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Early English Text Society.

Extra Series, XXVII.

The English Works

of

John Fisher

Bishop of Rochester

(BORN, 1459; DIED, JUNE 22, 1535)

NOW FIRST COLLECTED

BY

JOHN E. B. MAYOR, M.A.

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; PROFESSOR OF LATIN IN THE UNIVERSITY
OF CAMBRIDGE.

PART I.

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PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
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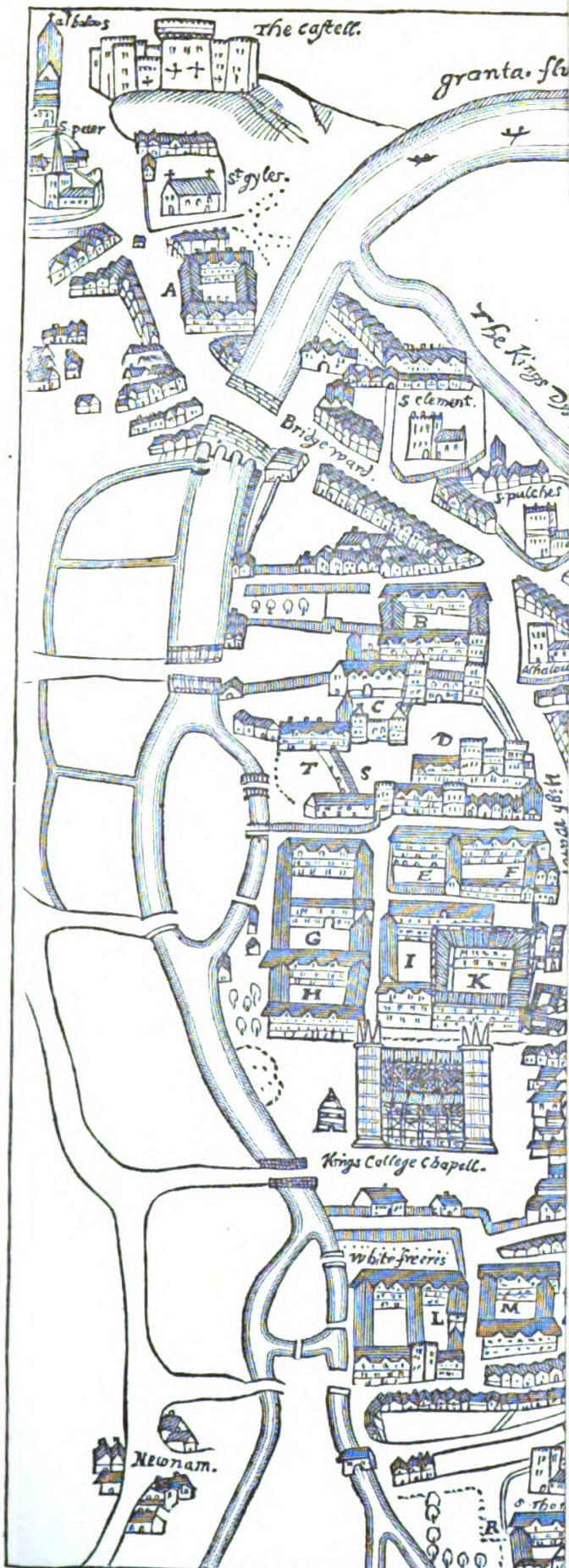
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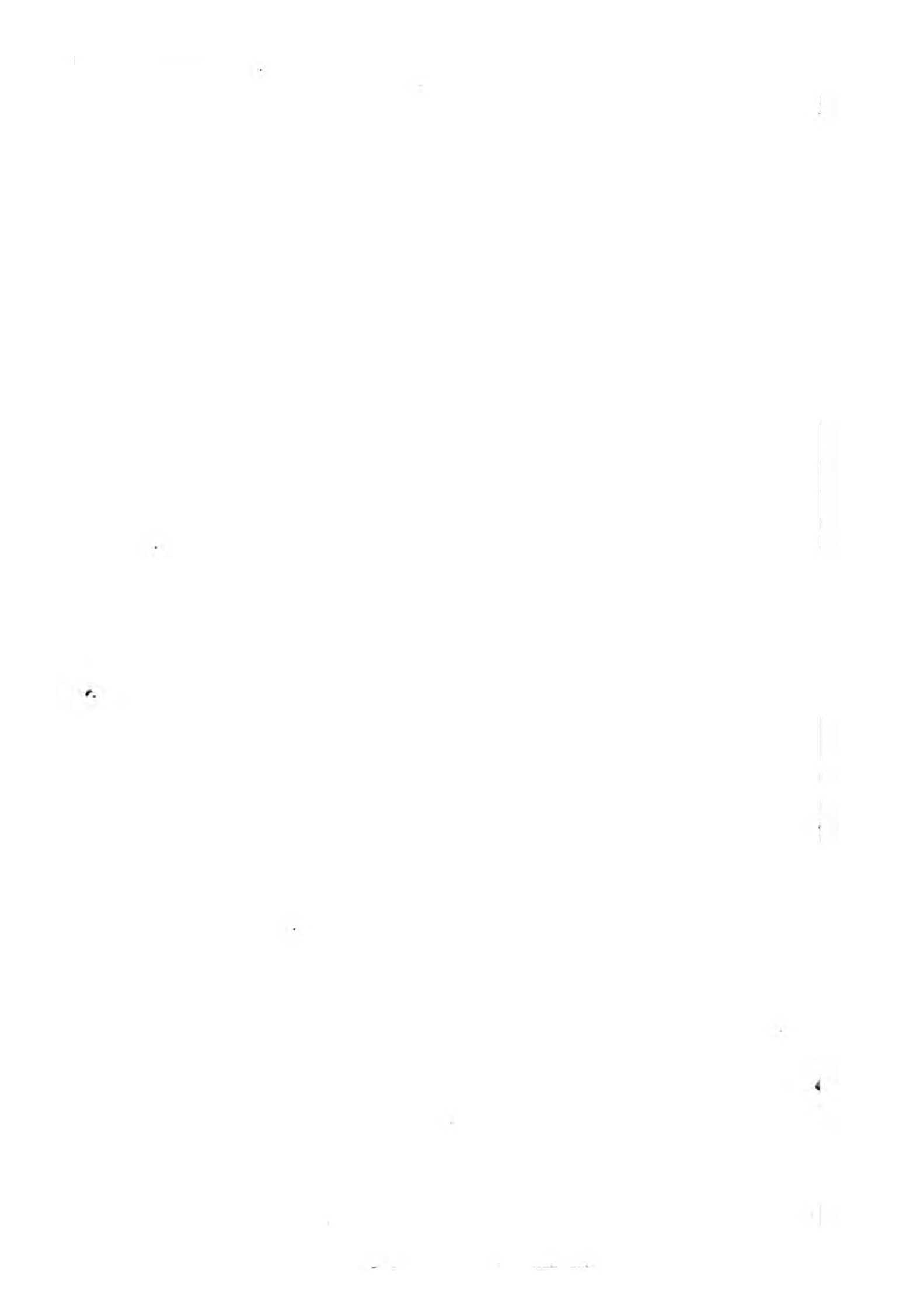
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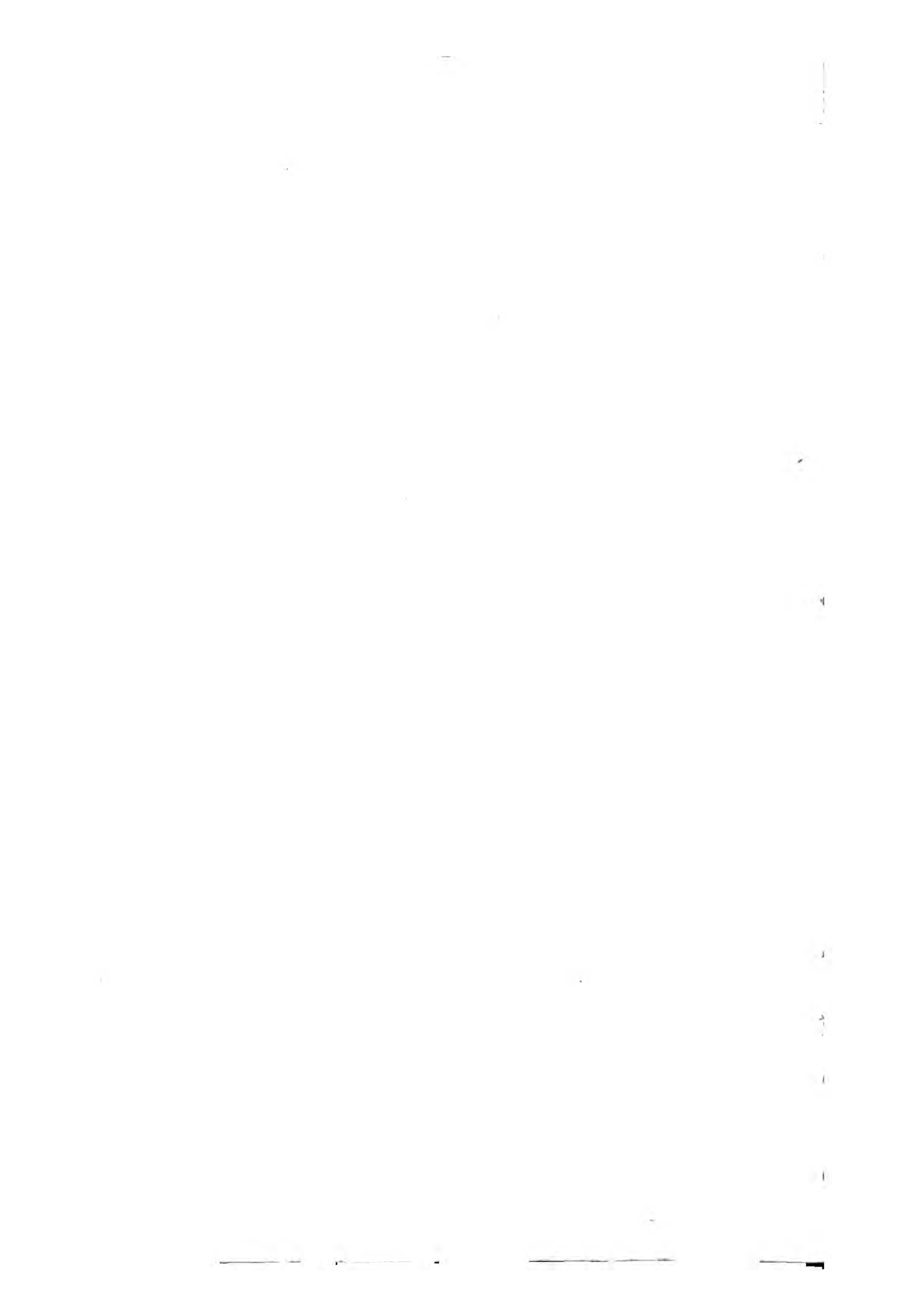
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XXVII.

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ADVERTISEMENT.

As several years must elapse before I can resume the work here begun, it seems but due, both to readers in the interval, and to my successor, if I am myself unable to complete my task, here to indicate some sources for volume ii., and some materials for the illustration of both volumes.

See Thomas Baker's *History of St John's College*, Cambr., 1869; *Memoir of Margaret, countess of Richmond and Derby*, by the late C. H. Cooper, F.S.A., ib. 1874 (the glossary to this will to a considerable extent serve as a glossary to the present volume); Jo. Lewis, *Life of Dr John Fisher*, Lond., 1855; W. G. Searle, *History of Queens' College*, Cambr., 1867, pp. 131—143; *Early Statutes of the College of St John the Evangelist*, edited by J. E. B. Mayor, Cambr., 1859; and a valuable paper by Mr Bruce in the *Archæologia*, xxv. Lord Acton, in his article on Mr Brewer's *Calendar of State Papers* (in *Quart. Rev.*, Jan. 1877, p. 2), calls attention to the life of Fisher (by Richard Hall, ib. p. 47): 'Nobody has taken the pains to restore the true text of the original life of Fisher; and not one of More's fifteen biographers has worked from MSS.' Every English letter or other document which has Fisher for its author has a right to a place in volume ii., and the Elizabethan translation of a sermon on prayer may find refuge in the appendix. I shall be grateful for any addition to what is known of his works or life.

A taste, to borrow honest John Strype's phrase, of the more interesting contents of this part may be of service to those who now make their first acquaintance with Bishop Fisher as an author. Three of the pieces here printed are of great historical interest, the sermons (1) at the funeral of Henry VII., (2) at the Lady Margaret's month's mind, (3) at the burning of Luther's books. The letter of consolation to his sister and 'the wayes to perfect religion,' both written in the

Tower, are important evidences of Fisher's calm courage in the prospect of death, and of the humility which adds a crowning grace to his virtuous life. The long treatise concerning the penitential psalms, though of less enduring interest, contains here and there bursts of manly eloquence which, with the sermons on the king and princess, entitle the writer to an honorable name among the early masters of English prose.

HENRY VII. His character, 269-70. 'At the begynnyng of lent last passed he called vnto hym his confessour a man of synguler wysdome, learnynge and vertue, by whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made with all dyligence & great repentaunce, he promysed thre thynges, that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes [the Empsons and Dudleys] to the entent that Iustyce from hens forwarde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that were of his dysposycyon sholde from hensforth be dysposed to able men suche as were vertuous & well lerned. Thyrd that as touchynge the daungers and Ieoperdyes of his lawes for thynges done in tymes passed he wolde graunte a pardon generally vnto all his people' (271-2). His trust in prayer; his collect said daily in all the churches of England; divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him 10 marks or £10 yearly to pray for him (272); his devotion to the sacrament; weeping sometimes $\frac{3}{4}$ of an hour in receiving it, creeping to it; kissing the foot of the 'monstraunt' when too feeble to communicate (273-4, cf. 275-6, 284); his devotion at the 'anelynge' and to the crucifix (274); his sufferings in mind and body (276-7); delicate constitution (277). 'Al his goodly houses so rychely dekete & appareyled, his walles & galaryes of grete pleasure, his gardyns large & wyde with knottes curyously wrought, his orcheyardes set with vines and trees moost dilicate, his meruaylous rychesse & treasour, his metes & drynkes were they neuer so dilycately prepared might not than helpe hym, but rather were paynfull to hym, so moche that longe before his deth his mete was to hym so lothsome (were it neuer so dilycately prepayred) that many a tyme he

sayd, but onely to folowe counseyle he wold not for all this world receyue it' (278). Apostrophe to the corpse: 'A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here present now wolde pretende a full grete pyte & tendernesse vpon the' (280). Pause for a silent paternoster to be said for his soul (281). His last advice to his son, 'the kynge that now is our gouernour & souerayne endued with all graces of god & nature & with as grete habyltytes & lykelyhodes of well doynge as euer was in kynge' (285).

AUTOBIOGRAPHICAL. The sermons on the penitential psalms compiled at the 'sterynge' of the Lady Margaret, preached before her, and by her high commandment put in writing for to be impressed, during her son's lifetime (1-2). The sermon on the first part of the 38th psalm was preached on the nativity of our lady (8 Sept.), and Fisher was somewhat embarrassed by his engagements, on the one hand to speak on the subject of the festival, and on the other to follow the order of the psalms (44). Favours received by him from Henry VII. 'All be it I knowe well myne vnworthynes & vnhabylytees to this so grete a mater, yet for my most bounden duty, and for his gracyous fauour and synguler benefeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuously some thyng saye, wherby your charytees the rather myght haue his soule recommended' (268). The confessions (148—150) may perhaps not be personal; but those addressed to his sister (353—362) no doubt are the unfeigned utterance of a man trying his life by a severe ideal and conscious that he had fallen short of it, however exemplary that life may have appeared to his contemporaries or may now appear to us. No doubt can remain when we read: 'Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet any other manner of buzynesse shall helpe you without this. Therefore first and before all things prepare for thys, delay not in any wyse, for if you doe, you shall be deceyued as I am now. I reade of manye, I haue hearde of manye, I haue knowne many that were disappoynted as I am nowe. And euer I thought and sayde, & intended, that I would make sure and not be deceiued by the sodayn comming of death. Yet neuerthelesse I am now deceyued,

and am taken sleeping, vnprepared, and that when I least weened of his comming, and euen when I reckoned my selfe to be in most healtie, and when I was most buzie, and in the middest of my matters. Therefore delay not you any farther, nor put your trust ouer much in your friends: Trust yourself while ye haue space and libertie, and doe for your self now while you may. I would aduyse you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to sende me longer lyfe. Recounte your self as dead, & thinke that your soules were in pryson of Purgatorie, & that there they must abyde till that the Raunson for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done heere in earth by some of your speciall friendes' (362). Of his sister Elizabeth (349, 351, 364) we learn that she was a nun (364, 374-5).

THE LADY MARGARET.¹ Her noble descent, noble manners, noble nature, noble marriages (290—293). Noble manners: 'She was bounteous & lyberall to euey persone of her knowlege or acquaintaunce. Auaryce and couetyse she moost hated, and sorowed it ful moche in al persones, But specyally in ony that belonged vnto her. She was also of singular easynes to be spoken vnto, & full curtayse answere she wolde make to all that came vnto her. Of meruayllous gentylnesse she was vnto all folkes, but specyally vnto her owne, whom she trusted and loued ryghte tenderly. Unkynde she wolde not be vnto no creature, ne forgetefull of ony kyndnes or seruyce done to her before, whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy anone to forgete and to forgyue iniuries done vnto her at the leest desyre or mocyon made vnto her for the same. Mercyfull also & pyteous she was vnto suche as was greuyd & wrongfully troubled And to them that were in pouerty or sekenes or ony other myserye. To god & to the chirche full obedyent & tractable sechyng his honoure & pleasure full besyly. A wares of herself she had alwaye to eschewe euey thyng that myght dyshonest ony noble woman, or dystayne her

¹ The MS. cited in pp. 289 seq. is in St John's College, pp. 97—109 of the volume calendared in the appendix to Mr Cooper's *Memoir* (Cambridge, 1874), pp. 129—178. It had already been used by Thomas Baker in his edition of the 'Mornyng Remembraunce.'

honour in ony condycyon. Tryfelous thynges that were lytell to be regarded she wolde let passe by, but the other that were of weyght & substaunce wherin she myghte prouffyte she wolde not let for ony payne or laboure to take vppon hande' (290-1). Nobleness of nature: 'Fyrst she was of singuler wysedome ferre passynge the comyn rate of women, she was good in remembraunce & of holdyng memorye. A redy wytte she had also to conceyue all thynges, albeit they were ryght derke. Right studyous she was in bokes whiche she hadde in grete nombre bothe in Englysshe & in Frensshe, & for her exerceyse & for the prouffyte of other she dyde translate dyuers maters of deuocyon out of Frensshe into Englysshe. Ful often she complayned that in her youthe she had not gyuen her to the vnderstandyng of latyn wherin she had a lytell perceuyunge, specyally of the rubrysshe of the ordynall for the sayeng of her seruyce whiche she dyde wel vnderstande. Here vnto in fauour, in wordes, in gesture, in euery demeanour of herself so grete noblenes dyde appere, that what she spake or dyde it meruayllously became her' (291-2). Her many suitors: St Nicholas in a vision recommends her, in her ninth year, to accept Edmond earl of Richmond (292-3). 'Martha is praysed [not in the gospels] in chastysynge her body by crysten dyscyplene, as in abstynence, fastyng, sharpe clothes werynge' (293). Here (as in p. 269, in relation to her son) Fisher protests that he does not flatter, when he bears this testimony to his patroness: 'I wold reherce somewhat of her demeanyng in this behalue, her sobre temperaunce in metes & drynkes was knowen to al them that were conuersaunt with her, wherin she lay in as grete wayte of herself as ony persone myght, kepinge alway her strayte mesure, & offenyng as lytel as ony creature myght. Eschewynge bankettes, reresoupers, ioncryes betwyxe meales. As for fastyng for aege & feblenes albeit she were not bounde, yet tho dayes that by the chirche were appoynted she kept them diligently & sereously, & in especyall the holy lent, thurghout that she restrayned her appetyte tyl one mele & tyl one fysshe on the day besyde her other peculer fastes of deuocion, as saint Anthony, mary Maudeleyn, saynt Katheryn with other. And thorowe out al the yere the fryday & saterday she full truely obserued. As to harde clothes wering she

had her shertes & gyrdyls of heere, whiche whan she was in helth eueri weke she fayled not certayne dayes to weare somtyme that one, somtyme that other, that full often her skynne as I herde her say was perced therwith. As for chastyte thoughe she alway contynued not in her vyrgynyte yet in her husbandes dayes longe tyme before that he deyede she opteyned of hym lycence & promysed to lyue chast,¹ in the handes of the reuerende fader my lorde of London, whiche promyse she renewed after her husbandes dethe in to my handes agayne, wherby it may appere the dyscyplyne of her body' (293-4).

Her devotions beginning shortly after 5 a.m., matins of our lady, matins of the day, four or five masses heard upon her knees, and so till dinner (at 10 on the eating day, and 11 on the fasting day). Then her stations to three altars, her daily dirges and commendations, evensong of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in her devotions; her kneeling often caused in her back pain and disease. Daily, when in health, she said the crown of our lady (63 *aves*), kneeling at every *ave*. Her French books for meditation, divers whereof she translated. Her weeping at confession (often every third day); when she was 'housylde' (nigh a dozen times a year) floods of tears issued from her eyes. To enhance the merit of her works, she would take such godly things by obedience, promised first to Bp. Fitzjames, then to me (294—6, cf. 300).

Her hospitality: to the king's visitors, to suitors. Statutes for her household read 4 times a year. Her skill in settling disputes among her officers. Her entertainment of strangers according to their degree and 'hauour.' Twelve poor maintained in her house; whom she nursed when sick and at their deathbeds learnt how to die. To ministers of any devotion and virtue she shewed all the comfort she could (296-7).

Her sufferings from cramp, which made her cry: 'O blessed Ihesu help me. O blessyd lady socoure me.'

'It was a mater of grete pyte, lyke a spere it perced the hertes of all her true seruauntes that was aboute her & made theym crye also

¹ She is generally represented in a nun's habit.

of Ihesu for helpe & socoure with grete haboundaunce of teares. But specyally whan they sawe the dethe so hast vpon her and that she must nedes departe from them, and they sholde forgo so gentyll a maystris, so tender a lady, then wept they meruayllously, wepte her ladyes and kynneswomen to whom she was full kynde, wepte her poore gentylwomen whom she had loued so tenderly before, wepte her chamberers to whome she was full deare, wepte her chapelaynes and preestes, wepte her other true & faythfull seruauntes. And who wolde not haue wept that there had ben presente. All Englonde for her dethe had cause of wepyng. The poore creatures that were wonte to receyue her almes, to whome she was alwaye pyteous and mercyfull. The studyentes of bothe the vnyuersytees to whome she was as a moder. All the lerned men of Englonde to whome she was a veray patronesse. All the vertuous and deuoute persones to whom she was as a louynge syster, all the good relygyous men and women whom she so often was wont to vysyte and comferte. All good preestes and clerkes to whome she was a true defenderesse. All the noble men and women to whome she was a myrroure and exemplar of honoure. All the comyn people of this realme for whom she was in theyr causes a comyn mediatryce, and toke ryght grete dyspleasure for them, and generally the hole realme hathe cause to complayne & to morne her dethe. And all we consyderynge her gracyous and charytable mynde so vnyuersally & consyderynge the redynes of mercy and pyte in our sauour Ihesu may saye by lamentable complaynt of our vnwysdome vnto him. *Ah domine si fuisses hic.* Ah my lorde yf thou hadde ben present and had herde thes sorowfull cryes of her thy seruaunte with the other lamentable mornynges of her frendes & seruauntes thou for thy goodnes wold not haue suffred her to dye, But thou wolde haue take pyte and compassyon vpon her' (300-1).

Invocation to Christ to have mercy on her soul; not to restore her body to life, but to 'accepte that swete soule to his grete mercy to be parteyner of the euerlastynge lyfe with hym & with his blessyd sayntes aboue in heuen, which I pray you al nowe affectually to praye, and for her now at this time moost deuoutly to say one Pater noster' (302-3).

Comfort from the hope of resurrection (303—307).

'This same noble prynces yf she had contynued in this worlde, she sholde dayly haue herde & sene mater & cause of sorowe as well in herselfe as in her frendes parauenture. Her body dayly sholde haue waxen more vnweldy, her syght sholde haue be derked, and her herynge sholde haue dulled more and more, her legges sholde haue faylled her by & by. And all the other partyes of her body waxe more crased euery daye, whiche thynges sholde haue ben mater to her of grete dyscomforte. And albeit these thinges had not fallen vnto her forthwith, yet she sholde haue lyued alwaye in a drede and a fere of them. Dare I say of her she neuer yet was in that prosperyte but the gretter it was the more alwaye she dredde the aduersyte. For whan the kynge her sone was crowned in all that grete tryumphe & glorye, she wepte meruayllously. And lyke wyse at the grete tryumphe of the maryage of prynce Arthur. And at the laste coronacyon wherin she had full grete Ioye, she let not to saye that some aduersyte wolde folowe, so that eyther she was in sorowe by reason of the present aduersytes, or elles whan she was in prosperite she was in drede of the aduersyte for to come' (305-6).

'Were it suppose ye al this considerd a meetly thyng for vs to desyre to haue this noble princes here amongst vs agayn to forgo the ioyous lyfe aboue, to wante the presence of the glorious trynnye whom she so longe hathe sought & honoured, to leue that moost noble kyngdome, to be absent frome the moost blessed company of sayntes & sayntesses & hether to come agayn to be wrapped & endangered with the myseries of this wretched worlde, with the paynfull dyseases of her aege, with the other encomberaunces that dayly happethe in this myserable lyfe. Were this a reasonable request of oure partye, were this a kynde desyre, were this a gentyll wysse that where she hathe ben so kinde & louyng a maystresse vnto us, all we sholde more regarde our owne prouffytes then her more synguler wele & comfort? The moder that hathe so grete affeccyon vnto her sone that she wyll not suffre hym to departe from her to his promocyon & furtheraunce but alway kepe hym at home, more regardyng her owne pleasure than hys wele, were not she an vnkinde & vngentyll moder? yes verayly, let vs therefore thynke our

moost louyng maystres is gone hens for her promocyon, for her grete furtheraunce, for her moost wele & prouffyte' (306-7).

Faith and good works of the Lady Margaret.

'That this noble prynces had full fayth in Ihesu cryste it may appere yf ony wyll demaunde this questyon of her that our sauour demaunded of Martha, he sayd to her, *Credis hec?* Byleuist thou this? what is that that this gentylwoman wolde not byleue? she that ordeyned .ij. contynual reders in bothe the vnyuersytes to teche the holy dyuynyte of Ihesu, she that ordeyned prechers perpetuall to publysshe the doctryne & fayth of cryste Ihesu, she that buylded a college royall to the honour of the name of crist Ihesu, & lefte tyll her executours another to be buylded to mayntayn his fayth & doctryne. Besyde al this founded in the monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. She whom I haue many tymes herde saye that yf the crysten prynces wolde haue warred vpon the enmyes of his faith, she wold be glad yet to go folowe the hoost & helpe to wasshe theyr clothes for the loue of Ihesu, she that openly dyde wytnesse this same thyng at the houre of her dethe, whiche saynge dyuers here presente can recorde how hertly she answered whan the holy sacrament contaynyng the blessid Ihesu in it was holden before her, & the questyon made vntyl her whether she byleued that there was verayly the sone of god that suffred his blessyd passyon for her & for all mankynde vpon the crosse. Many here can bere recorde how with all her herte & soule she raysed her body to make answeere there vnto, & confessed assuredly that in the sacrament was conteyned cryst Ihesu the sone of god that dyed for wretched synners vpon the crosse, in whom holly she put her truste & confydence, these same wordes almoost that Martha confessed in the ende of this gospels. *Ego credidi quia tu es christus filius dei qui in mundum venisti.* That is to saye I haue byleued that thou art cryst the sone of god whiche came in to this worlde. And so sone after that she was aneled she departed & yelded vp her spyryte in to the handes of our lorde, who may not nowe take euident lyklyhode & coniecture vpon this that the soule of this noble woman, whiche so studyously in her lyf was occupied in good werkes, & with a faste fayth of cryst, & the sacra-

mentés of his chirche, was defended in that houre of departynge out from the body, was borne vp in to the countre aboue with the blessyd aungelles deputed & ordeyned to that holy mystery. For yf the herty prayer of many persones, yf her owne contynuall prayer in her lyf tyme, yf the sacramentes of the chirche orderly taken, yf indulgences & pardons graunted by diuers popes, yf true repentaunce & teeres, yf fayth & deuocyon in criste Ihesu, yf charyte to her neyghbours, yf pyte vpon the poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode & almost certayne coniecture we may take by them, & all these that soo it is in dede. Therefore put we asyde all wepyng & teeres, & be not sad ne heuy as men withouten hope, but rather be we gladde & ioyous, & eche of us herin confort other. Alwaye praysynge & magnifyenge the name of oure lorde, to whome be laude and honoure endlesly. Amen' (308—10).

SERMON AGAINST LUTHER, 1521.

On a clear day often black clouds arise and a mighty tempest breaks out; so when the sky of the church is clear, thick clouds of heresy arise, such as John Wicliff, and sore tempest the church. Such another cloud is now raised aloft, one Martin Luther a frere, who terribly thundereth against the pope's authority (311-12). Christ and Peter are as Moses and Aaron under the law; in Christ's absence the cure of Christian people is committed to Peter; *pasce, pasce, pasce* (315-16). Luther cannot conceive *duos summos*. St Paul gives a woman three heads, God, Christ, and her husband; and she has a head of her own to boot. So the church has a head of her own (the pope), yet Christ her Husband is her head, and God also. This wretched man hath divided himself from the vicar of Christ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he has vowed obedience (321-2)? Argument against the efficacy of faith's 'sklender' light, unless strengthened by the rebounding of hope and heat of charity (323—31). The Bible needs the supplements of cabala and tradition (331—8).

Luther's adherents say that he is learned in scripture, religious,

virtuous; has a fast mind in God, spares for no man's authority to speak the truth, has excommunicated the pope; labours, so great is his zeal for God, to convert all the world to his opinion. The same may be said of many heretics; many, of fell wits, deep learning, and pretended virtue, able to 'wrye and torcasse' the scriptures, led astray bishops and princes. Luther 'hathe excomunycate the pope. O wonderfull presumpcion. O madnes intollerable. Knowe this for certayne, that all the other heretykes thus dyd' (339—43). 'And what suppose ye Martyn Luther & his adherentes wolde do, yf he had the popes holynes & his faouurers, whom he calleth so often in derisyon papistas papastros. & papanos. & papenses in his daunger? I fere me that he wolde vse no more curtesy with them than he hath done with theyr bokes, that is to say with the decretalles which he hath brent. And so lykewyse I fere me that he wold bren them or any other christen man that he thought might let his opinions to go forwarde. And yet in so doying he wold thinke that he dyd grete seruyce vnto god' (344-5).

CONSOLATION WRITTEN BY BP FISHER TO HIS SISTER ELIZABETH, at such time as he was prisoner in the Tower of London. Read this meditation when you feel most slothful to do any good work; suppose yourself suddenly ravished by death; read it alone, at leisure, after prayer (351-2). I am unworthily taken; but whither I shall go, God knoweth. If I had served Him faithfully, I might have been partaker of His promises (352-3). Death will give no respite; when opportunity was, I would not use it (353-4). No good deed shall go unrewarded; if I could live longer, I would not misspend my time as I have done, sacrificing the wealth of my soul to that stinking carion, my body (355), fresh and lusty in youth, now black, cold, and heavy (356). My care was for fine clothes, pleasant sights, sounds, smells, tastes, delectable lodgings, changes of meats and drinks; and what am I the better for serving the body so long? My reward is hell, or purgatory at best (357). May all take warning by my example, and prepare for death betimes. My soul needs not clothing, meat and drink, gold and silver, houses and beds: it is the body which daily needs botching (358). Now, before the Judge, my body forsakes me: my own good deeds, or my friends' prayers,

must be my comfort. But even my good deeds were lingered by my folly, done from bad motives; my misdeeds are countless (359). My friends are some of them in as great need as I am; others are negligent; saints in heaven are mindful of such as have honoured them before; I had special devotion to but few, and was cold in my suit even to them. Death has hindered me from commending my wretched soul to their prayers; my only hope is in God's mercy (360). Death, which cannot be avoided, I neglected; little dangers, which happed never a deal, I took precautions against. If a man die well, he shall want nothing after death; if ill, nothing shall avail him (361). Neither building of colleges, nor making of sermons, nor almsgiving, will stand us in stead, unless we prepare to die. Account yourself as dead; your soul in purgatory, to be ransomed by your own sufferings there, or your friends' suffrages here. Be your own friend; pray, give alms, do penance for your own soul; or look never that others will do these things for you (362). If you follow this counsel, you will be blessed; if not, you will repent all too late (363).

THE WAYES TO PERFECT RELIGION, written from the Tower to the same sister. Without Christ's love your 'religion' cannot be savoury; as the painful life of hunters must be sustained by the desire of game. Christians are hunters; Christ is their game (364—6). 'Religious' persons rise at midnight, but went early to bed and return to bed; hunters are often up all night; the 'religious' fast till noon, hunters till night. 'Religious' persons do not observe their game (367-8). God created you of His goodness, in His very likeness, rather than as a stone or owl or ape or toad (369-70); a Christian, rather than a heathen (371-2); your post-baptismal sins have been done away by the sacrament of penance (373-4). By entering 'religion' your soul has been restored to its first innocency; you are Christ's spouse (374-5). He who demands your love is the Creator of all things beautiful; His beauty is unfading; His wisdom is seen in the order of the world; His manner is dulcet; exclusion from Him is more grievous than 10,000 hells (376—8). If you will sell, not give, your love, none bids so high for it as He, who shed His blood for you, as though there had been no other in the world but you only,

and who will reward your love in heaven (378—80). His love to others takes nothing from His love to you (380—2). Yet by sin you may lose His love, as did Lucifer (382—4). How trifling is your love, how priceless His; how many martyrs have shed their blood for it. If your heart were worth all the hearts of all men and women that ever were, it were a poor gift for Him (384—6). Ejaculations for every day in the week (387).

A Good Friday sermon on the crucifix (388—428).

MANNERS, ARTS, AND LIFE OF THE TIME.

Poor men full of sores lying in the open street (96), making wailings, cryings, and lamentable noises (140). 'How many lye in stretes & hye wayes full of carbuncles and other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde . . . vexed with the frensshe pockes, poore and nedy, lyenge by the hye wayes stynkyng and almoost roten aboute the grounde, hauynge intollerable ache in theyr bones' (240, cf. 141, 17).

Prisons: 'A poore man peraventure gooth into a pryson where he seeth many prysoners sore punysshed with fetters and other engyns' (228); 'streightly kepte in pryson, set in a stynkyng derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the sharpe colde winter no fyre to socour them' (239). 'Who that is in thraldome of synne is in full shrewed custody, and yf he wolde be at lyberte he must do as these prysoners doo that somtyme vndermyne the walles and crepe vnder them out at a strayte and narowe hole' (283).

Tavern company: 'Suche persones be bothe without fere and shame. They shewe openly & many tymes in comyn tauernes to other of lyke disposycion theyr ygnominious & shameful offences, makynge grete crackes how wyckedly they haue done with that woman & with that, & peraventure wyl sclauder her whiche they neuer touched' (205, cf. 155-6).

Nonresidence of clergy: 'Bysshoppes be absent from theyr dyocesces and parsones from theyr chyrcches . . . prelates and parsones do not correcte theyr [sinners'] mysse lyuynge and shortly call them

to amendement, but rather go by and suffre theyr mysse gouern-
aunce' (77).

True glory of the church: 'Our lorde hath perfourmed, fynysshed & set a due ordre in al his chirche, whose glory & worshyp standeth not in sylke copes of dyuers colours craftely brouded, neyther in plate of golde or syluer, nor in any other werke or ornament be it neuer so rychely garnysshed with precyous stones Our Ioye is the testimony of a clene conscyence, whiche Ioye without fayle shone more bryght in the poore apostles than doth now our clothes of sylke & golden cuppes. Truly it was a more glorious sight to se saynt Poule whiche gate his lyuynge by his owne grete labour in hungre, thurst, watchynge, in colde, goynge wolward, & beryng aboute the gospell & lawe of cryst bothe vpon the se & on the londe than to beholde now tharchebysshoppes & bysshoppes in theyr apparayle be it neuer so ryche. In that tyme were no chalyses of golde, but than was many golden prestes, now be many chalyses of golde, & almost no golden prestes, truly neyther golde, precyous stones, nor gloryous bodyly garmentes be not the cause wherefore kynges & prynces of the worlde sholde drede god & his chyrche, for doubtles they haue ferre more worldly rychesse than we haue, but holy doctryne, good lyfe & example of honest conuersacion be the occasyons wherby good & holy men, also wycked & cruel people are moued to loue & fere almighty god' (180, 181, cf. 179, on the theme 'fear and contempt of God come of the clergy').

HISTORY AND LEGEND, secular and ecclesiastical. The unjust judge, whose skin Cambyses hung up before the seat of judgement, as the crucifix was set up in churches, by way of warning (397-8). Lucretia, who is praised as by many of the fathers (419). Stigmata of St Francis (391). St Anthony's retreat into the wilderness (39). Dialogues between God and St Anthony (89-90, 283-4). Aeschines at Rhodes (140). Edw. Conf. and St Louis (35-36). Attila, Totila, Theodosius (181). St John the elect virgin turned branches of trees to gold, drank venom without hurt, restored many dead folks to life. St Barthylmew caused an horrible devil to go out from an idol (182). Susanna (415). Miraculous light seen about St Basil at his baptism, and entering into the mouth of St Ambrose when he indited Ps. xliii.

(335). Mary Magdalen lived in the wilderness (384). St Christian's use of the sign of the cross (414). The favourite examples of greatness and wealth Xerxes and Cæsar, Alexander and Pompey, Cræsus and Crassus (145). Lazarus after his resurrection never laughed (306). Martha, of noble blood, heiress of Bethany castle (290). Hannibal's generous treatment of the bodies of his enemies (280). Abbot Hely (277). 'Dyd not thus the discyples of Wyccliffe? all be it that for fere of the temporall lawes they durst slee no man, yet put they up a byll of artycles vnto the temporall lordes in the parlyament season mouynge them to slee theyr aduersaryes that resysted agaynst theym' (344). Joannes Wicliff, like Arrius, Macedonius, Nestorius, Eutices, Eluidius, Donatus, Iouinianus, Pelagius, sore tempested the church (312).

BOOKS. The owner of the best library then existing in England is in his element when he describes, in a somewhat fanciful excursion on the 'book' of the crucifix, the various processes through which the parchment passed (393 seq.); stretched on 'tentors' (394), and set up to dry; the (ruled) lines (395); illuminated letters of various colours (395-6); definition of 'roset' colour (396). Rasure (24, 98, 100-1).

Burning glass: 'The bemes of the sonne whan by reflexyon of a brennyng glasse they be gadred togyder, they be so myghty that they will set tynder or cloth on fyre' (325).

Petitioners at court and their letters of supplication (73, 146). They wax pale, quake for dread, are sore abashed (252-3).

Confession. In confession we must not tell fables and other men's faults, but only our own; not our light faults only, but all, without colour or excuse (85). Joy after true confession and due penance (43).

Royal state (145).

Psalm cxxx. said for souls in purgatory (209).

Asceticism (293); weepings, etc. (294); sharpe clothes (293-4); fasting (293-4); peculiar fasts of devotion (294).

Women's regard for outward appearances: 'Ye women when there is any black spot in your faces, or any moole in your kerchiues, or any myer vpon your clothes, be you not ashamed? Yes forsooth syr' (402, cf. 418).

THEOLOGY. If *bonus textuarius* is indeed *bonus theologus*, Bp Fisher may rank high among divines. He is at home in every part of scripture, no less than among the fathers. If the matter of his teaching is now for the most part trite, the form is always individual and life-like. Much of it is in the best sense Catholic, and might be illustrated by parallel passages from Luther and our own reformers. The sermon on the crucifix itself contains very little against which a reasonable Protestant would take exceptions. Sometimes even where Fisher assails Luther, as in the article of justifying faith (324—8), he is really (as Richard Baxter says generally of the Roman and reformed doctrine of justification) much nearer to Luther than he knows. The faith which he disparages, the faith as of 'devils who believe and tremble,' has nothing in common with Luther's *Glaube*, inseparable as that is from hope and love, and by inherent necessity fruitful in good works.¹ Readers who take an interest in theology may find the following references of use.

The mercy of God (14, 42 ; 95—97, a noble passage, resembling the peroration of a famous speech by Prof. Reinkens at the Old Catholic congress at Cologne, 1872 ; 224—8, 230—3, 236 seq., 247 seq., 254 seq.).

All men, a few except, are sinners (34, 214).

Value of the Psalms (70—73).

Preachers should warn gently rather than rebuke openly (123—5). Their accounts to God (124—5). In doubtful points any clerk may shew his mind (118). Fear or contempt of God comes of the clergy (179). Prayer greater than alms or fasting (for one reason, because it is common to rich and poor, 211-12). God's laws even to poor and rich (130). Man's fall not due to God (160).

Scripture narratives, parables, and miracles are often given with graphic power. The good Samaritan (141). The unjust judge (146-7). The Pharisee and publican (131). The woman of Canaan (143-4). The prodigal son (234—7). David and the giant (4-5). Jonah (200 seq., 214 seq., 231). Ahab (284). Menasses (273). Asuerus and his choice of a wife (375).

Allegorical interpretations are happily less abundant than we

¹ See the index to Luther's German works, Erlangen ed. under *Glaube*.

might expect. In the pelican, night raven (or night crow, or owl, for we have our choice, as in 'curlewes or quayles,' 186), and sparrow we are taught to discover the *contritio cordis, confessio oris, satisfactio operis* (151 seq.). To 'eat ashes for bread' is to consume sins by penance, because that which abides in the soul after the heat of concupiscence is but ashes (157-8). With better reason Sinai, Sion, and Jerusalem represent the law, grace, and glory (164 seq.). Origen, a dangerous guide in this slippery field, finds contrition, confession, satisfaction in the three days' wandering of Israel and in the three days spent by Jonah in the whale's belly (209). 'Ysope is an herbe of the grounde that of his nature is hote, and hath a swete smell, sygnefyenge Cryst whiche meked himselfe to suffre deth on the crosse' (110). Four rivers of Paradise 'the foure capytall vertues, ryghtwysnes, temperaunce, prudence, and strengthe.' The devil's Paradise of bodily pleasure, with its four rivers of couetyse, glotony, pryde, lechery (34-5). Sin a serpent. 'A serpent hath a heed, a body, and a tayle, semblably so hath synne, for whan ony man feleth the fyrst instygacyon or sterynge to synne, doubtles there is the serpentes heed. Whan afterwarde he consenteth to the same instygacyon, than he suffreth the body of that serpent to entre. And at last whan he fulfilleth the synne in dede, than is the venemous tayle of that serpent entred' (59).

Contrition (101-2). Contrition, confession, satisfaction (24 seq., 209 seq.). The Lady Margaret's confessions and obedience to her ghostly father (295).

The sinner unconscious of his sin (60).

The last judgement (359).

God in a dead sleep; decay of Christendom (170-1). Lack of love in the 'religious' (368). Who shall convert the heathen (177)? Prayer for the church (199). The heart of the most stubborn would melt, if he could hear apostles preach, see martyrs die (194).

Dispensations of Father, Son, and Spirit (347).

Christians have need both of hope and fear (113).

Lucifer ringleader of the rebel angels (189). The devil's long experience (86, 422). The confederacy of sin (87). Heaven and hell contending for man (83). Fall of angels and of men (115).

Cold and heat of hell (423, 426). Terrors of hell (352 seq., 420). One trait might have been suggested by the tales of Prometheus and Tityus. 'Death shall continually croppe the dampned persons in hell. And he shall euer be gnawing and eating vpon them, and yet they shall neuer be fully consumed' (427).

Equity the mind of the law (261). The new law written in the mind of God (168).

The generous spare the fallen (161), and so God's honour stands not in destroying (162), but in sparing (163). He is *misericors* and *miserator* (97). Christ able and willing and engaged by promise to save sinners (138-9).

There shall be one flock (190-1). The heavenly city (134-5). Joy of hearing the last *Venite* (112). From the beauty of earth we may infer the transcendent beauty of heaven (198). Heaven a rest (263). The First Cause (195-7).

God's word the soul's meat (149)(the devil's bread, 150).

Whether you will sell your love or give it, Christ deserves it best (376 seq., 407).

Sacraments owe their virtue to Christ (109).

Ejaculatory prayers for each day in the week (387). Intercessory prayers (360, 362). Saints in heaven mindful of such as shew them special devotion (360). Power of the lively voice to move pity (140).

'Let no creature thynke in hymselfe & saye, I am not within holy ordres, I am not professed to ony relygyon . . . The leest crysten persone . . . is nygh in kynrede to almyghty god' (159).

Frailty of man's body (92). The body stinking carion (355); a wall of earth, painted and gilt (356); a 'sachell' of dung (358); pleasures of sense like those of the sow (357-8); peril of man's estate (93).

I pass from the subject-matter to the form of Fisher's writings:—

COMPARISONS: The glorified body 'more nymble and more redy to be conuayed to ony place where the soule wolde haue it then is ony swalowe' (304). The synagogue and the church corresponding as the shadow of a tree to the tree: 'Euery man may poynt any certayne parte of the shadowe and say: this is the shadowe of suche a branche, and this is the shadowe of suche a lefe, and this is the

shadowe of the bole of the tree, and this is the shadowe of the top of the tre' (315-16). The merchant casting out of ship his cargo in a storm, and the soul throwing off sloth when overtaken by the tempest of death (354).

The comparison, by which Fisher rebuts Luther's exception against *duos summos*, might almost pass for a jest: 'Se here be thre heedes vnto a woman, god, chryst, and hyr husbande; & yet besyde al these she hath an heed of hyr owne' (321). The 'bowle throwen sklantlynge vpon a wall' (323-4), by which he illustrates the refraction of the sunbeams, may be a reminiscence of games of tennis; in the same page 323 is a vivid picture of trees in winter with 'no lust of grenenes nor of lyfe,' and in spring 'lustely cladde with leues and floures.' The infinite love of Christ, who loves each Christian as if He loved no other, is compared to a torch which lightens all who are in the room (408-9), or to an image reflected in many glasses, the whole image in each (381 seq.). The self-denial of hunters is held up as a pattern to nuns, just as St Paul shamed his converts by pointing to the training of athletes (366 seq., where are some details of the life of 'cloistered and unbreathed virtue'). Devils snaring men compared to fishermen troubling the water, or to hunters laying shoes in the way of apes (78-9). The penitent resisting sin like a man of feeble body rolling a millstone up-hill (105, cf. 160). Fear and hope as two millstones; one stone without a fellow can do no good; by mixing dread with hope sinners escape presumption and despair (114). On pp. 90—92 is a parable of life resembling an oriental one translated by Rückert: 'If . . . vnder me were . . . a very depe pytte, wherin myght be lyons, tygres & beres gapyng with open mouth to destroye and deuoure me at my fallynge downe, and that there be noo thyng wherby I myght be holden vp and socoured, but a broken boket or payle whiche sholde hange by a small corde, stayed and holden vp onely by the handes of hym, to whome I haue behaued myselfe as an enemye and aduersarye by grete and greuous iniuries and wronges done vnto hym.' The sinner fears God as the sore eye smarts from the sunbeam, which is comfortable to the eye that is clean and 'hole' (8, 11). If we do not make the perils of hell 'familiar' to

us before, at the hour of death they offer themselves to us in more terrible manner, 'euen as ye se these wood dogges these great mastyues that be tyed in chaynes, vnto suche as often vysyte them they be more gentyll & easy, but to the straungers whiche haue none acqueyntance of theym they ragyously & furiously gape and ryse ayenst them as they wolde deuoure them' (278). Sin by unhappy custom infects the soul as 'vryne or ony other stynkyng lye put in a vessell, the longer it be kepte in the same, so moche more it maketh foule the vessell and corrupteth it. Another example. As we se a byle or botche full of matter and fylth the more & the lenger it be hyd, the more groweth the corrupcyon & venemouse infeccion of it, & also perceth to the bones & corrupteth them. In lyke wyse the lenger that synnes be kepte close in the soules, the more feble they be made & the more contagyously corrupte' (27).

'Who may perceyue and se a walle paynted with many dyuerse ymages, but fyrst he must loke vpon those same pcyctures, for they be as a veyle or couerynge to the walle, wherfore nedes the syght must fyrst be applyed vnto them. In lyke maner therefore syth our synnes in respecte of the soule be to it as a pcycture or couerynge is to a walle, almyghty god muste nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do? Certaynly this onely remedy is necessary, who soo wyll loke vpon a bare walle must fyrste doo away the payntyng or couerynge, and that done all shall be clene and pure to beholde. Soo yf our soules sholde be seen and not our synnes, fyrst our synnes must be clene done away, for all the whyle they be infecte with the leest spotte of synne, so longe they may not be seen without the synne be seen also' (116-17). 'Yf it be so that the stynkyng fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn, yf remedy be not founde to stoppe the same, it shall make foule and corrupte that gardyn within a whyle be it neuer soo fayre. Soo in lyke wyse shall it be with vs yf the herte be not fyrst made clene' (117). 'Many craftes men had leuer take vpon them to make a thyng all newe than to botche or mende an olde forworen thyng, as we se by experyence. Better it were for the artyfyceer to make a clocke all new than to

mende or brynge agayne into the ryght course a clocke whiche longe hath contynued out of his ryght ordre, but it is moche more dyffuse to brynge the herte of man that is broken & brought out of good ordre by contynuall custome of synne into the ryght waye agayne than it is to brynge a clocke in to his true course. . . . More ouer it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made, yf it stand styll or go not as it sholde in a due and Iuste course? truly no thyng. So whan the herte is ones made newe, fyrst it must be set in a due and ryght course' (117-18). 'A my lordes and maysters that haue this worldly wysdome, that study and employ your wyttes to cast & compasse this world, what haue ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curiously weneth and Ioyneth her webbe, but cometh a lytell blast of wynde and dysapoynteth all togyder' (285).

Our soul delivered from the devil's snares as the sparrow from the baits and traps of birdtakers (154). 'Understandynge wyll and reason whiche must be vnto the soule as bones and senewes to socoure it, be so vtterly wedred and dried vp, that no maner of moysture of deuocyon is in them euen as they were tosted at the fyre, therefore as one lackynge the quycke humure of deuocyon, I can not longe contynue in prayer . . . For my bones that is to saye the stronge partes of my soule be dried awaye lyke vnto the drosse or scrappes of talowe after it is clarefyed by the fyre' (147). 'The more that a synner accustometh hymselfe in synne the more greuous & deper is his discencyon towarde the pyt of hell, all though he perceyue it not, for by lytel and lytel he synketh in to the fylthy pleasure of it, euen as an hors the softer myre or claye he waltreth hymselfe in the more easely he lyeth & enprynteth deper his symilytude in it, but whan he is about to ryse agayne the softnes of the cley wyll not suffre to take holde wherby he myght be assysted' (204). 'Were not they whiche thou dyde set in the foundacyon softe & slypper erth? yes truly vnto the tyme thou made them harde as stones by the vertue & strength of thy brennyng charyte' (178). The heat and cold of hell add either of them to the other's

violence (423-4, 426).¹ 'Euen as in the forge of a Smith the colde water when it is cast into the Fyer, causeth the Fyer to be much more fearse and violent' (424).

 AUTHORS CITED.

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|---|--|
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| Aristotle, <i>e. g.</i> 276. | Jerome, <i>e. g.</i> 151, 152, 320, 334. |
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noble doctour perisiense, 40. |

 LANGUAGE.—I. *Letters.*

- | | |
|--------------------------|--------------|
| <i>d</i> and <i>th</i> . | fader. |
| broder, 303. | feders, 154. |

¹ Compare *Measure for Measure*, III. i. 118—123 :

'Ay, but to die, and go we know not where ;
To lie in cold obstruction and to rot ;
This sensible warm motion to become
A kneaded clod ; and the delighted spirit
*To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice.*'

Also Bede, *eccl. hist.* v. 12 (Stapleton) : 'As we walkyd furder we came to a great brode vally so brode, so longe, and so deepe that no man could measure it. That which lay on the left hande as we went, semed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe : beating an[d] percing into euery corner. Bothe places were full of mens sowles, which apperyd to me to be cast interchaungeably, nowe hither now thither, as it wer with a violent tempest : for when they could no lenger suffre the intolerable heate and flames of fier, they leaped to the mydst of that hatefull and deadly colde. And when they pitefully in (*sic*) could finde no reast there, agayne they wer reuersed into those vnquencheable flames of fier.'

ferder, 235.
 gadereth, 74/14.
 moder.
 theder.
 togyder.
 tollgaderer, 39.
 weder, 146, 162.
 wheder, 277.
 wydred, 232, 323.

h
 abhomynable, 115/20, 401.
 haboundaunte, 99/16.
 habylte, 100/13, 285.
 On the other hand agast, 165/28.
 Simple *h* where we use *wh*, e. g.
 hole, holly, 309. The converse
whol, etc., does not, I think,
 occur.

II. *Crisis of Article with Noun.*

thabomynacyon.	thoblacyon.
thacceptable.	thoccasyon.
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thapocalypse.	tholde, 184.
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III. *Passive Participles.*

Where the last consonant of a verb is a dental, the participle seldom terminates in *-ed*; participles from Latin mostly end in *-te*.

alyenate, 142/33, 245.	infecte, 115/22, 117/1.
assumpte, 134/6, 199.	inflycte, 55/18.
celebrate, 216/28.	institute, 216/26.
compuncte, 133/13.	lyfte, 145/12.
consolydate, 175/28.	lymyt, 226, 227, 343. lymytte,
contamynate, 115/31.	68/15.
create, 197/3, 250.	manifest, 108/24.
decocte, 177/2.	ornate, 198.
deiecte, 190.	reiecte, 132/6.
dystyncte, 198/3.	reintegrate, 169/17.
erecte, 254.	sacyate, 250.
exhybyte, 265/15.	superedyfycate, 180.
incorporate, 207, 208.	

Other unusual forms of perf. or part.

abyden, 221/33, 270.	letted, 354/35.
brast, 404. braste, 165.	lough, 167/3, 306.
brasten, 60/27.	shette, 261.
casten, 223/9.	thraste, 65/30, 171/27.
comen, 139/31.	threted, 171/8. thrette, 55/21, 230,
drad, 26.	231, 237.
dredde, 269, 305.	weped, 143/27.
foghten, 327.	wrong, 419.
forboden, 55/22.	

IV. *Double comparatives.*

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 more greuouser, 57/33.

V. *Plurals.*

eyen, 98, 101, 141. pullen, 392.
 ourself. shone, 79/8, but shoos, 79/9.
 pesen, 234, 235/36. themself, etc.

VI. *Syntax.*

Termination 'understood' from a following word: 254/15, with neuer
 so mercy and cherefull loke.

Participle and infinitive combined: 257/33, not spekyngge one thyngge
 and thynke an other.

VII. VOCABULARY.

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 all to scourged, 395. brothel, 418.
 also = even, 209/9. brothell = harlot, 402, 411, 419.
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 anelynge, 273, 274. but yf = unless, 97/12.
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 withstande, part., 193/13.
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¶ This treatise concernynge the fruytful faynges
of Dauyd the kynge & prophete in the feuen peny-
tencyall pſalmes. Deuyded in feuen fermons was
made and compyled by the ryght reuerente fader in
5 god Iohan Fyſſher doctoure of dyuynyte and byſſhop
of Rocheſter at the exortacion and ſteryng of the
moost excellent princeſſe Margarete counteſſe of Ryche-
mount and Derby, & moder to our fouerayne lorde
kynge Henry the .vij.

This treatise
compiled at the
exhortation of
Lady Margaret.

10 ¶ Here begynneth the prologue.

[aa i, back]

15 **W**han I aduerte in my remembraunce *the*
fruytfull & noble tranſlacyons compyled
& tranſlated in tyme paſt by many
famous & excellent doctours grounded
on ſcrypture by hye auctoryte, the
whiche ſyngulerly not¹ themſelfe applyed dayly to
pronounce *the* wordes of our blyſſed ſauyour Iheſu
and of many prophetes & prudent eccleſyaſtycall
doctours whoſe myndes with *the* grace of the holy
20 ghooſt was ſpyrytually enlumyned, but alſo the fayd
doctours them endeuoyned *with* dylygent labour to put
in memorye by wrytyng the fayd fermons to the grete
vtylyte and helth of the reders & herers of the ſame,
the whiche premyſſes by me inwardly confydered for
25 as moche as I of late before the moost excellent pryn-
ceſſe Margarete counteſſe of Rychemount & Derby
& moder vnto our fouerayne lorde kynge Henry the

Many ſermons
published on the
Scriptures.

These sermons on
the penitential
psalms heard by
Lady Margaret.

¹ Supply *only*, which is also omitted in ed. 1555.

Written out
for the press
at her bidding.

feuenth, publyfshed the fayenges of the holy kynge
& prophete Dauid of the .vij. penytencyall pſalmes
in the whiche my fayd good & fynguler lady moche
delyted, at whoſe hygh commaundement & gracyous
exhortacyon I haue put the fayd fermons in wrytynge 5
for to be impreſſed, that al tho perſones that entent-
fyely rede or here them may be ſtyred the better to
trace the way of eternall ſalvacion infacyatly to be-
holde with Ioye ineſtymable the gloryous Trynyte who
preferue ghofly & bodyly my foreſayd lady & our 10
redoubted fouerayne lord her ſone with all his noble
progeny, & that the intellygentes of the fayd fermons
may be gladder in the path of ryghtwyfnes dayly to
perfeuer.

Prayer for her
and Henry VII.

Here endeth the prologue.

15

[aa ii]

Domine ne in furore.

The ſermon to-
day not on the
Epistle or
Gospel,

but, at the
instance of them
whom I may not
contrary,

on the firſt
penitential psalm.

Prayer for
Divine help to
preacher and
hearers.

Frendes this day I fhall not declare vnto you
ony parte of the epyſtle or goſpell, whiche
perauenture you doo abyde for to here at
this tyme. But at the deſyre and inſtaunce 20
of them (whome I may not contrary in any
thyng which is bothe accordynge to my
duty & alſo to theyr foules helth) I haue taken vpon
me ſhortly to declare the fyrſt penitencyal pſalme,
wherin I beſeche almyghty god for his grete mercy and 25
pyte ſoo to helpe me this daye by his grace that what-
foeuer I ſhal ſay may fyrſt be to his pleaſure to the
profyte of myn owne wretched foule, and alſo for the
holſome comforte to all fynners whiche be repentaunt
for theyr fynnes and hath tourned themſelfe with all 30
theyr hole herte and mynde vnto god the waye of
wyckedneſſe and fynne vtterly forfaken. But or we
go to the declaracyon of this pſalme¹, it ſhal be profyt-
able and conuenient to fhewe who dyde wryte this

¹ pſalme 1509. pſalme 1555.

pfalme, for what occafyon he wrote it, and what fruyte,
 profyte, and helpe he obteyned by the fame. Dauyd
 the fone of Ieffe a man fyngulerly chofen of almyghty
 god and endued with many grete benefytes, afterwarde
 5 he fynned full greuoufly agaynft god and his lawe,
 and for the occafyon of his grete offence, he made this
 holy *pfalme, and therby gate forgyueneffe of his
 fynnes. Beholde, take hede who he was, of what
 ftocke he came that made this holy pfalme, for what
 10 occafyon he made it, and what profyte he obteyned by
 the fame. But thefe thynges fhall be more openly
 declared, that eche one of you may knowe how grete a
 fynner this prophete was and alfo the greteneffe of his
 fynne, that we by *the* example of hym warned, in-
 15 fructe, and monyffhed, despayre not in ony condycyon,
 but with true penaunce let vs afke of our blyffed lorde
 god mercy & forgyueneffe. We fhall perceyue and
 knowe the gretenes of his fynne fo moche the better
 and fooner, yf his grete vnkyndeneffe fhewed ayenft
 20 god almyghty that was fo benefycyall vnto hym be
 made open and knownen to vs. ¶ Ieffe the fader of
 Dauid had feuen fones, Dauid was *the* yongeft of
 them all, leeft in perfonage, leeft fet by, and kepte his
 faders fhepe. Notwithftandyng the goodneffe of al-
 25 myghty god onely dyde electe and chofe hym, all his
 brethren regete and fet aparte. And than commaunded
 Samuell the byffhop and prophete to anoynt hym
 kynge of Ifrahell. Was not this a grete kyndnes of
 almyghty god fhewed vnto fuche a maner vyle perfone
 30 fet to the offyce of kepyng beeftes that he of his good-
 neffe wolde calle from fo vyle an offyce, fette hym by
 his commaundement as kynge and heed of all his
 people. But lette vs fe what dyde he more for hym.
 Kynge Saul in to whome after the brekyng of the
 35 commaundement of almyghty god entred a wycked
 fpiryte, the whiche troubled and vexed hym fore. And

Author, occafion
and profit of the
psalm.

David's sin and
repentance.

[* aa ii, back]

David elected
by God

and anointed
by Samuel.

Saul rid of an
evil spirit
by David's skill
in harping.

[* as iii]

David and
the giant.

whan that he made ferche all aboute for to haue a
cunnynge and a melodyous harper, by whofe fwete
founde whan that he fholde ftryke vpon his harpe,
the woodneffe of the forefayd wycked fpyryte fholde
*be mytygate and fwaged, none fuche coude be founde 5
but this fame Dauyd, whiche by a fpecyall gyfte of
almighty god coude playe well and nobly vpon the
harpe. At ony tyme whan the wycked fpyryte vexed
and troubled kynge Saul, Dauyd fholde come before
hym. And as ofte as he played vpon his harpe, bothe 10
Saul was refreſhed and comforted, and the wycked
fpyryte departed and troubled hym noo more for that
tyme. Was not this a grete benefyte of god gyuen to
Dauyd. And befyde this whan Ifrahell fholde make
batayle agaynft the phylyftees, one of theyr nacyon 15
amonge them a meruaylous ftronge man as grete as a
gyaunt, ftrengthened and cladde on euery feture with fure
and ftronge armure, he called all Ifrahell to fyght with
hym man for man vnder this condycyon, that yf ony
Ifrahelyte coude vaynquyſſe hym in batayle, all *the* 20
multytude of the philiftees fholde be subgete to
Ifrahell, and contrary wyfe, yf he gate the vycory, all
Ifrahell in lyke condycyon fholde be fubiugate &
thrall vnto the phylyftees. No man amonge all the
grete multytude of Ifrahelytees had audacyte or bold- 25
nes with this monſtrous creature this phylyfte to make
batayle, faue onely this lytell perfone Dauyd, To whome
almighty god gaue foo grete boldneffe (all thoughe he
was but lytell in perfonage and ftature) neuertheles he
in no condycyon fered to fyght and make batayle with 30
this grete and myghty gyaunte. At the laſte thoughe
it were incredyble to euery man that Dauyd fholde
haue the vycory, he armed hymfelfe with the armure
of kynge Saul. But as a man not cuſtomed to were
harneys, he was then more vnwyldly to do ony fayte 35
of armes than he was before, and coude not vſe at

lyberte ony membre of his body. Therefore foone he
 ftrypped hym of that aray, & naked without ony
 maner of wepen erthly to defende hymfelfe faue onely
 with his staffe flynge and a ftone, wente forth to fyght
 5 with this grete gyaunte. And as this phylyfte came to
 hymwarde with a cruell and a blafphemous counten-
 aunce, he hytte hym at one caft with a ftone on the
 foreheed and fo ouerthrewe hym, and fhortely drewe
 nyghe hym and with the fwerde of the fame defourmed
 10 creature he ftroke of his heed. O meruayllous god by
 whofe onely power this weyke and lytell perfone
 Davyd vnarmed obteyned the grete and meruayllous
 vycory of fo proude an enemye. But what of this,
 the benefytes whiche almyghty god dyde for hym be
 15 innumerable and impoffyble for me now to fhewe them
 all. He defended hym agaynft the enuyous myndes
 of his brethren, he defended hym from *the* daungers
 and perylles of the two cruell beeftes, the lyon and the
 bere, he faued hym harmeleffe from the enuyous per-
 20 fecucions of kynge Saul, moreouer agaynft the hatred
 of the phylyftees. And at *the* laft whan kynge Saul
 was deed he made hym kynge of Ifrahel. By thefe
 grete and manyfolde gyftes we may vnderftande how
 moche Dauyd ought to humyle hymfelfe vnto almyghty
 25 god and how moche he was bounden to hym. And
 how vngentyll he ought to be reputed and taken, yf he
 fholde not ferue his lorde and maker with all his hole
 mynde and true herte. Ferthermore after he was made
 kynge lyued in peas and eafe, and hadde many wyues,
 30 not content with them, fet aparte the goodnes and
 gentylnes of almyghty god, he toke to hym an other
 mannes wyfe, and with her commytted adulterye, con-
 trary to goddes lawe. This woman was the wyfe to
 his true knyghte called Urye whiche at that tyme was
 35 in the kynges warres as a valyaunt knyght. Dauyd
 than ferynge that his greuoufe offence of adoutrye

[* aa iii, back]

David king
of Israel.David and
Bathsheba.

[* aa iv]

Murder of the
good knight
Urye.

David and
Nathan.

David's
confession.

[* aa iv, back]

fholde be openly knowen, fente for Urye, trustynge
 veryly at his comynge that he wolde reforte vnto his
 wyfe, but fermely he denyed it, and wolde not come at
 his fendynge for. Than Dauyd feynge that, founde
 the meanes by his lettres fente vnto Ioab the chefe 5
 capytayn of his hooft that the feyd Urye fholde be
 fette in the formeft warde of the batayle, and so for to
 be flayne, whiche accordynge to his defyre was done,
 and this good knyght Urye there suffred dethe. Be-
 holde the accumulacyon and hepyng of fynne vpon 10
 fynne, he was not fatysfied with the grete offence of
 adoutry done ayenft almyghty god, but fhortly after
 commytted manflaughter. Auoutry in ony perfone is
 to be abhorred, and it is more to be abhorred yf man-
 flaughter be Ioyned to it, and namely the fleyng of 15
 foo clene and foo holy a man to whome he was foo
 gretely beholden for his trouthe and laboures whiche
 he toke in his warres and befynes. Now moreouer
 how many grete benefytes hadde he before this of al-
 myghty god, wherby he myght not of very ryght breke 20
 the leeft of his commaundementes without grete vn-
 kyndeneffe, he neuertheleffe wolde not lette to com-
 mytte thefe abhomynable fynnes auoutry and man-
 flaughter, and a longe feafon laye and was accuftomed
 in them. But yet lette vs call vnto our myndes how 25
 mercyfull almyghty god was vnto hym for all this.
 Our blyffed lorde almyghty god of his Infynyte goodnes
 and mekenes fente a prophete vnto hym the whiche
 warned hym of his grete offences. And as foon as
 Dauyd was in wyll for to knowlege hymfelfe gyltye, 30
 and fayd. Peccauī domino. I haue offended my
 lorde god, anone forthwith all his fynnes were for-
 gyuen. Is not the grete mercy & mekenes of almyghty
 god gretly to be magnifyed and fpoken of that he
 fhewed to Dauyd, after fo grete benefytes gyuen vnto 35
 hym after his greuous offences and very grete vnkynd-

neffe foo foone for to gyue hym mercy and forgyueneffe.
 Yes truely. Yet notwithstandinge for all this, anone
 he forgate the goodnes of almyghty god & agayn fell
 to fynne in the fynne of pryde, beyng proude of the
 5 grete nombre and multytude of his people ayenst the
 commaundement of the lawe of god, wherby all his
 grete vnkyndneffe before was renewed more and more.
 What thyng myght he than trust to haue but onely
 the punyffhement of god whiche he gretely ferynge
 10 was meruaylously penytent and knowleged hymselfe
 greuously to haue offended our lorde god afkyng hym
 mercy, made this pfalme with grete contrycyon &
 forowe in his foule, wherby agayne he obteyned for-
 gyuenes. Now ye vnderftande who made this pfalme,
 15 what occafyon caufed hym to wryte it, & what
 proufyte he gate by the fame. Whiche of vs now that
 were feke in ony parte of his body beyng in Ieopardye
 of deth, wolde not dilygently ferche for a medycyne
 wherwith he myght be heled, and fyrft make inquy-
 20 fycyon of hym that had the fame fekeneffe before,
 wolde we not alfo put very trust & hope to haue
 remedy of our dyfeafe by that medycyne wherby lyke
 maner fekenes & dyfeafes were cured before. Syth we
 now therefore haue herde tell for a trouth how gretely
 25 feke and dyfeafed this prophete. Dauyd was, not with
 fekenes of his body, but of his foule, & alfo with
 what medycyne he was cured and made hole. Let vs
 take hede and vse the fame whan we be feke in lyke
 maner as he was by our fynnes fhortely to be cured,
 30 for he was a fynner as we be, but he dyde holfome
 penaunce makynge this holy pfalme wherby he gate
 forgyuenes & was reftored to his foules helth. We
 in lyke wyfe by ofte fayenge and redynge this pfalme
 with a contrite herte as he dyde, afkyng mercy fhall
 35 without doubte purchafe and gete of our beft and
 mercyfull lorde god forgyueneffe for our fynnes. This

David's pride in numbering the people.

His contrition declared in this psalm.

[* aa v]

Let us by the medicine of this psalm

seek a cure of our sins.

Three parts of
the psalm.

1. Petition for
mercy.
2. Reasons to
move God to
mercy.
3. Thanks for
forgiveness.

Affections
ascribed to the
immutable God.

The sinner fears
God's wrath,
as the sore eye
smarts from the
sunbeam.

Part I. Petition.

[* aa v, back]

David prays

against hell
and purgatory.

God's three ways
of dealing with
sinners.

psalme is deuyded in thre partes. In the fyrst the
mercy of god is asked. In the seconde reasons be made
wherby the goodnes of god fholde be moued to mercy.
And in *the* thyrde is grete gladnes fhewed for the vn-
doubtefull obteynyng of forgyuenesse. All though 5
almighty god in his selfe and of his eternall beyng
& nature is without mutabylyte or chaunge, yet
dyuerse affectes be gyuen to hym in maner as be in
man, as it myght be thought, somtyme wroth, &
fomtyme mercyfull, in case he myght be chaunged from 10
wrath into mekenes, but notwithstandinge as faynt
Iames sayth. *Apud deum nulla tran[s]mutatio
est neque viciffitudinis obumbratio.* God is
without mutabylyte or chaunge, he is alway one, for as
we se the beme that cometh from the fonne alway one 15
in it selfe hurteth and greueth the eye that is not clene
and perfyte, and comforteth the eye which is pure
without ony chaunge of his operacyon. So almighty
god is called greuous vnto a fynner infecte with *the*
malyce of fynne, and meke and gentyll vnto the ryght- 20
wyfe man that is purged from fynne, this is done with-
out mutabylyte in god. Truly as longe as a creature
contynueth in the wretchednes of fynne, so longe fshall
he thynke that god is wroth with hym, lyke as the eye
whyles it is fore, so longe fshall the fonne beme be 25
greuous and noysome to it, and neuer comfortable tyll
the fekenes & dyfeafe be done away. Therefore
Dauyd confyderynge in hymselfe how greuouly he
& suffre his punysshement maketh his prayer that 30
he vouchefaue neyther to punyssh hym eternally by
the paynes of hell, neyther correcte hym by the paynes
of purgatory, but to be meke & mercyfull to hym.
Thre maner wayes almighty god deleth with fynners
after thre diuers kyndes that be of them. Some maner of 35
fynners there be that contynue in theyr wretchednesse

- tyll they dye, & thofe almyghty god punyffheth in
the eternall paynes of hell, the mynyftres of thofe
paynes be the deuylls. Some maner of fynners there
be *that* fomwhat before theyr deth hath begon to be
5 penytent & amende theyr lyfe, & tbeſe almyghty
god punyffheth in *the* paynes of purgatory whiche
haue an ende, & they be mynyftred by his aungelles.
Thyrdly ſome there be whiche by grace in this lyfe
hath ſo punyffhed themſelfe by penaunce for theyr
10 offences, that they haue made a ſufficient recompence
for them. And theſe almyghty god dooth accepte by
his infynyte mercy. Therefore this prophete ſayth.
*Domine ne in furore tuo arguas me: neque
in ira tua corripias me. Miferere mei domine*
15 *quoniam infirmus ſum.* Good lorde correcte me
not in the euerlaſtynge payne of hell, neyther punyffhe
me in *the* paynes of purgatory, haue mercy on me good
lorde, for I am feble & weyke. Of a trouth euery
man & woman fhall ſtande before the trone of al-
20 myghty god at the daye of Iugement, & at that tyme
ſuche as neuer wold be penytent for theyr offences in
this lyf fhall be punyffhed very ſharply and greuoufly
in the eternall paynes of hell & with this mooft
ſharpe & greuouſ worde ſpoken of almyghty god.
25 *Ite maledicti in ignem eternum.* Go ye curſed
people in to the eternall fyre. They ſhall go awaye
from his face whoſe beaute can not be expreſſed,
wheron the aungelles defyreth to loke and to beholde
it. And alſo they fhall departe with his curſe, not
30 into a place of ony pleaſure but of all dyſpleaſure &
greuouſnes. Whether, truly in to the fyre that neuer
fhall haue ende. For it fhall be euerlaſtynge. In
ignem eternum. Where alſo fhall be noo frendſhyp
that is comfortable, but on euery fyde the horryble
35 & ferefull fyght of deuylls. Almyghty god ſayth.
Preparatus eſt diabolus & angelis eius. That

Eternal pains
of hell inflicted
by devils.

Temporal pains
of purgatory
administered by
angels.

Sufficient recom-
pence for ſin by
penance in this
life.

The general
judgement.

[* aa vi]

Everlaſting fire.

fyre is prepared for the deuyll and his aungelles. Take hede with what paynfulneffe and bytternes they shall be reprovued, forsaken and punysshed, whiche shall be tourmented in that fyre. Therefore our prophete Dauid asketh of almyghty god to be delyuered from that euer- 5
 laftyng payne. Domine ne in furore tuo arguas me. In the euerlaftyng punysshement almyghty god shall be soo greuous and intretable that yf all the aungelles and all the hole courte of heuen sholde praye for fynners beyng in those paynes of helle, they 10
 sholde not be herde. Notwithstandyng he delecth more mekely with the foules that be punysshed in the paynes of purgatory, for the whiche he hereth *the* prayers of good people. Elles as it is wryten in scrypture. Vanum efflet & in vtile *pro defunctis exorare vt* 15
a peccatis soluantur. It were vayne and vnprofyt- able to praye for them that be deed to thentent they may be delyuered from the paynes deferued for synne. It is without doubte *that* god accepteth *the* prayers, sacrefyces, & other good werkes offred to hym for *the* 20
 foules in purgatory wherby they may be the sooner delyuered from payne. Of a trowth in *that* place is so grete acerbite of paynes *that* no dyfference is bytwene
 *the paynes of hell and them, but onely eternyte, the paynes of hell be eternall, and the paynes of purgatory 25
 haue an ende, therefore almyghty god dooth punyssh the fynners very sharpely in these paynes all though they haue an ende. And bycause of that our prophete prayeth sayenge *Neque in ira tua corripias me*. Correcte me not good lord in the paynes of purgatory. 30
 The mercy of god is grete vpon fynners whiche wyll tourne them to hym by forsakyng theyr synnes, that where as they have deferued eternall paynes, they may change and mytygate them in to temporall paynes in this lyfe by penaunce, and after they be deed to make 35
 full satysfaccion in purgatory. But fyth these paynes

No prayers of angels can release from hell.

Prayers, sacrifices, and good works, ease the pains of purgatory.

[* aa vi, back]

Pains of purgatory equal to those of hell, except in duration.

Penance and purgatory.

- he fo greuouſ as no tonge can tel, yet the mercy of god
 is fo grete that yf they wyll in this lyfe they may
 punyſſhe themſelfe for theyr offence ayenſt almyghty
 god, & he accepteth your owne punyſſhement done
 5 here (yf it be ſufficyent) ſoo mercyfull that anone whan
 theyr foules ben departed from the bodyes, they ſhall
 neyther be caſt in to hell neyther into the paynes of
 purgatory, but without ony lette to be in the glorious
 place of heuen. Our prophete therefore ferynge to offende
 10 almyghty god, ſyth that afore tyme he was ouercomen
 by his owne voluptuouſneſſe, now moche more he
 dredeth left he fayle & be faynt in hymſelfe for fere
 of the bytternes of theſe paynes, wherfore he fayth.
 Miſerere mei *domine quoniam infirmus ſum.*
- 15 Blyſſed lord haue mercy on me for of my ſelfe I haue
 no ſtrengthe, lyke as he myght faye. I was feble and
 faynte in reſyftyng myn owne pleaſure, and moche
 more feble I ſhall be to ſuffre thoſe gret paynes, for
 this cauſe good lord neyther punyſſhe me eternally in
 20 hell, neyther correcte me in the paynes of purgatory,
 but accepte my penaunce whiche *my weykenes may
 ſuffre now in this lyfe. Blyſſed lorde thou arte alwaye
 good and mayſt hurte noo man without he hymſelfe be
 in the blame, not by thyn owne faute. For where as
 25 the ſonne beme is comfortable to the eye that is clene
 and hole, and greuouſ to the eye whiche is fore and
 watry, there is no blame in *the* ſonne but onely in the
 fekenes that is in the eye. So where that almyghty
 god rewardeth ſome with Ioy & ſome with payne,
 30 no blame is in god, but onely in *the* fynner whiche is
 fo fore infecte with fynne *that* almyghty god can do
 no leſſe but punyſſhe hym as longe as he contynueth
 in that fynne, all though almyghty god in hymſelfe
 cannot be but all good. This holy prophete therefore
 35 prayeth that he may be made hole of his greuouſ
 fekenes whiche is fynne, fayenge. Sana me domine.

Sufficient penance
 here accepted in
 lieu of purgatory.

David conſcious
 of his own
 infirmity.

[* aa vii]

As the ſunlight
 gladdens the
 healthy,
 hurts the
 ſore, eye,

ſo God,
 who is all good,

muſt needs
 puniſh the ſinner
 while he continues
 in his ſin.

The sickness
of sin.

Tortures of a
wounded
conscience.

[* aa vii, back]

Christ stilling
the tempest,
an image of quiet
returning to the
penitent.

Good lorde make me hole. Truely that creature hath nede
for to be made hole whiche is so fore vexed with greuous
fekenes that vtterly can fynde noo reſte in ony parte
of his body, where alfo not onely the membres whiche
be ſtronger fele trouble and payne but as well they that
be feble be troubled in lyke maner. It is *the* properte
of fynne to infecte ony creature in that maner wyfe.
For as yfaye the prophete fayth. Cor impii quaſi
mare feruens quod quieſcere non poteſt. The
herte of a fynfull perſone is lyke vnto the troublouſe
fee whiche neuer hathe reſte. What thyng may be
thought more troublouſe and more vnquyete than is the
fee whan that it rageth. Euen in lyke wyfe is the herte
of a fynnefull perſone. ¶ Saynt Ambroſe aſketh this
queſtyon as thus. what payne is more greuouſe than
is the wounde of a mannes conſcyence inwardly, it
troubleth, it vexeth, it prycketh, it tereth, and alfo it
crucyfyeth the mynde, and it ſtereth vpfodowne the
memory, it confoundeth the reaſon, it croketh the wyll
and enquyeteth the foule. Therefore our prophete
addeth in his prayer. Quoniam conturbata ſunt
omnia offa mea, & anima mea turbata eſt valde.
Lorde make me hole, for alle the partes of my body be
without reſte, and my foule is fore troubled, wherof
cometh this grete trouble but onely of fynne, whiche
tourneth away the face of god from fynners. ¶ We
rede in ſcripture that on a tyme the fee was very
troublous, whyles our fauyour Iheſu cryſt ones ſlepte
in a ſhyppes all the fee was moued and ſtered with
ſtormye tempeſtes, but anone as he opened his eyen
with one worde it was ſwaged and at reſt, whiche
trouble and vnquyetneſſe of the fee fygnefyeth *the*
trouble of *the* foule whan almyghty god tourneth away
his face from the fynner, for it is wryten in an other
place. Auertente te faciem tuam turbabuntur.
Whan thou good lorde tourneſt away thy face all

thynges fhall be troubled. Therefore *the* vexacyon of
the foule fhall not be mytygate & done away vnto the
tyme our mercyfull lorde god tourne hymfelfe vnto *the*
fynner. Our lord fhall tourne hymfelfe as foone as
5 *the* fynner wyll be conuerted from his fynfull lyfe. He
promyfed fo to do by his prophete zachary, fayenge.
Conuertimini ad me & ego conuertar ad vos.
Be ye turned to me and I fhall be turned vnto you. O
blyffed lorde how redy is thy mercy to fynners whiche wyl
10 tourne them to the by doynge penaunce, that thou wolde
voucheaufe to promyfe thyfelfe to be tourned to them as
foone as they fhall tourne themfelfe vnto the. Therefore
our prophete fayth to the. Sed tu domine ufque
quo. Good lord why taryeft thou fo longe, as he myght
15 faye. Thou knoweft *my tribulacion & now I am
toured to the, why fuffrest me fo longe to be vexed
with this trouble, commaunde the wyndes, fwage *the*
tempeftes, delyuer my foule from thefe ftormes, for yf
thy mekenes be tourned & loke upon me, all the
20 membres of my body & alfo my foule fhall be in reft
and peas. Conuertere ergo domine & eripe
animam meam. Therefore good lorde be thou tourned
vnto me and delyuer my foule from this trybulacyon
wherwith it is troubled by the reafon of my fynne.
25 Delyuer my foule, make it hole from the fekenes of
fynne by the medycyne of penaunce, delyuer it from
the bytter paynes of purgatory, delyuer it alfo from
the eternall punyffhement whiche fhall be excercyfed
in hell. This holy prophete mekely prayeth almyghty
30 god for to be delyuered from all thefe paynes, he fayth.
Saluum me fac. Good lorde faue me from all thefe
outragyous paynes. ¶ All this whyle it hath ben fpoken
to you of this holy prophetes petycyon. Now foloweth
the reafons whiche he made, wherby almyghty god
35 muft nedes be moued to graunte his petycyon. The
fyrfte reafon is taken of the mercy of god. But what

[* aa viii]

The medicine
of penance.Part II. Reasons
moving God to
pardon.

1. His own mercy.

fhall we faye of this, is almyghty god vnmeke and vn-
 mercyfull. Nay veryly. It is wryten by the prophete.
 Misericors & miserator dominus, patiens &
 multum misericors. Our lorde is bothe mercyfull
 inwarde and also the doer of mercy outwarde, pacyent, 5
 and alwaye mercyfull. He therefore hath mercy and
 pyte upon wretched fynners, and is also moche mercy-
 full, & he that is moche mercyfull muft nedes excercyfe
 his mercy in dede. But vpon whome. Upon ryght-
 wyfe people. What nedeth that, fyth in them is no 10
 wretchedneffe, for why they be without fynne, whiche
 onely is wretchednes. Therefore to be *mercyfull &
 excercyfe mercy in dede is necessary to fynners. The
 ryche man oweth of dutye to doo his mercy vpon the
 poore creature. And the phyfycyen vpon the feke. 15
 So almyghty god muft doo his dede of mercy vnto
 fynners. It is wryten in the gospel. Non hijs qui
 fani funt opus est medico fed qui male se habent.
 They that be hole nedeth no phyfycyen, but a phify-
 cyen is nedefull vnto them that be feke. The myfer- 20
 able fynners whiche be thrafte downe by the mooft
 myferable fekenes of fynne haue grete nede of a medy-
 cyne to make them hole. What is that? Truly the
 mercy of almyghty god, for the poorer that a man be
 the more nede he hath to the ryche man, and the more 25
 feke that a man is the better medycyne he hath nede
 of. Synners therefore whiche be in fo grete and myfer-
 able nede of helpe haue moche nede of the grete mercy
 of almyghty god. For *the* whiche faynt Poule fheweth
 the largenes of grace was gyuen for the gretenes of fynne. 30
 Ubi abundauit delictum: superabundauit &
 gratia. where as fynne was aboundaunt, grace was
 superaboundaunt. But almyghty god wyl neuer haue
 mercy on them that forfake his grace & tourne them-
 felfe away from hym but yf they wyll be turned agayne 35
 to hym by penance. For without doubtte he is mercy-

[* aa viii, back]

Rich men must
 help the poor;
 physicians,
 the sick;
 so God must shew
 mercy on sinners.

Penance a
 condition of
 forgiveness.

ful & wyl excercyfe his mercy in dede vpon them that
 wyl tourne to hym by penaunce. For it is wryten in
 ecclesiastico. *Quam magna misericordia domini*
 & *propiciatio illius conuertentibus ad fe.* How
 5 grete is the mercy & mercyfull doynge of god to those
 that wyl turne them to hym. Dauyd therefore after he
 had fynned & turned hymfelfe by penaunce vnto god
 asketh this petycyon, that our lorde of his goodnes
 wolde vouchefaufe *to be tourned agayn to hym, de-
 10 lyuerynge his foule from all peryls, he fortifyeth his
 reason by his mercy fayenge. *Propter misericordiam*
tuam. Good lorde faue me for thy grete mercy. Not
 onely he legeth his mercy to bynde his reason, but also
 his wyfdome, for bycause he is his creature and of his
 15 operacyon, therefore god of his wyfdome fholde not
 fuffre hym to peryfthe. It fholde feme that he was
 create of god but in vayne and for nothyng, without
 he myght cōme to the ende that he was made for, he
 was brought forth in to this worlde by his creacyon, to
 20 thentent he fholde knowe god, & that knowlege had
 fholde loue him, and in that loue he fholde alwaye
 bere god in his remembraunce and neuer feafe in
 gyuyng thanks to hym for his innumerable benefytes.
 But these thynges can not be done in purgatorye, and
 25 moche leffe in hell, for in purgatorye is fo grete forowe
 for the innumerable paynes, that the foules there may
 feante haue remembraunce of ony thyng elles faue on
 those paynes. Syth it is fo *that* the forowes of this
 worlde more vehemently occupyeth the mynde than
 30 dooth the pleafures, and also the pleafures of this
 worlde (yf they be grete and ouer many) wyl not fuffre
 the foule to remembre itfelfe, moche leffe therefore it
 fshall haue ony remembraunce abydyng in tourmentes,
 for caufe also the paynes of purgatory be moche more
 35 than the paynes of this worlde, who may remembre
 god as he ought to do beyng in that paynfull place,

[* bb i]

2. God's wisdom
binds him to
forgive;else man had
been made in
vain.Pains of
purgatory and
hell occupy the
whole mind,and suffer it not
to remember God.

therefore *the* prophete fayth, *Quoniam non est in morte qui memor fit tui.* No creature beyng in purgatorye may haue the in remembraunce as he fholde. Than fyth it is fo that in purgatorye we can not laude and prayfe god how fhall we do yf we be in hell, truely 5

[* bb i, back] in that terryble place no crea^ture fshall neyther loue god, neyther laude hym. But alwaye they fshall be enured with contynuall hatred and blasphemynge, cryenge out vpon almyghty god & despyfyng his holy name. This prophete for this caufe addeth fayenge. 10

Hatred and blasphemy of God in hell. *In inferno autem quis confitebitur tibi.* Blyffed lorde what creature fshall honour and worfhyp the in hell. Thyrdly he fortifyeth his reason by the ryghtwyfenesse of god on this wyfe. God is ryghtwyfe, wherfore he may not of ryght punyffhe twyfe for one 15

3. The righteousness of God forbids him to punish twice for the same sin. and the fame caufe, an offence ones punyffhed it is no ryght that the fame be punyffhed agayne. The goodnesse of almyghty god gyueth us tyme and fpace to punyffhe our owne felfe by doynge dewe penaunce for our trespaffes, and that done fuffyciently he is content 20

Sins, for which due penance has been done, forgiven without further punishment. fo to forgyue vs without ony more punyffhement, whiche faynt Poule wytnesseth fayenge. *Si nosmetipsos dijudicemus non utique dijudicamur.* If we gyue ftreight Iugement ayenft our felfe by doynge dewe penaunce, almyghty god fshall neuer 25

Weeping for sin after Iuge vs by his ftreight punyffhement. The holy prophete fheweth what payne & punyffhement he vfeth ayenft hymfelfe fayenge. *Laboravi in gemitu meo.* I haue laboured in my wepyng. The wepyng hertely for fynnes is of fo grete vertue and 30

saves the sinner. strength vnto god that for one wepyng comynge fro the herte of a fynner, our lord forgyueth his trespaffe. *Nam in quacunq; hora peccator ingemuerit saluus erit.* For whan euer a fynner wepeth & wayleth hertely for his fynnes, he fshall be faued, wepyng 35

dooth that thyng in *the* foule whiche rubbyng

and fretynge dooth in the yren. Rubbynge taketh
 awaye rufte and cankrynge from the yren. And *wep- [* bb ii]
 ynge putteth awaye from the foule the infeccyon of
 fynne. The yren with rubbynge anone wyll fhyne full
 5 bryght. So the foule with wepynge is made fayre and
 whyte. Wepyng cometh of the very forowe from the
 herte, lyke as fynne is caufed and cometh of the vn-
 lawfull pleafures of the body. Therefore as the vnfayned
 forowe of the herte putteth awaye the vnlawfull
 10 pleafure of the body. Soo dooth herty wepyng for
 fynne, expell fynne, and is a fufficyent and Iufte re-
 compence for it. But here it is to be noted that the
 prophete fayd not onely he weped, but alfo he fayd.
 Laboraui in gemitu meo. I haue laboured in my
 15 wepyng, what other thyng is it to labour in wepyng,
 but as we myght faye, almooft to be made very with
 wepyng. Therefore this prophete wayled and weped
 oftentymes for his fynnes, in fo moche he thought in
 hymfelfe for the grete labours in his wepynges almooft
 20 for to haue ben ouercomen, to thentent he myght dewly
 and fufficyently punyffhe his body in this lyfe. Alfo
 he weped not onely, but alfo very fore and pytefully,
 for bycaufe he myght waffhe euery fynne in hym with
 his bytter teres. In lyke wyfe as we fe by rufte and
 25 cankred pottes whan they fhall be made clene, fyrft
 they rubbe awaye the rufte and after that waffhe it with
 water. So dyde this holy prophete, fyrfte by his wep-
 ynge fcoured and made full clene his foule from the
 rufteynesse and cankrynge of his foule fynne, and after
 30 waffhed it with his wepyng teres. He made his
 promyfe not onely ones or twyfe fo to do, but alfo
 euery nyght to wepe and wayle, he fayth. Lauabo
 per fingulas noctes lectum meum lachrimis meis.
 I fhall euery nyght waffhe my bedde with my wepyng
 35 teres. And by this fayd *bedde is vnderftande the [* bb ii, back]
 fylthy voluptuoufnes of the body, wherin the fynner

As iron will
 by rubbing shine
 full bright,
 so is the soul
 by weeping made
 fair and white.

Labour in
 weeping.

As rusty pots are
 first rubbed,
 then washed,

so David scoured
 his soul by
 weeping from the
 rustiness of
 his sin,
 and then washed
 it nightly with
 tears.

Sinners wallow
in voluptuousness
as a sow in the
puddle.

Showers of tears
wash away the
heap of sins.

4. The power
of God

proved not
against the leaf
wagged with a
little wind,

but by defending
the impotent.

No praise to a
giant to fight
[* bb iii]
a goat.

waltereth and wrappeth hymfelfe lyke as a fowe
waloweth in the ftynkynge gore pytte or in the
puddell. If thou wylte vnderftande by the nyghtes
the derkenes of fynnes, than it is all one to waffhe
euery nyght thy bedde and to wepe and wayle the 5
pleafure of thy body by the forowfull remembraunce of
all thy fynnes one after an other. It foloweth agayne
in the fame. *Stratum meum rigabo.* I fhall
waffhe my bedde. By this bedde is vnderftande the
hepe and multytude of fynnes wherin all be heped and 10
gadered togyder vpon a rocke. Than yf euery oblecta-
cyon of fynne fhall be done awaye by wepynge teres,
it may well be called a grete fhoure or a flode of them
wherwith the hepe of fynnes fhall be waffhed awaye.
Fourthly he maketh his reafon by the grete power of 15
almighty god by this maner. It femeth not fo grete a
magefte to excercyfe and proue his ftrength vpon a feble
and weyke perfone for than it fholde be as Iob fayth.
Contra folium quod vento rapitur potentiam
oftenderet fuam. He fholde fhewe and proue his 20
ftrength ayenft the lefe that with a lytell wynde is
wagged and blowen doune. It becometh not hym fo-
to do whiche hath all power & is almighty, but rather
that he defende and faue them that be impotent and
feble, for of them that folyffhely dyde tempte the 25
goodnes of almighty god, it is wryten. *Et faluauit*
eos propter nomen fuum vt notam faceret po-
tentiam fuam. He faued them for his holy name
that his power myght be knowen. On this wyfe with-
out doubte the power of almighty god is fhewed to his 30
grete honour and glory. What prayfe were it to a
gyaunt to fyght ayenft a gnatte, or how fhold his
ftrength be knowen all though he haue the better of
the gnatte. Sholde he not be dyfprayed for that
vyctory. Grete laude and prayfe is in wylde beeftes 35
lackynge reafon, that they wyll forgyue and not venge

themfelfe vpon other weyker beeftes that knowlegeth
 theyr feblenes & bowe downe to them, they abfteyne
 from theyr cruelte & malyce. *Parcere prostratis*
vult nobilis ira leonis. The lyon is fo noble that
 5 in his angre he wyll not hurte the beeft that falleth
 downe and meketh hymfelfe vnto hym. Shall not
 therefore god to whome is afcrybed all goodneffe &
 prayfe that may be in ony creature be meke and
 gentyll, and fhall he not be pacyent and fpare weyke
 10 and feble creatures mekyng themfelfe and knowynge
 theyr owne infyrmyte, yes doubtles, for the more that
 a man is endued with *the* vertue of ftrengh, the more
 meke and gentyll fhall he be. Therefore almyghty god
 that is mooft myghty of all muft nedes be mooft gentyll
 15 and meke. The prophete therefore fheweth his feblenes
 wyllynge therby to moue *the* goodnes of god to mercy
 & pyte. *Turbatus eft a furore oculus meus.*
 He fayth good lorde the eye of my foule is troubled
 and fered of thyne infynyte punyffhement. In an
 20 other place he fayth. *Quis nouit potestatem ire*
tue: aut pre timore iram tuam dinumerare.
 Blyffed lorde who may knowe the gretnes of thy
 punyffhement, or for fere dare take vpon hym to
 mefure it. He therefore confyderynge in hymfelfe the
 25 grete punyffhement of almyghty god, & in maner as
 he wolde mefure it, perceyueth well that it is moche.
 It is no meruayle than though he fere, alfo quake for
 fere and alway be in drede of the punyffhement of
 god or euer it fall vpon hym, beholdynge alfo with
 30 the eye of his foule *the* cruelte of his infynyte payne
 (whiche as we fayd before can not be mytygate) how
 may he be but fore troubled bothe in foule & body.
 Therefore with grete fere and drede prostrate before
 almyghty god he fayth. *Turbatus eft a furore*
 35 *oculus meus.* Good lorde the eye of my foule is
 fore troubled for fere of thyn euerlaftyng punyffhe-

Lions spare the fallen.

God, who unites all the goodness of all creatures, spares the weak who meek themselves to him.

Therefore David declares his febleness in order to move God to pity.

Measuring the punishment of God,

[* bb iii, back]

he is troubled in soul and body.

ment, & not onely blyffed fauyour I do fuffre this, but
 alfo I am ofte ouercomen of myn enemyes, the fleffhe,
 the worlde, & the deuylls, *that* vtterly my ftrenghes
 be gone. I am brought to nought & waxe feble and
 olde not able of myne owne felfe to ftande in theyr 5
 handes. Inueteraui inter omnes inimicos meos.
 I am olde and vnwyldy hauynge no ftrengh to with-
 ftande myn enemyes. The hole effecte of this fourth
 reason is this. Syth it is foo that this prophete is in
 fo grete feblenes & fubmyttyng hymfelfe al hole to 10
 god, he of his grete power may not be but mercyfull
 vnto hym. The thyrde parte of this pfalme is yet be-
 hynde wherin the prophete trustynge veryly of for-
 gyueneffe Ioyeth in hymfelfe with a bolde and hardy
 fpyryte. The vertue & ftrengh of the grace of god is 15
 meruaylous, that where it ones perfeth & entreth in to
 the foule of ony creature it maketh hym bolde & to
 hope well, in fo moche *that* he dare make batayle
 afreffhe ayenft his enemyes. Take hede & beholde
 the fodayne chaunge of this prophete caufed by *the* 20
 goodnes of god, where but late he was vexed and
 troubled with fere and drede, neuertheles now beyng
 comforted by the grace of almyghty god, he hath
 audacyte to defpyfe his enemyes and commaunde them
 to go awaye fro hym, he fayth. Difcedite a me 25
omnes qui operamini iniquitatem. Al ye that
 *be the doers of wyckednes I commaunde you go from
 me. Truly the doers of wyckednes be they whiche
 befyeth themfelfe & be about to caufe fynnes to be
 done, lyke as the dampned fpyrytes were fyrft, by 30
 whofe entyfement fynne entred fyrft in to mannes
 foule. Of this dyfpofycyon be the wycked & malycyous
 deuylls whiche neuer go aboute other thyng but *that*
 they may craftely deceyue with theyr fraudes & brynge
 mennes foules in to the fnares of fynne. Therefore this 35
 prophete fayth vnto them. Difcedite a me *omnes*

On David's
 submission
 God must needs
 be merciful.

Part III.

Trusting in
 forgiveness
 David joys in
 himself with a
 bold and hardy
 spirit;

has audacity to
 despise his
 enemies;

[* bb iv]

even the devils,
 who bring souls
 into the snares
 of sin.

qui operamini iniquitatem. Go fro me all ye that
 be the doers of wyckednes. He fheweth the reafon He has turned
 himself to God,
 and is clean
 delivered from
 the power of the
 devils.
 why they ought to go from hym, for by caufe he
 longeth not to them, as longe as he was the feruaunt of
 5 fyne, fo longe was he vnder *the* power of fathan and
 his mynyftres. But now fyth *that* by true penaunce
 he hath tourned hymfelfe vnto almyghty god & hath
 vtterly caft away and forfaken his fynnes, he is clene
 delyuered from the power of the deuylls, but what is
 10 the caufe of this, it foloweth. *Quoniam exaudiuit
 dominus vocem fletus mei.* For our lorde of his
 goodnes hath herde the voyce of my wepynge. Take
 hede how grete the vertue is of wepynge teres that Tears of penitence
 ascend to the
 throne of God.
 whan they be fhedde from the herte of a true penytent,
 15 anone they afcende into *the* hygh trone of almyghty
 god, and alfo they be herde in his ere. they be not
 herde onely, but alfo they be graciously herde. the
 petycyon afked by them is graunted, and taken into
 the befome of *the* hygh magefte of god. And for that
 20 caufe he fayth. *Quoniam exaudiuit dominus
 vocem fletus mei. Exaudiuit dominus depre-
 cationem meam: dominus orationem meam
 fufcepit.* Our lorde hath herde the voyce of my
 wepynge. Our *lorde hath herde my prayer, and alfo [* hb iv, back]
 25 acceptably taken vp my petycyon. Now here gyue
 hede with how grete inwarde Ioye this prophete
 auaunceth hymfelfe whan he doubleth and fo ofte
 reherfeth that he is gracyoufly herde of almyghty god.
 Truly the Ioye that a true penytent hath is grete whan
 30 he vnderftandeth and knoweth hymfelfe to be at
 lyberte from the feruytude and daunger of fynne. The
 prophete is Ioyfull and gladde that he is clene de-
 lyuered from the power of his aduerfaryes, and maketh
 imprecaion ayenft them that they for theyr malyce
 35 may be fhamed and gretely troubled. Certeynly the
 deuylls ought to be afhamed and not vnworthy whan

they fo vehemently do ayenft almyghty god theyr
 maker, they be not afhamed to drawe & enduce vnto
 theyr feruyce thofe perfones whiche ftudyeth gladly to
 ferue almyghty god, & of this they ought to be more
 afhamed that the fame perfones whiche they thynke 5
 veryly be furely in theyr poffeffyon & as creatures for-
 faken of our lord god, neuertheleffe as foone as they be
 penytent and wyllynge to forfake theyr fynnes, they
 be vtterly delyuered from theyr power, and alfo they
 dare noo more medell with them, for the whiche they 10
 be fore vexed and troubled feynge theyr praye whether
 they wyll or wyll not to be taken awaye fro them.
 Certeynly than they gnafte with theyr tethe, they
 wayle, they be full of wrathe and waxe wood, & that
 they may ofte be vexed on this wyfe the prophete 15
 maketh this imprecacion. Erubescant & contur-
 bentur vehementer omnes inimici mei. This im-
 precacion is good and ryghtwyfe, for why grete honour
 by it is gyuen to almyghty god, grete helpe and focour
 vnto them that be penytent, grete Ioye to them that 20
 be ryghtwyfe of ouercomynge theyr enemyes, and
 meruayllous grete confufyon vnto the deuylls, wher-
 fore the prophete agayne maketh his imprecacyon de-
 fyrynge that fynners may be tourned to god, and for-
 fake theyr fynfull lyfe, & by that the deuylls may be 25
 more & more afhamed. Conuertantur & erubef-
 cant. Blyffed lorde gyue fynners that grace they
 may be tourned to the grete fhame & confufyon of the
 deuylls. Valde velociter. And graunte that it may
 be done fhortly. 30

Beati quorum.

Ps. xxxii. treats
 of penance.

Happines of
 thofe who
 practife,
 wretchednes of

This pfalme of a good congruence and not vn-
 worthy is called a penytencyal pfalme bycaufe
 penaunce is fo dyligently treated and fpoken
 of in it. Fyrft the prophete prayseth them 35
 whose fynnes be vtterly done awaye by pen-
 aunce. Agayne he fheweth the wretchednes

The devils
 daring no more
 to meddle with
 the penitent,

gnash with
 their teeth,
 and wax wood
 for spite.

David imprecates
 confusion upon
 the devils.

[* cc i]

of those that forsake penance. Also he sheweth the-
 casyon & maner of contrycyon, confessyon, and satisfac-
 cyon, whiche be the thre partes of penance. Fyrst he
 prayfeth gretely the vertue of contrycyon, namely
 5 where as there is a full purpose of confessyon. He
 techeth also the necessity of it. He sheweth also the
 impedymentes of it, and remedies for the same. He
 comforteth and lyfteth vp them that be weyke in foule.
 He calleth agayne those *that* be out of the ryght waye
 10 to come to blyffe and in maner threteth them. He
 promysfeth dampnacion to them that refufeth penance,
 to them that dooth it forgyuenes, to them that goo
 forthwarde and profyte in it Ioye. And last he promysfeth
 eternall glory to those that be perfyte. This holy pro-
 15 phete gooth shortly on all these in *the* same ordres as
 we haue reherfed to you. It is grete prayse to them
 whose synnes be done away by penance to be called
 blyffed. And truly there is no thyng elles in this
 worlde that may so speedefully cause any creature to be
 20 blyffed, as purgynge of synne by penance. For bodyly
 helth, fayrnesse or beaute, strength, agylyte or actyue-
 nesse, honoures, rychesse, & other such pleasures
 worldly, rather brynge a man out of the ryght and
 true waye of beatytude, whiche dayly we may beholde
 25 & perceyue in many, that yf they had wanted these
 pleasures sholde more dilygently haue holden them-
 selfe in the path that bryngeth & ledeth vs vnto the
 blyffed lyfe. No creature lyueth *that* neuer dyde
 anyffe. For as saynt Iames sayth. In multis offen-
 30 dimus omnes. We all haue offended in many causes,
 he that hath offended hath erred and gone out of the
 ryght waye. And the comynge agayne into the ryght
 waye is onely made open & shewed to hym by pen-
 aunce. Therefore onely they that be penytent are
 35 blyffed, for they and none other take theyr Iourney
 into the heuenly countre where is very blyffednes.
 Now in this lyfe by true fayth and hope, and after in

those who forsake,
penance.

Three parts of
penance.
Contrition, its
virtue, necessity,
hindrances,
and their cure.

David comforts
the downcast,
recalls and
threatens the
erring,
shews the danger
of neglecting
penance,
promises
forgiveness,
joy and glory
[* cc i, back]
to true penitents.

They are blessed
whose sins are
done away by
penance.

Earthly privileges
often bring a man
out of the right
way.

All go astray,

penance alone
brings us back
to our journey
heavenwards.

very dede. But fyth penaunce hath thre dyuers partes,
 that is to faye, contrycyon, confeffyon, and fatyffaccyon,
 the more dylygently that ony creature excercyfeth hym-
 felfe in euerychone of them, the more nere he is vnto
 the eternall blyffe, for by thofe thre lyke as by foo 5
 many infrumentes, we make a perfyte rafynge & clen-
 ynge of the foule from fynnes. Whan we be aboute
 to rafe & do awaye ony maner wrytynge, we fyrft
 fcrape *the* paper, & by that rafure or fcrapyng fom-
 what is taken awaye of the lettres, & as a deformyte of 10
 the very perfyte knowlege, that the lettres may not be
 perceyued & dylcerned but derkly, yf we rafe it agayne
 the lettres fhall than be vtterly done away & put out of
 knowlege, & yf we do fo *the* thyrde tyme than fhall no
 thyng of the leeft lettre be fene but as clene as euer it 15
 was. So in lyke maner we fhall remembre to be done
 in our foules for doynge away of our fynnes by the thre
 partes of penaunce. By *the* vertue of contrycyon our
 fynnes be forgyuen, by confeffyon they be forgotten,
 but by fatiffaccyon they be fo clene done away *that* no 20
 fygne or token remayneth in ony condycyon of them,
 but as clene as euer we were. All be it after contry-
 cyon & confeffyon fynne be done away, yet a duty re-
 mayneth in the foule *that* nedes muft be payed & per-
 fourmed by fuffryng payne. For all though by 25
 contrycyon & confeffyon *the* payne eternall that we
 fholde haue fuffred be done away, neuertheles there
 abydeth in *the* foule a certayne taxacion or duty
 whiche without doubte muft nedes be content & fatyf-
 fyed eyther here in this lyf by temporal payne or elles 30
 after this lyfe in purgatory. But where as ony creature
 haue made due fatyffaccyon in this lyfe he neuer after
 fhall fuffre more payne, & alfo he is clene out of dette
 & nothyng after that fhall euer be claymed of hym,
 wherfore the prophete fayth. *Beati quorum remiffe 35*
funt iniquitates. Blyffed be they whose fynnes be

Contrition,
 confession,
 satisfaction,

cleanse the soul
 from sin,

as scraping
 erases writing,
 and leaves the
 paper as clean
 as ever.

[* cc ii]

Sins forgiven
 by contrition,
 forgotten by
 confession,
 done clean away
 by satisfaction.

After contrition
 and confession
 a debt of pain
 remains to be
 paid,

either by temporal
 pain here or in
 purgatory.

forgyuen. Beholde fyrft the remyffyon of fynne by contricyon. *Et quorum tecta funt peccata.* Blyffed be they whose fynnes be hydde and put out of knowlege, whiche is done by confeffyon. *Beatus*
 5 *vir cui non imputauit dominus peccatum.* Blyffed is he to whome our lorde hath not imputed or layd ony fynne to his charge. Beholde *the* thyrd tyme the hole & perfyte doynge away of fynne by fatyffaccion. Many there be *that* wayle & be contryte
 10 & alfo confesse theyr fynnes, but fcante one amonge a thoufande can be founde *that* dooth dewe fatyffaccyon. Therefore where as before the prophete fhewed in *the* plurell nombre fygnfyenge that many were blyffed whose fynnes be forgyuen couered and put out of
 15 knowlege, now he fpeketh in the fynguler nombre fygnfyenge that fewe be whiche doo dewe fatyffaccyon. *Beatus vir cui non imputauit dominus peccatum.* Blyffed is that creature vnto whome our lorde hath imputed noo fynne. The mercy and goodnes of
 20 almyghty god fhewed vpon fynners is meruayllous grete whiche the more that they call vnto theyr owne mynde and expresse theyr owne trespaffes, fo moche the more he forgeteth & putteth them out of his mynde, & the more dylygently they fhewe them without glofe
 25 or deceyte to thentent they may be openly knowen by confeffyon *the* more befyly he couereth & putteth them out of knowlege & laft, the more *that* they thynke & afcrybe theyr offences to theyr owne grete vnkyndnes
 30 he layeth ony trespaffe to theyr charge, but vtterly he taketh away theyr fynne & leueth no thyng of it behynde. We be fhewed & warned that it is not onely ynough to be contryte & confelled for our offences but alfo we muft be befy in doynge good werkes to make
 35 fatyffaccyon for them. For yf we be neclygente in this thyrd part of penaunce whiche is fatyffaccyon.

Sins remitted by contrition, hidden by confession,

put away by satisfaction. Many (David uses the plural) are contrite and confess, seant one of a thousand does [* ce ii, back] due satisfaction.

The more man remembers,

the more God forgets, sins;

the more man confesses, the more God hides, sin;

the more man punishes himself, the less does God accuse him.

Contrition and confession not enough without satisfaction.

It is to be fered left in vs be some maner preuy gyle or faute, wherby we be deceyued, lyke as we fe. If a tree hath brought forth buddes & floures & after that bryngeth forth no fruyte, we thynke veryly *that* some defaute is within the tree whiche is cause therof. Euen 5
 fo in mannes foule whiche fyrst hath brought forth the budde of contrycyon, and after the floure, confeffyon yf at the lafte it brynge not forth the good werkes of fatyffaccyon it is to be drad leest ony preuy gyle or deceyte remayne styll in the foule, that is to faye it is 10
 not very contryte and truly confessed, there lacketh very contrycyon & true confeffyon. That perfone which hath all thre partes of penaunce, contrycyon, confeffyon, and fatyffaccyon is neuer begyled, but doubtles he gooth in *the* ryght path that ledeth the 15
 waye vnto euerlaftyng blyffe, therefore the prophete addethe fayenge. *Nec est in spiritu eius dolus.* He that hath done his duty and constryned hymselfe fo befily and many tymes to make fatyffaccyon for his offences that our lorde in ony condycyon fshall impute 20
 no trespasse or faute vnto hym, truly in his foule is no deceyte nor gyle other of vntrue contrycyon or fayned confeffyon. In this lyfe contrycyon may foone be had by the grace of god with a lytell forowe. Also the sacrament of abfolucyon is a grete helpe vnto them that 25
 hath made theyr hole confeffyon. For it is fayd of almyghty god to them that hath power for to here confeffyon. *Quorum remiseritis peccata remittuntur eis.* The iniuncyon of a good dede in the waye of fatyffaccyon of a mannes owne ghoftly fader hath grete 30
 vertue, but yf it be taken with a good wyll, it is of moche more effycacy and strength, for it is wryten. *Melior est obedientia quam stultorum victime.* Obedyence is better than folyfthe sacrefyce. Now yf we refuse and take noo hede to that thyng wherof the 35
 prophete admonyffheth vs, we be gretely to be blamed

Buds and flowers without fruit prove some fault in the tree.

Buds of contrition and flowers of confession,

[* cc liii]

without the fruits of satisfaction, cannot be true.

Where the three parts of penance are,

no fault is imputed.

Absolution.

Satisfaction ordered by a confessor, and willingly performed.

and not without a caufe, fyth onely by that waye we
 muft come to eternall blyffe, for yf we wyll not ftudye
 and be aboute to purge our foules by thefe meanes, by
 the thre partes of penaunce afore reherfed, we take not
 5 the waye to blyffe, but vnto myfery & wretchedneffe.
 Truly as in heuen where is all *goodnes and pleafure
 without ende is very blyffe. Soo in hell where as is
 all euyll & no pleafure is mooft wretchednes, to the
 whiche myferye we be brought by our fynne. And
 10 contrary wyfe we be brought vnto blyffe by purgyng
 of our fynnes. More ouer yf the fylthynes of fynne be
 ones conceyed in the foule, and longe contynue ther
 by vnhappy cuftome, it maketh foule and infecteth it
 more & more, as we fe by vryne or any other ftynk-
 15 ynge lycour put in a vefsell, the longer it be kepte in
 the fame, fo moche more it maketh foule the vefsell &
 corrupteth it. An other example. As we fe a byle or
 botche full of matter and fylth the more & the lenger
 it be hyd, the more groweth the corrupcyon & vene-
 20 moufe infeccyon of it, & alfo perceth to the bones and
 corrupteth them. In lyke wyfe the lenger that fynnes
 be kepte clofe in the foules, the more feble they be
 made & the more contagyously corrupte. Alfo they
 infecte the ftronge partes of the foule, the vertues of
 25 the foule, and bryngeth them out of cuftome of doynge
 good werkes. The prophete folowyng the fayd fymly-
 tude addeth fayenge. *Quoniam tacui inueterauerunt*
offa mea. Bycaufe I purged not my foule by con-
 trycyon and true confeffyon of my fynnes, but pryuely
 30 dyde holde my peas and kepte them within me, ther-
 fore the vertues of it be confumed by longe contynu-
 aunce in the fylthynes of fynne. *Dum clamarem*
tota die. And this was done notwithstandinge I
 cryed out and made my vaunte all daye, how may this
 35 be, the prophete before fayth he helde his peas, and
 now he fheweth that he cryed all daye, perauenture he

If we will not
 purge our souls
 by penance,

we take the way
 to misery.

[* cc iii, back]

Sin by long use
 taints the soul,

as stinking liquor
 the vessel in
 which it is kept.

Boils and botches
 long hid pierce
 to the bones ;

so sins kept close
 corrupt souls.

David concealed
 his sin,

and made his
 vaunt all day.

kepte secrete one thyng and fhewed an other. Truly
 yf we our felfe haue done ony thyng that is good,
 anone we be gladde to fhewe it openly to *the* knowlege
 of euery man. And contrary wyfe yf we haue done an
 euyll dede or ony thyng amyffe, we *do as moche as 5
 we can poffybly to hyde it. If alfo we do ony thyng
that is prayfe worthy, we fhewe it & in maner crye it
 out ouer all, & yf we do fhrewedly, we hyde it, we
 holde our peas, & kepe it secrete. So perauenture *the*
 prophete fhewed his owne laudes & prayfes & kepte 10
 secrete his offences, wherof he fholde accufe hymfelfe,
 for *that* caufe he fayd. *Quoniam tacui inuetera-*
uerunt offa mea dum clamarem tota die. By-
 cause I dyde holde my peas & wold not accufe my de-
 fautes, & alfo fhewed openly & made my vaunte of all 15
 my well doynge & prayfes, therefore *the* vertues of my
 foule were longe dyfcontynued and brought out of vfe.
 Thoccafion that caufeth & bryngeth vs to wretchednes
 is, yf we fhewe not & accufe our felfe of all our fynnes
 by confeffyon, but kepe them secrete. But by what 20
 occafyon be we wrought & ledde in to the ryght waye
 of very blyffe. The wyfe man fayth. *Timor domini*
expellit peccatum. The drede of god putteth awaye
 fynne. Wherfore the drede of god is the very begyn-
 nyng of puttyng away of fynne, let vs call to re- 25
 membraunce the fayenge of faynt Poule to the romayns
 where he threteth them *that* lye contynually in fynne
 & wyl do no penaunce. *Secundum duritiam tuam*
et cor impenitens : thefaurizas tibi iram in die
ire. That is to faye, we prouoke the goodnes of al- 30
 myghty god to punyffe vs bycaufe of our fturdynes,
 & wyl not turne to hym by doynge penaunce, & in
 maner we gyue hym occafyon to fhewe vengeaunce &
 deftroy vs bothe body & foule. For truly ouer our
 hedes hangeth a fwerde euer mouynge & redy by *the* 35
 power of god, whose ftroke whan it fhall come fhall be

We make known
our good deeds,

but hide it,
if we do shrewdly.
[* ec iv]

So David would
not accuse
his defaults,
and made vaunt
of his welldoings.

Abstinence from
confession the
occasion of
wretchedness.

The dread of God
puts away sin.

God provoked by
our sturdiness.

A sword hanging
over our heads.

fo moche more greuous *that* we fo longe by our grete & manyfolde vnkyndnes haue caused almyghty god and prouoked hym to more dyfpleafure, whiche *wolde god
 5 bereth wytnesse that he toke occafyon to forfake his fynne and tourne hymfelfe to our blyffed & merciful lorde god, by *the* fere of his grete punyffhement, fayenge. *Quoniam die ac nocte grauata est super me manus tua conuerfus fum.* Good lorde I am
 10 tourned to the, for why the fere of thy grete punyffhement troubleth me bothe daye and nyght and at all tymes. Dauyd vnderftode that almyghty god was dyfpleafed with hym, by the wordes fpoken of the prophete Nathan, fayenge. *Non recedet de domo tua gladius eo quod despexeris me.* I fhall punyffhe the & thy lynage bycaufe thou despyfed me. By the whiche wordes the herte of Dauyd had as fore a ftroke whan he remembred his fynne, as it had ben perfed through with the fharpeft thorne that myght be. For
 20 doubtles the remembraunce of fynne prycketh & tereth the confeyence of a penytent creature euen as fore as *the* thorne dooth that is ftycked fast in a mannes body. This holy prophete by the fore & bytter pryckyng of his confeyence was made fo forowfull & fo full of
 25 wretchednes, that he is fayne to tourne to almyghty god. Also he is comen agayne to hymfelfe, where as before he was befyde hymfelfe. Every fynner not wyllynge to forfake his fynne is befyde hymfelfe. For our fauyour fayd *Ubi est thefaurus tuus ibi est & cor tuum.* Where thy treafure is, there is thyn hert. And faynt Auftyn fayth. *Verius est ibi animus vbi amat: quam vbi animat.* The mynde of a man is more there where it loueth than it is vpon hymfelfe. Dauyd therfore beyng in loue with Berfabe had
 35 more mynde on her than on hymfelfe. Neuertheles whan his *confeyence by the remembraunce of his

[* cc iv, back]

Fear of punishment led David to repent.

Nathan's threat pierced David's heart as with a sharp thorn.

The pricking of conscience drove him to God and to his better self.

The sinner is beside himself.

David had more mind on Bathsheba than on himself.

[* cc v]

fynne was prycked, lyke as I myght be thruſte through
with a thorne, & he comen agayne to hymſelfe, ferynge
and forowyng, he tourned vnto god and forſoke his
fynne. He ſaythe. *Conuerſus ſum in erumpna
mea dum conſigitur ſpina.* Good lorde whan my 5
conſcyence was fore prycked by the remembraunce of
myne owne wretchednes I turned myſelfe to the.

Two motives to
turn to God:

1. Fear of
punishment;
2. Sorrow for ſin.

¶ There be two thynges therfore whiche be the very
cauſe that we turne our ſelfe vnto almyghty god, one
is whan we call to mynde his ferefull and greuouſe 10
punyſhement. The other is the forowe in our herte
whan we remembre the multytude of our fynnes, wher-
by our beſt and mooft meke lorde god is gretely dyf-
content with vs. The fere of the punyſhement of god
is cauſe of forowe for fynne, and who ſo euer is in the 15
calamyte of this grete fere and forowe, he tourneth
hymſelfe vnto almyghty god without doubte, and the
mouynge of the foule fyrſt cauſed of fere, and after of

Contrition,
the firſt,

confession,
the ſecond,
part of penance.

forowe referred vnto god is called contrycyon, whiche
is the fyrſte parte of penance. After that foloweth 20
the ſeconde parte whiche we ſayd is confeſſyon. It is
not ynough for a penytent to be contryte for his fynnes,
but alſo he muſt ſhewe them all vnto a preeſt his ghofly
fader whan he hath conuenient tyme and ſpace ſo to
do. For as we ſayd before, yf we our ſelfe hyde and 25
couer our fynnes, almyghty god ſhall vncouer them.

If we hide,
God will uncover;
if we ſhew,
God will hide,
our ſins.

David, pricked
in conſcience
as by a thorn,
confessed.

And yf we agayne make open and ſhewe them, he ſhall
hyde and put them out of knowlege. Dauyd therfore
whan by the remembraunce of his fynnes was prycked
in his conſcyence lyke as he hadde ben thraſte through 30
the herte with a thorne, tourned hymſelfe vnto almighty
god with all his herte, and confeſſed his fynne to the
prophete of god comynge to hym, ſayd. *Peccaui
domino.* I haue offended my lorde god. And we in
lyke maner whiche be compuncte & grudge in our con- 35
ſcyence whan we remembre the grete multytude of our

[* cc v, back]

fynnes wherby we haue gretly dyfpleafed almyghty god,
 let vs accuse our felfe & fhewe our fynnes by a true &
 hole confeffyon, that euery one of vs may fay *with* the
 prophete this that foloweth. *Delictum meum cog-*
 5 *nitum tibi feci.* Good lorde I myfelfe haue know-
 leged & made open my trespaffe vnto the. And thyrdly
 we fhall be aboute euer as moche as we may to make
 amendes for our offences by the werkes of fatyffaccyon,
that our fynnes in ony condycion be not layd to our
 10 charge at any tyme. For al though contrycyon caufeth
 forgyuenes of fynne & confeffyon couereth & putteth it
 out of knowlege, neuertheles fatyffaccion doth rafe &
 expell it fo clene away that no fygne can euer after be
 fpyed of it. In the olde lawe there were certayne sacre-
 15 fyces, certayne oblacyons, & certayn ceremonies affygnd
 accordynge to the dyuerfytees of fynnes, wherby amendes
 fholde be made for them, notwithstandinge Dauyd for
 fere & fhame *that* his offences fholde be knowen vnto
 the people wolde not vse any of thofe ceremonies. I
 20 fere me, many now a dayes be of *that* condycion they
 wyll not wepe, they wyll not forowe, they wyll not
 abftayne *from* theyr olde cufomes & vse, leest it fholde
 be thought *that* they had done anyffe. Dere bretherne
 let not vs do fo, let vs appere & fhewe our felfe euen
 25 as we be. Truly all we be fynners, for yf we faye no
 fynne is in vs, we condempne our felfe & faye not
 trouth, therefore let vs fhewe ourfelfe as fynners. And
 fyth it is conuenient & accordynge for fynners to wayle,
 to wepe, to fafte, & to abftayne from the voluptuous
 30 pleafures of theyr bodyes, *we muft eyther wepe &
 wayle in this lyfe with profytable wepynge teres wher-
 with the foule is waffhed and made clene from fynne,
 elles fhal we wayle & wepe after this lyfe *with* vnpro-
 fytable teres whiche intollerably fhall fcalde & brenne
 35 our bodyes, & that without ende, let vs therfore folowe
 the penaunce of Mary magdaleyne and do there after,

So let us,
 who grudge in
 our conscience,
 confess our sins.

3. Satisfaction
 raises and expels
 sin clean away.

David for shame
 would not offer
 sacrifice for sin.

Men now-a-days
 will not sorrow
 for sin,
 nor forsake it.

Let us shew
 ourselves even
 as we are,
 as sinners,

weeping and
 fasting;

[* cc vi]

else after this
 life unprofitable
 tears will scald
 and burn our
 bodies.

let not worldly shame fere vs to wepe for our synnes,
 let no maner shamefastnes cause vs to do *the* contrary
 but that we may wayle at ony tyme and take sharpe
 payne on vs whiche is due for synne, to thentent we
 may all faye with the prophete whiche foloweth. 5
Et iniusticiam meam non abscondi. Good lord I
 haue knowleged myn vnrightwysnes vnto the. I haue
 not kepte it secrete. Forthermore it may so be that a
 persone wayle & be very contryte for his offences all be
 it he may not haue an able & conuenient ghostly fader 10
 whan he wolde. It may also fortune a man to be fory
 for his synne & to be confessed of the same, yet pera-
 uenture the stroke of deth whiche is importune and
 can not be voyded may be so nygh hym that he can
 haue no tyme and space for to make satyffaccyon for 15
 his offences. For this cause leest that ony creature
 sholde despayre & haue ony mystruste in the grete
 mercy of god. The holy prophete sheweth how gret
 the vertue is of contrycyon with a full purpose of con-
 fessyon. Onely contrycyon with a full purpose of con- 20
 fessyon taketh awaye the gylte of synne. So that who
 foouer is contryte & purpofynge to be confessed yf he
 myght, & fal not agayne to synne, shal neuer be
 dampned, neuertheles I can not tell of ony bonde
 abyde in *the* foule after *the* synne be taken away, of 25
 ony payne taxed by the ryghtwysnes of god due for
 synne, whiche payne other must be satyffied & done
 awaye in this lyfe by the werkes of satiffaccion, or elles
 in purgatory by suffrynge * of sharpe and greuous paynes
 there. But notwithstandinge as we sayd before *the* 30
 synne is done awaye by contrycyon *with* a full purpose
 of confessyon. This holy prophete sayth. *Dixi con-*
fitebor aduersum me iniusticiam meam domino :
et tu remisisti impietatem peccati mei. I haue
 had a full purpose to confesse myn owne vnryghtwyf- 35
 nes, myne owne trespasse ayenst myfelfe vnto my lorde

If an able
 confessor is
 wanting,

or death prevent
 satisfaction,

contrition with
 full purpose
 of confession
 takes away the
 guilt of sin.

Satisfaction here
 or purgatory
 hereafter.

[* cc vi, back]

god, and thou good lorde haft forgyuen my fynne. Beholde, his fynne is forgyuen bycaufe he purposed to be truly confessed. Many thynges ben requyred to a true and hole confeffyon. Fyrft that the penytent
 5 confesse all his fynnes togyder and leue none behynde, wherfore he fayth. *Confitebor.* I shall knowlege togyder all my fynnes, not accufyng his fate or defteny, nor ony constellacyon, neyther *the* deuyll or ony other thyng, but onely his owne felfe, therefore he fayth.
 10 *Aduersum me.* I shall make confeffyon ayenst myfelfe and none other. But what shall he confesse, truly his owne errours in brekyng the commaundement of god how ofte he hath declyned vnryghtfully & contrary to his lawe, he shall not confesse an other mannes
 15 trespaffe, but onely his owne, therefore it foloweth. *Iniusticiam meam.* I shall confesse myn owne faute, myn owne fynne, myn owne vnryghtwyfnes, & to whome shall he knowlege hymfelfe gyltye and to what entent. *Domino.* Veryly to our lord god, & to his
 20 honour, to the confufyon of the deuyll, and also to recouer his owne foules helth. Who so euer on this wyfe haue a full purpose to shewe his fynne by confeffyon with forowe and penaunce of contrycyon for the fame, in case be deth come vpon hym immedyatly, yet
 25 fholde he neuer suffre eternall dampnacyon. But veryly, confeffyon, shewyng of fynne, besy doyng of good werkes for satyffaccyon, shall neuer be suffycyent without some forowe and penaunce for the fame. For without doubte penaunce and contrycyon is so necessary
 30 vnto these that wyll be faued that without them (yf they haue fynned) theyr fynne can not be forgyuen. And I praye you who lyueth that neuer fynned. *Neque enim est homo qui non peccet.* Scripture fayth none. Syth therefore euery man & woman be
 35 fynners, we all haue nede of contrycyon, for without it we shall neuer come to heuen. Peter offended

Confession must be true and whole,

not accusing fate or any constellation.

I must confess my own trespass, not another man's.

True confession avails of itself in cases of sudden death.

[* cc vii]

Necessity of contrition.

All men have sinned;

even Peter and Paul.

greuously in denyenge his mayfter Cryfte. Poule in
Mary Magdalene. purfewynge his chirche. Mary magdaleyne fynned
 greuously in myfufynge *the* pleafures of her body, &
 many other without nombre were fynners, almoft fo
 many as now be fayntes in heuen. There is no faynt 5
The saints in in heuen (a fewe except) but or they came there had
heaven have nede fomtyme to afke of almyghty god the gyfte of
prayed for contri- contrycyon. The prophete fayth. Pro hac orabit
tion. ad te omnis sanctus in tempore oportuno.
Prayer in a con- Good lorde euery creature that truſteth to be faued 10
venient time. fhall praye to the for contrycyon in a conuenient tyme.
 Oportunyte is to be enquiryed and loked for in euery
 thyng to be done, & it is called *the* offyce as a wyfe
 man to vſe it as it fholde be whan it cometh. Of a
The ſoul holden trouth fomtyme the foule is meruayllouſly moche holden 15
down with plea- downe couered, and hydde with fo many dyuers plea-
ſures, fures of worldly flaterynge that it may not ryfe vp and
neglects its own helpe it ſelfe, whan alſo it is called vnto the owne
country, heaven, countre whiche is heuen, it wyll not here, it forfaketh
and its own the owne helth whan it is offred and profred, why, for 20
health. than is none oportunyte, no conuenyency, or no con-
 uenyent tyme. Truly no impedymēt erthly dooth
 more ſtyfly & ſtrongly withſtande very contrycyon,
[* cc vii, back] than dooth ouer *many worldly pleafures whiche be
Worldly pleaſures fhrewed & noyſome to the foule. In the begynnyng 25
ſhrewd and noi- of the worlde almyghty god made paradyſe a place of
ſome to the ſoul. honeſt pleaſure. And from that place yffueth out a flode
Four rivers of deuyded into foure partes ſygnifyenge the foure capy-
Paradiſe the four tall vertues, ryghtwyfnes, temperaunce, prudence, and
capital virtues, ſtrengthe, wherwith the hole foule myght be waſhed 30
rightwiſeneſſe, and made pleaſaunt lyke as with fo many flodes. But
temperance, prud- on the contrary wyfe, the deuyll hath conceyued and
ence, ſtrength. made an other maner paradyſe of bodyly and ſenfuall
Four rivers of the pleaſure. And from thens cometh out other foure
devil's Paradiſe, flodes, ferre contrary vnto *the* other, that is to ſaye the 35
covetiſe, flode of couetyſe contrary to Iuſtyce, the flode of

glotony agaynft temperaunce, the flode of pryde agaynft gluttony, pride,
 prudence, and the flode of lechery agaynft strength, lechery.
 who fo euer be drowned in ony of thefe flodes it is harde
 for them to be tourned to god by true contrycyon, the
 5 ragynge of them is fo grete and ouer flowynge, for this
 caufe *the* prophete fayth. *Veruntamen in diluuiio*
aquarum multarum ad eum non approximabunt.
 They that haue all the pleasures of this worlde and in God the refuge
 maner be drowned in theym fhall not drawe nyghe from these floods
 10 almyghty god for theyr faluacyon. But what remedy of pleasure.
 for vs that be amonges all thefe flodes, whether fhall
 we flee. Truely god is onely the remedy and refuge
 without whose helpe no man may scape them without
 drownynge. Many there hathe ben in tyme pafte that
 15 hathe fcaped the peryll and daunger of thefe flodes by
 the helpe of god ryght well. Abraham and Iob were Abraham and Job,
 men of grete rycheffe & worldly fubftaunce, neuertheles
 it was no thyng noyfome to them, for why they were
 holy and perfyte men for all that, all thoughe they not setting their
 20 were ryche, yet they had no couetoufe mynde nor mind on gold or
 couetoufe defyre of worldly fubftaunce, and alwaye riches,
 content what fomeuer god fent vnto them eyther prof-
 peryte or aduerfyte. They dyde not fet theyr mynde
 on golde or rycheffe. It may be fpoken of them bothe
 25 as the wyfe man fayd. *Beatus vir qui poft aurum*
non abijt. Blyffed is that creature whiche fetteth
 not his mynde vpon golde or rycheffe. Alwaye whan
 they were mooft in the pleasures of the worlde, they
 lyfte vp theyr myndes vnto almyghty god whiche helde were saved from
 30 them vp and was theyr fauegarde from drownynge. drowning in
 Alfo more there was that fcaped by the helpe of god, worldly pleasures.
 the daunger of the other flodes, lechery and glotony.
 Edwarde fomtyme kynge of Englonde lyued with his Edward king of
 welbeloued wyfe, notwithftandyng he was chafte and England kept his
 35 kepte his vyrgynyte for goddes fake, and befydes that virginity.
 beyng kynge he defpyfed bothe honours and rycheffe.

[* cc viii]

So Louis King of France. Lowys fomytyme kynge of Fraunce ledde his lyfe in lyke maner with many other innumerable, whan they knewe and perceyued wel the peryll and daunger that myght fall by the poffeffyon of worldly rycheffe, they fledde from them and called for helpe to almyghty god, 5 fayenge. *Saluum me fac domine quoniam intrauerunt aque usque ad animam meam.* Good lorde faue me, for the flodes of that worlde trouble me on euery fyde bothe in body and in foule, let vs therefore whan we perceyue the daunger of this worldly and 10 tranfytory rycheffe call vnto almyghty god for helpe, & faye as the prophete fayd this whiche foloweth in this pfalme. *Tu es refugium meum a tribulatione que circumdedit me.* Lorde thou onely arte my helpe and refuge in this trybulacyon of worldely 15 temptacyon and pleafures whiche rauenuoufly hath gone rounde aboute to catche me. *This flode of worldly couetyfe rageth & floweth on euery fyde & is aboute to ouerwhelme us, faynt Iohn fayth *Omne enim quod est in mundo aut est concupifcentia carnis aut 20 concupifcentia oculorum aut superbia vite.*

Peril of worldly riches. All thyng that is of this worlde, eyther it is the defyre of the fleffhe eyther the concupyfence of the fyght, or elles proude lyuyng. Take hede he fayth al that is in this worlde, therefore it muft folowe that it is fo in euery 25 parte of the worlde, eyther we be moued & ftyred to lufly pleafures and lykynge in mete & drynke & clothynge with fuche other whiche nouryffheth the fleffhe, and maketh it prone and redy to glotony and lechery. Elles we be moued to haue rycheffe & poffeffyons 30 whiche fedeth the fyght, and by the fyght we be enduced to vnlawfull defyre that is couetyfe. Eyther we be moued to haue honours & grete dygnytees or elles worldly prayfyng whiche bryngeth in pryde. On this wyfe thefe flodes take theyr courfe rounde aboute 35 throughout the worlde they spare almooft none, that no

Pleasures go ravenously about [* cc viii, back] to catch us.

Lust of the flesh, lust of the eyes, pride of life.

Lusty pleasures make the flesh prone to gluttony and lechery.

Riches breed covetise.

Dignities bring in pride.

place of fure helpe & refuge can be had where vnto we may flee, but onely almyghty god. Eche one of vs wyllynge to flee vnto our lorde god may faye with the prophete. *Exultatio mea erue me a circum-*
5 *dantibus* me. O my lorde god my Ioye & myn onely focour delyuer me from these troubloufe flodes of this worlde whiche goo rounde aboute me. I can not efcape them without thy helpe. But now let vs a whyle gyue hede what comferte and *confolacyon* we
10 fhall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. Fyrft the profounde confyderacyon of the gretenes of our fynne. The feconde open fhewynge of the fame to a preeft by confeffyon. And the thyrde the dylygent excercyfyng
15 of good *werkes. Underftandyng is neceffary to be had for the fyrft whiche muft ferche profoundly for the greuoufnes of euery fynne, for the feconde infruceyon and lernynge is neceffary, wherby we may Iudge & deferyue the dyuerfyte of one fynne from an other and
20 fo to fhewe euery one of them in confeffyon with all theyr circumftaunces. To the thyrde the grace of god is in efpeycall neceffary, wherwith they be plentefully enfufed and endewed on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From
25 the eyen of almyghty god whiche may be called his grace fhyneth forth a meruaylous bryghtnes lyke as the beme that cometh from the fonne. And that lyght of grace ftereth and fetteth forthwarde the foules to brynge forth the fruyte of good werkes. Euen as the
30 lyght of the fonne caufeth herbes to growe & trees to brynge forth fruyte. Therefore yf we that be fet amonges the peryllous flodes of thefe worldly pleafures wyll lyfte vp our myndes to god not fettyng our felycyte on them, befyly askynge his helpe, he fhall com-
35 forte vs, accordynge to *the* wordes of the prophete. Our lorde fhall faye vnto vs. *Intellectum tibi dabo.*

God only can save us from the floods of this world.

Contrition,

confession, satisfaction. [* dd ij]

Understanding needful for contrition, learning for confession,

God's grace for satisfaction.

From God's eyes shines a brightness,

which makes souls bring forth good works,

as the sun makes trees yield fruit.

In the floods of worldly pleasures,

God will comfort us with the gift of understanding for contrition,

I fhall gyue the vnderftandyng which is neceffary to confyder profoundly our fynnes, that is for the fyrft, for the feconde which is confeffyon, he fhall faye. *Inftruam te.* I fhall gyue the lernynge wherby thou fhalt dyfcerne the dyuerfyte of euery fynne, for *the* 5
 thyrde that is fatisfaccyon he fhall faye. *In via hac qua gradieris firmabo fuper te oculos meos.* I fhall gyde & dyrecte *the* from thyn enemyes with my grace & mercy euer to haue contynuaunce in doynge good werkes. O meruaylous mekeneffe of almyghty 10
 god fhewed vnto fynners whan they flee vnto hym, whiche is fo redy to comforte and graunte them helpe, wherby they may be fure to fcape from ouerflowynge and drownynge in thefe flodes of the tranfytory plea- fures of this worlde, whiche mekeneffe our prophete 15
 remembrynge calleth and exhorteth euery creature to do penance, and where as before he hath fhewed and fpoken moche of it. Fyrft that they whiche be peny- tent are blyffed, they that refufe penance be wretched, whiche alfo be the caufes of doynge penance, how 20
 many partes there be of it, what ftrength penance is of, how moche it is neceffary, the impedymetes of the fame, what remedy for the impedymetes, and how redy almyghty god is at hande to helpe vs. Now after the fhorte expreffynge of all thefe, he is aboute to lyfte 25
 vp the myndes of fynners to the excercyfyng & vfyng of it. Two kyndes there be of fynners whiche refufe to do penance. One is of them that folowe theyr owne pleafure in euery thyng, and as wylde beeftes that neuer were brydled, vfe themfelfe in the vnlawfull 30
 defyre of the fleffhe lyke vnto an hors. The other is of them that hath ben longe brought vp, perauenture till they come to aage in *the* vngracyous cufrome of fynne. And bycaufe they haue ben of olde tyme fo longe in the vfe of the fame they wyll contynue in it 35
 ftyll, and in no wyfe go out of that waye, they be lyke

gift of learning
for confession,

gift of grace for
good works.

