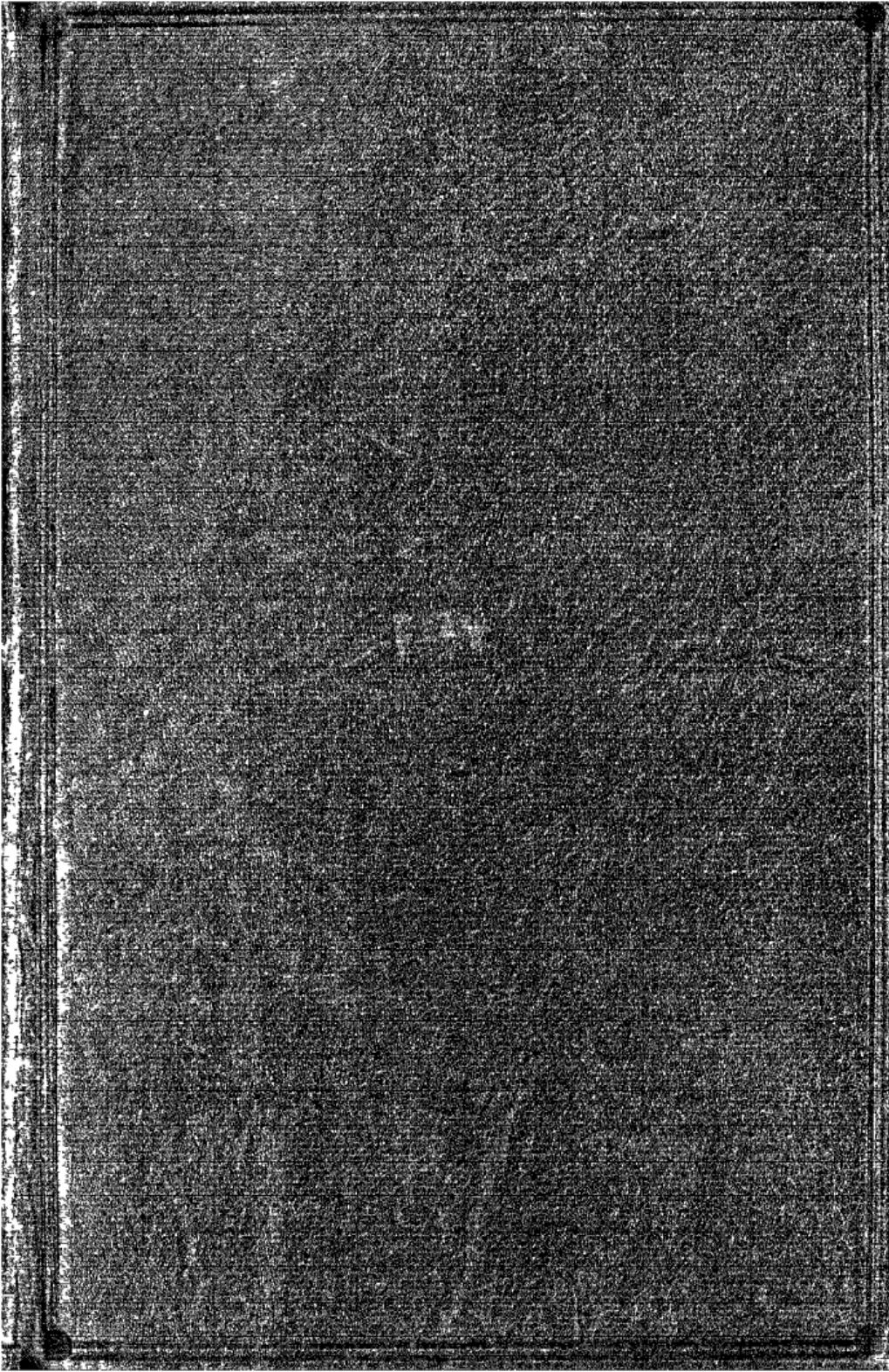


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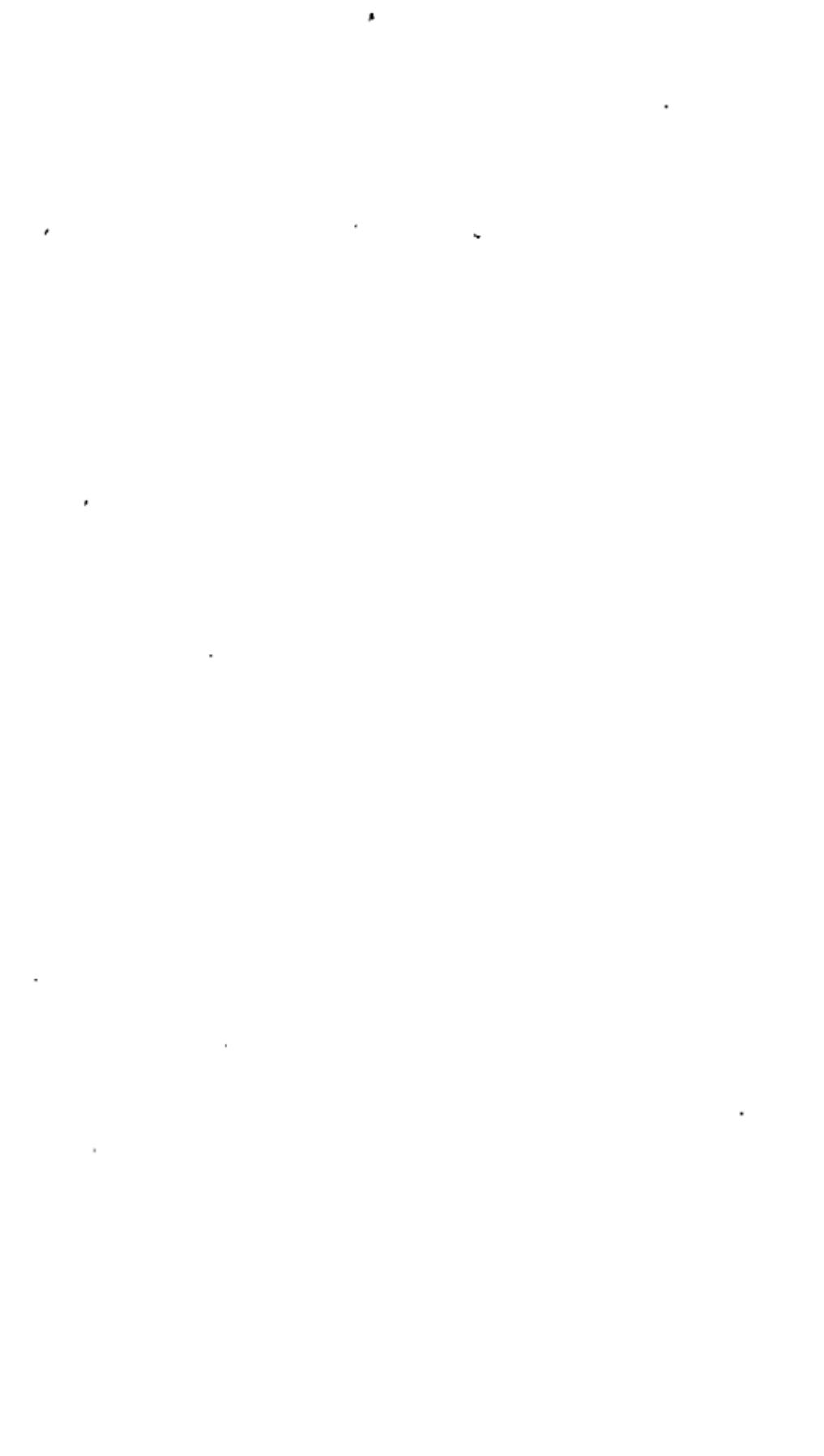
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Times 298

An Edition, printed by Poyson 1510 - 1610, 110



THIS TREA

ryse concernyng the fructfull say-
 ings of Dauid the kynge and pro-
 phete in the seuen penitenciall psal-
 mes. Deuided in viii sermons, was
 made and compiled by the ryghte
 reuerente father in god John fyfher
 doctour of diuynity and bishop
 of Rochester, at the exortaci-
 on and steryng of the most
 excellente Prynce
 Margaret coun-
 tesse of
 Richemount and Derby,
 and mother to our so-
 ueraygne lorde
 kynge Hen-
 ry the se-
 uenth,
 ++

An. D. M. L. V.

H. p. 648.



Here beginneth the prologue.



