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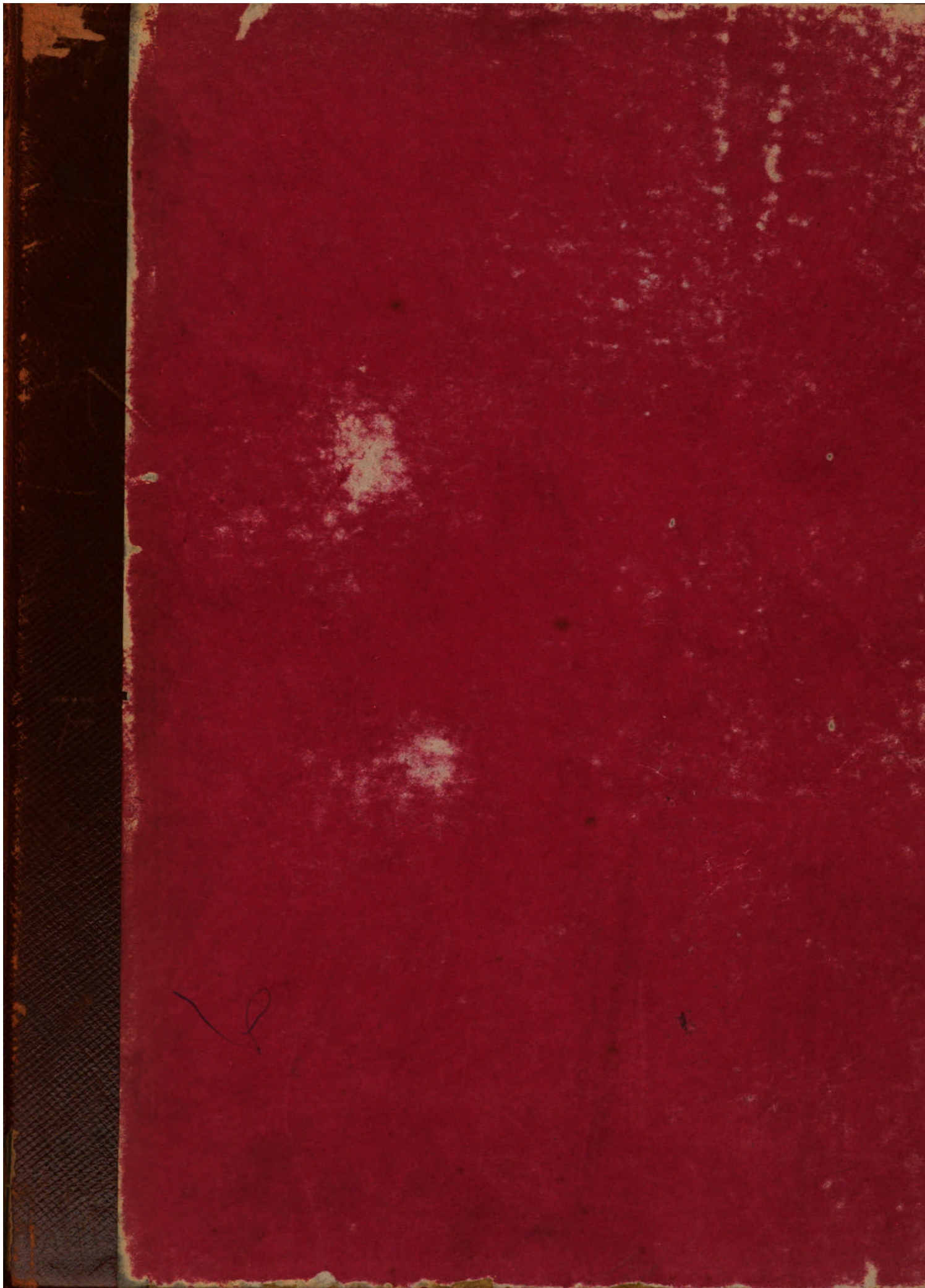
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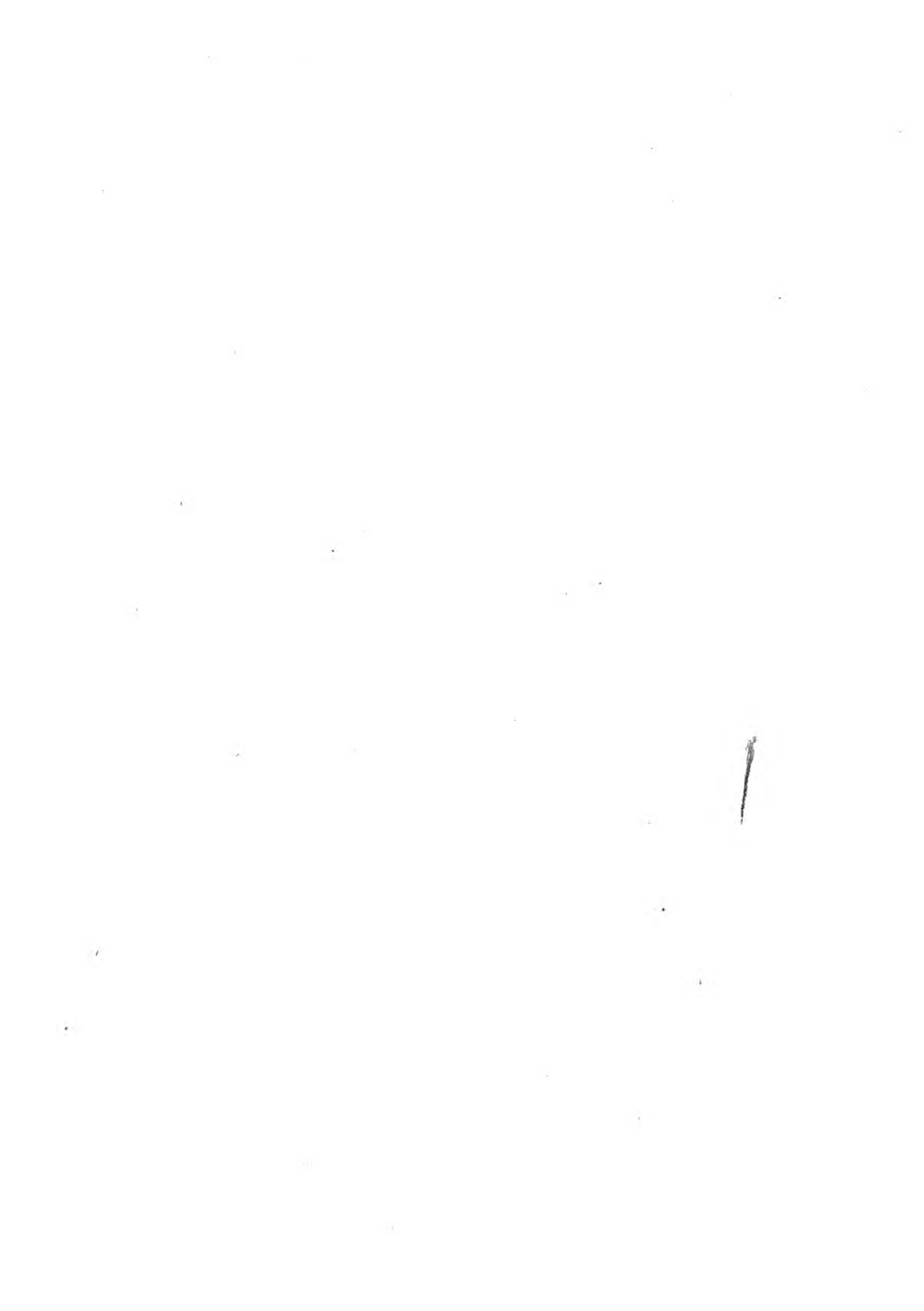
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QUATUOR SERMONES.



QUATUOR SERMONES.

REPRINTED FROM THE FIRST EDITION

PRINTED BY

WILLIAM CAXTON AT WESTMINSTER.

PRINTED FOR THE

Roxburghe Club.



LONDON:

NICHOLS AND SONS, 25, PARLIAMENT STREET.

MDCCCLXXXIII.



The Korburch Club.

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INTRODUCTORY NOTICE.

QUATUOR SERMONES.

THE following Notices of the two Editions of this Book are extracted from Blades's "Life of Caxton," 2 vols., 1861 and 1863. See vol. i. pp. 63, 73; vol. ii. pp. 137, 258, and p. 239.

No. 48. FOUR SERMONS, ETC. (QUATUOR SERMONES, ETC.) *First Edition. Folio. "Enprynted by Wylliam Caxton at Westmestre." Without date (1483?)*

COLLATION.—a b r are 4^{ns}, ð a 3ⁿ = 30 leaves. No blanks.

TYPOGRAPHICAL PARTICULARS.—There is no title. The type is entirely No. 4*. The lines are fully spaced out, and measure 5 inches. A full page has 38 lines. Without folios or catchwords. In this book we find, for the first time, the paragraph mark (¶) used—a mark which never appears in the early state of this type.

The Text begins on Sig. a j, with space for a 3-line initial, without director,

**He mapster of sentence in the second booc and the first
dystynction/ sayth that the souerayn cause/ why god made
al creatures in heuen erthe or water/ was his oune good=
nes/ by the whiche he wold that some of them shold haue parte**

On Sig. D iij recto,

¶ The Generalle Sentence

God men and wpmmen I do you to understonde that we that haue cure of your sowlyes be commaundyd of our ordenaries and by the constytutions and the lawe of holy chirche to shewe to you foure tymes by the yere in eche a quarter of the yere onys when the peple is most plenarpe

The Text ends on the 6th verso of Sig. D,
resurrectionis gloria inter sanctos et electos tuos resussitati respicient/ per xpristum dominum nostrum Amen/

Printed by wylliam Caxton at westmestre/

REMARKS.—The name of the Writer of these homilies is not known, nor do they appear attached to any of the manuscripts of the Festial above noticed. That they were, however, printed by Caxton at the same time as the Festial appears evident from the identity of their typographical arrangements, strengthened by the fact of their being in several instances under the same cover. That Caxton also intended to allow their separate use may, nevertheless, be deduced from the first gathering having a for its signature, and from the existence of some copies unaccompanied by the Festial. In the Lambeth copy the Sermons precede the Festial.

The four sermons are thus apportioned :—

1. On the Paternoster, the Creed, and the Ten Commandments.
2. The Seven Sacraments, the Seven Deeds of Mercy, and the Seven Deadly Sins.
3. A continuation of the subject of Deadly Sins.
4. On Contrition, Confession, and Satisfaction.

After the sermons are — “The general Sentence or Commination,” and two forms of bidding prayer, called “The Bedes on Sondaye.”

Every Priest was obliged by the Canon Law to read the "Modus Fulminandi," or Commination, and to preach at least one sermon every three months, and these were probably compiled for that purpose.

EXISTING COPIES.

1. BRITISH MUSEUM. *King's Library* (C. 11. c. 5).—*Perfect*. Follows the Festial. Measurement, $11 \times 7\frac{7}{8}$ inches.

2. OXFORD. *Bodleian*.—*Imperfect*, wanting Sigs. D iii and 4. Bound with the Festial which precedes it. Much stained. The last two leaves mended. Measurement, $10 \times 6\frac{3}{4}$ inches.

3. THE SAME.—Another copy. *Imperfect*, wanting D j and 6. Slightly stained. Bound with 2nd edition of the Festial. Lettered on back, "Caxton on the Pater Noster." Measurement, $10\frac{1}{4} \times 7\frac{3}{8}$ inches.

4. THE SAME. *St. John's College*.—*Perfect*, and bound, without the Festial, with Troilus and Canterbury Tales, in one volume, which is lettered on the back "Chaucer by Caxton." In good state. Measurement, $9\frac{1}{2} \times 7\frac{3}{4}$ inches.

5. LAMBETH PALACE.—*Perfect*. Preceding the Festial. Stained. Measurement, $11\frac{1}{4} \times 7\frac{7}{8}$ inches.

6. VIENNA. *Imperial Library*.—*Perfect*, but slightly torn. Without the Festial. Measurement, $10\frac{1}{2} \times 7\frac{1}{4}$ inches.

7. EARL SPENCER.—*Perfect*. Succeeds the Festial. Slightly stained. Measurement, $11\frac{1}{8} \times 8$ inches.

A copy, edition unknown, but probably with the Festial, is attributed to the library of the Marquis of Stafford. An imperfect copy, deficient 2 leaves, is also in the hands of a country bookseller.

FOR SALE PRICES the reader is referred to the *Festial*, considerable research having failed to discover an instance of a copy having been offered to public competition.

For the copy noticed above, in trade hands, the sum of £30 is demanded.

No. 48.—FOUR SERMONS. *First Edition.*
Add to "Existing Copies," page 138.

8. SCOTLAND. *St. Andrew's University Library.*—*Perfect*, and in good condition. Measurement, $11\frac{1}{4} \times 7\frac{7}{8}$ inches. Without the "*Festial*."

No. 89. FOUR SERMONS.—*Folio. Second Edition. Sine ullá notá.* (1491?).

COLLATION.—A. B. C. are 4^{ns}; D. is a 5ⁿ = 34 leaves.

TYPOGRAPHICAL PARTICULARS.—There is no title. The Type is all No. 6. In double column. The lines measure $2\frac{1}{2}$ inches, being a very little shorter than the "*Festial*," and are spaced to an even length. 33 lines to a column. Without folios or catchwords.

The Text begins on Sig. A j, with a 3-line wood-cut initial:—

The mayster of sentence se myn owne soule. ne yours/ I
in the seconde boke. and purpose me by his leue humly
the fyrst dystynction/ sa- thus to shew it and rede it to you
yth that souerayn cause/ whi in the boke/ for to your lernynge
god made all creatures in heuen it is as good thus as wythout

The Text ends half-way down the 2nd column of the 9th verso of Sig. D., with the collect, "Absolve quesumus," the last 3 lines being—

gloria inter sanctos et electos
tuos ressussitati respirent/ Per
rpm dñm nostrum Amen/

On the recto of the 10th leaf is the device of Caxton, the verso being blank.

For REMARKS, see the 1st Edition, page 137 *ante*.

EXISTING COPIES.

1. BRITISH MUSEUM. *General Library*. (C. 21 d).—*Imperfect*, wanting half of the leaf **D** 6, and all after. Slightly stained; and is preceded by the 2nd edition of the “Festial.” Measurement, $11\frac{1}{2} \times 8$ inches. Purchased in April, 1855.

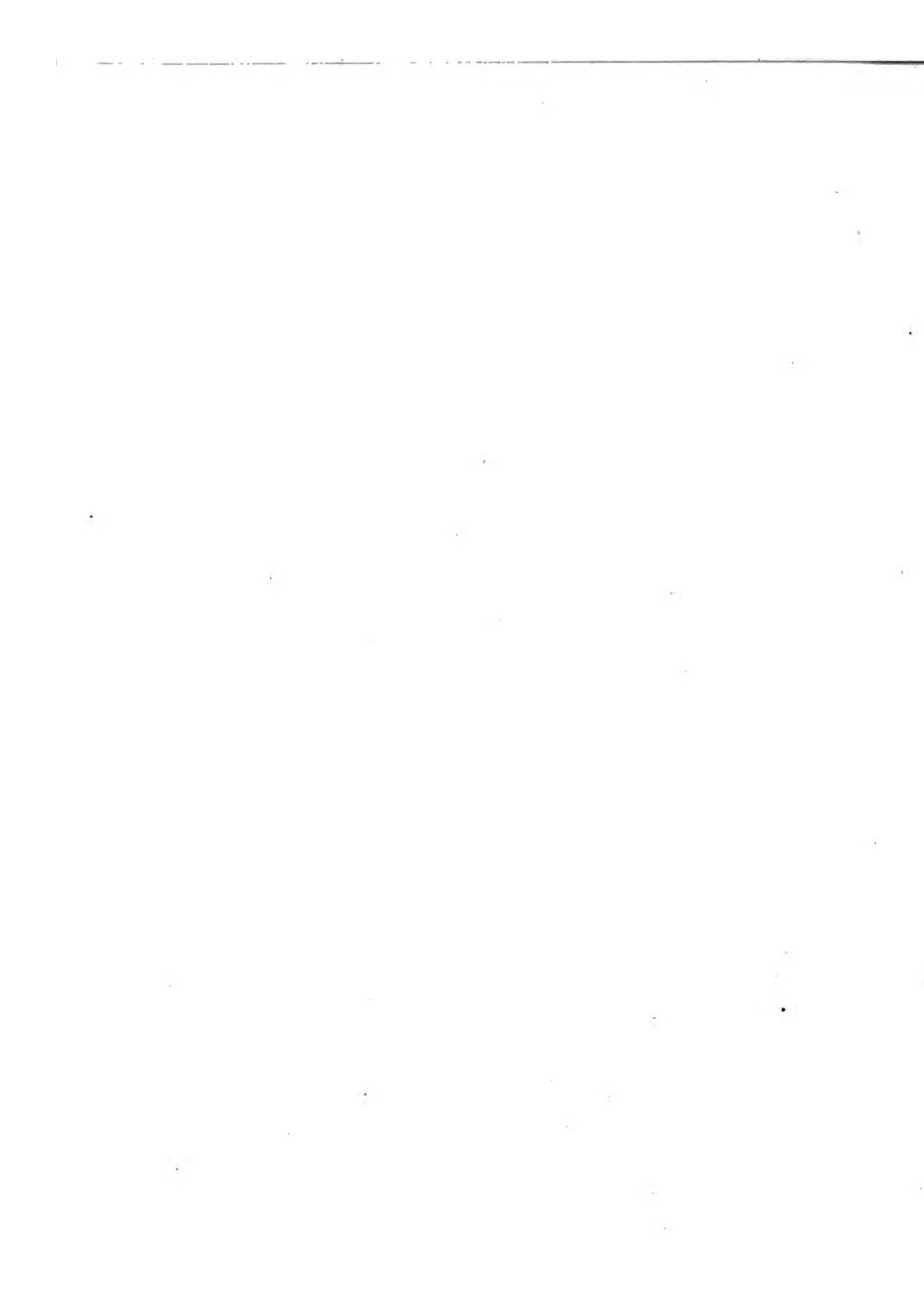
2. CAMBRIDGE. *Public Library*. (AB. F*).—*Imperfect*, wanting the last leaf with the device, but all the text is here. Clean. Measurement, 11×8 inches.

3. DUKE OF DEVONSHIRE.—*Imperfect*, wanting only the last leaf, with device. Clean. Measurement, $10\frac{1}{4} \times 7\frac{3}{4}$ inches. Is preceded by the 2nd edition of the “Festial.”

4. EARL SPENCER.—*Perfect*, and in good condition. Is preceded by the 2nd edition of the “Festial.” The Roxburghe copy. Measurement, $10\frac{3}{4} \times 7\frac{7}{8}$ inches.

5. FRIEDRICH CULEMANN.—*Imperfect*, wanting all after Sig. **D** j. Bound alone.

No copy unaccompanied by the “Festial” appears to have been offered for sale by public auction.



The mayster of sentence in the second booke and the first
 dystynction/sayth that the souerayn cause/Why god made
 all creatures in heuen erthe or water/was his oune good-
 nes/ by the whiche he wold that some of them shold haue parte
 and be comoners of his euerlastyng blisse but for as moche as
 no creature myght come to that blisse/wythout knowlege of hym
 therefore he made resonable creatures as angelis and mankynde /
 of wyt and wysdom wherby they shold knowe hym/ and so tho-
 wolbe that knowlege come to the blisse that they were made to/
 This maner of knowlege had our forn fader adam and eue in
 the state of their innocencie wyth out ony traueyle / The whiche
 we shold haue had also/ yf they had not syned/ but that know-
 ledge that we haue now is of heeryng lernyng & techyng of
 other that can the lawe and the fayth of holy church/ The whiche
 we that haue the cure of soules be bounde to teche / or to doo teche/
 our parisshe on payn of dampnacion of our soules / and for as
 moche as my wyll is not to offende god / Neyther to lese myn
 oune soule/ne pouris/ I purpose me by his leue humbly thus to
 shewe it and rede it to you in the booke/ for to your lernyng /hit
 is as good thus as wythout/ And thus dyd / Esdras/ moyse
 and baruk/ in the old lawe/ and so dyd crist also in the newe
 lawe / And right as I am thus bounde to teche and to teche yf
 you/ so be ye bounde to lerne it/ and to conne it and so to teche it
 to other folkys the whiche be vnder you/ to your power/ and hold
 ye shal come to this knowlege of god / these thynges folowynge
 shal shewe you/ This is the first petition of the pater noster
 The first is the pater noster the whiche our lord made and taught
 his discyples/ The whiche conteyneth seuen short petitions / The
 first is/ fader our that art in heuens habownde be thy name/
 By this ye be beholde to loue eche other as suster and brother
 And also to yelde hym worship and drede/ For the
 grete worthynes / ryches and faynes / that he hath here peny-
 to you and lent you / For more worthynesse may not be
 thenne to be calld the sone of god / ne greter ryches thenne to
 be heyr of the blysse of heuen/ ne more faynes/ thenne to be lyke
 to such a fader / for we be all brethren and susteris of oon fader
 and moder / god and holy church / In token that noon of vs
 shold scorne other/ As the proud doth the poure/

a j



QUATUOR SERMONES.

THE mayster of sentence in the second booc and the first dystynction/ fayth that the fouerayn cause/ why god made al creatures in heuen erthe or water/ was his oune goodnes/ by the whiche he wold that some of them shold haue parte and be comoners of his euerlastyng blisse but for as moche as no creature myght come to that blisse/ wythout knowlege of hym therefore he made resonable creatures as angelis and mankynde/ of wyt and wysdom wherby they shold knowe hym/ and so thorowe that knowlege come to the blisse that they were made to/ This maner of knowlege had our forn fader adam and eue in the state of their Innocencie with out ony traueyle/ The whyche we shold haue had also/ yf they had not sinned/ but that knowleche that we haue now is of heeryng lernyng & techyng of other that can the lawe and the fayth of holy chirche/ The whiche we that haue the cure of soulis be bounde to teche/ or to doo teche/ our parisspens on payn of dampnacion of our soulis/ and for as moche as my wylle is not to offende god/ Neyther to lese myn oune sowe/ ne youris/ I purpose me by his leue humbly thus to shewe it and rede it to you in the book/ for to your lernyng/ hit is as good thus as wythout/ And thus dyd/ Esdras/ moyfes and baruk/ in the old lawe and so dyd crist also in the newe lawe/ And right as I am thus bound to telle and to teche yt you/ so be ye bound to lerne it/ and to conne it and so to teche it to other folkys the whiche be under you/ to your power/ and how ye shal come to this knowlege of god/ these thynges folowyng shal shewe you/ This is the fyrst peticion of the Pater noster The first is the pater noster the whiche our lord made and taught his discyplis/ The whiche conteyneth seuen short petitions/ The first is/ fader our that art in heuens halowyd be thy name/ By thys ye be beholde to loue eche other as sifter and brother/ And also

to yelde hym worshyp and drede/ For the grete worthynes/
ryches and fayrnes/ that he hath here yeuyn to you and lent you/
For more worthynesse may not be Thenne to be callyd the sone of god/ ne
gretter ryches thenne to be heyr of the blyffe of heuen/ ne more fayrnes/
thenne to be lyke to fuche a fader/ for we be al brethern and fustris
of oon fader and moder/ god and holy chyrche/ In token that noon
of us shold sorne other/ As the proud doth the poure/ He is
also in heuyn notwythstondyng that he is in euery place but yet
most propyrlly he is in heuen/ therfore halowe we so his name in us here/
that we defoule not his holynes by synne/ but that by the yefte of wysdom/
we may so here be clenfid fro alle fylthe of synne/ and so fulfilled of his
loue that al other louys contrarye to his wylle be bytter to us/ The second
is/ thy kyngdom come to us/ that is to say/ that he and his holynes so
reygne in us and gouerne alle our lyf here/ that we may after reygne
wyth him in blisse that euer shal last/ and by very charite/ thou shalt
destroye the foul synne of Enuye/ The thyrd is/ Thy wylle be doon in
erthe as it is in heuen/ And tho that grudgyn in sekene/ losse of goodes
or other dyseafys a yent god/ doo ageynst thys petition and gretely
dysplese god/ therefore praye we that as al angellis & holy fowlys plesyn
god in heuen/ so muste we here in erthe/ no thyng askyng ayenst hys
wylle/ And thus by loue thou shalt destroye the foule synne of wrathe/
The fourth is/ Our euery day is brede gyue us to day/ that ys to say/ our
ful sustenance for body and soule/ Thus prayed the wyse man that sayd/
lord neyther riches ne pouerte geue me/ but that that is necessary to my
lyuelod/ by thys is couetyse destroyed and the gyfte of compassyon and
pyte brought in/ The v. is/ And forgyue us our trespassis as we forgyue
them/ that trespace ayenst us/ This is ayenst the that berist grete rancour
and malyce ayenst thy neyghbour/ or art to gredy of thy dettis/ to the
poure and wolt not forgyue hym a lytyl dette/ or trespas/ there as god
foryeuyth the many greuouse offencis/ for the whyche ne were his grete
mercy thou sholdyft be dampnyd/ To this therfore is knytte the spyryte
of kūnyng that shewyth the what thou art/ what parel thou stonydft in/

And what our lord suffryd for the/ The fixth is/ And lede us not in to temptacion/ hyt ys not to pray here that no temptacion affayle us/ in that the deuyll hath lycens to tempte man/ as he dyd crist and his appostlis and us alday doth/ so that his power may not be put a waye/ wyth out the helpe and mercy of god/ Therefore holy fader/ by the helpe & grace of the spyryte of pyte/ kepe our hertis in temptacion that we consent not/ ne be ouercome with synne/ the vii is but delyuer us from al euyl of synne amen/ & thys is the last petyciōn to the which is yeuē the spirite of drede that makith a mā to withdrawe fro al euyl of synne/ for the begynnyng of wyfdom is to drede god & his rightwysnes/ These seuē petitions thus with a clene herte askyd/ remeuynth and put away the seuē dedely synnes & indueth thy fowle with many holy vertues/ Aue maria/ further more as for the salutation of our lady/ pope urban & pope Johā to all beyng in clene lyf/ that in the ende of the aue maria saye thysē wordys Jhesus amen/ as oftem as they faey it/ they haue grauntyd of pdō iiij xx and foure dayes/ and so as often as thou sayest our lady fauter/ so ofte thou hast of pardon/ xxxiiij yere and xxx wekys/ These ben twelue articles of the fayth/ Credo in deum patrem omnipotentē creatorem celi et terre The second thyng that thou shodest knowe god by/ be the articles of the feyth/ By the whiche grace and mercy be purchasid of god and eche vertuous/ dede strengthyd/ what this fayth is/ these articles shewyng/ shul shewe you/ The first is/ I beleue in god fader almyghty maker of heuen and of erthe To belyue to god is one/ & to beleue in god is a nother/ the deuyll beleuyth to god that is to saye that he and his wordes ben trewe/ yet many one faylith here In/ for and they dyd beleue/ that the wordes of god were trewe/ that is to saye/ that for theyr good deedys/ they shold haue euerlastyng lyf/ & for theyr euyl dedys the peynys of helle/ they wold eyther foy drede or for loue amende them/ To beleue in god sayth saynt austyn/ is to cleue to god by loue fulfillyng his wylle/ this is verry beleue/ This and thou synne ayenst god it is for lacke of beleue/ yet in that he is of powere to plenyssh the/ yf thou wolt not leue it/ The second is/ Et in Jhesum cristū filiū eius

unicum dominū nostrū/ I beleue in Jhesu crist his oonly sone our lord/
understonde here that Jhesu crist the sone is in euen wyth the fader
wyth out begynnyng/ & that the fader doth no thyng wythout the sone/
ne the sone wyth out the fader and thus bothe they be almyghty/

The thyrd is/ Qui cōceptus ē de spū s̄co natus ex maria virgine/ The
thyrd is/ I beleue that he was conceyuyd of the holy goost And borne of the
virgyn marie/ Here Cryst the second persone of the holy trynitye/ Toke
flessh and blood of our lady/ By the holy ghooft wyth out medlynge of
man/ She beyng a mayde after/ as she was to fore/ For as she conceyued
hym wyth out synne/ So wyth out synne and bodely payn/ She childid
hym very god and man/ The fourth is/ passus sub poncio pilato
crucifixus mortuus et sepultus/ I beleue that he suffrid payn under pounce
pylate doon on the crosse deed & buried here crist the sone of god suffrid
mekely/ and trespassed neuer/ for we shold mekely suffre that moche haue
trespassyd/ he was also crucified for we shold chastyse our flessh by
penaunce in withstōdyng synne/ & he was buried in token that we shold
hyde our good dedys fro preysyng and veyn glorye of the world & to
haue mynde that erthe is our herytage by knde of our bodely flessh/
The v is/ descendit ad inferna tercia die surrexit a mortuis/ I beleue
that he went down to helle/ & the third day arose from deth to lyf/ Crist
thus bodely deed laye in the sepulcre wyth out the soul tyl the thyrd day
that he arose the godhed not partid fro the body/ he went down in to
helle/ and delyueryd the holy soulis that were there/ thorow vertue of the
godhed/ and the third day arose fro deth to lyf/ in tokyn that the lyght of
his deth hath destroyed our double deth/ & that we shal aryse fro ghooftly
deth by thre manre of medycynys/ contricyon/ confessyon and satisfaccion/
The vi is/ Ascendit ad celos sedet ad dextram dei patris om̄ipotentis/
I beleue that he styed in to heuen and set hym there on his faders right
hond/ Thus crist apperyng to his discyples after his resurreccion ete wyth
them in tokyn that he was verry man as he was afore/ and so to stye in to
heuyn/ and hyghed mankynde aboue al angelis openyng heuyn gate to
shewe man the weye and to praye for makynde/ The vii is/ Inde

uenturus est iudicare viuos et mortuos/ I beleue that he is to come to deme the quyck & the deed This crist Ihesu verry god and man shal come to the dome & deme alle mankynde quyck and dede/ good and euyl after their dedys There shal fomme come to the dome and not be demyd/ as hethyn men/ For they synne wythout lawe/ And therefore wyth out lawe they must perisse/ Somme also shal be demyd and damned/ as fals cristen men that beleue in Jhesu Cryst wyth out loue and good werkys/ There shalle subgettis accuse theyr euyl curatis that wold not repreue them of theyr fyynes ne teche them the commaundementis of god/ Also chyl dren unchaftyfed shal there repreue theyr faders & moders that wold not chaftyse them of their wantōnesse/ There shal the poure acuse the ryche/ that wold not helpe them in theyr myschyef/ Amende al this therefore whyles that thou art here and haue mynde how fodenly his vengeance fallyth/ and as how/ he fyndyth the/ he shall deme the/ The viii is/ credo in spiritum sanctum/ I beleue in the holy ghooft/ the thyrd persone of the trynyte/ The holy ghooft is also very god wyth out begynnyng and endyng/ and euen in wytte myght and goodnes with the fader and sone/ and alle thre ben one god almyghty/ The ix is/ sanctam eccliam catholicā/ scōrū cōmunionem/ I beleue in holy chirche und comonyng of sayntis/ holy chirche thorow out the world is holy and one to al christen men that in the sacramētis of the chyrche dele & comonyth to gyder/ Therfor it is forbode that in chirche ne chyrche yerde ther be neyther clamour ne stryf/ daunfyng drynkynges/ ne Inhoneft myrthis/ ne occasion of synne shold not be yeue there where as foryeuenes shold/ be askyd/ holy chyrche is partid in thre/ one is in this world of them that shold be sauyd by the mercy of god/ and this is euer fyghtung ayenst these thre enemyes/ the world/ the flesshe and the deuyll/ and another is in purgatorye of soulis that abyde there the grete mercy of god/ The third is crist of heuen heed of al other with his sayntis/ the whiche is fre fro al maner discencions/ these thre shal be one/ after the day of dome Joyeng with Jhu their heed in the blys that neuer shal haue ende/ comonyng of sayntis whā eche of these thre parties helpyn other/ they in heuen helpen

the other two with prayer/ And they in erthe helpyn them in purgatory with theyr prayer and almes/ and these two helpe them in heuyn when theyr ioye and blisse is encreafid/ And thus eche comonyth wyth other/ The x is remissionem pecōrū/ I beleue foryeuenes of fynnyys/ they that amende theyr lyf here/ and doo verry penaunce/ wylling to leue theyr fynnyys and ende in charite/ shal haue foryeuenes of al theyr fynnyys/ for crist by his deth and passion of his fader gate us foryeuenes/ and he hym self by his godhede also foryeuyth al orygyal & actual synne in our baptyym/

The xi is/ carnis refureccionem/ I beleue ryfyng of body/ al man kynde at the day of dome shal rise from deth to lyf in body & soule to geder/ & after that neuyr be departid/ & thēne they that haue endid in dedly synne shul goo in body & soule to the euerlastyng payne of helle wyth out mercy/ And they that haue wel lyuyd and endid in charite and out of dedely synne/ Shal wende in body and soule to gyder to blisse for euermore/ Of this bleffe spekith saynt Mathewe in the last article/ The twelfthe is Et vitam eternam amen/ I beleue in euerlastng lyf/ Thes ben the articles of the feyth/ the whiche but euery man treuly and sadly beleue/ may not be fauyd/ For with out feyth/ hit is not possyble to plese god/ These be the x commaundementis of god The thyrd thyng that thou sholdest knowe god/ by by hys ten commaundementis/ whiche he hym self wrote in two tablis of stoon/ And toke them to moyse to teche them his peple/ promysyng to them that wolde kepe them/ his bleffing/ welth/ and welfare/ And to them that wolde not his curse/ grete sorowe and myschefe/ A man askyd of Crist/ what he myght doo to haue euerlastyng lyf/ And he answeryd and sayd yf thou wolt entre euerlastyng lyf/ kepe commaundementis/ This preuyth yf thou kepe his commaundementis/ thou fulfillest alle the lawe of god and shalt haue euerlastyng lyf/ The first is he commaundyth that thou have no god/ but hym/ Ne that thou worshyp serue ne yeue thy trust to none other creature/ ymage ne thyng grauyn but oonly to hym/ In thys is forboden mawmetry/ fals enchaumentis/ wytchecraftes/ fals charmys and dremys and mysbeleuys

that ony man or woman hopith helpe in wythoute almyghty god/ In thys ye fynne dedely that for ſekenes or loſſe of goodes/ put your feyth and byleue that ye ſhold haue in your lord god/ by the deuyllys mynyſtris fals wytches/ the whyche brynge many a foule to the deuyl/ For they beleue more the wytches wordes/ thenne Inne the wordes of ſcripture that the preeſt techyth them/ Alle ſuche haue goddys curſe at the leſte iiij tymes a yere in the grete ſentence/ And euery day in our pryme As for ymagys/ Alſo ye ſhul underſtonde that as clerkys ſeyn in theyr bokys how they ſhold lyue and doo/ ſo ſhold lewd men lerne by ymagis whom they ſhold worſhyp and folowe in lyuyng/ to doo goddys worſhip to ymagis euery man is forbede Therefore when thou comyſt to the chirche firſt beholde goddys body under fourme of brede in the auter/ & thāke hym that he voucherauf euery day to come fro y^e holy heuyn aboue for y^e helth of thy foule loke thou on the croſſe & therby haue mynde in the paſſyō that he theron ſuffrid for the/ thēne y^e ymagis of the holy ſaintis not be leuyng on thē/ but that by the ſight of thē thou may haue mynde of them that be in heuen/ And ſo to folowe theyr lyf as moche as thou mayſt/ Yf thou thus worſhyp loue and ſerue god/ thenne ſhal alle worſhyp loue and ſerue the/ And ſo thou ſhalt fulfillle the firſt and moſt comaundement/ The ſecond is that thou take not in vayne the holy names of god/ thou takeſt the name of god in veyn when thou turneſt a yene to thy fynne after thy baptyſm/ thou takeſt it in veyn/ alſo when thou ſweriſt & forſweriſt the/ and rekkyſt not how/ Afore alle thyng ſayth faynt Jame ſwere ye not/ leſt ye falle under the dome of god/ hit is onely referuyd to god/ ſayth faynt Johan that thou ſwere by hym and his trouthe and his rightwyſnes/ Therefore or thou ſwre/ ſee that thou be compellyd by dome/ and that it be right/ not for enuye/ loue ne drede/ but only for rightwyſnes in declaryng of trouthe/ And yf ony of thyſe fayle it is pariurye/ Beware therefore ye that uſe queſtys or conſistorye and hereth what parel ye ſtonde in that wytyngly be forſwore on the boke/ The boke/ betokenyth alle holy ſcripture and the ſuffragys of the chirche/ the whiche there thou forfakyyſt when thou forſweriſt the/ thy handns al the good werkys that

euer thou dedist the wiche thou forsakist when thou wythdrawist it/ thou forsakyst also god almyghty our lady faynt mary alle the fayntes of heuen/ and the meritis of the holy sacramentis and hooly betakyst thy self to the deuyl of hell but thou amende the or thou goo hens/ If they thenne shull thus be punyshed for fweringe/ how shal they be that blaffeme & dyfmenbre hym/ fwerynge by his herte/ naylis/ woundys and fuche other/ Sōme when they be repreuuyd here of/ feyn is it not good to haue god in mynde/ and wyth fuche leudnes they kepe styl theyr othes And thy feruaunt dyd ayenst thy byddyng/ sayeng that he dyd it to haue the in mynde/ woldest thou not be wroth wyth hym/ Moche more muft god thenne with the/ when thou doost ayenst his byddyng/ and sum fayn I may wel fwere for I fwrefoth/

This is a fals excufacion/ for and thou sholdest alwey fwere when thou sayst foth/ thēne wold not crist haue forbede fweryng but for in moche fweryng is ofte forfweryng/ therefore he sayth that he that moche fwerith/ shaal be replete with wyckednes and forow/ ne vengeance shal not departe from hys hous/ Sum fayn also that no man wyl beleue them but they fwre/ thys is a subtil excufacion/ For ther by a fals man may fwere as wel as a trewman and so shold he as wel be leuyd as the trewe man/ For the falshe he is the more he fweryth and forfwrith/ and so begyleth/ therefore yf thou wylt be beleuyd wyth out fwering be trewe of thy word and lette it be ye ye/ and nay nay/ In token that thou sayffst wyth thy mouth thou sholdest say it wyth thyn herte and not say one and thynke another/ The thyrd is/ haue in mynde to holowe thyn halydayes/ That is to say/ Sundayes and other that ben bodyn/ Almyghty god in vi dayes made heuyn erthe and see/ and al that in them is/ And the feuenth day restyd/ therefore he bleffyd it and made it hooly/ But in stede therof we cristen men of grete deuocion halowe the foday/ The whiche was the first day of the world/ where ynne god made lyght/ and that day god yaue to moyfes the lawe/ That day he arose from deth to lyf/ That day the holyghoost yaue wysedom to the appostlis to preche the trouth of cristys lawe/ And that day as clerkis say shal also be domys day/ Ther-

fore shal euery man in that day befyne hem to here goddys seruyse/ lerne his lawe And fle synne and flesshly lustys/ taueners and fuche chaffaryngis that lettith them to reste in our lord/ yet many there be that fuche dayes be more besy in worldly werkys and synnes/ thēne al the weke after/ and neuer wold reste for no techyng ne loue ne drede of god/ These be most lyke to them in helle that neuer reste but euer labour in peyn/ They breke also the holyday the spende theyr tyme in ydelnes/ as in veyn pleyes/ ydel specke and bacbytyng of theyr euen cristen/ why fayth our lord/ haue in mynde to halowe thyn holyday/ but for thou sholdest put out of thyn herte/ al worldly thoughtys/ and occupye it with heuenly desyres/ as to thynke what god hath/ doon for the/ How he made the of nought and lyke to hym in soule/ how he raunsonnyd the out of the pyt of helle/ wyth his owen precious herte blood/ How also of his goodnes he kepyth the nyght and day in thy right wyttis/ and fro al bodely myscheues that many oon alday fallyth ynne/ and how ayenst al this thou yeuest him a drynk of galle/ of bitter synne/ and brekyft his cōmaundementis bothe in worde thought and dede/ thus to haue mynde in al thyse/ He askyd reste of body and soule on the holyday/ and thus rest fygnifyeth the reste in blys that we shul haue/ after thys/ yf we rest in hym/ On the holyday here and fle synne/ The iiij is worship thy fader and moder/ Thre maner of faders there be that thou must worshyp/ The first is thy fader of heuyn/ that made the of nought and norisshith thy body wyth erthly food/ comforteth thy soule wyth heuenly desire/ defendyth hit fro the deuyll/ & makith it heyr of the blys of heuyn/ thus may none doo but he our fader our lord and our god/ The second fader is he that gate the/ and thy moder that bare the/ to whom thou shalt be subget & seruyfable/ For they be the second cause of thy beyng in thys lyf/ thēne thou shalt also worshyp/ and yeue of thy goodes frely if they haue nede/ and thou haue more than they/ comforte/ counceyl & teche them in meke manere after thy kunnyng/ hou they shul please god/ But bewaar that thou obey them not in synne/ And yf they be deed/ lyue wel and pray for theyr saluacion/ This lessō shold euery fader and moder bodely

& ghooftly teche theyr chyldren/ The thyrd fader is man and woman of age/ namely tho that be vertuous/ and moft specially thy ghooftly fader/ the whiche whan thou haft trespaced/ makyth god and the at oon/ For as thy foule paffyth thy body/ fo deth thy ghooftly fader/ paffe thy fleffhly/ To thy moder holy chyrche alfo thou muft be buxum and wyth al thy power meyntheyne hit/ for it is moder of al tho/ that euer were or fhul be fauyd/ Thus worfhyp & obey thou fhouldest thy fader and moder as fayth faynt auctyn/ for the more that thou thus obeyeft them/ the more fayth he/ wyl almyghty god obeye thy prayer/ The v is thou fhalt not fle that is to fay/ bodyly ne ghooftly/ this fynne criyeth vengauce afore god/ as witneffyth both the olde lawe and the newe/ therefore fle no man/ for he that fleeth fhall be fleyn/ other bodyly or ghooftly/ or bothe/ yet they that trespacen/ opynly/ muft nedis be fleyn by hem that bere the temporel swerd for brekyng of is commaundement/ There is ghooftly manflaughter alfo in many wyfe/ One is when thou hatift thyn euen cristen or consentift to wicked thoughtis of thyn owen herte/ another when thou lyeft/ bacbyteft or flaterift another in fynne/ And wolt not reprove hym of his defaultis/ Also thy felf when wyttyngly donft a dedely fynne/ or when thou haft the goodes of the worlde and wolt not helpe thy brother at his nede/ when thou defraudeft alfo thy neyghbour by fals weyghtis mefuris/ or wythholdyng the labourers hyre/ or when thorow/ negligence of thy felf the eftate or offyce that thou ftandyft ynne/ is parfifhed or fpylled/ Therefore fle noman wyth hond tunge ne herte/ For he that fmyteth fhall be fmyten/ And he that bacbyteth or difclaundreth is a manfleer/ And for hem that curfeth it is fayd/ curfid be he that pryuyly fmyteth/ that is to faye/ that curfyth warieth or wyllyth vengauce on his euen cristen/ The fyxth commandement is thou fhalt doo no lecherye/ This curfid fynne defouleth bothe body and fowle/ and of alle other moft pleafith the deuyll/ for in other fynns he moft comynly getith but one/ and in this at the left/ two or mo/ For this fynne god almyghty often hath take grete vengauce/ In fo moche that al the world he drowned faue eyght perfonys allone/ And for this fynne he

made synke unto helle the v cytees of sodom/ The deuyl in this synne temptith in many maner/ Fyrst by folily lokynge/ after by inhonest wordes/ Thenne in foule touchyng and kiffyng and so to the dede/ and this sight is the first dart that thes lecherous fechyth/ therefore ye wymmen/ araye not your self to nycely to be seen of folis/ though ye haue no wylle to synne your self/ For your nyce aray and countenance ben causis of many fowlis dampnacion for the whiche ye shal aunswere at the hygh dey of dome/ sayth salamon but ye amende you here/ Therefore neyther by countenance/ ne aray/ stere ye no man to synne/ ne haue not your vyfage poppyd/ ne your here pullyd or crowlyd/ nether your face colourid/ ne your heed hygh or wyde layde with costlewe kercheues/ ne your body to curyous in clothyng/ ne nyce in shap/ but after the counceyl of faynt poule/ let your aray be shamefastnes heelyng your heedys wyth your here/ or wyth a kerchef to couere your shame/ thus saith faynt peter/ This commaundement thēne breken al tho that for flesshly lust ben weddyd to gyder/ not kepyng the ordre of wedlok but lyue as bestys wyth out discreciō as the flessh meueth them/ And for thys synne the vii hufbondys of fara were stranglid wyth the deuyl/ therefore ye that be weddyd be waar/ that no fuche thynges be doon/ wherby the concepcion of byrth myght be lettid/ for he that doth otherwyse wylfully than kynde askyth/ fynne must dedely in that synne/ for v causis a man takyth his wyf/ One is causa of generacion/ and thenne it is no synne/ Another cause is of yeldyng of dette/ and thenne he fynne not but rather deserueth mede/ Another is for eschewyng of more synne/ as when he is incontynent/ And may not kepe hym self/ and thenne it is venyal synne as saith faynt austyn/ Another cause is fulfillyng of lecherye/ as when a man wfyth hoot metis and drinkis medycyne or spycis/ And so enforcith hym self to be myghtyier to fulfille the synne of lecherye/ Thenne I trowe sayth he/ hit is dedely synne/ The fyfth cause is when he knowyth hyr ayenst kynde/ and that is most dedelye Therefore to you that ben weddyd faynt gregory sayth thus/ Studi eueryche of you so to please your make/ that therwyth ye dysplease not your maker/ The feuenth is

thou shalt not stele/ In this is forbode al maner of wrong takyng with-
 holdyng or wyth drawyng of ony mennys goodys quyck or ded/ As
 robyng reuyng/ fleyghtis and desceytis/ begylyng in byyng or fellyng
 fymony/ uferye extorcion/ with al theyr braunchis/ al that thus desyre to
 be riche fayth faynt poule they falle in to the snare of the deuyll and deep
 dampnacion of theyr foullys/ And the prophete fayth also to them that
 falsly purchasith and makith grete byldynges/ woo unto you fayth he that
 with wrong byndyn hous to hous and feld to feld and sayng that right is
 wrong/ And wrong is right/ and to crafty men and labourers/ faynt
 poule byddyth that they do trewly theyr labour with out slouth/ or ellys
 they do thefte/ And that no man withholde the labourers hyre/ for thai
 cryeth vengeaunce to fore god And in especial these that folowen ufurye/
 when thou lenest money to them that haue nede for a certeyn wynnyng
 at the tymes ende/ And for the loone outhere thou takist seruyse/ pre-
 sentis or yeftis/ Another when thou lenyest it/ for the halfwynnyng/ he
 to pay the hool/ that thou lenest it to/ tough al be lost/ Another when
 thou byest a thyng for moche lesse thenne hyt is worth/ Another when
 thou sellest thy chaffare the derer for the lone/ Another when thou hast
 a thing tofore the tyme/ as corn or hit be ripe/ Another when thou
 takyest the best of a poure man with this conditiōn/ that yf yt deye/ it
 shal deye to the poure man and not to the/ So fayth perisiens/ therfore
 use leefful chaffare and wyn without subtylte or sleight not as moche as
 thou mayst/ but that that is resonable to thy sustenaunce/ after thyn
 astate is dewe/ This desired the wyse man of our lord when he sayd/
 nyther riches nyther pouerte lord yeue me/ but oonly lord that is neces-
 sarie to my lyuelod/ The viij is thou shalt bere no fals wytnesse/ In
 this is forbodyn alle maner of lesyngis/ conspyracy/ & forfweryng/
 wherby that thy neyghbour lesith his catel/ frendshyp/ or good/ al fuche
 ben callyd the children of the deuyll/ For they put out trouthe/ and
 bryng ynne falsched/ put out crist and brynge ynne the deuyll/ lesyng
 stondyth not oonly in fals wordes/ but also in fals werkys and yf thou be
 a cristen man lyue there after/ or ellis thou lyest/ There be thre maner

of lefynges/ One is when thou lyeſt with ful purpoſe to hurt thy neyghbour/ And thenne it is dedely fynne Another is when thou lyeſt to further thy neyghbour in a trouthe and thēne it is not ſo moche euyl/ The thyrd is when thou lyeſt for the dysporte of them that be about the/ not wylling to hyndre any perſone/ theſe two be venyal/ but thou haue them in cuſtume therfore bewaar of al maner lefynges/ & nyther for loue ne hate ne for mede/ bere no fals wytneſ/ The ix is thou ſhalt not deſyre thy neyghbours wyf/ In the ſeuenth commaundement god forbedyth the dede of lecherye and theyr deſyre/ In tokyn that they be both dedely fynne/ yet ſōme wene but they doo the dede it is no fynne/ Criſt therfore wylling al fuche to be clene wyth ynne and wyth out beth in body and in ſoule ſayth this/ al that ſeen a woman to the couetyſe of thyr luſt/ the doo lecherye wyth hyr in theyr herte/ And thus by ſhrewd thoughtys/ man is ofte tyme departyd from god/ yet ſaynt brigyt in her vyfions ſayth/ But it ylle thoughtis ſomtyme were to man/ He ſhold wene hym ſelf rather angel thenne man/ And ſo al euyl thyng cometh of hym ſelf/ and none of god/ Therfore that man ſhold underſtonde the infirmyte that he hath of hym ſelf/ & the ſtrengthe that he hath of god/ hit is neceſſarie ſayth ſhe/ that he be ſuffrid ſumtyme of the grete mercy of god to be temptyd with euyl thoughtis/ To the whiche yf he conſente not/ they be but a purgacion to this ſowle and a kepar of his vertues/ Therfore when ſhrewd thoughtis come to the wythſtonde the firſt ſubgeſtyon/ & lette thy ſoule alwey ſo laboure/ that he conſente not to delyte in them/ And thenne haue in mynde the byttir paynys that criſt for the ſuffrid/ and the endeles blyſſe of the Joyees of heuē that thou muſt leſe yf thou concete to them and the byttir paynys of helle alſo that thou ſhalt haue yf thou deye in them/ and yf thou thus doo thenne ſhalt thou haue in mynde thy laſt ende/ and neuer do/ fynne/ The x commaundement and the laſte is/ thou ſhalt not deſyre thy nyghbours thyng hous land/ oxe aſſe/ neyther no thyng that is his/ for fuche deſyres of couetyſe/ as ſcripture makyth mencion/ Balaā Nacor/ Anany/ Gyefy/ Achab/ Jeſebel and many other fyl to grete myſchyef/ bothe of

body & of soule Thefore be ye wel waar als of alle fuche fals defyre/
 And take no manhis good ayenst his wylle/ left it falle to you/ as it dyd
 to them/ And thynke also that wythoute fatiffaction/ or hauyng wylle
 to amende the therof/ the pope/ ne noon by hym may dispenche wyth
 the/ and yet thou stondyft acurfid of al holy chirche in the grete sentence/
 foure tymes in the yere/ what shalle alle fuche false defyre thenne profyte
 the/ when the curse of god shal thus abyde on the/ therre is no man that
 dredeth the curse of god now/ But when cryst at the dome shal say that
 scripture makyth mencion of/ Go ye curfid in the euerlastyng fyre of
 hell Then shal they both dredee it/ and fele it/ For this word goo ye
 curfid/ shal be more paynful as doctours fayn/ thenne the paynys of a
 thousand hellys/ though they were al gadrid in to one/ Al these ten
 beheftys ben brougth in to two/ of the gospel that is loue god aboue al
 thyng/ and thy neyghbour as thy self/ first thou shalt loue god wyth al
 thy herte/ that no thyng be nerer thy herte thenne god/ in al thy soule
 that thou suffre no synne abyde wythin thy soule for the loue of god/
 And with al thy mynde/ that thou spare not/ for myfchyef to plese god/
 Thy neyghbour also as thy self in good and not euyl/ as moche as thy self
 in helthe in seeknes in welthe and in woo/ Thus for loue thou shalt
 kepe goddys commaundementys and not oonly for drede of payn/ These
 commaundementis shold eche man telle and teche his chyldre/ And thus
 bad our lord to moyfes/ these wordes sayd he/ the whiche I take here this
 day shall be in thy herte/ thou shalt telle hem to thy sonnys/ and thynke
 on hem slepyng/ wakyng/ fyttyng/ & goyng/ thou shalt bynde them as
 a fygne to thy hand/ and write them on the dooris & lynternys of thy
 hous/ and shalt rewle alle thy thoughtis wordes and dedys preuy and apert
 in eche place/ by these commaundementys of god/ Foryete not these
 wordes sayth he ne falle they not fro thy herte alle the dayes of thy lyf/
 Thus gouerne ye your mayny sayth saynt agustyn/ For as we thus speke to
 you/ here in the chyrche/ so shold ye to yours at hoom/ that ye mow yeue
 trewe rekennyng to god of them/ that be subgettis to you/ and telle hem/
 sayth he the loue and the fwetenes of heuenly thynges and the grete

bytternes of helle/ for ye shal answere for them at the freyt day of dome/
and counceyl them alle/ that they be not neglegent in no wyse/ to lerne
these commaundementis/ for drede of thys sentēce that folowyth yf thou
wolt not here the voys of thy lord god fayth he/ that thou kepe and doo
his commaundementis alle these curfes shul come to the and take the
thou shalt be curfid in citee/ in felde/ curfid shal be thy reliques/ the
fruyte of thy body/ the fruyt of thy londe/ the drouys of thyn oxyn and
the flockis of thy sheep/ thou shalt be curfid in the goyng ynne/ and
goyng out/ thou shalt be smyte wyth hunger seeknes and pestelence/ with
addris/ wyth fyre/ wyth hete/ wyth colde/ & with corrupte ayre/ al
these he fayth shal purfewe the/ and thou shalt perissh/ And yf thou
wolt here the voyce of our lord/ that thou lerne and kepe his commaunde-
mentis/ he shal make the hygher thenne alle that dwellyn in erthe/
And al these bliffynges/ shall come to the and take the/ thou shalt be
bleffyd in cytee and in felde in the frute of thy body/ and frute of the
lānde/ in flockis of thy sheep/ and drouys of thy bestys/ in thy bernys
and in thy celers/ in thy goyng in/ and in thy goyng out/ and in alle
werkis of thy handis/ so that euery man shal see that the name of god is
callid upon the/ and they shul drede the/ I shal gyue rayne in tyme fayth
he/ the erthe shal bryng forth his sede/ and trees shal be replete wyth
fruyte/ thou shalt haue pees in thy cuntree/ and thou shalt slepe/ and no
man shal fere the/ alle these bleffynges shul take the/ yf thou lerne and
kepe his commandementis/ therfore haue mynde in the preceptis of god/
and in his byddynges be ye most besy/ For yf thou kepe hem/ they shul
kepe the/ and brynge the to blyffe/ that neuer shal haue ende/ the
whiche he us graunte that with his blood bought us Jhesus crist Amen/

He fourth thyng that thou sholdest knowe god by/ is the feuen sacramentis of holy chirche/ whiche be mynystred to the peple of persons and preeftys that/ haue power therto/ of the whiche fyue/ the first/ that is baptesme/ confirmacion shrifte/ howfyll/ and anoyntyng/ Are euery man and woman hold to do/ in payn of curfyng/ incerteyn tyme as the lawe yeuyth/ The other two may no man take/ as ordre and wedlok but at his own wylle/ These sacramentis toke theyr begynnyng of the gracious welle/ of the fyde of our lord Jhesu crist in his passyon/ For ryght as out of adamys fyde/ whyle he flepte was takyn out a rybbe that eue was made of/ ryght so at the deth of our lord there ran out of his fyde bothe blood and water/ by the vertu of whiche passyon the sacramentis of holy chirche toke first theyr strengthe and theyr begynnyng/ The fyrst sacrament is bapteme/ in whiche orygyal synne that we be born in and alle other synnes that we be defoulid with/ they be wasshyn a weye thorou the passyon of crist/ & therwyth is betaken us/ the fayth and byleue of holy chirche/ with out whiche/ there may no man be sauyd/ Therefore it is cōmaundyd that euery cristen woman that felyth her quyck with chyld/ to kepe her fro heuyng and shouyng/ grete traueyle and fallyng and al other myscheuys that shold myschyeue the childys lyf/ and so be lost body and sowle And that eche woman by for hir traueyle of chyld/ come to chirche and take shryft and housyl/ for peryll of deth that myghte falle in the byrthe/ Also the mydwyf and tho that be about the chyld/ yf it be in parel of dethe/ shold cristen it on thys wyse I crysten the in the name of the fader and of the sonne and of the holy goost/ And thenne sprynge the chylde wyth water/ & that thou foryete not these wordes/ I crysten the/ and yf it be cristenyd in thys maner at home/ It shal not be cristenyd eftfone at chyrche/ For that were a grete peryl/ as to nayle god eftsonys on the rood/ And yf it lyue after thys cristenyng at hoom bryng it to the chirche/ and there it shal haue al the hool seruyse that it lackyth/ In tyme of peryl of deth fader and moder may cristen theyr owen children wyth out harmyng of

theyr spoufehode/ Godfaders and godmoders ben borowys tofore god for theyr godchyltren/ & therfore they ben bounde to teche hem to loue rightwyfnes/ charite and chaftyte to kepe hem from dedely fyñe and specially to teche them the cōmaundementis/ and beleue/ A man and his wyf/ shold not fong at onys to a chylde at the font ftoon/ ne hem that fougyth to hit there shal not fong to hit at the confermyng/ but at nede/ Fader ne moder norise ne none other shold suffre no yong chylde by them a bedde whylis they slepe/ ne preffe them to fast in cradyl ne suffer them lye slepyng ne wakyng wythout a keper/ There is ghoostly kynrede thorowe fongyng of chylde at the founftoon/ on IX wyse Oon is between the chylde and the godfaders/ Another betwyxt the children of the godfaders/ another by the chylde and the wyf of the godfaders flellhy knowen tofore/ another betwyx the godfader and the fader of hym that is cristened/ Another betwyx the godfader and the fader of hym that is cristenyd/ Another betwyx the preeft and the chylde that he baptiseth/ another betwyx the chylde and the chylder of hym that baptiseth/ Another betwyx hym that baptiseth and the wyf of hym that is baptyfed furst I knowe/ Another betwene the baptiser and the moder of hym that is baptised/ There be also IX a fore the bysshop at the comfermyng in the fame forme/ These lettyn sponsehod not made and fordoth spoufehod made/ The second sacrament is cōfirmacion of the bysshop/ Thys is a maner of anoyntyng in the forhede by the handys of the bysshop/ wherby the holy ghoost yeuyth strengthe ayenst the febylnes of the synne of our forn fader with a marke ympressyd to the soule wherby thou shal knowlege the feyth and loue of criste/ To this is euery cristen man and woman boūd to bryng thyr chyltren as sone as they may/ namely or they be a yere of age/ for they shal haue the more grace of lyf and the more blisse in deed/ & tho that be not confermed mowe not receyue noon other sacrament/ neyther they shal not wasshe hed ne forheed thre dayes after for reuerence of that holy oyle/ The thyrd sacrament is shrifte or penaunce to the whyche euery man and woman is bounde anon as they can resonable wytte at XII yere/ euery yere clene

to be shryuen onys at the leste at theyr oune curate/ that these may euery day see of al the fynnes that euer they dedyn or can thynke on/ that when they look on hem they may haue more shame and drede in theyr herte of theyr synne where thorough by the grace of god/ they mow leue theyr synne yet not wythstondyng that ye be bounde ouer a yere to shewe your shryfte to your oune curate/ & yf there be ony of you that haue more affection to another thenne to me/ lete me wete to whom and where and he shal haue ryght good leue and cristis bleffynge & myn/ so that he doo hit in no deceyt of hys oune soule as to hyde hys synne fro me/ to that entent he myght the lenger abyde therin/ as some doon/ & haue do many yeris/ for I knowe more of their couceyl than they wene/ I do or wold I dyd/ Suche belike the addir that hidith his venym in pryuy place or he wold engendre with the lamprey/ & after he turnyth & takith hit up ageyn/ thus some of you ones a yere or ye come to your curat/ ye cast out the uenym of your synne at pardons & other pryuy places/ & anon after esteyr/ ye take it up ageyn/ as thefte/ auoutry and fuche other & ben moche worfe after thenne ye were afore/ ye that this do begyle yoor self & nede grete penaunce/ Had Judas when he betrayed crist tolde his synne to his trewe hurdman/ as he did to cayphas/ & pilat & fuche other when he said/ I haue synned betrayeng the rightwis blood/ he had be sauuyd/ for they took noon hede therto/ but said what is that to us/ auyse the as who faith we haue no cure of the/ rightso thus I trowe & som of you went to your oune herdman when ye goo to other/ thenne shold bribery stolyn goodis and fuche other be restorid And aduoutrye & other curfid fynnes be thus destroyed/ I fay not thus for no desyre that I haue to here your shrifte for it is but a payn to me/ saue for the charge that I haue of your fowlis/ For I had leuer mynystre alle the sacramentis that longyn to myn offyce/ fourty tymes/ thenne that onys/ but I do hit for to destroye the fals subtilte that ye use in shrift/ ageynst the helthe of your fowlys and so god helpe me/ Also when thou comyst to shryft/ thou shalt come wyth grete sorou of herte and mekely knele to the preest/ as to hym that is in goddis stede/ and telle hym hooly how thou haft

mysgouernyd thy lyf/ and be in ful wyl to do so nomore/ & hertely do thy penaūce enioyned the/ therefore/ & ellis it is no shryfte/ but many there be y^t sette nought by theyr penaūce doyng so they haue told theyr fynnes to the preeft/ & sūche begyle them self/ for the very sacrament of shrift hangith speyally in iii thynges/ with out whiche thou maist not be trewly shryue/ and that is sorow of hert/ shrift of mouth/ & penaūce doyng/ for though thou be sory for thy synne/ & shryue y^t not/ hit auaylith not/ & though thou do bothe thus/ & make not aseth ne do thy penaūce therefore it is nought for wite wel thou maist/ yf thou sholdest reken with a man & at thend of thy rekenyng thou were/ XX/ ponde in his dette/ right so thou shriuest y^t/ & maist rekenyng with the preest in goddis stede but thou mak a sēth therefore & pay thy dette wyth penaūce doyng it is nought for it is a tokyn that thou art not sory for thy synne And yf thou be not sory therefore as I sayde/ tofore thy shryfte is nought/ and so thou synnest ayenst the holy ghooft/ whiche is most perilous synne that is/ therefore yf thou wylt haue the blisse of heuen do the penaunce/ and thenne shalt thou haue pardon/ and foryeuenes of thy fynns/ for in these thre wordes contricion/ confessyon/ and satisfaccion stondest al the vertue of pardon in thys world/ Our lady saynt marie in the visions of that holy woman saynt Brigyt tellyth when padon profiteth/ and when not/ Seyng that he that comyth to pardon and hath full wylle after to fle synne/ And to restore that he hath wrongfully taken/ not wyllyng to wynne a peny after with wronge/ ne falsehede/ ne to lyue ony dey lenger/ than god wold he dyd/ In prosperite and aduersite to submytte his wylle to goddys wylle/ And to flee worshyp and frendshyp of the wrold/ He shal haue pardon and remysfyon of synne/ and is lyke to the aungel of god in the fight of god/ But she sayth he that visiteth hyr for remysfyon and pardon of his fynnes/ And hath no wylle to leue his olde vanytees ne Inordynat affeccions/ But kepyth/ styllle his wrong getynges and fals deceytis and subtiltees/ And also loughth the worlde in hym self and other/ And wol not fle shrewd customys ne restreyne his flessh from superfluytees/ Ryght nought auaylith hym pardone ne Indulgence/ And

wyth this accordyth faynt gregore where he sayth thus/ Thou makyft neuer fayth he fatiffaction for thy fynne/ But yf thou fere of thy fynne/ euery body wol defyre padon/ but fewe or noon wol do that they shold haue pardon for/ but thorow trust & colour of that pardon they do many a curfid fynne & do fynne upon trust therof/ other ony good dede/ hit is a grete fynne of pryde/ for be thou neuer so ful of good vertuys/ unkyndenes to thy god may destroye al tho vertues/ More unkyndnes thou mayft not shewe/ then for to displeafe god wylfully/ Therefore fle fuche unkyndenes/ And thynke that the more acceptable thou art to god thorow thy good lyuyng/ the more culpable thou shalt be/ yf thou retorne ageyn to fynne/ hit is a slider hoop sayth faynt Austyn whan a man fynneth up on trust to be fauyd/ He that so doth/ he neyther dredyth ne louyth god/ So that it is more proffyttable to holde thy self feble and lowe/ thēne to be holde strong/ and for febylnes falle and be loft/ Therefore take hede what goodnes god puteth in the/ and thanke hym/ and praye hym of contynuaunce/ And doo no fynne upon trust of pardon or of ony other good dedys/ The fourth/ is the holy sacrament of the auter/ The whiche is cristys oune body/ his flesshe and blood in forme of breed/ The same that was borne of the vyrgyn marye/ and doon on the rood/ this is made thorowe vertue of goddys worde of preestys that haue power/ whyche power neyther aungel ne archaungel had/ But oonly man in mynde of hym self/ This sacrament is eury man and woman bounde by the lawe onys a yere as at estyr/ yf he be fourtene yere of age/ And haue dyscreffyon to receyue it when they be wyth shrifte and penaunce made clene/ of their synnys/ And ellys to be put out of the chirche/ and of cristen beriellys/ but yf it be for sekenes/ or for some other resonable cause/ whiche cause he must certefye his curate of/ For he that unworthely receyuyth this sacrament/ he receyuyth his damnacion/ Also as often as ony man seeth that body at masse/ or borne abut to the feek/ he shal deuoutly knele down and say his pater nofter or sum other good prayer in worshyp of his souereyn lord/ Also ye shal understonde that the drynke that ye receyue in the chalyce after your

howfyl is no sacrament/ but wyne or water to bryng the lightlokyr the sacrament in to thy body/ But in fourme of brede it is hoole goddys body in flefsh and blood/ Therefore thou fhalt take it in/ as holy as thou mayft/ lest ony parte abyde in thy teeth/ For in the lefte parte is hole goddys body/ that day thou hereft thy maffe/ god grauntyth the nedeful and lawful thynges/ that day ydel othys and forgetyng fynnes be forgeuyn/ That day thou fhalt nct lese thyn eye fight ne deye in sodeyn deth/ ne the tyme of the maffe thou fhalt not wexe agyd/ Euary steppe thyderward and hoomward/ an aungel fhall rekene/ Lewd men and women to despute of this sacrament ar utterly forbodyn/ For it is ynough to them to beleue as holy chyrche techyth them/ The fyfthe Sacrament is anoyntyng of seek men/ The whiche is oyle halowyd of a bushop and mynyftre or by preeftys to them that been of lawful age/ In grete pabelle of dethe/ In lyghtnes and abatyng of theyr fekenes/ yf god wyl that they lyue/ And in foryeuyng of their venyal fynns/ and relefyng of theyr payn/ yf they fhall deye/ So that this sacrament may be yeuyn as ofte as nedyth to euery man & woman that be in poynt of dethe/ The fixte is/ holy ordris whiche no man may take but at his oune wylle/ Thys yeuyth power to them that takyth it/ to serue in holy chirche after theyr aftate is/ As to hym that takith the ordre of preesthode for to make the sacrament of cristys flefsh and his blood/ and for to mynyftre other sacramentis to the peple/ These must haue theyr crowne shaue/ theyr heed tonsurid/ and theyr clothys honestly shapen/ as fallyth to theyr aftate/ and namely in holy cirche/ They must also in the quere red and synge wyth clenness of confcyence and grete deuocion of soule not ouerhippyng ne momblyng/ ne musyng of vanytees/ not medlyng wyth lewd ne shrewde/ tydynges/ ne Inhonest cōmunicacion/ not comyng to late to goddys seruyce/ ne goyng out before the ende/ wythout a resonable cause/ not gronyng ne slumbryng/ ne sparyng theyr voyce/ but shewyng out the voyce of the holy ghooft with soun & hole speche/ And thus sayth Saynt Bernard/ They must also dyspose them self to synge maffe yf they may/ and therto they be bounde/ For

faynt Bernard fayth in the perfonnes of our lord to euery man thus/ haue I not made the/ and yeue the power to make me/ and to offre my sone incarnat tofore the fader of faluacion of the world/ yf thou haue power to fynge/ and fyngeft not fayth he/ thou benymmeft the aungellys in heuen theyr Joye thou benymmeft mankynde traueylyng in erthe theyr helpe/ and grace/ and thou benymmyft the foulis that are in grete paynes in purgatorye/ theyr reſte and theyr forgeueneſſe/ Theſe be heuy wordes and litiyl thought on/ wyth many of us/ Saynt auguſtyn fayth/ how worſhyful is the dygnyte of preeſthode faith he/ betwyxt whos handys the sone of god/ as in his moders wombe was incarnate/ how bleſſyd be the preeſtys faith he/ yf they preſtly lyue/ how heuynly a myſtery is that/ fayth he/ That by the werkyng of the fader and sone and holy ghoof/ the ſame god that is in heuen/ the ſame and ſelſe/ is in your handys in the ſacramente/ Therefore fayth our lord/ be ye holy/ for I am holy/ A ryghtful lyf to you is neceſſarye fayth Saynt Auguſtyn/ Therefore ye muſt ſo lyue/ ſeeth that your lyf accorde wyth your name/ ſo that yf your ordre be holy/ lete your conuerſacion be the ſame and yf men ſay wel of you fayth he/ ſeeth that your werkis bere wytnes to the ſame/ And thys is for us preeſtys/ The ſeuenth ſacrament is/ wedlok/ infore the whiche the banys muſt be aſkyd thryes in holy chirche/ This is a lawful knyttyng to gyder of man and woman in forme of holy chirche/ by aſſent of hem bothe/ for to be to gyder in the lawe of god/ and neuer to be departid whiles theyr lyf laſtyth/ in remyſſyon of ſynne and getyng of grace/ when it is taken to a trewe entent/ for though there be no trowth plight ne fleſhly dede doon/ yf they be of ful age/ and accorde in herte to gyder/ tofore god they be wyf and huſbond/ alle preuy couenauntis in trowth plyghtyng and forward makyng wythout aſſent of frendys or knowlege ar forbodyn/ al that ſuche make or ben there at/ ben in grete peryl of ſoull/ alſo it is forbodyn that no weddyd man ne woman/ oon wythot that others aſſent/ make vowe of chaſtite/ pylgremage ne faſtyng/ For yf the wyf auowe/ the huſbond at the firſt wetyng may fordoo it/ but yf he conſent & ſuffre it wetyngly after the firſt knowyng/ the man

fynneth not for the wyf hath no power of her oun body/ but the husbond/
& yf the man absteyn hym from his wyf/ by fuche wyse without the wylle
of his wyf/ and she geue hym no leue/ he is cause/ of hyr synne/ And
the wyf is in the same case/ yf she doo the same to her husbond.

The feuen dedys of mercy/ The fyfth thyng that thou sholdest
knowe god by are the feuen dedys of mercy/ the which euery man/ is
bound by the byddyng of god to fulfille and to doo to his power/ that is
to fay/ fede the hungry/ yeue drynk to the thristy/ clothe the nakyd/
herborowe the howfeles/ vyfite the seek delyuer prysoners/ and bery the
poure when they ben deed/ these ben nedeful to us/ plesyng to god/ and
helpyng to body & soule of al them that doon them/ therfore seyth crist/
yeuyth and hit shal be yeuyn to you/ Almes/ sayth Saynt Augustyn is
an holy thyng/ For it encreacith that thou hast/ lessyth thy synnes/
Hit multeplyeth thyn yerys/ And noblyth thy mynde Hit lengthyth
thy termys/ And clenfyth alle thynges/ hit delyuereth the fro deth/
And ioyneth the to angellys/ & departeth the from deuylls/ And is a
welle Inexpugnable a bouthe thy soule/ therfore yeue almes/ and al thyngis
shal be clene to you/ Thre thynges he must confidere that shal yeue
almes/ Fyrst Who askyth it/ what he askyth/ and wherfore/ Fyrst I say
that god askyth it/ for he louyth so muche pour men/ that what ye doo
to them in his name/ he holdyth hit doon to hym self/ He askyth his
and not ouris/ Dauyd sayth al thynges be thyn lord/ and that we take
of thy handys we haue gyue the/ He askyth hit us/ not for the yeue it
hym but to lene it hym wherfore he wol yelde an hundryth folde/ and
the blisse of heuen/ Therefore sayth saynt gregore/ poure men shal not be
despyfed/ but prayed as faders/ and he that yeuyth the poure/ shalle not
be poure sayth Salamon And he that stoppith his ere fro the crye of the
poure/ shal crye and not be herd/ Therefore to al that aske these/ he
that askyth unrightfully/ yeue hit not that he askith but that/ that bettir
is/ And that is correccion/ Jerom sayth/ yeue the poure to susteyn
theyr riches/ There may no man excuse hym of almes geuyng/ For an
halfpeny of the poure sumtyme more plesith god thenne an hondred shylgys

vertue is nedeful to alle crysten folke/ For it is the begynnyng of alle good werkis/ So that feyth wythout good werkis/ Ne good werkis wythout trewe fayth/ Ne wyth out trewe fayth may no man please god almyghty/ The second is hope/ This is a trust by the mercy of god to be sauyd/ And it stondyth in the grace of god and good werkis/ Not oonly to hope in our oune good deedys/ but in hem bothe to gider for we shal not hope so litel that is callid wanhope that we shul hope to haue blyffe yf we wel doo/ ne not so moche trust in the mercy of god for to hope to be sauyd wyth out good dedys/ The thyrd is/ charite this is the ende and perfection of alle the commaundementis of god/ And understonde in this/ that thou loue god aboue alle thyng And thy neyghbour as thy self/ so that/ that one may not be louyd with out that other/ And thus sayth saynt Johan/ That he that louyth god/ he loueth his brother/ and he that loueth not his brother/ whiche he may see/ How shold he loue god which he may not see/ The fourth vertue is ryghtwyfnes/ this is not ellys but a payeng of dewte to eche thyng that is dewly longyth to/ As to god prayfng and thankyng/ For the goodes of kynde/ fortune/ and grace/ That he hath yeue the and lent the/ And therof to gyue hym hys parte/ And many other benefettis/ as in preferuyng the fro many myscheuys and vengeaunce that thou haddyft falle in and alle day seeft many oon falle in/ and sholdest happely thy self haue falle in/ had not his gracious kepyng haue been/ To thy neyghbour also thou must yelde loue and charyte/ that is to fay/ that thou doo right/ and refon to hym in al thyng/ as thou woldest he dyd to the/ and yf thou wold he shold be trewe to the/ and pay his dettis and begyle the not/ wyth subtiltees and sleyghtis in byng and fellyng/ do the same thy self to hym/ Yf thou woldest also he were not proude enuyous/ wrathful/ couetous glotinous/ slouthful ne lecherous/ be thou the same/ & thus in al other thyngys/ as thou woldest thy neyghbour doo to the/ doo thou to hym/ And thenne thou kepeft rightwyfnes to thy self/ Also thou must haue besynes to lerne and fulfille the wylle of the comaundementis of god/ and to wythstonde synne and shrewd luyng/

The V vertue is wyfdom/ thys vertue departith good from euyl/ & techith us to be waar of sleightis of the world/ of the fleffh/ and of the deuy/ And to dyfpyfe al that we may/ and of two good to chese the bettir/ but faynt Auftyn faith/ as many oon doth/ that thou must despyfe the world and hate thy fleffh for me/ where be the louers of the world/ that but a litil whilis a goo were here with us/ there is no thyng left of them/ but powder and wormes/ take hede what thy be now/ And what they were than/ they were men as thou art fayth he/ they ete/ they drank/ they laughed and led theyr lyf in erthe in myrthe and Jolyte/ and in a poynt they descendyd in to helle/ what prouffyteth hem now theyr vaynglorye/ her fhort Joy/ pompe of the world/ luft of the fleffh/ fals ryches/ grete meyny/ and euyl couetyfe/ where is theyr laughter/ theyr playe theyr pryde theyr booft/ after al this luft/ how grete payn and forowe/ al that fyl to them/ may falle to the fayth he/ for thou art a man of erthe as they were/ and of the erthe thou lyueft And to the erthe thou fhalt turne ageyn/ Thefe be the wordes of that holy doctour faynt auguftyn This remēbraūce fhall mak you wyfe and hardy to despyfe your enemyes/ the world/ the fleffh/ and the deuy/ Saynt yfider fayth/ that there is no thyng better thenne wyfedom/ ne no thyng fwettir ne luftyer thenne knowlege/ no thyng worfe than lewdnes/ Therefore knowe thou what thou fhalt flee/ and whyther thou fhalt goo/ loue wyfedom and hit fhall be shewyd to the/ and hit fhall come to the/ be byfy ther about/ and it fhall lerne the/ The fixthe vertue is ftrengethe This makith a man myghty & hardy to wythftonde many grete myfcheuys for the loue of god/ For it ftandyth in fuffryng paciently aduerfite/ and mekely to take profperyte/ and to fuffre euenly/ booth wele and woo/ that our herte be not to hygh for no welfare/ ne to moche under for noon euyl fare/ but to be ftroong ayenft our foon/ bothe of body and foule/ That no temptacion make us falle/ ne fayle in our fayth ayenft god almyghty/ The feuenth vertue is mefure/ whiche is a mene betwene to moche and to lytel and hit ftondeth in takyng fufyciently that nedyth and refufyng utterly that is to moche or to lytyl/ the feueyth thyng

and the laft that thou fhouldeft knowe god by is the feuen dedely fynnes/
that al men fhould refufe/ for eche of them is an euen waye to helle/
thrfore it is nedeful euery man to knowe them/ Therefore fayth the wife
man/ as fro the face of the adder fond to flee fynne/ For as the venym
of the adder fleeth mannys body/ fo the venym of fynne fleeth a mannys
foule The firft fynne is pryde whiche is a lykyng or an hyghnes of
mannys herte/ of his hygh aftate or nobleffe/ that he hath by fortune/
kynde or by grace/ Or that he can paffyng another/ Or hath more
thenne another/ Of this comyth many fhrewd fpyces as booft bacbytyng
despyte of thy neyghbour/ unbuxumnes and ypocrefye/ proud beryng
dysplefyng fcornyng and Inobedyenc hygh herte/ gay aray/ pryde of
grete kynne and of veynglorye boldenes of fynne/ booftyng of good
dedes/ and auauntyng of euyl dedys/ Indyngnacion/ Shamelefshede
Prefumpcion/ and ftourdynes that is worft of al other/ And fo fayth faynt
aftynt that noon is worfe ne a more dampnable fynne/ thēne is the fynne
of pryde/ In this be they gyilty that lyft not to be repreuyd of theyr
fynnes/ ne to here of theyr defaultis/ but anon wyth a grete ftourdynes as
a gallyd horfe/ that is touchyd on the fore wynfeth & wryeth/ And
feken how they may mayntene/ fuch lewdnes of fynne Thus dyd not
kyng dauyd when nathan the prophete of god cam to hym/ and tolde
hym his fynne/ and the vengeaunce that he fhould haue therefore/ he
fhewyd no ftourdyneffe to the prophete/ ne rebukyd hym/ ne chyd hym/
but mekely fayd to our lord/ I haue fynned/ As who fayth I am fōry
for my fynne/ I wyl amende it/ And therefore god took awaye moche
of the vengeaunce/ that he fhould haue had for his fynne Right thus
fhould ye that here be repreuyd of your fynnes mekely come to your
curate/ as to the mynyfter of god/ that occupieth/ his ftede for the tyme/
And fay fyr I knowlege my defaute/ & wote wel that I dyd amys/ my
wylle is to amend hyt/ And fo put awaye ftourdyneffe and the vengeaunce
that thou deferueft therefore/ This fynne of pryde fayth faynt gregore is
rote of alle euyl/ For right as ne were the rote of a tree hyd in the
erthe/ there fhould no braunche fpryng out therof/ Right fo ne were

pryde first rotyd in thyn herte there shold no braunches of fynne breke
 out therof/ For thus was lucifer/ that was the fayrest aungel in heuyn
 made the foulest deuyll in helle/ Also Chore Dathan and Abyron/ and
 theyr felishyp/ they rose ageynst moyfes and Aaron of grete pryde/ and
 therefore the erthe openyd And swolowyd them al quycke down in to
 helle/ Also the peple of nynyue for the grete boldenes of pryde that
 they had to turne ageyn to theyr fynne/ there were an hundryd score
 thousand peple/ as the byble reherfith/ destroyed by bodely enemyes/
 therefore euery man beware of this fynne/ and wyfely look in the myrroure
 of mekenes/ for that techyth hym/ what he was/ is/ & shal be/ Fyrst
 consider that thou wre made of fooul stynkyng flyme and filthe/ of the
 fynne of lecherye/ born of thy moder with grete forowe and payn norished
 wyth grete labour and anger and kepte with grete drede/ and now thou
 art but a fak of foule dung that no fwetnes ne fruyt comyth of/ of trees
 leuys comyth floures and fruyt/ And of the/ lyce nyttis and fleen/ Of
 herbys also come foot smellys/ And of the/ aboue/ benethe/ and alle
 other parties/ but stynkyng fylthe/ and after thyn ende thou shalt be but
 wormys mete/ and turne ageyn to erthe/ tyl the day of dome/ that thy
 body and soule shal ryse ageyn to gyder/ That day sayth malachy shal
 brēne as hote as a furneys of fyre And al proud men shal be as stoble
 which shal be there so brent that there shal neyther be rote ne rynde/
 Therefore sayth Isidor/ by mekenes make thy self leest and lowest of alle
 other/ stretche not forth thy wyngys of pryde by boost and enchaunfyng
 thy self/ For the lesse thou settist by thy self sayth he the more god
 settith by the/ Be shamefast in chere and dyfmayde to look prouly for
 shame of the fynne/ walke wyth alowe chere/ a meke mood and sad
 vyfage/ In hygh worshyp haue grete mekenes/ and the hygher that
 thou art the meker thou sholdest make thy self/ And thynke how our
 souereyn lord Jhu/ mekyd hym to the deth for thy sake/ This is
 mekenesse and utter remedye ayenst pryde aud a fanatyf salue for alle
 maner myscheuys of fynne for hit makyth the to haue mynde of thy short
 abydyng here/ of the streyt dome that thou shalt come to after/ for thy
 mekenes that thou sholdest haue had here

The fecond fynne is enuye/ And thys is when thou art fory for thy neyghbours welfare/ and yoyeft of his euyl fare/ of this wyckyd fynne comyth many braunchis/ one is haterede/ and that is when thou art loth the fpeke/ or here fpokyn ony thyng that myght turne thy nyghbour to good another is fals demyng of his dedys/ The thyrd is bacbytyng/ and that is to fpeke yuel behynde hym/ Wiche thou mayft not/ ne wylt not anome afore hym/ or though thou fpeke not euyl thy felf/ thou haft lykynge to here euyl fpekyng of hym/ and fo thou fynneft dedely/ For not onely he that fpekyth euyl/ but also he that wol gladly here euyl fpokyn are in defaute of fynne/ fo that yf there were no herer/ there were no bacbytyng ne bacbyter/ Therefore fayth Ifidre/ Be not glad of the falle or euyl fare of thy nyghbour lest god turne his wreth from hym to the/ And fo thau fhouldeft falle in the fame or worfe/ but be glad to forowe for hym that is difeafid/ and euer more morne his myfchyef as thou woldeft thyn oune/ loue peace outward and Inward peace wyth all men and make peace there hate is fle chydyng bewaar & doo aweye the occafion of ftryf and lyue allewey in peafa/ lete no thyng paffe thy lippys/ that may defoule the eeris of the herers/ for a vayn word is take of a veyn confcience/ and fuche as the word is/ fuche is the foule/ therefore befye the not to fpeke that lykyth/ but that/ that nedyth/ take hede what thou fpekyft/ And what thou fpekyst not/ and bothe in fpekyng/ and not fpekyng/ be right wel waar/ for thou mayft not calle ayene that thou haft fayde/ put fro thy tunge the fynne of bacbytyng/ And defoule not thy mouth/ wyth another mannys fynne/ but be fory of hym and that thou bacbyteft in another/ drede it in thy felf/ when thou blameft another/ thynke on thyn oune fynne/ and loke not on other mennys/ For thou fhalt neuer bacbyte/ yf thou wylt beholde thy felf/ therefore here ne liften to no fuche titelers/ For they be like gylty the herer and the bacbyter/ defire not to wyte that perteyneth not to the/ Afke neuer what ony man doth/ fpekith/ or fayth/ leue befynes that perteyneth not to the/ And by as grete befynes/ amende thyn oune fynnye/ by as moche as thou beholdift other mennys/ For no man knowheth/ whether he be worthy

hate or mede/ that is for to fey payn or ioye/ for there is many oon femyth to us right good/ and yet ayenst god happely ar right nought/ And many oon also that seme to us right nought/ and yet be to hym right diere/ therefore no man deme other/ but putte al his Jugement in god/ Thus wyth charyte that is knot of alle vertues thou must destroye the foul synne of enuye/ thus charite stondyth in the loue of god/ and loue of thy neyghbour/ In whyche to althe lawe of god abydeth/ So that/ that one may not belouyd without that other/ For yf thou loue god/ thou wolt haue none other but hym/ ne thou wolt not take his name in veyn/ ne breke thyn holydayes/ yf thou loue thy neyghbour/ thou wolt do no manslaughter/ ne thefte ne fals wytne bere/ ne lecherye/ ne desyre thy neyghbours wyf ne his good/ thys is charite the fulfillyng of goddys loue/ & the endyng of al other good werkis/ charite is pacient and benygne/ he hath none enuye/ he worchyth no shrewdnes/ he louth not be wyth pryde/ he coueytith no worldly worshyppys/ he sechith no propre goodes/ he is not wroth/ he thynketh noon euyl/ he ioyeth not of wyckednesse/ but of trouthe/ he takith alle thyng mekely/ he bileuyth al that god sayth/ and hopith of blisse he suffrith alle harmys/ & neuer is discomfortid thorow goddis helpe to abyde longe/ he fallyth neuer down in this world/ ne in that other/ he keypth man in beleue and makyth hym stable/ under hym waxith obedyence/ And by hym pacience/ ouercomyth alle wrongis/ wythout hym no man pleasith god/ and wyth hym no man perissheth/ Therforre ayenst enuye sekith charite wyth grete studye/ that thou mast haue it/ in thy lyuyng & owell perfightly therin to thyn endyng/ Amen/

The thyrd is the synne of wrath/ the whiche is wycked steryg/ of a mannys herte/ wherby he wyl auenge hym self upon his euen cristen/ of this comyth many shrewd spicis/ as fightygn chydyng/ hurtyng/ betyng/ grudgyng/ waryeng/ and cursyng cruelnes and manslaughter/ and desiryng of vengeaunce/ There be also other foure in speciale/ oon when thou art sone meuyd/ and sone swagydyd/ and that is easy/ Another when thou art not sone swagydyd and that is shrewd/ The thyrd/ when thou art sone

meuyd and not soon fwagydyd/ and that is perilous/ The iiiii/ is/ long or thou be meuyd/ and sone fwagydyd/ and this is most easy/ Therefore ayenst thyse braunchis thou must arme the wyth the vertu of pacience/ And thynke what payn and sorowe myght falle to the of thy wordes and dedes/ Thenne put cristys passyon and peynes betwene the and fuche peynes as he myght suffre/ And so shal thy wreth sone flake/ In foure thynges spirituallly/ it is necessary to haue pacience/ One is ayenst thyn enemye for the more cruel he is/ the more thou nedyt of pacience/ And soft speche/ for that flakyth wreth/ Therefore yf any aduersyte falle to the suffre it patiently/ wheter thou haue deseruyd hit or not/ yf thou haue deseruyd hit/ thou art worthy that or more yf thou haue not/ thou hast thy rewarde of crist when he sayth/ Blessyd be they that be pacient/ for they shal be callyd the chyldren of god/ Another when thy souerayn correctith thy defaultis thou must be pacient/ and drawe in thyn hornys of pryde as a snayle when he is touchyd/ And so dyd Adam at the voyse of our lord/ The thyrd is in losse of thy good as Joob when alle his good was goon/ mekely he sayd/ our lord gaue it/ Our lord hath take it as it likyth hym/ and so it be doo/ his name be blessyd amen/ The fourth is in sekenes/ for our lord sayth/ tho that I loue I chaastyse/ as the diere moder chaastyseth her childe for takyng of harme/ when it nygheth fyre or water/ right so the fader of heuen chaastyseth the/ to be waar of fleyng away/ so our lord putteth away fro the richesse and strengthe/ one by pouerte another by sekenes/ that thou sholdest not fle fro hym/ Therefore be pacient and grudge not ayenst the scourge of god/ for the more that thou grodgyt/ the more thou steryst god/ ayenst the sayth faynt Ifider/

The fourth synne is couetise/ the whiche is a wrong desyre that man hath to haue any thyng/ but yf he haue right there to This stondyth in two thyngys pryncipally/ One is when thou wrongfully purchasist or getist any maner thyng by sacrylege/ fymony/ stelthe/ ufuri/ or by any other falschede or gyle/ that worldly men use/ whiche cast alle theyr besynnesses so to couetyse/ that they ne recke/ how they come to good/ so

they haue hit/ In this fynne be they gyilty/ that for many or other worldly wynnynge/ use to play at dycys or tablys wiche is utterly forbode by holy chirche/ for many fynnes that come therof/ The first is for the couetyse that thou hast to wyne/ And to dyspoyle thy felowe/ Another is for the grete usurye as IX/ for XII/ or double or quyt/ The thyrd is for encrese of othes/ lesyngis/ and many other veyn wordes/ that there ben usid/ in grete despyte of god and his feyth/ The fourth is/ euyl enfauple that thou yeuyst to other that beholdeth the/ The/ V. is lesyng of tyme in whiche thou myghtest haue wrought/ many good werkys/ The sixth is dyspyte and dyfobedyence/ that thou doost to thy moder holy chirche/ that forbedith the fuche play/ The seuenth is fraude and defceyte that thou doost also to thy felowe in that play/ The eyght is curfed wreth and stryf that comyth therof/ wherby ofte thou reynest thy god/ and lesist thy kyndely wytte/ The IX is/ brekyng of thy holy day/ for in tho dayes is it/ most usid/ The X/ is manslaughter that ofte fallyth in that game/ The enleuen is/ Idolatrye/ that thou doost/ for thou makist/ it ayenst the dyce that is a token aboute thy god/ These mystcheuys and many moo/ comyth of this sory playe/ Alle that thou wyneest at thys play/ for alle the besynes that thou hast therwyth/ thou mayst not reioyse but nedys thou must yeue it to the poure/ And yf thou haue it of hym/ that thou makyst so play by strengthe or ayenst his wylle/ thou art bounde to restore hit to hym ageyn/ whiche hath lost hit wyth this play/ and also thou brekyst alle the cōmaundementis of god/ and whether thou wyne or lese it is al thyn harme/ for and thou lese thou lesist god and heuen/ And yf thou wyne thou wyneest the deuyll and helle/ The lawe canon sayth that a bysshop preest or dekyn that yeueth them to dices or to drunkennys/ but yf he leue it he is certeynly dampnyd/ Subdekyn clerke/ or lewd man/ that doth the same/ he must other leue it or lacke his houfyl/ therefore euery man bewaar of this play/ and that he suffre it in no wyse be doon where he may lette hit/ For they that consente therto/ or fauour it/ in any wyse/ be in as grete pael as the doers/ The second poynt is wrong withholdyng/ in whiche thou

fallest as often as thou dost not to god almyghty/ to thy neyghbour/ and to holy cirche thy dewtees/ that thou wodest to doo by dewte/ and by goddys lawe/ but wylfully wythholdest them/ For not only he that wrongfully getith/ but also he that wronfully wythholdeth/ are in dedely synne/ out of this synne also spryngeth many shrewd braunchts/ As mawmetrye/ Ambycion/ Nygardshyp trefon/ ufury/ fymonye/ Raueyn/ thefte/ sacrilege and fuche other These synnes be so curfyd at I sayd tofore/ that in al thyng/ hit contrarieth the wylle and the cōmaundement of god/ The first cōmaundement/ hit contrarieth/ when thou wythdrawyft fro god any thyng that thou sholdest worshyp hym wyth/ The second also when for a litil wynnyng thou takyft his name in veyn/ The thyrd when by worldly besynes of getyng mony/ thou brekyft thyn holyday/ The fourth when for couetyse thou wythdrawyft fro fader and moder bodely & ghooftly theyr sustenaunce or lyuelood/ The V/ when thou sleeft a man to haue his good The fixte when thou doyft lechery more for good thenne for trewe matromony/ The seuenth/ when for couetise thou stelyft thy neyghbours good/ The VIII/ when in questys and confistories thou forswerist the/ and berist fals wytnes/ The IX/ and the X/ when thou desirest falsely thy neyghbours wyf or any of his good/ Thus fals couetyse contrarieth al the cōmaundemētis and wyll of god/ Therefore fle it and thynke that for all fuche fals getyn goodes but thou make restytacion and amende the here/ or thou goo hens/ thou shalt be hangyd in helle wyth out ende/ Mammona/ whiche is the deuyll of couetyse/ he yeuyth foure cōmaundementis to his seruauentis One is that thou kepe wel thyn oune another that thou yeue not/ Ne doo no almes/ the thyrd that thou lene not to the poure for drede of lesyng/ The fourth is that thou wythdrawe the/ and thy meyne fro mete and drynke/ to spare thy good/ of these four shrewd cōmaundementis eche man beware/ and fle fuche couetyse/ and desire of good as Salamon dyd/ for he desired neyther riches ne pouerte/ but that is nedeful to his lyuelood/ and accordyng to his astate/ & thynke though thou haue neuer so moche/ thou shal leue it here/ for nakid thou camyft in to this world/ And ageyn

nakyd faue a ragge/ thou shalt goo out therof/ And thus alle the care that thou haft here/ is but for an olde fhete at thy goyng hens/

The fyfte fynne is glotonye the whiche is an unskylful lykyng or loue that a man hath in taste or takyng of mete or drynke to erly or to late/ but yf fekenes or other grete nede excufe hit/ Out of this fynne spryngeth/ foure braunchis/ one is when thou etist or drynkest to gredely/ In this falle tho/ that one the fastyng dayes wyl not abyde the oure of noon/ and fitte the lenger at mete/ and ete more that tyme/ then another tyme And ofte tyme quenche theyr hunger with brede/ spycys/ or ouer moche drynke for drede of hunger/ And thus they breke vigyllis/ ymber dayes/ frydays/ lenten/ and fuche other/ Another is when thou castyst the to lyue in delites passyng thyn aftate/ And haft no ioye but when thou mayst speke of fuche welfare/ thynkyng al best befette that thou spendyft theron/ thou mayst wel use fuche daynty metis and drynkys/ and not fynne/ fayth faynt gregore/ For the fynne is nether in mete ne drynke/ but in the appetyte and talent of the/ that delitist so moche therein The thyrd is surfete and that is when thou pomperist thy body with so moche mete and drynke that thou mayst not bronke it/ but lefist thy fight/ speche and wytte/ iangelyng and bofying and wenyng to fay wel/ and al is ayenst reson/ In this falle they that make ryot in rere sopers and destroye vyteyle that many a poure man myght be releuyd by/ The fourth is curiosite and that is whan thou canst not holde the payed with eafy fare but gadrist many curious metis/ more to encrease thyn appetyte thenne to quenche thyn hungre/ In this falle they that waste theyr goodes in etyng and drynkyng and grete festys makinge Ayenst al these curfid braunchis thou must kepe abstynence in metis/ and drynkis/ For no thyng more dryueth away fekenes ne destroyeth lust of the flesshe/ thenne doth mesurable takyng of mete and drynke/ Fyue maner of folke ben excusid fro fastyng/ wymmen thyth childe/ laborers/ pylgrymys/ childe/ olde folke and feek/ Alle these fynne not to ete twys on the day that is mesurable to susteyne nature and not theyr appetyte/ There is dyuerse abstynēce also in dyuers personys/ The feek absteyneth hym for

he may not ete/ and for medycyne/ The nedy where he hath not wherof/ the couetous for he wold not spende/ The gloton to ete the more after/ the ypocryte to be holde holy/ & the vertuous man to deferue mede absteyneth hym/ bothe fro excesse/ of mete and lust of fynne/ Thus shold eche man kepe to his power/ This fame techith faynt poule when he sayth/ I pray you as straungers and pylgrymmys that ye absteyne you from flesshly desyres that fyght ayenst the fowle/ And also destroye the body These myscheues comyn of glotonye/ hit Ingendrith foris bryngith in sekenes/ destroyeth vertues/ dullyth the wytte/ hit haftyth the to deth/ and that/ that worse is/ for it makyth the/ lyke a beste/ for the fuller thy body is the emtyer is thy fowle of vertu Therefore use abstynence fayth faynt Augustyn and these vertues shal folowe/ abstynence fauyth thy mynde/ hit sharpyth thy wytte hit clenfith thy fowle/ dresfith thy fyght/ maketh holy thy fame swagyth thy fynne/ makyth strong thy blood/ norisfith thy mary/ destroyeth lecherye/ renewyth thy blood/ and lengthyth thyn age/ The sixte fynne is slowth/ And that is a greuance or anoye of ghoostly deedys/ out of this spryngeth many shrewd braunchis/ One is to drawe long and tary the good deedys/ that thou sholdest doo/ the whiche myght turne to the helthe of thy fowle/ and of many other/ Another is a dulnesse or heuynesse of herte/ that lettith the to loue god/ and makyth the/ that thou hast no lykyng in goddys seruyce/ for though thou praye/ thyn herte is not theron/ the thyrd is/ ydelnesse the wchich is to moche ufid/ and that lettith us to begynne ony good werkis/ and lightly makyth us to leue when we begynne/ & where we were made of kynde to traueyle/ the fynne of slowth holdyth us in ydelnesse/ and ease ayenst our kynde/ Therefore & thou wolt be sauyd/ thou must fle ydelnesse/ for it is enemye of cristen fowlis/ stepmoder to goodnes and alle vertues/ and the key of all vyces/ Alway doo somme good werkis fayth faynt Jerome that the deuyl fynde the occupyed/ for he is not lightly taken with temptacion/ that besyeth hym abowt good labour/ And salamon faith that he is moost fool that foloweth ydelnes/ for in heuyn he shall not be receyuyd/ for it is ordeyned

onely for them that haue befied them here in vertu/ In erthely paradyfe they fhall neuer be/ for they were not in mānys labour here/ ne in purgatory they fhall not be fcourgid with men/ but in hell with deuyls where neuer they fhall haue reft/ therefore be befie here in vertu & alwey thyngk y^e no thyng makith a man fo heuy/ ne fo fone to Inclyne to fynne as ydelnes

The feuenth fynne is lecherye/ And that is a flefhly fynne that comyth of luft & lykynge of the flefh/ Out of this fpryngeth many braunchis/ One is fornicacion/ that is dedely fynne doon flefhly betwene fyngele man and fengel woman/ ayenft the loue of god and the techynge of holy chyrche/ Therefore holy chirche forbedyth that no man chylde/ ne woman chylde that paffe feuen yere of age/ lye to gyder in bedde/ for drede of fornicacion ne fyfter ne brother for drede of Inceft/ Another is callyd adouultrye/ and that is fpoufe breche/ whether it be doo bodely or ghoofly/ it is gretter fynne and more myfcheuous thenne that other/ For therin thou dooft facrylege/ that is to fay/ thou brekyft the facrament of wedloke wherof there comyth ofte unrightful heyris and fals mariagis/ This fynne dowblith ofte tyme when it is doon by man maryed and woman married/ For one of thefe four myfcheuys folowe them that cuftomably ufe thys fynne/ One is pouerte/ Another is lefyng of fomme membre/ The thyrd is perpetual pryfon/ And the fourth fodeyn dethe/ And this fayleth not hardely/ and hit be cuftomably ufyd/ as I fayd afore/ another is Inceft and that is wyth thy kynne or thyn affynyte/ Another is when thou myfufeft thyn oune wyf/ And dooft ageynft kynde or ordre of mariage/ For as thou mayft flee thy felf/ wyth thyn oune fwerde/ right fo thou mayft wyth thyn oune wyf/ For thys fynne was Oname Jacobys cofyn fmeton to deth/ And feuen hufboundys of Sara alfo/ This facrament and alle other fhould be doon and ufyd honeftly and wyth grete reuerence

Another is when a man fynneth wyth the kynne of his wyf/ and the contrary this is right perilous For he may not after wedde/ noon of her kynne/ And yf he do the mariage is nought/ and that worfe is/ He may knowe his wyf no more afterward in forme of wedloke wyth out dedely fynne/ But he be requyred of hyr

Another there is that is fowlest and most stynkyng of alle whyche is the synne ayenst kynde/ That the deuyll techyth bothe man and woman/ The dyuersfyttes of thys synne be so abhomynable/ that they may not be nempnyd but onely in shryfte of them that ben falle therein for the grete and the more horryble thy synne is/ the more auaylith the shrifte/ so that the shame of thy tellyng is a grete parte of thy penaunce/ Thys synne was so displefng to god/ That he made to reyne brymstoon and fyre that destroyed fyue cytees of Sodom and gomer/ The deuyll hym self that causyth thys synne/ hath shame of the deed/ These and many other flesshly synnes/ whyche been deedly And eueryche wers thenne other/ comyn out of this foule synne of lecherye/ the whiche be wel knowen to them that lyuyn in lustis of theyr flessh/ Therefore flee the occasions sayth faynt Poule that is to say fight of wymmen/ kyffng/ touchng/ And sliche other/ Thus wyse scapyd Joseph the synne of hys lady/ when he lefte his paule or mantel wyth hur and ranne awaye/ Thynk also on thende & howneigh hit is/ of the streyte doom also that thou shalt come to/ And of the horryble paynys and turmentis that are in helle for sliche synne/ and presume not of thy self/ For Dauyd/ Salamon/ and Sampson were ouer come wyth that synne/ Also here ne speke ony lecherous wordes/ but loue holy scrypture/ For that drawyth a man moche therfro/ use also prayer/ fastyng/ good and lawful ocupacions/ And wythdrawe the fro superfluytees and exceffe of hoote metis and drynkys/ For yf thou lyue after thy flessh/ thou shalt be deed sayth scrypture/ that is to say dampnyd unto euyr lastyng payn of helle Therefore shytte the gatys of thy body and thy fowle from alle these myscheuys of synne/ That is to say/ thy fyue wyttis bodely and ghoostly/ that they consente not wyth hym Fyrst thyn eyen from shrewd and lewd thynges/ bacbytyng and euyl wordes and counceylls/ Thy mouth from unlawful taste of glotonye/ lewd kyffngis/ and rebawdy wordes/ Thy handys fro lewd touchng of thy self/ and of other/ And from stelthe and unlawful takyng of other mennys goodes/ ageynst theyr wylle/ thy feet also from the pathis of synne/ and al other wretchyd wayes that thou

myght drawe to/ These be thy bodely wyttis/ Thenne take thy
ghoostly wyttis as mynde/ understondyng/ wylle/ reson/ and Imagy-
nacion/ that is to say haue mynde of the kyndenes of god/ And of thy
last ende/ And thou shalte neuer fynne/ understonde also Cryftys loore and
his techynges/ and lette euer thy wylle be redy to worshyp god/ in
thought/ word/ and dede wythout ony werynes/ lete reson also rewle
alle thy dedys ynward and outward by cryftys lore and his techyng wyth
out ony blyndeneffe/ And alle wey haue ymagynacion of vertuous
lyuyng/ of nedeful werkys and of dredeful dedys of ioeye and blyffe/ that
is ordeynyd in heuyn to them that leue theyr fynne and shal be sauyd/
And of the horryble paynys and forowys/ that they shul suffre endelefly
wiche for theyr synnys shal be dampnyd in to the doungeon of helle/ In
whiche be specially/ IX maner of horryble and hydous paynys/ That
IX/ maner of peple shul be tormentid wyth/ there as clerkys fayn/
The first is fyre that euer brennyth & neuer yeuyth lyght/ in whiche though
alle the water in the see were cast in/ hit shold not quenche it/ For as
our fyre passyth a fyre payntyd/ so doth that/ ourys/ In thys fyre shal
they euer brēne/ that here alwey burnyd in the fyre of fals couetise the
second is so passyng colde/ that yf a grete hylle of fyre/ were caste
therin/ hit shold turne to yce wyth thys shal they be tormentid there/
that be colde in loue by malyce and enuye of the fende/ The thyrd
payn is wormys and horryble serpentis and dragons/ that neuer shal deye/
but lyue in fyre/ as fysshys in water/ wyth these they shal be gnawyn
there/ that here gnawyn them sylf with the venemous hate of theyr euen
criften/ The fourth is/ abhomynable stynke/ Wherein they shalle be
lappyd there/ that here delyten them in the foul stynke of the synne of
lecherye/ The/ V/ shal be betyng of myghty fendys as it were wyth
hamers on yron/ wherwyth they shul be payned and bete wythout secyng/
that wold not here be chastyfed by the techyng of goddys wordys/
The fixte payn is derkenes/ the whiche is so thykke/ that as it were/ it
myght be felte wyth hond/ In these horryble derknes shulle they be
bounde there/ That lyuyth in erthe in derkenes of thys forfayd fynne/

And wold not come to Crist/ That is very lyght/ By holy lyuyng and leuyng of synne/ whyles they myght/ The feuenth payn is/ open fhendshyp or shame for synne/ whiche shal be knowen and not hydde in paynful reproof of synful folke/ And specially to them that wold not knowlege theyr synne here to god in dewe maner/ Ne were not afhamyd of hym/ This shal be aful hard torment/ The eyghte is/ The horryble fyght of deuyllys roryng and kryyng wyth fereful and forouful voyse/ wherwyth thus shalle they be peynyd there/ that here took no heed of holy enfaumplis and good dedys/ ne of techyng ne prechyng of goddys wordes and byddyngys/ The IX is/ fyry bondys wherewyth they shul be bounde there hond and foote and other membrys that here spendyn theyr membris and lymmys in the deuyllys seruyce after the luste and lykyng of theyr body/ These/ IX/ paynys shalle these synful suffre there/ that here forfoke and left unwysely the felishyp of the IX orders of Aungellys by theyr synful lyuyng/ but they amende them or they goe hens/

Therefore be fory for thy synne/ and amende the whylis thou arte here/ that thou mayst escape alle these horryble paynes/ And reygne wyth our lord Jhesu Cryst in his hyghe blyffe of heuyn/ where is euer myrthe after traueyle/ fredom after bondage/ helthe after long sekenes/ lyf after deth/ perfyte loue wythout drede/ and euer day wythout nyght/ There thou shalt haue/ feuen Joyes in thy body/ and feuen in thy fowle/ In thy body fayrnes/ fwetenes/ strengthe/ fredom/ lust/ helth/ and Immortalite/ And in thy fowle wyfedom/ frendshyp/ accorde/ power/ worship surete/ And ioye wythout ende/ To the whiche he us brynge/ that for us dyed on the roode Jhesus crist godd is sone Amen/

On Sunday that last was/ I Informyd you/ in homely wyse of the worthynes of mannys fowle/ what it is/ when it is out of synne/ what synne is/ And how it defowlith thy fowle/ Of the sacrament of penaunce also/ how it is/ a salue fanatyf/ for alle maner soris of synne/ when it is dyscretely ufyd/ Now by the leue of god/ I shalle declare you/ the thre parties of penaunce/ Contricyon/ Confessyon/ and satyf-

faccion/ how by the fulfillyng of them/ your sowlys that thus haue ben woundyd wyth synne mowe be reformyd and brought ageyn to grace/

Fyrst as for contricion/ Hit is sayd/ kut your hertis and not your clothys/ For confessyon also shewyth out your hertis afore the preeft by open speche of mouth/ And for fatiffaccion/ Doo ye worthy frutys of penaunce/

Thus by these thre thyngys/ thys hooly Sacrament of penaunce is preuyd/ For contricion also it is sayd in the sawter/ I haue traueylid in my sorowys/ I shalle make moyste my bedde eury nyght wyth my tearis/ As who sayth I haue traueylyd to make fatiffaccion for my synnes/ with sorowe of myn herte/ hauyng in mynde how long/ I haue lyued/ how I haue spente my tyme/ what goodnes I haue left undoo/ how moche euyl I haue do/ and how by my synne I haue lost the felishyp of heuyn/ and Joyned me to the felishyp of the fend/ that I am also here in the vale of tearis/ ful of wretchydnes/ And my byrthe brought forth unto mannys synnes and sorowes/ and shal come unto the dredeful doom and gyue a rekenyng for the leste and most synne/ that euer I dyd in word dede or thought/ not knowyng whether I shal be worthy hate or mede that I wold also be in blyffe/ whiche I may not come to wyth out grete torment and sorowe/ This confyderyng thyn earis & werkys/ thou shalt wel knowe/ that thou art cause of thyn oune sorowe/ and so for shame thou shalt falle to contricion/ And wyne the grace of god/ hit is a right hard herte/ sayth Saynt Bernard/ that neyther the benefettis of god may grynde/ ne the paynes of helle fere/ ne the ioyes of heuyn may susteyne/ ne that temporal tormentis ne sorowe may chaftyse/ many oon there is that can not be contrite/ in that they knowe not/ what contricion is/ Therefore ye shal understonde that contricion is a sorowe of thy sowle formyd by grace/ whiche comyth of forthynkyng of synne/ and drede of the hygh doom/ wyth a stedfast purpos to be confessyd/ and to do fatiffaccion after the precept of the chirche Hit it also a conuerfion of thyn herte from euyl to good/ fro the deuyl to god and from vyces to vertu/ There be many that haue contricion but not

perfyte/ as when thy herte is touchyd with the handys of god/ By
Inspyracion to make the perfyte sorowful for thy synne/ yet for hardnes
of thyn herte haply thou yeldyft the not fully/ But sumwhat art lesse
in as moche as thou begynnest to turne/ Thys is callyd attricion/

But when wylle and desyre of synne in euery parte is fully forsaken
wyth ful sorowe of herte/ Thenne it is contricion/ And so verry
contricion is the serche of synne/

Origeen sayth also that verry contricion is to abhorre gay arraye and
to desyre the hygher wepyng/ And fle laughter/ to speke fewe/ And to
werke rightfully and euer to haue drede and sorowe in thyn herte for thy
synne/ for the more that thou louyft a thyng/ the more is thy sorowe
when thou lefist it/ aboue alle creaturis is god to be belouyd/ thenne it is
moft sorowe of hys losse/ thenne of al other creaturis/ when thou doost
dedely synne/ thenne lefyst thou thy god/ therefore by grete contricion &
sorowe thou must gete hym ageyn/ For loke how moche thou hast of
grace as sayth saynt gregore/ so moche thou must haue of sorowe for thy
synne/ The sowlys that are in blyffe/ they mowe no contricion haue/ By
cause theyr Joyes be plenteous/ They that be in helle sorowen/ but that
sorowe is not formyd wyth grace/ The foliws in purgatory haue sorowe
formyd wyth grace/ yet hit is not meritory in as moche/ as hit shold haue
be had here/ Thus in this lyf mercy onely helpyth/ but after not/ hit is
blamefully herd/ sayth saynt Jerome/ that can wepe the deth of his frende
or the harme/ of temporal losse/ and can not wepe and be sory for
synne/ Thy contricion therefore must be sharpe in that/ that thou hast
offendyd thyn heuenly fader/ that bodely and ghooftly fedith the in many
wyse/ and yet must thou be sharpe in that/ that thou hast offendyd thy
lord Jhesu/ goddys sone of heuen/ that with his precious blood and by his
mercy delyueryd the fro the bondys of synne/ cruelte of fendis/ and
bytternes of the paynes of helle/ And though our lord say to the/ Not
euery man that faith lord lord/ shal entre the kyngdom of heuen/ yet leue
hym not/ but haue hym to the tauerne of contricion/ and say to hym as
dauyd dyd/ The meke and the contrite herte lord thou shalt not despyse/

and thenne he shal yeue the grace here/ And Joye when thou goest hens/
 The fawcon whan he hath take his praye/ he desireth no more therof but
 the hert/ and therwyth he is content/ so our lord Jhesu when he had
 raunfond us out of helle/ he desired no more but a meke and a contrite
 herte of us/ Therefore as the fawconer or he wol yeue the herte unto his
 fawcon/ first he wyl kytte it/ and thenne take out the blood and wasshe it/
 So must thou yeue thyn herte to our lord/ first kyt it wyth the knyf of
 contricion/ and thenne take out the blood of synne by confeffyon/ And
 after wesshe it with satisfaccion/ and so wyth the knyf of his passyon/ kut
 your hertis & not your clothis/ hauyng in mynde that the blade of this
 knyf/ was made of the spere hed & naylys that his precious body and
 herte were thrillyd wyth alle/ The hafte was made of the holy tre of
 the Crosse/

and the virel was made of the crowne of thorn that was aboute his
 heed/ whet this knyf on his bleffyd body that so hard and cruelly was
 tormentid on the crosse/ that there left noon hool ioynt wyth other/
 make also the shethe of thy knyf of the whyt skynne of our lord Jhesu/
 that was payntyd wyth reed bloody woundys/ so many that fro the toppe
 of the heed/ unto the sole of the foot/ there was noon hoole plot left of
 hym unscourgyd Thenne wyth the cordys that he was bounde wyth to
 the pyler now bynde this knyf to the gurdel of thy herte/ And I doubte
 not/ be thyn herte neuer so harde/ and thou this feythfully prynte in thy
 mynde his passyon wyth thyn hard herte/ Hit wol begyn to breke/
 Thus mayst thou lerne to suffer repreuys for our lord Jhesu/ whiche for
 the suffrid these and many moo/ There ben six thyngys that shold stere
 the to grete sorowe for thy synnys/ the first is that som tyme of the day
 or nyght as I sayd before/ Be thynke the how thou hast lyuyd/ And
 when thy synnes come to thy mynde/ haue an Inward sorowe that
 thou hast so greuously offendyd thy god/ The second that thou be
 ashamyd of thy synne/ and ellys at the day of dome they shal be shewyd
 to the and to al the world openly/ un to thy grete shame and confusion/
 The thyrd that thou haue grete abhoiacion of the fylthe of synne that

thou haft thus doon bothe in the fight of god and man Seneca fayth though I wyft that my fynne fhould be unknowyn bothe to god and man/ yet wold I abhorre and lothe the fylthe of my fynne/ The fourth is that thou haue drede of the day of dome and of the peynes of helle/ Of this day fpekyth faynt peter thus/ unnethe the rightwysman that day fhall be fauyd fayth he/ where fhall thenne the fynful apere/ As often as I beholde that day fayth faynt Jherome/ I quake in al myn heerte/ And whether I ete or drynke/ or ellis ony other thyng doo euer me thynketh that the trumpe of god fownyth in myn eiris/ And byddyth me fynful wretche arife/ and come to the dome/

The V is/ that thou haue forowe for the losse of heuyn/ And the grete offence doon to thy maker/ The fixte that thou haue a thre fold hope/ firft of foryeuenes that thy fynnes be clene foryeuen the/ hope alfo of grace to do good werkis after and in hem alwey to encrease/ And thenne hope of bliffe wherwyth thou mayft afterward be rewardyd for thy good werkys/ The prophete fayd before that I fhould weffhe euery nyght my bedde wyth my teris/ By this it femeth that contricion after foryeuenes fhould be contynual/ To knowe this it is hard/ yet in thy wylle thou mayft haue contynuel contricion/ euyr in ful purpoos to leue & loth thy fynne/ and thus it is nedeful/ For and a confeffour knewe fuche oon that comyth fo contynually beyng fory ynward and outward/ hym nedyth neuer to yeue hym but lital penaūce For though he had doon grete and horryble fynnes/ he myght fo venge and bewayle his fynnes here/ that after his deth he fhould no peyn suffre in purgatory/ yet this forowe muft be mefurable wyth a trusty hope that thou falle not in to heuynes of dyspeyre hit muft alfo be general & hole for alle fynnyngs/ yet more fharpe for one thenne for another after the gretenes is/ And it muft be doon for the offence doon to god/ and not onely for dreede of euerlaftyng payn/ This maner of contricion brekith the fnaris and the chaynys of the deuyll/ and relefith the boondes and obligacions of euerlaftyng payn/ And delyuereth the from the feruage and horryble company of deuylls/ and makyth the/ the chylde of god/ And heyr of the bliffe

of heuyn/ that tofore were the chylde of the deuyl/ and a brennyng bronde of the pytte of helle/ Only contricion also auayleth not/ but there as confeffyon and fatiffaction mowe be had/ For as we offende god in thre maner of wyfe/ In herte/ fpeche and deed/ fo it nedyth that we do our fatiffaction in thre maners/ And ellys the fynne is not foryeue/ Only contricion may auayle also/ when thou art very contrite and purpofift afterward to abfteyne the fro al maner of fynne/ and knowlechift thy fynne as fone as thou mayft and dooft also dewe fatiffaccion after the dome of the chirche/ and this is the mooft fure ware/

The fecond weffhyng is confeffyon doon of thy mouth/ right as thy fowle is now waffhe and made whyte wyth fokyng forowe/ and falt fretyng tearis of thyn eyen/ fo by lowly confeffyon of thy mouthe/ thou muft rubbe of the foule fpottis of fynne that are rustyd in thy fowle/ of this maner of weffhyng/ fpekyth the prophete dauyd fayeng thus/ thou fhalt fprynge me lord wyth yfope/ and I fhall be clenfid/ Thou fhalt weffhe me and I fhall be made clene/ and whit as fnowe/ right thus lowly confeffyon doon of thy mouth to thyn oune curate purgeth and maketh more whyt thy fowle/ thenne is ony fnowe in this world See therefore what confeffyon is/ Confeffyon after doctours fcience/ is alaful declaration of fynne tofore doon/ and a thyng wherby a preuy ghoostly fore or fekenes is openyd wyth hope of foryeuenes/ Thre maner of confeffyons there be/ One is Inward in thy foule/ For or thou madest it/ hit was knowen to god/ The fecond tofore a Juge in hope of foryeuenes of god/ And the thyrd to fore goddis vicare/ where pryuy fynne is preuyly openyd Of thefe fpekith fcripture and faith/ Telle out yf ony thyng thou haue to fay or fhewe/ that thou may be Juftyfyed/ The paffyon of our lord Jhesu is a grete remedy ayenft fynne/ be hit orygynal or aatural/ The vertu wherof is expreffyd in the facrament of holy chirche wyth out whiche there may no man be hoole/ Therefore that confeffyon is nedeful preuyth fcripture fayeng thus/ He that is prowde and wyl not obeye the precept of the preeft/ he fhall be deed we hane it also of our lord fader of heuyn that euery man & woman hauyng

yeris of dyscreffyon is bounde by his oune perfone to make confeffyon onys a yere of al his fynns to his oune curate/ That hit is also nedeful/ refon preuyth in this wyfe/ and thou haddyft trespacid to thy neybour/ it were not rightful that thou sholdest sette thyn oune peyn at thy lust/ ne he that hath wrong nether/ But a mene that coude and myght sette it refonably/ after the wronge were declared/ The preest is ordeyned to be a mene and to sette thy peyns for the wrong that thou hast doon to thy god by thy synne/ hit nedyth thenne that thou shewe truly thy trespas unto hym/ that he may sette the suche penaunce/ wherby thou mayst be able to come to the presence of thy lord god Also in euery doom that is refonable/ there must be a Juge and a perfone that is gylty/ And the preest must eyther be by preuys or ellys by wytnes agenst thy wylle/ or by wylful knowlege/ fith the dome of penaunce is fre and not agenst thy wylle/ by cause thou goest therto wylfully/ thenne shal not the proceffe of this dome be in promys/ ne in wytnes but frely in thy propre confeffyon/ And he must be Juge/ that may bothe foryeue and condempne and that is god For he oonly relefith fynns/ And so tyl he took mankynde confeffyon of herte suffysid/ But after he requyred and asked confeffyon vocal/ whiche is made of man to man/ And for as moche as he is not here wyth us in forme of man/ therefore he ordeynyd men to be his vycaris that thou sholdest confesse the too/ to whom he gaue power to bynde and to unbynde/ And thus is confeffyon nedeful by refon/ promyse and holy scripture/ Our lord yaf power onely the to preest to bynde and to unbynde when he sayd/ whos fynns ye forgyue they ben foryeue/ and whos fynnes ye wythholde/ they be wythholde/ yet as by power and vertu god losyth/ for there is no power out of god Crist sayth faynt augustyn for us was crucyfied/ by which man and noon other fynnes are forgeuyn/ Therefore our lord yaf openly the holy ghoost to men/ yeuyng understondyng that fynnes are not foryeue thorow merites of men/ but thorow the goodnes of the holy ghoost/ For when he arose fro deth/ He sayde to his dyscyples/ Taketh the holy ghoost/ and whos fynnes ye forgeue they are forgeuen/ As who sayth the spyrite that is

god/ forgeuyth & not ye/ And so he that may foryeue by man may
 forgeue wyth out man/ The sacrament of grace/ fayth faynt Austyn/
 god foryeuyth somtyme by euel men/ But grace alone he yeuyth but
 by hym self/ yet remysfyon of fynnes he worchyth bothe by hym
 self and by the holy ghooft/ And thus no man doth away synne
 but crist alone/ Saynt ambrose and other doctours fayn that the word
 of god forgeueth fynnes/ The preest is the Juge/ And yet of hym
 self he hath no power but of hym alone that dyed for our fynnes/
 Saynt Jerom fayth that the same power that crist yaued to his appostelis
 after his resurrexyon/ the same hath alle holy chirche in bysshoppis and
 preestys/ but specially petir and his successours/ that al shold understonde
 that who so parteth hym from unyte of the feyth/ may neuer be losyd
 from synne/ ne entre in to the blyffe of heuyn The preest losyth noon
 verily but god/ tho that turnyth to penaunce thenne he mynystrith right-
 fully that mynystrith of the vertue of god/ what had it proffyted to
 lazare that he went out of his tombe/ but yf it had be sayd/ losyth hym/
 and lete hym goo/ Crist by voyce reysyd hym fro his sepulcre/ And
 so he went forth that was bounde not by myght of his feet/ but by vertue
 of hym that reysyd hym/ this same is now ghooftly doon in the herte of
 a repentaunt man/ when thou hereft a man repentaunt for hys synne/
 Thenne he begynneth to lyue ageyn/ when he confessyth hym thenne he
 is brought out of his sepulcre/ but yet he is not losyd/ See therfore of
 whom/ and when he is losed crist fayth tho that ye haue losyd in erthe/
 shal be losyd in heuyn/ here take heed how he sayd tho/ that is to fay/
 No man except/ but who so be repentaunt/ and aske forgeuenes by the
 chyrche/ he shall haue forgeuynes/ yet though by the chirche synne may
 worthely be forgyuen the dede may not ryse/ but our lord crye wythin
 forth/ for that/ that is doon within us/ may not be doon of us but of
 hym/ The dyscyples losyd hym lyuyng whom the maystre reysyd fro
 deth/ For and they shold haue reysyd hym deed they shold haue shewyd
 more strength then vertu/ Thus holy chirche hath auctorite of her
 spouise to lose from al maner of synne Saynt Austyn fayth/ that feuenty

tymes and teuen we be chargyd to forgeue/ that is to say/ to euery man that is repentaunt and alkyth forgeuenes/ yet may not euery preeft generally doo this/ but in tyme of nede/ or by auctorite of the pope/ or of his bysshop/ For right as a man hath power to ete/ and hath not wherof/ So it is of preeftis power/ alle they haue power/ yet it muft be gyuen them of theyr fouerayns/ when where and how moche they fhall execute/ There may no man chese hym a confessor/ but the pope aboue/ wythout auctorite of hym or ellys of them that haue power under hym/ but nedys muft he be shreuynd to his oune curat/ yet in certeyn caufis/ by leue of his curat he may/ As when the curat lackyth discreffyon/ Another when thou chaungyft thyn howfold/ And art a vagabounde or in perel of deth/ Or when thou entrist in to the fee in fo grete perell/ thou mayft also by that confesse the to a lay man and haue foryeuenes/ and they that thus here the yf thou escape muft charge the thet thou shewe the fame to thyn oune curate/ also pylgryms marchauntis and other goers about/ in dyuerse contrees in the fame wyse/ Other causes there be/ that thy curat muft sende the tofore the bysshop/ wherto thou muft nedys obeye/ And be fory/ that thou hast more horribly offendyd thenne other haue/ The tokenys of verry confeffyon are these/ the first is shame/ when thou shryuest the/ sayth saynt Jerome/ wexe ashamyd of alle the weyes/ that thou hast goon in synne/ not for thy confeffyon but for the fylthe of synne/ that thou shewyft there/ For not oonly our lord seeth it/ sayth he/ but also al the holy companye or heuyn/ therefore be ashamyd for that makith the/ sonner to haue mercy of our lord/ Mary mawgdeleyn shamed not to confesse alle her synnes in prefence of al that were at the feste/ Hyr confeffyon and tearis therefore/ brought hyr to blyffe/ the second is mekenenes/ in word/ loking/ and chere without ony stourdynes as the publycan that thought hym self/ unworthy to lyfte up his eyen in to heuen/ And as paule also obeyed to the calling of our lord/ so sholdest thou to the byddyng of thy ghoostly fader/ and in no wyse tary thy shryfte for these perellys sewyn/ ye that be yet unshryuen takyth good hede unto this lesson/ And see what parelle

ye stonde in/ The first is for the uncerteynte of the lyf/ Scripture fayth/ that man knoweth not his ende/ ne the tyme ne place/ ne how ne what maner he shal deye/ and al is for thou sholdest in euery tyme and place be redy to thy deth/ another is for encreafyng of thy fynne/ for fynne that is not anone doon away by shryfte/ he drawyth another to hym/ as fayth faynt austyn/ And so as thou encrecyft thy fynne/ right so thou encreasist thy payn/ Another is for drede of turnyng ageyn/ For the ferther that thou goest from god/ by thy long abydyng in fynne/ the harder it is to the after to turne ayene to thy good lyf/ & also in grete fekenes thy peyn is sumtime so grete/ that thou mayst not be verry repentaunt/ Hit must also be hoole/ not sum to one/ and sum to a nother/ this is a grete spyce of ypocrefye/ and thus usen moche peple/ And al for they wold be holde holy and bettir thenne they be/ Saynt bernad fayth that there is no confessyon/ but it be in trouthe of thy mouth proffyttable/ and clennes of thyn herte yf thou be feke/ and fwete in alle the parties of thy body/ it is a token of lyf/ and yf it be particuler/ it is a token of dethe/ Right so and thou telle al thy fynnes/ hit is a token of saluacion/ as when crist helyd the man/ that the gospel spekyth of he made hym not half hool/ but al hoole/ So when he foryeuyth he forgeuyth alle or neuyr a dele/ Therefore held out thyn herte to fore thy lord god/ fayth the prophete/ as water/ not as oyle lest the fatnes abyde/ Or as mylke/ lest the whytnes apere/ ne as wyne lest the fauour abyde/ thou heldest out thy herte as oyle/ that shryuest the of thy smale fynnes/ and leuyft the grete/ and the fatte within the/ thou heldest out as mylke/ that by colour of excufacion makyft thy fynnes whyt/ As Adam dyd by the woman/ and the woman by the serpent/ Thou heldist it out also as wyn that after the leuyng of thy fynne/ thou kepyft the fauour wyth in the/ therof/ as when thou delitest the in lecherous wordys/ or haft ioye to see vanytes or auauntist the of lewdnes doon tofore/ and that is a fynne/ that most greuyth god/ therefore helde out thyn herte as water/ that neyther fatnes colour/ ne fauour abyde after wyth alle the circumstauncis/ As in what maner/ what place/ what cause/ what tyme/ what

age/ what state/ how moche/ how long why and where/ and al fuche that agree/

Thy synne also it must be nakyd/ not made by a messenger/ ne letter/ but wyth thyn owne mouthe/ ne in gay termys/ but in fuche wyse/ be it neuer so foule/ that thy confessor may knowe thy menyng/ as do it wylfully/ as the theef that hynge on the crosse/ And not as achor/ hit must also be feythful that thou haue ful hope of foryeuenes of thy synne/ by the mercy of god or thou goo thens accusyng thy self/ and noon other/ sayeng wyth Josue and dauyd/ I am he that synneth/ I am he that dyd amys/ not excusyng the by custom/ felishyp/ or freylte as some doon/ Do hit also in good entent for no veynglorye/ ne drede of payne/ but specially for the offens doon without ony feynyng For dyuers causes is confessyon proffytaale/ first for the perel of synne/ that thy confessor there shewyth the/ Also for the shame that thou hast there in the confessyon/ whiche is a grete relece of thy payn/ Another for it shewyth in thy conscyence a sikernes of forgeuenes/ By confessyon also god is glorified/ and the deuyll confounded/ for who so usith ofte tyme to be confestd in what temptacion he be/ he shal not be ouercome wyth the deuyll Saynt austyn sayth that the oftener that thou art confessyd of thy synne in hope of foryeuenes/ the lighloker sayth he thou shalt haue grace and foryeuenes of thy synnes/ Onys a yere it is spedeful to the/ to make thy confessyon general/ and specially in the poynt of dethe/ and the shame therof/ shal be there to the/ a grete parte of thy satisfaccion/

The thyrde parte of penaunceas I sayd tofore is satisfaccion/ This is groundyd in the wordes of the prophete/ that where he sayd to Naaman/ Goo and wesshe the seuen tymys in Jordan/ and thou shalt be clenfyd/ of that thou hast be defacid wyth spottis of synne/ Though hit be fokyd wyth bytter sorowe of thyn herte and clerely rubbyd wyth confessyon/ yet must it haue many dyuerse renfynges after wyth satisfaccion/ tyl hit be so clerely purgid here or in purgatory/ that it may clerely apere after in the sight of our lord/ If the contricon be grete here/ thy penaunce may be the

leffe there/ and yf it be lytyl/ thy payn must nedys be the gretter/ And
 so grete it may be here/ that it suffyseth to thy saluacion/ Satisfaccion
 after dyuerse doctours/ is a puttyng away of the cause of synne not
 takyng hede of theyr subgestyons hit is also an oblygacōn don of good
 werkis to god with mekenes and lownes of herte after the qualyte and
 quantite of thy synne/ This satisfaccion must be doo wyfully wyth out
 grudgyng/ And hit must be plener and generale for euery synne
 reſonably/ As pryuy penaunce for pryuy synne/ opyn penance for opyn
 synne/ Thre pryncipal werkys there be of satisfaccion/ Almes/ Prayer/
 and Faſtyng/ Theſe thre our lord fulfilled in his paſſyon for redempcion
 of our synne Therefore what almes is and how it ſhold be doon/ I ſhal
 telle/ Almes is a lowyng of thyn herte/ wyth a wylful compaſſyon to
 them/ that be in nede and it is a dede of mercy/ by compaſſyon of thy
 neyghbourys myſcheef/ There be thre maner of almes/ one is in the
 contrycion of thyn herte/ for the synne/ that thou offeriſt thy ſelf wyth to
 god/ Another by geuyng of bodely trefour wyth thyn hond/ The thyrd in
 pyte and compaſſyon hauyng of thy neyghbours myſchyeſ/ Temporall
 almes thou mayſt ſumtyme yeue of goedes untrewly gotten/ That is to ſay
 when thou knoweſt not to whom thou ſhalt reſtore it/ and yet it muſt be
 doon by coūceyl of thy ghooſtly fader/ and tythe not of that thou getiſt
 by theſte for ſōme tyme it is chalengyd/ and thenne he that delyuered it/
 ſhal aſke it ageyne/ And ſum tyme it is chaungyd and ſhalle not be aſkyd
 ageyn/ as when hit turnyth not to the taker by cauſe they come by theſte
 or robbery/ raueyn/ ſymony/ or uſerye/ And ſo of them ſhal no almes
 be geuyn/ For they muſt be reſtoryd ageyn/ But when the hauyng is
 chaungyd/ and ſhal not be aſkyd ageyn/ as gyftes of comyn wymmen/
 and Jogelers or ſuche other/ thenne ſhal they be gyuen in almes/ alſo yf
 thou fynde a thyng of ony value/ after tyme thou haſt doon thy beſyneſſe
 to wyte dewly who owyd hit/ thou ſhalt ſpende hit in almes by counceyl of
 thy ghooſtly fader/ to alle that haue nede/ Alſo thou ſhalt yeue thyn/
 almes to good and bad/ frende and enemye/ yf thou be of power our
 lord ſayth/ yeue to euery man that aſkyth the/ and turne not away thy

face from ony poure man sayth Thoby/ yet it is fayd/ yeue the good man & receyue not the fynner/ that is to fay/ geue that nature be susteyned/ and not the fynne noriffhed/ thou norefhest the fynne that yeuest thy good to Jougelers and Japers and fuche that loue to be ydel and suffrest the poure man to haue hungre/ and myschyef/ fuche maner of yeuyng is forbode/ If pyte sayth saynt ambrose shall not be swete to al/ Moche more plenteuous must it thenne be to the good and vertuous in lyuyng/ thou shalt rather yeue to thy kynne or neyghbour in theyr nede/ and they be vertuous/ thenne to other/ thou shalt also yeue to olde men and wymmen wyth chylde/ yf they haue nede/ rather thenne to other/ And to them that be falle in grete pouerte/ when fuche pouerte falleth not thorowe ryot aray or pompe of this worlde/ yet rather geue/ thenne the poure be unferuyd/ Obyn thyn herte to al that aske the for the loue of god wythout diffyculte/ and yeue it wyth charite & wyth good wylle/ or ellys thou makyft not dewe satisfaccion for thy fynne/ also wyth a glad cheere and a meke spirite/ so that thou doo it for no veyn glorye/ Ne despyse not the poure for he is a man as thou art/ And yeue it hastely and tary not fro hym that suffrith anguysshe sayth salamon/ yeue it also with discrecion/ and yf thou haue moche/ yeue moche/ yf thou haue lytyl/ yeue lityl gladly sayth Thoby/ Thus bodely or ghooftly eury body may yeue almes/ Furthermore/ ayenst concupyscence of thy flesshe/ thou hast fastyng/ hard goyng/ and lyuyng and bitter wepyng/ knockyng on thy brest/ of knelyng and sharpe discyplyne/ wyth roddys of thyn owen hondys/ traueyle in pylgremage/ tribulacions/ anguysshe/ sekenes and fuche other bodely dyseafis/ paciently suffrid of the scourge of god/ Al fuche penaunce wylfully taken/ a discrete confessor wyl put to the in parte of thy satisfaccion and penaunce/ Fastyng is a wylful abtynence fro mete and drynke/ wherby thy fynne is wasshyn and thy flesshe made lowe/ for desyre of euer lastyng blyffe/ ghooftly fastyng is fro dedely fynne and temporal ioye/ Saynt Jerome sayth/ that it proffyteth not/ to febyl theyr body wyth fastyng when thy herte swellyth by pryde/ Somme fast for sekenes/ or for they may not ete/ somme for pouerte/

fomme for ypocrefye/ and fomme to the worfhyp of god/ and thou muft modere thy faftyng that thy ftomake be not greuyd wyth to moche exceffe/ for litel mete/ mefurably temperith and proffyteth bothe body & fowle and difpofith the to ghooftly traueyle/ Ther be fomme that ete mo delicate metis/ and more when they fafte/ thenne they do at two melys when they faft not/ And in maner they breke their fafte/ There is alfo prayer ayenft pryde/ two maner/ one is Inward in thy fowle wyth out fhewyng of voyce/ another alfo ordeyned for the thre parties of fatiffacion ayenft pryde/ Prayer is a louyng defire of thy fowle to god wyth fpeche of mouth or gaderyng of wordes/ to afke good of god with utteryng of thy voys/ Of foure fruteful prayers faynt poule fpekith when he fayth/ I pray you firft of al thyng that there be obfecracions/ orifons/ poftulacions & yeldyng thankynges/ obfecracions are when thou feeft in thy fowle the multitude of thy fynne/ and lityl of thy merites/ and feeft the horryble paynes of helle/ which thou mayft not voyde by thyn oune vertu/ ne durft not for thyn oune unworthyneffe make thy prayer thy felf/ but makift fupplicacions by other meanys as when thou fayft/ fancta maria ora pro nobis/ our lord by thy paffyon delyuer us/ Orifon is when thou haft forfake thy fynne and askyft foryeuenes by open fpeche/ Poftulacion is when after thy penaunce doon/ thou haft a fad hoope of foryeuenes yf thou pray alfo ony thyng ayenft thyn oune fpede/ As powle that prayed that his temptacion myght be put away/ thenne our lord wyl not graunte it the/ Sōme thynges thou mayft praye wyth condycion/ & fomme thynges wythout condycion/ to haue grace & blyffe with our lord thou mayft axe with out condycion/ faint bernard fayth that thou mayft axe of our lord grace in al goodnes/ to pleafe hym/ lyue in hym/ fee his bliffe/ & to able thy felf to vertuys to do hym worfhyp/ & to be with hym wythouten ende/ yet afore this prayer thou muft make redy thy fowle in dyuerfe wyfe/ firft thou muft wythdrawe thyn herte fro outward befyneffe/ beyng in wille to kepe thy thoughtis after thy firft entent/ thou muft cōfidre alfo how unworthy thou art/ that prayeft/ and how worthy he is that thou prayeft unto/ & how grete thy fynnes be/ that thou prayeft for/ thou muft alfo

be clene in fowle/ And if thy prayer be shorte/ lette hit be doon wyth stedfast hope/ for a shorte prayer wyth a fad hope feythfully doon/ is more acceptable to god/ thenne a long prayer fayntly doon/ wyth out hope/ yet to them that ben occupyed in deuyne seruyce/ long prayer is spedeful/

To pray also wyth voys is more spedeful/ thenne to thynke/ Or to whyssper Crisostum sayth thus/ thou that wyth lowd voyce prayest and whisperist/ thou suffrest noon other to pray abowte the/ And therefore thy synne and thy payn are encreacid/ yf hit be doon wytyngly/ And thy self not herde of god/

Hit must also be doon wyth out Interrupcion/ not to say now a verse/ or a pater noster/ and betwene Jangle/ and telle a tale wyth out grete nede/ ne to haste hit moche/ thou must also make it comen to place/ tyme and personys/

Paule sayth I wyl that men pray in euery place/ yet in the chirche pryncipally/ For our lord sayth/ Myn hows shal be callyd the hows of prayer/ alle tymes are tymes of prayer/ yet in holy chirche/ be feuen owres specially ordeynyd for tyme of prayer/ whiche moche specially longyth to religyous men/ Our lord afore his passyon traueyled alle nyght in prayer/ Our lady and Joseph also rose euery nyght at mydnyght/ and sayd the psalmes of comendacion/ And the same dyd dauyd and his howfold/ Though al may not doo thus/ yet auyse them that be bounde and haue no lettyng/ hit must also be made wyth other and not allewey allone/ In that is is more acceptable to god/ more plesyng to aungellis/ and more confusion to the deuy/ And the same that thou makyft for another/ is better thenne that thou makyft for thy self/ And though our lord here not anon thy prayer at thy wylle/ yet he heereth it/ and graunteth the haply that/ that is more spedeful/ A thyng that is long/ defyred/ at the last it comyth/ And that is the more deynthe/ hit must also be do wyth deuocion/ Deuocion as clerkis fayn is a tendernes of herte wherby thou brekyft lyghtly in to tearis/ Also a wylle of loue lyfte up to god or to his heuenly creatures/ meuyng the Inward and

outward to the seruyce of god/ Suche deuocion purgyth botthe body & fowle/ and thus deuocion may be knowen by two pryncipal tokens/ one by gretenes of the voys outward/ as a grete fyre is knowen by the flame/ Another by tearis/ For right as a fyre dryuyth out moyfture fro wete woode/ fo deuocion bringyth out tearis of thyn eyen in prayer/ wel is hym that hath fuche plente of tearis/ For he is difpofid to grace/ But there be fome that haue grete plente of tearis fro day to day in prayer deuoutly redyng or fpekyng/ And yet wyl not leue theyr fynne/ ne traueyle to wythftonde theyr temptacions/ ne to knowe/ ne kepe the preceptis of our lord/

Suche tearis be not accept/ for dewe facrefyfe tofore our lord/ If thou be ful contrite fayth Aldrede/ and truſteſt in the mercy of god confeffyd and in wylle to doo thy penaunce/ And not in wylle to torne ageyn to thy fynne/ thenne fayth he fuche tearis pleyſyn god and waſſhen away thy fynnes/ and more turmente the deuyl as fayth ſaynt bernard/ thenne al other kyndes of turmentes may do/ Syth deuocion muſt be in euery prayer/ yet the tyme therof ſhold be pryncipally uſyd in the tyme of the maſſe and for foure cauſis/ One is for the preſence of our lord god that is there/ not oonly by his godhed/ but alſo by his manhode/ that he took for the loue of manns fowle/

The ſecond is for the multitude of aungellys that there been euer more preſent to yelde worſhup to almyghty god/ The thyrd is for grete proffyte and ſpede that the body and fowle haue by vertue of the ſacrament/ bothe to them that ben preſent/ and ſpecially to them that worthely receyue hym/

The fourth is for the wonderful worſhup that is there yeuyn to man/ that thorowe the vertue of wordes ſayd of man/ the preſence of our lord is had/ and the Innumerable nombre of aungellys ſo many that no tunge can telle ne herte thynke/ Deuocion alſo ſhold be uſyd in tyme of ſeruyce that thou art bounde to fay/ But ſome for unkunnyng ſay theyr ſeruyce the more haſtely for theyr pryuy prayer/ that they haue deuocion to/ And the deuocion is lityl or nought worth/ Se now therefore how thy fowle may be reformyd and

brought ageyn to god/ Thy fowle hath mynde/ refon/ and wylle/
Mynde for hit fhold reſte in god/ refon for thou fhold knowe god/ and
wylle for thou fhold loue god/ But by fynne thy mynde is unftable/ thy
refon blynde/ and thy wylle croked/ And alle is for thou forſakyſt
thy god/

The reformation therfore of thy mynde/ is to bryng ageyn thyn herte/
that was traueylid with veyn thoughtis/ by prayer/ redyng and often
thynkyng of god/ As of his Incarnacion/ paſſyon/ Innumerable
benefetis and gracyous yeftis/

Hauyng grete ſorowe for thyn unkyndeneſſe that thou allewey ſhewedyſt
hym/ The reformation of thy refon is to beleue ſadly/ in the feyth of
holy chirche/ Oure lord for our grete comforte hath yeuen us knowlege
in ſcripture/ where we may fynde alle thyng that is neceſſarye and ſpedeful
to our fowle hele/ not to folowe therein our natural wyll/ But to
ſubmytte our wytte to the rulys of feyth after the underſtondyng of holy
doctours/ And ſo ghoofly to be clenſyd by the ſacrament of penaunce/

The reformation of thy wylle alſo is/ to wythſtonde vycis/ and wyth a
good wylle trewly and feythfully encrece and abyde in vertuys for god
wyth out ony curyoſite of wylle that there be no dowble deſire ne noon
affeccion pleſyng to the/ but ſuche as is a cordyng wyth the wylle of god/
Thus than conſyderid/ the worthynes of thy fowle/ The horroure of thy
fynne where wyth/ thy fowle is thus woundyd/ Take this ſalue of pen-
aunce with theſe thre plaſters/ Contricion/ confeſſyon/ and ſatiſſaccion/

And bynde them ſadly to thy ſore wyth the bondys of hope/ and drede/
hope to haue foryeuenes of thy fynne/ hope of grace to lyue wel after/
And hope of glorye wyth out ende to reygne perpetual in heuen blyſſe/
Drede alſo of the paynes of helle/ yf thou dyſpeyre of his mercy/ For to
hym it is propre to haue mercy and to ſpare/ So that for euery fynne as ſayth
Saynt auſtyn there is an abſolucion be hit neuer ſo grete/ For what
myght be gretter or worſe thenne to flee our lord Jheſu Criſt/ Ryght as
the Jewes dyd/ yet there were ſomme of them after that beleuyd/ and
now be ſauyd/ Peter and Mary mawdeleyn/ and many other alſo after

they had fynned they were with the falve of contricion made hoole/ and nowe be in blyffe/ Therefore be thy fynnes neuer fo many ne fo grete/ dyspeyre the not but fay alwey with dauyd/ haue mercy on me lord after thy grete mercy/

Doo away lord my wyckednes/ Man hath fynned fayth Saynt Austyn/ And Crist hath redemyd/

And fo at our lord as fayth the prophete is mercy/ and plenteuous redempcion/ And he shalle redeme Israell from alle his wyckednes/ Israell is as moche to fay as he that seeth god/ He seeth god thenne that lothyth hys synne/ And by contrycyon/ And by confeffyon and penaunce doying is conuertyd to hym/ That thou may thenne thus be conuertyd and doo penaunce for your fynnes/ graunte he you and me that dyed for us on the rood tre/ AMEN.

¶ The Generalle Sentence

Ood men and wymmen I doo you to understonde that we that haue
 G cure of your fowlys be commaundyd of our ordenaries and by the
 constytucions and the lawe of holy chirche to shewe to you
 foure tymes by the yere in eche a quarter of the yere onys
 when the people is most plenarye in holy chirche/ the articles of the
 sentence of cursyng/ So that nought for our defaute no man nor woman
 falle therein/ And yf ony be therein fallen he may thorowe the helpe of
 god almyghty/ and al holy chirche wyth shrifte and penaunce makyng
 good for his synne up ryse and hym amende wherfore I doo you to
 understonde/ that cursyng is suche a vengeaunce takyng that hit departith
 a man fro the blisse of heuen/ fro howfel shrifte and al the sacramentis of
 holy chirche and betake hym to the deuyl and to the paynes of helle
 wythouten ende/ but yf he haue grace of hym to amende/ But therefore

fee that no man nor woman say that I curse hem for hit longyth not to me but to shewe the poyntis and the articles of the sentence of curfyng/ For I doo you wel to wyte/ who so doth ageynst any of these poyntis that I shal you shewe/ he is acursyd in the dede doyng of the pope/ archebysshop bysshop and of al holy chirche/ And that god almyghty yeue you grace for to kepe you out of curfyng/ lysten and here/ and I shal thorowe the helpe of god fader almyghty to you thenne telle and shewe/ By the auctorite of god/ the sone/ and the holy ghooft/ and his glorious moder and mayden our lady saynt marie/ and the bliffed appostles peter and paule & al the appostlis marters cōfessours & virgyns/ & al the halowes of god/ I denoūce and shew for acursyd alle tho that fraunchyfe of holy chyrche breke or deftrouble/ or are ageyn the pees of the state of holy chirche or there to assente wyth dede or counceyl/ And also alle tho that pryue holy chirche of any right or make of holy chirche any lay fee that is halowyd or sanctifyed/ And alle tho that wythholde the rightes of holy chirche/ that is for to say offrynges tythes/ rentys/ or fredom of holy chirche letten/ or deftrouble/ or breke that is to say/ yf any man flee to chirche/ or chircheyerde who so hym out drawyth and al tho that therto procure or assent And alle tho that purchase letters of any lordes courte wherfore lettyng is made in cristen courte that proceffe of right may not be determynyd nor endyd/ And al tho that the pease of the lande deftrouble/ And alle tho that blood drawe of man or of woman in vyolent/ or in vylonye mak to be drawn in chyrche or in chircheyerde/ wherfore the chirche or the chircheyerde is enter dyted/ or suspendyd/ And alle tho that ben ageyn the right of our lord the kyng/ And al tho that werre susteyne agaynst the kyng wrongfully/ And al tho that are comune robbers & rouers or mansleers but yf hit be them self defendyng/ And tho that ben agayn the grete chartre of the kyng that is confermyd of the courte of room/ And al tho that fals wytnes bere wrongly namely in cause of matrymonye in what courte so it be or out of court/ And alle tho that any fals wytnes brynge forthe in right of matrimonye for to deftrouble man or woman or for to disherite any man of lande or

tenement or any other catell/ And alle fals aduocates that for mede put forth any fals excepcions or querels thorough the whiche the right of matrimonye is fordoon or any other maner of right in stede of Jugement/ And al tho that for mede or fauour/ or for any other encheson malyciously man or woman brynge out of theyr good fame in to wycked/ or make hem for to lese theyr worldly goodes or honour/ or them put wrongfully/ to theyr purgacion/ of the whyche was no fame before/ And al tho that malyciously distourble or letten the right presentement of any chirche/ there the very patrone shold presente/ and alle that therto procure wyth worde or dede or wyth fals enqueste or wyth other power/ And alle tho that malyciously despyfen the maundemente of the kyng to take a curfed man fro the tyme that he hath leyn in curfyng XL. dayes and no remedye wyl feke/ And alle tho that capcious dystruble wyth fals Jugement or fals enqueste And al tho that theyr lyueraunce purchace ageyn the right of holy chirche/ And al tho that mede take for to destroble pees/ there loue shold be or charyge/ or stryt maynteyne wyth worde or dede/ and tyl they haue yelden ageyn the mede that they toke of them/ they may neuer be affoyled/ And al tho that holde howfes/ maners/ graunges/ of persons/ vycars/ or of any other man of holy chirche ageyn theyr wylle/ or theyr attorneys wylle And alle tho that any maner goodes meuable or unmeuable away bere wyth strengthe/ or wrongfully a wey drawe or waften of the whiche curfyng they may not be affoyled/ tyl they haue made satisfaccion to whom the wrong is doon/ And alle tho that any maner of goodes wyth vyolence or malyce bere out of holy chirche/ stedde/ or abbey/ or houe of religyon/ whyche that therein is leyde or doon for warandyse or focour or for to kepen/ and al that therto procure or assente/ & al tho that them meynteyne or susteyne/ And alle tho that haue leyde hond on preest or clerke thyth malyce/ but hit be hym self defendyng/ And al tho that farafyns counceyl ol helpe ageyn crystendome/ And al that theyr chyldren wrongly fader wyttyngly/ or theyr chyldren wyten on any other man wyth malyce/ And al tho that werye or fle theyr generacions/ or theyr

chylde deftroie wyth drynkys or wyth ony other crafte/ And al tho that fals money make/ or therto affente/ And alle tho that good mony clyppe or shere/ them to auantage to dysceyue ony man wyth/ And al tho that fals the popes bull/ or counterfete the kynges seale/ And al tho that bye or felle wyth fals mofures or fals weyghtes that is to fay/ to bye wyth one and felle wyth another And al tho that fals the kyngys ftandarde/ them felf witting And al tho that ony testament deftrouble or therto procure with worde or wyth dede/ wherfore the deedys wyll is not fulfilled/ And al tho that forwere them up on the holydom wylling & wetyngly for mede/ or for hate/ for to doo ony man or woman to lefe theyr worldly goodes or honour. And al robbers and reuers openly or preuely/ by day or by nyght/ or ony mannys goodes ftele/ wherfore they were worthy to haue Jugement/

And al tho that wythholde ony mānys goode that hath ben fpired thryfe in holy chirche them felf witting/ And al tho that deftrouble the peafe of holy chirche/ or of the lande/ and alle the kynges felons/ and alle tho that them maynteyne/ And alle fals confpyratours/ and al falfe forwerers in a fyfes or in ony other courte/ And alle tho that ony fals pleyntis putte forth ageyn the fraunchyfe of holy chirche or of the kyng or of the royame/ And al tho that offryngys that are offred in holy chirch or in chircheyerde/ or in chapel/ or in oratoire/ or in ony other ftede wythin the prouynce of caunterburye wytholden or putte away in ony other place agayn the wyll of the parfon or vycare or theyr attorney in the pariffhe that hit is offryd in/ And alle tho that theyr goodes away yeue for drede of deth in fraude of holy chirche/ or for to forbarre theyr dettis payeng/ And alle tho that fuche gyftes take/ or therto helpe/ or counceyl/ And alle tho that lette prelatis or ordonaries for to holde confistorye/ feffyon or chappyters for to enquere of fynnes/ and of exceffe/ in good amendement of mannys fowle/ And al witches/ and al that on hem leue/ And al heretikes that leue not in the facramente of the aulter/ that is goddes oune body in fleffh and blood in forme of brede/ And other facramentis that towches helpe of

mannys fowle/ And al Jogelers/ ufurers that is to faye/ yf ony man or woman lene theyr catell to man or woman for ony auantage to take by couenaunte more or leffe thenne theyr oune/ and yf ther be ony fuche founden in towne or cyte the cyte or the towne shold be enterdyte by the olde lawe and neyther doon therein masse ne sacrament usyd/ tyl that he were out therof And al that wythholde tythes or wythdrawe theyr tythes wyttyngly/ or maliciously to harme of holy chirche/ or tithes lette to be guen of al the goodes whiche that be cōmaundyd & ordeyned to be geuen by the lawe of holy chirchee/ that is to fay/ of al frutys of yerdys/ cornys herbys that waxe/ fruytes of trees/ of all maner bestis that are newyng/ of wolle/ lambe/ and chefe in tyme of yere/ of fwannys/ gees/ downys/ dukkys/ of bees/ hony/ wax of hay also often as hit newes/ of flaxe/ of hempe/ of wynde mylles/ of al maner mylles/ of al maner marchaundyse of chafforynge men/ and of men of crafte/ And al tho that maliciously or wyttyngly ony of these thynges or ony other wythholden the which oughte to be gyuen to holy chirche by goddis lawe to harme of holy chyrche/ And tho that therto procure in word or in dede/

¶ **M**odus fulminandi sentenciam prelati alba indutus cum ceteris sacerdotibus in ecclesia existentibus cruce erecta candelis accensis stans

E in pulpito pronucient verba que sequuntur

EX autoritate dei patris omnipotentis & beate marie virginis/ & omnium sanctorum excommunicamus anathematizamus/ & diabolo cōmendamus omnes supradictos malefactores/ excommunicati sint anathematizati/ et diabolo cōmendati/ maledicti sint in villis in campis/ in vijs in femitis in domibus/ extra domos et in omnibus alijs locis stando/ sedendo/ iacendo/ furgendo/ ambulando/ currendo/ vigilando/ dormiendo/ comedendo/ bibendo/ & aliud opus faciēdo & illos a luminibus & omnibus bonis ecclesie sequestramus/ & diabolo dampnamus/ & in penis inferni animas eorum extinguimus/ sicut extinguitur ista candela/ nisi resipiscant/ & ad satisfaccionem veniant/

¶ *Finita sententia extinguat lumē ad terrorē/ pulfatis cāpanis*

¶ *The bedes on the Sondag*

YE shal knele down on our knees and lyfte up your hertes making your prayers unto almyghty god for the good state and pees of al holy chirche/ that god maynteyne/ faue/ and kepe it/ For our holy fader the pope and alle his trewe college of Cardenallys that god for his mercy hem mayntene and kepe in the right beleue and it holde and encrease and al mybeleue and herefy he leffe and destroye/ Also ye shal pray for the holy lande/ and for the holy croffe that Jhesu Crist deyed on for redempcion of mannys sowle/ that it may come in to the power of cristen men/ the more to be honoured/ for our prayers/ Also ye shal praye for al archebysshoppis and bysshoppis/ and in especial for the archebysshop of caunterbury. our metropolytan/ and for the bysshop of/ N/ our dyocyfan/ that god of his mercy gyue to them grace so to governe and reule holy chirche/ that it may be to the honour and worshyp of hym & sauacion of our sowles/ ye shal also pray for al abbottis/ pryours/ monkys/ chanons/ ffrerys/ and for alle men and wymen of religyon in what ordre/ estate or degree that they stonde in/ from the hyest astate to the lowest degree/ ye shal also praye for al them that haue charge and cure of cristen mennys sowlis/ as curates perfons vycayres/ prestys and clerkis/ and in especiall for the perfon and curate of this chirche/ and for al the preeftes and mynystris that ferue therein/ or haue feruyd/ and for alle them that haue taken ony ordre/ that god yeue them grace wel to kepe and obserue it to thonour and helthe of theyr sowlis/ ye shal also prayen for the unyte and pees of al cristen royames/ and in especial for the good state pees and tranquylite of thys royame of england/ For our liege lord the kyng/ that god for his grete mercy fende hym grace so to gouerne and rewle thys royame that god be plesyd and worshippyd/ and prouffyt and sauacion of this londe/ Also ye shal pray for our liege lady the quene/ my lord the prynce/ and al the noble

progenye of them/ For al dukes/ Erlis/ Barons/ knyghtes and squyers/
 and al other lordes of the kynges counceyl whiche haue ony rewle and
 gouernaunce in this londe/ that god gyue them grace fo to counceylle/
 rewle and gouerne/ that god be pleyd/ the londe defendyd/ and to the
 prouffyt and fauacion of alle the royaume/ Also ye shal pray for the pees
 bothe on the londe and on the water/ that god graunte loue and charite
 emong alle cristen people/ ye shal prey for alle our parisshe/ where they
 ben on londe or on water/ that god faue them from al maner of parellis/
 and for al the good men of this parisshe/ for theyr wyues/ chylidren and
 meyne/ that god them maynteyne faue and kepe/ ye shal also praye for al
 trewe tithers/ that god multeplie theyr goodes and encrece/ For al
 trewe telyers that laboure for our sustenaunce that telye therthe/ and also
 for al the greynes & fruytes that ben fowen fette or doon on the erthe or
 shal be doon/ that god fende fuche wederyng that they may growe
 encreace and multeplie to the helpe and prouffyt of alle mankynde/ ye
 shal praye for alle trewe shypmen and marchauntis where that they be on
 londe or on water/ that god kepe them from al perillys and brynge them
 hoom in faeste wyth theyr goodes/ shippes and marchaundyfes to the
 helpe comforte and prouffyt of this royaume/ ye shal also pray for al them
 that fynden ony light in this chirche/ or yeue or byquethe/ boke/ belle/
 chalyce/ or vestement/ surplys/ autercloth or towayl/ londes/ rentes/
 lampe or lyght/ or ony other adournement/ wherby goddis seruyse is
 the better seruyd susteynyd & mayntenyd in redyng & fyngyng/ and for
 alle them that therto haue counseyllid/ that god rewarde and yelde it
 them at theyr mooste nede/ Also ye shal pray for al trewe pylgryms &
 palmers that haue taken theyr waye/ to rome to Jhrlm/ to faynt katherynes
 or to faynt James/ or to ony other holy place/ that god of his grace
 yeue them tyme and space wel for to goo & to come to the prouffyt of
 theyr lyues & sowles/ ye shal also pray for al them that be seke or dyseasid
 of this parisshe/ that god fende to them helthe the rather for our prayers/
 for al the wymmen that ben in our lady bondis and wyth childe in this
 parisshe or in any other/ that god fende to them fayr delyueraunce/ to

theyr chyldren right shap name & cristendom/ & to the moders puryfifacōn/ And for al them that wold be here and may not/ for sekenes/ for trauayl or ony other leeful occupacion/ that they may haue parte of al the good dedis that shal be doon in this place or in ony other/ Also ye shal pray for al thē that been in good lyf that god them holde longe therein/ & for them that ben in dette or in dedely synne that Jhū crist brynge them out therof the rather for our prayers/ also ye shal pray for hym or her that this day yaf the holy breed/ and for hym that first began & lengest holdeth on/ that god rewarde it hym at the day of dome/ and for al them that doon/ wylle/ or fay you good that god yelde it them at theyr nede/ & for them that other wolden/ that Jhesu crist amende them/ for al these and for al cristen men & wymmen ye shal fay a pater nofter/ & an Aue/

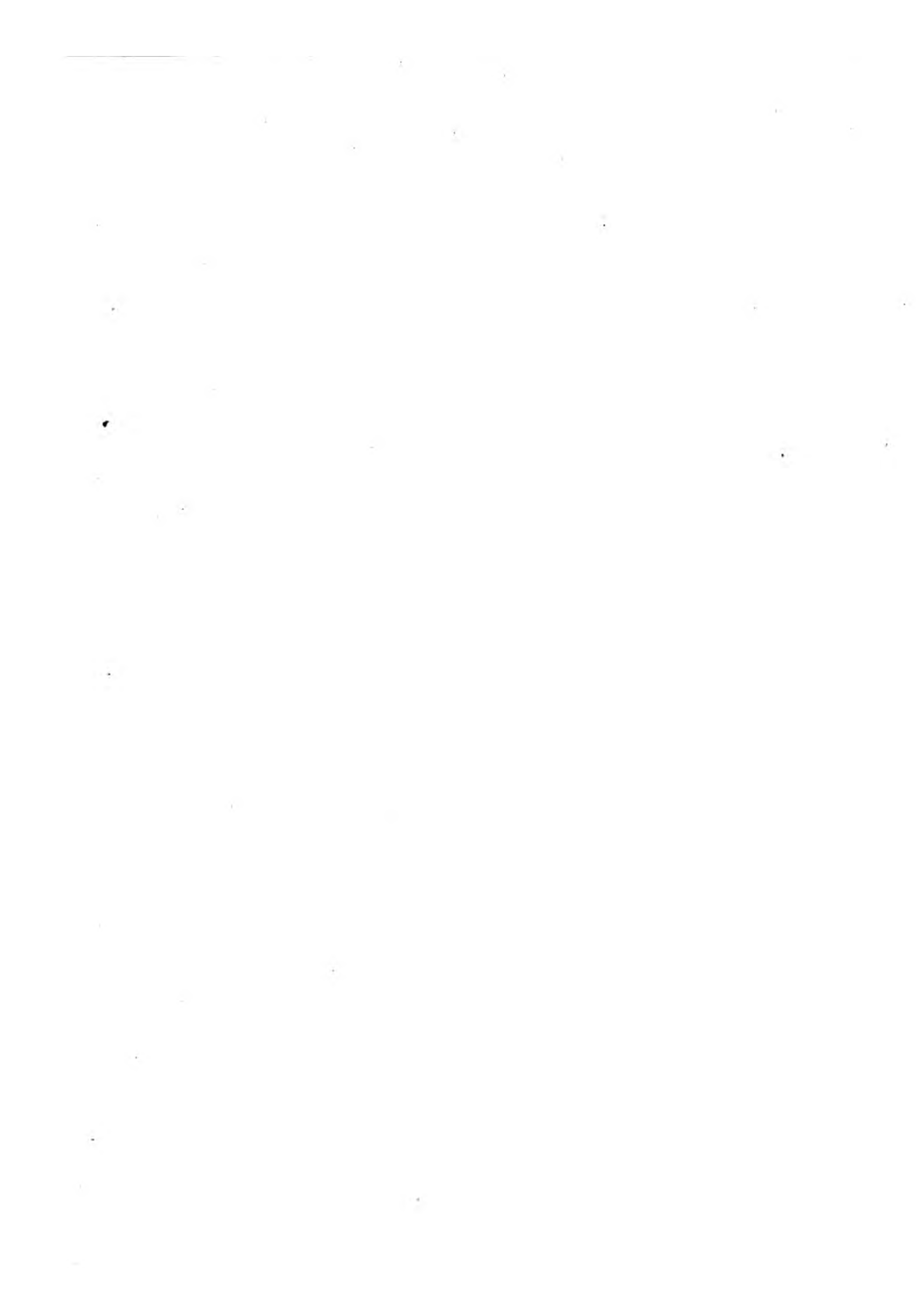
¶ Deus miseriatuꝛ nostri &c/ Gloria patri/ sicut erat/ kiriei/ xpel kiriei/ Pater nofter/ Et ne nos/ Set libera/ Ostende nobis domine/ Sacerdotes tui Induantur/ Dñe saluū fac regem/ Saluos fac seruos/ Saluū fac pplm/ Dñe fiat pax/ Dñe exaudi/ Dominus vobiscum/ Oremus/ Ecclesie tue quesumus dñe/ Deus in cutus manu/ Deus aquo/ &c/

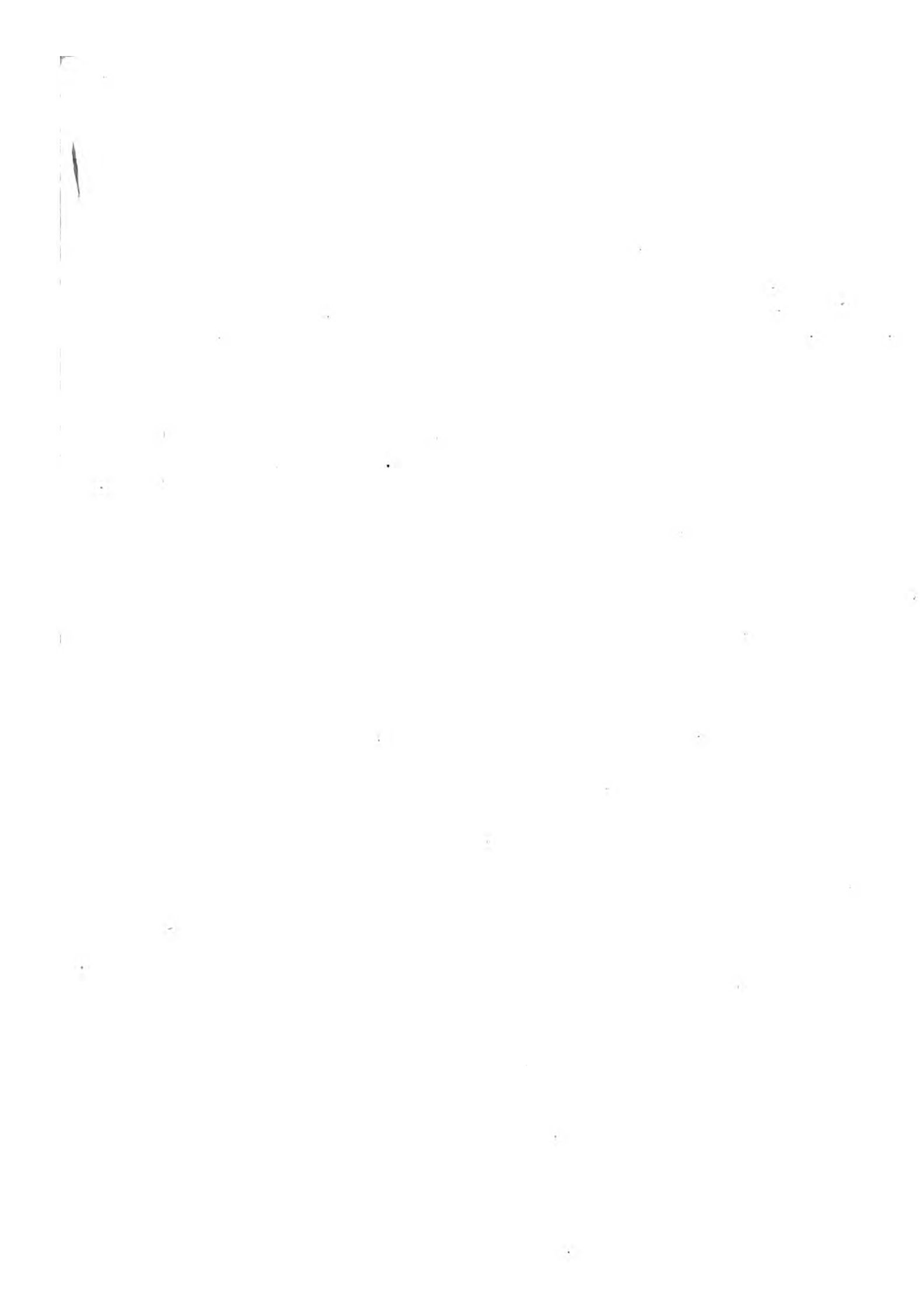
¶ Furthermore ye shal pray for al kristē fowles/ for al archebiffhoppis & biffhoppis fowlis/ and in especial for al them that haue be biffhoppis of this diofyce/ and for al curatis perſones and vycayres fowles/ and in especial for the fowles of them that haue ben curatis of this chirche/ and for the fowles that haue seruyd in this chirche/ Also ye shal pray for the fowles of alle cristen kynges and quenes/ and in especial for the fowles of them that haue been kynges of this royame of englond/ and for al tho fowles that to this chirche haue yeuen boke/ belle/ chalys or vestement or ony other thyng by whiche the seruyce of god is better doon/ & holy chirche worshipped/ ye shal also pray for your faders fowlis for your moders fowlis/ for your godfaders fowlis/ for your godmoders fowlis/ for your brethern & susters fowlis/ and for your kynnes fowles/ & for your

frendys fowles/ and for al the fowles that we ben bounde to pray for/ and for the fowles that been in the paynes of purgatorye/ there abydyng the mercy of our lord god/ and in special for them that haue most nede and leste helpe that god for his endeles mercy leffe and mynysshe theyr paynes by the moyen of our prayers/ & brynge them/ to his euerlastyng blyffe in heuen/ And also for the fowle of/ N/ or of them/ that on suche a day this weke we shal haue the annyuerfarye/ and for alle cristen fowles ye shal deuoutly fay a pater nofter & an Aue Pfalmus/ Deprofundis & cetera with this colecte/ Oremus/

Abfolue quefumus domine aiās famulorū tuorū pontificum regū sacerdotum parentum parochianorū amicorū benefactorū noftrorū et omniū fidelium defūctorum ab omni vinculo delictorum/ ut in refurrectionis gloria inter sanctos et electos tuos refuffitati respirent/ per xpriftum dominm noftrum Amen/

Enprynted by wylliam Caxton at weftmeftre/





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