[* dd i, back]

David exhorts to
penance.

Profit, causes,
parts, strength,
hindrances, helps,
of penance.

Sinners refuse to
do penance,

either as un-
broken horses,
from wilfulness,

or from long use
of sin,

like a stubborn
mule.

- to a mule. Man that was create in grete honoure, & amonge all creatures lyuyng none but he had theyr face fet streyght to loke vp in to heuen, endued also with reafon and free wyll, fourmed and made lyke vnto
 5 the ymage of almyghty god, ordeyned by his maker to be aboue all other creatures of the worlde, and they also to be at his commaundement. Alas that he on this wyfe hath defourmed and chaunged hymfelfe by fynne vnto an vnreasonable beeft, also forgetyng
 10 almyghty god his maker, hath made hymfelfe lyke to an hors & a mule, forfakynge holfome penaunce offred to hym by our lorde god, wherby he myght haue ben refourmed & brought agayne in to his fyrst state & honour. The prophete therefore wyllynge to excyte
 15 and reyse vp the myndes of fynners that be ouercomen with this vnhappy & myferable blyndnes, speketh vnto them with these wordes. *Nolite fieri sicut equus et mulus quibus non est intellectus.* Be not in wyll to be made lyke to an hors and a mule, folowynge
 20 your owne sensuall pleasure & appetyte, in whome is none vnderstandynge, & ferynge leest but fewe shall here hym, he tourneth his fayenges to god. Truly our mercyfull lorde oftentimes entyfeth by his benefytes many fynners to penaunce. Mathewe whiche was a
 25 toll gaderer, anone as he was called of god forfoke that lyfe and folowed Cryfte. Mary magdaleyne drawn by very loue vnto our blyffed lorde wepte at his fete. Our lorde loked mekely & mercyfully vpon Peter, all
 30 fhamed in hymfelfe & wept bytterly, perauenture whan faynt Anthony herde rede in *the* gofpell at that tyme. *Qui reliquerit patrem et matrem &c.* Who so euer forfaketh theyr fader & moder, fyfter & broder, & the possellyons of this worlde for *the* loue of god shall be
 35 rewarded .C. tymes more for it, whiche is euerlastyng lyfe, he than forfoke al & wente in to wyldernes and
- Man alone of upright form, rational,
 made in God's image,
 to rule other creatures,
 has deformed himself by sin unto an unreasonable beast.
 [* dd 'i]
 David calls men away from sensual appetites.
 Sinners enticed to penance by God's benefits.
 Matthew the toll-gatherer.
 Mary Magdalene.
 Peter.
 St Anthony
 forsook all for the love of God,
 and lived in the desert.

there lyued. All theſe were ſwetely called to penaunce
& many moo *without* nombre. Namely a certayne
preeſt of whome ſpeketh the noble doctour perifiene
was ſyngulerly called & prouoked to be penytent. This
preeſt had many grete gyftes of god, *notwithſtandyng* 5
he euery day fynned more & more & heped ſynne vpon
ſynne, god almyghty for all that leſte hym not ſo, but
ſtyll endued hym *with* newe benefytes, *that* at the
laſt by conſent of all the people he was choſen & made
a byſſhop. Than whan he perceyued the goodnes and 10
mekenes of almyghty god, and remembred alſo how
vnkynde he had ben of longe contynuaunce to his
maker, he ſayd. O blyſſed lorde thou haſt ouercomen
me, thou haſt vtterly bounde me by thy grace and
manyfolde benefytes to be thy ſeruaunt, from hens 15
forth I ſhall neuer go from the. And whiche one of
vs may faye but that he¹ hath ben called to penaunce
by the benefytes of our lorde god, let vs all conſyder
the mercyfull gyftes that god hath gyuen vnto vs. And
here the fayenge of faynt Poule whiche aſketh this 20
queſtyon. *An ignoras quoniam benignitas dei ad
penitentiam te inuitat.* Dooſt thou not knowe
that the goodnes of almyghty god calleth the to pen-
aunce. If we wyll not be brought to penaunce by
theſe fayre meanes, by the grete & manyfolde gyftes of 25
god, let vs at *the* leeſt fere his grete & many greuouſ
punyſſhementes, for ſomtyme almyghty god conſtrayneth
thoſe obſtynate fynners that wyll not be tourned with
fayre meanes by his punyſſhementes, & with them he
deleth mercyfully to chaſtyſe & punyſſhe them in this 30
lyfe. For *the* whiche the prophete cryeth vpon hym
to bringe thoſe that be ſo obdurate & ſturdy & in no
wyfe wyll leue theyr vnhappy cuſtome of ſynne but
make themſelſe in condycyon lyke a wylde horſe & an
aſſe, & to compell them by his punyſſhement to do 35
penaunce, fayenge. *In chamo et freno maxillas*

¹ he 1555. om. 1509.

The noble doctor
Periſenſe tells of
a prieſt highly
endowed by God,
but a grieuouſ
ſinner;

[* dd ii, back]

when elected
biſhop,

he confeſſed him-
ſelf overcome by
God's benefiſts.

God's fauour calls
us to penance.

If God's gifts
cannot draw us,

he ſometimes in
mercy chaſtiſes
us,
that he may con-
ſtrain us by fear
to do penance.

- eorum constringe qui non approximant ad te.*
 Blyffed lorde confrayne those fynners with thy pun-
 yffhementes leffe & more in this lyfe whiche wyll not
 come and drawe nygh to *the* by penaunce. The grete
 5 punyffhementes in this lyfe may be called the censures
 of *the* chirche, as *the* grete curse with other, or tem-
 porall deth. The leffe punyffhementes may be called
 other temporal paynes, as loffe of worldly goodes,
 fekenes with other. It is better for a fynner to suffre
 10 trybulacyon & punyffhement in this lyfe wherby he
 may gete profyte & be rewarded than to be eternally
 tourmented in hell, for all *the* punyffhement there be
 it neuer so sharpe and greuous shall not profyte. Saynt
 Auguftyne fayth. *Hic ure hic seca.* Good lorde
 15 punyffhe me in this lyfe. Syth so good and so holy a
 man defyred of god to be fharpely punyffhed in this
 lyfe, rather than after this lyfe, to thentent he myght
 be able to haue the everlaftyng kyngdome of heuen,
 what shall these obftynate fynners do that neuer wolde
 20 be tourned by the grete benefytes of god. It had ben
 ferre better for them to haue suffred the greteft pun-
 yffhement that myght be in this lyfe. For they shall
 be drawn downe of the cruell tormentours the deuylls
 in to the depe pytte of helle there to be crucyfied
 25 eternally, where shall be wepyng, waylyng, and
 gnastyng of tethe, where also *the* worme of theyr con-
 fcyence shall neuer dye, & that fyre shall neuer be
 quenched, where also parte of theyr payne shall be in
 a pytte full of brennyng lycour, & in fyre and brym-
 30 ftone flamyng contynually. Dauyd fayth *Multa*
flagella peccatoris. Many dyuers and greuous pun-
 yffhementes be for *the* obftynate & harde herted fynner
 that neuer wyll be penytent. But who foeuer in this
 lyfe wyll do penaunce were he neuer so grete a fynner
 35 before (yf he despayre not of forgyuenesse) almyghty
 god shall be mercyfull & forgyue hym. For as faynt

Great and less
punishments in
this life.

The great curse,
[* dd iii]

temporal death.

Loss of goods,
sickness.
Better to bear
profitable pain
here,

than unprofitable
in hell.

Hic ure, hic seca.

The cruel tor-
mentors the
devils.

The pit full of
burning liquor.

No sin too great
to be forgiven.

All the world's
sins are to God's
mercy as a spark
in ocean.

[* dd iii, back]

God will sooner
forgive the worst
of sinners than all
the water in the
sea can quench
one spark of fire.

More pleasure in
penance than in
sin.

The abler the
judge,

and the more
excellent the
thing judged,
the goodlier plea-
sure must be felt
when the thing is
tasted.

The more perfect
the taste,

the more nigh the
thing which has a
pleasant savour is
put to the tongue,
the greater the
pleasure.

Auguſtyn ſayth If all the fynnes of the worlde were
compared to the mercy of god, they be in comparyſon
no more to it than is a ſparke of fyre in *the* grete fee.
And I dare well ſaye to the *fynner be he neuer fo
wycked in his lyuyng, yf at ony tyme in this lyfe he 5
wyll be penytent for it and defyre forgyuenes & mercy
of almyghty god, he of his grete goodnes wyll fooner
forgyue hym than all the water in the fee can quenche
one ſparke of fyre yf it were caſt vpon it, for whan *the*
fynner is very penytent, no thyng remayneth in the 10
foule that may withſtande the infynyte mercy of
almyghty god whiche ſtandeth rounde aboute redy on
euery fyde. The prophete ſheweth the ſame by theſe
wordes folowyng. *Sperantem autem in domino:*
miseriordia circumdabit. The mercy of god 15
ſhall be redy rounde aboute on euery fyde to defende
the fynner that truſteth in hym and wyll do penaunce
for his fynnes. Many there be whiche thynke grete
pleaſure in fynne, & worldly pleaſures. Truly thoſe
wretches be begyled, it is not as they thynke. Doubt- 20
les they that be truly penytent haue more felicyte &
pleaſure in god & godly thynges ferre in comparyſon
aboute al worldly pleaſures. Ferthermore¹ noble and
better that the inwarde knowlege in Iudgyng or dyf-
cernyng is, whiche may be called the vertue of per- 25
cyuyng or takyng, & the more excellent the thyng be
which is Iudged, the greter and goodlyer pleaſure muſt
needes be felte inwardly whan the thyng is taſted,
the nerer that the one be fet and applyed to the other.
Example. The more perfyte that a mannes taſte be, 30
the greter pleaſure ſhall he fele inwardly in taſtyng
of that thyng whiche hath a very pleaſaunt fauoure,
the more nyghe that it be Ioyned & put to *the* tonge.
Than thus, fyth that the vertue & capacitye of our foule
is ferre better & more perfyte than is the vertue of all 35

¹ sic. Read *For the more.*

our other knowleges & alfo of all lyuynge creatures
 befyde, & hath almyghty god & godly thynges the
 more nygh vnto it the clerer that it be purged by due
 penance, it muft nedes folowe that the penytent hath
 5 more fwete Ioye & gladnes inwardly in his foule than
 any other creature lyuynge may haue in all *the* plea-
 fures of this worlde. Whan two thynges be compared
 togyder *the* mooft fure knowlege of theyr diuerfyte
 fhall be had, of one *that* knoweth bothe & fo to ftande
 10 to his Iugement. And doubtles many hath had in
 experyence the pleafures of this worlde, & afterwarde
 hath forfaken them and folowed the waye of bytter
 & fharpe penance. Afke of them whether they haue
 ben more glad inwardly in the penytent lyfe or in *the*
 15 temporall, without doubte they wyll anfwere, in the
 penytent lyfe, in the lyfe of contemplacyon. I thynke
 there be no man but fomtyme hath had the experyence
 of the Ioye & pleafure *that* is in the foule after true
 confeffyon & due penance for fynne. If the fyrft
 20 parte of penance maketh the foule fo glad, how Ioy-
 full fhall it be whan it is made clene thurghout by al
 the partes of penance & no thyng is lefte behynde
 vnpurged. Therefore the prophete fayth. *Letamini in*
domino et exultate iusti: et gloriamini omnes
 25 *recti corde.* He reherfeth thre maner of Ioyes.
 Fyrft they be Ioyfull-whofe fynnes be done away by
 contricyon, whiche may be called the inwarde Ioye for
 the graunte of theyr petycyon. Secondly they be more
 glad whan theyr fynnes be couered & put out of know-
 30 lege by confeffyon, & this may be called the Ioye
 fhewed outwardly by Ioyfull mouyng of the body.
 And thyrddy they be mooft gladde whan theyr fynnes
 be fo clene done away by fatyffaccion, *that* no token
 may be feen or knowen of them, & this may be called
 35 the Ioye euer to be excercyfed in *the* laude & prayfe of
 god for his mercyful goodnes. The prophete applyeth

So with the
 spiritual taste of
 God.

[* dd iv]

The penitent has
 gladness in his
 soul.

To compare two
 things we must
 know both.

Penitents, having
 known worldly
 pleasure and
 sharp penance,

are more glad in
 the penitent life.

Joy in the soul
 after true con-
 fession.

Joy of confession,

of contrition,

of satisfaction.

Rightwise people either have contrition [* dd iv, back] with purpose of confession,

or after contrition and confession have been clean assailed by their ghostly father.

God can ask no more of them.

Rightwise by contrition and confession, perfect by satisfaction.

Psalm xxxviii.

The nativity of our lady and the first part of this third penitential psalm to be treated of in one sermon.

[* ee i]

Night of sin after the fall,

the two fyrst Loyes to ryghtwyse people, they may be called *ryghtwyse whiche haue very contrycyon with a full purpose to be confessed, or elles they be called ryghtwyse that after very contrycyon had & hole confessyon made, be affoyled clene from synne of theyr 5 ghostly fader, for they be Iustyfyed by *the* sacrament of penaunce whiche toke effycacy & strength by the blode and passyon of cryfte. They be called Recti corde that haue made sathyffacyon so plentefully that god can aske no more of them. For this our prophete 10 sayth. *Letamini in domino et exultate iusti: et gloriamini omnes recti corde.* Ye that be made ryghtwyse by very contrycyon and true confessyon Loye in our lorde. And ye that be made perfyte by due sathyffacyon Loye ye eternally in our lorde. 15

Domine ne in furore posterioris. prima pars.

Meruayle no thyng all though we begynne not our fermon with the thyrd penitencyal psalme in ordre. For or euer we toke vpon vs to declare *the* two fyrst penyten- 20 cyall psalmes our promyse was somewhat to speke of the natyuyte of our blyffed lady at the daye, whiche purpose wyllynge to kepe, also defyred of our frendes to folowe thordre of the psalmes, though it femed to be harde for vs so to do. Notwithstandynge by the 25 helpe of our bleffyd lady we haue attempted the mater & made *the* fyrst parte of this psalme to agre with our fyrst purpose.

¶ *Que est ista que progreditur quasi aurora confurgens.* 30

After the offence of our fyrst faders Adam & Eue all the worlde was confounded many yeres by derkenes and the nyght of synne of the whiche derkenes and nyght a remembraunce is made in holy scrypture oftentimes. Notwithstandynge many that were the very 35

feruauntes & worfhyppers of almyghty god to whome
 the fayd derknes and nyght of fynne was very yrkfome
 and greuous, had monycyon that the very fonne of ryght-
 wyfnes fholde fprynge vpon al the worlde and fhyne to
 5 theyr grete and fyguler comforte and make a meruayl-
 ous clere daye. As the prophete zacharie fayd and
 prophecyed of cryfte. *Vifitauit nos oriens ex alto,*
illuminare his qui in tenebris et in vmbra mor-
tis fedent. Our blyffed lord hath vyfyted vs from
 10 aboue to gyue lyght vnto them whiche fyt in derknes
 & in the fhadowe of deth. Also cryfte in the gofpel
 of Iohan fayth. *Abraham vidit diem meum et gau-*
ifus eft. Abraham fawe my daye wherby he was
 made gladde & Ioyfull. The naturall daye whiche we
 15 beholde fholde rather of congruence be called the daye
 of the fonne, of whome he hath his begynnyng than our
 daye. So this fpyrytuall day wherin fpyrytuallly we
 lyue vnder the cryften fayth whiche by the fonne of
 ryghtwyfnes hath brought forth Ihefu cryft, fholde be
 20 called more properly the daye of hym than of vs.
 Cryfte our fauyour called it his daye fayenge. *Vidit*
diem meum. Abraham fawe my daye. Abraham
 fawe not the prefent daye of Cryfte as the apoftles dyde,
 he had onely the fyght of it in his foule by true hope
 25 that it fhold come, notwithstandinge *he & many other
 defyred gretly to fe this fpyritual fonne and the clere
 day of it. Our fauyour fayd to his apoftles. *Multi*
reges et prophete voluerunt videre que vos
videtis : et non viderunt. Many kynges and pro-
 30 phetes wolde fayne haue feen the myftery of myn incar-
 nacyon whiche ye fe, and yet they dyde not, and what
 meruayle was it yf they that laye in derkenes and in
 the blynde nyght of fynne wherin noo pleafure was to
 flepe and take refte to defyre feruently and abyde the
 35 fpryngyng of the bryght fonne our fauyoure. Holy
 faders before the incarnacyon whiche meruayloulfly

very irksome to
God's servants.

The sun of right-
wiseness foretold,

by Zechariah,

foreseen by Abra-
ham.

The natural day
of the sun.

The spiritual day
of the sun of
rightwiseness,

seen in Abraham's
soul by true hope.
[* ee i, back]

Kings and pro-
phets in the blind
night of sin de-
sired feruently
the springing of
the bright Sun our
Saviour,

irking the works
of darkness.
After long delay,

when time was
hovable,
God caused this
Sun to give light
to the world.

Between the
horrible darkness
and the clearness
of the sun,
came the morn-
ing, as a mean
between the two.

In nature the
morning comes
between darkness
and broad day-
light.

[* ee ii]

Scripture tells us
that between the
darkness and the
creation of the sun
a certain mean
light was made.

Reason tells that
when a thing is
changed into its
opposite, it passes
through inter-
mediate stages.

Cold water to

yrked and despyfed the werkes of derkenes and the
nyght of fynne. Everychone of theym dayly and con-
tynually prayed that the very fonne of ryghtwyfnes
myght sprynge in theyr tyme. Neuertheleffe theyr good
hope & trust of it was dyfferred many yeres, and at the 5
last whan tyme was houable¹ and conuenient in the
fyght of almyghty god, he caused this clere fonne for
to gyue lyght vnto the worlde. Notwithstandynge it
was done in a Iuste and due ordre. For of a trouth it
had not ben femynge & well ordred that after so grete and 10
horryble derkenes of the nyght, the meruaylous clerenes
of this fonne fholde have ben fhewed immedyatly. It
was accordynge of very ryght that fyrst a mornynge
fholde come bytwene whiche was not so derke as the
nyght, neyther so clere as the fonne. This ordre agreeth 15
bothe to nature, scrypture, and reason. Fyrste by the
ordre of nature we perceyue that bytwene the derkenes
of the nyght and the clere lyght of the daye, a certayne
meane lyght cometh bytwene the whiche we calle the
mornynge, it is more lyghter and clerer than is the 20
nyght, all be it the fonne is moche more clerer than
it. Euary man knoweth this thyng well, for dayly
we haue it in experyence. ¶ Holy scrypture also techeth
that in the begynnyng of the worlde whan heuen and
erth fholde be create, all thynges were couered with 25
derkenes a longe feason, and or euer the fonne in his
very clerenes gaue lyght to the worlde, a certayne meane
lyght was made whiche had place bytwene derkenes and
the very clere lyght of the fonne. This is well fhewed by
Moyfes in the begynnyng of genesis. ¶ Reason also 30
whiche fercheth the knowlege of many caufes fyndeth
whan one thyng is chaunged in to his contrary as from
colde to hete, it is done fyrst by certayne meanes or by
certayne alteracyons comynge bytwene. ¶ Water whiche
of his nature is very colde is not fodeynly by the fyre 35

¹ behouable 1555.

made hote to the vttermoſt, but fyrſte cometh bytwene
 a lytell warmeſes as we myght fay luke warme, whiche
 is neyther very hote nor very colde, but in a meane by-
 twene both. ¶ An apple alſo whiche firſt is grene waxeth
 5 not fodeynly yelowe, but fyrſte it is ſomwhat whyte
 bytwene grene and yelowe indyfferent. Thus we per-
 ceuyue by reaſon that it was not conuenyent this grete
 clerenes of the ſonne our ſauour ſholde haue ben ſhewed
 fo ſoone and immedyatly after fo ferefull and the derke
 10 nyght of fynne, without ryfyng of the mornynge whiche
 is a meane bytwene bothe. Syth it is ſo than that
 Iuſte & ryght ordre wyll it be ſo, and alſo it is accord-
 ynge for a wyſe man ſoo to ordre it, who wyll doubt
 but the wyſdome of our lorde god vnable to be ſhewed
 15 kepte this due and reaſonable ordre namely in his werke
 wherby. *Salutem operatus eſt in medio terre.*
 he wroughte helthe in the myddes of the erth. Syth
 alſo he kepte the fame in all his operacyons as faynt
 Poule wytneſſeth fayenge. **Quecunq̄e ordinata*
 20 *funt: a deo funt.* All thynges well ordred be by
 the ordynaunce of almyghty god. Ferthermore bycauſe
 this mater ſholde be expreſſed more openly we ſhall
 endeuoyre our ſelſe to ſhewe by *the* thre reaſons afore
 reherſed *that* this blyſſed lady moder to our ſauour
 25 may well be called a mornynge, fyth before her none
 was without fynne. After her *the* mooft clere ſonne
 cryſt Iheſu ſhewed his lyght to the worlde, expulſynge
 vtterly by his innumerable clerenefſe theſe derkenefſes
 wherin all the worlde was wrapped and couered before.
 30 We ſe by experyence the mornynge ryfeth out of
 derknes as the wyſe man ſayth. *Deus qui dixit te¹*
tenebris ſplendefcere. Almyghty god commaundeth
 lyght to ſhynne out of derkenes. The clerke Orpheus
 meruayled gretely of it fayenge. *O nox que lucem*
 35 *emittis.* O derke nyght I meruayle fore that thou

become hot muſt
 firſt be made
 lukewarm.

Green apples turn
 white firſt, then
 yellow.

So the clearneſſe
 of the ſun our
 Saviour did not
 follow immedi-
 ately on the fear-
 ful night of ſin,
 but the morning
 roſe firſt as a
 mean between
 both.

[* ee ii, back]

Our lady a morn-
 ing, before whom
 none was without
 ſin,
 after whom the
 moſt clear Sun
 expulſed the
 darkneſſes where-
 in all the world
 was wrapped.

Light out of
 darkneſſe,
 a marvel to the
 clerk Orpheus.

¹ *sic.* In ed. 1555 et. Read *lucem de tenebris.*

The spotless
virgin shining
out of sinners
wrapped in dark-
ness.

The Sun Christ
brought forth of
the morning.

Christ born of the
virgin defiled her
not, but replete
her with much
more grace.

[* ee iiii]
The sun cause of
the morning, not
the morning of
the sun;
Christ of Mary,
not Mary of
Christ.

In the beginning
the earth was
covered with
darkness;

the first day
light was made,

on the fourth the
sun.

Heaven and earth
types of man and
woman;
for woman is sub-
ject to man,

bryngest forth lyght. And of a trowth it is meruayle
to mannes reason that lyght fholde fprynge out of
derkenes. Soo in lyke maner we may meruayle of this
blyffed virgyn, she beyng clene without spotte of ony
maner fynne, notwithstandinge fholde fhyne and 5
orygynally come of fynners that were couered and
wrapped in derkenes & the nyght of fynne. Also after
the mornynge the sonne aryfeth, in maner as it were
brought forth and had his begynnyng of the morn-
ynge, lyke wyfe our fauyour cryft Ihesu was borne and 10
brought forth of this blyffed vyrgyn & spredde his lyght
ouer all the worlde. We also perceyue lyke as the
sonne ryfeth of the mornynge & maketh it more clere by
theffufyon of his lyght. So cryft Ihesu borne of this
vyrgyn defyled her not with ony maner spotte of fynne 15
but endued and replete her with moche more lyght and
grace than she had before. Laste all though it semeth
the mornynge to be cause of the sonne, notwithstand-
ynge the sonne without doubte is cause of it. And in
lyke wyfe all though this blyffed vyrgyn brought forth 20
our fauyour Ihesu, yet he made her and was cause of
her bryngynge in to this worlde. Thus ye perceyue by
nature *that* this blyffed virgyn may well be lykened to
a mornynge. The same shall be shewed yf we reherse
the ordre of fcripture. It is spoken in genesye 25
that fyrst almyghty god made heuen and erth. The
erth was voyde and defolate, all was couered with
derknes, and the fpyryte of god was borne alofte.
Than almyghty god commaunded the fyrst daye by his
worde only that lyght fholde be made, and anone lyght 30
was made, and after that the fourth¹ day the sonne was
create. This we rede in *the* begynnyng of genesys.
But let vs now shewe what it fygnifyeth for our pur-
pofe. Fyrste heuen & erth may fygnifye to vs man &
woman, for *the* woman is subiecte to the man, lyke as 35

¹ fourth 1509. fourth 1555.

the erth is to heuen, woman is also bareyne & lackynge
 fruyte without *the* helpe of man. And *the* erth with-
 out *the* influence¹ of heuen is bareyne & voyde of al
 fruyte. Semblably euery generacyon of man from the
 5 creacyon of Adam was wrapped & couered with the derk-
 nes of fynne, & though the spyryte of god was euer aloft
 redy to gyue grace, for all *that* none was founde able to
 receyue it vnto *the* tyme this blyffed virgyn was or-
 deyned by *the* hole trynyte to sprynge & to be brought
 10 forth in to the worlde, which by *the* prouydence of al-
 myghty god was surely kepte & defended from euery
 spotte & blemyshe of fynne, so *that* we may well faye
 vnto her. *Tota pulchra es amica mea & macula*
non est in te. O blyffed lady thou arte all fayre &
 15 without spotte or blemyshe of fynne. The aungell at
 her salutacyon sayd. *Aue plena gratia.* Heyle full
 of grace, this blyffed virgyn full of the bemes of grace
 was ordeyned by god as a lyght of *the* mornynge &
 afterwarde brought forth *the* bryght fhynynge sonne
 20 with his manyfolde bemes our fauyoure Cryfte. *Qui*
illuminat omnem hominem venientem in hunc
mundum. Whiche gyueth lyght to euery creature
 comynge to this worlde. Take hede how conuenyently
 it agreeth with holy scrypture this virgyn to be called
 25 a mornynge. Also where as reason of a congruence
 wyll that bytwene two contraryes a meane must be had,
 maketh meruayloufly wel *that* this virgyn may be called
 a mornynge, for lyke as *the* mornynge is a meane by-
 twene *the* grete clerenes of *the* sonne & *the* vgfome derke-
 30 nes of the nyght. So this blyffed & holy virgyn is the
 meane bytwene this bryght sonne our fauyour and
 wycked fynners, & a partetaker of bothe, for she is *the*
 moder of goddes sone & also *the* moder of fynners. For
 whan our fauyour cryfte hanged vpon the croffe he
 35 commended & lefte to this blyffed virgyn faynt Iohan

and without him barren.

All mankind sinners before Mary.

who was spotless.

[* ee iii, back]

Mary the morning brought forth Christ the Sun.

Why Mary is called a morning.

The morning a mean between daylight and ugsome darkness.

Mary the mean between sinners and the Saviour.

¹ influente 1509.

the euangelyft as her fone, fayenge to her. **Mulier ecce**
filius tuus. Woman beholde thy fone. And vnto
 Behold thy son. **faynt Iohan he fayd. Ecce mater tua.** Beholde thy
 Behold thy mother. **moder.** Iohan by interpretacyon is to faye *the* grace
 John ' the grace of God, ' for by God's grace, of god, fygnfyenge that by goddes grace & not by theyr 5
 not by merit, owne merytes fynners be made *the* inherytours of the
 sinners have Mary for their mother. heuenly kyngdome, fynners therefore be commended to
 this virgyn mary as to a moder, fhe is moder of fynners.
 St Austin says there is a noble kindred between Mary and sinners. Saynt Auftyn fayth it femeth to be a noble kynrede
 bytwene this blyffed virgyn & fynners, for fhe receyued 10
 al her goodnes for fynners, fynne was caufe why fhe
 was made the moder of god. Also yf we haue taken
 If we have goodness, it is by her. ony goodnes we haue it all by her. Therefore of very
 ryght this holy virgyn mary is the moder of 'fynners.
 [* ee iv] All cryftes chirche calleth her **Mater miserorum,** 15
 the moder of wretched fynner. She is also the moder
 of mercy for cryft is very mercy. The prophete fpek-
 ynge of hym fayth thus. **Deus meus misericordia**
mea. My god & my mercy. Cryft is very mercy,
 Christ is very mercy, she the mother of mercy, fhe is *the* moder of cryft, therefore *the* moder of 20
 mercy, for this caufe as we fayd before fhe muft
 nedes be a meane bytwene *the* mercy of god & the
 a mean between Christ and sinners, wretchednes of fynne. Bytwene cryft mooft innocent
 & wretched fynners. Bytwene the fhynyng light
 between light and darkness. & blacke derknes, fhe is also *the* meane bytwene the 25
 bryght fonne of the daye, & the derke cloude of the
 nyght. None was borne before her without fynne,
 None before her born without sin. eyther mortall, venyall or orygynall. Many before were
 men of grete vertue & holynes, as Ieremye & Hely
 The holiness of Jeremy and Hely hid under a cloud. *with* other, but bycaufe they were not clene without 30
 euery spotte of fynne, theyr vertue & holynes was hyd
 in maner as vnder a cloude. And the holy aungelles
 The angels marvel at Mary's spotless light. remembrynge this mater beholdyng this light to fhewe
 forth without ony spotte of derknes after fo longe
 contynuaunce of the derke nyght of fynne, fayd eche 35
 one to other with an admyracion or meruaylynge. **Que**

est ista que progreditur quasi aurora confurgens.
 What is she whiche gooth forth as a ryfyng mornynge.
 Therefore fyth this blyffed lady Mary as a mornynge
 gooth bytwene our nyght & the daye of cryft, bytwene
 5 our derknes & his bryghtnes, and laft bytwene the
 myfery of our fynnes & the mercy of god, what other
 helpe fholde rather be to wretched fynners wherby they
 myght foner be delyuered from theyr wretchednes &
 come to mercy, than by the helpe of this blyffed virgyn
 10 Mary, who may come or attayne from one extremyte
 vnto an other without a meane bytwene bothe. Let vs
 therefore knowlege to her our wretchednes, afke her
 helpe, she can not but here vs, for she is our moder, she
 fhal speke for vs vnto her mercyfull fone & afke his
 15 mercy, & without doubte he fhall graunte her petycyon,
 whiche is his moder & the moder of mercy. Let vs
 therefore call vnto her fayenge. O mooft holy virgyn
 thou arte the moder of god, moder of mercy, the moder
 also of wretched fynners and theyr fynguler helpe, com-
 20 forte to all forowfull, vouchefauē to here our wretchednes
 & prouyde a conuenient & houable¹ remedy for the
 fame. But what myferyes fhall we mooft fpecyally
 fhewe vnto her. Truly the comyn wretchednes of all
 fynners whiche the chirche hath taught vs ofte to haue
 25 in remembraunce, whiche also the prophete Dauyd hath
 defcrybed in the thyrdē penytencyall pfalme wherof we
 fshall now speke. And as the woman of chanane when she
 prayed to our lorde was not herde anone notwithstanding
 ynge his dyfcyple hauynge pyte and compaffion fpake
 30 to cryft theyr mayfter for her. So we now leest pera-
 uenture our merciful lorde herde not our prayers in the
 other pfalmes before bycaufe of our greuous fynnes. Let
 vs tourne our prayer to his mooft merciful moder be-
 fechyng her to fhewe mercy & call to almyghty god
 35 for vs as our aduocate.

Mary the mean
whereby we attain
to mercy.

Let us ask her
help,
[* ee iv, back]
as our mother
she cannot but
hear us and speak
for us to ner Son.

Prayer to Mary
for a hovable
remedy for our
wretchedness.

The woman of
Canaan was not
heard till the
disciples spoke to
their Master for
her;
so, in case our
former prayers
were unheard be-
cause of our sin,

let us beseech
Mary to be our
advocate.

¹ behouable 1555.

¶ Que est ista que progreditur
quasi aurora confurgens.

¶ We fhall marke thre condycyons of the mornynge whiche may well be applyed to this blyffed virgyn.

The morning
(1) mild and oulet,

¶ Fyrft yf the mornynge be fayre it is milde and 5
quyete without trouble of wynde, ftormes, or tempefte.

(2) puts away the
black cloud of
night.

¶ Also by lytell and lytell it ryfeth vpwarde aboute *the*
derknes, puttynge awaye *the* blacke cloude of *the* nyght.

(3) is clear with-
out mists.

Thyrdly it is bryght ane¹ clere without cloudes or
myftes. This bryght & holy virgyn had all thefe con- 10
dycyons. Fyrft fhe was meke & mylde in her foule,

[* ee v]

Mary,
(1) meek and mild,
without blast of
pride, or storm of
wrath ;
(2) enhanced her-
self above sin's
darkness, break-
ing the serpent's
head ;
(3) is without all
darkness of ignor-
ance.

fo that neyther blaft of pryde neyther ftorme of wrath
was in her, but alwaye fhe was gentyll lowly and
meke. Secondly fhe enhaunced herfelfe ferre aboute
the derknes of fynne puttynge vnderfote thoccafyon of 15
it, fhe alfo brake his heed whiche was the caufe & en-
creafer of fynne. Thyrdly fhe was a bryght & clere
virgyn without all derknes of ygnoraunce. Of thefe
condycyons many thynges may be fayd to the laude
& prayfe of this blyffed virgyn, yf we entended fo to 20

Our mind at this
time not to speak
of her lauds,

do. But our purpofe is otherwyfe fet, our mynde at
this tyme is not to fpeke of her laudes whiche no crea-
ture can fufficyently exprefse, but we purpofe to make
our prayers to that blyffed moder & mayde, *that* fhe of
her goodnes vouchefane to helpe vs in our myferyes. 25

but to make our
prayer to her.

Three kinds of
wretchedness in
us contrary to
three virtues in
her.

For in vs be thre kyndes of wretchednes contrary to
the thre vertues in her fpoken of before. Fyrft the
myfery of fere and drede wherby our foule is neuer in
reft but alwaye troubled & fhaken with that grete
ftorme & tempeft. Secondly *the* myfery of bondage 30
& feruytude to fynne, that is whan any perfone is made
fubgete and caft downe by the grete weyght of it.
Thyrdly the myfery of ygnoraunce & blyndnes wherby
the lyght of trouthe and good knowlege is withdrawn
from vs & hydde as vnder a cloude. Let vs now 35

1. Fear.

2. Bondage to sin.

3. Ignorance.

¹ sic. and 1555.

- therefore afke helpe of this mooft holy virgyn whiche
 obteyneth qualytees & condycyons alwayes contrary to
 thefe myferyes. All thefe wretchedneffes be reherfed
 of *the* prophete Dauyd in this thyrde penytencyal
 5 pfalme as ye fhall vnderftande by dylygent gyuyng
 hede to our fayengs. ¶ Many troubles & vexacyons
 aryfe in vs ayenft *the* tranquyllyte of this mylde morn-
 ynge, fome cometh by fere of the eternall punyffhe-
 ment of god, fome for drede of the paynes of purgatory,
 10 fome be caufed of our bodyly dyfeafes whiche we fuffre
 for the gylte and offence of our fyrft 'fader, Adam,
 fome by the remembraunce of deth vncertayne that
 nedes muft folowe at *the* laft after all thefe greuous
 vexacions. Many alfo be caufed by fere of the tem-
 15 porall punyffhement of god excercyfed in this lyfe for
 our trespaffes, & laft by *the* vglomnes of our fynnes
 many trybulacyons be engendred in our foules, by *the*
 whiche fynnes we haue deferued punyffhement of
 goddes vengeance. Of a trouth one of thefe vexa-
 20 cions fomtyme troubleth *the* myndes of fynners. Our
 prophete remembreth them by ordre. The fyrft per-
 turbacyon or trouble whiche is caufed by fere of the
 punyffhement of god euerlaftyngly to be vfed vpon
 dampned fynners, muft nedes prycke the mynde and
 25 confcyence of the fynner, for whan that eternall pun-
 yffhement fhall appere and be fhewed, the counten-
 aunce of god fhall be fo formydable and ferefull that
 in the tyme whan myferable fynners fhall ftande in his
 fyght they fhall thynke themfelfe fet in a brennyng
 30 forneyfe of fyre. As it is fayd in holy fcripture.
*Pones eos vt clibanum ignis in tempore vultus
 tui.* Blyffed lorde thou fhalt at the daye of Iuge-
 ment fet all wretched fynners as a clewe or a grete
 hepe of fyre for fere of beholdynge thy ferefull coun-
 35 tenaunce, the worde whiche he fhall fpeke to them at
that tyme fhall be fo fharpe and vehemently bytynge,

David here re-
 hearses all these
 wretchednesses.

Fear of hell and
 of purgatory,

bodily disease due
 to Adam's guilt,
 [* ee v, back]

remembrance of
 death.

Fear of God's
 temporal punish-
 ments in this life,

ugliness of our
 sins deserving
 vengeance.

Fear of everlast-
 ing punishment

must prick the
 conscience,

for the counten-
 aunce of the Judge
 will be formidable
 as a burning furn-
 ace of fire.

A clew or grete
 heap of fire.

Words of doom
 vehemently bit-
 ing,

more dreadful
than a thousand
deaths.

Go from me, ye
cursed.

[* ee vi]

Outcasts from the
face of God,
cast down into
eternal fire with
the devils.

David cried to God
to save him from
hell;

so let us pray
Mary to be a
mean and media-
trice between her
Son and us,

that we may be
saved from cruci-
fying in hell fire.

II. The fire of
purgatory more
grievous than any
pains of this life,

says St Austin.

Pains of stone,
strangury, flux.

in so moche they shall coueyte or defyre rather to dye
a thousand tymes than to here it, whan he shall openly
gyue sentence on them sayenge. *Discedite a me*
maledicti in ignem eternum qui paratus est
diabolo & angelis eius. Goo fro me ye cursed 5
fynners into euerlastyng fyre whiche is prepared for
the deuyll and his aungelles. O meruaylous sharpe
sayenge. O worde more perfyng than a double edged
swerde, what creature shall not fere to be separate
from the face of god, from heuenly glory, from the 10
felawshyp & company of fayntes, & to be cast downe
in to eternall fyre with those ferefull & cruell deuylls.
The prophete therfore feryng this euerlastyng pun-
nyshment begynnyng his psalme cryenge to almyghty
god, sayenge. *Domine ne in furore tuo arguas me.* 15
Blyffed lord punyssh me not in thyn euerlastyng
punysshment. Let vs do in lyke maner makyng our
prayers to this blyffed virgyn sayenge. O blyffed lady
be thou meane & mediatrice bytwene thy sone and
wretched fynners that he punyssh vs not euerlastyngly. 20
If peraventure we be delyuered by the infynyte mercy
of god from crucyfying in the fyre of hell. Yet there
is an other fyre to be fered, that is to say the fyre of
purgatory whiche fyre is so hote and full of dyerfyte
of payne, that all tourmentes and dyseases of this worlde 25
be no thyng to be compared to it, whiche thyng holy
faynt Austyn confermeth by these wordes sayenge.
Ille ignis grauior est quam quicquid homo pati
potest in hac vita. The fyre of purgatory is more
greuous than ony payne man may suffre in this lyfe. 30
Alas we wretched fynners what harde sayenge is this.
Be there not some greuous paynes in this lyfe. Those
that be vexed with the stone, strangury, and the fluxe,
fele they not meruaylous grete paynes whan they can
not kepe themselfe from waylyng & cryenge out for 35
forowe, what shall I saye of the whiche suffre payne

- in the heed, tothe ache, & akyng of bones, do they
 not fuffre grete paynes, & alfo marters of whome many
 were flayne, fome boiled, an other fawed a two, an
 other torne with wyld beeftes, an other rofted on *the*
 5 fire, an other put in to fealdyng hote pytche & rofyn,
 dyde they not fuffre bytter payne. Notwithftandyng
 to be punyffhed in the fyre of purgatory is ferre more
 greuouſ payne than all theſe we haue reherfed, what
 meruayle is it than yf the fere of fo grete & paynfull
 10 fyre trouble vs fynners, wherfore it foloweth *Et ne in*
ira tua corripias me. Blyffed lorde fayth Dauid
 correcte me not in *the* fyre of purgatory. So let vs
 call vnto our blyffed lady prayenge her to be meane for
 vs *that* her ſone our Iudge not onely punyffhe vs not
 15 in *the* paynes of hell whiche be euerlaftyng, but alfo
that he correcte vs not in *the* paynes of purgatory
 whiche haue an ende. ¶ The thyrde trouble that we
 fuffre ryfeth & is cauſed of the woundes inflycte and
 beyng in our body for *the* fynne of our fyrft parentes.
 20 For whan Adam was fet in paradyſe a place of grete
 pleafure volupty & reft, almighty god thrette hym
 fayenge, whatfoeuer tyme he taſted of *the* forboden
 tree, he fholde be wounded. *Quod tam ei quam*
vniuerſe poſteritati eius mortem inferret.
 25 Whiche fholde be a mortall wounde bothe to hym &
 all his poſteryte. Almyghty god had his bowe redy
 bent wherwith he fholde ſtryke hym, of the whiche
 bowe is wryten in an other place. *Tetendit arcum*
ſuum. God hath bent his bowe, for all this, Adam
 30 attempted *the* mater fell to fynne, whome anone
 almighty god dyde ſmyte, the vehemence of the whiche
 ſtroke, all we that came of hym do fele, the woundes
 of it abyde ſtyll in vs not clene made hole, all though
 they be hyd & couered, wyll ye knowe whiche be the
 35 woundes. Let vs be hungry a lytell whyle, and anone
 we fhall fele the penurye of hungre. *Abſteyne from*

Headache, tooth-
ache;
martyrs boiled,

sawn aſunder,

torn by wild
beaſts,
roaſted or thrown
into ſcalding
pitch and roſin.

[* ee vi, back]
Yet the pains of
purgatory are
more grievous far.

David prayed
againſt purga-
tory; and ſo let
us beg of Mary
to be a mean for
us that her Son
correct us not in
purgatory.

III. Wounds in
our body for
Adam's ſin.

Paradiſe a place
of volupty.

The forboden tree.

God's bow redy
bent.

Adam ſmitten
anon for his ſin;

we all feel the
vehemence of
that ſtroke.

Hunger,

thirst, drynke, anone cometh thyrste. Go a fote many myles,
 weariness, anone cometh weryneffe. Put your fynger nygh the
 impassible heat, fyre, & full foone fhall ye fele impaffyble hete. Ete
 unwholesome vnholfome metes, & anone cometh sekeneſe. By theſe
 meats. woundes afore fayd without doubte we be brought to 5
 [* ee vii]
 These wounds dethe, yf the body be not foone remedyed. Adam
 Adam wanted wanted all theſe woundes or euer almyghty god dyde
 before God struck him; we too ftryke hym. And we alfo fholde haue wanted them
 should have yf that ſtroke had not ben, we all be wounded by his
 wanted them, if that ſtroke had not been. ſtroke, wherfore the prophete fayth. *Quoniam fagitte* 10
 not been.
 God's arrows tue infixe ſunt michi. Blyſſed lorde thyn arowes
 ſtick faſt. be ſtycked in me, yf perauenture theſe arowes myght
 be plucked awaye by ony medycyne, or by craſte we
 myght be made hole of our woundes, and ſo to ſcape
 dethe, whoſe fere troubleth vs without meſure in this 15
 IV. Fear of death fourth place, *the wyfe man fayth. O mors quam*
amara homini habenti pacem in ſubſtancia ſua.
 bitter to men O deth how bytter arte thou to a man hauynge peas
 who have this world at their with his ſubſtaunce of worldly goodes, or elles thus,
 will, that hath this worlde at his wyll, whiche vſe theſe 20
 who have not in worldly pleaſures meryly, they knowe not, they haue
 mind what is behind in the world to come. not in mynde what is behynde in the worlde to come.
 Alas how greuouſ and bytter is to them the remem-
 Death's arrows braunce of dethe, whoſe dartes or arowes may not be
 expulſed by no expulſed by ony craſte, we can not fynde the meanes 25
 craft. by ony medycyne to hele our woundes, we muſt nedes
 dye, and dayly we drawe nygh dethe more and more.
 Omnes morimur. All we dye, or be dyenge.
Morior a verb Scrypture fayth this verbe *morior* after faynt Auguſtyne
 undeclined in is vndeclyned, fygnefyenge *that* no creature may eſcape, 30
 Scripture, ſays St Auguſtine. flee, or declyne from deth, our lorde hath ſo greuouſly
 The dint of God's ſtryken vs with the dynte of his arowes, wherfore our
 arrows. prophete fayth. *Et confirmaſti ſuper me manum*
tuam. Lorde thou haſt perced and fyxed thyn
 arowes ſo fore in me that my wounde is ſo grete & 35
 without cure I can not eſcape but nedes muſt dye.

- We sayd the fyfth perturbacyon cometh for fere of
 goddes punyffhement, whiche the prophete calleth in
 this pfalme. *Faciem ire dei*. For by these wordes
Furorem dei is vnderstande *the euerlastyng* punyffhe-
 5 ment vpon them whiche be dampned. By these wordes
Faciem ire dei is vnderstande temporall punyffhe-
 mentes in this lyfe, whiche temporall punyffhementes
 causeth vs also to be in trouble. For what creature
 remembryng fo many punyffhementes done vpon
 10 synners in this lyfe bodyly, & perauenture for lesse
 offences than he hymselfe hath done, can be without
 fere, leest he sholde suffre the same or more greuous
 for his owne offences. Adam ayenst the commaunde-
 ment of god tafted but one apple, and anone he was
 15 cast out from the goodly gardeyne of paradyse in to this
 erthe full of breres and brembles. It semeth but a
 small mater, and also he, and all his posteritye euer after
 were made mortall. Alas how many tymes haue we
 synners broken the commaundementes of god. The
 20 people of Irael ledde by Moyfes through the deferte,
 whan it was so they had eten no flesshe of many dayes.
 At the last they defyred to ete of the egypcyens flesshe
 lyke as it was theyr customable mete before, almyghty
 god gaue them theyr defyre. But *Quoniam adhuc*
 25 *esca fuit in ore eorum : ira dei descendit super*
eos. Whyles they were etyng and mete in theyr
 mouth, the punyffhement of god fell vpon them, and a
 grete parte of them were slayne. Afterwarde the same
 people made wery by a longe Iourney, grudged in theyr
 30 myndes ayenst our lorde, wherfore sodayne fyre fell
 vpon them, and vtterly brente & destroyed the later
 parte of theyr hooft. Haue not we commytted many
 more greuoufer offences than these be? Yes truly.
 For whan we lacked no mete but had grete plente of
 35 it, haue we not for all that defyred more delycate metes
 not content with fuche as we had, hath not a lytell

V. Fear of tempo-
 ral punishment
 [* ee vii, back]
 ('the face of God's
 wrath').

Seeing the bodily
 punishments
 endured by others
 for less offences
 than we have
 committed,
 we cannot but
 fear.

Adam for tasting
 one apple was
 cast out among
 briars and bram-
 bles ;

he and his pos-
 terity became
 mortal.

The Israelites,

desiring to eat of
 the fleshpots of
 Egypt,

had their desire,

but while the
 meat was in their
 mouths, great
 part of them were
 slain ;

when they
 grudged against
 our Lord sudden
 fire burnt many
 of their host.

We have com-
 mitted grievoufer
 offences.

[* ee viii]

We desire more
 delicate meats,

are weary of going to church there to serve God and hear wholesome doctrine.

Let us therefore fear as David's flesh trembled for fear.

Happy those who have no spot of actual sin.

Inward strife in the sinner, his polluted conscience makes him afraid to look upon himself. An unclean conscience painful as the torments of hell.

Many have slain themselves in remorse.

A Roman woman called Lucrece. The three parts of the soul beholding the ugly monster of sin,

accuse each other:

(1) memory should have kept in mind holy monitions;

[* ee viii, back]
(2) reason should have resisted more busily;

(3) will runs too much on his own bridle.

bodyly labour ben tedyous to vs, as to go vnto the chyrche there to abyde to be at the feruyce of god, and to here holfom doctryne, whiche of vs herynge these offences beyng culpable in them wyll not fere the punyffhementes of god bothe in this lyfe & after. 5
Namely whan this holy prophete fo dyde, in fo moche he fayth his fleffhe trembleth for fere. Non est fanitas in carne mea. Blyffed lorde I haue none helth in my fleffhe, it trembleth for fere of thy punyffhementes. They be very happy & blyffed whiche neuer defyled 10 themfelfe with fynne, but alwaye hath kepte them clere without ony spotte of it, as touchyng actuall fynne, for truly they haue grete rest in theyr foules, & they that haue done *the* contrary fele in themfelfe an inwarde ftryfe whan they remembre themfelfe in theyr 15 lyuyng, for fuche as hath polluted *conscyence* gyue them to other besynes rather than to loke vpon themfelfe. Truly thabomynacyon of an vnclene *conscyence* is fo grete that *the* remembraunce of it is thought to *that* perfone fo encombred fo grete payne, as he were 20 vexed & troubled in the tourmentes of hell. O how many hathe flayne themfelfe after theyr grete offences done, whan they myght not holde vp and fustayne theyr vnhappy lyfe. Example we haue of a Romaine woman called Lucrece & many other. The thre pryn- 25 cypall partes of the foule wherby *the* hole man fhold be gouerned beholdyng the vgfome and detestable monftr of fynne dooth accufe eche one other, to the memory it is obiected that he fholde haue kepte in mynde the holy monycyons and techynges whiche 30 oftentymes he herde by the prechers of godly doctryne. To the reafon is fayd that he *fholde haue refyfted and withftonde more befily, & not haue fuffred fo grete fylthynes of fynne to be commytted in the foule, to the wyll is obiected that by his boldnes & rennyng to 35 moche vpon his owne brydell, neyther obeyenge to

- memory nor to reason is caused that the foule is polluted with the fylthynes of fynne. Therefore the confyence alway prycketh & grutcheth ayenft fynnes euyll commytted, accordynge to the prophetes fayenge.
- 5 *Non est pax offibus meis a facie peccatorum.*
No parte of my body can be in rest for the greuoufnes of my fynnes. Take hede with how many and what stormes of trybulacyon we be vexed within our bodyes, we haue no tranquillite, no quyetnes but troubled in
- 10 euery parte with many dyuers vexacyons. Fyrfte by the paynes of hell, of purgatory, by our bodyly greu-
aunce, by deth, by the punyffhement of god, and last by thabomynacyon of our fynne. Therefore let vs go vnto this mylde mornynge our blyffed lady virgyn
- 15 Mary, befechyng her *that* she wyl vouchefaufe to delyuer vs from these stormy wretchednesses in this lyfe, and after graunte vs quyete soules. These suffyeth for the fyrft kynde of wretchednes. We sayd the feconde kynde of myferye is to be caste downe vnder
- 20 the derkenes and cloude of fynne, & myferably to be in captuyte vnder the yoke of it. Many tymes fynne is compared to a ferpent. A ferpent hath a heed, a body, and a tayle, femblably so hath fynne, for whan ony man feleth *the* fyrft instygacyon or sterynge to
- 25 fynne, doubtles there is the serperntes heed. Whan afterwarde he consenteth to the same instygacyon, than he suffreth *the* body of that ferpent to entre. And at last whan he fulfylleth the fynne in dede, than is *the* venemous tayle of that ferpent entred. Without thou
- 30 refyfte and withstande the heed *that is to faye the fyrft fuggestyon, it shall be very harde for the to exclude fynne, for where as a ferpent may gete in his heed, anone he bryngeth after *the* refydue of his body. So by fynne, yf also the streyght passage be made open
- 35 to *the* fyrft monycyon or sterynge to fynne, anone he draweth after hym the hole body, & neuer seafeth tyll

Conscience pricks
and grudges
against sin.

No rest in my
body.

I. Pains of hell,
purgatory, sick-
ness, death,
God's punishment
and the abomina-
tion of our sin.

Let us pray to
Mary to grant us
quiet souls.

II. Darkness of
sin and captivity
under its yoke.

Sin a serpent:

its head, desire;
its body, consent;

its tail, fulfilment
in deed.

[* ¶ 1]

Where a serpent
can get in his
head, the body
follows.

Sin advanceth himself high above the mind, which ought to be the head of the soul.

We have so easily entreated this serpent sin that once entered it will not out again, but as a tyrant maintains the habitacle that he has won. Before commission motions of sin were in the inferior part of the soul.

Now he is resident above the highest part of the soul,

commanding what him list, so that the soul is compelled to do what it would not.

The sinner who does not feel sin's burden, is as a dog thrown from a tower with a stone about his neck, feels no weight while falling, but once fallen, bursts to pieces with the weight.

[* ff 1, back]

So the sinner going down to the pit of hell.

The weight of sin felt when we are about to cast off its yoke.

it come vnto the hyest parte of the foule, he auunceth hym felse & is lyfte vp ferre aboue *the* mynde, whiche ought to be the heed of *the* foule. And this of a trouth is a grete myfery wherof this holy prophete Dauid maketh his complaynte fayenge. *Quoniam iniquitates mee supergreffe sunt caput meum.* 5 All the partes of my body be without rest bycause my fynnes be exalted ferre aboue myn heed. We have gyuen so grete lycence to this serpent synne & so casely entreated it that now whan it is ones entred it wyll 10 not out agayne, but as a tyraunt hath decreed to kepe in possellyon *the* habytacle *that* he hath wonne eyther peaslybly or by strength. Fyrst or euer we commytted synne many mocyons of it were felte in vs, but it was onely in *the* inferyor parte of the foule. And now fyth 15 it is suffred to haue ony interest, he hath enhaunced hymselfe aboue the hyest parte of the foule & there is refydent, commaundyng what hym lyfte, thruftyngedowne the poore foule with his greuouse burden & weyght that oftentimes it is compelled to do that thyng 20 whiche it wolde not do. Peraenture some fynner wyll saye. I perceyue nor fele ony weyght in myselfe, do I neuer so many fynnes. To whome we answere that yf a dogge hauyng a grete ston bounde aboute his necke be cast downe from an hygh toure, he feleth no weyght 25 of that ston as longe as he is fallyngedowne, but whan he is ones fallen to the grounde he is braften all to peces by the reason of that weyght. So the fynner goyngedowne towarde the pyt of hell feleth not the grete burden of synne, but whan he shall come in to 30 *the* depnes of hell he shall fele more payne than he wolde. Also euery creature whiche is aboute to put awaye the yoke of synne feleth the grete & greuouse weyght of it. Our holy prophete had in experyence *the* heuy burden of synne whiche sayd. *Et sicut onus* 35 *grauae grauate sunt super me.* My fynnes be

- heuy vpon me lyke to an heuy burden. God forbede that we faye no man may caste out fynne from the foule ones entred in to it, we faye not that, for yf it were fo all we fholde despayre, bycaufe why no perfone
 5 is without fynne. But we faye it is ryght harde vtterly to expulfe fynne suffred fo longe at lyberte & hath had fo moche lycence to abyde in the foule, & holy doctours knowlege *the fame*. And faynt Anfelme whose wordes cometh now fyrft to mynde fayth. *O peccata quam*
 10 *felicis aditus habetis et quam difficiles exitus.* O ye foule fynnes how gladde & eafy entringes haue ye in to mannes foule, & how harde be your goynges out from it. Synnes may be expulfed, but how? truly by grete contrycyon, dylygent confeffyon, & not a lytell
 15 bodyly fatyffaccyon. But after *that* our fynnes be fo done awaye, yf we take not vpon vs myghtely to *wit-* stande and make batayle ayenft them, lyghtly they fhall entre agayne in to *the foule*. And as our fauyour fayth. *Erunt nouiffima hominis illius deteriora*
 20 *prioribus.* Than fhall we be in worfe condycyons ferre than we were before, than fhall the woundes of our fynnes waxe rawe agayne, than fhall the tokens where they were fyxed waxe roten a frefshe by our folyffhenes and neclygence. Of the whiche myfery
 25 Dauyd complayneth in this place fayenge. *Putruerunt et corrupte sunt cicatrices mee: a facie infipientie mee.* The olde tokens of my fynnes waxe roten agayne by myn owne folyffhenes. He *that* is enured & encombred with these euylls, fhall we not
 30 call hym wretched & vnhappy? Yes truly, for no thynges elles but fynne may make a man wretched, be a man neuer fo poore & nedy, yf he be *without* fynne, yet he is blyffed & happy. Salomon fayth. *Miferos facit populos peccatum.* Synne maketh wretched people.
 35 Saynt Poule hauynge the fame myfery in experyence fayd. *Infelix ego homo quis me liberabit de*

God forbid that we say that sin can never be cast out of the soul.

But hard it is utterly to expulse sin long left at liberty.

Anselm says: sin's entrance is easy,

its goings out hard. Sins expelled by contrition, confession, satisfaction.

Danger of relapse.

If we fall after penance, the wounds of our sins wax raw again.

[* ff 11]

The old tokens of sin wax rotten by our own foolishness.

Nothing but sin makes men wretched.

St Paul.

corpore mortis huius. I vnhappy man who fhall
delyuer me from the daunger of this deedly myfery of
fynne. ¶ Socrates was afked a queftyon as it appereth
in *the Georgycke* of plato of one named Polus, whether
Archelaus whiche than had in gouernaunce the kyng- 5
dome of Macedony in grete glory were happy & blyffed
or not. Socrates answered him he coude not tell, it is
to me vncertayn. Then fayd Polus he is a kyng. So-
crates fayd, all though he fo be, yet may he be a wretche.
Polus added more & fayd, he hath a gloryous kyngdome, 10
a grete houfholde, and grete rycheffe. Socrates an-
swered, what of all this, thefe commodytees maketh not
a man blyffed, for vnder them may be pryuely a
wretched foule. If *thou* wylte fayd Socrates that I tell 15
the whether this man be blyffed or wretched, fhewe me
his foule, & anone I fhall affoyle thy queftyon, for the
demonftracyon of this mater dependeth of *the* foule.
Truly a foule fubgecte to fynne is wretched whiche our
prophete Dauyd wytneffeth fayenge. *Mifer factus*
fum. By the reafon of my fynne I am made a wretche. 20
That creature what foeuer he be is blyffed whose wyl is
obedyent to reafon, that is to faye, in whome reafon &
grace hath domynacyon, for by reafon & grace ryght
& Iuftyce fhall be kepte. But yf it be contrary than
fhall peruerfyte & vnryghtwyfnes have place and lyberte, 25
that we may more openly perceyue this thyng, let vs
confyder this example. As long as the myddes of a
lyne is egall with bothe endes, neyther goynge wronge
towards the ryght hande nor towards the lyfte hande,
fo longe it is called a ryght lyne, but yf it tourne con- 30
trary eyther to *the* one parte or to the other, or lyfte vp
it felfe aboue eyther endes, the lyne is not ryght but
croked. In lyke maner let vs confyder *the* powers in
the foule, that is to faye reafon, wyll, & vnderftand-
ynge, the vnderftandyng muft be guyded by the wyll, 35
& wyll muft be ruled by reafon, for wyll is the myddle

The Georgycke of
Plato [*Gorg.*
'70d seq.]

Socrates could not
tell whether Arch-
elaus were happy,

unless he could
know the state of
his soul; then he
could anon assoil
the question.

The soul subject
to sin is wretched.

He is blessed
whose will is
obedient to rea-
son.
[* ff ii, back]

A right line egall
with both ends
neither going
wrong to the
right hand nor to
the left;
if it turn either
way,

it is not right but
crooked.

Will the middle
between under-
standing and rea-
son, guiding un-
derstanding and
ruled by reason.

parte bytwene vnderftandyng & reafon, lyke as the myddle poynte in a lyne, wherfore yf the wyll whiche ought to be *the* myddle parte & alfo fubdued to reafon lyft vp hymfelfe aboue reafon, is not thordre peruerfe & 5 inconuenient, is not there a croked foule? Yes *wit-* out doubt. Lykewyfe it is in fynners whan reafon is put downe & wyll is vnwyfely exalted. *Et incuruatus fum vfque in finem.* The prophete fayth. By fynne I am made croked vnto the grounde. I haue more 10 mynde on erthly thynges than vpon heuenly, whan *the* foule is thus dyfformed and brought in to this myferable condycyons, what is left behynde but penaunce & forowe. The phylofophers fhewed two dyuerfe wayes, one is the waye of vertue, the other of vyce. The 15 way *that* ledeth a man to vertue is laborous & full of thornes, notwithstandinge the ende of it is very pleafant. The waye whiche bryngeth a man to vyce is mery & full of fenfuall pleafures, but the ende of it is very bytter and fharpe. A certayne phylofophre called 20 Domefthenes¹ what tyme he defyred *to haue the preference & company of a certayne euyll dyfpofed woman, & fhe afked a grete fomme of money. He answered that his lernyng was not to bye penaunce fo dere. Sygnefyenge that after the fylthy volupty of the fleff he 25 no thyng remayneth but forowe & penaunce, for the whiche he wolde not gyue fo moche money. Our prophete confyderynge this addeth fayenge. *Tota die contriftatus ingrediebar.* Many caufes there be for fynners to be penytent whiche haue cafte downe them- 30 felfe in to thefe myferyes, not compelled by vyolence, but by theyr owne wyll & mynde, from the whiche they may fcantly & with grete dyffyculte aryfe, what for *the* tyranny of fynne, what for leuyng of the occafyons to fynne, caufed of the pleafure whiche *the* fleffhe hath 35 goten by wycked cufrome of it. For as faynt Iherome

A crooked soul.

When we have more mind on earthly things than on heavenly,

nothing remains but penance and sorrow.

The way of virtue laborous and thorny,

but its end pleafant; the way of vice mery, but its end bitter and sharp. The philofopher Demofthenes. [* ff iii]

Tanti paenitentiam non emo. After the filthy volupty of the fleff, nothing remains but penance.

Willful sinners.

¹ Demosthenes 1555.

Virgins less tempted, says Jerome, than those who have experienced the fleshly volupty.

Unthrifty fleshly pleasures.

The body tempts the soul.

[* ff iii, back]

Physicians say that the effusion of a little seed does more hurt than the loss of ten times so much blood.

Lechery a sin against a man's own body.

Sin grieveth both body and soul.

fayth, those that be virgyns fele not so grete temptacyons of the fleshe as they whiche ones or ofte tymes haue had the fleshely volupty in experyence, for the fleshe that before hath ben polluted by *the* foule and fylthy pleasure of the body, feleth moche more vnclene mocyons than 5 dooth the fleshe whiche alwaye hath ben clene and chaste, for the vnclene body perswadeth & fheweth to the foule the wycked cogytacyons and derke fantasyes of his vnthryfty fleshely pleasures done before, wherby it is many tymes begyled & scorned. Therefore the prophete fayth. 10 *Quoniam lumbi mei impleti sunt illusionibus.* The partes of my fleshe wherin the nourysshynge of fleshely volupty be resydent & abydynges, are replete & fulfilled with mockes & scornes. O folyfhe & madde fleshe whiche entyfeth and causeth so many euylles to 15 *the* hurte of it selfe, for the body stereth & moueth *the* foule oftentymes to the fylthy lust of the fleshe, whiche is the moost hurte that can be to the * body, for the lyuely spyrites wherby the fleshe is quyckened be spylte & fhedde out with the fede of man. And so 20 by *that* he lesfeth many of his strengthes. Phyfycyens faye that a man taketh more hurte by the effuysion of a lytell fede than by fhedynges of ten tymes so moche blode, whiche thynge of a lykelyhode faynt Poule ment rebukynges fornycatours, fayenge. *Peccatum quod- 25 cunque fecerit homo extra corpus suum est, qui autem fornicatur in corpus suum peccat.* Euery synne that a man dooth is outwarde from his body, but he that dooth fornycacion or lechery offendeth god & also hurteth his body. Veryly it is a grete mysfery to loue 30 the body so moche, & notwithstandinge procure so grete hurte to it by fleshely lust, whiche mysfery our prophete fheweth fayenge. *Et non est fanitas in carne mea.* By the reason of fleshely lust I haue no helth in my body or in my fleshe. Therefore synne greueth bothe 35 body & foule & profyteth none of them but engendreth

grete hurte to bothe. The foule is tourmented by a
 fyght of a polluted confeyence, by the vycory of fynne
 hauynge domynacyon, by the heuy burden of it, by re-
 newynge of olde fynnes, by *the* myfery that foloweth,
 5 by *the* croked cuftome of it ones lefte & forfaken, &
 laft by penaunce forowful. The body is alfo tour-
 mented by *the* pryckyng of flefhely luft, & by loffe of
 his ftrenghes. So that a fynner may fauely faye as the
 prophete wryteth folowyng. *Afflictus fum.* I am
 10 troubled by fynne bothe in body & foule. The encrease
 of a fynners payne is whan he calleth to remembraunce
 how longe he hath ferued fo vncourteys and vngentyll a
 lord. Saynt Iohan fayth. *Qui facit enim peccatum*
feruus est peccati. He that commytteth fynne is
 15 the feruaunt of *fynne, therefore euery fynner hathe
 fynne for his lorde whome he ferueth. What maner of
 lorde fynne is may be knowen by the ftypende and re-
 warde that he gyueth to his feruauntes in the ende.
 Saynt Poule wryteth of this ftypende fayenge. *Sti-*
 20 *pendia peccati mors est.* The rewarde of fynne is
 deth, what maner deth? truly deth eternall. This re-
 warde agreeth well for fuche a lorde, what ftypende
 fholde the mooft vnhappy lorde gyue but the worfte that
 may be thought, who fo euer ferueth this malycious and
 25 curfed lorde is in grete bondage and feruytude, wher-
 fore the prophete addeth fayenge. *Et humiliatus*
fum nimis. By fynne I am made a bonde man, to
 whome? veryly to the lorde named fynne. Now ye
 haue herde how many grete myferyes we fuffre vnder
 30 the bondage and yoke of fynne, and how we be thrafte
 downe vnder the cloude and derkenesse of fynne.
 Therefore let vs flee vnto our bryght mornynge the mooft
 holy moder of god, whiche as a fayre mornynge hath
 lyfte vp herfelfe aboue all derkenesse, and by her
 35 humylyte hathe broken the deuylls heed, whiche was
 the fyrft auctour and caufer of fynne and derkenesse.

The sinner serves
 an uncourteous
 and ungentle
 lord.

[* ff iv]

The stipend that
 sin's servants
 receive of their
 lord.

The wages of sin
 death.

The sinner a
 bondman thrust
 down under the
 cloud of sin.

Our morning the
 mother of God.

Mary by her
 humility has
 broken the devil's
 head.

Let vs afke and truſte helpe of her in this ſeconde kynde of wretchedneſſe, wherof we haue now ſpoken, alwaye folowyng the wordes and ordre of the prophete. ¶ The thyerde kynde of myferye is yet behynde, whiche we fayd is the myferye of ygnoraunce and blyndneſſe, 5 wherby the lyght of trouthe is tourned away from vs, as by a cloude comynge bytwene. This blyndnes may be ſhewed many wayes, as fyrſte by the two meanes wherof we ſhall ſpeke, that is to ſaye, we abſtayne not from fynne, neyther for the abhomynable lothſomneſſe of 10 it, nor for the reuerence of our blyſſed 'lorde god alwaye beyng preſent, that thyng muſt nedes of very ryght be thought vgfome & deteftable, whiche is *the* cauſe of ſo many grete myferyes & bytterneſſes afore reherſed, Hell, purgatory, for neyther *the* paynes of hell nor of purgatory had neuer 15 ben thought, yf fynne had not ben. Mankynde ſhold neuer haue felte ony werynes or bodyly greuaunce by the reaſon of labour, yf fynne had not ben neyther ony dyſtemperaunce of colde or hete that ſholde anoy the body, hungre, thurſt, ne grefe or of fekenes of vyolent 20 ſtroke, yf fynne had not ben. Alſo the foule ſholde haue wanted ygnoraunce, inconſtaunce, & rebellyon of vnderſtandyng ayenſt reaſon. Theſe myferyes & many more whiche now I leue of happen to vs bycauſe of fynne. What trowe we, was not Lucyfer an aungell 25 ſhynyng with grete lyght or euer he fell downe in to hell? & what elles made hym ſo blacke & dyfformed but onely fynne. No thyng in the worlde dyſpleaſeth almyghty god but fynne. For as Moyſes fayth. *Vidit deus cuncta que fecerat: et erant valde bona.* 30 Almyghty god loked and ſawe all thynges whiche he made, and they were very good. Euey creature of god is good and acceptable to hym yf fynne be awaye. But yf it be neuer ſo goodly a creeture defyled *with* fynne, it is abhomynable in the fyght of god, and ferre more 35 abhomynable than is the ſtynkynge caryon of a dogge

The miſery of ignorance.

The blindneſſe,

which abſtains from ſin neither for its own loathſomeneſſe, [* ff iv, back] nor for reverence of God ever preſent, ugſome and deteſtable.

Hell, purgatory,

wearineſſe,

diſtemperance of cold and heat, hunger, thirſt, grief, ſickneſſe,

ignorance, rebellion of the underſtanding againſt reaſon, all due to ſin.

Through ſin the bright angel Lucifer is black and deformed.

Sin only diſpleaſeth God.

All creatures good, if ſin be awaye.

The goodlieſt creature defiled with ſin more abominable in God's ſight than

- or any other venemous worme in the fyght of men, wherefore holy fcripture commaundeth euery perfone fayenge. *Quasi a facie colubri: fuge peccatum.* Flee fynne lyke as thou wolde flee from the fyght of an
- 5 adder or any other venemous worme. And the holy man faynt Anfelme fayth. *Si ex vna parte gehenna fuerit et ex altera peccatum *malle[m] in gehennam ire quam inquinari peccato.* If hell were of the one fyde of me, and fynne on *the* other fyde, I had
- 10 leuer goo in to hell than to be defyled with fynne, the abomynable ftyнке of it is fo grete, therfore our blyndnes is very myferable, whiche fo many tymes haue herde of the prechers of god how deedly & horryble monftre fynne is, & how moche it is to be fledde & def-
- 15 pyfed, notwithstandinge we do not efchewe it, but ftudyoufly with all our dylygence folowe, clyppe & in maner kyffe it. And whan we haue none occafyon to fynne we forowe and wayle. There was neuer hungry lyon that layd fo fore awayte for his pray
- 20 as fynners dooth to gete occafyons to fynne, they feke the flaterynges of worldly pleafures euen as rampyng lyons dooth for theyr pray. Also yf they be deferred from theyr purpofe they wayle and make forowe whiche myfery our prophete fhewed in this nexte verfe.
- 25 *Rugiebam a gemitu cordis mei.* I fought occafyon to fynne, not faynedly but from the very herte of me. This is a grete blyndnes that we haue fpoken of, and the other whiche we fhall fhewe is moche more.
- If *the* lothfomnes of fynne be not fufficyent to caufe vs
- 30 leue & flee from it, at the leeft *the* prefence of almyghty god our maker our gouernour fholde caufe vs forfake fynne, in whose power refseth our lyfe and deth, whiche from aboue loketh & beholdeth what foeuer we do, fo openly as I fe & beholde any of you, & moche more
- 35 openly, for of¹ mannes aspectes or fyght myght come

the stinking car-
rion of a dog or
any other venom-
ous worm is in
man's.

Flee sin as an
adder.

St Anselm

[* gg i]

had liever go to
hell than be de-
fyled with sin,

so great is its
abominable stink.

Preachers tell
how deadly a
monster sin is,

yet we clip and
kiss it,
wailing when we
have no occasion
to sin;

lying in wait for
it as a ramping
lion for his prey.

If sin's loathsom-
ness does not
repel us, the pre-
sence of God, who
sees all that we
do, should make
us forsake it.

If man's sight

¹ *Sic* also in 1555. Qu. *if?*

might pierce
through a glass
to the place where
God is resident,
much more may
God look through
the heart and
soul.

[* gg i, back]

God's sight, more
clearer than all
other, may look
to every distance.

Man's sight the
farther it goes,
the feebler it is,

God's sight is of
like strength in
every place,

attaineth from
end to end
strongly,

all things open to
His eyen.

Miserable blind-
ness not to see
the fearful coun-
tenance of sin ;
more miserable
not to fear the
sight of God.

from the foule & perfe through a glasse, through the
heuens vnto the sterres, tyl it come to *the* place where
almighty god is refydent, notwithstandinge moche more
the fyght of god hath power to loke through them
all downward tyll it come to the fertheft and inwarde 5

partes of the herte and soule I befeche you let vs
thynke in ourfelfe, the clerer fyght the ferder may loke
& beholde, & yet yf an other be twyfe fo clere it may
perceyue & beholde twife fo ferre and fo infynytely.

Therefore almighty god whose fyght is ferre brighter & 10
more clerer than all other be may beholde and loke to
euery dyftaunce be it neuer fo ferre and without nombre.

A grete dyfference is bytwene *the* fyght of god and of
man. The ferder that mannes fyght gooth the more
weyke and feble it is, why? for it is lymytte at a certayne. 15

The fyght of god is of grete ftrengh without ende and
lymyttinge at certaynte, & for that caufe whetherfoeuer
it gooth forth be *the* fpace or dyftaunce neuer fo ferre, it is
alwaye of lyke ftrengh & power in euery place without
chaunge or makynge leffe, whiche holy fcripture wit- 20
neffeth fayenge. Attingit a fine *vfque ad finem*

fortiter. The fyght of god attaineth to euery dyf-
taunce from ende to ende ftroingly, or alwaye a lyke
ftronge. And in an other place of fcripture it is fayd.
Nulla creatura eft inuifibilis in *confpectu illius*, 25
omnia autem nuda et aperta funt oculis eius.

No creature is inuifible in the fyght of god, al thynges
be naked and open to his eyen. Therefore it is a grete and
myferable blyndnes whan we wyll not beholde & fe the
horryble and ferefull countenaunce of fynne. And truly 30
it is a more grete & myferable blyndnes, not to fere the
fyght of the mooft hygh lorde god almighty, but he
lokyng vpon vs from whome no thyng may be hydde
to haue *the* defyre of fo lothfome & foule thyng in our
herte as fynne is, yf we remembre not & be in wyll to 35
forowe & wayle for it. O grete derkenes. O dymbe

cloude. O very thycke myfte whiche suffre not the lyght
 of trouth to fhyne vpon fynners. Let vs therefore
 renne to our moost *bryght & clere mornynge Marye the
 moder of god whiche is without all and the leest spotte
 5 of fynne. Befeeche her mekely that she put away this
 blacke clowde and derknes of fynne, to thentent we
 may haue grace to loth and fere the fylthynes of it, and
 to drede the prefence of our ferefull Iuge almyghty god.
 ¶ Now fyth we haue satyffyed for our purpofe at this
 10 tyme we fholde haue¹ this place of the pfalme, but that
 the verfe folowynge conteyneth a reherfall or epylogue
 almoost of euery thyng fpoken before. The prophete
 fayth. *Cor meum turbatum est.* My hert is fore
 troubled. Take hede & marke here *the* fyrft kynde of
 15 wretchednes, that is to faye *the* tempestous trybulacyons
 wherwith the herte of fynners is troubled & vexed, fyrft
 for fere of *the* eternal punyffhement of god in hell, for
 drede of his punyffhement in purgatory, also by fere of
 deth hangynge alway in our neckes, for drede of goddes
 20 punyffhement in this lyf, & last for *the* vgfomnes of our
 fynnes. For these we may faye *with* the prophete.
Cor nostrum conturbatum est. Our hertes be fore
 troubled. It foloweth. *Dereliquit me virtus mea.*
 My strength hath forsaken me. Here is noted *the*
 25 feconde kynde of myfery wherby we be put downe
 myferably vnder the thraldome of fynne, by whiche thral-
 dome we be ouercomen, subdued, our old tokens of fynne
 waxe roten agayne, we be made vnhappy, croked &
 forowful, we be fcourged fore & made lowe as subgetes,
 30 fo *that* of right we may fay. *Dereliquit nos virtus nos-
 tra.* Our strength hath forsaken vs. The prophete
 added. *Lumen oculorum meorum & ipsum non est
 mecum.* The fyght of myn eyen hath fayled me.
 Here is the thyrde kynde of wretchednes expreffed, *that*
 35 is to faye of our cloudy blyndnes *wherby we be fo

Dim cloud and
 thick mist hide
 the light of truth
 from sinners.
 [* gg ii]
 Let us run to
 Mary the bright
 morning, beseech-
 ing her to put
 away the black
 cloud of sin.

A rehearsal or
 epilogue of what
 has gone before.

I. The heart sore
 troubled,

for fear of hell
 and purgatory,
 of death hanging
 alway in our
 neckes, of God's
 punishment in
 this life, and for
 the ugsomeness
 of sin.

II. My strength
 hath forsaken me.

By sin's thralldom
 we are subdued,
 our old tokens of
 sin wax rotten
 again, we be made
 crooked and
 sorrowful, and
 are scourged as
 subjects.

III. The sight of
 mine eyes hath
 failed me.

[* gg ii, back]

¹ sic. 1555 leaue in this place.

In our blindness we will not refrain from sin, notwithstanding its loathsomeness and the presence of God.

Nativity of the virgin hallowed this day.

moche blynded that neyther for thabomynacyon of fynne whiche is a foule and ferefull monstre nor for the reuerence of god beyng present we wyll refrayne but fynne styl & that greuouly, from whiche myferyes the mooft blyffed virgyn delyuer vs, whose natyuyte we 5 halowe this daye by her sone our lorde Ihesu cryft whome she as a fayre mornynge brought forth the mooft bryght sonne to gyue lyght vnto all fynners.

Domine ne in furore posterioris, secunda pars.

10

All christians bound to thank David for his psalms;

All we cryften people are bounde of very duty to gyue grete & immortall thankes to the holy prophete Dauyd whiche soo dilygently hath lefte in wrytyng his psalmes mooft godly to be redde of vs and our posterite. 15 And his so doynge as me semeth was mooft

(1) as by a sweet melody they excite sinners to study virtues;

(2) they teach us not to despair, but hope steadfastly for forgiveness;

(3) they serve as letters of supplication and speedful prayers for forgiveness.

[* gg iii]
The Pythagoreans every morning heard the sound of a harp,

to make their sluggish and slothful minds quick and merry.

for thre causes. Fyrste that by these holy psalmes the myndes of fynners myght be reved vp and excyted as by a fwete melody to receyue and take the study and lernynge of vertues. Secondaryly that yf ony man or 20 woman hath fallen to grete and abomynable fynnes, yet they fholde not despayre, but put theyr hole and steadfast hope of forgyuenes in god. Thyrdly that they myght vse these holy psalmes as lettres of supplycacyon and spedefull prayers for remyffyon and forgyuenes to 25 be purchafed of almyghty god. Pytagorycy the people of that sect or of that vsage were *accustomed euery mornynge whan they fholde ryse from theyr beddes to here *the* founde of an harpe, wherby theyr spyrytes myght be more quyke & redy to receyue theyr studyes, thynk- 30 ynge no thyng more profytable than it vnto the free & noble excytyng of theyr myndes. For doubtles theyr fluggyffe & slouthfull myndes by that melody were made quycke & mery. Also somtyme wycked spyrytes were chafed awaye by the musycall & fwete stroke of 35

- the harpe, whiche thyng done is redde of kynge Saul, that whan he was vexed & troubled of the wycked fpyryte he had his mooft & onely remedy by the harpe of Dauyd, at whose founde the malygne fpyryte was
 5 dryuen away. It is also thought that the fame wycked fpyryte had fo grete power on Saul for his fynne. So lykewyfe holy faders thynke all fynners to be vnder the power of an euyl fpyryte. Let vs therfore turne agayne vnto thefe fwete melodyes of our prophete
 10 Dauyd whiche fomtyme he fange with his godly harpe, wherby we may chafe & put away all fluggyffhenes & flouth put in to vs by wycked fpyrytes, in the whiche fwete foundes we fshall here fo grete plente & dyuerfite of tunes as euer was herde before, for fomtyme he
 15 fpeketh of god, fomtyme of *the* deuyll, fomtyme of holy aungelles, fomtyme of dampned fpyrytes. Now of hell paynes, & fomtyme of the paynes of purgatory, otherwhyles of the ryghtwyfnes of god, fomtyme of his grete mercy. Now of drede, anone of hope, fomtyme of
 20 forowe and wepyng, and fomtyme of gladnes and comferte, fomtyme of bodyly wretchednes, fomtyme of the wretchednes of the foule, fomtyme of *the* curfyng of vyces and fynnes, fomtyme of the prayfyng of vertues. Otherwhyles of good and ryght-
 25 wyfe people, and anone of wycked and vnryghtwyfe. By this dyuerfite *of melody of¹ fynners can not be reyfed vp from the flepe of fynne & excyted vnto godly watchynges, they are to be thought as very deed. And as we fayd in the feconde place, they that be wretched
 30 and fynfull creatures may trufte to haue forgyuenes of god by thefe holy pfalmes. Example we haue of this holy prophete. For euery man knoweth this prophete Dauyd was a wretched and greuous fynner, neuertheles afterwarde he lyued holyly, & by the merytes of his lyfe
 35 was lyfte vp vnto heuen. The medycyne and remedy

The malign spirit chased away from Saul by the sweet stroke of David's harp.

All sinners under the power of an evil spirit.

I. Let us by these sweet melodies of David chase away all sluggishness and sloth.

Diversity of tunes in these sweet sounds;

they speak of God and holy angels, of the devil and damned spirits, of hell and purgatory, of God's right-wisenes and mercy, of dread and hope, of sorrow and gladness, of bodily and spiritual wretchedness, of sins and virtues, of rightwise and unrightwise people.

[* gg iii, back] Sinners who cannot hereby be raised from the sleep of sin are dead.

II. The psalms encourage sinners to hope for mercy;

for David,

a grievous sinner, afterwards lived hollyly.

¹ sic. if 1555.

David's medicine was penance, he was made clean by saying these psalms.

Let not us doubt in like manner to be made clean from all sins.

The same medicine which he used ready at hand to us all.

The same God as rich and plentiful in mercy as ever before;

without change or

[* gg iv]
partiality.

God no acceptor of persons;

if we dread Him and do rightwise penance, we may trust to be forgiven.

that he vsed for doynge away his fynnes was pure and clere penaunce, whiche he laboured fo moche by ofte fayenge these psalmes *that* anone he was made perfytely clene. Why therefore fholde we wretched fynners 5
doubte to be made clene from all fynnes be they neuer foo greuouus whan we knowe the lyfe before of this prophete vnclene with fo grete fylthynes of fynne, & now made fo bryght & without spotte of it by penaunce whiche is the very purger of fynne. Trowest thou his fynne was not greuouus, truly it was, whiche also his selfe 10
wytnesseth, fayenge. *Peccauit valde.* I haue fynned greuouusly. Is not the fame medycyne & remedy whiche he vsed, that is to faye penaunce present and redy at hande to vs all? yes truly, for it was fayd to euery perfone. *Penitenciam agite.* Do penaunce. Haue not we 15
the fame god, and is not he as ryche and plentefull in his mercy as euer he was before? yes without doubt. Saynt Poule affermeth the fame, fayenge *Idem dominus omnium et diues in omnes qui inuocant eum.* The lorde of all is one without chaunge or 20
mutabylyte and euen a lyke lyberall & plenteuous to euery creature that calleth to hym. Trowest *thou that he be pereyall in ony condycyon aud that he offreth not his grace to euery creature ouer all? yes veryly. For faynt Peter the apostle fayth. *In veritate comperi 25*
quia non est personarum acceptor deus: sed in omni gente qui timet deum et operatur¹ iusticiam: hic acceptus est illi. I haue spyed and perceyued for a trowth that god is none acceptor of perfones, but amonges all people who someuer dredeth almyghty 30
god and dooth ryghtwyfenesse that perfone is acceptable vnto hym. Therefore yf we drede almyghty god and doo ryghtwyse penaunce we may truste veryly for to haue forgyuenesse of hym, and without doubt for to be accepted of his mercy. Unto the whiche this holy pro- 35

¹ *operatum* 1509, 1555.

- phete Dauyd bothe admonyffheth and entyfeth vs by these holy pfalmes, the whiche mater ought for to be for all wretched fynners to theyr grete comferte and truste of forgyueneffe. The thyrd and laft that these
 5 holy pfalmes be lyke as lettres of fupplycacyon the whiche we may gyue vnto almyghty god as redy mouers and fterers of his infynyte mercy for vs fhall be made open on this wyfe. If perauenture ony perfone haue a mater or befynes with the kynges hyghneffe and in his
 10 caufe gretly defyre his goodnes and his pyte, wyll he not fhortly go vnto fome wyfe man in fuche maters and defyre a lettre of fupplycacyon for to be made dylygently, wherby he may caufe the kynges pyte in his befynes to be obteyned and had. Truly his truste is
 15 not onely in his owne wyfdome for to be foo bolde in handlyng his mater & to purpofe it onely by his owne wordes or his owne wytte. We fynners be in lyke condycyon. For truly we haue many maters in the hyghe
 *courte of the mooft hygh kyng almyghty god, for the
 20 whiche it sholde be profytable and neceffarye the pyte of god to be purchafed for vs. And who is more wyfe in that courte for our befynes to be fpedde, that is to fay for forgyuenes to be obteyned, than is our prophete Dauyd that commytted before the peryll and
 25 daunger of the fame thyng in hymfelfe. Veryly he was a fynner as we be and a befyl follower for forgyuenes. With grete dylygence made these holy pfalmes whiche he dayly offred vp vnto almyghty god with grete deuocion as lettres of fupplycacyon, by the whiche he moued
 30 gretely his goodnes for to forgyue hym. Therefore we knowynge the vertue and effycacy of these holy pfalmes, let vs vse them in our lyke befynes and doubte not to haue forgyuenes yf we do it fo louyngly as he dyde in his tyme. Forfothe euery prayer offred vp of a peny-
 35 tent herte is acceptable vnto our mooft good and mercyfull lorde god, but that prayer aboue all other is ferre
- David encourages us to hope.
- III. The psalms are letters of supplication for us, ready mouers and stirrers of God's mercy.
- Any person desiring the king's pity will apply to a man wise in such matters for
- a letter of supplication;
- not trusting to his own words
- or his own wit.
- We sinners have many matters in the high court of the almighty [* gg iv, back] King, and need his pity.
- David had experience how business is sped in that court;
- a sinner himself and a busy follower for forgiveness, he daily offered up these holy psalms and found forgiveness.
- Knowing their virtue, let us use them in our like business, not doubting to have forgiveness. Prayer out of a penitent heart acceptable unto God.

Psalms approved
by holy church

ask forgiveness
of sins and con-
tinuance of virtue.

Let us often offer
up the penitential
psalms, asking
forgiveness of the
sins uncourt-
eously done
against God's
goodness.

Three heads of
part II. of ps.
xxxviii.
(1) Wretchedness
of David.
(2) His grounds
[* gg v]
of trust.
(3) God's help
alone keeps him
in his good pur-
pose.

I. The greater our
wretchedness,

the more it must
stir God to pity.

David calls to
mind his tres-
passes, to shew
that his misery
is overheaped.

Outward parts of
misery.

Beside the trouble
of his heart,
febleness of his
strength,
blindness of his
soul,

he suffers from
the enmity of his
friends and neigh-
bours.

more acceptable to hym whiche is approued by holy
chyrche and made by a man of meruaylous and not vn-
knowen holynes, in the whiche prayer fyrft is asked
foryguenes of fynnes, ftrength of the foule to withftande
fynne, and contynuaunce of vertue, whiche thyng is 5
nobly done in the pfalmes of Dauyd, namely in the .vij.
penytencyall pfalmes, whose declaracyon we haue taken
vpon vs, therefore let vs gladly and louyngly defyre them,
and oft offre them vp vnto almyghty god, mekely afk-
yng forgyuenes of hym for our fynnes, whiche vncur- 10
teyfly we haue commytted and done ayenft his goodnes.
¶ In this parte of the pfalme our prophete Dauyd
dooth thre thynges. Fyrfte he calleth to mynde his
wretchednes. Secondly he gadereth togyder many
thynges wherby he may trust for to haue *foryguenes. 15
And thyrddy he fheweth that onely by the helpe of al-
myghty god he contynueth in this good purpofe. No
thyng that may be feen or thought is more profytable
wherby the mercy of god may excercyfe & vfe his opera-
cyon than is our wretchednes, whiche in how moche *the* 20
more it be, fo moche more it muft moue & ftere our
mercyfull lorde god to pyte & forgyuenes. Therefore
this prophete Dauyd remembrynge it calleth to mynde
all his offences and trespaffes, wherby he may fhewe his
wretchednes to be grete & ouer heped. He fpake before 25
of the inwarde partes of myfery, now he remembreth
nombrynge the outwarde partes of it. This prophete
fayth thus, my wretchednes ftandeth not onely in the
trouble of myn herte whiche is very grete, nor in the
feblenes of my ftrength deprefsed and put downe by the 30
tyranny of vyces, neyther in the myferable blyndnes of
my foule, but it is otherwyfe encreafed, and by that
wherof my chefe comforte and confolacyon ought to be
had, whiche is a very vnhappy kynde of wretchednes.
Veryly they that be my frendes and nygh aboute me be 35
myne aduerfaryes & mooft ayenft me. Perauenture it

- fholde feme *that* we haue fayd a thyng ayenft reafon
 to faye our frendes and they that be next vs be rather
 our enemyes than our frendes. But and we wyll call
 to mynde and remembre how moche they do lette vs
 5 from getynge the helth of our foules it fholde to no
 man be a doubt. For what fholde be more precyous and
 derer vnto vs than tyme and longe fpace of lyfe to do
 penaunce for our fynnes and trefpaffes done and pafte,
 and to obteyne many large rewardes of god by doynge
 10 good werkes whiche goodnes and good purpofe is mooft
 of all taken awaye by them that be nexte aboute vs and
 our frendes, *namely that we calle our frendes. A cer-
 tayne doctoure fayth, they be theues and ftele awaye our
 tyme of well doynge in this worlde. Alfo yf we be in
 15 the wyll for to forfake this worlde or to take vpon vs
 an harder and a ftrayghter waye of lyuyng, who fhall
 fooner withftande our good purpofe than they whiche
 be as our frendes and nexte aboute vs. If we be in
 mynde to fell all that we haue and dyftrybute it in
 20 almeffe vnto the poore people after the counfeyle of
 cryfte, who wyll be more ayenft vs than our frendes &
 neyghbours. Oftentymes at grete feeftes, Ionkeryes, &
 drynkynge we be made more intemperate & more dif-
 pofed to vyce than is conuenient & honefte for vs to
 25 be. And by whose byddynges and defyres elles, but by
 our frendes & neyghbours. Alfo of euery worde fpoken
 vnproufytably and in vayne we fhall gyue accounte be-
 fore god, notwithftandyng it contenteth not our frendes
 whan we be in theyr company without we vfe many
 30 ydle wordes and vnfruytfull bothe for body and foule.
 More ouer in whose caufes and befynes dooth our con-
 fcyence more grudge & is hurte than in the caufes and
 befynes of our neyghbours & frendes, whan we helpe,
 defende, or prayfe them to other, or elles auaunce
 35 them our felfe. And laft yf our neyghbours and frendes
 fe any thyng in vs to be lauded or prayfed, they glauer

Our friends are
our enemies,

by letting us from
getting our souls'
health.

Time for penance

and good works
taken from us by
our friends.

[* gg v, back]

*Amici fures
temporis.*

If we desire to
forsake the world,

our friends with-
stand our purpose.
If we be in mind
to distribute all
that we have in
alms, who more
against us than
our friends?

At feasts, jonk-
eries and drink-
ings friends urge
us to intemper-
ance.

Idle words drawn
from us by our
friends.

Our conscience
grudges,
when we help,
praise and
advance our
friends.

When friends
glauer our good
deeds,

we sin in vain
glory;

and craftily colour
or wink at what
in us is lewd.

Seeming to profit
us, they do
against us.

[* gg vi]

David's friends
stood stiffly
against him.

Friends in deed
very scant.

Carnal friends
many.

Neighbours stand
afar off.

Such as favour
the body;

such as have cure
of souls.

Every man has
charge to rebuke
the vices

of his evenchristian.
Yet correction
longeth first to
prelates and such
as have cure of
souls.

and prayse it so moche that anone we synne in vayn-
glory, and also be proude of our felfe. And yf they spye
ony thyng in vs that is lewde or to be forboden they
wyll craftely colour it, or elles go by as they fe it not, so
that we neuer can knowe our felfe, wherfore they be to 5
be thought rather our enemyes than our frendes. They
feme to drawe nere vs for our profyte, but contrary they
do agaynst vs and no thyng for our profyte. Our pro-
phete sayth in lyke maner. *Amici mei et proximi*
mei aduerfum me appropinquauerunt et stete- 10
runt. My frendes & neyghboures drewe nygh and
stode styfly agaynst me. He speketh not of them that
be frendes in dede, fuche be very fcante, of whome it is
wryten *Beatus qui inuenit amicum verum.*
Blyffed and happy is he that hath founde a true frende. 15
Perauerture at that tyme this prophete Dauid had none
fuche. But of the carnall and comyn frendes wherof is
a grete nombre. He addeth fayenge. *Et qui iuxta me*
erant de longe steterunt. They whiche were as
my frendes and my neyghbours stode aferre from me, 20
who shall we faye is nere ony man yf that his neyghbour
and frende be not, who is to be thought more nerer than
a neyghbour or frende, certaynly none. But perauerture
this prophete ment by them that be as neyghbours
and frendes fuche as fauour and owe good wyll onely to 25
the body. And by those that be nygh vnto vs he ment
them whiche haue cure of soules. For they of very duty
sholde fyrst haue the name of a frende and neyghbour.
For bycaufe the soule is nexte the body, & though it be
so that euery persone hath charge of other in rebukynge 30
vyces accordynge to the fayenge of our fauyour. *Si*
peccauerit in te frater tuus corripe eum. If
thy broder or euencyften offende the, correcte hym.
Notwithstandynge thoffyce of correccion longeth fyrst
vnto prelates and vnto fuche as hath cure of soules, 35
whiche be fette in this worlde by almyghty god as

- ouerlokens of the people, vnto whome is also com-
maunded that they fhoulde fhewe to them theyr gre-
uous offences, but they ftande aferre of, they spare to
faye the trowth. Elles *let vs go to the lettre, that is to
- 5 fay byffhoppes be absent from theyr dyoces and par-
fones from theyr chyrcches. Elles to the fpyrytuall fenfe
as thus, no man wyll fhewe the fylthynes of fynnes. All we vse bypathes & circumlocucyons in rebukynge
them. We go no thyng nygh to the mater. And so
- 10 in *the* meane feafon the people peryffhe with theyr fynnes,
whiche thyng *the* prophete complayneth fayenge. Et
qui iuxta me erant de longe fteterunt. They
that had cure of my foule ftode aferre from me. Truly
thofe be very wretches whome fynnes do fubdue and
- 15 put vnder the myferable yoke of feruytude or bondage.
They be also thrafte downe in to a more ftreyghter corner
of myfery whan theyr frendes and neyghboures wyll not
admonyffhe and reprove theyr wyckedneffe but fuffre
them fo to contynue, whan alfo prelates and parfones
- 20 do not correcte theyr myffe lyuyng and fhortly call
them to amendement, but rather go by and fuffre theyr
myffe gouernaunce. What than, truly the foule beyng
gladde of his deftruccyon & in maner rennyng on his
owne brydell not helped by his frendes, no thyng cared
- 25 for of the biffhoppes and fuche as hath cure of foule muft
nedes come into the deuylls power, whiche as wood
enemyes and rampyng Lyons goo aboute fekyng whome
they may deuoure, they doo the vttermoft of theyr power,
they go fore to the mater, and many tymes ouercome
- 30 fuche as be very ftronge. Therefore what meruayle is it
yf the deuylls catche the myferable foule voyde &
vtterly deftytute of al helpe, and fo taken drawe it into
the depe pytte of hell. The prophete fayth. Et vim
faciebant qui querebant animam meam. They
- 35 that fought for to haue my foule put grete ftrength for
to obteyne theyr purpofe. The curfed deuylls ftrength
- [* gg vi, back]
- Bishops and
parsons non-
resident.
- In rebuking sin
we all use bypaths
and circumlocu-
tions.
- The thralls of sin,
- thrust into a
straiter corner of
misyry, when
neighbours,
- prelates and par-
sons
- suffer their mis-
gouernance.
The soul,
- running on his
owne bridle,
uncared for by
friends and
priest, falls under
the devils,
- who as wood ene-
mies and ramping
lions go sore to
the matter,
- catch the desolate
soul and draw it
into the deep pit
of hell.
- Devils' strength
great.

[* gg vii] & *power is very grete, as scripture fayth. *Non est potestas super terram que comparetur eis.* No strength vpon the erth may be compared to them, whiche yf they were suffred to excercyse vpon mankynde none fholde be lefte alyue. But almyghty god of his goodnes 5
 If they were suffered to exercise it on mankind, none would be left alive. But as God restrains their force, they give themselves to guiles, shewing us the vain pleasures and false joys of the world and the flesh; as men in a dream are deceived by the semblance of pleasure.

wyl not so suffre it, & bycause of *that* they gyue themselves to fraudes & gyles stodyously, wherwith boldly they come vnto vs persuadyng and fhewynge *the* vayne pleafure of this worlde, and the false Ioyes of the fleffhe, wherwith they scorne vs dayly, lyke as a man in his 10
 dreame many tymes thynketh to haue gret pleafures whan no caufe is fo to be thought, than wakyng he perceyueh hymfelfe deceyued by his dreame. It is wryten. *Dormierunt sompnum suum & nichil inueniunt omnes viri diuitiarum in manibus suis.* 15
 Without doubte fynners be begyled, and all that they do be but dremes & vanytees, whiche thyng the prophete addeth fayenge. *Et qui inquirebant mala michi locuti sunt vanitates.* Suche as were myn enemyes & wylled me rather euyll than good spake and 20
 If they cannot take us by pleasure,
 they lay other crafty baits in our way
 that we may fall into despair. They hold out hopes of higher perfection or a more profitable place to get vertue in.

persuaded vanytees vnto me, that is to faye, worldly rycheffe, pleafures, & false fleffhely Ioyes. And yf it be fo they may not take vs by those vanytees, than they laye in our way other subtyll and crafty baytes for theyr purpose is eyther by contynuanee of one 25
 temptacyon or other to make a man wery & caufe hym to thynke at *the* last that god wyll not helpe hym & fo he falleth in to despayre. Eyther they be aboute to brynge a man to an hyer perfeccyon of lyfe, to the ende anone after they may ouerthrowe hym agyne, elles they 30
 [* gg vii, back] So fishers trouble the waters to drive fish into their nets.

persuade & purpose to a mannes mynde a more profyttable place to gete vertue in, bycause why, they may lightly or fooner put hym *downe & make hym forsake it, lyke as fyffhers do whan they be aboute to caufe fyffhe to come in to theyr nettes or other engyns, they 35
 trouble the waters to make them auoyde & flee from

theyr wonte places. Somtyme they perfuade a man to
 change the maner of his lyfe, in to a more streyght way
 of lyuyng than perauenture any perfone may bere or
 fuffre, that than he that is greued afterwarde gyue ouer
 5 & forfake it, lyke as men faye apes be taken of the
 hunters by doynge on fhoos, for *the* properte of an ape
 is to do as he feeth a man do. The hunter therefore wyll
 laye a payre of fhone in his waye, & whan he perceyueth
 the hunter doynge on his fhoos he wyll doo the fame,
 10 and fo after that it is to harde for hym to lepe & clymbe
 from tree to tree as he was wonte, but falleth downe, &
 anone is taken. Or elles at fomtyme they laye before a
 man venym pryuely hyd vnder the colour of apperynge
 vertue, as to fet his mynde in getyng & to laye vp
 15 worldly rycheffe for the excercyfyng of the werkes of
 mercy. Eyther they moue a man to chaftyfe his body
 aboute his power from *the* fynne of lechery. Thus by
 these fraudes and other innumerable the deuylls be
 aboute to tourne vs from vertue, wherfore the prophete
 20 added. *Et dolos tota die meditabantur.* Dayly
 theyr mynde was to begyle me. But many tymes whan
 we remembre our selfe to be tempted we haue fo grete
 pleafure in the thyng fhwed by fuggeftyon & it femeth
 fo Ioyfull vnto vs that we perceyue no gyle in it, or at
 25 the leest we wyll not vnderstande it, therefore fomwhat
 we here & fome we wyll not here, we gyue audyence
 onely to it that foundeth to the voluptuous pleasures &
 profyte of the body, & wyll not here *the* preuy gyle hyd
 vnder that bodyly pleafure, but go by with a defe eere,
 30 whiche the prophete in the *perfone* of vs foroweth &
 wayleth fayenge *Ego autem tanquam furdus non
 audiebam.* I fared as a defe man, wolde not here
 the rebukyng of worldly pleafure but gaue hede to all
 that founded pleafauntly to the body. It were a grete
 35 remedy to the fynner that is tempted yf he wolde
 dylygently make preuy ferche with hymselfe of *the*

They urge men
 on a discipline of
 intolerable rigour,

that when dis-
 appointed they
 may forsake it.

So hunters take
 an ape by laying
 a pair of shoon in
 his way and then
 putting on their
 own shoes;
 the ape doing the
 same can no more
 climb from tree
 to tree but is
 taken.

Venom prively
 hid.
 Temptation to lay
 up riches in order
 to exercise works
 of mercy;
 to chastise the
 body beyond
 one's power from
 lechery.

When tempted,

we perceive no
 guile;

give audyence
 only to the vo-
 luptuous pleasure
 of the body,

and turn a deaf
 ear to warnings.
 [* gg viii]

Sinners that are
 tempted should
 search

if any peril is hidden by fraud or guile,

and ask help of God, who never fails them that trust Him.

Most neither search themselves, nor ask God's help, but overthrow themselves head downward, and as dumb men object nothing against sin.

St James bids us withstand the devil,

and he will never let and impugn us.

William Parisiense tells of one who quelled libidinous temptations by the words *fy, fy, fy*.

[* gg viii, back]

Hedge in thine ears with thorns.

thyng layde vnto his foule by fuggeftyon what may happen of it, whether good or euyll. He may bothe afke queftyon of hymfelfe, & make anfwere to the fame, & anone by that dylygent inquyficyon made reafon fhall fhewe at the lafte yf ony peryll be hydde vnder 5
by fraude or gyle, & yf none appere he may than flee vnto almyghty god afkyng his helpe whiche fhall neuer be voyde or abfent from ony perfone that putteth his fpeccyall truft in him. But of a trouthe fynners oftentymes do the contrary, they make no ferche with 10
themfelfe, they afke not the helpe of almyghty god, but ouerthrowe rather themfelfe and in maner the heed downward, alfo as dombe men wyll no thyng obgecte or faye agaynft fynne. Therefore it foloweth. *Et sicut mutus non aperiens os fuum.* I am as a dombe 15
man not openyng his mouth. I wyll not ferche and fpeke agaynft myn owne fynne. Saynt Iames gyueth monycyons vnto al fuche as fereth the deuylls temptacyons that they withftande ftrongly, & yf they fo do the deuyll fhall neuerafter haue boldnes to lette and impugne 20
them more. *Refiftite diabolo et fugiet a vobis.* Refyfte & withftande the deuyll and he fhall flee from you. Whiche thyng Wylliam Paryfyenfe confermeth fhewyng of a certayne perfone that ayenft the foule and lybydynous temptacyons of the fleffhe layde vnto 25
his foule by the deuylls, was wont to faye with grete indignacyon thefe wordes, *fy, fy, fy*, & by this meane he auoyded thofe temptacyons. The wyfe man alfo counfeyleth vs to hedge in our eres *with* thornes, fayenge. *Sepi aures tuas fpinis.* That is to fay, yf thou here 30
ony thyng fpoken that foundeth to euyll or is not worthy to be fpoken, as the deuylls temptacyon, take thornes, fo moche to faye withftande temptacyons fharpely & bytterly, wherwith the deuyll fhall be chafed away from vs. But fuche as be ouercomen by 35
temptacyons are very blynde not perceuyng the

vgfomnes of fynne, also they be defe not herynge the
 fraude of the deuyll, & laft they be dombe not fpekyng
 & wyfely reproung thabomynacyon of it. Soo by
 cuftome they be made lyke vnto dombe & defe perfones
 5 vtterly holdyng theyr peas. *Et factus fum ficut*
homo non audiens et non habens in ore suo
redargutiones. I am made lyke vnto a man that is
 defe & dombe whiche neyther wyll here *the* rebukyng
 of fynne, nor faye ayenft fynne. Hytherto our prophete
 10 hath defcrybed the myferable and vnhappy condycions
 of the fynner expreffyng his manyfolde wretchedneffes
 whiche ye haue herde. ¶ Now in this feconde place
 he remembreth many thynges wherby the goodnes of
 god may be moued to forgyuenes, amonge whome good
 15 hope is the fyrft, without the whiche euery thyng that
 we do is of no valure, for let vs neuer fo moche wayle
 & forowe our fynnes, confesse them to neuer fo many
 preeftes and lafte ftudy to purge them by as moche
 fatyffaccyon as we can, all thefe profyte no thyng with-
 20 out hope. For was not Iudas very penyent for his
 fynnes. Yes truly. For as Mathewe fayth. *Iudas*
penitencia ductus rettulit triginta argenteos
principibus fa'cerdotum. Iudas beyng penyent
 brought agayne the .xxx. pens to the prynces of preeftes,
 25 or to the chefe of the Iewes lawe, dyde he not also fhewe
 openly his trespaffe whan he made exclamacyon and
 fayd. *Peccauit tradens fanguinem iuftum.* I haue
 fynned greuoufly betrayenge this ryghtwyfe blode. And
 lafte he made fatiffaccyon more large than almyghty god
 30 wolde haue afked. *Abiens laqueo fe fuspendit.* He
 wente forth and hanged hymfelfe in an halter. I be-
 feche you what more bytter and fhamefull kynde of
 fatyffaccyon might haue fortunod him? veryly none.
 And yet bycaufe he wanted hope and despayred of for-
 35 gyuenes, all thefe dyde no thyng profyte hym. For

Sinners blind,
 not seeing the ug-
 someness of sin ;
 deaf, not hearing
 the devil's fraud ;
 dumb, not
 reproving its
 abomination.

II. God is moved
 to forgiveness,

(1) by good hope,
 without which
 every thing that
 we do is of no
 value,
 neither contri-
 tion,
 nor confession,
 nor satisfaction.

Penitence of
 Judas,

[* hh i]

his confession,

his satisfaction ;

all in vain because
 of his despair.

Despair an obstacle to the light of God's grace.

God cannot but have mercy on sinners that trust in Him;

as the sun cannot 'withstand' his beams out of open windows.

Great hope must needs be heard,

[* hh i, back] if the petition be for our souls' health, and we penitent and willing to suffer correction, and if for the time to come we abstain from all such evil occasion.

David must needs be heard because he trusts in God,

that his enemies may not triumph over his fall.

He asks not riches, honours, pleasures, but God's grace to uphold him.

without doubt desperacyon is so thicke an obstacle, & but yf it be taken away the lyght of goddes grace may not come in to our foules. Let vs therefore take away the obstacle of despayre and open our foules by stedfast hope to receyue the grace of god & it must 5 nedes entre. Saynt Poule sayth. Deus negare seipsum non potest. Almyghty god may not deny his owne selfe, he can not but haue mercy on wretched fynners that truste in hym. He may noo more withdrawe from them the bemes of his grace, yf theyr foules 10 be made open by stedfast hope to receyue it, than the sonne may withstande his bemes out of wyndowes whan they be open. Therefore the prophete sayth. *Quoniam in te domine speraui tu exaudies me domine deus meus.* Blyffed lorde bycause I haue 15 trusted in the, thou shalte here me my lord & my god. Of a trowth grete and stedfast hope muste nedes alwaye be herde, notwithstandinge these fewe condycyons folowyng must be Ioynd to it, that is to faye, yf *the* thyng asked of almyghty god be lon'gyng and not 20 contrary to the foules helth of the asker, also yf he be wyllyng & redy to suffre correccion for his fynnes, yf he forowe & wayle his error and be gladde to accuse hymselfe. Last yf he wyll beware & from that tyme forthwarde abstayne from all fuche euyl occasyon. All 25 these the prophete remembred by the same ordre, & made his petycyon for to be herde of almyghty god, & shewed the cause why he sholde be herde, fayenge. *Quoniam in te domine speraui.* Lorde thou shalte here me bycause I haue trusted in the, he added 30 the ende for the whiche he made his petycyon, that is to faye to thentent his enemyes haue not the better of hym, and be moche gladde and Ioyfull of his doynge amyffe. This prophete neyther asked erthly rycheffe, worldly honoures, pleasures of the fleshe, nor any other 35 temporall thyng, but onely the helpe of goddes grace

- ayenft his enemyes that they Ioye not moche his fall
or hurte. Truly the deuylles be very gladde yf at any
feafon they may efpye vs wauer or ftumble out of the
waye brekyngge goddes commaundementes. But whan
5 we fall downe and gyue place to the fylthynes of fynne,
not wyllyngge for to ryfe agayne, than they Ioye aboue
mefure. Therefore this holy prophete reherfed & recyted
all thefe forefayd thynges bycaufe almyghty god fholde
excercyfe his mercy, & foone helpe hym, to thentent
10 his enemyes fholde not be gladde at any tyme of his
fall to fynne. *Quia dixi ne quando fupergaudeant
michi inimici mei.* Good lorde I haue recyted all
thefe and made my petycyon, bycaufe myn enemyes at
any tyme fholde not be very gladde and mery of my
15 fall in folowyngge the concupyfence of *the* body, thefe
enemyes laye awayte bothe daye and nyght, they fpare
vs neyther flepyngge nor wa'kyngge, etyngge, or drynk-
yngge, in labour, or any other ftudy but alwaye befy
themfelfe to catche our foules in theyr fnares. Al-
20 myghty god with all the hole company of heuen loketh
downe from aboue & beholdeth our trouble or agony
that we haue to withftande theyr malyce & temptacyon,
they alfo take it heuily and be fory yf we be ouer-
comen, and yf we haue the vycory they be very gladde
25 & Ioyfull. And on the other parte thefe wycked
deuylles dooth efpye & wayte whan we be aboute to
fall downe & as foone as we fet down our fete, & of a
lyklyhode fhold flyde or flyppe, than they make theyr
vaunte of getyngge the vycory, as it foloweth. *Et dum*
30 *commouentur pedes mei fuper me magna locuti
funt.* Whyles my fete were moued & aboute to flyppe,
that is to faye, whan my defyres wauered and were
remoued from almyghty god goyngge vnto fynne, than
myn enemyes craked and fpake many grete wordes
35 Ioyenge and laughyngge me to fcorne. Ferthermore he
that wyll be herde of god muſte ſubmytte hymfelfe to

The devils rejoice
when we stumble
and fall.

The devils lie in
wait night and
day; they spare us
neither sleeping
[* hh ii]
nor waking,
eating nor drink-
ing.

God and the com-
pany of heaven
behold our agony,

lament our over-
throw,
rejoice in our
victory.

The devils vaunt
when we are
likely to slide or
ſlip.

When David
wavered,

his enemies
cracked and
laughed him to
ſcorn.

To be heard of
God we must submit
to Him.

If we follow our
sensual pleasure
against His will,
we must make
amends by follow-
ing His will
against our
volupty.
Sin must be
punished by our-
selves or by God.

We must bear his
punishments,
[* hh ii, back]
man's injuries,
self-discipline, *

or penance en-
joined by our
ghostly father.

By these scourges
the noisomeness of
sin is done away.

Outward penance

and inward
repentance.

Peter wept ;

wylfull correceyon for his olde fynnes, or at the leest
be redy in his foule to humyle and submytte hymfelfe.

¶ It is accordynge with ryght and equyte that the per-
fone whiche hath folowed his owne sensuall pleasure
ayenst the wyll of almyghty god, redeme and make 5
amendes for his erreure in folowynge the wyll of god,
contrary to his owne volupty & worldly pleasure. For
fynne must nedes be punysshed eyther by our owne
felfe, or elles by almyghty god, whiche payne or
punysshemente yf that we take vpon vs with a good 10
wyll, it is thought than we make satyffaccyon to al-
myghty god for our trespaffes, we put this thyng in
execucyon and do it in dede, whan we suffre pacyently
aduerfytes & punysshementes of almyghty *god, or in-
iuries done by our neyghbours, wylful chaftyfementes 15
done by our owne felfe, or elles yf we suffre pacyently
penaunce enioyned by our byffhoppes or ghostly faders
after confessyon herde by them. All these be scourges
wherby the noyfomnes of fynne is done awaye, the
fynner amended, and satyffaccyon is made to god, 20
wherfore the prophete sayth. *Quoniam ego in fla-
gella paratus sum.* I am redy good lorde to do all
maner penaunce for my fynnes, & not faynedly, but
with a true and contryte herte. But befyde this maner
of makynge satyffaccyon is also asked for a duty of the 25
fynner forowe and inwarde repentaunce of the mynde,
for as moche as he hath defyled the ymage of god
within hym, deserued eternall dampnacyon, and losse
the Ioye of heuen. Bycause also he hath so moche dyf-
pleased our best & moost louynge lorde god, whiche so 30
derely and plenteouusly redemed vs with the precyous
blode of his onely begoten sone Ihesu cryste. Alwaye
the fynner must forowe and wayle these offences
reherfed, so oft as they come to his mynde. ¶ We
fynde in scrypture that Peter chefe of all the apostles 35
wepte and wayled dayly his erreure in denyenge his

mayfter cryfte Ihefu. O how moche vnlyke be theſe
 wretched fynners vnto Peter *that* be gladde when they
 haue done amyffe and Ioye in theyr euyl doyngeſ,
 whiche thyng truely more dyspleafeth almyghty god
 5 than the fynne done. It is very harde at all tymes to
 remembre & call to mynde that we haue done amyffe,
 & alwaye to forowe, notwithſtandyng this muſt at all
 feaſons be ferme and ſtable in the foule, that as ofte as
 the remembraunce of fynnes cometh to our myndes fo
 10 ofte we muſt defyre to be forowfull for them. And
 this we muſte doo with all our power, ſtrength, & good
 wyll. For our peny'tent prophete ſayd. *Et dolor*
meus in conſpectu tuo ſemper. My forowe for
 my fynnes was alwaye in the fyght of myne vnder-
 15 ſtandyng. Sorowe and inward penaunce is not onely
 ſufficyent, but alſo we muſt make confeſſyon, and
 fhewe to an able preeft our fynnes whan tyme ſhall
 requyre, elles all our forowe & penaunce be it neuer fo
 greuouſ ſhall be but in vayne and of none effecte, in
 20 the whiche confeſſyon we may not tell fables and other
 mennes fautes but onely our owne, neyther we may
 fhewe our lyght fynnes leuyng the grete and heuy
 vnfhewed, we muſte alſo fhewe all our offences ſmall
 & grete without ony ſhadowe or colour, no thyng ex-
 25 cuſyng or makynge leſſe but expreſſe as moche as we
 may the very wyckednes with all the circumſtaunce as
 it was done in dede. For this cauſe our penytent pro-
 phete added fayenge. *Quoniam iniquitatem meam*
annunciabo. Good lorde I ſhall fhewe myn owne
 30 wyckednes or fynne, euen as it was without colour or
 gloſe. And laſte it is very neceſſary that we ſtudy &
 take hede in ony wyſe neuer after to fall & tourne
 agayne to fynne lyke a dogge that tourneth agayne to
 hiſ vomyte, or a ſowe ones waltred in the cley wyll
 35 retourne to that fylthy place. That perſone whiche
 ſtedfaſtly hath purpoſed with hymſelfe to amende hiſ

sinner's joy in
their evil doings.

If we cannot al-
ways remember
our sins,

yet we muſt la-
ment them on
every remem-
brance of them.

[* hh iii]

David's sorrow
for ſin always
before him.

Sorrow vain with-
out confeſſion,

in which we muſt
tell no fables,
nor other men's
faults, but our
own ;

not our light ſins
only,

but all, without
colour or excuſe.

David's confeſ-
ſion without
gloſe.

We muſt take
heed not to turn
again to ſin,

as a ſow once
waltred in the
clay returns to
that filthy place.

The true penitent
eschews every
occasion of sin;
remembering the
folly of his fall,
short pleasure,
lasting pain.

[* hh iii, back]

Nothing of
David's sin un-
contrite and un-
confessed.
The petitioner
who is hopeful,
submissive,
penitent, confess-
ing his sin and
resolved to ab-
stain from all
occasion to sin,
will be heard.

III. God's help
needful to our
continuance in
goodness.

Persons long
trained in guile
may lightly
compass a simple
creature;

especially if many
with one assent
conspire his
death.

Each of us is pur-
sued by some
wicked spirit
long trained in
craft.

lyfe is alwaye studyous & befy to eschewe & flee euery
occafyon of fynne, fekyng holffome remedyes for the
fame. He remembreth in hymfelfe how vnwyfely he
fell, how fhorte pleafure he had of it & foone done,
alfo how longe penaunce he is brought vnto continually 5
to be permanent vnto his lyues ende. He that can
kepe this thyng alwaye present in the fyght of his foule
remembryng it inwardly, that perfone fhall not lightly
retourne to his olde fynnes. For this our prophete fayd.
Et cogitabo *pro peccato meo*. I fhall at all tymes 10
remembre and thynke on my fynne that no thyng of
it be vncontryte & vnconfessed, whosomeuer dooth all
these thynges aforefayd, *that* is to fay he *that* afketh of
almighty god any thyng for his foules helth & doo it
with good hope, redy to correccyon, forowyng his 15
offences done, fhewyng truly *the* fame by confeffyon,
& laft purpofyng euer after to abftayne from all occa-
fyons of fynne, without doubte that perfone fhall be
herde & obteyne his petycyon. ¶ Yet is behynde to
be fpoken of whiche we fayd in the thyrde place, how 20
this prophete fhewed *that* he myght not contynue in
goodnes without the helpe of god. That perfone
whiche of longe feafon hath had in experyence & cuf-
tomably vfed hymfelfe in excercifyng gyles & fraudes
may lightly *compasse* a fymple & vnwyfe creature and 25
bryng hym out of the waye wheder he lyft. Now yf
there be many fuche, & all they with one affent en-
uyoufly haue *confpyred* the deth of a fymple perfone,
how may he flee fo grete malyce & namely fo moche
put in excercyfe. Truly it is a thyng incredyble, it 30
may not be done *without* fome man more myghty than
they withftande & defende hym, we all be in lyke cafe.
There is none of vs but fome wycked fpyryte purfueth
hym *with* grete hatred, & furely this wycked fpyryte
by longe & dayly excercyfyng hath gotten by crafte a 35
.M. wyles & meanes to begyle any perfone. For from

- the begynnyng of the worlde vnto this tyme beyng
 alyue, he hath lerned all deceytfull craftes wherby ony
 man may be fubuerted be he neuer fo ftronge. And
 moreouer whan foeuer he hath goten the better of ony
 5 perfone, he is by that dede made *the* bolder & in maner
 more ftronge. And he *that* is fo ouercomen is made
 the weyker and more feble. Therefore this prophete
 fayth in the perfone of vs all. *Inimici autem mei*
 viuunt & *confirmati sunt super me.* Myn
 10 enemyes be alyue & haue ftrength ferre aboue me. I
 may well faye they be alyue. For why they are im-
 mortall, they be ferre ftronger than we be, for by ofte
 hauynge the vycory they haue taken vpon them more
 boldnes. If at ony time a fynner flee to holy penaunce
 15 purpofynge to amende his lyf & diligently purge his
 confyence with wepyng teres & fo chafe away *the*
 wycked fpyryte *that* impugneith him, yet he is not clene
 delyuered, for *the* fame euyll fpiryte wyl anone come
 agayne & bryngeth *with* him .vij. other more wycked
 20 than hymfelfe, & by newe fraudes is aboute craftely to
 subdue that perfone whiche our fauyour affermeth in
the gofpell of Luke, & the prophete in this place
 wayleth the fame, fayenge. *Et multiplicati sunt qui*
oderunt me inique. Those *that* wyckedly & of very
 25 malyce dyde hate me be multiplyed, they be encreafed
 to a more nombre. Not onely dampned fpirytes be
 malycyous aduerfaryes to me but alfo theyr helpers,
that is to faye peruerfe & curfed folkes to whome euery
 thyng well done is odyous or hatefull, namely whan
 30 they fe ony perfone that hath despyfed wycked conuer-
 facion, worldly gloses or flaterynge, & by holy pen-
 aunce is becomen a newe man, than thefe mynyftres of
the deuyll & fortherers of his malyce, more louynge
 derkenes than lyght, lyke vnto a beeft called a backe,
 35 do backbyte, purfue & laugh hym to fcorne, where as
 they fholde prayfe & gyue thankes vnto fuche penytent

From the begin-
 ning of the world
 the devil has been
 gaining experi-
 ence and grown
 bold by success.

His victims
 feebler by defeat.

[* hh iv]

My enemies alive,
 nay immortal,

flushed with vic-
 tory.
 If a penitent by
 tears chase away
 the devil that im-
 pugns him,

the evil spirit will
 return with seven
 others more
 wicked still.

Devils take to
 them their
 helpers,

cursed folks,

penitents perse-
 cuting who de-
 spise worldly
 gloses,

loving darkness
 more than light,
 like unto a beast
 called a backe
 (bat).

Prayers of penitents
 delay God's vengeance.
 [* hh iv, back]
 Sinners very unkind against penitents.

perfoncs. For the more that are penytent, the more prayers in nombre & more acceptable be offred vp to almyghty god wherwith he beyngc pleased dyfferred¹ his greuouſ punyſhement and ſhortely dooth not ſhewe vengeance vpon fynners whiche dayly do prouoke his
 5 goodnes to theyr vtter vndoynge. Theſe wycked fynners therefore be very vnkynde & moche ſet ayenſt them that be conuerted in to a better lyfe by penaunce. And as the prophete ſayth they gyue & rewarde euyll for good. Qui retribuunt mala pro bonis detra-
 10 hebant michi: *quoniam ſequebar bonitatem.* Suche as gyue in rewarde euyll for good dyde malyciouſly backbyte me bycauſe I folowed goodnes. Our fauyour ſayd to his apoſtles. Si de mundo fuiſſetis: mundus quod ſuum eſt diligeret. Sed quia de
 15 mundo non eſtis: propterea odit vos mundus. If ye were of the worlde, the worlde ſholde loue you. But bycauſe ye be not of the worlde, therefore it hateth you. They that take vpon them the waye of penaunce dooth forſake worldly conuerſacyon and in no wyfe be
 20 conformed² to it, for the whiche they be forſaken of the worlde. What ſhall we do, the deuyl many tymeth³ greueth vs, the worlde purſueth & foloweth vs, what remedy may be goten amonges ſo many aduerſaryes? Truly he that is almighty may focour vs & none other.
 25 Let vs befyly afke his helpe, for fyth our aduerſaryes contynually euery moment do purſue vs, therefore we muſt praye contynually vnto almyghty god, whiche our fauyour confermeth ſayenge. Oportet ſemper orare. We muſt alwaye praye, yf the helpe of his grace be not
 30 redy at all ſeaſons we muſt nedes ſagge & bowe. Therefore lyke as our prophete accordynge to the maner of a feke man that is in grete peryll and fore vexed with ſekenes wyll that the phyſycyen forſake hym not in ony

¹ sic. differreth 1555.² conformed 1509, conformed 1555.³ sic. tymes 1555.

- maner wyfe, neyther go from hym at ony feafon but
 dylygently gyue hede to make hym hole. So our pro-
 phete prayeth vnto almyghty god that he forfake hym
 not, ney^rther goo from hym at ony tyme but gyue hede
 5 vnto his helpe, let vs all doo in lyke wyfe fayenge with
 the prophete. Ne derelinquas me domine deus:
 ne difcefferis a me. Intende in adiutorium
 meum. Blyffed lorde god forfake vs not, go not awaye
 from vs but gyue hede vnto our helpe. The voyce of
 10 the curfed deuylles whan they fe a man in theyr power
 & in maner forfaken of god is this, they faye. Deus
 dereliquit eum perfequimini et comprehendite
 eum: quia non est qui eripiat. God hath for-
 faken hym, let vs purfue & catche hym, for he is with-
 15 out helpe, none can delyuer hym. Truly yf we be for-
 faken of almyghty god, none elles can delyuer vs from
 the power of them. And contrary wyfe, yf god be pre-
 fent and with vs, our aduerfaryes dare not medle in
 ony condycyon. It is wryten. Si deus nobiscum,
 20 quis contra nos. If almyghty god be with vs, who
 may faye or do ayenft vs. Therefore let vs all faye.
 Ne derelinquas me domine deus meus. Good
 lorde forfake vs not. More ouer yf almyghty god go
 from vs at ony tyme, our enemyes fodeynly wyl come
 25 vpon vs by subtyl crafte & fhortly haue the better with-
 out we be foone helped. For this let vs all faye with
 the prophete that foloweth. Ne difcefferis a me.
 Blyffed lorde go not from me. Holy faders faye that
 almyghty god wyll fomtyme withdrawe his prefence
 30 that the deuylles may haue intereft and lycence to
 tempte a man, for bycaufe his vycory and rewarde for
 the fame fholde be the more, yf that he refyft and
 ryght ftrongly withftande theyr vnhappy temptacyons,
 whiche thyng done we rede of holy faynt Anthonye,
 35 that ^rafter his fharpe and greuouſ betynges he fayd
 vnto god at his comynge agayne to hym. A my lorde

David prays to
 God that He for-
 sake him not.

[* ii i]

The devils,
 seeing a man in
 their power, say :

God hath forsaken
 him.

If He forsake us,
 none can deliver
 us ;

if He be with us,
 our adversaries
 dare not meddle
 with us.

If He leave us,
 our enemies will
 be upon us by
 subtle craft.

God sometimes
 withdraws His
 presence,
 in order that man
 may gain the
 greater reward,
 if he resist tempt-
 ation.

St Anthony after
 his grievous beat-
 ings said to God,
 [* ii i, back]

Where hast thou
been ?
' Here, looking on
at thy battle.'

Give heed to
mine help.
Cassianus says
that these words
be of great virtue;
the church useth
them oft in Divine
service.

Let us pray to God
with stedfast
hope and true
penance, that He
may give heed to
our help ;

for He is the Lord
of our health,

bodily and spirit-
ual,
temporal and
everlasting.

where haste thou ben, where arte thou good Ihesu.
And our lorde sayd vnto hym. Anthony I was here with
the, notwithstandinge I taryed to se thy batayle, and
for as moche as thou haste so manfully withstande and
gawe no place to thyn aduerfaryes in fyghtynge agaynst 5
them I shall alway helpe & focoure the. For this the
prophete sayth. Intende in adiutorium meum
domine deus salutis mee. My lorde and god of
myn helthe gyue hede to myn helpe. Cassianus sayth,
these wordes be of grete vertue and alway to be had in 10
remembraunce, whiche also the chirche vseth very ofte
in the seruyce of god, at all tymes asketh his helpe in
the begynnyng of it. Let vs therfore whiche be
wrapped and closed in all these myferyes afore reherfed
go by prayer vnto our best and mercyfull lorde god 15
with stedfast hope and true penance, and mekely be-
seche hym of his helpe, that fyth he onely may defende
vs from our enemyes wyl vouchesaue to delyuer vs from
them, also not to go away neyther forsake vs but
alway gyue hede vnto our helpe. Quoniam ipse 20
est dominus deus salutis nostre. For why he is
god and lorde of our helth, gyuyng temporall helth to
our bodyes, and to our foules the helth of grace in this
lyfe, and in the generall refurrecyon to come whiche
we veryly truste, euerlastyng helth bothe to body and 25
foule, to the whiche our lorde by his ineffable mercy
bryng vs. Amen.

[* ii ii]

* Miserere mei deus.
prima pars.

Ps. li.
Great peril of a
man hanging by
a slender cord
over a deep pit
full of beasts most
wood and cruel ;

That man were put in grete peryll and Ieopardy 30
that sholde hange ouer a very depe pyt holden
vp by a weyke and slender corde or lyne, in
whose botome sholde be moost woode and cruell
beeftes of euery kynde, abydyng with grete
defyre his fallyng downe, for that entent 35

- whan he fhall fall downe anone to deuoure hym,
 whiche lyne or corde that he hangeth by fholde be
 holden vp and ftayed onely by the handes of that
 man, to whome by his manyfolde vngentylnes he hath
 5 ordred and made hymfelfe as a very enemy. Lyke wyfe
 dere frendes confyder in yourfelfe. If now vnder me
 were fuche a very depe pytte, wherin myght be lyons,
 tygres, & beres gapyng with open mouth to deftroye
 and deuoure me at my fallynge downe, and that there
 10 be noo thyng wherby I myght be holden vp and
 focoured, but a broken boket or payle whiche fholde
 hange by a fmall corde, ftayed and holden vp onely by
 the handes of hym, to whome I haue behaued myfelfe
 as an enemye and aduerfarye by grete and greuous in-
 15 iuries and wronges done vnto hym. Wolde ye not
 thynke me in peryllous condycyons? yes without fayle.
 Truly all we be in lyke maner. For vnder vs is the
 horryble and ferefull pytte of hell, where the blacke
 deuylls in the lykenes of rampyng and cruell beeftes
 20 dooth abyde defyroufly our fallynge downe to theym.
 The lyon, the tygre, the bere, or ony other wylde beeft
 neuer layeth fo befyly awayte for his praye whan he is
 hungry as dooth thefe grete and horryble hell houndes
 the deuylls for vs. Of whome may be herde *the fay-*
 25 *enge of Moyfes. Dentes bestiarum immittam in*
eos cum furore trahentium atque ferpentum.
 I fhall fende downe amonges theym wylde beeftes to
 gnawe theyr fleffhe, with the woodnes of cruell byrdes
 and ferpentes drawyng and teryng theyr bones. There
 30 is none of vs lyuyng but that is holden vp from fallynge
 downe to hell in as feble and frayle vefsell, hangyng by
 a weyke lyne as may be. I befeche you what vefsell may
 be more bruckle and frayle than is our body that dayly
 nedeth reparacyon. And yf thou refreffhe it not anone
 35 it peryffheth and cometh to nought. An hous made of
 claye, yf it be not ofte renewed and repayred with put-

if the cord were held by one whom by his ungentleness he had offended.

If under me were a pit, with lions, tigers and bears gaping to devour me,

and I upheld by a broken bucket or pail, hanging by a cord stayed by the hands of one whom I had grievously wronged;

I should be in a perilous plight.

Hell is the fearful pit under us, the black devils like ramping beasts desire our fall,

[* ii ii, back]

horrible hell-hounds more hungry than lion or tiger.

Wild beasts with the woodness of cruel birds and serpents.

No vessel more 'bruckle' than our body, which alone holds us up from falling into hell.

A house of clay needs constant repairs.

tyngē to of newe claye fhall at the laft fall downe. And
 moche more this hous made of fleffhe, this hous of our
 foule, this vefsell wherin our foule is holden vp and
 borne aboute, but yf it be refrefhed by ofte fedynge
 and puttyngē to of mete and drynke, within the fpace 5
 of thre dayes it fhall waaft and flyppe away. We be
 dayly taught by experyence how feble & frayle mannes
 body is. Alfo beholdynge dayly the goodly and ftronge
 bodyes of yonge people, how foone they dye by a fhorte
 fekenes. And therefore Salomon in the boke called 10
 Ecclesiastes, compareth the body of man to a potte that
 is brocle, fayenge. *Memento creatoris tui in diebus
 iuuentutis tue, antequam conteratur idria fuper
 fontem.* Haue mynde on thy creatour & maker in
 the tyme of thy yonge aege, or euer the potte be broken 15
 vpon the fountayne, that is to faye thy body, and thou
 perauenture fall into the welle, that is to faye in to the
 depeneffe of hell. This potte mannes body hangeth by
 a very weyke corde, whiche the fayd Salomon in the fame
 place calleth a corde or lyne made of fyluer. *Et ante- 20
 quam rumpatur funiculus argenteus.* Take hede
 he fayth, or euer the fyluer corde be broken. Truly
 this filuer corde wherby our foule hangeth and is holden
 vp in this potte, in this frayle vefsell our body is the lyfe
 of man. For as a lytell corde or lyne is made or wouen 25
 of a fewe thredes, fo is the lyfe of man knytte togyder
 by foure humours, that as longe as they be knytte to-
 gyder in a ryght ordre fo longe is mannes lyfe hole and
 founde. This corde alfo hangeth by the hande & power
 of god. For as Iob fayth. *Quoniam in illius manu 30
 eft anima (id eft vita) omnis viuentis.* In this¹
 hande and power is the lyfe of euery luyngē creature.
 And we by our vnkyndnes done agaynft his goodnes haue
 fogretely prouoked hym to wrathe that it is meruayle this
 lyne to be fo longe holden vp by his power and magefte, 35

This our house of
 flesh, the vessel of
 our soul,

will waste away
 in three days if
 not refreshed with
 food.

Young people die
 by a short sick-
 ness.

The body of man
 a 'brocle' pot.

[* ii iii]
 The pot broken
 on the fountain is
 man's body, and
 hell the well.

The silver cord
 which holds us is
 our life.

As a cord is
 woven of a few
 threads, so is
 man's life knit
 together by four
 humours.

The cord hangs
 by the hand of
 God,

whom we have
 provoked by our
 unkindness.

¹ sic. 1555 his.

and yf it be broken this potte our body is broken, and
the foule flyppeth downe into the pytte of hell, there to
be torne and all to rente of thofe mooft cruell hell
houndes. O good lorde how ferefull condycyon ftande
5 we in. If we remembre thefe Ieopardyes and perylles,
and yf we doo not remembre them we may faye. O
meruaylous blyndnes, ye our madnes, neuer ynough to
be wayled & cryed out vpon. Heuen is aboue vs,
wherin almyghty god is refydent & abydyng, whiche
10 gyueth hymfelfe to vs as *our fader, yf we obey and do
accordynge vnto his holy commaundementes. The
depenesse of hell is vnder vs, gretely to be abhorred, full
of deuylles. Our fynnes and wyckednesse be afore vs.
Behynde vs be the tymes and fpaces that were offred to
15 do fatyffaccyon and penaunce, whiche we haue necly-
gently lofte. On our ryght hande be all the benefaytes
of our mooft good and meke lorde almyghty god gyuen
vnto vs. And on our lefte hande be innumerable myffe
fortunes that myght haue happed yf that almyghty god
20 had not defended vs by his goodnes and mekenes.
Within vs is the mooft ftynkynge abhomynacyon of our
fynne, wherby the ymage of almyghty god in vs is very
foule defourmed, and by that we be made vnto hym
very enemyes. By all thefe thynges before reherfed we
25 haue provoked the dredefull magefte of him vnto foo
grete wrath that we muſte nedes fere, lefte that he let
fall this lyne our lyfe from his handes, and the potte
our body be broken, and we than fall downe in to the
depe dungeon of hell. Therefore what fhall we wretched
30 fynners doo, of whome may helpe and focoure be had
and obteyned for vs. By what maner facrefyce may the
wrath and Ire of fo grete a magefte be pacyfied and
made eafy. Truly the beſt remedy is to be fwyfte in
doynge penaunce for our fynnes. He onely may helpe
35 them that be penytent. By that onely facrefyce his Ire
is mytygate and fwaged cheſely. Our mooft gracyous

The ſoul in hell
all to rent by hell-
houndes.

Peril of man's
eſtate.

Heaven above,

[* ii iii, back]
with God the
Father of thoſe
that obey Him;
hell beneath;

ſin before us;

loſt opportunities
behind;

God's benefits on
the right hand;

on the left, miſ-
fortunes averted
by His goodneſſe;

within, the ſtink-
ing abomination
of ſin, deforming
God's image and
making us His
enemies.

So provoked, may
He not drop from
His hands this
line our life,
breaking the pot
our body, ſo that
we fall into the
deep dungeon of
hell?

By what ſacri-
fice ſhall we make
eaſy His wrath?

By ſwift penance
we may mitigate
and ſuage His
ire.

lorde almyghty god is mercyfull to them that be peny-
 tent. Therefore let vs now afke his mercy with the
 penytenant prophete Dauyd. Let vs call and crye before
 the trone of his grace, fayenge. *Miserere mei deus.*
 God haue mercy on me. Fyrft let vs teche a parte of this 5
 [* ii iv] * pfalme, as we dyde before in the other pfalmes. ¶ We
 fhall at this tyme by the helpe of almyghty god declare
 the halfe of it, wherin our prophete dooth thre thynges.
 (1) makes his suit; Fyrfte he enduceth and bryngeth in his petycyon whiche
 euery penytenant perfone may make apte and conuenient 10
 (2) shews by many reasons his
 suit to be granted;
 (3) promises him-
 self success.
 If sinners ponder
 their state,
 they must think
 themselves in
 great jeopardy;
 if they do not re-
 gard it, their
 peril is the more.
 He who sees the
 peril of his soul is
 more nigh to his
 soul's health than
 he who has no
 mind on it.
 Knowing our
 danger, let us
 seek the only
 remedy,
 even God.
 God alone may
 forgive sins;
 though we have
 grievously offend-
 ed Him.

to hymfelfe. After that he fheweth by many reafons
 his petycyon to be graunted. And lafte he promyfeth
 very true and vndoubtefull hope to hymfelfe of the
 defyre that he afketh. If that fynners wolde truly and
 ryghtfully pondre and thynke of what condycyon and 15
 ftate they be in (of the whiche fomwhat we haue fayd
 before) I trowe they fhoulde thynke themfelfe in a very
 grete peryll and Ieopardy. And yf that they remembre
 it not well, truly the more is theyr peryll and grete
 Ieopardy. For of the two that perfones in¹ more nyghe 20
 the helthe of his foule that feeth and perceyueth before
 the daunger or peryll that he may fall in to, that² is he
 that hath noo mynde vpon it. For he that cafteth
 noo peryll before may not flee the chaunce whan it
 fhall happen. We therefore knowynge the peryllous 25
 condycyon we be in, let vs feke a remedy for to auoyde
 it, whiche can noo where elles be had but onely
 of almyghty god. *Nam quis potest dimittere*
peccata nifi folus deus. For who may elles forgyue
 fynnes but onely our blyffed lorde almyghty god. Let 30
 vs all therefore crye vnto him, fayenge. *Miserere mei*
deus. God haue mercy on me. Perauenture fome
 man wyll thynke in hymfelfe, If noo remedye may
 be elles had but of almyghty god whose magefte I vn-
 gracyous fynner haue fo ofte and fo greuoufly offended, 35

¹ sic. perfone is more 1555.² sic. than 1555.

- hepyngge fynne vpon fynne, how fshall he foo lyghtly
 haue mercy vpon me. How may it *be that he fshall [* ii iv, back]
 not take vengeaunce & punyffhe me fyth he is fo myghty God mighty and
 rightwise.
 and ryghtwyfe. For grete men in power of this worlde Men, the mightier
 and more right-
 wise they are,
 5 the more myghty and ryghtwyfe they be fo moche the the more strictly
 do they avenge
 the law.
 more they excercyfe and vfe vengeaunce and punyffhe-
 ment vpon them that be wycked and brekers of the
 lawe. Therefore fyth almyghty god is mooft ryghtwyfe
 and mooft myghty of all, how maye he haue mercy and
 10 not auenge his quarell of fo many and grete trespaffe How shall not
 God avenge His
 quarrel ?
 done agaynst his hyghneffe. Unto this we anfwere
 in this maner wyfe, that the Iuges of this worlde (yf
 ony be without falsenes and malyce) be fo obedyent Judges of this
 world bound by
 the laws,
 and subgecte vnto the lawes whiche alwaye they muft
 15 obey, that it is not lawfull to them at theyr owne wyll and may not forgive
 at their own
 arbitrement.
 arbytrement to forgyue fuche as fshall pleafe them. Also
 many of them and almoost all haue fo moche curfednes Many judges have
 too much cursed-
 ness to forgive
 offenders.
 and malyce fet in theyr myndes that yf that they myght
 they wyll not forgyue those that hath offended them in
 20 ony condycyon. For why they haue but lytell mercy
 and almoost none. It is wryten. *Nemo bonus nisi*
folus deus. No man is good but onely almyghty god. None good but
 God.
 He onely is of fo grete mekenes and pyte that no poynte
 of malyce neyther of falsenes may be in hym. Therefore
 25 fyth he is fo meke and fo mercyfull, and aboue his lawes, No malice nor
 falseness in Him.
 He is above His
 laws,
 and may forgive
 whom He will.
 also in condycyon¹ subgecte to them, he may forgyue and
 be mercyfull vnto whome he wyll, and fo fshall he do,
 for he may not haue lytell mercy but alwaye grete and
 plenteuous. Truly the mercy of our mooft myghty and
 30 best lorde god is grete, and fo grete that it hath all
 mefures of gretenes. Somtyme trees be called grete for
 theyr goodly and large heyght. Pyttes be called grete
 for theyr depeneffe. Ferre Iourneys be *called grete
 bycaufe they are longe. Stretes and hygh wayes be
 35 called grete for theyr brede and wyddeneffe. But the He may not have
 little mercy but
 alway plenteuous.
Trees are high,
 pits deep,
 [* ii v]
 journeys long,
 streets wide,

¹ *sic* 1509, 1555. Read in *no condycyon*.

God's mercy high
 and deep and long
 and wide,
 high as heaven,
 deep as hell,
 broad as the
 world,
 long as eternity.

mercy of god conteyneth and is mesured by all these
 mesures of gretenes, and not onely by one of them. Of
 the gretenes in heyght is wryten. *Domine vsque ad*
celos misericordia tua. Lorde thy mercy extend- 5
 eth and recheth vp to the heuens. It is also grete in
 depnesse, for it recheth downe to the lowest hell. The
prophete sayth. Misericordia tua magna est super
me: et eruisti animam meam ex inferno inferiori.
 Lorde thy mercy is grete ouer me, and thou haste de-
 lyuered me from the lowest and depest hell. It is brode 10
 for it occupyeth and ouercouereth all the worlde, the
 same prophete sayenge. *Misericordia domini plena*
est terra. The erth is full of the mercy of our lorde.
 It lacketh no length, for also it is spoken of the same
 prophete. *Misericordia eius ab eterno et vsque* 15
in eternum super timentes eum. The mercy of
 god is without ende on them that dredeth hym, therefore
 fyth the mercy of god is so hygh, so depe, so brode, &
 so longe, who can or may faye or thynke it lytell, who
 shall not call it grete by all mesures of gretenes. Than 20
 euery creature that wyll knowlege hymfelfe to this
 mercy may faye. *Miserere mei deus secundum*
magnam misericordiam tuam. Lorde haue mercy
 on me accordynge to thy grete mercy. Two thynges
 there be concernynge mercy, that is to faye inwarde 25
 mercy, and the werke of mercy outwardly done. There
 lyeth perauenture in the open strete a poore man ful
 of sores, a certayn phyfycyen *comynge by beholdeth
 hym and is moued anone with inwarde pyte, neuerthe-
 lesse he gooth befyde and gyueth hym no medycyne at 30
 al. Truly al though this phyfycyen were fomwhat
 mercyfull to this poore man, yet he shewed no dede of
 mercy vnto hym. And we our selfe oftentimes fe and
 beholde many nedy and feke folkes, vnto whome we
 gyue no helpe, all be it we be fomwhat moued inwardly 35
 with pyte and mercy. Our prophete therefore sayth of

Mercy inward
 and the work of
 mercy outwardly
 done.

[* ii v, back]
 A physician,
 who sees a poor
 man full of sores,

may feel pity
 without shewing
 any deed of
 mercy.
 So we often are
 moved with pity,
 and yet give no
 help to the needy.

very ryght in an other place prayfynge the mercy of god.
 Misericors et miserator dominus. He is misericors
 that is moued with some mercy inwardly. Miserator is
 he that dooth and perfourmeth outwardly the dede of
 5 mercy. Therefore our lorde is not onely mercyfull in-
 wardly, but also he excercyfeth outwardly the werke of
 it. And yf he executed not mercy in dede what fholde
 it profyte vs. For why we fshall fele no remedy by in-
 warde pyte onely of the greuoufnes that we fuffre, and
 10 before were ouerthrowen by without the dede of mercy
 be fhewed. It is not therfore ynough that almyghty
 god haue mercy on vs but yf he doo the dede of mercy.
 And what other thyng is to gyue and fhewe on vs the
 werke of mercy but to doo awaye our wretchednesse, that
 15 is to faye our fynnes wherby we be made wretched.
 Serypture fayth. Miseros facit populos peccatum.
 Synne maketh wretched people. It is very nedefull
 truly to praye that almyghty god be mercyfull vnto vs
 and also vouchefawe to execute the dede of his mercy on
 20 vs, that is to faye to do awaye our fynnes and gyue vs
 his mercy accordynge to the multytude of his mercyes.
 If thou fynne ones it is nedefull to the one mercy,
 wherby that fynne may be done away. If twyfe
 or thryfe or perauenture more ofte than it fshall
 25 be nedefull to the fo many mercyes as thy fynnes
 be. Of a trouth the mercyes of almyghty god be
 innumerable. For lyke as from the grete lyght
 of the sonne cometh and fheweth forth innumerable
 bemes, fo from the grete mercy of almyghty god
 30 gooth forth innumerable mercyes, nombre the sonne
 bemes yf it be poffyble, and the mercyes of almyghty
 god be more without ende. How greuous and how grete
 fo euer our fynne be, yet the mercy of god is moche more,
 wherby he may be mercyfull to vs. And how many
 35 foo euer they be in nombre, yet the mercyes of hym be
 many more by the whiche he may do awaye all our

Misericors one
 who is moved
 with mercy in-
 wardly ;
miserator one
 who performs the
 deed of mercy.

If God were only
misericors,
 not *miserator*
 also,
 we should feel no
 remedy.

The work of
 mercy is the
 doing away our
 sins.

Sin maketh
 wretched people.
 Let us pray to
 God to shew
 mercy upon us by
 doing away our
 sins.

For every sin a
 several act of
 mercy is needed.

[* ii vi]

God's mercies in-
 numerable as the
 sun beams

and more without
 end ;
 greater than our
 sin.

Therefore we may pray for mercy with great trust. trespaffes. Therefore with grete confydence and truste let vs afke of hym his mercy, sayenge. Et secundum multitudinem miseracionum tuarum dele iniquitatem meam. Good lorde doo awaye my fynne, accordyng vnto the multytude of thy mercyes. If a 5

If a table be foul, we rase it, then wash, then wipe it clean table be foule and fylthy of a longe contynuaunce, fyrst we rase it, after whan it is rased we waffhe it, and last after the waffhyng we wyepe and make it clene. Our

Our soul as a table defouled with spots of sin; foule is compared vnto a table wherin noo thyng was paynted, neuerthelesse with many myfdoynge and 10

needs to be rased by compunction, in the fyght of god. Therefore it is nedefull that it be rased, waffhed, and wyped. It shall be rased by the inwarde forowe and compunceyon of the herte whan

washed with the tears of our eyen when we confess, wepe and made clean by satisfaction. we be fory for our fynne. It shall be waffhed with 15

[* ii vi, back] the teres of our eyen whan we knowlege and confesse our fynne. And laste it shall be wyped and made clene whan that we be aboute for to make amendes and do fatyffaccyon by good dedes for our fynnes. These

Sorrow for sin, confession, satisfaction; thre thynges that we haue spoken of cometh without 20

all are God's gifts. Having asked God to rase our soul by contrition, let us desire Him to wash us from our sins by tears of godly sorrow. doubte of the gracyous pyte of god. Thou arte fory for thy fynne, it is a gyfte of almyghty god. Thou makest knowlege of thy fynne wepyng and waylyng for it, it is a gyfte of almyghty god. Thou arte besy in good werkes to do fatyffaccyon, whiche also is a 25

If we suffer aduersities against our will, such tears profit not but rather hurt. Weeping for loss of worldly pleasures washeth gyfte of almyghty god. We haue asked now of almyghty god that he doo awaye our fynnes by rasyng of our foule that is contricyon, let vs agayne afke and desyre hym to waffhe vs from the same, that is to faye, he graunte and gyue vs grace to wepe and wayle for it. 30

We wepe fomtyme, but it cometh not of god. As whan we suffre aduerfyttees ayenst our wyll, whan our wepyng teres dooth profyte vs no thyng, but rather dooth hurte. For saynt Poule sayth. Seculi tristitia mortem operatur. The forowe of this worlde for 35

loss of worldely pleasures and desyres causeth euerlast-

yngre deth. Suche forowes and wepynges waffheth not the foule, but rather make it foule. Other wepynges teres there be that be caufed of the forowe whiche is godly, as whan we be forowfull that we haue foo moche
 5 dyfpleafed god, whyche hath done foo moche for vs. *Hec trifticia penitentiam in falutem ftabilem operatur.* This forowe as fayth faynt Poule caufeth penaunce to be had for euerlaftyng helth. And as fayth faynt Cryfoftome. *Hee lachryme lauand de-*
 10 *lictum.* Thefe wepynges teres waffhe awaye fynne, they be alfo gyuen of the holy ghoft to them *that* be penitent. For it is wryten. *Flabit fpiritus eius & fluent¹ aque.* the fpyrte of god fhall gyue fo grete infufyon of grace to them *that* be penytent that the
 15 waters, *that* is to faye theyr wepynges teres fhall flowe and be haboundaunte. Upon thefe waters the fpyrte of almyghty god may flye and goo fwyftely, whiche was figured in the begynnyng of fcripture, by the fayenge of Moyfes. *Et fpiritus domini ferebatur*
 20 *fuper aquas.* The fpyrte of our lord was borne alofte vpon the waters. Cryfoftome defcrybeth the vertue of thefe wepynges teres fayenge. *Sicut poft vehementes hymbres mundus aer ac purus efficitur: ita et poft lachrimarum pluuias fere-*
 25 *nitas mentis fequitur atque tranquillitas.* Lyke as after grete fhowres and ftormes the ayre is made clene and pure, fo after grete plente of wepynges teres foloweth the clerenes and tranquyllyte of the foule. Let vs all therefore defyre and afke to be waffhed from
 30 our fynnes by thefe waters and faye vnto almyghty god. *Amplius laua me ab iniquitate mea.* Lorde waffhe me more from my wyckednes. Befyde rafyng of our foule that is contrycyon, and waffhyng that is confeffyon, we fayd that it is neceffary to be wyped
 35 and made clene, whiche is done by fatyffaccyon of good

not the foul, but maketh it foul.

Godly sorrow laments that we have displeafed God.

Such sorrow causeth penaunce for everlasting health. These tears, says Chrysostom, wash away sin;

they are the Spirit's gift.

[* ii vii]

On these waters God's Spirit moves as in the beginning.

Chrysostom says:

after great showers the air is clean, so after these tears follows the clearness of the soul. Let us say to God,

Wash me from my wickedness.

We are wiped and made clean by satisfaction of good works:

¹ fluens 1509, 1555.

by alms to the
poor.

By alms and
good works we
may be wiped
from all sin ;
but without God's
grace no creature
can do good works.

[* ii vii, back]

Our sufficiency is
of God.

Recapitulation of
the petition ;
that God will be
merciful to us,
and of His mercy
rase,
wash, and wipe
our souls from all
sin.

II. Reasons why
God should grant
our petition.

We have asked
for contrition,
confession, satis-
faction.

Syllogism.

God is willing to
rase sin as letters
are rased,

werkes. Fyrste by almesse dede and charytable dyf-
trybucyon to the poore people. For our fauyour fayth.
Date elemofinam et ecce omnia munda sunt
vobis. Gyue almesse and ye fhall be made clene
from all fynne. By almesse dede therefore & good 5
werkes we may be wyped & made clene from all fynne.
And no creature of himselfe hath power to do good
werkes without the grace and helpe of god. For as
fayth faynt Poule. *Non fumus sufficientes cogitare
aliquid ex nobis, quasi ex nobis set sufficientia 10
nostra ex deo est.* *We be not suffycyent and able
of our selfe, as of our selfe, to thynke ony maner thyng,
but our suffycyency and habylte dependeth and cometh
of god onely, therefore this thyng is to be asked of god
that he vouchefawe to moue our foules perfytely by his 15
grace vnto *the* excercyfyng & doynge of many good
werkes, that they may vtterly be wyped and made
clene from all contagyousnes of fynne. Accordynge to
the desyre & sayenge of the prophete that foloweth.
Et a peccato meo munda me. Good lorde make 20
me clene fro my fynne. Our hole petycyon is ended
here, wherein fyrst we haue asked that god be merciful
vnto vs after his grete mercy. And that he rase our
foules, waffe them & wype them vtterly from all fynne
accordynge to the multytude of his manyfolde mercyes. 25
¶ In this seconde membre ben dyuers ftronge reafons
brought forth, wherby god may be moued so that he
may not deny our petycyon. Thre thynges we haue
asked before. Fyrst that god do awaye our fynne by
contrycyon, waffe our foule by confessyon, & thyrdly 30
make it clene by fatyffaccyon, to the whiche other thre
corespondent to them be brought forth & fhewed in
this fyrst fylogysme, in this fyrst reafon, all though
they be not in the fame ordre. To do awaye fynne (as
we sayd) is to rase it that no spotte be seen in our 35
foule, in lyke maner as lettres be done awaye whan they

be rafed, fo that no thyng whiche was there wryten
 may be redde or knowen. Truly almyghty god wyll
 not knowe our fynne and trespaffe, yf we our felfe wyll
 knowe them. If we ftudy & be aboute as our duty is
 5 to rede & confyder the fynnes that be wryten & marked
 in our foules, anone he of his goodnes putteth them
 out of his fyght. Therefore let vs all faye with a con-
 tryte herte & mynde. O blyffed lorde god do awaye
 my fynne and wyckednes. *Quoniam iniquitatem*
 10 *meam ego cognosco.* For I knowe my grete and
 greuoufe trespaffe. It is gretly acceptable in *the* fyght
 of our mooft mercyfull lorde god yf a fynner wyll call
 to mynde with due contrycyon the gretenes of his
 fynne. Also whome he hath offended and how greu-
 15 oufly. In to how many hurtes and thynges vnprofyt-
 able he hath fallen for his fynne. And how many pro-
 fytes he hath loft by *the* reafon of it. If we were in
 mynde befyly to beholde and loke on thefe thynges it
 fholde be to vs ryght profytable. For why and we
 20 knowe our fynnes after this maner anone god forgyueth
 & dooth them awaye. And the more ofte we fo do the
 fooner he forgeteth. If we call to mynde vnfaynedly
 and without any dyffymulacyon how moche our fynnes
 dooth hynder & let vs fro doynge good werkes, that
 25 blyffed lorde fhall vtterly forgete and do them awaye
 for euer, fo that one lytell fpotte fhall not alfo be left,
 but in euery parte to appere fayre and clene. Let vs
 therefore with contrycyon faye alfo this that foloweth,
 lorde make me clene fro my fynne. *Quoniam pec-*
 30 *catum meum contra me est femper.* For my
 fynne is alwaye agaynft me. How agaynft me? truly
 euen dyrectly before myn eyen that I may beholde and
 loke vpon it at all tymes without any lette. Now we
 haue fpoken of the doynge awaye of our fynne, &
 35 makynge clene of our foule & alfo why god fholde fo
 do, let vs now alfo fhewe why he fholde wafhe it to

so that nothing
written may be
read or known.

If we read the
sins written in
our souls,

God puts them
out of His sight.

[* ii viii]

God is pleased
when a sinner
calls to mind the
greatness of his
sin, whom he has
offended,
the hurts pro-
cured and profits
lost by it.

If we thus know
our sins, God for-
gets them;

so that no spot is
left.

My sin is before
mine eyen.

Why God should
wash our soul.

the entent euery partycle that we haue promyfed to
 speke of may anfwere conuenyently to other. The
 wepyngre teres wherby our foules may be waffhed
 cometh of a fpecyall gyfte of god, and namely whan
 we haue that grace to wepe in confeffyon & knowleg- 5
 ynge our fynnes before his ferefull hyghneffe, know-
 ynge alfo the greuoufnes of it. We fhall foone knowe
 the greteneffe of our fynne. Fyrfte yf we wyll confyder
 well how grete and myghty lorde he is whome we haue
 offended. An other yf we take good hede how moche 10
 our vngentylnes hath ben to hym lokyng on vs whan
 we do fo many and grete offences. God onely is of
 that power that yf we offende and trespaffe ayenft his
 goodnes we be gylty to fuffre eternall deth for it.
 Dauyd offended greuoufly ayenft Urye his knyght 15
 whome he caufed to be flayne. And alfo he dyde
 wyckedly to Barfabe wyfe to the fayd Urye, whiche
 he perfwaded to auoutry. Neuertheleffe yf he had not
 broken the lawe and commaundement of god by the
 fayd offences he had not ben gylty and worthy of 20
 eternall deth. Therefore of a trouthe none offence may
 be done to ony creature, wherfore *the* doer fholde
 ftande in the Ieopardy of eternall deth, but onely for
 offendyngre agaynft almyghty god, whome we offende
 mucche more greuoufly, that he beholdeth & feeth euery 25
 trespaffe we do, be they lytell be they moche. Ther-
 fore let vs al go by prayer vnto almyghty god fayenge.
 O my lorde god beholde and fe I wretched fynner
 knowlege and confefse my gylte before thy maiefte,
 before thy fyght I detecte my trespaffe, I do not hyde 30
 it, I fhewe forth my fynne to be very greuou. But
 blyffed lorde I befeche ^{the} waffhe me with my wepyngre
 teres, comyngre out from the plenteuoufneffe of thy
 grace. And ferthermore waffhe me fro my fynne, for
 why good lord I knowlege Quod tibi foli peccau. 35
 that onely to the I haue trespaffed and offended before

[* ii viii, back]

Sin grievous as
offending a
mighty Lord,who sees all our
offences.Sin against God
deserves eternal
death.David caused his
good knight Urye
to be slain,and persuaded
Barsabe to avou-
try.But his breach of
God's command-
ments was that
which made him
worthy of eternal
death.By no offence
against a creature
does the doer
stand in jeopardy
of eternal death,
but only by the
offence against
God who sees all.O God, I confess
my guilt,and beseech Thee
to wash me with
my tears coming
from Thy grace.
Wash me from
my sin, for
against Thee
only have I sinned.

thy fyght. For this caufe good lorde forgyue and do
 awaye my fynne, for why I knowe my trespaffe. I knowe
 well I haue offended the. And befyde that waffhe
 me, for I myfelfe confesse that ^{onely} to the I haue
 5 offended. And fo in concludyon make me clene bycaufe
 my fynne is as an obiecte to my fyght, it is euer in my
 fyght. Blyffed lorde yf thy hyghnes may not by thefe
 reasons be moued to mercy, yet let this moue & ftere
 the to be mercyfull. Ut iustificeris in fermonibus
 10 tuis. That is to faye that thou mayft be Iuftified in
 thy wordes and fayenges. It is wryten by thyn holy
 prophete Ezechyell, what Iugementes vnyuerfall thou
 gaue vnto the people. Thou fayeft alfo good lorde
 Nolo mortem impij: fed vt conuertatur impius
 15 a via fua et viuat. I wyll not the deth of a fynner,
 but that he be tourned from his wycked lyfe and leue¹.
 Thou fayeft alfo. Impietas impij non nocebat² ei:
 in quacunque die conuerfus fuerit ab impietate
 fua. The myflyuyng, the wyckednes of the fynfull
 20 creature fhall neuer hurte neyther be noyfom to hym
 whan foever he wyll tourne from his wyckednes. And
 agayne thou fayeft. Si egerit penitenciam a pec-
 cato fuo: vita viueta et non morietur, omnia
 peccata eius que peccauit non imputabuntur ei.
 25 If the fynner do penaunce for his fynne lyue³ and
 neuer dye euerlaftyngly, the fynnes & trespaffes that
 he hath done fhall neuer be caft in his tethe neyther
 layde to his charge. O blyffed lorde vouchefawe and
 gyue vs leue to afke the this queftyon. Were not
 30 thefe thy wordes, dyde thou not fpeke them to thy
 prophete, or dyde he begyle vs that fayd they were
 fpoken of the. For of a trowth he wrote that thou
 fpake them to hym. Tu itaque fili hominis dic ad
 filios populi tui. Thou the fone of a man, fhewe

[* kk l]

Make me clean,
 because my sin is
 ever in my sight;

that Thou mayst
 be justified in Thy
 sayings.

Thou wilt not
 the death of a
 sinner.

The misliuing of
 the sinful creature
 shall not be noi-
 some to him, if
 he will turn from
 his wickedness.

If the sinner do
 penance for his
 sin it shall never
 be cast in his
 teeth.

Did the prophet
 beguile us when
 he wrote that
 these words were
 spoken by Thee?

¹ lyue 1555.² sic. nocebit 1555.³ sic 1509, 1555. Add *he shall* before *lyue*.

and tell this vnto thy people. &c. Therefore good
 [* kk i, back] 'lorde they be thy wordes. O moost meke god beholde
 we wretched fynners tourne from our euyl wayes vnto
 the, we do penaunce for our offences, graunte lorde that
 they be not noyfome to vs neyther layde to our charge 5
 at any tyme, but vtterly to be done away, waffhed
 away and wyped away. Ut iustificeris in fermoni-
 bus tuis. that thou may be Iustyfyed by thy wordes.
 Thou knowest well what folehardy Iugement *the* peo-
 ple gaue ayenft *the* for this thy sentence, they sayd 10
 Non est equa via domini. The waye that this
 man taketh is not egall. Thy people prefumed to be
 Iuges of thy sentence. To whome thou gaue answere
 on this wyfe. Numquid via mea non est equa :
 et non magis vie vestre praua¹ sunt. Is not my 15
 waye good and egall, & yours fhrewed nought & more
 vnegall, thou confermed agayne to them thy wordes
 spoken before, sayenge. Quando auerterit se impius
 ab impietate sua feceritque iudicium et iusti- 20
 ciam, vita viuet et non morietur, omnium ini-
 quitatum eius quas operatus est non recordabor.
 Whan foeuer a fynner fshall tourne away from his fynne
 & truly confesse hym of it, & make fatyffaccion he
 fshall lyue & neuer dye euerlaftyngly. I fshall also
 forgete & neuer call to mynde ony fynne *that* he hath 25
 done. Good lorde thy wyll was to ouercome & exclude
 by this maner theyr folehardy Iugement ayenft thy
 mercyful sentence. We befeche & praye the now to
 do the fame. Thou fhalte not ouercome theyr opyn-
 yons but yf thou manyfeste & fhewe thy wordes & 30
 sayenges to be true, & *that* they haue vntruly Iuged of
 the. Therefore now blyffed lorde do away our wycked-
 nes, now forgete our fynnes whiche we vtterly forsake
 and despyse. Ut iustificeris in fermonibus tuis
 et vincas cum iudicaris that thou may be Iustyfyed 35

Foolhardy judg-
 ment of the people
 who cried :

God's way is not
 egall.

He answered :

Is not My way
 egall, yours
 shrewd, nought,
 and more unegall?

The sinner con-
 verted, confess-
 ing, making satis-
 faction, shall
 never die ever-
 lastingly ;
 God forgets his
 sin.

God can only
 overcome man's
 foolhardy judg-
 ment by shewing
 His sayings to be
 true.

[* kk ii]

¹ sic 1509, 1555. Read *prauae*.

- in thy wordes & ouercome whan thou arte Iuged fo
boldly & folyffhely. Our fynnes be grete & innumer-
able, we do not forgete them, we do not couer & hyde
them, we do not defende them, but we knowe, we
5 make open & accufe them, neuertheleffe we befeche the
for thy grete mercy & for the infynyte multytude of
thy manyfolde mercyes beholde vs, & namely wherof
we be made, thou knowest what mater it is & how
frayle it is. Call agayne to mynde that we are but
10 dufte & claye, & also *that* the lawe & cuftome of our
body is contrary to the lawe & cuftome of our foule
and the cuftome of our body putteth vs dayly vnder
the captuyte & thraldome of fynne. If a commaunde-
ment were gyuen to a man *that* hath but a weyke &
15 feble body in ftrengh to roll & tourne vp a myll ftone
of a grete weyght vnto the hyeft parte of an hyll, &
that he put his good wyll to perfourme *the* fame, neuer-
theles *per*auenture whyles he is aboute to do *the* dede
the ftone for gretenes of his weyght aboute his ftrengh
20 falleth downe backwarde in to a valey, were not this
man more worthy to be pardoned & forgyuen (*feynge*
& knowynge his good mynde) than he *that* were
myghty & hath grete ftrengh. We be in lyke con-
dycyon, we be aboute to brynge this our body vnto
25 thy holy hyll, neuertheles it is thrafft downe by the
heuy burden of fynne *that* oftentymes it boweth &
flyppeth downe backwarde, for that fame fynne *that* by
our fyrft fader & moder Adam & Eue was brought
amonge al men is heuy & greuous on vs lyke as an
30 heuy burden, & dayly greueth vs more & more, it
maketh vs alfo prone & redy to all other vyces, therfore
and for this caufe haue mercy on vs, for this fynne of
our forefader, this heuy & greuous weyght *was conceyued
and begoten with vs, accordynge to the fayenge
35 of the prophete. *Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater*

We do not hide
our sins,
but open and
accuse them.

Thou knowest
whereof we are
made,

but dust and clay,
the custom of our
body putting us
daily under the
thraldom of sin.

If a man of feeble
body tried to roll
a millstone up
hill,

and it should
fall backward
into a valley,
his feebleness
would excuse him.

We men try to
bring our body
to Thy holy hill,
but it is thrust
down by the heavy
burden of sin,

inherited from
Adam and Eve.

[* kk ii, back]

We were conceived in sin.

God's promise is very truth.

Christ came to call not the righteous but sinners to penance.

Come unto me, all ye that labour.

Whosoever cometh I shall not cast him out.

We, good Lord, are sinners such as Thou camest to seek, weary and heavy laden.

We come to Thee, 'humyle' and meek ourselves before Thee, have no hope but in Thee; for our self-accusation and frailty,

and for Thy truth's sake, [* kk iii] have in mind Thy promise.

mea. Beholde I was conceived in fyne, and my moder conceived me in fyne. This notwithstandinge good lorde we knowe that thou arte true, & all that thou doost promyse is very trouth. Truly thou fayd that thy comynge in to this worlde was to call fynners 5 to penaunce. Non veni vocare iustos sed peccatores ad penitenciam. This is thy fayenge. I came in to this worlde, not to call ryghtwyfe people, but fynners to penaunce, *thou* haft called on them & dayly doost call, fayenge. Venite ad me omnes qui 10 laboratis et onerati estis & ego reficiam vos. All ye that labour in this worlde & bere heuy by doynge penaunce come to me & I fhall refresshe you. Truly thy promyse is to receyue all *that* wyll come, yf they come to *the* as they fholde do. Qui venit ad me 15 non eijciam¹ foras. Whofoeuer cometh to me I fhall not caste hym out, I fhall not forfake hym. O good lorde beholde, we be fynners in lyke maner as thou came in to the worlde to call vnto the, we labour and be laden with the multytude of our fynnes, we also 20 be made wery by the meanes of our wyckednes. Therefore blyffed lorde faye vnto vs, come ye vnto me, & anone we come, we humyle and meke ourfelfe before the trone of thy mercy, other hope and truste haue we none in ony condycyon but onely in the, yf thou wylte 25 not be mercyfull to vs for accusynge ourfelfe, neyther by this *that* thou arte Iustyfyed by thy wordes, neyther also for our fraylte, yet good lorde haue mercy on vs for thy trouth, thou arte true and louest trouth aboue all thynge. Haue *in* mynde the promyse thou made 30 to euery penytent fynner comynge vnto the, whiche is, thou fhalt not caste them awaye, & also thou fhalt refresshe them. We come therefore vnto the good lorde, caste vs not awaye but refresshe vs with thy grace and mercy. Ecce enim veritatem dilexisti. Thou 35

¹ sic. eijciam 1555.

- haft euer loued truth. After that this holy prophete hath fhewed & purpofed his petcyon, & brought forth many reafons why the fayd petcyon fhoulde be graunted.
- Thyrdly now with a gladde chere he maketh fure pro-
 5 myfe & hope to hymfelfe to gete and obteyne his afk-
 ynge, wyllynge to gyue example to euery fynner bycaufe that they fhoulde do the fame. It is a grete dyfference bytwene difpayre and fure hope. The nynyuetes
 whan the prophete thrette & menaffed them with the
 10 deftruccion of the cyte, they were not in furete god wolde be mercyfull to them, neyther they were vtterly in defpayre. Ionas the prophete came vnto them the feconde tyme fent from almyghty god, & fayd openly
Adhuc quadraginta dies et niniue fubuertetur.
 15 Within .xl. dayes to come the cyte of nynyue fhall be ouerthrowen and deftroyed. The people herynge the wordes of the prophete Ionas and ferynge the vengeance of god to fall vpon them, commaunded amonge themfelfe euery man woman & chylde to fafte and alfo
 20 cladde them in facke cloth from the loweft degre vnto the hieft. The kynge of that cyte anone as he was certefyed & had knowlege of the prophetes fayenge rofe vp from his fete threwe awaye his royall garment & cladde hym in facke cloth, and fate downe on the
 25 grounde in the duft, and by the decree and one affent of all his nobles, commaunded that euery man woman and chylde, & alfo brute beeftes fhoulde not ete neyther drynke by a certayne fpace, but *that* euery body fhoulde do penaunce for theyr fynne. This was theyr fayenge.
 30 *Quis f[c]it¹ fi conuertatur et ignofcat deus et reuertatur a furore ire fue et non peribimus?*
 Who knoweth, who is fure yf god wyll be tourned from vengeance and by his mercy forgyue vs, and alfo withdrawe his wrathe & we fhall not peryffhe. It appereth
 35 by thefe wordes they had no very truft of forgyuenes,

III. The prophet has a sure hope to obtain his asking.

Despair and hope. The Ninevites when Jonas 'thrette' and 'menassed' them were neither in sure hope nor in utter despair.

They fasted and put on sackcloth;

even the king and his nobles; man, woman and child and also brute beasts neither ate nor [^{*} kk iii, back] drank by a certain space.

Who knoweth if God will be turned from His vengeance? Though the Ninevites had no sure trust,

¹ sit 1509, 1555.

& also that they were not vtterly in dyfpayre, notwith-
 standyng they dyde penaunce, abydyng all togyder
 what the moost meke god wolde do with them, whose
 grete mercy at the laft they knewe and had in expery
 ence, although before they neyther had very trust nor 5
 full myffetrust of it. But we be now in an other con-
 dycyon. Almyghty god hath fhewed to vs cryften
 people the trefoures of his grete mercy, the fecrete
 myfteryes of *the* fayth & the facramentes of helth,
 wherby we may trust veryly to haue forgyuenes. Cer- 10
 taynly they were before hyd & vnknowen to vs, but
 now of late tyme they be manyfest & fhewed by his
 onely begoten sone Ihesu cryfte, whiche his owne felfe
 dooth wytnesse fayenge vnto his fader. *Abfcondisti*
hec a sapientibus et prudentibus et reuelasti 15
ea paruulis. Father thou hafte hyd and kepte
 fecrete the preuytees of thy godhede from wyfe and
 cunnyng men & fhewed them to fuche as be small &
 of lytell reputacyon in this worlde. Ihesu cryfte com-
 ynge downe from the fader of heuen into this worlde 20
 made open & fhewed vnto his chyrche the hyd &
 preuy myfteryes of his godhede, his ownfelfe bereth
 wytnesse fayenge. *Quecunque audiui a patre meo*
nota feci vobis. I haue manyfest and fhewed to
 you all that I haue herde of my fader. He *promysed* 25
 also at his ascencyon *the holy ghoft to come *that*
 fholde teche parfytely the knowlege of euery thyng,
 fo that now no thinge may be more certayne to vs than
 it whiche is taught by holy chyrche. No meane may
 be founde fo fpedefull and redy to proue the certaynte 30
 of any thyng concernyng our fayth as that the chyrche
 hath fo affermed and ordeyned. The chyrche of god
 may in no wyfe begyle in those thynges that longeth
 to our fayth and to the vndoubtefull helth of the foule.
 Who therfore of vs cryften people may not of ryght 35
 faye vnto god this that foloweth. *Incerta et occulta*

they did due pen-
ance and found
mercy.

To Christians God
has shewed the
treasures of His
mercy, the sacra-
ments of health,

made manifest by
His Son.

The 'preuytees'
of the Godhead
hidden from the
wise, shewed to
such as be small
and of little re-
putation.

[* kk iv]
The Holy Ghost
has made known
all things;
nothing more cer-
tain than what is
taught by holy
church.
No mean so
speedful to prove
the certainty of
anything concern-
ing our faith as
that the church,
which in such
things may not
beguile, has so
affirmed.

- fapientie tue manifestaſti michi. Good lorde thou
 haſt fhewed vnto me the myſteryes of thyn infynye
 wyfdome whiche before were hyd and vnknownen to vs,
 but why hath god fhewed vs theſe ſecretes, what dooth
 5 it profyete the ſecrete myſteryes of hym to be fhewed
 and made open to vs, what comforte ſhall we take by
 it. Truly grete comforte yf we vnſaynedly repent our
 olde fynfull lyfe, elles we know them to our grete hurte.
 For as faynt Peter fayth. *Melius eſt non cognoscere*
 10 *viam iuſticie: quam poſt agnitionem retrorſum*
conuerti. It is better not to knowe the way of ryght-
 wyfneſſe than after the knowlege of it to vſe & do the
 contrary. But yf we tourne to god and folowe his
 commaundementes forfakynge our wretched lyfe, hav-
 15 ynge fayth & truſt in his ſacramentes we ſhal without
 doubte obteyne forgyuenes and mercy by the vertue of
 them. Perauenture ſome man ſhall ſaye, we ſe what
 is done in euery ſacrament. In the ſacrament of
 baptym the childe is waſhed in the water, and a fewe
 20 wordes be ſpoken of the preeſt. In the conſirmacyon,
 the foreheed of the chylde is noynted with holy creme
 in maner of a croſſe with a fewe wordes ſpoken of the
 preeſt. In the ſacrament of penaunce after the con-
 feſſyon is herde and ſatyffaccyon enioyned the preeſt
 25 fayth alſo a fewe wordes, what longeth theſe to the
 helth of the foule, for the wordes anone as they be
 ſpoken be gone in to the ayre & no thyng of them
 remayneth. The water alſo & the oyle perchaunce ſome man
 30 wyll thynke this in hymſelfe. And it is of a trouthe
 the water and the oyle to haue no ſtrength of theyr
 owne nature wherby they may entre vnto the foule, or
 to werke in it good or euyll, neuertheles there is a
 preuy & hyd vertue gyuen vnto them by the meryte of
 35 the paſſyon of Iheſu cryſt & of his precyous blode,
 whiche on the croſſe was fhedde for wretched fynners.

The mysteries of
 God's wisdom
 revealed.

Knowledge of
 Christ comfort-
 able if we repent,
 else hurtful.

Better not to
 know the way of
 rightwiseness,
 than to know and
 not use it.

By repentance
 and faith we shall
 obtain mercy.

Some will say:
 the water in
 baptism and a
 few words of the
 priest;
 in confirmation
 the nointing of
 the child's fore-
 head with
 [* kk iv, back]
 holy 'creme,' and
 a few words
 spoken;
 in penance con-
 feſſion and ſatis-
 faction with a few
 words of absolu-
 tion;
 what longeth this
 to the health of
 the ſoul?
 Water and oil
 pierce not to the
 ſoul,

yet a privy and
 hid virtue is given
 them by the merit
 of Christ's most
 holy and dear
 blood.

This moost holy and dere blode of Ihesu cryfte fhedde for our redempcyon, bought and gaue so grete and plenteuous vertue to the sacramentes, that as ofte as ony creature fhall vse & receyue ony of them, so oft it is to be byleued they are sprenclcd *with* the droppes of 5
 the same moost holy blode, whose vertue perfeth vnto the foule, and maketh it clene from al synne. But wherby knowe we this, truly for he hath fhewed and made open the hyd and vncertayn thynges to vs of his infynyte wyfdome. It was a custome in the olde lawe 10
 amonges the Iewes to do awaye theyr synnes by this maner. If ony of them by touchynge of a deed body or by ony other maner thyng were culpable & made foule, anone he was made clene of that defaute with yfope dypped in the blode of certayne beestes and 15
 sprenclcd vpon hym, whiche maner and custome was gyuen to the Iewes by Moyfes & ordeyned by the wyfdome of god. Neuerthelesse at that tyme it was vnknownen what this mater ment and fygnifyed. It was vncertayne, it was hyd, what the wyfdome of god 20
 wolde to be vnderftande by this aspercyon or sprenklynge of blode. And after that our blyffed lorde Ihesu cryft had fhedde his precyous blode. And as fayth faynt Peter waffhed vs from synne with his blode it was knownen to euery man what by the yfope and by 25
 the aspercyon of blode was fygnifyed. Yfope is an herbe of the grounde that of his nature is hote, and hath a fwete smell, fygnifyenge Cryft whiche meked himfelfe to suffre deth on the crosse. And as faynt Poule fayth he offred hymfelfe of very grete & feruent 30
 charyte vnto his fader almyghty god as a sacrefyce of fwete odour. No man may doubte of this that by the aspercyon of blode of beestes before the Incarnacyon was fygnifyed and represented the effuſyon of the blode of Cryft for our redempcyon, whiche blode of 35
 our fauyour without doubte is of moche more ftrengh

Christ's blood
cleanses the soul.

A Jew culpable
and made foul by
touching a dead
body was cleaned
by sprinkling
with blood.

The meaning of
this rite

[* II I]

of aspersion then
unknown;
now after the
Passion

known to every
man.
Ysope, hot and of
a sweet smell,
signifies Christ
who meked Him-
self to die on the
cross

as a sacrifice of
sweet odour.

The aspersion of
blood of beasts
before the incar-
nation a type of
the effusion of
Christ's blood.

incomparable to do awaye fynnes than was the blode
of beeftes. And as ofte as the holy facramentes be
yterated and vfed accordynge to the commaundement
of Cryftes chyrche, fo ofte is the blyffed blode of our
5 lorde fprenched abrode to clenfe and put away fynne.
Therefore let vs all faye with the holy prophete this
verfe that foloweth. *Asperges me domine yfopo
et mundabor.* As we myght faye. Lorde our fayth
is fo clere and vndoubtefull by the meryte of the paf-
10 fyon of thy fone our lorde Ihefu cryft whiche by the
effufyon of his holy blode hath gyuen fo grete effycacy
and ftrengh to the holy facramentes of his chirche,
that whan we receyue ony of them we fhall be fprenched
and made clene by the vertue of his precyous blode
15 lyke as with yfope, whiche asperfyon anone foloweth
the water of grace that is infufed in our foules, wherby
we be made more whyter than fnowe. Therefore the
prophete addeth to the fame verfe. *Lauabis me et
fuper niuem dealbabor.* Lorde thou fhalt wafhe
20 me and I fhall be made more whyte than fnowe. No
creature may exprefle how Ioyfull the fynner is whan
he knoweth and vnderftandeth hymfelfe to be delyuered
from the grete burden and heuyneffe of fynne, whan
he feeth and perceyueth that he is delyuered vtterly
25 and brought out of the daunger of fo many & grete
perylls that he was in whyles he contynued in fynne,
whan alfo he perceyueth the clerenes of his foule and
remembreth the tranquyllyte and peas of his confyence.
*Audit tunc quid loquatur intra fe dominus,
30 quoniam loquetur pacem in feruos fuos et in
eos qui conuertuntur ad cor.* Than he perceyueth
well in his herte what our lorde wyll fhewe in hym by
infpyracyon, what fhall he fhewe, euerlaftyng peas
to come vpon his feruautes, vpon them that be forow-
35 full & do penaunce for theyr fynnes, whiche peas is fo
Ioyfull & comfortable and caufeth fo grete Ioye &

Whenever the
sacraments are
iterated, our
Lord's blood is
sprinkled abroad
to cleanse sin.

Christ has given
such efficacy to
the sacraments,

that when we
receive them we
are sprinkled by
the virtue of His
blood,

[* ll i, back]
and made whiter
than snow.

Joy of the sinner,
when (delivered
from the burden
of sin and from
the dangers which
attend it) he per-
ceives the clear-
ness of his soul
and peace of his
conscience.

Everlasting peace
comes to those
who do penance.

gladnes that *the* prophete remembrynge it fayth.
 Auditui meo dabis gaudium et leticiam. Lorde
 thou fhalte gyue to myn herynge inwardly Ioye &
 gladneffe. If the peas of this tyme be fo gretly to be
 defyred to the inwarde herynge of our foule, what Ioye 5
 Peace everlasting. trowe we fhall be at that tyme whan *the* peas euerlaft-
 ynge fhall be offred to vs, whan the kyng of eternall
 peas fhall faye vnto all true penitent perfones. Venite
 benedicti patris mei percipite regnum quod
 vobis paratum est a constitutione mundi. 10
 Come, ye blessed children of my
 [* ll ii]
 Father. Come to me ye blyffed chyldren of my fader, take the
 euerlaftyng *kyngdome* that was prepared and made
 redy for you before the begynnyng of the worlde.
 These comfortable words will fill us
 with joy inwardly
 and outwardly. Shall we not Ioye than inwardly in our foules, fhall
 we not Ioye than outwardly in our bodyes, fhall we 15
 not than Ioye bothe body and foule without aduerfyte
 neuer to feafe, fhall not this ferefull Iuge fayenge these
 comfortable wordes gyue vnto our herynge inwarde
 Ioye of *the* foule for the faluacyon of it. Shall he not
 gyue feruent Ioye whiche we haue obtayned our afkyng 20
 and our defyre, fhall he ¹ not gyue euerlaftyng Ioye
 without ony aduerfyte. Truly he fhall gyue inwarde
 Joy for the sorrow
 of contrition, for
 the weeping of
 confession, for the
 grief of satisfac-
 tion. Ioye for the forowe of our contryeyon. Ioye alfo for
 wepyng in our confeffyon, and lafte euerlaftyng Ioye
 for *the* grefe of our fadyffaccyon. Et tunc exulta- 25
 bunt offa humiliata. That is to fay the fuperyour
 ftrenghes of the foule whiche be called, wyll, reafon,
 & memory, that before were ouerthrowen by the greu-
 aunce of fynne fhall than Ioye for euer without ony
 aduerfyte. Our wyll fhall Ioye in the fruyeyon of 30
 god. Our reafon in the clere fight of the godhede.
 And laft our memory fhall Ioye in a fure remembraunce
 euer to contynue & neuer lacke that excellent Ioye and
 pleafure. Than our wyll, our reafon, & our memory
 before oppreffed and brought vnder by fynne fhall 35

¹ we 1509 ; he 1555.

Ioye without ende. That we promyfed in our begyn-
 nyng is now perfourmed and fhewed in this fyrft
 parte of the pfalme. Fyrft what thyng we that be
 penytent fholde afke. Seconde what reafons we may
 5 make & brynge for our felfe for the graunte of our
 petycyon. And lafte that we may trufte without
 doubte to obteyne our afkyng whiche our lorde
 graunte vs. Amen.

We have shewed :

1. What we penitents should ask ;
2. what reasons we may bring for the grant of our petition ;
3. that we may trust to obtain our asking.

*¶ Secunda pars.

[* ll ii, back]

10 Auerte faciem tuam a peccatis meis et
 omnes iniquitates meas dele.

15 **F**or as moche as we haue fo gretely prayfed
 the mercy of god in the ende of the fyrft
 parte of this pfalme wherby we haue gyuen
 to all fynners grete confydence to obteyne
 forgyueneffe. It is now to be thought pro-
 fytable or euer we speke of this feconde parte
 fomwhat to fhewe of the fere of almyghty god. Many
 grete caufes there be to truft of forgyueneffe yf we con-
 20 fyder the grete mercy of god fo ofte fhewed vpon peny-
 tent fynners. Also we haue many grete caufes to fere
 almyghty god, yf we remembre how many and grete
 our fynnes be, wherwith we dayly offende his goodnes.
 Therefore fyth we haue fo good and many Iufte caufes
 25 bothe of hope and drede as me femeth he taketh the
 mooft fure way that maketh the one mete with the other,
 that is to faye hope with drede and drede with hope.
 That perfone whiche foo dooth fhall neyther trufte in
 god without his fere, nor drede hym without hope, for
 30 by enclynyng more to the one than to the other we
 fhall soone erre, eyther by ouer moche hope to be exalted
 in to very prefumcyon or by ouer moche fere to be
 cafte downe in to the mooft vngracyous daunger of
 dyspayre, but he that myxeth the one with the other in

In the first part of the psalm we have given sinners confidence by praising God's mercy.

Before we speak of the second part let us shew somewhat of the fear of God.

Our sins many and great.

He taketh the surest way who makes hope meet with dread and dread with hope,

neither presuming nor despairing.

[* ll iii]

euen porcyons fhall neyther be lyfte vp by pre'fumpcyon nor cafte downe by dyfpayre. Noo thyng is more profytable to the fynner than to haue a Iufte modera-
cyon of them bothe. And no thyng is more peryllous
than lenyng more to the one than to the other. For 5

Gregory compares
fear and hope to
two millstones
with which meal
is made;
one stone without
a fellow can do no
good, but if the
ouer stone is
turned downward,
the nether up-
ward,
the wheat will be
broken to meal.

the whiche thyng faynt Gregory compareth hope &
drede vnto two myll ftones wherwith mele is made.
So it is one myll ftone without a felowe made mete can
doo noo good, but yf the one be made fytted with the
other, that is to faye the ouer ftone tourned downward 10
and the neyther contrary wyfe ayenft it vpwarde with
a due proporcyon of bothe than fhall the whete put in
the myddes bytwene them be fhortly broken in to many
fsmall peces & in conclufyon to mele. Lyke wyfe it

So sinners,
when hope is
mixed with dread,
and dread with
hope,
escape presump-
tion and despair;
their sins are
broken between
fear and hope,
and at last utterly
done away.

is *with* fynners whan hope is myxed with drede and 15
drede with hope, fo that by ouermoche hope of for-
gyuenes the mynde be not lyft vp in to prefumpcyon,
& by ouermoche fere it be not put downe in to dyf-
payre, than yf the multytude of fynnes be neuer fo
grete, they fhall fhortely bytwene thefe two be broken 20
in to many fsmall partes and in conclufyon vtterly done
away. But why faye we thus? truly to thentent all

Certain as forgive-
ness is, we should
never put out of
mind the fear of
God.
Peter, though
he knew that his
sin was forgiven,
wept daily.

though the certaynte of forgyuenes be neuer fo grete,
yet a remembraunce be euer had of the fere of almyghty
god neuer to put it out of mynde. As faynt Peter 25
dyde knowynge *that* his fynne was forgyuen, notwith-
ftandyng wepte dayly for his vnkyndnes ayenft his
lord & mayfter euer after remembryng how vnkyndly

Mary Magdalene,
though she heard
Christ forgive her
sins, took upon
her great penance,

he denyed hym. Alfo blyffed Mary magdaleyne whiche
herde Cryft forgyue her fynnes for the grete loue fhe 30
had vnto hym, for all that toke vpon her grete penaunce
euer hauynge in mynde the fylthynes of her fynne
commytted before. She befeyed herfelfe by contynuall

that by continual
weeping she
might put away
her sin from
[* ll iii, back]
God's sight.

wepyng to put it away vtterly from the fyght of al-
myghty god. Our prophete *dooth in lyke maner 35
fhewynge example to all fynners of doynge the fame,

- that after he had full hope and trust to be forgyuen of god. Knowe it for a surety by those thynges whiche he vnderstode in the hydde and vncertayne preuytees of the wyfdome of our lorde god, all be it anone he re-
 5 toured to the remembraunce of his fynnes, fayenge. Auerte faciem tuam a peccatis meis. Blyffed lorde tourne away thy face fro my fynnes. ¶ In our begynnyng we shall deuyde the refydue of this psalme in to thre partes. In the fyrste our prophete maketh a
 10 newe petycyon. In the seconde he sheweth the entent of his petycyon, whiche is that he may please god. In the thyrde he techeth that his defyre is the chefe thyng wherby euery man may please god and make recompence for synne. ¶ The thyng asked of the spyryte of god
 15 the holy ghoost whiche is neuer but in clene hertes. As Sapiens saythe. Non enim habitabit in corpore subdito peccatis. The holy ghoost shal not dwell or abyde in a body subgette to synne. Almyghty god hateth no thyng so moche as synne, and punyssheth
 20 no thyng so greuouly, it is abhomynable in his fyght. ¶ Fyrst in heuen whan synne was in aungell, anone as many as were infecte with it almyghty god put downe and caste out of that heuenly palays and wolde not spare those noble and goodly creatures. After whan that
 25 same pestyferous infeccyon of synne infected our fyrst faders in paradyse, he wolde not spare but anone put them out of that pleasaunt place in to this vale of wretchednesse. All be it after many generacyons almyghty god chaced¹ the people of Israell whiche came
 30 of them, notwithstandinge whan some began for to be *contamynate or defyled with the infeccyon of synne, as is shewed of Dathan and Abyron with many other the erthe opened by the power of almyghty god and swalowed them in quycke. Thus almyghty god ex-
 35 pulsed synne, fyrste out of heuen, after from paradyse,

David, having trust to be forgiven, and understanding in the hid 'preuytees' of God's wisdom, yet anon returned to the remembrance of his sin.

The residue of this psalm divided into three parts:
 1. a new petition;
 2. intent thereof, to please God;

3. a man's desire the chief thing whereby he may please God and make amends for sin.
 I. The Holy Ghost never but in clean hearts.

God hateth nothing so much as sin.

He cast out of the heavenly palace angels infect with sin;

and put our first fathers out of paradise.

When some of Israel were contaminate with sin, [^o II iv]

the earth swallowed them in quick.

¹ chaced 1509. chafed 1555. Qu.

and out of the erth, in fo moche whan this infeccion
 was fprede abrode vpon all the erthe in the tyme of
 the patryarke Noe he drowned almooft all mankynde.
 And laft whan fynne coude not be vtterly expulfed by
 al thefe punyffhementes, he sente downe in to this 5
 worlde his onely begoten fone to fuffre deth and fhedde
 his precyous blode for the redempcyon of all wretched
 fynners. ¶ Let vs therfore confyder how abhomynable
 fynne is in the fyght of almyghty god, whan fyrft he
 put out of heuen his fyrft creatures the aungelles. Our 10
 fyrft faders out of paradyfe. His fpecyall chofen people
 from the erth. Drowned almooft all mankynde. And
 lafte he fuffred his onely fone for to dye vpon a croffe
 for the redempcyon of all wretched fynners. All thefe
 he dyde to thentent fynne fholde onely remayne in the 15
 depe pytte of hell. ¶ Perauenture our prophete re-
 membrynge this abhomynacyon of fynne fered in hym-
 felfe, & for that caufe fayth. Auerte faciem tuam a
 peccatis meis. Good lorde loke not vpon my fynnes.
 ¶ For as moche as almyghty god can not well tourne 20
 away his face from our fynnes as longe as they be fyxed
 in our foules but alfo he muft tourne away his face
 from vs, as by this example, who may perceyue and fe
 a walle paynted with many dyuerfe ymages, but fyrft
 he muft loke vpon thofe fame pyctures, for they be as 25
 a veyle or couerynge to the walle, wherfore nedes *the*
 fyght muft fyrft be applied vnto them. In lyke *maner
 therefore fyth our fynnes in respecte of the foule be to it
 as a pycture or couerynge is to a walle, almyghty god
 muft nedes fyrft loke vpon our fynnes or euer he loke 30
 vpon our foules. Alas what fhall we fynfull wretches
 do. Certaynly this onely remedy is neceffary, who foo
 wyll loke vpon a bare walle muft fyrfte doo away the
 payntyng or couerynge, and that done all fhall be clene
 and pure to beholde. Soo yf our foules fholde be feen 35
 and not our fynnes, fyrft our fynnes muft be clene done

Mankind drowned
 in Noe's time.

God's only be-
 gotten Son shed
 His blood to re-
 deem sinners.

All these judge-
 ments,
 on angels,
 on our first
 fathers,
 on the chosen
 people,
 in the flood,
 and on the cross,

were to the intent
 that sin should
 remain in the pit
 of hell.

Look not on my
 sins.
 God cannot turn
 His face from our
 sins while they are
 fixed in our souls,

as no man can see
 a painted wall
 without looking
 upon the pictures
 which are as a
 veil upon it.

[* ll iv, back]

Sins are to our
 souls as a picture
 to a wall, and first
 meet God's eye
 when He looks on
 our souls.

If you would look
 on a bare wall,
 you must first do
 away the painting.

So if our souls are
 to be seen, our
 sins must first be
 clean done away.

- away, for all the whyle they be infecte with the leeft
 fpotte of fynne, so longe they may not be feen with-
 out the fynne be feen also. Our prophete therefore
 prayeth to almyghty god that all his fynnes may be
 5 vtterly done away to thentent that he may clerely loke
 vpon his foule without ony lette. *Et omnes iniqui-*
tates meas dele. Good lorde do awaye all my fynnes.
 But it is not ynough all fynnes to be done awaye without
 the fountayne wherof they fprynge out be clene purifyed.
- 10 For yf it be so that the stynkyngge fylthy water contyn-
 ually flowe out of a ponde or pytte in to a goodly and
 delectable gardyn yf remedy be not founde to stoppe
 the fame, it fhall make foule and corrupte that gardyn
 within a whyle be it neuer soo fayre. Soo in lyke wyse
 15 fhall it be with vs yf the herte be not fyrst made clene.
 For our fauyour fayth. *De corde exeunt cogita-*
tiones male, homicidia, adulteria, fornicationes,
furta, falsa testimonia, blasphemie. From the
 herte cometh out euyll thoughtes, manflaughter, adul-
 20 tery, fornyacion, thefte, false wytnes, and blasphem-
 ynge. Take hede what peftyferous corrupcyon cometh
 from the herte wherby all the hole body and foule is
 defyled, for as it fo'loweth in the same texte. *Hec sunt*
que coinquinant hominem. These be the corrup-
 25 cyons whiche make foule bothe body and foule. Ther-
 fore al fynnes may not be clene done awaye but yf the
 herte wherof continually they come be fyrst made clene.
 For this cause our prophete asketh of almyghty god
 fayenge. *Cor mundum crea in me deus.* Lorde
 30 make within me a clene herte. Many craftes men had
 leuer take vpon them to make a thyngge all newe than
 to botche or mende an olde forworen thyngge, as we se
 by experyence. Better it were for *the* artyfycer to make
 a clocke all new than to mende or bryngge agayne into
 35 *the* ryght course a clocke whiche longe hath contynued
 out of his ryght ordre, but it is moche more dyffuse to

David prays that
 God may look on
 his soul without
 any let by first
 doing away his
 sins.

The fountain
 of sin must be
 purified.

Stinking water
 flowing from a
 pond will corrupt
 a delectable gar-
 den if it be not
 stopped.

So must our heart
 be made clean,

from which issues
 pestiferous cor-
 ruption, whereby
 the whole body
 [* ll v]
 and soul are
 defiled.

Sins cannot be
 done away, unless
 the heart be first
 made clean.

Many craftsmen
 had liever make a
 thing all new than
 botch a forworn
 thing, as a clock.

Still more diffuse is it to restore a heart broken by custom of sin.

Augustine saith, It is harder to bring to vertue a heart long accustomed in sin than to make again heaven and earth. Therefore David prays God to create, to make of nought, a new heart within him.

A new work must be set in a right course.

A clock never so craftily made, if it stand still or go not in a due course, profits not. So the heart made new must be set in a due course.

[* ll v, back]

David prays for the Spirit's guidance.

Thrice in this psalm David names the Spirit; his meaning uncertain.

In such doubts every clerk may shew his mind, provided he do not contrary other places of scripture.

The Holy Ghost in scripture signified by the three names rehearsed in this psalm.

One Spirit without change doeth all.

The seven gifts of the Spirit.

brynge the herte of man *that* is broken & brought out of good ordre by contynuall custome of fynne in to *the* ryght waye agayne than it is to brynge a clocke in to his true course. A thyng customably vsed is harde to be lefte. And as faynt Auguftyne sayth. It is more 5 harde werke to brynge the herte of a man longe accustomed in fynne in to the waye of vertue, than it is to make agayne heuen and erth. Our prophete for this cause befecheth almyghty god to whome is no thyng impoffyble that he vouchesafe for to create within hym 10 a newe herte, sayenge *Cor mundum crea in me deus*. Good lorde make thou of nought a clene herte within me. More ouer it is necessary that a newe werke be fet in a ryght course. For what profyteth a clocke be it neuer so well and craftely made, yf it stande styll or go 15 not as it fholde in a due and Iuste course? truly no thyng. So whan *the* herte is ones made newe, fyrst it must be fet in a due and ryght course. Wherefore the prophete addeth. *Et spiritum rectum in noua in visceribus meis*. Blyffed lorde graunt me the holy 20 ghoft to guyde & fet me in a ryght waye *that* I erre not. The prophete in this psalme nameth thryfe *the* holy spiryte by & by, what he meneth is vncertayne, & I of my selfe dare not take vpon me to dyscuffe *the* cause of his so doynge. But for as moche as it is lawfull for 25 euery clerke in ony fuche doubttes to fhewe theyr myndes not contraryenge other places of scripture. I shal in fewe wordes declare (as me semeth) what he meneth. I doubtte not in this. The holy ghoft in scripture is fygnefyed by these .iiij. names reherfed in this psalme. 30 Saynt Poule remembrynge *the* dyuerse gyftes or dedes of *the* holy ghoft sayth. *Hec omnia operatur vnus atque idem spiritus*. One spiryte without chaunge dooth al. I saye *the* prophete reherfyng dyuers names of the holy ghoft sayth. *Spiritum sapientie & intel-* 35 *lectus spiritum consilii & fortitudinis, spiritum*

scientie et pietatis ac *spiritum* timoris domini.
 The spiryte of wyfdome & vnderftandyng, *the* spiryte
 of counfeyle & ftrength, the spiryte of cunnyng and
 pyte, & the spiryte of the fere of god, he meneth not
 5 fo many dyuers fpyrytes, but one called by fo many
 names for the dyuerfite of his actes. But for fo
 moche as fhall be conuenient for our purpofe at this
 feafon, we rede in the holy goppelles *the* fhewyng of
 the holy ghoft thryfe in .iij. dyuers fimylytudes. Ones
 10 the holy ghoft came downe in *the* lykenes of a doue
 whan cryfte was baptyfed as it appereth in *the* goppell
 of Luke. Et descendit *spiritus* corporali fpecie
 ficut columba iu eum. Also after cryftes refurrec-
 tion was gyuen in *the* lykenes of a breth to *the* dyfcy-
 15 ples of Ihefu as in *the* goppell of Iohan. Et infufflauit
 in eos dicens accipite **spiritum* fanctum quorum
 remiferitis peccata remittuntur eis. Thyrd whan
 after cryftes afcencyon *the* holy ghoft appered to the
 apoftles gadred all togyder in the lykenes of fyre as is
 20 fhewed in the goppell¹ of Luke. Apparuerunt illis
 difperdite lingue tanquam ignis feditque fupra
 fingulos eorum *spiritus* fanctus. Whiche thre
 dyuers apperynges fygnefyre thre diuers gyftes of the
 holy ghoft gyuen to thre diuers ftates or kyndes of
 25 people, that is to faye fyrft to them whiche be enfauntes
 at theyr baptyfme. Seconde to penytentes. And thyrd
 to them that be perfyte. Fyrft to our baptyfme we be
 dyirected & fet in a newe lyfe, the lyfe of innocency
 whiche is fygnefyed by the doue apperynge ouer cryfte
 30 at his baptyfme. Saynt Poule exhorteth all fuche fay-
 enge. Nouitate vite ambulent. That they walke in
 a newe lyf, & cryft fayth Vt fint² fimplice[s] ficut
 columbe. Mekely in maner as doues. The prophete
 remembrynge this operacyon of *the* holy ghoft fayth.
 35 Et *spiritum* rectum innoua in uisceribus meis.

The one Spirit called by many names for the diversity of His acts.

In the gospels the Spirit is shewn in three similitudes:
 1. of a dove, at Christ's baptism;

2. of a breath, after the resurrection;

[* ll vi]

3. of fire, after the ascension;

These three appearings signify three diuers gifts to three states of people:

1. to infants in baptism;
 2. to penitents;
 3. to the perfect.
 I. In baptism we are set in the life of innocency signified by the dove.

Meekly as doves.

¹ sic. goppell 1555.

² funt 1509, 1555.

II. The Spirit
given to the
apostles as a
breath ;

a man's breath
touching iron or
glass is anon
resolved into
water.

Sins make the
heat of charity
wax cold.

When the sinner
is pricked in con-
[* ll vi, back]
science,
tears 'trekell'
down from his
eyen.

When Christ
looked on Peter
after his denial,
he fell on a weep-
ing.

Sin defileth the
soul and turns
God's face from
it ;
penance washes
the soul and
makes God look
on it again with
mercy.

'Take not Thy
Holy Spirit from
me.'

Blyffed lorde graunt me *the* holy ghoft to fet me in a new lyf, the lyf of innocency. The other operacion is accordyng for them *that* be penitent whiche as we fayd was gyuen to *the* apoftles vnder *the* lykenes of a breth. We fe by experyence, a mannes brethyng whan it 5 toucheth ony thyng *that* is colde as yren or glaffe, anone it is refolued in to wepe droppes of water, whiche thyng may be ofte tymes perceyued in a penytent fynner. Synnes make *the* hete of charyte to waxe colde, as our fauyour fayth. Ubi habundabit iniquitas refrig- 10 efcet charitas. Where fynne is haboundaunt charite waxeth colde. Whan *the* fynner is prycked in his confeyence by *the* holy ghoft remembryng 'thabomynacyon of his fynnes, anone yf he be very penytent teres fhall trekell downe from his eyen, whiche is a grete token 15 the holy ghoft is prefent with that fynner. As fcripture fayth. Flabit *spiritus eius et fluent aque*. On this wyfe Cryft our fauyour loked vpon Peter after he had denyed him *with* a gracyous countenance or brethe of his holy fpyryte, & forthwith he fell on a wepyng. 20 As in the gofpell of Iohan. *Conuerfus dominus respexit petrum & egreffus foras fleuit amare*. Our fauyour turned backe & loked vpon Peter, & incontynent Peter went out & wepte bytterly. Synne defyl- eth the foule & turneth the face of god awaye from it. 25 But this gyfte of the holy ghoft penance *with* wepyng teres waffheth the foule maketh it holy & caufeth almyghty god to loke agayne vpon it *with* his mercyful countenance. Therefore our prophete fayth. *Ne proijcias me a facie tua & spiritum sanctum tuum* 30 *ne auferas a me*. Blyffed lord caft me not out of thy fyght, take not thy holy fpyryte from me, gyue me grace to knowe my fynnes, to confesse them & to do penance with wepyng teres, techyng all fynners befyly to praye almyghty god, yf at ony feafon by our 35 owne necligence we offende his goodnes, notwithstanding

- ynge he vouchefaue not to cast vs away from his fyght
 but agayne loke on vs, gyue vs grace to wepe for our
 offences wherby our foules may be made holy. And yf
 it fhall pleafe hym thus to loke on vs, our fynnes fhall
 5 be vtterly done away & by our wepyng *the* punyffhe-
 ment for *the* fame. O mooft meke ihesu what caufed
the to loke fo mercyfully vpon Peter? he was baptised
 before, had the fpyryte of contynuaunce in vertue, *thou*
 gaueft hym example alwaye to lyue ryghtwyfly, he
 10 alwaye behelde thyn holy conuerfacyon, herde thyn
 *holy prechynge, fawe thy grete myracles, he was pre-
 fent at thy tranffyguracyon, herde the voyce of the fader
 fayenge thou art my fone. And for all this he denied
 the where as before thou gaue hym warnynge fhewed
 15 he fholde fo do. O blyffed lorde where myght haue
 ben fhewed more vnkyndnes. Good Ihesu we befeche
 the loke vpon vs wretched fynners in lyke maner whiche
 neuer yet denied the neyther had fo grete knowlege
 and helpe to lyue well as he had. If the fynne of
 20 Peter moued the to mercy and forgyuenes, blyffed lorde
 we be fynners alfo, thou arte now as meke & mercyful
 as euer thou were before & we be tourned to the afkyng
 forgyuenes, fyth thou vndefyred loked fo mercyfully
 and forgaued Peter, we befeche the deny not to forgyue
 25 vs whiche afke forgyuenes incessauntly. Ne *proijcias*
nos a facie tua et spiritum fanctum tuum ne
auferas a nobis. Blyffed lorde put vs not out of thy
 fyght, take not thy holy fpyryte away from vs, graunte
 that we may wepe for our fynnes. ¶ The thyrde opera-
 30 cyon of the holy ghoft is moche more ftronger than ony
 of the other wherby they whiche be perfyte be made
 stedfafe in all vertue without ony wauerynge, it was
 gyuen to the apoftles of cryft in the lykenes of fyre.
 And or euer this gyfte of the holy ghoft was gyuen
 35 vnto them they were not stedfafe in the fayth, they
 were ferefull & wauerynge in theyr myndes, whiche was

If God look on us,
our sins and their
punishment shall
be done away.

Peter's fall ;
baptised, with a
perfect example,

[* ll vii]
holy preachings,
great miracles,
the evidence of
the transfigura-
tion,
yet he denied his
Lord.

Look on us, good
Jesu,

who never denied
Thee, nor had so
great knowledge
as Peter.
If Thou forgavest
him,
we too are sinners,

we beseech Thee
to forgive us.

'Take not Thy
Holy Spirit from
us.'

III. By the third
operation of the
Spirit the perfect
are made stedfast
in vertue.

Till they received
this gift the apo-
stles were fearful
and wavering.

well perceyued by Peter that offred hymfelfe to dye for his mayfters fake, notwithstandinge anone after denyed hym vnto a woman, but as foone as they were endued with this gyfte of the holy ghooft all worldly vanytees were vtterly despyfed amonge them, they fered no man. 5

Endued with this third gift, the apostles feared no man;

Gaudentes ibant a *confpectu consilii quoniam digni habiti sunt pro nomine * Iesu contumeliam pati.* For they were loyfull comynge from theyr Iugementes bycause they fholde suffre f shame & deth for the name of Ihesu. Our prophete therfore in this place 10

nameth the holy ghooft the thyerde tyme fayenge. *Et spiritu principali confirma me.* Lorde make me stedfast in fayth & charyte by the grace of the holy ghooft that neuer after I fall agayne to fynne. But we haue lefte out the fyrst parte of this verse. So it is. 15

David often calls Iesu *salutare.* After the ascension the disciples were sad for their Master's departing,

After our fauyour Ihesu cryfte whiche our prophete calleth ofte tymes *salutare* ascended in to heuen & accordynge as he promyfed fholde fende downe *the* holy ghooft as we sayd in the fymylytude of fyre, they were very sad & fory for theyr mayfters departynge Ihesu, 20

but on receiving the Holy Ghost they were filled with great gladness.

but anone as they had receyued that meruayllous comforte of *the* holy ghooft grete gladnes came in to them vnable to be tolde, so that all the people standynge be thought them to be dronken of fwete wyne. Therefore our prophete calleth that comforte sente downe from 25

A gladful message a comfort both of the sender and bringer.

our lorde Ihesu cryfte. *Leticiam salutaris.* A gladnes of our fauyoure. For whan a messenger bryngeth a gladful message from ony body, it may be called a comforte bothe of hym that fendeth the message & of hym that bryngeth it. So this gladnes sente from the fader 30

This gladness both of the Father and of the Son.

of heuen by his sone Ihesu cryfte is called a gladnes or comforte of them bothe. Therefore Dauyd saythe vnto almyghty god the fader. *Redde michi leticiam salutaris tui et spiritu principali confirma me.* Lord gyue agayne to me the gladnes of thy sone Ihesu 35

David prays: Give again to me the gladness of Thy Son,

cryft our fauyour whiche I losfe by my fynfull lyfe,

and strength me with the holy ghoost that I neuer fall
 agayne to fynne. ¶ Hytherto we haue spoken of the
 petycyon wherin is asked the holy ghoft by thre dyuers
 names, fyrst our prophete calleth 'hym (*spiritum rectum*)
 5 after that (*spiritum sanctum*) and thynde (*spiritum*
principalem) the cause why we haue declared after our
 mynde, and bycause no man may receyue *the* holy ghoost
 but *with* a clene herte, no man can be clene in herte but
 yf his fynnes be vtterly done awaye. Synnes can
 10 not be clene done awaye yf almyghty god tourne not
 awaye his face fro them, therefore our prophete asked
 mekely these .iij. as .iij. meanes wherby he myght ob-
 tayne his fynable entent whiche is the gyfte of the
 holy ghoft for his confyrmacyon and perfeuraunce in
 15 good lyfe.

and strength me
 with the Holy
 Ghost.

[* ll viii]
Spiritus rectus,
spiritus sanctus,
spiritus princi-
palis.

No man can be
 clean in heart
 unless his sins be
 done away;
 sins cannot be
 done away unless
 God turn away
 His face from
 them.

David's 'fynable'
 (? fynalle) intent.

In this seconde parte our prophete fheweth the cause
 why he defyred the holy ghoost for his petycyon,
 whiche was to thentent he myght profyte his neyghbour.
 ¶ It is very good and acceptable to god whan one per-
 20 fone feynge an other erre & do euyll wyll mekely with
 good & fwete wordes gyue hym warnynge to leue his
 wyckednes, & brynge hym agayne in to *the* ryght waye
 wherby he may come to god. Saynt Iames fayth, he
that so dooth deferueth a grete rewarde whiche is the
 25 promyse of saluacyon & doynge awaye of his owne fynnes.
 These be his wordes. *Qui conuerti fecerit peccatorem*
ab errore vie sue : saluabit animam eius a morte
et operit multitudinem peccatorum. Who so euer
 caufeth a fynner to leue his fynful lyf shal both faue his
 30 owne foule from dampnacion & his fynne to be done
 away, whiche wordes are not onely to be vnderstande by
 them *that* haue auctoryte to rebuke fynne but also of al
 cryften people, for euery *perfone* in maner hath charge of
 other. thus whan one seeth an other do euyll he ought
 35 to gyue hym warnynge charytably of his so doynge, &

II. Cause why
 David desired the
 Spirit,

that he might
 profit his neigh-
 bour.
 It is acceptable to
 God when a man
 meekly warns
 sinners.

They deserve a
 great reward,

who cause a
 sinner to leave
 his sinful life.

This is to be
 understood not
 only of persons
 in authority, but
 of all Christians.

Charitable warn-
 ing more effectual

[* ll viii, back]
than open rebuk-
ing.

After the know-
ledge of our own
errors we may
warn others who
do amiss,

yet it is not law-
ful for every
man to teach,

He who teaches
must know good
and evil, or he
will mislead his
brother.

To take the office
of doctor of God's
laws a great jeo-
pardy;

I am often
'aferde,' lest,

if I teach not, I
be damned;

if I give not a
good count of my
talent at the day
of judgement,

even of the learn-
ing given to me
for the people.

If we profit
hearers, we may
be stricken with
vainglory.

Nature's corrup-
tion so 'caduke,'
that the smallest
deserts make us
proud.

[* mm i]

Yet if we study
to amend our own

peraventure 'in fuche maner we fholde doo more good
& wynne more foules to god than by open rebukynge,
& truly our doynge is but smal yf we may not after *the*
knowlege of our owne erroures done before gyue other
warnynge to amende theyr lyfe whan they do amyffe, 5
notwithstandynge an ordre must be kept in this mater,
it is not lawfull for euery man to teche at his pleasure,
for he that fshall gyue instruceyon to other must fyrft
knowe bothe the waye of well doynge & euyll, elles he
fshal soone brynge his broder out of the ryght waye. 10
Our fauyour fayth. Si cecus ceco ducatum preftet
ambo in foueam cadunt. If one blynde lede an
other bothe fall in to the dyche. To take the offyce of a
doctour or techer of goddes lawes is no small charge, it
is a grete Ieopardy, wherin I myselfe remembrynge *the* 15
fame am ofte aferde, for many tymes I thynke on faynt
Poules fayenge. Ve michi si non euangelizauero.
If I teche not the lawes of god vnto the people I fshall
be dampned. I fere me yf we hyde that gyfte of god
yf we gyue not a good counte of that talent lest it 20
fshall be fayd to vs at the dredefull daye of Iugement as
it is wryten in the gofpell. Quare non dedisti pe-
cuniam meam ad mensam. Why gaue thou not to
me a true & Iuste counte of my money, that is to faye
of the lernynge whiche I gaue vnto the wherwith thou 25
fholde haue taught the people my lawes. Also yf we
teche & by it profyte the herers yet is grete peryll left
whan any prayse is gyuen to vs for our lernynge we be
not ftryken with pryde or vayne glory whan we knowe
our felfe prayfed. The myferable corrupcyon of our 30
nature is fo caduke that whan we doo any thyng neuer
fo lytell prayse worthy it is meruayle yf we offende not
in vayne 'glory. But of a trouth yf a due ordre be
hadde in our techynge of other as we fayd before euery
man accordynge to his lernynge and habylte, that is to 35
faye, yf fyrft we fudy for the amendement of our owne

- lyfe, purge our owne foules, be aboute as moche as
 we may to lerne the wyfdome of our lord, and by
 our befy prayer afke of god the clenness of our hertes,
 with *the* grace of the holy ghoft wherby we may
 5 ordre our owne fteppes in the waye of god, not for
 the vayne prayfe of the worlde but onely to brynge
 them whiche erre in to the ryght waye, that they by
 our lyuyng & doctryne be turned to that blyffed
 lorde, whiche doynge fhall be to the honoure of god
 10 and profyte to our neyghboure, to this purpose it
 foloweth. *Docebo iniquos vias tuas et impij ad
 te conuertentur.* As he myght faye. Blyffed lorde
 yf thou loke not vpon my fynnes but do away my
 wyckednes, create in me a newe herte & endue me with
 15 the gyfte of the holy ghoft. I fhall teche them *that*
 erre, brynge them in to thy wayes and they fhall be
 turned to worfhyp the. Truly the prophete after his
 grete offence kept this fayd ordre. Saynt Poule also
 after his grete perfecucion of cryftes chirche made clene
 20 & enpyred with *the* holy ghoft taught openly to all
 people the ryght waye to come vnto heuen, made open
 to all wycked creatures the wayes of almyghty god.
 Cryfte our fauyoure gyueth vs all warnynge fo to do
 fayenge. *Si peccauerit in te frater tuus corripe*
 25 *eum.* If thy neyghbour or broder offende the correcte
 hym charytably. Therefore let euerychone of vs afke of
 almyghty god a clene herte & the holy ghoft to thentent
 we may teche wycked people the wayes of faluacyon,
 that they may *the* fooner tourne to hym by our doctryne.
 30 But why make we no mencyon of the other *two gyftes
 or receyuinges of the holy ghoft, truly left we fhoulde
 breke the due ordre of them reherfed. For the pro-
 phete afketh thre dyuers gyftes of the holy ghoft and
 reherfeth the caufes why one after an other, we haue
 35 fpoken of *the* fyrft named (*spiritus rectus*) whiche as we
 fayd is gyuen to euery perfone in the tyme of theyr

souls and learn
 the Lord's
 wisdom,
 praying for clean
 hearts and the
 Spirit's guidance,

not for vain-
 glory, but in
 order by our
 living and doc-
 trine to bring
 others to that
 blessed Lord,
 we shall do
 honour to God
 and profit to our
 neighbour.

If God forgive
 and renew us
 and endue us
 with the Spirit,
 we shall bring
 the erring into
 His ways.

So did David:
 so Paul after
 his persecution of
 the church.

Christ warns us
 to correct our
 offending brother
 charitably.

Let us ask of
 God a clean heart
 and the Holy
 Ghost, that we
 may teach the
 way of salvation.

[* mm 1, back]

Of the three gifts
 of the Spirit we
 have spoken of
 1. *spiritus rectus*.

baptyfme. Now fhall we fhewe of the other two & bothe by theym felfe. ¶ The feconde gyfte of *the* holy ghoft called the fpyryte of penaunce whiche maketh holy all true penytentes was fet in the feconde place, the reafon why foloweth now in this feconde 5

parte. The abhomynable corrupcyon of fynne in many places of fcripture is compared to corrupte blode. It is fayd vnto all fynners. *Manus vef-tre plene funt fanguine.* Your handes be replete with corrupte blode, to faye our werkes be fynfull, 10

perauenture the mooft corrupcyon of blode is caufed by carnall concupyfcence. Therefore faynt Poule fayth. *Caro et fanguis regnum dei non poffidebunt.* Fleffhe and blode fhall not haue the kyngdome of heuen in poffeffion, as moche to faye, they that be corrupte by 15

bodyly or fleffhely defyre fhall neuer come to heuen without amendement. ¶ Lyke as a langage fpoken hath his begynnyng of the tonge and is comynly called the tonge as we faye our moders tonge. And comynly it is fayd he fpeketh in many tonges whiche can 20

fpeke many langages. So lyke wyfe fynne whiche is chefely caufed of blode is called blode, & many fynnes many blodes. For this caufe in tholde lawe blode of beeftes was fhedde for clenfyng of fynnes wherby almyghty god myght be rather peafed ayenft 25

the fylthynes of fynne, faynt Poule fayth Omnia in fanguine mundabantur et fine fanguine non fit remiffio. All fynnes were made clene by effu'fyon of blode, and *without* it was no remyffion, but doubtles theffufyon of that blode of the owne ftrength and ver- 30

tue myght neuer purge fynne, *the* blody corrupcion coude not be expulfed from our foules by it, accordyng as faynt Poule fayth. *Impossibile eft fanguine hircorum et taurorum auferri peccata.* It is impoffyble fynnes to be done awaye by theffufyon of gotes 35

blode or bulles, notwithstandinge *that* fhedyng of blode

2. The spirit of penance.

Corruption of sin compared in Scripture to corrupt blood.

Your hands be replete with corrupt blood, i. e. your works are sinful.

Flesh and blood shall not possess heaven, i. e. they that be corrupt with fleshly desire.

Language commonly called the tongue; 'our moders tonge,' 'he speketh in many tonges.'

So sin, caused of blood, is called blood.

In the old law by shedding blood of beasts God was peafed against the filthiness of sin.

[* mm ii] Sins were cleansed by effusion of blood,

not that the bloody corruption was thereby expulsed;

but the blood of goats or bulles

- figured the effusion of *the* moost precious blode of cryft Ihesu vpon a croffe plenteuously for all fynners, wherby fatyffaccyon was made to god *the* fader for *the* fynnes of all people, whiche receyue *the* vertue of this precious
- 5 blode by *the* sacramentes of cryftes chirche & by it made ryghtwyfe, percase a synful wretche cometh to a preeft sheweth al his fynnes, shedeth out from his breft corrupt blode of synne in maner as *the* throte of a beest were cut or a fylthy wounde launced *with* a lance,
- 10 afterwarde *the* sacrament of penaunce is mynyftred to hym by his ghostly fader wherwith by *the* vertue of cryftes precious blode he is made clene from synne, & than verly Iustefyed, he came to his ghostly fader as a synfull perfone, but by *the* vertue of this sacrament of
- 15 penaunce he gooth away from hym ryghtwyfe, not by his owne ryghtwyfnes, but by *the* ryghtwyfnes of cryft Ihesu, whiche ryghtwyfly redemed vs *with* his precyous blode as faynt Iohan sayth in thapocalypse, & faynt Poule sheweth. Factus est nobis iusticia. Therefore
- 20 we fynners haue gret cause to magnify & preyse the ryghtwyfnes of Iesu cryft, wherby he maketh vs of vnrightwyfe to be ryghtwyfe & by *the* vertue of his precious blode delyuered fro thabomynacion of synne, for *the* whiche cause *the* prophete asked afore *the* spirite
- 25 of penaunce *that* the bloody spottes of synne myght be done away by it to thentent he might shewe euerlastyngly *the* rightwifnes of god fayenge *Libera me de sanguinibus deus deus salutis mee et exultabit lingua mea iusticiam tuam.* Blyssed lorde delyuer
- 30 me fro the corrupcyon of synne and my tonge shall Ioye eternally thy ryghtwyfnes. ¶ The thyrde spyryte or gyfte of the holy ghost *that* he asked was the spyryte of confirmacyon or makynge stedfast in vertue, whiche was gyuen to the apostles at the daye of penthecofte in
- 35 the lykenes of fyery tonges. After the receyuyng of it they were so constaunt and stedfast in the loue
- signified the blood of Christ.
- The vertue of Christ's blood received by the sacraments. Percase a penitent confesses all his sin,
- as if a wound were lanced, and the sacrament of penance is ministered,
- he is justified; he came to his ghostly father sinful, he goeth from him rightwise, by the rightwiseness of Christ;
- who maketh us of unrightwise rightwise.
- David asks for the spirit of penance that he might shew God's rightwiseness.
- [* mm ii, back]
3. The spirit of confirmation,
- given to the apostles at the day of Pentecost,

set them free from
 fear of man.

Rude fishermen,
 neither taught by
 Plato nor Aris-
 totle,

convinced the
 wise men of this
 world,

God giving them
 fiery tongues;

as Isaiah, when
 an angel had
 touched his pol-
 luted lips,
 [* mm iij]
 was very bold to
 declare the truth.
 So David prays
 for clean lips,

that he may
 worthily shew
 God's lauds.

Let us too pray
 for the Spirit,

that we may live
 rightfully and ad-
 monish our neigh-
 bours to penance.

of god that excepte hym they fered no man, they teste-
 dyed ouer all the name of Ihesu without drede, they
 kepte togyder the vnstedfaste people by theyr holy
 wordes fhewynge ouer all the name of cryft Ihesu to the
 laude and prayfe of almighty god. A meruaylous 5
 thyng that they beyng fo rude neyther taught by
 Plato nor aryftotle or ony other philofopher but gete
 theyr lyuynge by fyffhyng fholde fo meruaylously
 dyfpute & fhewe the magnyfycence of Cryfte before fo
 wyfe, fo grete, & prudent men of this worlde, in fo 10
 moche they playnly conuynced and entreated them at
 theyr pleafure, but blyffed lorde thy wyfdome gaue them
 that grace, thou gaueft them fyery tonges, thou opened
 theyr lyppes whiche of thy goodnes made enfauntes to
 fpeke in laude of thy magnyfycence. Thy prophete 15
 Ifaye at fuche tyme as he durft not take vpon hym to
 fpeke thy holy wordes, fayd. *Vir pollutus labijs ego
 fum et in medio populi polluta labia habentis
 ego habito.* Blyffed lorde my lyppes be polluted and
 I am abydyng amonges the people whiche in lyke 20
 maner be vnclene. One of thyn aungelles came vnto
 hym touched his mouth, made clene his lyppes, and
 forthwith he was made very bolde and fhewd hymfelfe
 redy to do thy commaundement in expreffynge vnto the
 people thy lawe of trouth. Lykewyfe our prophete 25
 prayeth that his lyppes may be made clene & hymfelfe
 ftedfaste and conftant in vertue by the grace of the
 holy ghooft to thentent he myght worthely fhewe thy
 laudes he fayth. *Domine labia mea aperies et os
 meum annuntiabit laudem tuam.* Good lorde 30
 open my lyppes make them clene & my mouth fhall
 fhewe ouer all thy prayfe or laude. Let vs folowe this
 prophete Dauid befeynge almyghty god that fyrft he
 make vs able and worthy to receyue the holy ghooft,
 graunt vs his grace to lyue ryghtfully, alfo to admonyffhe 35
 accordynge as we be called in degre our neyghbours vnto

penaunce wherby our selfe may be made holy and
delyuered clene from synne to prayse and exalte the
ryghtwyfnes of god and lasse that we may haue the
thyrd gyfte of the holy ghoft whiche is to be made
5 stedefaste and constaunte with clene lippes to shewe ouer
all *the* laudes of almyghty god. ¶ In this thyrd parte
our *prophete* sheweth, no thyng so acceptable to god
whiche he may gyue to hym in recompence of his synnes
as is this that he hath spoken of now before. The
10 maner of Iewes was in *the* olde lawe whan any of them
had broken the commaundement of god for makynge
amendes to halowe a certayne parte of a beeft or elles
the hole, after as *the* gretenes of the synne requyred.
Moyfes taught the vnlearned people by fuche bodyly
15 sacrefyces, whiche was to them as a shadowe or fygyure of
the true sacrefyce to come that was fyrste fygyfied by
them. The sleynge of those bruyte beeftes after Moyfes
entent figured the deth of our fauyour cryfte Ihesu, &
euer he beyed hymselfe to cause the people byleue it by
20 those tokens. For as the vnreasonable beeft was slayne
*for clenfyng of synnes, & the blode of it shedde vpon
the awter, so cryft Ihesu the lambe vndefyled, moost
innocent beeft was put to deth vpon a croffe & all his
blode shedde for *the* remysyon of synners. The people
25 of Israell synned & were worthy to dye for it, those
bruyte beeftes dyd none euyl & yet were put to deth
for thamendement of theyr synnes. Lyke wyfe our
fauyour cryft all though he was moost innocent, moost
pure, neuer offended in ony condycyon, notwithstanding
30 inge he suffred deth moost pacyently for our offences.
The sleynge of beeftes *that* was vsed in tholde lawe for
theyr sacrefyce dyde not please god very well of them-
selfe, as he shewed in an other place in maner reprouynge
them, sayenge. *Nunquid manducabo carnes tauro-*
35 *rum aut sanguinem hircorum potabo.* Shall I
ete *the* fleffhe of bulles or drynke *the* blode of gotes as

The third gift of
the Spirit, to be
made constant to
shew the lauds of
God.

The Jews, when
they had sinned,

hallowed a part
of a beast or the
whole.

These bodily sacri-
fices a fygyure of
the true sacrifice
to come.

Jesus died for
sinners,

as the blood of the
unreasonable
[* mm iii, back]
beast was shed on
the altar.

Israel sinned, the
brute beasts did
none evil and yet
were put to death.

Christ most inno-
cent died for our
offences.

The slaying of
beasts pleased
not God.

He ate not bulls'
flesh, nor drank
goats' blood.

who sayth it is not my pleasure so to do. ¶ If almyghty god myght be peafed or caused to fhewe mercy by none other remedy but by thoblacyon of brute beeftes, poore men were than in myferable condycyon *that* wanted power to make fuche oblacyon, yf they myght not be 5 other wyfe forgyuen but so dye in theyr fynne, but almyghty god hath ordeyned more euen lawes whiche be comyn bothe to poore & ryche, he defyreth none other facrefyce but fuche as *the* poore may do as foone as *the* ryche, & perauenture more foone, for almyghty 10 god taketh more hede to *the* good entent of *the* mynde than to *the* gretnes or valure of *the* gyfte, whiche thyng is fhewed in *the* gospell of Marke, where is expreffed *that* whan Ihesu perceyued & behelde the ryche folkes offre many grete gyftes in to *the* trefour hous amonge 15 all he espyed a poore wydowe whiche gaue onely .ij. mytes & fayd that poore woman offred mooft of all not regardynge the gretness of *the* gyfte, but onely as we *fayd the good mynde & entent of *the* doer, wherby we may wel perceyue *that* fyth thacceptable facrefyce to 20 god dependeth not by *the* valure of *the* gyfte but by *the* good mynde & entent of *the* doer, also *that* he is not well pleafed with fuche maner facrefyce of tholde lawe all though it were done by a .M. beeftes, therefore our prophete sayth. *Quoniam* si voluiffes sacri- 25 *ficium* dediffem, vtique holocaustis non delectaberis. *Sacrificium* was called a parte of the beeft offred & holocaustum the hole oblacyon of it, fyth *the* hole was not delectable to god in facrefyce *the* parte was moche leffe acceptable. Our prophete here remem- 30 breth an other maner facrefyce whiche is moft acceptable to god, & it is named *the* very penaunce of mannes foule. A question may be afked what offence comytted *the* vnreasonable beeft *that* his blode fholde be fhedde, what offended *the* bull gote or lambe to suffre 35 deth, truly no thyng, therefore no Iust caufe or reason

Poor men were in miserable condition if the oblation of beasts were needed to put away sin.

God's laws even between rich and poor,

for He heeds the intent of the mind more than the value of the gift.

The poor widow's two mites.

[* mm iv]

God not pleased by the sacrifice of 1000 beasts.

Sacrificium and *holocaustum*.

The acceptable sacrifice is the penance of man's soul.

The bull, goat and lamb deserve not to die.

- can be fhewed why they fholde dye. But the fynfull creature whiche fo greuoufly hath displeafed god his maker folowynge his owne fenfuall & vnlawfull volupty ayenft *the* wyll of our lord of very ryght ought to fuffre
- 5 as moche dyfpleafure & payne as he had pleafure before in the fenfuall & vnryghtwyfe appetyte of his body. Than fhall he make a due and Iuft recompence for his fynnes. That penytent fpyryte is the facrefyce wherby almyghty god is chefely peafed and moued to
- 10 fhewe mercy. It foloweth. *Sacrificium deo fpiritus contribulatus.* The forowful and penytent foule is chefe facrefyce to god for purgyng of fynnes. Our fauyour cryfte Ihefu fhewed in the gofpell of Luke. Two men entred in to the temple to praye, one of them
- 15 a pharyfe, the other a publycane. Amonge the Iewes pharyfees fhewed *outwarde in theyr lyuyng a more holy lyf & conuerfacion than other dyde, they excercyfed holy werkes in the fight of people, the publycane contrary wyfe gaue hede, occupied themfelfe in
- 20 worldly & couetous befynes with all maner vyces. As they were prayenge in the temple fyrft the pharyfe lauded god of his holy conuerfacyon, prayed hymfelfe, remembryng his merytes in maner to the dysprayfe of all other, thought none able to be compared to hym,
- 25 fayd. I am ferre vnlyke to other in my lyuyng *that* commytte theft and auoutry as dooth this publycane. I lyue chafte, I fafte twyfe in *the* weke & abfteyne from all other vyces, I gyue tythes of al my goodes. Thus proudly *the* pharyfe bofted & prayed hymfelfe in
- 30 his vertue. The publycane contrary wyfe callynge to mynde *the* multytude of his fynnes & mekely remembryng *the* holynes of the temple *that* he was in bothe for fere & reuerence ftode aferre fhamed in hymfelfe for the fylthynes of his fynnes, durft not lyft vp his
- 35 eyen to heuen, but with a grete inwarde forowe knocked vpon his brefte, knowleged hymfelfe a greuouus fynner

He who follows sensual volupty ought to suffer as much pain as he had pleasure in unrightwise appetite.

The penitent soul a sacrifice for purging sins.

The Pharisee and the publican.

[* mm iv, back]

The Pharisee praised himself to the dispraise of all other, saying,

I am far unlike to other that commit avoutry.

The publican

knocking on his breast knowleged himself a grievous sinner.

humbly afkyng the mercy of god & fayd. *Deus propitius esto michi peccatori.* Blyffed lorde be mercyfull to me a fynner, the penaunce & contrycyon of his herte was fo grete wherby he gaue fo acceptable facrefyce to almyghty god that by it he was clene for- 5
 The publican forgiven, the Pharisee reject.

Ahab herte for fynne. ¶ Was not Achab fomtyme kyng of Ifraell reconcyled and forgyuen by fuche maner facrefyce after his grete & innumerable offences. It is 10
 lived most wickedly.

doing sacrifice to Baal, [* nn i] chasing away God's prophets. before hym, he dyde facrefyce vnto the falfe god Baal & faoured the preeftes of his lawe *chafed away & defpyfed the prophetes of god, notwithstandinge our 15
 When God chastised him by withholding rain, mercyfull lord of his goodnes wolde chaftyfe hym by fhewyng many wonders & ftraunge tokens. Fyrft caufed that no reyne fell on the erth by the fpace of thre yeres & thre monethes, to thentent Achab the kyng fholde knowe almyghty god was dyfcontent 20
 when Helye called down fire from heaven, that at his defyre & callyng fyre came downe from heuen whiche confumed and vtterly toke away theyr present facrefyce. Ferther more after the longe con- 25
 when at Helye's petition rain at last came down from heaven, tynuaunce without reyne, whan Achab myftrufted by the petycyon of the fayd prophete Helye water came downe from heuen plenteoufly. What creature wolde not amende hymfelfe by thefe wonderfull tokens, but Achab was neuer the better, contynued ftyll in his 30
 Ahab was never the better; malyce, notwithstandinge our lorde god of his gentylnes proued hym agayne by other meanes, whan Benadab kyng of Affyrye came to fubdue Achab with a grete hooft of people, almyghty god wolde not fuffre hym to be betrayed of his aduerfary, but promyfed he fholde 35
 yet God delivered him from Benadab. haue the victory. An other tyme *the* yere after whan

the fame Benadab had recouered his strength came
 vpon hym a fresshe in batayle wherof almyghty god
 gaue hym monycyon by his prophete and promyfed he
 fholde haue the victory. Ferthermore whan he wolde
 5 not amende hymfelfe but rather was worfe and worfe
 in fo moche he caufed the ryghtwyfe man Naboth to
 be flayne and by gyle gate his vyneyarde. Than
 almyghty god thrette him fayenge. *Se demeffurum*
omnem pofteritatem ipfius et interfectorum de
 10 *achab mingentem ad parietem.* He fholde put
 downe all his pofteryte and flee all that came of hym
 not leue fcante a dogge. Achab *herynge this was
 anone compuncte & forowed his myflyuyng, he cutte
 and rente his clothes, wente in hayre nexte his body,
 15 fafled, laye nyghtly in facke cloth, & helde downe his
 heed. Our blyffed lorde feyng his grete penaunce and
 mekenes was moued with pyte, fayd vnto his prophete
 Helye. *Nonne vidifti humiliatum achab coram*
me: & quia humiliatus est mei caufa: non
 20 *inducam malum in diebus eius.* Seeft thou not
 the mekenes of Achab, perceyueft thou not how he
 hath meked hymfelfe before me, and bycaufe of his fo
 doynge for my caufe. I wyll not fhewe vengeance in
 his dayes. O mercyfull lorde why dyde thou fo, why
 25 dyde thou refrayne from Ire, why fhewed thou not
 vengeance vpon that mooft vngentyll creature? Truly
 for in hym was a forowfull and a contryte foule whiche
 is the chefe facrefyce, wherby thou arte caufed to
 fhewe mercy. *Sacrificium deo fpiritus contribu-*
 30 *latus, cor contritum et humiliatum deus non*
despicias. The forowfull and penytent foule is chefe
 facrefyce to god, and blyffed lorde thou fhalte not def-
 pyfe a contryte herte, who fo euer ordereth hymfelfe
 on this maner that by his inwarde forowe may haue a
 35 contryte herte, he is able and mete vnto the hygh
 buyldynge in the heuenly cyte whose walles be not yet

Ahab gat by guile
the vineyard of
rightwifely Naboth.

When God
'thrette' him, say-
ing,

that He would
put down his
pofterity, leaving
scant a dog,

[* nn i, back]
Ahab was com-
punct,

rent his clothes,
went in hair,
fafled, lay in
sackcloth, so that
God feeing his
penance was
moued with pity,
and faid:

As Ahab hath
meeked himself
before Me, I will
not shew venge-
ance in his days.

In that most un-
gentle creature
Ahab was a con-
trite foul,

the chief sacrifice
to God.

fynyffhed. A grete nombre of ftones is wantynge
 wherwith they fholde be performed and accomplyffhed,
 for the ruyne of aungelles whiche fell downe from that
 Cyte muft be repayred and renewed by takynge vp of
 men and women lyke as by quycke ftones. As we fe 5
 in maner whan ftones be affumppte for the reedyfyenge
 of cytees or toures with other. But it is accordynge
 that in *to fuche a noble buyldynge no ftone be taken
 vp, but yf that it be prepayred as it fholde be and
 made mete before. For in that heuenly palays may 10
 noo ftone be pullyffhed fhapen or made fquare. It
 muft be made fyttte and perfyte here in erthe before
 leeft at the lyftyngge vp theder it be not able there to
 abyde and fo cafte downe in to the depe dungeon of
 helle. The heuenly artyfyceer vfeth many and dyuers 15
 maners in fhapyngge or fquaryngge of ftones mete for
 thofe walles. Perauenture fome be harde and them he
 muftte entreate hardely. ¶ We fhewed before of Achab,
 now fhall ye here of Manaffes whiche was a kynge of
 Ifrahell, folowed moche Achab in his lyuyngge. This 20
 Manaffes ordeyned and fet an ydoll within the holy
 place of the temple, he fette vp awters of Baall, vfed
 wytches, charmes, and dyuers other dyuynacyons, wher-
 with almyghty god was very moche dyspleafed, and
 gaue hym warnynge by his prophetes for to amende 25
 hymfelfe. But he of pryde and obftynacy fet but
 lytell by theyr thretenynges, after the maner of a
 wycked perfone whan he is ouerthrowen in fynne he
 defpyfed them. Almyghty god feynge Manaffes wolde
 not be made meete, neyther wolde not be entreated by 30
 fayre and eafy meanes (as his defyre was) vfed a more
 fharpe waye to hym. Caufed the Babylones with grete
 power for to make batayle and haue the vycorye, that
 done they ledde hym fatte bounde in chaynes of yren
 in to Babylone, and there was fet in pryfon, and at the 35
 laft remembred his vnkyndnes done ayenft almyghty

Stones needed for the heavenly city.

The ruin of angels must be repaired by taking up men and women as quick stones.

[* nn ii]

Stones for that heavenly palace must first be polished, shapen or made square here on earth.

The heavenly Artificer entreateth hard stones hardly.

Manasses

set up an idol and altars of Baal, used witches and charms,

set but little by the threatenings of prophets.

God, seeing that he would not be entreated by fair means,

delivered him to prison in Babylon,

- god, wherefore he wepte and forowed fore, mekely askynge forgyuenesse. Our mercyfull lorde of his grete goodnes anone herde gracyoufly his petycyon. Thus at the laste all be it, it was very harde to brynge hym
- 5 to passe, he was made a mete lyuely ston vnto the heuenly buyldynge by very contrycyon. Mary magdaleyne was moche more easely brought to frame than he, whiche by no thretynges or sharpe punysshementes but onely for very loue of our fauyour Cryfte was drawn
- 10 vnto contrycyon. ¶ Thus as we haue reherfed almyghty god the hygh artyfycer vseth many dyuers meanes to fhape & square his stonnes here in the erth, in his chirche mylytaunt, he of his goodnes wolde euery man & woman fholde be quycke stonnes made redy for that
- 15 heuenly buyldynge, his wyll is euery creature to be faued as faynt Poule sayth. Therefore our prophete Dauyd whiche was so haboundauntly hote with the fyre of charyte, for fyre is nedefull to sacrefyce, defyred not onely this acceptable sacrefyce of a contryte foule
- 20 for hymselfe, but also for the helth of all other, he fought not onely his owne profyte, but also the profyte of his neyghbour & thonour of god, wherefore he sayd. Benigne fac domine in bona voluntate tua fyon : vt edificentur muri iherusalem.
- 25 ¶ Hytherto what so euer the prophete hath done was for one of these causes, eyther it longed to his owne foules helth, to the profyte of his neyghbour, or to the laude of god. Fyrft for his neyghbour in his prayer he defyred *spiritum rectum*, for hymselfe *spiritum sanc-*
- 30 *tum*, & for the honour of god *spiritum principalem*. Also his defyre was to be endued with the holy ghoost bycause he myght teche other that erre the ryght waye to heuen, whiche concerneth his neyghbour, for hymselfe he asked to be clene delyuered from the corrupte
- 35 blodes of fynne, and last for almyghty god his petycyon was euer to laude and prayse hym. Ferther more he

where he repented and asked forgiveness.

[* nn ii, back]
He became a meet stone in the heavenly building by contrition. Mary Magdalene drawn to contrition by love of Christ.

The high Artificer uses many means to square his stones for the heavenly building.

David, hot with the fire of charity,

desired the profit of his neighbour and God's honour.

David hitherto has desired for his neighbour

spiritum rectum, for himself *sp. sanctum*, for God's honour *sp. principalem*;

that he may teach others, may himself be delivered from sin,

and may laud and praise God.

[* nn iii] studied befylly to gyue vnto almyghty god *the fa'cre-*
 fyce of a forowfull spyryte and contryte herte for hym-
 felfe, he defyred the fame to be perfourmed in other
 David, himself
 contryte, desired
 to save his neigh-
 bour,
 for to fynyffhe the walles of heuenly Iherufalem, *that*
 is for his neyghbour. And now laft he fheweth all 5
 in the laud of God. that to be done in the laude and prayfe of almyghty
 god, fpekyng vnto hym thus. *Tunc acceptabis*
facrificium iufticie oblationes et holocausta
tunc imponent super altare tuum vitulos. Lyke
 When the church
 triumphant is
 builded, God shall
 have all praise.
 as he myght faye, whan that heuenly cyte of the 10
 chyrche tryumphauzt is buylded & perfytely fynyffhed,
 than blyffed lorde fhall be all hole laude and prayfe to
 the of all thy cytezyns. ¶ What foo euer facrefyce
 Sacrifices in the
 old law types of
 those in the new
 law of grace and
 glory.
 was done in the olde lawe fyngefyed the maner of
 facrefyce in the newe lawe of grace. The facrefyce 15
 done in this newe lawe betokened the very trouthe in
 the eternall lawe of very Ioye and glory. Amonge
 the Iewes in tholde lawe were certayne oblacyons and
 facrefyces whiche be now vtterly fordone, they be no
 more pleafynge to almyghty god. There be alfo in 20
 Jewish oblations
 now fordoue,
 this newe lawe certayne facrefyces and oblacyons as we
 nor shall sacrifices
 in the new law
 ever endure.
 haue fhewed, but they fhall not euer endure. For in
 heuen may be no foule troubled neyther contrycyon of
 herte. As faynt Iohan fayth in the appocalypfe.
 ¶ Alfo we can not be fo clene & pure in this lyf to 25
 Here we are not
 clean to make
 oblations, but
 'sprenched' with
 the dust of sin.
 make oblacyon as we fholde be. All our lyfe here we
 be fprencled with the dufte of fynne. For all be
 fynners, yf we faye contrary no trouthe is in vs. But
 at our comynge and tranflacyon in to heuenly Iheru-
 falem we fhall be made fo conftaunt and ftedfafte by 30
 grace that neuer after we fhall fynne deedly nor venyally.
 Therefore our prophete fayth. *Tunc acceptabis faci-*
ficium iufticie oblationes & holocausta tunc
imponent super altare tuum vitulos. Blyffed
 In heaven we
 shall never sin
 deadly nor veni-
 ally.
 'lorde than thou fhalt accepte our facrefyce of ryght- 35
 [* nn iii, back.] wyfnes, at that tyme our oblacyons & facrefyces fhall

be pleasaunt vnto the, for why they shall be cleane and pure without spotte of synne. Than shall all thy welbeloued people make acceptable sacrefyce not of fleffhely or golden calues as was in the olde lawe, but
 5 of euerlastyng prayfynges and laudes, as the prophete Ofsee remembreth, we shall without ende gyue thankynges immortall vnto the in eternall glory, where vnto thou brynge vs by the merytes of thy sone Ihesu cryft that suffred paffyon for all fynners vpon a crosse. Amen.

Spotless sacrifices,

not of fleshy or golden calves, but of everlasting lauds.

10

Prima psalms pars.

Domine exaudi. prioris.

For as moche as this psalme is longer than we may
 at this seafon conueniently affoyle or expowne. Therefore we shall this daye declare to you one parte
 15 of it & referue the other vnto fondaye nexte comyng. This parte that we shall expowne this daye is deuyded in to thre. Fyrft the prophete maketh his petycyon and defyreth mekely to be herde of almyghty god. Seconde he fheweth openly his owne wretchednes.
 20 And lasste he remembreth hymselfe what he may do and how moche to obteyne mercy and grace, whiche thre membres I now as in the perfone of vs all shall treate & speke of. And ye shall dylygently gyue audyence & bere it in mynde.

Ps. cii too long to assoll at this season.

The second part reserved to next Sunday.

In part I. David 1. makes his petition; 2. shews his misery; 3. remembers himself what he may do to obtain grace. These three members I shall treat; do you give audience.

25

mercyfull fader of heuen, thyn onely begoten sone Ihesu cryft our blyffed lorde whiche thou fente downe from heuen into this worlde, to thentent he fhold teche and instructe wretched fynners the way of trouthe. Amonges

[* nn iv]

I. Christ, who came to teach the way of truth,

30

all he taught vs that prayer is fyrft necessary to euery creature, and promysed yf we instauntly afke ony thyng lawful and necessary for vs, it fholde be graunted by our prayer. These be his wordes. Petite et accipietis, querite et inuenietis, pulsate et

promised that instant prayer for things lawful shall not be in vain.

Knock and the
 gate shall be
 opened to you ;

 a true promise,
 as spoken by the
 Truth,

 in whom the
 Father has much
 pleasure, and
 charged us to hear
 Him.
 O God my Maker,
 trusting in His
 promise I ask
 Thy mercy.

 He came to teach
 us and knew well
 what was neces-
 sary for us.

 He could not
 beguile.

 [* nn iv, back]

 If He might have
 been beguiled for
 lack of wisdom,
 or if He had been
 evil willed, we
 might have had
 mistrust ;
 but He is pro-
 vidence and
 wisdom,

 willing to give us
 learning.
 He died for us ;

 which is the
 greatest charity

apparietur¹ vobis. Afke and ye fhall haue, feke
 and ye fhall fynde, knocke & the gate fhall be opened
 to you. O my lorde this thyn onely fone promyfed,
 alfo we doubt not, we knowe ryghte well his promyfe
 is true, why? for he is bothe true and alfo it felfe 5
 trouth. Befyde this he is foo entyerly beloued of the,
 for thou fayd of hym. *Hic est filius meus dilectus*
in quo michi bene complacui. This is my wel-
 beloued fone in whome I haue moche pleafure, thou
 gaue in commaundement whiche foloweth fayenge. 10
Ipfum audite. Gyue hede vnto his doctryne, gyue
 audyence vnto hym. O my lorde god my maker, by-
 caufe that he made vs this good and true promyfe I
 haue very ferme confydence and trufte boldely for to
 afke thyn infynyte mercy. For fyth that he is thyn 15
 onely fone mooft derely beloued and fente downe of
 thy charyte into this worlde for to teche that fhoulde
 be mooft profytable for vs to do, alfo he knewe well
 what thyng was neceffary & conuenyent & what was
 not for vs. More ouer it was impoffyble for hym to 20
 begyle or faye ony thyng but trouth. How and why
 fhall I fere, for what caufe fhall I not truft *that* thy
 goodnes fhall here me what foeuer I afke neceffari for
 me in my prayer, for yf thy fone might haue ben be-
 gyled for lacke of wyfdome, or had ben euyll wyllled & 25
 wolde haue deceyued vs, than perauenture we myght
 haue some myftrufte, but in hym was al wyfdome &
 prouydence, he is the profoundyte of thyn inenarrable
 wyfdome, fo that he knewe what was profytable for vs
 & what was acceptable to the. He was alwaye wyll- 30
 ynge & ftudyous to gyue vs inftruccion & lernynge, he
 dyed for our fakes, whiche is the greteft token of good
 wyll that may be. *Maiorem enim charitatem nemo*
habet quam vt animam fuam quis ponat pro
amicis fuis. The greteft charyte & loue that may 35

¹ sic 1509, 1555.

- be fhewed is one frende wyllingly to fuffre deth for an
 other, he of his own good wyll was nayled vpon a
 croffe, & fo for our offences fuffred that mooft fhamefull
 deth, wherby we may knowe veryly *that* he was alwaye
 5 benyuolent & wyllynge to do for vs. Therefore without
 doubte fyth that he taught vs on this wyfe, we fhall be
 herde yf we praye to the. But peraventure our fynnes
 & wyckednes *that* we haue done fhall withftande &
 turne awaye thy mercyfull face from vs. O blyffed
 10 lorde of a trouth we oft haue offended & greuoufly
 trespaffed ayenft thy commaundementes, but agayn it
 is trouth *that* thy welbeloued fone taught not onely
 them whiche be ryghtwyfe to praye, but alfo fynners.
 For vnto whome longeth thefe wordes. *Dimitte nobis*
 15 *debita nostra*. Good lorde forgyue our fynnes but
 vnto fynners. True it is he taught bothe good & euyl
 to praye. Therefore thou mayft take thy pleafure, it is
 thy choyfe whether thy goodnes wyll punyffe &
 vtterly caft awaye fynners for theyr offences & trespaffes,
 20 or elles here theyr prayers & pe'tycion for the reuer-
 ence of thy fone, whiche promyfed them to be herde
 and obteyne theyr afkynges. It is lytell force to the,
 it fkylles *the* no thyng, it is no poynt of thy charge
 whether we be faued or dampned, thou madeft vs of
 25 nought, and mayft dele with vs as it pleafeth the, but
 notwithstandinge the promyfe of thy fone is gretly to
 be taken hede of, why? for it longeth bothe to thyn
 honour and alfo to his, and in no wyfe may be defyled
 or contraryed without grete confufyon and rebuke vnto
 30 them that loueth the. I therefore made bolde and
 ftronge in hope to obteyne my petycyon am comen vnto
 thy goodnes makynge my prayer to thentent thou wylte
 effectually here me, fayenge. *Domine exaudi ora-*
tionem meam Lorde here my prayer effectually.
 35 Thou mayft here my prayer and petycyon by fhewynge
 of thyn aungelles, and yf thy goodnes wyll do fo moche

that may be
shewed.

For us He died,

teaching us that
God will hear our
prayers.

We have tres-
passed, but He
taught not only
the rightwise,
but also sinners,
to pray.

It is in God's
choice to punish
sinners,
or to hear their
[* nu v]
prayer.

It skills Him
nothing, whether
we be saved or
damned;
but His Son's
promise longeth
to the honour
of Father and Son,

and may not be
contraried with-
out rebuke to
them that love
God.

God may hear
my prayer by
shewing of His
angels,

for me, I fhall be content, I fhall be well at ease, not-
 withftandyng I defyre and afke more of the. The
 lyuely voyce or the voyce fpoken by the mouth of *the*
 perfone that is fo greued or dyfeafed moueth moche
 more effectually *the* herer than it fholde be tolde by 5
 any other man. Thyn holy doctour faynt Iherome
 fayth thus. The effecte of the worde fpoken by a
 mannes owne mouth hath a meruaylous preuy and hyd
 effycacy or ftrength, fo meruaylous that I can not tell
 what it fholde be called, whiche he proued by the 10
 wordes of Efchynes a certayn oratour that was exyled
 and caufed to flee vnto the rodes by his aduerfary called
 Domefthenes¹ an oratour alfo, & there redde an oracion
 vnto his fcollers made by the fayd Domefthenes¹ his
 aduerfary, they alfo prayfyng *the* fame oracyon gretely 15
 by his redyng, he toke vp a grete fyghyng & fayd,
 what yf ye had herde this my cruell enemy Domef-
 thenes¹ fpoken thefe *wordes hymfelfe, as who fayth,
 a mannes entent or mynde fpoken by his owne mouth
 moueth more *the* herer than it were fhewed & fpoken 20
 by any other. An other example. At ony feafon
 whan it is fhewed to vs of the beggers or poore folkes
that be payned & greued with hungre & colde lyenge
 in *the* ftretes of cytees or good townes full of fores, we
 here it whan it is tolde & fomwhat be moued inwardly 25
 with pite & mercy, but yf we wyl gyue hede & here
 our ownfelfe *the* waylynges, cryenges, & lamentable
 noyfes *that* they make, we fholde be moche more ftered
 to fhewe our pyte & mercy on them, for no man elles
 can fhewe *the* grefe of the feke or fore perfone fo well 30
 & with fo effectuell maner as he hymfelfe. Than fyth
the myferable cryenge & waylyng of thofe *that* fuffre
 bodely paynes & wretchednes may fo moche moue *the*
 hertes of mortall creatures. I doubte not good lord
 but *thou* whiche arte all mercyfull muft nedes be en- 35

but I ask more of
 Him.
 The lively voice
 of a person dis-
 eased moves more
 than hearsay.

Jerome

cites the story of
 Aeschines,

who read to his
 scholars the
 speech of Demos-
 thenes, and when
 they applauded
 said:

'What if you had
 heard the
 [* un v, back]
 beast himself?'

Beggars pained
 with hunger and
 cold in the streets
 move our pity
 somewhat when
 we hear tell of
 them, much more
 when their wail-
 ings are heard by
 ourselves.

If the crying of
 sufferers so moves
 the hearts of
 mortal creatures;
 how much more
 shall God execute
 His mercy if our

- clynd to execute thy mercy yf my pyteful crye & pitiful cry reach
 petition may come vnto thyn eres vnto thy prefence. His ears.
 Therefore I Ioyne this to my petycyon. Et clamor
meus ad te veniat. Good lord here my prayer & Lord, hear my
 5 petycyon & graunt that *the* inwarde entent of my prayer prayer,
 may come to thy mercyfull prefence. But befyde this
 yf *thou* wylte vouchefauē to do fo moche as loke to look to meward
 mewarde with the eyen of thy grace & mercy than with the eyen of
 fhall I trufte more & more to obteyne myn afkyngē. Thy grace.
 10 For yf thou bothe wylte vnderstande & knowe my If Thou wilt
 wretchednes & mekely take vp my myferable callyngē know my misery,
 & cryenge to the, & alfo beholde the pytefull ftate *that* take up my cry-
 I ftande in *with* thy grace & mercy, I fere no thyngē ing and behold
 but I knowe well *thou* fhalt fhewe thy mercyful dede my pitiful state,
 15 vpon me, who can be fo harde herted whan he feeth a then, I fear not,
 poore creature & hereth his pytefull & lamentable wep- Thou wilt shew
 pyngē & waylyngē, & alfo beholdeth *the* corrupte mater Thy merciful
 ren downe from *his* fores, to paffe by & wyll not deed upon me.
 fhewe mercy vpon *the* fore & feke creature. Our lorde Who can be so
 20 *Ihesu* cryft thy fone fhewed *that* a certayne man came hard-hearted,
 downe from *Iherufalem* in to *Ierico* & fell amonge hearing and seeing
 theues whiche bothe robbed & wounded hym with a sick creature,
 many fore woundes, & fo left hym halfe quycke halfe [* nn vi]
 deed, a certayne famarytane comyngē befyde moued to as not to shew
 25 fhewe pyte came nygh vnto hym and dyde bynde vp mercy ?
 his woundes. We be in lyke condycyon, truly our Parable of the
 foule whiche hath an heuenly begynnyngē came downe good Samaritan.
 from *Iherufalem* from heuen in to this wretched body The wayfarer left
 bounde & fubgete to all mutabylyte fygnifyed by half quick half
 30 *Ierico* fell here amonge wycked theues, the deuylls dead.
 they robbed & fpoyled it from the garmentes of grace, So our soul came
 & wounded it with many greuous & dyuers woundes of down from Jeru-
 fynnes, fo leuyngē it halfe quycke halfe deed toke away salem (from
the lyfe of grace & lefte it onely in the lyfe of nature, heaven) to Jericho
 35 therefore blyffed lorde be *thou* to vs as a famarytane, (this wretched
 beholde, drawe nygh, & excercyfe thy mercyfull dede body),
 Lord, be Thou to fell among thieves
 us as a Samaritan. (the devils), who
 spoiled it of grace,
 wounded it with
 sins, took away
 the life of grace,
 leaving only the
 life of nature.

If after mercy received I fall again among those thieves the devils, I shall be far in worse condition than before;

the unclean spirit once cast out walketh in dry places (hearts without moisture of worldly pleasures) and finding

there no rest, returns to the place he came from with seven other more wicked spirits.

[* nn vi, back]

So the wicked spirits drawn off by God's grace come again, and bring more with them.

If they overcome us, we be in worse condition than before, being feebler to withstand them, our wounds (sins) being more grievous, God's offended goodness being longer alienate; so that when we call for help, peradventure He will not hear.

on vs wretched fynnners, for *that* is *the* defyre & peticyon whiche we afke of *the*. Ne auertas faciem tuam a me. Tourne not the face of thy mercy & grace away fro me. But for all this good lord I fere *that* after *thou* haft ben mercyfull to me oneles I fhall 5
fall agayne amonge those theues *the* deuylls by myn owne neclygence, they fhall spoyle me agayne, than fhall I be ferre in worfe condicyon than I was before, thyn onely sone fhewed & taught *that* whan a wycked & vnclene spirite is ones drawn out from a man, he 10
neuer resteth but walketh about by places *that* be drye & without moyfture *that* is to saye by *the* hertes of those perfones whiche be drye & without moyfture of worldly & tranfytory pleafures, & whan he can there fynde no rest, anone returneth to the place whiche he 15
came fro, & bycause he fhould be more stronge bryngeth .vij. other spirites *with* hym more wycked than he, whan they al be entred there than *that* man is ferre in
*worfe condicyon than he was before. So blyffed lord it is with vs, we be delte with in lyke maner, yf these 20
theues these wycked spirytes be at ony tyme by thy grace drawn away from vs, *within* a whyle after they come agayne, they brynge more with them, they also come *with* grete strength to fyght ayenst our wretched & weyke foules. Alas good lorde what fhall we do 25
without thou helpe vs, how fhall we refyft & withstande so grete & stronge multitude, for yf they ouercome vs we be in worfe condicyon than euer we were before, bycause why, we fhall be made more feble to *with*stande them, & also our woundes our fynnes beyng 30
renewed fhall be moche more greuous, & last thy goodness whiche agayne we haue offended by our vnkyndnes fhall be the lenger alienate & turned away from vs *that* peraventure whan we haue nede to cal for helpe thou fhalt not here vs bycause of our greuous offences, 35
therefore I as in *the* perfone of vs all adde to my peticyon.

- In *quacunq̄ue* die tribulor inclina ad me aurem
 tuam. Whan fo euer good lorde I fhal be troubled
 with theſe theues theſe deuylls. I beſeche *the* encline
 thyn eere vnto me, gyue me grace to withſtande them. Give me grace to
 withſtand theſe
 thieves (devils).
- 5 But yet mooft good & mercyfull lorde I fere myſelfe I
 ftande in drede. I rede *that* a certayne woman of
 canane came ferre from her natural countre to pray vnto
 thy ſone for *the* helth of her doughter, fayenge to hym
 theſe wordes. *Miferere mei domine fili dauid filia*
 10 *mea male a demonio vexatur.* Lord the ſone of
 dauid haue mercy on me, my doughter is fore troubled
 & vexed of a deuyll. Firſt I *conſyder the* labour *that*
 this woman toke in her grete & ferre iourney. I *con-*
 ſyder her ſtedfaſtneſſe her ſtronge mynde bycauſe ſhe
 15 came out of her owne countre. I *conſyder the* pitiful
 cauſe ſhe came for as a very moder to ſeke & aſke helpe
 for her doughter. I *conſyder the* fore and grete vexa-
 cyon of her doughter troubled & vexed of a deuyll. I
 20 *conſyder her* fayth for why ſhe called hym lorde & the
 ſone of Dauyd. I *conſyder her* moderly wepyng &
 waylyng, for euer ſhe cryed & folowed thy ſone Iheſu
 for helpe, ſhe wolde not ſtynte, and he gaue her none
 anſwere. O woman in what caſe were *thou* in than,
 how was thy mynde whan thou behelde & ſawe that
 25 blyſſed lorde turne awaye his face from the, whiche
 ouer all before was called fo meke and mercyfull, it was
 no meruayle whan ſhe perceyued that though ſhe weped
 & cryed vpon hym more & more lyke a woman, in fo
 moche the dyſcyples of thy ſone Ieſu were moued & in
 30 maner *conſtrayned* to call on hym to ſhewe his mercy
 at her peticyon, but he anſwered them whan they made
 interceſſyon for her *that* he was not ſent downe in to
 this worlde but for the ſaluacyon of the hous of Ifraell.
 O woman whan thou herde tel and knewe that neyther
 35 thyſelfe neyther thy doughter were of the nombre that
 he ſholde faue & make hole, why dyde thou not than
took a far journey
 away from her
 country,
 to ask help for
 her daughter who
 [* nn vii]
 was vexed of a
 devil,
 ſhewed her
 faith in the Son
 of David, wept
 and wailed and
 would not ſtint,
 but Chriſt gave
 her none answer.
 She ſaw His face
 turned away,
 who was called ſo
 merciful;
 her tears moved
 the diſciples to
 intercede for her;
 He answered that
 He was ſent for
 the ſalvation of
 Iſrael.
 She knew that
 neither ſhe nor
 her daughter were
 of the nombre
 that He ſhould
 ſave;

yet she fell down
grovelling at His
feet crying :

Lord, help me.

Jesus, the foun-
tain of mercy,
called her a dog.

[* nn vii, back]

For He knew her
strength and
would prove her
for our doctrine,
that we should
not despair,
though we be not
heard as soon as
we call.

She knowledging
herself no better
than a dog, yet as
a whelp desiring
to gather up
crumbs that fall
under the boards
of great estates,
He opened the
doors of His
mercy, saying :
O woman, great
is thy faith.
But I, Lord, am
weak,

defer not my trust,
as Thou didst
hers.
Grant shortly my
petition.

go thy way, why dyed thou not for forowe. But for
all that thy fone Ihesu wolde neyther make anfwere
neyther loke vpon her, neyther also haue pite whan
that his dyscyples made intercessyon for her, yet she
fell downe vnto his fete grouelynge and prostrate vpon 5
the erth cryenge. *Domine adiuua me.* Lorde helpe
me, notwithstandinge this blyffed lorde thy fone Ihesu
whiche to all other had ben meruaylously benefycyall
& for a surety is the very fountayne of mercy & pyte
vfed vnto her this sharpe & bytter worde called her a 10
dogge, lyke as in hym had ben all cruelte and no pyte
nor mercy. He sayd. *Non est bonum fumere
panem filiorum & mittere canibus ad mandu-
candum.* It is not good to take the brede of chyl dren
and gyue it dogges to ete. O good lorde thou knowest 15
all thynges, thou knowest what is profytable to eury
creature, thou knowest that a weyke and feble persone
fholde be more easely entreated and delte with than a
ftronge and myghty. Thy fone dyde proue this ftronge
and faythfull woman for our doctryne, that we by her 20
fayth and pacyence fholde not dyfpayre all though we
be not herde as foone as we call. And at the laste
whan he had proued her soo longe & she mekely know-
leged herselfe no better than a dogge vnworthy to
haue brede, neuertheles as a whelp defyred to gader 25
vp crummes that fall vnder the bordes of lordes or grete
estates, he opened the dores of his mercy & pyte &
graunted all her askyng and sayd. *O mulier magna
est fides tua fiat tibi sicut vis.* O woman grete
is thy fayth be it to the as thou wylte. But I blyffed 30
lorde am weyke & ferefull, I beseeche the prolonge not
in fuche maner my petycyon, let me not tary so longe,
dyfferre not my hope & trust as thou dyd the womans
of chanane, but here me shortly. *In quacunq; die
inuocauero te velociter exaudi me.* Whan fo- 35
euer good lorde I call to the for helpe here me, graunt

fhortly my petycyon. ¶ We haue fpoken hytherto of
 our petycyon. Now we fhall fhewe our wretchednes
 wherby the goodnes of almyghty god may be moued to
 be mercyfull and graunt our peticion. The lyf of man
 5 is here but for a whyle, fhortly it fhall peryffhe & be at
 an ende, no fpace, no voyde tyme no leyfer can be had
 but alway it draweth to an ende, it can not be at a
 poynt, it is neuer at reft, truly one mynute of an houre,
 whether we ete or drynke, wake or flepe, laugh or wepe,
 10 euer our lyfe here draweth to an ende. Where be now
 the kynges & prynces *that* fomtyme regned ouer all
 the worlde, whofe glory & tryumphe was lyfte *vp
 aboute the erth. Where is now the innumerable com-
 pany & puyffaunce of Xerxes & Cefar, where are the
 15 grete victoryes of Alexander and Pompey, where is
 now the grete rycheffe of Crefus & Craffus. But what
 fhall we fay of them whiche fomtyme were kynges &
 gouernours of this realme, where be they now whiche
 we haue knowen and feen in our dayes in fo grete
 20 welthe and glory, that it was thought of many they
 fhould neuer haue dyed, neuer to haue ben out of mynde,
 they had all theyr pleasures at the full bothe of dely-
 cyous and good welfare, of hawkyng, huntynge, alfo
 goodly horfes goodly courfers, greyhoundes and houndes
 25 for theyr dysportes, theyr palayfes well and rychely
 befeen, ftronge holdes & townes without nombre, they
 had grete plente of golde and fyluer, many feruauntes,
 goodly apparayle for themfelfe and for theyr lodgynges,
 they had the power of the lawe to profcrybe, to puniffhe,
 30 to exalte & fet forthwarde theyr frendes and louers,
 to put downe and make lowe theyr enemyes, & alfo to
 punyffhe by temporall deth rebelles and traytours.
 Euery man helde with them, all were at theyr com-
 maundement, euery man was vnto them obedyent, fered
 35 them, lauded alfo & prayfed them, & ouer all fhewed
 theyr grete renowme and fame. But where be they

The life of man cannot be at a point,

is never at rest.

[* nn viii]

Where is now the puissance of Xerxes and Cæsar, where the victories of Alexander and Pompey, the riches of Croesus and Crassus?

The sometime governors of this realm,

who (as many thought) never should have died,

where are they, with their hawking, hunting,

coursers, greyhounds, palaces,

gold and silver, servants, apparel,

their power to proscribe their enemies and rebels, to set forthward their friends and lovers?

All held with them,

lauded them, shewed them great renown;

but now they are
wasted like
smoke.

Prosperity and
fame fail like
smoke,

like a vapour;

'wedering' like a
flower in the
'hey' season.

[* nn viii. back]

If we be not
shortly heard of
God, death shall
come upon us or
ever we can be
succoured.

Blessed Lord,
having in mind
the shortness of
our life,
give audience
unto us as soon as
we call.

My days go like
smoke.

Mighty and noble
men are diligent

to be sped in their
cause in the
king's court.

If a man be not
always present to
attend to his
cause,

it shall be longer
or he have his
desire.

Parable of the
unjust judge and
importunate
widow.

now, be they not gone and wafted lyke vnto fmoke of
whome it is wryten in an other place. Mox vt honori-
ficati fuerint et exaltati deficientes quemad-
modum fumus deficient. Whan they were in theyr
moost prosperite and fame, anone they fayled and came 5
to nought euen as fmoke dooth. Saynt Iames com-
pareth the vanyte of this lyfe to the vapoure and fayth
it fhall peryffhe and weder away as a floure in the hey
feafon. Therefore fyth that the tyme of our lyfe draweth
faft vnto 'an ende, yf we be not herde fhortly and 10
foone of almyghty god whan we call for helpe, deth
fhall come vpon vs or euer we can be focoured. For
this caufe blyffed lorde haue in mynde the fhortnes of
our lyfe here, & as foone as we call to the gyue audy-
ence vnto vs all. Of a trouth all we may faye that 15
foloweth. Quia defecerunt sicut fumus dies mei.
Good lorde here fhortly my petycyon whan foouer I
call vnto the, for my dayes my tyme in this lyfe gooth
away lyke fmoke, the lenger I lyue the more feble I
am. Peraenture they that be myghty and noble men 20
wyll at some feafon be as dylygent as they can, and fo
dylygent that by theyr importune & ofte callynge vpon
fuche as they haue ado with, they may the fooner be
fpedde in theyr caufe, whiche dayly we perceyue and
fe by them that folowe the kynges courte or the prynces 25
with other for grete and necessary maters. For the
more dylygent that a man be in gyuyng attendaunce
to call vpon his caufe, the fooner fhall he haue his en-
tent, & yf he be not alwaye present & at hande of hym
to whome his mater is commytted callynge befyly for 30
the fpede of the fame, it fhall be lenger or he haue his
defyre. ¶ In the gofpell of Luke is fpoken & tolde of
a certayne Iuge that neyther dredde god nor man, vnto
whome came a certayne wydowe befechyng that fhe
myghte haue ryght and equyte of the wronge done by 35
her aduerfary, he refused and wolde not graunte her

- Iuſtyce of a longe ſeaſon. And at the laſt feynge *that*
 this woman wold not leue but euer callynge on hym,
 he remembred hymſelf & ſayd. All though I neyther
 fere god nor man, yet for as moche as this woman
 5 wyll not feaſe to call on me I fhall venge her quarell,
 I fhall ſe ſhe fhall haue ryght. Take hede what the
 importune and neuer ſeaſynge la'bour in a grete & neceſ-
 fary cauſe dooth profyte & auayle. It is wryten.
 Labor improbus omnia vincit. Inceſſaunt la-
 10 boure by the waye of interceſſyon ouercometh all
 thynges. Soo mercyfull lorde thou deſyreſt to haue vs
 importune in our prayers, & all though of thyn owne
 nature thou can not be but meke, notwithſtandyng by
 our beſy and importune prayers thou arte moche more
 15 meke. But for all this I lacke ſtrength in my ſoule,
 the fwetenes of deuocyon is taken awaye fro me that
 anone I am made very whan I begyn to praye, why, for
 the ſtronge partes of it, that is to ſaye vnderſtandyng
 wyll and reaſon whiche muſt be vnto the ſoule as bones
 20 and fenewes to focour it be fo vtterly wedred and dried
 vp, that no maner of moyſture of deuocyon is in them
 euen as they were toſted at the fyre, therefore as one lack-
 ynge the quycke humure of deuocyon. I can not longe
 contynue in prayer. Et offa mea ficut cremium
 25 aruerunt. For my bones that is to ſaye *the* ſtronge
 partes of my ſoule be dried awaye lyke vnto the droſſe or
 ſcrappes of talowe after it is clarefyed by the fyre. I
 remembre that is wryten in an other place of the fatnes
 & moyſture of deuocyon. Sicut adipe & pinguedine
 30 repletur anima mea. Graunt me good lorde my
 ſoule to be replete with the fatnes of charyte and alſo
 that the outwarde partes of my body may be fulfilled
 with good werkes. But alas woo is me now, the fyre
 of vnlawfull concupyſcence hath waſted & taken awaye
 35 fro me all the fatnes, all the fwetnes of prayer, & made
 my ſoule drye & voyde from all moyſtneſſe of deuocyon.

As this woman
will not ceaſe to
call on me, I ſhall
venge her quarrel.

[* oo i]

*Labor omnia
vincit.*

God, meek of His
own nature, by
our busy and im-
portune prayers

is much more
meek.

I am weary when
I pray;
underſtanding,
will and reaſon,
which ſhould be
bones and ſinews
to the ſoul, are
'wedred,' as if

toasted at the fire,
lacking the quick
humour of devo-
tion.

My ſoul dried
like the droſſe or
ſcraps of tallow
clarified by the
fire.

May my ſoul be
replete with the
fatneſſe of charity.

All the fatneſſe of
prayer waſted in
me;

as grass or corn
without dew or
rain.

[* oo i, back]
My soul dried
with the heat of
unlawful desire;

I am 'wydred'
as hay.

The green grass,
though dried by
the sun, may yet
be refreshed as
long as the root is
in the ground.

After the earth is
'brent, chyned,
and chyped,'

a shower of rain
will in one night
renew the colour
of the grass.

The soul can
draw the moist-
ness and savour
of devotion only
from the heart.

The humour of
good devotion
must come from
the heart to water
the whole soul.
Blessed Lord, my
heart lacketh this
humour of good
devotion, my soul
is smitten with
the heat of con-
cupiscence.

A herb having

For as the grene grasse or corne that now floriffheth yf
it be not refreſhed at ſome tyme with a dewe or reyne,
anone it is ſmyten with the hete of the ſonne and wax-
eth drye euen as hey. *So my foule is dried vp by
the hete of vnlawfull deſyre and all the ſwetenes of 5
deuocyon is clene expulſed from it that not onely the
ſtronger partes of my foule vnderſtandyng & reaſon be
made drye & dull, but alſo I myſelfe in euery parte
Percuſſus ſum vt fenum am ſmyten with the hete
of temptacyon and wydred as hey. But I am ferre in 10
worſe condycyon than is wedred grasse or hey. For all
though the grene grasse be dried vp by the hete of the
ſonne, yet it hath ſomewhat wherby it may be refreſhed
as longe as the rote is faſt in the grounde, by drawyng vp
moſtiture out of the erth from the rote in to euery other 15
parte, & as we ſe oftentymes whan the grene grasse hath
chaunged the colour after the erth be brent, chyned,
& chypped by the hete of the ſonne, as ſoone as it is
watred with a ſhoure of reyne, within the ſpace of one
nyght it begynneth to quycken agayne & renewe the 20
owne colour. But no thyng can be founde wherof the
foule may drawe vp and receyue ony moſtines ony
fauour or ony ſwetnes of deuocion, yf it ſholde come from
ony place it muſt be had from the herte. As our fau-
your fayth. Bonus homo de bono theſauro cor- 25
dis fui profert bonum. Euery good perſone bryng-
eth forth from his herte all goodnes no thyng but good,
truly the humure of good deuocyon muſt come from the
herte to thentent all the hole foule may be watred may
be refreſhed & ſtered to prayer by it. Blyſſed lord how 30
ſhall I do, for my herte is vtterly voyde & lacketh this
humure good deuocion, wherby not onely my foule
ſmyten with the hete of vnlawfull & worldly concu-
pyſcence is dried and wedred away, but alſo Aruit cor
meum my herte is in lyke maner, & not without a 35
cauſe. For how may this be that an herbe hauyng no

moyftnes may longe contynue grene, fhall it not fhortly
 waxe drye and weder away. Also euery thyng that
 hath lyf yf it be not refreffhed ofte *with* fome nouryffh-
 ynge muft nedes be feble & weder awaye, it fhall drye
 5 & come to nought. The foule in lyke maner is nour-
 yffhed *with* a certayne mete & yf it refufe & wyl not
 take *that* fode, nedes muft it waxe drye & lacke good
 deuocyon. The mete accordynge for the foule is *the*
 worde of god, as it is wryten. *Non in folo pane uiuit*
 10 *homo fed de omni*¹ *verbo quod procedit*² *de*
ore dei. Man hath a body & foule, & as the body
 is refreffhed *with* materyall brede, fo the foule is
 nouryffhed with fpirituall fode whiche is *the* worde of
 god, this fpirituall brede the worde of god maketh the
 15 foule to be ful of Iufe, full of *the* lycour of good deuoc-
 yon, & alfo it maketh the foule ftronge & hardy to
 withftande all trybulacions. who foeuer eteth not of this
 brede fhall waxe lene in his foule, and at the laft drye
 & come to nought. For bycaufe good lorde *that* I haue
 20 not eten this fpirituall brede. I am blafted and fmyten
 with dryneffe lyke vnto hey, hauynge no deuocion.
 And alfo my herte is wedred of whome the fwete fruyte
 of deuocion fholde fprynge out. *Quia oblitus fum*
comedere panem meum. The caufe why for I haue
 25 ben oblyuyous and forgotten to do after thyn holy doc-
 tryne. To ete this fpyrytuall brede is not onely to here
 the worde of god. Many there be whiche here the
 worde of god but notwithftandyng they ete it not,
 they do not receyue it to the nouriffhynge & refreffh-
 30 ynge of theyr foules. In lyke maner many doth holde
 in theyr mouthes materyall brede & neyther chewe it
 neyther fwalowe it downe, & fuche dooth not ete the
 brede materyall. Semblably many there be *that* receyue
 this fpirituall brede *the* worde of god by herynge it
 35 fpoken of *the* precher, but they neyther chewe it nor

no moistness
 shall shortly
 [* oo ii]
 'weder' away.
 All living things
 without nourish-
 ment come to
 nought.

The soul refusing
 its proper meat
 must be dry.

The soul's meat
 is God's word.

This spiritual
 bread maketh the
 soul full of juice,
 the liquor of good
 devotion;

whosoever eateth
 not of it,
 shall wax lean in
 his soul.
 Because I have
 not eaten this
 bread,
 I am blasted and
 smitten with
 dryness;
 my heart is
 'wedred.'

I have been
 oblivious to do
 after God's
 doctrine.

Many hear God's
 word,
 but yet eat it not;

as they do not
 eat material
 bread, who neither
 chew nor swallow
 it, even if they
 hold it in their
 mouths.

Many hear God's
 word from the
 preacher, but
 [* oo ii, back]

¹ oim 1509.

² procedit 1509. procedit 1555.

neither chew nor
swallow it ;
it savoureth not
in their mouths.
Many eat the
devil's bread ;

savouring his
suggestions
sounding to the
unthrifty pleasure
of the body.

This is not the
meat of the soul,
but 'venym' to
it ;

giving concupis-
cence domination
over reason ;

the bread of God's
word makes rea-
son lady and the
flesh thrall.

God's word makes
the soul moist ;
the devil's word
makes it dry,
dull and sluggish.

God's word
quenches,
the devil's
kindles, desire.
God's word makes
the soul strong,
the devil's weak.

I have given
audience to the
devil,

so that reason,
which should
be as a post or
pillar to the soul,
has yielded to
the flesh ;

[* oo iii]

I am sore 'adrad.'

Conclusion of
part II.

fwalowe it downe, that is to faye they do not thereafter,
for it faouureth not in theyr mouthes. But contrary wyfe
many ete the brede of the deuyll, they be fayne &
glad to here his wordes *that* founde to noughtynes &
folowe *the* fame by vngracyous custome of fynne. what 5
foeuer he putteth in theyr mynde by the waye of fug-
geftyon foundynge vnto the peruerse and vnthryfty
pleafure of the body, that anone they fauour & do ther-
after with as grete & dylygent ftudy as they can. But
this is not the mete of the foule, it hurteth and is 10
venym vnto it, it dooth no good, it refreffheth it not,
it is a mortall infeccyon and caufeth the foule to dye
euerlaftyngly, it maketh *that* the concupyscence of the
flefhe hath dominacyon and reason is fet aparte & layde
vnder, where contrary wyfe the very brede of the worde 15
of god maketh reason lady and ruler & the flefhe to be
thrall and as a feruaunt. The worde of god caufeth all
goodnes in *the* foule, it maketh it moyfte and redy to
sprynge in good werkes. The worde of the deuyll
maketh dryneffe, dull & fluggyffhe to do ony thyng 20
that is good. The worde of god is the defence from
the hete of carnall defyre. The worde of the deuyll
kyndelethe that hete. The worde of god maketh the
foule ftronge, and the worde of the deuyll maketh
it feble and weyke. The worde of god caufeth the 25
flefhe to obey and folowe reason, and contrary the
worde of the deuyll maketh reason to be obedyent¹ to
the flefhe. This is the thyng good lorde that maketh
me fadde & forowfull, for as moche that I haue rather
gyuen audyence & folowed the worde & entyfyng of 30
the deuyll, therefore the ftrengh of my foule, that is to
faye my reason whiche fholde be to it as a poſte or
pyller, hath enclyned and ben obedyent to my flefhe,
wherof now I am fore adrad. It foloweth. *A voce
gemitus mei adhefit os meum carni mee. Now 35
for a concludyfon of this feconde parte I wyll faye thus.

¹ obedyent 1509.

- For as moche as our lyfe here is fo fhorthe & without good fruyte waxeth drye as hey, we also be fo feble & weyke that the ftronge partes of our foules vnderftandyng and reafon be wedred awaye. Our foules made
- 5 drye and fmyten with the hete of carnal affecyon. Our hertes voyde & barayne of al vertue & deuocyon, in fo moche that we haue admytted and done after the worde of the deuyll rather than of god, wherby our fleffhe is made as lorde and ruler. Syth we are in all thefe
- 10 wretchedneffes, the more nedefull & neceffary for vs is the fpedefull helpe of almyghty god. Now the thyrde parte is yet behynde, wherin we fhall remembre vnto you the dedes of penaunce. There be thre partes of penaunce whiche this holy prophete fheweth derkely
- 15 and fygyratyuely by the fymlytude of thre dyuers byrdes, that is to faye *the pellycane*, the nyght rauē, & the fparowe. Fyrft let vs confyder and fhewe the ordre & dyfpofycyon of thefe byrdes. The pellycane of his nature abydeth in a defolate place where no
- 20 thyng in maner groweth. The nyght crowe abydeth in olde walles. And the fparowe maketh his reftyng place in the coueryng of an hous, or in the hous eues. In a defolate and barayne place is no thyng that perteyneth to a buyldinge, faue onely the waaft &
- 25 voyde grounde, in olde walles or in walles whiche be not perfytely made vp is fomwhat framynge vpwarde towarde the hous or buyldynge, but whan the rofe of the hous is vp and couered than the buyldinge is fynnyfhed & made perfyte. Contrycyon whiche is the fyrft parte
- 30 of penaunce is fygnifyed by *the pellycane*. Confeffyon the feconde parte is fygnifyed by the nyght crowe, & the thyrde that is fa'tyffaccyon is fygnifyed by the fparowe. The pellycane as faynt Iherome wryteth in an epyftle vnto a certayne decon called Praefidius is of
- 35 this condicyon, whan fhe fyndeth her byrdes flayne & deftroied by a ferpent, fhe mourneth, fhe wayleth and
- Life is short, and without good fruit dry as hay
- understanding and reason are 'wedred.'
- Our hearts are barren of devotion ;
- we have obeyed the devil rather than God, and made the flesh our ruler.
- We need God's speedful help. Part III.
- The three deeds of penance shewed darkly by the
- pelican, night raven and sparrow.
- The pelican abides in deserts ;
- the night crow in old walls ; the sparrow in house eaves.
- In the desert is no building ;
- in old walls an imperfect,
- in the roofed house a perfect, building.
- Contrition signified by the pelican ; confession by the night crow ; satisfaction by [* oo iii, back] the sparrow. The pelican (says St Jerome to Praesidius), finding her young slain by a serpent,

smiteth herself
upon the sides
that her dead
birds may be
revived by her
blood.

So the contrite,
finding their
children (their
good works)
destroyed by the
serpent sin,
smite themselves
on the breast with
the bill of sorrow,
that the corrupt
blood of sin may
flow out :
for deadly sin
destroys all our
past good deeds.
St Jerome in the
wilderness smote
on his breast with
a flint.

The publican in
the temple smote
on his breast that
the corrupt blood
of sin might be
cast out.

The sinner thus
smiting himself,

revives the good
deeds lost by
deadly sin,
and is brought
from the prison of
eternal death to
new life.

[* oo iv]
The night crow
or owl (says St
Jerome) hides in
the day,

but when the
sun is down
cometh out with
a mourning cry,

fmyteth herselfe vpon the fydes, that by the effusyon
and fhedyng of her blode, her deed byrdes may be
reuyued. Truly they that are very contryte be of lyke
condycyon. For whan they ferche theyr confeyence &
fynde theyr chyldren, *that* is to faye theyr good werkes 5
flayne & destroyed by the serpent deedly fynne, than
they mourne & wayle fore, they fmyte themfelfe vpon
the brefte with the byll of bytter forowe, to thentent
the corrupte blode of fynne may flowe out. Of a trowth
as foone as we commytte deedly fynne all our good 10
dedes done before be destroyed & stande in none
effecte. Holy faynt Iherome beyng in wyldernes
payned hymfelfe in lyke maner, & ferynge oneles his
forowe was not fharpe ynough he fmote vpon his breft
with an harde flynte ftone. And what elles mente the 15
publycane which anone as he entred in to the temple
remembryng the gretenes of his fynne dyde fmyte hym-
felfe vpon the breft but that the corrupte blode of
fynne myght be done awaye from his foule? Whan
the fynner wyll ordre hymfelfe in this maner, that is to 20
faye euer be wylyng to be fory for his offences and
with his fharpnes of his forowe fmyte hymfelfe in-
wardly to thentent *the* corrupcyon of them may be done
awaye, anone his good dedes whiche were loft by deedly
fynne fhal be reuyued and he delyuered and brought 25
out from the bondes & pryfon of eternall deth in to a
newe lyght and newe lyfe. So that euery contryte
perfone may faye *Similis factus sum pellicano
folitudinis.* I am made lyke to *the* pellycane by con-
trycyon. The nyght crowe or the oule as fayth faynt 30
Iherome is of this condycyon, that as longe as it is daye
fhe abydeth preuely in *the* walles or fecrete corners of
fome hous & wyll not be feen. But whan the sonne is
downe & is derke as in the nyght, anone fhe fheweth
herselfe & cometh out from that fecrete place with a 35
mournynge crye & myferable, & forowful lamentacyon,

The neuer feafeth fo cryenge vnto *that* it be day agayne.
 To the whiche nyght crowe may well be lykened they
 that fhewe theyr myndes by true confeffyon of theyr
 fynnes vnto preeftes, for whan they were baptifed & fo
 5 made clene from orygynall fynne, the fonne of ryght-
 wyfnes dyde ryfe vpon them, gaue lyght to theyr foules
 and fo contynued as longe as they were without deedly
 fynne. At *that* tyme no forowfull remorfe was in theyr
 confcyence but all in reft & peas, lyke as in ftronge & fure
 10 reftyng places. But anone as they commytted deedly
 fynne the fonne of ryghtwyfnes went downe and fhewed
 no more lyght vnto them, & theyr confcyence was couered
 with the derknes of fynne. Than they make a lament-
 able and mournynge confeffyon fhewynge themfelfe
 15 culpable & alfo exprefse al theyr fynnes to a preeft, &
 that done by *the* facrament of penaunce *the* fonne of
 rightwyfnes fhyneth agayne freffe on them. Who
 euer dooth in this maner may wel faye this *that* foloweth.
 Et factus fum ficut nicticorax in domicilio.
 20 By the forowe for my fynne & true confeffyon made
 with penaunce for *the* fame. I am clene without trouble
 in my confcyence. I am in fure reft & peas euen as
 the nyght crowe whan fhe is in *that* place of *the* hous
 where it lyketh her beft. After we haue ben forowfull
 25 & contryte for our fynne, and alfo haue fhewed them
 by confeffyon It is nedefull to beware, to be dylygent,
 & to take hede of the deuylls fnares that by his
 crafty & falfe meanes *catche not and bringe vs agayne
 in to his daunger. We be warned of this by the holy
 30 apoftle faynt Peter fayenge. Vigilate quia aduerfa-
 rius vester diabolus tanquam leo rugiens circuit
 querens quem deuoret. Awake, beware, & take
 hede, for your aduerfary the deuyll euen as a rampynge
 and cruel lyon gooth aboute to feke whome he may
 35 deuoure. If we be dylygent & gyue hede to auoyde and
 flee from thefe fnares of the deuyll, it may be fayd &

and never ceaseth crying until it be day again.

At baptism the Sun of rightwiseness rose upon us, and gave light to our souls as long as they were without deadly sin. We had no remorse, but were in peace, as a sure resting place. When we committed deadly sin, the Sun of rightwiseness set and conscience was darkened. We make a lamentable confession to a priest, and that done the Sun of rightwiseness shineth again fresh on us.

We may say :

By sorrow and confession with penance I am without trouble in conscience, safe as the night crow in her lurking place.

After confession we must beware, lest the devil ensnare us again. [* oo iv, back]

The devil as a ramping lion goeth about seeking whom he may devour.

spoken of vs that is wryten by the prophete in an other place. Anima nostra ficut passer erepta est de laqueo venantium. All though our bodyes suffre payne in this lyfe yet our foules be delyuered from the deuylles snares lyke as the sparowe is fro the baytes & trappes of byrde takers that be aboute to catche her. Whan the sparowe suspecteth those snares or trappes he layde for her on *the* grounde, anone she fleeth vp to the couerynge of the hous or to the hous eues, and yf at any tyme she be *conf*trayned by the reafon of hunger to come downe agayne, yet for fere she wyl fhortely returne vp, so that thyder she wyl flee for focour & furete in her daunger and peryll, there she wypeth and feteth her byl, there she proyneth & fetteth her feders in ordre, there also she bryngeth forth byrdes, & there reftynges maketh mery as she can after her maner. In lyke wyse they that desyre & be aboute to make satyffaccyon for theyr offences must be ware and wyse to kepe themfelfe from the deuylles snares and trappes wherof all the worlde is full, they muste flee vnto heuen, set theyr felycyte in heuenly thynges & not in worldly pleafures, whiche is a defence and couerynge of all the worlde. Saynt Poule sayth. Nostra enim conuersatio in celis esse debet. Our conuersacyon, our pleafure & felycyte sholde be in heuen, neuerthelesse yf at any seafon we come downe, besy ourfelfe to gete any thyng necessary for our bodyes, let vs fhortly retourne left that we be taken in the snares of worldly pleafures, in euery peryll and daunger let vs flee vnto heuen, set our pleafures on heuenly thynges, and for the confydeacyon and loue of it, we shall purge ourfelfe from synne. For why no thyng that is foule & corrupte by synne may entre in to *the* euerlastyng kyngdome, we must proyne and ordre all our feders, all our actes in euery condycyon that we may be the more apte to flee vp vnto *the* place of euerlastyng blyffe. There also we

Our soul delivered from the devil's snares as the sparrow from the traps of bird-takers.

The sparrow, suspecting a snare, flies to the house eaves,

and if constrained by hunger to come down, shortly returns up;

there she wipeth and 'feteth' her bill, proyneth her 'feders,' bringeth forth birds and maketh merry.

So they who would make satisfaction must beware of the devil's traps,

must flee to heaven, setting their felicity in heavenly things.

[* pp 1]

Our conversation in heaven.

If we come down to get necessities for our body, let us return, lest we be snared by bodily pleasure; in perils let us flee to heaven, and we shall purge ourselves from sin. For no sin may enter heaven: we must 'proyne our feders' that we may flee up to the place of bliss;

- fhall brynge forth and hyde our good werkes whiche
 be our byrdes. our fauyour fayth. *Thefaurizate vobis*
thefauros in celo. Ordre & endeuyre your felfe to
 haue treafures in *the* kyngdome of heuen. And laft,
 5 there let vs reft in this lyfe by true hope and trust and
 euer be occupied in the laude and prayfe of almyghty
 god, for it is wryten by the prophete. *Et laus eius*
femper in ore meo. I fhall at all tymes loue and
 prayfe almyghty god. Who foeuer befeyeth themfelfe
 10 on this maner as we haue fayd, fhall make due fatyf-
 faccyon for his fynnes, & of very ryght may faye that
 foloweth. *Vigilauit et factus fum ficut paffer soli-*
tarius in tecto. I haue gyuen hede, I haue ben
 ware of worldly conuerfacyon & pleafure, & as the
 15 fparowe flyeth vp to the hous for her focour, fo haue I
 fet my mynde aboue in heuenly thynges. ¶ Notwith-
 ftandyng they that take this waye of penaunce fhall
 haue many foos, many enemyes, for euery where in euery
 parte of the worlde be backe byters. There was neuer
 20 creature borne were he neuer fo good, *excellent, and
 vertuous, were his dede and werke neuer fo precyous
 and noble that myght efcape the fclaudres and back-
 bytynges of them whiche are backbyters & can faye
 good by no man. For alwaye they that be euyll
 25 dyfpofed be ayenft them that be good & wel dyf-
 pofed. Euer they lay wayte and enuyoufly fretyng
 themfelfe repugne ayenft the maner of the penytent
 lyfe, namely in thofe thynges wherin they be founde
 contrary in theyr lyuyng, whan alfo they fe and per-
 30 ceyue a man that hath chaunged his lyfe whiche before
 was to them a gentyll companyon for theyr appetyte,
 & hath taken vpon hym a contrary maner of lyuyng
 not accordinge to theyr delyte, it is no meruayle though
 they forge maters & fpeke ayenft hym with all theyr
 35 hole mynde and entent. And by theyr opprobrious
 and curfed fayenges caufe that perfone to be euyll

where we shall
bring forth our
birds (good
works) and hide
them.

There let us rest
in this life by
hope and trust,
ever lauding and
praising God.

So doing we shall
make satisfaction
for our sins,

and may say :

I have given heed,
as a sparrow flieth
to the house top,

I have set my
mind above.
The penitent
shall have many
foes,
backbiters every-
where.

[* pp i, back]

The best of men
cannot escape
slanders and
backbitings.

The evil-disposed
always against
the well-disposed;

they repugne
against the peni-
tent life ;

when a man
changes his life,
who before was a
gentle companion
for their appetite,

they forge mat-
ters, and by their
opprobrious and
cursed sayings
cause him to be
evil spoken of.

spoken of as moche as lyeth in them. They that delyte
 in worldly conuerfacyon & pleafure dooth prayfe and
 magnefye thofe that dooth the fame. And contrary
 they hate al fuche as by contrycyon & true penaunce
 haue forfaken and defpyfed all worldly delectacyons, 5
 whiche thyng turneth away many from doynge pen-
 aunce, they be afhamed to do that thyng that fholde
 mooft profyte them in tyme to come, for fere of *the*
 fpeche of people, they fere more *the* curfed fayenges of
 wycked folkes than they do *the* punyffhementes of god, 10
 all be it he promyfed a grete rewarde in heuen vnto vs
 al for euery opprobryous and malycyous worde *that* we
 fuffre here pacyently for his fake. Al we therefore be-
 ynge penytent & fuffre fals accufynges and fhameful
 defpytes of wycked people may faye vnto almyghty god 15
 our rewarde & loker vpon vs. *Tota die exprobrabant*
michi inimici mei. Myn enemyes dyde fcorne me
 many tymes & ofte, & not onely our enemyes dooth fo
 but alfo they *that* fomtyme were our frendes & wonte
 to prayfe vs. The world prayfeth & loueth them whiche 20
 fet theyr felycyte & folowe the vayne & tranfytory
 Ioyes of it, whiche alfo be redy at all tymes & feafons
 to ete, to drynke, to laugh, to daunce, to gambade, to
 lepe, & to fyng. Alfo *the* worlde loueth them *that* be
 proude and Ioly, full of wordes, varyable in gefture 25
 and countenaunce, newfangled in apparayle, & alwaye
 ftudyous for newe inuencyons, yet I fpeke not of them
 that pamper theyr bodyes as glotons, whiche vfe furfetes
 dronkenes vncleennes of body, periuryes, & dyffymula-
 cyons, they that haue thefe maners pleafeth *the* worlde 30
 beft. And contrary wyfe, fuche as be ftudyous to
 folowe mekenes, ryghtwyfnes & trouth doth dyfpleafe
the worlde & them *that* folowe the pleafures of it. It
 is wryten in the perfone of all fuche as be wycked & bak-
 byters whiche confpyre & wolde fynde the meanes to 35
 opprefle the ryghtwyfe & well lyuyng perfone. Cir-

The worldly hate
 penitents who
 forsake pleasure.

Many turn away
 from penance for
 fear of the speech
 of people,

fearing the cursed
 sayings of the
 wicked more than
 they do the
 punishments of
 God.

God our rewarde
 and looker upon
 us.

Not only enemies,
 [* pp ii]

but their some-
 time friends,
 scorn penitents.
 The world praises
 those that follow
 its vain joys,
 and are ready at
 all seasons to
 gambade, to leap
 and sing;
 it loves too the
 proud and jolly,

newfangled in
 apparel,

gluttons,
 drunkards.

Followers of
 meekness, right-
 wiseness and
 truth, displease
 the world.
 Backbiters con-
 spire to oppress
 the rightwise.

- cumueniamus iustum quia contrarius est operibus nostris.* Let vs craftely deceyue the ryghtwyfe man, for his werkes, his dedes be contrary to our, he lyueth not as we do, truly what foeuer man or woman
 5 despyfe & fet nought by worldly pleasure & conuerfacyon but folowe the ftreyght way of penaunce, fhal ofte tyme be euyl fayd by, & many caufes fhal be ymagyned & confpyred to put him downe, perauenture of thofe *that* fomtyme wold haue fspoken largely to his
 10 laud & preyfe, wherfore it foloweth. *Et qui laudabant me aduerfum me iurabant.* They *that* fomtyme were my frendes & wolde haue fayd good by me as longe as I folowed theyr fynfull lyf, dyd confpyre & craftely lay wayte to put me fro my good purpofe.
 15 *Quia cinerem tanquam panem manducabam* *bycaufe why I dyde ete affhes as my brede. I ofte called to remembraunce my fynnes with contrycyon & penaunce. Who elles eteth affhes as his brede but *the*
 20 mannes mynde but euer grudgeth and rolleth vp & downe in his confcyence may be fayd he eteth it, for *the* whiche our fauyour Ihefu cryfte alwaye beynge in mynde to fulfill the wyll of his fader calleth that befymembraunce to fulfill his faders wyll his mete, he fayth.
 25 *Habeo alium cibum manducare quem vos nescitis.* I haue an other maner mete to ete that ye knowe not, he ment it by his befymembraunce as we fayd before. Therefore it may be fayd that perfone eteth that fame thyng whiche he calleth awaye to his
 30 remembraunce, & what hath the penytent more dylygently in his mynde than the remenaunt of his fynnes confyderynge the dyuerfyte of euery offence, whiche may well be called affhes. For lyke as after the brennyng of wood or trees the fubftaunce remaynyng is
 35 called affhes, fo after the hete of concupyfcence (yf we offende) what elles fhal we call that abyde in the

Whoever sets at nought worldly pleasure shall oft time be evil said by,

even by those that sometime spoke to his laud.

My sometime friends lay wait to put me from my good purpose.

[* pp ii, back]

I eat ashes as my bread; the penitent eats that thing which ever grudgeth and rolleth up and down in his conscience. The meat of Christ was to fulfil His Father's will.

The penitent eats (ever remembers) the remnant of his sins, which are called ashes, because that which remains in the soul after the heat of concupiscence is but ashes.

The penitent eats
the ashes of past
sins,

and drinks tears;

which slake and
'kele' the heat of
volupty.

[* pp iii]

When we remem-
ber our old sins,
often a spark
kindles of the
ashes,
which spark (heat
of delectation)
must be quenched
with tears.
I have eaten ashes
as bread,
have consumed
my sins by
penance and
mixed my drink
with tears;
have despised this
world that I may
win heaven.
Two motives for
eating ashes and
drinking tears:

1. God's indig-
nation;
2. the greatness of
man's fall by sin.

I. God beholdeth
the sinner with
His ireful coun-
tenance, ready to
strike with the
sword of His
punishment,
whose stroke
(everlasting
death) penance
alone can swage.

foule but affhes, what remayneth in the foule after the
actuall offence of pryde, enuy, fornycacyon, or lechery
but onely the affhes of pryde, enuy, and fornycacyon,
whiche affhes the true penytent eteth as his brede by the
contynuall remembraunce of them. Also in this contyn- 5
uall remembraunce he lacketh no drynke, for who foer
calleth to his mynde all his fynnes with true penaunce
fshall fcant kepe hymfelfe fro wepyng. The wepyng
teres in an other place of fcripture be called drynke.
Et potum dabis nobis in lachrimis in mensura. 10
This drynke of a trouth comforteth moche to flake
and kele the hete of vnlawfull de'fyre, & also quench-
eth the hete of fleffhely volupty and luste. Therefore
it is very necessary to the penytent. For oftentimes
whan we remembre our olde fynnes, a sparke kyndel- 15
eth of the affhes, that is to saye we haue a delecta-
cyon in them, whiche hete of delectacyon must be
quenched with the drynke of wepyng teres. The true
penytent may saye *that* foloweth. *Quia cinerem tan-*
quam panem manducabam et potum meum cum 20
fletu miscebam. I haue eten affhes as my brede. I
haue consumed my fynnes by true penaunce, & I haue
myxed my drynke with wepyng teres. I haue despyfed
this worlde to thentent I may haue here after *the* kyng-
dome of heuen. Amonge all other two thynges there 25
be whiche may moue *the* fynner and not without a
caufe, to vse this brede & drynke now reherfed. One
is the indygnacyon of almyghty god, the other is the
gretenes of his fall by fynne, what creature can be but
forowful and ferde whan he confydereth and remem- 30
breth the dredefull magefte of god how moche he hateth
fynners, how greuoufly he beholdeth *the* fynner with his
Irefull countenaunce euer redy to fryke with the fwerde
of his punyffhement, whose froke caufeth eternall deth,
a wounde vnable to be cured. And no thynges elles in 35
the worlde may fwage or mytygate that fore froke of

- euerlaftyng deth or punyffhement, but penaunce done
 with forowe & wepyng for our offences. Saynt Auguf-
 tyne fheweth the caufe of his conuerfacyon was the
 confyderacyon & remembraunce of the euerlaftyng
 5 punyffhement of god. Saynt Iherome alfo wytneffeth
 hymfelfe *that* he chaftyfed his body in wyldernes with
 faftyng, wepyng, & bytter mournyng for fere of the
 euerlaftyng paynes of hell. The true penytent wayleth
 and wepeth for fere of his indygnacyon & punyffhement
 10 of almyghty *god, to whome he may faye that foloweth. [* pp iii, back]
*Cinerem tanquam panem manducabam & potum
 meum cum fletu mifcebam.* A facie ire indig-
 nationis tue. Good lorde I haue punyffhed my felfe
 by penaunce for fere of thyn indygnacyon & punyffhe-
 15 ment. The other is as we fayd his grete fall by fynne
 whiche caufeth & ftereth the fynner to do penaunce.
 For the ferder that a man fall downe by fynne, the
 more greuoufly he offendeth *the* goodnes of almyghty
 god and the forer fhall his punyffhement be. The
 20 gretenes of the fall is to be confydered by the gretenes
 of the ftate, degre, honoure, or lernyng of that perfone
 whiche offendeth, for the hyer *that* a man be in honour
 the greter is his fall, *the* more is his trefpaffe yf he offende.
 Therefore let euery fynner confyder the gretenes of his
 25 fall, let no creature thynke in hymfelfe & faye, I am not
 within holy ordres, I am not professed to ony relygyon.
 All we be cryften people, take hede in what degre we
 ftande, what ftate is it to be a cryften man or woman,
 the leeft cryften perfone the pooreft & mooft lowe in
 30 degre is nygh in kynrede to almyghty god, he is his
 fone and his heyre of the kyngdome of heuen, broder
 vnto Ihefu cryft and bought with his precyous blode.
 By the vertue of the fame blode waffhed in the
 holy baptyfme and ofte made clene agayne by the
 35 facrament of penaunce. Fedde alfo & nouryffhed
 with the blyffed body & blode of our fauyour Ihefu

Augustine's
 remembrance of
 everlasting
 punishment.

Jerome
 chastised himself
 for fear of hell.

[* pp iii, back]

II. The sinner's
 fall stirreth him
 to do penance;
 for the 'ferder'
 the fall,

the sorer the
 punishment.
 The fall greater
 in proportion to
 the state of the
 offender.

Let no man
 think: I am not
 in holy orders,
 I am not pro-
 fessed to any
 religion.
 We are all Chris-
 tians, and the
 lowest Christian is
 God's son and
 Christ's brother;

washed in
 baptism,
 eleasned by
 penance,
 fed with Christ's
 body and blood.

Punishment of
Christians sorer
than that of Sara-
cens or Jews.
Arsenius.

A craftsman to
be praised who
would raise a
great stone to the
[* pp iv]
top of a goodly
building ;

if the stone slip
by its weight,

the craftsman is
not to be blamed.
Nor is God
to be accused, if
we by our froward
will refuse to be
lifted by Him
into the high
state of grace.

Recapitulation of
part III.

The remembrance
of everlasting
punishment has
been to me as
bread, and tears
as drink.
Contrition,

cryfte the onely sone of god. If ony of vs fall from
this hygh state & degre, the greter fshall be his fall in
to the depe pyt of hell & forer fshall be punyffhed
there than ony farafyn or Iewe. As fayth the holy
monke Arfenius, let no creature blame god yf he be fo
punyffhed. For yf a craftes man conftrayne hymfelfe to
the best of his power to reyse vp & convey a grete stone
in to the hygheft parte of a goodly buyldyng, he is
gretly to be fet by and prayfed that he wyl so dylly-
gently be aboute to fet it in so noble & honourable
place, where vnto it were impossyble for it to ascende
by the owne power and strength, and perauenture in the
meane tyme *the* same stone for *the* grete and ouermoche
weyght flyppe downe from his handes, notwithstandinge
the strength & good mynde of *the* crafty¹ man is not to
be reprod. In lyke maner almyghty god is not to be
accused yf he at ony tyme do his good wyl to lyfte vs
vp in to the hygh state of grace, & we in *the* meane
seafon by the weyght of our frowarde and peruerse wyll
fall downe from his handes, veryly we ourfelfe are to
be accused and reprod for it and not almyghty god,
and our fall is *the* more bytterly to be wayled, that
fyth he wolde lyfte vs vp, we by our owne neclygence &
euyl wyll be caste downe. *Quia eleuans allifisti me.*
For thou good lorde woldest haue reysed me vp from
fynne & fet me in the hygh state of grace but by myn
owne neclygence & peruerse wyl not in mynde to for-
fake my fynnes thou let me flyppe downe from thy
handes. Here endeth the thyrde parte of this fermon,
now let vs gader togyder and fhewe what we haue
fpoken of in it. O moost myghty lorde I a wretched
fynner haue so moche fered & dred thyn euerlastyng
punyffhement for the gretenes of my fynne, that *the*
remembraunce of it hath ben to me as brede to fede on,
and my wepyng teres as drynke. Made by contrycyon

¹ sic 1509, 1555.

lyke vnto the Pellycane, lyke vnto the nyght crowe by
 confeffyon, and by fatyffaccyon made lyke vnto the
 fparowe. In fo moche that myn enemyes fclaudred
 and fpake euyl by me, they alfo that fomtyme were my
 5 frendes confpyred ayenft me. All thefe I fuffre blyffed
 lorde to the entent I may obteyne thy grace and mercy,
 *therfore I befeche the here me foone & execute thy
 mercy on me. No thyng may fooner moue a man to
 be meke and fhewe mercy, as whan the perfone whiche
 10 hath trespaffed ayenft hym, lowly wyll fubmytte hym-
 felfe, fall downe at his fete, & mekely afke of him for-
 gyuenes, wyllynge to knowe his owne faute & trespaffe.
 For the more gentyll that a man is *the* redyer wyll he be
 to forgyue hym that wyll afke forgyueneffe, whiche pro-
 15 perte we may fe in vnreasonable beeftes. For of grete
 doctours it is fpoken by the lyon, that whan he is dyf-
 pofed to be cruell & fyght, yf his enemy fall downe and
 ftoupe to the grounde yeldynge hymfelfe as ouercomen,
 & in maner afke forgyuenes, he wyll not after that be
 20 cruell vpon hym, but gooth awaye & forgyueth the iniury.
 The fame is expreffed in metre by a certayne poete, fay-
 enge. *Corpora magnanimo fatis eft proffraffe*
leoni, pugna fuum finem: cum iacet hoftis habet.
 It is fufficyent for ony beeft that hath trespaffed ayenft
 25 the myghty lyon to ftoupe & fall downe to hym, for by
 it his wrath is done awaye & the trespaffe forgyuen, &
 all other wylde beeftes beyng no thyng in regarde to
 the lyon but as his fubgetes are fo cruell & vengeable,
 that for no fubmyffyon wyll leue theyr ragynge and
 30 woodnes, whiche the fame poete fheweth lyke wyfe in
 the mater. *At lupus et triftes infant morientibus*
vrſi, et quecunq̄e minor nobilitate fera eft.
 The wolfe, *the* wrathfull beres & euery other wylde beeft
 that is in maner vyle & of no reputacyon wyll euer venge
 35 themfelfe vpon other whiche they may foone ouercome.
 The greteft knowlege & experyence that may be of a

confession,
satisfaction.

My friends con-
spired against me.

[* pp iv, back]

Submission moves
men to mercy.

The more gentle
a man is, the
readier will he be
to forgive.

The lion spares
his fallen enemy.

Ovid tristia,
III 5 33 34.

Other wild beasts
are vengeable,

and will for no
submission leave
their woodness.

Ovid ibid. 35 36.

Forgiveness the
proof of a noble
[* pp v]
mind.

God, the noblest
and mightiest,

must needs for-
give us if we
knowledge our
misery.

Let us 'humyle'
ourself before
Him.

Our weakness
fadeth as a
shadow, 'wedreth'
as hay;

God is without
change;

it were no laud
to Him to destroy
us,

but rather to
His dispraise:
when we are dead,
farewell any re-
membrance of us;

He never can be
put out of
memory.

If He will not
pity weeping
penitents,

what sinner will
have audacity to
ask mercy?

His cruelty

noble man, constaunt of mynde, without fere, castyng
no peryll, & trustyng in his owne strength is yf he
wyll forgyue & not fhewe his cruelte vpon hym that
submytteth & knowlegeth hymfelfe vaynquysshed &
ouercomen. Syth almyghty god therefore is moost noble, 5
moost constaunt, & so myghty aboue all other without
fere, he fereth no creature, it can not be other wyse but
nedes he must be mercyfull & mekely forgyue vs
wretched & of no strength, fallynge downe at his fete
knowlegynge our owne myfery & afke of hym forgyue- 10
nes. For as moche as almyghty god is thus merciful,
let vs all lowly humyle our selfe before hym moost
meke, alwaye one, vnmeuable,¹ & without chaunge or
mutabylyte whose power is euerlastyng in it selfe. Our
weykenes our fhorthe tyme in this lyf fadeth² & passeth 15
away as a fhadowe, it wedreth & waxeth drye as hey,
& fshall within a lytell whyle peryff he & come to nought,
let vs all faye vnto hym. Dies mei sicut vmbra de-
clinauerunt & ego sicut fenum arui, tu autem
domine in eternum permanes. Good lorde syth 20
thy tyme is euerlastyng without mutabylyte without
chaunge, & we be so noughty, so feble, we glyde away
as doth a fhadowe, & weder as hey, fholde it be a laude
& prayse to the for vengyng thy selfe & to destroy vs.
Sholde it not rather blyffed lord (yf by thy lycence I 25
myght speke it) be to thy dysprayse, for anone as we be
deed & gone out of this worlde, fare well ony remem-
braunce of vs we be soone forgotten. But thou neuer
can be put out of memory, the memoryall of thy mercy-
full dedes is euerlastyng. If thou wylte not fhewe thy 30
pyte vpon vs wretches that are tourned to the by
penaunce & with wepyng teres bowe downe to the fete
of thy mageste, before the trone of thy mercy, what
fynner here after fshal haue audacyte fshal be bolde to
afke mercy & forgyuenes, thyn vnmercyfulnes or cruelte 35

¹ sic 1509, 1555.

² fedeth 1509. fadeth 1555.

- fhall caufe *them to flee & be ferefull to afke mercy, and fo dyfpayre. But yf thou wylte vouchefawe mercyfully to here vs at our callynge, than doubtles euery fynner fhall at all tymes haue in mynde and fhewe
- 5 thaboundaunce of thy¹ fuauyte or mekenes, & alfo fhall openly tell ouer all thy grete and ineftymable power, whiche is fpecyally and namely expreffed and fhewed, whan of thy goodnes thou fpareft & dooft mercyfully vnto fynners. Thy chyrche cufdomably prayeth vnto
- 10 *the* fayenge on this wyfe. *Deus qui omnipotentiam tuam percendo maxime et miserando manifestas.* Blyffed lorde whiche fhewest thyn euerlaftyng power namely & mooft of all in executyng thy mercy and fparynge fynners. Notwithftandyng I faye not but
- 15 thou muft nedes punyffhe fuche as be obftynate and vngracyous, not wyllyng to tourne them vnto the by penaunce, but euer contynue in theyr malyce & fynfull lyfe. Thy prophete Iheremye threteth thofe euyl dyfpofed people, fayenge. *Non flectetur ne[que]*
- 20 *parcet*² *neque* *miferebitur* eis. Thou fhalt not be meke, thou fhalt not fpare, thou fhalt neuer fhewe thy mercy vpon fuche obdurate fynners. Thy ryghtwyfnes fhall appere in them, whiche fyth they haue contynued fo longe in theyr fynfull lyfe, & neuer wolde
- 25 tourne from it, fhall of very ryght be punyffhed and crucyfied in hell eternally. But blyffed lorde I meane and fpeke of them that be penytent and knowlege themfelfe gylty, alfo be turned to the with all theyr herte, it is wryten in the boke of fapyence. *Tu qui dif-*
- 30 *simulas*³ *peccata hominum propter penitentiam.* Thou mooft meke lord whiche in maner dooft dyffymyle and wyll not knowe the fynnes of men that be penytent. *Et qui misere*ris omnium quia potens es.* And fhewe thy mercy on euery creature, bycaufe thou arte

[* pp v, back]
will cause them
to despair.

If He shews mercy
to us, all sinners
will tell His power,

which is shewn
specially in spar-
ing sinners,

as the church says
in her prayer.

The obstinate and
ungracious must
indeed be pun-
ished.

God will not spare
obdurate sinners,

but shew His
rightwiseness in
crucifying them
in hell:

but will 'dys-
symyle' the sins
of the penitent.

[* pp vi]
He is merciful,
because almighty.

¹ my 1509, 1555. ² ne parcet 1509. ne parcet 1555.

³ diffimilas 1509. diffimulas 1555.

Be meek to us
Thy beseechers
for the everlasting
memorial of Thy
name.

all myghty. I can not fe of very ryght, but thou must excercyse thy mercy in dede on all fuche as by true penauunce hath forsaken theyr fynfull lyfe. Therefore be meke & mercyfull to vs thy seruantes & befechers, for the euerlastyng memoryall of thy blyffed name, also 5 that thyn fo mercyfull doynge may be a memoryall & had in mynde tyme without ende. Amen. Memoriale tuum in generationem et generationem. Amen.

Domine exaudi. prioris.

10

fecunda pars.

The second part
of the psalm
darker than the
first.

It is diffuse for
such as be not
learned in scrip-
ture to under-
stand what is
meant by Sion
and Jerusalem.

It is needful that
you on your party
attend audience
while I apply my-
self to make open
these darkneses.

In scripture three
places signify
three kinds of
people in three
divers times :

1. Sinai, the Jews
under the law ;
[* pp vi, back]
2. Sion, Christians
under grace ;
3. Jerusalem, the
blessed in glory.

I. The law given
on Sinai with
great fear and
dread.

Thother parte of this psalme is more derke & harde to vnderstande than is the fyrst parte of it, chefely for the dyffyculte that is treted & spoken of in the same. It is dyffuse for fuche 15 as be not practifed and lerned in holy scripture, to vnderstande what is mente by Syon & Iherusalem with other olde prophecyes whan they be reherfed & spoken of. Therefore it is nedefull that ye gyue the more hede & attende audyence on your party, 20 & I to apply my selfe & put to the more dylygence to thentent these doubtes or derkenesses may be fhewed and more clerely made open what that they fygnify.

¶ Oftentymes a reherfall is made in holy scrypture of thre noble places, whiche fygnifye thre dyuers kyndes 25 of people in thre dyuerse tymes. The fyrst place is the mounte Synay whiche betokeneth the people of Iewes, in the tyme of Moyfes lawe. The seconde is the mounte Syon fygnifyenge the cryften people, in the tyme of grace. The thyrde place is the hygh 30 celestyall Iherusalem whiche representeth the blyffed people in the tyme of glory. Fyrst in the mounte Synay Moyfes lawe was gyuen to the Iewes with grete fere and drede. For the thyrde daye before all the people had monycyon & warnyng to prepare and make 35

redy themfelfe to be halowed, that is to faye two dayes
 waffhyng theyr clothes and kepyng themfelfe from
 the fleffhely company of women, to thentent the thyrde
 day they myght be redy to come vnto the mounte
 5 Synay, there to fe and here what was to come. Mony-
 cyon they had alfo not to come nygh the mounte or
 ony parte of it vpon this payne, were it man or beeft
 it fholde be ftoned or fhotte to deth. After whan the
 thyrde daye came and al the people was redy, a derke
 10 cloude began to couer the mounte, out of the which
 yffued forth lyghtnyng and ferefull thunder was herde.
 ¶ Alfo the founde of a grete trumpe brafte out and en-
 creafed more and more by lytell & lytell. Our lorde
 came downe vpon the mounte in fyre, from that fyre
 15 afcended a grete fmoke on euery parte of the mounte,
 as it had ben out of a forneys. Thus the mounte was
 made very ferefull to come vnto or to beholde, bothe
 for *the* derknes of *the* cloude & fyre within it for *the*
 lyghtnyng & grete fmoke afcendyng on euery fyde,
 20 & alfo for *the* thunder & noyfe of *the* trumpe. The
 people lyke wyfe were meruaylously afrayd in fo moche
 they called vpon Moyfes to fhewe what was beft for
 them to do. Theyr defyre was more ouer *that* god
 fhold not fpeke vnto them, for yf he fo dyd they veryly
 25 thought to dye for fere. Moyfes alfo his felfe was fo
 afrayd *that* as faynt poule wytneffeth he fayd. *Territus*
fum et tremebundus. *I am fore aferde inwardly
 and agaft outwardly. Than yf he that was fo famylyer
 before with god, by whose commaundement he dyde fo
 30 many grete and meruaylous dedes in egypte were fo
 fered, no meruayle yf the refydue of *the* people were
 fore afrayed. But this ferefull maner *the* hebrewes
 lawe was gyuen in the mount Synay, that by caufe of
 fo grete fere & drede, the people fholde be *the* more
 35 ware to breke the lawe gyuen vnto them. As Moyfes
 theyr man of lawe fayd. *Ut terror in vobis efflet &*

Man or beaft that
came nigh the
mount was to be
stoned or shot to
death.

From a dark cloud
issued lightning;
thunder was
heard;
the sound of a
trump 'braste'
out;

God came down
in fire.

The people were
afraid,

that, if God spoke
unto them, they
should die for fear.

Moses himfelf
was sore aferde
and agaft;

[* pp vii]

though he was
before fo familiar
with God.

These terrors
were designed to
deter the people
from breaking the
law.

non peccaretis. The lawe is gyuen to you by this maner, to thentent ye fholde be aferde and not fall in to fynne. But for as moche as our best and mooft louynge lorde god delyteth more in those actes whiche we do louyngly with a good wyll, than in those that we be conftreyned to do by fere. Of his nature also he is more redy to fhewe mercy than to do vengeaunce, why? for it longeth vnto hym to fhewe mercy in dede. The prophete Ifaye fayth. *Ulcifci¹ vero peregrinum opus est ab eo.* It is a ftraunge and a dede in maner ayenft nature for almyghty god to fhewe vengeaunce, it cometh not of hym fo to do, the caufe of his doynge vengeaunce is the tranfgreffion of his commaundementes, he is fory to be venged vpon ony perfone whiche his felfe fheweth by his prophete in another place fayenge. *Heu confolabor de hoftibus meis et vindicabor in eis.* I am fory to take my pleafure, that is to fay to be venged vpon myn enemies. For thefe caufes reherfed he hath ordeyned an other newe lawe, not a lawe of fere & drede but a lawe of grace and mercy whiche was gyuen in the mount Syon, there beynge prefent the apoftles & dyfcyples with many holy women, & Mary the moder of Ihe'fu, whiche made redy themfelfe to receyue this lawe, longe contynuenge in prayer, as faynt Luke fheweth. *Et hij omnes erant perfeuerantes in oratione cum mulieribus & maria matre² iefu.* All thefe were contynuenge in prayer *with* other holy women & mary the moder of Iefu, vpon whome *the* holy ghofte defcended in *the* fymylitude of fyry tunges & fate ouer them al, after *that* they fpake in many dyuers langages & preched inceffauntly *the* laudes of almyghty god, fo *that* the people of euery nacyon vnder heuen, fo many as than were prefent, vnderftode openly what euery one of them fayd. And gretly meruayled *that* they

God delights more in acts done lovingly than in those done from fear.
It is His nature to shew mercy;

against His nature to shew vengeance; the cause of His doing vengeance is the transgression of His commandments.

He is sorry to be avenged of His enemies.

II. Therefore he ordained a new law of grace,

given in mount Sion.

[* pp vii, back]

Descent of the Spirit in the similitude of fiery tongues.
Gift of tongues,

at which some wondered;

¹ ulcifti 1509, 1555. ² marie matra 1509. Maria matre 1555.

spake so boldly & cryed without ceafyng, in so moche
 one fayd. *Quidnam vult hoc effe.* What maner
 thyng is this, what may this meane. An other lough
 them to fcorne & fayd. *Multo*¹ *pleni sunt ifti.* they
 5 be dronken. But the effecte of the thyng proued
 euydently *that* the multe was no thyng in *the* blame,
 for faynt Peter one of *the* dysciples of cryfte rose vp²
 from amonge them & fhewed all the very mater in
 dede how it was, confermyng the fame by holy scrip-
 10 ture so strongly & fo clerely *that* he turned vnto the
 fayth that daye, almoost the nombre of thre .M. men
 & women. Befyde these our blyffed lorde Ihesu cryft
 was offred vp in the fame mount, there also he exhorted
 & taught the people many tymes, in the fame lykewyse
 15 he wrought many myrales, for these caufes specially,
 this mounte or hyl named Syon, fygnifyeth the chyrche
 of cryften people, lyke as the mounte Synay betokeneth
 the fynagogue of Iewes, in the mounte Synay was the
 lawe of fere & bondage gyuen, in the mounte Syon the
 20 lawe of loue & lyberte was graunted frely, bothe these
 fayd lawes were gyuen the .i. daye after the pasche
 lambe was eten, in Moyfes tyme a figuratyue lambe,
 & in the tyme of Cryfte a very lambe in dede our
 fauyour Ihesu hymselfe. ¶ We fayd the thyrde place
 25 is the heuenly cyte Iherusalem prepared in the moost
 hygh mountaynes, whiche place without doubte is pro-
 myfed to all good and ryghtwyse people for a rewarde
 of theyr good lyuynge in this tranfytory worlde, lyke
 as therthly Iherusalem a place of rest & peas was pro-
 30 myfed to them *that* suffred pacyently *the* grete labours
 & ftormes in goynge ouer the reed see, and also toke
 grete payne in deferte. Saynt Poule faythe. *Dignus*
est operarius mercede sua. The werke man *that*
 hath done his labour *without* murmure or grudge is
 35 worthy to haue his hyre, his rewarde. Therefore we

another 'lough.'

The disciples not
dronken with
muste.

Peter by proofs
of scripture
turned on that
day almost 3000
men and women
to the faith.

Mount Sion signi-
fieth the church
of Christian
people, as Sinai
betokeneth the
synagogue of
Jews.

[* pp viii]

III. Jerusalem
the heavenly city,

promised for a
rewards to all
rightwise people,

as the earthly
Jerusalem was
promised to those
who patiently
suffered in the
Red Sea and in
the desert.

The workman is
worthy of his hire;
we must labour
truly here, if we
would get an ever-
lasting reward.

¹ multo 1509, 1555.

² vs 1509, vp 1555.

must labour truly in *the* shorte tyme of this lyf, to *the*
 entent we may gete & obteyne after our labour & be-
 fynes done here an euerlastyngre rewarde in the heuenly
 countre, in the celeftyall Iherusalem, where we shall be
 alwaye at lyberte and rest, voyde from all maner labour, 5
 we shall haue there rest & peas without ende. Iheru-
 falem is as moche to faye as *Visio pacis*, the fight of
 peas. Therefore in that heuenly place we shall haue in
 possessyon peas eternally without ony maner tribulacion,
 fyrst peas with ourselfe, peas with our neyghbours and 10
 peas with god. There we shall se almyghty god, not
 as the Iewes sawe hym on the mounte Synay in a fere-
 full fymylytude, neyther as the cryften people sawe
 hym on the mounte Syon in *the* lykenes of fyry tungenes,
 but we shall beholde & loke vpon hym euen as he is 15
 dyftynctly & clerely face to face without ony other
 fymylytude or chaunge, he shall be our lawe. Of a
 trouth the olde lawe gyuen to the Iewes by Moyfes at
the mount Sinay was wryten in tables of ftone. The
 newe lawe gyuen to cryften people by our fauyour 20
 cryfte in the mounte Syon, was wryten in the fleshely
 tables of the herte, but *the* lawe whiche shall be gyuen
 to *the* people gloryfyed is wryten in the mynde of god.
 Saynt Poule maketh mencyon of these thre places
 reherfed in an epyftle wryten vnto the hebrewes, 25
 Sayenge thus. *Non enim accessistis ad tractabilem*
& accessibilem ignem & turbinem et caliginem
et procellam et tube sonum : & verborum vocem,
quam qui audierunt excusauerunt se ne eis fieret
verbum : non enim portabant quod dicebatur, 30
et si bestia tetigerit montem lapidabitur. Ye
 came not to se the palpable and accessyble fyre, ftorme,
 and derke cloude, neyther to here the loude blafte of
 wynde the founde of the trumpe and voyce of the
 aungell spekyng in the persone of god, whiche those 35
 that herde it excused themselfe bycause they myght

Jerusalem, i. e.
'the sight of
peace.'

In heaven is peace
with ourselves,
with our neigh-
bours and with
God;

there God is seen,
not in the terrors
of Sinai,

nor in fiery
tongues as on
Sion,

but face to face;

He shall be our
law.
The law of Moses
written on stone,

[* pp viii, back]
that of Christ on
the heart, that of
heaven in the
mind of God.

St Paul in the
epistle to the
Hebrews names
these three places.

I. Palpable and
accessible fire at
Sinai.

not abyde for fere of *the* wordes that were fpoken.
 Also ye herde not the decre comminatory whiche was
 ony beeft that toucheth the hyll or ony parte of it
 fhall fuffre deth. Loo here is fpecyfyed the mounte
 5 Synay, where vpon Moyfes lawe was gyuen by a terryble
 & ferefull maner as ye haue herd, it foloweth. Sed ac-
 ceflitis ad montem fyon. Loo here the feconde
 hyll is fhewed, in the whiche the newe lawe, the lawe
 of the gopelles was mynyftred, he added this more in
 10 the fayd epyftle. Et ciuitatem dei viuentis iheru-
 falem celestem. Loo the thyrde place wherin all
 thoughte we be not as yet, notwithftandyng we haue
 drawen towarde it, in fo moche that yf we lyue after
 the lawe gyuen to vs by Cryft our fauyour, without
 15 doubt we fhall entre after this lyfe in to that euerlaft-
 yng heuenly Iherufalem, *for that heuenly cyte fhall
 be reftored & reintegrate with good cryften people, as
 we declared in thende of the fyfth pfalme, whiche
 thyng the prophete Dauyd fhewed by his wordes now
 20 perteynyng to our purpofe, fayenge. Benigne fac
 domine in bona voluntate tua fyon: vt edifi-
 centur muri iherufalem. Blyffed lorde be mercy-
 full & with a good wyll fhewe thy mercy vpon all
 cryften people, that the nombre of thy gloryfyed fer-
 25 uauntes in heuen may be reftored and fulfilled agayne.
 ¶ Ye perceyue now by the wordes that we haue fpoken
 how thefe thre dyuers places fygnefy the thre dyuers
 kyndes of people in thre dyuers tymes. Fyrft the
 mounte Synay fygnefyng the Iewes. Syon cryften
 30 people, and Iherufalem whiche representeth the people
 here after to be gloryfyed in heuen. The thre dyuers
 tymes ye haue alfo. Fyrft in the tyme of Iewes whiche
 is done and pafte was grete fere and drede of the gre-
 uous punyffhement of god. In the tyme of cryften
 35 people whiche is now, is grete hope & trufte of forgyue-
 nes, for the excellent treafure of grace & mercy of god.

The decree com-
minatory.

II. Mount Sion,
the feat of the
new, gospel, law.

III. The heavenly
Jerusalem,

[* qq]

reintegrate with
Christian people;

David spoke of
this heavenly city.

Sinal fignifies
Jews, Sion Chris-
tians, Iherufalem
saints in glory.

Among the Jews
God's punishment
was feared;

among Christians
is hope of forgive-
ness;

In the time of
bliss shall be the
surety of reward.

Let us pray that
we may under-
stand the re-
mainder of the
psalm.

Prayer grounded
in charity shall
be heard of Him
whose command-
ment is charity.

Prayer for our-
selves;

for our neighbours
and for the
church.

[* qq i, back]
The need of
prayer shewn by
Christ slumbering
in the ship,

which was almost
drowned with the
floods.

Now-a-days vices
reign in clergy
and people;

God seems to have
slept soundly a
long season,

to be in a dead
sleep, suffering
these great enor-
mities.
The disciples
awaked Christ
with great noises:

'Mayster, longeth
it unto Thee to
see us perysshe.'

So let us raise up

But in *the* tyme of those that shall be blyffed euerlast-
yngly whiche is yet to come shall be the furete of the
rewarde by confymacyon of eternall and incessaunt
Ioye, let vs therefore make our prayers vnto our blyffed
lord god, to thentent we may vnderstande by these 5
thynges that we haue spoken, the other parte of this
psalme to come. ¶ The more *that* ony prayer is
grounded in charyte, the fooner it shall be herde of
hym whose commaundement is all charyte. In the
fyrst parte of this psalme euery man prayed for hym- 10
felfe. After that now in this seconde parte we be
taught euery man to praye for his neyghbour & for the
hole chyrche of cryften people. Almyghty god knoweth
to whome noo thyng may be 'hyd, how grete nede
we haue to praye, whiche neceffyte perauenture our 15
lord fhewed whan he flombred or slepte in the fhyppe.
Marke fheweth in a gospel a grete storme or tempeft
of wynde was vpon the see in the tyme whan our
fauyour Ihesus was saylynge vpon it, & the fhyppe
wherin our lorde slepte was almoost drowned with the 20
flodes & troublous waues.¹ But & we take hede & call
to mynde how many vyces reygne now a dayes in
cryftes chyrche, as well in the clergy as in *the* comyn
people. How many also be vnlyke in theyr lyuynge
vnto fuche as were in tymes past, perchance we shal 25
thynke *that* almyghty god flombreth not onely, but
also that he hath slepte foundly a grete feason. None
ordre none integryte is now kepte, it femeth almyghty
god to be in maner in a deed slepe, suffrynge these grete
enormytes so longe. Now we must do as the dyscyples 30
dyd than in *the* fhyppe, they awaked Ihesu theyr
mayster from slepe with cryenges & grete noyses *that*
they made, sayenge. Magifter *non ad te pertinet*
quod perimus. Mayster is it thy wyll, longeth it
vnto the to se vs perysshe. In lyke maner let vs reyfe 35

¹ wawes 1509. wawes 1555.

- vp almighty god by our prayers & mekely afke his
 helpe, our fauyour whiche redemed vs *with* fo grete a
 price may not thynke that it longeth to *hym* to fe vs
 peryfhe, neyther to fuffre *the* fhyppe of his chirche to
 5 be fo fhaken *with* many grete & ragyous flodes. He
 herde *the* petycyons of them whiche than were not
 redemed by his paffyon. For at theyr callynge &
 defyre, ryfyng vpon he threted *the* fee & the wynde,
 wherwith anone the tempeft feafed & the fee was mylde
 10 & calme. Let vs alfo call vnto *hym*, truly he is not
 ferre from vs, thefe be his wordes. *Ecce ego vobif-*
cum fum omnibus diebus vfque ad confumma-
tionem feculi. Beholde I am with you at all tymes
 contynually vnto *the* worldes ende. Therfore go we
 15 vnto *hym* with full hope & truſt to obteyne our pety-
 cyon, let vs call vpon *hym* by our prayers, fayenge.
 Tu exurgens *domine* miferereberis fyon. As we
 myght faye. Blyffed lorde thou in maner forgeteft, thou
 dooft dyffymyle, perauenture thou flepeft now, yet for
 20 al that we truſt verily *that* as foone as thou fhalt ryfe
 vpon thy wyll fhall be to excercyfe & fhewe mercy vpon
 all the chyrche of cryften people. Beholde with how
 many ragyous flodes this fhyppe thy chirche mylytaunt
 is toſſed to & fro. Our relygyon of cryften fayth is
 25 gretely dymnyfhed, we be very fewe, & where as
 fomtyme we were ſpredde almoſt thurgh the worlde,
 now we be thraſte downe in to a very ſtreight angyll¹
 or corner. Our enemyes holde away from vs Aſye
 and Affryke, two the gretelt partes of the worlde.
 30 Alfo they holde from vs a grete porcyon of this parte
 called Europe whiche we now inhabyte, foo that ſcante
 the fyxth parte of that we had in poſſeffyon before is
 left vnto vs. Befyde this our enemyes dayly lay
 awayte to haue this lytell porcyon. Therefore good
 35 lorde without thou helpe the name of cryften men

God by our
prayers,

that the ſhip of
His church be
not shaken with
'ragyous' floods.

Chriſt heard the
cry, 'threted' the
ſea and wind,

and the ſea was
mild.
Let us too call on
Him, for He is
with us at all
times.

[* qq ii]

Let us ſay :

Bleſſed Lord ;
Thou doſt 'dya-
ſymyle,' perad-
venture Thou
ſleepeſt, yet we
truſt that Thou
wilt haue mercy
on the church,

tossed to and fro
with 'ragyous'
floods.

Chriſtians, once
ſpread thurgh
the worlde, now
'thraſt' into a
very 'ſtreight
angyll.'

Our enemyes hold
from us Aſye and
Affryke and great
part of Europe ;

ſcant one-sixth of
what we had
remains ;

and our enemyes
lie in wait, that
the name of
Chriſtians may
be utterly fordene.

¹ angyll 1509. angyll 1555.

We deserve worse punishment than Sodom.

Sodom and Gomorra might have been spared at the prayer of the holy father Abraham.

Many rightwise persons are still in the church militant; as
[* qq ii, back]
in Hely's time

were 7000 that never bowed the knee to Baal. If there be as many good Christians now, have mercy, good Lord, on all others for their sakes; as Thou wert willing to spare those cities if 50, 45, 40, 30, 20 or 10 rightwise could have been found in them.

One rightwise

fhall vtterly be deftroyed and fordone. But trouth it is we haue deferued more greuouſ punyſhment for our fynnes than euer dyde Sodome and Gomorre, fomtyme two grete cytees, whiche were drowned whan thou fhewed vengeance vpon theym for theyr greuouſ 5 offences. Notwithſtandyng blyſſed lorde exhybyte that mercy vpon vs, whiche thy wyll was to haue fhewed vpon the fame cytees at *the* iſtaunce & prayer of the holy fader Abraham. All be it good lorde it is not vnknownen to vs *that* all we be fynners; yet we 10 doubte not we are in a ſurete that many good & ryghtwyfe perſones be in thy chirche mylytaunt here. Thou made anfwere vnto the prophete Hely what tyme he thought no more leſte of the prophetes whiche wor- fhyped *the* but hymſelfe onely that thou haddeſt yet 15 .vij. thouſande whiche neuer dyde ſacreſyce nor bowed downe theyr knees vnto Baall. A good lorde yf there be .vij. thouſande good cryſten people haue mercy vpon all the other multytude, namely for *the* loue of them, for thou promyſed Abraham to fhewe mercy vnto thoſe 20 .v. grete cytees yf he coude fynde .l. ryghtwyfe perſones in them. Alſo yf there wanted .v. of that nombre. And ferder, yf he coude fynde but .xl. thou wolde for theyr fakes ſpare all the reſydue. Truly the charyte of Abraham was grete whiche for all theſe wolde not leue 25 and go from his cauſe in to an other mater, but rather came more nygh by lytel and lytell euer mekely call- ynge vpon the to fhewe mercy deſcendynge from the nombre of .xl. to .xxx. from .xxx. to .xx. from .xx. to .x. So yf he coude fynde .x. good & ryghtwyfe per- 30 fones, his petycyon was thou ſholde not deſtroy thoſe cytees for the loue of them. And thou blyſſed lord mercyfully graunted his aſkyng. Thy mercy is & at all tymes hath ben fo grete & bountefull to wretched fynners. Thou dooſt not afke .x. ryghtwyfe perſones 35 & no leſſe in nombre, for why, one ryghtwyfe man

- fhall be herde of the for an innumerable multytude of
 people, wytneffe thyfelfe by the prophete Ezechiel,
 fayenge. Et quefiui virum de eis *qui* interponeret
sepem & ftaret *oppositus contra me pro terra ne*
 5 *diffiparem eam* : & *non inueni*. I made iniquify-
 cyon, I fought one man amonges them all, whiche in
 maner fholde make an hedge, *that* is to faye fholde be
 a defence, & ftande ryght ayenft me to make interpella-
 cyon for *the* erth, to thentent I fholde not deftroie it,
 10 & I coude fynde none fuche. O finguler & grete mercy
 of god to all fynners, one ryghtwyfe perfone amonge
 all the people fhall be gracyoufly herde for all the
 other multytude befyde. Is there not good lord one
 ryghtwyfe perfone in all thy chyrche, elles god forbede,
 15 namely fyth it was promyfed vnto faynt Peter. Non
deficiet fides tua petre. Peter thy fayth fhall
 neuer fayle, it fhall neuer be at an ende, therefore yf
 many be ryghtwyfe good lorde be mercyfull & excercyfe
 thy mercy on vs for theyr fakes. Our owne caufe is
 20 now purpofed & fhewed vnto the, we fpeke for ourfelfe,
 & al though we be but affhes & erth, alfo wrapped in
 many greuous fynnes, yet blyffed lorde vouchfaue gyue
 vs leue to fpeke vnto thy hyghneffe in this mater. If
 there be many ryghtwyfe people in thy chyrche myly-
 25 taunt, here vs wretched fynners for the loue of them,
 be mercyful vnto Syon, that is to faye to all thy
 chyrche. If in thy chyrche be but a fewe ryghtwyfe
 perfones, fo moche the more is our wretchednes & the
 more nede we haue of thy mercy. Therefore mercyful
 30 lorde excercyfe thy mercy, fhewe it in dede vpon thy
 chyrche. *Quia tempus est miferendi eius*. For
 in fo grete charfnes¹ of ryghtwyfe people, tyme is to
 fhewe mercy vpon it, call to remembraunce thy many-
 folde and grete mercyfull dedes whiche be euerlaftyng,
 35 lyke as thou thyfelfe was at all tymes redy to execute

man shall be heard for an innumerable multitude of people. God says by Ezechiel :

I sought one man amongst all who should make a hedge for the earth, to save it.

One rightwise man shall be heard for all the people. Is there not one rightwise person in all the church? Yet it was promised : ' Peter, thy faith shall never fail.'

We, who are dust and ashes, wrapped in sin, speak, good Lord, to Thy highness.

If in Thy church militant there be many rightwise, hear us for the love of them ;

if there be but few rightwise, the more need have we of Thy mercy.

Call to remembrance Thy mercies,

¹ fcarefnes 1555.

mercy, truly as Salomon sayd. *Omnia tempus habent.*
 Euery thyng hath a tyme, and thou good lorde arte
 went to fhewe mercy in tyme conuenient. This is thy
 fayenge. *In tempore accepto exaudiui te.* I gaue
 audyence vnto thy petycyon in an acceptable tyme. 5

The time of the law a time of cruelty.
 The tyme of the olde lawe, tyme of cruelte, rygour and
 vengeaunce hath ben in tyme pafte. For faynt Poule
 wryteth. *Irritam quis faciens legem moyfi sine
 vlla miſeratione duobus aut tribus teſtibus
 moritur.* In the tyme of Moyſes who foeuer brake 10
 his lawe two or thre berynge wytnes of that tranſgref-
 fyon, fholde fuffre deth without mercy, loo in that tyme
 no mercy was fhewed. The adultery, the wylfull
 manqueller, or any other tranſgreffour of Moyſes lawe,
 yf two or thre bare wytnes in the fame was not ſpared 15
 nor pardoned, but *without* mercy fholde fuffre deth,
 notwithſtandyng *the* tyme is now chaunged. Now is
 the fulnes of tyme wherin the gates of heuen be made
 open, & *the* trefure of grace & mercy as a fountayne
 euer ſpryngyng is fhedde forth plenteouſly vpon 20
 euery kynde of people, of the whiche tyme faynt Poule
 ſpeketh, fayenge. *Ecce nunc tempus acceptabile
 ecce nunc dies ſalutis.* Beholde, take hede, now
 is *the* acceptable tyme, now be the dayes of foules helth.
 Now in the tyme of the newe lawe forgyuenes was 25
 graunted mercyfully of our fauyour cryft to *the* theſe a
 manqueller in the laſt houre of his deth, alſo to the
 woman taken in adultery, with many other, wherfore
 yf thy mercy ought to be fhewed at any ſeaſon it muſt
 ſpecyally be fhewed now in this tyme of mercy. Whan 30
 cruelneſſe was haboundaunt, yf at any ſeaſon thou coude
 not of thy benignite but nedes muſt excerciſe thy
 mercy, moche more it is to be done now whan grace is
 haboundaunt & ſo plenteuous. *Quia venit tempus.*
 For *the* tyme of grace & mercy is comen & redy at 35
 hande. ¶ Yet an other reaſon good lorde with thy

In the convenient time; for every-thing hath a time.

The wilful man- queller or any other trans- gressor, then suffered death without mercy.

Now the gates of heaven be open, the ever springing fountain of grace is shed forth on every kind of people.

Now be the days of soul's health.

Christ pardoned a manqueller in the hour of his death, and the woman taken in adultery.

Thou, Lord, when cruelty was 'haboundaunt,' wert merciful, much more now in the days of grace.

- lycence, whiche fholde fomwhat ftere thy goodnes vnto
 mercy. Of a trouth amonges vs cryften people some
 be fo lyght & frayle of themfelfe *that* anone *with* euery
 blafte of temptacyon they be ouerthrowen, they wyll
 5 not in ony condycyon refyfte & with*ftande fynne, but
 folowe the caduke pleafures of this worlde the fylthy-
 nes of the fleffhe. Somtyme they do after & folowe
 the flaterynge perfwafyons & impulfyons of the deuyll,
 & be ryght gladde fo to do, whome the prophete com-
 10 pareth to duft, & not without a caufe, fayenge *Tan-*
quam puluis quem proicit ventus a facie terre.
 Suche lyght & euyll dyfpofed people of the worlde be
 in comparyfon lyke duft *that* is foone blowen awaye
 from the grounde *with* euery blaft of wynde. Some
 15 alfo be of an other dyfpofycion, whiche all though
 they be many tymes ouerthrowen by the fodayne
 blafte of temptacyon, notwithftandyng they ryfe
 agayne fhortly waffhyng themfelfe *with* the waters of
 wepyng teres, & by bytter compunccyons of penaunce
 20 makinge them ftronge & tough, lyke as duft whan it
 is tempered & made moyft with water waxeth tough
 in maner as erth or cley, fo that than it can not lightly
 be blowen awaye with a blafte of wynde. All be it
 fuche perfones be not very ftronge of themfelfe, neyther
 25 longe may withftande temptacyons without the helpe of
 more ftronger than they be. Certaynly a wall made
 of erth onely without ftones is but a fmall and feble
 defence, lykewyfe they that by penaunce haue confoly-
 date themfelfe fhall be fhortly wonne & ouerthrowen,
 30 yf ftones be wantyng, that is to faye yf ftronger in *the*
 fayth, more conftaunt in good werkes, erecte and fet
 vpon a fure foundacyon of ftone be not prefent. Suche
 maner ftronge & conftaunt people dooth bolfter and holde
 vp bothe themfelfe and other in cryftes chyrche, they be
 35 lyke vnto pyllers. Were not the gloryous martyrs of
 this maner whiche fhedde theyr blode for our fauyour

Some Christians
 fo frail as to be
 overthrown with
 every blast of
 temptation,

[* qq iv]

following caduke
 pleasures and the
 impulsions of the
 devil,

like dust blown
 away with every
 blast.

Some, though
 overthrown by
 sudden tempta-
 tion, rise shortly,

wash themselves
 with tears, by
 compunctions of
 penance make
 them tough, as
 dust tempered
 with water waxeth
 tough as clay ;

yet such persons
 cannot withstand
 temptations with-
 out help of
 others stronger
 in the faith ;
 as a wall of earth
 without stones is
 a feeble defence.

Constant people,
 like pillars of
 the church,
 bolster up both
 themselves and
 others ; such were
 the martyrs

and confessors
and holy virgins.
[* qq iv, back]

No blast of
temptation shook
their constancy.

Angels assumpte
and take up these
stones for the
heavenly city.

We, the remnant,
are feeble;

therefore, Lord,
now is the time
to shew mercy
on Thy church,
as its pillars are
taken away.
These stones
withdrawn, what
remains but soft
earth, soon blown
away?

This earth, these
brittle bodies,
will soon be dried
up without the
dew of God's
grace.

If weeping tears
gush out, the
earth (we sinners)
by compunction
and weeping
shall be made
strong,
to the joy of
angels,

who are glad of
one sinner that
does penance.
Moistened and
toughened thus,
[* rr i]

Theſe cryſtes ſake, alſo the holy confeſſours & prechers of
Cryſtes fayth. Holy vyrgyns whiche kepte themſelfe
chaſte and vndefyled for the loue of cryſte. Theſe
lyke harde ſtones myght neuer be greued and blownen
downe by ony craſte of the deuyll or by ony ſodeyne 5
blaſte of temptacyon myght be moued from theyr con-
ſtaunty. But good lorde theſe ſtones pleaſed thyn
aungelles whiche mynyſtre & do feruyce vnto the ſoo
moche that now they aſſumpte and take vp in to the
buyldynge of the hyghe cyte Iheruſalem. And we that 10
are the remenaunt beyng without ſtrength or myght,
& leſte behynde, are very feble & weyke, lyghtly ouer-
throwen with euery blaſte of temptacyon. For this cauſe
blyſſed lorde, now is the tyme to execute thy mercy in
dede vpon thy chyrche, ſyth the pyllers wherby it was 15
ſuſteyned & holden vp be taken away. *Quoniam* pla-
cuerunt feruis tuis lapides eius. If theſe ſtones
be withdrawen, what remaineth but ſofte erthe, whiche
with euery blaſte of wynde is ſoone blownen away, yf it
be ones dryed. Truly this erth theſe brytell bodyes of 20
ours wyll ſoone be dryed vp from doynge good werkes,
without *thou* be mercyfull good lorde, & ſoone make
them moyſt with the dew of thy grace. And yf it be
thy pleaſure ſo to do, than ſhal the fountaynes of
wepyng teres guffhe out and the erth that is to ſaye 25
we wretched ſynners ſhall be made ſtronger more & more
by *compunccyon* & wepyng for our ſynnes, not apte to
be blownen downe with euery blaſte of temptacyon,
whiche ſhall be grete Ioye to thy ſeruauntes, thyn
aungelles, that alſo are very Ioyfull & gladde of one true 30
penytenant perſone. Cryſt our ſauyour ſayd. *Gaudium*
eſt coram angelis dei ſuper vno peccatore peni-
tenciam agente. It is grete Ioye to al thaungelles
of god of one ſynner that hath forſaken his wycked
lyfe, & with a good wyll dooth penaunce for the ſame. 35
If we ones be made moyſte & tough on this wyſe no

thynges shal than be wantynge but the hete of thy charyte, wherby we may be decocted & made harde as stonys, that is to saye more stronge & stedfast in fayth and good werkes. Suche as shall preche thy gospell
 5 thurgh all the worlde must be very stronge and constant whiche thynges is yet to come, as many of our holy doctours dooth bere wytnesse. For our lorde thyfone Ihesu cryfte sayd. *Predicabitur hoc euangelium regni in vniuerso orbe in testimonium*
 10 *omnibus gentibus.* The gospell of the heuenly kyngdome, the ordre & lawe of cryftes fayth shall be preched & taught thurgh all the worlde, in wytnesse to all people, & that done the worlde shall be at an ende. Loo the wordes of our fauyour. The worlde shall not
 15 be at an ende tyll his lawe be taught ouer all. And as faynt Auftyn wytnesseth it is not yet perfourmed thurgh all Affryke, nor vnto this daye it is not fulfilled thurgh all the grekes londe, as Origene bereth wytnesse. Wherfore faynt Auftyn vpon a feason wrytynge to a
 20 certayne man named Esichius shewed that the prechyng of cryftes gospell thurgh the worlde, also that all people shall be turned to the fayth of cryfte, & cryftes chyrche shall be dylated & encreafed thurgh the worlde is yet to come, whiche faynt Thomas confermeth in the fyrst
 25 questyon of the fyrst parte of his *somme*. But blyffed lorde whome wylte thou depute & fet to do this grete mynyftery to preche thy lawes thurgh all the worlde without thou excercyse mercy shortly. For they that fomytyme were able to perfourme the thynges in dede, be
 30 now taken awaye (as we sayd) in to the heuenly Iherusalem bycause they were so pleasaunt in the fyght of thyn aungelles. Also they fered & were very apte in dede vnto the superne & celestyall Iherusalem. Blyffed lorde we knowe well thy *power is thou may when it
 35 shall please the create & make newe stonys of the erthe left behynde, thou may make of vs now beyng alyue

we shall want but the heat of God's love to make us decoct and hard as stonys.

The gospel shall be preached through all the world;

which done, the world shall be at an end.

St. Austyn witnesseth that it is not yet preached through all Affryke, nor through all the Greeks' land, as Origene says. St. Austyn, writing to Esichius, shewed that the promise

that the church shall be dilated through the world, is yet unfulfilled.

Thomas *summa* pt. 1 qu. 1.

If the gospel is to be preached through the world, God must shortly exercise mercy. For they, who could have performed the thing, have been taken to heaven, as pleasaunt to angels, apt unto the supern Iherusalem.

[* rr i, back]

God can make new stonys of the earth left behind,

can make us who are alive bold to shew His faith. as ftronge & bolde to fhewe thy fayth & commaunde-
 mentes as euer were before in tyme past. This erth is
 acceptable to thyn aungelles, but for a trowth it fhall be
 more gracyous & acceptable yf *thou* wylte put to &
 augment it *with* thy grace, therefore now fhewe thy 5
 Lord, shew mercy on Thy church militant;
 mercy vpon thy chirche mylytaunt here in erth, for
 blyffed lorde thy seruantes, *that* is to faye thyn
 aungelles fhall be mercyfull to it, they fhall for the
 loue of our nature praye to thy hyghnes for *the* hole
 the angels shall pray for Christian people. congregacyon of al cryften people. Et *terre eius* 10
 miserebuntur. Founde *thou* not many stones, that is
 to faye moche constaunt people whan *thou* began to
 edify thy chirche, were not they whiche thou dyde
 When the church was first edified, set in *the* foundacyon softe & flypper erth? yes
 in the foundation was set soft and slipper earth, yet by 'bren-
 nyng' charity it was made hard as stones. Peter denied his
 Master; by *the* vertue & strength of thy brennyng charyte. 15
 Peter *the* heed of all other at *the* feryng of one hand-
 mayde or woman seruaut, dyde he not gyue place &
 denied thy sone Ihesu cryft his mayfter, was not also
 contencyon & debate amonge other of thapostles whiche 20
 the apostles debated which should be chief among them; they all forsook Christ;
 of them fhold be chefe & haue the foueraynte amonge
 them. Ferther al they fledde for fere whan they
 mayfter Cryft was taken & brought to Iugement. Lo
 how grete puffyllanymyte cowardnes & vnstedfastnes was
 in them. But as soone as the hete of thy charyte 25
 so great was their cowardness and pusillanimity. Yet when the heat
 of Thy charity descended upon them, descended vpon them in *the* fymlytude of fyre, they
 were than made so constaunt & fure in theyr myndes
 that from *that* tyme forwarde by no drede, thretyng,
 nor perfecucion they fered to fhewe thyn enbassade and
 they shewed their 'embassade' fearlessly, commaundement pronounfyng & expressyng thy gof- 30
 overcoming kings and wise men by the virtue of Thy Word.
 pell to kynges prynces & other wyfe men of this worlde
 whome also they ouercame by the vertue of thy worde
 & turned innumerable to the fayth & knowlegynge of
 thy 'moost holy name. So good lorde do now in lyke
 maner agayne *with* thy chirche mylytaunt, chaunge & 35
 make the softe & flypper erth in to harde stones, set in

[* rr ii]
 So, good Lord,
 now make of soft
 and slipper earth
 hard stones,

- thy chirche stronge and myghty pyllers *that* may suffre
 & endure grete labours watchynge, pouerte, thurst,
 hungre, colde, & hete, whiche also fshall not fere the
 thretynges of prynces, perfecucion neyther deth, but
 5 alwaye perswade & thynke with them selfe to suffre
 with a good wyl sclaunder, fshame, & al kyndes of
 turmentes for *the* glory & laude of thy holy name, by
 this maner good lorde *the* trowth of thy gospell fshall
 be preched thurgh out all the worlde. Et timebunt
 10 gentes nomen tuum domine & omnes reges
 terre gloriam tuam. Wherby not onely the vulgare
 & comyn people fshall fere thy name, but also al kynges
 and prynces of this worlde fshall drede thy magnyfy-
 cence and glory. All fere of god, also the contempte
 15 of god cometh and is grounded of the clergy, for yf the
 clergy be well and ryghtfully ordred gyuyng good
 example to other of vertuous luyng, without doubte
 the people by that fshall haue more fere of almyghty god.
 But contrary wyfe yf the clergy lyue desolately in maner
 20 as they fhold gyue no compte of theyr lyf past & done
 before, wyll not the lay people do the fame? it is to be
 thought they wyll, & what foloweth? truly than they
 fshall fet lytell or nought by almyghty god. Therefore
 by vs of the clergy dependeth bothe the fere of god and
 25 also the contempte of god. For of a trowth yf euery
 perfone of the clergy from the hiest degre vnto the
 lowest were able and worthy to occupy theyr romes and
 places euery man accordynge to his degre, & euery one
 of them wolde execute all *that* perteyneth to his offyce
 30 quykly without faynyng or parcyalyte, & with ardent
 fayth, than the moost harde herted creature *that* myght
 be founde amonge all people coude not but loue &
 drede our lorde god, also by theyr good & vertuous
 luyng, they fholde in maner be compelled to the
 35 seruyce of hym. O blyffed & happy be those perfones
that at any feason fshall se this thyng in dede, that is

pillars of Thy
church,
enduring labours,
fearing no perse-
cution.

By the preaching
of Thy gospel
kings shall dread
Thy magnificence.

Fear and con-
tempt of God
come of the
clergy,
as they give a
good example,

or live desolately
as though they
should give no
compte of their
life past.

If the clergy of
every degre
would execute
their office with-
out faining,

then the most
hard-hearted
[* rr ii, back]
creatures must
love and dread
God.

Happy they who
see the Church
militant set in a
right order.

The groundwork
of the church our
fragility.

May we be
superedificate on
Christ the most
high corner stone.

Then shall all
people,
kings and princes,

paynyms, Sara-
syns and Jews,
be turned to God;
as in the begin-
ning 3000 and
5000 were con-
verted to the faith.

The glory of the
church standeth
not in silk copes
craftily 'broud-
[* rr iii]
red,' nor in plate
or precious stones,

such as were used
by the bishop
under the old law:
that was a shadow
of things to come;

to faye, whiche shal beholde thy chyrche mylytaunt
ones fet in a ryght ordre through euery degree. O moost
mercyfull & blyffed lorde make ones an ende & fynyssh
the buyldynge of thy chyrche *that* thou beganest a
longe tyme past, that now a grete whyle hath suffred 5
moche wronge. Excercyse thy mercy vpon the grounde
werke of it vpon our fragylyte, *that* accordynge to *the*
wordes of faynt Poule. Superedificati super funda-
mentum apostolorum & prophetarum: ipso
summo angulari lapide *Christo* iesu in quo 10
omnis edificatio crescit in templum sanctum in
domino. We may be superedyfycate vpon cryft the
very foundacyon of thapostles & prophetes Ioyned vnto
hym the moost hygh corner ston, in whome & by
whome began & encreaseth euery edyficacion & congre- 15
gacyon of cryften people in our lorde. Than without
doubte all people shal fere the excellence of thy holy
name. All kyniges & prynces shal gloryfy & worfhyp
the with all theyr true & holy feruyce. A thoufande
paynyms, farafyns, & Iewes shal be tourned vnto the, 20
lyke as whan the fyrst foundacion was fet of thy chyrche,
fomtyme .iiij. thoufande, now .v. thoufande, now more,
now lesse, we than conuerted vnto the fayth. If it were
than so profytable whan *the* fyrst buyldynge was begon,
how profitable can be thought shal it be whan all is 25
perfytely fynysshed & perfourmed. *Quoniam* edifica-
uit dominus syon. That is to fay, our lorde hath
perfourmed fynysshed & fet a due ordre in al his chyrche,
whofe glory & worfhyp standeth not in fylke copes of
'dyuers colours craftely brouded, neyther in plate of 30
golde or syluer, nor in any other werke or ornament be
it neuer so rychely garnysshed with precyous stonnes.
These ryche Iewelless in tholde temple were necessary to
be had & vsed for thapparayle of the byffhop & other
prestes mynystryng tholde lawe. But fyth it is so all 35
theyr doynge was but onely a shadowe & fygure of

- thynges to come, therefore now we may not feke the outwarde glory & worfhyp of the body, but onely the inwarde honour & profyte of *the foule*. The thyng *that* was fygnified in the olde lawe by golde is clennes
- 5 of confeyence. And by precyous ftones vertues of *the foule*. As faynt Poule wytneffeth fayenge. *Gloria noſtra hec eſt teſtimonium conſcientie noſtre*. Our Ioye is the teſtimony of a clene confeyence, whiche Ioye without fayle fhone more bryght in the poore
- 10 apoſtles than doth now our clothes of fylke & golden cuppes. Truly it was a more glorious fight to fe faynt Poule whiche gate his lyuyng by his owne grete labour in hungre, thurft, watchyng, in colde, goyng wolward, & beryng aboute the goſpell & lawe of cryft bothe vpon
- 15 the ſee & on the londe than to beholde now tharche-biſshopes & biſshopes in theyr apparayle be it neuer fo ryche. In *that* tyme were no chalyfes of golde, but than was many golden preſtes, now be many chalyfes of golde, & almoſt no golden preſtes, truly neyther golde
- 20 precyous ftones, nor gloryous bodyly garmentes be not *the cauſe* wherfore kynges & prynces of *the worlde* fholde drede god & his chyrche, for doubtles they haue ferre more worldly rycheſſe than we haue, but holy doctryne, good lyfe & example of honeſt conuerſacion
- 25 be the occaſyons wherby good & holy men, alfo wycked & cruel people are moued to loue & fere almighty god. Cruell Atila fered Leo *the pope*, wycked Totila dred *faynt Benedicte the monke, & Theodoſius themperour fered faynt Ambroſe, & why? truly bycauſe they herd
- 30 theyr doctryne, & fawe theyr lyues ſo good & honeſt. O blyſſed lord how gloryous & beautefull fholde thy chirche be yf it were garnyſhed & made fayre with fuche vertuouſ creatures, for than fholde al people fere thyn holy name, & all kynges & prynces fhold drede
- 35 thyn excellent glory, yf thou wolde edyfy & ornate thy chyrche on this maner. *Videbitur in gloria ſua*. Than

now we muſt ſeek not glory of the body, but profit of the ſoul.

Gold in the law ſignified cleannes of conſcience.

The joy of a clean conſcience ſhone more bryght in the apoſtles than do now our clothes of ſilk and golden cups.

St. Paul labouring in hunger and thirſt,

going wolward,

bearing the goſpel over ſea and land, a more glorious ſight than our biſhops.

Then were no chalices of gold, but golden prieſtes.

Not gold, nor precious ſtones, nor gloryous garments make prynces dread God's church,

but holy doctrine and good life.

Thus Atila feared Leo, Totila [* rr iii, back] Benedict, Theodoſius Ambroſe.

If the church were garniſhed with ſuch virtuous creatures, all people and prynces would fear God; if He would thus ornate His church;

in a shining garment of grace, gilt with the golden wisdom of scripture, garnished with the precious stones of virtues.

'Tholy' apostles glorious not by gold or silver, silk or precious stones, but by their virtues.

Peter made a lame man to go, and raised the dead. Paul, who laboured with his own hands,

restored one born lame and another vexed with a wicked spirit.

St. John turned branches of trees into gold, drank 'venym' without hurt, restored many dead to life.

St. Bartholomew before king Polemius cast a devil out of an idol.

[* rr iv]

God heard their prayers because of the cleanliness of their souls,

their grounded faith, hope and charity.

Faith as a mustard seed

fhall it be feen in a fhynynge garment of dyuyne grace, gylte *with* the golden wyfdome of holy fcripture, & garnyffhed rounde aboute *with* al maner¹ precyous ftones for *the* diuerfyte of vertues, whiche glory fhall blynde *the* worldly fyght of kynges, it fhall turne the hertes of 5
prynces from voluptuous delectacyons, and perfe through vnto *the* myndes of all people moche more than al the ryches of this worlde. Tholy apoftles were gloryous not by golde or fyluer, fylke & precyous ftones, but onely by theyr vertues, faynt Peter fayd. *Aurum et* 10
argentum non est michi. I haue neyther golde nor fyluer, notwithstandinge in *the* name of cryft he made a lame man to go, alfo reyfed from deth to lyfe a deed woman. Poule in lyke maner whiche had no worldly rycheffe but gate his lyuyng with his owne fore labour, 15
made hole one *that* was borne lame in to this world, & deliuered an other whiche was vexed with a wycked fpyryte by callynge vpon the fame name *Ihesu*. Saynt Iohan the electe virgyn of god by his prayer turned braunches of trees in to gold, he dranke venym & poyfon 20
without hurte, & reftored many deed folkes to lyfe agayne. Saynt Barthylmew in *the* prefence of kyng Polemius by his prayer to god caufed an horryble & fereful deuyll to go out from an ydoll. The holy apoftles were endued with thefe & many more meruaylous actes 25
* whiche almighty god wrought in them by theyr prayers. Our blyffed lorde gaue no hede to the goodly apparayle of theyr bodyes, for they had none fuche, but he regarded onely the clenlynes & fayrenesse of *the* foule, that is to faye he dyde beholde theyr ftedfafte & 30
grounded fayth, bothe hope & charite was in them, they were fhynynge in fayth, ftedfast in hope, & brennyng in charyte, who foecer had fo grete fayth, all thynges fholde be poffyble for hym to do. For our fauyour cryft fayd. *Si fidem habueritis sicut granum* 35

¹ manr 1509. maner 1555.

- finapis diceretis monti : *transi hinc et tranfubit,* corn, little in
 et nichil impossibile erit vobis. If your fayth quantity (meek-
 were lyke vnto a mustard fede corne, whiche is lytell in ness), biting in
 quantyte betokenynge mekenes, it is also bytynge and the mouth
 5 fharpe in the mouth, fygnfyenge feruent charyte, ye (feruent charity),
 myght faye vnto a mountayne, remoue and go from can remove
 hens, & anone at your commaundement it fholde fo do, mountains.
 no thyng fholde be to you impoffyble. Good lorde of The apostles' faith
 whome had the apoftles foo grete fayth but onely of the, was from the
 Lord.
 10 they fayd. *Domine adauge nobis fidem.* Lorde Lord, shew mercy
 encreafe our fayth. For as moche as thou arte the afresh upon Thy
 fame god and a lyke plenteuous in mercy as euer thou church,
 were, now fhewe mercy vpon thy chyrche afrefhe, for
 it is tyme fo to do, fyth our fayth begynmeth to fayle &
 15 waxe fcante. Make perfyte the buyldynge of it. for our faith
 Graunte that it may fhyne in glory. Augment and waxes scant.
 encreafe the fayth of thy chirche, wherby it may be May Thy church
 graciously herde of the, and werke meruayles, to then- work marvels,
 tent that all people fholde fere thy blyffed and holy
 20 name, and kynges of the erth drede thy glory. Soo that all men may
 that in conclufyon all the worlde may loue the, wor- love, worship and
 fhyppe the, and fere the, Sayenge. *Quia dominus fear Thee.*
*edificauit fyon que nunc videtur * in gloria fua,* [* rr iv, back]
refpexit in orationem humilium & non fpreuit
 25 *precem eorum.* Our lord hath edyfyed & buylded Our Lord hath
 his chyrche ftrongly vpon a fure foundacyon whiche built His church
 now is feen in welth & glory endued *with* many noble on a fure founda-
 vertues, he hath alfo loked vpon the prayer of meke tion.
 people & graunted theyr petycyon. ¶ Now foloweth
 30 the feconde parte wherin we be taught to moue the II. We must move
 goodnes of god vnto mercy, by *the* euerlaftyng re- God's goodness
 membraunce of his benefeytes. Of a trowth a grete parte to mercy by the
 of recompence for a good turne done to ony perfone is remembrance of
 not to forgete it, but rather haue it contynually in re- His benefits.
 35 membraunce. One of the greteft vnkyndnesfes that Gratitude encour-
 may be is this, yf we forgete and put out of mynde ages,
 ingratitude discourages,
 kindness.

kyndnes & benefycyall gentylnes fhewed vnto vs, no
 thyng may fooner remoue & put away noble & lyberall
 myndes from vs. And contrary wyfe he that wyl
 remembre a good turne or benefeyte is worthy to haue
 gentylnes & lyberalyte fhewed to hym. And what 5
 fhall we do, what recompence fhall we make for the
 grete benefeyte gyuen to vs, that is to faye, for this
 mercyfull ereccion & buyldynge of cryftes chirche, to
 thentent it may euer be had in memory, not onely of
 vs, but alfo of all *that* fhall come after vs, we fhall 10
 wryte this benefeyte, & fo leue it in perpetuall memory.
 This is the mooft fure waye of al other to caufe a thyng
 longe to be had in remembraunce, that they whiche
 fhall come after vs may knowe the very trouth of *the*
 grete goodnes & mercy of god fhewed in our dayes. 15
 For Moyfes left in holy fcripture many meruaylous
 and wonderfull thynges the whiche almyghty god
 wrought in hym for the erudycyon of the Iewes. And
 yf he had not fo done perauenture we fhould now not
 haue had knowlege of them. Alfo the holy euange- 20
 lyftes left behynde the gopelles wryten by them of
 cryftes myracles fhewed here in the erth, euer worthy
 to be had in mynde whiche perchaunce we fhould not
 haue knowen yf theyr wrytynges had not ben. Ther-
 fore fyth our lorde god mooft benefycyall hath gyuen to 25
 mankynde fo many grete benefeytes, bothe in tholde
 lawe the tyme of Moyfes, & in the newe lawe the tyme
 of cryft our fauyour, after that redemed man with the
 mooft precyous blode of his onely begoten fone, founded
 & endued the chyrche of cryft with fo holfome doc- 30
 tryne, & ftablyfhed the fame by fhewynge of fo many
 grete myracles, alfo by *the* deth of many holy fayntes,
 ferther, fyth he is aboute to brynge our foules to hym by
 fo many dyuers meanes, notwithstandinge we flyppe
 downe from his handes ouerthrowen & oppreffed by the 35
 grete weyght of our fynnes in to the foule claye and

God's goodness in
 building the
 church deserves
 to be written,

that they who
 come after us
 may know His
 mercy shewed
 in our day.

Moses left in
 scripture for the
 erudition of the
 Jews God's mar-
 vellous acts ;

the evangelists
 left the record of
 Christ's miracles;

[* rr v]

which else we had
 not known.

God's benefits,
 in 'tholde' law
 and in the new,
 Christ's death,

the foundation of
 the church,

the means of
 grace (granted
 to us though we
 slip from His
 hands into the
 foul clay of worldly
 concupiscences),

fylthynes of worldly concupyscences, yf he now wyll vouchesaue after so many vnkyndnesses fhewed on our partye to execute his mercy agayne vpon vs, were not these grete benefeytes worthy neuer to be forgotten.

5 Sholde they not be commended & lefte in perpetuall wrytynges to the laude of *the* grete mercy of god.

Therefore Scribantur hec in generatione altera et populus qui creabitur laudabit dominum. let them be wryten euer to be had in mynde of other

10 generacyons that all cryften people to come here after may by those manyfolde benefeytes gyuen vnto vs laude & prayse almyghty god. An euyl tree may brynge forth no good fruyte, than thus, the people whiche is ones euyl dysposed & drowned in the malyce of fynne,

15 how may be thought that the posterite of them shall be good, without almyghty god make it of nought. Our blyffed lord is of power to reyse vp & make of stoness as good people as he wolde haue. Syth we now be wrapped in so many greuous fynnes, the people *whiche

20 here after shall come of vs, can not be good and well ordred, without that almyghty god make them of nought, & after whan that people shall knowe thy scripiture bothe our fylthynes & theyr owne clenness, also our wretchednes and theyr felycyte. How moche

25 shall they be bounde to god & how grete laude shall they gyue vnto hym. For of a trouth no man can knowe *the* valure suffyciently of a grete gyfte or benefeyte, whiche knoweth not how grete hurte other haue suffred for lacke of it, & also what damage his

30 selfe sholde endure yf he wanted the fame. Therefore.

Populus *qui* creabitur laudabit dominum. al cryften people here after to come redynge & vnderstandynge *the* grete benefeytes gyuen by almyghty god in our dayes shall laude & prayse hym in theyr tyme,

35 & not caufes. But wherfore shall they prayse our mercyfull lorde. Quia prospexit de excelfo sanc-

deserve to be left in perpetual writings.

Let them be written that all Christians to come hereafter may praise God.

The posterity of the wicked cannot be good, unless God will create goodness of nought.

He can make [* rr v, back] good people of stoness.

Our posterity cannot be good, unless God make them good of nought; then, knowing our filthiness and their own cleanness, they will give Him great laud.

No man can know the value of a benefite, who knoweth not how great hurt other have suffered for lack of it.

Christians hereafter to come shall laud God in their time,

because He looked
down from His
high, holy place.

Sin drives man
from God.

Our ingratitude
has chased us far
from Him.

He brought
Israel out of
Egypt with
strange tokens
[* rr vi]
and wonders ;

curlews or quails ;

' the londe of
behest ' parted
among the tribes
of Israel.

He graffed us
gentiles into the
very olive tree of
faith ;

He spared not
His own Son ;

yet we most
unkind forget to
do after our
merciful Lord.

to suo. Surely by caufe he looked downe mercyfully
vpon vs from heuen, why fo? dooth not god se all *that*
we do, is not euery thyng naked & open to his
fyght, what nedeth than to faye he looked downe
from his hygh holy place, perauenture bycaufe pro- 5
fpycere is to loke aferre, truly *the* more greuouly that
fynners haue offended and trespaffed agaynst almyghty
god, the ferder they be gone awaye from hym. For
this caufe. Syth after *the* grete innumerable bene-
feytes gyuen of our mercyfull lorde, where also in maner 10
he myght haue done no more for vs, yet we fall contyn-
ually in to euery fynne & wretchednes, truly this our
grete vnkyndnes hath chafed vs fo ferre awaye from hym
that meruayle it is he wyl vouchefawe to loke fo ferre
downe to our ingrattytude done vnto his gentylnes, 15
whiche also brought the people of Ifraell out of egypte
fo meruayloufly with fo many ftraunge tokens and
wonders cau'fed them to paffe a fote through the reed see
drye fhodde, whiche fente downe from heuen aungelles
fode & other wylde foule, curlewes, or quayles, caufed 20
water to flowe out of the harde ftone for theyr relefe,
gaue them vycctory of all theyr enemyes, made *the* flode
of Iordane to leue his naturall courfe and turne back-
warde, deuyded & parted the londe of beheft accordyng
to the nombre of the trybes and kynredes of Ifraell, fo 25
many as were ordeyned to haue poffeffyon, & fo often-
tymes had mercy on them after they commytted ydola-
try, whiche also called vs vnto grace, where naturally
we came of the gentyles and graffed vs in the very olyue
tree of fayth, fuffryng the naturall bowes of it to be 30
cut awaye, the olyue tree fygnifyeth the people of Iewes.
Laft he fpared not his owne fone but gaue hym in re-
dempcyon for vs all, notwithstandinge we vnkynde &
mooft vnkynde *without* mefure take no hede, thynke
not how moche charyte of god is fhewed to vs, but 35
forgete & in maner despife to folowe & do after our

- mercyfull lord for his grete merytes vpon fynners. O
 tough & ftely hertes, o herte more hard than flynt or
 other ftone. O grete vnkyndnes wherby we are made fo
 ferre away from god, *that* it is meruayle & in maner aboue
 5 all meruayles to knowe him loke fo ferre downe in to fo
 grete extremite of ingratitude, therefore let thefe mer-
 uaylous benefeytes of god be wryten for a contynuall re-
 membraunce of all cryften people to come after vs.
 Quia prospexit de excelso sancto fuo. who loked
 10 downe fo ferre? truly our lorde god whiche made all
 thynges of nought & is almyghty, he may do what hym
 lyfte. From what place loked he downe, veryly from his
 owne hygh & holy palays. And whether, in to a lowe
 & ftraunge place not halowed, heuen is of a grete
 15 heyght, namely heuen of all heuens is *fo hygh that
 none aduerfary of god may attayn or come theder, it is
 fo holy that no fpotte of fynne may be in it. And laft it
 is fo moche impropered vnto almyghty god that none
 of his enemyes may there haue ony parte with hym.
 20 And this erth whiche we wretched fynners do enhabyte
 is not fet vp on hygh, but downe in a lowe place full of
 fynnes and wyckednes in euery parte of it, wherin alfo
 deuylls haue domynacyon, whome faynt Poule calleth
 prynces, potestates, and rulers of the worlde & of fynful
 25 foules. It pleased almyghty god to loke aferre downe
 from that hyghe place in to this erth soo lowe a place.
 From that fo holy a place in to this worlde a place voyde
 of all holynes. He loked downe alfo from the place
 wherin none of his aduerfaryes fhall be parte takers
 30 with hym in to this fo ftraunge a place where as his
 aduerfaryes haue domynacyon, where alfo fo many grete
 vnkyndneffes be excercyfed ayenft hym. Dominus de
 celo in terram aspexit. Our blyffed lorde hath
 loked downe aferre *with* his eye of mercy from the
 35 hygheft heuen in to the erth. But to what purpofe,
 what entent dyde he fo, loked he downe to haue ony

O tough and
'steely' hearts,
more hard than
flint.

God looked down

from His high
palace,

[rr vi, back]
even the heaven
of heavens,
in which no spot
of sin may be,
so 'impropered'
to God, that none
of His enemies
may share it;
and looked upon
earth, down in a
low place full of
sin, where devils
have domination.

With His eye of
mercy He looked
down;

not to have any.

pleasure worldly,
not to hear the
praises of the
rightwise,
but to hear the
wailings of
wretched and
unkind people.

They who forgot
God's benefits and
fell down to
fleshly pleasures,

[* rr vii]
to the great
disworship of
God,

were taken
prisoners,
stretched in ropes
and fetters of sins,

and damned
eternally.
When their
posterity saw
their destruction,

they were peni-
tent for their mis-
living,

and God looked
down upon them
in mercy ;

that He might
unbind the peni-
tent children,

whose forefathers
were damned.

No tongue can
express God's
mercy.

pleasure worldly, or elles to here the voyces of good
and ryghtwyfe people whiche lauded & prayfed hym.
Nay veryly, but onely to here the cryenges, wepynges,
and waylynges of wretched and vnkynde people. Also
to here the waylynges of those that knewe not themfelfe 5
whan they were fet in honour & prosperyte, neyther
gaue laude & prayfe vnto our lorde god as they ought
to haue done of very dutye, but vtterly put out of theyr
mynde and forgate his manyfolde grete benefeytes,
neyther gaue thankses for them, but rather fell downe in 10
to all the fylthynes and infacyable pleafures of the
fleshe, vnto the grete dyfworthyp & fflame of almyghty
god fo moche as laye in them, what folowed, almyghty
god fuffred those people to fall in to the power of theyr
enemyes, & they anone toke them pryfoners, & fo taken 15
bounde fast and myferably stretched them in bondes
ropes & fetters of fynnes, in the whiche myfery many
of our forefaders peryffhed & were dampned eter-
nally. But whan *the* posterite of them sawe theyr def-
truccion & myferyes callynge to mynde *the* good- 20
nesse of god & theyr owne vnkyndnesse, they were
moche penitent for theyr offences & myflyuynge, wher-
with our moost mercyfull lorde beyng moued of his
goodnes to excercyse mercy, loked downe from his
holy place heuen of all heuens in to the erth. Ut audiret 25
*gemitus compeditorum et solueret filios inte-
remptorum.* Bycause he wolde here the waylynges
of pryfoners fettred and bounde with the bondes of
fynne, & vnbynde or fet at lyberte the penytent
chyl dren, whose forefaders were dampned, we shall 30
wryte this goodnes of god & put it in a perpetuall
memory to thentent all that here after be to come may
fhewe eche one to other how mercyfully our lorde hath
delte with vs, in *the* whiche one thyng he shall ex-
hybyte & fhewe fo grete mercy to vs that it is not 35
poffyble for ony tonge to tell or to be expreffed¹ in

¹ oppreffed 1509. expreffed 1555.

- wordes, notwithstandinge god that is so ryche & plenteuous in mercy fshall thynke it but a lytell, wherefore he fshall adde & encrease it more. This blyffed lorde fshall not onely delyuer vs from our wretchednes,
- 5 but also of his mercyfull lyberalyte, he fshall fet vs in grete honours. I can not fhewe how a perfone beyng in thraldome myght haue more honour than to haue his pleafure & be honoured in *the* fame places where his capytall aduerfaryes coueyted mooft to be honoured.
- 10 The deuylls ftudied to gete honour in *two places chefely, in heuen and in erth. In the erth the hebrewes had fufficyent experyence, from whome they toke away the honour & worfhyppyng of god almyghty, enforcing them to *commytte* ydolatry. And now they
- 15 affayle vs with thoufandes of gyles and fraudes, chalengyng the domynyon and power of this worlde to themfelfe. In heuen also from whens they were expulded for pryde, they toke vpon them and were aboute to vfurpe the honour of god for themfelfe, for Lucyfer the
- 20 chefe capytayne & ryngleder of them (to whome many other confented) fayd. *Ascendam et ero fimilis altiffimo*. I fshall ascende and be lyke to god. But now to our purpofe. Our blyffed lorde and mayfter fshall make vs honourable in bothe places. Fyrft here
- 25 in erth in his chyrche mylytaunt he fshall gyue vs power to preche & fhewe the vertue of his mooft glorious name to all people vnyuerfally, whiche fshall be a very worfhypfull offyce. For by that faynt Poule was called the chofen vefsell of almyghty god to bere aboute
- 30 that honourable name, and boldly fhewe it, not onely to the vulgare and comyn people, but also to kynges and prynces of the erth. Also noo thyng may be more greuous vnto our enemyes than it. For they contynually blaſpheme that mooft holy name. For
- 35 this grete honour it foloweth. Ut annuncient in fyon nomen domini. Our lorde fshall fet the mynifters of his chirche mylytaunt in honour, that they may

A person in thraldom is most honoured when honoured where his capital aduersaries coveted honour.

[* rr vii, back]
The devils sought honour in heaven and earth,

enforcing Israel to idolatry,

assailing us with thousands of guiles, challenging the dominion of this world. From heaven they were expulded for pride; their ring-leader Lucifer said:

I shall ascend and be like to God.

Our Lord shall make us honourable in earth,

giving us power to shew the virtue of His Name,

as St. Paul shewed that Name not only to the vulgar,

but to princes.

Devils blaspheme that Name.

In heaven,
whence Lucifer
was dejecte, we
shall laud God's
Name for ever,

thanking Him
that we have
scaped our capital
enemies and are
[* rr viii]
exalted to heaven
in their place.

God deposed
proud Lucifer
and exalted the
meek.

Prayers, lauds
and suffrages
borne up by
angels to the
heavenly Jeru-
salem.

When God has
delivered us from
bondage,
and made us able
to preach His
name,

people and kings
shall come to-
gether to laud
Him and fear
Him.

When He shall
turn the slipper
dust (sinners)
into tough earth
by weeping,

and make them
hard as stones by
'brennyng
charyte,'

they shall carry
the doctrine of
the gospels and

fhewe vnyuerfally his holy name to all people. In
heuen also from whens Lucyfer and all his company
were deiecte and caste out, we fhall laude the name of
god without ende, and there fhewe to his honour his
manyfolde dedes of mercy, gyuyng thankynges vnto 5
hym that we haue scaped by his benefeytes the fnares
and daungers of all our capytall enemyes, we fhall be
exalted in to that heuenly Iherufalem, from whens
they were throwen downe accordyng vnto fcripture.
Depofuit potentes de fede et exaltauit humiles. 10
Almyghty god depofed and put downe from heuen
proude Lucyfer with all his company, and exalted meke
people into that gloryous place. More ouer, what fo-
euer we do here in this chyrche mylytaunt, by prayer,
laude, or ony fuffrage to god, the fame is borne vp by 15
his aungelles in to the heuenly Iherufalem. For the
whiche it foloweth. Et laudem eius in iherufalem.
The aungelles fhall bere vp all our fuffrages done to
the laude of almyghty god in this chyrche mylytaunt,
vnto the celefityall Iherufalem. ¶ Whan our lord hath 20
delyuered vs by this maner from the bondes, fetters,
and all bondage of our enemyes, and made vs able in
vertues for to preche and fhewe his blyffed name vnto
all his people, than doubtles not onely the comyn 25
people, but also kynges and prynces fhall come togyder
in one to ferue and laude almyghty god. Than blyffed
lorde fhall the people fere thy name, and all kynges
fhall drede thy glory & magnyfycence, that is for to faye,
whan our lorde of his goodnes fhall chaunge and tourne
the fofter and flypper dufter fygnifyng wretched 30
fynners in to tough erthe by wepyng and true pen-
aunce for theyr fynnes, and after that make them harde
as ftones by brennyng charyte, apte and able for to
fuffre grete laboures in fhewyng boldly thy gloryous
name thrughe out all the worlde, fpredyng and fow- 35
yng ouer all the doctryne of thy goppelles, gyuyng

- also example of good and honest conuerfacyon to thende
 that all the people in this worlde may be gadered in to
 one flocke, and the chyrche to be knytte togy^der in
 one fayth hope & charyte, wherfore this is added. In
 5 *conueniendo populos in vnum et reges vt fer-*
uiant domino. If it wolde please our lorde god to
 fhewe this grete goodnes & mercy in our dayes *the*
 memoryall of his so doyng ought of very ryght to be
 lefte in perpetuall wrytynge neuer to be forgotten of all
 10 our pofteryte that euery generacyon to come myght loue
 & worfhyp hym tyme without ende. But in foo moche
 as no thyng in this lyfe can be ferme & ftable *without*
 the helpe of god, therefore in this thyrde parte we are
 taught to make our petycyon vnto our blyffed lorde
 15 *that* he vouchefawe of his goodnes to fufteyne & holde
 vp his chyrche mylytaunt in *the* fame ordre & courfe
 that we haue fspoken of, to thentent after *the* Iourney
 perfourmed in this lyfe it may the fooner afcende &
 come to the yeres whiche euer fhall endure in heuen.
 20 Truly or euer this ordre & courfe of this chirche myly-
 taunt be fynnyfhed accordynge as we haue fhewed fhall
 be fo many anguyffhes & tribulacyons in *the* fayd
 chirche of god as neuer was feen or herde before vnto
 this day, whiche thyng cryft our fauyour wytneffeth
 25 *fayenge. Erunt dies illi¹ tribulationis tales quales*
non fuerunt ab initio creature quam condidit
deus vſque nunc neque fient. Holy interpretours
 of fcripture faye there was neuer fo grete perturbacyon
 before tyme, neyther fhall be here after as it is to come
 30 in the tyme of Antecryfte, in whiche tyme fhall be fo
 grete trouble & forowe amonge cryften people that
 without our lorde delyuer them & put to his helpe the
 fooner, almooft all fholde peryffhe. For hymfelfe fayd.
Nifi breuiaffet dominus dies non fuiffet falua
 35 *omnis caro.* If almyghty god had not ordeyned *the*

example of life
 through the world,
 that all men may
 be 'gadered' into
 [* rr viii, back]
 one flock.

If God would
 shew this mercy
 in our days,
 the memorial of
 His so doing
 ought to be left in
 perpetual writing.

III. We must
 pray that God
 would uphold His
 church militant,

that it may the
 sooner ascend to
 heaven.

But before this
 happy end
 anguishes and
 tribulations must
 come upon the
 church.

Never was, nor
 shall be, such
 perturbation, as
 in the time of
 'Antecryste.'

If God had not
 shortened those
 days, no man

¹ ille 1509, 1555.

[* ff i]
living should be
saved.

Though the
church is troubled
by the tribulations
to come it takes
comfort from the
promise of
Christ's continual
presence.

The time of 'Ante-
crist' shall be
shortened for the
sake of the elect.

Sion signifies the
church militant,

which, knowing
the tribulations to
come, desires to
know the short-
ness of her days.

[* ff i, back]
Pray that ye may
flee these troubles
to come.

tyme of Antecryfte *to be fhorte, no man almoost than
beynge alyue fholde be faued. Thus our moost louynge
mayster Cryfte gyueth monycyon vnto his chyrche
mylytaunt here in erth of the trybulacyon to come,
leest perauenture fodeynly vnbewares it fall in decaye. 5
And though it were forowfull & greuous for the chirche
to here these fayd wordes, neuertheles comforte myght
ryfe agayne by an other fayenge of our fauyour. *Ecce*
ego vobiscum sum omnibus diebus vsque ad
consummationem seculi. Beholde I am with you 10
contynually vnto the worldes ende. And in another
place he spake these wordes folowyng whiche perteyne
more vnto this mater. *Sed propter electos quos*
elegit breuiabit dies. God shal make fhorte the
tyme of Antecryft for *the* loue of his electe people, leest 15
they by the gretenes of that trybulacyon fholde fal
from the trowth of cryftes fayth. For these wordes of
almighty god it is no meruayle yf our moder holy
chirche ones fet and ordred in the course of vertue &
in the waye of ryghtwyfe conuerfacion, desyre to knowe 20
thende of her labours & trauayle, also the fhortnes of
her dayes, wherfore it foloweth. *Respondit ei in via*
virtutis sue: paucitatem dierum meorum nun-
cia michi. None doubtte of this was wryten of Syon,
and as we fayd Syon fynefyeth the chyrche, therefore 25
the chyrche mylytaunt stablysshed and edyfyed in
vertue to the vttermest, berynge in mynde the wordes
of Cryft for the trybulacyons to come maketh anfwere
to hym in the course of her vertue desyryng to knowe
the fhortnes of her dayes, and where as prayers made 30
vnto god for a good entent may not be vnprofytable,
therefore in this cause the chirche asketh helpe of god.
For Cryft fayd. *Vigilate itaque omni tem*ore*
orantes vt digni habeamini fugere ista omnia
que futura sunt. Awake & be alwaye in prayer 35
that ye may be worthy and able to flee these troubles

- to come. Whan a fhyppe is ones fet in courfe to feyle
 vpon the fee, yf in *the* meane feafon a fodeyne tempeft
 of water or wynde come ayenft *the* fhyppe, it fholde
 be a grete impedymēt vnto the goynge forthwarde, fo
 5 without doubte whan the chyrche mylytaunt fhall be
 dyrected by almyghty god in the waye of vertue yf in
 the meane tyme grete tempeft of temptacyons & many
 ftormes of trouble mete fodeynly & come dyrectly
 ayenft it, grete hurte & let fholde folowe in the paffage.
 10 For this caufe, the chirche hauynge knowlege before
 by our fauyour cryft of *the* trybulacions to come, alfo
that prayer is the onely remedy for the fame, maketh
 petycyon to god *that* her courfe be not withftande &
 letted, neyther to be called agayne in *the* myddes of
 15 her Iourney by thofe trybulacions, fayenge. Ne re-
 uoces me in *dimidio dierum meorum*. Blyffed
 lorde fayth our moder holy chyrche fuffre me not by
 thefe trybulacyons to be called agayne in *the* myddes
 of my Iourney, in *the* myddes of my dayes, fo many
 20 perylles & Ieopardyes be vpon *the* fee that who foeuer
 fhall feyle ouer it muft nedes be defyrous to come vnto
 an hauen, namely to *that* hauen wherin is tranquillite
 & reft without peryll. Lyke maner it is in *the* grete
 fee of this worlde, for in it be fo many fodeyne ftormes
 25 & peryllous blaftes of temptacyons to mete vs on euery
 fyde that fyth the porte where vnto we be goynge is of
 fo grete furete, no meruayle though the chirche myly-
 taunt defyre & make haaft to come vnto it. Alfo it is
 greuous vnto the fayd chyrche, yf at ony tyme the paf-
 30 fage fholde be flaked or put abacke comynge vnto that
 quyete hauen. Therefore is no pleafure in this worlde to
 caufe it re'mayne, why? for it perceyueth well that noo
 thyng vnder the fonne is ftable. All is but vanyte.
 One generacyon gooth, an other cometh. They that
 35 were afore our tyme be now paffed and gone. And no
 man perceyueth the grete damage whiche we fuffre by

A ship is hindered
by tempefts;

to the church
militant

the tempeft of
temptacions is a
great let.

Therefore she
prays that her
course may not be
letted by tribula-
tions.

Sailors must
desire the haven;

so through the
stormy sea of this
world the church
must haste to her
port of rest,

and grieve if the
passage should be
slacked.

[* ff ii]
Nothing under
the sun is stable.
All is vanyte.

the absence of many of them. Who is now so
 stoburne and euyl wyllled that his herte coude not
 melte and be kyndeled with the fyre of charyte, yf he
 myght here the apostles preche, se the constaunt fayth
 of martyrs, and haue at hande the holy conuerfacyons 5
 of confessours. If now were so many fayntes yet alyue
 in the chyrche as were before in tyme pafte, that euery
 one of vs myght be in theyr company whan we wolde.
 It is not possyble to fhewe what pleasure we fholde
 haue in theyr holy prechynges, constaunce of fayth and 10
 holy conuerfacyons, also what goodnes we fholde pur-
 chase vnto foules by the reason of the fame. Than of
 a trouth we fholde be desyrous to come vnto that porte
 where no succesyon of generacyon is, but all eternyte
 without chaunge, as in heuen where almyghty god is 15
 resydent. For this our moder holy chyrche prayeth
that she be not letted nor called away by worldly
temptacyons from the begynnyng of her Iourney,
fayenge. Quoniam a generacione in generacionem
anni tui. Here in the erth is dyuyfyon of genera- 20
 cyons from one vnto an other, whan one is goyng, an
 other cometh. But good lorde there is none fuche
 where as thou arte, for thy yeres thy tyme fshall euer
 endure. Thyn eternall contynuaunce fshall be moche
 more excellent & moche ferre aboue the perduraunce of 25
 heuens, or of the erth. Of the erthe it is sayd thus.
Generatio preterit generatio aduenit: terra
autem ineternum stat. Generacyon gooth, genera-
 tion cometh, the erth standeth *euer, but almyghty god
 was afore the erth. We se also *the* erth taketh his 30
 goodnes & perfeccyon¹ of an other, *that* is the sonne,
 for in *the* absence of the sonne the erth is deed, & in
 maner naked without ony comferte, & at the comynge
 agayne of the fame it is cladde & couered with all maner
 of fayrenes. Than thus, that thyng whiche taketh his 35

¹ perfecuyon 1509, perfeccyon 1555.

The heart of the
 most 'stoburne'
 would be kindled,

if he could hear
 and see apostles
 and martyrs,

and be in the
 company of
 primitive saints.

Their holy preach-
 ings, faith and
 conversations

would make us
 long for that port
 of heaven where
 is no change.

In earth is division
 of generations,

but God's years
 are far above the
 perdurance of
 heaven or earth.

Generations of
 men pass, but
 earth stands,

[* if ii, back]

yet without the
 sun the earth is
 dead and naked.

perfeccyon of an other muſte nedes without doubt
 receyue his effencyall beyng of an other, the erth dooth
 in lyke maner as we haue ſhewed, therefore he hath his
 beyng of an other, & that thyng of whome he had his
 5 beyng muſt nedes go before and contynue lenger than
 it. The maker & begynner of the erth was almyghty
 god, As it foloweth. *Initio tu domine terram fun-*
daſti. Lorde thou made the erth in his begynnyng,
 therefore god was before the erth, & not onely before
 10 the erth, but alſo before heuens. For we ſe and be-
 holde the mone ſomtyme full of lyght & ſomtyme with-
 out, whiche lyght ſhe receyueth of the ſonne, of whome
 alſo all other ſterres take theyr lyght. The ſonne gooth
 ſomtyme from vs, & anone it cometh agayne, now. it
 15 ryfeth & anone it gooth downe, notwithſtandyng he
 kepeth his courſe without fayle. Of whome receyueth
 the ſonne his courſe? veryly onely of almyghty god,
 for by the commaundement of hym it is borne aboute
 in the orbes aboue, lyke as other celeftyall bodyes be.
 20 For a conclufyon it foloweth, all theſe haue theyr ordre
 & beyng of almighty god. *Et opera manuum tua-*
rum funt celi. Good lord thou onely made the
 heuens, & of the they haue *the* naturall courſe in theyr
 mouynges. By this we perceyue for a truth that
 25 heuen & erth had theyr begynnyng & inſtytucyon
 of god, they endure and contynue onely by his mer-
 uaylous power, alſo they ſhall haue an ende of this
 condycyon they be in now *whan it pleaſe god. For
 it is wryten. *Celum et terra¹ tranſibunt.* Heuen
 30 & erth ſhall haue an ende. O meruaylous blyndnes of
 mortall creatures whiche wyll not ſuffre vs to loke vp
 & remembre the eternyte of yeres to come, wherof ſhall
 be none ende, fyth the tyme of our lyfe is here ſo
 ſhorte and ſoone paſſed away, & all the worlde lyke
 35 wyfe ſhall ſoone be at an ende. Why do we not ſpede

The earth is of
 leſſe duration than

its Maker,

who was alſo
 before the heuens.
 The moon and
 ſtars take their
 light of the ſun;
 the ſun receives
 his courſe of God.

Heaven and earth
 had their begin-
 ning of God,
 continue by His
 power, and when
 it pleaſes Him
 ſhall have an end.

[* ff iii]

Blindneſſe of
 mortal creatures
 which will not
 ſuffer us to re-
 member eternity.

¹ terrā 1509, terram 1555.

Eternity of rest
 won by labour, vs haftely to come vnto that rest of eternitie whiche
 may be obteyned by our lytell and fhorte labours here,
 or of defatigations
 following on rather than folowe the voluptuous pleafures of this
 worldly pleasures. worlde, wherby we fhall come in to euerlaftyng
 defatygacyons and weryneffe in hell. For where almyghty 5
 God's goodness
 inenarrable. god is refydent all thynges be good, whose goodnes is
 This world caduke
 and momentany, inenarrable and euerlaftyng. Euery thyng in this
 its volupty brief. worlde is caduke, tranfytory & momentany, all volupty
 in this lyfe endureth but a fhorte feafon, no generacyon
 fhall longe be permanent. Heuen & erth fhall haue an 10
 Heaven and earth
 shall perish, ende, wherfore it foloweth. *Ipsi peribunt tu autem*
 permanes. Heuen & erth fhall peryffe, but thou
 good lord arte euerlaftyng, how fhall they peryffe &
 be at an ende? truly none otherwyfe but they fhall
 shall be changed, be chaunged in to an other condycyon than they be 15
 now in, heuen fhall be newe, & the erth alfo, as moche
 even as our bodies to fay, both fhall be chaunged & made newe lyke as
 after the resurrec- our bodyes after *the* generall refurreccyon fhall be in an
 tion; other condycyon, not that heuen & erth fhall haue a
 not that they newe fubftaunce, neyther our bodyes, but a newe con- 20
 shall have a newe dycyon of fubftaunce, theyr condycyons fhall in maner
 substance, but be olde & worne, & for that they fhall chaunge & do
 new conditions. awaye theyr olde condycyon, lyke as we myght faye,
 they fhall do of theyr olde garmentes & do vpon them
 They shall wax newe. The prophete fayth. *Omnes sicut vestimen-* 25
 old as a garment. *tum veterafcent.* All fhall waxe olde lyke as dooth
 a garment. Notwithftandyng they fhall be chaunged
 [* ff iii, back] newe, & fet in a better condycyon than they were
 in before. Saynt Peter fayth. *Nouos enim celos*
 We desire a nouam terram expectamus. We defyre a newe 30
 better heaven and a better earth. heuen & a newe erth, none otherwyfe ment, but in a
 newe condycyon of fubftaunce, lyke as in chaungyng
 our clothes, we do of the olde & put on newe. So the
 heuens after theyr olde condycyons taken awaye fhall
 be renewed in to a ferre better maner, they fhall be 35
 couered with a more noble coueryng by *the com-*

maundement of god, It foloweth. *Et ficut opertorium mutabis eos & mutabuntur.* It is accordynge with reason *that* euery thyng create in ordre at *the* laft muft nedes attayne vnto *that* thyng whiche is
 5 mooft hygh in perfeccyon, of whome & by whome all other dooth depende & haue theyr orygynal, it felfe dependeth of no thyng but may haue al *that* it hath of it felfe fufffyng thyfelfe¹ haboundauntly nedyng no thyng of ony other, & all other hath nede to it, as
 10 wel man as other creatures vpon *the* erth. The erth alfo heuen & all thynges conteyned in *the* circuyte of the heuens haue nede to it. The generacions of men fhold not longe lyue yf they were not nouriffhed with the fode & fruyte *that* groweth vpon the erth, alfo they
 15 coude not be brought forth but of *the* erth. It felfe erth fholde alway be bareyne & without fruyte yf it receyued no moyfture & hete from heuen. The inferyour orbes in the heuens be ledde aboute in theyr courfe by *the* fyrft orbe. And laft the fyrft orbe hath
 20 all his vertue and ftrength of almyghty god encreafer of all thynges. For as moche as almyghty god hath no thyng aboue him wherof he myght take ony thyng for his perfeccyon, therefore he is mooft hygh, mooft perfyte, all good, and it felfe goodnes, hauynge euer-
 25 laftyng perduracyon, without begynnyng, without ende, before euery thyng, *and caufe of all thynges, of whome euery thyng receyueth his perfeccyon and is made of nought, whiche gaue vnto all creatures apte and conuenient ftrength, and may take it away whan
 30 his pleafure is fo to do, notwithstanding he is alwaye one immutable & without tranfmutacyon in all his actes, wherfore it is fpoken vnto hym. *Tu autem idem ipfe es & anni tui non deficient.* All erthly thynges be mutable & fhall haue an ende, but thou
 35 good lorde arte alwaye one without chaunge, and thy

All created things depend on that which is independent and self-sufficing, needing nothing, needed by all things.

Men live of the fruits of the earth;

the earth would be barren without moisture and heat from heaven. The lower orbs in heaven are led by the first orb, which hath his virtue of God.

God is absolute goodness, having everlasting perduration;

[* ff iv]
 from Him all things have their being;
 He gives and can take away their strength;

He alone is immutable.

¹ sic 1509, 1555. ? *hymfelfe* or *hytfelfe* ?

God made all things in good order;

plants, beasts, birds and fishes,

the stars of heaven, are fair for our eyen to behold; and they are common to the rightwise and unrightwise.

The sun springs upon good and evil alike.

If these caduke things are so fair, how great must be the beauty

with which God hath ornate His own royal habitation.

If this naughty world has so

[* ff iv, back] many pleasures, common to His friends and enemies, what pleasure must there be in the inaccessible light of heaven.

The children of the church

shall without fear

be permanent in God's 'sentuary.'

yeres fhall neuer fayle, thou arte euerlaftyng. Than
 fyth our blyffed lorde is auctour & maker of all thynges,
 also hath dyftyncte and ordred them in foo meruaylous
 good ordre, made fayre the erth with herbes, trees, and
 with beeftes, the water with fyffhes, the ayre with 5
 byrdes, and the heuens with fterres. In all thefe is
 grete pleafure & fayrenes for our bodyly eyen to be-
 holde. Our beft and mooft benygne lorde god made
 all thefe comyn bothe to ryghtwyfe & vnryghtwyfe peo-
 ple, for his frendes and for his foos. *Qui folem fuum* 10
facit oriri fuper bonos & malos. whiche maketh
 his fonne to fprynge & fhynne bothe vpon good people
 and euyll. For as moche as our blyffed lorde hath
 gyuen vnto all thefe caduke and tranfytory thynges fo
 grete fayrenes as is dayly perceyued and feen, how grete 15
 beaute and bryghtneffe fhall we thynke hath he gyuen
 vnto thefe eternall places wherin his felfe is enhabyt-
 aunt and abydyng. Syth he hath endewed the hous
 of men, that is for to faye this worlde with fo many
 commodytees, how moche more hath he ornate his 20
 owne place and royall habytacyon. And lafte, fyth he
 hath gyuen vnto this noughty worlde fo many grete
 pleafures, comen bothe vnto his frendes and his
 enemyes, nedes muft be ferre more goodlyneffe and
 pleafures where light is inacceffyble whiche no tunge 25
 can exprefse neyther mynde thynke prepared & made
 redy in his place celeftyall to his frendes that ferue
 hym dylygently & louyngly in this lyfe. The chyldren
 of our moder holy chirche whome the mynyftres &
 feruautes of almyghty god hath regenerate by the 30
 wordes of the holy goppell fhall without fere or drede
 be inhabytaunt & abydyng in this holy place, wherfore
 the chirche fayth vnto god. *Filij feruorum tuorum*
habitabunt. The children of thy feruautes fhall
 be permanent in thy fentuary. Lo in thefe wordes the 35
 chyrche vfeth mekenes & lowlyneffe callynge the in-

- herytours of heuen not her chyldren but *the* chyldren
of the seruantes of god. For faynt Poule whiche
named hymfelfe goddes seruant called thofe people
whiche he gate by prechyng of Crystes lawe his owne
5 dere chyldren, sayenge. *Ut filios chariffimos moneo.*
I warne you my dere chyldren, & why he fo named
them the cause foloweth. *Per euangelium ego vos*
genui. I haue gotten you by prechyng the holy
gospell of Cryfte. The seruantes of god that preche
10 & teche his holy doctryne be named faders, the chyrche
a moder, & all true cryften people be called chyldren,
whiche after this lyfe fhall abyde euerlaftyngly in the
fentuary of god amonge thofe ineftymable pleafures.
Et femem eorum in feculum dirigitur. And the
15 fede of them, that is to faye theyr good werkes fhall
be dyrected vnto heuen eternally, no man in this lyfe
is fo ftedfaft in well doynge, but fomtyme may erre.
The holy man Iob fayd. *Verebar omnia opera mea.*
I fered all my werkes. I knewe not what ftate I ftode
20 in. Saynt Poule also fayd. *Qui ftat videat ne cadat.*
He that thinketh hymfelfe in the ftate of grace, let hym
beware leest he fall from it. But who foeuer fhall be
affumpte in to the heuenly Iherufalem fhall be fure
neuer more to fynne, he fhall fo be confermed by grace
25 that neuer after he fhall offende, but what foeuer he
dooth than fhall be good and ryghtwyfe. The fede of
good cryften people, *that* is to faye theyr good werkes
fhall be lyfte vp in to heuen eternally. Now let vs make
an ende of our fermon befecchyng our mooft mercyfull
30 lorde god *that* he vouchefaue to loke vpon the myfery
of his chyrche mylytaunt with the eye of his mercy,
fomtyme fet in it worthy & able mynyftres *that* may
turne all the worlde vnto the fayth of Cryfte, makyng
the fede of the chyrche innumerable. And in con-
35 clufyon the chyrche ones fet ftably in the courfe of
vertue be not letted nor cafte abacke in her Iourney,

St. Paul called his
converts his own
dear children,

having begotten
them by preaching
the gospel.

Preachers are
called fathers, the
church a mother,
all true Christians
children, who
after this life
shall abide in
God's 'sentuary';

no longer liable
to error as now.

Job and Paul
feared lest they
might fall from
grace.

[* tt i]

But those that
are assumpte into
heaven shall sin
no more.

Conclusion.

Let us pray God
in pity to His
church to send
able ministers,

that may turn all
the world to the
faith,

that the church
be not letted nor
cast aback in her
journey,

but ascend to the
eternal pleasures
of heaven.

but shortly may ascende to the eternall pleasures of
almighty god in heuen where the true chyldeen of our
lorde fshall be permanent worlde without ende. Amen.

De profundis clamaui ad te
domine : domine exaudi vocem meam. 5

Psalm cxxx.
Sinners breaking
God's command-
ment go away
from Him and fall
more and more
towards hell,

a fall shewed
figuratively in
the story of Jonas.

[* tt i, back]

Seven degrees in
the fall of Jonas;
1 his flight;

2 his hiring a
shipp at Joppen;

3 his entering the
ship and remain-
ing in it notwith-
standing the
sudden storm;

4 his sound sleep
below;

5 his being cast
into the sea;
6 his being
swallowed by a
whale;

7 if he had not
remembered God,

he would have
been digested and
voided by the fish.

Every fynner brekyng the commaundement of
god gooth away from hym, & draweth
backwarde in to many grete & peryllous
depe daungers, fallynge downe more & more
towards *the* horryble pyt of hell, whiche 10
thyng holy scrypture hath fhewed figuratyuely in the
story of *the* prophete Ionas, describynge certayne degrees
& ordres of his dyf'cencyons, whan he dyde breke the
commaundement of god. And we fshall here marke &
note .vij. poyntes in the fame ordre as they be there 15
fhewed. Fyrste whan Ionas brekyng goddes com-
maundement tourned hymfelfe away & fledde from the
face of god. Seconde whan he wente to a towne named
Ioppen nygh to the see, where he hyred a fhippe
conuenient to passe ouer on his Iourney. Thyrde 20
whan he entred in to *the* fhyppes, & as scrypture fayth
came downe in to it hauynge monycyon by *the* fodeyne
ryfyng of grete tempestous storme, notwithstandinge
wold not retourne to londe. Fourth whan he wente
downe in to *the* holowe & lowest places of the fhyppes 25
there slepte foundly. Fyfth when he was cast out from
thens in to the furgynge see. Syxth whan he was
deuoured & fwalowed downe in to *the* lowest parte of
a grete whalles bely. Seventh & last, yf in all these
trybulacions he had not shortly remembred almighty 30
god & be focoured by his helpe, coude not haue scaped,
but anone as he had ben dygested in *that* grete fyffhes
bely fshoulde haue ben voyded out from hym in maner
of dunge, & so slyppe downe in to *the* botom of *the*

grete see. These .vij. degrees of the fall of Ionas from
 god by brekyng his commaundement, fyngefy vnto vs
 the dyuers fallynges downe of the fynner, wherby he
 gooth lower & lower from one degre to an other in to
 5 dyuers perylles of depneffes. ¶ It forceth not for our
 purpose at this seafon though Ionas in holy fcripture
 fyngefy Cryft. For one & the fame thyng by a dyuers
 confyderacyon may be taken figuratyuely for two con-
 traryes. Somtyme in holy fcripture the lyon fyngefyeth
 10 Cryft, and fomtyme by the lyon is fyngefyed the deuyll,
 as in *the epyftle of faynt Peter. Tanquam leo*
rugiens circuit. It fyngefyeth Cryft as in the appo-
 calypfe. *Vicit leo de tribu *Iuda.* What thynges
 be more contrary than god and the deuyll. For as
 15 moche therfore as one thyng may betoken Cryfte and
 the deuyll, why may not Ionas fomtyme fyngefy Cryft
 and fomtyme the fynner. But let vs procede that we
 haue begon, we fhall marke and confyde in what maner
 the degrees of Ionas fallynge downe from god may be
 20 corefpondent and fyngefy the degrees of the fynners
 difcencyons from god by fynne. The fyrft degre goynge
 in to fynne is confent of the mynde, with a delyberacyon
 had before to ony thyng forbyden by the lawe of god.
 For a more open declaracyon this fhall be an example.
 25 Perauerture here is a yonge man yet chafte of his body,
 the remembraunce of a fayre woman cometh to his
 mynde, he doth not withftande it, but befyly thynketh
 on her beaute, and fetteth his mynde for to haue his
 flefhely luft of that fame woman, and at the lafte con-
 30 fenteth for to haue ado with her, yf that he myght
 haue oportunte and leyfer. This confente of the mynde
 is deadly fynne, all be it that he neuer haue his purpose
 in dede. Thefu cryfte our fauyoure faythe in the gofpell.
Qui viderit mulierem ad concupifcendum eam :
 35 *iam mechatus eft eam in corde fuo.* He that
 beholdeth a woman confentyng in his mynde for to

These seven
degrees signify
the sinner's de-
scend.

It forceth not that
Jonas in scripture
signifies Christ;
for so

the lion sometimes
signifies Christ,
sometimes the
devil.

[* tt ii]

So Jonas may
betoken some-
times Christ,
sometimes the
sinner.

The first degree
of sin is consent
of the mind to
anything for-
bidden;

e. g. a young man
yet chaste busily
thinks on a
woman's beauty
and at last con-
sents to have ado
with her,

if he can have
opportunity.
This consent of
the mind, even
though he never
have his purpose
in deed, is deadly
sin.

Sin committed in the heart haue his lust of her yf that he myght, the fynne is com- mytted in his herte, and by that same consent onely he and unrepented leads to damnation. fynneth deedly. If that he than dyed without ony penaunce he fholde be dampned for euer. But the cogytacyons whiche come sodeynly vnto the mynde be 5 they neuer foo vnclene yf that we consent not but repugne agaynst theym as moche as we may be noo deedly fynnes, nor no venyall oftentymes, and we also fshall haue grete profyte by fstryunge ayenft them not consentynge at ony tyme, he *that* fetteth his mynde more 10 vpon a worldly creature or pleafure than vpon god, turneth hymfelfe awaye from his maker, foloweth & dooth after *that* worldly thyng contrary to his lawe, whiche is called the vnlawfull consent of the mynde. He fleeth from god, lyke as Ionas hauynge in com- 15 maundment to go vnto the grete cyte of Niniue fledde, dyfobeyed, & wolde not do as he was commaunded. It is wryten of hym thus. Almyghty god fayd to Ionas, ryfe & go to the grete cyte of Niniue preche & tell them that theyr malyce & fynfull lyuyng is comen to my 20 knowlege. Than Ionas rofe dyfobeyed that commaundement & fledde from the face of our lorde. Thus ye perceyue how manifestly the fyrft fall in to fynne whiche is consent agreeth vnto the fyrft fall of Ionas. ¶ The seconde degre of the fynners fall is the study & besy 25 ferchynge for tyme & oportunyte whan he may fulfyll his purpose in dede, for at fuche feafon as *the* fynner befyeth hymfelfe how & by what meane he may accomplyfhe *that* fynne where vnto he hath consented before, than he falleth downe one degre deper & his fynne is more gre- 30 uous than it was onely by consentynge. In his fo doyng he hepeth fynne vpon fynne, and maketh the fyrft spotte of it more blacke, more foule in the sight of god than it was. Truly it is a generall rule whan a fynne ones purposed by consent in our mynde is deedly, what 35 foeuer we do for the accomplyfhement of *the* same is

Cogitations, how- ever unclean, against which we repugne, are often not even venial sins;

[* tt ii, back] bystriving against them we have profit. Unlawful consent is the setting the mind upon a worldly creature rather than upon God. One so consenting flees from God as Jonas did.

Second degree of the sinner's fall; the searching for opportunity to fulfil his purpose in deed.

This is heaping sin on sin, and makes the first spot more black than it was.

also deedly fynne. An example, perchaunce *thou* haft decreed with thyfelfe (yf *thou* myght conueniently) to vse thy body after *the* fenfuall luft and pleafure with a certayne woman, also gooft aboute & procureft by many
 5 meanes to fulfyll the fame in dede, eyther by wantonneffe of wordes, by wanton lokes, ga'lant apparayle of thy body, by ofte gyuyng gyttes or ony other alwaye¹ what euer *thou* do in full purpofe of the fame, be it neuer fo lytell yf it were but *the* lyftyng vp of ftrawe,
 10 is deedly fynne. This feconde degre of *the* fynners fall is figured by *the* feconde acte of Ionas whan he went to Ioppen a towne nygh the fee, there hyred a fhypp to thentent he myght Iudasly flee from the face of our lorde god, of his fo doynge fcripture fpeketh by thefe
 15 wordes. Et descendit Ioppen & inuenit nauem euntem² in tharfis et dedit naulum eius. Ionas wente downe to Ioppen there founde a fhypp goynge towarde *the* countre of tharfis & hyred the fame. ¶ The thyrde degre of the fynners fall is fulfyllinge of his pur-
 20 pofe *that* he hath ben about fo longe to accomplifhe. Consent is euyl, *the* befy meane to fulfyl his purpofe is worfe, & thaccomplifhement of *the* fynne in dede is worfe of all for .iii. caufes, fyrft for *the* longe contynuan-
 25 offence, & thyrde for *the* grete hurte *that* cometh by it, bothe of foule & body. A man doynge a trefpaffe ayenft almighty god & lye longe in it offendeth more greuouly than yf anone as he is fallen downe by fynne wyll ryfe agayne, that perfone is leffe blame worthy whiche fhortly
 30 after confentyng wyll refrayne hymfelfe than longe fo to contynue, & in conclufyon fulfyll his purpofe. The immoderate luft & pleafure of *the* body is made more greuouly by fulfyllinge of it in dede, than it fhoulde haue ben onely by thought or consent. For al though *the*

If thou hast decreed to use thy body after the sensual lust with a certain woman, whatever thou dost to fulfil the same,

[* tt iii]

though it were but the lifting up of a straw, is deadly sin. This second degree of sin figured by Jonas hiring a ship at Joppen, that he might Judasly flee from the face of God.

The third degree is fulfilling the sinner's purpose.

Consent is evil, the 'besy' mean worse, the deed worst, 1 for its continuance, 2 for the greater pleasure, 3 for the great hurt to soul and body.

He offends less who after consenting refrains,

than he who continues and fulfils his purpose. The lust of the body made more grievous by fulfilling it in deed than by mere consent.

¹ sic 1509, 1555. Qu. *waye*?

² emittē 1509. emittem 1555.

By consent only the soul is made foul, by the evil deed both body [* tt iii, back] and soul are corrupt; by fornication two bodies. The third degree of sin figured by Jonas entering into the ship.

As a sinner after committing sin will not refrain though smitten with its abomination,

so Jonas notwithstanding the storm would not return to land. Fourth degree of sin is the custom of the same;

the sinner sinketh in the filthy pleasure of sin, as a horse waltering in mire, the softer it is the more easily he lieth, but when he would rise it will not suffer him to take hold.

Custom of sin more grievous in God's sight than one single sin, which may be excused by the frailty of man's nature.

mynde be fet on bodyly pleasure wherby the foule is fore vexed, & after bothe body & foule consent to *the* same *the* fynne is grete, but in conclusyon yf thaccomplyshment of the same be excercyfed in dede it is made moche more greuouse, for by thought & consent 5
onely the foule is made foule, & by *the* dede bothe body & foule is corrupte, & many tymes two bodyes as by the fynne of fornicacyon. This thyrde degre is figured by *the* thyrde acte of Ionas for as *the* fynner fyrst fyndeth meanes & than doth *the* dede, so Ionas fyrst founde 10
the way & meane to hyre the fhyppes & after entred in to it. As scrypture fayth. Et descendit in eam. He came downe in to the fhyppes. And lyke as many tymes whan a persone hath greuousely offended anone is smyten with thabomynacyon of his fynne all be it he 15
wyl not refrayne by *that* godly monycyon, so anone as Ionas was entred in *the* fhyppes grete tempest arose on *the* see, notwithstandinge he wolde not retourne to londe. The fourth degre in *the* fal of the fynner is *the* custome of *the* same, the more *that* a fynner accustometh hymselfe in fynne *the* more greuouse & deper is his discencyon towarde *the* pyt of hell, all though he perceyue it not, for by lytel and lytel he synketh in to *the* fylthy pleasure of it, euen as an hors *the* softer myre or claye he waltreth hymselfe in *the* more easely he lyeth 25
& enprynteth deper his fymilytude in it, but whan he is about to ryse agayne the softnes of the cley wyll not suffre to take holde wherby he myght be assyfted. The custome of nature is moche lyke, for naturally we must vse mete & drynke in hungre & thurst, & other in lyke 30
wyse as we haue ben customably vsed vnto. This fourth degre is more greuouse in the fyght of god than is one dede or ones doynge of a fynne. Perauenture one offence, trespasse, or fal may be excused bycause *that* a man of hymselfe is so frayle. For it is sayd. Huma- 35
num est cadere. The properte of man is to fall.

Sed *pergere in lapsum & perseuerare diabolicum est.* But to lye longe & contynue in fynne is appropred to the deuyll. Whan the deuyll hath entyfed ony *perfone* to this poynt of *contynuaunce*, he hath than
5 brought hym in a sadde & founde flepe, that scante can awake for *ony callynge or noyfe. This degre of the fynners fall is represented by the fourth acte of Ionas whiche perceyued a grete tempest comynge, all be it he wolde not retourne to londe, but wente downe in to the
10 lowest partes of the fhyppes & there flepte fore, of his fo doynge scrypture fheweth, fayenge. *Descendit in interiora nauis et dormiebat fopore graui.* Ionas descended in to *the* lowe partes of *the* fhyppes there flepte foundly. So after the fynner be comen in to *the* cuf-
15 tome of fynne, gooth downe & in maner flepeth in it. The fyfth in *the* fall of the fynner is whan he reioyseth & maketh bofte of the fynne that he *commytted*, where of very ryght he fholde be afhamed, and fere the paynes of the lawe ordeyned for open fynners. Suche *perfonas*
20 be bothe without fere & fhame. They fhewe openly & many tymes in comyn tauernes to other of lyke difpoficion, theyr ygnominious & fhameful offences makynge grete crackes how wyckedly they haue done with *that*
25 whiche they neuer touched. Thus they make open vaunte of themfelfe to thentent other fholde laude & prayfe theyr wyckednes. Of whome may be spoken *the* fayenge of the prophete Ofee. *Profunde peccauerunt.* They fynne depely, & fo depely that our
30 fauyour compareth that fclauderous fhewynge of theyr wyckednes vnto the fall of hym whiche flyppeth downe to the botome of the see. *Utilius est illi si lapis molaris imponatur circa collum eius et proijciatur in mare.* It fhold be better and more pro-
35 fytable for the fynner yf a myll ftone were hanged aboute his necke & fo cast in to the see, than openly

To continue in sin is 'appropred' to the devil.

The habitual sinner is in so sad and sound a sleep that he can scant awake for any noise.

[* tt iv]

This fourth degre of the sinner's fall is represented by Ionas sleeping sore in the lower parts of the ship.

So the sinner accustomed to sin sleeps soundly in it.

Fifth degre; boasting of sin.

Such persons are without fear and shame;

in common taverns they make great cracks how wickedly they have done with this or that woman, perhaps slandering her whom they never touched; vaunting that others should laud their wickedness.

Such a sinner sins deeply;

it were better for him if a millstone were hanged about his neck and he cast into the sea, than that he should shew his sin by crack- ing.

Jonas was cast into the sea; so [* tt iv, back] boastful sinners are drowned in sin.

Sixth degree of sin; the sinner will defend and impugne against virtue; having long been accustomed to vice and made his vaunt of it, he seeks to cause others to think the same.

Such a man despiseth all 'hol-some monycyons';

he will not suffer the life of wicked folks to be re-proved or the wounds of his soul to be touched;

he is devoured by the devil 'into the lowest parte of his bely,' as Jonas was swallowed by the 'whalle' into the vile part of his 'carkesse.'

fhewe his fynne by bofthyng or crakyng. The fyfth acte of Ionas is corefpondent to this degre whan he was 'caft in to the fee & drowned in the waters. So these grete abhomynable fynners that make bofte of theyr vngracyoufnes be drowned vtterly in fynne, ouer- 5
whelmed with the manyfolde flodes of it. The fyxth degre is whan the fynner wyl defende his errour & impugne ayenft vertue, they haue fo longe vfed & accustomed themfelfe in vycyous lyuyng, fo longe made theyr vaunte of theyr fo doynge, that it femeth to them 10
as no fynne, & by all meanes *that* may be founde, procure & be aboute to caufe al other to thynke the fame. O grete & deedly profoundyte of fynne, whan a man is fallen downe to this degre he despyfeth & vtterly forfaketh all holfome monycyons wherby he myght 15
be brought agayne vnto the ryght waye of good lyfe. Sapiens fayth. *Impius quum in profundum malorum venerit contempnit.* Whan the fynner is fallen in to the depnes of fynne than he despyfeth all holfome remedyes & correccyon for *the* amendment of 20
his fynful lyuyng, he wold haue euery perfone to be of his maner, also wyl not fuffre *the* lyf of wycked folkes to be reprov'd & fpoken ayenft, neyther *the* greuous woundes of his foule to be touched in ony condycyon, the fynner whiche is of this maner the deuyll hath all 25
hole in his poffeffyon & power. Saynt Iohan fheweth *that* our aduerfary *the* deuyll gooth about ferchyng whome he may deuour, but now I fere he nedeth not fo to do, for his purpofe in maner is al redy fulfilled, he hath deuoured & fwallowed many in to *the* lowest 30
parte of his bely. This fyxth degre is well fhewed by the fyxth acte of Ionas whan *the* grete myghty whalle deuoured & fwallowed hym downe in to *the* vyle & lowest parte of his carkeffe. In lyke maner these obftynate & abhomynable fynners be vtterly deuoured 35
& fwallowed downe of our grete enemy *the* deuyll. The

- feuenth degre is to despayre of *the grete mercy of god
 whiche is moost depe, moost peryllous of all other, &
 nexte to the horryble pyt of hell, yf ony creature be
 fallen downe fo depe *that* he despayre it fshall be very
 5 harde for hym to ryfe agayne. Saynt Crifostom fayth. *Desperatio non finit peccatorem post lapsum*
exurgere. Despayre wyl not fuffre a man whan he
 is fallen downe to ryfe agayne, it is lyke a depe pyt
 whose mouth is stopped vp with a grete ston^e fo *that*
 10 no thyng^e may gete out but yf *the* ston^e be remoued,
 the couerynge of this depe pyt desperacyon may not be
 taken away without stronge & stedfast hope in the grete
 mercy of almighty god, of the whiche superhaboundaunt
 mercy we haue fo moche spoken in *the* other pfalmes
 15 before that yf grete plente of scripture were not whiche
 by & by in euery place prayfeth and exalteth this grete
 mercy I fholde be fered left no more coude be spoken
 of it. Than fyth this mercy is neuer voyde but alway
 spoken of in scripture in euery corner it must nedes (as
 20 me semeth) be a grete comferte to all true penytentes. It
 is also approued by fo many perylles & fymilitudes,
 promised *with* fo many affirmacions, and laft hath ben
 fo ofte excercyfed vpon fo many fynners, *that* of a trowth
the fynner is ouer moche obstynate & harde herted
 25 whiche can not meke hymselfe lowly hauynge ful confy-
 dence & stedfast hope in *the* endles mercy of god, he
that can not fynde in his herte to submytte hymselfe by
 this maner is dygested & incorporate in to *the* substaunce
 of *the* deuyll euen as mete whan it is dygested is turned
 30 in to *the* substaunce of flesshe & blode. For amonges all
 fynnes desperacyon is *the* thyng^e *that* moost maketh us
 deuylyffhe & our condycyon lyke to dampned spyrytes,
 for they fshall euer be in despayre, neuer trust to haue
 forgyuenes. But now to our purpose, yf Ionas beyng^e
 35 in *the* whalles bely, destytute & wyde from all helpe of
 ony *creature had not ben focoured by the grete mercy

[* tt v]
 Seventh degree of
 the sinner's fall,
 despair.

St. Chrysostom
 saith :
 despair will not
 suffer the fallen
 to rise again.

It is like a deep
 pit whose mouth
 is stopped up with
 a great stone,
 which stone
 (desperation) can-
 not be taken away
 without hope in
 God's mercy.

This mercy
 (spoken of in
 every corner of
 scripture) a great
 comferte to true
 penitents ;
 it has been so
 approved, pro-
 mised and exer-
 cised, that the
 sinner must be
 overmuch obstin-
 ate who cannot
 meek himself ;

such a desperate
 sinner is digested
 and incorporate
 into the substance
 of the devil.

Desperation
 makes us like
 damned spirits.

If Jonas in the
 'whalles bely'
 had not been
 succoured by
 God's mercy,
 [* tt v, back]

he would have been turned into the whale's nature by digestion, and the residue voided out into the sea;

so the sinner falling from one degree of sin to another, not calling on God for help,

shall be incorporate into the substance of the devil and conveyed 'through his bely' into the pit of hell. But Jonas cried to God and was set again upon earth.

So the sinner may obtain mercy,

if remembering the privy jeopardies he lieth in,

he lifts up the eyen of his soul to God.

It is profitable also for rightwise people ofte to rehearse the verse *De profundis*.

Let him that standeth take heed lest he fall.

[* tt vi]

of our lorde. I beseeche you who coude haue faued hym from turnynge a parte in to *the* whalles nature by dygestyon, & the refydue to haue ben voyded out through his guttes lyke dunge in to the depe see, wherby we may well perceyue that a fynner fallynge downe from 5 one degree of fynne in to an other without he shortly returne to the state of grace amendynge his lyfe, call to almyghty god his maker for helpe, & haue a full trust in that mercyfull lorde fshall at *the* last by despayre be incorporate to the substauce of the deuyll, so fshall be 10 conueyed through his bely & fall downe in to the depe pyt of hell. But Ionas in all his Ieoperdyes cryed to our mercyfull lorde god askynge mercy, whiche anone he obteyned, for by *the* commaundement of god he was delyuered from all perylles & fet agayne vpon the erthe. 15 If a fynner wyl do in lyke maner, almyghty god without doubte fshall fhewe his mercy & clene delyuer hym from all peryll of dampnacyon. It is therefore very necessary for euery fynner dilygently to take hede callynge to remembraunce the peryllous & preuy Ieopardyes 20 he lyeth in, wyfely with a circumspecte mynde to loke vpon the daungers that may fall by the fame, and that done lyfte vp the eyen of his soule to our moost mercyfull lorde god, fayenge. *De profundis clamaui ad te domine: domine exaudi vocem meam.* 25 Blyffed lorde I a fynfull creature call to *the* for helpe. I beseeche *the* here my voyce. It is also profytable for good & ryghtwyfe people ofte to reherse this verse wherby they may auoyde the grete perylles of this wretched worlde, no creature lyuinge is so stedfast & 30 sure but may fal in to these depe daungers of fynne, wherfore faynt Poule admonyffhe vs al fayenge. *Qui fitat videat ne cadat.* He that standeth or elles he *that* is in the ryght waye of good lyuyng, let hym take hede leest he fall or go out of it. For this cause euery 35 ryghtwyfe persone faye. *De profundis clamaui ad te*

domine: domine exaudi vocem meam. Good
 lorde I beyng in trouble and fere of myn enemyes *the*
 worlde, the fleffhe & the deuyll crye to the for helpe,
 here my voyce, delyuer me from theyr daungers.

Lord, hear my
 voice.

5 Thyrde let vs ofte repete this fayd verfe for them *that*
 be in the paynes of purgatory, for whome cryftes chirche
 hath ordeined fpecially this pfalme to be fayd, *the* foules
 beyng in thefe grete paynes abyde euer lokyng for
the grete mercy of god, alfo one droppe of it to fwage

Let us often
 repeat this prayer
 for souls in pur-
 gatory, for whom
 the church has
 ordained fpecially
 this psalm to be
 said:

10 theyr paynes by the helpe of our prayers, therefore as
 hertely as we can let vs all faye this for theyr *comforte*.

De profundis clamaui ad te domine: domine
exaudi vocem meam.

De profundis.

¶ For as moche as this pfalme of our holy faders is
 15 fet in the nombre of penytencyall pfalmes, therefore in
 our begynnyng it is conuenient we fhewe fome reafon
 why it ought fo to be named, & what thyng is in it
 longynge to penaunce. There be .iii. partes of penaunce
 as it is fhewed by dyuynes wherof we haue ofte fpoken

Why this psalm is
 set in the number
 of penitential
 psalms.

20 by dyuers fygures, contrycyon, confeffyon, & fatyffac-
 cyon, notwithftandyng in many places of fcripture
 they be fhewed figuratyuely by the nombre of .iii. as
 it appereth in exodi, the people of Ifraell walked in
 wylderneffe many tymes, but amonge all other fpecyally
 25 is there named the fpace of .iii. dayes, whiche *the* grete
 doctour origine expounyng fheweth *the* miftery of
 the .iii. partes of penaunce to be fignefyed by thofe .iii.

Three parts of
 penance,

contrition, confes-
 sion, satisfaction,

shewed figura-
 tively,
 as 'the grete
 doctour' Origen
 fays, by the three
 days' wandering
 of Israel in the
 book of Exodus,

dayes. Alfo in the ftory of Ionas wherof before we
 haue fomwhat touched is fhewed, that Ionas beyng in
 30 the whalles bely *the* fpace of .iii. dayes cryed to almyghty
 god for his delyueraunce, whiche the thyrde daye was
 herde, delyuered from the deuourynge of that *fame
 grete & horryble beeft or fyffhe that fwallowed him in
 to his bely, and fo fet agayne vpon the erth. Thefe

and by the three
 days spent by
 Jonas in the
 'whalles bely,'
 who was on the
 third day de-
 livered.

[* tt vi, back]

35 .iii. dayes lyke wyfe as we fayd before fignefy the .iii.
 partes of penaunce, wherby fynners be delyuered from

So by the three
 parts of penance
 sinners are
 delivered

from the devil.

David in the beginning of this psalm expresses the three parts of penance;

1 Contrition: *De profundis*;
2 confession: *Domine exaudi.*

3 satisfaction: *Fiant aures.*
Contrition is inward sorrow

and humility from 'the herte rote.'
The heart of man is deep;

God may not expulse the man that crieth from the deepness of the heart.

[* tt vii]

We must have great sorrow which maketh a great noise before our merciful Lord.

the captiuite of the deuyll, from his tyranny, & restored agayn to theyr fyrst lyberte. Our prophete dauid in the begynnynge of this psalme vseth a lyke myftery fyrst expreffynge his petycion vnto god by these wordes. De profundis clamaui ad te domine: domine 5 exaudi vocem meam. Fiant aures tue intendentes in vocem deprecationis mee. In the whiche wordes be expressed the .iii. partes of penaunce. Fyrst he prayeth for contricion sayenge. De profundis clamaui ad te domine. For confeffyon he addeth. 10 Domine exaudi vocem meam. And thyrde for fatiffaccion. Fiant aures tue intendentes in vocem deprecationis mee. Fyrst contrycyon is a grete inward forowe comynge from the very depnes of the herte with mekenes, by a profounde confyderacyon & 15 remembraunce of our fynnes. Truly the depnes of fynne is very grete as it was shewed before. And for that cause we must make depe ferche in our confyence remembrynge the gretenes of euery fynne with grete humylyte comynge from the herte rote. Profundum 20 est cor hominis. The herte of man is depe, who foer cryeth to almyghty god hertely, that is to saye from the depnes of his herte must nedes be herde. God may not expulse or forsake the herte that is so penytent & meke. For our prophete sayth in an other place. 25 Cor contritum & humiliatum deus non despicias. Blyffed lorde thou shalte not despyse a contryte herte. And how may the herte be more contryte & meke as whan of very contrycyon, Mekenes & profounde confyderacyon of our fynnes, we aske mercy & forgyue- 30 nesse of almyghty god. A lytell forowe is not suffycient nor lytell penaunce, but we must haue grete forowe & grete penaunce whiche maketh a grete noyse before our moost mercyfull lord. And the persone that cryeth to god on this wyfe, with grete forowe & penaunce, hath 35 very contrycyon, he may well saye. De profundis

- clamaui ad te *domine*. Lorde I haue cryed to the
 from my very herte rote. But this crye muft be foft
 without noyfe of wordes, it muft be in the fecrete places
 of the herte, no voyce, no founde, in ony wyfe fhewed
 5 outwardly. Contrycyon is none other but an inwarde
 forowe of the mynde fet in *the* preuy place of the herte,
 whiche nedes muft go before confeffyon made by mouth,
 for truly confeffyon without contrycyon had before pro-
 fytyeth very lytell or no thyng. All be it contrycyon
 10 is fecrete within the preuy place of the herte, notwith-
 ftandyng confeffyon muft be made by open wordes,
 manyfyt fhewyng of *the* mynde, expreffyng truly &
 openly euery fynne with the circumftaunce to a preeft,
 all colouryng, faynyng & hydyng of our trefpaffe fet
 15 aparte, whiche can not be done in ony condycyon but
 by fpekyng of wordes, therefore euery penytent in this
 feconde place is taught to afke of almyghty god *that* he
 vouchefaue mercyfully to here & accept his confeffyon
 fayenge. *Domine exaudi vocem meam*. Lorde
 20 here the voyce of my confeffyon. We fayd fatyffaccion
 is the thyrde parte of penaunce, whiche is deuyded into
 other thre partes. Almfedede, faftyng & prayer, amonges
 thefe prayer is the chefe, & in maner all hole fatyffac-
 cyon, this may be fhewed for thre reafons. Fyrft
 25 bycaufe it encludeth the other two almfedede & faft-
 yng. Seconde it is a facrefyce of a more noble thyng
 than any other. And thyrde it is more comyn, more
 lyght, more eafy for ony perfone to do. Prayer in it
 felfe is almfedede, namely whan we praye for fynners
 30 beyng in grete neceffyte and myferye, for by our fo
 doynge we fhewe and excercyfe our fpyrytuall almeffe
 vnto theyr foules, whiche is ferre better than ony bodyly
 almeffe doynge. Prayer alfo yf it come from the herte
 and mynde as it fholde, maketh the body wery, feble,
 35 and fubgete to the foule whiche thyng is fpecyally
 done by faftyng. Now ye may perceyue how prayer

This crye muft be
 foft without noyfe
 of wordes.

Contrycyon a
 sorrow in the
 pryuy place of the
 heart;

confession with-
 out contrycyon
 profiteth little.

Confession muft
 exprefe every fin
 to a preeft,

all colouryng fet
 aparte;
 it cannot be made
 without wordes.

Lord, fays David,
 hear the voyce of
 my confession.
 Satisfaction con-
 fifts of almsdeed,
 fafting and
 prayer; of which
 prayer is chief,
 1 as including
 almsdeed and
 fafting,
 2 as being a
 facrefyce of a
 nobler thing,
 3 as being more
 comyn for any
 perfone to do.

[* tt vii, back]
 1 Prayer is alms-
 deed, namely
 whan we praye for
 fynnners;

it is fpyrytuall
 almeffe vnto their
 foules.

2 Prayer comyng
 from the heart
 maketh the body
 wery and fubget
 to the foule, as
 fafting does.

includeth the other two partes of fatyffaccyon alme-
 dede and fastyng. Seconde we fayd prayer is a facre-
 fyce made of a more excellent, noble, and acceptable
 thyng before god. For whan we dystrybute our
 goodes gyuyng them in almesse to the poore people, a
 facrefyce is made of our worldly substaunce to almyghty
 god. By fastyng we do facrefyce with the substaunce
 of our bodyes, but whan we make our prayers lyftyng
 vp our myndes to almyghty god, a facrefyce is made of
 our foule whiche is moost acceptable in his fyght. 10
 Therefore as moche as the foule is better, more noble &
 acceptable than is the body or ony worldly rycheffe, so
 moche more noble facrefyce prayer muste nedes be than
 is almedede or fastyng. Thyrd we fayd prayer is
 more comyn and eafy for ony persone to doo. Euery 15
 body is not of substaunce in rycheffe to gyue almesse
 vnto the poore, neyther ony persone is so hole and
 stronge of hymfelfe to suffre many longe fastynges, but
 who is so feble and weyke in body that may not at
 somtyme praye? truly none, therefore prayer is more 20
 comyn, more lyght and eafy than is fastyng or almes
 dede. And for as moche as it is chefe amonges the
 other partes of fatyffaccyon, our prophete therefore re-
 membreth and techeth the penytenant specially in this
 thyrd place to aske of god faythfully with true hope 25
 that of his goodnes he gyue hede vnto his prayer.
 Fiant aures tue intendentes in vocem deprecacionis mee. Good lorde I beseeche the gyue hede to
 the voyce of my prayer with the eres of thy pyte &
 mercy. This is the somme of our hole petycyon, that 30
 our blyssed lord of his goodnes vouchefawe to accepte
 our penaunce done with a good wyll also with true
 contrycyon, confessyon, & fatyffaccyon, wherby we
 may be defended and holden vp from the horryble pyt
 of eternall dampnacyon. If almyghty god be so cruell 35
 & vnmercyful that for our offence done ayenst his

2 Prayer is the
 sacrifice of a more
 excellent thing;

not of our worldly
 substance as in
 almesse;

not of the sub-
 stance of our
 bodies as in fast-
 ing;

but of our soul.

3 Prayer is more
 'comyn' and easy
 for all; not only
 for the rich, as
 almesse; nor for
 the 'hole' only
 and strong, as
 fasting.

Therefore David
 bids the penitent
 with true hope
 ask of God that
 He give heed unto
 his prayer.
 [* tt viii]

We pray Him to
 accept our pen-
 ance whereby we
 may be holden up
 from the pit of
 damnation.

If God be so cruel
 that

- goodnes wyll not forgyue & excercyfe his mercy whan we call for it, perauenture we fholde take occafyon to leue our pacyence for his fake, & fo flyppe downe in to *the* eternall paynes of hell, lyke as *the* wyfe man fayth.
- 5 *Ve hijs qui perdiderunt fustinenciam.* Euerlaftynge forowe be to them that haue loft theyr pacyence whiche is onely fusteyned by true fayth & hope in his mercyfull forgyuenes, therefore our prophete teche vs here to put our stedfaft hope & confydence in god &
- 10 with *the* fame comforte our foules, promyfyng alfo *that* he fhall excercyfe his mercy vpon all very contryte & true penytentes, whiche promyfe he fortifyeth by .iij. maner meanes, fyrft by¹ thoccafions *that* fholde caufe vs not to haue forgyuenes. Seconde by the promyfe
- 15 made to euery true penitent, & thyrde by his superhaboundaunt mercy, whiche is euer redy to all that wyll afke it forfakynge theyr fynfull lyfe. Three thynges there be whiche of a lyklyhode fholde caufe almighty god not to forgyue fynners. Fyrft the gretnes
- 20 of theyr fynnes. Seconde his ryghtwyfnes. Thyrde the inftytucyon and ordynaunce of his lawe. But now we fhall fhewe that thefe three can not withftande the forgyuenes of almyghty god, but nedes he muft be mercyfull & forgyue fynners be they neuer fo greuous, namely
- 25 them whiche be penytent & forowfull for theyr myflyuyng. Our wyckednes fhall not withftande yf we wyll be penytent & with a conftaunt mynde amende our lyf. Elles all we were in a peryllous condycyon, for whan ony perfone offendeth ayenft almyghty god,
- 30 yf he were not mercyfull & wyllynge to forgyue his trespaffe, alas all we be in grete Ieopardy of dampnacyon, what fhall we do but fal in to the depe dungeon of dyfpayre. If it were fhewed ones for a trowth that god wolde not forgyue fynners, how myght we kepe
- 35 ourfelfe from dysperacyon, dyfpayre is none other but

He will not forgive when we call for His mercy, we might lose patience and slip down into hell.

Patience only sustained by faith and hope in forgiveness.

David bids us comfort our souls with hope in God,

who will shew mercy on all true penitents;

he fortifies this promise,
1 by the occasions which should cause us not to be forgiven,
2 by God's promise,
3 by God's mercy.

1 Three things seem against forgiveness;

1 the greatness of our sins,
2 God's right-wisenes,
3 God's law.

Yet these cannot withstand God's forgiveness; He must forgive them that be sorrowful for
[* tt viii, back] their misliving. Our wickedness cannot withstand, if we repent and amend our life; else we must all

fall into the deep dungeon of despair.

¹ be 1509, by 1555.

wantynge of very hope & truſt in the forgyuenes of
 almyghty god. If it ſo were *that* god wolde not excer-
 cyfe his mercy, by what meanes myght we ordre our-
 ſelfe not to fall in dyſpayre. But doubtles it is not ſo,
 he is mercyfull and alway redy to forgyue. For now 5
 be innumerable fayntes in heuen, notwithſtandyng
 ſomtyme they greuouſly treſpaſſed brekyng the com-
 maundementes of god, & what creature lyueth that
 neuer offended. The wyſe man aſketh this queſtyon.
 Quis poteſt dicere, mundum eſt cor meum, 10
 purus ſum a peccato. What perſone lyuynge may
 ſaye, my herte is clene, I am without ſynne. Saynt
 Poule ſayth. *Omnes peccauerunt et egerunt*¹
gratia et miſericordia omnipotentis dei. All
 were ſynners (fewe excepte) & neded the grace & mercy 15
 of almyghty god, whiche was graunted & euer ſhall be
 to all that wyll aſke it. This may well be affermed
 defyringe none other example but that we ſpake of
 before, ye herde how meruaylouſly Ionas was delyuered
 by the mercy of god from the depe daungers that he 20
 was in, ye herde alſo of the many grete Leopardyes of
 his lyfe *that* he was in, almoſt deſtytute from hope,
 thought neuer in maner to haue be focoured and ſet
 agayne at lyberte, notwithſtandyng he cryed to our
 mercyfull lorde, & obteyned forgyuenes. Now thou 25
 ſynner what ſoever thou arte (yf any ſuche be in this
 preſence) that for the gretenes of thy ſynne is fallen in
 to dyſpayre. Here now the grete offence of Ionas
 ayenſt our lord god brekyng his commaundement, &
 yet notwithſtandyng by his prayer obteyned forgyue- 30
 nes, it was not denyed but lyberally graunted. Al ye
 knowe ryght well the more gentyly & mekely almyghty
 god deleth with ony perſon, the hyer in degre that he
 ſet hym, yf he breke his commaundementes *the* more
 greuouſ is his offence. Now ſo it is Ionas was called 35

If God would not
 exerciſe His
 mercy, we muſt
 deſpair.
 But He is ready
 to forgive ;
 for there are now
 innumerable
 ſaints in heauen
 who ſometime
 grievouſly tres-
 paſſed.

None can ſay :
 My heart is clean.

All were ſinners
 (few except) and
 neded the grace
 of God, which
 was always
 granted to all
 that aſk it.

So Jonas was
 delivered when
 he cried to our
 merciful Lord.

[* vv i]

Thou ſinner that
 art fallen into
 deſpair,

hear the offence
 of Jonas and the
 forgivenes
 granted upon his
 prayer.

The higher in
 degre God ſets a
 man, the more
 grievouſly does he
 offend if he ſins.

¹ egerūt 1509, egerunt 1555.

- of god to an hie offyce, had auctoryte to speke for an hole comyn welth, it may be called the ftate or degre of apofte, whiche in honour is aboue all the degrees of this worlde, he had alfo *the* fpyryte of prophecy, a
- 5 meruaylous gyfte, very fewe or none be endued with it, the commaundement he had was not by a generall precepte as *the* offyce of byffhoppes & other whiche haue cure of foules is generally gyuen to them, but moche more fpecyally it was attrbyute to hym by peculer
- 10 reuelacyon & the worde of almyghty god. As it is wryten in holy fcripture. *Factum est verbum domini ad Ionam.* Our lorde fayd to Ionas. Truly a grete difference is bytwene the commaundement gyuen by a kynge to ony perfone by name, & the commaunde-
- 15 ment gyuen to an hole multytude indyfferently. Ferthermore the mater the befynes whiche was commaunded hym to do was of no fmall weyght, & alfo he myght haue done it at his eafe. Euery man wyll thynke the mater grete wherby *the* helth and relefe of .xx.c.
- 20 thoufande foules dependeth, fo many was in the cyte of Niniue where vnto he was fente. He neded not to make a grete oracyon to perfwade the peo'ple. Thefe fewe wordes had ben fufficyent for his dyfcharge. *Adhuc quadraginta dies & niniue fubuertetur.*
- 25 within .xl. dayes the cyte of Nynyue fhall be deftroyed, ye fe well the fhewynge of this mater was not fo dyfufe but he myght haue done it on the beft wyfe. Ionas had a vayne & folyffhe eftimacyon regardynge hymfelfe to moche, he thought almyghty god is fo good
- 30 & mercyfull of hymfelfe, that as foone as the people wyl forfake theyr errour & knowlege themfelfe gyilty he wyll doubtles fhewe his mercy on them, & fo fhall I euer after be taken as a lyer & neuer after be gyuen credence to my wordes, for this caufe he fledde, wolde
- 35 not obey the commaundement of god, more regardynge hymfelfe than *the* faluacyon of fo many thoufande

Jonas was called to the state of an apostle, had the spirit of prophecy;

a special commandment was attribute to him by 'peculer' revelation.

Difference between a commandment given to any person by name and to a 'hole' multitude indifferently. The business committed to Jonas
(1) weighty,
(2) easy;
1 on it depended the relief of 2,000,000 souls;
2 he needed not to make a great
[* vv i, back] oration :

'Within 40 days Nynyue shall be destroyed,' these few words had been sufficient for his discharge. Jonas thought: God is so good,

that as soon as the people forsake their errour, He will shew mercy, and I shall be taken as a liar ;

so he fled, disobeying God and regarding himself more than that great city.

foules. All these thynges confydred we may well per-
 ceyue his grete contempte ayenft god & brekyng of
 his lawe, not withftandyng our beft & mercyfull
 lorde whan Ionas in al his grete perylles remembred
 his vnkyndnes done ayenft his maker and called to 5
 hym for mercy, anone he graunted hym forgyuenes.
 If god had kepte in mynde his vnkyndnes, truly he
 had not fo haue ben delyuered, but he of his gentylnes
 toke more hede to his penaunce than to his offences
 done before, whiche gentylnes he fheweth to euery 10
 fynner that wyll forfake his wretched lyfe and afke
 forgyuenes. If almyghty god were not thus benefy-
 cyall and mercyfull, neyther Ionas nor ony other
 creature myght efcape the daunger of fallynge in to
 defpayre. Therefore our prophete fayth. *Si iniquitates* 15
obferuaueris domine: domine quis fufinebit.
 Lorde yf thou bere in mynde our fynnes & wyll not
 forgyue vs, who may kepe hym from defpayre. By
 these we may knowe that our fynnes can not with-
 ftande the grete mercy of god, yf we be penytent. 20
 Now we fhall fhewe that the ryghtwyfnes of god can
 be none obftacle agaynft his mercy. ¶ It is requyred
 bothe of ryght and equyte a recompence to be made for
 a trespaffe or vnkyndnes fhewed to ony perfone or euer
 the offence be vtterly forgyuen. And for *that* caufe a 25
 certayne folempne feeft was inftytute in the olde lawe
 by Moyfes accordyng to goddes commaundement euery
 yere to be celebrate & kepte, which they named the
 feeft of makynge clene and the daye of mercy. In
 that folempne feeft cuftumably was offred vp a certayne 30
 generall facrefyce for the fynnes of all the people. On
 that daye whan that the byffhoppe of theyr lawe had
 halowed certayne quycke beeftes in an out hous of the
 temple. Anone hymfelfe onely arayed with folempne
 apparayle fholde entre in the temple, and go forth to 35
 a place in the fayd temple called Sancta fanctorum,

So great was his
 contempt against
 God,

who yet on his
 repentance anon
 forgave him;

heeding more his
 penance than his
 offences.

If God were not
 thus merciful,

every sinner must
 despair.

Our sins then, if
 we be penitent,
 cannot withstand
 God's mercy;
 [* vv ii]
 nor is His right-
 wiseness an
 obftacle against
 His mercy.
 A recompense
 must be made for
 trespases or euer
 they be forgiven.

Moses appointed
 a yearly feaft of
 making clean and
 day of mercy,
 when a sacrifice
 was offered for the
 sins of all the
 people and the
 bishop went into
 the holy of holies.

takyng with hym parte of the beeftes blode, whiche
 feuen tymes he fholde fprynkle before the fete of god
 whiche they called Propitiatorium, a place of mercy,
 wherwith almyghty god fholde be made more meke
 5 and the fooner excercyfe his mercy vpon the people.
 So for this caufe they named that folempne feeft the
 daye of mercy. All this facrefyce done by the byffhop
 in the olde lawe was onely but a fygure. And as faynt
 Poule wrote vnto the hebrewes a fygnifycacyon or
 10 token of the knowen trouth to come. Therefore cryften
 people fyth our tyme now is the plenteuous tyme of
 grace we may not be in no worfe condycyon than the
 Iewes were. In theyr tyme almyghty god was peafed
 by the meanes of theyr facrefyce. Now moche more
 15 in our dayes where as grace is fuperhaboundaunte, a
 facrefyce fhall be made the whiche is of moche more
 ftrength, more vertue, to purge and vtterly doo awaye
 our fynnes. Also it fhall fooner moue almyghty god
 to excercyfe his mercy vpon vs. Let vs remembre
 20 who is our byffhop, what is our facrefyce, what maner
 blode it is, what is *the* inwarde parte of the temple, &
 to what entent all thefe were ordeyned. The holy
 doctour faynt Poule fheweth them at large in a mer-
 uayllous epyftle wryten to the hebrewes. *Christus*
 25 *affiftens pontifex futurorum bonorum per am-*
plius et perfectius tabernaculum non manu
factum id est non huius creationis neque per
fanguinem hircorum aut vitulorum fed per pro-
prium fanguinem introiuit femel in fancta
 30 *eterna redemptione inuenta.* Cryfte Ihefu is ou
 byffhop, his mooft precyous body is our facrefyce,
 whiche he offred vpon a croffe for *the* redempcyon of
 all *the* worlde. The blode fhedde for our redempcyon
 was not the blode of gotes or calues as in the olde lawe,
 35 it was the very blode mooft innocent of our fauyour
 Ihefu cryft. The temple wherin our byffhop dyde

There he sprin-
 kled blood before
 the propitia-
 torium.

This sacrifice was
 a token of the
 truth to come.

Christians may
 not be in worse
 condition than
 were the Jews,

by whose sacrifice
 God was peased.
 Much more now
 shall He do away
 our sins, who
 have a sacrifice of
 much more virtue.

[* vv ii, back]

Our bishop is
 Christ, our sacri-
 fice His body
 offered upon a
 cross for the
 redemption of
 the world;

the blood shed
 for us was not the
 blood of goats or
 calves, but the
 blood most inno-
 cent of our
 Saviour.

The temple in
 which our Bishop

did sacrifice was
not made by
man's hands ;
He shed His blood
in the face of the
world.
This temple hath
two parts ;

the earth, where
he suffered ;

the holy place,
heaven, in which
He shewed before
His Father's
throne the blood
seven times shed
for sinners.

[* vv iii]
This sacrifice is
offered not yearly,
as the Jews'
manner was, but
every day, hour
and moment.

Every true peni-
tent is part taker
of this sacrifice.

If we sin, we have
an Advocate with
the Father.

facrefyce was not made by mannes hande but onely by
the power of god, he fhedde his precyous blode for our
redempcion in the face of all *the* worlde, whiche is the
temple made onely by the hande of god. This temple
hath two dyuers partes, one is *the* erth wheron we be 5
inhabyte, the other is not yet knowen to vs mortall
creatures. Fyrft he dyde facrefyce in the erth whan
he fuffred his paffyon. After in a newe clothyng or
garment, the vesture of immortalite, & with his owne
precyous blode entred in to *fancta fanctorum*, that is 10
to faye in to heuen where he fhewed his fayd mooft
precyous blode before the trone of his fader whiche he
fhedde for all fynners .vij. tymes. By this holy facre-
fyce almyghty god muft nedes haue pyte & execute his
mercy to al true *penytentes & this facrefyce fhall euer 15
contynue not onely yere by yere as *the* maner was of
Iewes, but also it is dayly offred for our comforte, and
euery houre & moment for our moost ftronge focour,
wherfore faynt Poule fayth. Eterna redemptione
inuenta. By it we be redemed for euer. Euery con- 20
tryte & true penytent perfone not wyllynge to fall
agayne but with a full purpofe contynue in vertuous
lyuyng, is parte taker of this holy facrefyce. As faynt
Iohan fheweth in his fyrft epyftle. Filioli mei hec
fcribo vobis vt non peccetis, fed & fi quis pec- 25
cauerit aduocatum habeamus apud patrem
iefum christum iustum, et ipse est propiciatio
pro peccatis nostris, non *pro nostris tantum* fed
& *totius mundi*. My dere chyl dren in god I wryte
to you gyuyng monyeyon *that* ye abfteyne from fynne, 30
& yf at ony feafon by your owne neclygence ye tref-
paffe ayenft god, call vnto Iefu cryft our aduocate in
heuen vnto the fader whiche offred hymfelfe in facre-
fyce for our fynnes, not onely for ours but also for the
fynnes of all the worlde. All we therefore beyng 35
penytent & forowfull for our offences pafte with a full

- purpose neuer agayne to trespaffe trustyng by the grace of our lorde so to contynue, may trust veryly that by this sacrefyce the body of Ihesu cryst dayly offred for our redempcyon, almyghty god the fader of
- 5 heuen is caused *the* fooner to be meke & fhewe his mercy euer redy to forgyue as soone as we afke forgyuenes. For that fame sayd sacrefyce is *the* very mercyfull remedy for our fynnes. As it foloweth in the fame psalme. *Quoniam apud te propiciatio est.*
- 10 Syth this holy sacrefyce may so spedefully moue the goodnes of almyghty god to mercy, forgyuenes, & is *the* very strength of our penaunce wherby we may make *fatyffacyon* for our greuous trespaffes, who wyll thynke that his ryghtwysnes myght in ony condycyon
- 15 be an obstacle ayenst his mercy. The ordynaunce of his lawe lykewyse can not withstande nor fere vs but euer to haue forgyuenes yf we afke it. Of a trowth the lawe gyuen to the Iewes was very ferefull and cruell, for that cause named the lawe of fere and deth.
- 20 But now all fuche feremonyes, ferefulness, subgeccyons, and cruelte ordeyned for brekyng of it be past and done. As faynt Poule sayth a newe lawe is made and publyfshed whiche is the lawe of lyberte and grace, the lawe of lyfe and mercy. Of the olde lawe gyuen
- 25 by Moyfes faynt Poule wryteth on this maner. *Irritam quis faciens legem moisi sine vlla miseratione duobus aut tribus testibus moritur.* Who so euer dyde breke the lawe of Moyfes wytnesse had of two or thre sholde dye without mercy. Take hede
- 30 how vnmercyfull the lawe of Moyfes was. But what is wryten in Crystes lawe. *Penitentiam agite & appropinquabit regnum celorum.* Do penaunce for your fynnes and ye shall be faued. Beholde, by the lawe of Cryste our fauyour almyghty god wyll be
- 35 meke and excercyse his mercy yf we do penaunce. And bycause euery penytent sholde euer be in surete

Every penitent, who purposes by God's grace never to trespass again, may trust by the sacrifice daily offered for our redemption to receive forgiveness.

As this sacrifice may so speedfully move God to mercy,

[* vv iii, back] who will think that His righteousness can be an obstacle to His mercy? Nor can His law fear us. True, the Jews' law was cruel, a law of death.

But now a new law of grace and life is given.

They who brake Moses' law should die without mercy.

In Christ's law it is written: Do penance for your sins and you shall be saved.

To assure penitents of forgiveness

authority to forgive sins and assoil penitents is given to priests.

Christ said :
Whose sins soever ye forgive here, shall be forgiven in heaven.

[* vv iv]

The penitent, confessing his sins without glose or colour and making recompense, shall be made clean by absolution.

Whoever breaks this gentle law, shall deserve God's indignation.

Let us apply ourselves to do after God's law ;

if at any season we do a trespass, let us not despair,

but stick fast to our Lord, as a post set to a wall, which seems to hold up the wall, by which it is upheld.

of the fame the grete auctoryte to forgyue fynne is lefte¹
here amonges vs in the chyrche of cryfte and the power
of the fame gyuen to preeftes that they by that
auctoryte may affoyle euery true penytent and forgyue
all theyr fynnes whiche is auctoryfed by the wordes 5
wryten in Cryftes lawe. *Quorum remiferitis peccata
remittuntur eis.* Whofe fynnes foeuer ye forgyue
here in this chirche mylytaunt be they neuer fo greuous
the fame fhal be forgyuen in heuen, therefore what foeuer
fynner wyl go with a contryte herte vnto a preeft 10
fhewe to hym all his fynnes *without* glose or colour &
mekely do after his counfeyle in makynge recompence
for his greuous offences fhal be made clene from all
fynne by the vertue of the facrament of abfolucion.²
This is a meke & merciful lawe of our fauyour cryft 15
Ihefu fone to the omnipotent fader of heuen, we may
not in ony condycyon breke this gentyll lawe, for who
foeuer be founde as a transgrefour of it fshall deferue
grete indygnacyon of god, who breketh this lawe of
cryfte, truly they whiche prefume and be more holde 20
to fynne bycaufe the mercy of god is fo prompte &
redy. Let vs all therefore beware for the reuerence of
the dredefull magefte of god, and euer apply our felfe
to do after his mercyfull lawe. For yf we now in this
tyme of grace breke his *commaundementes* our tranf- 25
greflyons be fo moche the more, notwithstandinge yf
at ony feafon for lacke of takynge hede or by our
freylte we do a trespaffe ayenft his goodnes, let vs neuer
defpayre of forgyuenes nor go vtterly away from our
blyffed lorde, but ftycke fast, lene to hym, and holde 30
vp our felfe in truste of his mercyfull forgyuenes lyke
a poftte fet to a walle all though it feme to holde vp
that walle, yet the poftte hath more focoure from fall-
ynge downe by the walle than the walle hath by it,

¹ leest 1509, lefte 1555.

² facrament obfolucion 1509, facrament of abfolucion 1555.

for yf the walle were not, that poſte ſholde ſoone flyppe
to the erth. Lykewyfe yf we wyll lene, cleue, or
ſtycke faſte with a ſtedfaſte mynde and truſte in the
grete mercy of almyghty god in maner as we myght
5 holde hym vp in vs, we ſhall be ſuſteyned & ſupported
in our ſo doyng rather by hym, than may we faye well
this that foloweth. *Et propter legem tuam ſuſtinui*
te domine.

Without the wall
the poſt would
ſoon ſlip.
We alſo if we lean
on God's mercy,

ſhall be ſuſtained
by Him.

10 **H**etherto we haue ſhewed that neyther our fynnes
nor the ryghtwyfnes of god, neyther *the* ordyn-
aunce of his lawe may withſtande, but alway true peny-
tentes ſhall haue forgyuenes. Now in this ſeconde
place we ſhal make demonſtracyon of the ſame by his
owne worde & promyſe in holy ſcrypture. All though
15 we may ſhewe moche for it in ſcrypture, yet this one ſhall
now ſuffyſe. God almyghty promyſed by his prophete
Ezechiel that euery true penytent wyllynge to forfake
his fynfull lyfe ſhoulde haue forgyuenes, & neuer after
his wyckednes to be layd to his charge. Theſe be his
20 wordes. *Conuertimini et agite penitenciam ab*
omnibus iniquitatibus ueſtris et non erit vobis
in ruinam iniquitas. Be ye turned from your fyn-
full lyfe do penaunce for your fynnes & they neuer
after ſhall be imputed to you, ye ſhall neuer be damp-
25 ned. May any fynner be he neuer ſo wycked fall in
deſpayre remembrynge *with* ſtedfaſt hope this generall
promyſe made by almyghty god, what dooth the fynner
drede more than eternall dampnacyon, by whoſe
auctoryte ſhall he ſuffre that payne but onely by *the*
30 auctoryte & commaundement of almyghty god, yf god
commaunde it there is no remedy, no fleyng may
ferue, no focour may than be had, for his commaunde-
ment muſt nedes be obeyed & abyden by, but almyghty
god of his goodnes commaunded rather the contrary,
35 fayenge. *Conuertimini & agite penitenciam. &c.*
Be ye turned from your fynfull lyfe, do penaunce for all

[* vv iv, back]
We have ſeen
that neither our
ſins nor God's
rightwiſeneſſe
nor God's law
prevent the
pardon of peni-
tents.

God promiſes in
ſcripture that

euery true peni-
tent forſaking his
ſins ſhall be for-
giuen.

No ſinner there-
fore need deſpair;
for God the
author of the
promiſe is He by
whoſe authority
ſinners ſuffer
damnation.

He calls on us to
turn from our
ſinful liſe.

your offences, & ye shall neuer be dampned, take hede these be his wordes. Shall we not byleue them, be they not wryten to all fynners, shall we not gyue credence to almyghty god. Truly we must nedes byleue what foener he sayd. *Quia fidelis dominus omnibus* 5
verbis suis. For god is true in all his wordes, let vs therefore trust veryly in his sayenge, & in hope of the fame let vs holde vp ourselfe from fallynge in to the depe dungeon of despayre, that euery one of vs may faye. *Sustinuit anima mea in verbo eius.* My foule is 10
focoured from despayre by stedfast hope & truſte in the promyſe of almyghty god. His grete power dooth moche fortify his promyſe, for yf god were not almyghty euer without chaunge he myght not alwaye kepe his promyſe. We ſe by experyence that the promyſe and 15
purpose of men be dayly and hourly chaunged, ſomtyme for lacke of myght, wantynge of good, & ſomtyme bycauſe *the* lyfe of men is made ſhorter by weykenes of nature *that* they may not perfourme theyr promyſes. It is a comyn prouerbe. *Homo proponit & deus* 20
diſponit. Man purpoſeth & god dyſpoſeth. Truly almyghty god may at his pleaſure turne, & dyſſeuer the purpose & entent of euery perſone hygh or lowe, poore or ryche. He hath ſo moche ſtrength, ſo grete power that no creature may withſtande it. Saynt Poule ſayth. 25
Voluntati¹ eius quis reſiſtit. Who may reſyſt the wyll of god. And in an other place. *Scio cui credidi & certus ſum quia potens eſt depositum meum feruare.* I knowe in whome I haue byleued, & am ſure he is of power to kepe his promyſe *with* me. 30
Not onely ſaynt Poule affermeth this, but alſo all holy ſcripture. It is wryten in the boke of ſapyence. *Reſpicite filij nationes hominum et ſcitate quia nullus ſperauit in domino et confuſus eſt.* All people take hede and knowe for a ſurete that from 35

¹ Voluntate 1509. Voluntati 1555.

Shall we not give credence to God?

[* xx i]
Let us trust in Him that we may not fall into the dungeon of despair.

His power fortifies His promise.

Men's promises are hourly changed for lack of might or shortness of life.

Homo proponit et Deus disponit,

God may change the purpose of high or low, rich or poor.

God is of power to keep His promise;

none ever trusted in Him

the begynnynge of the worlde vnto this *houre neuer creature puttynge his hole trust in our mercyfull lorde god was vtterly confounded. If we fholde trust to haue forgyuenes & obteyne it not, were it not a grete
 5 confufyon to vs, what myght be a greter rebuke or fhamme than to ftande before *the* terryble face of almyghty god, in the prefence of his aungelles & all the hole company of heuen, trustyng to be one of theyr nombre, notwithftandyng Impulsd & casten downe in to
 10 eternall dampnacyon, truly none fo grete confufyon. Alas what fhall we wretches do, what more fhamefull and opprobryous thyng may happen to ony perfone than to be fhamefully confounded in *the* prefence of fo glorious a multytude. O mooft mercyfull lorde, thy
 15 fcripture fheweth neuer creature was confounded that trusted in the. Nullus sperauit¹ in domino & confusus est. No perfone trustyng in god was at ony time confounded. O mooft meke lorde fhall we be fyrft brought to confufyon. Perauenture we be not fo forow-
 20 ful and penitent for our offences as other nacyons were, notwithftandyng our defyre is to be as penytent as they, our wyl is good, we wolde fayne be true penytentes. And yf our forowe & penaunce be not fo grete as they ought to be, blyffed lord thy goodnes may encrease &
 25 make it more. Therefore we mekely befeche the graunte vs true and fufficyent penaunce, wherby we may veryly trust to be *the* chyl dren of faluacyon accordyng to thy promyse. Also that we may haue full confydence in thyn infynyte power by the whiche thou may truly kepe
 30 thy fayd grete promyse, to thentent al we may faye. Sperauit anima mea in domino. The hope and trust of my foule is all hole in our lord, percase some perfone wyll faye. I knowe well god is true & myghty to fulfyll his promyse. Also I doubte not in the per-
 35 fourmyng of the fame. But whan almyghty god hath

[* xx i, back]

and was confounded.

It were a great rebuke to us to stand before the face of God and the angels,

trusting to be of their number, and yet to be impulsed into damnation;

no more opprobrious thing could happen to any one.

None that trusted in God was ever confounded.

If we be not as penitent as other nations were, our will is good,

and God's goodness may increase our sorrow.

Grant us, Lord, sufficient penance, that we may trust in Thy promise and in Thine infinite power.

Percase some may say : I know God is true and mighty to fulfil His promise;

[* xx ii]

¹ sperant 1509. sperans 1555.

but His promise
is kept if He once
forgives ;
He is then dis-
charged.

Such thoughts
come from the
devil and lead to
despair.

In St. Luke we
are taught to for-
give seven times
a day ;

even as oft as our
evenchristian
offends us.
God must needs
be more meek
than man ;

for He only is
good without
spot of malice.

Sinful creatures
forgive ; much
more must the
God of all good-
[* xx ii, back]
ness shew mercy
so oft as we ask
forgiveness.

ones forgyuen a fynner, it is suffycient for obseruyng
his promyse. And yf the fynner fall agayne god is dyf-
charged & no more bounde to forgyue hym. Perchaunce
some man wyll thynke thus in hymselfe, namely
whan our aduerfary *the* deuyll putteth fuche a thought 5
to his mynde, wherby he may the fooner brynge hym
in to despayre, who foeuer thynketh so thynketh falsly,
as we fhall proue. For in *the* gospel of Luke we be
taught to forgyue, not onely one tyme, but as often as
our neyghbour offendeth agaynst vs. Our fauyour fayth. 10
*Si peccauerit in te frater tuus, increpa illum, et
si penitenciam egerit, dimitte¹ illi : & si septies
in die peccauerit in te & septies in die conuer-
sus fuerit ad te dicens penitet me, dimitte illi.*
If thy broder trespaffe ayenst the blame hym charytably, 15
& yf he be fory for his trespaffe forgyue hym. Also yf
he offende .vii. tymes on a daye & as many tymes afke
forgyuenes, soo ofte forgyue hym. By these wordes we
be commaunded to forgyue with all our herte vnfeynedly
as oft as our neyghbour or euencyfthen dooth a trespaffe 20
ayenst vs. Shall god be more meke than man? he
must nedes. Shall man forgyue fooner than almyghty
god? Nay truly. For fyth all mekenes, mercy, pyte,
& all goodnes is speccially in god, who may be so meke
and mercyfull as he is. Our fauyour fayth. *Nemo* 25
bonus nisi deus. No man is good but onely god,
that is to faye, no man is so vtterly pure without dyf-
fymulacyon, without spotte of malyce, as is almyghty
god. In so moche therefore as no creature is *without*
fynne, & yet one wyll forgyue an other. Moche more *the* 30
god of all goodnes *that* is so clene without spotte or
blemyfhe or malyce must excercyfe his mercyfull dede
so ofte as we be penytent & afke forgyuenes, whiche he
promysed fayenge. *Dimitte et dimittetur vobis.*
Forgyue and ye fhall be forgyuen. And in an other 30

¹ dimitto 1509. dimitte 1555.

place. Qua¹ menfura menfi fueritis: remetietur²
 vobis. Euen as ye do to other, fo fhall ye be done to.
 By this ye may fe that they erre moche and go from the
 trouth whiche thynke almyghty god wyll not forgyue
 5 more than ones. For though we fynne neuer fo gre-
 uoufly & ofte, yf at any tyme by penaunce we wyll turne
 agayne to hym, mekely afkyng forgyuenes, it fhall not
 be denyed vs. But of a trouth we muft afke mercy or
 we dye, for by cruell deth the lyght of the daye the
 10 tyme of forgyuenes is vtterly taken awaye from vs.
 And derkenes of the nyght is comen, in the whiche
 noo creature can do that thynge wherby he fhall obtayne
 mercy. Of this fayd nyght our fauyoure fhewed.
 Veniet nox quando nemo potest operari. The
 15 nyghte fhall come whan no man may werke or doo ony
 thynge prouffitable for hymfelfe. Therefore as longe
 as we be lyuyng in this myferable lyfe, that is to faye
 from our natyuyte and firft comynge in to this worlde
 vnto the tyme that we fhall dye, fo longe is the tyme
 20 wherin our penaunce may be acceptable vnto god, and
 truſte veryly to haue forgyuenes. This daye or tyme
 of mercy is parted in .xii. houres as it is fhewed by
 a parable in *the goſpell* of Iohan. If thou that arte
 truly penytenant wyl come at ony of theſe houres, al-
 25 myghty god fhall not forfakethe, whether *thou* come
 early or late, truſt veryly of forgyuenes for *the* afkyng.
 Dyde not the theſe in the houre of his deth obteyne
 mercy as foone as he called for it. Ionas alfo beyng
 in Ieo^operdye of deth. Ezechie in lyke wyſe whome
 30 all phyſycyens Iuged to dye was forgyuen. Nabu-
 godonosor, whiche ofte forfoke & ofte turned agayne
 to hym, dyde not our mercyfull lord forgyue all
 his trefpaffe. The prophete Dauyd in lyke maner
 after he had comytted adultery and manſlaughter,
 35 yet he fell agayne to fynne, was not almyghty god

God will forgive,
 though we ſin
 never ſo griev-
 ouſly and oft, if
 we turn to Him by
 penance.

Cruel death takes
 from us the day,
 the time of for-
 giveneſſe.
 The night when
 no man may work.

Life is the time
 wherein our pen-
 ance may be
 acceptable.
 The time of mercy
 parted into 12
 hours;

at any of theſe
 hours, early or
 late, the penitent
 ſhall be forgiven;

as were the peni-
 tent thief,
 Jonas,

[* xx iii]
 Ezechie,
 Nabugodonosor,

David, after his
 adultery, man-
 ſlaughter and
 later ſins.

¹ Quia 1509. Qua 1555. ² remicietur 1509, 1555.

mercyfull to hym in dede whan mekely he know-
 leged his greuous offences. Who dare now be fo bolde
 to faye that god wyll not forgyue *the* fynner more often
 than ones. It is wryten. In *quacunq̄ue* hora ingem-
 uerit peccator saluus erit. At ony tyme whan *the* 5
 fynner is fory for his offences, he fhall not be dampned.
 Therefore euery houre, erly or late, who foeuer is peny-
 tent in this lyf may trust veryly to be forgyuen of our
 meke lord and mayfter. To the whiche our prophete
 exhorteth vs fayenge. *A custodia matutina vsq̄ue* 10
ad noctem speret israel in domino. Euery true
 penytent trust in our lorde bothe erly & late, that is to
 faye in euery aege from the fyrst houre of our comynge
 in to this worlde vnto the laft whan we fhall dye.
 Euery true penytent may be called Israell, a man feynge 15
 god, trustynge to haue forgyuenes of hym. We now
 may be in a surety that almyghty god fhall be mercy-
 full to all true penytentes. Fyrst bycaufe of his pro-
 myse, feconde for he is almyghty, wherby he may at al
 tymes perfourme *the* fame, thyrde bycaufe he is fo gentyl 20
 & euer redy to forgyue, now laft we fhall shewe *that*
 fame vnable to be spoken of. *Quia apud dominum*
miseriordia. The mercy of god can not be but grete,
 it can neuer be lymyt to ony creature. Euery thyng
that is lytell & lymyt to a certayne tyme or nombre, also 25
 by addycyon or dymynucion * may be made more or lesse,
 lacketh perfeccyon, it must nedes be imperfyte. But all
that is attrIBUTE or spoken of god is perfyte, therefore his
 mercy can not be but grete & infynyte bothe in tyme
 & nombre, whose gretenes hath none ende. As it is 30
 wryten. *Secundum magnitudinem illius ita et*
miseriordia illius cum ipso est. Lyke as his
 power & myght is without ende, fo is his mercy. And
that his power is infynyte ferypture sheweth. *Et*
magnitudinis eius non est finis. The power of god 35
 is intermynable, or without ende. Therefore his mercy

Who dare say
 that God will
 forgive but once?

Early or late
 whoever is peni-
 tent in this life
 may trust to be
 forgiven,

In every age from
 birth to death.

Every penitent
 may be called
 Israel, 'a man
 seeing God.'
 Grounds for trust-
 ing in God's
 mercy:
 1 His promise;
 2 His power;
 3 His gentleness.

God's mercy can-
 not be 'lymyt' to
 any creature.

What is limited
 may by addition
 [* xx iii, back]
 or diminution be
 made more or less;
 it is 'imperfyte.'
 All that is 'attri-
 bute' of God is
 'perfyte,' infinite
 in time and
 number.

His mercy is
 without end,
 as His power is
 interminable.

muft nedes be infynyte, & alwaye one neyther more ne
leffe. As faynt Iames fayth. *Apud deum nulla est*
transmutatio nec viciffitudinis obumbratio.

In God is no
change.

All thyng in god is alwaye one without chaunge.

5 Dauyd in lyke maner fheweth in a pfalme before re-
herfed. *Tu autem idem ipse es.* Blyffed lorde *tho*

arte without mutabylyte, perauenture Dauid ment the
fame in this pfalme, in fo moche he expreffeth no tyme
but fpeketh abfolutely. *Quia apud dominum miseri-*

David expresses
no time, but says
absolutely *apud*
Dominum miseri-
cordia. He says
not the mercy of
God is, was, or
shall be, signify-
ing that it is in-
finite, 'lymyt'
neither to mea-
sure, number, nor
time.

10 *cordia.* Take hede he neyther fayth the mercy of god
is, was, or fhall be, fygnefyenge *that* it is infynyte.

Lyke as his fuperexcellant mercy may not be compre-
hended in mefure ne nombre affemblably it may not be
lymyt to ony certayne tyme. But alway euery houre,

15 euery moment whan *the* fynner is apte to receyue it,
almighty god fhall be redy to graunte his defyre.

Every moment
when the sinner
is apt to receive it,
God is ready to
grant his desire.

Whiche holy fcripture in an other place fayenge.

Quis inuocauit eum et despexit illum? quoniam
pious & misericors est deus & remittet in die

He never despised
creature that
asked forgiveness.

20 *tribulationis peccata.* Almyghty god neuer def-
pyfed crea^ture that asked forgyuenes, for he is fo meke

[* xx iv]

& mercyfull, redy to forgyue whan *the* fynner is contryte
for his fynfull lyfe. O fwete wordes, more fweter than

Words more
sweeter than
honey and sugar ;

25 recognycyon & haue it in experience. Thou neuer
despifed creature *that* asked mercy bycaufe *thou* arte

meke & mercyfull, redy to forgyue them *that* be
forowful for theyr offences. It is not¹ fpoken fo in

spoken in scrip-
ture.

thyn holy fcripture. Is not thy fayenge true, dyde

30 *thou* not make vs of nought. Do we not dayly afke
mercy, fhall we onely be expulfed, of a trouth our

Shall we only be
expulshed? Our
sins are great,
but God's mercy
is greater.

fynnes be grete but thy mercy exceedeth al gretnes &
mefure. Our trespaffes be many but no nombre is of

thy mercy. Our fynnes many tymes be renewed after
35 *thou* haft forgyuen them, notwithstandinge good lord

¹ sic 1509, 1555. Qu. Is it not?

God's mercy is infinite.

A man may have pity (*e. g.* a poor man on prisoners punished with fetters) and yet lack power to help.

But God is most rich, has in His treasure house riches sufficient to redeem the world from the devil's prison;

no corruptible riches, but the blood of the incontaminate Lamb,

[* xx iv, back]

who shed His blood without measure, so that blood and water issued from His heart.

His blood seven times shed :

1 at His circumcision ;

2 in the agony before His passion ;

thy mercy is lymyt to no certayn tyme but euer redy to be receyued by & by of al *that* be penitent. *Quia apud dominum misericordia.* For the mercy of god is infynyte. Many tymes one *perfone* may haue pyte on an other, & yet helpe hym no thyng at al, as thus. 5
 A poore man peraventure gooth into a pryson where he feeth many prysoners fore punysshed with fetters & other engyns, by *that* fyght he is moued with pyte & mercy, notwithstandinge he hath not wherwith to helpe them. If almyghty god were in lyke condycyon, his mercy 10
 fholde lytel *profyte* us. But he is not poore he is moost ryche. In his trefour hous is ryches innumerable, wherwith also he may redeme all *the* worlde from the pryson & captyuyte of the deuyll. The ryches conuenient for this redempcyon is no corruptable golde or 15
 fyluer. As faynt Peter fayth, it is *the* very innocent & precious blode of the incontamynate lambe Ihesu cryft *the* onely fone of *the* fader whiche made & ordred all other thynges in *the* worlde by mesure, weyght, and nombre as scripiture fheweth. *Omnia feci in numero* 20
pondere & mensura. The *phyfycyen* also *com-*maundeth a man to be let blode by a certayne mesure or quantyte. Notwithstandinge our blyffed lorde fhedde his blode so plenteuouly without mesure *that* no droppe was left in his body. And in probacyon of the 25
 fame bothe blode and water yffued from his herte, where as ones fhedyng had ben sufficyent for *the* redempcyon of all fynners (all though they be innumerable) yet he was not so content but *with* his owne wyll suffred to haue it yffue out of his moost precyous body 30
 many mo tymes for our redempcyon. For anone after his byrth in his moost tender aege he was circumcyfed, and the flesshe of his preuy parte cut with a sharpe stone, where his precyous blode flowed out sufficyently for the redempcyon of all fynners. Agayne it was fhedde 35
 before his passyon whan he prayed to his fader on the

mount. At that tyme his manhode was in fo grete
 agony that the fwete yffued out from his face as it had
 ben droppes of blode fallynge downe to the grounde.
 Thyrd whan he was bounde naked to a pyller and
 5 cruelly beten with fcourges agayn he bledde on euery
 fyde. Fourth whan his crowne made of fharpe thornes
 was faft thyrft on his heed, & perced it thugh on euery
 fyde, his blode ranne downe haboundauntly by his heere,
 eyen, forheed, & his chekes. Fyfth whan after the Iewes
 10 had fcourged hym they dyde on his clothes agayne
 which cleued fo fore to his holy body on euery parte
 whan they fholde be done of, his woundes were fo
 renewed *that* the blode yffued out afreffhe as it had
 neuer done fo before. Syxth whan cruelly without
 15 mercy or pyte his mooft tender body fo fore beten was
 lyfte vpon the croffe, there vyolently nayled bothe
 handes and fete with grete and boyftous nayles of yren.
 O inflexyble and meruaylous cruelte of the Iewes, how
 fwyftly came the blo'de out at that tyme from thofe
 20 large and grete woundes. Seuenth whan after all thefe
 his fyde was opened with a fharpe fpere, fo grete a
 wounde was than made that no blode was lefte in ony
 parte of his mooft precyous body in wytnes wherof
 water anone yffued out with blode. Thefe be the ryches,
 25 this is the treafure wherwith *the* raunfom of our re-
 dempcyon was payed, as wel for fynners *that* ben pafte
 and gone out of this worlde as for vs that are now alyue,
 alfo for them whiche be to come, and for all that wyll
 afke mercy and forgyuenes with true penaunce. This
 30 mooft precyous blode was fhedde without mefure, with-
 out nombre, as we reherfed feuen tymes whiche fygne-
 fyeth al tyme to thentent our fynnes be they neuer
 fo grete and many fhal in euery houre, euery moment
 by the vertue of this precyous blode be clenfed, done
 35 away and we to be parte takers of this redempcyon ones
 done, yf at any tyme in this lyfe we come to almighty

3 in the scourging;

4 by the crown of thornes;

5 the clothes cleaved to His body after scourging, so that when they were again taken off, blood issued fresh from the wounds;

6 when hands and feet were nailed with 'boyftous nayles of yren;'

[* xx v]

7 when His side was opened with a spear.

With this treasure our ransom was paid.

Christ's blood was shed seven times to denote all time; for at any moment our sins shall be cleansed thereby,

if we come to God

with true penance.

Bernard and Anselm bear witness that one drop of Christ's blood had been sufficient to redeem many worlds.

With Him is plenteous redemption.

Who then may despair?
Of His gracious volunty He redeemed us.

If the sinner be damned, the fault is all his own.

[* xx v, back]

God withdraweth the rigour of His rightwiseness and coveteth more His mercy to be magnified than His justice.

If a king promised to be venged of his enemies and would not perform it, would not the people say shrewdly behind his back?

A king's word must stand.
God 'thrette' by His prophets to destroy His enemies;
yet took more heed to shew mercy than to His own words.
Many prophets (as Jonas), setting more by their own credence than by the people's salvation, fled.

god with true penaunce afkyng mercy for our offences.

One drop of his blode as faynt Bernarde & faynt Anfelme bereth wytnesse had ben suffycient for *the* redempcyon of all the world, also of many worldes, what may be fayd of all his precyous blode fo ofte fhedde. Shall 5 we not faye our redempcyon is perfourmed to the vttermoft¹, whiche our prophete wytnesseth by these wordes. Et copiosa apud eum redemptio. Therefore fyth *the* mercy of god is fo grete, & our redempcyon fo plenteuous, who may despayre. Namely where we 10 knowe for a trowth that almyghty god of his owne voluntary wyll and gracyous volunty bothe redemed vs and wyll excercyse his mercy whan we do afke it. Soo noo faute is in almyghty god, but onely in *the* fynner yf he be dampned. For of his grete mekenes and 15 haboundaunt mercy he wyll not that ony creature peryfhe, as faynt Peter fayth, but all to be penytent & retourne from theyr fynfull lyf. Almyghty god withdraweth the rygour of his ryghtwyfnes and is alwaye fo redy to forgyue, *that* he coueyteth more his mercy to be 20 magnefyed than the power of his Iustyce. Were it not a grete blemyshe to the power of a kyng, wolde not the people faye fhrewedly behynde his backe, yf he promysed openly to be venged on his enemyes, & in con- 25 clufyon wolde not perfourme it. It is a comyn pro- uerbe. Verbum regis stet oportet. A kynges worde must stande. Our moost myghty lorde in whome is all strength thrette by his prophetes to destroye his enemyes. Notwithstandynge whan he had all fayd, regarded more, toke more hede to fhewe mercy than to 30 his wordes or the wordes of his prophetes. In fo moche many of *the* prophetes settyng more by theyr owne credence than by *the* saluacyon of the people fledde, wolde not fhewe as they were commaunded. The prophete Ionas after our merciful lorde had delyuered hym 35

¹ vttermest 1509. vttermost 1555.

- from many grete perylles (as ye haue herde) was fente
 agayne to the grete cyte of Nyniue to fhewe the people
 it fholde be deftroied within .xl. dayes. whan the
 Niniuetes herde hym faye fo, the kynge with all the
 5 people began to faft. Clothed them in vyle garmentes
 and were gretely penytent for theyr vnkyndneffe
 agaynft almyghty god, as we declared in a pfalme be-
 fore. Almyghty god feynge theyr grete penaunce, had
 mercy on them, withdrewe his yre and wolde not doo
 10 as before he thrette by his prophete Ionas. Beholde
the grete mercy of almyghty god our lorde. Whan
 Ionas vnderftode this, called to remembraunce the .xl.
 dayes almooft gone, perceyued nothyng towards
 accordynge as he dyde threte, thought his credence
 15 fholde neuer after be fet *by amonge the people, was
 fore vexed in hymfelfe that god had fo greuoufly en-
 treated hym & fayd. Good lorde dyde not I fere this
 mater or euer I toke vpon me to fhewe the people thy
 commaundement, & for that caufe I fledde, knowynge
 20 ryght well thou arte fo merciful, meke, pyteous, pacy-
 ent & gentyll of thy felfe, that whan the people call to
 the for mercy thou wyll forgyue theyr offences. Now
 blyffed lorde fyth it fhall be thus I praye the fuffre me
 no lenger to lyue. I defyre to dye mooft of ony thyng.
 25 O grete dyuerfite bytwene the condycyon of god and
 man, loke well vpon the contraryete of theyr mekenesse.
 This mortall man Ionas loued fo moche hymfelfe that
 his thought was more to kepe his credence vndefyled,
 than to fhewe pyte or mercy vpon other. But almighty
 30 god the whiche is immortall fuffred rather his credence
 to be hurte than for to be vnmercyfull vpon the penytent
 people. He made a fhorte anfwere vnto Ionas, and fo
 left hym fayenge. Ionas haft thou a ryghtwyfe caufe to
 be wrothe. After this Ionas defcended & wente downe
 35 a lytel from the cyte, & made hym a fhadowynge place
 for his defence agaynft the radyaunt heet of the fonne

When the king
and people of
Nineveh were
penitent,

God withdrew
His ire and would
not do as He
'thrette.'

Jonas, thinking
that his credence
should never more
be set by,

[* xx vi]

was sorely vexed
and said :

Good Lord, I fled
knowing that
Thou wouldst
forgive the people
calling to Thee ;

suffer me no
longer to live.

Jonas thought
more of keeping
his credence un-
defiled than of
pity :

God suffered His
credence to be
hurt rather than
He would be un-
merciful.

Jonas made for
himself a shadow-
ing place against
the sun's radiant
heat.

God caused an
'yue' tree to
spring up round
Jonas' 'boure.'

Jonas had not
long his solace
of it;
for next night a
worm gnawed
the root asunder,

[* xx vi, back]
and the tree
'wydred.'

Jonas in his
sorrow decrees
with himself to
die,

God asks:
Hast thou a just
cause to be angry?
Thou plantedst
not the 'yue' tree,

yet thou sorrowest
because it is
'wydred' away:

shall not I sorrow
the destruction of
2,000,000 souls
create by Mine
own hands?

So ready is God
to forgive even
the merciless if
they repent.

in the fyde of an hyll, there abydyng to here what
fholde fortune & happen after. Almyghty god feynge
this, wolde gyue hym monycyon of his grete folyffhenes,
caused an yue tree to fprynge vp fodeynly rounde aboute
his boure, wherof Ionas was very gladde and toke grete 5
pleafure by the fame yue tree. But almyghty god
whiche purposed an other thyng to be fhewed by this
dede, wolde not longe fuffre Ionas to haue his pleafure
and folace of it. The nexte nyght than folowyng he
created & made a worme that dyde gnawe the rote 10
afonder of *that* yue tree. And anone as the fonne be-
gan to fhewe the operacyon of 'his heet, it wydred and
dried away. Than Ionas had not fo grete pleafure in
the fodeyne fpryngynge of that tree, but his forowe was
moche more for the deftruccyon of *the* fame. In fo 15
moche he decreed with hymselfe, what for the heet of
the fonne, & for anger fo to dye. Our mercyfull lorde
feynge *that* Ionas was fo fore troubled in his mynde on
a feafon fayd vnto hym. Haft thou yet a Iufte caufe to
be angry. The losse of this yue tree whiche *thou* neuer 20
brought forth to thyn owne labour neyther made it to
growe maketh the forowful, fodeynly it fprange, and
fodeynly it peryffhed. Thou forowest now bycaufe it is
wydred away, mayft thou fo do of equitye, yf the losse
of one yue tree whiche thou neuer made be fo paynfull 25
to *the*, fhall not I forowe *the* deftruccyon of .xx. C. M.
foules create by myn owne handes. So many be in
this cyte, therefore fuffre me to loke vpon *the* faluacyon
of fo many foules, fyth one yue tre was to *the* fo grete
pleafure. O grete mercyful dede of our lorde fhewed 30
vpon his creatures. O ineftymable mekenes. O mercy
fo grete whiche no tongue can exprefse. Be creatures
neuer fo vngentyll, mercyleffe, neuer fo wycked, not-
withftandyng he is fory to fe them periffhe, yf after
theyr grete offences they wyl loke vpon almyghty god 35
agayne by true & herty penaunce, he wyl gladly admytte

them to forgyuenes, also mercyfully he wyll take them
to hym, & make them parte takers of *that* noble re-
dempcyon whiche was perfourmed with the treafure of
the precyous blode of his sone Ihesu cryft accordynge to
5 our prophete fayenge thus. Et ipse redimet ifrael
ex omnibus iniquitatibus eius. He fhall make
euery penytent perfone parte taker of his redempcyon
ones done whan foo euer the fynner wyll dyrecte his
penytent eyen vnto hym, for than the fynner may well
10 be called Israell, a man feynge god, where as afore by
fynne he turned hymfelfe away fro that mooft mercyfull
lorde. ¶ Now let vs conclude this fermon with a
fhorthe reherfall of the fame. All ye that haue herde
what we haue spoken in it I praye you remembre your-
15 felfe by how many degrees, and how perylloufly euery
fynner descendeth, flyppeth downe fodeynly without he
take hede towarde the depe pytte of hell. Therefore
do penaunce in this lyfe as foone as ye may, and befeche
almighty god to accepte your penaunce. Trust veryly
20 (yf ye fo do) neyther your fynnes, in¹ the ryghtwyfneffe
of god, neyther the ordynaunce of his holy lawe fhall
withftande, but ye may euer be in a fuerthy to haue for-
gyueneffe, fyrfte by his promyse, by his grete power
wherby he may obferue the fame, lafte bycaufe he is fo
25 redy to forgyue euery houre and euery moment without
doubte euery fynner b he neuer fo wycked by thefe
grete benefeytes of almighty god may trust veryly to
haue forgyuenes yf he do penaunce, and holde vp hym-
felfe by the grace of god from fallynge downe in to the
30 depe dungeon of despayre, whiche our lorde Ihesu cryfte
graunte vs. Amen.

The noble re-
demption per-
formed with the
treasure of
Christ's blood.

[* xx vii]
Every sinner
directing his
penitent eyen to
God may be called
Israel, 'a man
seeing God.'

Rehearsal of the
sermon.

Remember the
degrees of sinner's
descent;

do penaunce as
soon as you may;
trust that neither
your sins nor
God's rightwise-
ness, nor God's
law, shall with-
stand your
pardon, which is
assured by His
promise, by His
power, by His
mercy.

Jesu keep us from
the deep dungeon
of despair.

¹ sic 1509, 1555. Qu. ne?

[* xx vii, back]

* *Domine exaudi posteri.*¹

Parable of the prodigal son.

He obtained a portion of his father's substance,

went into a region far from his father, living viciously spent his goods,

and put himself in service with a citizen of the country, who set him to keep hogs;

he could not have his full of 'peseu and oke cornes.' At last he thought how his father's least page was served with meat and drink,

while he perished for hunger. He made a covenant with himself to knowledge his misliving and ask his father to take him as his servant.

His father espied him from far, [* xx viii]

kissed him,

made a great feast, and with soft words swaged

Our fauyoure Cryfte Ihesu fhewed in a gofpell of Luke, that a certayne man had two fones, the yongest of them defyred a poreyon of his faders subftaunce, whiche he obeyned and 5 had. After that he wente in to an other regyon ferre from his fader, and there lyuyng vycyoufly fpente the fayd poreyon of his goodes. Whan this subftaunce was after this maner myffpent and gone, fortunéd grete hunger to be in that regyon, than he 10 beyng poore and nedy put hymfelfe in feruyce with a certayne cytezyn of that countre. This cytezyn his mayfter fente hym vnto a vyllage there to kepe hogges, where he was fore vexed with hunger, in fo moche that he coude not haue his fyll of pefen and oke cornes, that 15 before his face dayly the fwyne dyde ete. At the laft remembred hymfelfe inwardly, and the myfery whiche he fuffred, thynkyng agayne on his faders houfholde, how plenteoufly euery feruaunt had, alfo how the leest page in the hous were ferued with mete and drynke, 20 & he in the meane tyme peryffhed in a ftraunge lond for hunger. For this he made couenaunt with hymfelfe fhortly to departe from thens, to go agayne to his fader, knowlegynge his faute & myflyuyng, afkyng forgyuenes, & more ouer praye his fader to take hym 25 onely as his feruaunt, vnworthy to be called his fone from that tyme forwarde. Whan he toke his Iourney retournyng home, it fortunéd fo his fader efpyed hym comyng *afferre*, and anone moued with mercy and faderly pyte went to mete hym. At theyr metyng 30 toke hym aboute the necke and kyffed hym, commaundyng his feruauntes to put vpon hym newe clothes, and make redy a grete feeft. Laft it is fhewed with what foftte wordes this good fader fwaged and

¹ posterioris 1555.

peafed the malycyous indygnacyon of nis eldeft fone,
 that enuyed the forgyuenes of his yonger broder.
 Thefe ben the wordes of our fauyour Cryft in a gofpell,
 fpoken to thentent no man fholde doubte or be ygnor-
 5 *ant*, how grete mercy of our heuenly fader is fhewed
 vnto penytent fynners. This prodygall chylde turn-
 ynge agayne vnto his fader, fygnifyeth *the* penytent
 fynner beynge in a ftraunge regyon ferre from *the* fader
 of heuen, there myfufynge his manyfolde grete bene-
 10 feytes, & at the laft retourned with forowe and pen-
 aunce, afkyng forgyuenes for his offences. Truly all
 we ben chyldren of the heuenly fader, & who fomeuer
 of vs folowe worldly vanytees, ones brought in to the
 vfage of the fame by the inordynate volupty of fynne,
 15 *wit*hout doubte he is than gone in to a ftraunge countre
 ferre from the fader of heuen. Euery fynner by fynne
 gooth away ferre fro god, & the lenger that he *con-*
 tynueth in it, the ferder is his departyng from that
 blyffed lorde. He deftroiyeth the fubftaunce frely
 20 gyuen vnto hym, by myfufynge the gyftes of god, &
 folowyng the fenfuall appetyte of his body. No
 doubte of that perfone is fo fore crucyfied in this lyf
 with infaicyable hunger, whose appetyte is moche de-
 fyrous and fet more & more to vfe the tranfytory plea-
 25 fures of this worlde. Who ben *the* cytezyns of this
 regyon, truly none other but deuylls, whome faynt
 Poule calleth *the* gouernours of this worlde. And
 whan foouer any of vs fall in to fynne, he putteth hym-
 felfe in feruyce with one or other of them. *Than
 30 he as a mayfter fendeth hym in to his village. Euery
 euyl company may be called a vyllage of the deuyll.
 So many vyllages of this regyon ther be, as are euyl
 companyes in it. The fynner is fente to kepe hogges,
 whan his mynde and ftudy is all fet to fatyffye hym-
 35 felfe in the vnclene concupyfcence of the fleffhe. Also
 he coueyteth to haue his bely full of pefen by defpyf-

and peased his
eldest son.

This gofpell shews
God's mercy to
penitents.

The prodigal's
return signifies
the sinner's re-
pentance.

We are all chil-
dren of the
heavenly Father,
and when by the
volupty of sin any
one follows
worldly vanities,
he goes into a
strange country;

the longer he
continues in sin,
the 'ferder' is his
departure from
God;
he destroys his
substance by mis-
using God's gifts;

he is sore crucified
with hunger,
whose appetite is
set to use transi-
tory pleasures.

The citizens of
the far country
are devils,

whom we serve
when we fall into
[* xx viii, back]
sin.

Every evil com-
pany is a village
of the devil;

the sinner keeps
hogs when he
would satisfy
himself in unclean
concupiscence.
He covets to fill
his belly with

pesen when, despising the holy food of celestial doctrine, he desires the unclean pleasures of the body. He returns to himself when, searching his conscience, he remembers God's goodness and his own unkindness.

Perceiving the felicity of God's true servants, he knows his own misery.

He 'dampneth' his error and is raised up by hope of mercy;

comes to his heavenly Father with the steps of his soul and proclaims himself unworthy to be called a son.

God prevents him with His grace,

shews Himself familiarly,

makes him partaker of the slain calf our Saviour.

Four things to be noted in the prodigal and in every penitent.

1 the going away;
2 the manner of his return;
3 what he asks of his father;
4 the reward which he receives.

We shall pray to God that these four points may be declared in this psalm.

ynge of the holy fode of celestyall doctryne, & is defyrous to vse the vnclene pleasures of the body, whiche can not satyffy hym. More ouer he is retourned vnto hymfelfe by makynge an inwarde ferche in his conscience with a due remembraunce of all his offences 5 done, wherby anone he calleth to mynde the goodnes of almyghty god fhewed vnto hym, & his owne vnkyndnes agaynst his lorde and maker. Also he perceyueth the felycyte of them whiche be the true seruantes of god and contrary to that felycyte, he 10 knoweth his owne wretchednes." Thus he dampneth his owne erreure gretely repentyng his grete folyffhenes, & is reyled vp agayne by true hope of goddes mercy. He reyled vp from the fylthynes of synne and cometh towarde the heuenly fader with *the* stepes of 15 his foule proclaymyng hymfelfe synfull & vnkynde, vnworthy to be called his sone, and mekely besechynge to be taken as a seruauant. This moost mercyfull fader our lord god beholdynge his sone comynge aferre, preuenteth hym with his grace, he maketh no taryenge, 20 but shortly gooth to mete him, fhewynge hymfelfe famylyerly, and maketh demonstracyon of a perfyte forgyuenes, bryngeth hym in to his hous, clotheth hym with the garmentes of grace. Maketh hym parte taker of *the* slayne calfe for our redempcyon, our sauyour 25 Iesu cryft. And last he caufeth al his aduerfaryes vtterly to go away fro hym. Foure thynges there be whiche we may well confyder bothe in the prodygall chylde, and also in euery penytent synner. Fyrft the ferre goynge away from his fader. Seconde the maner 30 of his comynge agayne. Thyrde what he fhall afke of his fader. And fourth what rewarde he fhall receyue in conclusyon, whiche foure by goddes helpe fhall be declared by ordre in this penytencyall psalme folowynge. And for this purpose we fhall make our prayers vnto 35 that blyffed lord. Fyrft let vs call to remembraunce

- by what maner, & in what maner wyfe this prodygall chylde came to his fader. No doubte of his comynge agayne was with grete repentaunce & fhame of his fynfull lyuyng, in fo moche he knowynge his owne vnkynd-
 5 neffe and indygnyte had leuer be called a feruaunt than a fone, fayenge. *Non sum dignus vocari filius tuus.* Fader myn offence is fo grete ayenft the, that I am not worthy to be called thy fone. Dere frendes let vs haue the fame affeccyon. Let vs remembre the benefaytes
 10 of god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes, our fynnes, our vnthrifty lyuyng & be affhamed in our abhomynacyons. Let vs be penitent and with true repentaunce faye, we be not worthy to be named the chylde of almyghty god, to whome
 15 we haue made our felfe fo vnlyke by fynne, let vs not name hym our fader with our polluted mouth, but mekely call hym our lorde, fayenge. *Domine exaudi orationem meam.* Lorde here my prayer. Two thynges of a lykelyhode fhold withftande and be
 20 agaynft that fynners be not herde fo foone as they fholde be. Fyrft the trowth of almyghty god, feconde his ryghtwyfnes, his trowth where he thrette fynners to dye eternally, his ryghtwyfnesse wherby he ordeyned a due payne of very ryght for eue'ry fynner accordynge
 25 to his deferuyng. But doubtlesse neyther of thefe may let vs to be herde, but rather they be our helpe & focour wherby our mercyfull lorde fhall gyue audyence vnto vs. Notwithftandyng eternall punyffhement is promyfed to all fynners. But agayne this is trowth, yf
 30 they wyll be returned from theyr fynfull lyuyng, they fhall be receyued vnto grace. And theyr fynnes neuer after fhall be caft in theyr tethe, but muft nedes be true. For almyghty god affermeth the fame. Therefore of a furety bothe eternal payne and alfo forgyuenes be
 35 promyfed vnto fynners, but how, veryly thus. Eternall dampnacyon is promyfed to fuche as wyll not

The returning prodigal,

knowing his own indignity, had 'lever' be called a servant than a son.

Dear friends, let us have the same affection; remembering God's benefits and our unthrifty living,

let us be penitent,

not naming Him Father with polluted mouth, but meekly calling Him Lord. Lord hear my prayer.

Two things seem to withstand forgiveness:

1 God's truth, who 'thrette' sinners to die eternally;
 2 His rightwiseness.

[* yy i, back]

But neither of these may let us to be heard; they are rather our succour.

I God's truth promises punishment to sinners, but also grace to penitents;

their sins shall never be cast in their teeth.

Forgiveness is
promised to
penitents.

God will not call
to mind the sins
of the contrite.

Let us pray that
His words may
be verified on us.

If God's right-
wiseness not to
be feared of
sinners who have
taken on them
the right way of
[* yy ii]
living;

of His justice He
must forgive them
that be confessed
truly and do
penance, as St.
John saith.

Let us ask of Him
to be heard in His
rightwiseness.

returne & be penytent for theyr fynne. And to them
whiche be repentaunt & forowfull for theyr fynnes
with a full purpose neuer after to offende is promyfed
forgyuenes. Almighty god fayth. *Quandocumque*
enim peccator ex corde ingemuerit, omnium 5
iniquitatum eius non recordabor. Whan foo euer
a fynner is very contryte & forowfull for his fynnes, I
fhall neuer after call them to mynde. Therefore let vs
hertely defyre of our mercyfull lorde that he vouchefawe
to here our peticion made *with* a penytent herte to 10
thentent his owne foresayd wordes may be veryfyed on vs.
Auribus percipe obsecrationem meam in veri-
tate tua. Lorde take vp my prayer, mercyfully
accepte it, graunte me forgyuenes of my fynnes lyke as
thou graunted to all true penytent fynners, whiche 15
graunt may neuer be vntrue, it may not be broken in
ony condycyon. Also *the* ryghtwyfnes of god is not
fo gretly to be fered of wretched fynners, namely of
fuche as hath taken vpon them the ryght way of lyuyng,
that is to fay after goddes lawes, & be truly *repentaunt 20
for theyr offences done & pafte, the fayd ryghtwyfnes is
vnto all those rather a grete helpe & focour, for almyghty
god of his fydelyte & Iustyce muft nedes forgyue them
that be confessed truly and with good wyll do penance
for theyr fynnes. Saynt Iohan the euangelyft fayth. 25
Si confiteamur peccata nostra fidelis est deus
et iustus vt remittat nobis peccata nostra et
emundet nos ab omni iniquitate. If we truly
confesse our fynnes and be forowfull for them. Almyghty
god of his fydelyte and ryghtwyfnes is of power and 30
wyll to forgyue vs and at his pleafure may purge vs
from all our iniquyte, for this caufe let vs instauntly
afke of hym to be herde in this¹ ryghtwyfnes, fayenge.
Exaudi me in tua iusticia. Lorde here me gracy-
oufly lyke as thou arte true and ryghtwyfe of thy pro- 35

¹ sic 1509, 1555. Qu. his?

myfe. Ferther, peraventure we fhall gyue accompte
of his fubftance receyued of our blyffed lorde whiche
we haue fpente and deftroied lyuynge after the vnlaw-
full fenfualyte of our bodyes, lyke as the prodygall
5 chylde vfed hymfelfe. O whiche of vs can faye but
he hath receyued of almyghty god many grete bene-
faytes and gyftes, bothe in foule and body with other.
But fyrft let vs remembre the grete benefaytes of
almyghty god in thynges concernynge the body as a
10 focour, without the whiche it coude not lyue. How
many true & faythfull feruautes of god be there in
the worlde the whiche lacke brede wherby they myght
repreffe theyr hunger. Drynke for to ftancke theyr
thurft. Clothes for to couer theyr nakedneffe. Fyre
15 for to afwage theyr grete colde. Beddes to refrefhe
theyr wery lymmes. How many alfo want lyberte
beynge in prifons fore bounde, peraventure *with
chaynes of yren, harde it is to nombre them. But
contrary wyfe (loued be god) we be not fo hardly be-
20 ftadde, we neyther lacke meet, drynke, clothes, fyre,
bedde, nor lyberte, but in euery nede al thefe be
haboundauntly redy for vs at hande. To afwage our
hunger we haue grete plente of delycate metes.
Agaynft thurft we haue dyuers kyndes of drynkes.
25 To couer our nakednes, dyuers apparayles. Agaynft
the bytter colde ftormes, fewell at the ful to make fyre.
And fo ofte as¹ our pleafure is to lye downe & reft vs,
we haue a fofte bedde well decked *with* goodly couer-
ynges, we haue lyberte to go where we wyll, eyther on
30 hors backe or on fote, we be neyther teyed by the
handes ne fete. Suche as are ftreyghtly kepte in
pryfon, fet in a ftynkyng derke dungeon, bounde *with*
fettters of yren and for lacke of meet lyke to dye for
hunger, naked without clothes, in the fharpe colde
35 wynter no fyre to focour them. Thefe perfones haue

We must give
account of our
fubftance fpent
in unlawful
fenfuality.

We have all
received great
benefits in foul
and body.

Many true
feruants of God
lack bread to
repreff their
hunger, drink to
ftanck their
thurft,
clothes, fire, beds.

Many are in
prifons fore
bounde
[* yy ii, back]
bound.

We (loued be God)
be not fo hardly
ftadde;

to affwage hunger
we haue delicate
metes;

we haue diuers
drynkes and ap-
parayles,

'fewell' at the
full;

a fofte bed well
decked with
goodly coverings;
liberty to go
where we will.

Prifoners in a
ftynkyng derke
dungeon,

hungry, naked,
cold, fettered,

¹ of 1509. as 1555.

know how pleasant these said benefits be.

Many lack arms, feet and other 'futures' of their bodies;

many sometime wellfavoured be deprived of their beauty.

Many lie in streets full of carbuncles and other incurable botches; many are crucified by aches.

Blind, deaf and dumb.
[* y y iii]

Men vexed with the 'frenfhe pockes,' lying by the high ways almost rotten above ground.

Such men prize soundness of body.

Gifts to the soul.

Many creatures want reason, memory, free will.

Many men want the good use of these gifts.

Some wits are too dull to perceive;

some minds too 'slypper' to remember for an hour;
some wills crooked, froward, intractable.

good cause why to knowe how grete and pleasaunt these fayd benefaytes be. Let vs now speke of the goodnes longynge vnto the body as membres vnto the same, how many lacke theyr armes, fete, handes, & other fetures of theyr bodyes, & how many haue theyr armes 5 broken, elles the fleffhe eten awaye with dyuers fores & infyrmytees, how many be depryued fro theyr beaute whiche fomtyme were well faouered of face, and wel proporcyoned in euery party of theyr bodyes. How many lye in ftretes & hye wayes full of carbuncles & 10 other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde, how many be crucyfyed in maner by intollerable aches of bones & Ioyntes with many other infyrmytees. And how many I praye you be blynde, defe, and dombe. Suche as are troubled in 15 this maner with these incommoditytees reherfed, vn'derftande perfytely the commoditytees wherwith we be endued. Befyde these *the* whiche be vexed with *the* frenfhe pockes, poore, and nedy, lyenge by the hye wayes ftynkynge and almoost rotten aboue the grounde, 20 hauynge intollerable ache in theyr bones, perceyue how moche we be bounde to our blyffed lorde for his manyfolde grete benefaytes gyuen vnto vs. Laft the goodly and prouffyttable gyftes gyuen vnto *the* foule be many, and moche to be made of. We se innumerable 25 creatures that wante reafon, memory, & lyberte of wyll, whiche thre be partes of the ymage of god, wherwith the foule of man is made noble. We se also many that haue these gyftes, notwithstandinge they wante the good vse of them, as thus, they neyther can speke nor 30 do any thyng in a conuenient ordre. Some there be whose wytte is so dull *that* in no maner they can not perceyue a thyng taught vnto them. Many haue so flypper a mynde that can not kepe in memory a thyng fhewed vnto them by *the* fpace of an houre. The wyll 35 of some is so croked, so frowarde, so intractable that in

what company fo euer they be, it is greuouſ and tedyouſ
 vnto them. I fpake not yet of folyffheneffe, imprudent
 affeeyons & other vyces whiche doubtles be grete in-
 commodytees vnto vs, & theyr contraryes are meruay-
 5 lous grete benefaytes. How grete benefaytes they be,
 is perceyued by the natyfe folyffheneſſe of *the* ſole
 whome dayly we beholde whiche ſholde be in wors
 condycyon than ony vnreaſonable beaſt yf he myght
 haue his owne wyll. Ferther. Of whome had we the
 10 benefaytes, who gaue them vnto vs, truly our mooft
 louynge fader almyghty god. It was our fortune to
 haue this goodly porcyon of ſubſtaunce, theſe ryche
 treaſures whiche perauenture many of vs hath ſpent
 and deſtroyed vnproffytably, not alwaye to the hon-
 15 oure and pleaſure of our blyſſed lorde, but contrary
 wyfe rather to his fhame and rebuke, ſoo moche as
 lyeth in vs. Alas what ſhall we do, how ſhall we be-
 haue our ſelfe whan our fader and lorde ſhall afke
 accompte at the dredefull daye of his ſtrayte Iugement
 20 how we haue ordred our porcyon of ſubſtaunce, euery
 man accordynge to his recepte. Therefore lette vs come
 before our fayd fader by true confeſſyon and penaunce
 for our fynnes callynge our ſelfe vnworthy to be named
 his chyldren, wolde god we myght be his true ſeruauntes
 25 and not come in to that Iugement with hym, let vs faye.
Non intres in iudicium cum ſeruo tuo. Blyſſed
 lorde gyue vs grace in this lyfe ſo to ſpende the porcyon
 of ſubſtaunce whiche we receyued of thy goodneſſe, that
 at the ferefull daye of dome where vnto all we ſhall be
 30 cyted, thou laye noo thyng vnto our charges, wherby
 we ſholde vtterly be condempned and put out from thy
 blyſſed company. For yf it be thy wyll to call vs vnto
 that ſtreyte examynacyon, truly neyther we nor ony
 other perſone may eſcape without condempnacyon, for
 35 all be fynners, none can excuſe hymſelfe, and faye he
 hath not offended thy goodneſſe. Saynt Iohan fayth.

The native fooliſhneſſe of the fool; if he might haue his own will, he ſhould be in worſe condition than brutes.

All benefits come from God.

Many of us haue ſpent our portion [* yy iii, back] unprofitably, not to God's honour, but rather to His rebuke.

How ſhall we give account at the judgement day,

how we haue ordered our ſubſtance?

Let us now by confeſſion and penaunce come to our Father, calling ourſelves unworthy to be named His children.

Enter not into judgement with Thy ſervant; may we ſo ſpend our portion,

that when cited to the day of doom nothing be laid to our charge;

for we are all ſinners without excuſe.

Si dixerimus quia non peccauimus : mendacem illum facimus. If we faye that we haue not fynned we make our fauyoure Cryfte a lyer whiche taught vs to praye vnto the fader by thefe wordes. Dimitte nobis debita noſtra. Blyſſed lorde forgyue vs our dettes. Whiche be our dettes? Truly our fynnes, wherfore we ſhall endure and ſuffre without ony doubt eternall dampnacyon yf that they be not forgyuen or euer we departe out of this worlde. *No man may excuſe hym but he is bounde in theſe dettes, that is to ſaye in fynnes. For yf ony man can ſaye the contrary than our fauyour taught vs not right whan he ſhewed that we ſholde afke pardon, forgyuenes, and releaſe of all our fynnes. Iob that was bothe good and ryghtwyfe ſayd. Si iuſtificare me voluero¹ : os meum condempnabit me. If I wolde iuſtyfy myn owne ſelfe, my wordes ſhall condempne me. For this cauſe who may thynke hymſelfe able and worthy to come in to Iugement with almyghty god, for yf faynt Iohan the electe virgyn & pertyculerly beloued chylde of our blyſſed lorde was not clene without euery ſpote of ſynne. If alſo the good lyuer Iob ſholde be condempned in that ſtrayte Iugement, moche more we than ſhall be ſtraytely Iuſtyfyed. Therefore let vs all praye affectually in ſo moche his derely beloued children be they neuer ſo good are not ſufficyently able for to pleade with hym in Iugement, that he vouchefaue not to call vs ſcante able to be his ſeruantes vnto the ſtreightnes of it. Quia non iuſtificabitur in conſpectu tuo omnis² viuens. Blyſſed lorde god deale not ſtreytely with me in thy ferefull Iugement & dome to come, for no creature lyuynge of his owne merytes ſhall be able to come afore thy fyght. Moreouer let vs knowlege and confeſſe to our grete ſhame vnto what vngracyous cytezyn we haue put our ſelfe in ſeruyce in the regyon

If we ſay we haue no ſin, we make Chriſt a liar, who bad us pray : Forgive us our debts, i.e. our ſins,

which muſt be forgiven before death, or we ſhall be damned.

[* yy lv]

The rightwiſe Job ſaid : If I would juſtify myſelf, my words condemn me.

St John the elect virgyn was not ſinleſſe.

If Job ſhould be condemned in that ſtrait judgement, how much more we. Let us then pray that, as God's children cannot plead with Him in judgement, we who are ſcant able to be His ſervants, may not be called to the 'ſtreightnes' of it.

No creature living of his own merits can come afore God's ſight. We have taken ſervice with an ungracyous citizen of the far country.

¹ uoluerē 1509, uoluerō 1555.

² omnes 1509, omnis 1555.

- & countre fo ferre from our heuenly fader almyghty
 god. Who fomeuer is the true and faythfull feruaunt
 of god as we all ought & fholde be, his conuerfacyon
 is in heuen with the fader of heuen and the heuenly
 5 cytezyns there beyng in Ioye. He is alfo exempte fro
 *the regyon of this worlde, wherof the deuyll is prynce
 & chefe capytayne. Cryft our fauyour called *the* deuyll
 prynce of this worlde, fayenge. *Princeps huius*
mundi. And faynt Poule calleth deuylls the rulers
 10 & gouernours of fynful foules, he that foloweth the
 vanytees of it gooth into a ferre regyon away from
 god, myfufyng the goodly and prouffitable gyftes of
 that blyffed lorde. He is alfo troubled with infacyable
 hunger, for the more that his appetyte is fet to gete
 15 worldly goodes & pleafures, the greter is his defyre to
 encreafe the fame, in fo moche he hath put hymfelfe in
 feruyce to one of thefe cytezyns, that is to faye to a
 deuyll the whiche promyfeth hym many thynges, but
 all be falfe, vayne, & peryllous, wherby he is aboute to
 20 deuoure *the* foule. Our wyttes be fet to gete worldly
 delectacyons, & the fleffhe is fixxed in the fame purpofe,
 fo in *the* meane feafon *the* fely foule dooth peryffhe.
 No man wyll call this cytezyn the deuyll but a cruell
 enemy. In the goppell he is fo named, where is fayd.
 25 *Inimicus homo venit: et superfeminavit ziz-*
anzia. He hath his name not without a caufe, for
 euer he is purfuyng to deftroie the foule whiche is
 mooft dere & precyous vnto a man aboue all thynges.
 We therfore that be vexed with lyke perfecucyons
 30 may fay. *Quia perfecutus eft inimicus animam*
meam. The deuyll our cruell enemy dayly purfueth
 to deftroie our foules. Befyde this he hath fente vs
 in to his vyllage, there to kepe hogges. The deuyll
 putteth euery fynner in to that vyle offyce, whiche is
 35 his feruaunt & fo wyll contynue, what may better be
 vnderftande by thunclennes of hogges or fwyne than

God's servants
 have their con-
 versation in
 heaven,

and are exempt
 from the devil's
 [* yy iv, back]
 service, who is
 prince of this
 world.

He who follows
 the world goes far
 from God, misus-
 ing His gifts;

he is troubled
 with insatiable
 hunger, for the
 appetite for
 worldly goods
 and pleasures is
 never content;
 he puts himself
 in service to a
 devil,
 who (to devour
 the soul) makes
 many vain
 promises.
 Our wits and our
 flesh are set on
 worldly delecta-
 tions and our soul
 perishes.

The devil an
 enemy;

for he pursues
 what is most
 precious to a man,
 the soul.

He sends us into
 his village to keep
 hogs;

[* zz 1]
i.e. to serve the
 filthy appetite of
 the flesh.
 Sensualists more
 truly swine than
 are hogs walter-
 ing in mire.

The sinner is like
 a sow 'soused in
 dyrte.'

We Christians,
 made like the
 image of God,
 redeemed with
 Christ's blood,
 inheritors of
 heaven, have for-
 saken our Father
 and chosen His
 adversary as our
 lord,

who sets us to
 keep swine (to
 follow the insati-
 ate lusts of the
 flesh).

O miserable
 'vylet'!

Let us busily ask
 our Father's help
 saying:

The devil hath
 'humyled' my
 life, hath set me
 in a vile office,

and taken away
 the light of doing
 good works,
 overcovering me
 with darkness
 (worldly concu-
 piscence) so that I
 forget my heav-
 enly Father and my
 soul's health,
 like mad people
 more dead than
 alive.

They that are
 enlumyned with
 grace live and
 please God.

They that lack
 grace are spirit-
 [* zz i, back]
 ually dead,

the fylthy appetyte of *the* fleffhe. Those mooft 'vn-
 clene fynners whose affeccyon is fet in fleffhely pleafures
 ought of a more congruence to be called fwyne than
 the hogges whiche dayly walter themfelfe in myre and
 claye. Wherefore faynt Peter fayth. *Sus lota in* 5
volatubro luti. The fynner is lyke vnto a fowe
 fowfed in dyrte & myre. O we cryften people whose
 lyfe is made fo vyle by vyces, what condycyon be we
 in whiche are made lyke vnto the ymage of god, redemed
 with the mooft precyous blode of cryft, right enheryt- 10
 ours of heuen. Notwithftandyng we haue forsaken
 our mooft louynge fader, and chofen a lorde mooft vn-
 gracyous and cruell aduerfary vnto hym. This aduer-
 fary fetteth vs in *the* offyce of kepyng fwyne, that is
 to faye in folowyng the lybydynous appetyte of *the* 15
 fleffhe vnable to be facyate. O myferable vylet. O
 how deteftable condycyon be we in. Let vs therfore
 crye vnto our mercyfull fader, befyly afke his helpe
 and fhewe our myfery vnto hym fayenge. *Humiliauit*
in terra vitam meam. This enemy the deuyll hath 20
 humyled my lyfe, hath fet me in a vyle offyce folow-
 yng worldly pleafures and the fylthy defyres of the
 fleffhe. The deuyll our aduerfary is not onely content
 to fet vs in this lowe and vyle offyce, but alfo he hath
 taken away the lyght of doynge good werkes, and 25
 ouercouered vs with derkenes, that is to faye with
 worldly concupifcence, fo by his meanes we be made
 oblyuyous of our heuenly fader and his manyfolde
 benefaytes, forgetyng our felfe, not regardyng *the*
 helth of our foules, in maner as madde people, more 30
 lyke deed than alyue. For all fuche as ben enlumyned
 with grace are alyue, & haue vnderftandyng to ordre
 themfelfe in *the* pleafure of god. But al other that
 lacke grace be deed fpyrytually, whose 'myndes be
 alwaye fet to fulfyll theyr beeftly lyfe, and nouryffhe 35
 theyr wyttes with vayne delectacyons, meruayloufly

- blinded by the deuylles and rulers of this regyon the
 worlde, whiche many tymes in holy scrypture is named
 the regyon of dethe. Saynt Poule faythe. *Tenebris
 obscuratum habentes intellectum: alienati a*
 5 *vita dei.* Suche maner people as foloweth the plea-
 fures of this worlde be in derkenesse, hauynge an
 obfcure vnderstandynge, & alyenate fro that lyfe of
 almyghty god, for this let vs adde vnto our complaynt
 that foloweth. *Collocauit me in obscuris ficut*
 10 *mortuos feculi.* Our aduerfary the deuyll hath fet
 vs in the derkenes of vyces, taken awaye our good
 vnderstandynge, and made vs as deed without grace.
 Hytherto we haue fhewed of the fynners ferre goynge
 awaye from god. Now let vs here of his retournynge
 15 agayne. Be the fynner neuer fo moche blinded with
 the deceytes of the deuyll, notwithstandynge some
 sparke remayneth in the foule that can not lyghtly be
 extyncte and quenched, as moche to faye, the superyoure
 porcyon of *the* foule whiche alway ftryueth agaynst
 20 fynne. Also it entyfeth the body fo moche as it may
 to do good yf we be dyspofed for to here it, and for to
 do thereafter. But many perfones there be the whiche
 gyue more attendaunce to other vayne thynges, wher-
 with they are befyly occupied, and forgete themfelfe.
 25 Suche maner of people ben rather present with thofe
 tranfytory thynges than with themfelfe. Saynt Auguftyn
 fayth. The mynde & thought of man is more where he
 loueth than with hymfelfe, wolde god thefe maner dyf-
 pofed people *wolde at the laft retourne, here, fe, and
 30 make due ferche what is done in theyr confcyences,
 lyke as we haue fhewed of this prodygall chyld,
 whiche after his offence came agayne to hymfelfe, &
 knewe all his myferyes, wolde god euery one of vs were
 in wyll to remembre the trouble of his owne foule, the
 35 whiche the inwarde confcyence dooth fuffre, to thentent
 all we myght faye with the prophete that foloweth.

blinded by the
 devils.
 This world the
 region of death.
 Seekers of this
 world's pleasure
 are in darkness,

alienate from the
 life of God.

The devil sets us
 in the darkness
 of vices and
 makes us dead
 without grace.

The sinner's
 return.
 However the sin-
 ner may be
 blinded,
 some spark re-
 mains in the soul
 that cannot
 lightly be ex-
 tinct; the superior
 portion of the
 soul enticeth the
 body to do good.

Yet many persons,
 attending to vain
 things, forget
 themselves, are
 absent from them-
 selves and present
 with those things.

St Augustine
 saith:
 Man's mind is
 rather where he
 loveth than with
 himself.

[* zz ii]
 O that such men
 would return and
 search their
 consciences,
 and like the pro-
 digal child know
 all their miseries.

The remembrance
of sin the first
step of conver-
sion.

Remembrance
leads the sinner
to repentance if
he remembers
whom he has
forsaken,
into whose danger
he has fallen,
the greatness of
his loss, the
unprofitableness
of his gain. He
has forsaken no
man nor angel,
but the Creator
most mighty,
most liberal,
fairest and best;

who is to be loved
best for His inen-
arrable goodness,
though He had
done nothing for
us;
but He has indeed
given His Son to
death for our
redemption.
[* zz ii, back]

For this loving
Father the sinner
has followed the
devil, author of
all sins and
mischief;

and has won dis-
honesty and
great filthiness
of the soul with
damnation;

has lost eternal
life and joys.

Anxiatus est super me spiritus meus. I knowe
veryly by the ferche made in my confeyence how
greuously I haue trespassed agaynst my lorde god,
wherewith my foule is fore greued. This remembraunce
doubtles is begynnyng of the fynners true conuerfacyon 5
to almyghty god. For of a trouth whan he calleth to
mynde (as we haue fhewed) his myferable errours
wherin he hath be wrapped by contynuaunce in the
fame a longe tyme, and that remembraunce contynually
had, can not but gretely repent his owne folyffhenes, 10
namely yf he remembre whome he hath forsaken, and
in to whose daunger he is fallen. Also call to mynde
his losse how grete it is, & how moche vnprofytable is
his wynnynge, he hath not forsaken aungell, man, or
ony other creature, whome than? truly almyghty god 15
the maker of all creatures, whiche also create euery
thyng of nought and is mooft myghty, mooft lyberall,
best, & mooft fayre. This blyffed lorde is to be set by
aboue al thyng, he is to be loued best, for his inenar-
rable goodnes, all though he had neuer done more for 20
vs. But aboue¹ these he maketh hymselfe our fader.
Qui proprio et naturali filio non pepercit:
fed pro nobis omnibus morti tradidit illum.
Whiche also for grete loue spared *not his owne
naturall sone, but gaue hym to suffre deth for *the* re- 25
dempeyon of vs all. The fynner hath forsaken this
mooft kynde & louynge fader folowynge the deuyll
mooft cruell enemy to all mankynde, also mooft ferefull,
mooft enuyous, auctour of all fynnes and myschefe,
what profyte hath the fynner gotten by his longe con- 30
tynuaunce in wyckednes, truly no thyng elles but
dyfhoneste & grete fylthynes of the foule *with* eternal
dampnacyon, out of the whiche he fhall neuer be de-
lyuered without amendement in this lyfe. He hath
befyde these loft eternall lyfe & Ioyes euerlastyng. 35

¹ aboute 1509, aboute 1555.

- O wretched fynners. If ony of vs had loft a grete
 fomme of money, condempned to haue his heed ftryken
 of, yf he eyther were fallen in to the daunger of his
 mooft cruell enemy, loft his beft louynge frende, wold
 5 he not forowe moche, fholde he not be fore vexed in
 his mynde, yes of a lykelyhode. Therefore let vs
 retourne to our confcyence there to here thefe fayd
 domages, *that* we may wayle and forowe with true
 penaunce fayenge vnto our fader of heuen. In me tur-
 10 *batum est cor meum.* Blyffed lorde my herte is
 fore troubled, my wyfdome is *confufed*, I am fory &
 penytent for my trefpaffe done ayenft thy goodnes, for
 as moche as a man may take to grete forowe, and by
 his doynge perchaunce fall in to desperacyon, therefore
 15 a remedy muft be had, whiche is *the* remembraunce of
 good hope and truſte of forgyuenes. And this fhall
 foone be done, yf we call to mynde how grete the
 mercy is of our heuenly fader. Doubtles mankynde
that is fo croked & prone to fynne muft of very ryght
 20 be brought vnto a fere & drede by the greuouſe punyſh-
 ment of god, lyke as the cuſtome & vſage was in the
 tyme of the olde lawe, for than who fo euer dyde breke
 the lawe, two or thre wytnesſes teſtyfyenge the fame
 was anone Iuged to dye without mercy or forgyuenes.
 25 Notwithſtandyng our mooft mercyfull lorde coude not
 but excercyſe his mercy in *that* fame cruel ſeaſon, for
 many tymes by his prophetes he promyſed forgyuenes
 to all true penytent fynners. It is wryten in Ieremye.
Tu fornicata es cum amatoribus multis : tamen
 30 *reuertere ad me et ego ſuſcipiam te.* Thou fyn-
 full perfone haſt offended many tymes folowyng the
 vnlawfull deſyres of thy body, yet turne agayne to me
 & I ſhal receyue the. O merciful fayenge of our
 blyffed lorde. In an other place it is wryten alſo.
 35 *Si penitenciam egerit gens iſta a malo ſuo :*
agam & ego penitenciam ſuper malo quod

If any of us had
 loſt a great ſum
 of money, or were
 condemned to
 loſe his head,
 or had fallen into
 the danger of his
 worſt enemy,
 or loſt his beſt
 friend, he wold
 be ſore vexed.
 Let us return to
 our conſciences,
 to hear theſe ſaid
 'domages,' and
 ſorrow with true
 penance, ſaying :
 My heart is ſore
 troubled.

To avoid despera-
 tion, let us alſo
 have good hope of
 forgiveness,

calling to mind
 God's great
 mercy.
 Mankind, crooked
 and prone to ſin,
 muſt be brought
 to fear by God's
 puniſhment ;

as under the old
 law offenders
 [* zz iii]
 were judged to
 die.

Yet even then God
 by His prophets
 promiſed forgive-
 neſſe to penitents.

If God was so merciful in the time of cruelty (under Moses' law), how much more now in this time of grace.

cogitavi vt facerem ei. .If the people wyll do penance for theyr offences. I fhall withdrawe my grete punyffhement, or elles I fhall not punyffhe them as I had thought to haue done. Now for as moche as almyghty god was fo mercyfull in the tyme of cruelte 5
whan Moyfes lawe was put in execucyon, how plenteoufly fhall he excercyfe his mercy now in this tyme of grace. Shall not almyghty god fader of all comforte be more redy to fhewe mercy on fynners & cal them agayne to grace? yes doubtles. For this caufe the 10
remembraunce of his mercy fhewed in the tyme of *the* olde lawe is moche prouffitable for vs in very hope and trust to be forgyuen. Therefore it foloweth. Memor fui dierum antiquorum. Good lord I haue at all feafons had in mynde the tyme of the olde lawe whan 15
noo mercy myght be had for ony tranfgreffours of it.

[* zz iii, back]

In all God's works we find mercy and pity;

upon Israel again and again;

upon David, Nabugodonosor, Achab, Ezechie; upon the Ninevites; upon Peter; upon Paul; upon Mary Magdalene; the woman taken in avoutry; the thief a man-queller.

His mercy is over all His works; in every thing that He doeth is suavity.

I remembre how mer'cyfull thou were at that tyme. An other caufe of good hope is this, let vs make ferche through the werkes of god vnyuerfally, & we fhall fynde in all them haboundaunt mercy & pyte. 20
I befeche you how ofte fhewed he mercy in dede vpon the people of Ifraell whan they fynned aboue mefure. How mercyfully delte he with the kynges Daud, Nabugodonofor, Achab, and Ezechie, with the people alfo, as is wytneffed in holy fcripture of the 25
niniuetes, what mercy fhewed this blyffed lorde on Peter the whiche denyed hym, what to Poule whiche purfewed hym. Mary Magdaleyne, the woman taken in auoutry, what to the publycane, alfo to *the* thefe a manqueller, with other innumerable. No man of 30
this is ygnorauzt. Scrypture fayth. Suauis dominus vniuerfis et miferationes eius super omnia
opera eius. Our lorde is mercyfull vnto all people that wyll receyue mercy, and his mercyfull dedes be fpredde vpon all his werkes. In euery thyng that 35
god dooth is fuauyte and mercy that is fhewed in an

other place. *Uniuerse vie domini misericordia et veritas.* All the wayes of god be groundd vpon mercy and trowth. The remembraunce of this enarrable¹ mercy on all his werkes, may caufe vs to haue
 5 good hope and truſt of forgyuenes. For this is added. *Et meditatus ſum in omnibus operibus tuis.* Blyſſed lorde I call to mynde how mercyfull thou arte in all thy werkes, whiche is to me a ſpecyall truſt to obtayne forgyuenes. But now conſyderynge this why
 10 do we not haaft ourſelſe, why ryſe we not from fynne and come vnto our mercyfull fader of he'uen As this prodygall chylde dyde to his fader. Is peraventure ony thyng yet behynde? ye truly. For this prodygall chylde remembrynge his owne myſery, thought vpon
 15 the ſeruauntes in his faders houſholde how plenteouſly they were fedde. So lyke wyfe we muſt remembre our owne wretchednes and alſo the felycyte of thoſe creatures beyng in ſeruyce & houſholde of our heuenly fader. This prodygall chylde ſayd. *Quanti mercenarii in*
 20 *domo patris mei abundant panibus : ego autem hic fame pereo.* How many ſeruauntes be in my faders hous, how haboundauntly ben they ſerued with mete and drynke, and I lyke a wretche dye here for hunger. A lily is but a ſmall thyng in reputacyon, it
 25 hath neyther reaſon ne vnderſtandyng, yet noble kynge Salomon in all his royalte was neuer cladde with ſo fayre a colour and beaute, whiche our fauyour ſhewed in a goſpel of Luke ſayenge. *Confiderate lilia agri.* &c. *Amen dico vobis ſalomon in omni gloria ſua*
 30 *non fuit veſtitus ſicut vnum ex hijs.* Loke vpon the lylies and fayre floures of the felde. I tell you playnly fayth our fauyour. Salomon in all his glory was neuer ſo beauteuous as one of them. Sparowes be
 but ſmall byrdes and lytell fet by amonge men. *Et vnus tamen ex eis non eſt in obliuione coram deo,*
 35

God's inenarrable mercy may give us hope of pardon.

Why do we not haſte,

[* zz iv]
 as did the prodigal, to our Father?
 The prodigal thought how 'plenteouſly' his father's ſervants were fed.

So muſt we remember the felicity in our heavenly Father's houſhold.

A lily is a ſmall thing,
 yet Solomon in all his 'royalte' was never clad with ſo fair a beauty.

Sparowes are ſmall birds,
 little ſet by amongſt men,

¹ sic 1509. ierrable 1555. Read inenarrable.

yet not forgotten
by God.

'All the heres of
our hedes be
nombred.'

[* zz iv, back]

All creatures
abide upon God's
goodness ;
when He opens
His hand, all shall
be satiate.

How much more
does He set by
men and women,
for whose cause
all things were
made, than by
unreasoning
creatures.

Lord, I bear in
mind how com-
fortable Thou art
to all Thy
creatures.

When a sinner is
penitent and per-
suadeth with him-
self to ask mercy
of his 'Fader,'

remembering
the providence
ordered for all his
'Fader's' serv-
ants, while he is
forsaken by his
own default, will
he not,
as the prodigal,
lowly meek him-
self?

fed et capilli¹ omnes capitis numerati sunt.

Notwithstandynge none of them is out of mynde before

god. All the heres of our hedes be nombred & had in
his memory. Therefore our moost blyffed lorde taketh

hede of euery creature. Also the leest is not out of his 5

remembraunce. He maketh prouyfyon for them all.

As the prophete Dauid fhewed in a pfalme, fayenge.

Omnia a te expectant vt des illis escam in tem-
pore : aperiente te manum tuam omnia imple-

buntur bonitate. Blyffed lorde all creatures abyde 10

vpon thy goodnes, all haue theyr beyng and fode of

the in tyme. And whan it is thy pleafure to put forth

& open thy plenteuous hande all fhall be facyate and

content with nouryffhyng conuenyent for them. Be

not men and women moche more fet by with almyghty 15

god than all vnreasonable creatures, was not euery

thyng made & create for mannes cause. Doubtles fo

it was. Than for as moche as almyghty god taketh

charge & prouydeth for all other creatures. How grete

cure fshall we thynke hath he vpon his reafonable crea- 20

tures, whome he made lyke to his owne ymage. Ther-

fore let vs remembre that foloweth, fayenge. In factis

manuum tuarum meditabar. Lorde I bere in

mynde how comfortable thou arte to all thy creatures,

none of them be had in oblyuyon with the. Now thus, 25

whan a fynner perceyueth the forowe of his foule, also

the inwarde remors of his confcyence, & by that is made

wofull and penytent, whan he perfuadeth with hymfelfe

to afke mercy of his fader, remembryng the prouydence

fo plenteuously ordred for all his faders feruautes, & 30

beholdeth hymfelfe forfaken by his owne defaute, wyll

he not fhortly ryfe vp and go vnto his fader knowlegynge

his errour and trespaffe. Shal he not lowly meke hym-

felfe, and defyre for to be forgyuen and pardoned of his

grete vnkyndnesse, the whiche this fayd prodygall 35

¹ capillis 1509, 1555.

chylde fulfilled after all these confyderacyons as is
 the'wed whan he sayd. Surgam et ibo ad patrem [* zz v]
 meum dicamque: pater peccauit. I shall ryfe Father,
 and forsake my synfull lyfe, go vnto my fader know- I have sinned.
 5 legynge my greuous offence & faye, fader I haue fynned
 ayenft the. A wretched fynners,¹ why tary we ony Why do we tarry
 lenger, why do we not ryfe from our wyckednes and longer,
 forsake our synfull lyf, why do we not offre our selfe and not spread
 vnto the fader of mercy? let vs lyfte vp our myndes abroad our hands,
 10 fayenge vnto hym. Expandi manus meas ad te. i.e. change our
 I haue spredde my handes abrode, that is to faye I haue life by doing good
 chaunged my lyf by doynge many good werkes, wherfore works?
 as before I gaue myfelfe to the vayne pleafures and de-
 lectacyons of this worlde. And for to fhewe more
 15 openly the inwarde defyre of our myndes, let vs brynge Let us remember
 to remembraunce the pleafures of this worlde, how the vanity of this
 vayne they be, & how fhortly they vanyffhe awaye as world's pleasures,
 dooth a fhadowe, for the more that ony perfone hath a
 stedfast pleafure and delectacyon in them, the more is the appetite for
 20 his defyre to encrease the fame, and the lesse is he which grows and
 fatisfyed, lyke as our fauyour sayd vnto the woman is never satisfied.
 Samarytan. Qui bibit ex aqua: fitiet iterum. Whosoever drink-
 Who foeuer drynketh of this water shall be thyrfty eth of this water,
 agayne, that is as moche to fay, what maner of per- shall thirst again;
 25 fones foeuer they be that is inordynately defyrous for to i.e. they who
 haue worldly pleafures, delectacions, and rycheffe shall desire worldly
 neuer be fatisfyed & appetyted, but euer his appetyte pleasures and
 shall be to haue more & more, neuer content. But there riches shall never
 is an other maner lycour, & yf a man drynke no more be 'appetyted,'
 30 but ones of it he shall be fatisfyed and replenyffhed never content.
 haboundauntly, and neuer after be thyrfty, the whiche
 lycour yffueth out from the ryuer of all pleafure, wher-
 with all blyffed people ben gyuen drynke, & plenteu- There is 'an other
 ously are facyate in heuen. It is wryten. Satiabor maner lycour,' of
 35 quum apparuerit gloria tua. Blyffed lorde I shall which if a man
 shall appear. drinks but once,
he thirsts no
more.
[* zz v, back]
I shall be content
when Thy joy
shall appear.

¹ fynner 1509. fynners 1555.

be fully content. I fhall haue pleafure at wyll whan
 thy Ioye fhall appere, that is to faye at fuche tyme as
 I fhall be affocytate with thy blyffed company in heuen.

God is the fountain of this fatisfyng 'lycour.'
 Almyghty god is the fountayne of this fayd pleafure
 and mooft delycate lycour, the whiche lycour all blyffed 5
 foules defyre feruently to haue. Amonge whome one
 fayd. *Quemadmodum defiderat ceruus ad fontes
 aquarum : ita defiderat anima mea ad te deus.*
 Blyffed lorde, lyke as the wylde harte after he hath
 dronken poyfon defyareth to come vnto the frefhe 10
 fpryngyng fountayne for his fynguler remedy & com-
 forte, euen fo dooth my foule after the remembraunce
 of my fynne, defyre for to come vnto the by the foun-
 tayne of penaunce. Now fyth it is fo we knowe this
 mooft delycyous lycour, and where it is, Let vs ther- 15
 fore fprede our foules abrode defyryng to be facyate
 with it, wherof our felfe we be voyde from all moyfture
 of goodnes, and alyenate from al vertue. Our fayenge
 fhall be this as it foloweth. *Anima mea ficut terra
 fine aqua tibi.* Lyke as the erth of his nature with- 20
 out moyfture is drye & barayne, fo is my foule of it
 felfe voyde from all goodnes, wherfore blyffed lorde
 vouchefauē to water it with the lycour of thy grace, to
 the entent it may fynally come vnto thyn euerlaftyng
 blyffe. ¶ Hytherto ye haue herde the fall of the fynner, 25
 alfo his ryfyng agayne. Now ferder let vs gyue hede to
 knowe what his defyre fhall be of almighty god. Fyrft
 he prayeth to be herde. Alfo that god wold vouchefauē
 to loke vpon hym with the eye of his mercy, defende
 hym from his enemyes, and lafte his petycyon to haue 30
 Inftruccion how he may fulfyll the pleafure and wyll of
 our lorde god, he fheweth reafons why to be herde in
 all thefe. Whan a poore man cometh to a prynce not
 accuftomed to fhewe hymfelfe in the prefence of noble
 men, anone he is fmyten with fere, waxeth pale in the 35
 face, quaketh for drede, & is fo fore abaffhed that

As the hart after he hath 'dronken' poison desires the fresh spring,
 so doth my soul, after the remembrance of my sin, desire to come to Thee by the fountain of penance.
 Let us spread abroad our souls, desiring to be satiate with this most delicious 'lycour.'
 As earth without moisture is barren, so is my soul unless watered by God's grace.
 Having heard the sinner's fall and his rising again, let us 'ferder' give heed to his desire.
 He prays that God would look [* zz vi] in mercy on him, defend him and teach him.
 When a poor man comes to a prince he waxeth pale,
 quaketh for dread,

- in maner he woteth not what to faye, his fpyryte
 begynneth to faye hym. We dayly haue this in
 experyence, not onely in thofe the whiche be baffhefull
 and weyke fpyryted, but alfo in them whiche be bolde
 5 of fpyryte. We rede of quene Saba bothe wyfe and of
 grete power whan fhe behelde the noblenesse of kyng
 Salomon bothe in his wyfdome and many other grete
 gyftes, all though fhe came for to attempte hym in
 many derke queftions, notwithstandinge fhe was in
 10 maner befyde herfelfe feynge his grete royalte, and
 almoost wyft not what to faye. O Ihefu how fhall
 the poore foule behaue it felfe deformed with fo many
 fynnes whan it fhall come to the ferefull prefence of
 goddes hygh magefte, whan it fhall appere before the
 15 hyghnes of almyghty god, prefented vnto that ferefull
 kyng that taketh awaye the fpyryte & boldneffe of
 worldly prynces and rulers, al erthly kynges fere hym.
 No meruayle it is yf than the fely foule be fore abaffhed
 & wote not what to faye, namely yf the petycyon be not
 20 redely herde. For this let euery fynner faye vnto god.
 Velociter exaudi me domine defecit fpiritus
 meus. Lorde here me fhortly for my fpyryte fayleth
 me. But after that a kyng or prynce is redy to gyue
 audyence to a poore creature, yf alfo he loke not on hym
 25 with a gentyll and mery countenaunce but fhewe hym-
 felfe yrefull ayenft his fubgecte and befecher, not onely
 than his fpyryte fhall faye hym for fere, but alfo his
 ftrength fhall be taken awaye not able to fustayne his
 body, but fall downe to the grounde. For Salomon fayd.
 30 Indignatio regis nuncius mortis eft. The indygnacyon
 of a kyng is a meffenger and token of deth.
 And contrary wyfe. In hilaritate vultus regis vita.
 By a kynges cherefull countenaunce is fyngefied lyfe.
 Syth the indygnacyon of a mortall kyng is fo grete,
 35 how grete is the indygnacyon of almyghty god a kyng
 immortall. How many hath dyfpayred for fere of his

woteth not what
to say.

Queen Saba when
she beheld the
wisdom of
Solomon,

was in maner
beside herfelf
feeing his
'royalte.'
How shall the
soul deformed
with sins appear
before God's high
majesty?

The 'sely' soul
is sore abashed,
namely if the
petition be not
readily heard.

Lord, hear me
shortly, for my
spirit faileth me
If a king giving
audyence is ireful

[* zz vi, back]

against his
besecher,
his strength shall
be taken away.

The king's in-
dignation is the
token of death.

In a king's cheer-
ful countenance is
life.

If a mortal king's
indignation is so
great, how great
shall be that of
the King im-
mortal!

How many have
despaired for fear
of it and slipt into
hell.

Many sinners,
comforted by
hopes, have been
erect unto eternal
life.

Lord, turn not
away Thy face;
look on me with
a merciful cheer,

that I be not
semblable unto
them who despair.

If a great estate
look on his sub-
ject 'with never
so mercy and
cherefull loke,'
and yet 'exercy-
cise' no mercy
on him,
what avail is
that?

[* zz vii]

Therefore we
must ask for
mercy.
God loves man-
kind more than
the husband loves
the wife or the
mother the child.

A man shall for-
sake his 'fader
and moder' and
keep him unto
his wife;

yet for many
causes he may
reject his wife.

God loves us with
a more constant
mind; however
oft we sin, He
taketh us to Him
at all times.

indygnacyon & punyffhement, whiche they defered to
haue, and so in conclusyon flyppe downe in to the depe
pytte of hell. And agayne how many by the reason of
fynne were drawen backwarde vnto hell. Notwith-
standynge beyng comforted with the hope of his mercy, 5
they were erecte vnto eternal lyfe. For this euery
penitent fynner must aske this petycyon of almyghty god,
fayenge. Ne auertas faciem tuam a me et fimilis
ero descendentibus in lacum. Blyffed lorde turne
not away thy face but loke vpon me with a mercyfull 10
chere & countenance, gyue me grace and vertue that I
be not lyke and femblable vnto them the whiche by the
fynne of dyfpayre do fall in to eternall dampnacyon.
But yf a myghty prynce or grete estate wyll loke vpon
his subgette with neuer so mercy and cherefull loke and 15
countenance, & in conclusyon excercyse and fhewe no
mercy nor pyte vpon hym, what auayle or prouffyte is
that vnto *the* fayd poore man? Truly but very lytel.
Therefore mercy is to be requyred & 'asked in the thyrde
place. Almyghty god is mercyfull aboue all other, and 20
hath more affeccyon vnto mankynde than the hufbande
hath vnto the wyfe, the moder to the chylde, or the
fader vnto his sone. Of a trouth grete loue must be
bytwene the hufbande & his wyfe. For it is wryten.
Relinquet homo patrem & matrem & adherebit 25
vxori sue. A man ones maryed accordynge to goddes
lawes, fhall forsake his fader & moder, & kepe hym
vnto his wyfe, as moche to faye, loue his wyfe better
than his fader or moder. Many causes there be why a
man may put his wyfe away from hym with ryght, & 30
so put away yf fhe come agayne he may vtterly reiecte
her. But almyghty god loueth vs *with* a more constaunt
mynde. For yf we fynne neuer so ofte, neuer so gre-
uoufly ayenst hym, yet yf we wyll returne he anone
taketh vs vnto hym at all tymes, wytnes his owne 35
wordes fpoken by his holy prophete Ieremye fayenge.

Si dimiserit vir uxorem suam et recedens ab eo duxerit virum nunquid alterum¹ reuertetur ad eam ultra. If a man leue his wyfe and fhe so gone away take an other hufbande, fhall he take her
 5 agayne, is not that woman contamynate and polluted. But what fayth almyghty god more. Tu autem fornicata es cum amatoribus multis: tamen reuertere ad me dicit dominus & ego fufcipiam te. Thou fynfull perfone haft offended with many
 10 louers, yet turne agayne & I fhall take the to mercy. Here we fe that god loueth vs moche more conftauntly than a man dooth his wyfe. Also it is manyfett how tenderly thofe *that* are moders do loue theyr chyl dren, by the grete labours and aduerfitytes whiche they fuffre
 15 for theyr caufes to brynge & nouryffhe them forth in this worlde, but almyghty god is ferre aboue them in louynge, for whan the moders perceyue and fele thynkyndnes of theyr chyl dren, anone they forgete them. Almyghty god deleth not fo with vs, whiche he con-
 20 formed by his prophete Efaye, fayenge. Nunquid potest mulier obliuifci infantem suum vt non miferetur filio vteri fui: et fi illa oblita fuerit, ego tamen non obliuifcar tui. May a woman forgete her enfant or chylde and not be mercy-
 25 ful vnto the chylde borne of her owne body? and yf fhe fo do at any tyme for vnkyndnes fhewed, yet fayth our lorde I fhall not forgete the, be thou neuer fo vnkynde, yf thou wylte afke mercy. Therefore we be more derely beloued of god than chyl dren ben of theyr
 30 moders. Laft, faders whose loue is lenger durynge & more conftaunt vnto theyr chyl dren, be not to be compared vnto *the* loue of almyghty god. No carnall fader may loue his chylde better than our heuenly fader loueth vs. It is wryten. Quomodo miferetur pater

If a married woman take another husband, she is polluted; her first husband will not take her again.

God will take again the sinner who has offended with many lovers.

[* zz vii, back] Love of 'moders' seen in the aduersities which they suffer for their children;

but when they feel their children's unkindness, they forget them. Not so God.

He will not forget us, be we never so unkind, if we ask for mercy.

Fathers' love 'lenger durynge' than mothers', but not comparable to God's love.

¹ sic 1509, 1555. Read virum alterum, numquid reuertetur, etc.

filiorum, ita misertus est *dominus* timentibus se.
 As the carnal fader is mercyful vnto his chyldren, fo
 our lord god almyghty is mercyfull vnto all that fere
 hym. And doubtles he is moche more mercyfull, as
 Cryft fhewed in a gofpell spekyng vnto carnall faders. 5
Si vos quum fitis mali nocitis data bona dare
filijs vestris: quanto magis pater vester celestis
dabit spiritum bonum petentibus se. If ye carnal
 faders beyng euyl of yourselfe, can fynde in your 'hertes
 to gyue good gyftes to your chyldren. How moche more 10
 fhall your heuenly fader, whiche is all good and itselfe
 goodnes, rewarde them with his grace that wyll afke it.
 This thyng appered well in this prodygall chylde whan
 he came towarde his fader to afke forgyuenes. Anone
 his fader beholdyng his comyng aferre was moued with 15
 mercy, went towarde his chylde, & at theyr metyng
 toke hym about *the* necke & kyffed hym. O fynguler
 loue of a fader. O grete pyte, not a lytel to be mer-
 uayled of. Let vs wretched fynners retourne from our
 fynfull lyfe, come vnto our heuenly fader lyke as this 20
 prodygall chylde dyde. Afke mercy with true penaunce
 and hope of forgyuenes. For elles we can not haue it.
 This fhall be our fayenge. *Auditam fac michi mane*
miseriordiam tuam: quia in te speraui.
 Blyffed lorde graunt that I may obtayne thy mercy 25
 fhortly whan I call for it with true penaunce and hope
 of forgyuenes, for why I haue euer trusted in the.
 But whan fo euer a fynner hath obtayned mercy of
 almyghty god, his caufe is than that more to take hede
with a dylygent ftudy as he can, leest perauenture he 30
 offende agayne, and fo be in werse cafe than he was be-
 fore. This yteracyon to fynne may happen .iii. maner
 wyfes. Fyrft by ygnoraunce of the good rule and cus-
 tome that he ought to vse beyng in clene lyf for *the*
 contynuaunce of the fame. Seconde the crafty meanes 35
 of his enemyes may perchance caufe hym to retourne to

God more merci-
ful than carnal
fathers;

[* zz viii]
who yet, being
evil, give good
gifts to their
children. God is
'itselfe good-
nesse.'

When the prodigal
came to ask
forgiveness,

the Father took
him about the
neck and kissed
him.

Let us return to
our heavenly
Father with
penance and hope
of forgiveness.

The pardoned
sinner is the more
bound to take
heed lest he
offend again,

and so be in
'werse' case than
before. Iteration
to sin may happen
1 by ignorance
of the good rule
for abiding in
clean life;
2 by the craft of
enemies;

fynne, after he hath knowlege of this fayd good ordre & custome. Thyrd by his fraylte and redynes to fynne he
 3 by frailty.
 may offende agayne, he maketh petycyons folowyng to be defended from these fayd thre perylles. Almyghty
 5 god hath euer ben so mercyfull vnto all fuche as call to hym with a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appered manyfestyly in the noble man called (Cornelius centurio) whiche all though he was a gentyle and
 10 not lerned in the maner of Iewes nor of cryften people, neuertheles he prayed to god besyly to haue knowlege of the ryght & true waye. Our moost gentyll lorde sent vnto hym an aungell, whiche gaue vnto hym monyeyon to go vnto Symon peter of whome he fholde
 15 knowe al his defyre. Also a certayne man named Phylp a chefe ruler of a towne called Gaza, this fayd Philyp gaue hymfelfe many tymes to praye, & on a tyme as he wente to Iherusalem in pylgrymage, it fortuneth that faynt Phylp the apostle by the commaundement
 20 of god companyed with hym by the waye, taught hym the maner and lawe of Cryft wherof he was ygnoraunt before. And why dyde almyghty god fhewe to these perfones the waye whiche they fholde folowe, but onely bycaufe theyr myndes were lyfte vp vnto hym callynge
 25 for helpe in the waye of trouthe, for a good entent and without faynyng. For it is wryten in an other place. *Prope est dominus omnibus inuocantibus eum: omnibus inuocantibus eum in veritate.* Our lorde is nygh vnto all that call vnto hym, namely to all
 30 fuche as call vnto hym in trouthe. Therefore let euery fynner not wyllynge to contynue and erre in the derkenes of ygnoraunce, go vnto almyghty god by prayer, faye vnto hym with an hole mynde, (not spekyng one thyng & thynke an other) these wordes folowyng.
 35 *Notam fac michi viam in qua ambulem¹ quia* Lord, shew me

God gives to those who call on Him [* zz viii, back] unfeignedly knowledge in things doubtful; e. g. to Cornelius, a gentile, neither Jew nor Christian,

an angel gave monition to go to Simon Peter.

As Philip, a chief ruler of Gaza, went to Jerusalem in pilgrimage,

the apostle Philip companied with him by the way and taught him the law of Christ.

These were shewn the way because they called on God without 'faynyng.'

Our Lord is nygh vnto all that call upon Him.

Let every sinner therefore pray to God with a whole mind (not saying one thing and thinking another):

¹ ambulam 1509. ambulem 1555.

[* && i]
the way wherein
I shall walk.

Knowing the
right way, the
sinner may yet
fear lest his
enemies by 'gyle-
full baytes' bring
him out of that
way.
The devils are
very strong,

and when they
perceive a sinner
'folowe thordre
of true penaunce,'
their purpose is
set to bring him
out of that way;

only God, at
whose sight they
tremble and flee,
may be our
'socour' against
these enemies.
He is a 'toure,'
within whose
'cyrquite' none
enemies can hurt
us.

Therefore the
penitent must
pray to God that
these enemies
compass him not
and so let him
from his good
purpose.

[* && i, back]

Every penitent
must also fear his
own 'freylte.'

ad te leuauī animam meam. Lorde gyue me
knowlege, fhewe me the way wherin I fhal walke,
gyue me infruceyon of thy commaundementes for I
haue lyfte vp my mynde vnto the. Befyde this whan *the*
fynner knoweth the ryght way wherin he fhall walke 5
fulfyllynge goddes commaundementes, yet it may for-
tune hym to fere left his enemyes which haue layde in
his waye gylefull baytes brynge hym out of that waye,
& make hym to erre agayne. The deuylles our grete
enemyes be very ftronge, fcripture fayth. *Non est* 10
potestas super terram que comparetur eis.
None erthly power may be compared to them. And
whan they perceyue a fynner leue his fynfull waye, and
folowe thordre of true penaunce than is theyr full pur-
pose fet to contryue how to brynge hym out of that 15
waye by theyr vayne deceytes, whiche none erthly crea-
ture may refyft without the helpe of our moost myghty
lorde god, vnto whose fyght all they tremble & flee.
He onely may be our focour & helpe agaynst thefe
moost cruell enemyes. Almyghty god is as a ftronge 20
toure for our defence agaynst all aduerfaryes. *Turris*
fortitudinis a facie inimici. Who foeuer may come
with in the cyrcuite of this toure none enemyes fhall
at ony tyme haue power to hurt hym in body nor foule.
Cadent a latere eius mille & decem milia a dex- 25
tris eius¹ ad eum autem non appropinquabunt.
Therefore *the* penytenant fynner muft praye vnto god
with al his myght to thentent thefe fayd enemyes
craftely compaffe hym not by theyr subtyll meanes, &
fo let hym fro his good purpose. Eripe me de inimicis 30
meis *domine ad te confugi.* Lorde delyuer me fro
myn enemyes. I come vnto the for 'focour. Laft
euery penytenant fynner hath caufe to fere left perauen-
ture his owne freylte caufe hym to erre agayne whiche
many do after they haue entred *the* way of penaunce. 35

¹ eis 1509. eius 1555.

- And our freylte is fo grete that without the mercy of
god we all fholde declyne from the ryght way. Saynt
Poule fayth. *Non enim volentis est nec currentis*
hominis fed miserentis dei. Man hath no power of
5 hymfelfe, it lyeth not in his wyll to *contynue* or do ony
goodnes, but onely by the mercy of god. A certayne
wyfe man fayd. *Sciui quoniam aliter non poffum*
*effe continuus*¹ nifi tu dederis. Lorde I haue al-
way knowen for a furety that I can not *contynue* by
10 ony meanes in my good purpofe *without* the helpe of
the. Saynt Auftyn fayd vnto almyghty god. *Iubes*
domine : & iube quod vis. Lorde graunte me to
fulfyll thy commaundement, & commaunde me what
thou wylte, as who fayth *the* wyll of god can not be
15 kepte without his helpe, he made vs & endued vs with
reafon & frewyll bycaufe we fholde gyue hede & kepe
his commaundementes. He may requyre of vs by a
more Iufte tittle ony thyng *that* we can do, than ony
mortall lorde may of his feruauntes, *notwithftandyng*
20 he *that* hath domynyon & rule in this worlde wyll
ftraytely commaunde his feruauntes to fulfyll his mynde.
For they let the penytent fynner make his prayer to god
fayenge. *Doce me facere voluntatem tuam : quia*
deus meus es tu. Lorde teche me to accomplifhe thy
25 wyll, for *thou* arte my god. ¶ Hytherto is treated of *the*
fynners fall, alfo of his ryfyng agayne, & in what maner
his returnyng was. Thyrd we haue fpoken of his
petecyon made to *the* fader. Now in *the* .iiij. place
we fhall fpeke of the rewarde whiche in *conclufyon*
30 he fhall receyue of his fader. What els fhall a meke
& merciful fader do to his fone returnyng to him *with*
fo grete penaunce & full purpofe to amende, but fhortly
brynge hym in to his hous. So *the* fader of this pro-
dygall chylde vfed hymfelfe to his fone, *commaunded*
35 alfo his feruauntes to cloth hym newe & prepayre a

It lies not in
man's will to do
any goodness,
but in God's
mercy.

St Austyn's
prayer :
Da quod iubes : et
iube quod vis.

God gave us reason
and free will that
we might keep
His command-
ments.
He has a more
just title to our
obedience than
any mortal lord
to that of his
servants.

Having treated of
the sinner's fall
and rising again,
and of his petition,

[* & ii]
we shall speak of
the reward which
he shall receive.

The prodigal's
father brought
his son home,
bid his servants
clothe him and

¹ cōtūmus 1509. continuus 1555.

prepare a great
feast.

God will bring
the returning
sinner into the
'moost plenteuous
countre';

It is *terra recta*,
'a londe without
erre';
terra uiuentium,
'the londe of euer-
lastyng lyf';
regio uiuorum.

Many fathers
would cast their
repentant children
into strait prisons;

but our heavenly
Father's spirit is
much more meek.

'Wote ye not of
what spyryte ye
be?'

[* && ii, back]
God only deserves
the name of
Father;
of whom every
fatherhood in
heaven and earth
is named.

grete feest. Shall not our heuenly fader do in lyke
maner to a synner returnyng to hym? yes *without*
doubte, & moche more, for he shall bryng his childe
not in to an hous of a lytel circuyte, but *in* to his
moost large kyngdome, in to *the* best & moost plenteuous 5
countre. Who foer is ones entred in to it may neuer
after erre, or do amyffe, for *the* whiche thyng *that*
kyngdome of god is here called (*terra recta*) a londe
without erre. In an other place it is named (*terra*
uiuentium) *the* londe of euerlastyng lyf. Many tymes 10
it is also called (*regio uiuorum*) *the* regyon of them *that*
shall lyue euerlastyngly. Many faders there be, vnto
whome yf their children returned *that* wolde cast them
in to strait prysons there to be fore punysshed for theyr
myflyuyng. But our heuenly fader whose spyryte is 15
moche more meke, as it is remembred by our sauyour
in a gospel spekyng to his dyscyples whan they de-
fyred punysshment on *the* samarytanes, he sayd to them.
Nescitis cuius spiritus estis wote ye not of what
spyryte ye be. As who sayth of a benygne & gentyl, 20
not prone to do vengeance, but alway redy to mercy,
the fader of heuen is of a meke spyryte. It is wryten
in *the* boke of sapyence. *O quam bonus et quam*
suauis est domine spiritus tuus in omnibus.
Lord how good & gentyl is thy¹ spyryte in all thy 25
werkes. This gentyl spyryte of our heuenly fader shall
bryng vs in to the londe *without* errour, in to the
regyon of eternall lyfe. For he onely 'is worthy to be
named a fader. *A quo omnis paternitas que in*
celo & que in terra est nominatur. Of whome 30
euery faderhode bothe in heuen & erth hath his begyn-
nyng & name. In so moche therefore as he aboue all
other hath the name of a fader, therefore his delyng
shall be *the* more meke & gentyll vnto vs, so *that* the
penytent may faye as foloweth in the nexte verfe. 35

¹ this 1509. thy 1555.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine. Lorde thy good spyryte fhall brynge & lede me in to the londe of eternall pleafure, not by myn owne deferuyng, 5 but for thyn onely name. More ouer no doubte of this prodygall chylde was meruayloufly comforted & reuyued by the fwete confolatory wordes of his fader where before he was in maner deed & peryfshed, as is fhewed in the gofpell. *Filius meus mortuus fuerat & 10 reuixit.* My chylde was deed & now is reuyued. How is he reuyued, truly by the equitye of his fader. *Equitas* is called the thyng that phylofophers named *epicheia* whiche is proprely the mynde of *the* lawe. A Iuge ought rather to folowe the mynde of *the* lawe than 15 the extremyte of the wordes wryten in it. Elles as Cicero fayd. *Summum¹ ius fumma iniuria erit.* The lawe is vfed extremely after the wordes as they be wryten fhall be many tymes grete wronge. Example. Perauenture there is certayne conftytucyons made in a 20 Cyte by this maner. If after a certayne houre in *the* nyght ony perfone afcende and come ouer the walles of the Cyte he fhall fuffre deth. It fortuneth after enemyes to come and laye fyege to that Cyte, thynkyng for to gete it the nyght folowyng, whiche thyng is 25 vnknown to all the cyte^zyns excepte one, that by chaunce was that nyght fhette out of the gates. This man knowyng the counfeyle of thofe enemyes, fhortly clymmeth ouer the walles of *the* cyte, gyueth warnyng to all other cytezyns, & fo by hym the cyte is faued. 30 Now accordyng to the wordes of the lawe he fholde fuffre deth, notwithstandinge *the* mynde of hym whiche made *that* lawe was ferre contrary. Thus after Iuftyce wryten he fholde dye, but accordyng to equitye he were worthy to haue a grete rewarde. Euen fo it is wryten 35 amonge *the* lawes & ordynaunces of god. *Anima que*

The prodigal was revived by his father's con-
solatory words;

by his father's
equity.

'*Epicheia*
is the mind of the
law, which a
judge ought to
follow rather than
the extremity of
its words.

*Summum ius
fumma iniuria.*

Example.

If in a city the
penalty of death
were appointed
for any one who
should climb the
walls after a cer-
tain hour,

[* && iii]
and a citizen
'shette' out of the
gates, knowing
that enemies
would attempt
the city on a cer-
tain night,
climbed the walls
and saved the city;
by the words of
the law he must
die, but not by
the mind of the
lawgiver.

Written justice
demands his
death, according
to equity he de-
serves a reward.

¹ *fuīa* 1509. *summum* 1555.

By God's written law the soul that sinneth shall die.

By the letter of the law few should be saved, since all (few except) have sinned. The mind of the law we gather of other places in scripture.

I will not the eternal death of a sinner, but that he be converted and saved.

This is the equity of God's law.

By sin I am spiritually dead; [* && iii, back] I call for mercy and am revived. In the heavenly city is no misery of body or soul.

The body shall rise in incorruption,

with strength inenarrable,

bright as the sun,

spiritual with its appetite obedient

peccauerit: *ipfa morietur*. That foule that is fynfull fhall dye eternally. If this fayd conftytucion & lawe fholde be obserued accordyng as the wordes do founde, fewe or none fholde be faued, fyth no creature was euer borne *without fynne*, fewe excepte. But 5
the mynde of this fayd lawe & inftytucion is to be taken hede of more than *the letter* as it lyeth, whiche mynde & entent we may gader of other places in fcripture. Almyghty god fayth by his prophete Ezechyell. *Nolo mortem peccatoris: fed vt conuertatur et* 10
viuat. I wyll not the eternal deth of a fynner, but *that* he be conuerted from his wycked dyfpofycyon, & by his fo doynge come to euerlaftyng lyfe. Lo almyghty god wyll thus, this is his mynde, *that* a fynner beyng in deedly *fynne* is worthy to dye eternally, but agayne 15
 yf he forfake *fynne* & by penaunce turne to that blyffed lorde, he fhall be faued. This is the equitye of this fayd lawe, wherof *the penytent* ought to take grete comforte & faye *that* foloweth. *Viuficabis me in equitate tua*. Lorde thou fhalt comforte me by 20
 the equitye of thy lawe. For where as I by *fynne* am deed fpyrytuall, I fhall remembre it and call for mer'cy, & fo be reuyued. The felicitye & pleafure of the heuenly cyte is meruaylously grete, for who foeuer is ones entred in to it & made parte taker of that grete feest fhall 25
 neuer after fele ony myfery, neyther of body nor foule. Fyrft *the body* fhall neuer after be mortall. Also where it was orygnally brought forth in ¹ corrupeyon, than it fhall ryfe in incorrupeyon ² without poffybylte of deth. Our bodyes be naturally feble & weyke, but 30
 than they fhall ryfe *with* ftrengh inenarrable. Ferther as touchyng *the dyfformyte* of *the body*, than it fhall be all in glory fhynng bryght as *the fonne*, where also it is gyuen vnto fenfualyte, than it fhall be all fpirituell & *the appetyte* continually obeyent vnto 35

¹ in 1509. by 1555.

² corrupeyon 1509, 1555.

reafon. No flouth or fluggyffhenes fhall than be in it, but al agylyte & quycknes. No groffenes, but it may perce through ony ftone, be it neuer fo thycke, no fpotte, no blemyffhe but all fhynynge in glory. The body
 5 fhall than haue no mynde of ony corruptyble thynges, for euer after it fhall be immortall & impaffyble, it fhall be at *that* tyme fo fpyrytual that no rebellyon may be bytwene body & foule, none enuy, ne defyre to be exalted, no couetyfe of ryches fhall than greue *the*
 10 body, but euery man gladde of other without all thefe fayd tranfytory thynges. Pleafure fhall there be plenteuous, for all fhall be facyate contynually with the ryuer of all pleafure. The prophete fayth. *Saciabor quum apparuerit gloria tua.* Blyffed lorde I fhall be
 15 fulfylled and content whan thy Ioye fhall appere, that is to faye at fuche tyme as it fhall be thy pleafure to call me vnto thy kyngdome. More ouer in that celefityall regyon is reft alwaye without trouble. There fhall euery man and woman be content to the vtter-
 20 mooft without ony murmure. But contrary wyfe, in the regyon and countre of *this* worlde can not be but trouble and yrkefomnes. For whyther we conferme our felfe vnto the worlde or forfake it fo moche as we may, yet fhall we fuffre grete laboures & afflyccyon of
 25 the foule. I proue it by this queftyon. Dooft not thou that arte defyrous to haue worldly pleafures come vnto them by thoufandes and in maner innumerable laborous meanes. Also whan thou hafte optayned thy wyl dooft thou not fynde as many dyuers wayes to
 30 kepe them. And laft no man can tell how moche it greueth the to remembre how thou fhalt leue all thefe pleafures. Eyther to be taken away by force or ony other chauce. Suche as gyue themfelfe to worldly voluptyes may well faye. *Laffati fumus in via ini-*
 35 *quitatis*¹ *vias difficiles.* We be made wery in the

to reason;
 no sloth shall be
 in it, but all
 agility;
 without grossness
 or spot;

immortal and
 impassible.
 There shall be no
 rebellion between
 body and soul,
 no envy or 'coue-
 tyse';

every man shall
 be glad of other
 and all satiate
 with the river of
 all pleasure.

I shall be content,
 Lord, when Thou
 shalt call me to
 Thy kingdom.

There is un-
 troubled rest,
 content without
 any murmur.

[* && iv]
 In this world
 there must be
 trouble and irk-
 someness;
 whether we con-
 form ourselves to
 the world or for-
 sake it.

Laborous means
 by which men
 come to pleasures

and keep them;

soon they shall be
 left; lost perhaps
 by force.

Such as give
 themselves to
 worldly 'volup-
 tyes'

¹ 1509, 1555 omit here 'et perditionis et ambulauimus.'

walk hard ways
to get worldly
goods.

Every penitent
after this life
shall come unto
everlasting rest.

So that he ought
to trust in God
for deliverance.

Some had envy
that the prodigal
was so lovingly
entreated.
His elder brother
took it grievously,
and by means of
a servant had
envy of it.

[* && iv, back]

Some adversaries
think that they
have deserved
more than others.

Other adversaries
entice a man to
envy.

Devils bring into
good men's minds
vain praises for
their deservings;
as we see in the
parable of the
labourers hired
into the vineyard;

those who had
wrought the
whole day grudged
when all received
equal wages.

May I not do
what I will?

Envy of the elder
brother.

laborous waye of iniquyte to gete worldly goodes, &
we haue walked harde wayes, that is to faye taken grete
paynes vpon vs to haue them contynually in poffeffyon.
For this caufe euery penytent after this lyfe fhall haue 5
the thyrde *commoditye* whiche is this, he fhall be
vtterly delyuered from these grete trybulacions & come
vnto euerlaftyng tranquyllyte & rest. In so moche
he ought to put his trust onely in god fayenge *that*
foloweth. *Educes de tribulatione animam meam.*
Lorde thou fhalte brynge my soule out of all trybula- 10
cyon. It is also fhewed in the gofpell how some had
enuy that this prodygall chylde was so louyngly and
mercyfully entreated of his fader. For his eldest
broder the whiche was at al tymes permanent and
abydyng in his faders houfholde toke it greuoufly, also 15
by the meanes of other feruauntes had enuy at it. By
this we may perceyue two kyndes of aduerfaryes.
One is of fuche as thynke themfelfe to haue deserued
more than other, as they the whiche be occupied in-
ceffauntly in doynge good werkes and operacions with- 20
out intermyffyon of ony deedly fynne, and by that
prefume of theyr deferuyng. The other is of those
that wyl entyfe a man to haue enuy. And they ben
deuylls the whiche many tymes brynge in to the
myndes of good folkes fuche vayne prayfes for theyr 25
deferuynges. This thyng we rede done in an other
parable, where is fhewed how they that were hyred
aboute none of the daye to werke in the vyneyarde re-
ceyued as moche for theyr labour & trauayle as they
the whiche had wrought all the hole daye, wherfore 30
some had enuy & grudged agaynst theyr houfholde
fader at the payment of theyr wages, but he anone
fwaged theyr enuy with his anfwere fayenge. *An non
licet michi quod volo facere.* May not I do
what I wyll. Lyke maner the elder broder of this 35
prodygall chylde sayd. *Ecce tot annis feruio tibi*

- et *nunquam* mandatum tuum preteriui: et
nunquam dedisti michi hedum vt cum amicis
 meis epularer: sed postquam hic filius tuus
 qui deuorauit substantiam suam cum mere-
 5 tricibus venit: occidisti illi vitulum faginatam.
 Fader I haue done the seruyce all the dayes of my lyfe
 hytherto, & at all tymes kepte thy commaundement,
 yet thou neuer gaue vnto me so moche good as a kydde
 for to make mery amonge my frendes. But at *the*
 10 comynge agayne of this prodygall chylde whiche hath
 spent his substaunce with comyn women folowyng
 the sensuall appetyte of his body, thou hast kylled a
 fatte calfe & made good chere for his returnyng. Now
 ye perceyue with how grete indygnacyon this elder
 15 broder toke the forgyuenes & pyte exhybyte to his
 yonger broder by his good fader. But this gentyll
 fader feynge the dyfdeynynge mynde of his eldest sone,
 came vnto hym with fwete and softe wordes fayenge.
 Fili tu *semper* mecum es & *omnia* mea tua
 20 sunt: epulari autem et¹ gaudere oportebat:
 quia frater hic tuus mortuus erat et reuixit:
 perierat & inuentus est. Sone thou hafte ben
 with me contynually, & all that I haue is thyn, be not
 wrothe for where as thy broder was in maner deed,
 25 now is he reuyued, he was loft and now is founde
 agayne. For this cause I coude do no leffe but make
 mery and be Ioyous. On this maner our heuenly fader
 fhall anfwere our enemyes for the loue of his penytent
 chylde, with colde and softe wordes, wherfore it foloweth.
 30 Et in *mifericordia* tua disperdes inimicos meos.
 Blyffed lorde *thou* fhalte with mercy mytygate the enuy
 of myn enemyes, so that they fhall haue no power
 ayenst me. This fyrst kynde of enemyes fhall peryffhe
 and come to nought by proceffe. But the other whiche
 35 as we sayd is the enuyous kynde of deuylls that dayly

Father, I have done thee service all my life, yet thou never gavest me a kyde to make merry among my friends;

but for the prodigal thou hast killed a fat calf and made good [* & v] cheer.

See the indignation of the elder brother against his father's compassion.

The father's sweet and soft reply.

Son, be not wroth; thy brother was in manner dead, now he is revived;

I could do no less but make merry. So will our heavenly Father answer with cold and soft words,

mitigating the envy of our enemies.

The first kind of enemies shall perish in process of time; the second (devils),

¹ te 1509, 1555.

who put envy into
men's minds,
shall be destroyed.

Devils lie in wait
to catch good
people

and bring them
into damnation.
They scourge and
crucify souls, and
when they see a
penitent mightily
[* && v, back]
ascend unto the
throne of virtue,

they stir such as
would be good to
envy, as the
servant enticed
the elder brother:

'Thy fader hath
slayne a fatte
calfe.'
Which words
moved the elder
brother to anger.
After this life the
penitent shall no
more be troubled;
his enemies shall
be cast down into
the dungeon of
hell.

Our Lord will
give these com-
modities to the
sinner who hath
made himself
God's servant,
the devil's servi-
tude utterly
'abiecte.'
This wise Crafts-
master must re-
cognise His own
handywork, when
the deformity
is done away,
i. e. when our

& hourelly be aboute to put in to *the* myndes of good
folkes this calumnyous vyce of enuy & malyce fhall
vtterly be destroyed. Without doubte these mortall
enemyes at all tymes laye wayte with as many fubtyl
craftes as they can to catche good people in to theyr 5
daungers, they coueyte no thyng more than to haue
foules in captuyte, & fo brynge them in to eternall
dampnacyon. They euer vexe, scourge, & crucyfy
foules in this lyfe, and theyr defyre is to contynue
without ende, whan *also they perceyue a penytent 10
fynner forfake his fynfull lyfe & myghtely ascende
vnto *the* trone of vertue with *contynuaunce* in the fame
in fpyte of them, than many tymes they ftere fuche as
wolde be good vnto the fynne of enuy lyke as the
feruaunt entyfed *the* elder broder whan he fayd. 15
*Frater tuus venit & occidit pater tuus vitulum
faginatam quia faluum illum recepit.* Thy broder
is comen home, & for Ioye that he is returned faue &
founde thy fader hath flayne a fatte calfe. With the
whiche wordes anone this elder broder was moued to 20
indygnacyon & for anger wolde not come in to the
hous. But after this lyfe the penytent fhall be endued
with this other grete *commoditye*, *that* is to faye, he
fhall neuer after be troubled with these fayd enemyes,
for they fhall be cast downe in to the depe dungeon of 25
hell for euermore. *Et perdes omnes qui tribulant
animam meam.* Blyffed lorde *thou* fhalt vtterly
confoude myn enemyes whiche now put my foule to
grete trybulacion. Our gentyll lorde & fader fhall gyue
with a good wyl all these fayd *commodityes* vnto the 30
penytent fynner whiche hath made hymfelfe goddes
feruaunt, the feruytude of the deuyl vtterly abiecte &
cast away. This moost wyfe craftes mayfter almyghty
god can not but make recognycyon of his owne handy
werke, namely whan the difformitie & blottyng is clene 35
done away, that is to faye whan our fynnes wherwith
the deuylles made blacke our foules in the fyght of

- god, be clene expulſed by forowe & penaunce, he can
 not fe penytent foules to peryffhe, for why they be
 his lykenes. God create man of nought & made hym
 lyke his ymage, therefore man is a peculer thyng onely
 5 impropred to god for two cauſes. Fyrft for by his
 power he was create of 'nought. Seconde bycauſe he
 was lyke to his owne ymage. But befyde theſe our
 lorde may clayme man for his owne by a Iuſter tytle in
 fo moche he bought hym with fo grete a pryce, that is
 10 to faye, with the precyous blode of his onely begoten
 ſone. For this he may call hym his owne of ryght.
 Let the penytent fynner come to this blyffed lorde
 & faye. O my lord god beholde thy creature that thou
 haſte made to thyn ymage, whiche alfo *thou* redemed
 15 with *the* precyous blode of thy ſone, make recognycyon
 of thyn owne fymlytude. Helpe to put away all that
 is not of the. I befeche the be to me as ryghtwyfe as
 thou haſte ben to other, focour me that am about to
 ryfe fro fynne & come vnto the. Brynge thyn owne
 20 out of the myferable feruytude of deuylls wherin it
 hath be put downe a longe ſeaſon. Not bycauſe I am
 thy ſone, for of a trouth I am vnworthy fo to be called.
 But *Quoniam* ego ſeruus tuus ſum. bycauſe I am
 thy ſeruaunt. ¶ Thus is the fall of the fynner in to
 25 myfery made open and fhewed. Alfo his ryfyng
 agayne, what his petycyon fhall be vnto the heuenly
 fader. And laſt, how many grete commodytees he
 fhall optayne, whiche our blyffed lorde fader of mercy
 graunt vnto vs all. Amen.
- 30 ¶ Here endeth the expofycyon of the .vij. pfalmes.
 Enprynted at London in the Fleteſtrete at the fygne of
 the fonne, by Wynkyn de Worde prynter vnto the
 mooft excellent prynceſſe my lady the kynges graundame.
 In the yere of our lorde god .M.CCCCC. and .ix. the
 35 .xij. daye of the moneth of Iuyn.

sins be clean ex-
 pulsed by pen-
 ance.

Man is 'impro-
 pred' to God
 1 as to his
 Creator;
 [* & vi]
 2 as made in His
 image;

and by a yet
 juſter title as
 bought by His
 Son's blood.

Let the penitent
 ſay: Behold,
 Lord, Thy crea-
 ture, made in
 Thine image,
 redeemed by Thy
 Son's blood;
 put away all that
 is not of Thee;

be as rightwiſe to
 me as Thou haſt
 been to other;

not becauſe I am
 Thy ſon, but
 becauſe I am Thy
 ſervant.

We have ſeen the
 ſinner's fall and
 reſtoration;

alſo the commo-
 dities he ſhall
 obtain; which
 God grant us all.

Printed in Fleet-
 ſtreet at the ſign
 of the ſun by
 Wynkyn de
 Worde prynter to
 the king's 'graun-
 dame' 12 June
 1569.

[* A i]

*[Woodcut. Bishop Fisher preaching. The king's
body lying in state.]

This sermon was
said in St Paul's
Cathedral in the
presence of the
body of H. VII 10
May 1509, and
printed at the
special request of
the king's mother
Margaret countess
of Richmond and
Derby.

¶ This fermon folowyng was compyled &
fayd in the Cathedrall chyrche of faynt Poule
Within *the* cyte of London by the ryght reue-
rende fader in god Iohn byffhop of Rochester,
the body beyng prefent of the moost famoufe 5
prynce kynge Henry the .vij. the .x. day of Maye
the yere of our lorde god .M.CCCCC.ix. whiche
fermon was enprynted at the fpecyall request of
the ryght excellent prynceffe Margarete moder
vnto the fayd noble prynce and Countesse of 10
Rychemonde and Derby.

[* A i, back]

*[Royal Arms.]

[* A ii]

DILEXI &c. For as moche as this honorable
audyence now is here affembled to profecute
the funeral obferuaunces & ceremonyes
aboute this moost noble prynce late our 15
kynge and fouerayne, kynge Henry *the*
feuenth. And all be it I knowe well myne vnworthy-
nes & vnhabyltytes to this fo grete a mater, yet for my
moost bounden duty, and for his gracyous fauour and
fynguler benefeytes exhybyte vnto me in this lyfe, I 20
wolde now after his deth ryght affectuouly some thyng
faye, wherby your charytees *the* rather myght haue his
foule recommended. And to that purpose I wyll en-
treate the fyrft psalme of the dirige, whiche psalme was
wryten of the holy kynge and prophete kynge Dauyd, 25
comfertyng hym after his grete falles and trespaffes

Though I know
mine 'vnhabyl-
tytes' to this so
great a matter,
yet for my
bounden duty
and the late king's
benefits 'ex-
hybyte' unto me,
I would right
affectuouly some-
thing say to re-
commend his soul.
I will entreat of
the first psalm of
the Dirige,

- ayenft almighty god & redde in the chyrche in the
 funerall obfequyes of euery cryften perfone whan that
 he dyeth. And fpecially it may be redde in the per-
 fone of this mooft noble prynce, for in it is compryed
 5 all that is to be fayd in this mater. And in *the* fame
 ordre that the feculer oratours haue in theyr funerall
 oracyons mooft dylygently obserued whiche refsteth in
 .iij. poyntes. Fyrft in the commendacyon of hym that
 deed is. Seconde in a ftyrynge of the herers to haue
 10 compaffyon vpon hym. And thyrde in a comfortyng
 of them agayne. Whiche .iij. be done by ordre in this
 fame pfalme as by the grace of our lorde it may here
 after appere. Fyrft as touchyng his laude and com-
 mendacyon let no man thynke that myn entent is for to
 15 prayfe hym for any vayne tranfytory thynges of this
 lyfe, whiche by the example of hym all kynges &
 prynces may lerne how flydyng, how flyppery, how
 faylyng they be. All be it he had as moche of them
 as was poffyble in maner for ony kynge to haue, his
 20 polytyque wyfedome in gouernaunce it was fynguler, his
 wytte alway quycke and redy, his reafon pyththy and
 fubftancyall, his memory frefhe and holdyng, his
 experyence notable, his counfeylles fortunate and taken
 by wyfe delyberacyon, his fpeche gracyous in dyuerfe
 25 languages, his perfone goodly and amyable, his naturall
 compleccyon of the pureft myxture, his yffue fayre and
 in good nombre, leages and confyderyes he hadde
 with all cryften prynces, his mighty power was
 dredde euery where, not onely within his realme but
 30 without alfo, his people were to hym in as humble fub-
 geccyon as euer they were to kynge, his londe many a
 day in peas and tranquyllyte, his profperyte in batayle
 ayenft his enemyes was meruaylous, his delyng in tyme
 of perylles and daungers was colde and fobre with grete
 35 hardyneffe. If ony treason were confpyred ayenft hym
 it came out wonderfully, his treafour and rycheffe in-

read at the ob-
 sequies of every
 Christian.

Secular orators
 in their funeral
 orations

1 commend the
 dead;
 2 stir the hearers
 to have compas-
 sion on him;
 3 comfort them
 again. All these
 three are done by
 order in this
 psalm.
 I Commendation.

Not for any vain
 transitory things
 will I praise the
 dead;
 his example may
 shew how sliding,
 [* A ii, back]
 how slippery,
 worldly things be.

His politic wis-
 dom, ready wit,
 pithy reason,
 holding memory,
 notable experi-
 ence, fortunate
 counsels,

speech gracious in
 diuers languages,
 goodly person,

well mixed com-
 plexion, fair issue,
 leagues with all
 Christian princes,
 mighty power
 'dredde' every-
 where;

subjection of his
 people, peace at
 home, prosperity
 in battle,

his dealing in
 perils 'colde and
 sobre with grete
 hardynesse.'
 Treasons con-
 spired against
 him came out

wonderfully, his treasure was incomparable, his buildings most goodly.

All is now a smoke and a shadow; nor shall I praise him for it.

The great wise man Solon would not affirm that Croesus was blessed for all his glorious state,

but said: The end is to be 'abyden.'

In the end is all 'togyder,' a gracious conclusion of the life maketh all. Sen. ep. 77 fin. [* A iii]

The testimony of Ezechiel.

If the rightwise man have lived never so virtuously and at last commit one deadly sin and so die, all his rightwise dealing before shall not defend him from damnation;

If the sinful man in the end of his life return to God,

all his wickedness shall not let him to be saved.

Let no sinner presume of this to continue in sin; for of such presumers scant one in a thousand cometh to this grace.

Let none murmur against this 'grete

comparable, his buyldynges moofte goodly and after the newest cast all of pleasure. But what is all this now as vnto hym, all be but Fumus & vmbra. A fmoke that foone vanyffheth, and a fhadowe foone paffynge awaye. Shall I prayfe hym than for theym. Nay for- 5
fothe. The grete wyfe man Solon whan that the kynge Crefus hadde fhewed vnto hym all his glorious state and condycyon that he was in as touchynge the thynges aboute reherfed he wolde not afferme that he was bleffyd for all that but fayd. Expectandus est finis. The 10
ende is to be abyden & loked vpon, wherein he fayd full trouth, all be it peraenture not as he entended, but veryly a trouth it is, in the ende is all togyder, a good ende and a gracyous conclusyon of the lyf maketh all, and therefore Senec in his epyftles fayth. Bonam vite 15
*clausulam impone. In ony wyfe make a good conclusyon of thy lyfe, whiche thinge I may conferme by holy letters. In the prophete Ezechiel it is wryten & spoken by the mouth of god in this maner. iusticia iufti non liberabit eum in quacunque die pec- 20
cauerit & impietas impij non nocebit ei in quacunque die conuerfus fuerit ab impietate fua. That is to fay, yf the ryghtwyfe man haue lyued neuer foo vertuoufly, & in the ende of his lyf commytte one deedly fynne & fo departe, all his ryghtwyfe delynge 25
before fhall not defende hym from euerlaftyng dampnacyon, & in contrary wyfe, yf the fynfull man haue lyued neuer foo wretchedly in tymes pafte, yet in the ende of his lyfe yf he retourne from his wyckednes vnto god, all his wyckednes before fhall not let hym 30
to be faued. Let noo fynner presume of this to doo amyffe or to contynue the lenger in his fynne, for of fuche presumers fcante one amonges a thoufande cometh vnto this grace but the deth taketh them or they beware. Let noo man alfo murmure ayenft 35
this, for this is the grete treafour of the mercy of al-

- myghty god, & ayenft fuche murmures is fuffycyently
 answered in the fame place, for what fholde become of
 ony of vs ne were not this grete mercy. *Quis potest
 dicere mundum est cor meum innocens ego sum*
 5 a peccato. Who may faye (fayth ecclesiasticus) myn
 herte is clene, I am innocent & gyltles of fynne. As
 who fayth, noo man may fpeke this worde. Whan
 than all men haue in theyr lyfe trespaffed ayenft al-
 myghty god, I may well faye that he is gracyous that
 10 maketh a bleffyd ende. And to that purpofe faynt Iohn
 in the appocalyps fayth. *Beati mortui qui in domino
 moriuntur.* Bleffyd are tho whiche haue made ver-
 tuous ende and conclufyon of theyr lyfe in our lorde,
 whiche verily I fuppose this mooft noble prynce hath
 15 done, the profe wherof fhall ftande in foure poyntes.
 The fyrft is a true tournynge of his foule from this
 wretched worlde vnto the loue of almighty god.
 Seconde is a faft hope & confydence *that* he had in
 prayer. Thyrde a ftedfaft byleue of god and of *the*
 20 facramentes of the chyrche. Fourth in a dylygent afk-
 ynge of mercy in *the* tyme of mercy, whiche .iiij.
 poyntes by ordre be expreffed in the fyrft parte of this
 pfalme. As to the fyrft at the begynnyng of lent laft
 paffed he called vnto hym his *confeffour* a man of fyn-
 25 guler wyfdome, lernynge and vertue, by whose affured
 intruceyon I fpeke this that I fhall faye. This noble
 prynce after his confeffyon made with all dylygence &
 great repentaunce, he promyfed thre thynges, that is to
 faye, a true reformacyon of al them that were offycers &
 30 mynyftres of his lawes to the entent that Iuftyce from
 hens forwarde truly and indyfferently myght be executed
 in all caufes. An other that the promocyons of the
 chyrche that were of his dyfpofeyon fholde from hens
 forth be dyfpofed to able men fuche as were vertuous &
 35 well lerned. Thyrde that as touchynge the daungers and
 Ieopardyes of his lawes for thynges done in tymes paffed

treasour' of God's
mercy; for

who may say:
My heart is clean?

As all have tres-
passed, I may
well say that he is
gracious that
maketh a blessed
end.

The vertuous end
of Hen. VII seen
[* A iii, back]
in

1 a true turning
of his soul from
the world to God;

2 his confidence
in prayer;
3 his belief in God
and in the sacra-
ments;
4 a diligent asking
of mercy.

1 At the begin-
ning of last Lent
he called to him
his confessor
(who told me)

and after confes-
sion promised

1 to reform his
officers, that
justice might be
executed indiffer-
ently;

2 to dispose church
promotions to
virtuous and well
learned men;

3 to grant a
general pardon.

he wolde graunte a pardon generally vnto all his people,
 whiche .iij. thynges he let not openly to speke to
 dyuerse as dyd reforte vnto hym. And many a tyme
 vnto his secrete seruantes he sayd *that* yf it pleased god
 to fende hym lyfe they sholde fe hym a newe chaunged 5
 man. Furthermore with all humblenes he recognyfed
 the synguler and many benefeytes that he had receyued
 of almyghty god, & with grete repentaunce & meruayl-
 ous forowe accused hymfelfe of his vnkyndnes towards
 hym, specyally that he no more feruently had procured 10
 the honoure of god, and that he had no more dylygently
 perfourmed the 'wyll & pleasure of hym, wherin he
 promyfed by the grace of god an assured amendement.
 Who may suppose but that this man had veryly fet his
 herte & loue vpon god, or who may thynke that in his 15
 perfone may not be sayd *Dilexi*. That is to faye, I
 haue fet my loue on my lorde god. Kynge Dauid that
 wrote this psalme, all be it he had ben an auoutrer &
 murdrer also, yet with one worde spekyng his herte
 was chaunged fayenge. *Peccauit*. This kynge sayd & 20
 confessed it many tymes with grete forowe and grete
 repentaunce, promisyng fully a true amendement of all
 his lyf, wherfore in his perfone it may also be sayd
Dilexi. That is to faye, I haue turned myn herte & loue
 vnto god. The cause of this loue was *the fast hope that* 25
 he alway had before in prayer, It is not vnknownen
 the studyous & desyrous mynde that he had vnto prayer.
 Whiche he procured of relygyous & feculers chyrche
 throughtout his realme. In all *the* chirches of englonde
 dayly his collecte was sayd for hym. Befydes that 30
 dyuerse yeres about lent he sente money to be dyf-
 trybuted for .x.M. masses peculeer to be sayd for hym.
 Ouer this was in his realme noo vertuous man that he
 might be credyble enfourmed of, but he gaue hym a
 contynuall remembraunce yerely to praye for hym, some 35
 .x. marke, some .x.li. befydes his yerely & dayly almes

These things he
 let not to speak of;

saying that if God
 would send him
 life he would be a
 changed man.

Remembering
 God's benefits, he
 repented that he
 no more fervently
 procured His
 honour and pro-
 mised amend-
 ment.

[* A iv]

Who will suppose
 that this man had
 not set his love
 upon God?

David, who wrote
 this psalm,
 though an avou-
 trer and murdrer,
 was changed by
 one word from the
 heart *Peccauit*.

Henry confessed
 it many times
 with sorrow;

wherfore in his
 person may also
 be said *Dilexi*.

Hope that he had
 alway in prayer,

which he procured
 of religious and
 seculars throught-
 out his realm;
 in every church
 his collect was
 daily said, divers
 years about Lent
 he paid for 10,000
 peculiar masses;
 gave to every vir-
 tuous man known
 to him a remem-
 brance (10 marks
 or £10) yearly to
 pray for him;

vnto the pryfoners, & the other poore & nedy, for the
 whiche it may be thought vndoutedly that he had grete
 hope and confydence in prayer, whiche prayer and con-
 fyndence therin, no doubte of was caufe of the very tourn-
 5 ynge of his foule to the fafte loue of god. And for that he
 fayth. *Dilexi quoniam exaudiet dominus.* I loue
 bycaufe I had an hope that my lorde fhoulde gracyoufly
 here me, but what fhall he here. *Vocem depreca-*
tionis mee. The voyce of a prayer maketh it more
 10 audyble. A foftre breft may not be herde ferre of, his
 prayer therfore was holpen with all theyrs that prayed
 with hym & for hym, & theyr prayer was as the voyce of
 hym whiche was foo grete that it muſte nedes be herde.
Impoſſibile eſt multorum preces non exaudiri
 15 fayth faynt Auſtyn, that is to faye, the prayer of many
 can not be but herde. One of the kynges of Iuda
 whoſe name was Menaffes after many grete abhomyna-
 cyons & outrages ayenſt almyghty god as it appereth in
 the fourth boke of the kynges, & in the ſeconde of
 20 paralipomenon, he prayed vnto hym for mercy with true
 repentaunce, & mercy was gyuen vnto hym. If this foo
 grete a fynner for his owne prayer were herde of god.
 How may we doubte, but where fo grete a nombre pray-
 eth for one as dyd for our late kyng & fouerayne but that
 25 all *that* nombre fhall be herde. *Quoniam exaudiet*
dominus vocem deprecationis mee. The caufe of
 this hope was the true byleue *that* he had in god, in his
 chirche & in the ſacramentes therof, whiche he receyued
 all *with* meruaylous deuocion, namely in the ſacrament
 30 of penaunce, the ſacrament of *the* auter, & the ſacrament
 of anelynge. The ſacrament of penaunce *with* a mer-
 uaylous compaſſyon & flowe of teres, *that* at ſome tyme
 he wepte & fobbed by the ſpace of thre quarters of an
 houre, the ſacrament of the auter he receyued at myd-
 35 lent, & agayne vpon eefter day *with* fo grete reuerence
that all that were preſent were aſtonyed therat, for at his

his alms to
 prisoners and to
 the poor,

all prove his con-
 fidence in prayer,
 which turned his
 ſoul to the faſt
 love of God.

I love becauſe I
 hope that God
 ſhall hear the
 voice of them that
 pray for and with
 me.

[* A iv, back]

St Auſtyn ſaith :
 The prayer of
 many cannot but
 be heard.

The prayer of
 Menaffes was
 heard and mercy
 given to him.
 If this great
 ſinner were heard
 for his own
 prayer, much
 more ſhall the
 great number be
 heard that prayed
 for our late king ;

who truſted in
 God and in the
 ſacraments of
 penaunce, of the
 'auter' and of
 'anelynge.'

In receiving the
 ſacrament of
 penaunce he wept
 ſometimes $\frac{3}{4}$ of an
 hour ;

at mydlent and
 on Eaſter day

he took off his bonnet and crept to the place where he received the sacrament of the altar.

Two days before his death, though too feeble to

receive the sacrament, he asked for the 'monstraunt'; when his confessor brought it,

[* A v]

he with beatings of his breast did obeisance thereunto, and kissed, not the self place, where our Lord's body was contained, but the foot of the 'monstraunt'; so that the bystanders might scarcely contain them from tears.

For the sacrament of 'anelynge'

he offered every part of his body and answered in the suffrages. On the day of his death he heard mass of the virgin.

The crucifix he beheld with great reverence, often kissing it and beating his breast.

Who will doubt that he believed that God's ear was open to him?

fyrst entre in to the clofet where the sacrament was he toke of his bonet & kneled downe vpon his knees & so crept forth deuoutly tyl he came vnto *the* place selfe where he receyued the sacrament. Two dayes nexte before his departynge¹ he was of that feblenes *that* he myght 5 not receyue it agayn. yet neuertheles he defyred to se the monstraunt wherin it was conteyned, the good fader his confessor in goodly maner as was conuenyent brought it vnto him, he with fuche a reuerence, *with* so many knockynges & betynges of his brest, with so quycke & 10 lyfely a countenaunce, *with* so defyrous an herte made his humble obeyfaunce therunto, & *with* foo grete humblenes & deuocyon kyffed not the selfe place where *the* bleffyd body of our lorde was conteyned, but the lowest parte the fote of the monstraunt, that all that stode 15 aboute hym scarcely myght conteyne them from teres & wepynge. The sacrament of anelynge whan he wel perceyued that he began vtterly to fayle, he defyrously asked therefore, and hertely prayed that it myght be admynyftred vnto hym, wherin he made redy & 20 offred eury parte of his body by ordre, & as he myght for weykenes turned himselfe at eury tyme & answered in *the* suffrages therof. That fame day of his departynge he herde masse of the gloryous virgyn the moder of cryfte to whome alwaye in his lyfe he had a syngu- 25 ler & special deuocyon. The ymage of the crucifyxe many a tyme that daye full deuoutly he dyd beholde with grete reuerence, lyftyng vp his heed as he myght, holdyng vp his handes before it, & often embrafyng it in his armes & with grete deuocion kyfflyng it, & 30 betyng ofte his brest, Who may thynke that in this maner² was not perfyte fayth, who may suppose that by this maner of delynge he faythfully beleued not *that* the eere of almighty god was open vnto hym & redy to here hym crye for mercy, and affyftent vnto these fame 35

¹ departyhe.

² Qu. man ther?

- sacramentes whiche he soo deuoutly receyued, & therefore in his perfone it may be fayd. *Quia inclinauit aurem suam michi.* For the fourth poynt whiche was a dylygent askynge of mercy in the tyme of mercy.
- 5 It foloweth. *Et in diebus meis inuocavi.* That is to faye, and in my dayes I haue called for mercy. Whiche were his dayes. Veryly all the tyme of his lyfe. As longe as a man lyueth in this mortall lyfe and truly calleth vpon almyghty god for mercy, he may
- 10 trust assuredly to haue it. So it appereth by faynt Iohan in the appocalyps fayenge. *Ecce dedi illi tempus vt penitentiam ageret.* I haue gyuen hym tyme to repente hym, and all this tyme almyghty god mercyfully abyde the retourne of the fynner to the
- 15 entent he may haue mercy vpon hym, as it is wryten in the prophete Efaye. *Expectat vos deus vt misereatur vestri.* There is no parte of his lyfe but a fynner yf he truly call for mercy he may haue it, wytnessynge the prophete Ezechiel. *Impietas impij non*
- 20 *nocebit ei in quacunq; die conuerfus fuerit ab impietate sua.* In what daye foeuer the fynner tourneth hym from his fynne, his fynne shall not noye hym, moche rather than yf he do it many dayes and specially those dayes that be to almyghty god moost
- 25 acceptable as be the dayes of lent, of whome the chyrche redeth. *Ecce nunc tempus acceptabile ecce nunc dies salutis.* This is the tyme acceptable, these be the dayes of helth and mercy, than for all penytentes the hole chyrche maketh specially prayer, wherfore it is
- 30 veryly to be trusted that so true a turnynge to the loue of god, despyfyng this worlde, so fast an hope in prayer, so ferme a byleue in the sacramentes of the chyrche, & so deuoute a receyuyng of them, so many holdynge vp of his handes, so many lyftyng vp of his eyen, so many
- 35 betynges and knockynges of his brest, so many fyghes, so many teres, so many callynges for mercy, by all that
- In my life I called for mercy, which
- [* A v, back]
- God is always waiting to bestow.
- Whenever the sinner turneth from his sin, it shall not 'noye' him; much more if he do it many days, and specially those days (as Lent), which are to God most acceptable. In Lent the whole church maketh prayer for all penitents; if throughout this Lent Henry turned to God, despising the world, hoping in prayer, believing in the sacraments, lifting up his eyen,
- beating his breast, with sighs and tears,

with the help of the whole church praying for him, his suit could not be in vain.

gracious tyme, by all the hole lente, with the helpe of the hole chyrche than prayenge for hym, coude not be in vayne, for the whiche as I fayd before, he thus departynge made (I doubte not) a gracious ende and concludyon of his lyf whiche was the fyrst parte 5 promysed.

[* A vi]
Part II of the psalm should stir us to have pity on this noble king :

1 for the sorrows of death in his body ;
2 for the fear of judgement ;
3 for this world's miseries ;
4 for his sorrowful cry to God for help.
I The sorrows of death have environed me. The lamentable complaint of any sufferer, though simple and of low degree, will move us to compassion ; much rather that of a nobleman ;

most of all should it pierce our hearts to hear our sovereign complain.

Death, says Aristotle, is of all things most fearful.

There is between body and soul such an amity, that the dis severance of their knot is very painful ; as we see in our Saviour's agony.

The seconde parte of this psalme I fayd fholde ftyre vs to haue compaffyon & pyte vpon this moost noble kyng, and that for a lamentable & pyteous complaynt folowynge whiche resteth in foure poyntes. 10
Fyrste touchynge the forowes of deth in his body. Seconde touchynge the dredes of his Iugement in his foule. Thyrde touchynge the miseryes of this worlde full of labour and greuance. Fourth touchynge his forowfull crye to god for helpe and focour. As to the 15 fyrst it is fayd. *Circumdederunt me dolores mortis.* The forowes of deth hath enuyronned me. Whan we here a lamentable complaynt of ony perfone that is in forowe or heuyneffe, yf there be in our hertes ony gentylnes or pyte it wyll moue vs to compaffyon though 20 he were ryght fymple & of poore and lowe degre, moche rather yf it were some noble man whiche of late had ben in grete prosperyte, but moost of all our lord & fouerayne, that fhold perfe our hertes *with* forowe to here hym lamentably complayne of ony of his forowfull 25 greuances, & what can be more forowful & more paynfull than be the paynes & forowes of deth. *Mors omnium terribiliffima.* Sayth Aryftotle. And why is deth so ferefull, but for the greuouse paynes *that* are in it, there is so grete an amyte bytwene the foule & 30 *the* body, & so furely a Ioynd knotte & bonde, that dyffeueraunce of them is to paynfull, whiche thyng appered well in our fauyour cryft Ihesu. Where here¹ remembrynge the hyghneffe² of his deth complayned hym vnto his apoftles, fayenge. *Triftis est anima mea* 35

¹ Qu. he?

² Qu. nyghnesse?

- vsque ad mortem.* And after for *the* very drede of
 tho paynes was in fo grete agony of body & foule that
 he fwete water & blode for the onely remembraunce,
 he than that is wrapped in dede in *the* very forowes &
 5 paynes of deth, he feleth moche greuauunce, specially yf
 his body be *delycate*, & he of tender & fenfyble nature
 as was this noble kyng. Let vs therefore tender his
 complaynt, sayenge in this maner. *Circumdederunt*
me dolores mortis. That is to say, the bytter
 10 forowes of deth haue enuyroned me on euery parte, not
 onely one forowe, but many forowes. *Dolores* and many
 forowes of deth whiche is moost paynfull. *Dolores*
mortis not touched hym or pynched hym, but on
 euery parte hath assailed & oppressed hym. *Circum-*
 15 *dederunt* me. And *that* no fhorte whyle but by longe
 contynuaunce by the space of .xxvij. houres togyder, fo
 longe I vnderfonde he laye contynually abidyng the
 sharpe affautes of deth, and therefore he sayth pyteously
 complaynyng. *Circumdederunt me dolores mor-*
 20 *tis.* Secondly as touchinge his foule, in what agony
 suppose ye that was, not for the drede of deth onely,
 but for *the* drede of the Iugement of almyghty god,
 for all be it he myght haue grete confydence, by the
 reason of his true conuerfyon vnto God, and by the
 25 sacramentes of cryftes chyrche whiche he with full grete
 deuocyon had receyued before, yet was not he without
 a drede. *Nemo nouit an fit odio an amore dignus.*
 There is no man be he neuer fo perfyte oneles he haue
 it by reuelacyon *that* knoweth certaynly wheder he be
 30 in the ftate of grace or no, for of an other maner be the
 Iugementes of god than of men. And the holy abbot
 Hely fayd lyke wyfe. Thre thinges fayd he there be
 that I moche drede, one is what tyme my foule fhall
 departe out of my body, another is whan I fhall be
 35 prefented before my Iuge, the thyrde is what sentence
 he fhall gyue wheder with me or ayenft me. If thefe

[* A vi, back]
 King Henry's
 body delicate,
 and he of tender
 and sensible
 nature;

not one but many
 sorrows,
 sorrows of death,
 not only pinched
 him, but assailed
 him on every
 part;

for the space of 27
 hours he lay
 abiding the
 'sharpe assautes'
 of death.

II Agony of his
 soul for dread of
 God's judgement;

notwithstanding
 his conversion
 and devout receiv-
 ing of the sacra-
 ments.

No man (unless
 by revelation)
 knows certainly
 'wheder' he be in
 the state of grace
 or no.

The holy abbot
 Hely dreaded

1 the hour of
 death,
 2 the appearing
 before his Judge,
 3 the final sen-
 tence.

If holy fathers,
who had forsaken
the world, were in
this fear, no
[* A vii]
marvel if this
great man, daily
occupied in
worldly 'besynes,'
were in great
fear.

The perils of hell,
if we make not
our remembrance
'famuler' with
them before,

will at the hour of
death offer them-
selves to the
mind;
as 'wood dogges,
grete mastyues,'
are gentle to
those whom they
know, but 'ragy-
ously' gape
against strangers.

III Worldly
pleasures brought
king Henry then
rather discomfort,

his houses,
'galaryes of grete
pleasure, gardyns
with knottes
curiously
wrought,' his
'orcheyardes,'
his 'treasour,'
his delicate meats
and drinks.

Long before his
death his meat
was so loathsome
to him, that 'but
onely to folowe
counseyle he wold
not for all this
world receyue it.'

Even as Solomon
reported that all
was vanity.

holy faders whiche had forsaken this worlde & had
lyued so vertuoussly were in this fere, no meruayle though
this grete 'man whiche had so moche worldly besynes
& dayly occupied in the causes therof, noo meruayle
though he were in grete fere, & therof he complayn- 5
eth fayenge. Et pericula¹ inferni inuenerunt me.
That is to faye, & the perylles of hell dyd fynde me.
Who that wyl not make his remembraunce famuler with
them before, & often set them before *the* eye of his
foule, they fshall at *the* houre of deth in more terryble 10
maner offre theymfelfe vnto his mynde, euen as ye fe
these wood dogges these grete mastyues that be tyed in
chaynes, vnto fuche as often vyfyte theym they be
more gentyll & eafy, but to the ftraungers whiche haue
none acqueyntaunce of theym they ragyously & fury- 15
oussly gape and ryfe ayenft them as they wolde deuoure
them. Et pericula inferni inuenerunt me.
Thyrdely touchynge these worldly pleasures wherin
men fet grete parte of theyr comforte bothe in body &
foule, he had than full lytell comforte or pleasure in 20
them but rather dyscomforte & forowe, al his goodly
houfes so rychely dekete & appareyled, his walles &
galaryes of grete pleasure, his gardyns large & wyde with
knottes curiously wrought, his orcheyardes fet *with*
vines & trees mooft dilicate, his meruaylous rycheffe & 25
treafour, his metes & drynkes were they neuer so
dilycately prepared might not than helpe hym, but
rather were paynfull to hym, so moche *that* longe before
his deth his mete was to hym so lothfome (were it
neuer so dilycately prepayred) that many a tyme he 30
fayd, but onely to folowe counseyle he wold not for all
this world receyue it, wherin he well perceyued *the*
myferyes of this wretched worlde. Than lo he had
experience of that, *that* longe tyme before the grete &
wyfe Salamon reported in his boke ecclesiaftes. Cum- 35

¹ periculā.

- que me conuertiffem ad vniuerfa opera que fecerant manus mee et ad labores in quibus frustra*
**fudaueram vidi in omnibus vanitatem et afflictionem animi.* That is to faye whan I had tourned
 5 my remembraunce to all that I had ordeyned, & to the labours wherin I fwette in vayne I founde in them all but vanyte & turmentry of foule. This con-
 clufyon our late kyng and fouerayne full truly than had lerned & the vayne troubles and labours whiche
 10 many take for this wretched worlde, wherin as I fayd full lytell pleafure than he had but moche difpleafure and forowe, wherfore it foloweth in his *complaynt. Tribulationem & dolorem inueni.* The fourth percell of his *complaynt* is a lamentable crye vnto almyghty god
 15 for helpe and focoure, for whan he fawe playnly that noo where elles was ony focoure or comferte, the cruell affautes of deth was fyers and fharpe ayenft him, the daungerous perylles whether he fholde become was importunely greuous, all this worlde and worldly pleafures were to hym vnfwete & full dyfpleafaunt, therefore
 20 with al his myght & power he cryed vpon the name of our lord, for the whiche name is promyfed by faynt Poule. *Omnis quicumque inuocauerit nomen domini faluus erit.* That is whofoeuer call vpon the
 25 name of our lorde he fhall be fafe, he therefore full befyly, full ftudyoufly, full ernestly called vpon that bleffyde name for focour & helpe, and fo it foloweth in the pfalme. *Et nomen domini inuocauit.* O my bleffyde Ihefu, o my mooft mercyfull Ihefu, o my lorde
 30 & creatour Ihefu. *O domine libera animam meam.* O my lorde delyuer my foule, delyuer my foule from the myferyes of this worlde, delyuer my foule from thefe deedly paynes, delyuer my foule from this corruptyble body, delyuer my foule from the bondes of fynne,
 35 delyuer my foule from my mortall enemyes, de'lyuer my foule from the daungers of euerlaftyng deth.

[* A vii, back]

My labours
'turmentry' of
soul.King Henry had
full little pleasure
in this world.IV He cried to
God for help,seeing the
'assautes of deth
fyers and sharpe,'his state in the
next world uncer-
tain, this world
unsweet.He called studt-
ously on the
name of Jesus.

O 'blessyd Ihesu,'

deliver my soul
from pain,

from sin, from

[* A viii]

everlasting death.

Ah, my lords and masters, let this piteous complaint of your king sink into your breasts.

Weep for the dead;

as Hannibal pitied Paulus Æmilius, Tib. Gracchus, M. Marcellus;

as David wept right piteously at the death of Saul, Absolom, Abner.

If they, so great men, pitied the death of their mortal enemies, much more should we tender the death of our own king.

Jesus, the Lord of all this world, wept for Lazarus; the King of kings wept for His subject,

how much more we subjects for our king, whose body lies unburied among us.

'A kynge Henry, kynge Henry, yf thou were on lyue agayne,' many here present would pretend great pity.

[* A viii, back] King David's servant Ethay, when his lord was in trouble,

O *domine libera animam meam*. A my lordes & maysters let this pyteous and lamentable complaynt of hym that of late was your kynge and fouerayne, let it entre and fynke into your brestes. Scrypture there vnto dooth moue you fayenge this wyfe. Fili in 5
mortuum produc lachrimas et quasi dira passus incipe plorare. And in an other place thus. *Supra mortuum plora, defecit enim lux eius*. Example herof we haue of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus 10
Emilius,¹ Tiberius Graccus, Marcus Marcellus, whan he sawe theyr bodyes lye deed before hym. And in holy letters also kynge Dauyd, whan it was tolde vnto hym the deth of his enemyes, at dyuerse tymes he wepte ryght pyteously as at the deth of Saul, Abfolon and 15
 Abner. If they fo grete & noble men foo moche pyteed the deth of theyr mortall enemyes, We fholde moche rather tender and pyte the deth of our own kynge & fouerayne. But wherto reherse I them, whan he that was the lorde of all this worlde our sauyour cryfte 20
 Ihesu wepte at the monument of Lazarus whan he had ben buryed the fpace of foure dayes, gyyunge vnto vs all therby example of pyte. If he *that* was the kynge of all kynges wepte for the deth of his subgete foo longe after his buryall, what fholde we that be sub- 25
 gectes do for the deth of our kynge & fouerayne hauyunge yet the presence of his body vnburied amonges vs, forsothe it fholde moue vs to haue pyte & compaf-
 fyon the rather vpon hym. A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here 30
 present now wolde pretende a full grete pyte & tenderneffe vpon the. It is remembred in the boke of the kynges how a seruauant of kynge Dauid whose na'me was Ethay whan his lorde & fouerayne was in trouble he wolde not forsake him, but answered hym 35

¹ Enulius.

- playnly in this maner faynge. In *quocunque loco fueris domine mi rex siue in morte siue in vita, ibi erit seruus tuus.* That is to say in what place soeuer thou fhalte be my lorde my kynge, in the same place fshall thy seruauent be. A squyer also of kynge Saul whan he fawe his lorde & mayfter deed, his forowe was so grete that he slewe hymselfe incontynent. Alas where is the true pyte & very compaffyon become that fhold be in the hertes of men. These two perfonen had so grete ruthe and compaffyon of theyr maysters that they refused not to suffre *the* deth with them. How harde are our hertes, how stony, how flynty. If we relent not with pyte & compaffyon, herynge so lamentable a complaynt of our late fouerayne, and herynge him so pyteoufly crye fayenge. O *domine libera animam meam.* O my lorde delyuer my foule. Let vs helpe hym at the left with our prayers besechynge almyghty god for his infynyte mercy to delyuer his foule and to pardon it. And or we procede ony ferder of our psalme let vs here deuoutly and affectually faye for his foule and all cryften foules euery of vs one paternoster.
- T**he thyrde parte of this psalme entreateth of comforte, whiche is conteyned in .iiij. poyntes. Fyrst *that* almyghty god is mercyfull, seconde *that* he hath taken hym into his custody, thyrde *that* he hath delyuered hym from al euylles, fourth *that* hens forwarde he fshall contynue in the gracious faouere of almyghty god. For the fyrst it foloweth. *Misericors dominus & iustus et deus noster miseretur.* That is to faye. The lorde is mercyfull and ryghtwyse and our god wyll haue pyte. who is this lorde that is mercyfull & ryghtwyse, who but our fauyour cryft Ihesu whiche of his infynyte mercy came into this worlde to dye for synners. *Christus iesus venit in hunc mundum saluos facere peccatores.* Why than fayth he. *Et iustus.* that he is ryght wyse also, that rather

declared that he would remain with him in life or in death.

Saul's squire, seeing his master dead, slew himself incontinent.

Where is the true pity fled, which made these two die with their masters?

How flinty are our hearts, if we relent not on hearing our late sovereign's piteous cry!

Let us at least help him with our prayers;

saying 'or we procede ony ferder' one paternoster for his and all 'crysten' souls.

Part III of the psalm entreateth of comfort; because God 1 is merciful, 2 has taken the king into His custody, 3 has delivered him from all evil, 4 and will henceforward continue His favour to him.

I The Lord is merciful and rightwise,

even Jesus who of His mercy [* B i] came into this world to die for sinners.

His rightwisenes
makes not against
the sinner,
but for him,

1 because of the
promise
everywhere in
scripture made
to the penitent;

if we 'knowlege'
our sins, the Lord
is just to forgive
all our sins :

2 Our Saviour is
iustus, because He
is guiltless,
and therefore
a sufficient vocate
for us before His
Father's face.

If any of us have
sinned, let us not
despair, for we
have an Advocate
just and without
sin, and He shall
be a mean for all
the world's sin.

He hath paid for
the 'raunsome'
[* B i, back]
of sin His
precious blood,
and pleads before
His own Father;

who is Himself
piteous.

fholde make ayenft the fynner than for hym. Nay
forfothe, the prophete and kynge Dauyd brought in
this worde for hymfelfe & not ayenft hym. Two wayes¹
it maketh for the fynner, one by reafon of promyfe
made through out all fcripture vnto the penytent that 5
wyll vtterly forfak his fynne. Our lorde *that* is mooft
Iufte of his promyfe wyll pardon the fynner foo repent-
ynge hymfelfe and foo truly retournynge, whiche thyng
faynt Iohan playnly wytneffeth in his fyrft epyftle.
Si *confiteamur peccata noftra fidelis & iuftus* 10
eft vt remittat nobis *peccata noftra et emundet*
nos ab omni iniquitate. That is to faye. If we
wyll knowlege our fynnes *the* lorde is faythfull & Iufte
in his promyfe to forgyue all our fynnes & make vs
clene from all wyckednes, this is one waye. An other 15
waye alfo it may make & that is this. Our fauyour
Ihefu is Iuftus, for he is innocent and gyltles, & ther-
fore he is a conuenient meane, a fufficyent vocate for vs
before the face of his fader accordynge to the wordes of
the fame faynt Iohan. Si *quis peccauerit aduocatum* 20
habemus apud patrem iefum christum iuftum,
& *ipfe eft propiciatio pro peccatis, non pro noftris*
tantum fed & tocius mundi. That is to faye. If
ony of vs haue fynned, let vs not difpayre, for we haue
an aduocate for vs before god, our fauyour whiche is 25
Iufte & without fynne, & he fhall be a meane for our
fynnes, not for ours all onely, but for all *the* worldes.
Who may be thought a more conuenient vocate for
fynners than he *that* neuer dyd fynne, than he *that*
fufficyently hath payed for *the* raunfome of fynne *his 30
owne mooft precyous blode & paynfull & bytter deth,
than he that is the fone of almyghty god and that before
his owne fader. But perauenture his fader is harde
and ftraunge and wyll not be moued. Nay forfothe,
for rather the contrary, he is full pyteous & full redy 35

¹ dayes 1509.

to haue mercy. And therefore it foloweth. Et deus
 nofter miseretur. And our god wyll haue pyte &
 mercy. For the whiche faynt Aultyn fayth in his
 boke de *penitentia*. *Quecunque neceffitas peccatorem*
 5 *ad penitenciam cogit neque quantitas chriminis,*
nec breuitas temporis, nec enormitas fccleris,
nec hore extremas, fi pura fuerit voluntatis
mutatio excludit a venia That is to faye, what
 neceffyte foeuer compell the fynner to repentaunce,
 10 neyther the gretnes of his fynne, nor yet the fhortneffe
 of tyme, nor the enormyte of his trespaffe, ne yet the
 vttermoft houre of his lyfe fhall exclude hym from
 pardon, yf fo be *that* his wyll be clerely chaunged &
 tourned to god. This is than one grete comforte that
 15 our late kynge and fouerayne may haue, and all tho
 that bere hym true fayth and feruyce. The feconde
 comforte that he was taken in to the cufodye of our
 lorde foloweth in the nexte verfe. *Custodiens par-*
uulos dominus. humiliatus fum et liberauit me.
 20 Who that is in thraldome of fynne is in full fhrewed
 cufody, and yf he wolde be at lyberte he muft do as
 thefe pryfoners doo that fomtyme vndermyne the walles
 and crepe vnder them out at a ftrayte and narowe hole.
 And fo they efcapen out of the cufody of pryfone and
 25 come to theyr lyberte. In lyke wyfe the fynner muft
 doo, he muft vndermyne the ftronge walles of fynne
 by true humblynge and lowynge of himfelfe, and make
 hymfelfe lytell to the entent he may crepe out at the
 narowe hole from the daunger of fynne and foo come
 30 vnto the lyberte of grace. For the whiche our fauyour
 fayd. *Nifi conuerfi fueritis et efficiamini ficut*
paruuli. Oneleffe ye be chaunged and be made lytell
 ye cannot enter to lyberte. Saynt Anthony fawe by
 reuelacyon that all the worlde was full of fnares, and
 35 he asked this queftyon. Bleffyd lorde fayd he who
 fhall paffe thefe daungers? It was answered hym

St Austin sayth :
 No amount of
 crime,
 nor shortness of
 time, excludes
 from pardon,

if the sinner's
 will be turned to
 God. A great
 comfort for the
 late king and his
 loyal servants.
 If The king was
 taken into our
 Lord's custody.

Sin's thrall is in
 full shrewd
 custody ; he must
 do as prisoners,
 who undermine
 walls and creep
 out at a strait
 hole ;

he must under-
 mine the strong
 walls of sin, by
 lowing himself
 [* B ii]
 he must creep out
 at the narrow
 hole into the
 liberty of grace.

St Anthony see-
 ing by revelation
 that all the world
 was full of snares,
 was told that
 lowliness alone
 could pass these
 dangers.

Sola humilitas, Onely humblenes and lowlyneffe.
 King Ahab, The kynge Achab of whome scrypture fayth that he
 dyd more dyfpleafure vnto god than all the kynges of
 Iffrahell that were before his tyme, he dyde fo grete
 ydolatry, he flewe fo many prophetes, not withftondyng 5
 fo many wonderfull tokens & myracles that were fhewed
 vnto hym, yet at the laft whan the prophete Hely came
 to hym in meffage & thretened hym fore in the name
 of god, he began to repente hym, & to humble hymfelfe
 in the fyght of god, for the whiche incontynent almighty 10
 god fayd vnto the prophete Hely. *Nonne vidifti
 humiliatum achab coram me: quia igitur
 humiliatus est mei causa non¹ inducam malum
 in diebus eius.* That is to fay, Dyde thou not fe
 Achab humbled before me, I tell the for that he by- 15
 caufe of me dyde fo humble hymfelfe I fhall not doo
 that euyl that I purposed in his tyme to haue done.
 O fyguler goodneffe and gentylnes of almyghty god.
 O meruaylous redyneffe of hym vnto pyte and mercy.
 Soo foone as the fynner can humble and make lytell 20
 hymfelfe, foo foone he fetteth hym at lyberte and taketh
 hym in to his custodye and tuicyon, herefore gretely²
 we may be gretely² comforted in our late kynge and
 fouerayne, whiche foo moche humbled hymfelfe before
 his deth, *humbled hym vnto god, humbled him vnto 25
 his confeffour, humbled hym vnto penaunce, humbled
 hym vnto the facrament of the auter, and to the other
 facramentes, humbled hym vnto the crucifyxe, and
 with a more humblenes and pacyence toke this feke-
 neffe & euery thyng in it than euer he dyd before to 30
 the meruayle of all that were aboute hym, wherfore he
 now may faye to our and his comfote. *Custodiens
 paruulos dominus: humiliatus sum & liberauit
 me.* That is to faye, our lord taketh into his custodye
 the lytell & humble perfones. I was humbled & he 35

King Ahab,

who did great
idolatry and slew
many prophets,yet, when the
prophet Hely
threatened him,
repented,and was spared
because he
humbled himself
before God.O singular gentle-
ness of God!So soon as the
sinner can make
himself little,
God takes him
into His tuition.
We may therefore
be greatly com-
forted in our late
king, who so
humbled himself
[* B ii, back]
unto God,
unto his confessor,
unto the sacra-
ments,and took his
sickness with
more patience
than ever before.¹ eā in 1509. Corrected by Tho. Baker. ² sic.

- fet me at lyberte. The thyrd comforte is that he is
 now at rest and the myferyes of this world hath escaped,
 what is in this lyfe but myferable vanyte, fo he dooth
 wytnesse that therof had experyence at the full, he that
 5 had moost haboundaunce of all worldly pleafures, I
 ment¹ the kynge Salomon whiche sayd. *Vanitas vani-*
tatum & omnia vanitas. quid habet homo am-
plius de labore suo qui laborat sub sole.
 That is to faye, vanyte of vanytees & all is but vanyte,
 10 what hath ony man more of all his labour and befynes
 vnder the sonne. A my lordes and maysters that haue
 this worldly wyfdome, that study and employ your
 wyttes to cast & compasse this world, what haue ye of
 all this befynes at the last but a lytell vanyte. The
 15 spyder craftely spynneth her thredes and curyously
 weueth and loyneth her webbe, but cometh a lytell
 blast of wynde & dyfapoynteth all togyder. to the
 whiche purpose Cicero in his thyrde boke de oratore
 maketh this exclamacyon. *O fallacem hominum*
 20 *spem fragilemque fortunam et inanes nostras*
contentiones, que medio in spacio sepe fran-
guntur et corruunt. That is to faye. O deceytefull
 hope of men & bryttell fortune & vayne *enformentes
 whiche often breke & come to noughte or euer they
 25 haue entred halfe theyr course, whiche thyng wyfely
 confyderynge this noble prynce ordred hymselfe ther-
 after, let call for his sone the kynge that now is our
 gouernour & fouerayne endued with all graces of god
 & nature & with as grete habyltyes & lykelyhodes of
 30 well doynge as euer was in kynge, whose begynnynge
 is now fo gracyous & fo comfortable vnto all his people,
 that the reioyfyng in hym in maner fshadoweth the
 forowe that elles wolde haue ben taken for the deth of
 his fader. He called (I faye) vnto hym and gaue hym
 35 faderly and godly exhortacion, commyttynge vnto hym

III He is now at rest from this vain world.

Vanitas vanitatum, saith the preacher.

'A my lordes and maysters,' that employ your wits to cast and compass this world, what haue you at last but vanity? The spider craftily spinneth her threads and weaveth her web, but a little blast disappointeth all together.

Cic. de or. III § 7
o fallacem hominum spem.

O bryttell fortune and vain enformentes [* B iii] of men, which often come to naught or ever they have entered half their course. King Henry sent for his son our king that now is (endued with as great 'habyltyes' as ever was in king, whose beginning is so gracyous that rejoicing for him shadows the sorrow for his father's death),

gave him godly exhortacion, committing to him

¹ sic. Qu. mene?

the laborous
governance of this
realm, and
'gadering' his
soul to the true
rest, saying to it:
Be turned to thy
rest, for thy Lord
hath been bene-
ficial unto thee.

By the long
respite for repent-
ance he has
escaped dangers
(1) of everlasting
death,

(2) of everlasting
weeping (Arse-
nius said :

we must weep here
with tears that
wash our souls
or hereafter with
tears that burn
both body and
soul),

(3) of falling to
sin again.
[* B iii, back]

He that standeth
let him beware
that he slideth
not, for the way
is slippery.

IV King Henry
assured of con-
tinuance in God's
favour.

God's mercy and
tuition are great
comforts ;

deliverance from
perils is a greater
comfort ;

the laborous gouernaunce of this realme, & gaderinge
his owne foule in to the true reſte comfortynge it &
fayenge vnto it. *Conuertere anima mea in requiem
tuam quia dominus benefecit tibi.* Be tourned
my foule in to thy reſt, for thy lorde hath ben bene- 5
fycyall vnto the, benefycyall at euery tyme before, but
now ſpecyally by this mooft gentyll & mercyfull call-
ynge by ſo longe reſpyte & ſpace gyuynge of repent-
aunce wherby he hath eſcaped ſo many daungers,
daungers of euerlaſtinge deth, daungers of euerlaſtyng 10
teres & wepyng, & daungers of fallynge agayne to
ſynne, for the fyrſt it is ſayd. *Quia eripuit animam
meam a morte.* That is for he hath delyuered my
foule from deth, bothe temporall & euerlaſtyng.
daungers of euerlaſtyng wepyng & forowe, for the 15
whiche *the* good fader Arſenius ſayd vnto his brethren.
Brethren ſayd he, eyther we muſt nedes wepe here with
teres that wyll waſſhe our foules, or elles after this with
teres that wyll brenne bothe bodyes & foules, from
theſe teres alſo he is delyuered, & therefore it foloweth. 20
Oculos meos a lachrimis. And myne eyen from
teres. Thyrdly from the daungers of fallynge to ſynne
agayne. *Noo man that lyueth here can be affured
not to fall. And therefore ſaynt Poule ſayth. *Qui ſtat
videat ne cadat.* He that ſtandeth let him beware 25
that he flydeth not, for the waye is flyppery, but tho
that be hens departed in the ſtate of grace be affured
neuer to fall agayne. And for that it foloweth. *Et
pedes meos a lapſu.* The fourth and the laſt
porcyon of his comforte, whiche is to be affured of con- 30
tynuaunce in the fauour of almighty god, paſſeth all
the other. A grete comforte it is vnto the forowfull
penytent that he hath a mercyfull lorde & god. A
grete comforte alſo that he is taken in his tuicyon and
cuſtodye. A greter yet that he is delyuered from ſoo 35
many euylles & perylles. But the greteſt whiche fur-

mounteth all other is to haue the prefence of that
 mooft bleffyd countenance & to be affured euer to
 contynue in that gracious fauour. no tonge can expresse,
 no fpeche can declare, no herte can thynke, how grete,
 5 how farre paffynge this comferte is. *Si decem mille*
iehennias quis dixerit fayth Cryfoftome *Nichil*
tale eft quale eft ab illa beata uifione excidere
& exofum effe a chrifto. If one wold thynke the
 greef of .x. M. helles, all that is yet no thyng lyke to
 10 be excluded from that bleffyd countenance & to be
 hated of cryft. If this greef be fo excefflyfe and ferre
 paffynge, the contrary therof muft nedes be of as
 extreme comferte and Ioye agayne, that is to faye to
 haue the contynuall prefence of that bleffyd fyght, & to
 15 knowe the affured fauoure and .grace that he ftandeth
 in for the whiche is fayd. *Placebo domino in*
regione uiuorum. That is to faye, I fhall pleafe
 my lorde god in the regyon and countre of lyuyng
 perfones, where as is the very lyfe euer contynued
 20 without ony interuption of deth. Thus accordynge to
 my pro'myfe at the begynnyng I haue perufed this
 pfalme in the perfone of this noble man, deuydyng it
 in thre partes, in a commendacyon of hym, in a mouyng
 of you to haue compaffyon vpon hym, & in a comfort-
 25 yng of you agayne. The commendacyon ftode in foure
 poyntes, fyrft in a very tournyng of his loue to god,
 feconde in a faft hope & confydence of prayer, thyrde
 in a ftedfaft byleue of the facramentes and a deuoute
 receuyng of them, fourth in a dylygent callyng for
 30 grace. The mouyng to compaffyon ftode alfo in .iiij.
 poyntes, fyrft for the paynfull greuauces of deth that
 he felte in his body, feconde for the ferefull remem-
 braunce in his foule of the Iugement of god, thyrde for
 the myferable vanytees of this lyfe wherin he founde
 35 but payne and trauayle, fourth for the lamentable crye
 to god for helpe and focour. The comfertyng agayne

the greatest
 comfort is the
 assured prefence
 of God's counten-
 ance for ever-
 more.

Chryfostome
 fays :
 The grief of
 10,000 helles is
 nothing to
 exclusion from
 Chrif.

The contrary of
 this grief,
 His continual
 prefence, muft
 be of extreme
 comferte.

Placebo, I fhall
 pleafe God in the
 land where is no
 death.

Thus I haue
 diuided this
 [* B iv]
 psalm into

- 1 a commenda-
 tion,
- 2 a moving to
 compaffion,
- 3 a comforting.
- Henry com-
 mended for
- 1 love to God
- 2 hope in prayer ;
- 3 belief of the
 facraments ;
- 4 his diligent
 calling for grace.
- Motives of
 compaffion :
- 1 his bodily
 pains ;
- 2 his fear of God's
 judgements ;
- 3 his pain and
 travail from this
 world's vanities ;
- 4 his lamentable
 cry to God for
 help.

Motives of
comfort :
1 God's mercy ;
2 Henry's being
now in God's
tuition ;
3 delivered from
so many perils ;
4 henceforward to
continue in God's
favour.

was lyke wyfe in .iiij. poyntes, fyrst for that he hath
foo mercyfull a lorde and god, feconde for that he is
taken in to his tuicyon and custody, thyrde for that he
is now delyuered from so many perylles, fourth for that
he fhall from hens forward contynue in the gracyous 5
fauour of almyghty god, the whiche comforte he graunte
hym *that* for us all dyed vpon the croffe our fauyour
cryft Ihesu. Amen.

¶ Thus endeth this notable fermon. Enprinted at
London in Fletestrete at the fygne of the sonne by 10
Wynkyn de Worde, prynter vnto the moost excellent
prynceffe my lady the kynges graundame. The fyrst
yere of the reygne of our fouerayne lorde kynge Henry
the .viij. 14

[* B lv, back]

* [Device of Wynkyn de Worde.]

*¶ Here after foloweth a mornynge remembraunce
 had at the moneth mynde of the noble prynces Mar-
 garete countesse of Rychemonde & Darbye moder vnto
 kynge Henry the .vii. & grandame to oure fouerayne
 5 lorde that nowe is, vppon whose foule almyghty god
 haue mercy

[* A i]
 Morning remem-
 brance at the
 'moneth mynde'
 of Margaret
 (grandame to our
 'souerayne lorde'
 that now is), on
 whose soul God
 have mercy.

[Woodcut. Bishop Fisher preaching. Before him a
 table (or coffin) covered with a pall. At the four
 corners tapers, guttering.]

*[Blank.]

[* A i, back]

10 *¶ Dixit Martha ad Ihesum.

[* A ii]

THis holy gopell late red, conteyneth in it a
 dyalogue that is to faye a comynycacyon be-
 twyxt the woman of bleffyd memory called
 Martha and our fauyour Ihesu, whiche dyalogue
 15 I wolde applye vnto this noble prynces late
 deceafed, in whose remembraunce this offyce &
 obferuaunces be done at this tyme. And thre
 thynges by the leue of god I wyll entende. Fyrft to
 fhewe wherein this noble prynces may wel be lykened
 20 & compared vnto the bleffyd woman Martha. Seconde
 how fhe may complayne vnto our fauyour Ihesu for
 the paynfull dethe of her body, lyke as Martha dyde
 for the dethe of her broder Lazarus. Thyrde *the* con-
 fortable anfwer of our fauyour Ihesu vnto her agayne.
 25 In the fyrft fhall ftonde her prayfe & commendacyon. In
 In the feconde our mornynge for *the* loffe¹ of her. In

The gospel (Luke
 x 38 39), a dia-
 logue ('comyny-
 cacyon') between
 Martha and our
 Saviour; I would
 apply it to this
 noble princess, in
 whose remem-
 brance this office
 is done.

1 Wherein the
 lady Margaret
 resembled Martha;

2 she might com-
 plain for her own,
 as Martha for her
 brother's, death;

3 our Saviour's
 comfortable
 answer.

I Her praise;

II our mourning;

¹ greate loffe MS.

III our comfort. the .iiij. our confort agayne. Fyrft I faye *that* the
 The countess like comparyfon of them two may be made in .iiij. thynges.
 Martha
 1 in nobleness, In noblenes of perfone, in dyfcyplyne of theyr bodyes,
 2 in discipline of In orderyng of theyr foules to god, in hofpytalites kep-
 body, ynge & charitable dealing to¹ their neybour. In whiche 5
 3 in godliness of
 soul, .iiii. the noble woman Martha (as fay *the* doctours en-
 4 in hospitality. treatyng this gofpell, & her lyfe) was fyngulerly to
 be commended & prayfed, wherfore let vs confyder
 lyke wife whether in this noble counteffe may any
 thyng lyke be founde. Fyrft *the* bleffyd Martha was 10
 a woman of noble blode to whom by enheritaunce be-
 longed *the* castel of bethany, & this noblenes of blode
 they haue which descended² of noble lygnage. Befyde
 this there is a noblenes³ of maners, withouten whiche
 the noblenes of bloode is moche defaced, for as Boecius 15
 fayth. Yf oughte be good in the noblenes of bloode it
 is for that therby the noble men and women fhoulde be
 afhamed to go out of kynde from the vertuous maners
 of theyr auncetrye before. Yet also there is another
 noblenes, which aryfeth in euery perfone by the goodnes 20
 of nature, wherby full often fuche as come of ryght
 pore and vnnoble fader and moder, haue grete abletees
 of nature, to noble dedes. Aboute all thefe fame³ there
 is a foure maner of noblenes, whiche may be called an
 encreafed noblenes, as by maryage and affynyte of 25
 more noble perfones fuche as were of leffe condycyon
 maye encreafe in hyer degre of noblenes. In euery of
 these I fuppose this counteffe was noble. Fyrft fhe
 came of noble blode lyneally descendynge of kyng
 Edwarde the .iiij. *within* the .iiij. degre of the fame. 30
 Her fader was³ Iohan duke of Somerfet her moder was
 called Margarete ryghte noble as well in maneres as in
 bloode. To whome⁴ fhe was a veray doughter in all
 noble maners⁵, for fhe was bounteous & lyberall to euery

The countess like
 Martha
 1 in nobleness,
 2 in discipline of
 body,
 3 in godliness of
 soul,
 4 in hospitality.

I Martha, of
 noble blood, in-
 herited Bethany
 castle.

[* A ii, back]
 Nobleness of
 manners.
 Boethius says, if
 aught be good in
 noble blood, it is
 that nobles should
 be ashamed to go
 out of kind.

Nobleness of
 nature often
 found in the chil-
 dren of unnoble
 parents.

Increased noble-
 ness by marriage
 into a nobler
 family.

These four kinds
 of nobleness found
 in the lady Mar-
 garet.
 1 A lineal descend-
 ant of Edw. III,
 daughter of John
 d. of Somerset and
 Margaret his wife;

2 noble in man-
 ners, bounteous,

¹ vnto MS.

² descende MS.

³ om. MS.

⁴ her mother was Margaret. To whome MS.

⁵ in all nobulnes MS.

- perfone of her knowlege or aquayntaunce. Auaryce
and couetyfe fhe mooft hated. And forowed it ful
moche in al perfones, But fpecyally in ony *that* be-
longed vnto her. She was alfo of fingular eafynes to
5 be fpoken vnto, & full curtayfe anfwere¹ fhe wolde
make to all *that* came vnto her. Of meruayllous
gentylnesse fhe was vnto all folkes, but fpecyally vnto
her owne, whom fhe trusted and loued ryghte tenderly.
Unkynde fhe wolde not be vnto² no creature, ne for-
10 getfull³ of ony kyndnes or feruyce done to her before,
whiche is no lytel parte of veray noblenes. She was
not vengeable, ne cruell, but redy a none to forgete and
to forgyue iniuries done vnto her at *the* leeft defyre or
mocyon made vnto her for *the* fame. Mercyfull alfo &
15 pyteous fhe was vnto fuche as was greuyd & wrong-
fully troubled And to them *that* were in pouerty or
fekenes or ony other myferye. To god & to the chirche
full obedyent & tractable ferchyng⁴ his honoure &
pleafure full befyly. A waresnes of herfelf fhe had⁵
20 alwaye to efchewe euery thyng *that* myght dyfhoneft
ony noble woman, or dyftayne her honour in ony con-
dycyon. Tryfelous thynges *that* were lytell to be
regarded fhe wolde let paffe by, but the other *that*
were of weyght & fubftaunce wherin fhe myghte
25 prouffyte fhe wolde not let for ony payne or labour
to take vppon hande. Thefe & many other fuche
noble condycyons lefte vnto her by her auncetres⁶ fhe
kepte & encreafed them with a grete dylygens. The
thyrde noblenes alfo fhe wanted not whiche I fayd
30 was *the*⁷ noblenes of Nature, fhe had in maner all *that*
was prayfable in a woman eyther⁸ in foule or in body.
Fyrft fhe was of finguler wyfedome ferre paffyng *the*
comyn rate of women, fhe was good in remembraunce
& of holdyng memorye. A redy wytte fhe had alfo to
- hating covetise,
affable, making
'full curtayfe an-
fwere' to all that
came to her;
gentle to all,
unkind to none,
nor forgetful of
kindness, 'whiche
is no lytel parte of
veray noblenes';
not vengeable ne
[* A iii]
cruel, but redy
anon to forgive;
merciful and pite-
ous to sufferers
from wrong,
to the poor and
sick;
tractable to God
and to the church;
eschewing what-
ever might 'dys-
honeft' any noble
woman;
'tryfelous' things
she would pass
by, things of
weight she would
not let for any
pain to take in
hand.
These conditions,
inherited from
her ancestors,
she diligently in-
creased.
3 Noble in nature,
she had all that is
praisable in
woman,
wisdom,
a holding mem-
ory, a ready wit,
- ¹ awnfers MS. ² to MS. ³ ne forgetles MS. ⁴ feching MS.
⁵ was MS. ⁶ auncetrie MS. ⁷ om. MS. ⁸ other MS.

conceyue all thynges.¹ Albeit they were ryght derke,
 right studyous fhe was in bokes whiche fhe hadde in
 grete nombre bothe in Englyffhe² & in Frenffhe, & for
 her exercyfe & for *the* prouffyte of other fhe dyde tranf-
 late dyuers maters of deuocyon out of Frenffhe into 5
 Englyffhe. Ful often fhe complayned *that* in her
 youthe fhe had not gyuen her³ to *the* vnderstondyng
 of latyn wherin fhe had a lytell perceyuyngge specyally
 of *the* rubryffhe of *the* ordynall for *the* fayeng of her
 feruyce whiche fhe dyde wel vnderftande. Here vnto 10
 in fauour, in wordes, in gefture, in eue'ry demeanour
 of herfelf fo grete noblenes dyde appere, *that* what fhe
 fpake or dyde it meruaylloufly became her. The .iiii.
 noblenes whiche we named a noblenes goten or en-
 creafed fhe had alfo. For albeit fhe of her lynage 15
 were ryght noble, yet neuertheles by maryage, &
 adioynyng of other blode it toke some encreafement.
 For in her tendre aege fhe beyng endued *with* fo grete
 towardnes of nature, & lyklyhode of enherytaunce
 many fued to haue had her to maryage. The duke of 20
 futhfolke⁴ whiche *than* was a man of grete experyence
 mooft dylygently procured to haue had her for his⁵ fone
 and heyre. Of *the* contrary parte kinge Henry *the* .vi.
 dyd make meanes for Edmonde his broder then therle
 of Rychemonde. She whiche as then was not fully 25
 .ix. yeres olde, doutfull in her mynde what fhe were
 beft to do afked counfayll of an olde gentywoman
 whome fhe moche loued & trufted, whiche dyde aduyfe
 her to *commende* herfelfe⁶ to faynt Nycholas *the* patron
 & helper of al true maydens⁷, & to befeche him to put 30
 in her mynde what fhe were beft to do.⁸ This counfayl
 fhe folowed⁹ & made her prayer fo full often¹⁰, but
 fpecyally *that* nyght whan fhe fholde *the* morowe after

diligence in study
 of Englyffhe and
 French books
 (some French
 books of devotion
 she translated).

Often she com-
 plained that she
 had not in her
 youth studied
 Latin (the rubric
 of the ordinal for
 saying her service
 she well under-
 stood).

[* A iii, back]
 In fauour, words,
 demeanour,
 such nobleness
 appeared that
 what she fpake
 or did became her
 marvelloufly.
 4 Her increased
 nobleness.

In her tender age
 her towardness of
 nature and likeli-
 hood of inheriti-
 ance brought her
 many fuitors;
 the d. of Suffolk
 would have had
 her for his fon,

Hen. VI. for his
 brother Edm.
 earl of Richmond.

She, not then
 fully 9 years old,
 was aduifed by
 an old gentle-
 woman to com-
 mend herfelf to
 St. Nicholas;

accordingly the
 nyght before the
 day when she

¹ receyue all thing MS. ² engliffe and in laten MS.
³ hir self MS. ⁴ Bokyngham MS. ⁵ hir MS. by mistake.
⁶ hir MS. ⁷ maydes MS. ⁸ what were beft for hir to do MS.
⁹ folowed fhe MS. ¹⁰ oftentimes MS.

make answer of her mynde determinatly. A meruayl-
 ous thing *that* fame nyghte as I haue herde her tell
 many a tyme, as she lay in prayer callynge vpon faynt
 Nicholas, whether slepyng or wakyng she coude not
 5 affure, but aboute .iiii. of *the* clocke in *the* mornyng
 one appered vnto¹ her arrayed like a bissshop, & naming
 vnto her Edmonde² bad take hym vnto her hufbande.
 And so by this meane she dyde enclyne her mynde
 vnto Edmonde *the* kinges broder & erle of Rychemonde.
 10 By whom she was made moder of *the* kinge *that* deed
 is, whose foule god pardon, & grandame to³ our foue-
 rayne lorde kyng Henry *the* viii. whiche now by *the*
 grace of god gouerneth *the* realme. So what by lygnage
 what by affinite she had .xxx. kinges & quenes within
 15 *the* .iiii. degre of maryage vnto her. Befyde erles,
 markyfes, dukes, and princes. And thus moche we
 haue spoken of her noblenes.

Seconde *the* bleffyd Martha is prayfed in chastyfyng
 her body by cryften dysceplyne, as in abstynence,
 20 fastyng, sharpe clothes weryng, chastyte *with* other.
 Whiche thing albeit necessary to euery cryften persone
 wyllynge to be faued, yet it is moche more to be prayfed
 in the nobles, hauyng this worldly lyberte.⁴ As it was
 in this noble prynces late deceafed whome my purpose
 25 is not vaynly to extol or to magnifye aboue her merytes,
 but to *the* edefyng of other by the *example* of her. I
 wold reherce fomwhat of her demeanyng in this be-
 halue, her fobre temperaunce in metes & drynkes was
 knowen to al them *that* were conuerfaunt *with* her,
 30 wherin she lay in as grete wayte of herself as ony
 persone myght, kepyng alway her stryngte mesure, &
 offendyng as lytel as ony creature myght. Eschew-

was to make answer of her mind ('as I haue herde her tell many a tyme'), sleeping or waking she could not say,

about 4 a.m. she saw one arrayed like a bishop, who bad her take Edmond to her husband. So she inclined her mind to the earl of Richmond,

by whom she was made mother of
 [* A iv]
 the king that dead is, whose soul God pardon.

So by lineage or affinity she had 30 kings or queens within the 4th degree of alliance.

II Martha chastised her body by abstinence, fasting, hard clothes wearing, a discipline necessary to all Christians, most to be praised in nobles.

The lady Margaret (whom I purpose not to extol above her merits, but would edify others by her example)

was very temperate in meats and drinks,

¹ vntill MS.

² Edmund vnto hir MS.

³ vnto MS.

⁴ willing to entre into the Ioyes of heven yet in them that be of noble linage and haue this worldly libertye it is much more to be prayfed and magnified MS.

eschewing
'bankettes, rere-
soupers, ioncryes
betwyxe meles,'
keeping diligently
the appointed
fasts,

eating one meal
and one fish a
day in Lent,
besides her pecu-
liar fasts of devo-
tion Sts. Anthony,
Mary Maudeleyn,
Katheryn;
Friday and Satur-
day she observed
through the year.
Her shirts and
[* A iv, back]
girdles of hair
often pierced her
skin.

In her husband's
days she made a
vow of chastity to
bp. Ri. Fitzjames,

which she re-
newed to me after
her husband's
death.

III Martha
ordered her soul
to God by often
kneelings, weep-
ings and prayers.

The lady Mar-
garet at her up-
rising (not long
after 5 a.m.)
began devotions,
then the matins
of our lady with
one of her gentle-
women,
then in her closet
with her chaplain
matins of the day;
daily she heard
4 or 5 masses on
her knees till

ynge bankettes, reresoupers, ioncryes betwyxe meales¹.
As for fastynge for aege & feblenes albeit fhe were not
bounde, yet tho dayes *that* by *the* chirche were ap-
poynted fhe kept them diligently & fereously, & in
espeycall *the* holy lent, throughout *that* fhe restrayned 5
her appetyte tyl one mele & tyl one fyfthe² on *the* day,
befyde her other peculer fastes of deuocion, as faint
Anthony, mary Maudeleyn, faynt Katheryn *with* other.
And thorowe out al *the* yere *the* fryday & faterday fhe
full truely obserued. As to harde clothes wering fhe 10
had her fhertes & gyrdyls of heere, whiche whan fhe
was in helth eueri weke fhe fayled 'not certayne dayes
to weare fomtyme *that* one, fomtyme *that* other, *that*
full often her fkyne as I herde her fay was perced
therwith. As for chaftyte thoughe fhe alway contynued 15
not in her vyrgynyte yet in her hufbandes dayes longe
tyme before that he deyede ³fhe opteyned of hym
lycence & promyfed to lyue chaft, in the handes of the
reuerende fader my lorde of London, whiche promyse
fhe renewed after her hufbandes dethe in to my handes 20
agayne, wherby it may appere *the* dyficyplyne of her
body.

Thyrdly *the* bleffyd Martha is commended⁴ in order-
ynge of her foule to god, by often knelynges, by
forowfull wepynges, & by contynual prayers & medyta- 25
cyons, wherin this noble prynces fomwhat toke her
part. Fyrft in prayer euey daye at her vpryfyng
whiche comynly was not longe after .v. of *the* klok fhe
began certayne deuocions, & fo after theym *with* one
of her gentywomen *the* matynes of our lady, whiche 30
kepte her to then fhe came in to her clofet, where then
with her chapelayne fhe fayd also matyns of *the* daye.
And after *that* dayly herde .iiij. or .v. masses vpon her
knees, soo contynuyng in her prayers & deuocions

¹ joneres atwixt the mealis MS. ² appetite till on mele of fleshe MS.
³ before his death MS. ⁴ contendid MS.

vnto *the* hour of dyner, whiche of *the* etynge daye was
 .x. of *the* clocke, & vpon *the* fastynge day .xj.¹ After
 dyner ful truely fhe wolde go her ftacyons to thre
 aulters dayly. Dayly her dyryges² & commendacyons
 5 fhe wolde faye. And her euenfonges³ before souper
 bothe of *the* daye & of our lady, befylde⁴ many other
 prayers & pfalters⁵ of Dauyd through out *the* yere. And
 at nyght before fhe wente to bedde fhe faylled not to
 reforte vnto her chapell, & there a large quarter of an
 10 hour to occupye her in deuocyons. No meruayl though
 al this long tyme her knelynge was to her paynfull,
 and so paynfull that many tymes it⁶ caufed in her backe⁷
 payne and dyfeafe. And yet neuertheles dayly whan
 fhe was in helth fhe faylled not to fay the crowne of
 15 our lady whiche after the manere of Rome conteyneth
 .lx. and thre aues, and at euery aue to make a knelynge.
 As for medytacyon fhe had dyuers bokes in Frenffhe
 wherwith fhe wolde occupy herselfe whan fhe was
 wery of prayer. Wherefore⁸ dyuers fhe dyde tranflate
 20 oute of Frenffhe into Englyffhe. Her meruayllous
 wepynge they can bere wytnes of whiche here before
 haue herde her confeffyon whiche be dyuers and many,
 & at many feafons⁹ in *the* yere lightly euery thyrde
 daye¹⁰, can also recorde the fame tho *that* were present¹¹
 25 at any time, whan fhe was houfylde whiche was ful
 nye a dosen tymes euery yere: what flodes of teeres
 there yffued forth of her eyes, fhe myght wel faye.
 Exitus aquarum deduxerunt oculi mei. And
 more ouer to thentente all her werkes myght be more
 30 acceptable and of gretter meryte in the fyght of god,
 fuche godly thynges fhe wolde take by obedyence,
 whiche obedyence fhe promyfed to the fore named fader

dinner (10 a.m. on eating days, 11 on fasting days); then she went her stations to three altars; said her diriges and commendations, even-song of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in devotions;

[* A v] her kneeling often caused in her back pain and disease. Daily when in health, she said the crown of our lady (63 *aves*) kneeling at every *ave*.

Her French books for meditation,

divers of which she translated.

Her weeping at confession

(often every third day);

when she was 'houfylde' (nigh a dozen times a year), floods of tears issued from her eyes.

That her works might be of greater merit in God's sight, she would take such godly things by obedyence pro-

¹ at xj MS. ² dirige MS. ³ Evinfong MS. ⁴ befylde MS.

⁵ prayers of mony pfalters MS. ⁶ tyme that it MS.

⁷ blake MS. by mistake. ⁸ *sic*. Read with MS. whereof.

⁹ diuerfe and many feafons MS. ¹⁰ euery thriday MS.

¹¹ that present were MS.

mised first to bp. Fitzjames, then to me.

my lorde of London for the time of his beyng with her. And afterwarde in lyke wyfe vnto me¹ whereby it may appere the dylygent ordre of her foule to god.

Martha's hospitality brought much 'besynes' upon her.

Fourthe the holy Martha is magnyfyed for her godly² hofpytalyte and charytable delynge to her neygh- 5
bours. Moche befynes there is in kepyng hofpytalyte. And therefore oure lorde fayd vnto her. *Martha martha folicita es & turbaris erga plurima*³. The houf-
holde feruautes muſte be put in ſome good 'ordre.

Order in the household;
[* A v, back]

hospitality to 'ſtraungers of honeſte' who viſit the ſovereign; hearing of ſuitors; comforting the needy.

The ſtraungers of honeſte whiche of theyr curteſy re- 10
forteth for to vyfyte the fouerayne muſt be conſydered. And the futers, alſo whiche cometh compelled by neceſſyte to feche⁴ helpe & focoure in theyr cauſe, muſte be herde. And the poore & nedy, ſpecyally wold be releued & confortd. Fyrſt her owne houfhold with 15

The lady Margaret's ſtatutes for her houſehold read 4 times a year.

She would courage every of them to do well;

factions or 'bendes' among her head officers ſhe would 'boulte' out, and reform ſtrife.

meruayllous dylygence & wyfdome this noble prynces ordred prouydyng reaſonable ſtatutes & ordynaunces for them, whiche by her offycers ſhe commaunded to be redde⁵ .iiij. tymes a yere. And oftentymes by herſelf ſhe wolde ſoo louyngly courage euery of them to doo 20
well. And ſomtyme⁶ by other meane⁷ perſones. Yf ony faccyons or bendes were made ſecretely amongeſt her hede offycers, ſhe *with* grete polycye dyde boulte it oute and lyke wyfe yf ony ſtryfe or contreuerſy, ſhe wolde *with* grete dyſcrecyon ſtudy the reformacyon 25
therof.

Strangers ſhe would 'of her veray gentylnes' entertain accordyng to their degree and 'hauour.'

¶ For the ſtraungers, o meruayllous god what payn, what labour ſhe of her veray gentylnes wolde take *with* them to bere them maner and company, & intrete euery perſone. And entertean them accordyng 30
to theyr degre and hauour, & prouyde by her owne commaundement that nothyng ſholde lacke *that* myght

¹ afterward to me in likewiſe MS. ² holy MS.

³ pluri 1509. plurima MS. ⁴ ſuch MS. by miſtake.

⁵ redy MS. by miſtake.

⁶ and ſome tyme And ſome tyme MS. ⁷ meaf MS.

be conuenient for them, wherin fhe had a wonderfull redy remembraunce & perfyte knowlege.

¶ For the futers, it is not vnknown how studyously fhe procured Iuftyce to be admynystred by a long feafon fo longe as fhe was fuffred. And of her owne charges prouyded men lerned for the fame purpose euenly & indyfferently to here all caufes, and admynyftre ryght and Iuftyce to euery party, whiche were in no fmall nombre. And yet mete and drynke was denyed to none of them.

¶ For the poore creatures, albeit fhe dyd not receyue in to her houfe our fauyour¹ in his owne perfone as *the* bleffyd Martha dyde, fhe neuertheles receyued them that dothe represent his perfone. Of whome he fayth hymfelfe *Quod vni ex minimis meis feciftis michi feciftis*. Poore folkes to *the* nombre of .xij. fhe dayly and nyghtly kepte in her houfe, gyuyng them lodgyng, mete & drynke &² clothyng, vyfityng them as often as fhe conueniently myght. And in theyr fykenes vyfityng them & confortyng them, & mynyftryng vnto them with her owne handes. And whan it pleafed god to call any of them out of this wretched worlde fhe wolde be prefente to fe theym departe and to lerne to deye. And lyke wyfe bryng them vnto the erthe, whiche as Bonauenture affermeth is of gretter meryte than yf fhe had done all this to the felfe perfone of our fauyour Ihefu. And *the* other feruauntes and mynyftres of our lorde. Whom fhe herde were of ony deuocyon & vertue ful glad fhe was at al tymes whan fhe myght gete them to whome fhe wolde lyke wyfe fhewe the comforte³ *that* fhe coude. Suppose not ye that yf fhe myghte haue⁴ gotten our fauyoure Ihefu in his owne perfone, but fhe wolde as defyroufly and as feruently haue mynyftred vnto hym as euer

For fuitors, fo long as she was suffered, she procured iustice to be administered, providing at her own charge men learned to hear indifferently all causes.

Meat and drink denied to no suitor.

[* A vi] Though she did not receive, as Martha did, our Saviour, she received them that represent Him.

Twelve poor folks she kept in her house, giving them lodging, meat and drink and clothing.

In their sickness she ministered to them with her own hands; at their death she would see them depart and so learn to die; she would bring them to the grave. Bonaventure saith that this is of greater merit than if done to the self person of our Saviour. To devout and virtuous ministers of our Lord she shewed all the comfort she could.

Would she not have ministered to Him as desirously as ever Martha did,

¹ fauour Crifte MS.
³ fhewth comfort MS.

² om. MS.
⁴ om. MS.

when thus much
she did 'vntyll'
His servants for
His sake?

dyde Martha, whan thus moche she dyde vntyll¹ his
seruauntes for his sake.

¶ Thus it maye appere some comparifon of *the* bleffid
Martha & of this noble² prynces whiche was the fyrft
promyfed.

5

¶ The soul of
this noble
princess may
complain for the
[* A vi, back]
death of her body.
Many lamentable
exclamations in
scripture against
God, because He
seems to fauour
the wicked more
than the good
liuer.
So David:
'It perceth my
stomacke to see
the ease that
fynners often
haue.'

For the seconde that is to faye for the complaynyng
& lamentacyon *that* the foule of this noble prynces
myghte make for the dethe of her only³ body. 'It is to
be confydered that oftentymes in fcripture *the* vertuous
and holy faders maketh lamentable exclamacyons 10
agaynste almyghty god, for that he semeth to be more
indulgent and fauourable vnto *the* wycked perfone then
vnto the good lyuer. The prophete Dauyd fayth in
this maner. *zelauī super iniquos: pacem pecca-*
torum videns. Quia non est respectus morti 15
eorum nec firmamentum in plaga eorum. That
is to faye it perceth⁴ my stomacke to see the rest & ease
that fynners often haue. It is not loked for *the* deth
of them nor none abydyng stroke or punyffhement
falleth vpon them. The prophete Iheremy fayth also 20
complaynyng vpon god. *Quare via impiorum pro-*
speratur bene est omnibus qui preuaricantur
et inique agunt. Why dothe the wycked perfones⁵
profperere in theyr way. wele it is with al them that
breke the lawes, and do wyckedly. The prophet 25
Abacuc fayth lyke wyfe cryenge vpon god. *Quare*
respūis contemptores et taces conculante im-
*pio*⁶ *iustiozem* se. why lokest thou fauourably vpon
them *that* despyse the. And suffereft a fynner to bere
downe him that is more ryght wyfe than he is. And 30
the holy man Iob. *Quare ergo impii viuunt sub-*
leuati sunt confortati que diuitiis. Why then be
the wycked perfones suffred for to lyue. They be set
aloft, and they be comforted with rycheffe.

So Iheremy:

Why doth the
wicked prosper?

So Abacuc:
Why sufferest
thou a sinner to
bear down him
that is more
rightwise?

So Job:
The wicked be set
aloft and com-
forted with
'rychesse.'

¹ vnto MS. ² noble noble MS. ³ om. MS. Qu. owne?
⁴ pleasith MS. by mistake. ⁵ perfon MS.
⁶ conculante nupio 1509. conculcante impio MS.

¶ The reason that moueth them thus to murmure & complayne may be this. There is in almighty god .ij. vertues speycially commended & magnyfyed thorowe out al fcripture. That is to fay mercy & ryghtwyfnes.

5 * And bothe these fholde moue hym rather to be fauourable vnto the good than vnto *the* badde. Fyrft his mercy fholde moue him ther to haue pyte and compaffyon where is the gretter caufe of pyte. but the greuaunce trouble and vexacyon of the good perfone hath gretter

10 caufe of pyte and is moche more pyteous than of the euyll perfone. Wherefore it may be thought that almyghty god whiche¹ of his owne proprety is mercyful and redy to gyue² mercy. Deus cui proprium est misereri. He fholde rather fhewe his mercy vpon

15 *the* good than vpon the badde. And here vnto his ryghtwyfnes alfo fholde encline hym, for of his ryghtwyfnes he fholde gyue vnto euery perfone accordyng to his deferte. But the good deferueth rather by theyr goodnes to haue fauoure fhewed vnto them then the

20 badde. Wherefore the holy faders feynge in this world the wycked in profperyte And the good in trouble & aduerfite make these complayntes and exclamacions aboue reherfed agaynst almyghty god, and some crye vpon hym as though he were a flepe. Exurge, quare obdormis

25 domine. Some other threpe *that* he hathe forgotten theym. Quare obliuiffieris inopie noftre, & tribulationis noftre. Some thynke there is noo god at all. Dixit incipiens³ in corde fuo non est deus. Some weneth at *the* leeft he is abfente & afketh where

30 he is. Ubi est deus tuus. In thys condycion was *the* bleffyd woman Martha. She knew that our fauour Ihefu was fo good and mercyfull, And fhewed his goodnes generally to al perfones, fhe byleued faythfully that yf he had be prefent at *the* dethe * of Lazarus her

35 brother whom for his goodnes he loued fo moche, he

Reason for these complaints. In God two vertues are specially commended, mercy and right-wisenes;

[* B i]

both should move Him to favour the good rather than the bad. His mercy should move Him to pity the good;

for His property is to have mercy.

His rightwisenes should incline Him to give unto every person according to his desert.

Seeing the wicked in prosperity, the good in adversity, the holy fathers cry upon God as though He were asleep;

or 'threpe' that He hath forgotten them.

Some think that there is no God,

or that He is absent.

In this condition was Martha;

she believed that our Saviour, if [* B i, back] present, would not have suffered

¹ which is MS. by mistake. ² haue MS.
³ sic 1509. incipiens MS.

Lazarus to die.

So the soul of this noble princess, joined to the body as sister and brother, might complain for the death of the body, of which every part had been occupied in God's service; eyes in tears of devotion and repentance; ears in hearing God's word and divine service daily kept in her chapel with many priests, clerks and children; tongue in prayer; legs in going her stations; hands in giving alms, dressing the sick,

ministering meat and drink. These liberal hands endured most grievous cramps, so that she cried: O blessed Jesu, help me! O blessed Lady, succour me! Her pain like a spear pierced the hearts of her true servants,

specially when they saw death haste upon so 'gentyll a maystris';

[* B ii] wept her ladies, her gentlewomen, her chamberers, chaplains and priests.

wolde not haue suffred hym to deye. And therefore she fayd vnto hym. Domine si fuiffes hic, frater meus non fuiffet mortuus. That is to faye Syr yf thou had ben presente my brother had not ben deed. And in lyke maner *the* foule of this noble prynces whiche 5 had *the* body adioyned vnto it in fauour & loue as syfter & brother it myght complayne for the dethe of *the* body, fyth¹ euery parte of *that* fame body had ben so occupied in the seruyce of god before. Her eyes in wepynges & teares fomtyme of deuocion fomtyme of 10 repentaunce, her eares herynge the worde of god & the dyuyne seruyce whiche dayly was kept in her chapell *with* grete nombre of preeftes, clerkes and chyldren to her grete charge & coft, her tongue occupied in prayer moche parte of the daye, her legges and fete in vyfyt- 15 ynge the aulters and other holy places goynge her ftacyons customably whan she were not let, her handes in gyuyng almes vnto the poore and nedye, and dresfyng them also whan they were fyke and mynyftrynge vnto them mete and drynke. These mercyfull and lyberall 20 handes to endure the moost paynful crampes foo greuouously vexynge her and compellynge her to crye. O bleffyd Ihesu helpe me. O bleffyd lady focoure me. It was a mater of grete pyte, lyke a spere it perced *the* hertes of all her true seruantes *that* was aboute her & 25 made theym crye also of Ihesu for helpe & focoure *with* grete haboundaunce of teares. But specyally whan they sawe² *the* dethe so haft vpon her and that she must nedes departe from them, and they fholde forgo so gentyll a maystris³, so tender a lady, then wept they 30 *meruayllously, wepte her ladyes and kynneswomen to whom she was full kynde, wepte her poore gentyllwomen whom⁴ she had loued so tenderly before, wept her chamberers to whome she was full deare, wepte her chapelaynes and preeftes, wepte her other true & faythfull 35

¹ fithen MS. ² faye MS. ³ mayftrts 1509. ⁴ to whome MS.

feruauntes. And who wolde not haue wept that there
had ben presente. All Englonde for her dethe had
caufe of wepyng. The poore creatures *that* were wonte
to receyue her almes, to whome fhe was alwaye pyteous
5 and mercyfull. The studyentes of bothe the vnyuerfy-
tees to whome fhe was as a¹ moder. All the lerned men
of Englonde to whome fhe was a veray patronesse.
All the vertuous and deuoute perfones to whom fhe
was as a louynge fyfter, all *the* good relygyous men and
10 women whom fhe fo often was wont² to vyfyte and
comforte. All good preeftes and clerkes to whome fhe
was a true defendereffe. All the noble men and women
to³ whome fhe was a myrroure and exampler of honoure.
All *the* comyn people of this realme for whom fhe was in
15 theyr caufes a comyn mediatryce⁴, and toke ryght grete
dyfpleafure for them, and generally the hole realme hathe
caufe to complayne & to morne her dethe. And all we
confyderynge her⁵ gracyous and charytable mynde. So
vnyuerfally & confyderynge the redynes of mercy and
20 pyte in our fauyour Ihesu may faye by lamentable
complaynt of our vnwyfdome vnto him. Ah domine
fi fuiffes hic. Ah my lorde yf thou hadde ben pre-
sent and had herde thes⁶ forowfull cryes of her thy feru-
aunte with the other lamentable mornynge of her frendes
25 & feruauntes thou for thy goodnes wold not haue fuffred
her to dye, *But thou wolde haue take pyte and com-
passyon vpon her. It foloweth in the⁷ gofpell by the
mouthe of Martha. Sed et nunc scio quia quecun-
que popofceris a deo dabit tibi deus. That is
30 to faye what fo euer thou wylt afke⁸ of god thy fader I
knowe wel he wyl graunte it vnto the. Who may
doubte but *the* fone of god of whome faynt Poule fayth.
In diebus carnis fue preces et fupplicationes

All England had
cause of weeping :
the poor who re-
ceived her alms,

the students of
the universities to
whom she was a
mother, all
learned men of
England, all de-
vout persons,
religious men
and women,

good priests to
whom she was a
defenderesse,
nobles to whom
she was a mirror
and exampler of
honour, the com-
mons of the
realm for whom
she was a media-
trice.

All of us may say
by lamentable
complaint of our
unwisdom :
*Ah, Domine, si
fuiffes hic!*

[* B ii, back]

Martha added :
Whatsoever Thou
wilt ask of Thy
Father He will
grant.

¹ was a MS. ² to whome fhe was wont MS. ³ of MS.

⁴ was a *comyn* mediatrice in their caufis MS.

⁵ the MS. ⁶ this 1509. ⁷ om. MS. ⁸ afked MS.

offerens exauditus est pro sua reuerentia. That
 is to faye in the dayes of his mortalite whan he was
 mortall here in erthe, yet neuertheles he was herde of
 almyghtye god in his prayer and afkyng his fader for
 his reuerente behauoure. Who may doubte but moche 5
 rather now he fshall be herde whan he is in foo glorious
 maner aboue in heuen. And there presente before the
 face of his fader for our caufe as fayeth faynt Poule. In
 troiuit ipse¹ celum vt appareat vultui dei pro
 nobis. He hath entred the heuen to appere before 10
the vyfage of his fader for vs, to fhewe the woundes
 whiche he dyde suffre for the delyueraunce of vs from
 fyn. Yf in his mortall body he prayed & asked for-
 gyuenes for his enmyes that crucefied him and cruelly
 put hym vnto the dethe. And yet neuertheles he opteyned 15
 hys peteycyon for them. Moche rather it is to fuppose
 that he fshal opteyne his afkyng for² her that had
 fo often compaffyon of his bleffyd paffyon, and dyd
 bere it fo often in her remembraunce as dyd this
 noble prynces. Than for his mortal enmyes whiche 20
 were many and but vylaynes, he prayed vndefyred of
 ony, he let not³ fo to do by *the* greuous paynes of dethe
 whiche he there⁴ suffred. Nowe therfore he beyng in
 fo grete glorye aboue and *at all lyberte, Yf all we call
 & crye vpon hym by prayer for this⁵ one foule of this 25
 mooft noble prynces whiche was his faythfull & true
 feruaunt.⁶ Who maye thynke but *that* he for his infynyte
 goodnes wyll haue mercye there vpon. We wyll not
 craue vpon hym *that* he fshal reftore the body agayne
 to lyfe, as he dyde the body of lazarus⁷, we muft be 30
 contente *with* the dethe of it, & lerne therby to prepayre
 our owne bodyes to *the* fame poynt within fhorte tyme.
 But we fshall⁸ *with* mooft entyer mindes befeche hym to

If in the days of
 His mortality He
 was heard

how much more
 now when He is
 present before His
 Father's face?

He hath entered
 heaven to appear
 before the visage
 of His Father for
 us.

If in His mortal
 body He obtained
 forgiveness for
 His enemies,

much more shall
 He obtain His
 asking for her
 that had so often
 compassion of His
 passion,
 as this noble
 princess.

For His mortal
 enemies, many
 and 'vylaynes,'
 He prayed unde-
 sired under the
 pains of death;
 how much more
 [* B iii]
 now at liberty and
 in glory, if we all
 pray for this one
 soul of this His
 faithful servant,
 will He have
 mercy!

We will not ask of
 Him to restore
 her body to life,
 as He did Lazarus;
 we must learn
 from her death to
 prepare ourselves
 to die.

But we shall be-

¹ introiuit in ipsum MS. ² for MS. om. 1509.

³ eny & not lett MS. ⁴ then MS. ⁵ om. MS.

⁶ true lovyng feruaunte MS. ⁷ did lazarus MS.

⁸ muft MS.

accepte *that* fwete foule to his grete mercy to be parteyner of *the* euerlastyng lyfe *with* hym & *with* his bleffyd fayntes aboue in heuen, whiche I pray you al nowe¹ affectually² to praye, &³ for her now at this tyme mooft 5 deuoutly to fay one Pater nofter.

seech Him to accept that sweet soul to be 'parteyner' of everlasting life, and for her at this time devoutly say one *Pater noster*.



FYrst ye haue herde⁴ *the* goodly⁵ condicyons of this noble prynces whome we dyde refemble vnto the bleffyd woman Martha. Ye haue herde also in the .ij. place a piteous⁶ complaynt of the parte of her foule for 10 the dethe of her body made vnto our fauyour Ihesu. Nowe wyll I remembre *the* comfortable answer of our mercyfull fauyoure agayne vnto⁷ her wherof we all may⁸ be gretely comforted & take cause & matere of grete reioyfyng. It foloweth in the gospels. Dixit ei iesus, 15 refurget frater tuus. That is to faye in Englyfhe. Ihesu sayd vnto her, thy broder shal ryse agayne. I said before that confyderyng⁹ the loue and amyte that is betwyxe¹⁰ the foule & the body they maye be thought to be as broder and fyfter. A trouthe it is the foules 20 that be hens departed out of theyr bodyes, 'haue neuertheles a natural defyre and appetyte to be knytte & ioyned *with*¹¹ them agayne, whiche thinge not onely the theologyens wytnesse, but *the* phylosophers¹² also. A grete comforte then it is vnto the foule *that* hath fo 25 longyng defyre vnto the body to here *that* the body shal ryse agayne. And speccially in *that* maner & forme of ryfyng, wherof faynt Poule speketh in this wyfe. Seminatur in corruptione: furget in incorruptione.¹³ Seminatur in ignobilitate: furget in 30 gloria. Seminatur in infirmitate: furget in

Ye have heard the goodly condicions (like Martha's) of this noble countess;

and a piteous complaint on the part of her soul for the death of her body. I will now remember our Saviour's comfortable answer: Thy brother shall rise again.

Soul and body are as 'broder and fyfter.'

Souls departed have an appetite [* B iii, back] to be knit to their bodies again,

as theologians and philosophers witness.

A great comfort it is to the soul to hear that the body shall rise again; especially in that form whereof St. Paul speaketh: Sown in corruption, raised in incorruption.

¹ you now all MS.

² effectually MS.

³ om. MS.

⁴ Ye haue herd first MS.

⁵ goddly MS.

⁶ pitiously MS.

⁷ to MS.

⁸ we may all MS.

⁹ saide *that* confidering bifore MS.

¹⁰ atwixt MS.

¹¹ with with MS.

¹² fillophiens MS.

¹³ corruptione MS.

virtute. *Seminatur corpus animale furget corpus spirituale.* Foure condycyons *the* body hathe when it dyeth & is put in to the grounde. Fyrst it anone begynneth to putrefye & resolue in to¹ foule corrupcyon. The ayre dothe alter it: the grounde 5 dothe moyfte it, the wormes dothe brede of it & fede also. Seconde it is vyle & lothely to behold & ryght vngoodly to *the* fyght. Thyrd it is vnweldy, & not of power to ftyre itself or to be conuayed from place to place. Fourth it is so grosse *that* it occupyeth a rowme 10 & kepeth a place & letteth other bodyes to be present in *the* fame place. Agaynst these four *the* bodyes of them *that* fhall be faued fhall take at theyr ryfyng² agayne .iiij. other excellent gyftes. Agaynst *the* fyrfte it fhall be in *that* condicion *that* neyther³ *the* ayre, ne 15 *the* water, ne fyre, ne⁴ knife, nor wepen nor ftroke, nor fekenes fhall anoye it. Agaynst *the* .ij. it fhall ryfe bryght & gloryous and in *the* moost goodly & beauteous manere. Agaynst *the* thyrd it fhall be more nymble & more redy to be conuayed to ony place where 20 *the* foule wolde haue it then is ony fwalowe. Agaynst *the* .iiij. it fhall be subtyle *that* it fhall perce thorowe the ftone walles without ony anoyauce of *them*. This fhall be a farre dyfference & a grete dyuerfyte of her body as she had it before, and as she fhall in con- 25 clufyon receyue it agayne. But yet me thinke I fe what the foule of this noble prynceffe may anfwere agayne fomwhat to leffe⁵ & to mynyffe *the* this confort⁶ after the fame maner that Martha dyde anfwere vnto our fauyour Ihefu. Scio *quia* refurget⁷ in refurrec- 30 tion in nouiffimo die. That is to fay I knowe well *that* it⁸ fhall ryfe agayne in the lafte daye of *the*

When put into the ground the body
1 putrefies; the air alters it, the ground moistens it, worms breed and feed of it;

2 it is 'lothely & ryght vngoodly to the syght';
3 it is 'vnweldy,' not of power to stir itself;

4 it is so gross, that it letteth other bodies to be in the same place. The bodies of them that shall be saved

1 shall not be annoyed by air, water, fire, knife, 'wepen,' stroke, 'fekenes';

2 shall rise bright and glorious;

3 more nimble than any swallow;

4 'subtyle' to 'perce thorowe' [* B iv] stone walls without annoyance of them.

The soul of this noble princess might less and minish this comfort by saying with Martha: I know that it shall rise again at the last day,

¹ putrifi in to MS.

² of theyme that fhalle at their reifying MS. ³ nother MS.

⁴ ne the fire nor MS.

⁵ leffen MS.

⁶ comforthe MS. dyfconfort 1509.

⁷ refurgens MS.

⁸ all MS.

general refurreccyon, but *that* is farre hens, that is long to come. Et spes que differtur¹ affligit animam. And the hope of a thyng delayed tormenteth the foule in the meane tyme. Therefore our fauyour more comfortable anfwereth to her agayne & fayth in this maner. Ego sum resurrectio² & vita. That is, I am fayth he the veray caufe of rayfyng of the body. And I am also the veraye caufe of lyfe vnto the foule.

As who faye tho³ the ryfyng of the body be delayed for a feason, the foule neuertheles fhall for the meane tyme haue a pleasaunt & a fwete lyfe. A lyfe full of comfort, a lyfe full of ioye & pleafure, a lyfe voyde of all forow & encombraunce, a lyf not lyke vnto the lyfe of this wretched world whiche is alway entermelled with moche bitternes, eyther with forowes, eyther with dredes or elles with perylles. In hoc mundo non dolere, non timere, non periclitari impossibile est. Sayeth faynt Auftyn. It is impossyble to lyue in this worlde & not to forowe, not to drede, not to be in peryl. This fame noble prynces yf she had contynued in this worlde, she fholde dayly haue herde & fene mater & caufe of forowe as well in herselfe as in her frendes parauen'ture. Her body dayly fholde haue waxen more vnweldy, her fyght fholde haue be derked, and her heryng fholde haue dulled more and more, her legges fholde haue faylled her by & by. And all the other partyes of her body waxe⁴ more crased euery daye, whiche thynges fholde haue ben mater to her of grete⁵ dyscomforte. And albeit these thinges had not fallen vnto her forthwith, yet she fholde haue lyued alway in a drede and a fere of them. Dare I-fay of her she neuer yet was⁶ in that prosperyte but the gretter it was the more alway she⁷ dredde the aduerfyte. For

but that is far hence.

Hope delayed tormenteth the soul.

Our Saviour's comfortable answer :
I am the 'veray' cause of raising the body and of life unto the soul.

Though the rising of the body be delayed for a season, the soul meantime shall have a pleasant life, void of encombrance, not like this world's life 'entermelled' with sorrows, or dreads, or perils.

In this world, saith St Austyn, it is impossible not to sorrow, not to dread, not to be in peril. If this noble princess had continued in this world,

[* B iv, back]
her body should daily have 'waxen more vnweldy,' her sight have 'derked,' her hearing have dulled, her legs have failed her; and all other parts have waxen more crasy; at least she should have lived in dread of these things.

In prosperity she always 'dredde' aduersity;

¹ differtur 1509. MS.

² refurgens MS. (*gens* erased).

³ thoff MS.

⁴ waxen MS.

⁵ of hir grete MS.

⁶ yett neuer she was MS.

⁷ she alway MS.

at her son's coronation and at prince Arthur's marriage she wept marvellously; at the last coronation, wherein she had great joy, she let not to say that some adversity would follow.

Either she was in present adversity or in dread of adversity to come;

daily and hourly perils innumerable might have happened unto her.

This life, says St Gregory, compared with life eternal, is death. Therefore they who have tasted that life count this a 'veray dethe.'

Lazarus after his resurrection never 'lough,' but was in continual pensiveness.

Were it then a meetly thing for us to desire this noble princess to forgo the joyous life above, to

[* B v]

want the presence of the Trinity, to be absent from saints and saintesses, and again to be wrapped in the miseries of this world, the painful diseases of her age, the other encumbrances of this life?

Were this a gentle wish, that whereas

whan the kynge her fone was crowned in all *that* grete tryumphe & glorye, fhe wepte meruaylloufly. And lyke wyfe at the grete tryumphe of the¹ maryage of prynce Arthur. And at the laste coronacyon wherin fhe had full grete Ioye, fhe let not to faye *that* fome 5 aduerfyte wolde folowe, fo that eyther² fhe was in forowe by reason of the present aduerfytes³, or elles whan fhe was in prosperite fhe was in drede of *the* aduerfyte for to come. I paffe ouer *the* perylles & daungers innumerable whiche dayly & hourly myght 10 haue happed vnto her wherof⁴ this lyf⁵ is ful. And therefore faynt Gregory fayth. Vita hec terrena eterne vite comparata mors est potius dicenda quam vita. And for that caufe who *that* ones hathe tasted the pleafures of *that*⁶ lyfe, this is vnto them a 15 veray dethe for euer after. Example of Lazarus whiche after *that* he was reftored to *the* myferyes of this lyfe agayne, he neuer lough but was in contynuall heynes and penyfnesse. Now⁷ therefore wolde I afke you this one queftyon. Were it⁸ fuppose ye al this⁹ confiderd 20 a meetly thyng for vs to defyre to haue this noble princes here amongest vs agayn to forgo *the* ioyous lyfe *aboue, to wante *the* prefence of *the* glorious trynyte whom fhe fo longe hathe fought & honoured, to leue *that* mooft noble kyngdome, to be abfent frome 25 the mooft bleffyd company of fayntes & faynteffes¹⁰ & hether to come agayn to be wrapped & endaungered with *the* myferies¹¹ of this wretched worlde, with the paynfull dyfeafes of her aege, with the other encombrances *that* dayly happethe in this myferable lyfe. 30

¹ om. MS. ² that euer ather MS. ³ of present aduerfite MS.

⁴ wherefore MS., the last syllable dotted. ⁵ bleffed liff MS.

⁶ the MS. ⁷ in euer continuall hevynes. Nowe MS.

⁸ it MS.; it not 1509. ⁹ thefe MS.

¹⁰ & faynteffes om. MS. ¹¹ myfteres 1509. MS.

a kynde defyre, were this a gentyl wyffhe *that* where
 fhe hathe ben fo kinde & louyng a mayftresse vnto us,
 all we fholde more regarde our owne prouffytes then
 her more fynguler wele & comfort? The moder *that*
 5 hathe fo grete affeccyon vnto her sone *that* fhe wyll not
 fuffre hym to departe from her to his promocyon &
 furtheraunce but alway kepe hym at home, more regard-
 ynge her owne pleafure than hys wele, were not fhe an
 vnkinde & vngentyl moder? yes verayly, let vs therefore
 10 thynke our mooft louyng mayftres is gone hens for her
 promocyon, for her grete furtheraunce, for her mooft
 wele & prouffyte. And herin comforte vs, herin reioyfe
 ourfelfe & thanke almyghty god whiche of his infynyte
 mercy fo gracyoufly hathe dyspofed for her. But ye
 15 wyll fay vnto me Syr yf¹ we were fure of this we
 wolde not be fory, but be ryght hertly glad & ioyous
 therfor². As for fuerte veray fuerte can not be had but
 only by *the* reuelacyon of god almighty³. Neuertheles
 as farre as by fcripture this thyng can be affured, in
 20 thende of this gospel folowingly is made by our fauyour
 a ftronge argument almoft demonftratryue of this fame
 thyng. *the* argument is this. Euery perfone *that*
 putteth theyr full truste in cryft Ihesu, ^{*}Albeit they be
 deed in theyr bodyes, yet fhall they neuertheles haue
 25 lyfe in theyr foules, & that lyf *that* neuer fhall haue
 ende. But this noble prynces fhe put her ful truste in
 cryfte Ihesu⁴, verayly byleuyng that he was the sone of
 god & came⁵ in to this worlde for *the* redempcyon of
 fynners, wherfore it must necessarily folowe *that* albeit
 30 her body be deed, her foule is in *that* ioyous lyfe *that*
 neuer fhall ceafe. The fyrfte parte of this argument
 foloweth in *the* gospell. Qui credit in me, etiam fi
 mortuus fuerit⁶ viuet. That is to fay who *that* fully

she hath been so loving a 'mays-tresse' to us, we should regard our profit rather than her weal? The mother, who from affection will not suffer her son to depart to his furtherance,

were an ungentle mother.

Our 'moost louyng maystres' is gone hence for her promotion, for her most weal and profit. Let us thank God who so mercifully hath disposed for her.

Ye will say:

Sir, if we were sure of this, we would not be sorry, but right glad.

Surety can be had only by revelation. Yet in the end of this gospel 'folowingly' is made almost a demonstrative argument of this thing.

[* B v, back] They who trust in Christ, though dead in their bodies, shall live in their souls. This noble princess believed that the Son of God came to redeem sinners;

therefore, though her body be dead, her soul is in that joyous life which never shall cease.

¹ yf yf 1509. ² therof MS. ³ almyghty gode MS.

⁴ Ihesu Criste MS. ⁵ come MS. ⁶ effet MS.

trufteth in cryft Ihefu, albeit they be deed in theyr bodies, they neuertheles fhall lyue in theyr foules. But yet we wante a lytell. I fayd more than this. I faid *that* lyfe fhall neuer haue ende, & for this alfo it¹ foloweth. *Et omnis*² *qui viuit & credit in me* 5 *non morietur in eternum*. That is to faye euery perfone *that* hathe this lyfe & this full truft in Ihefu fhall neuer dye. So here appereth well *that*³ fyrft parte of our argument. For *the* .ij. part now *that* this noble prynces had full fayth in Ihefu cryfte it may appere yf 10 ony wyll⁴ demaunde this queftyon of her *that* our fauyour demaunded of Martha, he fayd to⁵ her, *Credis hec?* Byleuift *thou* this? what is *that* that this gentylwoman wolde not byleue? fhe *that* ordeyned .ij. contynual reders in bothe *the* vnyuerfityes to teche *the* 15 holy dyuynyte of Ihefu, fhe *that* ordeyned prechers perpetuall to publyfhe *the* doctryne & fayth of cryfte Ihefu, fhe *that* buylded a college royall to *the* honour of *the* name of crift Ihefu⁶, & lefte tyll her executours another to be buylded to mayntayn his fayth & doctryne. 20 Belyde al this founded in *the* monastery of westmynfter where her body lyeth thre preftes to praye for her perpetually. She⁷ whom⁷ I haue many tymes herde faye *that* yf *the* cryften prynces wolde haue warred⁸ vpon the enmyes of his faith, fhe wold be glad yet to go folowe 25 *the* hooft & helpe to waffhe theyr clothes for *the* loue of Ihefu, fhe *that* openly dyde wytnesse this fame thyng at *the* houre of her dethe, whiche faynge dyuers here prefente can recorde how hertly fhe answered whan *the* holy facrament contaynyng *the* bleffid Ihefu in it 30 was holden before her, & *the* queftyon made vntyl her whether fhe byleued *that* there was verayly *the* fone

The major of our argument proved from Scripture.

Proof of the minor (that this noble princess had faith).

What would not she believe who ordained readers in both universities to teach,

preachers to preach, the doctrine of Christ, who built a college royal to the honour of His name, and left money for another to maintain His faith and doctrine; who in Westminster abbey, where [* B vi] her body lies, founded three priests to pray for her perpetually; who, as I often heard her say, if Christian kings would have warred on the infidel, would gladly have washed the clothes of the crusaders; who at her death, when the sacrament containing the blessed Jesu was held before

¹ it also MS. ² oes 1509. omnis MS. ³ the MS.
⁴ om. MS. ⁵ till MS. ⁶ Ihefu Criste MS.
⁷ She whom om. MS. ⁸ warr MS.

of god *that* suffred his bleffyd paffyon for her & for all
 mankynde vpon *the* croffe. Many here can bere recorde
 how *with* all her herte & foule fhe rayfed her body to
 make anfwere there vnto, & confessed affuredly *that* in
 5 *the*¹ facrament was conteyned cryft Ihesu *the* fone of
 god *that* dyed for wretched fynners vpon *the* croffe, in
 whom holly fhe put her truſte & confydence, theſe
 ſame wordes almoſt *that* Martha confessed in the ende²
 of this goſpell. Ego credidi quia tu es chriſtus
 10 filius dei qui *in* mundum veniſti. That is to ſaye
 I haue byleued *that* thou art cryft *the* fone of god
 whiche came in to this worlde. And ſo ſone after *that*
 fhe was aneled³ fhe departed & yelded vp her ſpyryte
 in to⁴ *the* handes of our lorde, who may not nowe take
 15 euydent lyklyhode & coniecture vpon this *that* the
 foule of this noble woman, whiche ſo ſtudyouſly in her
 lyf⁵ was occupied in good werkes, & with a faſte fayth
 of cryft, & the ſacramentes of his chirche, was defended
 in *that* houre of departynge⁶ out from *the* body, was
 20 borne vp in to *the* countre aboue *with* *the* bleffyd
 aungelles deputed & ordeyned to *that* holy myſtery⁷.
 For yf *the* herty prayer of many perſones, yf her owne
 contynuall prayer in her lyf tyme, yf *the* ſacramentes
 of *the* chirche orderly taken, yf⁸ indulgences & pardons
 25 graunted by diuers popes, yf true repentaunce & teeres,
 yf fayth & deuocyon in criſte Ihesu, yf charyte to her
 neyghbours, yf pyte vpon *the* poore, yf forgyuenes of
 iniuries, or yf good werkes be auaylable, as doubtles
 they be, grete lyklyhode & almoſt certayne coniecture
 30 we may take by them, & all theſe *that* ſoo it is in dede.
 Therefore put we aſyde all wepynge & teeres, & be not
 ſad ne heuy as men withouten hope, but rather be we

her and the ques-
 tion made 'vntyl'
 her, whether she
 believed that
 there was 'veray-
 ly' the Son of
 God,
 confessed that in
 that ſacrament
 was contained
 Chriſt that died
 upon the croſs,
 in whom 'holly'
 she put her truſt?
 as Martha con-
 fessed:

I have believed
 that Thou art
 Chriſt the Son of
 God.
 Soon after the
 counteſſe was
 'aneled,' she
 yielded up her
 ſpirit into the
 hands of our Lord.
 Doubtles the ſoul
 of this noble
 woman, occupied
 through life in
 good werkes, was
 borne up by angels
 to the country
 above.

For, if the hearty
 prayer of many,
 if her own contin-
 ual prayers, if
 [* B vi, back]
 ſacraments, in-
 dulgences and
 pardons granted
 by popes, if re-
 pentance and
 tears, faith and
 devotion, pity,
 forgiveness, good
 werkes, be avail-
 able, we cannot
 doubt of her ſtate.

Put we aſide
 weeping, be not
 ſad as men with-
 outen hope, but

¹ that MS. ² thend MS. ³ fhe alened MS. (dotted).
⁴ in MS. ⁵ owen liſſ MS. ⁶ of hir death & departing MS.
⁷ sic. Qu. mynyſtery? ⁸ iff greate MS.

glad and joyous,
praising and
magnifying our
Lord.

gladde & ioyous, & eche of us herin confort other.
Alwaye prayfyng & magnifyenge the name of oure
lorde, to whome be laude and honoure endlesly. Amen.

Enprinted in Flete
strete at the sygne
of the sonne by
Wynkyn de
Worde.

¶ Thus endeth this lamentable mornyng. En-
pynted at London in Flete ftrete at the fygne of the 5
fonne by Wynkyn de Worde.

[Device of Wynkyn de Worde.]



The sermon of Johan the
bysshop of Rochester made
agayn y pnicuous doctryn of Mar
tin luuther win y octaves of y ascē
syon by y assingnemēt of y moost re
uerend father i god y lord Thomas
Cardinall of yorke & Legate ex late
re from our holy father the pope



*[Woodcut.]

[* A i]

¶ The sermon of Iohan the byfshop of Rochester made agayn *the pernicious doctryn of Martin luther within the octaues of the ascenfyon by the affingnement of the moost reuerend father*
 5 *in god the lord Thomas Cardinall of Yorke & Legate ex latere from our holy father the pope.*

Sermon of Jo. Fisher bp. of Roch. ' agayn the pernicious doctrine of Martin luther within the octaves of the Ascension by assignment of the lord Thomas cardinal of York legate ex latere.

*[Blank.]

[* A i, back]

*¶ *Quum venerit paracletus quem ego mit- tam vobis spiritum veritatis qui a patre procedit ille testimonium perhibebit de¹ me.*

[* A ij] When the Comforter is come, He shall bear witness of Me.

10 These wordes be *the* wordes of our fauyour Chrif Iefu in *the* gofpell of Iohan. and red in the feruyce of this prefent foday. thus² moche to fay in englyfhe. whan the *comforter* fhall come. whom I fhall fende vnto you the fpyryte of trouthe *that* yffueth from my
 15 father. he fhall bere wytnesse of me.

Words of our Saviour in John's gospel, read in the service of this present Sunday.



Ull often whan the daye is clere & the sonne fhyneth bryght ryfeth in fome quarter of *the* heuen a thyk blacke clowde. *that* darketh³ al *the* face of *the* heuen. & fhadoweth from vs the clere lyght of *the* sonne. and

Often, when the day is clear,

riseth a thick black cloud,

that darketh all the face of the heaven,

stirreth a hideous tempest and maketh a great lightning, and thundereth ter-

stereth an hydeous tempest. & maketh a grete lyght-
 25 nynge. and thonderyth terrybly. fo *that the* weyke

¹ de 1556. om. 1521.

² These bee the wordes of the Ghospel of this daye, taken out of the .xv. of S. Iohn, and bee thus 1556.

³ darkeneth 1556.

ribly, so that
weak souls be put
in great fear.

So in the church,
when the light of
faith hath long
been clear,

hath risen many a
time some black
cloud of heresy,
and stirred such a
tempest, that
many a weak soul
hath miscarried
thereby.
Such clouds were
Arius,

Macedonius,

[* A ij, back]
Jo. Wicliff,
with other moo,
who sore tem-
pested the church.

St Jude calls
them clouds
without the
moisture of
grace.

Now such an-
other cloud is
raised aloft, one
Martin Luther
a frere,

who maketh issue
from him a
perilous light-
ning of wrong
understanding of
scriptures,

thundering
against the pope's
authority,
against general
councils and tra-
ditions.

foules. and feble hertes be put in a grete fere & made
almost desperate for lacke of comforte.

¶ In lyke maner it is in the chyrche of chrift. whan
the lyght of fayth (*that* fhyneth. from *the* spyrytuall
fonne almyghty god) hathe ben clere & bryght a good 5
feafon. hathe ryfen many a tyme some blacke clowde of
heresy. & ftered fuche a tempest & made fuche a lyght-
nyng and fo terribly thonderyd that many a weyke
foule hath myfcaryed therby.

¶ Suche a clowde loo was Arrius, whiche ftered fo 10
greate a tempest that many yeres after it¹ vexyd the
chirche of chrift. And after hym came many other
lyke clowdes. as Macedonius. Nestorius. Eutices.
Eluidius². Donatus. Iouinianus. Pellagius. Ioan^{nes} wic-
cliff. with other moo. which fore tempested the chyrche. 15
euery³ of them for his tyme. Suche heretykes faynt
Iude in his epistole calleth nubes⁴ sine aqua. que a
vento circumferuntur. *that* is to faye, clowdes with-
outen⁵ *the* moyfture of grace. whiche be moued with the
blaft⁶ of wycked spyrytes. And nowe fuche another 20
clowde is rayfed a lofte. oon Martyn luther a frere. the
whiche hath ftered a myghty fforme and tempest in the
chirche. and hath fhadowed *the* clere lyght of many
fcriptures of god. & he maketh yssue from hym a
perylous lyghtnyng. *that* is to faye a false lyght of 25
wrong vnderftandyng of fcriptures. which pafeth⁷ not
from *the* fpiryte of trouth. but from *the* fpiryt of errour.
and from the fpiryte of this tempest of this⁸ moost
perilous herefye. Ferthermore he terrybly thonderyth
agaynst the popes authoryte. agaynst the generall con- 30
celles. agaynst *the* tradycyons and ordynaunces left vnto
vs by *the* apoftles. agaynst the doctryne of *the* fathers. &
doctours of the chirche. ¶ Our fauiour chrift therefore

¹ it 1556. is 1521.

³ euery one 1556.

⁶ blaftes 1556.

² Eluidius 1556. Cluidius 1521.

⁴ uubes 1521. ⁵ without 1556.

⁷ paffeth 1556.

⁸ his 1556.

- by his diuynе prouydenсe forfeynge *that* fuche peftylent
 clowdes & tempeftes many fholde aryfe. to *the* graete¹
 trouble & vexacyon of his chyrch. for the tender loue &
 infynyt charite whiche he bereth vnto oure mother holy²
 5 chyrche. dyd promeffe *that* after he had afcended vnto
 his father he wold fend to her *the* holy fpyryte of god.
the fpiryt of trouthe. *that* fholde abyde *with* her for euer.
 to acertayne her fro tyme to tyme of euery trouthe wher-
 unto bothe fhe & euery chylde of hyrs. *that* is to faye
 10 euery true chriften man fholde gyf affured fayth. & fynally
 to be vnto her in all fuche ftormes a veray comforter. ac-
 cordyng to *the* begynnyng of this gofpel aboue reherfed.
 * Quum venerit paracletus. quem ego mittam
 vobis. fpiritum³ veritatis. qui a patre procedit.
 15 ille teftimonium perhibebit de me. This hooly
 gofpel graciously offereth vnto vs foure goodly instruc-
 cyons agaynft thefe daungerous tempeftes of herefyes.
 whan fo euer they fortune to aryfe. but fpecyally agaynft
 this mooft pernicyonus⁴ tempeft *that* Martyn luther
 20 hath now ftered.

Christ, forefeeing
 fuch peftilent
 tempefts,

promised to fend
 the Spirit of truth
 to abide in the
 church,

and ascertain her
 of every truth.

[* A iij]

This gofpel offers
 four goodly in-
 ftructions againt
 the 'pernicyonus'
 tempeft ftirred
 by Luther.

These inftructions
 fhall undermine
 the grounds on
 which Luther
 ftables his articles,
 and alfo answer
 to the defence
 made for him by
 his adherents.

- ¶ The fyrft .iij. inftruccyons by the leue of god and
 helpe of this holy fpiryt. fhall vndermyne .iij. great
 groundes. wher vpon Martyn dothe ftable in maner all
 his articles. & the fourth fhall anfwere to the defence
 25 *that* is made for hym by his adherentes. wherby many
 a weyke foule is in peryll.

- ¶ But byfore *that*⁵ we fhall entere *the* declaracyon
 of them. we fhall make our prayer vnto this holy fpyryte
 of trouthe. *that* in this daungerous ftorme⁶ & perylous
 30 tempeft. he wyll ftaye our hertes *with* the teftimony of
 his trouthe. *that* we floghter not in *the* catholike doctryne
 of our mother holy chirche.⁷ but fafly byleue fuche
 erudycyons as hath ben deryued vnto vs. from our fau-
 your chryft Iefu by his appoftylles. & theyr fuceffors.

Let us pray to
 the Spirit that He
 will ftay our
 hearts that we
 'floghter' not in
 the doctrine of
 holy church.

¹ greate 1556. ² the holye 1556. ³ fquiritum 1521.
⁴ pernicious 1556. ⁵ om. 1556. ⁶ time 1556. ⁷ chirhe 1521.

the holy byffhoppes & fathers & doctours of the chyrche.

Every person say
their devotion.

For *the* whiche & for grace necessary for you & for me
euery persone faye theyr deuocyon.

First instruction.

Promise of the
Spirit to be our
comfort in all
doubtful opinions.
[* A iij, back]

THe fyrste instruccyon is offerd vnto vs of these
fyrst wordes of the gospell. *Quum venerit* 5
paracletus quem ego mittam vobis. spiritum
veritatis qui a patre procedit. *In *the* whiche

wordes is promest vnto vs *the* spyryte of trouthe. to be
our comforte in all doutefull opinyons *that* may ryse¹ in
chryftes chyrche. ¶ Touchynge this instruccyon thre 10

1 The instructions
of this gospel
pertain to the
whole church;

thynges I wold do. Firft I wold shewe *that* the in-
struccyons of this holy gospell pertyneth to *the* vni-
uerfal chyrche of chryft. Secondly *that* the heed of *the*

2 the pope is head
of the universal
church;

vnyuerfall² chyrche [*iure diuino*] is the pope. Thyrdly
that Martyn luther (whiche deuydeth³ hymselfe from this 15
heed) hath not in him⁴ *the* spyryte of trouthe. ¶ For *the*

3 Luther hath
not the spirit of
truth.

fyrst martyn luther can not denye. but this promesse is
made vnto *the* vnyuerfall chyrche. & ther vnto we shall
bynde hym by his owne reason. he fayth in the booke de
captiuitate babilonica. *Quod si demus vnam ali-* 20

I Luther (*de*
captiv. Babil.)
confesses that this
promise is made
to the whole
church, saying,
if we say that any
place of any
epistle of St Paul
pertains not to
the universal
church, we take
away all St
Paul's authority.

quam epistolam Pauli. aut vnum alicuius epistole
locum. non ad vniuersalem ecclesiam pertinere.
iam euacuata est tota Pauli autoritas. that is to
say yf we wyll afferme that any one epistle of faynt
Paule. or any one place of his epistles. pertyneth not 25

If this is true of
St Paul, much
more is it true
of the gospels.

vnto the vnyuerfall chyrche of chryft. we take away all
faynt Paules authoryte. ¶ Now yf it be thus of the
wordes of faynt Paule. moche rather this is a trouthe⁵
of *the* gospels of chrift. & of eury place wryten in the
same gospels. In the vniuerfall chyrche than this holy 30
spyryte of trouthe resteth. & shal contynue vnto *the*
worlde ende. vt maneat vobiscum in eternum.
he shall abyde in the vnyuerfall chyrche for euer. et

The Spirit then
resteth in the
church for ever,

¹ arise 1556. ² vnyuerfall 1521. vniuerfall 1556.

³ denyeth 1521. diuideth 1556. ⁴ him 1556. tyme 1521.

⁵ is true 1556.

docebit vos omnem veritatem. And he shall¹ in euery doute teche vs *the* trouthe. Thus moche for the fyrst.

and shall in every doubt teach us the truth.

¶ Now for the feconde where I fayd that the pope
 5 *iure diuino* is the heed of *the* vnyuerfall chyrche of
 christ. whan ye se a tree stande² vpright vpon *the* ground
 & his braunches spred a brode. full of leues. & fruyte.
 yf *the* sonne fhyne clere. this tree maketh a fhadowe.
 in *the* whiche fhadowe ye may perceyue a fygure of *the*
 10 braunches. of *the* leues. & of the fruyte. Euery thyng
that is in the tree. hath fomwhat anfwerynge vnto it
 in the fhadowe. And contrary wyfe. euery parte of the
 fhadowe hath some thyng anfwerynge vnto it in *the*
 tree. A mans eye may leade hym from euery part of
 15 *the* tree. tyll³ euery parte of *the* fhadowe. & agayne.
 from euery parte of the fhadowe tyll³ euery parte of *the*
 tree. anfwerynge ther vnto. Euery man may poynt any
 certayne parte of *the* fhadowe. & fay this is *the* fhadowe
 of fuche a braunche. & this is *the* fhadowe⁴ of fuche a
 20 lefe. & this is *the* fhadowe of the bole of the tree. & this
 is the fhadowe of *the* top of *the* tre. ¶ But so it is
that the lawe of Moyfes. & the gouernaunce of *the*
 synagoge of *the* Iewes. was but a fhadowe of *the*
 gouernaunce of *the* vnyuerfall chirche of christ. So sayth
 25 faynt Paule. *vmbram habens lex futurorum bo-*
norum. that is to fay the lawe had but a fhadowe of
 thynges for to come⁵. And ad corinthios. *omnia in*
figura contingebant illis. All theyr gouernaunce
 was but a fygure & fhadowe of *the* chirche. ¶ Now than
 30 to my purpose. In the⁶ gouernaunce was twayne⁷ hedes
 appoynted. one vnder another. Moyfes & Aaron. to con-
 dyth that⁸ people thurgh *the* deferte. vnto *the* controy⁹
that was promyfed vnto them. we woot *that* that¹⁰ people

II The pope *iure diuino* head of the
 [* A liij]
 universal church.

When the sun shines we see in the shadow of a tree a figure of the branches, of the leaves, and of the fruits. Every thing in the tree has something answering to it in the shadow; every part of the shadow hath something answering to it in the tree.

So the law of Moses and the gouernaunce of the synagoge were shadows of the gouernaunce of Christ's church.

By the law 'twayne hedes' were appointed, Moses and Aaron, to lead the Jews to the promised country;

¹ and shall 1556. ² fstandinge 1556. ³ to 1556.
⁴ fhodowe 1521. ⁵ shadowe 1556. ⁶ the thinges to come 1556.
⁷ their 1556. ⁸ sic. conduit the 1556.
⁹ sic. countreye 1556. ¹⁰ the 1556.

[* A iij, back]
a shadow of our
journey to heaven.
Moses and Aaron
are shadows of
Christ and of his
vicar St Peter.

of the Iewes was a shadow of *the chryften* people. & *that* theyr Iorney by *the* desert. toward *the* countre promyfed vnto them was a shadow of our iourney. thurgh this wretched world vnto *the* countre of heuen. But Moyfes & Aaron whiche were *the* hedes of that people. wherof 5 than be they shadow¹? withouten doute they must be *the* shadowe of chryfte & of his vycare faynt Peter whiche vnder chryft was also the heed of chryften people.

Moses and Aaron were both priests, Moses made by God, by Moses Aaron, who had cure of the Jews in the absence of Moses. So Christ and St Peter were priests of the new law, Christ made by His Father,

Peter made by Christ, who 'commysed' to him in His absence the cure of the Christian people: *pasce, pasce, pasce.* Moses was mean between God and Aaron, Aaron between Moses and the people.

[* B i]
Christ was the mouth of Peter towards God,

¶ And wyll ye fe this more manyfestly by .iij. lyke- 10
nesses. Fyrste Moyfes & Aaron bothe of them were preeftes. Moyfes was made by god. & Aaron made by Moyfes at *the* commaundement of god. to whom was commytted *the* cure of *the* Iewes in *the* absence of Moyfes. So chryft & faynt Peter bothe were preeftes 15 of *the* newe lawe. Chryft made by his father all myghty god as it is wrytten of hym. Tu es sacerdos in eternum secundum ordinem Melchisedech. *that* is to faye thou art a preeft for euer accordyng to *the* ordre of Melchisedech. And Peter was made by chryft. to whom 20 he commysed in his absence *the* cure of *the* chryften people fayinge. *pasce oues meas pasce. pasce. pasce.* The second likenes is this. Moyfes was meane bytwene² almyghty god and Aaron for *the* causes of the people. & Aaron was meane bytwene Moyfes & the people 25 touchyng the causes of god. So scrypture techeth Exodi .iiij. Almighty god sayd vnto Moyfes spekyng of Aaron. Ipse loquetur pro te ad populum. & erit os tuum. Tu autem eris ei in iis que ad deum pertinent. *that* is to faye. he shall speke in thy 30 ftede vnto the people. & thou shalt be for hym agayn. in thoo³ causes *that* perteyne vnto god. wyll ye fe how chryft was the mouthe of Peter towardes ¹almighty god. he sayd to faynt peter. Simon Simon ecce fathanas

¹ shadow 1521. shadowe 1556.

² betwene 1556.

³ thofe 1556.

expetiuit vos, vt cribraret ficut triticum. Ego
 autem rogavi pro te vt non deficiat fides tua.
 et tu aliquando conuerfus confirma fratres tuos.
 that is to faye. Simon Simon lo Sathanas hath coueyted
 5 gretly to fyft you as a man fyfteth his whete. But I
 haue prayed for the to thentent¹ that thy faythe do not
 fayle. And thou ones tourned to *the* ftabyll waye con-
 ferme thy brethren. Se now here wheder chryft was
 not *the* mouthe of Peter whan he promoted his caufe.
 10 before almyghty god *the* father. & prayed for hym that
 his faythe fhoulde not fynally peryfhe. And contrary
 wyfe was not Peter *the* mouthe of chrift. whan he to the
 true waye conuerted dyd conferme his brethren. here note
 well what authoryte was gyuen to Peter vpon them to
 15 conferme all the other of his bretheren in the ftabyll
 waye. ¶ The thyrde lykenes is this. Moyfes ascended
 vnto *the* mounte to fpeke with almyghty god. and Aaron
 remayned behynde to instructe the people. Dyd not
 chrift lykewyfe ascend vnto his father vnto *the* grete
 20 mounte of heuen? And to what entent I praye you?
 Saynt Poule telleth. vt appareat vultui dei pro
 nobis. to appere before *the* face of almyghty god for
 vs. & there to be our aduocate as fayth faynt Iohan.
 And dyd not Peter remayne behynde to teche *the* peo-
 25 ple. *the* whiche our fauyour commytted vnto his charge.
 lyke as Aaron was lefte for to do the people of *the* Iewes.
 whan Moyfes was aboue in the mount with god. ¶ Thus
 euery man maye fe how *that* fhadowe & this thyng
 agreeth & anwereth one tyll² another fully & clerly. But
 30 now let vs pause here a whyle. I wyll conftrue this
 fygure yet by another dede of chrift in *the* gofpel. So it
 was. *that* the Iewes were tributaryes vnto *the* romaynes.
 & for that tribute³ *the* heed of euery houfholde dyd paye
 a certayne coyne called didrachma. So whan they *that*

and charged him
'ones tourned to
the ftabyll waye'
to confirm his
brethren.

Christ was the
mouth of Peter
when He prayed
that his faith
should not perish;

Peter was the
mouth of Christ
to confirm his
brethren.

Moses went up to
the mount to
speak with God,
Aaron remained
behind to instruct
the people.
Christ ascended
to the great mount
of heauen to
appear before God
for us;

Peter remained
behind to teach
the people.

[* B 1, back]

See how clearly
that shadow and
this thing agree.

The Jews being
tributary to the
Romans, the head
of every house-
hold paid a
didrachma as
tribute;

¹ the intent¹⁵⁵⁶. ² to 1556.
³ tribute 1521. tribute 1556.

when the 'gaderers' of this tribute came to St Peter, our Saviour bad him go to the sea, where in a fish's belly he should find a stater (a double didrachma), which he should pay for himself and for Christ.

Our Saviour commanded this to be paid for no moo, but only for Him and for St Peter, and thereby 'quyted' all the residue.

What more evident to shew that Peter was head of Christ's household?

The fathers' testimony to this interpretation.

Aug. qu. lxxv. *didrachma capitum solutio.*

St Austyn says: When our Saviour commanded the double tribute to be paid for Himself and for Peter,

[* B ij]

He did 'quyte' all the residue of the apostles, for they were contained in Him as their Master. After our Saviour they were contained in Peter, for Christ made him head of them all.

were *the* gaderers of this trybute came to faynt Peter. our fauyour bad hym go vnto the fee. And tolde hym *that* in a fyffhes bely there he fhold fynde staterem. whiche was a double didrachma. and bad hym paye *that* vnto *the* gaderers. bothe for hymselfe and for chrift. 5 Marke here *that* this trybute was heed money payed for them *that* were heedes and gouernours of houfholdes. & chrift commaunded this to be payed for no moo. but onely for hym & for faint Peter. & therby quyted all the refydue. Ioyne this facte of *the* goppell vnto *that* 10 fygure byfore¹. & what can be more euydent to fhewe *that* Peter vnder chrift was *the* heed of al *the* houfhold of chrift. But yet thyrdly let vs here *the* testymony of some father of *the* chyrche *that* this is *the* veray meanynge of *the* goppell. Saynt Austyn in the boke of 15 queftyons of *the* newe & of *the* olde² testament *the*.lxxv. queftyon fayth in this maner. *didrachma capitum solutio intelligitur.* the payment of this money was heed money payde for the heedes. And after foloweth. *Saluator quum pro fe et Petro dari iubet. pro* 20 *omnibus exoluiffe videtur. quia ficut in saluatore erant omnes caufa magisterii. ita & post saluatorem in Petro omnes continentur. ipsum enim constituit caput eorum.* that is to faye. whan our fauyour commaunded this double trybute. to be payed 25 for hymselfe & for Peter. & in so commaundyng he dyd quyte all the refydue of the apostles. for all they were conteyned in hym. bycause he was theyr mayfter. And as al they were conteyned in our fauyour. So after our fauyour all they were conteyned in Peter. For 30 chrift made hym *the* heed of them all. Here note of faynt Austyn *that* faynt Peter bycause³ he was heed of theym all. & all they were conteyned in hym. therefore this trybute *that* was payed for hym was payed for them al. But yet by an other fcripture whiche I reherfed 35

¹ before 1556. ² and olde 1556. ³ because 1556.

before. Saynt Austyn proueth *that* all *the* other apofstles were conteyned in faynt Peter. Simon Simon. ecce fathanas expetiuit vos. vt cribraret ficut triticum. Ego autem orau¹ pro te. vt non deficiat fides
 5 tua. et tu aliquando conuerfus confirma² fratres tuos. that is to fay. Symon Symon. loo fathanas hath coueyted to fyft you as a man fyfteth whete. but I haue prayed for the *that* thy faythe fshall not fayle. & thou ones conuerted to *the* ftable waye. do conferme thy
 10 brethren. Upon *the* whiche wordes faint Auftin faythe. Chrift dyd not praye for Iames and Iohan & for the other. but he prayed for faynt Peter in whome the refydue was conteyned.

¶ Confyder now how eche of thefe teftymonyes
 15 conferme & ftrengeth³ one another. Fyrfte the fygure & fhadow of *the* olde lawe. Secondly *the* teftimony of the gospels anfwerynge vnto *the* fame. Thirdly *the* declara^cyon of faynt Auftyn vpon *the* fame. And here I brynge but one doctour. whose teftimony in the balaunce
 20 of any trewe chriften mans herte. me thynketh fholde weye downe Martyn Luther. But faynt Ambrose fpekyng de didrachmate calleth it alfo capitum folutionem. that is to fay heed money. And of faynt Peter he faythe. Petra enim dicitur. eo quod primus in
 25 nationibus fidei fundamentum pofuerit. & tanquam faxum immobile totius operis christiani compagem. molemque contineat. that is to faye. Peter is called petra. bycaufe⁴ that he fyrfte amonge *the* gentyles dyd eftablyfhe *the* grounde of our fayth. & as a
 30 ftone not eafy to be remoued. he conteyneth in hym & ftayeth all the frame & gretnes of the worke of chrift. And faynt Gregory faythe. Certe Petrus apoftolus primum membrum fancte et vniuerfalis ecclefie est. Paulus. Andreas. Ioannes quid aliud quam

St Austyn again proves that all the apofstles were contained in St Peter by the words : I have prayed that thy faith shall not fail, and when thou art converted, confirm thy brethren :

He prayed not for James and John and the other, but for Peter in whom the residue was contained.

These testimonies of the law, the gospels, and of St Austyn, strength one another.

[* B ij, back]

In the balance of any Christian heart St Austyn should weigh down Luther.

St Ambrose of St Peter : He is called *petra*, because as a stone he stayeth all the frame of Christ's work.

St Gregory : Peter is the chief member of the universal church, Paul and Andrew

¹ rogauⁱ 1556.

² confirma 1556. cunfirma 1521.

³ strengthen

⁴ because 1556.

1556.

and John were heads of certain and singular people.

St Hierome : Peter was one chosen out of twelve, that he being their head occasions of schism should be taken away.

[* B iij]

St Cyprian of Peter's confession :

Peter, on whom the church was for to be builded ;

which it could not be, unless he were head and chief member of the church. These doctors learned, holy, workers of miracles.

Chrysostom calls St Peter head of the apostles,

mouth of the disciples, top and head of all the college.

Origen : See what was said of our Lord to that great

*singularium plebium sunt capita. that is to saye. Peter is the chefe membre of the vnyuerfall chirche. Paule & Andrew. & Iohan what els be they. but heedes of certayne & synguler people. wherby it appereth that as they were chefe euery man of the people that they had cure of. So faynt Peter was chefe of the vnyuerfall chyrche. Saynt Hierome also fayth spekyng of Peter. Propterea inter duodecim vnus eligitur. vt capite constituto. schismatis tolleretur occasio. that is to say that¹ Peter was one chosen out amongest² twelue *to thentent³ that he beyng theyr heed al occasyons of schyfmatyke⁴ dyuyfyon fholde be take⁵ away. Saynt Cypriane forthermore fayth. spekyng of Peter whan he dyd confesse cryft Iesu to be the sone of god. Loquitur illic Petrus super quem edifica⁶ canda fuerat ecclesia. that is to saye there speketh Peter vpon whome the chirche was for to be buylded. But how fhold the chirche be⁶ buylded vpon hym yf he were not the heed and chefe⁷ membre of the chyrche.*

¶ All these be of the latyn chyrche. holy fathers. all men of grete lernynge. all men of synguler holynes. whose vertuous luynges be confirmed⁸ by myrales bothe done in theyr lyfes & after theyr dethe. Of grekes lyke wyse. Chrysofome after that he hath prayfed faynt Paule speketh of faynt Peter sayenge. quod ipse qui fuit apostolorum caput talis fuit. that is to saye that faynt Peter whiche was the heed of the apostles was fuche another and often he called faynt Peter eximium apostolorum. et os discipulorum ac verticem collegii. that is to saye the chefe of the apostles and mouthe of the dyscyples & the top and heed of all the college. And Orygene faythe. Magno illi ecclesie fundamento petreque solidissime super

¹ om. 1556. ² amonge 1556. ³ the intent 1556.

⁴ schismaticall 1556. ⁵ taken 1556. ⁶ bee 1556. he 1521.

⁷ chiefe 1556. cheft 1521. ⁸ confirmed 1556. conformed 1521.

- quam christus fundavit ecclesiam suam. vide fundament of the church and most stable stone:
 quid dicatur a domino. Modice fidei quare
 dubitasti. *that* is to say. Se what was sayd of our lorde
 to that grete¹ fundament of the chirche and moost
 5 stable stone. O man of lytle faythe why dydest thou
 doute. ¶ Yf all these so many testy^monyes bothe of
 grekes and latyns shall not counterpease agaynst one
 frere. what reason is this? I trust there is no true
 cryften man but that he wyll be moued with the testi-
 10 monye of all these. speccially whan they be grounded
 of so playne & euydent a fygure of *the* olde lawe. and
 of so clere a lyght of the holy gospels. ¶ But here
 Luther wyll saye that he can not conceyue *duos summos*.
 Of *the* whiche I meruayle gretly. Sithen it is many-
 15 lest that Aaron was called *summus* in scrypture. & yf he
 were *summus sacerdos* & Moyfes was no whit benethe
 hym. than must they two eyther of them be *summus*.
 one of them vnder another in comparyson of the other
 people. So as faynt Paule maketh many hedes fayenge.
 20 *Caput mulieris vir. caput viri christus. christi*
vero deus. Se here be thre heedes vnto a woman. god,
 chryft, & hyr hufbande. & yet besyde al these she hath
 an heed of hyr owne. It were a monstros fyght to se
 a woman withouten² an heed. what *comforte* she holde hyr
 25 houfbande haue vpon hyr. Yf than one woman not
 withstandynge she hathe an heed of hyr owne to gouerne
 hyr accordynge to the wyll & pleasure of hyr houfband.
 yet she hath hyr houfbande to be hyr heed & chryft
 to be hyr heed. and god to be hyr heed. How moche
 30 rather our mother holy chyrche which is the spouse of
 christ. hath an heed of her owne. *that* is to saye the
 pope. and yet neuerthelesse chryft Iesu hyr houf-
 bande is her heed. & almyghty god is hyr heed also.
 ¶ But now let vs retourne to our instruceyon.
 35 Thus than ye vnderstande how that in *the* vnyuerfall

foundation of
the church and
most stable stone:

O man of little
faith, why didst
[* B ij, back]
thou doubt?
Shall not these
testimonies of
Greeks and Latins
counterpease
against one frere?

Luther will say,
he cannot conceive
duos summos.

Yet Moses and
Aaron were either
of them *summus*.

St Paul gives
a woman three
heads, God, Christ
and her husband;

and beside these
she has a head of
her own.

A woman hath a
head of her own,
and hath also her
husband,

and Christ, and
God, to be her
head.

So the church
hath a head of her
own (the pope),
yet Christ her
Husband is her
head, and God
also.

¹ great 1556,
FISHER.

geete 1521.
21

² without 1556.

The Spirit of truth abideth in the church, whose head under Christ is the pope. The Spirit of Christ is not in Martin Luther. As in the natural body the spirit gives life only to the members which are joined to the head; so in the mystical body. This wretched man hath divided himself from the vicar of Christ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he hath vowed obedience?

chyrche of chryfte remayneth the spyryte of trouthe for *euer. and *that* the heed of this chyrche *the* pope is¹ vnder chryft. By this breuely it may appeere that the spyryte of chryft is not in Martyn luther. The spyryte of euery naturall body gyueth lyfe noo forther. 5 but to the members & partes of the fame body. whiche be naturally ioyned vnto the heed. And so lykewyfe it must be² in the myftycall body of our mother holy chirche. ¶ For asmoche than as this wretched man hath deuyded hymfelfe from the heed of this³ body. 10 whiche is the vycare of chryft. how can he haue in hym the spyryte of this body whiche is the spyryte of trouthe. & speycially whan he hath deuyded hymfelfe with fuche pryde, arrogancye, & prefumpeyon. whiche is moost odyous vnto this holy spyryte. and so dyf- 15 pytyoufly. fo presumttuoufly. fo malyceyoufly contem- neth & fetteth at nought. & all to raggeth the heed of chryftes chyrche. to whome as to his chefe⁴ spyrytuall father. by the reafon of his relygyon he hath vowed and promeft obedyence. How can this man haue in hym 20 the spyryte of god this holy spyryte of trouthe. And here I make an ende of the first infruccon.

Second instruction.

¶ Here foloweth the feconde infruccon agaynst the pernycious doctry- ne of Martyn luther⁵.

25

∴ () ∴

¹ is *the* pope 1556. ² me 1521. be 1556.
³ his 1521. this 1556. ⁴ thefe 1521. chiefe 1556.
⁵ *The feconde instruction* 1556.



Or the feconde infruceyon [* B iij, back]
the next wordes enfeweth.

Ille testimonium perhibebit de me. that is to faye. And he fshall bere wytnesse or gyue euydence of me. what meruaylous vertue what wonderfull operacyon

The Spirit shall bear witness of Christ.

is in *the* bemes of the sonne whiche as we fe this tyme
 10 of *the* yere spred vpon the grounde dothe quycken & make lyfely many creatures the whiche before appered as deed. who that vewed and beheld in the wynter feafon *the* trees whan they be wydred and theyr leues fhaken from them and all the moyftour fhronke in to
 15 *the* rote & no lust of grenenes nor of lyfe appereth outwardly. yf he had had none experyence of this mater before he wold thynke it an vnlyke thyng *that* the fame trees fholde reuyue agayn & be so lustely cladde with leues & floures as we now fe them. And yet this
 20 is done by the fubtyll operacyon and fecretre workyng of the sonne bemes spred vpon *the* grounde.

The sunbeams at this season quicken many creatures which before appeared dead. Who that saw in winter the trees 'wydred' with no lust of 'grenes' nor of life, would expect (without experience) the same trees to be so lustily clad with leaves and flowers as they are?

Neuerthelesse not euery beme of *the* sonne hathe this vertue. It is a trouthe *the* bemes of the sonne in wynter be lyght as they be now this tyme of the yere
 25 but *that* lyght is so faynt and feble that it gyueth no lyfe. for than we fholde haue herbes and trees to growe as well in wynter¹ as they now do this tyme of the yere. The caufe of this weykenes is. for the sonne fhooreth so lowe by the grounde that his bemes thanne fklaunteth
 30 vpon the grounde and dothe not rebounde nor double in theymfelfe agayne towards the sonne. and this is the caufe of this weykenes. *Ye fe whan a bowle is throwen fklantlynge vpon a wall it flydeth forwarde & reboundeth not bakwarde dyrectly agayne to hym that
 35 was the thrower. but whan it is dyrectly cast agaynft a

Sunbeams in winter are feeble and give no life,

because the sun then 'fhooreth' so low by the ground that his beams 'fklaunteth' upon the ground and doth not double towards the sun.

[* B v]
 A bowl thrown 'fklantynge' against a wall slideth forward when directly cast,

¹ wynte 1521.

it rebounds
directly.

So the sunbeams
now beat directly
upon the ground
and rebound
directly with
greater strength
and fuller light.

For every virtue
'gadred togyder'
is more strong.

A single thread is
nothing so strong
as a double, nor a
single beam as
one bowghted in
itself by reflexion;

whence ariseth a
heat which is the
chief worker of
life.

Yet we are not
sure that a tree is
alive 'to than' we
see it bud.

So the spiritual
Sun, almighty
God, works upon
the spiritual earth
man's soul or the
church.

[* B v, back]
His beams spread
on our souls cause
the fruit of good
works,

when faith's
'fklender' light
is strengthened by
the rebounding of
hope and heat of
charity.

wall with a grete vyolence than it dothe dyrectly re-
bounde agayne. In this maner it is of the fonne bemes
the more nye that *the* fonne draweth vnto vs now this
tyme of the yere *the* more dyrectly his bemes bete vpon
the grounde & the more dyrectly they rebounde & 5
retourne agayne towards *the* fonne. And by the reason
of the nyeness of beme to beme ryfeth a greter strengthe
in *the* beme and a more full lyght. quia omnis virtus
vnita fortior est. that is to say. For euery vertue *that*
is gadred togyder is more stronger. ¶ A fengell threde 10
is nothyng so stronge as is¹ a double, nor a syngle
beme of the fonne is nothyng so myghty as whan it is
doubled & bowghted in it felse by reboundynge and
reflexyon. Forthermore of these two ryfeth an hete &
a warmenes the whiche is *the* pryncypal worker of lyfe 15
in euery creature. But for all this we be not yet sure
that any tree is alyue to than we se some puttyng
forthe of buddes or lefes out of the fame tree.

¶ This example yf ye perceyue it maye enduce vs
to conceyue how wonderfully the spyrytuall fonne 20
almighty god worketh by his spyrytuall and inuysyple²
bemes of his lyght spred vpon *the* foule of man or vpon
the chyrche. bothe whiche is called in ferypture a
spyrytuall erthe. Dominus dabit benignitatem
et terra nostra dabit fructum suum. That is to 25
faye. our lorde shall gyue his gracyous influence and
our erthe shall yelde fruytfull workes. *The bemes of
almighty god spred vpon our foules quyckeneth³ them
& causeth this lyfe in vs and the fruyte of good workes.
Fyrst they cause the lyght of faythe but this is a veray 30
fklender lyght *withouten*⁴ *the* reboundynge of hope and
the hete of charyte. faythe *withouten*⁵ hope is a fklender
beme & of a lytle power. But Ioyne vnto hym hope

¹ in 1521. is 1556.

² inuifible 1556.

³ q turned upside-down 1521. quickenethe 1556.

⁴ without 1556.

⁵ withoute 1556.

whiche reboundeth vp to god agayne ad ea que non
 videntur. & than is he moche stronger than he whas¹
 byfore. For nowe this is a² doubled and boughted in
 it felfe and gadred more nye vnto himfelfe³ & made
 5 more valyaunt and mighty than it was before. Before
 it was lyke vnto the faythe *that* faynt Peter had whan
 chriſt bad hym come to hym vpon *the* ſee. he beleued
 his mayfter but he had no veray faſt hope *that* he
 myght walke there. He was not ſtronger in his faythe
 10 & therefore our ſauour ſayd vnto hym. Modice fidei
 quare dubitaſti. But of *the* ſtronger faythe *that*
 hath a confydence & hope adioyned. therunto he fayth
 in another place. Si habueritis fidem ſicut granum
 ſinapis dicetis monti huic. tranſi hinc et tranſibit.
 15 That is to fay. yf ye had faythe lyke vnto a corne of
 muſtard ſede ye ſhold commaunde this mountayn to
 remoue hymfelfe & it ſhold by your faythe auoyde.
 this is a grete fayth & hath alſo confydence & hope
 adioyned therwith. A corne of muſtard ſede is veray
 20 lytle but it hath a gret vertue compact and gadred in
 it. So whan the bemes of faythe & hope be ioyned
 togyder in one poynt than it is of myghty power. The
 bemes of the ſonne whan by reflexyon of a brennyng
 glaſſe they be gadred togyder. they be ſo myghty *that*
 25 they wyl ſet tynder or clothe on fyre. And lykewyſe
 it is of the bemes of the⁴ faythe & hope whan they be
 ioyntly compacte and vnyte togyder. Yf a man had
 fuche a faythe and confydence than he myght com-
 maunde a gret mountayne to remoue for his pleaſure
 30 and this were a myghty faythe. Neuertheleſſe yf a
 man had fuche a faythe yet yf he wanted the hete of
 charyte he were but as a deed tree. For faynt Paule
 fayth. Si habuero omnem fidem ita vt montes
 transferam charitatem autem non habuero nihil
 35 ſum. yf I haue all faythe he *that* ſpeketh of all leueth
¹ was 1556. ² om. 1556. ³ it felfe 1556. ⁴ om. 1556.

By the rebound of hope faith is doubled, and boughted in itself and made more valiant; before it was as St Peter's little faith when bidden to walk on the sea.

Of strong faith adjoined to hope our Saviour said:

If ye had faith like a corn of muſtard ſeed, ye ſhould commaunde this mountain and it ſhould auoid.

A corne of muſtard ſeed hath a great vertue compact in it.

The beams of faith and hope, joined in one point, are of great power; as the ſunbeams gathered by a burning glaſſe kindle tinder.

[* B vi]

Yet even faith and hope united,

ſuch as could remove mountains,

without the heat of charity were dead.

St Paul said: If by my faith I may remove mountains and want the heat of charity, I am but as a dead stock.

St James: Faith withouten works is dead.

The Spirit shall bear witness of Christ the true Light.

The heat of charity spread in our hearts giveth evidence that the light of faith is 'lyfely';
[* B vi, back]

without charity a man with never so much light of faith is as a dead tree.

If the sun shine never so bright on a tree, if it bud not, it is not alive.

So are our souls dead without the 'sterynge hete to fruytfull workes.'

This instruction subverteth Luther's ground of justification by faith alone, not by the sacraments.

none vnspoken of. yf I haue all faythe he faythe & fo myghty faythe *that* by my faythe I maye remoue at my commaundement grete mountaynes, yet yf I want the hete of charyte I am nothyng but as a deed stoke a tree *withouten*¹ lyfe. And therefore faynt Iames fayth. 5
Fides sine operibus mortua est. Faythe withouten¹ the fruyte of good workes is deed. To this purpose our instruceyon faythe. Ille testimonium perhibebit de me. *that* is to faye he fhall bere wytnesse of. me. Of whom? of chrift. what is chrift? Lux vera que 10
illuminat omnem hominem venientem in hunc mundum. *that* is to faye the true lyght *the*² whiche enlyghtneth euery creature *commynge* into this world. who fhall bere wytnesse or gyue eydence of this lyght? the spyryte of god. Quia charitas dei diffusa est in 15
cordibus nostris per spiritum sanctum qui datus est nobis. *That* is to faye *the* hete of the charyte of god is spred *in our hertes by the holy spyryte *the* whiche is gyuen vnto vs. hete of charyte gyueth eydence that that lyght is lyfely. Haue a man neuer 20
fo moche lyght of faythe onlesse he haue also this hete of charyte sterynge his foule and bryngyng forthe lyfely workes he is but a deed stock & as a tree withouten³ lyfe. For as I sayd though the naturall sonne fhyne neuer fo bryght vpon a tree. yf this tree haue in it no 25
grenenes nor puttyng forthe of buddes & lefes this tree is not alyue. So whan *the* bemes of *the* spirytual sonne be spred vpon oure foules yf we fele not the sterynge hete to fruytfull workes our foules be but deed.

¶ But now to what purpose serueth this instruceyon? 30
To this. it subuerteth one grete grounde of Martyn luther whiche is this *that* faythe alone withouten³ workes dothe Iustifye a synner. vpon *the* whiche ground he byldeth many other erroneous artycles & specyally *that* the sacramentes of chriftes chirche dothe not Iustifye 35

¹ without 1556. ² om, 1556, ³ withoute 1556.

but onely faythe. A perylous artycle able¹ to subuerte
all *the* order of the chyrche. but touchynge these sacra-
mentes the kynges grace our fouerayne lorde in his
owne perfone hath *with* his pen so substauncyally
5 foghten agaynst Martyn luther *that* I doute not but
euery true christen man *that* shal rede his boke shal
fe those blessed sacramentes clered & delyuered from
the fklaunderous mouthe & cruel tethe *that* Martyn
luther hath fet vpon them. wherin al englond maye
10 take grete comfote and speccially al those *that* loue
lernynge. Plato faythe. *Tum* beatas fore respubli-
cas quando aut philofophi regnent aut reges
philosofhentur, That is to faye. than shal comen
welthes be blessed whan eyther those *that* be philofo-
15 phers gouerne, or elles those that gouerne gyue them to
phylofophy. And scrypture exhorteth prynces to *the*
fame fayenge. Et nunc reges intelligite erudimini
qui iudicatis terram. that is to fay And now ye
that be kynges studeye to haue vnderstandynge. & ye
20 that take vpon you *the* Iudgementes of *the* worlde in-
forfe you to haue lernynge.

¶ But now lette vs retourne to our mater agayne.

For this grounde he bryngeth faynt Paule in dyuers
places fayenge that a man is iustifyed by his fayth
25 onely withouten² workes. Neuerthelesse faynt Austyn
fayth that faynt Paules wordes were myfconceyued in
the begynnyng of the chyrche for the whiche as he
faythe *the* other apoftles in theyr epyftoles studyeth to
the contrary parte. But some here thynketh that
30 Martyn luther lytle regardeth faynt Austyn. And a
trouthe it is. but yet that is a foule prefumpcyon. let
hym at *the* leest beleue *the* other apoftles whome with-
outen³ manyfest heresye he can not denye. Saynt Iames
fayth. Ex factis iustificatur homo & non ex fide
35 tantum. A man is iustifyed by his dedes and not

¹ habile 1556.

² without 1556.

³ withoute 1556.

Touching the sacraments the king's grace hath so substantially 'foghten' against Luther, that every Christian reading his book shall see the sacraments delivered from Luther's 'fklaunderous' mouth and cruel teeth.

All England, specially all lovers of learning, may take comfort, as Plato saith: Commonwealths shall be blessed when philosophers govern or those who govern give themselves to philosophy.

Scripture says: Ye kings, enforce you to have learning.

Luther quotes St Paul to prove that man is justified by faith without works.

St Austyn says that the other apostles guarded against the misconception of St Paul's words.

But Luther little regards Saint Austyn; a foul presumption. Let him at least believe the apostles, whom he cannot deny without heresy.

St James: a man is justified by his deeds and not

by his faith alone. by his faythe alone. whiche thyng faynt Iames dothe not onely faye but also proueth it by dyuers wayes. One is this. Demones credunt et contremiscunt. The deuylles he faythe hathe faythe & yet no man maye faye *that* the deuylles be iustifyed by theyr 5
 5
 10
 15
 20
 25
 30

The devils have faith, yet are not justified.

Many that live in sin would rather die than 'renye' their [* C i, back] faith, but for all that are not justified.

The example of Abraham cited both by St Paul and St James

Sir, be these apostles one contrary to another? St Austyn says: St James 'contrareth' only that that may be mistaken in St Paul, who speaks of works before, St James of works after faith. St Paul: circumcision and other works of the law were not necessary for Abraham's justification. St James: fruitful works following after faith justify a man;

if Abraham had not been ready to offer up his son, he had not been justified.

Abraham was justified by works, says St James, not against St Paul, but against

Syr be these apostles one contrary to another. To this faynt Austyn faythe that nay forfothe. But *that* faynt Iames onely contrareth that *that* may² be construed & myftaken in faynt Paule. For faynt Paule meaneth³ of the workes *that* gothe before faythe. & faynt Iames 20 meaneth³ of the workes that folowe after *the* faythe. Saynt Paule meaneth that *the* worke of cyrcumcyfyon or of other workes of the lawe was not necessary for the iustifyeng of Abraham to go before his faythe but his faythe withouten⁴ them dydde iustifye hym. Saynt 25 Iames meaneth of the fruytfull workes that folowe after faythe the whiche gyue eydence of a lyfely faythe and these iustifyeth a man. and these he faythe yf Abraham hadde not had. he had not ben iustifyed yf Abraham had not ben redy to offre vp his sone Ifaac at the com- 30 maundyng of god he hadde not ben iustifyed. but bycaufe he was fo redy therefore he faythe. Abraham ex operibus iustificatus est. That is to faye. Abraham was iustifyed by his workes. wherfore faynt Iames

¹ withoute 1556. ² contraryeth that maye 1556.

³ meameth 1521. meanethe 1556. ⁴ without 1556.

fpeketh not agaynft¹ faynt Paule but agaynft the
 myfunderftandyng and myfconceyuyng of hym. Of
 the whiche myfconceyuyng faynt Peter alfo fpeketh
 in his fecond epiftle fayeng *In quibus funt quedam
 5 *difficilia intellectu que indocti et inftabiles de-*
prauant ficut et ceteras fcripturas ad fuam
ipforum perditionem. That is to faye in the
 epiftoles of oure ryght dere broder Paule be fome
 thynges harde to be conceyued whiche the vnftable
 10 myndes dothe² mifconfttrue lyke as they do many other
 fcriptures to theyr owne dampnacyon. Thus ye may
 fe that dyuers other haue myfconftued faynt Paule
 byfore this as nowe dothe Martyn luther to his owne
 peryll and dampnacyon.
 15 ¶ But here one thyng I merueyle moche of Martyn
 luther fpecyally that he faythe that in all fcripture
 there is no more teftymony agaynft hym but this one
 place of faynt Iames. for it is not to be douted but
 many moo maye be brought. And fyrft oure fauyour
 20 in the gofpell of Luce faythe. *Date eleemofynam &*
ecce omnia munda funt vobis. That is to faye.
 gyue ye almes and all thynges fhall be clene vnto you.
 what is this clenneffe but the iuftifyenge of oure foules
 the whiche is promeft³ for *the* workes of almes. yf I
 25 beleue neuer fo moche and yf I releue not the poore in
 theyr neceffyte I fhall not atteyne vnto this clenneffe.
 Ferthermore in *the* gofpe[1] of mathew. *Si remiferitis*
hominibus errata fua remittet & vobis pater
vefter celeftis. Quod fi non remiferitis homini-
 30 *bus errata fua nec pater remittet vobis errata*
veftra. *That is to faye. yf ye do forgyue vnto them
that hathe greued you theyr offences⁴ your father in
 heuen fhall do lykewyfe to you. and yf ye do not for-
 gyue to men whiche hath greued you theyr offences

the misunder-
standing of him.

St Peter: in the
epistles of our
[* C ij]
right dear
'broder' Paul
be some things
hard to be con-
ceived, which un-
stable minds
mifconfttrue to
their own damna-
tion;

as Martyn Luther
now doth to his
own peril.

He fays that in
all fcripture only
this one place of
St James may be
brought againft
him.
Yet our Saviour
fays: Give alms
and all things
shall be clean to
you, *i. e.* your
souls shall be
juftified.

And again: If ye
forgive men their
offences, your
Father in heaven
shall do likewise
unto you.

[* C ij, back]

¹ aftaynft 1521, agaynft 1556. ² doe 1556.
³ promifed 1556, ⁴ offences 1521. offences 1556.

Again: If we work not the will of almighty God, we shall not be justified.

Again: Unless your justice (of works) be more better than was that of the Jews, ye shall not enter into heaven.

Again: All that heareth my words and doeth not thereafter, is like unto a man that built upon an unsure ground.

St Paul: Not hearers of the law shall be justified, but workers thereafter.

[* C iij]

St James: Be ye workers of the word of God, and not hearers only.

St Paul: If ye live after the flesh ye shall die; if by the Spirit ye mortify the works of your flesh, ye shall live.

nor your father shall not forgyue to you youre offences done agaynst hym. Ouer this he saythe in *the* same gofpell. *Non omnis qui dicit mihi domine domine intrabit in regnum celorum. sed qui facit voluntatem patris mei.* that is to say. yf we worke not the wyll of almyghty god *the* father we shall not be iustyfyed nor entre in to the kyngdome of heuen. Bedydes these in the same gofpell. *Nisi abundauerit iusticia uestra plusquam scribarum & phariseorum non intrabitis in regnum celorum.* That is to saye. onlesse your iustyce or your maner of luyunge be more better and ample than was *the* iustyce and luyunge of *the* Iewes and pharasees ye shall not entre in to the kyngdom of heuen whiche is to be vnderstanded de iusticia operum. of the iustyce of workes. as clerly appeereth of all *that* foloweth. Bedydes this he saythe. *Omnis qui audit uerba mea hec & non facit ea similis erit viro stulto qui edificauit domum suam super arenam.* That is to saye. All *that* hereth these my wordes & worketh not thereafter is lyke vnto an vnwyse man that buyldeth his house vpon an vnshire ground. And saynt Paule also sayth. *Non auditores legis sed factores iustificabuntur.* that is to saye. Suche as onely be herers of *the* lawe of god shall not be iustyfyed *but *the* workers¹ thereafter. And saynt Iames saythe. *Estote factores uerbi et non auditores tantum fallentes uosmetipsos.* that is to saye be ye workers of the worde of god and not onely *the* herers for than ye disceyue yourselfe. & saynt Paule agayne faith. *Si secundum carnem uixeritis moriemini. Si² spiritu facta carnis mortificaueritis uiuetis.* that is to saye. yf ye lyue after *the* workes of your fleshe ye shall dye. but yf ye mortyfye in you by spyrte³ the workes of youre fleshe ye shall lyue. And

¹ workes 1521. workers 1556. ² Vi 1521. Si 1556.
³ the sprite 1556.

fynally faynt Paule fayth refolyung his owne sentence. fides que per dilectionem operatur. that is to faye. Faythe whiche is wrought by loue. accordynge to the whiche faynt Iames fayth. Vides quoniam fides
 5 cooperabatur operibus illius : ex operibus fides consummata est. That is to faye. Thou seeft how that faythe helped his workes and how of the workes¹ his faythe was made perfyt. By all the whiche testimonyes ye may playnely fe that not onely faythe
 10 fuffyfeth but alfo loue and workes be requyred to *the* iuftyfyenge of our foules. And thus moche for the feconde inſtruccyon.

St Paul: Faith working by love.

St James: Faith helped his works; of his works faith was made perfect.

Therefore not faith only, but also love and works, be required for justification.

¶ Here foloweth the thyrde inſtruccyon agaynſt Martyn luther².

Third instruction.

15*



Oweching *the* third inſtruccyon it foloweth in *the* goſpel.

[* C ij, back]

20

Et vos testimonium perhibebitis. quia ab initio mecum estis. That is to faye. & ye ſhall bere wytnesse by-
 caufe ye be conuerſaunt with me fro³ *the* begynnyng. To

Ye also shall bear witness, because ye have been conversant with Me from the beginning.

To whom shall they bear witness, but to the church?

whom ſhall they bere wytnesse. but vnto *the* vnyuerfall chirche of chryſt? Theyr wytnesse than muſt be allowed
 25 of euery true chriſten man. ¶ Of theſe wordes & of the other aboue reherced. it ſhal appeere *that* more testimony muſt be admytted for ſufficyent authoryte. than only *that that* is wryten in the byble. whiche one thyng yf we may eſtablyſhe. it wyl caſt downe a grete nombre
 30 of Martyn luthers artycles. But for this we muſt conſyder *that* theſe .iiij. perſones of whome this goſpell hath made mencyon. though all theyr workes be vndiuyded

Other testimony, than only what is written in the Bible, must be admitted for authority.

The three Persons, though their works be vnde-

¹ worker 1521. workes 1556. ² *The thirde inſtruction* 1556.

³ from 1556.

feuered,' have at three several times instructed man.

The Father taught our elders by the prophetes.

Our fathers here are the Jewes, whose carnal father Abraham is ours spiritually.

The prophetes spoke many 'moo' things unwritten than their [* C iv]. propheties written; their tradition, 'cabala,' of equal authority with their writings.

The Son instructed man by the apostles,

who left many things by mouth, not written in the Bible. St Paul bids the Thessalonians keep the eruditions learnt of him 'other' by mouth, or else by writing.

& vndefeuered one from another. but ioyntly go to gyders¹. yet scripture affygneth thre feuerall tymes vnto these .iij. *perfon*es, in *the* which they haue instructeth man. of *the* trowth necessary to be byleued. Firft almighty god *the* fader instructed our elders by his 5 prophetes: as faint Paule fayth. *Multiphariam multisque modis olim deus loquens patribus in prophetis. that* is to faye. Almyghty god *the* fyrst *per*fone in *the* godhed many dyuers wayes instructed our fathers by his prophetes. faint Paule meaneth here by 10 our fathers the Iewes. of whom we *spiritually* descended. for Abraham *that* was theyr carnal fader is oures also *spiritual*. Now almighty god *the* father taught them by his prophetes. whose prophecyes all be it they be 15 wyrtten in scrypture. yet was there many moo thynges which they spoke vnwritⁿ *that* was of as grete authoryte. as *that that* was wyrtten which *the* mayster of Iewes calleth cabala. which is deriued fro man to man. by mouthe onely & not by wrytynge. After this *the* second *per*son *the* sone of god our fauour chriſt 20 Iefu was fend² by his father into this worlde to instructe man. bothe by hymfelfe & by his apoftles. *the* which were conuerfaunt with hym (as *the* gospel here fayth) fro *the* beginning. These bleffid apoftles left vnto vs also many thynges by mouthe. which is not written in *the* 25 byble. This thyng may appeere by faynt paule. whiche cam after them & was not *present* whan chriſt faye³ these wordes vnto them in .ij. epistole ad theffalonicenses⁴. *State & tenete traditiones quas didicistis. siue per fermonem siue per epistolam nostram. that* is to 30 fay. be ye *constaunt* & kepe those instruccions & erudicyons *that* ye haue lerned of vs. other by mouth⁵, or els by wrytyng. yf faynt paule (*that* was latter⁶ than *the*

¹ together 1556. ² fente 1556. ³ fayde 1556.

⁴ the seconde Epistle to the Theffalonians 1556.

⁵ bouth 1521. mouth 1556.

⁶ later 1556.

other apoftles) to whom thefe wordes were fayd of
 chrift. wyl haue his tradycions obserued & kept. as
 wel thofe *that* he tolde them by mouth. as thofe *that*
 he wrote *with* his penne. why fhall not lykewyfe the
 5 tradicions¹ of al *the* other apoftles be of lyke
 ftrengethe to make fayth & to bere wytnesse of *the*
 trouthe. Here ye may fe by exprefse fcripture of faynt
 paule *that* we be bounde to byleue many mo thynges²
 than be wrytten & put in *the* byble. we fhall conferme
 10 this by Origene which is an auneynt doctor & to whome
 in this poynt grete fayth is to be gyuen. He in *the*
 boke of *nombres* omelia³. v. fayth. *Set in ecclesiasticis*
obferuationibus funt non nulla que omnibus
facere neceffe eft. nec tamen ratio eorum omni-
 15 *bus patet. Nam quod verbi gratia genua flecti-*
*mus *orantes. et quod ex omnibus celi plagis ad*
folam orientis partem conuerfi fundimus ora-
tionem. non facile puto cuiquam ratione comper-
tum. Sed & euchariftie. feu percipiende feu quo
 20 *ritu geritur. explicande vel eorum que geruntur*
in baptifmo. verborum. geftorumque. et ordi-
num. atque interrogationum. et refponfionum.
quis facile explicet rationem. Et tamen hec
omnia operta licet et velata portamus super
 25 *humeros. quum implemus ea et exequimur. vt*
a magno pontifice chrifto et a filiis eius tradita
et commendata fufcepimus. That is to faye. But
 in the obferuancyes of *the* chyrche be many thynges
 whiche is neceffary for vs to do and yet *the* reafon why
 30 that⁴ we fo do is not open to al men. As in example.
 whan *that* we make our prayers knelynge and whan
 amonges all the other plag⁵es of heuen we chofe⁶ the eeft
 parte towarde *the* whiche we make oure prayer I thynke

If St Paul's
 traditions were to
 be kept, why not
 those of the other
 apostles?

The ancient
 doctor Origen
 confirms this,

who says: In the
 observances of the
 church be many
 things necessary
 to be done, and
 yet the reason of
 them is not open
 to all men.
 [* C iv, back]

e. g. We kneel
 towards the east:

¹ tradicions 1521. traditions 1556.

² thynhes 1521, thynges 1556. ³ Homilia 1556.

⁴ why 1556. ⁵ places 1556. ⁶ chufe 1556.

Words, gestures, questions, answers, in the sacraments.

Yet all these we bear covered on our shoulders,

when we execute them according to the traditions of the great Bishop Christ.

[* D i]

Unwritten traditions left to the church by Christ and the apostles.

The Spirit was sent to abide with the church for ever, to teach us the truth against all 'floghteryng doutfulness.'

The Spirit speaks to us by the fathers and doctors of the church.

not that the reason of this is lyghtly knowen to any man. Of *the* obseruancyes also and rytes *that* we vse aboute *the* sacramente of *the* alter to be consecrate. or elles of *the* sacramente of baptyme¹ to be minystrred whoo can expresse the reason of al those wordes. gestures. orders. 5
 questyons. answers *that* there be accustomed. And yet neuerthelesse al these we bere couered & hyd vpon our fholders whan *that* we do perfourme and execute them accordyng to *the* tradicions & erudycyons whiche we haue receyued commended vntyll² vs by *the*³ grete 10
 bysshop chryft & by⁴ his chyl dren *the holy apofstles. Of the whiche wordes of Origine it clerly dothe appere. that many fuche tradycyons were left vnto chryften⁵ people by chryft & his apofstles⁶. *the* whiche we must folowe notwithstandinge they be not wryten in scrypture. To 15
the whiche purpose I myght also⁷ bryng the testymonyes of Damascene Demofe. Auguftine. Hierome. and other moo.

¶ Thyrdly *the* thyrd persone in *the* trynyte *that* is to faye *the* holy fpyryte of trouthe was sent fro *the* other 20
 twayne to abyde *with* vs for euer. And to be as a comforter contynuell in chriftes chirche. whan *the* stormes & tempestes of herefyes do aryse. & agaynst al floghteryng doutfulness to teche vs *the* veray certayne trouthe. where vnto we fhold rest. After *that* the apo- 25
 stles were departed from vs the holy fpyryte dyd & dothe remayne & fhall remayne with vs vnto the worldes ende. but by whome I pray you spekethe he vnto vs? by whome techeth he vs any trouthe? by whome elles but by *the* fathers & doctours of *the* chyrche. by theyr 30
 mouthes this holy fpyryte techeth vs euery trouthe. Non enim vos estis qui loquimini. sed spiritus patris vestri qui loquitur in vobis. *that* is to faye.

¹ baptyfme 1556. ² vnto 1556. ³ that 1556.

⁴ om. 1556. ⁵ the chriften 1556.

⁶ apofstles 1521. Apofstles 1556. ⁷ om. 1556.

It is not ye that speke, but the holy spyryte of your father whiche dothe speke *within* you. Saynt Bafyll whan he was baptised. a wonderful lyght was fene aboute hym. which is not to be douted. but *that* it was a fenfyble
 5 token of *the* holy gooft. And lyke wyfe faynt Ambrose (whyles he was endytyng of *the* .xliij. psalme) a lyght was fene aboute his heed in maner of a fhelde. whiche by lytle & lytle entred *in* at his mouthe in veray token of the spyryte of god. And fo lykewyfe *it was of the
 10 other. Wherefore it is not to be douted but in fuche holy biffhoppes and doctours of *the* chirche *the* holy gooft dothe speke. but moche rather *in* councelles whan many of them were affembled togyder¹. For euer as the stormes and tempestes of herefyes dyd aryse. fo they
 15 were at length oppressed² & conuynced by this holy³ spyryte. spekyng in *the* mouthes of *the* fathers & doctours of *the* chirche. Somtyme by generall councelles and affembles of many byffhoppes togyder. ¶ In *the* counfel of Nicene⁴ was cccix. biffhoppes in whome
 20 the holy gooft spake to *the* confutacyon of an herefye *that* than fore vexed *the* chirche. After that in the counfell of constantynoble was affembled .c.l. biffhoppes. & in them
 the holy gooft spake to the destruccyon of an other herefye *that* than rose in the chirche. In the counfell kept in
 25 Ephefo in a grete cyte of Afye fo named were affembled CCC. byffhoppes⁵ in whome than the holy spyryte spake to the confoundynge of another herefye that was a lofte. & fo contynually frome tyme to tyme euer as these clowdes
 arofe and made any grete tempestes. & began to lyghten
 30 and fhewe a fals lyght of myfconstruyng of scryptures. this holy spyryte was redy by these fathers to enforme *the* vnyuersal chyrche of *the* certayn trouthe. ¶ Se than
 .I faye what we haue to conferme those thynges that be

Light seen about
St Basil at his
baptism.

Light entered in
at the mouth of
St Ambrose in
token of the Spirit.

[* D i, back]

Much more does
the Spirit speak
in councils.

Heresies con-
vinced by the
Spirit speaking in
the fathers.

Councils of Nice,

of Constantinople,

of Ephesus.

When the clouds
and storms of
heresy arose, the
Spirit was ready
to inform the
church.

Evidences of
church doctrine:

¹ together 1556. ² were they at length suppressed 1556.

³ om. 1556. ⁴ Nece 1556.

⁵ yfshoppes 1521. Byshoppes 1556.

1 the prophets
and their cabala;

2 the apostles and
their unwritten
traditions;

3 the fathers in
their writings and
[* D ij]
in councils.

If there were a
fourth person in
the Trinity, we
might be in doubt
'wheder' Martin
Luther had met
this spirit.

As there are but
three persons, and
the Holy Spirit
ascertains us of
every truth,

we may be sure
that Luther hath
not this Spirit,

when he cuts away
traditions, coun-
cils, doctrine of
the fathers, the 7
sacraments, free
will.

He must have
some other spirit,
a spirit of error.

taught vs by the chyrche. Fyrst the prophetes that were instructed by *the* father almyghty god. and also theyr Cabala. that is too faye theyr secrete erudycyons not wryten in the byble. Secondly the apostles. whiche were instructed by oure fauyoure chryft Iesu. and also 5 theyr tradycyons not wryten in the byble. Thyrdely the holy fathers and 'doctours of the chyrche. that were enformed by the holy spyryte of trouthe. afwell in theyr expofycyons of scrypture. as also by theyr general affembles and counceyles had here to fore. 10

¶ Yf there were a fourthe persone in the trynyte. or another spyryte to be sent vnto vs from almighty god we myght yet be in some¹ doute wheder² Martyn luther had met with this spyryte by the waye and conueyed hym from vs. But fythen we be assured that 15 there is no moo but .iiij. perfones in the godhede. of whome this gofpell maketh mencyon. and that eury one of them hath done his dylygence to instructe vs of *the* trouthe. And ferthermore. that there is none other holy spyryt preter spiritum veritatis but this³ spyryte 20 of trouthe. and he also fhall abyde with vs for euer & acertayne vs of eury trouthe. we may be sure *that* Martyn luther hath not this spyryte whan he dothe teche vs agaynst the trouthe that hathe be⁴ taught vs by this spyryte⁵. For he cutteth awaye the tradycyons of 25 the apostles. and refuseth the general counceles. and contemneth the doctryne of the holy fathers and doctours of the chyrche. and laboureth to subuerte all the ordynance of the chirche. & namely the .vij. sacramentes. and taketh awaye the fredome of mans wyll. and affermeth 30 that al thyng faylleth⁶ by neceffyte contrary to all *the* doctryne of chriftes chirche. we may be sure therefore *that* he hath some other wretched spyryte. some spyryte of errour & not *the* spiryte of trouthe. faynt Paule fayth,

¹ om. 1556.

² whether 1556.

³ the 1556.

⁴ been 1556.

⁵ holy fprite 1556.

⁶ falleth 1556.

- In nouiffimis *temporibus* difcedent quidam a fide. attendentes fpiritibus erroris. et doctrinis demoniorum. *that is to fay. In the latter dayes of *the* chirche fome fhall go from *the* true faythe of chriftes
- 5 chirche & gyue hede to *the* fpirytes of errour & to the techynge of *the* deuyll. And here note this worde (difcedent). For faynt Paule faythe in an other place. Erit difceffio primum. *that* is to faye. Before *the* comynge of antichryft there fhall be a notable difceffyon
- 10 & departyng fro¹ *the* faythe of *the* chirche. And it is not vnlyke to be at this fame tyme by *the* occafyon of this mooft perylous heretyke. ¶ Here Martin luther for his fhrewed brayne wyll fome thyng wraftell agaynft vs. He wyl fay that *the* councelles fomtyme erre. & that
- 15 the doctours full often difagre. And as they erre & difagre at one tyme or in one place fo maye they do in an other. and therefore he fayth he is bounden² to byleue none of them all. To this maye be answered *that* this reafon ftrayneth not. as it fhall well appeere in lyke.
- 20 The prophetes fomtyme left vnto themfelfe dyd fquare from *the* trouthe. Nam prophetie fpiritus non femper prophetarum mentes irradiat. That is to fay *the* fpiryte of prophecye dothe not alway fhine bright vpon the myndes of the prophetes. As in
- 25 example kynge Dauid purpofynge to buylde the temple to almyghty god councelled with the prophete Nathan wheder he fholde perfourme his purpofe ye or naye. And the prophete Nathan bad hym goo in hande with it. and do all that he intended in his herte for³ to do.
- 30 Omnia que in corde tuo funt fac. dominus tecum eft. That is to faye. do all that thou intendeft in thy herte, for oure lorde god is with the. yet he was⁴ deceyued. it was not foo as he fayd. *Shall we nowe for this dyfceyte trufte none other thyng

[* D ij, back]
In the latter days,
saith St Paul,
some shall give
heed to the teach-
ing of the devil.

Before the coming
of Antichrist
there shall be a
notable 'dif-
ceffyon.'

Luther for his
shrewd brain will
something
wraftell against
us. He saith:
councils some-
times err, there-
fore he is bound
to believe none of
them.

This reason
straineth not.

Prophets did
sometime 'square'
from the truth.

e. g. Nathan bad
David go in hand
with the temple;

yet he was de-
ceived.
[* D liij]
Shall we then
trust none other

¹ from 1556.

² bound 1556.

³ om. 1556.

⁴ was he 1556.

thing that Nathan
said?
St Peter con-
fessed Christ to be
Son of the 'lyuely'
God,

yet a little after
dissuaded Christ
from His passion.

Shall we because
of this error refuse
to believe his first
saying?

Prophets and
apostles fallible;

so are the doctors;
yet their occa-
sional errors will
not justify us in
denying their
authority
generally.

If councils not
gathered in
meekness in some
article were 'per-
myfed to goo
amyffe', shall we
damn the residue?

that this prophete Nathan fayd befyde this? god for-
bede. Lykewyfe of the apostles. faynt Peter whan he
fayd to christ. Tu es *christus filius dei viui. that*
is to fay. Thou arte christ *the* sone of the lyuely god. he
spake this by reuelacyon. and here our fauyoure prayfed 5
hym & fayd. Beatus es petrus bariona. that is to
faye. Thou art blessed Peter *the* sone of Iohan. *within* a
lytle after he dyffuaded our fauyour from his passyon
and fayd. Abfit a te domine. *that* is to faye. Not so
good lorde. and in this he fayd wrong. Shal we nowe 10
bycaufe he fayd wronge this seconde tyme not byleue
his fyrst sayenge? *that* were not reasonabe. Almighty
god suffred *the* prophetes and the apostles also fomtyme
to erre to thentent *that* we myght knowe they were but
men. And whan they fayd trouthe *that* that they¹ had 15
of god. & whan they fayd otherwyfe than trouthe *that*
*that*² came of themself. And so lykewyfe I faye of the
doctours. though they fomtyme erred. bycaufe we myght
knowe that they were men. & that than they were left
to themselfe. we shal not therfore denye them generally. 20
And *the* councelles also thoughe some one of *the* last
councelles whiche perauenture was not gadred in *that*
mekenes & charyte *that* was expedient though one of
them (whiche thyng I wyl not afferme) in some artycle
were permyfed to goo amyffe. Shold we therfore damne 25
al *the* refydue? It were no reason. And this may suf-
fyfe for *the* third instruccion.

[* D iij, back]

*¶ Here foloweth *the* fourth instruccyon.³

¹ trueth, that they 1556. ² then trueth, that came 1556.
³ *The fourth instruction* 1556.

5



He fourth & the¹ fynall instruction taketh away *the* defence that may be layde for Martyn luther by his adherentes. which defence also may foone ouerthrowe *the* weyke foules whan they fshall here it. Theyr defence standeth in thre poyntes. Fyrst they faye that Martyn luther is a man depely lerned in scryptures. groundynge all his opynions vpon the fame. a man of relygyous lyfe. & fuche one *that* for his lernynge and vertue hath many adherentes. Secondly they faye *that* he hathe a faste mynde in² god. and spareth for no mans authority to speke the trouthe. in so moche *that* he hath excommunicate *the* pope for he thynketh in his owne confyence *that* those *that* folowe not his doctryne be not of *the* chyrche catholyke. Thyrdly he hath a merueylous feruent zeale to god for *the* whiche he dothe labour to conuert all *the* world to his opynion. thynkyng affuredly to do a special facrifyce & pleasure to god therby. This whan a weyke foule hereth he is in peryll anone to gyue faythe vnto it. & to mystrust the doctryne of *the* chirche. For who may thynke but fuche a man is in *the* ryght way. But herfore³ to this the rest of the gospell *that* enfeweth dothe anfwere clerly. It foloweth. hec locutus sum vobis. vt non scandalizemini. absque synagogis facient vos. Sed venit hora vt omnis qui interficit vos arbitretur obsequium se¹ prestare deo. That is to faye. This I haue tolde you before to *the* entent *that* ye fshall not quale in your fayth. for they fshall deuyde you from theyr synagoges. & *the* tyme fshal co'me *that* euery man *that* mordereth you fshall thynke *that* he dothe therby⁴ grete feruyce vnto god. These

¹ om. 1556. ² of 1556. ³ therefore 1556. ⁴ therby doth 1556.

The fourth instruction taketh away the defence laid for Luther by his adherents.

They say :
1 He is learned in scripture, religious, virtuous ;

2 he has a fast mind in God, spares for no man's authority to speak the truth, has excommunicate the pope ;

3 his zeal for God makes him labour to convert all the world to his opinion.

Weak souls hearing this are in peril anon to mistrust the doctrine of the church.

This I have told you before to the entent that ye shall not quail in your faith ; every man that murdereth you shall think that he doth God service.

[* D iv]

These words apply not only to the Jews or to the early persecutors;

but also to the time of the heretics.

This last persecution

¹ was longer than the other twain; the persecution of the Jews was soon at a side; heretics shall abide till Antichrist comes;

² is more perilous,

for heretics colour their heresies with scripture;

³ Jews and tyrants slew the body, heretics slay the soul.

When thou, Christian man, hearest that Luther is learned in scripture, reputed virtuous, and hath many great adherents, think that many such have been before in the church.

wordes maye be taught¹ of some to p^{er}teyne only vnto the tyme of *the* Iewes. which dyd expell *the* apofstles out of theyr fynagoges. or to *the* tyme of *the* tyrauntes. whiche dyd flee moche christen people in *the* begynnyng of *the* chirche. But yf *that* were a trouthe. than 5 these wordes fhould be no generall instruccyon for *the* vniuerfall chyrche. whiche thyng we gadred agaynst luther at *the* begynnnyng of our fermone. wherfore moche rather they p^{er}teyn vnto *the* tyme of *the* heretikes. Firft bycaufe this p^{er}fecucyon lenger continued 10 than *the* other twayne. for *the* p^{er}fecucyon of *the* Iewes was soone at a fyde. and the p^{er}fecucyons² of *the* tyrauntes had his course for a seafon. but *the* heretykes hath p^{er}fecuted *the* chirche from *the* ascencyon of christ. & fhal do vnto *the* comynge of antichryft. Forther- 15 more *the* p^{er}fecucyon of *the* heretykes is & was euer more perylous. for as for *the* Iewes & *the* tyrauntes they were manyfest enemyes vnto chryft & abhorred his scripturs. but these heretykes pretend a speccyall fauour vnto chryft. & coloure all theyr heresyes with his scryp- 20 tures. The Iewes & *the* tyrauntes whan they had slayn *the* bodyes of christen men. yet they fent theyr foules to euerlastyng glorye. but *the* heretykes misconstruyng the scriptures of god. by theyr false doctryne. & erronyous opinyons & pestilent heresyes doth³ flee *the* foules of 25 chryften people. & fend them to euerlastyng damnacyon. Wherfore these wordes muft rather be vnderftanded of *the* p^{er}fecucyon *that* was made by *the* heretykes. Now than chryften man. whan *thou* hereft *that* Martyn luther is a man of grete lernyng. & hath grete redynes 30 in scryptures. and is reputed of ver'tuous lyuyng. and hath many grete adherentes. thynke *that* many fuche hath ben before hym⁴ in *the* chirche of chryft. *that* by theyr lernyng and mistakyng of scryptures hath made fuche tempestes in *the* chirche byfore this tyme. 35

¹ thought 1556. ² p^{er}secution 1556. ³ doe 1556. ⁴ om. 1556.

¶ How tempested one grete heretyke Arrius with his herefyte *the* chirche of chrift. how gret a murder of foules made he? was not he a man of grete lernynge. of fynguler eloquence. of vertuous lyfe in outwarde
 5 apparence. & all his opynyons he grounded vpon fcripture. and fo dyfceyued many a foule. Saynt Hierome faythe. Arrius vna fcintilla in Alexandria fuit. fed quia non cito extincta est. totum orbem populata est flamma eius. That is to faye. In *the*
 10 cyte of Alexandre Arrius was but one fparkle. but bycaufe this fparkle was not foon quenched *the* flam¹ that rofe of it raged thorough all *the* world. & a longe tyme vexed *the* chirche of chrift. and ouerthrewe foules innumerable. tyll at *the* length by *the* holy fpyryte of
 15 trouth. whiche is *the* comforter of chriftes chirche fpekyng as I fayd before in *the* mouthes of *the* fathers & doctours of *the* chirch this herefyte was conyunced and playnly put afyde. ¶ But after this tempeft rofe vp another clowde² in contynent. one called Macedonius.
 20 *that* vexed *the* chirche lykewyfe. & after hym Nestorius. after hym Eutices. & fo forthe ftorme after ftorme one vpon other. fo *that* .affone as one ftorme was pacified *the* wycked fpyrytes rayfed vp another incontynent. Saynt Austyn remembreth .lvij. capital heresies. *that*
 25 after *the* afcencyon of our fauiour chrift. at fondry tymes. lyke fo many clowdes & ftormes rofe in *the* chyrcche. whiche fynally were conyunced by the *holy fpiryt of trouthe. And euery of thefe herytykes grounded his herefyte vpon fcripture. and many of
 30 theym were men of fell wyttes. of depe lernynge. of myghty reafon. & of pretended vertue. & had *the* propre fayth³ to wrye & to torcaffe *the* fcriptures. to make them apparent for theyr erronyous opinions. Fynally theyr lyfe lernynge. & handlyng of fcriptures. were
 35 fuche *that* they had many grete adherentes & fautours.

Arrius, who tempested the church, was learned, eloquent, virtuous in outward appearance, and grounded his opinions on scripture.

St Hierome saith: Arrius was but one sparkle in Alexandria, yet the flame that rose of it raged through the world,

until the Spirit,

speaking by the fathers, convinced this heresy.

Heresies of Macedonius, Nestorius, Eutyches,

raised up by wicked spirits. St Austyn remembers 57 capital heresies finally convinced by the Holy Spirit.

[* D v]

Every heretic appealed to scripture.

Many heretics, of fell wits, deep learning, pretended virtue, able to 'wrye & torcaffe' the scriptures, led astray bishops and princes.

¹ flame 1556. ² clowne 1521. clould 1556. ³ feate 1556.

as wel of *the* byffhoppes. as of *the* emperours. & of¹
 other chryften prynces also. which were abufed by them.
 Therefore our Saviour must warn Christians, Therefore it was neceffary *that* our fauyour chrift Iefu
 for *the* grete inestimable goodnes & for the tender loue
that he bereth to his chirche. fholde leue inftruccyon 5
 & warnynge to all chriſten people & to his vneuerfall
 chirche of this perfecucion and fo dyd he² fayenge.
 Hec locutus ſum vobis vt non ſcandalizemini.
 I haue tolde you faythe he theſe thinges before. bycauſe
 ye ſhall not quale in your faythe. what hath he tolde 10
 vs byfore? This. that *the* ſpyrit of trouthe ſhal remayne
 in *the* chyrche for euer. & *that* in all fuche ſtormes &
 tempeſtes he ſhal be a comforter vntyl³ vs. O chriſten
 man here this gracyous warnyng of our fauyour chrift.
 marke well what he ſaith. I haue warned you fayth 15
 he of theſe thynges before. bycauſe *that* whan they fal.
 ye ſhal not be ouerthrowen in your ſoules by them. as
 though he ſayd. whan ye ſhal ſe *the* ſtormes aryſe.
 whan ye ſhal behold *the* thick⁴ black clowdes aloft.
that ſhal darken al *the* face of *the* heuen. & ſhadow 20
 from you *the* clere light of *the* ſonne. & ſhewe a falſe
 glyſteryng light *that* yffueth out of *the* clowde. from
the ſpirite of *the*⁵ tempeſt. & ye ſhall here terryble⁶ com-
 minacyon of theyr thonderynge. Be ye than conſtant
 in your faythe. byleue as dothe your *mother holy 25
 chirche. lyfely & put your truſt in *the* ſpyryte of trouthe.
 whiche ſhall be your comforter vnto *the* worldes ende.
 ¶ Ferthermore whan *thou* hereſt chriſten man *that*
 Martyn luther hath a faſte mynde in god & letteth for
 no mans authoryte to ſpeke *the* trouthe. & reputeth all 30
 theym *that* folowe not his doctryne to be deuyded from
 the chirch catholyke. in ſo moche *that* he hathe ex-
 comunycate *the* pope. O wonderfull prefumpcion. O
 madnes intollerable. knowe this for certayne. *that* all

Therefore our
 Saviour must
 warn Christians,

that they might
 not quail in their
 faith; having the
 Spirit of truth as
 their Comforter.

Christ bids us,

when clouds of
 heresy darken
 the heaven,

to be constant in
 believing as holy
 [* D v, back]
 church believeth.

Luther hath ex-
 communicate the
 pope.

O madness in-
 tolerable!

¹ ol 1521. of 1556. ² he did 1556. ³ vnto 1556.
⁴ chick 1521. thick 1556. ⁵ that 1556. ⁶ the terrible 1556.

- the other heretykes thus dyd. they dyd repute themself & theyr adherentes only to be of *the chyrche catholyke*. and rekeneth¹ all other *that folowe*² not theyr opinions to be deuyded from the chyrche. So dyd *the*
- 5 Nouacyanes³ in Rome exclude *the catholyke preeftes & byffhoppes* from theyr chyrches. So dyd *the Arrianes* in grece lykewyfe. So dyd *the Donatyftes* in Affrycke. Neuertheleffe the chyrche of chryft is but one vna. *fancta. catholica. et apoftolica.* this chyrche is one
- 10 hauynge one heed *the pope*. whiche is *the vycare* of chryft. of whome it is called vna. And though there be in this chyrche many fynners. yet for *the holy facramentes that reneweth & repareth fynners dayly.* & for the holy fpyryte *that contynually remayneth* in it. it is
- 15 called *fancta.* *that is to fay holy.* And for bycaufe⁴ it is not lymyt to any certayne nacyon. but it is comen to all nacyons. therefore it is called *catholica.* *that is to faye vnyuerfall.* And fynally bycaufe it is deryuyed from *the apoftles.* & fpecyally from *the prynce of the*
- 20 apoftles faynt Peter. therefore it is called *apoftolica.* *that is to faye apoftolyke.* This onely chyrche is the fpoufe of chryft. all other fembles that be not of this chyrche be fynagoges of fathanas & *concylyables* of the deuyll. *And therefore chryften man be not aftynged. though
- 25 they do excomunycate & deuyde *the true chryftyanes* from theyr fynagoges. For our fauyour hathe gyuen vs warnynge hereof before fayenge as it foloweth in the gofpell. *abfque fynagogis facient vos.* *that is to faye.* they fhall excomunycate you and deuyde you
- 30 from theyr fynagoges. Thyrdly chryften man whan thou hereft *that Martyn luther hathe fo grete a zeale to god.* & thynketh in his confcyence *that he is bounden*⁵ to do this *that he dothe.* & weneth *that in fo doynge he pleafeth god & dothe a fpecyall feruyce vnto god.* & all

Other heretics reckoned all that followed not their opinions to be divided from the church.

So the Novatians, Arians, Donatists.

Yet the church is but one (having one head the pope), holy (because of the sacraments and the Holy Spirit),

catholic (because it is not 'lymyt' to any nation),

apostolic (because derived from St Peter).

This church is the spouse of Christ, all other 'sembls' are 'concylyables of the deuyll;'

[* D vi] wherefore we need not be aftynged though they excommunycate true Christians.

If thou hearest that Luther thinks that he is bound to do this that he doth,

¹ rekened 1556.

² folowed 1556.

³ Nonacyanes 1521, Nouatians 1556. ⁴ becaufe 1556.

⁵ bound 1556.

nevertheless be strong in thy faith; for our Saviour hath warned the church: Every man that shall murder you shall ween that he doth God service.

So the Arians raged against the catholics not only infecting souls,

but also murdering bodies.

So the Donatists: whosoever set at nought their hard words (*verba*), were constrained with harder strokes (*verberibus*) [* D vi, back] to follow their pleasures.

The Wickliffites put up a bill of articles to the lords in parliament,

moving them to slay their adversaries.

If Luther had the pope and those whom he calls

the foules *that* by his false doctryne he fleeth and murdereth, he recommytteth them vnto almyghty god: yet neuerthelesse be stronge in thy faythe and fe *that* in this poynt our fauyour hath also warned *the* chirche fayenge. Sed venit hora *quando* omnis qui interficit vos arbitretur obsequium se prestare deo. 5 That is to saye. the tyme cometh whan euery man *that* shall murder you. shall weene *that* he dothe acceptable seruyce vnto god. But yf thus the other heretykes dyd not before. than thynke *that* Martyn luther is fomewhat. 10 Dyd not thus the Arrianes? dyd not they furyously rage agaynst the catholyke byfhoppes and preeftes. whiche dyd refyfte theym: and not only by theyr peptylent errours they infected *the* foules of men but also caused greate murders of bodyes. Dyd not thus 15 *the* Donatyftes of whome saynt Austyn saythe ad Bonifacium. Quicunque dura illorum verba contempferant, durioribus verberibus quod iuebant facere cogebantur. innocentium qui eos offenderant domus. aut deponebantur ad solum. 20 aut ignibus cremabantur. *that* is to saye. who so euer fet at nought theyr hard wordes. they were constrained *with* harder strokes to folowe theyr pleasures. *that*¹ houses of *the* good christians. eyther were throwen downe to *the* grounde, or elles were brente *with* fyre. 25 And after foloweth. *quod* plurimi cedibus eorum extincti sunt. *that* is to say. & many was² slayne by their murders. Dyd not thus *the* discyples of wyclyffe. all be it *that* for fere of the temporall lawes they durst flee no man. yet put they vp a byll of artycles vnto *the* 30 temporall lordes in *the* parlyament seafon mouynge them to flee theyr aduerfaryes *that* refyfted agaynst theym. And what suppose ye Martyn luther & his adherentes wolde do. yf he³ had the popes holynes & his fauourers. whom he calleth so often in derisyon papistas papastros. 35

¹ The 1556. ² were 1556. ³ they 1556.

& papanos. & papenfes in his daunger. I fere me *papastros* in his
that he wolde vse no more curtefy with them than he danger, I fear me
 hath done *with* theyr bokes. *that* is to fay with *the* he would burn
 decretalles which he hath brent. And so lykewyfe I them, as he did
 5 fere me that he wold bren them or any other chriften the decretals.
 man *that* he thought myght let his opinions to go for-
 warde. And yet in fo doying he wold thinke *that* he
 dyd grete feruyce vnto god.

Thus ye may fe *that* these heretykes. all be it they
 10 had grete redynes in scryptures & were fell wytted men¹.
 & depely refoned. and had also pretens of vertuous lyfe.
 & had a greter² zeale thynkyng in theyr *conscyence*
that they were bounden³ to do asmoche as they dyd.
 yet were they difceyued. & by *the* holy councelles & yet were deceived.
 15 fathers of the chirche conuynced of theyr erronious
 opinyons. And why maye not lykewyfe Martyn
 luther be deceyued as all they⁴ were before hym. & [^{* D vij}]
 specyally fythen he wanteth the spiryte of trouthe. *the* Why may not
 whiche all they wanted. For yf they had had *the* Luther also be
 20 spiryte of trouthe they fhold not haue erred in miscon- deceived, as he
 ceuyng *the* scryptures. I faye not but *that* they were too wanteth the
 redy in scryptures. & coude brynge *the* scryptures Spirit of truth?
 merueyloufly to theyr purpose. & frame them curfedly
 to theyr opinyons. but for lacke of the spiryte of trouthe
 25 they misconstrued these scryptures. & as faynt peter They were ready
 faythe. Deprauabant. or as faynt Paule faythe. Inuerte- in scryptures,
 bant, they tourned *the* wronge fyde of the scryptures but misconstrued
 outwarde. folowyng theyr owne brayne and phantafye them for lack of
 led by the spiryte of error and ignoraunce as it foloweth. the Spirit;
 30 Hec omnia facient vobis quia non nouerunt they turned the
 patrem neque me. *that* is to faye. All this they fhal wrong side of the
 do vnto you. bycause they knowe not my father nor scriptures out-
 me. Yf they had had the spiryte of trouthe. this ward.
 spiryte fholde haue led them to the true knowlege of

¹ fell wytte mend 1521. fel witted men 1556.

² great 1556. ³ bound 1556. ⁴ al the other 1556.

Heretics want the true knowledge of the prophets and apostles,

because they have not the Spirit of truth.

So Luther.

Four instructions in this gospel:
I The Spirit was sent to be 're-fyaunt' for ever in the church,
[* D vij, back]

a Comforter against storms of heresies, 'acertaynyng' us the very truth.

1 This instruction pertains to the universal church;

2 of which the pope is the head,

3 from whom Luther has divided himself.

II The heat of charity giveth evidence of the 'lyfely' light of faith; this instruction undermines Luther's doctrine of justification by faith without works.

the father and of the sone. *that* is to fay. to the true knowlege of the prophetes by whome¹ almyghty god *the* father spake. & to the true knowlege also of *the* apostles. by whome *the* sone our sauour christ Iesu spake. but by cause they had not this spiryte of trouthe whiche was sent from *the* father & from *the* sone. therefore they were ignoraunt of them bothe. & by *that* ignoraunce they fell to these inconuenientes. And so lykewyse hath now done Martyn luther. ¶ Now than here I make an ende. I haue remembred vnto you accordynge to my promesse foure instruccyons *that* be offred vnto vs of this gospel gracyously. Fyrst *that* the holy spiryte which is *the* thyrd perfone in the diuynyte was sent from the father almyghty god & from his sone our fauyour christ Iesu. to be the spiryte of trouthe. re-fyaunt for euer in *the* chirch of chryft. & to be as a comforter fro tyme to tyme agaynst al stormes & tempestes of herefyes. acertaynyng vs in the tyme of euery doutfulnes *the*² veray trouthe where vnto we shal holde & kepe vs. By the occasyon of this instruccyon I shewed .iiij. thynges. Fyrst *that* this instruccyon & all *the* hole gospell perteyneth to the vnyuerfall chirche of christ. whiche thyng I proued by Luthers owne wordes. Second *that* the heed of this vniuerfall chirche was *the* pope vnder chryft. whiche one poynt taketh awaye one grete grounde of Martin luther & shaketh fore many of his erroneous artycles. Thyrd *that* Martyn luther dyuydyng hymself from *the* heed of this body can not haue in hym this spyrtyt of trouthe. For *the* second instruccyon I shewed *that* the hete of charyte spread in our hertes by *the* holy spiryte of god gyueth euydence of *the* lyfely lyght of faythe. fhynynge vpon our soules from our fauyour christ. by *the* whiche instruccyon was vndermynd an other grete grounde of Martyn luthers. whiche is *that* onely faythe dothe

¹ om. 1521.

² of the 1556.

iustifye a fynner withouten¹ workes. For *the* thyrd
 instruccyon I shewed *that* the erudycyons left vnto *the*
 chyrch by *the* holy² apostles. bereth vnto vs testimony
 of the faythe of chryft. & what thyng we shall byleue
 5 in his church³. where also was lofed another grounde of
 Martyn luther. whiche wyll not admyt any other testi-
 mony. but onely that *that* is wrytten in scripiture.
 Agaynst whome I proued that he must befydes *the*
 scripatures wrytten. receyue also the tradycyons of the
 10 apostles not wrytten. ouer this the councelles generall.
 in whome *the* holy goost dyd speke⁴ and *the* interpreta-
 cyons of scripatures made by *the* holy bysshoppes and
 doctours of the chyrche. by whose mouthes *the* thyrd
 perfone in *the* godhede the spyryt of trouthe spake and
 15 speketh. enformyng *the* chyrche for this tyme lyke as
 dyd *the* father almighty god by his prophetes before. &
 as dyd his sone *the* second perfone by his apostles.
 For *the* fourth instruccyon I shewed you *that* the de-
 fence which is⁴ made for Martyn luther by his adherentes
 20 wherby many weyke foules be ouerthrowen. is clerly
 take⁵ away by *the* moost louynge & moost gracyous for-
 warnynge of our sauour chryst as ye haue herde in the
 ende of the gospell. And yet eftsones for his moost
 excellent charyte he warneth all his christen people
 25 sayenge and repetyng. Hec locutus sum vobis. vt
 quum venerit hora eorum reminiscamini quia
 hec dixi vobis. That is to saye. These thynges I
 haue⁶ tolde you to thentent *that* whan *the* daungers
 shall befall yet ye maye remembre *that* I before dyd
 30 warne you of them. who *that* thus often warned wyll
 yet gyue faythe to Martyn luther. or⁷ any other fuche
 herytyke rather than too⁸ chryst Iesu & vnto *the* spyryte
 of trouthe. whiche is left in *the* chyrche of chryft vnto
the worldes ende. speccially to enforme vs of *the* trouthe.

III The eruditions, left by the apostles, bear witness what we shall believe;

Luther will only admit the testimony written in scripture. I proved that he must also admit oral tradition, general councils,

[* D viij] and the interpretations of scripture made by doctors of the church, by whom the Spirit speaks now,

as the Father by prophets, the Son by apostles.

IV The defence made for Luther is taken away by our Saviour's forewarning.

Whoever thus warned will give heed to Luther or to any other such heretic, rather than to Christ and the Spirit of truth,

¹ without 1556. ² om. 1556. ³ charyte 1521. ⁴ was 1556.
⁵ taken 1556. ⁶ haue I 1556. ⁷ or to 1556. ⁸ to 1556.

'gothe fer wyde
from the freyght
waye.'

this man gothe fer wyde from *the* freyght waye. & is
neuer lyke to entre in to *the* port of euerlastynge rest.
whiche all we defyre & couet to come vnto. to *the*
whiche he brynge vs qui cum patre et spiritu sancto
viuit¹ et regnat deus per omnia secula seculorum. Amen. 5

¶ Imprinted by Wynkyn de Worde.

[D viij, back, a full-page cut.]

[Colophon of the reprint :

*In printed at Lōdō by Robert
Caly, within the precinct of the late dissol-
ued house of the graye Freers, nowe
conuerted to an hospital, called
Christes hospitall.*

M.D.LVI.]

¹ viuet 1521.





¶ A spirituall confola-

tion, written by Iohn Fyffher Bi-
shoppe of Rochester, **to hys sister**
Elizabeth, at suche tyme as hée was
prisoner in the Tower of London.

Very necessary, and commodious for
all those that mynde to leade a vertu-
ous lyfe: Also to admonithe them, to

be at all tymes prepared to dye,

and seemeth to hée spoken in

the pèrson of one that

was sodainly preuē-

ted by death.

2. Corinthians. vj.

*Beholde now is the acceptable tyme,
now is the duy of saluation.*

Mathew. xxiiij.

*Watch therefore, for ye knowe not what
houre your Lorde doeth come.*

[* A j, back. Blank.]

¶ A spirituall confola-
cyon, written by Iohn Fyffher Bifhop
of Rocheſter, to his fiſter
Elizabeth.

[* A 4]

5 **S**ifter Elizabeth, nothing doth more help effectually to get a good and a vertuous life. Then if a foule when it is dull and vnluftie without devotion, neyther difpoſed to prayer, nor to any other good worke, may be fturred or
10 quickened agayne by fruiteful meditacion. I haue therefore deuifed vnto you this meditation that followeth. Praying you for my fake and for the weale of your owne foule, to reade it at fuche tymes as you fhall feele your ſelfe moſt heauie and ſlouthfull to doe
15 any good worke. It is a maner of lamentacion and forowfull complaynyng made in the perſon of one that was haftily preuented by death, (as I affure you euery creature may be) none other furetie we haue, liuing in this *world héere. But if you will haue any profite by
20 reading of it, thrée things you muſt do in any wiſe. Firſt when you fhall reade this meditation, deuife in your mynde as nigh as you can, all the conditions of a man or woman fodaynlye taken and rauyſhed by death: and thynke wyth your ſelfe that yée were in the ſame
25 condition ſo haftily taken and that incontinent you muſt néedes dye, and your foule depart hence, & leaue your mortall bodie, neuer to returne again for to make any amendes, or to doe any releafe to your foule after this houre.

Sister Elizabeth, nothing doth more help to a virtuous life, than to ſtir by meditation the ſoul 'vnluſtie' without devotion.

I pray you to read this meditation, when you feel moſt ſlothfull to do any good work. It is a lamentation in the perſon of one haftily preuented by death.

[* A 1j, back]
To profit by reading it you muſt

I deviſe in your mind the conditions of one 'ſodaynlye' ravished by death, and ſuppoſe the caſe your own;

30 Secondly, that yée neuer reade thys meditation but

2 read it alone by yourſelf

alone by your selfe in secrete maner, where you maye be
 most attentyue therevnto. And when ye haue the best
 at leisure, leafure without any let of other thoughtes or buzineffe.
 For if you otherwyfe behaue your selfe in the reading
 of it, it fshall anon lose the vertue and quicknesse in 5
 stirring and mouing of your soule when you woulde
 ratherest haue it sturred.

else it shall anon
 lose quickness in
 stirring your soul
 when you would
 ratherest have it
 stirred;

[* A iij]
 § before reading
 you must pray
 for God's grace.

*Thirdly, that when you intende to read it, you
 must afore lifte vp your minde to almightie God, and
 beséech him that by the helpe and succour of his grace 10
 the readyng thereof may fruitfully worke in your soule
 a good and vertuous life, according to hys pleasure and
 fay, Deus in adiutorium meum intende, Domine
 adiuuandum me festina. Gloria patri &c. Laus
 tibi domine rex eternæ glorie. Amen. 15

Alas, alas, I am
 unworthily taken,

I must leave this
 body;

but whither I
 shall go,

God knoweth, for
 I know not.
 What if I shall
 be damned in the
 [* A iij, back]
 perpetual prison
 of hell,

where men ever
 desire death,
 yet never die?

To lie on a soft
 bed one year were
 much weary:
 how weary then
 to lie in fire years
 without number!

Alas, alas, I am vnworthily taken, all fodaynly
 death hath assayled me, the paynes of his stroake be fo
 fore and gréuous that I may not longe endure them,
 my last houre¹ I perceiue well is come, I must now leaue
 thys mortall bodie, I must nowe departe hence out of 20
 this world neuer to returne againe into it. But whether
 I fshall goe, or where I fshall become, or what lodgyng
 I fshall haue thys night, or in what company I fshal fal,
 or in what countrey I fshall be receiued, or in what
 maner I fshall be entreated, God knoweth for I knowe 25
 not. What if I fshall be dampned in the perpetuall
 pryson of hell, where be *paines endeleffe and without
 number. Gréuous it fshall be to them that be dampned
 for euer, for they fshall be as men in mošte extreame
 paynes of death, euer wifhing and defiryng death, and 30
 yet neuer fshall they dye. . It fshould be nowe vnto mée
 muche wearie, one yeare continually to lye vpon a bed
 were it neuer so soft, how weary then fshall it be to lye
 in the most painefull fyre so many thousand of yeares
 without number? And to be in that most horrible com- 35

¹ home.

pany of diuils most terrible to beholde, full of malice and crueltie. O wretched and miserable creature *that* I am, I might so haue liued and so ordered my lyfe by the helpe and grace of my Lorde Christ Iesu, *that* this 5 houre might haue bene vnto mee much ioyous & greatly desired. Many blessed & holy Sayncts were full ioyous and desirous of this houre, for they knewe well that by death their foules shuld be translated into a new life : To the life of all ioye and endlesse pleafure, 10 *from the* streightes and bondage of this corruptible body, into a very libertie and true freedom among the company of heauen, *from the* miseries & gréeuances of this wretched world, to be aboute with God in comfort inestimable *that* can not be spoken ne thought. They were 15 assured of *the* promises of almightie god which had so promised to all them that bee hys faithfull seruantes. And sure I am that if I had truly & faithfully serued him vnto thys houre, my foule had bene partner of these promises. But vnhappy & vngracious creature that I 20 am, I haue bene negligent in hys seruice, and therefore now my harte doeth waste in forowes séeing *the* nighnesse of death, and considering my great slouth & negligence. I thought full little thus sodainly to haue bene trapped ; But (alas) now death hath preuented me, and 25 hath vnwarly attached mee, & sodainly oppressed mee with his mightie power, so that I know not whither I may turne mee for succour, nor where I may séeke now for helpe, ne what thing I may doe to get any remedy : If I myght haue leasure and space to repent mee and 30 amende my lyfe, not compelled with this fodayne stroake but of my owne free will and libertie, and partly for the loue of God, putting a fyde all slouth and negligence. I might then safely dye *without* any dread, I might then be glad to departe hence and leaue my 35 manifold miseries & encombraunces of this world. But how may I think *that* my repentance or mine amende-

FISHER.

23

I might have ordered my life so that this hour might have been to me much joyous. Many saints knew that by death they should be translated to a life of joy and freedom to be above with God.

[* A iij]

They were assured of the promises made to God's true servants.

If I had served Him faithfully, my soul had been partner of these promises ; but I have been negligent,

little thinking thus suddenly to have been trapped.

I know not whither to turn for succour.

If I might have leisure to repent [* A iij, back] of my own free-will,

I might die without dread.

ment commeth now of myne own frée will, fith I was
 Before this stroke I was cold in God's service; how may I think that I now repent for love of God, and not for feare of punishment? before thys ftroake fo colde and dull in the feruice of my Lord God. Or howe may I thinke that I doe this more rather for his loue, then for feare of his punyfhement, when if I had truelye loued hym, I fhould 5
 more quickly and more diligently haue ferued him héeretofore? Mée féemeth now that I cafte away my flouth and neglygence compelled by force. Euen as a Merchaunt that is compelled by a greate tempeft in the fea to caft his merchandice out of the Shippe, it is not 10
 to bée fuppofed that hée would caft away his ryches of hys owne frée will, not compelled by the ftorme? And euen fo lykewyfe doe I if thys tempefte of death were *not now rayfed vppon mée, it is full like that I would not haue caft from me my flouth and negligence. O 15
 woulde to God that I might nowe haue fome farther refpet, and fome longer tyme to amend my felf of my frée will and libertie. O if I might entreat death to fpare me for a feafon, but that will not bée, death in no wife will be entreated, delay he will none take, refpet 20
 he will none giue, if I would giue him all the ryches of this worlde, no if all my louers and friends would fall vppon their knées and pray him for mée. No if I & they would weepe (if it wer fo poffible) as many teares as there be in the feas droppes of water, no pietie may 25
 refrain him. (Alas) when oportunitie of tyme was, I would not vfe it well, which if I had done, it would nowe bée vnto mée more precyous then all the treafures of a Realme. For then my foule as nowe fhould haue béene cloathed wyth good werkes innumerable, the 30
 which fhuld make mée not to be afhamed when I fhould come to the prefence of my *Lorde God, where now I fhall appeare loaden with fynne myferably, to my confufion & fhame. But (alas) to negligently haue I letted paffe from me my tyme not regardyng howe 35
 precyous it was, ne yet howe mucche spirituall riches I

The merchant would not caft his goods out of the ship, unless compelled by the storm.

So I, without this tempest of [* A v] death, might not have caft sloth from me. Would to God that I might have 'refpet' to serve Him of free will.

But death will give no respite,

for ransom or prayers. No pity may restrain him, not if I and my lovers shed tears as many as there are drops in the sea. When opportunity was, I would not use it.

My soul might have been clothed with good works innumerable;

[* A v, back] I must now come to God's presence loaden with sin.

might haue gotten therein, if I would haue put my diligence and studie therevnto. For assuredly no déede that is be it neuer so little, but it shall be rewarded of almightie God. One draught of water giuen for the 5 loue of God, shall not be vnrewarded: And what is more easie to be giuen then water. But not onely déedes, but also the leaft wordes and thoughtes shall be in likewife. O how many good thoughtes, déeds, and workes might one thinke, speake, and doe, in one day? 10 But how many more in one whole yere. O (alas) my great negligence, O (alas) my foule blindnesse, O (alas) my finfull madnesse that knew this well, and would not put it in effectuall execution. O if now all the people of this world were present héere to see & 15 know the perillous condition that I am in, & howe I am *preuented by the stroake of death, I would exhort to take me as an example to them all, & while they haue leasure and time to order their liues and cast from them sloth and idlenesse, & to repent them of their misbe- 20 haviour towardes God, and to bewaile their offences, to multiplie good workes, and to let no tyme passe by them vnfruitfully. For if it shall please my Lorde God that I might any longer liue, I would otherwyse exercise my self then I haue done before. Now I wishe that I 25 may haue time and space, but rightuouly I am denied. For when I might haue had it I would not well vse it: And therefore now when I would well vse it, I shall not haue it. O ye therefore that haue and may vse this precyous tyme in your libertie, imploy it wel, and be 30 not to wastfull thereof, leaft peradventure when you would haue it, it shall be denied you likewife, as now it is to mee. But now I repent me full fore of my great negligence, and right much I forow that so little I regarded the wealth & profit of my *foule, but rather 35 tooke héede to the wayne confortes and pleasures of my wretched bodie. O corruptible bodie, O stinking carion,

No good deed,
not even one
draught of water
given for the love
of God, shall go
unrewarded;

nor even good
words or thoughts.

O my foul blind-
ness, who knew
this and would
not put it in
execution.

If all the world
were present to
know how I am
prevented by the
stroke of death,
[* A vi]

I would warn
them by my ex-
ample, to repent
in time of their
misbehaviour
toward God.

If I could live
longer, I would
otherwise exercise
myself than I did
before.

When I might
have had time,
I would not well
use it; now when
I would well use
it, I shall not
have it.

You that have
precious time in
your liberty,
employ it well.

I sacrificed the
[* A vi, back]
wealth of my soul
to the pleasures
of my body. O
stinking carion!

O rotten earth,
whose appetites I
have followed.

So quickness of
sight and hearing,

nimbleness and
beauty, are but
lent for a season,

as a wall of earth
painted and gilt;

at last the colour
faileth, the gilting
falleth away, and
the earth plainly
sheweth itself.

My body, in
youth, thou
[* A vii]
appeared fresh
and lusty;
but now the
naughtiness un-
derneath sheweth
itself;

it is black, cold,
heavy, like a lump
of earth; sight is
darkened, hearing
dulled, the tongue
'flaltereth.'

Corruption was
thy beginning
and is thy con-
tinuance;

naught ever came
from thee but
corruption, to
corruption thou
returnest.

[* A vii, back]

O rotten earth to whom I haue ferued, whose appetites
I haue followed, whose desire I haue procured, now
doest thou appeare what thou arte in thy own likeneffe.
That brightnesse of thy eyes, that quicknesse in hearing,
that lyuelinesse in thy other senses by naturall warme- 5
nesse, thy swiftnesse and nimblenesse, thy fayrenesse and
bewtie. All these thou hast not of thy self, they were
but lent vnto thee for a season, euen as a wall of earth
that is fayre painted without for a season with freshe
and goodly colours, and also gylted with golde, it 10
appeareth goodly for the tyme to fuche as consider no
deeper then the outward crafte thereof. But when at
the last the colour faileth, and the gilting falleth away,
then appeareth it in hys owne lykenesse. For then the
earth playnely sheweth it selfe. In lykewife my 15
wretched bodie for the time of youth it appeareth fresh
and lustie, *and I was deceyued with the outward
bewtie thereof, little considering what naughtinesse was
couered vnderneath: but now it sheweth it selfe. Now
my wretched bodye, thy bewtie is faded, thy fayrenesse 20
is gone, thy lust, thy strength, thy lyuelinesse all is
gone, all is fayled: Nowe arte thou then returned to
thyne owne earthly colour: Now arte thou blacke, colde,
& heauie, lyke a lumpe of earth: Thy sight is darkened,
thy hearyng is dulled, thy tongue flaltereth¹ in thy 25
mouth, and corruption issueth out of euery parte of
thee: Corruption was thy beginnyng in the wombe of
thy mother, and corruption is thy continuance. All
thyng that euer thou receyuest, were it neuer so pre-
cious, thou turnest into corruption, and naught came 30
from thee at any tyme but corruption, and now to cor-
ruption thy selfe returnest: altogither ryght vile &
lothly art thou becom, wher in apparance before thou
wast goodly, but the good lines was nothing els but as
a painting or a gilting vpon an earthen wal, vnder *it 35

¹ sic for *faltereth*.

- was couered with ftinking & filthy matter. But I
 looked not fo déepe, I contented my felf with the out-
 ward painting, & in *that* I tooke great plefure : For all
 my ftudie & care was aboute thée, either to apparel thee
 5 with fome cloathes of diuers colours, eyther to fatiffie
 thy defire in pleafaunt fightes, in delectable hearinges,
 in goodlye fmelles, in fundrie maner of taftings & touch-
 ings, either els to get thée eafe and reft afwel in fléepe
 as otherwife. And prouided therfore pleafaunt and
 10 delectable lodgings, and to efchue tedioufneffe in all
 thefe, not onely lodgings but alfo in apparell, meates
 and drinkes procured many and dyuers chaunges, that
 when thou waft weary of one, then mighteft thou *con-*
tent thy felf with fome other. O (alas) this was my
 15 vaine and naughtie ftudie whervnto my wit was ready
 applied, in thofe things I fpent the moft part of my
 dayes. And yet was I neuer content long, but mur-
 muring or grudging euery hour for one thing or other.
 And what am I now *the* better for all this? what re-
 20 ward may I loke *for of all my long feruice? Or what
 great benifites fhall I receiue for all my great ftudie,
 care, and diligence? Nothing better am I but mucche
 the worfe, much corruption and filth my foule thereby
 hath gathered, fo that now it is made full horrible &
 25 lothely to beholde. Rewarde get I none other then
 punifhment, either in Hell euerlafting, or at the leaft in
 Purgatorie, if I may fo eafily efcape. The benifites of
 my labour are the great cares and forowes which I now
 am wrapped in : May not I thinke my wit to haue ben
 30 well occupied in this lewde and vnfruitful buzineffe?
 haue not I wel beftowed my labour about this feruice of
 my wretched bodye? hath not my tyme bene well im-
 ployed in thefe miferable ftudies, wherof now no com-
 fort remayneth, but onely forow & repentance. (Alas)
 35 I heard full often that fuch as fhuld be dampned,
 fhould gréeuouflye repent them felues, and take more
- I looked not so
 deep;
- my care was for
 clothes of diuers
 colours, pleasant
 sights, sounds,
 smells, tastes.
- I provided delect-
 able lodgings,
- changes of apparel,
 of meates and
 drinks.
- In these things I
 spent most of my
 days,
 never content
 long.
- What am I the
 better for my long
 [* A viii]
 service?
- I am much the
 worse; my soul
 hath gathered
 filth.
- My reward is in
 hell, or at least in
 purgatory.
- Of my studies
 only repentance
 remaineth to me.
- I knew that the
 damned would
 repent, taking

more displeasure
of their misbe-
haviour than they
ever had pleasure.
[* A viii, back]
But their repent-
ance would come
too late.

May all others
beware by my
example, and pre-
pare themselves
against death
better than I have
done.

Vain now are
delicacy of meats
and drinks,
pride of apparel,

unclean lusts of
the stinking
flesh,

pleasures as of the
sow, waltering
herself in the
'myerie' puddle.
The pleasures are
gone, leaving my
body nothing
better, my soul
[* B j]
much worse.

O lewd body,

O 'sachell' full of
dung, now must I
answer for thy
lewdness.

My immortal soul
needs not clothing,
meat and drink,

gold and silver,
houses and beds.

Thou, O corrupt-
ible body, daily
needest botching
up with meat and
drink.

difpleasure of their misbehaviour then euer they had
pleasure before. And yet that repentance then should
stande them in no 'ftéede, where a full little repentance
taken in tyme might haue eased them of all their paines.
This I heard and read full often, but full little héede or 5
regarde I gaue thervnto, I well perceyued it in my selfe
but all to late I dread me. I woulde that nowe by the
example of me all other might beware, and avoyde by
the gracious helpe of God these daungers that I now
am in, and prepare them selues against the houre of 10
death better then I haue prepared me. (Alas) what
auayleth mee nowe anye delicacie of meates and drinks
which my wretched bodie infaciabie dyd deuoure?
What auayleth my vanitie or pryde that I had in my
selfe eyther of apparel or of any other thing belonging 15
vnto me? what auayleth the filthie and vncleane de-
lightes and lustes of the stincking flesh, wherein was
appearance of much pleasure, but in very déede none
other then the Sowe hath, waultering hir self in *the*
myerie puddle. Now these pleasures be gon my body 20
is nothing better, my foule is much the worfe, and
nothyng re'mayneth but forow and displeasure and *that*
a thousand fold more then euer I had any pleasure before.
O lewde bodie & naughtie which haft brought me to
this vtter difcomfort, O dyrtie corruption, O fachell full 25
of dunge, now must I goe to make answere for thy
lewdenesse, thy lewdenesse I fay for it all commeth of
thée. My foule had nothing néede of such things as
was thy desire, what néede my foule that is immortall,
eyther cloathyng or meate or drink? what néede it any 30
corruptible gold or filuer? what néed it any houfes or
beddes, or any other things *that* appertayneth to these.
For thée O corruptible body which lyke a rotten wall
dayly néedeth reparations¹ and botching vp with meate
and drinke, and defence of cloathyng against colde and 35

¹ *sic.*

- heate was all thys ftudie and diligence taken, and yet now wylte thou forfake mée at my moft néede, when accompt and reckoning of all our mifdéeses muft be gyuen before the throne of the Iudge moft terrible.
- 5 Now thou wilt refufe me and leaue mée to the ieoperdie of *all this matter. O (alas) many yeares of deliberation fuffice not before fo great a Iudge to make anfwer which fhall examyne me of euerie idle word that euer paffed my mouth. O then how many idle wordes, how
- 10 many euill thoughtes, howe many déedes haue I to make anfwere for, & fuch as we fet but at lyght, full greatlye fhall be weyed in the prefence of hys moft high maieftie. O (alas) what may I doe to get fome helpe at thys moft daungerous houre? Wher may I féeke for fuccour?
- 15 Where may I reforte for any comferte? My body forfaketh me, my pleafures be vanyfhed away as the fmoke, my goods will not goe wyth mée. All thefe worldly things I muft leaue behinde mée: if any comferte fhall be, either it muft be in the prayers of my
- 20 friendes, or in myne own good déedes that I haue done before. But as for my good déedes that fhoulde be auayleable in the fight of God: (alas) they bée fewe or none that I can thynke to be auayleable, they muft bée donne pryncipallye and pure-
- 25 ly *for his loue. But my déedes when of their kynde they were good, yet did I linger them by my folly. For eyther I did them for the pleafure of men, or to auoyde the fhame of the world, or els for my owne affection, or els for dreade of punifhment. So that feldome I dyd
- 30 any good déed in that puritie and ftreaightneffe that it ought of ryght to haue bene done. And my mifdeedes, my lewde déedes that be fhamefull and abhominable be without number, not one day of all my lyfe, no not one houre I trow was fo truely expended to the pleafure of
- 35 God, but many deeds, words, and thoughtes, mifcaped me in my lyfe. (Alas) little truft then may I haue vp-

Now thou for-
sakeft me at my
moft need, before
the throne of the
Judge,

[* B j, back]

who will examine
me for every idle
word.

Words, thoughts
and deeds, such
as we fet but at
light, shall be
weighed in His
prefence.

Where may I seek
for succour?

Worldly things
I must leave;

my friends'
prayers or my
own good deeds
must be my com-
fort.
Good deeds to be
available must be
done for love of
God.

[* B ij]

My deeds, when
good in their kind,
were 'lingered'
by my folly, done
from bad motives.

My misdeeds be
without number.

As for prayers of friends, many of them are in the same need that I am in;

their prayers will not profit others. Many of them are negligent;

[* B ij, back] and why should they be more friendly to me than I have been to myself?

Saints in heaven will be mindful of such as have honoured them before;

but I had special devotion to but a few, and coldly sued for favour even to those few.

I meant indeed at this time to have commended my soul to their prayers;

but death hath prevented me. I have no hope but in God's mercy.

[* B iij]

I should have been in a readiness against the coming of death.

pon my déedes. And as for the prayers of my friendes fuche as I fhall leaue behynde mée, of them manye peradventure bée in the fame néede that I am in. So that where they owne prayers myght profytte them felues, they can not so profite an other. And many of them will bée full neglygente, and some forgetfull of mée. And *no meruaile, for who fhoule haue béene more friendly vnto mée then myne owne selfe. Therefore I that was most bounden to haue done for my selfe, forget my owne weale in my lyfe tyme, no meruaile 10 therefore if other doo forget me after my departing hence. Other friendes there be by whose prayers foules may be holpen, as by the blessed and holy faintcs aboue in heauen, which verely will be myndfull of fuch as in earth here haue deuoutly honored them be- 15 fore. But (alas) I had special deuotion but to a fewe, & yet them I haue so faintly honored, and to them so coldly sued for fauour, that I am afhamed to afke ayde or helpe of them. At thys tyme in déede, I had more effectuallye ment to haue honored them, & more dili- 20 gently to haue commended my wretched foule vnto their prayers, and so to haue made them my special friendes: but nowe death hath preuented me so, that no other hope remayneth but onely in the mercye of my Lord God, to whose mercy I doe now offer my selfe, 25 beséeching him not *to looke vppon my desertes, but vppon his infinite goodnesse and abundaunt pietie. (Alas) my dutie had bene much better to haue remembered this terrible houre, I fould haue had this daunger euer before my eyes, I fould haue prouided 30 therefore, so that now I might haue bene in a more readynesse against the comming of death, which I knew assuredly would come at the last, albeit I knew not when, where, or by what maner, but well I knewe euery houre and moment, was to him indifferent, and in his 35

- libertie. And yet my madneffe euer to be forowed.
 Notwithftanding thys vncertaintie¹ of his comming,
 and the vncertaintie of the tyme thereof, I made no cer-
 tayne nor fure prouifion againft this houre. Full often
 5 I tooke great ftudie and care to prouyde for litle
 daungers, only bicaufe I thought they might hap, and
 yet happed they neuer a deale. And but tryfles they
 were in comparifon of this, how much rather fhould I
 haue taken ftudy and care for this fo great a daunger
 10 which I knew wel muft neceffarily fall vn*to mee once.
 For thys can not be efchued in no wyfe, and vppon
 thys I ought to haue made good prouifion : For in this
 hangeth all our wealth, for if a man dye well, he fhall
 after his death nothing want *that* he would defire, but
 15 his appetite fhall be faciate in euerie poynte at the full
 *And if he dye amiffe, no prouifion fhall auayle him that
 euer he made before. This prouifion therefore is moft
 effectually to bee ftudied, fithens this alone may profit
 without other, and without thys none can auayle. O
 20 yee that haue tyme and fpace to make your prouifion
 againft the houre of death, defarre not from day to day
 lyke as I haue done. For I often did thinke and pur-
 pofe with my felf that at fome leafure I would haue pro-
 uided, neuertheleffe for euery tryfelous buzineffe I put it
 25 afide, and delayed this prouifion alway to an other tyme,
 and promyfed with my felfe that at fuche a tyme I
 would not fayle but doe it, but when that came an
 other buzineffe arofe, *and fo I deferred it agayne vnto
 an other tyme. And fo (alas) from tyme to tyme, that
 30 now death in the mean tyme hath preuented mee, my pur-
 pofe was good, but it lacked execution : My will was
 ftrayghte, but it was not effectual, my mynde well in-
 tended, but no fruite came therof. All for bicaufe I
 delayed fo often and neuer put it in effect, that, that I

Death's coming
was certain, yet I
made no certain
provision against
it.

Little dangers,
which happed
never a deal, I
provided against,

but not against
this great danger,
[* B iij, back]
which can in no
wise be 'eschued.'

If a man die well,
he shall want no-
thing after death ;

if he die amiff,
nothing shall
avail him.

O ye that have
time, provide
against the hour
of death.

I often purposed
to provide against
it, yet put it aside
for every 'tryfel-
ous buzineffe.'

[* B iij]

And now death
hath prevented
me ;

my will was
straight, but not
effectual.

¹ sic. Read *certainie*.

had purposed. And therefore delay it not as I haue done, but before all other buzineffe put this first in fuertie, which oughte to bée chiéefe and princypall buzineffe. Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet anye other manner of 5 buzynesse fhall helpe you without this.

Neither building of colleges, nor making of sermons, nor almsgiving, will help us, unless we prepare to die.

Many have been disappointed as I am now.

I ever intended to make sure,
[* B iij, back]

yet am now taken sleeping, when I reckoned myself to be in most health.

Therefore delay not, nor trust overmuch in your friends; do for yourself while you may.

'Recounte' yourself as dead, your soul in purgatory till the ransom be paid by suffering there or by your friends' suffrages here.

Be your own friend, pray, give alms, do penance for your own soul;
[* B v] .

or look never that others will do these things for you.

Therefore first and before all things prepare for thys, delaye not in any wyfe, for if you doe, you fhall be deceyued as I am now. I read of manye, I haue hearde of manye, I haue knowne many that were difappoynted as I am nowe. And euer I thought and fayde, & intended, that *I would make fure and not be deceiued by the fodayn comming of death. Yet neuertheleffe I am now deceyued, and am taken fléeping, vnprepared, and that when I leaft wéened of his comming, and euen 15 when I reckoned my felfe to be in most healthe, and when I was most buzie, and in the middest of my matters. Therefore delaye not you any farther, nor put your trust ouer much in your friends: Trust your felfe while ye haue space and libertie, and doe for your felf 20 now while you may. I would aduyfe you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to fende me longer lyfe. Recounte your felf as dead, & thinke that your foules were in pryfon of Purgatorie, & that there they 25 muft abyde till that the Raunfom for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done héere in earth by some of your speciall friendes. Be you your owne friend, doe you these suffrages for your owne foule, whether they be praiers or 30 almes déedes, *or any other penitentiall paynefulnesse. If you will not effectually and hartely doe these things for your owne foule, looke you neuer that other will doe them for you, and in dooyng them in your own perfons, they fhall be more auayleable to you a thousand folde 35

then if they were done by any other : If you followe
 this counfayle

and doe thereafter, you be grac-
 ious and bleffed, and if you doe
 not, you fhall doubtlesse
 repent your follyes,
 but to late.

If you follow this
 counsel,

you be blessed ;

if not, you shall
 repent,

but too late.

5



[* B v, back]

Bp. Fisher in the
tower A.D. 1535.

*¶ The wayes to perfect¹
Religion made by Iohn Fyffher, Byfhop
of Rochefter, being Pryfoner in the
Tower of London.

Sister Elizabeth,
I would gladly
write something
to your further-
ance in religion.Without the love
of Christ religion
cannot be to you
savory.For love maketh
every work easy ;
without love right
easy labour ap-
peareth painful.This may appear
by the life of
hunters, which is
more painful
[* B vi]
than that of 're-
ligious' persons,
yet the desire to
find their game
sustains them.All true Christian
souls are hunters,
whose office is to
hunt for Christ
Jesu.For Scripture says
He will be found
of them that seek
Him.

Sister Elizabeth gladly I would wryte vnto you 5
fome thing that myght be to the health of your
foule and furtheraunce of it in holye Relygion.
But well I knowe that without fome feruor
in the loue of Chrifft, Relygion can not bée
to you fauerie, nor anye worke of goodneffe 10
can bée delectable, but euerie vertuous déede fhall
féeme laboryous and paynefull. For loue maketh
euerie worke appeare eafie and pleafaunt, though it bee
ryghte difpleafaunt of it felſe. And contrariwyfe ryght
eafie labour appeareth gréuous and paynefull, when 15
the foule of the perſon that doeth the déede, hath no
deſire ne loue in doing of it. This thing may wel
appear by the lyfe of hunters, *the* which out of doubt
is more laborious and painfull *then is the lyfe of
relygious perſons, and yet nothing fuſtayneth them in 20
theyr labour and paynes, but the earneſt loue and hartie
deſire to fynde theyr game. Regard no leſſe my writ-
ing, good fiſter, though to my purpoſe I vſe the example
of hunters, for all true chriſtian foules be called
Hunters, and their office and duetie is to féeke and 25
hunt for to fynde Chrifft Ieſu. And therefore ſcripture
in many places exhortheth vs to féeke after him, &
affureth that he will be found of them that dyligently
féeke after him. Inuenietur ab hijs qui querunt
eum.

30

¹ perfect.

That is to fay, he will be founde of them that féeke
 hym, well happy are all thofe that can fynde him, or
 can haue any fent of him in this life here. For that
 fent (as Saint Paule faith) is the fent of the verie lyfe.
 5 And the deuout foules where they féele thys fent, they
 runne after hym a pace. *Curremus in odorem vn-*
guentorum tuorum. That is to fay, we fhall runne
 after the fent of thy fwéete oyntmentes. Séeyng then
 all deuoute foules maye bée called Hunters, I will farther
 10 profecute *the* comparyfon made before betwéene the
 lyfe of *the* Hunters and the lyfe of the relygious perfons
 after this maner.

Happy are those
 who have 'sent'
 of Him in this
 life;

devout souls feel-
 ing this 'sent,'
 run after Him
 apace.

[* B vi, back]

A comparifon betweene the lyfe of Hun-
 ters, and the lyfe of religious
 15 perfons.

What lyfe is more paynefull and laborious
 of it felf then is the life of Hunters¹ which
 moft early in the mornyng breake their
 fléepe and ryfe when other doe take their
 20 reft and eafe, and in his labour he may vfe no playne
 high wayes and the foftte graffe, but he muft treade
 vppon the fallowes, runne ouer the hedges, & créepe
 thorowe the thicke bufhes, and crye all the long day
 vppon his dogges, and fo continue without meate or
 25 drinke vntill *the* verie night dryue him home, thefe
 labours be vnto him pleafaunt and ioyous, for the defire
 & loue that he hath to fée the poore Hare chafed with
 dogges. Verely, verely, if hée were compelled to take
 vppon hym fuch labours, and not for thys caufe, he
 30 would foone be wearie of *them*, thinking them full tedi-
 ous vnto him: neither would he ryfe out of his bed fo
 foone, ne fafte fo longe, ne endure thefe other labours
 vnleffe he had a verie loue therin. For the earneft

The hunter rises
 early,

uses no plain high
 ways and soft
 grass, but passes
 over fallows,
 hedges, bushes,
 cries all day long
 upon his dogs,
 continues without
 meat or drink till
 night drives him
 home; yet these
 labours are to him
 joyous for the
 desire that he
 hath to see the
 hare chased with
 dogs.

[* B vii]

If he were com-
 pelled to take
 upon him these
 labours, he would
 soon be weary of
 them.

¹ Hunters.

The hunter thinks
all his pains but
pleasures.

Without love no
labour can be
comfortable.
Love of his game
makes the hunter
careless of worldly
honour,
worldly goods,

and of the plea-
sures of his flesh.

His soul is
'buzied' to know
[* B vii, back]
where the poor
hare may be
found;

in all other things
he is dull and
unlusty;

there is no office
so vile that he
refuseth; he will
bathe his dogs'
feet, anoint their
sores, cleanse
their stinking
'cannel.'
If 'religious'
persons were as
earnest to serve
Christ, as hunters
are to see a course
at a hare, their
life should be to
them a very joy.
For their pains
are those of the
hunter; fasting
and crying, for-
saking honours,
riches, and plea-
sures, humble
service and
charitable dealing.
[* B viii]

desire of his mynd is so fixed vppon his game, that all
these payns be thought to him but verie pleafures. And
therfore I may well fay that loue is the principall thyng
that maketh anye worke easie, though the worke bee
right painefull of it felfe, & that without loue no labour 5
can be comfortable to *the* dooer. The loue of this¹
game deliteth him so mucche that he careth for no
worldlye honour, but is content with full simple and
homely aray. Also the goodes of the world hee féeketh
not for, nor ftudieth howe to attayne them. For the 10
loue and desire of his game so greatly occupyeth his
mynde and harte. The pleafures also of his flesh he
forgetteth by wearineffe and wafting of his bodie in
earnest labour. All his mynde, all his foule, is buzied
to knowe where the *poore Hare may be founde. Of 15
that is his thought, and of that is his communication,
and all his delight is to heare and speake of that matter,
euerie other matter but this, is tedious for him to giue
eare vnto, in all other things he is dull and vnluftie, in
this onely quicke and fturring, for thys also to be done, 20
there is no office so humble, ne so vyle, that he refuseth
not to ferue hys owne dogges hym felfe, to bathe
theyr féete, and to annoynte them where they be fore,
yea and to clenfe theyr stinking Cannell where they
fshall lye and rest them. Surely if religious perfons had 25
so earnest a mynde and desire to the seruice of Christ,
as haue these Hunters to fée a corse at a Hare, their
lyfe fshould be vnto them a verie ioye and pleafure.
For what other be the paynes of religion but these *that*
I haue spoken of. That is to fay, much fasting, crying, 30
and comming to *the* quire, forsakyng of worldly honours,
worldly riches, and fleshly pleafures, and communication
of the world, humble seruice, & obedyence to his foue-
raigne, & charytable *dealing to his² fister, which payns
in euerie pointe, the Hunter taketh and sustayneth 35

¹ sic. Qu. his?

² Qu. hir?

- more largely for the loue that he hath to his game, then doeth many religious perfons for the loue of Chrif. For albeit, the relygious perfon ryfeth at mydnight, which is painefull to hyr in verie déede, yet fhée went
 5 before that to hyr bedde at a conuenient houre, and alfo commeth after to hyr bedde agayne. But the Hunter ryfeth early, and fo continueth foorth all the long day, no more returning to his bed vntill the verie night, and yet peradventure he was late vp the night
 10 before, and full often vp all the long nightes. And though the religious woman faft vntill it be noone, the which muft be to hir paynfull, the Hunter yet taketh more payn which fafteth vntill the verie night, forgetting both meate and drink for the pleafure of his game.
- 15 The religious woman fingeth all *the* forenoone in the quier, and *that* alfo is laborious vnto hir, but yet *the* hunter fingeth not, but he cryeth, halloweth, & fhooteth¹ all the long day, & hath more greater pains. *The religious woman taketh much labour in comming to the
 20 quyer and fitting there fo long a feafon, but yet no doubt of it more labour taketh the Hunter in running ouer the fallow and leaping ouer *the* hedges, & créeping thorow the bufhes then that can bée. And would to God *that* in other thyngs, that is to fay, touching
 25 worldly honours, worldly ryches, worldly pleafures, would to God that the relygious perfons many of them might profite as much in myndfulneffe in féeking of Chrif, as the Hunter doeth in féeking of his game, & yet all theyr comforte were to common and fpeake of
 30 Chrif, as the Hunters hath all theyr ioye to fpeake of the poore Hare, and of their huntyng. And furthermore, would to God *the* religious perfons would content them felues with the humble feruice done to their foueraigne, and with charitable behauiour vnto their fifters,
 35 and with as good a harte and mynde as the Hunters

A 'religious' person rises at midnight,

but went to bed in good time and returns to bed.

The hunter rises early and lies down late;

he is often up all night.

The 'religious' person fasts till noon, the hunter till night.

The 'religious' woman singeth all the forenoon, the hunter 'halloweth' all the long day.

[* B viii, back] The 'religious' woman sits long in the 'quyer,' the hunter runs over the fallow, leaps hedges, creeps through bushes.

Would to God that 'religious' persons would seek Christ with as little concern for worldly honours, riches, pleasures,

as the hunter seeks his game; that their comfort were to 'common' of Christ, as his is to speak of the hare.

Would to God that 'religious' persons would content themselves with humble service to their sovereign,

¹ Sic for *fhouteth*.

as hunters have a good heart to serve their hounds.

[* C J]

It is more reasonable to serve reasonable creatures than dogs; to speak of Christ than of worldly matters;

to seek after Him than

after the hare.

'Religious' persons do not observe their game;

they lack love.

The love of game makes all pains pleasant to the hunter.

[* C J, back]
Love of God's service should make their life a paradise to the religious; without love it must be weary.

Considerations whereby you, dear sister,

may attain God's love.

First consideration.

God of His own free will did create you of naught.

acquit them to ferue their hounds. I wiffe it is a thing much more reasonable to loue and ferue reasonable creatures made to the Image of almightie God, rather then to loue and ferue dogges which be vnreasonable creatures. And rather our dutie were to speake of 5 Christ, and of things belonging to his honour, then of the vaine worldly matters which be but very trifles in déede. And also wyth more attentyue mynde we shoulde féeke after our fauour Christ Iesu, to knowe our very comforte in him, wherein resteth the great 10 merite of our foules. Then the Hunters should féeke after the Hare, which when they haue gotten, they haue no great gaines thereby. But as I fayde the cause why that so many religious persons so diligently pursue not the wayes of religion as doe the hunters, is the want of 15 the obseruation of their game, which is nothing els but the lack of loue. For verely as I thinke the earnest loue and hartie desire of game maketh all labours and paynes pleasaunte and ioyous vnto the Hunter. And if there were in religious persons as great fauour and 20 loue to the seruice of God, as be in Hunters to their game all their lyfe shoulde bée a verie Paradiſe and heauenly ioye in this worlde. And contrariwise without this feruor of loue it can not bée but painfull, wearie, and tedious to them. My purpose therefore 25 deare sifter is to minister vnto you some common considerations which if you wil often reforte vnto by due remembraunce, & so by diligent prayer call vpon almightie God for hys loue, you shall now by his grace attain it. 30

The first consideration.

THE first consideration may be this: First consider by your owne mynde and reason, that almightie God of his owne singular goodnesse & free will dyd create you and make you of naught, 35

whervnto he was not bounde by any neceffitie, nor
drawen by any commoditie that might ryfe vppon him
by your creation. No other thing moued him but his
verie goodneffe and speciall fauor *that* he bare vnto you,
5 long or euer he did make you. This good fister take
for a very truth & firmly beleue it, for so it 'is in verye
déeде innumerable creatures more then euer were made
or euer fshall be made, hee myght haue made if it had
bene fo pleafing vnto him. For how many fuppose you
10 maryed men and maryed weomen haue bene and fshall
be héereafter in thys world, that neuer had ne neuer
fshall haue any children, yet they full gladly would
haue had, and by poffibilitie of nature might haue had
many, if it had fo pleafed almightie God to haue made
15 and to haue giuen vnto them children. But all thofe
be lefte vnmade, and amongeft them he myght haue
lefte you alfo vnmade, and neuer haue put his hande to
the making of you, if he had fo would. Neuertheleffe
as I fayde it pleafed his goodnes herein to prefer you of
20 his fpecial fauour *that* he bear vnto you, leauing vnmade
other moe innumerable, electing you, & appointing you
to be made, refufing & fetting apart all them which wold
peraduenture haue confidered his fpeciall grace & fauour
more louingly then you hitherto haue don. And wold
25 haue ftudied more for his plefure and 'feruice then euer
you did, and you occupie the roome and place that fome
of them might haue occupied by lyke fauour, as
almightie God hath fhewed vnto you. Ah deare fister
howe much fould this one confideration moue you to
30 the earneft loue of thys our fo gracyous a Lorde, that
thus hath appoynted and chofen you to bée his crea-
ture, before fo many other where hée might haue taken
any of them at his pleafure, & repelled you, and left
you as naught, without any maner of being.

Nothing but His
goodness moved
God to create you.

[* C ij]

He might have
made innumera-
ble creatures
more than euer
were made.
He might have
given children to
many married
people now child-
less.

But those He left
unmade, as He
might never have
put His hand to
the making of
you.

But it pleased His
goodness to elect
you, leaving un-
made many who
might have been
more grateful
than you have
been.

[* C ij, back,

Love then this
gracious Lord,

who might have
left you as naught,
without any man-
ner of being.

Second considera-
tion.

The fecond confideration.

Some creatures
have a goodly,
others an un-
goodly being.
A 'margarite'
goodlier than a
pebble,

a 'fesaund' than
a serpent,
a pretty fawn
than a foul toad,
[* C iij]
a reasonable soul
than a brute.
God might have
transformed each
of these into the
nature of any
other.

Of stones He
might make men,

of men stones, as
Lot's wife.
Me or you he
might have made
a stone or toad,

or the loathliest
of creatures.

Had you been
made an owl, or
[* C iij, back]
ape, or toad, how
deformed you
should have been.

Thank God who
has made you to
His very likeness.

THe fecond confideration is this, where there is
manye maner of beings, fome creatures haue
a goodly béeyng, fome haue an vngoodly be- 5
ing. It is a more goodly beinge Margarite of
a precious ftone, then of a peble ftone, of the fayre bright
golde, then of ruftie yron, of a goodly Fesaund then of
a venemous Serpent, of a prettie Faune then of a foule
Toade, of a *reasonable foule, then of an vnreasonable
beaft. And it is not to be doubted but almightie God 10
might haue giuen to any of them, what being fo euer
he woulde, & might haue transformed eche of thofe
into the nature and kynde of any of the other at hys
pleafure and will. For of the ftones he might make
men, as in the gospel our fauiour doeth affyrme, 15
potens eft deus de lapidibus iftis fufcitare filios
Abrahe. Almightye God is of power to make of thefe
ftones the children of Abraham. And contrariwife he
might of men haue made ftones as the wife of Loth was
turned into a falt ftone. And in likewise me or you or 20
any other man or woman, he might haue made a ftone,
or a Serpent, or a Toad, for his pleafure. There is no
creature fo foule, fo horrible, or fo vngoodlie, but he
might put you in the fame condition that the moft
loathly of them be put in, and them, in contrariwife he 25
might haue put in the fame condition that you be in.
Confider now by your reason, that if you had bene
made in the lykenesse of an Owle, or of an *Ape, or of
a Toade, howe deformed you fhoulde haue bene, and in
howe wretched & myferable condition. And thank 30
your Lord God *that* hath giuen you a more excelent
nature, yea, fuch a nature as excelleth in nobleneffe, in
dignitie, all other bodilie natures : For it is made to the
verie lykenesse and Image of almightie God : wherevnto
none other bodily creature doth reach néere. Metalles 35

ne stones be they neuer fo precious, neyther herbes nor
 Trées, neither Fyffhes, ne foules, neyther any maner of
 beaft be they neuer fo noble in their kinde, doeth
 attayne to this high poynte of noblenesse to haue in
 5 them the Image and lykenesse of almightie God, but
 onely man. For as much then as our lord God, might
 haue giuen this excelent dignitie to other innumerable
 creatures, as to beaftes, to Foules, to fishes, to trées, to
 herbes, to mettalles, to stoness. And hathe not fo done
 10 but before all those hath elected and chofen you to
 beare hys Image & lykenesse, & to bée indued *with* a
 reasonable soul, how much shuld his louing dealing
 moue you to enforce¹ your selfe *with* all the strength and
 power of your harte & mynde, to loue him therefore
 15 agayne.

No herb or tree,
 fish, fowl or
 beast,

was made in
 God's likeness,
 but only man.

God might have
 given this dignity
 to them, or to
 metals, or to
 stones;

but He has chosen
 you rather,

[* C liij]

and thereby bound
 you to love Him
 with all your
 heart and mind.

The third confideration.

THe third confideration is this, that where not-
 withstanding this great and excelent gyft you
 neuerthelesse by the reason of originall sinne
 20 wherewith you were born of your mother into this
 world, had loft the great inheritaunce aboue in heauen,
 and purchafed euerlasting imprifonment in hell, he of
 his great and fingular goodnesse had prouyded you to
 be borne within the precinctes of Christendeome, where
 25 you haue bene instructed in the doctrine of hys fayth,
 and receyued the holy Sacrament of baptifme, and haue
 béene made a chriftian woman, whereby you dyd
 receyue agayne your inherytaunce before loft, and haue
 escaped² the most horrible daunger of euerlasting damp-
 30 nation. Howe many suppose you in all the worlde
 that bée not instructed in this lawe and fayth of
 Christ, ne haue not receyued the holy Sacrament of
 Baptifme, both noble men & women, both Knightes
 and Princes, which haue great wifdome and reason, and

Third considera-
 tion.

By original sin
 you had lost
 heaven and pur-
 chased everlasting
 imprifonment in
 hell;

but by God's
 goodness you
 were born in the
 precincts of Chris-
 tendom and by
 baptism have
 recovered your
 lost inheritance.

Many knights
 and princes, or
 [* C liij, back]
 great wisdom,
 know not the
 faith of Christ
 nor have been
 baptised.

¹ enforce.

² escaped.

Many of these, if taught, might more heartily serve Christ than you do.

He hath provided for you before all these, making you partaker of the graces that belong to the Christian people.

Let this loving preferment stir you to love your Lord God, who has called you, while He suffers many passing you in virtue to perish.

[* C v]

As you cannot recompense His goodness,

enforce yourself to love and thank Him.

many fuche as peradventure if they were taught it, woulde more readilye applye their myndes to Chriftes fayth then you doe, and more hartily ferue him, honour and loue hym, then euer you did. And yet loe thus graciously hath hée prouyded for you before all them, 5 and hath appointed you to be a Chrifitian woman, & to be partaker of all thofe graces and benifites that belong vnto the Chrifitian people, which bée fo many and fo great, that it paffeth the wittes of men, not onely to number, but alfo to think? And héere good fifter doe 10 déepely confider in your foule, howe much this louing preferment of our Lorde God fhould fturre you to loue him agayn, when he fuffereth fo innumerable a multitude of men and women to perifhe & to be loft for euer, amongeft whom many do paffe you in all naturall 15 vertues, both of bodie and foule, and alfo would far'ther paffe you in profiting in the lawe of Chrif, if they were receyued therevnto, and yet I fay he fuffereth them to perifh euerlaftingly and perpetuallie to be dampned to: And for your fafegarde hath prouided of 20 hys fingular goodneffe & mercy towards you, for the whiche fithens it is not poffible of your parte to recompence, whie fhall you not with all your power enforce your felfe to loue hys moft gracious goodneffe againe, and after your poffibilitie to gyue vnto him moft humble 25 thankes therefore.

The fourth Confideration.

Since your baptism you have many times fallen into deadly fin.

THe fourth confideration is this, that where fithens that tyme of your baptifme and that you were made a chrifitian woman, you haue many tymes 30 vnkindely faulne into deadly finne, and broken hys lawes and commaundements, fetting at naught all thofe benifites which he before had giuen to you following your wretched pleasures, to the great dyfpleafure and contempt of his moft high maieftie. And yet he 35

[* C v, back]

furthermore did not strike you, ne yet reuenge him selfe vppon you rigoriously, punishing the transgressors & breakers of his lawe, as he might and shoulde by his rightuoufnesse haue done. But contrariwyse he did
 5 long spare you by his excelent mercy, and mercifully he did abyde your returne to hym againe by forowfull repentaunce, and askyng of him mercy for your abhominable offences. And where you so dyd with good hartie mynde at anye tyme, he receyued you to his grace, and
 10 by the Sacrament of pennaunce you were taken into his fauour again, and so yet escape the horrible paynes of Hell due for your outragious vnkindnesse: No reason may iudge the contrarie but *that* you of good ryght haue deserued them for your foule presumption, in
 15 breaking of *the* lawes of your Lord God: and preferring your wretched appetites before hys pleasure, and following your owne wilfull desires before his most high commandements. (Alas) what miserable condition shoulde you now haue bene in, if he so incontinent after your
 20 offences had striken you by death, & had sent you to *the* horrible payns of hell, where you shuld not onely for a time haue bidden but for euer, & without all remedy. No praiers of your frinds, no alms déeds, ne such other good works shuld haue releued you. Ah,
 25 sifter imprint déepely in your foule this inestimable mercy of your Lorde God shewed vnto you through his most gracious & merciful abiding for your return to him by true repentance & asking of his mercy. For innumerable¹ foules of men & weomen for lesse offences
 30 then you haue done, lye now in *the* prison of hel, & shal there continu without end: which if they might haue had as great sufferance as you haue had, & so long leasure to repent them, they woulde haue taken more forowfull repentance then euer you tooke, & doe now
 35 more forowfully repent them then euer you did, but

He did not strike you 'rigoriously,'

but spared you to repent,

and took you again into His favour by the sacrament of penance.

You have deserved the pains of hell,

which you must have suffered if God had stricken you incontinent [° C vi] after your offences.

No prayers or alms of your friends should have relieved you. Imprint deeply on your soul God's mercy in abiding your return;

for many lie in the prison of hell for less offences than you have committed; who, if they had been respited as you have been, would have taken more sorrowful repentance.

¹ innmerable.

They now repent
too late.

God's loving
sufferance towards
you comes of a
singular love
shewn to you by
Him,

[* C vi, back]

and should pierce
your heart,
moving you to
love Him again.

Fifth considera-
tion.

Peradventure
after repentance
and forgiveness
you have fallen
again into sin,

presuming on
God's mercy,

defiling your soul,
making it more
ungoodly than the
sow waltering in
the miry puddle,

or than the stink-
ing 'carion' of a
dead dog.

[* C vii]

Yet God hath
stirred you to for-
sake your sin and
to enter the holy
'religion,'

whereby (after the
sentence of holy
doctors) your soul
is restored to its
first innocency.

that as now can not profit them, for *that* sorow & re-
pentance is now to late. But to my purpose, how may
you think *that* this louing sufferance & gracious abid-
ing of your amendment & merciful accepting of your
forows & repentance, for your great sins commeth not
of a singular loue shewed vnto you by your lord god
before all them. And shall not this consideration
peerce your harte, and moue you muche to loue him
again.

The fifth consideration.

10

THe fifth consideration is this: Peradventure after
that thus by your repentance & asking mercy,
you were taken to this grace of your God, yet far
more gréuoufly, and farre more vnkindly you fell
again to sinne¹, and kepte not *the* purpose and pro-
myse that before you did make, but more without
shame and dread of hys hyghnesse, tooke your libertie
in your sinfull wayes, abusing his gentlenes, & presum-
ing vpon hys mercie, not regarding any benefite or
kindnesse shewed by his most excelent goodnesse vnto
you before, so defiling your soule by innumerable wayes,
and making it filthie & more vngoodly then is the
Sowe that waltereth hir self in the foule myrie puddle,
and more pestilently stinketh in the sight of God, then
is the stinking carion of a dead dogge, being rotten
'and lying in a ditch, yet neuertheles for all these mis-
behauiors, your Lord God of his farre passing goodnes
hath called you agayne from your sinfull life, and hath
graciously stirred your soule to forsake your sin, & to
leue this wretched worlde, & to enter the holy relygion.
Wherby after the sentence of holy doctors, your soule
is made as cleane as it was at your baptisme, and
restored agayne to the puritie and cleanness of your
first innocencie: And not onely that, but also hee hath

¹ sic.

- appointed you to be of the number of them, that he
 assigned for hys best beloued spoufes. And what hygh
 point of singlar fauour is this? How many weomen
 farre better then you, be lefte behinde in this worlde
 5 not called to this high dignitie, nor admitted to thys
 most speciall grace? When the noble Kinge Afuerus
 as it is written in the scripture commaunded many fayre
 yong maydens to be chofen out, and to be séene vnto
 with all things *that* might make them fayre and beauti-
 10 full and pleasaunt to his sight, to the intent that they
 at all tymes when it should like him to appoynte any
 of them to come to his prefence and to be his spoufe,
 they might be *the* more readie. This thing no doubt
 of it, was to them *that* were thus chofen a comfort, that
 15 they were preferred before other, and also euerie one of
 them might lyue in hope to come to *the* kings prefence,
 & haue some likelihood to be accepted for his spoufe in
 so much *that* all other but they were excluded. In
 like maner it is with religious women. All they by
 20 the gracious calling of the great king of heuen be
 gathered into Gods religion and disseuered from thother
 feculer women that be of the world, there a seafon to
 abide, vntill they be sufficiently prepared by the holy
 sacraments, and the holy obseruacions of religion to
 25 come to his gracious highnesse prefence, and to be
 brought into his secreet chamber aboue in heauen, there
 to abide with him in endles ioy and bliffe. Bleffed is
 that religious woman, that so doth prepare her selfe for
 this litle time that héere she shal tarry by prayer, by
 30 medita'tion by contemplation by teares of deuocion, by
 hartly loue & burning defyre *that* after this tranfitory
 life she may be admitted to the most excellent honor
 & not with shame & rebuke be repelled therfro, when
the day shal com.

He hath assigned
 you for His spouse,

a dignity denied
 to many women
 far better than
 you.

Asuerus ordered
 young maidens to
 be chosen out and
 seen unto with all
 things that might
 make them plea-
 sant to his sight.

[* C vii, back]

Each of those thus
 chosen had some
 likelihood to be
 accepted for the
 king's spouse.

'Religious'
 women are by the
 King of heaven
 disseuered from
 secular women,

and prepared by
 the sacraments to
 appear in His
 presence, there to
 abide in bliss.

Blessed is that
 'religious' woman
 who so prepares
 herself now by
 prayer and tears,

[* C viii]

that after this life
 she may be ad-
 mitted to that
 most excellent
 honour.

Sixth considera-
tion.

The fixt confideration.

He who asks your
love deserves it
more than any
other, whether
you will give or
sell it.

If you give it, you
should give it to
one who is worthy
of it for goodliness
of person,

proweess, wisdom,
gentle manners;
for deformity is a
great let to love.

Christ is all
goodly,

[* C viii, back]

having made so
many goodly
creatures; the
rose, lily, violet,
peacock, 'fea-
saunt,' poppingaye,

received their
goodliness of Him.

The spouse in
Canticles de-
scribeth Him as
white and red,
chosen out
amongst thou-
sands.

His beauty does
not fade as that of
other men, lusty
to-day, to-morrow
withered.

THe fixt confideration that you call wel to your remembrance, who it is *that* doth thus exhorte you for to loue, verely he is *that* perfon that if eyther you wil fréely giue your loue, or els fell your loue, he is moft worthie to haue it aboue all other. 5

Firft if ye were of that mynd to giue your loue frée, it were good yet there to beftow it, that you fhoulde choofe fuche a one, as both in goodlineffe of perfon, as alfo in prowefse & wifdom and good gentil maners may be worthie your loue. For if there be any deformitie in him whom you would loue, it is an impediment and great let for to loue hym; But in our fauiour Chrifft the fonne of God is no deformitie, for hee is all goodlye and furmouteth all other in goodlyneffe: And there-fore of hym the Prophet *Dauid affyrmeth in thys maner. Speciofus forma pre filijs hominum: that is to fay, he is goodly before the chyldren of men. 15

And of truth much goodlie muft he néedes be that hath made fo many goodly creatures. Behold the Rofe, the Lillie, the Vyolet, beholde the Pecoockes, the Feafaunt, the Poppingaye: Behold all the other creatures of this world: All thefe were of his making, all there beautie and goodlineffe of hym they receyued it. Wherefore this goodlineffe difcribeth that he him felf muft néedes of neceffitie be verie goodly & beautifull. And for that in the booke of Canticles the Spoufe difcribeth his goodlineffe faying: Dilectus meus candidus et rubicundus, electus ex millibus. That is to faye, hée that I loue is whyte and redde, chofen out amongest thoufands. And this beautie and goodlines is not mortal, it can not fade ne perifh as doeth the goodlineffe of other men, which lyke a flower to day is frefh and luftie, and to morrowe with a little fickneffe is withered and vanifheth away. And yet it is fenfible 35

to the goodlineffe of *mans nature, for the which also he is more naturallie to bée beloued of many. For lykenesse is the grounde of loue, lyke alway doeth couet like: and the néerer in lykenesse that any person bée, 5 the fooner they may bée knit together in loue. The same lykenes he hath & you haue, like body and lyke foule, touching his manhood, your foule is also like vnto him in his godhead: For after *the Image* & similitude of it, your foule is made. Furthermore of his 10 might and power you may bée likewise a certayne feason. He made this world by the onely commaundement of his mouth, and gaue to the herbes and all other creatures their vertue, & might that they haue. And may also by his power faue & dampne creatures 15 eyther to lifte them vp in bodie and foule into heauen aboue, or els to throw them downe into euer during payns of hell. If ye doubt of his wifdom behold all this world, and consider how euery creature is fet with an other, and euery of them by him selfe, how the 20 heuens are apparelled with starres, the ayre with *Foules, *the water with Fishes, the earth with herbes, trées & beastes*, how the starres be clad with light, the Foules with feathers, *the fish with scales*, the beastes with heare, herbes & trées with leaues, & flowers with 25 sent, wherin doth wel appear a great & merueilous wifdom of him *that made them*. Finally his good & gentil maner is all full of pleafure & comfort fo kinde, fo friendly, fo liberall & beneficous, fo pittious and mercifull, fo readie in all oportunities, fo mindfull & 30 circumfpect, fo dulcet & fwéet in communication. For as scripture faith. Non habet¹ amaritudinem conuerfatio vel tedium conuictus² illius, Sed letitiam et gaudium.³ That is to fay, hys maners be fo fwéet & pleafaunt, *that the conuerfacion of him hath* 35 no bitternes, yea, his company hath no loathfomnes, ne

[* D J]

Like covets like;

you are like Him, touching His manhood, both in body and soul; your soul is also made after the image of His godhead.

He made the world by the commandment of His mouth;

He may save in heaven or damn in hell.

His wisdom is seen in the order of the world,

in stars and fowls and fishes, in trees [* D J, back] and beasts.

His gentle manner is friendly and beneficous,

dulcet and sweet.

His conversation hath no bitterness.

¹ licet (Wisd. 8 16). ² conuictas. ³ gaudeum.

wearines in it, but all gladnes and ioye. Here peradventure you will say vnto me, how may I loue *that* I fee not, if I might fee him with all *the conditions* ye speak of, I could *with* all my hart loue him. Ah good sifter *that* time is not come yet, you must as I said now 5
 for *the* time prepare your self in cleannesse of bo'die and soule, against *that* time, so that when that tyme commeth, you may be able and worthie to fee him, or els you shall be excluded from him with the vnwife virgins of whom *the* gospel telleth *that* they were shut 10
 out from his prefence with great shame & confusion, bicause they had not sufficiently prepared themselues. Therefore good sifter for this time be not negligent to prepare your selfe with all good workes, that then you may be admitted to com vnto his prefence, from *the* 15
 which to be excluded, it shall be a more grieuous payne, then any paine of hell. For as Chrysofome sayth. Si decem mille gehennas quis dixerit¹ nihil tale est quale ab illa beata visione excidere,² that is to saye, if one would rehearse vnto mee tenne 20
 thousand hels, yet all *that* should not be so great paines as it is to be excluded from the blessed sighte of the face of Christ.

You may say :
 How may I love
 that I see not ?

You must prepare
 yourself against
 [* D ij]
 the time when
 you may see Him,

that you be not
 excluded with the
 unwise virgins,

which exclusion
 is more grievous
 than 10,000 hells,
 as Chrysofome
 saith.

Seventh con-
 sideration.

The seuenth consideration.

THe seuenth consideration is this: wher now it 25
 appeareth vnto you, that if you will giue your loue freely there is none so worthy to haue it as Iesu *the* sonne of the virgin Mary. I will further shewe vnto you that if you will not freely giue it, but you will looke peradventure to haue some thing agayne, yet 30
 there is none so well worthie to haue it as he is, for if an other will giue more for it then he, I will not be agaynst it, take your aduantage. But fure I am there

If you will not
 give your love
 [* D ij, back]
 freely, but sell it,
 even so none is so
 worthy of it as
 Christ; if any
 will give you
 more for it than
 He, I will not be
 against it, take
 your advantage.

¹ dixerit (εἰπῆς Chrys. in ep. Philipp. c. 4 hom. 13 4 p. 302^b).
² exadere.

is none other to whome your loue is fo deare, and of fo
 greate price as it is vnto him, nor any that will come
 nigh vnto that, *that* he hath giuen or wil giue. If his
 benefits and kyndnesse fhewed towardes you, wherof I
 5 fpeak fomewhat before, were by you well pondered,
 they be no small benefites, and especially *the* loue of
 fo great a prince, and that he would thus loue you, and
 preferre you before fo many innumerable creatures of
 his, and that when there was in you no loue, and when
 10 you could not fkill of loue: yea, and that, that more
 is, when you were enimie vnto him yet he loued you,
 and fo wonderfully that for your loue and to wafhe
 you from fin, and to deliuer your foule from the ex-
 treame perrill he fhead his moft precious blood, and
 15 fuffered the moft fhamefull, the moft cruel, and the
 moft painefull death of the croffe, his head to be perced
 with thornes, his handes and féete to bée thorough
 holed with nayles, his fide to be launced with a fpeare,
 and all his moft tender bodie to be torne and rent with
 20 whippes & fcourges. Beléue this for a very truth good
 fifter, that for your fake he fuffered all, as if there had
 bene no moe in all the world but onely your felfe,
 which I will declare more largely vnto you in the next
 confideration following. Beléue it in the meane tyme
 25 certainly, for fo it is in déede, and if you beléue it
 not, you doe a great iniurie and fhewe a full vnkinde-
 nesfe vnto him that thus muche hath done for you.
 And if this believe truly fettle in your harte, it is to
 me a meruaile if you can content your heart without
 30 the loue of him, of him I fay, *that* thus déerely hath
 loued you, and doeth loue you ftill. For what other
 louer will doe thus much for your loue? What creature
 in all the world will die for your fake? what one
 perfon will depart with one drop of his hart blood for
 35 your fake? when then the fon of God, the prynce of
 heauen, *the* Lord of Angels hath done this for your

None will come
 nigh to what He
 will give,

who is so great a
 prince, and pre-
 ferred you to
 innumerable crea-
 tures of His,
 when you could
 not skill of love;
 yea, when you
 were His enemy,

[* D iij]
 He shed His blood
 on the cross for
 you.

For you He
 suffered all, as if
 there had been no
 more in the world
 but only yourself.

If this belief settle
 in your heart,
 you cannot con-
 tent it without
 the love of Him.

For what other
 lover will do so
 much for your
 love?

[* D iij, back]
 will depart with
 one drop of his
 heart blood for
 your sake?

What frost hath
congealed your
heart, that it may
not relent under
the heat of
Christ's love?
one favourable
countenance given
by Him from
heaven were a
more precious
benefit than you
could recompense.

But He hath
descended into
this world for
your sake, hath
endured all misery
and a horrible
death,

and prepared for
you a reward
[* D iij]
in heaven:
how then shall
you recompense
His love?

Soon your
wretched soul
shall depart, and
who then will give
you refreshing for
one hour?
Bestow then your
love on Him, who
hitherto hath
best deserved it,
and will reward
it after this life.

Eighth considera-
tion.

The love shewn
by Christ to many
other,

nothing minish-
eth His love
towards you.

fake, which thing no other creature wil do, what frost
could haue vngeled¹ your harte, that it may not relent
against so great an heat of loue? if he so excelent in all
nobleneffe should haue giuen you but one fauourable
countenance from the heauens aboue, it had bene a more 5
precious benefit then euer you could recompence by
your loue againe. It were impossible for your loue to
recompence that one thing. But nowe much rather
when he hath descended into this wretched worlde for
your fake, and here hath become man, and hath en- 10
dured all miserie pertaining vnto man, faue onely finne
and ignoraunce, and finally hath suffered this great
horrible death for your loue, how shall you euer now
recompence this by any loue or seruice to be done for
your pittie? And he hath not onely don al this for 15
your fake, but also hath prepared for you after this
transitory lyfe a rewarde aboue in heauen, so great
that neuer mortal eye saw the lyke, nor any tonge can
expresse, nor yet any hart can think. Ah sifter when
your wretched foule shall hence departe, which can 20
not be verie longe héere, who shall giue you refreshing
the space of one hour. Good therefore it is that you
looke vnto your selfe, & vpon him bestow your loue,
the which hitherto hath done most for you, & best hath
deferued it beyond all other, and yet after this life he 25
wil giue for it a rewarde so inestimable that it shall
neuer fayle you.

The eight confideration.

THe eight confideration is this; *that* albeit, there
are many other which also are beloued of christ 30
Iesu, yet *the* loue *that* he sheweth to them,
nothing minifheth his loue towards you, as if there were
no moe beloued of him in all *the* kinde of man. This
may evidently be shewed vnto you by this example

¹ sic.

following. If before any Image of our fauour were disposed & fet in a long rowe many glaffes, some great and some little¹, some high and some lowe, a conuenient distance from the Image, so that euerie of them myght
 5 receiue a presentment of the Image, it is no doubt but in euerie of these glaffes should appeare the verie likeness of the same Image I will not say but this likeness should be longer in the great glaffes then in the lesse, and clearer in the better clenfed glaffes, and in
 10 them that were nigh vnto the Image, then in the other that were not so well clenfed, & much farther of. But as to the likeness itselfe it shall be as full and as whole in euerie one glasse as though there were but one. Now to my purpose, if you consider lykewise that all the good
 15 foules that be scoured² from deadly sinne, be in the maner of glaffes fet in an order to receiue the loue of our fauour Christ Iesu. Such foules as by true penance doing, by fighting, by weeping, by praying, by watching, by fasting, & by other lyke, be the better scoured and
 20 clenfed from the spots and mallice of deadly sinne, they bee the brighter glaffes and more clearly receyue this loue, & such also be nere vnto our Sauour, for nothing putteth vs farre from him but onely sinne. And therefore they that haue more diligently scoured
 25 their foules from the rust of sinne, be nerer vnto him, then the other that so haue not done. Such foules also as of their parte enforce them selues to a great loue and to a more ample feruor, they doe enlarge the capacite of their foules, to receyue a more large abundaunce
 30 of loue agayne, those that lesse enforce them, haue a lesse capacite in receyuing, and therefore so much the lesse they receyue of this loue. Euen as a man that openeth his bosom wyde and enlargeth it, is more able to receiue a greater thing into it, then hee that doeth not.
 35 But yet as I haue sayde before of the glaffes, euery one

If before any image of our [* D iij, back] Saviour were set many glasses, some great, some little, so that every of them might receive a presentment of the image, though the image might be longer or less,

clearer or dimmer,

it would be as full and whole in every one glass as if there were but one.

All good souls scoured from deadly sin are such glasses ;

some by penance, weeping, prayer, watching, better scoured ;

[* D v]

some nearer to Him, for sin alone removes us from Him ; they who have scoured their souls from the rust of sin, are nearest to Him.

Those who enforce themselves to a more ample fervour, enlarge the capacity of their souls to receive love again ;

as a man who openeth his bosom wide, is more able to receive a greater thing into it.

¹ little.

² scoured.

Christ has love sufficient for innumerable souls.

[* D v, back]

None receives less because of the multitude of his fellows; none would receive more, if there were no 'moe' but himself alone to receive.

Scour your soul clean, enforce it to love your Spouse Christ Jesu,

for He careth as fervently for you, [* D vj] as though you alone were beloved by Him in this world.

Ninth consideration.

If you say: Brother, if the Lord so fervently intendeth my weal, what need me to care? whatsoever I do, He will not cast me away.

of the foules receyue as full and as whole a loue of Iesu Chrif, as though there were no moe foules in all the world but that one alone, for the loue of Chrif Iefus [is] infinite. And therefore when innumerable of foules haue euerie one of them receyued as much the 5 loue of Chrif Iefu, as to euerie one of them is poffible, yet hath he ftill in him felf loue fuffitient for infinite moe, & this his loue therby is not in any point diminished nor leffened, though it be deuided vnto many be the number of them neuer fo great. None of them that 10 be beloued receiue the leffe bicaufe of the multitude of his fellowes, nor if he had no moe but him felfe he fhoulde not thereby haue any more abundance of loue to his parte, but according to the cleafing and capacitie of his foule & nighneffe vnto Chrif, his parte in loue 15 fhall be the leffe or more. Wherefore good fifter I pray you bée you dylygent to fcoure your foule cleane, and to enforce your foule on your parte feruently to loue your fpoufe Chrif Iefu, and drawe nygh vnto hym with entiere deuotion, & then vndoubtedly you fhall be 20 partener to the more plentuous abundance of his loue, notwithstanding any other multitude which befide is beloued of him, for he neuertheleffe is as ftudious of you, and as myndfull, & as feruently¹ careth for your weale, as though ther wer no mo beloued of him but you 25 alone in all thys world.

The ninth Confideration.

THe ninth confideration is this, wher peraduenture you would obiet to me again & fay, Brother if it bée thus as you fay, that my Lord Iefu loueth me fo 30 much, and is fo mindfull of me, and fo feruently intendeth my weale, what néede me to care whatfoeuer I doe, he will not caft me away, he wil not forfake me nor fuffer mee to perifh. Good fifter without doubt as
¹ feruently.

- I haue faid, our fauour Chrift Iefu is in loue towards you, & he is myndfull & more louing towards you then I can expresse. And fure you may be, *that hée will neuer caft you away, ne forfake you, if you before caft*
- 5 *not your felfe away, ne forfake your felfe. But if you giue any place to finne in your foule, and fuffer it to enter vpon you, verely then you forfake your felf and caft your felfe awaye, and willinglie deftroie your felfe, that is your déede & not hys: for he neuer forfaketh*
- 10 *any creature vnleffe they before haue forfaken them felues. And if they will forfake them felues were they neuer in fo great fauour with hym before, they then incontinently lofe his fauour, the which thing well appeareth in his firft spirituall creatures the noble Angelles*
- 15 *Lucifer and hys companie, which were created in excellent brightneffe, and were muche in the fauour of almightie God, they prefumptuously offended him in pride for the which not onely, they loft hys fauour, but also their merueylous brightneffe became incontinently*
- 20 *horrible, foule, and were expelled out of the glorious kingdom of heauen that they were in, and throwen into perpetuall darkeneffe into the pryfon of hell. The firft man Adam alfo who was created in fingular honour, and was put into Paradife a place full of gladneffe, there*
- 25 *to liue in comfort of all pleasure, the which was done to him for a fingular loue that almightie God had to wardes him, yet anon as he fell to finne he was in lyke maner expelled out from that pleasure, and fent into this miferable world to endure miferie and payne. If*
- 30 *thofe noble creatures which were lift vp into fo great fauour with almightie God, fo lightly by their mifde-meanor in fin, loft his gracious fauour, let none other creature thinke but if they admit any finne to their foule, they fhall be likewyfe excluded out of his fauor.*
- 35 *For finne is fo odible vnto almightie God, that not the deareft friends that euer he had in all the worlde, but*
- True, He loves you more than I can expresse.
- He will never forsake you, unless you forsake yourself by sin.
- [* D vj, back]
- They who forsake themselves incontinently lose His fauour,
- as we see in Lucifer and his company,
- who became incontinently foul and were thrown into hell.
- Adam
- anon as he fell into sin was expelled out of Paradise.
- If these noble creatures so lightly by sin lost God's fauour, let others expect no better fate.
- Sin is so odible to God, that He would not receive

His dearest friend
in whom deadly
sin should be
found after death.
If one deadly sin
were found in
Mary Magdalen
or the Virgin,

they should be
thrown into the
dungeon of hell.
Say not that you
may do what you
list, because His
love is so much
upon you ;
rather the more
He loves you,
[* D vij, back]

beware the more
that you offend
Him not.
So Mary Magdalen

after our Saviour's
death lived in the
wilderness in
wailing, fasting
and prayer,

and because of our
Saviour's love did
more studiously
' eschu ' what
might displease
Him.

Tenth considera-
tion.

Think how ' trifle-
lous ' a thing your
love is, how few
set much price
[* D viij]
thereby ;

how excellent is
the love of your
Spouse,

if there were founde in their foules any deadly sin after death, they should neuer be receiued into the ioy of heauen. Not the blessed Mary Magdalen for all hir loue towardes him, nor yet his owne blessed mother that bare him into this world, if one deadly sin were found in 5 their foules, they should incontinent be throwen into *the* darke dungeon of hell. Wherefore good sifter say not, if his loue be so muche vpon you, and he so desiroullie entendeth your profite, that you may doe what you list, you need not to care what you doe. But contrariwise 10 the more that he loueth you, the more you should ' take heede vnto your self and beware that you offend him not, for so did the blessed Mary Magdalen of whome I spake before. Shee notwithstanding the great loue that both our fauour had to hir, and shee vnto him 15 agayne for the which also her finnes were forgiuen her, yet after his death shee fled from the companie of men, & lyued in the wildernesse farre from any worldly comferte, in great wayling, fasting, and prayer, & such other painefulnesse of hir body, & was nothing *the* lesse 20 diligent to keepe hir selfe warely from sinne, for the great loue that our lord & fauour had to hir, but for *that* the more studiously shee did auoid & eschu euery thing wherby shee might run into any displeasure against him. 25

The tenth consideration.

THe tenth consideration is this : it were wel done and much it should farther this cause if you truly esteeme of how little value your loue is, how vaine, how light, & howe trifelous¹ a thing it is, & how few ther be 30 *that* would much regarde it, or set muche pryce 'therby, for fewe there be or none to whom it may doe any profit or auail. Contrariwise you should consider the loue of your spouse *the* sweet Iesu, how excellent it is, how

¹ sic.

fure, how faft, howe constantly abiding, how many haue
 much fpecially regarded it. Martirs innumerable both how many mar-
tyrs have shed
their blood for it. men and women for his loue haue fhead theyr bloud, and
 haue endured euery kind of martirdom were it neuer fo
 5 cruell, were it neuer fo terrible. No paine, no tormen- No 'tormentrie'
might compel
them to forsake
His love; for it
they gave no force
of the loss of the
world and of their
own lives: trie, might compell them to forfake his loue: fo de-
 firous were they of his loue, *that* rather then they would
 forgo it, they gaue no force of *the* loffe of all this world
 befide, and theyr owne life alfo. So deare and precious was
 10 that loue to them, that all *the* honors, pleafures, and all honours, plea-
sures, possessions,
they 'recompted'
as very trifles.
Compared with
saints in heaven
you are naughty
and miserable;
they so highly
esteemed the love
of Christ, and
you too may have
[* D viij, back]
it for yours,
which is naughty
and of little worth. poffeffions of this life, they recompted as verie trifles in
 comparifon of that. And what be you in comparifon
 of *them*, but naughty, wretched, and miserable? where
 then they which be now glorious faints aboue in heauen,
 15 fo much haue valued and fo greatly eftémed this moft
 excelent loue, and you may haue the fame loue *for
 yours, that is fo naughtie and fo little worth, what
 fhould you doe of your parte? howe muche fhould you
 enforce¹ your felfe not onely to obtayn this loue, but Enforce yourself
to obtain and
keep it.
 20 ftudiouffie to kéepe it, fithens that you haue it once, and
 for nothing to departe therefro. He of his goodneffe
 doeth not repell any creature from hys loue, but per-
 mitteth them affuredly that if any draw nigh vnto him
 by loue, he will loue them agayne, and giue his moft
 25 precyous loue for theirs, he fayeth, Ego diligentes
 me diligo: That is to fay, I loue them that loue mée.
 And in an other place. En qui venit ad me non
 eiciam² foras; That is to fay, what perfon fo euer
 commeth vnto me, I wil not caft him away. Sifter if Sister, fall upon
your knees and
say unto your
Spouse:
 30 you confider this déeplly, it fhould moue you to fall
 downe vpon your knées, & with all your hart and mynde
 fay vnto your Spoufe in this maner. O my bleffed
 Sauour Lord Iefu thou afkeft my loue, thou defireft to
 haue my harte, and for my loue thou wilt giue me thy
 35 loue agayne. O my fwéete Lorde, what is this for thee Thou askest my
love and wilt for
it give me Thine:

¹ enforce.² equam, *corrupted from eiciam.*

[* E J]
 if my heart were
 of so much value
 as all the hearts
 of men and women
 that ever were,
 put together in
 one, if it were
 precious as all
 orders of angels,

yet it were but a
 little gift to so
 great a Lord;

but it is naughty
 and wretched as
 it is now.

Still, as Thy
 goodness doth ask
 it, I freely give it
 Thee,

praying that I
 may ever avoid
 [* E J, back]
 from it all other
 contrary love.

to desire, which arte so 'excelent, if my poore harte
 were of so much value as all the hartes of men and
 weomen that euer were, if they were put together in one,
 & if it were as precious & noble as there is price and
 nobleneffe in all *the* orders of Angels, if furthermore it 5
 did contayne in it all bodelie and spirituall treafure that
 is within the compasse of heauen or without, yet it were
 but a little gift to giue vnto so great a lord, for his most
 delicate & precious loue to be had of him againe : much
 rather my loue and hart as it is now naughtie, wretched, 10
 and miserabile, so is it but a small gift and of little value.
 Neuertheleffe such as it is, fithens it is thy pleasure to
 haue it, & thy goodnesse doeth aske it of mee saying,
 Prebe mihi cor tuum. That is to say, giue me thy
 harte, I fréely gyue it vnto thée, and I most humbly 15
 beséech thy goodnesse and mercy to accept it, and so to
 order me by thy grace, that I may receiue into it the love
 of nothing contrarie to thy pleasure, but that I alwayes
 may kéepe the fyre of thy loue auoyding from it all o'ther
 contrarie loue that may in anie wyfe displeafe thée. 20

Conclusion.

The finall conclusion of all.

These considera-
 tions, often read
 and truly im-
 printed in your
 remembrance,
 will inflame your
 heart with love of
 Christ Jesu and
 make your 'religi-
 on' easy.

NOw then good Sifter, I trust that these con-
 siderations, if you often read them with
 good deliberation, and truelie imprint them
 in your remembraunce, they will some- 25
 what inflame your harte with the loue of
 Chrif Iefu, and that loue once establihed
 in you, all *the* other points and ceremonies of your
 religion fshall bée easie vnto you, and no whit painefull,
 you fshall then comfortribe¹ doe euerie thing that to 30
 good religion appertayneth, without any great weary-
 nesse. Neuertheleffe if it so fortune that you at any
 tyme begin to féele any dulnesse of mynde, quicken it
 again by the meditation of death, which I fend you
 here before, or els by some effectuall prayer, earnestly 35

If ever you feel
 dulness of mind,
 quicken it by the
 meditation of
 death which I
 send you, or by
 prayer.

¹ sic.

calling for helpe & succour vpon the most fwéete Iefu,
 thinking as it is in déed, that is your neceffitie, & that
 no where els you can haue any helpe but of him. And
 if you will vse thefe fhort prayers following, for euerie
 5 day in the wéeke one, I thinke it fhall be vnto you
 profitable. For thus you may in your hart fhortly pray
 what companie fo euer you be amongeft.

[* E ij]

Short prayers, one
 for every day in
 the week,
 to be used in any
 oompany.

The Prayers be thefe.

- O bleffed Iefu make me to loue thée intierlie.
 10 O bleffed Iefu I would fayne, but without thy helpe I
 can not.
 O bleffed Iefu let me déeplly confider the greatneffe of
 thy loue towards mée.
 O bleffed Iefu giue vnto mée grace hartilie to thanke
 15 thée for thy benifites.
 O bleffed Iefu giue me good will to ferue thée, and to
 fuffer.
 O fwéete Iefu giue me a natural remembraunce of thy
 paffion.
 20 O fwéete Iefu poffeffe my hart, holde and kéepe it
 onelie to thée.

THefe fhort praiera if you will often faye, and
 with all the power of your foule & harte, they
 fhall merueyloufflie kindle in you this loue, fo
 25 that it fhall be alwaye feruent and quicke, *the*
 which is my efpeciall defire to knowe in you. For
 nothyng may be to my com-
 fort more then to heare of your
 furtheraunce and profiting in
 30 God & in good religion, the
 which our bleffed Lorde
 graunte you for hys
 great mercie.

[* E ij, back]
 These prayers
 often said with
 all your soul and
 heart will kindle
 in you the love of
 God.

Nothing may be
 more to my com-
 fort than to hear
 of your further-
 aunce in good
 religion.

Amen.
 35 *FINIS.*

[* E ij]

*Lamentationes,
carmen, et vae.*

* ¶ *A Sermon verie fruit-
full, godly, and learned, vpon thys
sentence of the Prophet Ezechiell, *Lamentatio-
nes, Carmen, et vae*, very aptely applyed vnto
the paffion of Chrif: Preached vpon a 5
good Friday, by the fame Iohn Fif-
her, Bifhop of Roche-
fter.*

Eze. 2.
Ezechiel saw a
book written
within and with-
out:

lamentation,
song, and woe.

In his mouth it
was sweet as
honey.

Eze. 3.

To us this book
may be the cruci-
[* E ij, back]
fix.

'Meruayling'
was the caufe
why philofophers
came to their
great knowledge.
Beholding earth-
quakes, light-
nings, blasing
stars, eclipses,

THe Prophet Ezechuell telleth *that hée fawe a* booke fpread before him, the which was written 10
both within and without, & there was written
alfo in it, *Lamentationes, Carmen, et vae*,
that is to fay, lamentation, fonge, & woe.
This was a wonderfull booke, and much to be
merueiled vpon. Much comfortable knowledge and 15
fwéetneffe this Prophette gate by this booke, (as he faith
in the Chapter next enfuing *factum eft in ore meo
ficut mell* ¹ dulce, thys booke was in my mouth as
fwéete as honye. This booke to our purpofe may bée
taken vnto vs, the Crucifixe, *the* which *doubtleffe is a 20
merueylous booke, as wée fhall fhewe héereafter.

In the which if wée doe exercife our admiration,
wée fhall come to wonderfull knowledge. Meruayling
was the caufe, why that the Philofophers came to fo
greate knowledge, as they had. They behelde and fawe 25
many wonderfull thynges, and effectes in thys worlde,
as the marueylous earthquakes, Thunders, lightnings,
Snow, Rayne, & Froftes, blafinng ² Starres, the Eclipfes

¹ sic.² sic.

- of the Sunne and of the Moone, and fuche other effectes.
 And thofe marueylous wonders moued them to fearch
 for the caufes of the fame. And fo by dyligent fearche
 and inquisition, they came to great knowledge and cun-
 5 ning, which cunnyng men call Philofophie naturall.
 But there is another higher Philofophie which is aboue
 nature, which is alfo gotten with marueyling. And
 this is the verye Philofophie of Chriftian people. And
 doubtleffe amongeft all other things concerning a
 10 Chriftian man, it is a thyng muche marueylous, and
 moft wonderfull, that the fonne of God, for the loue
 that he had vnto *the* foule of man, woulde fuffer hym
 felfe to bée crucified, and fo to take vpon him that moft
 vyllanous death vpon the Croffe. Of thys the Prophet
 15 Abacuck fayeth. Admiramini et obftupescite, quia
 opus factum est in diebus veftris, quod nemo
 credet quum narrabitur, marueyle, and wonder you,
 for a worke is done in your dayes, which when it fhall
 bée fhewed, no man will beleéue.
- 20 Is it not a wonderfull thyng, that he whych is moft
 to bée dreade and feared, would be in fo much feare,
 that for verie feare and dreade of payne hée had to
 fuffer, he fwet water and bloud.
- Is it not a wonderfull thyng, that he *that* was moft
 25 inestimable in price, and moft precyous, woulde fuffer
 hys bodie to bée folde for fo little a pryce, as for the
 value of thyrtye pence?
- Is it not a wonderfull thyng, that hée that is the
 Lorde of heauen and earth, and all other creatures,
 30 would fuffer him felfe to be bound of thofe vyllaynes
 wyth ropes lyke a théefe?
- Is it not a wonderfull thing that he that hath fo
 great might and power, would fuffer him felfe to be
 taken of his cruell & mortall enimes, and fo led vnto
 35 all thefe paynes?
- Is it not a wonderfull thyng, that hée that is the

they searched for the causes of these effects, and came to philosophy natural.

A philosophy above nature is also gotten with marvelling, and this is the philosophy of Christian people. Of all marvels the greatest is the passion of the Son of God. [* E iij]

Abac. 1. Act. 13. Abacuck says: when it shall be shewed, no man will believe it.

He who is most to be 'dreade,' for fear 'swet' water and blood.

He who was inestimable, suffered His body to be sold for thirty pence.

The Lord of heaven and earth was bound of those villains like [* E iij, back] a thief.

He who hath so great power, suffered Himself to be taken of His enemies.

The Judge of all
wrongfully
judged.

Judge of all the worlde, woulde thus wrongfullye be
iudged ?

The Allwise
mocked as a fool.

Is it not a wonderfull thyng, that hée *that* had in
hym all wifedome, would thus bée mocked and reputed
as a foole ?

5

The Almighty
fell under the
burden of the
cross.
The Lord of
angels spitted and
bobbed of a sort
of lorrelles.

Is it not a wonderfull thing, that he that is fo
ftrong & mightie, would be made fo weake, and féeble,
that he fell vnder the wayght and burthen of the Croffe ?

The King of glory
crowned with
[* E v]
thorns.

Is it not a wonderfull thing, that hée that is the
Lord of Angels, would be spytted and bobbed of a forte 10
of Lorrelles in that moſte diſpytefull maner ?

He that gives life
to all died a sor-
rowful death.

Is it not a wonderfull thyng, that he that is the
Kyng of euerlaſtyng glorie would ſuffer his head in
mockerie to be crowned with thornes ?

The Lord of
liberty nailed
hand and foot to
the cross.

Is it not a wonderfull thyng, that he that giueth lyfe 15
to euery creature, would ſuffer this moſt ſhamefull,
ſorowfull, and ſo painfull death ?

Who liſt to muſe
of this booke (the
crucifix) ſhall
come to more
fruitful knowledge
than many which
daily ſtudy com-
mon booke.

Is it not a wonderfull thing, that he *that* is the
Lord, and Aucthor of all libertie, would thus be bounde
with ropes, and nayled hand and foote vnto the Croffe ? 20

This booke con-
tains all that is
neceſſary for the
health of the ſoul.
St Francis was
never weary of
this booke and of
the words: *Quis
Tu, et quis ego,
Domine ?*

Thus who that liſt with a méeke harte, and a true
fayth, to muſe and to maruayle of this moſt wonderfull
booke (I ſay of the Crucifixe) hée ſhall come to more
fruitfull knowledge, then many other which dayly
ſtudie vpon their *common* booke. This booke may 25
ſuffice for *the* ſtudie of a true chriſtian man, all *the*
dayes of his life. In this booke he may finde all things
that be neceſſarie to *the* health of his ſoule. Sainct
Fraunces coulde paſſe hys time *with* this booke, & was
neuer wery thereof, and his great ſtudie was in the 30
compaſſe of a fewe wordes. *Quis tu, et quis ego
domine.* That is to¹ ſay, who arte thou Lord, and
who am I. *Thys thought alway dyd run from hym
ſelfe to Chriſt: And agayne, from Chriſt vnto hym
ſelfe. And ſo euer he meruayled of the moſt excelent 35

[* E v, back]

nobleneffe of Chrifft, and compared it with hys owne
 naughtynesse, alwayes meruaylynge that Chrifft being of
 fo incomparable worthynesse, woulde suffer that moſte
 paynefull death for fo vnworthy finners, which leſſon
 5 is fo playne, and fo common, that euerie man (be he
 neuer fo ſimple,) may ſomewhat profite in it. And
 agayne, it is fo hygh, that fewe can attayne to reach to
 the ſpeycall fruite of it. This holie Sainct Fraunces fo
 profited in this leſſon, that it cauſed in hys hearte ſuch
 10 a feruent loue, ſuch a deuotion, ſuch an affection to
 Chrifft, that the capitall woundes which he behelde in
 the handes and féete, and fyde of Chrifft, ware by myracle
 imprinted in hys owne handes and féete. This thing
 the B. of R. Innocent and hys Cardinalles dyd féé,
 15 and had verye prooffe thereof.

He marvelled
 that Chrifft, ſo
 incomparably
 worthy, would
 die for unworthy
 ſinners; a leſſon
 plain yet high.

St Francis ſo
 profited in this
 leſſon,

that the woundes
 which he ſaw in
 Chrifft were
 imprinted in his
 handes and feet;
 a miracle wit-
 neſſed by pope
 Innocent.

The meditation and imagination *of this booke was
 fo earneſt, and fo continuall, that the token of the five
 woundes of Chrifft, were imprinted and ingraued in thys
 holy Saynctes bodye. But to this hygh fruite (as I fayde)
 20 fewe or none beſides him doth attayne. It is a ſingu-
 lar gyfte of almightie God, and not common to bée
 looked for of other perſons. Neuertheleſſe, who that
 will exerciſe this leſſon, though he come not to thys
 hygh poynte of perfection, he ſhall neuertheleſſe greatly
 25 profite in *the* fame, and come to a great knowledge both
 of Chrifft & of him ſelfe. A man may eaſily fay & thinke
 with him ſelfe (beholding in his hart the Image of *the*
 Crucifixe, who arte thou, and who am I. Thus euerie
 perſon both ryche and poore, may thinke, not onely in
 30 the church here, but in euery other place, and in hys
 buſineſſe where about hée goeth. Thus the poore
 laborer maye thinke, when he is at plough earyng hys
 grounde, and when hée goeth to hys paſtures to fee hys
 Cattayle, or when hée is fityng at home by hys fire ſide,
 35 or els when he lyeth in hys *bed waking and can not
 ſléepe. Likewyſe the rich man may do in his buſineſſe

[* E vj]

Though few attain
 to this high fruit
 from meditation
 of this book;

yet every one may
 greatly profit in
 the ſame, and
 come to great
 knowledge of
 Chrifft and of
 himſelf; may ſay
 with himſelf,
 beholding in his
 heart the crucifix:
 Who art Thou,
 and who am I?
 All may think
 thus, not only
 here in the
 church, but every
 where; the
 labourer at plough
 earyng his ground,
 or with his
 'cattayle,' or by
 his fireſide, or in
 bed;

[* E vj, back]
 the rich man in
 his buſineſſe;

poor women,

while spinning
their rocks or
serving their
pullen; rich
women in every
lawful occupation.
Any one may
make these two
questions:
Lord, how noble
art Thou? how
miserable I?

He that hung on
the cross was
verily the Son of
God, as the noble
centurio said,

when he saw the
sun withdraw his
light and the
earth quake.

Mat. 27.

Think, o Christian
soul, how great a
[* E vij]
person is the Son
of God, how
'vilaynous' thou,
Gen. 3.
in comparison of
Him.
Ashes thou art,
unto ashes thou
shalt return.
Abraham, though
Gen. 18.
a man of high
perfection, when
he should speak
unto God, said:
I am but dust and
Pfal. 38.
ashes.
David said:
man is all vanity.
Iob. 14.
Job: man
is like a flower;

he passeth like a
shadow.

that concerneth him. And the poore women also in
theyr bufineffe, when they be spinning of their rocks, or
feruing of their pullen. The ryche weomen also in euerie
lawfull occupation that they haue to doe. It is an easie
thyng for any man or woman to make these two questions 5
wyth them selfe. O my Lorde that wouldest dye for
me vpon a Croffe, how noble and excelent arte thou? &
agayne, how wretched and myferable am I? Doubtleffe
O thou christian soule, he that hunge for thy fake on
the Croffe, was verelie the sonne of God, as the noble 10
Centurio fayde, when at the death of Christ he fawe fo
many wonderfull tokens. He saw *the* funne with-
drawe his lyght, and the ayre in darkeneffe, and felte all
the earth tremble and quake, and the stones brake afun-
der, then he fayde, vere filius dei erat iste. That is 15
to fay, verely thys person was the sonne of God.
Thinke *with* thy self, O christian soule, how great a
person he is that is the sonne of God? And thinke
againe how vilaynous and how wretched thou art, in
comparifon of him. What art thou but ashes, cinis¹ 20
es, and vnto ashes thou shalt returne, et in cinera²
reuerteris. Abraham which was a man of high per-
fection, yet when he should speake vnto almighty God
he fayde, quum sum puluis et cinis¹ loquar ad
dominum, that is to fay, I am but dust and ashes, 25
and yet I must speake vnto my Lorde. David also
fayth, vniuerfa vanitas omnis homo viuens, that
is to faye, man contayneth in him all vanitie. Further-
more Iob speaketh of man faying in this maner, Qui
quasi³ flos egreditur, et conteritur, et fugit 30
velut vmbra. Man is lyke a flower, he dooth issue
foorth into the worlde, and soone after he is troden
downe, and so finally hee passeth lyke a shadowe.
Man is but earth and ashes, & shall passe away lyke a
shadow, and lyke a méere vanitie. 35

¹ cuius.

² sic.

³ quasi.

- Contrarywyfe Chrifte, was, is, and euer fhalbe, the prince of heauen, the Lorde of Angells, and the creator of all creatures, *Qui fecit cœlum et terram *et omnia que in eis sunt*, He made heauen and earth & 5 all that is in them. His power is infinit, & moft to be dreade. *Omnipotens rex, et metuendus nimis.* His wifedome is incomprehenfible. *O altitudo diuinarum fapientiã et fcientiã dei.* His greatneffe paffeth all meafure, *Magnus dominus et laudabilis* 10 *nimis, et magnitudinis eius non est finis.* Shortly to faye, when a man hathe fpoken or thought all that can be to the prayfe of his excellencie, yet he dooth farre paffe and furmount all that, as the Scripture fayth, *Glorificantes dominum, quantum cumque* 15 *poteritis super valebit adhuc et admirabilis magnificentia illius.*
- Now then, O thou finfull creature, maruell at his excellent worthines, that was thus crucified. And maruell alfo at thy naughtineffe, for whose loue he was 20 thus crucified. Thus I fay dyd the holy fainct Francis, *Quis es tu et quis fum ego domine*, Who arte thou my Lord fo excellent, and who am I, for whome thou wouldeft endure all this payne.
- O Chriften foule often beholde this booke, and faye 25 with this holy man, **Quis es tu et quis fum ego.* Marueyle that his inestimable goodneffe would thus dye for fo myferable a vanitie. And fo maruelinge, thou fhalt profyt in a gracious knowledge of Chrif, and thy heart fhall tafte maruelous fwéeteneffe, and be replen- 30 ifhed with a deuote fauour of his moft excelent goodneffe. But you maruell peraduenture why I call *the* crucifix a booke? I will now tell you the confideracion why? A booke hath boardes, leaues, lynes, wrytinges, letters booth fmall and great. Firft I faye that a booke 35 hath two boardes: the two boardes of this booke is the
- But Christ is the Prince of angels, the Creator of every creature: [* E viij, back] Act. 14. Pfal. 145. His power infinite; His wisdom incomprehenfible; Rom. 11. His greatneffe paffeth meafure. Pfal. 47. Pfal. 144. He far surmounts all man can think to the praise of His excellency. Eccle¹. 43. Marvel then, o finful creature, at His worthines, who was crucified for thee, and at thy naughtines. Thus did St Francis. Often behold this book, o christian [* E viij] soul, and say: *Quis es Tu et quis fum ego, Domine?* So thy heart shall be replenished with a devout savour of Christ's goodness. Why is the crucifix a book? It has two boards, as when a book is spread,

¹ Excle.

the leaves be
cowched upon the
boards.

So Christ's body
was spread on the
cross.

The leaves of the
book are the
members of His
body.

Never parchment
was more
[* E viij, back]
strayghtlye
stratched upon
the tentors than
His body on the
cross by those
lorells ;

His hands

and His feet.

His body was
reared against
the sun as a
parchment skin is
set forth to dry.

This booke was
written within
and without ;
within, with but
one word ; yet
that word com-
priseth all God's
Col. 2.
cunning and
wisdom ;
Iohn. 1.

[* F JJ]
that word is the
second Person in
the Godhead, the
Son of God
written by the
Holy Ghost in
the inner side of
this parchment.
The Holy Ghost
was the pen of
the Father ;
He set His most
mighty Word
unto the body of
Christ.

two partes of the croffe, for when the booke is opened
& fspread, the leaues be cowched vpon the boardes.
And fo the bleffid body of Chrifft was fpred vpon the
croffe.

The leaues of this booke be *the* armes, the handes, 5
legges, and féete, with the other members of his most
precious and bleffed body.

Neuer anye Parchement fkyne was more ftrayghtlye
ftratched by ftrengh vpon the tentors then was *this
bleffed body vpon *the* croffe. Thefe lorells that cruci- 10
fyed him, drewe by vyolence his moſte precious armes,
with ropes vnto either braunche of the croffe, that the
finowes burſt in fonder, and fo nayled his handes faſt
with fpykinge nayles of yron, vnto the croffe. After
they fretched his féete lykewyfe vnto an other hole 15
beneath in the croffe, and there nayled them with the
third nayle thorough bothe his féete. And fo they
reared vp this body a loft againſt the funne, euen as a
parchment fkinne is fette foorth before the heat of the
Sun for to drye. It was fet vp a loft to the entent 20
that all the worlde might looke vpon this booke.

This booke was written with in and without. Fyrſt
within was wrytten but one worde : neuertheleſſe this
one word compryſeth in it, as ſayth faint Paule, the
whole treaſure of al cunning and wiſdome partayning 25
vnto God, *In quo funt omnes theſauri ſapientiae
dei*, in whome are all the treaſure of the wiſedome of god.
Of this worde Saint Iohn ſpeaketh, ſaying, **In prin-
cipio erat verbum*, the word was in *the* begynning
before all creatures, thys worde is the ſecond perſon in 30
the godhead, the fonne of God which by the holie
Ghoſt was written in the inward fyde of thys parch-
ment. For the Godheade of Chriſte was couered and
hidde vnder the lykenefſe of man. The holy Ghoſt
was the penne of almyghtie God the father, He fet hys 35
moſt mightie word vnto the body of Chriſt, within the

wombe of the VyrGINE Marye, and fo this booke was written within.

For as Sainct Paule fayeth, *fi cognouiffent nunquam dominum gloriæ crucifixiffent*, That is to
 5 faye, if they had knowne the fonne of God, which was and is the Lorde of euerlafting glorie, they woulde neuer haue crucified hym. They fawe his manhood which was in outwarde fight, but they fawe not hys Godheade whych was couered within the fame. The
 10 Godhead was the inward fyde, and the manhoode was the outwarde fyde. Furthermore when a booke is fpread, you fée that in the leaues are many lynes drawen. And many letters, fome read, fome blacke, and fome blewe, fo in this booke, (the moſte bleffed
 15 bodie of Chrift) was drawne many lynes, for it was all to fcoured with whippes, fo *that* euery where *the* print of *the* cordes of *the* fcoures, was left behynd, & that in euery place, from *the* necke downward vnto the foles of his féete, fo *that* there was no margent lefte in all
 20 thys booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wrytten with letters, for theſe fcoures fylled not onely his moſte precyous bodie with lynes drawne euerie where, but alfo left many fmall Letters, fome blacke, fome blewe,
 25 fome reade. For the bloud by the vyolence of the fchourges fprunge out in euery place. And for bycaufe no parte of thys booke fhoulde bée vnwritten, hys head alfo was pearfed with fharpe thornes.

Theſe cruell Iewes put vpon hys heade a Crowne of
 30 thornes, and preffed it downe vpon the fame, as hard as they myght preffe it by vyolence, beatyng it downe with a ftrong Réede. *Et Arundine percuciebant caput eius*. And hys bleffed heade fo Crowned, they dyd beate it downe with a gadde, or a harde Réede.
 35 Thus you perceyue that this booke was full of lynes and fmall Letters, whyche were of dyuers coulers, (as I

1 Cor. 2.
 St Paul :
 If they had known the Lord of glory, they would never have crucified Him.

His manhood they ſaw ; but not His Godhead covered within.

In a booke are many lines drawn, [* F j, back] and letters red, black, blue ; ſo in Chriſt's body were many lines, for it was all to ſcourged with whips ;

there was no margent left in all this book, everywhere it was either drawn with lines, or written with letters,

black, blue, red ;

for the blood ſprung out in every place.

His head alſo was pierced with thorns.

The Jews put on His head a crown [* F ij] of thorns, and beat it down with a gadde or hard reed.
 Mat. 27.

Thus was this book full of lines and letters of diuers colours,

fayde) fome black, fome blewe, fome reade, fome
i. e. of strokes and lashes. blewyfhe, that is to faye, full of ftroakes, and laffhes,
 where by the fkyne was toarne, and rente in a thou-
 fande places. Befides thefe fmall letters, yet was there
 alfo greate Capytall Letters precyouslie illumyned with 5
 Rofet colour: Rofet is a reade colour lyke vnto the
 coulour of a Rofe, which colour that moft precyous
 bloude, whiche iffued out of his hands and féete, doeth
 repreſent vnto vs, with this moft precyous blud was
 illumined the fyue great Capital letters in this wonder- 10
 ful booke. I mean by thefe capital letters *the* great
 wounds of his body, in his handes, and in hys féete,
 and in his fide.

[* F ij, back] These wounds were engraved with sharp pens, *i. e.* the nails and ſpear.

*Thefe fyue great woundes were ingraued with
 fharpe & vyolent pennes, that is to fay, the fharpe 15
 nayles, and the ſpeare. And they doe repreſent vnto
 vs the fyue capytall Letters of thys booke. Thus then
 you maye perceyue what bée the boardes of this booke,
 and what be the leaues, how it is written within, and
 without, howe it is lyned and leathered¹, and what bée 20
 the Letters, as well the fmall as the great. Now wée
 fhall heare what maner of wryting is contayned in thys
 booke. But firſt héere, let vs make our prayer for
 grace, beféechyng almyghtie God, to gyue vnto our
 hartes the gracyous lyght of his beames, whereby wée 25
 may the more clearely perceiue the writings of this
 booke, and that they may bring foorth ſome good fruite
 to our foules health.

Now you fhall heare what wrytings be contayned
 in thys booke, in the booke which Ezechiel did fée, 30
 was written thrée maner of things, Lamentationes,
 Carmen, et væ, which is to fay, Lamentations, fonges,
 and woe. *And the fame thrée things, in lyke maner
 be wrytten in thys booke of the Crucifixe. Fyrſt
 lamentation, and this verie conuenientlye is written in 35
 thys booke of the Crucifixe. For whoſoeuer will ioye

¹ Qu. lettered?

Before ſpeaking of the writings contained in this booke, let us make our prayer to God for grace to perceiue them,

that they may bring forth fruit to our ſouls' health.

In the booke ſeen by Ezechiel were lamentations, ſongs and woe.

[* F iij]

So in this booke of the crucifix. Lamentation: for whoſoeuer will

with Chrifft, muft firft forow with him. And by forowe
and lamentation hée may come vnto ioye: But hée
that will not forrowe and lament wyth Chrifft héere in
thys lyfe, hée fhall come fynallye to the place where
5 is euerlafting woe, I faye woe that fhall neuer haue
ende. Héere therefore is written all thefe thrée, lamenta-
tion, fonge, and woe.

Fyrfte then wée will fpeake of lamentation.

Lamentation aryfeth of foure affections, eyther of a
10 great feare, or dreade, or of a great fhame, or of fome
forrowe, or els of fome hatred. When Holophernes
with a mightie power was entred into *the* countrey of
Iurie, & terribly threatned to diftroy all before hym,
the people were in a greate feare and dreade to be
15 oppreffed, and fo fell downe before *almightie God,
and with great lamentation, dyd call for hys helpe,
omnis¹ populus cecidit² in faciem, adorantes
dominum cum lamentatione et fletu, all the
people fell on theyr faces, worfhyppyng our Lorde with
20 wéepyng and lamentation.

The caufe of this lamentation, was the great dreade
whych they were in. Héere firft then let vs learne to
dread, and doubtleffe thou Chriftian foule, thou mayeft
héere learne greater matter of dread, then the Iewes
25 then were in. For the Iewes then were onelye in
perill of temporall death, thou arte in perill of euerlaft-
yng death.

Confider man how gréuouffie thou haft finned:
And alfo behold how gréuouffly finne was reuenged,
30 and punifhed in the bleffed bodye of Chrifft. And
thou fhalt anon fynde here great caufe and matter of
dread. The ftoryes telleth of Cambifes the King of
Perfia, *that* where one of hys Iudges had giuen a falfe
and a wrong iudgement, he depriued him of hys offyce,
35 and made an other in his place their *Iudge after him.

¹ omnius.

² cetidit.

Joy with Chrifft,
muft firft sorrow
with Him.
He who will not
sorrow with
Chrifft here, shall
come to everlast-
ing woe.

Lamentation
ariseth
1 of feare,
2 of fhame,
3 of sorrow,
4 of hatred.
When Holofernes
entered Iurie, the
people in great
dread called for
God's help with
[* F iij, back]
weeping and
lamentation.

Iudith. 4. (*sic.*
read 6. 14).

Let us learn
hence to feare,

for whereas the
Jews were only in
danger of
temporal, thou,
Chriftian soul,
art in danger of
everlasting death.

Consider how
grievouffly thou
haft finned;
behold how griev-
ouffly sin was
punifhed in
Chrifft's bleffed
body.
Cambyses slew an
unjust iudge

[* F iij]

and caused his skin to be hanged up before the seat of judgement,

that the new Judge might beware of falsehood.

So the crucifix is hung up in every church, that we may see how grievously sin was punished in the most blessed body of Christ; not His own sin, but ours.

1 Peter 2.

When we see the crucifix, we should think, how grievously sin was punished in our Saviour's body,

[* F liij, back] and learn to dread the punishment of sin. Alas, man, the Son of God was for thy sin put to the cruel death of the cross. If thou believe not this, Iacob. 2. thou art worse than the devils; if thou believe it, learn how much our Saviour and His Father hate sin, since the Father gave the Son to such an horrible death,

only to extincte sins.

Our Saviour

Furthermore bicaufe of hys falsehoode he caused him to be flayne, and his fkinne to be hanged vp before the place of the commen iudgement, to the entent that this newe Iudge beholdyng *the* gréeuous punifhment of his predeceffor, might be ware of falshood, and alway dread 5 to giue any wrong iudgement. In like maner *the* Image of the Crucifix is hunge vp in euery Church, to the entent that we may fee how gréeuouslie finne was punyfhed in that most blessed bodye of our Sauyours Christ Iefu, not for him felf, nor for hys owne finne, 10 but for ours was he thus cruellye intreated, wée were the caufe, wée committed the finne. But yet neuertheleffe he bare the paynes, and burthens of our finnes vpon his backe.

As wryteth Sainct Peter, *Peccata nostra ipse 15 pertulit in corpore fuo super lignum¹ crucis.* And therefore when we behold the Image of the Crucifixe in anye place fet vp, we fould thynke howe gréeuously finne was punyfhed in the body of our fauiour Christ. 20

*And there by learne to dreade the gréeuous punifhment of finne. (Alas) man thynkest thou not, that thys was matter of dreade. This I fay, that the verie fonne of God, was for thy finne put vnto thys cruell death of the Croffe: If thou beléeue not thys, thou arte worfe 25 then the dyuylls. For as Sainct Iames fayeth, *demonēs credunt et contremiscunt*, the diuilles doe beléeue, and tremble. And if thou verely beléeue it, thou mayest thereby thynke and learne howe muche our fauyour and hys father both doeth hate finne. For 30 fith almightie God the father woulde gyue hys moſte dearely beloued fonne vnto fuche an horrible death, onely for to quenche and to extincte finne, thou mayest bée fure that he hateth finne very much.

Our Sauyours alfo muſt néedes hate finne when hée 35

¹ ligium.

rather would suffer thys moſte vyllanous death, then that finne ſhoulde haue domynion vpon our foules, féeyng then that thou knoweſt that bothe they hate finne? Howe ſhouldeſt thou dreade *to receue any 5 finne into thy foule. If finne were ſo displeaſant to almighty God the father, that rather then hée would ſuffer it, he would giue his owne ſonne vnto death for the expulſion of it. How much rather now doth it diſpleaſe him, when his ſonne hath ſuffered death ther- 10 fore, and yet finne rayneth neuertheleſſe, and more generally then euer it dyd before.

Furthermore, if finne was ſo greuouſly puniſhed in him that neuer did finne, how bytterly ſhall it be puniſhed in thée O finfull creature, the which haſte 15 done ſo many great outragious finnes. Surely wher he hath one nayle in his handes & féete, thou finfull creature haſt deſerued one hundreth. And for euery one thorne, that he ſuffred in his head, thou haſt deſerued a thouſande. And for euery one laſh that 20 he felt of the ſcourges, thou art worthy to haue innumerable.

Who *that* déepely confiderith this that I haue ſayde, and with an earneſt ſtudy reforteth often to looke vpon this booke I maruell if he doo not fynde here in, great 25 cauſe and earneſt mat*ter of dread.

Here alſo may euery finner quicken his finne, if any lie within his ¹ breaſt, for it is maruell that a finner can *without* ſhame beholde this bleſſed Image? If a finner call to remembrance his great vnkyndneſſe, & 30 repute the fame vnkyndenes any maner of vice, I trow that he wylbe much aſhamed of his moſte vnkynde and vngentle dealing againſt ſo louing a Lorde.

Say to me thou finful creature, wilt thou not looke that other men, when thou haſte béene vnto them in 35 anye thinge beneficiall, I ſaye, wylt thou not looke that

¹ hift.

rather would ſuffer this vyllanous death, than that ſin ſhould haue dominion over our ſouls.
[* F v]

If ſin were ſo displeaſant to God the Father,

that He gave His Son to death for the expulſion of it; how much more doth it diſpleaſe Him, when after His Son's death, ſin reigneth more than ever before.

If ſin was ſo grievouſly puniſhed in Him that never did ſin, how much more in thee, o ſinful creature.

For every nail, thorn, laſh, that He felt, thou deſerveſt 100,1000,

innumerable.

Whoever conſidering all this looketh vpon this book, will find great cauſe of dread.

[* F v, back]

No ſinner can without ſhame behold this bleſſed image, calling to remembrance his ungentle dealing againſt ſo gracious a Lord.

Say, ſinful creature, wilt thou not look that other men be loving to thee for

benefits? Wilt thou not rebuke those that are unkind to thee? they fhall be kynde and louing vnto thée againe? And if any perfon be vnkynde vnto thée, wylt thou not rebuke him fully, and lay it vnto his reproofe to make him afhamed thereof? I am fuer that thou wylt. Now then let me féé, wher is thy fhame? beholde and vew 5 euery part of this bleffed body, what payne it endured for thy fake?

Where then is thy fhame? Behold each part of this blessed body, how it suffered for thee. Eyes filled with tears;

Séeft thou not his eyes, how they bée fylled with blood and bytter teares?

[* F vj] Séeft thou not his eares, how they be filled with 10 eares with rebukes; blasphemous rebukes, and obprobrious words?

cheek with buffets; His chéeke & necke with buffets, his fhoulders with the burthen of the croffe?

mouth, how in His dryghnesse they would haue filled it with asell; back, pained against the cross; Séeft thou not, how his backe is payned againft the hard Croffe? 15

sides, scourged with sharp whips; Séeft thou not his fydes, how they were fkourged with fharpe whyps?

arms, strained by ropes; Séeft thou not his armes, how they were ftrayned 20 by the violence of the ropes?

hands, nailed to the cross; Séeft thou not his handes, how they be nailed iuft vnto the croffe? Séeft thou not his legges, how they be wearyed with labour?

feet, staying the weight of His body. Séeft thou not his féete, how paynefully they ftay 25 and bere vp the wight of his whole body?

O most unkind sinner, all this He suffered for thee; O moft vnkinde finner, all this he suffred for thy fake. No greater kyndes¹ euer was, or could be fhewed to thée by any creature, then this which fwéete Iefus dyd fhewe for thée and for thy fake, & wher is now 30

what is thy kindness again? [* F vj, back] *thy kindenes againe?

No kindness, but much unkindness. No kyndnesse thou canft fhewe, but much vnkyndnesse thou hafte often fhewed vnto him, and yet thou art not afhamed. Alas man where is thy fhame? Thincke with thy felfe how many abhominable finnes 35 thou haft done againft his pleasure. I doo acertayne

¹ sic.

thée that the leaft of them ftryketh him more payne-fully vnto the hart then any vnkyndneffe that euer was done vnto thée in all thy lyfe.

For as Sainct Barnerd fayth in the perfon of Chrif, 5 when he hath reherfed all *the* gréuous paynes of his paffion, he putteth vnto thefe wordes, *Extat interius planctus*¹ *pregrauior, quum te ingratum experior*, that is to fay, but inwardly mourning is much more greuous bicaufe I perceue thou arte to me fo 10 much vnkynd. So many finnes fo much vnkyndneffe. And the more haynous, and the more accustomable that they bée, the more abhominable is thyne vnkyndneffe.

If the leaft of many of thy finnes had come to lyght, 15 and to the knowledge of men, thou wouldest haue béene fore afhamed of them, Chrif knoweth them, and faw thée doo them, for *Omnia nuda*² *et aperta funt oculis eius*, All things be naked and open before his eyes: and yet thou art not afhamed of all 20 thy vnkindnes³.

Alas man, heare what the King and Prophet fayth, *Tota die verecundia mea contra me est, et confusio faciei meæ cooperuit me*. All the day long my fhame is before mée, and my face is couered with 25 confusion. Thus fayd this holy Kinge, when our fauour as yet had not fuffered his paffion for him.

This high poynte of kindenelle was not as yet fhewed vnto this man by our fauour Chrif, and he neuertheffe was afhamed of his finne. Thou haft 30 peradventure done much more outragious finne, and haft béen much more vnkynde after this his moft wonderful paffion fuffered for thy fake, then euer that king was, & that alfo maketh thy finne much more horryble. Thou haft after thy promife made vnto him, 35 falsified the fame promife and vntruely broken it, by

Thy least sin striketh Him more to the heart than any unkindness ever done to thee. St Bernard makes Christ say: Inwardly mourning is much more grievous [than the cross], because thou art to Me much unkind.

So many sins, so much unkindness; the more abhominable, the more accustomable that they be.

If the least of thy sins had come to the knowledge of men, thou wouldst [* F vij] have been Heb. 4. ashamed. Before His eyes all is naked, yet thou art not ashamed.

David said: Pfal. 43.

All day long my shame is before me;

yet our Saviour had not then suffered.

Thou hast peradventure done more outragious sin than David, and that since the passion.

Thou hast broken thy baptismal promise by multi-

¹ *plactus.*

² *vnda.*

³ *vnkinddes.*

[* F vij, back]
plying 'sinz.'
Thou hast vowed
to forsake the
devil.

An honest man
would be ashamed
to break his pro-
mise, specially to
his friend (though
the world is now
full of such lorrells
who break their
word just as they
drink when dry).

1 Efdr. ca. 9.¹
Say with Esdras:
I am ashamed to
lift up my face.

Ye women, when
there is any
black spot in your
faces, or 'moole'
in your kerchives,
you are ashamed.
I will tell you
whereof you
ought to be
ashamed: if your
[* F viij]
souls, washed and
wiped by Christ's
grievous pains,
are defiled.

If you are ashamed
for a miry shoe,
and not for a
stinking soul, ye
make more
dearer your shoes,
than your souls.

Iere. 3.
Thou hast taken
upon thee the
face of a 'brothell,'
thou wilt not be
ashamed.
Consider how
many blots of sin
be in thy soul
before God and
the court of
heaven, and how

multiplying of many foule and abhominable sinz, &
by often renewing of the fame. Thou dyddeft promise
once at the sacrament of baptifme to keepe thy fayth &
trueth vnto thy fauour, & to forsake the diuel & all
his works? An honest man, or an honest woman would 5
be much ashamed to brek their promise, & specially to
theyr friend? Albeit the worlde is now full of such
lorrells, that doo no more regard to break their promise,
then for to drink when they be drye. How often haft
thou broken thy promise? Alas man learn to be ashamed 10
and faye with the Prophet Efdras, Deus meus, con-
fundor et erubefco leuare faciem meam quoniam
iniquitates nostræ leuatæ sunt super caput nos-
trum, that is to say, O my god I am confunden and
ashamed to lyft vp my face vnto thée, for our finnes be 15
ryfen far aboue our heads. Ye women when there is
any black spot in your faces, or any moole in your ker-
chiues, or any myer vpon your clothes, be you not
ashamed? yes forsooth fyr? But I shall tell you, where
of you ought to be ashamed. Surely if your fowls haue 20
any spots of deadly finne in them, for when our fauour
fo dearely with his most precious bloud, & with all these
gréuous paynes dyd wash and wype, & clense our foules
from euery spot of deadly finne, ye should be much
ashamed to defyle them againe? If you be ashamed for 25
a foule myrie shoo, and not of a foule stincking foule, ye
make more dearer your shooes, then your foules. If ye
be ashamed of a spot in your clothes & haue no shame for
many great blots in your foules. What shall I say but
Frons meretricis facta est tibi; noluiti² erubef- 30
cere, that is to say, thou hast taken vpon thee the face
of a brothell, thou wilt not be ashamed. If thou then
depely consider how many shameful blots of finne be in
thy foule, before the eyes of almightie God, & all the
glorious court of heauen, & how by them thou hast 35

¹ 3 Efdr. ca. 8.

² noluitte.

vtterly broken thy promise vnto god, & committed fo
 great vnkindnes against this moſte louing charitie, that
 was fhewed vnto thee for thy loue & for thy fake by
 our fauour on *the* croſſe I ſuppoſe thou ſhalt fynde
 5 matter, & cauſe of great ſhame, if any ſparkle of honeſty
 be yet left in thy foule?

thou haſt broken
 thy promiſe to
 Him.

*Thirdly thou maiſt here take matter inough of
 forrow, for here your fauour pitiously cryeth & com-
 playneth of his great forrowes, ſaying, O vos omnes
 10 qui tranſitis per viam attendite et videte ſi eſt
 dolor ſimilis ſicut dolor meus. All ye that paſſe
 fourth by, take heed & ſee whether any forrow was euer
 lyke vnto myne. Alas to ſee ſo noble a man, ſo gentle,
 & ſo innocent, ſo cruelly intreated in euery parte of his
 15 moſt delicate body. And to here him ſo pitiously com-
 playninge, who ſhall not be fory? ſurely none, except
 hys hart be harder then any flynte ſtone or Adamant
 ſtone. Theſe fame foure poynts alone may ſuffice to
 ſtyrre any gentle hart to forrowe. I ſay his excelent
 20 nobleneſſe, his innocencie, the crueltye that he dyd ſuffer,
 and his pitious complayning.

[* F viii, back]
 3 Here thou maiſt
 take matter of
 ſorrow; for the
 Lamē. Hier.
 ca. 1.
 Saviour crieth:
 Was ever any
 ſorrow like Mine?

To ſee ſo noble a
 Man ſo cruelly
 intreated, would
 move ſorrow in
 any whoſe heart
 was not harder
 than any adamant.

If thou ſaw (O Chriſtian man) thyne enimie thus
 mangled and wounded, it might ſtyrre thee to take com-
 paſſion vpon him? If thou ſawe any Iew or Sarazin thus
 25 tormented, it mighte moue thee to pittie? But much
 rather to ſee thy Lord, thy fauour, and for thy fake
 thus cruelly entreated, thus with out any pittie crucified,
 and payned, hanging on a croſſe, ſhould moue thee to
 compaſſion. For ſay to me, for whome ſuppoſeſt thou
 30 that our fauour Chriſte Ieſus ſuffered all thoſe gréeuous
 paines? ſurely for thy finne, Pro impijs Chriſtus
 mortuus eſt. For finners Chriſt Ieſus died, there was
 no cauſe but finne. Thy finne was the cauſe of his
 death. Thy finne gaue him his deathes wound. O fin-
 35 ful creature, how much cauſe haſt thou for to be fory.
 For thy finne was the roote & fountayne of all his

If thou, O Chriſ-
 tian man, ſaweſt
 thine enemy, Jew
 or Sarazin, thus
 tormented, it
 would moue thee
 to pity.

How much more
 [* G j]
 to ſee thy Lord

hanging on a croſſe

for thy ſin.
 Rom. 5.

Thy ſin gaue Him
 His death's wound

and daily in-
creases His
sorrow.
What floods of
tears did Magda-
lene shed!
She conceived a
dread, was
ashamed in her
soul, regarding
inward much
more than out-
ward shame.

She came to our
Saviour and wept
[* G j, back]
full bitterly for
her sin. Yet her
dread, shame,
sorrow, she had
before He hung
on the cross.

When she saw
Him hang there
for her sin, her
heart might have
brast for very
pain.

Learn of her, sin-
ful creature, to
sorrow for thy sin,
as the cause of
thy Lord's pain.

The virgin Mary
and the apostles
also sorrowed at
His death.
Luke. 2.

[* G ij]

Nay, unsensible
creatures sor-
rowed: the earth
quaked, stones
brast in sunder.

And thou,
wretched sinner,

forrow, & yet thou ceafest not dayly by thy sin to en-
crefe his forrow. O what floud of teares dyd the blessed
Magdalene fhed, remembring hir gréuous sinne. She
firfte conceiued a great dread in hir foule for hir sinne. 5
Secondly, fhe was greatly afhamed of hir abhomin-
cyons, with in hir foule, for fhe regarded much more the
inward fhame of hir confcience, then *the* outward fhame
of the world. And therefore fhe let not in the prefence
of many perfons to come to the féete of our fauiour¹, &
*to fhew hyr felfe a finner. And there tooke great 10
forrow, and wept ful bitterly for hyr sinne. Thus after
dread and fhame followed hyr forrow. And when had
fhée this dread, fhame, and forrow? truely before that
our fauiour hung on the croffe? yet fhe knew not that
hir sin was caufe & occafion of his moft cruell death. 15

But when fhée fawe him hange fo painfully on the
Croffe, and confidered that for hir sin he fuffered all the
paynes, hir harte was then fo full of forrow that for
very payne it myght haue brast.

O thou finfull creature? If thou can not forrow, come 20
learne of thys blessed woman, to forrow for thy sin.
Thinke that thy sinne was the caufe and occafion of all
this payne and forrow, that thy Lorde and fauiour dyd
fuffer on the Croffe.

And not onely fhe giueth *the* example of forrowe, 25
but his blessed mother abundantly then forowed at his
death. Sainct Iohn forrowed, Sainct Peter forrowed
and wepte bitterly. All the Apoftles were in forrow.

*But wherevnto fpeake I of reasonable creatures, the
vnreasonable, and the vnfenfible creatures fhewed² a 30
maner of forrowe. The earth quaked. The mighty
ftones brast in funder. The monuments opened, *the* dead
courfes iffued out of theyr monuments.

All thefe were moued with compaffion. And onely
thou wretched finner, for whofe caufe he fuffred all this 35

¹ fauiour.

² fhewes.

paine and gréuance, haft no pitie nor compaffion vpon him. haft no compaffion for Him.

(Alas) howe great is thy hardneffe? Howe obftinate is thy harte, that will fuffer no pittie to enter in to it?

5 Verely, thou arte more harder then are the ftones? for they were moued by his paffyon, fo myghtely that they brake in funder. Thou art more harder than the stones which brake in funder at His paffion.

Petræ fciffæ funt. When then the harde ftones, and all the other vnreasonable creatures were thus moued, Math. 27.
10 and ftirred to take fome compaffyon of the paynfull death of Chrift, and yet felt no profite by his death.

Thou much rather fhouldeft be moued, for whome loue he dyd endure all this gréuous pains. Looke thou therefore vpon this booke, & thou fhalt here fynde great [G ij, back] Much more fhouldst thou be moved, for whom He suffered.

15 caufe & matter of forrow. Fourthly, if thou canft not forrowe, yet thou maieft here learne to hate. Thou maifte learne to hate finne, which was caufe of all this 4 Learn here to hate fin, the caufe of all this trouble.

trouble. It is not for nought that *that* fcripture fayth, *Quafi a facie colubri fuge peccatum, dentes* Eccle. 21.

20 *leonis, dentes eius interficientis animas hominum.* Flée from finne euen as thou wouldeft flée from the face of an Adder, for as the téeth of the Lion deuoureth *the* body of man, fo death doth fleay their foules. finne is fo odious, and fo great an iniury to god, Flee from fin as from an adder. Sin is so odious to God,

25 that it was neceffary for the recompence of this iniury, *that* the fonne of god fhoulde fuffer this moft paineful death of the croffe. Sinne fo prouoked almightie god *the* father fo déeplly to difpleafure, & wrath, & to take vengeance upon finners that without the facrifice of his that without the sacrifice of His Son on the gibbet of the cross He would not be appeased.

30 owne fonne in *the* gybbet of the croffe, he wold not be appeafed, ne reconciled vnto finners againe. Sinne fo deadly *wounded & blotted the foule of man, that without fhedding of *the* moft precious bloud of our fauiour [* G iiii] Sin so blotted man's soul, that nothing less than Christ's blood could wash it clean.
35 the foules might be wafhed from the fowle abhominable corruption of finne.

Sin shuts heaven
gates

and sets wide the
gates of hell.

We should all
have been de-
voured of the pit
of hell but for the
ransom paid on
the cross.
Sinful creature,
hast thou not
cause to hate thy
sin, whereby thou
hast done high
injury against
God and mortally
wounded thine
own soul?

[* G iii, back]

If thy neighbour
do thee a light
injury, thou
mayest not find
in thy heart to
love him.

Canst thou not
hate sin, which
hath done thee all
these injuries?
Joab said to
David:
2. Reg. 19.
Thou lovest them
that hate, hatest
them that love
thee.

The same may be
said to sinners
following sin.

Sinne fo debarreth and fhutteth from finners *the*
gates of heauen, that they might not haue béene opened,
but only by the merit of this moſte bytter paſſion, &
ſuffering this¹ moſt painfull torments¹ on the croſſe.
Sinne fet the gates of hell fo wyde open, & brought all 5
this world into that daunger, and thraldome of the
diuell, that all we ſhould haue béene deuowred of the
pyt of hell, vnleſſe we had béene rauſfomed with this
moſt precious treaſure, that was ſhed for vs on *the* croſſe.
O finful creature haſt thou not great cauſe to hate ſinne, 10
that hath brought thee into that miſerable *condicion*,
that by thy ſinne thou haſt done, and committed high
iniurie againſt almighty god, and haſt prouoked him to
vengeaunce. That by thy ſinne, thou haſt thus mor-
tally wounded thyne owne *foule. That by ſin, thou 15
haſt brought thy ſelfe into the daunger of the dyuill,
and be dampned in hell perpetually. That by thy
ſinne thou haſt ſhut the gates of heauen againſt thy
ſelfe. (Alas) man where canſt thou fynde greater
occaſion of hatred. 20

If thy neyghbour doe vnto thee but a lyght iniurie,
thou canſt anon hate him, yea, and fo hate him, that
thou wilt fay thou mayeſt not finde in thy harte to loue
him.

Sinne hathe done vnto thee, all theſe great iniuries, 25
and yet thou loueſte ſinne and canſte not hate it?

(Alas) what madneſſe is this? Ioab fayde vnto Kyng
Dauid, diligis² odientes te, et odio habes dili-
gentis te.

Thou loueſte them that hate thee, and thou hateſt 30
them that loue thee. The ſame worde may well be
fayde vnto euery finner that followeth the courſe of
ſinne. And lykewyſe vyce doeth procure the dyſtruc-
tion of finners, and yet the finners doe follow after
them. 35

¹ sic.

² diligis.

*Our fauour with all grace & vertue procureth the
 faluation of finners, but him they will not heare, nor
 take any wayes after his counfayle. And this is
 nothing els but an extreame madnesse, for they shoulde
 5 contrarywyfe loue our fauour, that so louingly for theyr
 weale indured the gréuous paynes of the Croffe, and
 hate the diuill and sinne which was the very cause of
 death.

[* G liij]
 Our Saviour procureth sinners' salvation, but Him they will not hear, madmen that they are.

By thys then you may perceyue that in this booke
 10 ye may fynde matter inough of lamentation, fith you
 may read in this booke so much cause of dread, of
 fllame, of forrow, and of hatred. And this is the first
 wryting wherof we promised for to speake.

Thus in this book of the crucifix is matter enough of lamentation: of dread, shame, sorrow, hatred.

The second writing that I said was also written in
 15 this booke, was *Carmen*, that is to say, Songe. Surely
 if eyther loue or hope, or ioye, or comfort, wil make a
 foule to sing, here he may take great occasion to sing.

II In this book is also *carmen*, song.

Fyrst here is great matter of loue, and so great, that
 if any person will eyther gyue hys loue fréely, or els
 20 for some certayne pryce fell it, hée *that died on the
 croffe, is best worthy to haue it. If thou search in
 heauen, & in earth one person vpon whom thou maist
 best bestowe thy loue. Thou shalt fynde none compar-
 able vnto Christ Iesus, so wyfe, so myghty, so gentle, so
 25 kynde, so amyable, far passing all other, and there to
 he is much desirous of thy loue, for when Moyfes had
 rehearsed the great benifites which almightie God had
 giuen vnto man, he sayth, *Et nunc audi quid dominus deus tuus requirat a te, nisi vt diligas*
 30 *eum*. Now here what thy Lord God dooth require of
 thy parte, truly but that thou loue him.

Love, hope, joy, comfort, will make a soul sing.

I If any will give or sell his love,

[* G liij, back]
 He that died on the cross deserves it best of all in heaven or earth; none is so wise, gentle, amiable, as He, and thereto He greatly desires thy love.

Deut. 10.
 Moses said:
 What doth thy Lord God require of thee, but that thou love Him?

So now if thou wylt fréely giue thy loue thou canst
 not more wyfely, nor better bestow it then vpon him
 which is so excelent and hath all the condicions aboue
 35 faide, and there to also is so desirous to haue thy loue.

If thou wilt freely give thy love, thou canst not bestow it better than on Him:

And if thou wylt sel thy loue, I trow there is none

if thou wilt sell it,

none will give thee more liberally for it.

[* G v]

Who else will shed his blood or give his life for thee?
Iohn. 15.

that wyl giue vnto thée more liberally for the fame than he hath done. Where fhalt thou finde him that wyl fhedde one droppe of bloud out of his harte for thy fake. Where fhalte thou finde hym that will giue hys owne foule and lyfe for thy loue. There can no more bée afked of any man then that, *Maiorem charitatem nemo habet nifi vt animam fuam ponat quis pro amicis fuis.* No man can fhewe greater charitie, then for to put hys owne life in ieopardie for his friendes. 5 10

Peradventure thou wilt say: Sir, if He had done this for me alone, I should have owed Him all my love. Wilt thou have no partners of this most precious death, though they do not minish thy profit?

But thou peradventure wilt fay, Syr if he had done this for me alone, I had béene bounde then to haue gyuen him my loue whollye agayne?

Why man arte thou fo enuyous, that thou wouldest haue no parteners, of this moſte precious deathe with thée, but thine owne ſelfe? This were a very malicious defire to exclude all other, & ſpecially when thy profite and merite fhall not be mynifhed. 15

He died for thee as fruitfully as if there had been no more but thyself [* G v, back] in this world. Though there were a thousand thousand partners moe than there be, they ſhould nothing minish one crum of merit of Chriſt's death belonging to thee. Nor do they take impairment, if thou take much more fruit thereof.

Albeit, there bée neuer ſo manye beſides, that take commoditie there by. I fay vnto thée O man, and I affure thée that as fruitfully hée dyed for thee (if thou wilt diſpoſe thy ſelfe to be partener of this death) as if there had beene no more, but thy ſelfe in all thys world. Truth it is, there bée many moe beſides thée, that bée parteners of this death. But all they, yea, & if there were a thouſand thouſande tymes innumerable moe then there be. All that multitude fhall nothyng mynifh any one crum of merit of this moſt bleſſed death belongyng vnto thée. And agayne, if thou take much more fruite thereof, then any one of them, yet fhall they take no impayrement, or receyue the leſſe bicauſe thou haſt ſo much. 20 25 30

Wilt thou ſée by ſome example that thys is trueth that I nowe ſaye?

A torch in a houſe where many people be,

When thou ſéeft a torch lyght in an houſe where many perfons bée, doeth not that torch gyue as muche

light to them all, as if there were but one perfon there ?
 Euery perfon after the quickneffe of theyr fight, taketh
 more or leffe profite of that lyght, then doeth an other,
 but yet he that taketh more, hyndereth hys fellowes
 5 nothyng in fo takyng, nor he *that* taketh leffe giueth
 thereby anye *occafion for his fellowes to take any
 more. And if it be thus of the light of a torche, muche
 rather it is fo of the merite of this moft gracyous death,
 and of this moft precious blud, which by the reafon of
 10 the godhead abundauntly fuffyfeth for the redemption
 of innumerable foules, were theyr finnes neuer fo many,
 neuer fo horrible, neuer fo abhominable.

Surely as Sainct Iohn fayth, ipfe eft propitiatio
 pro peccatis noftris, non pro noftris tantum fed
 15 et totius mundi. Héé was and is a facrifice abund-
 antly fufficient, for the finnes of all this world.

When then for thy fake, & for thy loue, he fuffered
 thys moft horryble death, which was fo painfull that
 the onely remembraunce of it made him to fweate
 20 bloody fweate, and that in fo great aboundance that it
 trickled downe by hys fyde vnto the ground. If the
 onely thinking of thys death was fo painfull, howe
 paynefull was the fuffring of *the* fame in deede. Howe
 might he more evidently exprefse vnto théé, *the* loue
 25 of his harte, then by thys means. Or what might he
 more haue *done for thy loue, as he faith himfelf, quid
 vltra facere debui, et non feci,¹ what myght I
 further haue done, whiche I did not for thy loue.

Thou mayeft then fynde héere in this booke great
 30 matter of loue.

Héere is alfo great matter of hope, & fpecially to
 finners that ² will vtterly forfake their finne, and amend
 theyr liues for Chrifft Iefu fake. Doubtles for fuch he
 fuffered this moft bitter death. Pro impijs Chrifthus
 35 mortuus eft, for wicked finners Iefus Chrifft dyed.

¹ faci. ² &.

gives as much
 light to each, as
 if he alone were
 there.
 He that takes
 more, owing to
 the quickness of
 his fight, nothing
 hindereth his
 fellowes; he that
 [* G vi]
 taketh less, leaves
 them no more.
 Much more does
 Chrifft's death
 suffice for the
 redemption of in-
 numerable souls.

1. Iohn. 2.
 He is a sacrifice
 sufficient for the
 sins of all the
 world.

When the only
 remembrance of
 that death made
 Him sweat bloody
 sweat,

how painful was
 the suffering of
 the same in deed.

What more could
 He have done for
 [* G vi, back]
 thy love ?

² Here is also
 matter of hope;

for it was for
 sinners that He
 Rom. 5.
 died.

1 Tim. 1.
Christ came to
save sinners.

And in an other place, *the same* f. Paul fayth. *Christus Iesus venit in hunc mundum saluos facere peccatores.* Chrift Iesus came into this world for to faue finners that will amend theyr lyues.

O Christian soul,
take upon thee
the cross of pen-
ance, and thou
shalt be partner
of His passion.

O chriftian foule take thou vpon thée, the crosse of 5
pennaunce, and bée crucyfyed with him, & then without
doubt thou shalt be partener of the merit of his cruci-
fying, and of his most fruitfull passion.

Who shall ex-
clude thee from
Rom. 8.
His merit? Not
God the Father,

[* G vii]

for He gave His
Son for us all.

What shall exclude thée from hys merite? Almightye
God the father? Nay, *qui proprio filio suo non* 10
pepercit,¹ sed pro nobis omnibus tradidit illum,
quo modo non cum illo nobis omnia donabit².

What greater
evidence canst
thou ask that He
will forgive thy
sin?

He that dyd not spare his own sonne, but gaue him
vnto the death for vs all, what shall hée denye vs?
what greater evidence canst thou aske? that almightye 15
God the father wil forgiue thy sin, then thys that he
would not forsake to giue vnto the death hys own
sonne, I say his own most dearly beloued sonne of
whom hée sayde, *Hic est filius meus dilectus in*
quo mihi complacui. This is my welbeloued sonne 20
in whom is all my pleasure. What greater euydence
and prooffe mayest thou desire, that he will forgyue thy
finne, then *that* he would put this most inestimable
Iuell into such a daunger for thy sake, and fende it
vnto thys most painfull and fshamefull, and forrowfull 25
death of the Crosse.

2 Pet. 1.

For thy sake
He put this most
inestimable
'Iuell' in such
danger.

Will thy Saviour
reject thee, be-
cause thou hast
been so unkind to
Him? Forsake
then thy sin, be
sorry for it, and
He will forgive
thee.

[* G vii, back]

But peradventure thou thynkest that our fauour
bycause thou hast bin so vnkynde vnto him, will not
receyue thée vnto his mercy? I say therefore forsake
thy sinne, and accuse thy vnkyndnesse, and be fory for 30
it. And doubt not but he will forgiue & forget thyne
vnkyndnesse, and receyue *thée agayne vnto hys great
mercy.

When a woman
has left her hus-

And therefore he fayth by his Prophet Hieremie,
when a woman (faith he) is gone from hyr hufbande, 35

¹ pepercit. ² donauit.

and hath accompanied hyr bodye with an other man, will hyr hufband receiue hir againe? As who fay, that it is not uerie lyke, but yet heare what comforte he giueth to a finner, tu autem fornicata es cum
 5 amatoribus multis tamen reuertere ad me et ego fufcipiam te. Neuertheffe (he fayeth to the foule of a finner): Albeit, thou haft forsaken me and playde the brothell with manye other, yet returne thou agayne vnto méé, and I fhall receyue théé. But here,
 10 thou finfull foule deceyue not thy felfe. Thou mayeft difsemble a returning, and be not in déede returned. And if thou fet not thy backe toward all finne, and turne thy harte fully vnto thy fauiour, thou arte not returned. But bée thou truly returned and doubt not.
 15 Beholde earnestly the maner how thy fauiour Iefu hanged on *the* Croffe, and thou fhalt féé great caufe of hope of his mercy if thou thus returne.

*Sainct Barnerd fayth. Quis non rapiatur ad spem, impetrandique fiduciam, quando con-
 20 fiderat corporis eius dispositionem, caput inclinatum ad osculum, brachia extenta ad amplexandum, manus perforatas¹ ad largiendum, latus opertum ad diligendum, pedum confixionem ad manendum nobiscum, corporis
 25 extenfionem ad se nobis totaliter impendendum. Who may not bée rauifhed to hope and confidence, if he confider *the* order of his body, his head bowing downe to offer a kiffe, hys armes fpreade to embrace vs, hys handes bored thorow to make lyberall giftes, his
 30 fide opened to fhewe vnto vs the loue of his harte, his féete fastened with nayles, that hée fhall not ftarte away but abyde with vs. And all his bodie ftretched, forcing² him felfe to giue it wholly vnto vs.

Surely O man, he that would thus and after this
 35 maner exhibite his bodie vnto théé on the Croffe, (if

¹ proforatas.² sic. Qu. forcing.

band for another man, will her husband receive her again? It is not very like; yet Hiere. 3.

God says to the sinner's soul: albeit thou hast forsaken Me and played the brothell with many other; return to Me, and I will receive thee.

Dissemble not a returning, but set thy back toward all sin.

Behold how thy Saviour hung on the cross, and thou shalt see cause to hope for His mercy.

[* G viii]

St Bernard saith: Who may not be ravished to hope and confidence, considering His head bowing down to offer a kiss, His arms spread to embrace us, hands bored through to make liberal gifts, side opened to shew the love of His heart, feet fastened, that He shall not start away?

He who would thus exhibit His body on the cross,

will not refuse thee.

thou wilt indeuer thée vpon thy parte, hée will not refuse thée, but take thée vnto his mercy.

The blood shed on the cross

This most precious blood *that* he shed on the Croffe, cryeth alwayes mercye for finners, that doe thus re-

[* G viii, back]

*turne. And therefore Sainct Paule sayeth. *Accessitis* 5

Hebr. 12. speaketh more graciously than did Abel's,

ad fanguinem melius loquentem quam Abel.

Ye become, and haue returned you vnto the bloude, that speaketh more graciously, then did the bloude of

which cried vengeance before God:

Abell. The blood of Abell cryed vengeance before almightie God. As almightie God sayd vnto Caine in 10

Gen. 4.

the booke of Genefis, *Sanguis Abell fratris tui clamat ad me vindictam de terra.* The bloude

of thy brother Abell crieth vengeance in mine eares from the grounde where it is shed.

but Christ's blood crieth mercy for all sinners that repent.

But the moste precious bloude of our sauour Iesu 15

Christ cryeth mercy for all finners that doeth repent.

And our sauour now before *the* face of hys father fheweth his woundes, & fheweth his most precious blood, & ceaseth not to procure mercy for them.

1 John 2. Children, says St John, if it fortune any man to sin, we have an Advocate for us Christ Jesus.

This plainly doeth affyrme *the* blessed Apoflle Saint 20

John saying in this maner, *filioli hec scribo vobis*

*vt non peccetis,*¹ *sed et si quis peccauerit aduo-*

catum habemus apud patrem Iesu Christum

iustum, et ipse, est propitiatio pro peccatis nostris.

[* H j]

That is to say, Children I write these *things vnto you, 25

to the intent that you should not sinne. Neuertheleffe

if it fortune any man to sinne, wée haue an aduocate

for vs Christ Iesus, before *the* face of his father. And

he is rightuous, and without sinne, & a verye satisfac-

tion for al our finnes. Who then attentiuely doth 30

beholde this Crucifix, & verely beleueth that on the

Crosse was payd the raunfom of all finners, how may

he not fully trust that if he aske mercy for his finnes,

they shall be forgien him. So that here euery finner

may finde great matter and occasion of hope. In the 35

He is rightuous and a satisfaction for all our sins. He who, beholding the crucifix, believeth that on the Cross was paid the ransom for our sins, will trust that, if he ask for mercy, he shall be forgiven.

¹ peccatis.

- Crosse is also matter of ioy. Héere is occasion of such
 excessiue ioy, that a foule which verely tasteth it, can
 not but highly reioice in the fame. And therefore
 Saint Paule did say, *Mihi autem absit gloriari*
 5 *nisi in cruce domini Iesu Christi*, God forbid that
 I reioyce in any other thing then in the Crosse of our
 Lorde Iesu Christ. Here doubtlesse is great cause for
 euerye true Christian man to reioyce, and specially for
 thrée poyntes.
- 10 The first is that by the death of our fauour on the
 Crosse, and fheding of his moiste precious bloude on
 the Crosse we be fully reconciled¹ to almighty God, *as
 often as we doe true repentaunce, with a fast purpose
 of amendement.
- 15 Thus Saint Paule sayth, *ad Col Complacuit per*
eum reconciliari omnia in ipsum per sanguinem
*crucis.*² It hath pleased God the father, that by his
 sonne and by his blood fhed on the Crosse all should
 be reconciled.
- 20 But you will aske me what meaneth this word re-
 conciled? It is as much to sai, as to be made attone
 with almighty God and to be at friendship with hym.
 As two men when they haue bene at variaunce to be
 made louers together againe. So the displeasure which
 25 he had against vs for our sinne, is taken away. And
 his great wrath against vs is fully pacified. And where
 we were by sin the children of the diuell, now we haue
 recouered to be made againe the children of God, and
 consequentlye the inheritours of heauen.
- 30 O thou Christian man is not here great cause to
 reioyce.
- If thou haue a ritche man to thy father which had
 loued thée much, and he for thy misdemaner had caste
 thée out from his fauour, and so thou werte in *ieopardy
 35 to lose thy enherytaunce, if by meanes of a brother of
 if thy father, a
 rich man, had
 cast thee out for
 thy 'misdemaner'
 [* H ii]
- if by a brother
- ¹ reronciled. ² crucis.

3 Matter of joy
in the cross.

St Paul:
Gal.

God forbid that I
should reioice in
any other thing
but the cross.

Three causes for
rejoicing:

(a) By the cross
we are reconciled
to God,

[* H j, back]
as often as we do
true repentaunce;

St Paul:
It hath pleased
the Father that
all should be
reconciled by His
Son's blood:

(reconciled, i. e.
made 'attone'
with almighty
God).

So where we were
children of the
devil, now we are
children of God
again.

O Christian man,

thou mightest be
brought into his
favour again,

haddest thou not
great cause to
rejoice at the
recovery of thy
father's love?

So every sinner
by his lewd 'de-
mainer' is cast
out from his
Father's favour.

But the Son by
the cross hath
made us at one
with His Father,

and set us at a
perfect peace, con-
cord and unity.

[* H ii, back]
(b) By the cross
the power of our
enemies is broken,

Col. 2.
over whom Christ
got a very triumph
in His own person.

The sign of the
cross still terrible
to devils.
St Christian,
when tempted,
gat the better of
the devils by
marking herself
with this sign.

(c) By the cross

thine thou mightest be brought into his favour againe, and be taken for his sonne as thou wast before and restored thereby to thine enheritance, haddest thou not great cause to be ioyous and reioyce, that by this means, thou hast recovered againe thy fathers loue, with 5 all the commodities belonging vnto the same? In like manner it is of euery finner, for he by his lewde demainer and by his finful dealing hath so displeased his father, that he is cast out from the favour of his father, and is in perrill to lose his inherytaunce, which his 10 most louing father had prouided for hym.

Neuerthelesse his onely begotten sonne by his inestimable goodnesse and charitie suffering the most painful death of the Croffe, and shedding his most precious bloude for amendes and recompence of our vngracious 15 dealinge, hath reconcyled vs agayne, and made vs at one with his father, and set vs at a perfecte peace, concorde, and vnytie. And thys is concernynge the fyrste poynte.

*The second by the vertue of the croffe, and of his 20 most blessed passyon, *the* power of our enymies be much broken, for on the Croffe our fauyour by his death gatt the victory vpon them, for the which Sainct Paule saide, *expolians principatus et potestates traduxit confidenter, triumphans eos in semetipso.* 25 Christ Iesus spoiling *the* mighty power of the diuill, hath openly detected theyr frauds, and gotten a very triumph of them in his owne person. And therefore nothing is yet more terrible vnto them, then is the signe of the Croffe. A blessed virgine fainct Christian 30 had fuche a confidence in the token of the Croffe, that when shee felt hyr selfe tempted with hyr ghostly enemy, shee marked hyr selfe with the same token, and at euery temptation shee gatte the better of the diuils. And by this holy token chafed them away, & put euer 35 to flight. Thirdly by the vertue of the croffe, & of this

most fruitful death, our hand wryting the which made
 most against vs, was clerly put out. Whi where was
 it written? In the booke of our owne confcience, there
 is no maner of finne that we doe, but it is written in
 5 the booke of our confcience. And if we repent vs not
 of the same, & be hartily fory for it before our death,
 thys booke of our confcience shal be fhewed against vs
 in *the* dreadfull day of iudgement. Neuertheleffe if we
 repent vs and confesse vs, and doe true repentance ther-
 10 fore, then by the vertue of this passion it shall be
 scraped out of the booke of our confcience. Therefore
 Sainet Paule calleth finne our own hand writing,
 Deleuit quod aduersum nos erat chirographum
 decreti quod erat contrarium nobis, et ipsum
 15 tulit de medio affigens illud cruci. Chrift Iesus
 (he faith) put out the hande writing of *that* decree
 whiche was against vs, and so withdrewe it fastning it
 vnto the Crosse: When thou perceiuest (O sinfull
 creature) that by the Crosse of Chrift, and by that most
 20 precious blood which was fhed on the crosse thou art
 reconciled and made at one with God, and that the
 power of thine enimies be greatly repest. And fynally¹
 that thy sin which was most against thee was crucified
 on the same Crosse, so that thou maist clearely see that
 25 heere is great matter of excessiue ioy and to reioyce in
 the most blessed Crucifix.

Finally in the Crosse is also matter of great comfort,
 when a person hath deserued a great open shame, & is
 broght euen to the plunge of the matter, and yet by
 30 the meanes of helpe he is deliuered from the same, is
 not this his deliuerance from this open shame, a com-
 forte vnto hym? yes doubtlesse?

The noble woman Susanna, as the Prophet Daniell
 telleth, all be it she was giltye, yet for becaufe she
 35 woulde not assent to the wretched defyre of two lewde

¹ fynally.

our handwriting,
 which was against
 us, was clearly
 put out.

In the booke of our
 conscience all our
 sins are written;
 if we repent not
 before death,
 [* H iii]

it shall be shewed
 against us at the
 judgement day.
 If we repent, our
 sins shall be
 scraped out of
 this book.

St Paul calls sin
 our handwriting.
 Col. 2.

When thou per-
 ceivest, O sinfull
 creature, that by
 the cross thy sin
 was crucified,

here is great
 matter of joy in
 the crucifix.

4 Comfort of the
 cross. When a
 person hath de-
 served open
 [* H iii, back]
 shame, and is
 brought even to
 the plunge of the
 matter, and yet
 delivered, is not
 this a comfort?

Daniel. 17.
 Susanna was
 slandered by two
 lewd priests,

prieftes, fhe was by them wrongfully accufed, and put to great fhame, for they wrongfully flandered hir, that fhe had taken an other man befides hir hufband, and that fhe had committed adulterye. Neuertheleffe, when the matter was tryed by the goodnes of almighty God, 5 and fhe was clearely difcharged from this terrible occafion, and clearely deliuered from this fhame, it was a great comfort vnto hir.

Luke. 7.
The blessed Magdalen had deferved great fhame, yet when Chrift excused her, she was comforted.
The woman taken in adultery Pfal. 21 [*sic*].

[* H iij]
was sore accombred with that open fhame, yet when our Saviour had confounded her enemies, was restored to much comfort.

We finners have deferved great fhame for our fin,

yet Chrift by the fhame that He fuffered on the croffe, delivered us from everlafting fhame.

It was then the moft villainous death to be hanged on the gibbet of the

The bleffed Magdalen which by hir wretched liuing had deferved great fhame, yet when fhe came to our 10 fauiour Chrift and wept at his féete, and fo by his great mercy was excused of hir fhame, hir hart was fet at a great reft, & in great comforte. The woman of whom the gofpel telleth, *that* was taken in aduoutery by hir enimies & fo brought before our fauiour Chrift, & 15 *there in his prefence, & before al his people, hir fhamefull dealing was publifhed, who may think but *that* fhe was fore accombred with that open fhame, but yet when our fauiour had confounded hir enimies and deliuered hir from *that* fhame, fhe was reftored to 20 much eafe and comfort of hyr hart. Why tel I this? Truly to the intent that we may fee great matter of comfort in the Croffe, for we finners haue deferved great fhame for our abhominable finne, furely fo great that if we verely knew the greatnes of the fhame, that we 25 haue deferved, we might neuer fustaine the remembrance therof. And yet that moft inestimable goodneffe of Chrift by that horryble fhame that he fuffered on the Croffe, deliuered vs from euerlafting fhame. He toke ther vpon hys back all the burthen of our 30 finne. There wanted no circumftances of horryble fhame, for then the death of the Croffe was the moft fhamefull maner of death, that was put to any villaine. It was then the moft vilanous death to be hanged on *the* gebbit of the Croffe. And this was done in no 35 fecret place, but high vppon an open mountaine, that

all the people might behoulde and looke vppon hym.
 *And he was hanged ther naked & betwéen two théeues
 as though he were a prince and captaine of misdoers.
 And against *the* feaft of Eafter, when the most number
 5 of people did affemble vnto *the* temple of *the* Iewes,
 nigh vnto the Citie of Ierufalem, that all the people
 might commodiouflie refort to gafe vppon this cruell
 fpectacle. This thing was done alfo in the open day,
 for from the midft of the day he thus did hang aliue
 10 on the Croffe by the fpace of thrée howres and more.
 And al the ftrangers as they paffed foreby did wonder
 vpon him. The fouldiers opprobryoufly rebuked him.
 The prieffts with wordes of derifion and mockerye
 affaulted him. The théeues that honged befides him
 15 blafphemed him. Finally al his enimes reioyced in
 their victorye againft him. Alas what creature mighte
 be more fhamefully intreated, then was our fauiour
 chrift Iefus hanging thus on the Croffe. A troth it is,
 now the Croffe is made honorable by his death, but
 20 then as I faid, it was more fhameful then anie gibbet or
 gallows, or any other instrument of death. And more-
 ouer, and befides that he was hanged on the fame with
 the most difpight and villany that *coulede be thought
 or deuifed for any creature to be put vnto. O thou
 25 chriftian foule, Chrifft Iefus the fonne of God tooke
 vpon him al this fhame, for thy loue, to *the* entent that
 if thou wilt amend thy life, and forfake thy fin and do
 true penance, thou fhalt by his fhame be deliuered
 from al fhame. His fhame fhall hide thy fins. Héé
 30 was there naked and fpoyled of all his cloathes, to the
 intent *that* thou fhouldeft be couered under his mantle
 fro thy fhame. And therefore by the prophet Ezechiell
 he faith, *Expandi amictum*¹ *meum fuper te, et*
operui ignominiam tuam. I did fpred my mantle
 35 vpon thée, and fo couered thée from fhame. Let euery

cross; Christ's
 cross was on an
 [* H iij, back]
 open mountain,
 between two
 thieves.
 The time was
 Easter, when the
 Jews resorted to
 Ezech. 16.
 Jerusalem;

in the open day,
 for three hours or
 more He hung,

while soldiers,
 priests, thieves
 reviled Him,

and all His
 enemies rejoiced.
 What creature
 might be more
 shamefully in-
 treated?
 True: the cross
 is now made
 Pfalm. 31.
 honorable by His
 death, but then
 it was more
 shameful than
 any gibbet or
 gallows.

[* H v]
 Besides he was
 hanged with the
 utmost difpight
 and villany.
 O christian soul,
 the Son of God
 took on Him all
 this shame to
 hide thy sins;

He was naked
 that thou should-
 est be covered
 with His mantle
 from thy shame.

Let every one

¹ amittum.

here think what deeds he has done worthy of great shame; which, if known, would have brought on him shame here and hereafter.

Christ's mantle covers many from those importable shames.
[* H v, back]

David:
Blessed are those whose sins be covered. O sinful creature, couldst thou see the shame thou hast deserved for thy sin, this were a singular comfort to thee.

A common brothell takes no shame,

because the light of honesty is quenched in her, she is past shame,

and reputeth more a spot in her kyrche, than a thousand blots of sin in her heart.

Thamar had
2 Reg. 13.

[* H vi]

perfon héere think *with* them felues what déedes they haue done worthie of great fhome, which if they had come to light and bene openly knowne, thei fould haue bene blotted *with* open infamye here in this lyfe, and with out the fpecial mercy of god in the day of iudge- 5
ment they fould thereof haue an open fhome before all the world, and fynally in hell an euerlafting fhome. But from al thofe fhomes by *the* gracious mantle of Chrifft many bée couered. Héee hath mercifully fpred his mantle ouer them, and kept them from thofe im- 10
portable fhomes. Of this couering alfo the Prophet Dauid fayth, *Beati quorum tecta funt peccata.* Bleffed are thofe whofe finnes be couered. O thou finfull creature, if thou mightft fee what fhome thou haft deferued for thy finne, thou fhouldeft reckon this a 15
fingular comfort. But thou féeft not the abhominacion of thy fin, and therefore thou perceyueft not what fhome thou haft deferued. Why doeth a common brothel take no fhome of hir abhominacion? what is the caufe, why that fhée regardeth hyr infamye no more? Truely 20
as far as I can iudge, the caufe is for that al the light of honeftie is quenched in hyr, fhée is fo blynded with hyr wretched pleafure that fhee is pafte all fhome, and hath not left in hir one fparke of *the* light of honefitye, where by fhée may value & eftéeme *the* horriblenefle 25
of hir offences. Shée reputeth more a litle fpote in her kyrche, or in hir face, then a thoufand blots of deadly fin in hir foule. But if fhe had any honefitye *within* hir hart to think how foule & abhominable hir lif were, furely fhe wold be much afhamed of hir felf. 30
Thamar the daughter of King Dauid when hir brother Amon wold haue oprefte hir, fhe fayde, *Noli facere hanc ftulticiam, ego enim ferre non potero opprobrium meum.* O my brother faide fhe, doe not this folly, for this reproch that ye inforce 35
to do vnto me is greater than I may fuffer. This

woman had some light of honestye, within her breft, where-by she was moued to resist, and to withstande this fhamfull déede betwéene hir and hir brother.

some light of honesty, when she withstood her brother.

A Romane woman also, whose name was Lucretia, whom by force & againste hir wil in the absence of hir husband, one man called Sextus Tarquinius, had abused hir, albeit the thing was secret, yet she was there of fo muche ashamed in hir owne mind that she might not beare the fham. But when hir husband came home, she tooke a knife and in his presence slew hir selfe. This noble woman had the light of honestye in hir foule, she sawe how abhominable a thing it was to commit adultery. But a brothell hath in hir no spark of honestye wherby she can take any fham, nor she doth not consider the foule abhominacion of hir wretched life, and therefore she is fhamles. And in like maner euery finner, *that* lacketh *the* light of faith, neither considereth *the* greatnes of his sinne, nor the presence of almighty God, which looketh vpon the fame.

Lucretia, when abused by Sextus Tarquinius,

though the thing was secret,

for shame slew herself. This noble woman had the light of honestye in her soul; but a brothell is shameless,

and so is every sinner who lacks the light of faith.

He regardeth nothing the blessed Angels the which doth behold the abhominable conscience, to their great discomfort, nor the deuilles his mortal enimies which be ful ioyous of his fhamful demainer. If the finner clearly considered al these things, (as they be matter in very déed) he would be doubtlesse greatly ashamed of him selfe, and in a great discomfort. Neuerthelesse a penitent foule, *that* is fore prest and wrong with vtter fham, lyke as was the women of whom I spake before I meane Sufanna and Mary Magdalen, & the woman that was apprehended in aduouty. I say such a foule being holden in such distresse of fham, and confidering that by the opprobrious¹ and fhamfull death, which our sauour did suffer on *the* Crosse. He that² deliuered all true penitent finners, from³ the fham which he deserued for their sinne, and that he there by tooke all

[* H vj, back] He regardeth nothing the angels' discomfort nor the devils' joy at his shame;

else he must be greatly ashamed.

A penitent soul, 'wrong' with shame

and considering that our Saviour by His shameful death delivered all penitents,

¹ opprobrious.

² qu. than?

³ from.

taking their sin
on His own neck,
hath great cause
to take comfort
in the cross.

If love, joy, hope,
or comfort, will
[* H vij]
make us sing,
here in this book
of the crucifix is
great occasion of
song. First
lament with
Christ, and after
thou shalt sing
with Him.

III *Vae*, woe,
everlasting dam-
nation.

They that neither
will lament nor
sing with Christ,
must read in this
book woe.

Mat. 11.

Reproachful
words spoken
by Christ to the
cities which had
seen His miracles
and yet did no
penance for their
sin.
Mat. 11.
Woe to thee,
[* H vij, back]
Bethsaida.

They who will
not stir in their
hearts hatred of
sin, and so
lament with Jesu,

their finne in hys owne necke, hath great cause (as me
feemeth) to take a wonderful comferte in the moft
bleffed Croffe. So *that* here alfo (as I faid) is great
matter & cause of very comfort, & of folace incompar- 5
able. Wherefore to conclude my tale as touching this
fecond writing, if eyther loue, or hope, or ioy, or com-
fort *wil make vs fing. Here in thys booke of the
Crucifixe is great occafion of fong. If thou firft truly
lament with Chrifft, thou fhalt after ioyfully fing with
him, and eche of thefe fhall induce other, hatred of 10
finne fhall bring into thy harte the loue of Chrifft,
dreade fhall bring in hope, forow fhall bring in ioy.
And fhame here taken for thy fin, fhall bringe into thy
foule perpetuall comfort. And thus much I haue fayde
for the fecond writing. 15

The thyrde wrytinge that is written in this booke,
I fayde is *ve*, that is to fay *wo*, *ve* betokeneth in fcrip-
tures euerlafting dampnation. And doubtleffe this woe
may fuch finners here reade, that neither wil lament,
nor fing with Chrifft on the Croffe, as hée faid vnto 20
the Jews *Cecinimus vobis et non faltaftis*,
lamentauimus vobis et non planxiftis, that is to
faye, we funge vnto you, and you forrowed not. And
foone after the Gofpell telleth, that he reprochfully
fpake vnto *the* cities, to *the* whiche he had fhewed 25
many great myracles. And they for all that did no
maner of pennaunce for theyr finne, to fuch there he
tirribly threatneth faying, *Væ tibi Corozaine*. *Væ*
tibi Bethfaida, wo fhall *be to thée Bethfaida, by
thys we maye learne that fuch whiche will not ftir in 30
them felues thefe affections aboue rehearfed, whereby
they may lament, or els finge with Chrifft on the Croffe
they fhall come to euerlafting woe.

I fay who that will not ftir in theyr hartes, dreade,
fhame, forrowe, and hatred of theyr finne, and fo truly 35
lament with Iefu, eyther els quicken in theyr hartes

loue, hope, reioyning, and comfort and fo finge with Iefu, doubtleffe they fhall come to the wo of euerlafting dampnation, whiche woe is the thirde writinge that as we fayde before is written on the Croffe.

5 Behold O thou chriſtian foule *the* extreme paines, *that* our fauour fuffered on *the* croffe, for thy finne. And if thou wilte not by fuch afflictions, as I now haue rehearfed, enforce thy ſelfe to be made parteiner of *the* fame paines in this lyfe, thou fhalt in the life to come
10 endure like manner of paines and that euerlaftingly where he fuffered them on the Croffe for a time.

Let vs therefore déepely confider what paines he did endure & fuffer on *the* croffe. The firſt, when he was crucified he was ſpoyled and made naked of al his
15 clothes. *And fo violently throwne downe vpon the hard tymber, and his handes & fécete cruelly digged in with nailes, as he fayeth in the 21 Pfalme. Foderunt manus meas et pedes meos, they haue digged my handes and my fécete, this he fuffered for thy finne O
20 finfull creature, and if thou wilt not amend thy life be times, thou fhalt be ſpoyled of all thy clothes, and fo caſt downe into hell, vpon a more painefull couch, then was the Croffe. The Prophet Eſay faith vnto ſuch a finner. Subtus te feruatur tinea et opera mentum tuum verinis.¹ The mothes that fhall teare and gnaw thy body, fhall lie vnder thée and² the burn-
ing wormes and ferpents fhall ſprale aboue thée & dig away part of thy body. O think what an horrible paine it were for to lye in a bed full of fnakes, adders,
30 and todes, créeping and ſprawling, and byting, and pinching thée on euery parte.

The ſeconde, when our fauour was reared vp aloft on the Croffe, that fame hanging there was very paynefull vnto him, O what payne was it vnto that moſt

nor quicken their love, and ſo ſing with Jeſu, ſhall come to the woe, which is the third writing on the croſſe.

Behold, Chriſtian ſoul, the paines that our Saviour ſuffered for thee. If thou wilt not be made parteiner of the ſame paines in this life, thou ſhalt endure like pains for ever.

Paines ſuffered by Chriſt on the croſſe.

¹ He was ſtrippt,

[* H viij]

His handes and feet digged with Io. 8 [*sic*]. nailes.

If thou wilt not amend thy life, thou ſhalt be caſt into hell, a more painful couch than the croſſe.

Eſay. 14.

Moths ſhall gnaw thee,

wormes and ſerpents ſhall 'ſprale' aboue thee.

What horrible paine to lie in a bed full of adders and toads!

² Hanging on the croſſe was painful to that tender

¹ Iſai. xiv. 11, ſubter te ſternetur tinea et operimentum tuum erunt vermes. ² acd.

body in that
tormentrye.

[* H viij, back]
If thou amend
not, thou shalt
hang in the
gibbet of hell for
ever; thou shalt
suffer a more
grievous tor-
mentry than
Christ did.

Apoca. 14.

The torments of
the cross were
nails, thorns,
ropes, scourges,
spear.

As far as the
malice and wit of
devils passes the
malice and wit of
the Jews, so far
exceed the engines
forged by the
devils.

3 Our Saviour
endured extreme
heat;

He sweat water
and blood. But
this heat is no-
thing to hell fire,
[* I j]
which shall never
be quenched.

O sinful creature,
think with thy
self the largeness
of the words *ever*,
never; ever in
pain, never re-
leased.

delicate¹ and tender bodye of hys to hange fo longe in
that tormentrye.

But where he did hange here but for a *time, if *thou*
amende not thy life, thou fhalt hang in the gibbet of
hell for euermore. For be thou well affured that if 5
thou fhalt fuffer for thine owne finne in hell, thou
fhalt fuffer a more gréeuous tormentry then he dyd, &
that without feafing. For as it is faid in the Apocalipfes,
fumus tormentorum afcendet in fecula feculo-
rum, the fmoke of the tormentries of that place fhall 10
afcende by innumerable worlds, that is to fay without
ende. The tormentes which he fuffered on the Croffe,
was the nayles, the thornes, the ropes, the fchourges, the
fpeare. But *the* tormentes that thou fhalt fuffer, fhall a
thoufande folde paffe them. Looke howe far the mallice 15
and wit of the diuils paffeth the mallice and witte of
the Iewes, fo farre excéede the engynes which the
diuilles haue conceiued and forged for the dampned
foules to be tormented. Aboue them that *the* Iewes
maliciously deuyfed agaynst our fauiour Chrif. The 20
thyrd, our fauiour endured an extreme heate, & feruour,
when he for the great affliction &² agony whiche he
did fuffer, was constrained for *the* gréeuous anguifh to
fweat water & blud. But this heat is nothing to *the*
heat of the burnyng fyre of hell which *neuer fhall be 25
quenched. Ignis ille non extinguetur, As the
gospell fayth, that fyre fhall neuer be quenched. The
Prophet Efay fayeth, Quis ex vobis poterit habitare
cum ardoribus fempiternis, which of you may
continually inhabite with the heates that neuer fhall 30
ceafe.

O finfull creature thinke with thy felf *the* largenes
of thefe two wordes. Euer and neuer, thinke with thy
felf howe paynefull it fhall be euer to be in that
brenning fyre, and neuer to be releafed of thy payne. 35

¹ delicate. ² afflicti [at end of line] & no.

If thou shouldest be compelled to lye but one sennight vpon a fofte featherbed, I fuppose thou wouldest be weary thereof. But how weary fhalt thou be euer to lye ftewing and brenning without ceafing.

5 The fourth, our fauiour Chrift endured alfo colde not onely for his nakedneffe, but alfo when his naturall heate by death, lefte his bodye. But the dampned finner fhall endure in hell a more exceffiyue colde. Iob fayth of fuch, *transibunt ab aquis niuis ad calorem nimium*¹, they fhall be shyfted² out of *the* colde fnow brought into the outragious heates. O Iefus, a tender hand wherin *the* frofte and fnowe it hath bene made extreme colde and fodenly is brought into the heate of the fier, it feeleth a greater payne, but
15 nothyng comparable vnto that shyfting from that colde into that heate whych is in hell.

The fift, our fauiour in his croffe hard blasphemous & opprobrious words, and much infultinge of his enimies againft him, which doubtles was very payne-
20 full vnto him. But the damned finners fhall in hell heare nothing els but continual outcryes, opprobrious infulting, blasphemous of the diuels and other that be dampned. *Blasphemabunt deum cæli doloribus*, they fhall blaspheme the god of heauen for continuall
25 paine and forrowes. And they fhall fee before their faces continually the moft horrible and ireful countenance of their immortal enimies the diuels.

The vi. our fauiour wept on *the* croffe for *the* finnes of other, as f. Paul faith, *cum clamore et lachrimis*³,
30 with crying & teres, but the damned finners that would not here wepe *with* Chrift, fuch teares as might wafhe theyr finnes, fhall wepe in hell for theyr owne finnes, fuch teares as fhall fkalde theyr bodies, and yet they fhall neuer the better. *Ibi erit fletus*⁴ et
35 *stridor dentium*, Ther fhall be weeping & gnawing

Thou wouldest be weary of lying but one sennight on a featherbed: how weary then to lie ever stewing and brenning.

4 Our Saviour endured cold from nakedness and in the death chill.

Excessive cold of hell.

[* I j, back]

O Jesus, a hand brought suddenly from frost to the fire feels pain,

but nothing to the pain of shifting from cold to heat in hell.

5 Our Saviour heard opprobrious words:

in hell the damned shall hear nothing but outcries of the devils and the other damned,

and shall see the ireful countenance of their immortal enemies.

6 Our Saviour wept for others' Heb. 5. sins;

[* I ii] the damned, who would not here weep cleansing tears, shall in hell for their own sins weepscaolding tears. Math. 22.

¹ nimirem. ² shyfred. ³ lachimis. ⁴ flectus.

The smoke of the fire shall make them weep, the snow shall make their teeth gnash and chytter. The cold shall not attemper the heat, nor the heat the cold, but each increase the other,

as water in a forge makes the fire fiercer.

7 Our Saviour had extreme 'drighnes,' for He cried, *Sitio*.

[* I ii, back] How unmeasurable drighnesse shall damned souls endure in hell! The rich glutton would have given all this world for one drop of water.

8 Our Saviour on the cross was in great heaviness; in His agony He sweat water and blood.

Every damned person shall have much more heaviness,

of teeth, the smoke of *the* Fyer shal make them for to wéepe, & the coldenesse of the snow shal make their téeth for to gnafhe, & chytter in theyr heades.

Yea and that is more merueilous, neither the colde fhall attemper the heate, nor contrarywyfe, the heate 5 fhall attemper the colde, but eyther of them fhall encrease the violence of the other. Euen as in the forge of a Smith, the colde water when it is cast into the Fyer, causeth the Fyer to be much more fearfe and violent. 10

The feuenth, our fauiour on the crosse had extrem drighnes, for *the* which he complained & faid, *Sitio*¹, I am dry, And no maruell though he wer dry, after fo much payne and trauayle, after fo much bléeding & fweting, wherby no moifture almost was left in his 15 bodi. *But howe vnmeasurabe drighnesse fhall *the* dampned foules endure in the fyre of hell? The rich glutton *that* was buried in hel teacheth vs what drighnesse is there, for he would haue gyuen all this worlde to haue had one drop of water or lycour to haue re- 20 freshed his tongue, that was made fo drye with the flame of that fyre.

The eight, our fauiour on *the* crosse had much forrow and heauinesse. If he for the onely remembrance of the paine for to come was in fo great an agony that he 25 fwet water & bloud, who can expresse or think what forrow and heauinesse he suffred when all the paynes were present, & presently did oppresse hym. Neuerthelesse eury dampned perfon, by the reason of their continuall and euerlasting paynes fhall haue muche 30 more forrow and heauinesse, for the which it is written in the booke of Sapience, *penitentiam Agentes et pretristitia spiritus gementes*, they verely lamentably repent them selues, and for extreame heauinesse of

¹ Scitio.

spirite mourne and forrowe, thinking, for howe briefe and *transitory pleafures. they lofte the ioyes euerlasting, and gate *the* paynes that euer fhall endure.

thinking for how brief pleasure he
[* I iij]
lost the joys everlasting and gate pains that ever shall endure.
9 Our Saviour suffered much infamy to deliver sinners from shame.
The damned shall suffer their own shame for ever.

The ninth, our fauour on *the* croffe did suffer muche
5 infamy and fhame. And specially to deliuer (as I faid all finners that would amend them felues, and forsake their sinne,) from euerlasting fhame. But such as will not, fhall suffer theyr owne fhame, as they haue deserued. The true penytent foule fhall bée facyate with
10 perpetuall glory, But he that will not repent him selfe fhall haue perpetuall fhame and infamy.

Almightie God fayeth, to fuche by his Prophet Naum, Reuelabo pudenda tua in facie tua, I wil make open all thy fhamefulnesse and euill dealyng
15 in thine owne face. And the Prophet Hieremy fayeth, faturabitur opprobriis, he fhall bée facyate with opprobrious fhame.

To such God says: I will make open all thy shamefulnesse.

The tenth, aboue all other paynes that our fauyour
dyd suffer on the Croffe, was to be defolate of all com-
20 forte, yea of his father, and to bée as a perfon forsaken of almightie God, *and destitute of all help and succour, for the which hée fore complayneth on his Croffe, crying vnto his father Deus meus Deus meus, vt quid dereliquisti me, O my God, O my God, why
25 haft thou forsaken me. But this forsaking was but for a seafon, for within a fhort time after, he was raifed again to immortal glory. But the dampned finners which fhall be punished for their owne finnes in hell, fhall euer be forsaken, and fully be depryued, not onely
30 from all ioye & comforte, but from that moſte glorious fighte of the face of almighty God, wherein ſtandeth all blessednesse and confummation of all comforte. And this fhall more pinche the dampned foules, then all the other tormentes of hell besides. For the which Chri-
35 softome fayth. Ego autem multo grauiores cru-

10 The greatest pain of the cross was desolation.

[* I iij, back]

My God, My God, why hast Thou forsaken me?

This forsaking was but for a season.

The damned shall be forsaken for ever, deprived of the sight of God's face;

this shall pinch them more than all other tormentes. Chrysostom: to be cast out

from everlasting glory is the most grievous pain of hell.

ciatus duco, quam gehennam¹, remoueri et abduci ab illa gloria. I think (faith he) that to be remoued and cast out from that euerlastyng glory, is more gréuous torments then all the other paynes of hell.

5

[* I iiij]
Lastly Christ suffered death to deliver us from the death of sin; but soon rose again.

*Fynally, our fauour on the croffe, suffered the paynes of death for our sinnes, whereby wée had deferued death. And therefore he suffered death to deliuer vs from the death of sinne. Neuerthelesse he remayned no long tyme in the bondes of death. But 10

The damned shall suffer the extreme pains of death for ever, and yet never die.

the dampned finner that must paye his owne debtes in hell, fhal suffer euerlasting death, not so that the finners fhal haue no lyfe nor féeling in them, but bycause that they fhal be euer as though they were in the extreme paynes of death, and yet they fhal haue no perfecte 15 fense of the paynes, and neuer dye. The paynes fhal be to them so vyolent, that they fhal perish a thousand tymes, and desire continually for to dye, but death fhal flie away from them desiderabunt mori et mors fugie[t] ab eis, they fhal desire death, and 20 death fhal fly from them. O Iesu in what myferie fhal they be in, that euer fhal couet death, and neuer may fully dye.

They shall desire death, and death shall fly from them.

David says :

[* I iiij, back]
Mors depascet eos, i. e. either 1 Death shall be their heardman, shall lead them to their pastures, one full of snow, one of fire; or

The Prophet Dauid speaking of their payne fayeth. *Mors depascet eos*, *which words may haue thrée 25 fenses, one is that death fhal bée their pastour and heardman, hée fhal order them, and leade them to theyr pastures. In hell is two pastures, the one is all full of snow, the other full of fyre, for the whiche Iobe fayeth, *Ad calorem nimium tranfient ab aquis* 30 *niuium*, they fhal walke from the snow vnto the fyre. And agayne from the fyre vnto the snow, this may be one fense, an other may be this, they fhal be the continuall meate of death, as ye fée in the pastures, where

2 they shall be the continual meat of death;

¹ gehenuam.

the fhéepe féede. They crophe the graffe euer as it ryfeth and kéepeth it lowe, and fo the graffe is euer in eatyng, and neuer full eaten.

as sheep crop the grass and keep it low, ever in eating, never full eaten.

In lyke maner death fhall continually crophe the 5 dampned perfons in hell. And he fhall euer be gnaw- yng and eating vpon them, and yet they fhall neuer be fully confumed. The third fenfe may be this, death fhall be theyr continuall meate, for they fhall euer long and defire for to dye, they fhall euer aboue all other 10 things couet to haue death, and their defire fhall alway be a lyke frefhe and feruent. An other comfote and refrefhing befides this, they fhall haue none, but what- foeuer the fenfe of thefe wordes be, thou mayeft well perceyue by them. O thou chriſtian foule) that if thou 15 fhalt come to that place to pay thy debtes of thine own finnes, it fhall bée to gréuous and to importable for thee to fuftayne, for as I fayde, looke any maner of paine that our fauiour Chriſt fuffered on the croffe for all our finnes. If wée be not before our death by fuch 20 affections (as I before did rehearfe) made parteyners of his fufferyng, we fhall fuffer all the fame paynes in hel perpetually.

Death shall ever crop and gnaw the damned, they shall never be consumed.

3 Death shall be their continual meat; they shall long to die, their desire shall alway be alike fresh.

[* I v]

O Christian soul, if thou shalt come to that place to pay thine own debts, it shall be importable for thee.

What our Saviour suffered for us, we, if we are not now partners of His suffering, shall suffer in hell perpetually.

And therefore it is a troth, we may read in the booke of the Crucifix great matter of woe, whiche is 25 the thyrde wryting that we had to fpeake off.

Thus we may read in the cross great matter of woe.

Now thou finful creature, haue often before thyne eyes thys wonderfull booke which as I fayde is wrytten within and with out. In the which alfo thou mayeft reade thrée maner of wrytings, that is to fay, lamenta- 30 tion, fong, and wo. If thou wilt begin to lament with Iefu, thou fhalt therby come to fing with him. And therby thou fhalt be made fo fully parteiner of his paffion, that the debtes of thy finnes fhall be throughly payde, and that thou fhalt efcape euerlaſting woe. But 35 if thou doe refufe this remedy, and follow the defires of

Sinful creature, have this wonderfull book often before thine eyes.

[* I v, back]
If thou lament with Iefu, thou shalt sing with Him;

the debts of thy sins shall be throughly paid. If thou refuse this remedy,

thou shalt pay
thine own debtes
in hell.
From which He
defend us, who
as on this day
suffered for us on
the cross.

thys world, and of the fleshe, be thou well assured that
then thou shalt pay thine owne debtes amongest the
diuils in hell, with euerlasting woe. From the which
he defend vs, that for our loue as this day suffered on
the Crosse, his most paynfull and forrowfull death, our 5
fauour Christ Iesus. Amen.

The memory of
the crucified
crucifies vices.
Let him who is
bitten by Satan
behold Christ
hanging on the
cross.

Per Johannem Fyffer Episcopum Rosenfem.

Memoria crucifixi : vitia crucifigit. Grego.
Que[m]cumque momorderit astucia fathanæ
aspiciat Christum in ligno pendentem August. 10



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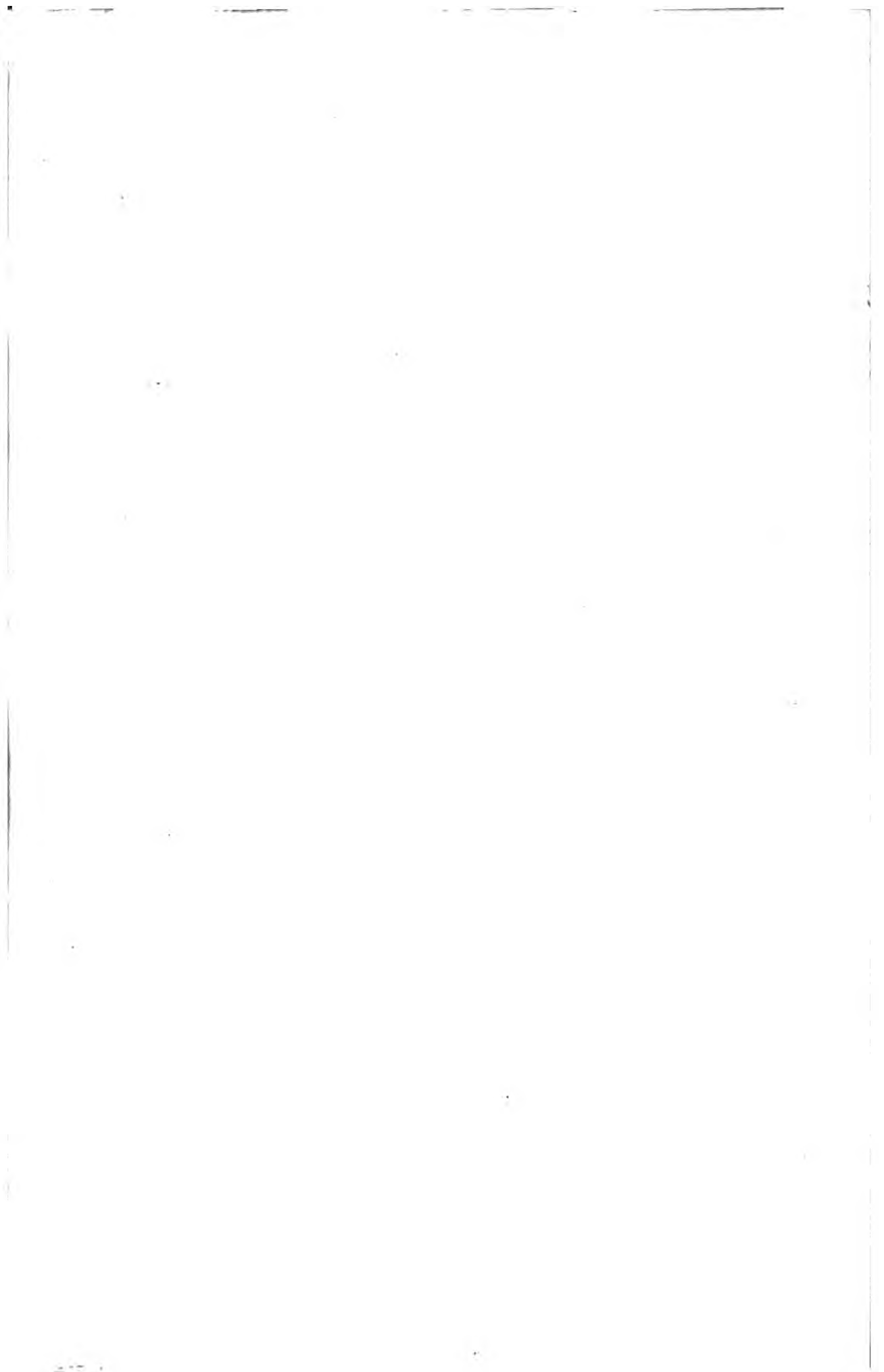
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