Han I aduert in my remembrance
the fruitfull & noble translatiōs
compiled and translated in tēre
past by many famus & excellent
doctours grounded in scripture
by hie auctoritie þ which singulerli not them
selſe applied daily to prouounce the wordes of
our blyſſed ſauour Iefu and of manye pro-
phetes and prudente eccleſiaſtical doctours,
whose mindes with þ grace of the holy ghost
was ſpiritually illumined, but also the ſayd
doctours them endeouored w diligent labore
to put in memory by writinge the ſayde ſer-
mons to the great utilite and helthe of the
readers and hearers of the ſame the whiche
premiffes by me inwardly conſidered ſoꝝ as
muſhe as I of late before the moſt excellent
princesſe margarete counteſſe of Richemont
and Derby and mother unto our ſouereigne
loſſe king henry the ſeventh published the
ſayinges of the holy kinge and propheſe da-
uid of the ſeven penitentiall psalmes in the
whiche my ſaid good and ſinguler lady mu-
ſhe delited at whose highe commaundement
and gracious exortacion I haue put the ſaid
ſermons in writing ſoꝝ to be impreſſed that
al thofe perſons that entetifely reade or heare
them may be ſirred the better to tracie the
way of eternall ſaluation inciatly to bee

A. ii. holds

Seuen psalmes.

holde with love inestimable the gloriouſe tri-
nute who preſerue ghostly & bodely my fore-
ſaid lady and our redoubted ſouereigne lord
her ſonne with all his noble progeny & that
the intelligentes of the ſaide ſermons maye
be gladder in the path of rightwiſnes dayly
to perſeuer.

Domine ne in furore.



Kendes thys daye I ſhall not de-
clare vnto you any parte of the
epiſtle or gospell, whiche perad-
uetur you do abide for to here at
this time. But at þ desire and in-
ſtance of them(whome I maye not contrary
in any thinge whiche is bothe accordinge to
my dewty, and also to their ſoules healthe) I
haue taken vpon me shortlye to declare the
þyſt penitenciall psalme, wherin I beſeche
almyghty god for his great mercy and pvyt
ſo to helpe me thys daye by hys grace that
whatſoever I ſhall ſaye may firſt ve to hys
pleaſure to þ profit of mine owne wretched
ſoule, and also for the holsome coniort vnto
all ſinners whiche be repentaunte for theyz
ſinnes and hath turned them ſelue with all
their hole herte and minde vnto god the way
of wickednes and ſinne utterly forſaken. But
or we go to the declaration of this psalme, it
shalbe profitable and conuenient to heireſ
who did write this psalme, for what occation
he wrote it, and what fruite profit, and helps

Seuen psalmes.

he obteyned by the same. Dauid the sonne of Jesse a man singularly chosen of almighty god and endued with many great benelites, afterwarde he sinned full greuously against god and his law, and for the occasion of his great offence, he made this holye psalme, and therby gate forgeuenesse of his sinnes. Behold, take hede who he was, of what stocke he came that made this holye psalme, for what occasion he made it, and what profit he abtayned by the same. But these thinges shall be more openly declared that eche one of you may knowe how great a sinner this prophet was, and also the greatness of his sinne, that we by the example of him warned, instructe, and monyshed, despayre not in any condicione but with true repentaunce let vs aske of our blessed lord god mercy and forgeuenes, we shall perceiue and knowe the gretnes of his sinne so muche the better and soner, ys hys greate unkyndnes shewed agaynste god almighty that was so beneficiall vnto him be made open and knownen vnto vs.

Jesse the father of dauid had seuen sonnes Dauid was the yongest of them all, leest in personage, leest set by and kepte his fathers shepe. Notwithstandinge the goodnes of almighty god only did electe and chose him al his brethen relecte and set aparte. And then commaundered Samuell the bishop and prophete

Seven psalmes.

pheete to anoynte hym kynge of Israel, was
not thys a great kindestnes of almyghtye god
shewed vnto suche a maner vile person set
to the offises of kepinge of beastes that he of
his goodnes wold cal from so vile an office
set hym by his commaundement as kinge &
heed of all his people. But let vs se what did
he more for hym. Kynge Saul into whome

asf. the breakinge of the commaundement of al-
mighty god entred a wicked spirite v which
troubled and vexed hym sore. And whan that
he made serche all aboute for to haue a cun-
nyngre and a melodyous harper, by whose
sweete sounde when that he shulde strike vp
on his harp, the woodnes of the forsaid wic-
ked spirite shulde be mitygate and swaged,
none suche coulde be founre but thys same
dauid, which by a speciaall gifte of almygh-
ty god could play well & nobly vpō the harpe
At any time when the wicked spirite vexed &
troubled kynge Saul, Dauid shuld come be-
fore hym. And as ofte as he played on hys
harpe, bothe Saul was refreshed & conforted,
and the wicked spirit departed and troubled
him no more for that time, was not thys a
great benefite of god geuen to dauid. And be-
side this whan Iudaell shulde make battaile
agaynst the philistees, one of theyz nacion
amonge them a merueylyous stronge man
as great as a gyaunt, strengthed and cladde
in

Seven psalmes.

In euerye festure withe sure and stronge armoure, he called al Israell to fight with him man for man vnder thys condicion, that yf any Isralite could vanquishe him in battayl all the multitude of the philistees shulde be subiecte to Israel. And contrary wise, yf he gate the victory, al Israell in lyke condicion shulde be subiugate and thrall vnto the philistees. No man among all the great multitude of Israelites had audacitie or boldenes with this monstrous creature thys phyliste to make battaile, saue onely thys litel person David vnto whom almighty god gaue soo great boldnes (alough he he was but litel in personage and stature) nevertheles he in no condicion feared to fight and make battaile with thys great and mighty gyaunt. At the laist though it were vncredible vnto euerye man that David shulde hane the victory, he armed him selfe with the armoure of kyng Saul. But as a man not customed to weare harneys, he was then moze vnwildye to doe any fayte of armes than he was before and coude not vse at libertye any membre of hys body. Therfore soone he striped hym of that aray, and naked without any maner of weapon erthly to defende hym selfe saue onelyc with his staffe slynge and a stone, went forth to fight with this great gyaunt. And as this philiste came to him warde with a cruell & a blas-

Senet psalmes.

a blasphemus countenaunce he hit him at one
caste w^t a stone on the forhed & so ouerthrew
him & shortly drew nigh him & with hys swerd
of the same defoured creature he stroke of
his heed. O merueylous god by whose onely
power this weike and litell person Dauid
unarmed obteyned the greate & meruellous
victory of so proude an enemy. But what of
this, the benefites which almighty god dyd
for hym be innumerable and impossible for
me now to shewe them all. He defended hym
against the eniuious mindes of his brethern
he defendeⁱ him from the daunger^s and pe-
nalties of two cruell beeastes the lyon and hys
bere, he saued hym harmles from the ency-
clus pe.secutions of kinge Saul, more ouer
agaynt the hatred of the philistees. And at
th^e last when kinge Saul was dead he made
hem king of Israell. By these great and ma-
nifold grates we may vnderstand how much
Dauid ought to humble hym selfe vnto al-
mighty god, and how much he was bounded
to hym. And howe vngentill he oughte to be
reputed and taken if he shuld not serue hys
lorde and master with all his hole minde and
true her te. Furthermore after he was made
king he liued in peace and ease, and had ma-
ny wiues not content with them, set aparte
the goodnes and gentlenes of almighty god
he toke to hym an other mannes wife, and
with

Seuen psalmes.

wissh her commytted aduoutry contrary to goddes lawe. This woman was the wife to his true knight called Urie whiche at that time was in the kinges warres as a valiant knight. David thē feryng y his greuous offence of aduoutry shuld be openly knowne, sente for Urie trustinge verely at his coming that he would resorte vnto his wyfe, but fermly he denied it, and would not come at his sending so. Then David seinge that, founde the meanes by his letters sente vnto Joab the chiefe captaine of his host that the sayd Urie shulde be set in the fornest warde of the battaile, and so so to be slayne, which ac. ording to his desyre was done and this good knight Urie there suffered deathe. Bes holde the accumulacion and heping of sinne vpon sinne he was not satisfied with the great pittence of aduoutry done against almyghtye god, but shortly after committed manslaugh ter. Aduoutry in anye personne is to be abhorred, and it is moste to be abhorred if man slaughter be ioyned to it, and namely the slynge of so cleane and so holy a man to whom he was so greatly beholden for his trouthe & labours whiche he toke in his warres and besynes. Howe moxouer how many greate benefites had he before this of almighty god wherby he myghte not of very ryght breake the leest of his commaundementes without greate.

Seuen psalmes.

greate vntindnes, he neuerthelesse woulde
not lette to committ these abhominable sin-
nes aduoutry and manlaugter, and a long
season lay & was accutonred in them. But
yet lette vs call vnto our mindes how merci-
full almr'ghty god was vnto him for all this.
Our bl'ss'd lord almighty god of his infi-
nite goodnes and mekenes sente a prophete
vnto him whiche warned him of his great of-
fences. And as soone as Dauid was in wyll
for to knoledge hym selfe gyltyn and sayde.
Peccaui domino. I haue offendid my lorde
god, anone forthe with all his sinnes were
forgiuen. Is not the great mercy and meke-
nes of almighty god greatly to be magnifi-
ed and spoken of, that he shewed to Dauid
after so great benefites gauen vnto hym, af-
ter his greuous offences and very great vn-
kyndnes so soone for to giue him mercy and
forgiuenes. Yes truly yet notwithstandinge
for al thys, anone he forgate the goodnes of
almighty god, and agayne fell to synne in
. the sinne of pryde, beyng proud for the great
nobre and multytude of hys people agavnst
the commaundemente of the lawe of God,
wherby all his great vnkynenes before was
renewed more & more. What thyng might
he then trusse too haue, but onely the pu-
nishment of god, whych he greatly fearing,
was mercueilously penytent, and knowled-
ged

Seuen psalmes.

ged hym selfe greuouslye to haue offendēd
our lōrde god askinge him mercy, made this
psalme with great contricione and sorowe in
his soule, wherby agayn he obtenued forgyuenēs.
Nowe yee understande who made thys
psalme, what occasyon caused hym to wryte
yt, and what profyte he gate by the same.
Whiche of vs nowe that were sycke in any
parte of hys body beyng in iopardye of deth,
would not dylygently ferche for a medycine
wherwylth he might be healed, & first make
iugisacion of him that had the same sicknes
before, would we not also put our trusste and
hope to haue remedye of our dysease by that
medycyne whereby lyke maner syckneses
and dyseases were cured before. Syth we
nowe therfore haue herde tell for a truthe
how greatly sick and diseased this prophete
Dauid was, not with sicknes of hys lōdye,
but of hys soule, & also with what medycine
he was cured & made hole. Let vs take hede
& vse the same whē we be sick in like maner
as he was by our sinnes shortly to be cured,
for he was a sinner as we be, but he did hol-
some penaunce, makyng this holy psalme,
wherby he gate forgyuenes, and was resto-
red to hys soules health. We in lyke wise by
oste sayinge and readyng thys psalme with
a contrite herte as he did, as aing mercy shal
without doubte purchase and get of our best
and

Seuen psalmes.

and mercyfull lorde god forgyuenes for our
sinnes. Thys psalme is deuyed in thre par-
tes. In þ first þ merci of god is asked. In þ se-
connde reasons be made wherby the good-
nes of god shulde be moued to mercy. And in
the third is great gladnes shewed for the un-
doutful obeyning of forgayenes. Althoough
almyghtye god in his selfe and of his eter-
nal being and nature is wout mutabylytye
or chaunge, yet dyuers affectes be gyuen to
hym in maner as be in man, as it myght be
thought, sometime wroth, & sometime mercys-
full, in case he might be chaunged fro wrath
into mekenes, but notwithstanding as saint
James sayeth. Apud deum nulla transmuta-
cio est neq[ue] vicissitudinis obumbratio. God
is without mutabylytye or chaunge, he is
alway one. For as we se the bennie that com-
meth fro the sonne alway one in it selfe hur-
teþ and greueth the eye that is not cleane
and perfyt, and conforteth the eye whiche is
pure without any change of hys operacion.
So almyghty god is called greuous to a sin-
ner infecþ with the malice of sinne, & meke
and gentyll vnto the rightwyse man that is
purged from sinne thys is done withoute
mutabylyte in god. Truly as longe as a cre-
ature contynueth in þ wretchednes of sinne
so long shal he thynde that god is wroth w
hym, lyke as the eye whiles it is soze, so long
shall

Seuen psalmes.

Shall the soune beme be greuous and noysome
to it, and never comfortable tyll the sicknes
and disease be done away. Therfore Davyd
consideryng in hym selfe how greuouslye
he had offended almyghty god and that man
may beare and suffer hys punyshment ma-
beth hys prayer that he vouchsafe neyther
to punysh hym eternally by the paynes of
hel, neyther correcte hym by the paynes of
purgatory, but to be meke and mercifull to
hym. Thre maner of wayes almyghtye god
dealeth with sinners after thre dyuers kyndes
that be of them. Some maner of sinners
there be that contynue in theyr wretchednes
tyll they dye, and those almyghty god puny-
sheth in the eternall paynes of hell the min-
isters of those paynes be the deuylls. Some
maner of sinners there be that somwhat be-
foze theyr death hath begon to be penytente
& amende theyr lyfe, & those almyghtye god
punisheth in þ paynes of purgatory whiche
hath an end & thei be ministred by his aȝels
Thirdly some there be whyche by grace in
thys lyfe hathe so punyshed them selfe by
penaunce for theyr offences, that they haue
made a suffycient recompence for them. And
these almyghty god doth accepte by hys in-
synite mercy. Therfore this prophet saythe.
C Domine ne in furore tuo arguas me: neque in ira
tuu corporias me. Misere mei dñe qm infirmus sum.

Good

Seuen psalmes.

Good lord correcte me not in the everlastynge
payne of hel, neyther punishe me in the pay-
nes of purgatory, haue mercye on me good
lord, for I am feble and weake. Of a truthe,
every man & woman shal stand before the
trene of almighty god at the day of iugement,
& at that time suche as never would be peni-
tent for their offences in this life shalbe puni-
shed very sharply and greuously in the eter-
nall paynes of hell, and with this most sharp
and greuous worde spoken of almighty god
Te malidicti in ignem eternum. To ye cursed peo-
ple into the eternall fyre. They shall goo a
waye from hys face whose beaute can not
be exprest, wheron the aungelles desireth
to loke and to beholde. And also they shall de-
parte with his curse, not into a place of any
pleasure but all displeasure and greuousnes.
Whither, truly into the fyre that never shal
haue end. For it shalbe everlasting. In ignem
eternum. Where also shalbe no frenship that
is confortable, but on euery syde the horryble
& fearful sight of deuilles. Almighty god say-
eth. Preparatus est diabolo et angelis eius. That
fyre is prepared for the deuill and hys aunc-
gels. Take hede with what paynfulnes and
bytternes they shall be repreued, forsaken
and punyshed, whiche shall be tormentid in
that fyre. Therfore our prophete Dauid as-
keth of almighty god to be delyuuered from
that

Seuen psalmes.

that euerlasting payne. Domine ne in furore tuo
argnas me. In the euerlastyng punyfhemete
almyghty god shall be so greuous and intre-
table that of all the aungells and all ths hole
courte of heauen shuld praye for sinners bes-
ynge in those paynes of hell, they shulde not
be herde. Notwithstanding he dealeth more
mekely with the soules that be punished in
the paynes of purgatory for the whyche he
heareth the prayres of good people. Elles as
it is wrytten in scripture. Vanum esset et inutile
pro defunctis exorare ut a peccatis soluantur. It wer
payne and vnyprofytble to praye for them y
be deade to thintente they may be delyuered
from the paynes deserued for synne. It is
without doubte that god accepteth the pray-
ers sacryfices & other good workes offered
to him for the soules in purgatory whereby
they may be the soner delinuered from payne.
¶ If a truthe in that place is so great acerbite
of paynes, that no diffERENCE is betwene the
paynes of hel and them, but only eternytie,
the paynes of hell be eternall, and the paines
of purgatory haue an ende, therfore almighty
god doth punyshe sinners very sharply in
these paines although they haue an end. And
bycause of that our prophete prayeth saying
Reue in ira tua corripias me. Correcce me not
good lord in the paynes of purgatory. The
mercy of god is great vpon synners, whiche
wyll

Seuen psalmes.

a turne them to hym by forslaking theyr
linnes that were as they haue deserued eter-
nal paynes, they may chaunge and myt-
gate them into temporall paynes in this life
by penitence and after they be dead to make
full satisfaccion in purgatory. But sith these
paynes be so greuous as no tonge can tel,
yet the mercy of god is so greate that if they
wyll in thys lyfe they may punyfche theym
selfe for theyr offence agaynst almyghty god
and he accepteth your owne punyfchemente
done here (vf vt be sufficient) so mercyfull
that anone whan theyr soules be departed
from the bodyes, they shall neyther be cast in
to hell, neyther into the paynes of purgatory
but without any lette to be in the gloriouse
place of heauen. Our prophete therfore sea-
rynge to offend almyghty god, syth that a-
fore tymie was overcome by voluntuousnes
nowe muche more he dreadeth least he faile
and be faynte in hym selfe for feare of the
bitternes of these paynes, wherfore he saveth
Miserere mei domine quoniam infirmus sum. Bly-
sed lord haue mercy on me, for of my lyfe
I haue no strength, lyke as he myghte saye.
I was feble and faynte in resistinge myne
owne pleasure, and muche more feble I shal
be to suffre these great paynes, for this cause
good lord neyther punyfche me eternally in
hell, neyther correcte me in the paynes of
purgatory

Seuen psalmes.

purgatory, but accepte my penaunce w^t þt, my weaknes may suffre nowe in thys vfe. Blessed lord thou arte alwayes good and mayst hurt no man, without he hym selfe be in the blame, but by thyne owne faulte. For where the sonne beame is comfortable to the eye that is cleane and hole, and greuous to eye that is sore, and watry there is no blame in the sonne, but onely in the sicknes that is in þt eye. So where that almighty god rewar deth sone with Joye and same with payne, no blame is in god, but onely in the sinner whiche is so sore infecte wþt synne that almighty god can do no lessē but punishe him as longe as he continueth in that synne, althoug he almyghty god to him selfe can not be but all good. This holy prophete therfore prayeth that he may be made hole of his greuous sickenes whiche is sune, sayinge. Sana me domine. Good lord make me hole. Trulye that creature t^e hath nede for to be made hole whiche is so sore vexed with greuous syckenes that vterly can finde no rest in ani part of hys body, where also not onely the mēbres whiche be stronge fele trouble and payne, but as well they that be feble be troubled in lyke maner. It is propertye of sune to infect any creature in that maner wyse. For as Clays the prophete sayethe, Coz impiū quasi ma te seruens quod qniescere non potest. The herte of

B. i.

a sinnes.

Seuen psalmes.

a sinnefull persone is lyke vnto the troublous sea which never hath rest. What thing may be thought more troubelous and more vnquiet than is the sea whan it rageth. Eue in lyke wyse is the herte of a sinfull person.

Sayncte Ambrose asketh thys question as thus. What Payne is more grevous than is the wounde of a mans conscience inwardly, it troubleth, it vexeth, it prycketh, it gareth and also it crucifreth the mynde, and it stirreth vp sodowne the memory, it confoundeth the reason, it croketh the wyll, and vnquieteth the soule. Therfore our prophete addeth in his prayer. Quoniam cōturbata sunt omnia esse mea, et anima mea turbata est valde.

Lorde make me hole, for all the partes of my bodi be without rest, and my soule is sore trobled. Wherof cometh this great trouble but onely of sin whych turneth the face of god from sinners.

We reade in scripture that on a tyme the sea was very troubelous, whyles our faviour Iesu Christe ones slepte in a shyppe all the sea was moued and stirred with stormye tempestes, but anone as he opened hys eyne with one worde it was swaged and at rest. Whiche trouble and vnquietnes of the sea signifieth the trouble of the soule whan almighty god turneth away hys face frome the sinner. For it is witten in an other place Avertente te faciem tuam turbabuntur. When thou good lorde turnest away thy face, al thinges

Seven psalmes.

Shall be troubled. Therfore the veracion of
the soule shall not be myngate and done a-
waye vnto the time our mercifull lord god
turne him selfe vnto the sinner. Oure lord
hym selfe as soone as the sinner wyll be con-
uerterd from hys synnefull lyfe. He promised
so to do by hys prophete zacharye, sayeng.

Conuertimini ad me et ego conuertar ad vos. Be ye
turned to me & I shall be turned vnto you. O
blessed lord howe redy is thy mercy to syn-
ners whiche wyll turne theym to the by do-
yng penaunce, that thou woulde vouchsafe
to promise thy selfe to be turned to them as
soone as they shall turne them selfe vnto the
Therfore our prophete sayth to the. Sed
tu domine usquequo. Good lord why taryest y
so longe, as he myght save. Thou knoweste
my tribulacion and nowe I am turned to
the, why suffereste me so longe to be vexed
with thys trouble, commaunde the wyndes,
swage the tempestes, deliuer my soule from
these stormes, for yf thy mekenes be turned
and loke vpon me all the membres of my bo-
dy and also my soule shalbe in rest and peace.
Conuertere ergo domine et eripe animam meam.

Therfore good lord be thou turned vnto me
and delyuer my soule from this tribulacion
wherwith it is troubled by the reason of my
sin delyuer my soule, make it hole from ths
sickenes of sinne by the medicine of penaunce

Seuen palmes

delyuer it frome the bitter payne of purgatory, delyuer it frome the eternall punyshemente which shall be exercised in hell. Thys holi prophet p[re]dicteth mekely almighty god so to be deliuered from al these paines, he sayth
Saluu me fac. Good lord haue me fro all these outragious paines. All this while it hath bene spoken to you of this holy prophets petition. Nowe foloweth the reasons whych he made, wherby almyghty god must nedes be moued to graunt his petition. The first reason is taken of the mercy of god. But what shall we saye of thys, is almyghtye god vnmeke and vnmercyfull. Nay verely. It is wryten by the prophete. Misericors et miserator dominus, patiens et multum misericors. Our lord is bothe mercifull inwarde and also the doer of merci outwarde, pacient and alwaye mercyfull. He therfore hath mercy and pitie vpon wretched sinners, & is also muche mercyfull, and he that is much mercyfull musst nedes exercyle his mercy in dede. But vpon whome. Upon ryghtwyle people. What needeth that sithe in them is no wretchednes, for why they be without sinne, whych onely is wretchednes. Therfore to be mercifull and exercise mercy in dede is necessary to sinners. The ryche man oweþ of dewty to do hys mercy vpon the pore creatur. And the phisicion on the sick. So almyghty god must do hys

Seuen psalmes.

his dede of mercy vpon sinners. It is witten
in ths gospell. Non huius qui sanu sunt opus est mes-
dicatio qui male se habent. They that be hole ne-
deth no physcion, but a physcion is nedefull
vnto them that be sick. The miserable syn-
ners whiche be thruste downe by the mooste
miserable sicknes of sinne, haue great nede
of a medicine to make them hole. What is
that? Trulve the mercy of almighty god, for
the poorer that a man be, the more nede he
hath to h ryche man, and h more sick that a
man is the better medicin he hathe nede of
Sinner's therfore whyche be in so great and
miserable nede of helpe, haue muche nede of
the great mercy of almighty god. For the
whyche saincte poule sheweth the largenes
of grace was giuen for the greatness of sin.
S. p. am

Abi abundauit delictum: superabundauit et gratia.
Where as synne was abounding grace
was superabounding. But almighty god
wyll never haue mercy on them that forsake
hys grace, and turne them selfe awaye from
him, but ys they wyll be turned agayne to
hym by penaunce. For withoute doubt he
is mercifull and will exercise his mercye in
dede vpon thē that wil tourne to him by pe-
nance. For it is witten in Ecclesiastico. *Quid*
magna misericordia domini et propitiatio illius con-
uerentibus ad se. How great is the mercy and
mercifull doyngē of god to those that wyll

B. iii. *turne*

Seuen psalmes.

turne them to hym. Dauid therfore after he
had sinned and turned hym self by penaunce
vnto god asketh this petycion, that our lord
of hys goodnes woulde vouchesafe to be tur-
ned agayn to him, deliuering his soule from
all perilles, he fortfieith his reason by hys
mercy sayinge. Propter misericordiam tuam.

Good lord saue me for thy greate mercye.
Not onely he legeth his mercye to bynde his
reason, but also his wisedome, for bycause
he ys hys creature and of his operacion, ther
fore god of his wisedome shulde not suffer
hym to perishe. It shulde seme that he was
create of god but in payne and for nothyng
without he myght come to the ende that he
was made for, he was brought forthe into
thys worlde by hys creacion, to thente he
shuld knowe god, and that knowledge had,
shuld loue hym, and in that loue he shuld al-
waye beare god in hys remembrance, and
never sease in gyuringe thankes to hym for
his innumerable benyfites. But these thyng-
es can not be done in purgatory, and much
lesse in hell, for in purgatory is so greate sor-
rowe for the innumerable paynes, that the
soules there may scante haue remembraunce
of any thyng elles sare on those paynes.

With it is so that the sorowes of this world
more vehemently occupypeth the minde than
dothe the pleasures, and also the pleasures of

this

Seuen psalmes.

Thys worlde (if they be great and ouer many)
Wyl not suffer the soule to remembre it self,
muche lesse therfore it shall haue any remem-
braunce abydinge in tormentes, for cause al-
so the paynes of purgatory be muche more
then the paynes of thys worlde, who maye
remembre god as he ought to do beyng in
y painfull place therfore the prophet sayeth.
Quoniam non est in morte qui memor sit tui. No
creature beyng in purgatory may haue the
an remembraunce as he shulde. Than sith it
is so that in purgatory we can not laude and
praye god, howe shal we do if we be in hel,
truly in that terrible place no creature shall
nepther loue god, nepther laude hym. But al-
waye they shall be enured with contynuall
hatred and blaspheminges, crying out vpon
almighty god and dispisinge his holy name
This prophet for thys cause addeth sayinge.
In inferno autem quis confitebitur tibi. Blessed

Lord what creature shal honour and worship
y in hel. Thridly he fortifyeth hys reason by
the rightewisenes of god on thys wyle. God
is rightwise, wherfore he may not of ryghte
punishe swyse for one and the same cause, an
offence ones punyshed it is no ryght that the
same be punyshed agayne. The goodnes of
almighty god giveth vs tym and space to
punysh the oure selfe by doyng dewe penaunce
for our trespasses, and that done suffientlye

Seven psalmes.

he is contens so to forgyue vs withoute any
more punyshement, whyche saynt Poule
witnesseth saying. Si nos in cito los diuidicarimus
non vnde diuidicaremur. If we gyue streyghte
judgement agaynst our selfe by doynge dew
penaunce, almyghtye god shall never after
judge vs by his freight punishment. The ho
ly prophete sheweth what payne and punish
ment he vseth agaynst hym selfe sayinge.

T. 2. Labo rau in genitu meo. I haue laboured in my
Wepping. The weping hertely for sin is of so
great vertue and strength unto god that for
one weping coming fro the herte of a sinner
our lord forgiueneth hys trespass. Nam in qua
tanque hora peccator ingemuerit saluus erit. For

whansoeuer a sinner wepe ih and waylethe
hertely for his synnes, he shall be saued we
eping doth that thing in the soule which rub
bing and treating doth in the yren. Rubbing
taketh away rust and cankeryng from the y
ren. And weeping putteth awaie frome the
soule the infection of synne. The yren with
rubbing anone will shine full bright. So the
soule with weeping is made faire and white.
Weeping cometh of the very sorow from the
hert, like as sin is caused & comesh of the vny
lawful pleasures of the body. Therfore as h
vnsained sorowe of the herte putteth awaie
the vnlawful pleasures of the body, so doth
herty weeping for sin expell sin and is a suffis
eyente

Seven psalmes.

cient and suffit recompence for it. But here it
is to be noted that the prophet said not onely
he weped, but also he said. Laboravi in genitu
meo. I haue labowred in my wepyng, what
other thing is it to labour in weping, but as
we might say, almost to be made wery with
weeping. Therfore this prophete wailed and
wepte oftentimes for his sinnes, in so muche
he thought in him selfe for the great labours
is his wepinges almost for to haue byn ouer
comen, to thentent he might duely and suffi
ciently punishe his body in this life. Also he
wepte not onely, but also very soze and peti
fully, for bycause he might washe euery syn
in hym with his bytter teares. In like wyse
as we see by rusty and cankred pottes when
they shall be made cleane, fyrlst they rubbe a
wave the ruste, and after that washe it with
water. So did this holy prophete, fyrlst by his
weepynge scoured and made full cleane his
soule from the rustinesse and cankerynge of
his foule syn, and after wasshed it with his
weepynge teares. He made his promyse not
onely once or twyse so to do, but also every
nyght to wepe and wayle, he saith. Lauabo
per singulas noctes lectum meum lachrimis me
is. I shall every nyghte washe my bedde
with my wepyng teares. And by this sayde
bedde is vnderstantende the sylch voluptuous
Sinx
nes

Serent psalmes.

nes of the body wherin the sinner waltereth
and wrappeth him selfe, like as a sole walo
wet in the stinkyng goze pit or in y puddel.
If thou wilte understand by the nyghtes the
derknes of synnes, then it is al one to washe
every nyghte thy bed and to wepe and waile
the pleasure of thy body by the sorrowfull re-
membrance of all thy synnes one after an
other. It foloweth againe in the same. Stras-
sum meum rygabo. I shall washe my bedde.
By this bedde is vnderstande the heape and
multitude of synnes wherin all be heaped &
gathered togither vpon a rocke. Then if eue-
ry oblectacion of synne shalbe done away by
weepinge teares, it may wel be called a great
shoure or a flode of them wherwith the heape
of synnes shalbe wasshed away. Fourthly he
maketh his reason by the great power of al-
mighty god by this maner. It semeth not so
greate a magestie to exercise and proue his
strength vpon a feble and weake person, for
than it shoulde be as Job saith. Contra solium
quod vento rapitur potentiam ostenderet suam. He
shulde shewe and proue his strength against
the lese that with a littell winde is wagged
and blowen downe. It becommeth hym not
so to do which hath al power and is almighty,
but rather that he defende and sauue them
that be impotent and feble, for of them that
folyschly did tempte the goodnes of almighty
god

Seuent psalmes.

god, it is written. Et saluavit eos propter nomen
suum ut notam, faceret potentiam suam. He sauued
the for his holy name that his power might
be knownen. On this wise without doubte the
power of almighty god is shewed to his gret
honour and glory, what praise were it to a
giaunt to syght against a gnat, or how shuld
his strength be knowē although he haue the
better of the gnat. Shoulde he not be disprai-
sed for that victorye. Great laude and praise
is in wilde beastes lacking reason, that they
wyll forgeue and not venge them selfe vpon
other weaker beastes that knowlegeth their
feblenes and bowe downe to them, they ab-
staine from their trueltie and malice. Parere
prostratis vult nobilis ira leonis. The lypon is so
noble that in his angre he wyll not hurte the
beast that falleth down and meketh him self
vnto hym. Shall not therfore god to whom
is ascribed all goodnes and praise that maye
be in any creature be meke and gentell, and
Shall he not be pacient and spare weake and
feble creatures mekyng them selfe and kno-
wyng their owne infymitie. Yes doubtles,
for the more that a man is endued with the
vertue of strength, the more meke and gen-
till shall he be. Therfore almighty god that
is mooste myghtie of all, must nedes be most
gentill and meke. The prophete therefore
sheweth his feblenesse wyllyngs thereby to
move

Seven psalmes.

move the goodness of god to mercy and pite.
Turbatus est a furore oculus meus. He saith good
lorde the eye of my soule is troubled and sea
red of thin infinite punishment. In an other
place he sayeth. Quis nouit potestatem ire tue
aut premitore iram tuam dinumerare. Blessed lord
who may knowe the greatness of thy punish
ment, or for feare dare take vpon hym to
measure it. He therfore considering in hym
selfe the great punishment of almighty god,
and in maner as he wolde measure it, per
ceyued well that it is muche. It is no mara
ueile than though he feare, also quake for
feare and alway be in dredre of y punishment
of god or euer it fall vpon hym, beholdynge
also with the eye of his soule y crueltie of his
infinite pain (which as we said before can be
mitigate) howe maie he be but soze troubled
both in soule and body. Therfore with great
feare and dredre prostrate before almyghty
god he saith. Turbatus est a furore oculus meus.
Good lord y eye of my soule is soze troubled
for feare of thine euerlastynge punyshment,
and not onely blessed saviour I do suffer this
but also I am ofte ouercomen of myne ene
mies, the fleshe, the world and the deuylls,
that bterly my strengthes be gone. I am
brought to nought & ware feble and olde noe
able of myne owne selfe to stand in their han
des. Inveteravi inter omnes inimicos meos. I am
olde

Seven psalmes.

olde and unwylye hauynge no strength to withstande myne enemyes. The hole effecte of this fourthe reason is this. Sith it is so that this prophete is in so great feblenes and submytting him selfe all hole to god , he of his great power may not be but merciful vnto hym. The third parte of this psalme is yet behinde, wherin þ prophet trusting verely of forgiuenes Joyeth in him selfe with a bolde and hardy spirite. The vertue & strength of the grace of god is marueulous, that where it is ones perseth and entreth into þ soule of any creature, it maketh him bolde & to hope well, in so muche that he dare make battaile a freshe against his enemies. Take hede and beholde the sodeine chaunge of this prophete caused by the goodnes of God , where but late hee was vexed and troubled with feare and dreade, neuerthelesse now beyng confor ted by the grace of almyghtie god, he hath audacitie to dispysse his enemyes and com maunde them to go away from hym he saith. Discedite a me omnes qui operamini iniquitatem. All yee that be the doers of wickednesse I comaunde you go from me. Truly the doers of wycckednes be they which besieth the selfe and bee aboute to cause synnes to bee done, lyke as the dampned sptridges were fyffe by whose entyslement syn entred fyrste into mans soule. Of this disposition be the wicked & ma licious

Seuen psalmes.

Ipcous deuilles which never go about other chinge but that they maye craftely deceyue with their fraudes and bring mennes soules in to the snares of synne. Therfore this prophete sayeth vnto them. Discedite & me omnes qui operamini iniquitatem. Go from me all yee that be the dolvers of wickednes. Hee sheweth the reason why they ought to go from hym, for bycause he longeth not to them, as longe as he was the seruaunt of sin, so longe was he vnder the power of sathan and his mynisters. But nowe syth that by true penaunce he hath turned him self vnto almighty god and hath vtterly cast awaye and forsaken his synnes, he is cleane deluyuered fro the power of the deuylls, but what is the cause of this, it foloweth: Quoniam exaudiuit dominus vocem fletus mei. For our lordes of his goodnes hath herde the voice of my weeping. Take hede howe great the vertue is of wespynge teares that when they be shedde frone the hearte of a true penitent, anone they ascend into the hyghe trone of almighty god, and also they be hearde in his ere, they be not herde onely, but also they be graciously herde, the petition asked by them is graunted, and taken into the bosome of the hyghe magesty of god. And for that cause he saiereth thus. Quoniam exaudiuit dominus vocem fletus mei. Exaudiuit dominus deprecationem meam: dominus

Seven psalmes.

minus orationem meam suscepit. Our lord, hath
herde the voice of my wepynge. Our lords
hath herde my praier, and also acceptablye
take vp my petition. Now here gyue heede
with how greate inwarde ioye this prophete
auaunceth hym selfe whan he doubleth and
so ofte reherseth that he is graciouslye herds
of almighty god. Trulye the ioye that a true
penytent hath is great whan he vnderstan-
deth and knoweth hym selfe to be at lybertye
frome the seruytude and daunger of synne.
The prophete is Joyfull and glad that he is
deliuered from the power of hys aduersaries
and maketh imprecation agaynste them that
they for theyz malyce maye be ashamed and
greatlye troubled. Certainlye the deuylles
ought to be ashamed and not vnworthy whē
they so vehemently do agaynst almighty god
theyz maker, they be not ashamed to draue
and enduce vnto theyz seruyce those persons
whiche studyeth gladly to serue almyghtye
god, and of thys they ought to be moze alsha-
med that þ same persons which they thinck
verelye be surelye in theyz possessyon and as
creatures forsaken of our lord god, neuer-
theles as soone as they be penytente and wil-
linge too forsake theyz sinnes, they bee vt-
terly delyuered from theyz power, and also
they dare no more medell with them, for the
whiche they be soze vexed and troubled seing
theyz

Seven psalmes.

theyr praye whether they wyll or wyl not to be taken away from them. Certaynly they gnashe with theyr fete, they wayle, they be full of wrath & ware wood, & that they may ofte be vexed on thys wyle the prophete maketh this imprecacon. Erubescant et conturbetur vehementer omnes inimici mei. This imprecacon is good & rightwise, for why, great honoure by it is gyuen to almighty god, greate helpe and socoure vnto them that be penytente, great ioye to them that be rightwyse of ouer commyng theyr enemys, and merueylous greate confusion vnto the deuilles, wherfore the prophete againe maketh his imprecacon desiring that sinners may be tourned to god and forsake theyr sinfull life, and by that the deuilles may be moze and moze ashamed Conuertantur et erubescant. Blessed lord gyue synners that grace they maye be turned vnto the, to the greate shame and confusion of the deuylls. Malde velociter. And graunte that it may de done shortly.

Beati quorūm.



Hys psalme of a good congrencie and not unworthi is called a penytenciall psalme bycause penaunce is so diligently treated and spoken of in it. First the prophete

Seuen psalmes.

prophete prayeth them whose synnes be biterly done away by penaunce. Again he sheweth þ wretchednes of those þ forſake penaunce. Also he sheweth the occasyon and maner of contrycyon, confessyon, and satyſfaction, whyche be the thre partes of penaunce. First he prayeth greatlie the vertue of contrycion, namelye where as there is a full purpose of confessyon. He teacheþ also the necessytþe of it. He sheweth also the impedymentes of it & remedyes for the same. He comfortethe and liftesth vp them that be weake in the loule. He calleth agayne those that be out of the ryght wave to come to blisse, and in maner threteþ them. He promiseth damnacion to them that refuseth penaunce, to them that dothe it forȝeuenes, to them that goo forwardz and profyte in it ioye. And last he promyseth eternall glory to those that be perfyte. Thys holy prophet goeth shortly on al these in the same orders as we haue rehearsed to you. It ys greate prayse to them whose synnes be done away by penaunce to be called blessed. And truly there is nothyng elles in thys worlde that may so spedelye cause any creature to be blessed, as purginge of sin by penaunce. For bodily healthe, saynnes or beautye, strength, a gyltre or actyuenes, honours rychedesse, and other suche pleasures worldly, rather bringe a man out of the ryght and true wave of bea-

Seven psalmes.

tytude, whyche dayly we maye beholde and
perceyue in many, that if they had wanted
these pleasures shuld more dylygentlye haue
holden them selfe in the pathe that bryngethe
and leadeth vs into the blessed lyfe. No crea-
ture lyueth that never did a mylfe. For as
Fame saint James sayeth. In multis offendimus om-
nes. We all haue offended in many causes, he
that hath offended hath erred and gone oute
of the ryght waye. And the commynge again
into the ryght waye is onely made open and
shewed to hym by penaunce. Therfore onely
they that be penitent are blessed, for they and
none other take their tourney into the hea-
uenly countrey where is verye blessednesse.
Now in this lyfe by true faith and hope, and
after in very dede. But syth penaunce hathe
the dypuers partes, that more diligently that
any creature exerciseth him selfe in eueriche
one of them, the more nere he is vnto the eter-
nall blysse, for by those the lyke as by so ma-
ny instrumentes, we make a perfyt rasynge
and clenysynge of the soule frome synnes.
Whan we be about to rase and do away any
maner wryting, we syrste scrape the paper,
and by that rasure or scraping sumwhat is
taken awaye of the letters, and a deformite
of the very perfitte knowledge, that the let-
ters maye not bee perceiued and discerned
but darkly if we rase it again the letters shal
then

Seuen psalmes.

then be utterlye done awaue and put oute of knowledge, and yf we do so the thyrde tyme then shall no thyng of the leest lettred be sene but as cleane as euer it was. So in like maner we shal rememb're to be done in our soules for dypnge awaue of oure synnes by the thre partes of penaunce. By the vertue of contricion our synnes be forgyuen by confession they be forgotten, but by satyffaction they be so cleane done awaue that no sygne or token remayneth in any condycion of them but as cleane as euer we were. Al be it after contricion and confession synne be done awaue, yet a deuty remayneth in the soule that must nedes be payed and perfourmed by sufferinge Payne. For althoughe by contricion and confession the Payne eternal that we shuld haue suffered be done awaue, nevertheles there abydeth in the soule a certayne taxacion or deuty whiche withoute doubt muste nedes be contente and satisfied ethere in thys lyfe by temporal Payne or els after thys life in purgatory. But where as any creature haue made due satisfaction in thys lyfe, he never after shall suffer more Payne, and also he is cleane out of det, and nothing after that shal never be claimed of him wherfore y prophet saith Beati quorum remisse sunt iniuriantes. Blessed be they whose synnes be forgiue. Beholde first the remission of sinne by

Seuen psalmes.

contrition. Et quorum tecta sunt peccata. Blessed be they whose synnes be hydde and put oute of knowledge, whiche is done by confession. Beatus vir cui non imputauit dominus peccatum. Blessed is he to whom our lord hath not imputed or laide any syn to his charge. Webolde the thirde tym the hole and perfitte doynges awaie of synne by satisfaction. Manye thre be that waile & be contrite and also confesse their synnes, but scante one amoung a thousande can be founde that doth dewe satisfaction. Therfore where as before the prophete shewed in the plurell numbre signifying that many were blessed whose synnes be forȝeuene couered and put out of knowledge, nowe he speakeþ in the singular numbre sygnifying that fewe bee whyche do dewe satisfaction. Beatus vir cui non imputauit dominus peccatum. Blessed is that creature to whome oure lord hath imputed no sin, the mercy and goodnes of almighty god shewed vpon sinners is mer uailous great whiche the more that they call vnto their owne mynde and expresse theyz owne trespasses, so muche the more he forgetteth and putteth them out of his mynde, and the more diligently they shewe them without glose or deceyse to thentent they maye bee openly knownen by confessyon the more besly he couereth and putteth thevyn out of knowledge and last, the more that they thinke and ascribe their offences to their owne great vni-

Seuen psalmes.

Ryndnesse punisshynge theym selfe for their
errours so muche lesse he laieth any trespassie
to their charge, but vterly he taketh away
their sin and leueth nothing of it behinde, we
be shewed and warned that it is not onely y-
nough to be contrite and confessed for our of-
fences, but also we must be besye in doynge
good workes to make satisfaction for theym.

For if we be negligent in this thirde part of
penaunce whiche is satisfaction. It is to bee
feared least in vs be some maner priuy gyle
or faute, wherby we be declined, like as we se
if a tree hath brought forth buddes & floures
and after that bringeth forth no fruite, wee
thinke verily that some defaute is within the
tree which is cause therof. Euen so in mans
soule whiche hath brought forth the budde of
contricion, and after the floure, confession ys
at the last it bring not forth the good workes
of satisfaction it is to be dread least any priuy
gyle or deceite remaine still in the soule, that
is to saye, it is not verye contrite and trulye
confessed, their lacketh very contricion & true
confession. That person whiche hathe all
three partes of penaunce, contrycyon, con-
fessyon, and satisfactyon, is never bee gy-
led, but doubtlesse hee goeth in the ryghte
pathe that ledeth the waye unto euerlastyng
blysse, therfore the prophet addeth sayinge.
Ambo
Nec est in spiritu eius dolus. Vee that hathe

C. iii. done

Seuen psalmes.

Done his dutie and constrained hym selfe soo
besylve and many tymes to make satisfactiō
for his offences that our lozde in any condicō
cion shall impute no trespass or faulte vnto
hym, truly in his soule is no deceite nor gile
either of vnitie contrition or fayned confessiō
on. In this life contrition may soone be had
by the grace of god with a little sorowe. Also
the sacrament of absolucion is a great helpe
vnto them that hath made their hole confessiō
on. For it is sayd of almighty god to them
that hath power for to here confession, Quo-
rum remiseritis peccata remittuntur eis. The iniuri-
cion of a good dede in the waye of satisfactiō
of a mannes owne ghosly father hath great
vertue, but if it be taken with a good will, it
is of muche more efficacy and strength, for
it is written. Melior est obedientia quam sculpo-
rum victimae. Obedience is better than folishe
sacrifice. Now if we refuse and take no hede
to that thing wherof the prophete admonys-
sheth vs, we be greatly to be blamed and not
withoute a cause, syth onely by that waye we
musste come to eternall blysse. For vs wee
wyll not studye and be aboute to purge oure
soules by these meanes, by the three partes
of penaunce afore rehersed, wee take not the
waye to blysse, but vnto myserye and wret-
chednesse. Truly as in heauen where is al
goodnes and pleasure without ende is verye
blysse

Seven psalmes.

blisse. So in het where as is euil and no pleasure is most wretchednes, to the which misery we be brought by our sinne. And contrary wise we be brought to blisse by purginge of our synnes. Moreover if the filthines of sin be ones conceiued in the soule, & longe continue therby vnhappy custom, it maketh foule and infecteth it more and more, as we see by brine or any other stinkynge licour put in a vessell, the longer it be kepte in the same, so muche more it maketh foule the vessell and corrupteth it. An other example. As we see a byle or botche full of matter and filth y more and the lenger it be hid, the more groweth y corruption & venemous infection of it, and also perceþ to the bones and corrupteth thē. In lyke wise the lenger that synnes bee kepte close in the soules, y more feble they be made and the more contagiously corrupte. Also they infecte the stronge partes of the soule, the vertues of the soule, and bringeth them out of custome of doyng good workes. The prophete folowing the said similitude addeth saying. Quoniam tacui inueterauerunt ossa mea. Whycuse I purged not my soule by contrition & true confession of my synnes, but priuely did holde my peace & kept them within me therfore the vertues of it be consumed by long continuance in the filthines of sinne. Dum claram tota die. And this was done notwithstanding

C. iii.

dinge

Hanen psalmes.

ding, I crised out and made my baunte al day
how may thys be, the prophet before sayethe
he helde hys peace, and now he sheweth that
he cryed al day, peraduenture he kept secrete
one thyng and shewed another. Truly if we
our selfe haue done any thing that is good a-
non we be glad to shew it openly to the know-
ledge of euery man. And contrary wise ys we
haue done any euil dede or any thing amisse,
we do as much as we can possibly to hyde it.
If also we do any thing that ys prayse worthi
we shewe it and in maner crye it out ouer all
and if we do shrewedly, we hyde it, we holde
our peace and kepe it secrete. So peraduenture
the prophete shewethe hys owne laudes and
praises and kepte secret hys offences, wher-
of he shulde accuse hym selfe, for that cause
he said *Quoniam tacui inueterauerunt osa mea dum*
clamatim tota die. Bycause I did hold my peace
and woulde not accuse my defautes, and also
shewed openly and made my baunt of all my
weldaynges and prayses, therfor the vertues
of my soule were longe dyscontynued and
brought out of use. Thoccaſion þ causeth and
bringeth vs to wretchednes if we shew not
& accuse our selfe of our sinnes by confessyon
but kepe the secrete. By what occaſion he we
brought and ledde into the right way of very
blisse. The wise man sayeth. *Tunc dominus ce-*
pellit peccata. The dzed of god putteth away sin
wherfoze

Seven psalmes.

wherfore the dreade of god is the very begin-
ninge of putting away of sin, let vs call to re-
membrance the saying of sainte Poule to the ~~s. paulus~~
romaines, where he treateth the that lye ~~co-~~
tinually in sin & will do no penaunce. Secundū
duritiae tuae & cori impenitēs: thesaures tibi irā in die
ire. That is to say, we prouoke the goodness of
almighty god to punysh us because of oure
sturdines, y wil not turne to him doinge pe-
naunce, & in maner we giue him occasion to
shew vengeaunce & destroy us both body and
soule. For truly ouer our heades hangeth a
swerde enermouyng & redy by the power of
god, whose stroke whan it shal come shal be
so much the more greuous that we so long
by our great & manisfolde vnykyndnes haue
caused almighty god and prouoketh hym to
more displeasur, which would god we al wer
in minde to rememb're, for y prophet bcarethe
witnesse y he toke occasion to forslake his sun
& turne hym selfe to oure blessed & mercifull
lorde god, by the feare of his great punysh-
ment, saying. Quoniam die ac nocte grauata est sun-
per me manus tua concuersus sum. Good lorde
I haue turned to the, for why, the feare of
thy great punishment troublethe me bothe
daye and nyghte and at all tymes: Dauid
vnderstode that almighty god was displeased
with the hym by the woordes spoken of the pro-
phet Pathā saying. Non recesset de domo tua gla-
diis

Seven psalmes.

dius eo quod dispergeris me. I shall punythe the
and thi lignage because thou dispised me. By
the whiche wordes the herte of Dauid had
as sore a stroke when he remembred his syn,
as it had byn pased throughe with the shar-
pest thorne that myght be. For doubtles the
remembrance of sin pricketh & tereth the con-
science of a penitent creature euen as sore as
the thorne doth that is sticked fast in a mans-
body. This holy prophete by the sore and bit-
ter prickinge of his conscience was made so
sorrowful and so full of wretchednes, that he
is faine to turne to almighty god. Also he is
comen againe to hym selfe, where as before
he was beside hym selfe. Every synner not
willyng to forsake his sinne is besyde hym
selfe for our saviour sayd. *Vbi est thesaurus tu-*
us ibi est et cor tuum. Where thy treasure is,
there is thine herte. And saint Austin saith,
Veritas est ibi animus ubi amat: & quam ubi animat.
The mynde of a man is more ther where as
it loueth than it is vpon him selfe. Dauid
therfore beyng in loue with Bersabe hadde
more minde on her then on him selfe. Neuer
theles whan his conscience by the remem-
braunce of his synne was prycked lyke as I
myght be thrust throughe with a thorne, and
he comen againe to hym selfe, fearinge and
sowwinge, hee tourned to oure lorde god,
and forsoke his synne. He sayeth, *Conuersus*

Cum

Seuen psalmes.

Sum in erupna mea dum configitur spina: Good
lorde whan my conscience was sore prycked
by the remembraunce of myne owne wret-
chednes I tourned my selfe to the. two fringes

¶ There be two thinges therfore whiche be ~~confesse vñ~~
the very cause that we turne our self vnto al ~~wile to so~~
mighty god. One is whan we call to mynde
his fearesful and grevous punishment. That
other is the sorowe in our hertes when we re-
membre the multitude of our synne, wherby
our best and most meke lorde god is greatly
discontent with vs. The feare of the punish-
ment of god is cause of sorowe for synne, and
who so euer is in the calamite of this greate
feare and sorowe, he turneth him selfe vnto
almightie god without doubt, and the mo-
uyng of the soule fyrt caused of feare, and
after of sorowe referred vnto god is called
constricion, whiche is the fyrt parte of pe-
naunce. After that foloweth the seconde part
which we said is confessio. It is not ynough
for a penitent to be contrite for his synnes,
but also he must shewe them all vnto a prie-
his ghostly father when he hath conueniente
tyme and space so to do. For as we sayde be-
fore, yf we our selfe hyde and couer our syn-
nes, almighty god shall vncouer them. And
yf we againe make open and shewe them, he
shall hyde and put theym oute of knowledge.
Davyd therfore when by the remembraunce
of

Seuen psalmes.

of hys synnes was pricked in hys conscience
lyke as he had bene thrusse through the hert
with a thorne, turned hym selfe unto almighty
god with al his hert, and confest his sinne
to y prophet of god comminge to him sayd.
Peccavi domino, I haue offended my lorde god
And we in lyke maner whyche be conduncte
and grudge in our consciyence whan we re-
membre the great multytude of our synnes
wherby we haue greatli displeased almighty
god, let vs accuse our self & shew our synnes
by a true & hole confession y euery one of vs
may say w the prophet this that foloweth.
Delictum meum cognitū ubi feci. Good lord I my
selfe haue knowledged and made open my
trespace unto the. And thirdly we shall be at
boute euer as muche as we may to make am-
endes for our offences by the workes of sa-
tisfaction; that our synnes in any condition
be not laide to our charge at any tyme. For
althoughe contricion canseth forgiuenes of
synne and confession couereth and putteth ic
out of knowledge, neverthelesse satisfaction
doth rase and erpell it so clene away that no
sygne can euer after bee spied of it. In the
olde law there were certaine sacrificyes, cer-
tain oblations, and certaine ceremonies as-
signed according to the diuersities of sinnes,
wherby amendes shulde be made for theym;
notwithstanding Davyd for fear and shame

Seven psalmes.

that his offences shulde be knownen vnto the
people woulde not vse any of those ceremonie
nes. I feare me, many now adayes be of y
condicion they wyll not wepe, they wyll not
sorowe, they wil not abstaine from their olde
customes and vse, least it shulde be thoughte
that they had done amysse. Dere bretherne
let not vs do so, let vs appere and shewe our
selfe euuen as we be. Truly al we be sinners
for yf we say no syn is in vs, we condempne
our selfe and saye not trouth, therfore let vs
shewe our selfe as synners. And sytch it is con
uenient and accordyng for synners to wayle
to wepe, to falle, and to abstaine from the bo
luptuous pleasures of their bodyes we must
either wepe and waile in this life with pro
fitable wepyngteare wherwith the soule
is washed and made cleane from synne, els
shall we waile and wepe after this lyfe with
vnyprofitable teares whiche intollerably shal
scalde and brenne our bodies, and that with
out ende, let vs therfore folowe the penaunce
of Mary magdalene and do therafter, let not
worldly shame feare vs to wepe for our syn
nes, let no maner of shamefassnes cause vs
to do the contrary, but that we may wayle at
any tyme and take sharpe paine on vs whi
che is due for synne, to the entent we may al
saye with the prophete whiche foloweth. Et
in iusticiam meam non abstendi. Good lord I
haue

Seven psalmes.

hane knowledg mine vnrighwisenes unto
the. I haue not kept it secrete. Furthermore
it may so be that a person waile and be very
contrite for his offences all be it he may not
haue an able and conuenient ghostly fater
whan he wolde. It may also fortune a man
to be soray for his sinne and to be confessed of
the same, yet perauenture the stroke of deth
whiche is impotune and can not be boyded
maye be so nyghe hym that hee can haue no
tyme and space for to make satisfacioun for
his offences. For this cause least that anye
creature shoulde despayre and haue any mi-
strusfe in the great mercy of god. The holy
prophete sheweth howe great the vertue is
~~of contricō~~^{of contrition} with a ful purpose of confessiō.
~~of contricō~~^{of contrition} with a ful purpose of confes-
on taketh away the gilte of sinne. So y who
so ever is contryte and purposyng to be co-
fessed yf he myght, and falle not agayne to
synne, shall never be dampned, neuertheles
I can not tel of any bonde abyde in the soule
after the sinne be taken away, of any payne
tafed by the rightwisenes of god due for sin
whyche payne eyther muste be satysfyed and
done away in thys lyfe by the warkes of sa-
tisfaction, or els in purgatory by sufferynge
of sharpe and greuous paynes there. But
notwithstandinge as we sayd before the syn
is done awaie by contrition with a ful pur-
pose

Seuen psalmes.

pose of confession. Thys holy prophet sayeth
Dixi confitebor aduersum me iniustiam meam do-
mino: et tu remisisti impietatem peccati mei. I haue
had a ful purpose to confess myne owne vn-
rightwysenes, myne owne trespass againste
my selfe vnto my lord god, and thou good
lord hast forgyuen my synne. Beholde hys
sinne is forgyuen bycause he purposed to be
truly confessed. Many thinges be remembred
to a true and hole confession. Fyrste that the
penytent confesseth al his sinnes togyther and
leauie none behynde wherfore he sayeth.

Confitabor. I shall knowlege togyther all my
synnes, not accusynge hys fate or desseynge,
nor any constellacion neyther the deuill or
anye other thyng, but onelye hys owne
selfe, therfore he sayeth. Aduersum me. I shall
make confessyon agaynste my selfe and
none other. But what shall he confess, truly
hys owne errors in breakinge the comauin-
dement of god, how oft he hath declyned vn-
rightfully and contrary to hys lawe. He shal-
not confess another mans trespass, but one-
ly his owne therfore it foloweth. Iniustiam
meam. I shal confess mine owne faute, mine
owne synne, mine owne vnrightwysnes, &
to whom shall he knowlege him selfe giltie
and to what entent. Domino. Verily to our
lord god, and to his honour, to confusion
of the deuyll, and also to recover his owne
soules

Seuen psalmes.

soules helth. Who soever on this wolle haue
a full purpose to shewe his synne by confessi-
on with sorowe and penaunce of contricion
for the same, in case be deth come vpon hym
immediatly, yet shuld he never suffer eternal
damnation. But verely confession, shewing
of synne, besye doyng of good woorkes
for satysfaction, shall never bee suffycyente
Withoute somme sorowe and penaunce for
the same. For withoute double penaunce
and contricion is so necessary vnto these that
will bee saued that withoute theym (if they
haue synned) their synne can not bee forgy-
uen. And I praye you who lyueth that ne-
uer synned. *Neque enim est homo qui non peccet.*
Scripture sayeth none. Byth therfore euery
man and woman be sinners, we al haue ned
of contricion, for withoute it we shall never
come to heuen. Peter offendred greuously in
denying his mayster Chryst. Poule in pur-
suing his church. Mary magdalene sinned
greuously in misusing the pleasures of her
body, and many other without number wer
sinners, almost so many as now be sanctes
in heuen a fewe except but or they came there
had nede somtime to aske of almighty god h
giste of contricion. The prophet sayeth. *Pro*
hac orabit ad te omnis sanctus in tempore oportuno.
Good lord euerye creature that trusseth to
be saued shal pray to the for contricion in a

conue-

Seven psalmes.

conuenient tyme. Oportunitie is to be enquired and looked for in euery thinge to be done, and it is called the office as a wise man to use it as it shuld be when it commeth. Of a truth somtyme the soule is merueylouslye muche holden doune, couered and hidde with so many diuers pleasures of worldly flatering that it may not ryse vp and helpe it selfe, when also it is called vnto the owne country whiche is heauen, it wyll not heare, it forsaketh the owne health whan it is offered and prefred, why, for then is none oportunytie, no conuenienty, or no conuenient tyme. