marveled and
except Master Masquer could prove yes, else is not
will now Master Masquer prove me that they did
how can he now prove by the same words
service, where he would prove against me to trap
should not presuppose but prove , that is to wit
going about now to prove this point but a
Master More must first prove it us by express
is that I must prove it him that the
is that I must prove it by express words
that I may not prove it by mine own
is that if I prove it so by express
Master More must first prove it him that Christ's
Master More must not prove it at all. For (since
believe it, I must prove it, he is very
More were able to prove them? I say again
make much ado and prove that there were a
say that I must prove it (wherein, as ye
that therefore I must prove it him by express
be content if I prove it him by express
then, since he cannot prove us this point by
express words of scripture prove that it is so
be content if I prove it him by express
do more for him, prove it by all four
five how well they prove , good Christian readers, you
dreams, either, except he prove both all those things
but if he could prove repugnance (which against God's
us pray him to prove it, and give him
maketh upon him to prove it, and layeth for
he, as I say, prove us this in two
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to flee; they be

proved

stark lies and very

proved

stark lies and very

proved

you this point, and

proved

the true faith and

proved

stark lies and very

proved

you the consequent is

proved

us by scripture, in

proved

to be a written

proved

our Lady's perpetual virginity

proved

it sufficiently a written

proved

much more clearly, by

proved

or any man else

proved

well that point of

proved

it much better than

proved

, is indeed enough to

proved

him very plain, a

proveth

Master Masquer a heretic

proveth

his doctrine by scripture

proveth

not his part but

proveth

his expositions of scripture

proveth

not him a poet

proveth

him rather instead of

proveth

himself willingly and wittingly

proveth

mine answer true. For

proveth

the second, therefore, I

proveth

his purpose by none

proveth

us his purpose very

proveth

it, as Frith doth

proveth

Master Masquer that to

proveth

God impotent, and that

proveth

maketh many a stark

proveth

by natural reason) be

proveth

never one, he doth

proveth

for this part, as

provided

, and into diverse spirits

provided

, to the intent we

providence

forced them not to

providence

, standeth right well his

proving

themselves fellows of mine

proving

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alms. And when the
saith, it doth but
bit to refrain and
that a man must
with avarice and so
use thereof, destroyed and
that diffidence was he
And surely, besides the
a cause of extreme
a way to his
not, I suppose, so
certain manner of the
and fruition clean and
and pestilently destroy the
and destroying of the
also destruction of the
the destroying of the
perverted and destroyed the
and pestilently destroy the
word utterly destroyed the
prepareth and dresseth, so
for railing against images,
    in the bread, of
    of images, believing of
devil's drift. And of
nor paineth soul in
he hath before specified
poured upon us in
clean and pure once
very few to the
never one to the
beguile the world withal,
of all his whole
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pull him back, lest he
pull off the clout ere
pulled him away. For a
punished by God, and the
punished by loss of his
punishment of God in another
punishment. And Nicodemus therefore, when
punishment: "Lo, good readers, here
purblind but that he seeth
pure nature of itself, by
pure once purged after this
pure sense of God's word
pure sense of God's holy
pure sense of God's holy
pure sense of God's holy
pure sense of God's holy
pure sense of God's holy
pure sense of God's holy
purely powdering and spicing it
purgatory, and praying to saints
purgatory of invocation of saints
purgatory, believing the body of
purgatory, by two means, they
purgatory. But Christ, I wot
purgatory, pilgrimages, and praying to
purgatory, at the prayer of
purged after this transitory life
purpose: Howbeit, me thinketh by
purpose. The maker of the
purpose to make many changes
purpose is to feed us
very far from the purpose of a false wily purpose of false wily purpose
far off from the purpose of false wily purpose of false wily purpose of false wily purpose
eating flitteth from the purpose purpose purpose purpose
is far from the purpose purpose purpose purpose
cometh not near the purpose purpose purpose purpose
yet more for my purpose purpose purpose purpose
yet because his principle purpose purpose purpose purpose
not been to the purpose purpose purpose purpose
a child, a bare purpose purpose purpose purpose
leave off her unvowed purpose purpose purpose purpose
indeed, if ever ye purpose purpose purpose purpose
in true faith and purpose purpose purpose purpose
and true repentance and purpose purpose purpose purpose
not by faith and purpose purpose purpose purpose
alleged Frith for his purpose purpose purpose purpose
in true faith and purpose purpose purpose purpose
feigned heart and in purpose purpose purpose purpose
Sacrament without faith and purpose purpose purpose purpose
for another manner of purpose purpose purpose purpose
long process to the purpose purpose purpose purpose
evil mind and traitorous purpose purpose purpose purpose
own person (toward which purpose purpose purpose purpose
the Blessed Sacrament without purpose purpose purpose purpose
manner, of a false purpose purpose purpose purpose
all this holy man's purpose purpose purpose purpose
it forth for his purpose purpose purpose purpose
one word for that purpose purpose purpose purpose
the decrees, for our purpose purpose purpose purpose
he would advance his purpose purpose purpose purpose
destroyeth it. For his purpose purpose purpose purpose
Christian reader, to the purpose purpose purpose purpose
which thing because I purpose purpose purpose purpose
the effect and the purpose purpose purpose purpose
seemeth to prove his purpose purpose purpose purpose
plain word for his purpose purpose purpose purpose
double and captious, I purpose purpose purpose purpose
it were against his purpose purpose purpose purpose
the proof of his purpose purpose purpose purpose
that he proveth his purpose purpose purpose purpose

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word, proveth us his 
More," as though his 
readers, anything to the 
Frith alleged imperfectly, I 
and plain for the 
But according to his 
for proof of any 
was enough for my 
Frith, about which I 
great things that he 
the things that I 
will eat salt meat 
in keeping of the 
something slyly into his 
it. And therefore he 
likelihood so many be 
if George Joye did 
write that use to 
wink or, while he 
not so glad to 
well." But surely, whoso 
their. And therefore they 
you by miracles, and 
is a madness to 
have in some places 
man unto molten wax 
did our Savior Christ 
his secret falsehood and 
till Master Masquer here 
piece of his exposition 
a certain occasion to 
of new, and daily 
at this day did 
some dead apothecary drugs 
me leave again to 
in another form) to 
more than mad to 
our sins. Wherefore to 

enough. And therefore they
plain the tale to
would like you to
he had power to
folly well and wisely
yet if we would
possible. Let us then
Master Masquer hath here
and the mothers oftentimes
leisure, if he had
by two means, they
the mean season to
amazed, Master Masquer must
again. Now that being
wit, Saint Matthew, hath
such as willingly will
at his christening sand
very well and wisely
here causing him to
and more, wrote and
suffer it to be
suffer the printer to
one cause why he
by the way he
objection against the Jews,
among other miracles, he
in some places he
his words after following,
to their damnation, he
that also (which he
said manner, which he
the more diligent, by
among divers other, the
pestilent book of Babylonica,
well wit, by the
told you, but a
they should pick no
same ale drink a
water as might have

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<td>put</td>
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<td>out that word &quot;they</td>
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<td>put</td>
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<td>put</td>
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<td>put</td>
<td>all that out again</td>
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<td>put</td>
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<td>put</td>
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<td>put</td>
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<td>out, rehearse and consider</td>
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<tr>
<td>put</td>
<td>it in writing as</td>
<td>11, 196/ 22</td>
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<tr>
<td>put</td>
<td>out their own eyes</td>
<td>11, 198/ 29</td>
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<tr>
<td>put</td>
<td>in his mouth as</td>
<td>11, 205/ 20</td>
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<tr>
<td>put</td>
<td>in, The Twenty-Third Chapter</td>
<td>11, 210/ 30</td>
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<tr>
<td>put</td>
<td>on his spectacles and</td>
<td>11, 212/ 19</td>
</tr>
<tr>
<td>put</td>
<td>on his spectacles and</td>
<td>11, 216/ 16</td>
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<tr>
<td>put</td>
<td>in print a letter</td>
<td>11, 222/ 6</td>
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<tr>
<td>put</td>
<td>out abroad into every</td>
<td>11, 222/ 11</td>
</tr>
<tr>
<td>put</td>
<td>with this book my</td>
<td>11, 222/ 17</td>
</tr>
<tr>
<td>putteth</td>
<td>not his name thereto</td>
<td>11, 8/ 9</td>
</tr>
<tr>
<td>putteth</td>
<td>forth divers other heresies</td>
<td>11, 10/ 7</td>
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<tr>
<td>putteth</td>
<td>us in remembrance (for</td>
<td>11, 66/ 4</td>
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<td>putteth</td>
<td>us, I say, in</td>
<td>11, 66/ 5</td>
</tr>
<tr>
<td>putteth</td>
<td>it in doubt and</td>
<td>11, 74/ 4</td>
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<tr>
<td>putteth</td>
<td>them yet again in</td>
<td>11, 80/ 6</td>
</tr>
<tr>
<td>putteth</td>
<td>them once again in</td>
<td>11, 85/ 12</td>
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<td>putteth</td>
<td>for a necessary part</td>
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<td>putteth</td>
<td>in to make us</td>
<td>11, 191/ 27</td>
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<td>putting</td>
<td>before their eyes the</td>
<td>11, 92/ 19</td>
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<td>putting</td>
<td>of the water with</td>
<td>11, 108/ 21</td>
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<td>putting</td>
<td>forth this heresy that</td>
<td>11, 117/ 35</td>
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<tr>
<td>putting</td>
<td>of his question, that</td>
<td>11, 160/ 36</td>
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<td>quadruple</td>
<td>question at once. For</td>
<td>11, 159/ 30</td>
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<tr>
<td>quarrels</td>
<td>, nor do no man</td>
<td>11, 38/ 10</td>
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<tr>
<td>quart</td>
<td>more, some man would</td>
<td>11, 101/ 32</td>
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<tr>
<td>quenched</td>
<td>her thirst forever, was</td>
<td>11, 31/ 28</td>
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<td>hath out of all question much given occasion that</td>
<td>11, 4/23</td>
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<td>the point. For the question is not whether those</td>
<td>11, 20/10</td>
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<tr>
<td>Savior then, upon that question of theirs, showed them</td>
<td>11, 34/25</td>
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<tr>
<td>asking him the same question for their part, he</td>
<td>11, 38/9</td>
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<tr>
<td>a child, asked this question , &quot;How shall that be</td>
<td>11, 58/23</td>
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<td>cause to ask the question how. For if she</td>
<td>11, 59/15</td>
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<tr>
<td>would have made no question of the matter, but</td>
<td>11, 59/28</td>
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<tr>
<td>it without any further question , and go get a</td>
<td>11, 60/26</td>
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<td>the cause of her question in her asking how</td>
<td>11, 61/24</td>
<td></td>
</tr>
<tr>
<td>cause to ask the question , but might have reckoned</td>
<td>11, 61/28</td>
<td></td>
</tr>
<tr>
<td>And therefore was her question far from the question</td>
<td>11, 61/30</td>
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<tr>
<td>the child. And her question of Zachary, the father</td>
<td>11, 61/30</td>
<td></td>
</tr>
<tr>
<td>very far from this question was also very far</td>
<td>11, 61/38</td>
<td></td>
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<td>the cause of her question was faith, and the</td>
<td>11, 62/2</td>
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<tr>
<td>the cause of their question diffidence. Nicodemus also, when</td>
<td>11, 62/2</td>
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<td>But as for his question Christ left unsoiled. Now</td>
<td>11, 63/11</td>
<td></td>
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<tr>
<td>it, he left their question and their how unsoiled</td>
<td>11, 63/25</td>
<td></td>
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<tr>
<td>good readers, upon this question of the Jews what</td>
<td>11, 63/30</td>
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<td>wondering and their murmuring it in doubt and</td>
<td>11, 68/26</td>
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<tr>
<td>were but a scoffing question . And yet out of</td>
<td>11, 74/4</td>
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<tr>
<td>yet out of all question that same scoffing question</td>
<td>11, 106/5</td>
<td></td>
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<tr>
<td>will let that scoffing question go, and I will</td>
<td>11, 106/7</td>
<td></td>
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<tr>
<td>them) have solved their question , saying (if he had</td>
<td>11, 129/7</td>
<td></td>
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<tr>
<td>not so satisfy their question , but answered: &quot;Verily, verily</td>
<td>11, 129/19</td>
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<td>and without any manner question of the eating most</td>
<td>11, 132/18</td>
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<td>subtle questions. His first question is this. He asketh</td>
<td>11, 159/9</td>
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<td>I say that his question is captious. For he</td>
<td>11, 159/26</td>
<td></td>
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<tr>
<td>these not a double question , as I told you</td>
<td>11, 159/29</td>
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</tr>
<tr>
<td>you, but a quadruple question at once. For he</td>
<td>11, 159/30</td>
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<tr>
<td>am, asketh in one question at once. And therefore</td>
<td>11, 159/34</td>
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<td>say to the first question , whether Christ's disciples and</td>
<td>11, 160/1</td>
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<td>the door,&quot; because the question is yet double and</td>
<td>11, 160/3</td>
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<td>the putting of his question , that he meanth of</td>
<td>11, 160/36</td>
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<tr>
<td>And then unto the question whether his disciples and</td>
<td>11, 161/5</td>
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<tr>
<td>very vine,&quot; to this question copulative, I answer no</td>
<td>11, 161/7</td>
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<td>part of his first question , Master Masquer hath given</td>
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goof Christian souls, and
thereof devilry, if such
anything thereof, but should
everlasting life and shall
him, and I shall
everlasting, and I shall
but that I should
shall so resuscitate and
power with my Father,
perish. For I shall
everlasting, and I shall
I shall resuscitate and
as he promiseth here,
cure the lepers and
needs be resuscitated and
never be resuscitated and
time meet and convenient,
give it them, and
made unto God, and
heaven but by his
sin and made the
very good, after such
above another after the
the testament is not
though our reason cannot
of faith will both
then he will both
it be above the
he, by belief, both
according to his promise,
all. For my faith
are learned and have
to the brethren that
are learned and have
hath little list to
but slept while he
The Fifth Chapter. Whoso
teach a child to
In which when I

goeth further in his
goof Christian souls, and
thereof devilry, if such
anything thereof, but should
everlasting life and shall
him, and I shall
everlasting, and I shall
but that I should
shall so resuscitate and
power with my Father,
perish. For I shall
everlasting, and I shall
I shall resuscitate and
as he promiseth here,
cure the lepers and
needs be resuscitated and
never be resuscitated and
time meet and convenient,
give it them, and
made unto God, and
heaven but by his
sin and made the
very good, after such
above another after the
the testament is not
though our reason cannot
of faith will both
then he will both
it be above the
he, by belief, both
according to his promise,
all. For my faith
are learned and have
to the brethren that
are learned and have
hath little list to
but slept while he
The Fifth Chapter. Whoso
teach a child to
In which when I

railing rhetoric and thus he
railing against the blessed body
railing in Master Masquer be
raise it again in the
raise him again in the
raise him again in the
raise him in the last
raise up that again in
raise again their bodies that
raise them all up again
raise him up again in
raise him up again in
raise him up at the
raise and resuscitate him again
raise up dead men to
raise again in body to
raise again to be made
raising it up again from
ran forth in the device
ran out of religion and
ransom paid by my death
ransom of their redemption when
rate of goodness as is
rate of their merits, and
ratified and sure, but righteousness
reach it, yet our faith
reach it, receive it, and
reach it, and receive it
reach of his reason) yet
reach it, and receive it
reach and receive the true
reacheth it and receiveth it
read the book reckon it
read it? Know they thereby
read the book that think
read them. And some of
read them, he playeth here
read and consider well, good
read, he must first begin
read it and confuted it
the world to be
this man either never
he have either little
fond process have I
Christian readers, but never
And now if ye
went before and was
good readers, if you
now good Christian reader,
he this other. For
as true when you
it. But when we
after this mine answer
so." The Sixteenth Chapter.
I was too busy.
himself denieth not) having
reasons that ever I
places, whoso list to
answer, I pray you
When myself, good reader,
for his excuse therein,
Knight, to the Christian
writing. I will, good
Our Savior also, good
of this miracle, good
With that point, good
Whereas I have, good
words, lo, good Christian
two things now, good
neither. Mark also, good
world." Consider now, good
it needs, good Christian
word of Christ, good
And see now, good
by faith. Now good
where he goeth, good
from thy mind, Christian
from thy mind, Christian
these words, good Christian
truth." These words, good

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reader my saying. For, good
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reader living God." Now good
reader Habakkuk, 2." Lo, good
reader But now good Christian
reader well every child, good
reader Now see then, good
reader remember this well, good
reader mayst thou see, Christian
reader his power. But Christian
reader as I say, good
reader Be these words, good
reader At last, note, Christian
reader At last, note, Christian
reader verities. " When myself, good
reader Would God, good Christian
reader nothing but mock the
reader ye see, good Christian
reader I shall, therefore, good
reader you see, good Christian
reader But now, good Christian
reader is, I trow, good
reader I there showed, good
reader in like wise, good
reader himself. Lo, good Christian
reader consider well, good Christian
reader for us? Now, good
reader believe? Yea, verily, good
reader Good is it, good
reader ye shall, good Christian
reader There are also, good
reader Here ye perceive, good
reader These words might, good
reader that ye may, good
reader Whereas our Savior, good
reader , my words. "And over
reader with wondering from marking
reader , here hast thou not
reader , I will not greatly
reader , when they said, "How
reader , here thou hast not
reader , not without a good
reader , I think there be
reader , here have I rehearsed
reader , read all these whole
reader , that Christ did not
reader , the madness of Master
reader , against he bring them
reader , wherefore More would so
reader , be thou content to
reader , all beside our principle
reader , over highly spoken of
reader , that Master More in
reader , that Master More, in
reader , read first these words
reader , as I have often
reader of his book, save
reader , plainly tried by his
reader , in this first part
reader , that in those twain
reader , all this exposition, were
reader , to no man almost
reader , in the selfsame epistle
reader , if Master Masquer here
reader , these be the words
reader , the doctrine and the
reader , remembering well these things
reader , to believe well is
reader , to consider well these
reader , understand that like as
reader , divers holy doctors that
reader , that to believe meritoriously
reader , seem to an unchristian
reader , the better conceive this
reader , in the beginning, upon
godhead. And now, good readers, take heed how in the intent, good readers, that ye may clearly here you see, good readers, that mine exposition is flesh." This exposition, good readers, mark well that he ye see is evident readers, for God's sake, the Here you see, good readers, that Saint Bede telleth loathsome. We find, good readers, of one or two Here you see, good readers, that the cause of ye shall hear, good readers, that St. Cyril in Here you see, good readers, that Saint Cyril plainly show you, good Christian readers, Saint Cyril's words and words ye see, good readers, how plainly that our Here you see, good readers, that Saint Cyril plainly Thus may you, good readers, see how verily a Here Saint Augustine, good readers, expressly declareth that not have you heard, good readers, that Saint Augustine showeth Our Lord here, good readers, showed himself not deceived have you heard, good readers, the words of Saint his punishment." Lo, good readers, here have ye heard him. And therefore good readers, he that in such thus end I, good readers, my first book, containing Chapter. I have, good readers, in my first book Thus you see, good readers, how oft and how ye see well, good readers, that Christ in saying book. But now, good readers, I will not adjure here you see, good readers, that he saith that and stones." Lo, good readers, here is the end And see now, good readers, the wit of Master doth not he, good readers, say and affirm thereby I promise you, good readers, very bare, and left at those words, good readers, begin to take special as this was, good readers, written (as you see Thus you see, good readers, that Luther himself confesseth thus you see, good readers, what a compendious writer traditions.""This plaster, good readers, hath some good ingredients suffer you, good Christian readers, to be so beguiled writeth. And thus, good readers, you see that whereas

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thus ye see, good readers, how well and circumspectly

Thus have I, good readers, noted you certain pieces

blood." Lo, good Christian readers, this man here in

ye see now, good readers, very plain proved by

thus you see, good readers, how substantial his argument

therefore you see, good readers, what truth is in

Christ, I have, good readers, showed you before, according

This being, good Christian readers, the mind of our

went." There were, good lie, ye shall, good readers, two causes for which

you now, good Christian readers, hear what holy Saint

I read, good Christian readers, but never read I

Sacrament, you have, good point, you see, good readers, that Master Masquer maketh

These words have, good readers, in themselves neither anything

you see now, good readers, by more means than

yourselves have seen, good readers, that in this matter

open unto you, good readers, that he playeth but

thus have I, good speech." I have, good readers, answered you all Master

blood indeed." Lo, good readers, before this argument that

his books." Lo, good readers, here I speak of

other places. Now good readers, now have you a

find my fault, good readers, albeit that it might

perverting. Lo, thus good readers, no further than such

simple eyes." Now good readers, he saith: "First, where

twain were. Now good readers, I wot well that

thus you see, good readers, if you read my

So you see, good readers, that in this matter

Now you see, good readers, that he saith two

like you now, good readers, that the Gospel saith

thus have I, good readers, this wise solution of

of speech." Lo, good readers, as for this solution

Thus you see, good readers, that of his two

question, you may, good readers, see that Master Masquer

Where is now, good readers, this trap of mine

that I have, good readers, so fair escaped my

Ye wot well, good readers, that the trap which

Lord's supper." Lo, good readers, ye will, I trow

is to wit, good readers, of his godhead, and
Chapter. Now, good Christian

this matter, good Christian

Chapter. And now, good

yes, then see, good

you see clearly, good

Thus have I, good

Chapter. Lo, thus good

all this tale, good

other. For read, good

Here ye see, good

for the first, good

Here you see, good

vine." Now remember, good

now consider, good Christian

thus ye see, good

strong. But yet good

therefore now, good Christian

they prove, good Christian

thus you see, good

see the wisdom, good

But now, good Christian

And therefore, good Christian

you, lo, good Christian

power. But now, good

you see this, good

now see further, good

do it. Now good

Thus you see, good

now shall you, good

this piece were, good

Sixteenth Chapter. Read, good

to the intent, good

others. Now, good Christian

And therefore, good Christian

devilry." Consider, good Christian

you see well, good

you may see, good

at once." Now good

you yourself; lo, good

list.". Lo, good Christian

readers , here you see by

readers , thus much doth more

readers , to finish at last

readers , whereto Master Masquer bringeth

readers , that all these holy

readers , my first argument (as

readers , goeth Master Masquer forth

readers , you see that Master

readers , all my letter through

readers , how many things Master

readers , where Master Masquer saith

readers , to what point I

readers , that Master Masquer belied

readers yourselves, whether this argument

readers , that the selfsame kind

readers , because I say that

readers , if Master Masquer will

readers , you see) that I

readers , what a goodly piece

readers , and the truth of

readers , they that would, at

readers , wisdom will we believe

readers , heard a very special

readers , when you shall see

readers , I doubt not but

readers , the wisdom and the

readers , consider well his first

readers , upon what wise ground

readers , have here another piece

readers , anything to the purpose

readers , in my letter, the

readers , that you should well

readers , here you see that

readers , while you see all

readers , that in these words

readers , that by Master Masquer's

readers , that to say the

readers , to the end that

readers , thus shall you find

readers , here you see yourself
I pray you, good readers, consider well the words, glass. And thus, good readers, have heard already, good thus end I, good come I, good Christian words I shall, good have you, good Christian trust you see, good come I then, good in good faith, good that place. Lo, good you ever, good Christian may see plainly, good thus you see, good my words again, good red?" Now surely, good I now, good Christian not. That argument, good This was, lo, good is it now, good any man after that boasteth, all solutions so same) for men's more suppose, for lack of shall perceive by the had in hand, and of all their objections hath his answers so but wonderful sure and and hath allthing so mistrusted Christ, but been unwritten, he showeth himself fast rooted in this there are in this come over into this book, save that his for a fool, by minds being such as said that it were well verified by the

readers, consider well the words 11, 209/8
readers, as for this sample 11, 210/6
readers, in the fifteenth chapter 11, 211/4
readers, my fourth book. Here 11, 211/32
readers, to the last point 11, 212/5
readers, first rehearse you whole 11, 212/8
readers, heard his whole tale 11, 212/31
readers, that as for this 11, 215/33
readers, to the other contradiction 11, 216/2
readers, there found we no 11, 217/9
readers, these they be: "But 11, 217/18
readers, seen any fond fellow 11, 217/29
readers, that Master Masquer plainly 11, 218/15
readers, Master Masquer in this 11, 218/23
readers, and bid Master Masquer 11, 218/31
readers, M. Masquer here, if 11, 219/31
readers, answered at the full 11, 219/35
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readers, the first argument of 11, 220/31
readers, that I very certainly 11, 221/26
readers, it, except some such 11, 21/1
readily ) look and assay whether 11, 222/27
readiness toward the things when 11, 23/24
reading any further in Saint 11, 75/2
reading of my letter that 11, 194/36
ready lying by him, his 11, 7/30
ready." Now, since therefore this 11, 159/19
ready for all objections that 11, 159/21
ready, with subtle replications against 11, 159/22
ready upon his fingers" ends 11, 160/10
ready to do what he 11, 162/19
ready to believe them, if 11, 181/29
realm still as ever it 11, 4/18
realm that of their zeal 11, 6/24
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reason is so rude and 11, 8/14
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| obedient unto his own reason  | is not his own reason that have use of haply say that this man know not the so wonderfully that the had it already, by of giving life by most likely by natural been neither right nor Passion. And much more well and with good Master Masquer must of therefore will be believed, as Saint Paul was, too, he can of and lively, by the everlasting life also, by made by that wise me. But then of forth for a doctrine, for the impossibility by thing that should of loathsome meat; what devil that they should of his own bare, bald he plain Master Masquer's And then though our God and impossible to very far out of else might well with other things to man's the reach of his by his own blind First he maketh his and layeth for the soiled his own wise follow by Master Masquer's at once. All his reason to the obedience of 11, 44/ 2 reason , and yet is not 11, 44/ 27 reason another power superior above 11, 44/ 27 reason , after the analogy and 11, 45/ 17 reason by which I prove 11, 59/ 29 reason of God's works, yet 11, 64/ 14 reason and cause of his 11, 64/ 23 reason of the promise that 11, 70/ 29 reason of the conjunction and 11, 83/ 32 reason and scripture. And therefore 11, 89/ 20 reason, that for to save 11, 91/ 9 reason it was that our 11, 91/ 14 reason call faith a meat 11, 97/ 17 reason give M. More leave 11, 105/ 36 reason is that he do 11, 111/ 34 reason is that he do 11, 112/ 10 reason blame no man that 11, 112/ 28 reason that it hath good 11, 122/ 10 reason of his conjunction and 11, 124/ 1 reason , by the prince and 11, 127/ 6 reason must Master Masquer give 11, 127/ 35 reason it is that Master 11, 128/ 17 reason of the difference of 11, 138/ 26 reason more offend the Jews 11, 139/ 12 reason hath Master Masquer to 11, 139/ 15 reason think his flesh then 11, 139/ 34 reason , and saith: "If this 11, 168/ 19 reason , but if it be 11, 173/ 18 reason cannot reach it, yet 11, 178/ 14 reason , but because the written 11, 178/ 17 reason and out of the 11, 179/ 7 reason reprove them thereof, and 11, 179/ 17 reason as hard to conceive 11, 180/ 31 reason ) yet will he, by 11, 181/ 33 reason the contrary, and specially 11, 189/ 30 reason thus: it is the 11, 190/ 9 reason that God cannot make 11, 192/ 4 reason himself. For then no 11, 192/ 32 reason that God Almighty had 11, 193/ 2 reason , ye wot well, goeth 11, 193/ 12
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And therefore, whereas his
argument, and his far-fetched
out his high solemn
to my sight and
well could with any
seem also to his
by Master Masquer’s wise
that, unto his own
solution that his own
philosopher proveth by natural
himself, to give such
and the most evident
and perceiveth, by good
not a man?” do
of their own blind
must himself be reverently
not by subtle philosophical
yet after this goodly
found in it many
be there very few
and soil his wise
though he answered the
his argumentation that the
forth with such unreasonable
still when his fond
already, with very foolish
wonder, for all the
table, but would both
him to Capernaum, first
reprove them thereof, and
himself to abide his
you sec) solemnly first
finished his high solemn
eating thereof, by faith
to them that faithfully
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might be meet to
souls, so spiritually to
this world bodily to

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which we now verily receive here, hid in the
the bread that we receive in the mysteries, or
them that well will receive it in true faith
that well and worthily receive him, and will persevere
that they should rather receive him which is the
this Blessed Sacrament we receive the very Son of
so if a man receive the Flesh and the
same), of them that receive the Sacrament not only
them that not only receive the body of our
purpose of good living, to say, they that receive his Holy Spirit therewith
 receive our Lord by the
of amendment, though they receive him, yet they receive him, yet they receive him, not, and though
receive him to their damnation receive him without faith and
drink their judgment and damnation, for that they receive every day indifferently the
his blood, though he receive the Sacrament, eat not
evil men, though they receive it to their damnation
folk do not that receive his blood, though he
but evil folk also, not so as they receive it. Thus have you receive his flesh, though he
besides. And those that receive the effect thereof, that
his flesh, though he receive him otherwise, with a
and firm faith we receive it. "And therefore saith receive it. "Thus have you receive it. And therefore saith
make themselves unworthy to receive it and eat it receive it and eat it receive that Blessed Sacrament with receive the Blessed Sacrament, verily
we will therefore obediently receive it? But where was receive the blessed body of receive the blessed body of
remembrance of Christ's Passion appertaineth: they that so receive not his holy flesh receive his flesh visible cut receive his flesh visible cut
the Blessed Sacrament, verily he should abhor to receive the blessed body of receive his flesh visible cut
that as they thought that they should receive not his holy flesh receive not his holy flesh
so indeed we do) receive his flesh visible cut not his holy flesh
all good Christian folk receive his flesh visible cut receive his flesh visible cut
be more loathsome to receive his flesh visible cut receive his flesh visible cut
we do when we receive his flesh visible cut receive his flesh visible cut
will both reach it, receive it whole here in receive it whole here in
both reach it, and receive than if it were receive than if it were
both reach it, and receive the very Blessed Sacrament receive the very Blessed Sacrament
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is in it, he
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Doth any man that
of Christ that he
faith reacheth it and
very eating and bodily
growth of the bodily
us together by the
displeasily disposed toward the
the profit of the
meant of the effectual
congregation of saints, by
the morsel, not by
thing but by evil
to be by the
and by such often
a man after the
fellows, that seeing the
is not, nor their
cross and by the
our sins. Gracian also
one thing." And Paul,
surely say. But some
have read the book
indeed, him would I
agreement, she could not
and would we should
horse of wax, nor
question, but might have
thought his saying, and
this, and so long
bones also still, they
of his questions, he
Saint Bede beareth me
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by to bear the
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meant it of the remembering of his death and 11, 84 / 8
bodily and spiritually, in remembrance of his death, that 11, 51 / 6
Jews, putteth us in remembrance (for us he teacheth 11, 66 / 4
us, I say, in remembrance of divers conversions and 11, 66 / 6
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to put them in remembrance of their duty in 11, 108 / 29
we do it in remembrance of his death. And 11, 116 / 9
do is done in remembrance of that that was 11, 116 / 22
do ye this in remembrance of me. It is 11, 116 / 23
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to put him in remembrance of the priests and 11, 127 / 36
he a very poor remembrance. And whether he be shed for many, for faith to believe the sure, but righteousness and the medicine that might their part labor to thing he said to and forewatched body, to heretics teach that nowadays would well require to no harm though we drunken, and so often Blood. And this he words of Christ, he true faith and true and call him to me. But unto that and ready, with subtle But then Master Masquer some of the brethren us so in the a book, and do it is the daily oblation, and sacrifice daily because his death is and not only expressly every shadow and similitude then should he have not worthy to be it impossible. And in by plain express words Catholic Church, which they also the Jews that the true faith and Saint Augustine here plainly arguments, by which he heretics, but only of be all one, and now let pass his remembrance . And whether he be remission of sins." Here thou remission of mortal sins? I remission of sins in Christ's remove their unfaithfulness and give remove the lets that, on remove the traitor far from renew it unto watch and renew that old heresy that repeat and understand; and finally repeat it again. The thing repeated it, and in such repeateth again to the intent repeateth that fond argument again repentance and purpose of good repentance , as he did Paul replication , I say nay. For replications against all answers that replieth that the scripture is report that the book was reporting of his words spoken represent the selfsame sacrifice by representation of the same offering represented by the selfsame body represented in the Mass, and representing but also verily being representing the body were a reproached him at such time reproached . And then were it reproof of their incredulity and reprove ) that our Lord would reprove them thereof, and rebuke reproved him and repugned against reproved their false heresies by reproveth Frith. And that ye reproveth in general, under the reproving their heresy and giving repugn not. And neither willeth repugnance , another folly of his
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that reproved him and repugned against him. And say
say also that they repugned so much the more
God would at his request give them down from
the sentence would well require to repeat and understand
changed, then will I require you to take my
could with any reason require , except any man were
the faith that God requireth and exacteth of us
the integrity thereof requireth both the forms, that
it was of necessity requisite that they should first
with all due circumstances requisite , so that like as
list, and me to requisite his mocks with no
point, also doth more resemble the matter. For the
that I thought to reserve it for him to
words, upon their new resort unto him when they
that in comparison and respect thereof, the other bread
of that that the respect of the loathsomeness made
our Savior should have respect and regard to procure
great schools man in respect of me, confesseth himself
for procreation (for such respects be both unnatural and
can suffer them to rest or cease, but maketh
to get them to rest and idleness that is
business or other. For rest and recreation should be
unto good Catholics, yet rested it unproved still a
of his part, but rested thereof, the other bread
unto his church and resting and remaining therein, part
asked him of the restitution of the kingdom of
was in a moment restored to his former state
rise again and be restored to that wretched obstinate
talk against the general resurrection , as some begin among
his death, of his Resurrection , of his Ascension, by
also at the general resurrection , which things surely shall
shall I by my Resurrection again to life give
had he left his Resurrection unpreached, and his Ascension
his death, sepulchre, and Resurrection but the figure of
he did after his Resurrection to his disciples. This
soul, but shall so resuscitate and raise again their
saith, "And I shall resuscitate and raise him up
promiseth here, raise and resuscitate him again to everlasting
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but when it shall rise again and be restored
that men had been risen from death they had risen upon a certain place
is but a by-matter, risen in the sensible ablution
the spiritual fruit that rivelled ape. For these are
it were an old stone, how the running river of Jordan stood still
somewhat small and rough, Rochelle wine. And therefore let
ship himself against a rock. For he saith that
serpent into which Aaron's rod was turned is called a
turned is called a rod still, while it was
while it was no rod but a serpent. For
it thus written. "The rod of Aaron did devour
the serpent there a rod, so calleth it the
of Egypt, how Moses' rod was turned into the
and how the dead rod of Moses was turned
the turning of Aaron's rod into a serpent, and
the changing of Moses' rod into a serpent, and
Aaron did devour the rods of the magicians." And
by some pope of Rome. Now, if Master Masquer
that hath so little room that lacketh the room
is itself as fast rooting, and watering of the
serve to the planting, roots of faith in their
should first fasten the rope, and lost his anchor
cut off his cable rose of no diffidence, but
in her asking how rose of that that the
folks' diffidence and distrust rotteth more and more that
such often receiving so rough, Rochelle wine. And therefore
though somewhat small and rod, rewarded by him; so
seek him shall be royally and saith: "It is
himself of his cunning royally
his reason is so rude and foolish that the
dressed of such a rude ruffian, such a scald
of such a rude rough, such a scald Colyn
before you without interlacing, ruffian, , such a scald Colyn
cannot be defended, he ruffle, , and confusion, ye shall
the peril of their ruffleth up all the matter
away another occasion of ruin. For this he seemeth
I gave him a ruin, that is, that the
rule and a certain samples ruin, that is, that the
rule , whereby he might learn rule

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rule
by heart, thought he
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among them. But in
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And that in this
do represent the selfsame
up daily a sweet
in this wise: "That
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the Mass is a
the Mass is no
believed to be a
called the host or
good work or any
this heresy against the
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by which he was
very selfsame body, was
of all the manifold
place of all those
the Old Law, which
stead of all those
these gifts, these holy
the same offering and
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all made of gravity,
and also make us
make all the matter
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| Saint          | Cyril also upon the                                      | 11, 83/ 7  |
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<td>11, 83/ 15</td>
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<td>only I say, but</td>
<td></td>
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<tr>
<td>Saint Augustine also</td>
<td>11, 84/ 1</td>
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<td>and Father.&quot; &quot;Think</td>
<td></td>
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<td>not,&quot; saith it. &quot;</td>
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<tr>
<td>And therefore saith</td>
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<td>seek nor search, as</td>
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<tr>
<td>anything draw him,</td>
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<tr>
<td>away, which were, as</td>
<td></td>
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<tr>
<td>to command us.&quot; When</td>
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<td>as Theophylactus saith, and</td>
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<tr>
<td>and Saint Cyril, and</td>
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<tr>
<td>was afterward fulfilled with</td>
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<td>now, which were (as</td>
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<tr>
<td>apostles, and were, as</td>
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<tr>
<td>all twelve was (as</td>
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<tr>
<td>Saint Chrysostom saith and</td>
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<tr>
<td>lo, the words of</td>
<td></td>
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<tr>
<td>readers, the words of</td>
<td></td>
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<td>somewhat hear what saith</td>
<td></td>
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<tr>
<td>Saint Chrysostom saith</td>
<td></td>
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<tr>
<td>&quot;When ye heard both by</td>
<td></td>
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<tr>
<td>by Saint Cyril and</td>
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<td>that devil's servant (saith</td>
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<tr>
<td>it, he receiveth, as</td>
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<td>and damnation (as saith</td>
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<td>the sixth chapter of</td>
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<td>the sixth chapter of</td>
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<td>begging a Fridays about</td>
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<td>for it, as did</td>
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<tr>
<td>content that he promised</td>
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<td>pilgrimages, do seek no</td>
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<td>other short sentence of</td>
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<td>that he toucheth of</td>
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<tr>
<td>of his, nor of Master Masquer there mistaketh</td>
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<tr>
<td>the order thereof to</td>
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<tr>
<td>own holy mouth, and</td>
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<td>understandeth that place of</td>
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<td>by those words of</td>
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<td>misunderstandeth those words of</td>
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<td>11,109/37</td>
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<td>Augustine's intention to preach</td>
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<td>Augustine's explanation of_the necessity of preaching</td>
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<td>wisdom, But then saith</td>
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<td>faith as</td>
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<td>Augustine's defence of doctrine</td>
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<td>which this holy doctor</td>
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<td>part Augustine, Tertullian, and</td>
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<td>11,136/26</td>
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<td>visible cut out, as readers,</td>
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<td>Augustine's defence of doctrine</td>
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Master Masquer or holy
this sixth chapter of
For these words, as
have showed you before,
I have showed you)
you) Saint Augustine and
of Master Masquer whether
Masquer whether Saint Bede,
Bede, Saint Augustine, and
Augustine, and Saint Ambrose,
Ambrose, Saint Irenaeus, and
and Saint Hilary, Theophylactus,
Theophylactus, Saint Cyril, and
the sixth chapter of
form and, as holy
the scripture there, with
with Saint Mark and
the same himself that
at the least that
the sixth chapter of
the other disciples, as
help of some holy
the sixth chapter of
to the church, as
the sixth chapter of
being inquisitive thereof, holy
eat another’s flesh, saith
his flesh indeed. For
their folly. For saith
For therefore (say the
here you see by
believe Master Masquer than
here well see that
few lines further of
toward us." And yet
this old holy doctor
the sixth chapter of
of him first whether
Chrysostom here, yea, and
Saint Augustine, too, and

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too, and Saint Cyril, Saint Cyril, Saint Bede, Bede, Saint Irenaeus, and the sixth chapter of as you have heard all the four evangelists, four evangelists, Saint Matthew, Saint Matthew, Saint Mark, Saint, Saint Cyril, Saint Bede, Saint Irenaeus, and Saint Hilary, were of the John, if he grant Chrysostom declare, because they Matthew, Saint Mark, Saint Mark, Saint Luke, and Luke, and Saint John John? If he say Augustine could, or the John rehearseth that our John, and those words Augustine, which Frith alleged Matthew, hath put it John is holy scripture John is holy scripture Matthew, too. But now John, be as open John. Now if I Chrysostom declareth) all the the Gospel of the Gospel of the Gospel of the sixth chapter of the sixth chapter of places, so be (as of that holy doctor heard also before how you, to your face, Saint Bede and Theophylactus, Theophylactus, Saint Augustine, and Augustine, and Saint Hilary, Saint Hilary, Saint Irenaeus, Irenaeus, Saint Cyril, and 249th side, to prove his old eye upon unto the exposition of the selfsame place of I see that holy mind giveth me that 249th side, to prove his old eye upon he cannot say that he cannot say that sect expressly denieth that I said here that
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Saint John speaketh nothing of 11, 218/ 5
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Saint John spoke nothing thereof 11, 218/ 7
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Saint John spoke anything thereof 11, 218/ 9
said not myself that
Tyndale cannot say that
could not say that
I say expressly that
sect expressly denieth that
words expressly say that
I said there that
the sixth chapter of
his three places of
Saint Augustine, Tertullian, and
as those authorities of
authorities of Saint Augustine,
old holy doctors and
all holy doctors and
crurch, and congregation of
is, the congregation of
body, the society of
and congregation of all
good holy men and
the congregation of all
the minds of holy
old holy doctors and
purgatory, and praying to
old holy doctors and
no prayer made unto
neither against images nor
heresy against the blessed
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saints, whose words I bring
saints that ye may well
saints, and against the holy
saints of Christ's Catholic Church
saints, nor their pilgrimages sought
saints, but rather against the
saints, as though Christ in
saints, wherewith he was so
saints and going in pilgrimages
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you see that Theophylactus
by which he shall
flesh to them. Then
and say, as he
For Christ when he
word, bread, when he
or mine. Lo, thus
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Upon those words thus
For the prophet Isaiah
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and therefore as he
plainly and more precisely
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and eternal life. "Yea,"
Savior addeth thereunto and
which words also, thus
therefore do not, as
our Lord. And therefore
Sacrament, as the church
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words in which he
This also that Christ
of whom the Apostle

said Luther, and thus said Frith also and affirmeth
it twice in his
he twice that all
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it is a figure
it is a figure
he give his flesh
he further, "which I
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"The bread that I
Saint Bede upon these
here, and so saith
Saint Augustine both that
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"with great wickedness
understand spiritual things, but
thus unto men: "My
our Lord, but as
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"But if ye believe
it, and therefore as
it, so doubt not
, that they should verily
"And I shall resuscitate
"My flesh is verily
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, "He that eateth my
holy Saint Cyril: "Like
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good readers, that he
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by his), but he
me, by which he
that is to say,
but that is, he
to himself, as himself
so many questions, and
comparison of mine and
preached them (as himself
plain, in that he
but faith, where Christ
nor water. And yet
he preached, as himself
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And when Master Masquer
But now while he
necessity, because Saint Paul
man's wisdom. But then
third leaf thus he
fifth leaf thus he
and (as Saint Augustine
most falsely that he
opinion, so where he
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him not. For who
is that the church
of truth the church
sacrifice. But no man
was done. For (he
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| book De civitate Dei, mediatore against himself and Maundy. And afterward he words. First where he God in us, he saith truth, for so as the scripture also which scripture Master Tyndale same scripture Master Masquer words following where he belief is sufficient, and clearly see that he all. Also, where he much as Master Masquer Chapter. Now where he cometh Master Masquer and by faith? The scripture words condemneth it and upon these words, and you see that he to eat him, him. And so he vain. Now where he by that word he and consent. For Luther For which Saint Paul the very drink." He Savior so doth, he place? For Master Masquer named it, but only about his fingers and disciples. They were offended, But where Master Masquer wise worshipful argument and see now that he meaneth here while he I do as he what holy Saint Chrysostom all that Master Masquer saith of the Holy Mass saith : "Sacrifice and oblation thou saith thus: "Now must we saith again: "What shall we saith that by love we saith truth, for so saith saith the scripture, but that saith ; against which scripture Master saith that he that hath saith that faith once had saith , "Love followeth faith in saith that if we once saith that a man hath saith that the faith that saith that is sufficient, that saith further: "So that principally saith that in these words saith , "God is charity, and saith , "fides, spes, charitas, tria saith : "My Father sent me saith here that whoso do saith , is but to believe saith without good living, that saith , "or else they dissemble saith the clear contrary, that saith that neither man nor saith , "Ego enim accepi a saith not here that bread saith is mine opinion. Wherein saith here that our Lord saith , "And the bread that saith : "Let it never fall saith the text, and not saith that More sticketh in saith : "Which offense Christ seeing saith it shall more offend saith , "It shall more offend saith I do, and as saith : "Helyas left unto Heliseus saith in his heretical exposition

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therefore, first, for argument
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faith, that is to say, if we believe his 11, 100/24
saith: "That is to say, if we believe his 11, 101/19
more, some man would say he were a dry 11, 101/33
this matter, and would say that whoso so eateth 11, 101/ 35
    I would, as I say, have let it pass 11, 102/ 10
thirst, besides this, I say, they shall hunger and 11, 103/ 9
    Now if men will say that the pain of 11, 103/ 11
enough to him to say that whoso eat Christ 11, 104/ 21
    faith, that is to say, saith he, whoso believe 11, 105/ 2
in those words, I say, besides that false heresy 11, 105/ 14
if Master Masquer will say that by these words 11, 105/ 30
    me Master Mock, and say that it were but 11, 106/ 4
frere's harlot God, or say that for God's sake 11, 107/ 1
    holy apostles, as to say they wrote not all 11, 107/ 22
    faith, that is to say, if we believe his 11, 109/ 12
marked not, as I say, that he meant so 11, 109/ 15
    too, to this I say that God's Testament is 11, 110/ 14
the writing. For I say that his Testament is 11, 110/ 17
and insufficient because I say that some necessary points 11, 110/ 23
    not he, good readers, say and affirm thereby that 11, 110/ 24
    this may I now say to Master Masquer the 11, 111/ 4
    Paul did. If he say that he needeth not 11, 112/ 12
scripture, thereto first we say and say true, that 11, 112/ 13
    first we say and say true, that in his 11, 112/ 13
    And besides that, we say that though he proved 11, 112/ 14
well be bold to say to Master Masquer that 11, 112/ 26
    is (I will not say) over hardly to you 11, 113/ 10
    words (I will not say) over hardly to him 11, 113/ 14
    could any brute beast say than this? For the 11, 114/ 27
    name of papists, and say that they be all 11, 114/ 33
again: "What shall we say then to the Canon 11, 118/ 14
    doctors and saints? I say that if we have 11, 118/ 15
    have nothing else to say, that is to say, "if we believe his 11, 118/ 15
    saying, that is to say, that Master Masquer believeth 11, 123/ 7
    I dare well say the devil believeth at 11, 123/ 13
penny. For I dare say, that everlasting flesh, so I 11, 124/ 2
    the holy doctors, I say, always if the eater 11, 124/ 7
while all draweth, I say, to that end, his 11, 125/ 17
    with. And so we say that a man dissembleth 11, 126/ 12
    As though he would say, as I have received 11, 127/ 21
    as the Thomistical papists say, been invisible with all 11, 129/ 11
answered: "Verily, verily, I say unto you, except ye 11, 129/ 20
would have had him say if he had so 11, 130/ 2
have had our Savior say that he would play 11, 130/ 4
belieth me. For I say as the Catholic faith 11, 130/ 7
as you see) to say any such thing of 11, 130/ 19
So that, as I say , Christ spoke and meant 11, 132/ 15
since Master Masquer cannot say nay but that, of 11, 132/ 29
this the contrary and say , "Whoso eateth not my 11, 133/ 14
eatest, that is to say , in whom thou believest 11, 133/ 20
eatest, that is to say , in whom thou believest 11, 134/ 3
also, could and would say false, and break his 11, 134/ 21
figure, the figure, I say , of the bread and 11, 135/ 16
confess, if he will say true, that my faith 11, 136/ 20
he is bold to say what him list because 11, 137/ 5
could he for shame say that we that are 11, 137/ 6
What then will you say if you see the 11, 137/ 21
his own words and say : "If it offend you 11, 138/ 16
he maketh Christ to say : "If it offend you 11, 139/ 20
with them, and not say it should then more 11, 139/ 29
it," he meaneth, I say , that they should of 11, 139/ 33
Masquer a fool to say that it should more 11, 140/ 5
case. What will you say then, if I show 11, 140/ 21
for our salvation." How say you now, good Christian 11, 140/ 34
of that that I say , and as plainly destroy 11, 140/ 36
For though Master Masquer say they cannot stand together 11, 141/ 2
Christ's body as they say in form of bread 11, 142/ 14
life," that is to say , "This matter that I 11, 142/ 23
all the scripture (they say ) is open and plain 11, 144/ 4
and, as who should say , beat it into their 11, 144/ 22
meant it not; then say I that since in 11, 145/ 25
indeed, though Master Masquer say nay a hundred times 11, 146/ 7
enough. But as I say , what one word is 11, 146/ 29
Christ's body, as they say , in form of bread 11, 147/ 12
life," that is to say , "This matter that I 11, 147/ 20
he answer yea and say they were, then shall 11, 147/ 36
answer me nay and say that they were no 11, 148/ 4
that he shall not say but he saw it 11, 149/ 17
and so shall you say yourself when you see 11, 149/ 22
in hand, that I say that those words of 11, 149/ 24
may take hold to say that I say that 11, 149/ 32
to say that I say that Christ's words should 11, 149/ 32
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<td>&quot;that is to say&quot;</td>
<td>11, 150/ 34</td>
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<td>murmured,&quot; that is to die,&quot; that is to die</td>
<td>&quot;they marveled,&quot; as he</td>
<td>11, 152/ 13</td>
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<td>be so sore to</td>
<td>a ton full, but</td>
<td>11, 153/ 19</td>
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<td>selfsame thing that I</td>
<td>, though it say not</td>
<td>11, 154/ 6</td>
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<td>I say, though it</td>
<td>not the selfsame word</td>
<td>11, 154/ 6</td>
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<td>indeed). But here I</td>
<td>say not, as Master Masquer</td>
<td>11, 150/ 35</td>
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<td>Tamar, Master Masquer would</td>
<td>&quot;Lo, good reader, here&quot;</td>
<td>11, 154/ 11</td>
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<td>him,&quot; that is to</td>
<td>&quot;he was angry with</td>
<td>11, 154/ 18</td>
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<tr>
<td>murmured,&quot; that is to</td>
<td>&quot;they marveled.&quot; And thus</td>
<td>11, 154/ 19</td>
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<td>And therefore, as I</td>
<td>, therein appeareth well that</td>
<td>11, 155/ 27</td>
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<td>Which well appeared I</td>
<td>by his audience. For</td>
<td>11, 155/ 30</td>
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<td>is as much to</td>
<td>as &quot;they marveled,&quot; because</td>
<td>11, 156/ 34</td>
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<td>flesh,&quot; etc. If he</td>
<td>no or y, the</td>
<td>11, 157/ 3</td>
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<td>and 15. If he</td>
<td>yea or y, then</td>
<td>11, 157/ 4</td>
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<td>indeed, if Master Masquer</td>
<td>as &quot;they marveled.&quot; In</td>
<td>11, 157/ 17</td>
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<td>hath therein, as I</td>
<td>true that peradventure the</td>
<td>11, 157/ 34</td>
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<td>I take, whether I</td>
<td>, done me a very</td>
<td>11, 158/ 7</td>
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<td>places, or that I</td>
<td>that in any one</td>
<td>11, 158/ 21</td>
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<td>own trap if I</td>
<td>yea or y, And</td>
<td>11, 158/ 26</td>
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<td>can. And first I</td>
<td>that his question is</td>
<td>11, 159/ 25</td>
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<td>them. And then I</td>
<td>to the first question</td>
<td>11, 160/ 1</td>
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<td>there. Now, if he</td>
<td>that he meaneth only</td>
<td>11, 160/ 7</td>
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<td>content not only to</td>
<td>all that he saith</td>
<td>11, 160/ 16</td>
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<td>of speaking. But I</td>
<td>more, too, that so</td>
<td>11, 160/ 19</td>
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<td>repugned against him. And</td>
<td>also that they repugned</td>
<td>11, 160/ 21</td>
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<td>him thus, he would</td>
<td>I did but trifle</td>
<td>11, 160/ 35</td>
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<td>unto that replication, I</td>
<td>nay. For I</td>
<td>11, 161/ 9</td>
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<td>say nay. For I</td>
<td>that the scripture there</td>
<td>11, 161/ 9</td>
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<td>for his disciples, I</td>
<td>no, not all. Then</td>
<td>11, 161/ 23</td>
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<td>Masquer that if I</td>
<td>nay or no, the</td>
<td>11, 161/ 23</td>
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<td>6. But to that</td>
<td>I again that when</td>
<td>11, 161/ 25</td>
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<td>again that when I</td>
<td>no, the scripture is</td>
<td>11, 161/ 25</td>
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<td>the disciples. But what</td>
<td>we then for the</td>
<td>11, 161/ 36</td>
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<td>if I here would</td>
<td>nay?Then except Master</td>
<td>11, 161/ 37</td>
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<td>not agree that, but</td>
<td>that he understandeth them</td>
<td>11, 162/ 11</td>
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<td>Masquer have letted to</td>
<td>even the selfsame words</td>
<td>11, 162/ 29</td>
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<td>have been contented to</td>
<td>thus, or else would</td>
<td>11, 162/ 36</td>
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<td>that Saint Peter should</td>
<td>it for him, though</td>
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at the hearing Christ say, "I am the door" 11, 164/9
For because, as ye say, they understood it in 11, 165/28
a parable (as I say) of his other words 11, 167/18
wonder (that thing I say) that he speaketh of 11, 171/7
could this thing I say have made them wonder 11, 171/11
could not avail. Now say I that if Master 11, 171/26
But thou wilt peradventure say the thing at that 11, 173/3
itself. But then, I say again, that of that 11, 173/4
to eat? For therefore (say the Saint Chrysostom) did 11, 173/7
I" (may our Savior say) "nourish and feed my 11, 174/19
you,"" (that is to say), the very flesh and 11, 174/27
blood" (that is to say), this blood of Christ 11, 174/36
all those holy doctors say therein against his own 11, 176/5
posse ad esse and say he can lie, ergo 11, 178/5
esse ad posse, and say that he doth lie 11, 178/6
letter as himself cannot say nay, but that the 11, 178/9
vanities," verities I would say, "at leisure." Here ye 11, 178/20
vanities, verities, he would say, at leisure. Now for 11, 178/35
places at once, I say that as for all 11, 179/1
all, because himself would say so still when his 11, 179/36
enough for him to say that I must prove 11, 180/1
Saint John? If he say yea, as I suppose 11, 180/9
Luther, either), he must say that he knoweth those 11, 180/17
For then shall I say, tell me then, Master 11, 180/21
should you not, I say, Master Masquer, believe the 11, 180/26
kind of arguing I say Master Masquer useth himself 11, 182/29
good readers, because I say that those words of 11, 183/4
all said as I say . And Master Masquer also 11, 183/19
Masquer also cannot himself say nay, but that against 11, 183/20
be true that I say. And all the countries 11, 183/23
vanities (verities he would say ) at leisure, if the 11, 184/7
while I must, I say, therefore upon such foolish 11, 184/29
yet boldly forthwith to say there is none there 11, 187/12
dispute it abroad, and say they will not utterly 11, 187/14
not utterly affirm and say the contrary, but the 11, 187/14
the thing is, they say, but as problema neutrum 11, 187/15
after him affirm and say the same, and with 11, 187/21
not but ye will say that it is neither 11, 189/25
he none hold to say that God could not 11, 189/32
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<td>Christ's body while Master Masquer cannot say, nay, but must needs</td>
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<td>point is, as I say, good reader, all beside clearly see that I say</td>
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<td>nothing else but that man be bold to say, that God is able as I</td>
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<td>now here faith, though men would say, that I had more also, that he</td>
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<td>cannot taken, while I shall say, that the texts that taken, and he</td>
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<td>shall say, nay, and shall say, that I take them doth now. If he and</td>
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<td>understood as I say, . All they do thereby And if he cannot say,</td>
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<td>nay but that they good readers, that to say, the litany, or our most</td>
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<td>evident reason to say, that the cause of Now if he will say, that he</td>
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<td>maketh not -- verities, I should say, . But return we unto should not</td>
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<td>for shame say, &quot;quoth I&quot; and &quot;quoth writing. For why, to say, the</td>
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<td>truth, I do Master Masquer himself to say, somewhat for me, though</td>
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<td>such proof of mine, say, still that it is And surely as I say, , it</td>
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<td>seemeth to myself vows of virginity, but say, that they that make</td>
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<td>Zwingli. And he cannot say, that Saint John speaketh institution. Nor</td>
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<td>he cannot there wrote, could not say, that Saint John wrote no man</td>
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<td>else can say, that Saint John anything but that Tyndale cannot say,</td>
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<td>that Saint John speaketh in those words to say, mine own self that</td>
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<td>cause why Tyndale cannot say, that Saint John spoke that point, could</td>
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<td>not for mine own part, say, the contrary. For it words therein, where</td>
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<td>I say, expressly that Saint John all: &quot;Nor Tyndale cannot say, that</td>
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<td>Saint John speaketh in these words expressly letter against Frith, I</td>
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<td>have you now to say, ?With what shameful shift the literal sense, and</td>
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Catholic faith, faith, I say, not faith alone as 11, 223/ 23
therefore strove among themselves,
This is a hard
good and perfect medicine,
also and affirmeth this
as well as they,
pieces of the bread,
them the cup about,
is come from heaven,
hard they thought his
for them all, not
himself, according to the
of our Savior himself,
prepare and seek for,
readers, that Christ in
meaneth by this his
that in his so
declare his words following,
For seeing that his
of all that faith
well see that his
declare his words following,
that our Savior in
have soluted their question,
the eating of it,
not understand this spiritual
This is a hard
of faith, he added
of faith, he added,
Jews marveled at this
they marveled at Christ's
will well maintain my
lieth Master Masquer in
upon these words, some
in him and some
that he gave thereto,
outcry upon me for
present (against Master Masquer's
expoundeth his own words,
me with his own,
therein against his own saying , which among them all 11,176/ 6
whereupon by your own saying all the other writers 11,180/ 23
any other creature, himself saying by his prophet: "I 11,188/ 32
at once. Christ himself saying , as concerning his manhood 11,189/ 4
this Latin term, "Necesse." Saying wheresoever is a testament 11,194/ 8
same decreed council, himself saying John 2 and 12 11,194/ 17
much? And yet for saying thus much, saith Master 11,198/ 6
on this part the sayings or sentences of the 11,118/ 9
Mass and to the sayings of the old holy 11,118/ 14
adding unto all his sayings thus: "Who so eat my 11,133/ 11
of all his spiritual sayings , as himself expoundeth his 11,165/ 33
this. For this little scab of his folly he 11,99/ 10
foul normal of their scabbed shins that they had 11,119/ 27
deal to cover his scald shin, and hath also 11,120/ 23
rude ruffian, such a scald Colyn cook, as under 11,220/ 5
great labor, they could scant find themselves meat. And 11,47/ 6
his holy exposition, the scant of some such piece 11,100/ 36
own friends could here scant think any other than 11,113/ 17
devilish, I ween, is scant the devil himself. Thus 11,128/ 26
soon as he hath scant finished his high solemn 11,189/ 36
offered themselves as his scholars ; he began, I say 11,37/ 28
master of his Christian school , begin there with the 11,37/ 27
wonder me that his school matter here failed him 11,194/ 26
that clerks may in schools hold problems upon everything 11,187/ 24
show himself a great schools man in respect of 11,195/ 18
that is in the schools called argumentum ad hominem 11,218/ 22
leave unto himself the science and the way of 11,64/ 10
this a wise invented scoff that Master Masquer mocketh 11,200/ 30
how properly he could scoff , if the matter would 11,209/ 7
surely where properly you scoff at me with my 11,211/ 23
the same, wherewith he scoffeth so pleasantly at me 11,178/ 2
upon me, and then scoffeth that I face out 11,209/ 5
properly as Master Masquer scoffeth at that sample and 11,209/ 20
it were but a scoffing question. And yet out 11,106/ 4
all question that same scoffing question would quite overthrow 11,106/ 5
I will let that scoffing question go, and I 11,106/ 7
Augustine saith, about three score and ten, he chose 11,87/ 24
soon after other three score and ten whom he 11,87/ 25
in number above three score and ten: all they 11,91/ 35
stead of those three score and ten, he chose 11,92/ 1
he chose other three
better than sheep's bones,
ever scurvy and ever
willful, as were the
unknown that the holy
this manner handling of
manner of expounding the
sundry places of holy
God. For as the
be written in holy
many more places of
the obedience that the
bread, as in the
magicians." And as the
the expositions of holy
the words of the
and which (as the
naught all the whole
except that of the
upon, that doth the
and wax slothful; the
by natural reason and
faith, but the plain
by plain and evident
left unwritten in the
proveth his doctrine by
proved his doctrine by
Christian nations that the
him, which by the
the exposition of holy
proveth his expositions of
for so saith the
him not, as the
also saith; against which
and against the same
principally by faith? The
it? Namely, while the
the plain word of
the man be in
first (as for the

score and ten disciples, as
scrape clean the litany out
scratching .These Jews, I say
scribes and the Pharisees and
scripture of God is in
scripture, I make mention in
scripture, do take away Christ's
scripture perceive that of his
scripture saith, "Our Lord beholdeth
scripture : that God the Father
scripture he speaketh more often
scripture speaketh of in Christ
scripture the serpent into which
scripture calleth the serpent there
scripture do plainly declare that
scripture much more clear for
scripture teacheth us) is able
scripture , the doctrine of the
scripture and the Christian faith
scripture well witness, where God
scripture crieth, "Let him that
scripture . And therefore, though some
scripture , too), he hath in
scripture , it appeareth plain that
scripture , I make God's holy
scripture , thereto first we say
scripture indeed, yet since it
scripture proved their part very
scripture , believeth better all the
scripture so foolish himself and
scripture , but that is to
scripture also saith; against which
scripture Master Tyndale saith that
scripture Master Masquer saith that
scripture saith, "God is charity
scripture by plain words condemneth
scripture , or else by his
scripture anything exercised, then hath
scripture ) can he find no
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| of any part of scripture, it shall never be the places of the scripture set together, he hath none. For all the scripture (they say) is open sufficiently their own masters to be in the scripture right and also taken this place of the scripture is plain against him no or nay, the scripture . The Fifth Chapter. Now that place of holy scripture is plain against me I say that the scripture there, with Saint Mark nay or no, the scripture is plain against me I say no, the scripture is even there with be some texts in scripture that Master Masquer understandeth revelation, both by holy scripture and by the tradition heard of in the scripture before, but that one express words of holy scripture , and not by his by express words of scripture . The third is that by express words of scripture , then he will both findeth twenty places of scripture and more to the express words of holy scripture , I ask him then of theirs are holy scripture of God at all or is the holy scripture , because the common known those books for holy scripture , namely since there are written in the same scripture other things to man's express words of holy scripture laid forth for the without express words of scripture for the proof, Master by express words of scripture that of all that plain express words of scripture , we be no man he never find in us this point by scripture , but that at the things as in holy scripture is not expressly written which be the very scripture prove that it is by express words of scripture and more, too, proving findeth twenty places in scripture , too, proved plain and written in the plain scripture vanities, and also that saints and of holy scripture , then can this poet can feign without the to any creature. The scripture seemeth to appropre unto himself witnesseth in holy scripture ); ergo his manhood cannot any part of holy scripture or not. And therefore
by his own holy

holy scripture, too, which

for him in all

in any place of

synagogue, unto which (the

have no word of

Saint John is holy

plainly written in the

any plain place of

than twenty texts of

divers texts of holy

synagogue, unto which, the

to flee from the

to flee from the

the selfsame place of

a fleeing from the

a fleeing from the

old heretics not the

enough flee from the

because he, besides the

other things, both in

only miracles, written in

only miracles written in

and written in holy

hath proved us by

it be written in

some words written in

far otherwise seen in

it, and layeth no

to affirm that the

For they receive no

plainly written in holy

plain words of the

a verity written in

words in the holy

the old expositors of

holy expositors of the

blind reason, wrestling the

And whether he be

scripture , too, which scripture by

scripture by the same church

scripture no more than one

scripture that his body should

scripture forsaken) he is now

scripture for Christ's body to

scripture , and not the gospel

scripture , and the Gospel of

scripture . But for the being

scripture said it, the truth

scripture of which he spoke

scripture not only seemed (which

scripture forsaken, he is now

scripture to mine unwritten verities

scripture . For I have well

scripture which Master Masquer hath

scripture ? If that be a

scripture , then might the old

scripture only but also the

scripture because he, besides the

scripture , proved the true faith

scripture and in nature and

scripture -- unde versus? (where

scripture but also done by

scripture . Now at this word

scripture , in the thirty-seventh leaf

scripture . Now doth the clear

scripture that would well prove

scripture than I, arguing for

scripture himself for the proof

scripture saith there openly and

scripture for proof of any

scripture , whether I prove that

scripture , and the sense of

scripture , and that many other

scripture of God when it

scripture expound any of those

scripture , which were good men

scripture into a wrong sense

scripture or not he hath

11, 197/ 8

11, 197/ 8

11, 200/ 13

11, 200/ 20

11, 200/ 26

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Christ and his sufficient scriptures, neither have so belied 11, 107/ 21
give place to the scriptures (except he have either 11, 131/ 18
did only soil the scriptures that I laid him 11, 195/ 23
and ever clawing, ever scriptures that Helvidius laid against 11, 213/ 32
walking after upon the scurvy and ever scratching. These 11, 32/ 19
them, walking upon the sea , and after that on 11, 21/ 10
other side of the sea and calming the tempest 11, 26/ 11
print of his own sea to Capernaum and found 11, 26/ 18
and Saint Hilary) the seal. For (as the old 11, 30/ 14
that as a true seal of the Father with 11, 30/ 16
as it is a seal truly printed leaveth in 11, 30/ 24
which hath with his seal -- that is to 11, 30/ 26
hath God the Father sealed of many a hundred 11, 196/ 31
hath God the Father sealed." They said therefore unto 11, 21/ 26
hath God the Father sealed." As though he would 11, 27/ 15
hath God the Father sealed." This is to say 11, 30/ 10
Father with which he sealed his Son is nothing 11, 30/ 16
God the Father hath sealed his Son, as our 11, 30/ 20
Son of God, so sealed by his Father, and 11, 30/ 34
the Father in the sealing of God the Son 11, 30/ 28
see him with diligent search of three years at 11, 12/ 7
us not seek nor search, as Saint Augustine saith 11, 85/ 32
thereof, nor to make search therein, but to hear 11, 172/ 22
always, not for a season, not for a search, as our fathers had 11, 36/ 14
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high heavenly wisdom the season meet and convenient is 11, 88/ 22
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about in the mean season to put out the 11, 187/ 11
and, therefore, for the season they bring the matter 11, 187/ 13
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his blood. In his second part, which I call 11, 10/ 20
which I call his second course, he treateth the 11, 10/ 20
send you forth my second part also, against his 11, 10/ 30
old holy men. The second course; yet shall I 11, 10/ 31
the matter standeth. The second shall show you, for 11, 11/ 28
wit, his exposition. The second point hath he so 11, 15/ 19
that perisheth of that Second Chapter. The whole sum 11, 16/ 1
second fashion, nor so very 11, 28/ 14
ego dabo" in the second place, which Latin text
one word in the second place, that is to
than he for the second . And ye may see
they murmured at the second point, in that he
I shall in my second book show you, as
the First Book. The Second Book The First Chapter
wit, or truth. The second leaf of his book
the beginning of the Second Chapter. In the
Sacrament. Here endeth the Second Book. The Second Chapter. In the
first part nor the second to be spoken of
flesh, and in the second part, he showed them
overseen in arguing. The second part Augustine, Tertullian, and
the messes at the second is that by these
for him in his second leaf these are his
in the Sacrament. The second Book. The Third Book
Now as touching his second Chapter. But in his
prettily believeth me. The second Chapter. But in his
a fool, by the second solution, he specially showeth
us now to the second , then. And where he
a way to the second , but his
the second, but his second question clearly gone
me never use his second , whereby he boasteth that
and he proveth the second , therefore, I am quite
Master Masquer's against my second argument (which he calleth
you see, and his second question quite gone, too
so serveth him his second question of naught. For
which himself calleth my second argument of More. "After
Master Masquer forth: "The second places at once. The
soiled? Now to his second argument was a posse
said that all my second point, where it is
forth. For in his second argument was a posse
arguments. Now touching the second point, where he calleth
have done with your second part when we come
and not mine. The second point, when he calleth
he bringeth in his second course, that it shall
I shall in my Second Chapter. Now come I
taking up of his second course, when we come
while, set Master Masquer's 
Masquer layeth in his 
I return to his 
right understanding into a 
first in writing folly, 
the same bread by 
good or bad, her 
from him disclose his 
time he gave a 
our Savior gave that 
it (such are the 
confirmed, and with the 
the knowledge of man's 
knoweth, belike by some 
know belike, by some 
point, nor need no 
be come already and 
doctors declare, insinuate and 
realm in print, and 
then had made and 
fellows of the same 
is of Master Tyndale's 
himself and all his 
any of all that 
all, since that his 
because that all his 
opinion of all his 
all, since that his 
in which place Tyndale's 
their zeal to their 
prelates of their heretics" 
and apostles of their 
prelates of these new 
prelates of his sundry 
Church, and with sundry 
have sowed all this 
in their hearts to 
him." So here ye 
them and long to 
eye set thereon to
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prettily learned, too), ye see , good Christian readers, plainly 11, 9 / 8
brethren and sistren themselves see their wits so wasted 11, 9 / 14
then shall men plainly see that of one whom 11, 9 / 33
the fourth shall ye see what wit and what 11, 12 / 1
shall (as I said) see him with diligent search 11, 12 / 7
And there shall you see , good Christian readers, that 11, 12 / 9
at all because they see not his face. And 11, 12 / 26
And verily, as we see sometimes that such as 11, 12 / 27
write but if ye see Master Masquer plainly proved 11, 15 / 28
but he may well see that all Master Masquer’s 11, 20 / 15
that ye may clearly see that in this exposition 11, 20 / 18
it needs follow (ye see whereby that our Savior 11, 20 / 27
so clearly perceive and see well) that his exposition 11, 20 / 32
therefore, that we may see that I trust there 11, 20 / 36
if ye shall then see the Son of Man 11, 23 / 3
I say, whom we see , but the Son of 11, 29 / 26
it them. For we see that they seek means 11, 32 / 1
But here shall you see clearly that Christ truly 11, 35 / 3
thou that we may see it and thereby believe 11, 35 / 10
eat. " Here you may see that whereas Christ told 11, 35 / 14
you that you may see them at your eyes 11, 40 / 11
life. For though ye see every man die here 11, 45 / 24
as you shall hereafter see , Therefore, so plain a 11, 46 / 2
not long, as ye see , For now that after 11, 47 / 10
and Saint Cyril; ye see that our Savior in 11, 50 / 7
as yourselves shall well see and perceive for other 11, 50 / 19
by which ye shall see that I deceive you 11, 52 / 1
point false, here you see , good readers, that mine 11, 53 / 2
else. But here you see thatTheophylactus saith it 11, 54 / 22
intent that ye may see that Master Masquer in 11, 55 / 2
exposition, good readers, ye see is evident, open, and 11, 56 / 19
and plain. But now see , good readers, for God’s 11, 56 / 20
our Savior, as you see , speakest in these few 11, 56 / 22
second. And ye may see that of the two 11, 57 / 10
the cross." Here you see , good readers, that Saint 11, 57 / 27
Holy Ghost. Here you see , good readers, that the 11, 61 / 24
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<td>of Christ.&quot; Here ye see, good readers, that Saint</td>
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<td>blood. And thus you see well by Saint Cyril</td>
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<td>his blood. As you see also by Saint Cyril</td>
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<td>In these words ye see, good readers, how plainly</td>
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<td>me that you shall see it proved at last</td>
<td>11, 70/ 1</td>
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<td>God himself.&quot; Here you see, good readers, that Saint</td>
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<td>may you, good readers, see how verily a man</td>
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<td>all his English brethren see and perceive his folly</td>
<td>11, 73/ 4</td>
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<td>damnation. And therefore you see that ye may plainly</td>
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<td>the words.&quot; Here you see, good readers, that Saint</td>
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<td>then if you shall see the Son of Man</td>
<td>11, 80/ 1</td>
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<td>therein arose, as ye see, the Son of Man</td>
<td>11, 81/ 13</td>
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<td>this? What if ye see him ascend up. For</td>
<td>11, 81/ 15</td>
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<td>down, when they should see him ascend up to</td>
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<td>Also, when they should see the Son of Man</td>
<td>11, 81/ 24</td>
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<td>he said they should see one sit, it must</td>
<td>11, 84/ 33</td>
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<td>likewise as if I see him sit; and that</td>
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<td>else should I not see him sit, ergo it</td>
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<td>it well followeth, I see sit, of whom no</td>
<td>11, 85/ 7</td>
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<td>will presuppose that I see him sit. And therefore</td>
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<td>Lord to let him see that he was somewhat</td>
<td>11, 88/ 29</td>
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<td>tell you, you may see well proved, not by</td>
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<td>well for him. And see the wisdom of Christ</td>
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<td>that all men may see that I neither blame</td>
<td>11, 95/ 15</td>
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<td>that ye may well see both that I feign</td>
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<td>right, and also ye see thereby clearly that Master</td>
<td>11, 96/ 14</td>
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<td>And therefore since you see mine exposition proved you</td>
<td>11, 96/ 22</td>
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<td>exposition of mine, ye see his exposition avoided clearly</td>
<td>11, 96/ 30</td>
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<td>which ye may clearly see what credence may be</td>
<td>11, 97/ 1</td>
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<td>etc., &quot;and thou shalt see it no other meat</td>
<td>11, 97/ 8</td>
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<td>Master Masquer may plainly see, and is not, I</td>
<td>11, 97/ 21</td>
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<td>verily meat.&quot; Thus you see, good readers, how oft</td>
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<td>the belief; yet ye see well, good readers, that</td>
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<td>And yet you may see that I deal with</td>
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<td>far as I can see ) the man had liefer</td>
<td>11, 99/ 8</td>
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<td>visage, that I may see him such an honorable</td>
<td>11, 99/ 34</td>
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<td>with him where I see him play the fool</td>
<td>11, 100/ 5</td>
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in all, let us
justified."
Lo, here you
The Fourth Chapter. And
I ask him, ye
have let any man
marvel me much to
here. For as you
any other apostle, ye
those? But here you
And of truth, you
all men may now
without writing given. And
more boldly, since you
Here may Master Masquer
readers, written (as you
is yet written, ye
and all." Thus you
before. And thus you
so that ye may
so that when ye
faith, ye may clearly
therefore you may well
a man may well
thus, good readers, you
a world also to
cannot be suffered to
fire. And now you
charity. And thus ye
it and will not
I might, as ye
or twain, ye may
he argueth, as you
double shameless (as you
them plainly so, ye
And therefore, ye may
And because ye shall
Holy Ghost, he cannot
intent ye may shortly
spirit, he shall never
blood. And thus you
see
some piece of his
11, 100/ 16
see
, good readers, that he
11, 101/ 22
see
now, good reader, also
11, 104/ 18
see
well, whether he that
11, 106/ 1
see
his false folly for
11, 107/ 33
see
the madness of this
11, 108/ 3
see
, he meaneth to make
11, 108/ 4
see
well, he bringeth not
11, 108/ 8
see
how madly Master Masquer
11, 109/ 4
see
that speaking of faith
11, 109/ 8
see
he meaneth, that is
11, 109/ 16
see
now, good readers, the
11, 110/ 20
see
that he understandeth not
11, 111/ 5
see
that Saint Paul, because
11, 111/ 30
see
) most falsely that he
11, 115/ 7
see
well, as foolishly. For
11, 115/ 10
see
, good readers, that Luther
11, 118/ 19
see
, good readers, what a
11, 118/ 27
see
some of the faults
11, 119/ 2
see
the things in such
11, 119/ 8
see
that he saith that
11, 122/ 22
see
that though the theological
11, 122/ 29
see
that his saying is
11, 122/ 35
see
that whereas his normal
11, 123/ 11
see
the blindness that the
11, 125/ 19
see
that by these selfsame
11, 125/ 20
see
that he saith here
11, 125/ 26
see
, good readers, how well
11, 125/ 34
see
it, but maketh as
11, 126/ 13
see
, take against Master Masquer
11, 127/ 24
see
what poisoned drink is
11, 128/ 29
see
, that if Christ had
11, 129/ 32
see
) to say any such
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see
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that the man is
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see
how little wit is
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see
the kingdom of God
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see
, good readers, how substantial
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<td>you say if you see the Son of Man</td>
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<td>his absence, I cannot see why they should be</td>
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<td>consideration to us that see not his body here</td>
<td>11, 139/6</td>
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<td>But the blessed angels see that one blessed body</td>
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<td>once. And thus you see that Master Masquer’s argument</td>
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<td>of your sight.&quot; You see, Master Masquer, you well serve him to see well, a little more</td>
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<td>very great pleasure to see . The Fourth Chapter. But see a little more</td>
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<td>his first point, you see, how strongly the man see now, good readers, by</td>
<td>11, 144/5</td>
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<td>is a world to see how strongly the man see now, good readers, by</td>
<td>11, 144/12</td>
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<td>doubt. And here you see how strongly the man see now, good readers, by</td>
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<td>say yourself when you see all. But yet, though</td>
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<td>Whereby we may well see that he spoke these</td>
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<td>in rehearsing, you shall see a show of his</td>
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<td>therefore let us now see wherein he layeth this see a show of his</td>
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<td>words. But you shall see mine argument shall stand</td>
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<td>marveling. Lo, thus you see, good readers, that Master see, good readers, that in</td>
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<td>yet shall you now see his wit and his see, good readers, that in</td>
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<td>the text.&quot; So you see, good readers, that Master see, good readers, that he</td>
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<td>it impossible? Now you see, good readers, that the see, good readers, that the</td>
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<td>to make blind men see,&quot; as there was here see, good readers, that the</td>
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<td>here? Here may you see whether this old holy see him play so far</td>
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<td>a king, too, to see him play so far</td>
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<td>very special pleasure to see him play so far</td>
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<td>words then? Thus you see, good readers, that the</td>
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<td>you may, good readers, see, good readers, that of</td>
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<td>Chapter. But yet to see now how craftily he see now how craftily he</td>
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<td>here? Here may you see whether this old holy see whether this old holy</td>
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<td>words: &quot;Here may you see whether this old holy see whether this old holy</td>
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<td>yet because you shall see that I will not see that I will not</td>
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<td>may every man soon see that list to look see that list to look</td>
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<td>every man must needs see what followeth upon his see what followeth upon his</td>
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<td>of the consequence, I see not what would follow see not what would follow</td>
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<td>But now shall you see that, as I said see then, good reader, the</td>
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<td>men eat bread. Now see then, good reader, the</td>
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<td>Christian readers, here you see by Saint Chrysostom, that see by Saint Chrysostom, that</td>
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<td>man may here well see that Saint Chrysostom meaneth see that Saint Chrysostom meaneth</td>
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<td>when they behold and see the blood of Christ see the blood of Christ</td>
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I have, as you see, so well avoided his mine own, as you see, quite overthrown, as you see, yea or yes, then matter. For since you see, Masquer, here may you see, tale, good readers, you see, at leisure." Here ye see, every child may soon see, as that. Here you see, of the Sacrament you see, so. And thus ye see, may plain and expressly see, good Christian readers, you see, other side, since you see, betimes. And thus you see, saith: "Here mayst thou see, cannot err, though ye see, as heretics." Still ye see, matter. For here you see, too. For till they see, Master Masquer (as you see, readers, when you shall see, never do), when you see, unto God. But now see, and argueth, as you see, yet can I not see, manner," he meaneth (you see, ought that I can see, it so, as you see, at once. Thus you see, his heart highly to see, etc. Here may ye see, Lo, here may ye see, I know, and also see, and you shall clearly see, impotent arguments, as you see, letter together shall soon see, that you should well see, } so well avoided his 11, 175/ 26 see, him solemnly boast, so 11, 175/ 28 see, and his second question 11, 176/ 9 see, good readers, whereto Master 11, 176/ 11 see, clearly, good readers, that 11, 176/ 14 see, lo, what worship you 11, 176/ 31 see, that Master Masquer is 11, 177/ 29 see, good readers, how many 11, 178/ 21 see, I have proved him 11, 180/ 2 see, what I shall ask 11, 180/ 20 see, good readers, to what 11, 180/ 33 see, already proved here before 11, 182/ 7 see, good readers, that the 11, 182/ 24 see, that they all said 11, 183/ 19 see, ) that I must give 11, 184/ 6 see, yourselves that I have 11, 184/ 11 see, , good readers, what a 11, 185/ 9 see, , Christian reader, wherefore More 11, 185/ 16 see, it err and fight 11, 185/ 25 see, the wisdom, good readers 11, 185/ 28 see, that all these things 11, 185/ 29 see, sometime to deny hell 11, 187/ 9 see, ) solemnly first rebuketh the 11, 189/ 13 see, by the matter that 11, 189/ 17 see, this, good readers, I 11, 189/ 24 see, further, good readers, the 11, 189/ 35 see, , that God indeed cannot 11, 190/ 5 see, but that God might 11, 190/ 26 see, well) present and filling 11, 191/ 10 see, . For when he said 11, 191/ 14 see, plain by his beginning 11, 191/ 37 see, good readers, upon what 11, 193/ 7 see, how jollily he hath 11, 193/ 26 see, also that it is 11, 194/ 19 see, what a fervent faith 11, 195/ 36 see, declared and expounded, and 11, 197/ 9 see, that I say nothing 11, 197/ 33 see, yourself, so shamefully halt 11, 198/ 15 see, that his sling and 11, 198/ 23 see, that I left not 11, 199/ 34

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and my spectacles I see far in God's sight 11,200/32
neither need I to see very far for this 11,201/5
words, besides that you see them yourself so plain 11,202/29
then cometh he (you see well) to the selfsame 11,203/5
Christian readers, here you see that in his shift 11,203/20
Christian readers, while you see all this, ye see 11,203/34
see all this, ye see well enough that the 11,203/34
the first point, you see that in this matter 11,204/15
he cannot, then you see well, good readers, that 11,205/1
So that you may see , good readers, that to 11,205/26
every man may soon see that he which saith 11,205/31
as he saith) we see many faces in many 11,206/29
end that you may see the customable manner of 11,207/9
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As the living Father
all creatures, and hath
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<td>sermon into which Aaron's rod</td>
<td>sermon . For there is it</td>
<td>11,53/31</td>
</tr>
<tr>
<td>sermon into which Aaron's rod</td>
<td>sermon there a rod, so</td>
<td>11,53/33</td>
</tr>
<tr>
<td>turned into a quick sermon , how the hand stricken</td>
<td>11,65/3</td>
<td></td>
</tr>
<tr>
<td>of the Egyptian witches</td>
<td>serpent , and divers other changes</td>
<td>11,211/10</td>
</tr>
<tr>
<td>of the poisonous</td>
<td>serpent , and that into such</td>
<td>11,68/9</td>
</tr>
<tr>
<td>that into such a body, that holy wholesome figured by the brazen</td>
<td>serpent as devoured up all</td>
<td>11,68/10</td>
</tr>
<tr>
<td>that into such a body, that holy wholesome figured by the brazen</td>
<td>serpent that devoureth all the</td>
<td>11,68/13</td>
</tr>
<tr>
<td>that into such a body, that holy wholesome figured by the brazen</td>
<td>serpent that Moses did set</td>
<td>11,68/15</td>
</tr>
<tr>
<td>that into such a body, that holy wholesome figured by the brazen</td>
<td>serpent , and divers other changes</td>
<td>11,211/10</td>
</tr>
<tr>
<td>devoureth all the poisoned</td>
<td>serpent of hell, and was</td>
<td>11,68/14</td>
</tr>
<tr>
<td>of all the poison</td>
<td>serpent that had stung any</td>
<td>11,68/18</td>
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<tr>
<td>cause. For that devil's servant (saith Saint Cyril) is</td>
<td>11,94/12</td>
<td></td>
</tr>
<tr>
<td>her as her inseparable servant , as heat ever followeth</td>
<td>11,125/25</td>
<td></td>
</tr>
<tr>
<td>not ignorant of his servant's evil mind and traitorous</td>
<td>11,89/2</td>
<td></td>
</tr>
<tr>
<td>signed Job of his servants , of whom he was</td>
<td>11,174/6</td>
<td></td>
</tr>
<tr>
<td>toward it, and now serve , and ever since have</td>
<td>11,24/17</td>
<td></td>
</tr>
<tr>
<td>the world lasteth shall serve to the planting, rooting</td>
<td>11,24/18</td>
<td></td>
</tr>
<tr>
<td>of tears), it must serve but for a refreshing</td>
<td>11,33/26</td>
<td></td>
</tr>
<tr>
<td>should, ye wot well, serve for a faint and</td>
<td>11,33/33</td>
<td></td>
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<tr>
<td>prove her vow will serve well enough to soil</td>
<td>11,59/30</td>
<td></td>
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<tr>
<td>could not that gloss serve them. For that manner</td>
<td>11,119/32</td>
<td></td>
</tr>
<tr>
<td>maketh Christ's holy words serve him for his juggling</td>
<td>11,133/29</td>
<td></td>
</tr>
<tr>
<td>refuse nothing that may serve for our salvation.&quot; How</td>
<td>11,140/32</td>
<td></td>
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<tr>
<td>wit hath, will well serve him to sec. The</td>
<td>11,141/13</td>
<td></td>
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<tr>
<td>make, and none may serve him but such as</td>
<td>11,180/4</td>
<td></td>
</tr>
<tr>
<td>all that shall well serve him ye shall find</td>
<td>11,184/3</td>
<td></td>
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<tr>
<td>if the matter would serve him. And yet I</td>
<td>11,209/7</td>
<td></td>
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<tr>
<td>Masquer? Might they not serve to prove that God</td>
<td>11,210/27</td>
<td></td>
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<tr>
<td>that my wit will serve me this unwritten verity</td>
<td>11,213/15</td>
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<tr>
<td>his wit would not serve him to perceive it</td>
<td>11,218/27</td>
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when it will not
nor wit never well
and ever since have
is very life, it
very life itself, it
have well and fully
a shower as so
in this place so
flesh indeed. And so
preserve themselves to the
of Christ, nor the
might do him best
do him any substantial
alone be but a
and, therefore, his eye
The man hath not
such foolish treatises and
the cause why he
out their books and
have suffered them to
sequestered and severed and
that, even when he
told you (their mind
their minds were so
wills, prevented, moved, and
it is showed them,
somewhat did insinuate and
Mary was so surely
were fair and pleasantly
must needs subvert and
serpent that Moses did
these heretics are so
will is the power
hope upon final election
them again, he will
made by men utterly
that, by all places
places of the scripture
before him again and
word "they marveled," and

serve you to perceive such 11, 219/ 18
served him after. For as 11, 9/ 5
served , and ever while the 11, 24/ 18
served for the sustenance of 11, 79/ 5
served therefore not to give 11, 79/ 6
served for the text, since 11, 102/ 4
serveth in the supper that 11, 7/ 7
serveth me, do cover the 11, 99/ 3
serveth him his second question 11, 176/ 23
service of God, but eat 11, 28/ 9
service , nor the washing of 11, 93/ 30
service , where he would prove 11, 166/ 7
service toward the proof of 11, 167/ 5
servile dread, yet are there 11, 187/ 33
set thereon to see where 11, 7/ 17
set his name unto his 11, 7/ 18
set their names to none 11, 8/ 24
set not his name thereto 11, 9/ 18
set not their names unto 11, 12/ 31
set forth a foot. And 11, 12/ 36
set aside out of the 11, 30/ 11
set him in paradise, he 11, 33/ 10
set upon their belly-joy, and 11, 34/ 14
set upon their bellies that 11, 35/ 7
set awork with occasions of 11, 48/ 7
set not so much thereby 11, 48/ 29
set forth the same in 11, 50/ 2
set upon the keeping of 11, 60/ 28
set , and spoken somewhat like 11, 61/ 1
set at naught all the 11, 65/ 15
set up in the manner 11, 68/ 15
set upon mischief and willfulness 11, 84/ 12
set to choose whether we 11, 93/ 23
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set at naught, and would 11, 126/ 35
set together, he hath declared 11, 143/ 32
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set him to it with 11, 149/ 16
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Mark and Saint Luke set unto it. proveth mine 11, 161/ 10
God and man, had set his flesh before them 11, 166/ 20
matter with, and to set it the better forth 11, 168/ 15
part, if I should set ergo to it, that 11, 169/ 2
Master Masquer. I have set him here so fast 11, 180/ 34
to the cross, nor set by any hallowed thing 11, 186/ 25
ting thing, despise pilgrimages, and set holy saints at naught 11, 186/ 27
seemeth that they would set the people upon mirth 11, 187/ 3
such boldness that he set hell at light, and 11, 188/ 8
an argument so solemnly set up a high. First 11, 190/ 8
God seeth how to set together well enough. Be 11, 198/ 3
therefore his heart, once set and fixed on the 11, 202/ 4
that contradiction. For I set more, as I said 11, 214/ 33
perpetual virginity than I set by mine own praise 11, 214/ 36
I wrote, since they set naught by vows of 11, 215/ 26
I, for the while, set Master Masquer's second part 11, 221/ 34
fallen out thereof, to set both holy days and 11, 223/ 5
of the truth, and seteth forth also both his 11, 11/ 4
he so garnisheth and seteth out so seemly to 11, 15/ 26
of that spiritual meat, seteth them about a spiritual 11, 34/ 31
of that gift, yet seteth he not so little 11, 48/ 27
of Christ. And he seteth it out also with 11, 53/ 23
this one that he seteth forth in this pestilent 11, 112/ 5
Masquer with which he seteth forth the proof of 11, 166/ 15
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what? For conclusion he seteth none unto them. If 11, 168/ 34
by the tails, and setting a fire in them 11, 19/ 16
again from death, and setting it with the soul 11, 79/ 16
their false persuasion. For setting aside all the whole 11, 112/ 4

Seventeenth Chapter. And albeit that your weak shoulders. "The 11, 68/ 19
Seventeenth Chapter. Here he should give it them. The 11, 197/ 30
Seventh Chapter. When that the very flesh indeed. The 11, 31/ 17
Seventh Chapter. In the end In the sixth, the 11, 114/ 1
seventh, the eighth, the ninth I promise you. The 11, 118/ 31
Seventh Chapter. But now that by his manhood another 11, 165/ 1
several pieces each hath a several will and proper unto 11, 42/ 8
of them occupying a several place. And as he 11, 207/ 40
in so far distant several place, and that a 11, 208/ 3
several places asunder, all one 11, 209/ 18
is every member a

several place. And so is

bands of hell be

severed or break asunder: with

Father specially sequestered and

severed and set aside out

is faith discerned and

severed from works, as the

whereby he is perpetually

severed from the lively body

of gravity, sadness, and

severity, must himself be reverently

the figure or the

shadow of a thing is

were offered for a

shadow of the thing to

places, as though every

shadow and similitude representing the

liveth he shall never

shake off the shame. But

sense, and therewith would

shake off the very eating

mirth. For penance, they

shake off as a thing

the beasts in the

shambles. And Christ therefore would

cut out in the

shambles, and also because they

flesh is in the

shambles. And now is not

is sold in the

shambles, and not in form

almost wax red for

shame to write in some

forceth very little. For

shame he thinketh he can

take it for no

shame at all because they

the less fear and

shame, both what they do

they fear not the

shame of their folly. As

been off their faces,

shame would not have suffered

person to avoid the

shame of his falsehood, and

fain to retreat for

shame and to seek such

and put him to

shame, but used many other

because he would not

shame him, and thereby make

his false folly for

shame. For first, as for

in the face for

shame. Now as this was

never shake off the

shame of matrimony and holy

orders, and to the

shame. But now what wit

this foolish argument for

shame say that we that

how could he for

shame enough compelled to flee

now at last with

shame enough compelled to flee

now at last with

shame enough, compelled to flee

that I am, with

shame enough flee from the

had made him with

shame, whenever he looketh on

if he have any

shame say "quoth I" and

I should not for

shame that any man should

you look then for

shame, hath cause enough to

were not utterly past
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<td>make it red for shame</td>
<td>Thus have I now, much was chastity conserved</td>
<td>11, 219/34</td>
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<td>honest cleanness, and by shamefastness</td>
<td>fall, except any man</td>
<td>11, 3/30</td>
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<td>Master Masquer hath a shameful</td>
<td>and shameless, yet the</td>
<td>11, 143/2</td>
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<tr>
<td>point but show himself shameful</td>
<td>lies that your shameless</td>
<td>11, 202/31</td>
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<tr>
<td>hood that all the shameful</td>
<td>repugnance, to my great</td>
<td>11, 214/3</td>
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<tr>
<td>Master Masquer calleth so shameful</td>
<td>either folly or falsehood</td>
<td>11, 217/14</td>
</tr>
<tr>
<td>found we the most shameful shift will your shameless</td>
<td>shift will your shameless</td>
<td>11, 219/12</td>
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<tr>
<td>to say? With what shameful belieth me. For I</td>
<td>belieth me. For I</td>
<td>11, 130/7</td>
</tr>
<tr>
<td>man is shameless, and shameful</td>
<td>shift will your shameless</td>
<td>11, 198/16</td>
</tr>
<tr>
<td>and mine oversight too shameful</td>
<td>shift will your shameless</td>
<td>11, 219/12</td>
</tr>
<tr>
<td>himself that he had shamefully belied me in all</td>
<td>belied me in all</td>
<td>11, 158/12</td>
</tr>
<tr>
<td>you see yourself, so shameful</td>
<td>that never lame</td>
<td>11, 199/25</td>
</tr>
<tr>
<td>and no man more shameful soused in the mire</td>
<td>soused in the mire</td>
<td>11, 199/25</td>
</tr>
<tr>
<td>in this thing either shameful false or very shameful foolish if foolish if the thing</td>
<td>false or very shameful foolish if foolish if the thing</td>
<td>11, 218/24</td>
</tr>
<tr>
<td>shamefully false or very shameful</td>
<td>false if he perceived</td>
<td>11, 218/24</td>
</tr>
<tr>
<td>or very shamefully foolish: shamefully foolish if foolish if the thing</td>
<td>false if he perceived</td>
<td>11, 218/24</td>
</tr>
<tr>
<td>that thus belieth me; shamefully foolish if the thing</td>
<td>false if he perceived</td>
<td>11, 218/26</td>
</tr>
<tr>
<td>thereby make him haply shamelessly, as many such wretches</td>
<td>as many such wretches</td>
<td>11, 92/10</td>
</tr>
<tr>
<td>he should have waxed shameless and swear nay; the</td>
<td>and swear nay; the</td>
<td>11, 93/14</td>
</tr>
<tr>
<td>but if he be shameless, if he could endure</td>
<td>if he could endure</td>
<td>11, 115/5</td>
</tr>
<tr>
<td>himself, he were wonderful shameless, , than ever have let</td>
<td>, than ever have let</td>
<td>11, 107/33</td>
</tr>
<tr>
<td>Wherein the man is shameless, , and shamefully belieth me</td>
<td>, and shamefully belieth me</td>
<td>11, 130/7</td>
</tr>
<tr>
<td>and therefore showeth himself shameless in laying that opinion</td>
<td>in laying that opinion</td>
<td>11, 130/15</td>
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<tr>
<td>therefore is he double shameless (as you see) to</td>
<td>(as you see) to</td>
<td>11, 130/19</td>
</tr>
<tr>
<td>might, as he is shameless, bring yet in question</td>
<td>bring yet in question</td>
<td>11, 173/24</td>
</tr>
<tr>
<td>show himself shameful and shameless, , yet the general council</td>
<td>, yet the general council</td>
<td>11, 202/31</td>
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<tr>
<td>be he never so shameless, he shall be ashamed</td>
<td>he shall be ashamed</td>
<td>11, 204/33</td>
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<tr>
<td>shameful lies that your shameless face can make shall</td>
<td>face can make shall</td>
<td>11, 211/30</td>
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<tr>
<td>shameful shift will your shameless face face us out</td>
<td>face face us out</td>
<td>11, 219/12</td>
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<tr>
<td>mire, unto both your shames and utter confusion. God</td>
<td>and utter confusion. God</td>
<td>11, 199/4</td>
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<tr>
<td>loseth its own form, shape, , nature, and substance, and</td>
<td>, nature, and substance, and</td>
<td>11, 27/32</td>
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<tr>
<td>make castles of tile shards and then make them</td>
<td>and then make them</td>
<td>11, 208/20</td>
</tr>
<tr>
<td>Our Lord here with sharp words confirmeth his apostles</td>
<td>words confirmeth his apostles</td>
<td>11, 92/18</td>
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<tr>
<td>a show of his sharp subtle wit in the</td>
<td>subtle wit in the</td>
<td>11, 151/6</td>
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<tr>
<td>he answereth not here sharply to their hot words</td>
<td>to their hot words</td>
<td>11, 66/23</td>
</tr>
<tr>
<td>broken and his blood shed for our sins. And</td>
<td>shed for our sins. And</td>
<td>11, 16/27</td>
</tr>
<tr>
<td>blood, which shall be shed for many, for remission</td>
<td>shed for many, for remission</td>
<td>11, 67/9</td>
</tr>
<tr>
<td>broken and his blood shed for our sins, for</td>
<td>shed for our sins, for</td>
<td>11, 100/25</td>
</tr>
<tr>
<td>broken and his blood shed for our sins, for</td>
<td>shed for our sins, for</td>
<td>11, 101/20</td>
</tr>
<tr>
<td>broken, and his blood shed for our sins, then</td>
<td>shed for our sins, then</td>
<td>11, 109/13</td>
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<td>shed for our sins, then</td>
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<td>neither hath refused to</td>
<td>shed his blood for us</td>
<td>11, 140/ 30</td>
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<td>should be crucified and</td>
<td>shed his blood and die</td>
<td>11, 142/ 34</td>
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<td>my blood to be</td>
<td>shed for his sins, he</td>
<td>11, 165/ 37</td>
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<td>blood, both by the</td>
<td>shedding on the cross and</td>
<td>11, 175/ 7</td>
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<td>him to feed his</td>
<td>sheep , he first said unto</td>
<td>11, 23/ 29</td>
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<td>man eateth of the</td>
<td>sheep in the nourishing of</td>
<td>11, 28/ 34</td>
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<td>the flesh of the</td>
<td>sheep , but being turned from</td>
<td>11, 28/ 36</td>
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<td>would die for his</td>
<td>sheep , and that he had</td>
<td>11, 155/ 18</td>
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<td>own proper nature of</td>
<td>sheep's flesh into the natural</td>
<td>11, 29/ 1</td>
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<td>out in gobbets as</td>
<td>sheep's flesh is in the</td>
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<td>out in gobbets as</td>
<td>sheep's flesh is sold in</td>
<td>11, 115/ 3</td>
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<td>relics any better than</td>
<td>sheep's bones, scrape clean the</td>
<td>11, 186/ 29</td>
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<td>with his apostles upon</td>
<td>Sheer Thursday, wherein our Savior</td>
<td>11, 10/ 21</td>
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<td>Saint Peter his chief</td>
<td>shepherd over his flock, three</td>
<td>11, 23/ 27</td>
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<td>forceth not much to</td>
<td>shift a false cast among</td>
<td>11, 13/ 2</td>
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<td>see that in his</td>
<td>shift that he useth, where</td>
<td>11, 203/ 20</td>
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<td>say? With what shameful</td>
<td>shift will your shameless face</td>
<td>11, 219/ 12</td>
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<td>to cover his scald</td>
<td>shin , and hath also some</td>
<td>11, 120/ 23</td>
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<td>mormal of their scabbed</td>
<td>shins that they had gotten</td>
<td>11, 119/ 28</td>
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<td>disciples going into the</td>
<td>ship in the evening, and</td>
<td>11, 21/ 9</td>
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<td>which showeth that the</td>
<td>ship in which the disciples</td>
<td>11, 21/ 14</td>
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<td>yet in that one</td>
<td>ship that signified the church</td>
<td>11, 21/ 17</td>
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<td>evening after into a</td>
<td>ship , and Christ appearing to</td>
<td>11, 26/ 10</td>
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<td>taken him into their</td>
<td>ship , the ship was suddenly</td>
<td>11, 26/ 12</td>
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<tr>
<td>into their ship, the</td>
<td>ship was suddenly come to</td>
<td>11, 26/ 12</td>
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<td>went not in the</td>
<td>ship with them. And when</td>
<td>11, 26/ 17</td>
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<td>anchor, and run his</td>
<td>ship himself against a rock</td>
<td>11, 147/ 2</td>
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<td>seek him in other</td>
<td>ships , which piece Master Masquer</td>
<td>11, 21/ 12</td>
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<td>and the other diverse</td>
<td>ships that came after betokened</td>
<td>11, 21/ 16</td>
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<td>again, took other little</td>
<td>ships that came thither after</td>
<td>11, 26/ 14</td>
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<td>out of the butchers&quot;</td>
<td>shops . This thing they thought</td>
<td>11, 58/ 14</td>
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<td>cut out in butchers&quot;</td>
<td>shops . And I am very</td>
<td>11, 149/ 30</td>
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<td>some of them very</td>
<td>short . In the first will</td>
<td>11, 11/ 20</td>
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<td>few words a doctrine</td>
<td>short and compendious, that they</td>
<td>11, 28/ 12</td>
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<td>eternal life but a</td>
<td>short remedy against hunger. And</td>
<td>11, 71/ 21</td>
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<td>More have understood this</td>
<td>short sentence, &quot;Whoso believe in</td>
<td>11, 107/ 14</td>
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<td>Masquer understood the selfsame</td>
<td>short sentence of Christ that</td>
<td>11, 107/ 28</td>
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<td>understood also the other</td>
<td>short sentence of Saint Paul</td>
<td>11, 107/ 30</td>
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<td>maketh us a pretty</td>
<td>short creed now. But that</td>
<td>11, 109/ 19</td>
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a man to be short, that can find in text, which he would short course of this transitory shortly far fewer heretics than shortly perceive in every place shortly rid it out of shortly show themselves. For such shortly toucheth all their objections shortly and handled so slenderly shortly in a few words shortly see how little wit shortly rehearsed you, of which shortly . For he seeth and shoulders "The Seventeenth Chapter. Here shoulders , and have overladen myself shoulders take not too much show themselves plainly to hate show you, for a sample show that I would no show thou, therefore, that we show you, good Christian readers show more and more that show that it must needs show a great token that show you, as I promised show you some pieces of show , to beg withal, among show forth his own venerable show his repugnance, and so show me all those things show them none other thing show his clerkliness before unlearned show by which those holy show you a certain other show you a further declaration show us all their false show us all their false show of his sharp subtle show himself once a fool

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words: "Hunc enim pater signavit Deus." "For him hath signed, and marked with his death, whereby gave them again a signification that himself, the Son and say the text and signified nothing else, and that one ship that signified the church, there were not only touched and signified in other words of signified Job of his servants and said that thing signifieth also that for their Christ saith "this man," signifieth his meaning in this that the Blessed Sacrament, and signifieth and betokeneth, that is thing that the Sacrament signifieth, that is the participation hunger nor thirst," which signifieth a taking away of his part) that they signify none other thing, this declare, insinuate and secretly signify to them the meat false christened Arian, to signify that our Savior were make a man to signify an ass, and black make a man to signify an ass. For the can make a man signify there his flesh because manner of allegory to signify he must, or it sense. But let oportet would go or not, signify that, for all their to imagine, but with silence and firm faith we iron, steel, or copper, silver, brass, or gold, but though every shadow and similitude representing the body were man useth upon a similitude to conclude a necessary a sample and a similitude, then he showeth himself at that sample and similitude of the glass, I capacity a more meetly similitude, and that it, in for this sample and similitude of the face in all the ways by similitudes and familiar examples to many voices, sounds, and similitudes, multiplied in the air Then answered unto him Simon Peter, "Lord, to whom Simon . For he it was Simon Peter and said: "Lord Simon, for he it was Simon Peter answered, "Lord, to white, to blear the simple eyes." Now good readers
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because they might then sit over the pots that 11, 46/28
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he might bring in
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into his purse or
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see this great miracle, and well perceive how

should first therefore have soiled. But it is such

and after so foolishly soileth, that he leaveth them

it, and therefore he soileth it and

he soileth it and

us look how he soileth it and

learning he showeth in

himself worship in the

subtle wit in the

as sheep’s flesh is

toll. And to the

they broke both their

by this his first

scant finished his high

all this his high

set out his high

saith Master Masquer very

as you see him

Masquer (as you see)

foolish an argument so

his hope. For as

hereafter expound them) have

good readers, this wise

readers, as for this

occasion of his wise

this his first solemn

But in his second

fool by his first

hath in his first

which yet for any

his death. And some

by themselves, and his

For I have the

hath with his two

as he boasteth, all

is the key that

is the key that

or his sleeve or

everlasting life, which the

man that seeth the

soiled, and well perceive how

soiled. But it is such

soileth, that he leaveth them

soileth it and soileth it

soileth it again, and that

my third argument, which

soiling of mine arguments made

soiling, it was no great

soiling, in the shambles, and

soldiers asking him the same

solemn vows made unto God

solemn solution. The Fourth Chapter

solemn rebuking of me for

solemn argument, and his far-fetched

solemn reason against God's almightiness

solemnly, and with authority biddeth

solemnly boast, so will I

solemnly first rebuketh the folly

solemnly set up a high

Solomon saith, "The hope that

solved their question, saying (if

solution of Master Masquer? This

solution of Master Masquer, made

solution, caused you to perceive

solution. The Fourth Chapter. But

solution, he specially showeth his

solution, cometh now farther forth

solution upon me, fall in

solution that his own reason

solutions hath he there, such

solutions avoided by themselves, and

solutions of all their objections

solutions of mine one argument

solutions so readily) look and

solveth all their arguments and

solveth all their arguments and

somewhere out of sight, so

Son of Man shall give

Son and believeth in him

Son of Man shall give

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not this man the son of Joseph, whose father

the flesh of the Son of Man and drink

shall then see the Son of Man ascending up

thou art Christ, the Son of God." Jesus answered

by Judas Iscariot, the son of Simon. For he

life, which meat the Son of Man shall give

words, "which meat the Son of Man shall give

we see, but the Son of Man, Christ himself

he that were the Son of Man could not

is not only the Son of God, and no

Man but also the Son of God (that is

that he is the Son of God, as verily

which he sealed his Son is nothing else but

Father hath sealed his Son, as our Savior said

sealing of God the Son -- that is to

himself. And thus the Son of God, so sealed

doeth, and as the Son was sent by the

the Father and the Son and by himself also

no more but the Son alone, who, as he

descended from heaven, the Son of Man that is

descended from heaven, the Son of Man, that is

he said that the Son of Man had been

not his godhead the Son of Man, but the

of Man, but the Son of God nor his

not his manhood the Son of God but the

still, yet since the Son of God and the

of God and the Son of Man were both

of himself, "I, the Son of God, am the

of God, am the Son of Man; and I

Man; and I, the Son of Man, am the

of Man, am the Son of God; and I

God; and I, the Son of God, am walking

earth; and I, the Son of Man, am sitting

man that seeth his son as you do, and

Is not this Joseph's son? Know not we his

called him a carpenter's son

me also for his Son . And then shall you
me as to the Son, not of Joseph but 11, 49/ 5
to the Son, he hath seen the 11, 49/ 10
everlasting life, which the Son of Man shall give 11, 50/ 4
the flesh of the Son of Man, ye shall 11, 66/ 19
the flesh of the Son of Man and drink 11, 68/ 28
the flesh of the Son of Man and drink 11, 70/ 24
we receive the very Son of God himself." Here 11, 71/ 31
beginning begot his coeternal Son, and gave unto him 11, 77/ 23
whole life to his son, and yet none thereof 11, 77/ 27
said unto Nicodemus,"The Son of Man descended from 11, 78/ 12
you shall see the Son of Man ascend up 11, 80/ 1
Is not he the Son of Joseph whose father 11, 80/ 11
if ye see the Son of Man ascend up 11, 81/ 13
they should see the Son of Man, was the 11, 81/ 26
signification that himself, the Son of God also, and 11, 81/ 26
of Man, was the Son of God joined with 11, 83/ 27
can come to the Son but if the Father 11, 85/ 29
thou art Christ, the Son of God." As though 11, 88/ 2
art Christ, the very Son of God. And thereby 11, 88/ 7
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for I am his Son. And even so verily 11, 120/ 15
for I am his Son. And even so, verily 11, 125/ 4
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the flesh of the Son of Man and drink 11, 133/ 17
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thou art Christ, the Son of the living God 11, 162/ 32
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turned from whole to sore , and from sore to 11, 66/8
to sore, and from sore to whole again suddenly 11, 66/8
as beggars lay their sore legs out in sight 11, 99/14
thirst still, and long sore as he drinketh him 11, 101/9
after it, but also sore thirsteth for it, as 11, 103/19
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marveled, and were so sore moved, and thought the 11, 150/28
will not be so sore to say a ton 11, 153/19
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soil it, and laboreth
world through sickness and
with his mastership (as
help me God, very
that I was somewhat
a book of that
not of the common
which things I will
too, besides a lewd
saints of the same
he meaneth of either
divers of the best
apostles some of both
blame them because they
unto them that they
calleth upon to be
saints, nor their pilgrimages
perplexity or doubt, but
lifting up of the
flesh and the very
the whole world in
that shall not his
and by but his
in body than in
to come to the
and neither without the
a spiritual regeneration in
of God into his
I said, into his
joined with mine own
not only to the
setting it with the
manner, animated with my
will seek for his
nature, but dead in
a meat of man's
and thirst of the
and thirst of our
Christ, and so his
he were a dry

sore
sores
sorry
sorry
sorry
sort
sort
sort
sort
sort
sort
sort
sort
sort
sort
sort
sort
sought
sought
sought
sought
sought
sought
sought
sought

there about, I do
arise and spring of
as I am for.
. For except he take
that it had mishapped
that Frith's book the
of good men but
into their places apart
of wretched heretics more
, and by more plain
some. For else he
against him. And the
, or else those disciples
him not for the
him not for his
upon, that doth the
nor honor done them
all the ways by
into the lively light
of our Savior Christ
, whereof none can have
do but his body
, so might Christ say
, but shall so resuscitate
food with me. For
nor the godhead neither
, by the water and
that he is incorporated
, and therefore hath not
, is another manner of
, but also to the
in eternal life of
, and joined with the
health, but rather calleth
by deadly sin. Him
, yet is it great
. Faith it is, therefore
, that we be satisfied
satisfied, because he that
and were athirst again
dead but quick, with soul and godhead therewith, in 11, 103/ 1
is, to have my soul loosed and departed from 11, 103/ 21
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in hell, nor paineth soul in purgatory. But Christ 11, 187/ 19
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For so is every soul in every man’s body 11, 192/ 22
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no more than every soul is now. If God 11, 192/ 24
the world, as the soul is in every part 11, 192/ 29
should not be the soul of the world, I 11, 192/ 29
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them for his sake specially redoundeth to himself, as
as at those words specially beginneth between him and
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-- of the eating specially , and without any manner
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to Doctor Baron's treatise specially made of that matter
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his second solution, he specially showeth his deep insight
forth that word himself, specially where there was no
reason the contrary, and specially since the thing is
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old eyes and my spectacles I see far in
to put on his spectacles and pore better and
to put on his spectacles and pore better and
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at the manner of speech ." I have, good readers
the difference of his speech in this matter and
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words and manner of text) at their master's speech ." Lo, good readers, here
words and manner of speech . What think you More
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as bid them good speech , as were the other
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such allegories and other
an allegory and a
they of all his
in the allegoric or
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and eating thereof incorporated
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, and by charity and

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there to seek dead stocks and stones. "Lo, good
worshipping of stones and stocks, pilgrimages, hallowing of bows
a faint and weak stomach to get it the
and said that their stomach wambled against that light
away all grudge of
Thou shalt be called stone," and after said also
be Christ, "Thou art
and upon the same stone shall I build my
him the name of stone, which stone he said
name of stone, which stone he said after he
flowed out of the stone, how the running river
flowing out of the stone and the Communion of
water out of the stone. "But what win they
his sling and his stone be beaten both about
his sling and his stone (which is, as I
sling and his new stone into a feather, for
a cock-stele and his stone nor sling, but with
they never need neither stone of stubbornness, stricken out
hath thus, with his stones. "Lo, good readers, here
of saints, worshipping of stones and stocks, pilgrimages, hallowing
here needs have wondered,
running river of Jordan perfectly taught that it
if this matter had stood all in the belief
if this matter had stood upon so deep a
that if the matter stood indeed upon such a
cross. And yet to stop Master Masquer's mouth in
wit, and some good store of folly. For though
them that expound the story of Sampson tying the
say, that expound that story by the devil sending
that thus expound that story, I find no fault
some by sending all to heaven every soul
a fool so to straight to limit the
people to any such strain your jaws with a
And always the more strange the things were, the
high thing and a strange, used in the proponing
the most marvelous and strange words that ever they
thought the thing so
so marvelous hard and
Paul, because he taught
hard things and as
paynims things hard and
Blessed Sacrament is as
then teaching things as
and then with certain
marveled and thought it
disputed and thought them
in and of so
in and of so
thereof, which was as
Chrysostom saith that as
and maketh as many
be taken for so
flesh. One was the
indeed. For else the
himself in the open
would call the Kings's
of such vigor and
it of his own
sacrament should take the
hath no pith or
more pith and more
may make for any
it for him to
certain marvelous might and
as it seemeth, somewhat
the Catholic Church. Such
serpent, how the hand
his stone of stubbornness,
both shall break the
doubt, and to break
that place to break
therefore, to break the
harpeth upon the same
yet if Master Masquer
I will not greatly
a fellow stubborn and
mind very firm and

**strange**  that they would not 11, 79/27
**strange**  doctrine, proved his doctrine 11, 111/31
**strange**  to Christian men, and 11, 111/36
**strange**  and far from the 11, 112/2
**strange**  and as execrable in 11, 112/6
**strange**  and as incredible to 11, 112/34
**strange**  words to make men 11, 133/24
**strange**  when they called it 11, 154/2
**strange**  and marvelous, too. But 11, 155/20
**strange**  a matter than they 11, 166/36
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**strange**  as the thing was 11, 172/11
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**strange**  and hard a thing 11, 210/17
**strangeness**  and the impossibility that 11, 138/23
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**street**  , and though all the 11, 12/25
**Street**  Westminster Church, because it 11, 98/22
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**strength**  without the special help 11, 35/1
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**stricken**  with leprosy was in 11, 65/3
**stricken**  out his own brain 11, 198/33
**strife**  between us, I shall 11, 57/17
**strife**  , he might (his words 11, 129/6
**strife**  and to assoil all 11, 130/22
**strife**  therein between him and 11, 183/16
**string**  again. But surely if 11, 130/32
**strive**  with me still upon 11, 57/13
**strive**  with him. But where 11, 153/31
**strong**  in heresy may sooner 11, 5/10
**strong**  . And that this tale 11, 92/25
were not even very strong, although Saint Paul had a little more strong trip, and made them strong if the blessed body strong with that word, "they strong with the one word strong hand; that argument have strong. But yet good readers strong shoulders take not too strong enough to stand, as strong at once. His mighty strong are (I thank God) strong he leaveth them more strong world to see how strong argument have I so strong affirmed it never so strong world." The Jews therefore strove among themselves, saying, "How strongly the man handleth it strongly now defended and given strongly, for never so clear strongly matched with a fellow stubborn and strong in heresy stubborn , arrogant, malicious, and willful stubbornness, stricken out his own stubbornness deny both the other stuck no less in Christ's studied nor did nothing but study about your salvation. The study thereof, have spent the stumble at this? What then stumble at this? What if stumble and stagger and slip stubbing and stagger that there stubbing and stagger or be stubbing or stagger thereat. Now stubbing , or stagger, or be stunned any man there. The stunned , and staggered, and have stunned , and staggered, and have stunned , and stagger, at the stunned and stagger, nor to subduing of your reason to substance that they may forbear substance, and the end whereto substance of these folk very substance , and is turned into substance of the body which

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own very nature and substance. And therefore hath God 11, 30/ 18
all his whole nature, substance, and godhead, and yet 11, 30/ 31
equal God, in nature, substance, wisdom, will, might, and 11, 30/ 36
business, and all the substance idly spent in play 11, 34/ 4
same nature, the same substance, and, finally, the same 11, 41/ 35
sacrament, but what the substance should be, and by 11, 62/ 16
his own nature and substance, yet a man is 11, 64/ 12
heaven, being the original substance of life, before all 11, 77/ 22
him his own whole substance, and therefore his own 11, 77/ 24
joined unto the very substance of life that is 11, 78/ 1
godhead, which is the substance and very fountain of 11, 82/ 18
which is the equal substance of life with his 11, 83/ 28
affirm you plainly the substance of that that I 11, 140/ 35
there in his natural substance, without any dimensions at 11, 169/ 19
body were a bodily substance. But I ask More 11, 206/ 31
very face, having bodily substance, skin, flesh, and bone 11, 206/ 33
that that the bodily substance of the face is 11, 208/ 29
that therefore the bodily substance of our Savior Christ 11, 208/ 30
the difficulty, that one substance, being but a creature 11, 209/ 25
so is the blessed substance of the spiritual body 11, 209/ 31
which is a very substance, and peradventure yet of 11, 210/ 13
see, good readers, how substantial his argument is. The 11, 135/ 35
may do him any substantial service toward the proof 11, 167/ 5
parable by none other substantial means than only by 11, 168/ 11
to have twice other substantially soiled that he maketh 11, 177/ 2
his doctrine not by subtle philosophical reasoning, nor by 11, 111/ 31
I come to his subtle disputations that he maketh 11, 148/ 26
show of his sharp subtle wit in the soiling 11, 151/ 6
answer him to his subtle questions. His first question 11, 159/ 8
sure and ready, with subtle replications against all answers 11, 159/ 23
and not such a subtle sophistry that longeth to 11, 160/ 9
a fall in the subtle proponing of his question 11, 161/ 17
hath infatuated your high subtle wisdom, your crafty conveyance 11, 199/ 1
labor and work to subtle and destroy the Catholic 11, 3/ 13
how, thou must needs subvert and set at naught 11, 65/ 15
he found better to succeed in their places. For 11, 91/ 37
wise: "That sacrifice is succeeded into the place of 11, 117/ 18
not in order of succession of time, if thou 11, 120/ 9
in the order of succession of time, if thou 11, 121/ 15
in the order of succession of time, by which 11, 122/ 20
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us what belief is sufficient, and saith that if

describeth, once had, is sufficient, and speaketh of no

Masquer saith that is sufficient, that is to wit

will allow for no sufficient to prove the matter

which thing is also sufficient feeding of five thousand

full more than the sufficient for points well and

be in the scripture sufficiently their own masters themselves

answered himself well and sufficiently for me. For when

once is, I trust, sufficiently answered. But now as

have already showed you sufficiently that they have already

though I proved it sufficiently a written verity unto

would, without any great suit or trouble, be shortly

Second Chapter. The whole sum of his exposition is

our souls. The whole sum of his exposition is

by themselves. But the sum, the substance, and the

as for the whole sum and exposition of faith

then expoundeth the whole sum of all that faith

his apostles, the whole sum of More's confutation of

never pass but the sum would ever stand even

and boughs on Palm Sunday, and believing in the sum, and believing in the

manners and instructions in sundry virtues, by means of

Savior Christ shall by sundry places of holy scripture

plain words in many sundry places), he writeth in

John's Gospel, and many sundry places besides. And those

Saint Augustine saith in sundry treatises) that they thought

the prelates of his sundry sects either have but

be eaten by many sundry men in many

sundry men in many sundry places, yet should it

Catholic Church, and with sundry sects of heretics fallen

in to him and sup with him and he

own reason another power superior above himself. And my

heretic hath named The Supper of the Lord. By

book is entitled The Supper of Our Lord. But

so serveth in the supper that he conveyeth away

maker hath entitled The Supper of the Lord, though

hath named it The Supper of Our Savior Christ

man made it the supper of the devil. The

heresies besides. This unsavory supper of his, without any

treatise against Christ's wholesome supper thirty-two leaves. In the

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| besides. This unsavory treatise against Christ's wholesome supper thirty-two leaves. In the

Thomas More Studies 15 (2020)
disciples at his Last
 time of his Maundy
 Judas at his Last
 it at my Maundy
 words of our Lord's
 words of our Lord's
 words in his Last
 he calleth the Last
 he calleth the Last
 rather than the Last
thereof at Christ's Last
course of Master Masquer's
 falsely calleth The Last
 cookery made it the
disdain to have his
Savior at his Last
mishapped him, as I
 would they not, I
because that (as I
 and is not, I
only belief. But now
be satisfied. For I
of mortal sins? I
 say yea, as I
places at once? I
for his own part,
one might make them
sample and make them
that perfect belief is
-- he shall be
reckon herself to be
diffidence, but of very
because he is as
 teacheth, make himself so
own salvation by his
he maketh himself very
election, presume themselves so
his own heart so
for he keepeth himself
 me no, I am

Supper and Maundy when he
 supper (whereas Saint Cyril hath
 Supper the price of our
 supper , the manner whereof I
 supper ." Lo, good readers, ye
 supper ." Here hath Master Masquer
 Supper and, before that, in
 Supper of Christ, his Maundy
 Supper of Christ, his Maundy
 Supper of Christ, his Maundy
 Supper and Maundy, neither Tyndale
 Supper , which he falsely calleth
 Supper of the Lord, while
 supper of the devil. And
 supper dressed of such a
 Supper , "This is my body
 suppose , for lack of reading
 suppose , have murmured at the
 suppose ) mine adversaries will not
 suppose , so purblind but that
 suppose that Christ had said
 suppose that men are not
 suppose yes. And yet could
 suppose he will, then ask
 suppose yes. For there had
 sure that I shall not
 sure that he would do
 sure that I shall in
 sure of eternal life. For
 sure of everlasting life." The
 sure to keep it. And
 sure faith, because she surely
 sure to have it when
 sure of his own salvation
 sure and infallible election that
 sure that his wife and
 sure of salvation; but that
 sure but that, with his
 sure enough for that point
 sure every wise man will

Thomas More Studies 15 (2020)
now am I very sure, since truth cannot be
This therefore, is the anchor to hold us
for to make men that verily eat it
This therefore is the anchor to hold us
may be fast and, and so shall you
And I am very sure that Master Masquer hath
For here, to be sure, to hold me in
thought he would be that I should find
by likelihood but wonderful and ready, with subtle
I purpose to make work and answer that
we believe and are that thou art Christ
bound by certain and revelation to believe, that
we by certain and revelation, both by holy
never make himself so, and face it out
Now this am I sure enough: that such express
there as I am he shall, then shall
is not ratified and, but righteousness and remission
not, but I am glorified or unglorified, if
else were I not whether that Gospel were
For I am very I have proved much
albeit that I was enough that in the
it. For I am the man would not
if he were well that he said true
this we may be, that whoso dishonor God
they can devise. For, if all such as
it is I cannot surely say. But some reckon
general resurrection, which things surely shall be and are
and the other." And surely, besides the punishment of
this deep well." But surely, whoso put not away
thither, so is it surely a very mad-ordered life
they should thereby be surely saved, though they would
toward me, he shall surely bring you into faith
not himself out; for surely I will not, if
descended from heaven. And surely there shall no man
without any sin. And surely, if upon the delight
Virgin Mary was so surely set upon the keeping
sure faith, because she believed that he could
poison in writing. But surely, though neither any man
Blessed Sacrament also. But surely I believe that it
greatly gladdeth the heart, surely they that neither hunger
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is so long. But surely it is no mastery 11, 113/ 26
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most surely, anything more surely now, than he hath 11, 123/ 9
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11, 19/ 16

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<td>Genesis by allegories, and teach us certain convenient virtues</td>
<td>11, 18/35</td>
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<td>teach</td>
<td>allegories here, and would teach us such a spiritual</td>
<td>11, 19/9</td>
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<td>teach</td>
<td>the one, but to teach them to labor much</td>
<td>11, 34/12</td>
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<td>teach</td>
<td>ween (as these heretics teach) that nowadays renew that</td>
<td>11, 37/1</td>
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<td>teach</td>
<td>if a man would teach a child to read</td>
<td>11, 37/17</td>
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<td>teach</td>
<td>besides all outward teaching, teach you within by leading</td>
<td>11, 48/5</td>
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<td>teach</td>
<td>faith but if God pray my Father to teach you, which am, as</td>
<td>11, 48/12</td>
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<td>teach</td>
<td>that these heretics also teach you not only outwardly</td>
<td>11, 48/20</td>
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<td>teach</td>
<td>do as these heretics teach, , of desperate, inevitable destiny</td>
<td>11, 86/22</td>
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<td>sellsame faith that they teach , upon boldness of any</td>
<td>11, 94/2</td>
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<td>teach</td>
<td>in that place to teach them the matter and</td>
<td>11, 108/31</td>
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<td>an apostle here to teach English men a new</td>
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<td>wretched time, and now teach it forth for a</td>
<td>11, 128/16</td>
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<td>teach</td>
<td>since Christ came to teach it and lead it</td>
<td>11, 134/26</td>
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<td>teach</td>
<td>of truth that should teach them plainly; he never</td>
<td>11, 141/25</td>
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<td>teach</td>
<td>and familiar examples to teach us and not to</td>
<td>11, 141/29</td>
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<td>For he came to teach them, they forget that</td>
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<td>But while they thus teach or believe, under his</td>
<td>11, 147/32</td>
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<td>believe it whatsoever it teach you, for he hath</td>
<td>11, 185/24</td>
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<td>whole Catholic Church commonly teacheth and preacheth. Which, if</td>
<td>11, 37/12</td>
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<td>teacheth</td>
<td>that the Catholic Church teacheth , they shall be saved</td>
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<tr>
<td>teacheth</td>
<td>God. And now God teacheth you, for I teach</td>
<td>11, 48/12</td>
</tr>
<tr>
<td>teacheth</td>
<td>only outwardly as he teacheth you now by me</td>
<td>11, 48/20</td>
</tr>
<tr>
<td>teacheth</td>
<td>which (as the scripture teacheth us) is able to</td>
<td>11, 64/32</td>
</tr>
<tr>
<td>teacheth</td>
<td>remembrance (for us he teacheth , though he spoke to</td>
<td>11, 66/4</td>
</tr>
<tr>
<td>teacheth</td>
<td>flesh to eat, he teacheth them not. For they</td>
<td>11, 66/28</td>
</tr>
<tr>
<td>teacheth</td>
<td>so should, as Tyndale teacheth , make himself so sure</td>
<td>11, 86/16</td>
</tr>
<tr>
<td>teacheth</td>
<td>fools and this fool teacheth , that we be justified</td>
<td>11, 110/7</td>
</tr>
<tr>
<td>teacheth</td>
<td>Paul did, since he teacheth as hard things and</td>
<td>11, 111/35</td>
</tr>
<tr>
<td>teacheth</td>
<td>by which our Savior teacheth us to believe that</td>
<td>11, 113/32</td>
</tr>
<tr>
<td>teacheth</td>
<td>in these words Christ teacheth us that we abide</td>
<td>11, 124/9</td>
</tr>
<tr>
<td>teacheth</td>
<td>Church, by which he teacheth us which be the</td>
<td>11, 181/23</td>
</tr>
<tr>
<td>teacheth</td>
<td>every thing that it teacheth , and all that holy</td>
<td>11, 186/34</td>
</tr>
<tr>
<td>teaching</td>
<td>to wit, besides the teaching them that himself was</td>
<td>11, 17/13</td>
</tr>
<tr>
<td>teaching</td>
<td>he in the synagogue, teaching in Capernaum. Many therefore</td>
<td>11, 22/36</td>
</tr>
<tr>
<td>teaching</td>
<td>must, besides all outward teaching , teach you within by</td>
<td>11, 48/5</td>
</tr>
</tbody>
</table>
of my Father's inward
teaching, remember that your own

Jews had our Lord,
teaching in the synagogue at

the Corinthians, and then
teaching things as strange and

that by their own
in this time of
teaching they should hold their

tears), it must serve but

the cheeks, maugre your
teaching, and make you turn

be eaten with their
teaching, "Here Master Masquer maketh

be eaten with their
teaching, he said, "It is

be eaten with their
teaching, but he meant it

eaten, and the very
teaching to be infixed into

floods of paradise, and
tell us that paradise is

Father. Verily, verily, I
tell you, he that believeth

now went about to
tell them was a marvelous

into theirs, he did
tell them two other things

unto them, "Sirs, I
tell you very truth, the

things that he should
tell them, they should thereby

preach to you and
tell you the truth at

me. It is, I
tell you, no small thing

lively bread that I
tell you of -- that

when they heard him
tell them of far better

But why do I
tell you so often that

mine own power, I
tell you all of the

yet this will I
tell you, that never man

in me. And I
tell you very truth, he

everlasting death. For I
tell you yet again that

me. For now I
tell you, as plain as

the Sacrament, I shall
tell him again that so

same tale that I
tell you, that is to

call himself Gabriel, and
tell her that God greeteth

our Lord began to
tell him of the sacrament

him, "Verily, verily, I
tell thee, but if a

bid him believe, and
tell him why he so

heaven, and therefore could
tell it, and gave him

no more but still
tell them that he would

of handcraft do? They
tell us sometimes that they

Jews meant only to
tell them of the giving

can be devised, to
tell them and make them

eat? I will not
tell you how I can

but this I will
tell you, neither in tropes

whereof I will not
tell you now. And therefore

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needed no man to
not at that time
able with tongue to
ture that I now
wot well, though he
those words meant to
dissemble with him, but
dissemble with me, but
dissemble with him, but
our Savior would not
nothing else but to
every wise man will
therefore (if he can
is my spirit, I
but that Christ should
that he could not
answer that I cannot
tarried his time, would
good Lord, thou shalt
go catch another, and
in that place plainly
things that he would
meat, etc. And I
then shall I say,
find in scripture that
may plain and expressly
times; yea, if it
else doth Master Masquer
last, "If God would
you, I pray ye
him, nor could not
fellow, "I pray you
of his godhead, he
is indeed; but he
world." Lo, here he
readers, that Saint Bede
his whole wise work,
Savior finally for conclusion
our Lord, yet he
it that he there
tell him) that his disciples
tell them the manner how
tell , nor with mind to
tell you, you may see
tell them there what it
tell them of the giving
tell him very plain that
tell me what other thing
tell him the plain truth
tell out plainly all at
tell them of the giving
tell him yes. For he
tell how to speak and
tell you, that giveth life
tell them that the spirit
tell how to use these
tell ; I think that some
tell him further of the
tell me this tale a
tell him he had caught
tell them in what manner
tell them after," that is
tell you very truth, except
tell me then, Master Masquer
tell him expressly that all
tell him there shall never
tell you black is white
tell us herein a very
tell me that he would
tell us where ye speak
tell me the tale but
tell me doth not my
telleth them now that he
telleth us that it is
telleth them of the other
telleth you plain the same
telleth us plainly the contrary
telleth them that this bread
telleth them not there whereof
telleth them of both, but
when that he first
telleth us what belief is 11, 122/14
telleth us himself within ten 11, 126/2
telleth us not wherefore, nor 11, 133/32
telleth , many of his disciples 11, 161/26
telleth you, and yet you 11, 180/25
telleth you God hath taught 11, 180/27
telleth you God hath taught 11, 180/29
telleth you not, as the 11, 186/18
telleth me. For else were 11, 196/23
telleth you two things. First 11, 204/9
telleth you that I said 11, 217/31
telling them thereby that himself 11, 29/18
telling them all in a 11, 93/1
tempereth Master Masquer his words 11, 101/11
tempest , when they would have 11, 26/11
tempests , and boughs on Palm 11, 205/15
temporal life, was but a 11, 78/34
temporality , men and women and 11, 170/4
tempt God in desiring him 11, 61/18
ten of those would make 11, 8/23
ten such foolish treatises and 11, 8/24
ten , he chose soon after 11, 87/24
ten whom he sent to 11, 87/25
ten : all they lost themselves 11, 91/35
ten , he chose other three 11, 92/1
ten disciples, as I before 11, 92/2
ten before he had spoken 11, 119/13
ten lines after that faith 11, 126/2
ten thousand places at once 11, 196/35
tender pity poured upon us 11, 223/30
tending to one end) may 11, 18/3
tends toward one end -- 11, 19/24
Tenth Chapter. But then goeth 11, 39/28
tenth leaf, he hath certain 11, 118/31
Tenth Chapter. In the eleventh 11, 119/12
tenth chapter, they nothing marveled 11, 155/9
Tenth Chapter. And now, good 11, 175/20
term , "Necesse." Saying wheresoever is 11, 194/8
terms , and turn his great 11, 152/4
Tertullian , and Saint Chrysostom (for 11, 136/34
places of Saint Augustine,
Augustine, Saint Chrysostom, and
figures of the Old Testament
believed, making God's holy
I make God's holy
I say that God's
I say that his
if I make the
word of the New Testament
Saying wheresoever is a testament
between, or else the blood is his New Testament
the death of the testament-maker is mediator, ergo the a hundred miracles, both miracles manifestly proved and offered up, as Paul as their answer here afterward lost again, as the old doctors countries christened can also shrew as yourself to And I have a sense, and say the exposition agrees with the the words of the I will begin the exposition of the said pro mundi vita. 'Which second place, which Latin not only the Greek his exposition take that content to take the it followeth in the of his presumption. 'This may diversely expound one fully served for the the text, since the not there in the as for the first Testament before figuring the same Testament insufficient and imperfect, first Testament insufficient and imperfect, for Testament is not insufficient nor Testament is not the writing Testament of God imperfect and Testament was written and after testament, there must the death testament is not ratified and testament, whereof he is mediator testament-maker must needs have died testified for the truth of testified that the opinions in testified in Hebrews 9. Lo testamenteth . If this matter had testify not only all holy testify ) Christ confirmed the Sacrament testify that God hath himself testify this thing yet, by testimonial also of many old text signified nothing else, and text, and whether I leave text itself in English altogether text but there, as Master text, albeit that in the text were yet more for text is as I rehearsed text in the first fashion text as himself doth, that text of the Gospel; "Then text of Saint Augustine alleged text and both well, yet text, since the text is, "He shall never text of Christ's words, but text touching the bread and
<table>
<thead>
<tr>
<th>Text</th>
<th>Page</th>
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<tbody>
<tr>
<td>had gotten by that text of their false faith</td>
<td>11, 119/28</td>
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<tr>
<td>that gloss marred their tale. For all the text, and was clean contrary</td>
<td>11, 119/34</td>
</tr>
<tr>
<td>stand for a short text, which he would leave</td>
<td>11, 121/11</td>
</tr>
<tr>
<td>lo, look on this text, and then look, lo</td>
<td>11, 133/30</td>
</tr>
<tr>
<td>color of expounding the text, were offended,&quot; saith the text</td>
<td>11, 136/6</td>
</tr>
<tr>
<td>very vine,&quot; therefore, this text, (saith he) &quot;my flesh</td>
<td>11, 149/6</td>
</tr>
<tr>
<td>such word in the text, saith no more, but</td>
<td>11, 154/22</td>
</tr>
<tr>
<td>such word in the text, at their master's speech, saith they murmured, as</td>
<td>11, 154/16</td>
</tr>
<tr>
<td>word there in the text, saith they murmured, as</td>
<td>11, 157/31</td>
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<tr>
<td>the words of the text, will well maintain my text, except More will expound</td>
<td>11, 153/33</td>
</tr>
<tr>
<td>such word in the text, saith no more, but</td>
<td>11, 154/16</td>
</tr>
<tr>
<td>with Ammon. For the text, saith they murmured, as</td>
<td>11, 160/15</td>
</tr>
<tr>
<td>murmured, as hath the text, saith they murmured, as</td>
<td>11, 162/13</td>
</tr>
<tr>
<td>they marveled, where the text, truly taken, while I</td>
<td>11, 202/12</td>
</tr>
<tr>
<td>to the maintenance of text, truly taken, while I</td>
<td>11, 203/21</td>
</tr>
<tr>
<td>thus two or three texts, &quot;I am the door</td>
<td>11, 149/9</td>
</tr>
<tr>
<td>thus two or three texts, truly taken, we bring</td>
<td>11, 157/31</td>
</tr>
<tr>
<td>-- and the other texts, truly taken, we bring</td>
<td>11, 163/38</td>
</tr>
<tr>
<td>think there be some texts, &quot;I am the door</td>
<td>11, 177/16</td>
</tr>
<tr>
<td>shall say that the texts, truly? If by the text, that I shall bring</td>
<td>11, 182/37</td>
</tr>
<tr>
<td>shall say that the texts, truly taken, we bring</td>
<td>11, 189/8</td>
</tr>
<tr>
<td>or I take those texts, truly? If by the text, that I shall bring</td>
<td>11, 202/7</td>
</tr>
<tr>
<td>other more than twenty texts, truly? If by the text, that I shall bring</td>
<td>11, 202/18</td>
</tr>
<tr>
<td>before, disprove us the texts, truly? If by the text, that I shall bring</td>
<td>11, 203/3</td>
</tr>
<tr>
<td>which things prove the texts, truly? If by the text, that I shall bring</td>
<td>11, 203/4</td>
</tr>
<tr>
<td>more than twenty texts, one or two that</td>
<td>11, 203/11</td>
</tr>
<tr>
<td>can in any wise texts, of scripture not</td>
<td>11, 203/13</td>
</tr>
<tr>
<td>it follow that divers texts, of holy scripture not</td>
<td>11, 203/15</td>
</tr>
<tr>
<td>well enough that the texts, of the Gospel which</td>
<td>11, 203/35</td>
</tr>
<tr>
<td>of his taken many texts, of old holy doctors</td>
<td>11, 211/31</td>
</tr>
</tbody>
</table>
will never can me

giveth my dreams, I thank

have written are (I thank)

but that (God be thanked)

not give me the thanks

see that though the theological virtue of full and

love that is the theological virtue called charity. And

doctors, Alcuin, Saint Thomas, Theophylactus, old holy cunning doctor

the world," thus saith Theophylactus

but the exposition of as I say, that

bread then. And therefore Sacrament bread. And as

also, good reader, that Theophylactus, here calleth it bread

here you see that Theophylactus, that it is called

that great holy doctor Theophylactus because (as

you have heard by thinketh me that, as

this same matter, as

Irenaeus, and Saint Hilary, Theophylactus, Saint Cyril, and Saint

face, Saint Bede and Theophylactus, Saint Augustine, and Saint

can never after fall therefrom, nor never fall after

faith can never fall therefrom, and against the same

bread, as long, deep, thick, and as broad as

bread, as long, deep, thick, and as broad as

his dimensions, as long, thick, and broad, as he

it then neither so thick, so long, nor so

long, as deep, as thick, and as broad as

that as long, as thick, as deep, and as

to hang up either thief, or murderer, or to

heretic, but if the thieves, murderers, and heretics will

read the book that think, for the lack of

as for me, I think the book might be

made by George Jay think that the cause why

they say, because they think themselves unknown, so do

names unto them. They think themselves unseen while their

meat, let us not think that it is he

so mad as to think that he were well
can never begin to
to think thereon. But he hath

break their vow, but

think they would not with

things either speak or

think that same how. For

given of my Father." "

Think not," saith Saint Chrysostom

friends could here scant

think any other than that

receiveth the Blessed Sacrament

think (as the Jews thought

than that, will yet

think that he believeth all

think of the Catholic Church

think that Christ giveth us

Masquer, too, that we

think that we do (and

as divers holy doctors

think that he meant of

think they would not with

think that he did), yet he

think of my Father."

Think not," saith Saint Chrysostom

think that his glorified flesh

know well that you

think he was a just

his own declaration. And

think ye not that he

be, therefore, carnal to

think that I speak of

our faith. For I

think the sacrament of baptism

they marveled not, I

think the words of the

their master's speech. What

I cannot tell; I

think ye More must answer

think, so mad yet as

Now good reader, I

think that some did and

text, he would, I

think there be some texts

their master's speech. What

think there be some texts

unto them. If he

think you More must answer

and make them rather

think the conclusion follow so

believe the truth and

think that there is none

very mad tale. I

think that in hell there

places at once; so

think he will not deny

For albeit that myself

think I, verily, that in

than I, as I

think that I find some

wit? Why should we

think there do, and that

the purpose. Howbeit, me

think that your wit will

to that purpose. Howbeit, me

little. For shame he

thinketh by that mark that

crieth, "Let him that

thinketh he can none take

whether part that himself

thinketh he standeth, beware lest

goodness of God, yet

thinketh most likely by natural

No good Christian man

thinketh me that, as Theophylactus

Master Masquer, because he

thinketh other but that it

needeth not. For he

thinketh that not enough for

thinketh that every man knoweth

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part, as indeed me
a feeble mind from
from all occasion of
in his exposition. The
And as for the
have rehearsed you. The
his fruitful exposition. The
Sixth Chapter. In the
the Second Book. The
his argument is. The
Frith. Here endeth the
of allegory, and the
stark ass indeed. The
my Confutation, in the
me. Now to the
parables. But in the
me that in the
many said in the
how he soileth my
words of scripture. The
Now, as for the
Master More in the
Master More, in the
of the Altar. The
secondly in writing repugnance,
in me shall never
might have quenched her
love better hunger and
grief of hunger and
in me shall never
-- his hunger and
in me shall never
in me shall never
from eternal hunger and
stauncheth his hunger and
shall never hunger nor
stauncheth the hunger and
yet they hunger and
drinketh me shall yet
shall never hunger nor

thinketh                  it doth, yet I                  11, 214/7
thinking                 of their fall by                 11, 92/22
thinking                 that he meant himself              11, 156/5
third                    shall answer and soil               11, 11/31
third                    point, concerning his notable          11, 15/24
Third                    Chapter. But now, good        11, 17/7
Third                    Chapter. In the second         11, 100/17
third                    leaf thus he saith            11, 113/9
Third                    Book. The First Chapter     11, 129/1
Third                    Chapter. In the twelfth        11, 136/1
Third                    Book. The Fourth Book       11, 148/29
third                    to be spoken of                11, 152/26
Third                    Chapter. But of very           11, 154/28
third                    book, the 180 side              11, 158/29
third                    place, when he asketh        11, 161/20
third                    place, where he said           11, 164/13
third                    place there were some         11, 164/26
third                    place, "How can he               11, 168/1
third                    argument, which himself calleth     11, 177/10
third                    is that I may                11, 178/27
third                    point that Master Masquer          11, 181/24
third                    book of his Confutation         11, 212/10
third                    book of his Confutation         11, 216/7
Third                    Chapter. But one thing         11, 220/8
thirdly                  to be so foolish              11, 100/12
thirst                   . But I have said             11, 22/3
thirst                   forever, was well contented       11, 31/29
thirst                   than the harmless lack          11, 31/36
thirst                   , they would have been         11, 32/22
thirst                   "Lo," saith our Lord           11, 36/20
thirst                   shall I take away              11, 36/34
thirst                   " By this word of              11, 37/35
thirst                   " he meant not him           11, 38/34
thirst                   . The Tenth Chapter. But         11, 39/26
thirst                   of the soul. Faith           11, 100/22
thirst                   after. And besides this         11, 100/32
thirst                   of our soul, that             11, 101/3
thirst                   still. For as our              11, 101/7
thirst                   still, and long sore             11, 101/9
thirst                   , but we be satisfied          11, 101/13
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<td>never after hunger nor thirst</td>
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<td>his hunger and thirst slaked that he shall</td>
<td>11, 101/ 36</td>
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<tr>
<td>shall not hunger and thirst after the pleasure of</td>
<td>11, 101/ 37</td>
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<tr>
<td>shall never hunger nor thirst ,&quot; which signifieth a taking</td>
<td>11, 102/ 5</td>
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<td>for our sins, shall thirst and hunger for none</td>
<td>11, 102/ 14</td>
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<td>and feared hunger and thirst , he would give them</td>
<td>11, 102/ 36</td>
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<td>should they never have thirst nor hunger after. And</td>
<td>11, 103/ 4</td>
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<td>had once received him, thirst nor hunger after in</td>
<td>11, 103/ 6</td>
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<td>must both hunger and thirst , or else be ever</td>
<td>11, 103/ 7</td>
</tr>
<tr>
<td>prevent their hunger and thirst , besides this, I say</td>
<td>11, 103/ 8</td>
</tr>
<tr>
<td>they shall hunger and thirst still after God, if</td>
<td>11, 103/ 9</td>
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<tr>
<td>of that hunger and thirst is taken away with</td>
<td>11, 103/ 11</td>
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<td>that neither hunger nor thirst for heaven, nor care</td>
<td>11, 103/ 13</td>
</tr>
<tr>
<td>drinketh me shall yet thirst &quot;), yet because they shall</td>
<td>11, 103/ 31</td>
</tr>
<tr>
<td>and never hunger nor thirst after here, as Master</td>
<td>11, 104/ 2</td>
</tr>
<tr>
<td>shall never hunger nor thirst . And yet this word</td>
<td>11, 104/ 25</td>
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<tr>
<td>shall never hunger nor thirst , but that is, he</td>
<td>11, 105/ 3</td>
</tr>
<tr>
<td>shall not hunger nor thirst nor desire after that</td>
<td>11, 105/ 33</td>
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<tr>
<td>masters, the arch-heretics themselves, thirsted in the desire of</td>
<td>11, 106/ 35</td>
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<td>it, but also sore thirsteth for it, as did</td>
<td>11, 103/ 19</td>
</tr>
<tr>
<td>this word of never thristing , he meaneth everlasting salvation</td>
<td>11, 103/ 36</td>
</tr>
<tr>
<td>his words of never thristing with that that he</td>
<td>11, 101/ 12</td>
</tr>
<tr>
<td>all at once in thirteen diverse places in earth</td>
<td>11, 138/ 2</td>
</tr>
<tr>
<td>of everlasting life.&quot; The Thirteenth Chapter. Whereas our Savior</td>
<td>11, 49/ 33</td>
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<td>yet they do. The Thirteenth Chapter. But now at</td>
<td>11, 126/ 28</td>
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<tr>
<td>words written in his thirteenth leaf, which I would</td>
<td>11, 166/ 4</td>
</tr>
<tr>
<td>this point in his thirteenth leaf be these, in</td>
<td>11, 166/ 16</td>
</tr>
<tr>
<td>devilish devices pass. The Thirteenth Chapter. But now after</td>
<td>11, 188/ 17</td>
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<td>that voice in the thirty-ninth psalm, the prophecy of</td>
<td>11, 117/ 21</td>
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<td>by scripture, in the thirty-seventh leaf of his dialogue</td>
<td>11, 212/ 23</td>
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<td>against Christ's wholesome supper thirty-two leaves. In the first</td>
<td>11, 15/ 4</td>
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<td>little ships that came thither after and followed his</td>
<td>11, 26/ 14</td>
</tr>
<tr>
<td>empty as they came thither , so is it surely</td>
<td>11, 34/ 2</td>
</tr>
<tr>
<td>you and guide you thither ? Now have I told</td>
<td>11, 40/ 19</td>
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<tr>
<td>of my body ascend thither with me and there</td>
<td>11, 45/ 12</td>
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<tr>
<td>that thou shalt ascend thither again, and that therefore</td>
<td>11, 88/ 10</td>
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<tr>
<td>Son of Man ascend thither where he was before</td>
<td>11, 137/ 21</td>
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<tr>
<td>it is the way thitherward if he come from</td>
<td>11, 98/ 23</td>
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<td>the Lord. By Sir Thomas More, Knight. The preface. Sir Thomas</td>
<td>11, 1/ 7</td>
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<tr>
<td>Knight. More, Knight, to the</td>
<td>11, 3/ 2</td>
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holy doctors, Alcuin, Saint Thomas, Theophylactus, and Saint Cyril or else (as the Thomistical papists say) been invisible And after a like thought mystery, the wine transubstantiated by reason whereof he thought that it came disciples, from whom they thought he would not long declared clearly that they thought he was Christ -- of God?" For they thought (as it seemeth) that truly told them their thought they would make him of the matter, me thought they would by craft were in Egypt, yet thought they now that they him king because they thought he would feed them shops. This thing they thought make a cross on them at the first thought that it had been his wife, since he thought possibility of generation passed deceived in that he thought upon a bodily birth give it them, but thought the thing so strange and wonderful that they thought it not meetly for do it, because they thought it impossible. And in eat it, that they thought such a manner thing more marvelous hard they thought his saying, and reckoned And these that thus thought this matter so marvelous murmured was because they thought that they should have sundry treatises) that they thought they should have eaten because they would have they would not have believe, in that they thought that Judas was never contrary, and so have Saint Augustine saith) they thought so long, therefore, as men and saints have thought they should eat it thought ) that the flesh of disciples and those Jews think (as the Jews thought , when every man well disciples and those Jews thought that they should receive were deceived when they thought it could not be the impossibility that they thought he would in pieces were deceived when they thought was therein; the other thought the matter so hard

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<td>chose soon after other</td>
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<td>saith, in number above</td>
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<td>the stead of those</td>
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<td>ten, he chose other</td>
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time as people came to
the time
shall come, as he
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the manner of the
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the time
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shall come as though
the time
meet and convenient, raising
time
tell them the manner
time
so few left and
the time
of thine own determination
time
and in what wise
time
conceived some inclination), yet
time
given unto Christ by
time
as his present goodness
time
more meet for the
time
nothing minded, then should
time
as he was not
time
or other not fail
time
or other, be angry
time
that he liveth therewith
time
he gave a secret
time
no longer tale of
time
, desire any other savior
time
after. And of truth
time
preached them nothing else
time
, if thou lookest upon
time
, if thou lookest upon
time
, by which he meaeth
time
in that his Father
the time
, begot him, and his
time
, and now teach it
time
of his writing, might
time
after? Nay, nor the
time
with no long tale
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have declared the matter
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time
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time
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spoke of them both 

his words and hers 

We may well talk 

but we wed not 

and congregation is gathered 

were joined and knit 

three lines compacted up 

faith have always charity 

last he conclude all 

his blessed body both 

a concord and agreement 

they never so near 

say they cannot stand 

by all places set 

of the scripture set 

and God, and all 

seeth how to set 

treatise and my letter 

to make them stand 

that we and they, 

Church, knit unto God 

not to labor and 

asking our Lord what 

by the tails in 

said unto him, "What 

angel how, but what 

a good sign and 

yet show a great 

that asked him a 

were it (as I 

godhead in that he 

And especially since he 

But they, as I 

lively meat that I 

clearly that Christ truly 

see that whereas Christ 

lively meat that he 

against this our Lord 

of God that I 

any more, but he 

together , But yet because his 

together , as I have showed 

together , but we wed not 

together ." Now that her determination 

together as many members into 

together in very unity of 

together such three abominable, blasphemous 

together infounded with it, yet 

together thus: "For I am 

together still, which false opinion 

together upon the true sense 

together . And as for the 

together , but is utterly repugnant 

together , he hath declared it 

together , he hath not, nor 

together , but for parables at 

together well enough. Be these 

together shall soon see that 

together well enough. This man 

together in one Catholic Church 

together in one Catholic faith 

together for bread in tilling 

together he showed for which 

together that all their heresies 

together show thou, therefore, that 

together he should have that 

together that he hath effectually 

together that they believe not 

together have told them no 

told you before) very far 

told them their minds and 

told them, their minds being 

told you (their mind set 

told them they must believe 

told them of, they thought 

told them again that the 

told you, that is to 

told them, for the while
faith once had, he told them, "But I have told them after that the
lively meat, and he told them the means unasked
of his high goodness told you who can bring
thither? Now have I told you, the will of
is, as I before told you, being of equal
I shall (as I now have I plainly told you what bread I
which am, as I told you, the bread of
cometh (as I have told you) to me. But
divers times now have told you the very bread
you," as I somewhat told you before, not of
purpose, is (as I told you before) very falsely
Lady, when the angel told her that she should
his way and never told her more whether it
to conceive, but only told her, as by way
And therefore our Lord told him forthwith that he
Holy Ghost. Howbeit he told him not for all
clean from the matter, told him that it should
since himself that so told him came from heaven
blood to drink, and told them the profit that
asking, but afterward he told and taught it his
them eat it, and told them that the same
as Saint Cyril hath told you), nothing declare them
very plain open tale, told them they should neither
that our Savior plainly told them that he would
his words, because he told them so often and
to eat, yet he told them that he would
say unto them, "I told you before that whoso
plainly as I have told it you and as
them: "Therefore I have told you already that no
Maundy) which thing he told them plain in these
everlasting life, and afterward told them that the work
that when he hath told us that faith never
might and would have told them plainly that they
neither our Savior then told them so, nor the
nor the evangelist hath told us so in the
sacrament of baptism have told no more to Nicodemus
him a token have told them no more of
ever he could have told them? Or all that
all that ever he told them thereof at any 11, 131/ 12
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could and would have told them plainly so, ye 11, 132/ 27
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, And thus end I
, I do not so
, with Catholics and those
but if it be
, though I proved well
, I never vouchsafed to
"Nay, by my troth
, I cannot deny but
. For as touching the
that Frith hath into
all the plain words
all to the feeding
your wills from your
forth further to the
to our Lord and
we to John again
his great ton full
so many great and
the fashion, and argue
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back and seek them
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which Aaron's rod was
how Moses' rod was
again, how the waters
how the hand was
the waters were suddenly
how the waters were
rod of Moses was
which death is utterly
also in very deed
for the book, and
into blood, as he
in the Blessed Sacrament
as for this repugnance,
its own nature, not
the man, but altering,
rehearsed some. As the
into blood, and the
another spiritual understanding, in
by his exposition in
in this life, and
was the conversion and
like wise, of which
last bring you forth
readers, that in those
everything like (between which
is to wit, both
be neither of these
way to part in
fall from the other
of a draught or
then whether of them
allegory, as the other
parable, as the other
that take the other
any of the other
the bodies of both
God had revealed both
bound to believe both
as are the other

that is eaten and
which Aaron's rod was
how Moses' rod was
again, how the waters
how the hand was
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rehearsed some. As the
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in this life, and
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everything like (between which
is to wit, both
be neither of these
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fall from the other
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then whether of them
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Supper and Maundy, neither
the Sacrament, but that
show the cause why
the Sacrament, but that
for my purpose, while
words of all: "Nor
now after Wycliffe, Oecolampadius,
he is of Master
in my work of
while my work of
that I wrote of
Gospel, in which place
these Huessgens, Zwinglians, and
told them the means
therein they belied him
full of incredulity, which
leave many a thing
were spoken unto the
no better thing than
last, lift his neck
it abideth whole and
readers, seem to an
not fornication or any
the evil talk and
all the remanent alone
all the hard places
and leave them also
and advance his part,
perceiving whereof, ye shall
thereby should learn and
shall, good Christian readers,

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Tyndale and Master Masquer, and
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Tyndale, against whom I specially
Tyndale, the 249th side, to
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Tyndale cannot say that Saint
Tyndale cannot say that Saint
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Tyndale was the man against
Tyndale cannot say that Saint
Tyndale, and Zwingli, deny the
Tyndale's sect, or is peradventure
Tyndale's Confutation. Of which things
Tyndale's Confutation hath proved my
Tyndale's Confutation, which places, whoso
Tyndale's sect saith expressly that
Tyndale's sect saith expressly that
Tyndale's sect saith expressly that
Tyndale's sect saith expressly that
Tyndale's sect saith expressly that
Tyndale's sect saith expressly that

unasked, and said, "All that
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unbelieved which we be bound
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him to shame, but
that goodness of Christ
his manner of circumstances
to them that he
wherein what falsehood he
that the things commonly
of the Blessed Sacrament
many good folk have
many good folk have
which Master Masquer mocketh)
holy doctors and saints
doctors and saints have
the old expositors have
expositions, as this man
man, as man evil
I say Master Masquer
his shift that he
hand. Nor no man
not that argument, but
would know man afterward,
of his Passion, well
must needs have died,
gay words more to
both your shames and
upon Christ's words, and
upon Christ's words and
and detest and abhor
all his own exposition
with his heresy doth
by which death is
laws made by men
as it is naught)
stand together, but is
I with that word
to deny hell all
say they will not
if he were not
all. For all the
but of such a

used by the other. And
used many other means to
used unto him, not only
used in the speaking of
used that word bread but
used you have yourselves seen
used this fourteen hundred year
used some examples before. Now
used in this matter many
used in this matter many
used many more good samples
used examples of other miracles
used in this matter of
used such so far unlike
used therein by way of
used the goodness of God
used himself, and so doth
used , where he saith that
used upon a similitude to
used only the face in
used therein such a manner
used thereby the evil of
used this Latin term, "Necesse
utter his eloquence withal. But
utter confusion. God therefore be
uttereth their sleight juggling over
uttereth their sleight juggling over
utterly the pestilent contagion of
utterly . For Christ when he
utterly deny the one, and
utterly turned up and destroyed
utterly set at naught, and
utterly destroyeth all his own
utterly repugnant that his body
utterly destroyed the pure sense
utterly , they go about in
utterly affirm and say the
utterly past shame, hath cause
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vain curious mind, whom the
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<td>et venter escis, Deus</td>
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<td>and true in any</td>
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those words are well verified
for Master Masquer to verify the book reckon it
Blessed Sacrament and therein not his face. And
all, I would ween words, "My flesh is meat and my blood
thereby that our Savior words. The Fourth Chapter. " The Fourth Chapter. "Verily, said Jesus to them, " Jesus to them, "Verily, sent me. This is last day. This is
hath seen the Father. seen the Father. Verily, said Jesus to them, " Jesus to them, "Verily, day. My flesh is and my blood is form, which we now God, and no more man) than he is Son of God, as generation as he was expressly representing but also labor to believe? Yea, Moses, nor given them it came not also air, giveth them now bread at all. For " at all. For "Verily, me. And this is Father give it you? which he giveth us Christ's own Blessed Body meaning that he would would for man's redemption give to death, and

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<td>drink.&quot; So that ye</td>
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<td>verily</td>
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<td>verily</td>
<td>give to death, and</td>
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<td>verily</td>
<td>for a sacrifice offer</td>
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Verily, the selfsame that I will give to you?
Verily, verily, I tell thee, and said unto him, "Verily, it, and that he said unto him, "Verily, unto the Jews, "Verily, he said unto them, "Verily, said unto them, "Verily, For my flesh is and my blood is saith, that they should he would have them giving it to be believe that they shall good faith, that they his own very flesh saith, "My flesh is and my blood is Christ, "My flesh is the Blessed Sacrament is good readers, see how Christ was not always Body of Christ is the Apostle declareth. And of Christ not only with my godhead as shall give you as they would be content all. For I ween own proper nature? Nay, receive the Blessed Sacrament, and blood of Christ and blood to be very flesh of Christ said, "My flesh is very flesh and blood there many Christs? Nay, Son. And even so their question, but answered: "
question, but answered: "Verily,
Master Masquer meant. And
not so here? Yes,
make men sure that
his granting therein. But
said, "My flesh is
and saith: "It is
said, "My flesh is
said, "My flesh is
tale that men should
apostles, almost everyone? And
blessed body was as
ever it be there,
the form of bread,
meant, but that he
flesh because they should
perceived that they should
is, that they should
chapter of Saint John,
Christ in those words
and "My flesh is
meat, and my blood
the devil himself. And
still in heaven, too,
and his blood, is
And likewise, as I
once; so think I,
thus: "My flesh is
thus: "My flesh is
believe his unwritten vanities,"
believe mine unwritten vanities,
believe mine unwritten vanities ( that he calleth unwritten
call now such written
as for his unwritten
As for his unwritten
scripture to mine unwritten
synagogue, and the unwritten
one of his unwritten
unwritten written vanities --

verily, I say unto you 11, 129/ 20
verily, if he so mean 11, 139/ 36
. For he came to 11, 141/ 29
eat it and drink 11, 144/ 25
, in the cause that 11, 157/ 20
meat," etc. Master Masquer 11, 159/ 13
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Master Mock, whom the verity most offendeth and doth

thence, as for the verity of his presence in

for your sins." The verity hath spoken these words

in that one great verity, whereupon by your own

evangelists an express written verity, while I must, I

God, which is that verity to be found contrary

which now written unwritten verity he numbereth a little

serve me this unwritten verity to prove yet again

taken for an unwritten verity with good Catholic folk

to be a written verity . And this lack of

it sufficiently a written verity unto good Catholics, yet

unproved still a written verity unto such heretics, and

it is an unwritten verity . If he will confess

Lady to be a verity written in scripture, and

so clear a written verity yet since William Tyndale

appareth, for no written verity, and yet agreeth that

him for an unwritten verity, for as much as

it for an unwritten verity still. And thus, I

more than the common verse of the compute manual

Here be, lo, some verses yet, Master Masquer, and

the water without a vessel, and another that he

is in the whole vessel . And now shall I

made him his general vicar, he gave him the

put not away his vice but make a change

lightly than sloth. Which vice God saw so noyous

that is with devilish vices joined with the devil

himself that boasteth his victory while he lieth in

them all the more vigilant, because that who should

them up to more vigilant diligence." Here have you

to be sober and vigilant . For if Judas, which

meat is of such vigor and strength that in

unto the death, the vile death of the cross

door and the very vine," therefore, this text (saith

he was a very vine, nor when he said

he was a material vine indeed, nor a material

his words of the vine or of the door

no, whereas at the vine and the door, they

times call himself a vine or a door marveled

calling of himself a vine, nor at the calling
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Masquer, touching the perpetual
of our Lady's perpetual
man else the perpetual
point of the perpetual
of our Lady's perpetual
naught by vows of
own sacramentially, but also
with the floods of
for honesty or learning,
that though the theological
faith, as to which
to which virtue the
that is the theological
and instructions in sundry
teach us certain convenient
the floods of all
entry toward all Christian
work in such other
that is by godly
hide and cover his
forth his own venerable
the glowing of his
no less in Christ's
More sticketh in the
Christ giveth us his
should receive his flesh
Saint Augustine declareth, in
body whole, under the
hath donned on a
and with a fond
put off his Masquer's
walk about in a
he saith while his
me doth not my
even pierce through his
such as walk in
well that if their
ego dabo pro mundi
mea est pro mundi

virginity
virginity
virginity
virginity
virginity
virginity
virginity
virginity
virginity
virtually
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virtue
virture

, Now since that Master
of our Lady to
than I set by
of our blessed Lady
of our Lady to
is no more but,
, but say that they
and effectually so receiveth
, and so forth in
, wit, or truth. The
of full and perfect
the virtue of charity
of charity were but
called charity. And thus
, by means of allegories
understood by the four
flow and water the
, since no man can
as he would for
joined unto God is
, he must be content
, that I may see
should even pierce through
flesh and in the
flesh of Christ, to
flesh to eat, as
cut out, as Saint
dead pieces, and every
form of bread. And
of dissimulation, dissimulating his
hide and cover his
and show forth his
unknown. Master Masquer careth
of dissimulation is on
blush red?" Now surely
, and make it red
have much the less
had been off their
," Which text, albeit that
," without these words, "quam
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<td>though he heard, he</td>
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<td>voice</td>
<td>and open me</td>
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<td>expound these words of</td>
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<td>voice</td>
<td>expound these words of</td>
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<td>voice</td>
<td>of my herdman, which</td>
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<td>voices</td>
<td>, sounds, and similitudes, multiplied</td>
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<td>void</td>
<td>almost all the craft</td>
<td>11, 54/16</td>
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<td>void</td>
<td>it. Now as for</td>
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<td>pleasure of their body</td>
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<td>to give them his</td>
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<td>to make us all</td>
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<td>to God, it may</td>
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<td>vow</td>
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<td>vow</td>
<td>at all, but had</td>
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<td>vow</td>
<td>of virginity were all</td>
<td>11, 59/35</td>
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<td>vow</td>
<td>, as to bid her</td>
<td>11, 59/37</td>
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<td>vow</td>
<td>as light as haply</td>
<td>11, 60/1</td>
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<td>vow</td>
<td>, but think they would</td>
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<td>fall in the displeasure</td>
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<td>vow</td>
<td>, yet is it a</td>
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<td>vow</td>
<td>, and for a commandment</td>
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<td>vow</td>
<td>bound to virginity, whereof</td>
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<td>vow</td>
<td>, but discreetly did ask</td>
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<td>vow</td>
<td>. And surely as I</td>
<td>11, 215/21</td>
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<td>vow</td>
<td>that she never would</td>
<td>11, 59/3</td>
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<td>vowed</td>
<td>virginity that she never</td>
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<td>virginity, but had been</td>
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<td>and work, and as</td>
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<td>that his blessed body</td>
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<td>to leave. And yet</td>
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<td>to give them some</td>
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<td>his apostles and disciples</td>
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<td>those words give them</td>
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<td>he gave a secret</td>
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<td>both) a marvelous goodly</td>
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<td>Savior gave that secret</td>
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<td>wily brother gave him</td>
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<td>Ascension he gave them</td>
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<td>giving all the world</td>
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<td>a great high tragical</td>
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<td>which pleased him, I</td>
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<td>a high wit, I</td>
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<td>fruit, pare him, I</td>
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<td>sensible ablation and faithful</td>
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<td>the service, nor the</td>
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<td>to renew it unto</td>
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<td>man be born of</td>
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<td>he be baptized by</td>
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the changing of the
but if it be
soul (which it ever
Christ, out of hand,
the planting, rooting, and
state again, how the
ground, how the bitter
again suddenly. How the
sweet, and how the
mad man would almost
a man unto molten
molten wax put other
of all fear and
as many such wretches
Judas in falsehood, and
now will Master Masquer
than a horse of
despiseth), then would there
Masquer therein, nor would
wasted and their learning
at dinner, for they
was afterward through covetousness
lest he should have
evil favored dancing, he
of good life, but
Altar, albeit by the
And incidentally, by the
senses (diverse in the
of spiritual eating by
way of allegory, that
of spiritual eating by
man useth therein by
not enter into the
have asked him,"Which
lie still by the
the walking of this
Leave therefore that wrong
yet is it a
he therewith went his
told her, as by

watered into blood, and the
watered with the floods of
watereth and nourisheth) to wither
watereth the soul and with
watering of the faith, in
waters turned into blood, how
waters were changed sweet by
waters were suddenly turned from
waters were turned from water
wax red for shame to
wax put other wax, it
wax, it cannot be but
wax slothful; the scripture crieth
wax, and after that, sin
wax a devil, as Christ
wax angry with my words
wax, nor reckon their relics
wax a merry world, the
wax much the prouder in
waxed so slender that the
waxed ahungered. Our Savior then
waxed naught, yet our Lord
waxed shameless and swear nay
waxed so ashamed suddenly that
waxed a more weak member
way he putteth forth divers
way, the man maketh as
way and all tending to
way of allegory, that way
way would I well allow
way of an allegory, but
way of allegories or parables
way of salvation. He therefore
way may we come to
way, and come no further
way that there can no
way of your forefathers, leave
way well toward it and
way and never told her
way of prophecy, that she
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should have taken this way and walked forward with 11, 87/ 14
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and may chose his way as he will, either 11, 92/ 32
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desire you that in way of good company that 11, 98/ 31
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else he lacketh the way to find the words 11, 139/ 18
is as mad that way as the other. For 11, 140/ 2
arguments and openeth the way to show us all 11, 142/ 16
he had meant that way , as he well could 11, 146/ 34
arguments and openeth the way to show us all 11, 147/ 14
murmured and went their way therefore. For they took 11, 149/ 27
went almost all their way .Whereby we may well 11, 150/ 30
be spoken only by way of allegory, and the 11, 152/ 25
spoken, but only by way of an allegory, as 11, 152/ 27
But by this wise way of Master Masquer, if 11, 154/ 8
door, but only by way of an allegory. And 11, 155/ 12
himself a door, by way of a parable, and 11, 155/ 28
And first, for a way to come thereto, he 11, 157/ 16
I cannot escape, which way so ever I take 11, 158/ 18
I fall in, which way so ever I take 11, 158/ 23
therefore they went their way from him and left 11, 161/ 32
he maketh for a way to the second, but 11, 161/ 39
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of his Passion by way of a parable or 11, 166/ 12
spoke it but by way of a parable. But 11, 167/ 22
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the door but by way of a parable. And

clearly spoken but by way of a parable, as

dispicions, or holdeth by way of problem, were delivered

is very meat," by way of a parable, as

out of the right way

be spoken but by way

of allegory. And he

of the right way

way ; therefore, to break the

would wrest it another way

Will you go your way?

to thereof unto them, divers ways
devised of his divine ways

be, saith our Lord ways

exalted above yours and ways
to reform and amend ways

by similitudes and familiar ways

from Christ for their ways

all the many. Where ways

in the end and ways

stomach to get it weak

of themselves in the weak

member and a more weak

shoulders." The Seventeenth Chapter weak

shoulders, and have overladen weak

command them. There are weak

very glad to suffer weak

have in their best wealth

A burden upon your wealth

a refreshing of the weary

they were before so weary

never be fastidious or weary

talk together, but we weary

and bid them go weary

for a freer to wed

out of religion and wed

promise to God and wedded

out of religion and wedded

for God's sake they wedded

for his sake they wedded

widow, and by such wedding

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<td>at all, I would ween verily that he were</td>
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<td>purpose to make men ween (and so saith himself)</td>
<td>11, 20/6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>that would not, I ween , be content to take</td>
<td>11, 31/31</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>yet, lest they might ween that he would have</td>
<td>11, 34/8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>understood some men might ween (as these heretics teach)</td>
<td>11, 36/37</td>
<td>37</td>
<td></td>
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<tr>
<td>might make unwise men ween that they never meant</td>
<td>11, 37/11</td>
<td>11</td>
<td></td>
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<tr>
<td>to make any man ween that point appeared</td>
<td>11, 45/33</td>
<td>33</td>
<td></td>
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<tr>
<td>that all men should ween , as it appeareth plainly</td>
<td>11, 51/19</td>
<td>19</td>
<td></td>
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<tr>
<td>he would we should ween that no good man</td>
<td>11, 52/5</td>
<td>5</td>
<td></td>
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<tr>
<td>these fellows make us ween that he meant it</td>
<td>11, 54/21</td>
<td>21</td>
<td></td>
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<tr>
<td>Masquer might make men ween that I make all</td>
<td>11, 63/27</td>
<td>27</td>
<td></td>
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<tr>
<td>saw the like would ween impossible, and also that</td>
<td>11, 65/31</td>
<td>31</td>
<td></td>
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<tr>
<td>exposition would make us ween that our Savior in</td>
<td>11, 67/23</td>
<td>23</td>
<td></td>
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<tr>
<td>shall not make men ween that I make all</td>
<td>11, 68/22</td>
<td>22</td>
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<tr>
<td>at all. For I ween verily that there were</td>
<td>11, 80/38</td>
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<tr>
<td>then would they never ween that I mean my</td>
<td>11, 81/36</td>
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<tr>
<td>so mad as to ween that I run all</td>
<td>11, 82/32</td>
<td>32</td>
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<tr>
<td>Masquer might make men ween that Christ spoke nothing</td>
<td>11, 96/28</td>
<td>28</td>
<td></td>
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<tr>
<td>in Saint Cyril's exposition. &quot; were it not,</td>
<td>11, 98/33</td>
<td>33</td>
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<tr>
<td>so mad as to ween you when I said</td>
<td>11, 96/28</td>
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<tr>
<td>indifferently. Were it not, ween the man hath so</td>
<td>11, 99/6</td>
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<td>frenzy. And yet I ween you, great pity that</td>
<td>11, 98/33</td>
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<tr>
<td>witless writing maketh men ween he were a wild</td>
<td>11, 100/2</td>
<td>2</td>
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<tr>
<td>other thing. First I ween that all men are</td>
<td>11, 101/27</td>
<td>27</td>
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<tr>
<td>meaneth to make men ween that by that place</td>
<td>11, 108/5</td>
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<tr>
<td>and would make us ween that it were enough</td>
<td>11, 111/7</td>
<td>7</td>
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<tr>
<td>wise if we would ween that Martin Luther and</td>
<td>11, 118/23</td>
<td>23</td>
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<tr>
<td>he would have them ween that our Savior in</td>
<td>11, 121/19</td>
<td>19</td>
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<tr>
<td>is, to make us ween that faith were not</td>
<td>11, 125/13</td>
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<tr>
<td>well, to make us ween , is scant the devil</td>
<td>11, 128/25</td>
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<td>and more devilish, I ween that this argument were</td>
<td>11, 130/35</td>
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<td>brain, would make us ween that those words with</td>
<td>11, 138/10</td>
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<td>Masquer might make some ween that I do as</td>
<td>11, 140/11</td>
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<td>record. Which will I ween make Master Masquer somewhat</td>
<td>11, 145/37</td>
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<td>some of them I ween were not there. Now</td>
<td>11, 160/6</td>
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<tr>
<td>Masquer would (as I ween he would but if</td>
<td>11, 163/5</td>
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<tr>
<td>and would make men ween it were so. Lo</td>
<td>11, 165/17</td>
<td>17</td>
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<tr>
<td>make us poor people ween that everything that any</td>
<td>11, 169/7</td>
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would have had, I 

\textit{ween}, neither rib, nor arm 
11, 177/ 8

it will not, I 

\textit{ween}, please him now very 
11, 185/ 11

feigning. Is not this, 

\textit{ween}, you wisely, feigned of 
11, 185/ 36

once may make them 

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\textit{ween}, have been ashamed to 
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11, 203/ 10

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11, 205/ 36

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11, 208/ 14

ashamed that he might 

\textit{ween}, the glowing of his 
11, 219/ 33

would the devil, I 

\textit{ween}, disdain to have his 
11, 220/ 4

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\textit{weened}, there were nothing but 
11, 223/ 14

these frenzies, men had 

\textit{weened}, had had some wit 
11, 9/ 7

as reason would have 

\textit{weened}, their minds had been 
11, 26/ 31

king; who could have 

\textit{weened}, that they could have 
11, 27/ 5

they at the first 

\textit{weened}, . And so had they 
11, 46/ 12

as the Jews had 

\textit{weened}, , but quick with Holy 
11, 124/ 5

mistaketh Saint Paul and 

\textit{weeneth}, that he preached nothing 
11, 108/ 13

when they heard this, 

\textit{weening}, yet that Christ spoke 
11, 36/ 5

troubled in his mind, 

\textit{weening}, that it were not 
11, 52/ 19

mistook the manner thereof, 

\textit{weening}, that they should eat 
11, 69/ 9

that they had misconceived, 

\textit{weening}, that Joseph had been 
11, 80/ 15

way of election that 

\textit{weening}, he were drawn into 
11, 86/ 14

do no good himself, 

\textit{weening}, that his own devoir 
11, 86/ 24

nay; the other, lest 

\textit{weening}, that none were aware 
11, 93/ 15

but she would also 

\textit{weigh}, well the words, were 
11, 60/ 35

truth, their words well 

\textit{weighed}, , it seemeth that their 
11, 32/ 25

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11, 60/ 1

and gravity, that it 

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11, 106/ 9

were all of one 

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11, 59/ 36

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\textit{weight}, and gravity, that it 
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take not too much 

\textit{weight}, upon them when, instead 
11, 198/ 14

be flesh, this is 

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11, 52/ 20

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11, 9/ 1

and gracious, wise, and 

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11, 221/ 15

folk as would be 

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11, 31/ 15

good hope, and charity 

\textit{well-willing}, to work, attain everlasting 
11, 123/ 34

in hope and in 

\textit{well-working}, charity; so that faith 
11, 38/ 26

preach, but with the 

\textit{well-working}, faith that the Catholic 
11, 39/ 25

Father's bringing, through the 

\textit{well-working}, faith, and will abide 
11, 44/ 33

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<td>faith, with hope</td>
<td>well-working charity that you shall</td>
<td>11, 45/ 18</td>
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<td>he persevere in that</td>
<td>well-working belief) the meat that</td>
<td>11, 45/ 23</td>
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<td>by perfect perseverance and</td>
<td>well-working faith he may eat</td>
<td>11, 49/ 29</td>
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<tr>
<td>whoso come once by</td>
<td>well-working faith, and perseverance therein</td>
<td>11, 100/ 29</td>
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<td>eat here with a</td>
<td>well-working faith, he would give</td>
<td>11, 103/ 2</td>
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<td>with her chief sister,</td>
<td>well-working charity, may so receive</td>
<td>11, 223/ 25</td>
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<tr>
<td>Martin Luther, the late</td>
<td>wellspring of all this flood</td>
<td>11, 117/ 33</td>
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<tr>
<td>in which the disciples</td>
<td>went betokened the church, which</td>
<td>11, 21/ 15</td>
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<tr>
<td>many of his disciples</td>
<td>went back and now walked</td>
<td>11, 23/ 8</td>
</tr>
<tr>
<td>thing that he now</td>
<td>went about to tell them</td>
<td>11, 25/ 2</td>
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<td>they knew that Christ</td>
<td>went not in the ship</td>
<td>11, 26/ 16</td>
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<tr>
<td>of their bellies he</td>
<td>went not about to give</td>
<td>11, 47/ 13</td>
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<tr>
<td>blood, how thy forefathers</td>
<td>went his way and never</td>
<td>11, 60/ 19</td>
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<tr>
<td>his own disciples, and</td>
<td>went through the mid-seas as</td>
<td>11, 65/ 6</td>
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<tr>
<td>many of his disciples</td>
<td>went away backward from him</td>
<td>11, 87/ 16</td>
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<td>come to me,&quot; all</td>
<td>went away from him, because</td>
<td>11, 87/ 18</td>
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<tr>
<td>of those disciples that</td>
<td>went not away. His apostles</td>
<td>11, 87/ 21</td>
</tr>
<tr>
<td>avail him, yet he</td>
<td>went away, which were, as</td>
<td>11, 87/ 23</td>
</tr>
<tr>
<td>come again as I</td>
<td>went about still to do</td>
<td>11, 93/ 12</td>
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<tr>
<td>come again as I</td>
<td>went , that is, to judgment</td>
<td>11, 137/ 25</td>
</tr>
<tr>
<td>Frith, which although it</td>
<td>went before and was read</td>
<td>11, 149/ 14</td>
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<tr>
<td>therein that murmured and</td>
<td>went their way therefore. For</td>
<td>11, 149/ 27</td>
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<tr>
<td>could that be and</td>
<td>went almost all their way</td>
<td>11, 150/ 29</td>
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<tr>
<td>spirit, and therefore they</td>
<td>went their way from him</td>
<td>11, 161/ 32</td>
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<tr>
<td>if now when other</td>
<td>went their way, Christ would</td>
<td>11, 162/ 26</td>
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<tr>
<td>may hear him?&quot; and</td>
<td>went almost all their way</td>
<td>11, 164/ 21</td>
</tr>
<tr>
<td>marveled and murmured and</td>
<td>went their way, and that</td>
<td>11, 164/ 29</td>
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<tr>
<td>against Master Masquer's saying)</td>
<td>went their ways all the</td>
<td>11, 164/ 32</td>
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<tr>
<td>otherwise and were inquisitive</td>
<td>went away back, and that</td>
<td>11, 172/ 25</td>
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<tr>
<td>call the Kings's Street Westminster</td>
<td>Church, because it is</td>
<td>11, 98/ 22</td>
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<td>days swallowed into the whale's belly? When his disciples</td>
<td></td>
<td>11, 131/ 7</td>
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<tr>
<td>of many grains of wheat , and the wine which</td>
<td></td>
<td>11, 76/ 29</td>
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<tr>
<td>pray you remember therewithal, whereabout this juggler goeth that</td>
<td>11, 134/ 6</td>
<td></td>
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<tr>
<td>to make men muse, whirleth his juggling stick about</td>
<td>11, 133/ 24</td>
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</tr>
<tr>
<td>commendation of faith, and whirleth that about his fingers</td>
<td>11, 133/ 36</td>
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<tr>
<td>courtesy, and not one whit more of duty. The</td>
<td>11, 123/ 18</td>
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<td>places written wrong every whit . But now on the</td>
<td>11, 151/ 29</td>
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<tr>
<td>an ass, and black white , to blear the simple</td>
<td>11, 152/ 16</td>
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</tr>
<tr>
<td>tell you black is white , and good is bad</td>
<td>11, 185/ 26</td>
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<td>our Savior abideth</td>
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<td>of the face abideth</td>
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<td>readers, first</td>
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<td>Christian readers,</td>
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<td>clear against Frith,</td>
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<td>and all Master Masquer's</td>
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<td>first part overthrown</td>
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<td>the determinations of</td>
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<td>poisoned treatise</td>
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<td>his heavenly wisdom</td>
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<td>own body, that holy</td>
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<td>a little taste of</td>
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<td>and giveth me right</td>
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<td>Judas, the traitor</td>
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<td>is near. Let the</td>
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<td>saith he) &quot;with great</td>
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<td>them should work such</td>
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<td>to meddle with his</td>
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<td>very sure that his</td>
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<td>wedding, never made</td>
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<td>my dream to my</td>
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<td>ween he were a</td>
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<td>while they were in</td>
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<td>the matter both more</td>
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<td>twelve questions</td>
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<td>Master Masquer goeth as</td>
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<td>of old holy doctors,</td>
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<td>exposition of a foolish</td>
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<td>and may with his</td>
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<td>short. In the first</td>
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<td>garnishings more. But he</td>
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<td>mine own writing. I</td>
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<td>flesh and blood. Now</td>
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<td>to any man that</td>
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<td>put out their eyes,</td>
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<td>for this once; I</td>
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<td>to do mine own</td>
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<td>own will, but the</td>
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<td>wholesome</td>
<td>supper thirty-two leaves. In</td>
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<td>wholesome</td>
<td>usage was in many</td>
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<td>wholesome</td>
<td>serpent that devoureth all</td>
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<td>wholesome</td>
<td>enough, though somewhat small</td>
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<td>wholesome</td>
<td>admonition that I meddle</td>
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<td>wicked</td>
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<td>, but made her a</td>
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<td>goose, to be so</td>
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<td>and worked nothing therefore</td>
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<td>than Tyndale doth, and</td>
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<td>wilily</td>
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<td>will</td>
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above himself. And my will of my manhood shall 
so conformable to the will of my Father, the 
of my Father, the will of the Holy Ghost 
Holy Ghost, and the will of mine own godhead 
wills are indeed one will, as all our three 
one God) that I will willingly die for them 
the well-working faith, and will abide and persevere. And 
And likewise, as I will by mine own body 
Passion by which I will willingly give myself for 
before told you, the will of my Father that 
working within. And he will not work nor his 
work nor his wisdom will not enter into an 
me. But yet this will I tell you, that 
them now that he will not only give them 
the bread that he will give to feed 
very same that he will give for the life 
that point. And therefore will these adversaries of the 
how is it then ( will some man say) that 
Now, if Master Masquer will say that mine exposition 
though he would say, " will you wit what flesh 
bread is that I will give to you? verily 
the selfsame that I will give for you, and 
they hear it preached, will not refuse to take 
Now if Master Masquer will say that I do 
by his death, and will say that Christ speaketh 
trust every wise man will believe a little better 
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own pleasure without God's will, would make her understand 
and ask how, then will I be content to 
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flesh to eat? I will not tell you how 
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<td>of their sects. Now will I then ask Master</td>
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<td>he hath declared and will hereafter expound them) have</td>
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<td>sure every wise man will tell him yes. For</td>
<td>11, 131/ 31</td>
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<td>they shall lack that will not eat it, and</td>
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<td>they shall have that will eat it. So that</td>
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<td>shall see that I will not go about to</td>
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<td>to beguile you, I will rehearse you his induction</td>
<td>11, 133/ 4</td>
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<td>the purpose? All this will I pray you remember</td>
<td>11, 134/ 5</td>
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<td>remember, too. But I will pray you remember therewithal</td>
<td>11, 134/ 5</td>
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<td>of that matter, I will hold here Master Masquer</td>
<td>11, 135/ 21</td>
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<td>he confess, if he will say true, that my</td>
<td>11, 136/ 20</td>
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<td>offend you? What then will you say if you</td>
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<td>in his case. What will you say then, if</td>
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<td>again to drink, he will refuse nothing that may</td>
<td>11, 140/ 32</td>
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<td>that any wit hath, will well serve him to</td>
<td>11, 141/ 13</td>
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<td>at all. How long conclusion to them that will you be without underst</td>
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<td>die for them, I will not be willful and</td>
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<td>bear me record. Which will have Master Masquer's own</td>
<td>11, 145/ 36</td>
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<td>our sin. And now will I ween make Master</td>
<td>11, 145/ 37</td>
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<td>one place, which he will I come to his</td>
<td>11, 148/ 25</td>
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<td>the matter changed, then will I require you to</td>
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<td>further than such, ye will , I doubt not of</td>
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<td>the text, except More given us here, I will expend murmabrant id est</td>
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<td>word, good reader, I will not be so sore</td>
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<td>words of the text will not greatly strive with</td>
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<td>the text, except More will well maintain my saying</td>
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<td>kill him against his will expound oderat eum, id</td>
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<td>thereto, he saith he will grant me, for my</td>
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<td>other men himself. I understood Christ's word. How</td>
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<td>when he asked them, &quot; will you go hence from</td>
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<td>But yet if he will not agree that, but</td>
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<td>and by, or else will I go to the</td>
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<td>dwell with thee that will &quot;? Now if Master Masquer</td>
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<td>when he asked them, &quot; Will ye go hence from</td>
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<td>shall see that I will not hide from you</td>
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<td>said to the twelve, &quot; Will ye go away, too</td>
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<td>wilt</td>
<td>give it us to</td>
<td>11, 88/19</td>
</tr>
<tr>
<td>wilt</td>
<td>thou, Master Masquer, go</td>
<td>11, 162/27</td>
</tr>
<tr>
<td>wilt</td>
<td>, and thy words be</td>
<td>11, 162/33</td>
</tr>
<tr>
<td>wilt</td>
<td>peradventure say the thing</td>
<td>11, 173/3</td>
</tr>
<tr>
<td>wily</td>
<td>purpose to make men</td>
<td>11, 20/6</td>
</tr>
<tr>
<td>wily</td>
<td>, false, foolish exposition of</td>
<td>11, 95/12</td>
</tr>
<tr>
<td>wily</td>
<td>folly. For the Catholic</td>
<td>11, 105/15</td>
</tr>
<tr>
<td>wily</td>
<td>brother gave him warning</td>
<td>11, 119/18</td>
</tr>
<tr>
<td>wily</td>
<td>folly therein, I have</td>
<td>11, 121/2</td>
</tr>
<tr>
<td>wily</td>
<td>that I must needs</td>
<td>11, 159/14</td>
</tr>
<tr>
<td>wily</td>
<td>shrew in argument, I</td>
<td>11, 164/40</td>
</tr>
<tr>
<td>wily</td>
<td>captious questions of his</td>
<td>11, 165/6</td>
</tr>
<tr>
<td>wily</td>
<td>folly to beware our</td>
<td>11, 222/30</td>
</tr>
<tr>
<td>win</td>
<td>therewith all this whole</td>
<td>11, 60/6</td>
</tr>
<tr>
<td>win</td>
<td>they by that, for</td>
<td>11, 71/25</td>
</tr>
<tr>
<td>win</td>
<td>faith by prayer, and</td>
<td>11, 102/34</td>
</tr>
<tr>
<td>win</td>
<td>himself worship in the</td>
<td>11, 149/22</td>
</tr>
<tr>
<td>wind</td>
<td>(for that word diverse</td>
<td>11, 63/2</td>
</tr>
<tr>
<td>wine</td>
<td>. But his hands are</td>
<td>11, 7/13</td>
</tr>
<tr>
<td>wine</td>
<td>in the Blessed Sacrament</td>
<td>11, 17/26</td>
</tr>
<tr>
<td>wine</td>
<td>into blood, and the</td>
<td>11, 68/8</td>
</tr>
<tr>
<td>wine</td>
<td>which he changeth into</td>
<td>11, 76/29</td>
</tr>
</tbody>
</table>

*Thomas More Studies 15 (2020)*
is one cup of  

not desire neither beer,  

the water with the  

For he neither nameth  

like Thomistical mystery, the  

body, nor yet the  

of the bread and  

under the form of  

small and rough, Rochelle  

of the bread and  

the bread and the  

the bread and the  

with likening them to  

but bare bread and  

as willingly list to  

to continue fools and  

it pass by and  
of a foolish wiliness  

manner, by the profound  

that of his heavenly  
devised of his divine  

will, all his whole  

God, in nature, substance,  

not work nor his  

therefore, which excelleth in  

the giver of all  
to whose high heavenly  
him. And see the  
persuasible words of man's  
persuasible words of man's  
not be in the  
it was no great  
Still ye see the  
therefore, good Christian readers,  

further, good readers, the  

infatuated your high subtle  
Eighteenth Chapter. As for  

unto my words as  

wine  made of many grapes  

wine , nor water, yet if  

wine in the chalice, which  

wine nor water. And yet  

wine transubstantiated too into his  

wine into his blood." Lo  

wine into the blessed body  

wine that was offered by  

wine . And therefore let us  

wine into the blessed body  

wine into Christ's very flesh  

wine into the very flesh  

wine into Christ's flesh and  

wine garlands and ale-poles, and  

wine , and call it idolatry  

wink or, while he put  

wink . But as I was  

wink thereat, if he meant  

winked and dissembled the one  

wisdom of his Holy Spirit  

wisdom his wholesome usage was  

wisdom First, to make them  

wisdom , all his whole might  

wisdom , will, might, and power  

wisdom will not enter into  

wisdom and power by his  

wisdom , and which (as the  

wisdom the season meet and  

wisdom of Christ, for neither  

wisdom ." These words I lay  

wisdom . But then saith Saint  

wisdom will we believe Christ's  

wisdom and the meekness of  

wisdom , your crafty conveyance is  

wisdom , I will not compare  

wisdom would I should. And
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
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</thead>
<tbody>
<tr>
<td>devil. And in this</td>
<td>is there sent over</td>
</tr>
<tr>
<td>thereto, writeth in this</td>
<td>: Master Mock, whom the</td>
</tr>
<tr>
<td>Mock, doth in these</td>
<td>words nothing but mock</td>
</tr>
<tr>
<td>his learning came, every</td>
<td>man much marveled that</td>
</tr>
<tr>
<td>brethren boast for so</td>
<td>there never died in</td>
</tr>
<tr>
<td>two parts in like</td>
<td>of which twain this</td>
</tr>
<tr>
<td>answer and soil his</td>
<td>reasons, with which he</td>
</tr>
<tr>
<td>I showed in what</td>
<td>the false heretics, the</td>
</tr>
<tr>
<td>too. And in like</td>
<td>good readers, if Master</td>
</tr>
<tr>
<td>meat will in no</td>
<td>perish. But whereas the</td>
</tr>
<tr>
<td>a good and a</td>
<td>master of his Christian</td>
</tr>
<tr>
<td>I shall in like</td>
<td>, at the last day</td>
</tr>
<tr>
<td>expounded it in such</td>
<td>as he would we</td>
</tr>
<tr>
<td>words I trust every</td>
<td>man will believe a</td>
</tr>
<tr>
<td>how and in what</td>
<td>she should conceive. Whereupon</td>
</tr>
<tr>
<td>body.&quot; And in like</td>
<td>he gave them the</td>
</tr>
<tr>
<td>or at the least</td>
<td>say that he believeth</td>
</tr>
<tr>
<td>in all his whole</td>
<td>work, telleth us plainly</td>
</tr>
<tr>
<td>is it in divers</td>
<td>as I shall further</td>
</tr>
<tr>
<td>our Savior, in such</td>
<td>that he is made</td>
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<tr>
<td>at all. In like</td>
<td>they murmured at the</td>
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<tr>
<td>it them in such</td>
<td>as himself should lose</td>
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<tr>
<td>will not in any</td>
<td>understand the truth. And</td>
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<tr>
<td>time and in what</td>
<td>that thy gracious pleasure</td>
</tr>
<tr>
<td>Matthias. And in like</td>
<td>, the other disciples that</td>
</tr>
<tr>
<td>mine in no manner</td>
<td>. But yet like as</td>
</tr>
<tr>
<td>him, and in like</td>
<td>he that worshippeth them</td>
</tr>
<tr>
<td>never after in such</td>
<td>be ahungered that he</td>
</tr>
<tr>
<td>taketh it in that</td>
<td>that he would thereby</td>
</tr>
<tr>
<td>as foolishly. For the</td>
<td>goodness of God hath</td>
</tr>
<tr>
<td>of Christ, in such</td>
<td>given us by Christ</td>
</tr>
<tr>
<td>Holy Mass in this</td>
<td>: &quot;That sacrifice is succeeded</td>
</tr>
<tr>
<td>and then were we</td>
<td>if we would ween</td>
</tr>
<tr>
<td>the things in such</td>
<td>before you without interlacing</td>
</tr>
<tr>
<td>yet at the least</td>
<td>make some bumbling about</td>
</tr>
<tr>
<td>he infoundeth in like</td>
<td>hope and charity both</td>
</tr>
<tr>
<td>be made by that</td>
<td>reason, by the prince</td>
</tr>
<tr>
<td>else, at the least</td>
<td>, the evangelist, at the</td>
</tr>
<tr>
<td>world, and in what</td>
<td>also? If Master Masquer</td>
</tr>
<tr>
<td>I am sure every</td>
<td>man will tell him</td>
</tr>
</tbody>
</table>

*Thomas More Studies* 15 (2020)
the man is wise
he cometh with his wise argument in this wit is in his him?" bringeth in another the text, in this and cometh to his Masquer, and, with a wit, forthwith upon his and in such effectual Christ's words in such saints, as by the Masquer himself, to what make no man (that these words in such his blood in such but at the least so. But by this now, good readers, this by occasion of his unlikely that so many Masquer, against so many Catholic Church in such ask that in like he that in such yet at the least that at the least and that in such Godhead. Here is a created, that in such he soiled his own good readers, upon what would it, by his it was in such was not in such Is not this a any man were so him, too. For no texts can in any that by Master Masquer's

wise man and well overseen 11, 132/35
wise argument in this wise 11, 134/14
wise , "For if our papists 11, 134/14
wise argument, with which upon 11, 135/23
wise argument under color of 11, 136/5
wise : "These words did not 11, 136/6
wise worshipful argument and saith 11, 137/18
wise exposition of his own 11, 138/10
wise and worshipful exposition of 11, 141/16
wise inculcated it, and, as 11, 144/21
wise that (as I have 11, 145/14
wise argument of Master Masquer 11, 147/7
wise worshipful end, this rial 11, 147/7
wise is) ashamed of the 11, 147/37
wise as the hearers perceived 11, 150/31
wise , as the Jews thought 11, 151/1
wise , a little pretty taste 11, 153/20
wise way of Master Masquer 11, 154/8
wise solution of Master Masquer 11, 154/24
wise solution, caused you to 11, 156/25
wise men would have taken 11, 168/4
wise men and so good 11, 168/9
wise leaveth at large, that 11, 169/25
wise in the miracle of 11, 172/35
wise giveth us himself in 11, 174/22
wise constant, and nothing changeth 11, 177/30
wise we may be bound 11, 181/19
wise , as yourselves hath seen 11, 182/38
wise argument. God hath many 11, 190/14
wise should be whole present 11, 192/27
wise reason himself. For then 11, 192/32
wise ground Master Masquer hath 11, 193/7
wise reason, follow that it 11, 193/14
wise necessary that Christ must 11, 195/6
wise necessarily constrained, that the 11, 195/20
wise invented scoff that Master 11, 200/30
wise as to ween that 11, 201/28
wise man will doubt but 11, 202/35
wise be well and right 11, 203/13
wise reason those old heretics 11, 205/2
yet, at the least wise, than very plain and 11, 206/ 2
see well in no wise that, in the rehearsing 11, 213/ 4
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belief the meat, as wise, and well-learned both. And 11, 221/ 15
faith the meat as wisely as though he would 11, 98/ 21
a matter write so wisely as if he would 11, 98/ 25
though he had wonderful wisely ? And yet you may 11, 98/ 35
he may peradventure mean wisely declared some high heavenly 11, 107/ 10
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double folly well and wisely , ye may be fast 11, 149/ 21
After this text thus wisely put forth at once 11, 158/ 16
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by Master Masquer wonderfully wisely feigned, that More hath 11, 186/ 36
well) very well and wisely put in. The Twenty-Third 11, 210/ 30
the Blessed Sacrament, the wisest or the most fool 11, 8/ 34
here he playeth the wisest point, and the most 11, 158/ 27
that light meat, and wished their old bondage again 11, 46/ 26
pore better and more wishy with his old eye 11, 212/ 19
pore better and more wishy with his old eye 11, 216/ 16
spectacles and look more wishy on the matter to 11, 219/ 21
must you look more wishy upon my words, on 11, 219/ 23
can, what if I wist never so well who 11, 8/ 18
there to was because he wist well the brethren did 11, 9/ 19
of God, though they wist to win therewith all 11, 60/ 5
to virginity, whereof she wist well she might not 11, 61/ 14
conceive, and well she wist God, from whom the 11, 61/ 17
he heard, he neither wist from whence it came 11, 63/ 3
learning, but that he wist well enough himself that 11, 158/ 11
a parable. For they wist well that word of 11, 160/ 25
your Masquer's nose. I wist once a good fellow 11, 219/ 26
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Sacrament, neither learning nor wit never well served him 11, 9/ 5
weened had had some wit and was taken for 11, 9/ 8
what decay both his wit and his learning came 11, 9/ 24
courses, that is to wit, into the treating and 11, 10/ 11
shall ye see what wit, all the old holy 11, 11/ 33
man should trust his wit and what learning he 11, 12/ 1
-- that is to wit or so false that 11, 15/ 29
-- that is to wit, his exposition. The Second 11, 15/ 31
<table>
<thead>
<tr>
<th>Term</th>
<th>Line/Column</th>
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<tbody>
<tr>
<td>-- that is to</td>
<td></td>
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<tr>
<td>wit, besides the teaching them</td>
<td>11, 17/13</td>
</tr>
<tr>
<td>sense (that is to)</td>
<td></td>
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<tr>
<td>wit, that sense, which for</td>
<td>11, 17/33</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
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<tr>
<td>wit, to the destruction of</td>
<td>11, 19/25</td>
</tr>
<tr>
<td>man of so slender</td>
<td></td>
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<tr>
<td>wit, but he may well</td>
<td>11, 20/15</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, the Father -- that</td>
<td>11, 22/7</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, of the Sacrament of</td>
<td>11, 24/27</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, when he fed them</td>
<td>11, 25/11</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, Messiah -- whom they</td>
<td>11, 27/1</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, any manner of meat</td>
<td>11, 28/16</td>
</tr>
<tr>
<td>Man (that is to)</td>
<td></td>
</tr>
<tr>
<td>wit, not of Joseph but</td>
<td>11, 30/3</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, this fashioned figure or</td>
<td>11, 30/26</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, in his eternal begetting</td>
<td>11, 30/29</td>
</tr>
<tr>
<td>therefore would they feign</td>
<td></td>
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<tr>
<td>wit, what work that were</td>
<td>11, 34/22</td>
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<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, give them some meat</td>
<td>11, 35/21</td>
</tr>
<tr>
<td>me, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, whoso will work the</td>
<td>11, 36/31</td>
</tr>
<tr>
<td>you, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, come by faith unto</td>
<td>11, 36/32</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, in myself -- his</td>
<td>11, 36/34</td>
</tr>
<tr>
<td>us, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, the faith that by</td>
<td>11, 39/8</td>
</tr>
<tr>
<td>God, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, the faith that by</td>
<td>11, 39/15</td>
</tr>
<tr>
<td>faith, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, God my Father; and</td>
<td>11, 40/20</td>
</tr>
<tr>
<td>he hath the same</td>
<td></td>
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<tr>
<td>wit, and the same might</td>
<td>11, 41/34</td>
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<tr>
<td>Man, that is to</td>
<td></td>
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<tr>
<td>wit, I myself that am</td>
<td>11, 43/15</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, both twain one person</td>
<td>11, 43/22</td>
</tr>
<tr>
<td>God (that is to)</td>
<td></td>
</tr>
<tr>
<td>wit, of the fruition of</td>
<td>11, 45/14</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, myself that am his</td>
<td>11, 49/10</td>
</tr>
<tr>
<td>-- that is to</td>
<td></td>
</tr>
<tr>
<td>wit, attain the fruition of</td>
<td>11, 49/30</td>
</tr>
<tr>
<td>well wotteth that any</td>
<td></td>
</tr>
<tr>
<td>wit, hath that it is</td>
<td>11, 53/26</td>
</tr>
<tr>
<td>otherwise, that is to</td>
<td></td>
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<tr>
<td>wit, ”Et panis quem ego”</td>
<td>11, 55/6</td>
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<tr>
<td>place, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, this word (give) into</td>
<td>11, 55/16</td>
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<tr>
<td>doth, that is to</td>
<td></td>
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<tr>
<td>wit, after the first manner</td>
<td>11, 55/19</td>
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<tr>
<td>would say, ”Will you</td>
<td></td>
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<tr>
<td>too, that is to</td>
<td></td>
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<tr>
<td>wit, for as many of</td>
<td>11, 56/12</td>
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<tr>
<td>-- that is to</td>
<td></td>
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<tr>
<td>wit, the giving by death</td>
<td>11, 56/26</td>
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<tr>
<td>giving, that is to</td>
<td></td>
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<tr>
<td>wit, by his death, and</td>
<td>11, 56/32</td>
</tr>
<tr>
<td>you, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, that our Savior in</td>
<td>11, 57/28</td>
</tr>
<tr>
<td>the capacity of man’s</td>
<td></td>
</tr>
<tr>
<td>wit, that our mind shall</td>
<td>11, 64/24</td>
</tr>
<tr>
<td>how (that is to)</td>
<td></td>
</tr>
<tr>
<td>wit, in what manner) he</td>
<td>11, 66/27</td>
</tr>
<tr>
<td>benediction, that is to</td>
<td></td>
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<tr>
<td>wit, the Blessed Sacrament and</td>
<td>11, 71/14</td>
</tr>
<tr>
<td>meat, that is to</td>
<td></td>
</tr>
<tr>
<td>wit, manna was not the</td>
<td>11, 71/22</td>
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<tr>
<td>life (that is to)</td>
<td></td>
</tr>
<tr>
<td>wit, the Godhead), is made</td>
<td>11, 71/29</td>
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</table>
effectually. That is to wit, of them that not 11, 72/ 28
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God, that is to wit, abide and persevere in 11, 77/ 5a
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do, to be worthily in true faith 11, 78/ 16
him," that is to wit, they that eat it 11, 76/ 4
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-- that is, to wit, even as the carnal 11, 149/ 7
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and ever while the
Christian nations all the
he would in this
shall come into the
come to save the
the meanwhile in this
sent him into the
being sent into the
also sent into the
of God in another
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of God's foresight and
of the devil. And
, not only miracles, written
, not only miracles written
forsake the true faith
withal, purpose to make
, and that he should
, and that they should
"Then said they to
"The Jews therefore strove
lasteth shall serve to
about. Now, as our
leave perpetually with his
," and by those words
, and that thereof they
bodily to receive and
, anointed, signed, and marked
by his Father and
for the nonce because
, and besides all the
through sickness and sores
not labor and work
" Now, when they heard
"The common bread doth
in soul, whereof none
to give the dead
life by my death
, and would have made
" Whereas before they murmured
, meaning that he would
" but that he would
by his death; and
" thus saith Theophylactus: "Consider
" Consider now, good reader
" Lo, here he telleth
" As though he would
too, that is to
as when they hear
" speaketh no word in
neither of his cross
Answer to a Poisoned Book: Concordance of Major Terms

- world, "This bread" (saith Saint)
- world, which yet would be
- world, take her own pleasure
- world, "meant of the giving
- world, of which things Saint
- world, but this bread that
- world, come and descended from
- world, but stand still demurely
- world, I would have suffered
- world, which if they would
- world, that then should they
- world, in which, besides that
- world, and never hunger nor
- world, for the dishonor and
- world, The Fourth Chapter. And
- world, "And for as much
- world, to wonder on him
- world, only, but also to
- world, also to see the
- world, only but also to
- world, "thus he argueth: "And
- world, to be read, he
- world, and to make them
- world, "and in what wise
- world, In which words he
- world, " to be spoken only
- world, his flesh to eat
- world, it profiteth. And when
- world, Now that our Savior
- world, Now touching his first
- world, nor in the world
- world, to come." No good
- world, to see how strongly
- world, warning to beware of
- world, than only by his
- world, may wonder where his
- world, " and "My flesh is
- world, the very kingdom of
- world, heaven, and earth, and
- world, heaven and earth and

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every part of the world, as the soul is

world , as the soul is

world , I will here ask

world at once. If he

world is, within the limits

world were infinite already, which

world to consider how madly

world was made, ergo Christ

world should be made of

world was warned that his

world , God hath both by

world and Christ's birth of

world to make any argument

world's end, and to send

worldly count accounted for their

worldly business, he bade them

worldly wooing but a heavenly

worldly kingdom, did he forthwith

worlder than mocking, to make

worlder than they seem at

worser lightly than sloth. Which

worser if they were before

worser , and fell far the

worser . In the sixth, the

worser than William Tyndale. For

worser . For then remaineth there

worser than he understandeth those

worship , as to the reverence

worship in the soiling, it

worship in the rehearsing, with

worship hath he won by

worship to show himself once

worship you have won with

worship not the Sacrament, nor

worship argument and saith: "Which

worshipful exposition of those words

worshipful end, this rial brag

worshipful word, proveth us his

worshippeth them for his sake,

worshippeth him. Now if Master
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worthily and as he should 11, 72/ 16
worthily, which evil folk do 11, 73/ 36
worthily in true faith and 11, 75/ 16
worthily cat it) give everlasting 11, 82/ 19
worthy for his false dice 11, 13/ 8
worthy , "Art thou the master 11, 64/ 7
worthy extreme torment that so 11, 64/ 29
worthy to be reproached. And 11, 90/ 15
wot well, serve for a 11, 33/ 32
wot well, made much business 11, 37/ 14
wot well, be these: "And 11, 55/ 29
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writing , might and would have
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writing of them four? Whereto
writing since, yet either proof
writing of pestilent books to
writing , but upon the truth
writing both, and by many
writing as the same church
writing of the old holy
writing , and miracles, revealed and
writing revealed the one to
writing , and to make all
writing . For why, to say
writing well and plain appeareth
writing , I know these fellows
writing , and to make all
writing of divers old holy
writing of all the old
writing to be yet unwritten
writing of the old holy
written myself in other places
written , "He gave them bread
written , that it hath not
written in the sixth chapter
written , "He gave them bread
written in the prophets, "And
written in holy scripture: that
written , "He gave them bread
written in this sixth chapter
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written upon these words of
written efsoons by Moses and
written both by his holy
me all those things written, and prove it to our fathers, and eft.

prophets, and at last thereof be not yet written, are so fully sins, are so fully.

this was, good readers, Sacrament, that is yet as a copy is written by Moses, and then written both by his holy written, doth not he, good written by Christ's apostles, that written (as you see) most written, ye see well, as written after a book, and written unto this one intent written wrong every whit. But written that Absalom was angry written against in this matter written in his thirteenth leaf written word of our faith written in all the four written in the same scripture written and after peradventure, too written Gospels not there. Now written in with express words written in. And then, since written, which things those may written with all the other written in holy saints' books written in the plain scripture written verities mine unwritten vanities written verity, while I must written . And yet hang not written dream of his and written are (I thank God written with the words of written in the scripture. But written in the sixth chapter written in scripture -- unde written in scripture but also written in holy scripture. Now written, which before he would written unwritten verity he numbereth written vanities -- verities, I written in scripture. Now doth written in scripture that would

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heretics against whom I
against whom I there
say that Saint John
that Saint John anything
man against whom I
now passed and more,
make Master Masquer somewhat
so late before had
in some folk and
and belief. And he
occasion of his miracle
into another that God
wonderful work can be
of his Holy Spirit,
the miracles that God
Frith and Tyndale, but
Wycliffe

he doth now after
especially Paul being a
in this fifteen hundred
countries this fifteen hundred
of this fifteen hundred
and that a thousand
used this fourteen hundred
therein this fourteen hundred
us this in two
have this fifteen hundred
of this fifteen hundred
And whereas I, a
nations this fifteen hundred
and give him one
for the Blessed Sacrament,
diligent search of three
deliberately we offer daily?
nation will tell him
did not so here?
mortal sins? I suppose
he say yea or
I say yea or
and no, yea and

wrote , since they set naught 11, 215/ 25
wrote , could not say that 11, 217/ 35
wrote anything of the Blessed 11, 217/ 36
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year , but specially by name 11, 136/ 23
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Yes , forsooth. But we do 11, 116/ 8
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yes , then yet do I 11, 157/ 4
yes . And surely here he 11, 158/ 26
yes , I gave him a 11, 158/ 32

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where yea, and where 
answer, assigneth yea and 
Master Masquer could prove
More answer yea or 
mine answer yea or
answer me yea or
at once? I suppose
to the devil with 
but rather by some
was, lo, a proper
wine, then must all
this argument against the
More's confutation of the
himself, and so doth
bodies, too," (meaning the
for the praise of
harnesses and weapons, and
As for Master Masquer's
to hear of his
able, no, not this
overshot himself foul, the
overshot himself foul, the
Ye write that the
from the question of
had as much burning
late the common Christian
realm that of their
And Frere Huessgen, with
Dane Othe the Carthusian,
but Wycliffe also and
with Luther, Huessgen, or
Wycliffe, Ecolampadius, Tyndale, and
heretics and these Huessgens,

yes . Now Master Masquer, when
yes both, and on the
yes , else is not only
yes , then do I ask
yes , his other question further
yes , then see, good readers
yes . For there had been
ynonder good fellows, and let
young unlearned fool. Howbeit, as
young man and a toward
young children that never came
young man. Because the Jews
young man standeth upon this
young Father Frith, his fellow
young man's body and Christ's
young David and saith: "You
young David is like to
young Master David, whoso look
young foolish David that hath
young man himself, to give
young man here causing him
young man here causing him
young man hath here made
Zealary, the father of Saint
zeal and fervor in their
zeal toward the Catholic faith
zeal to their sects, being
Zwingli, George Joye, John Frith
Zwingli the priest, and the
Zwingli and Frere Huessgen too
Zwingli. And he cannot say
Zwingli, deny the literal sense
Zwinglians, and Tyndaleans draw now
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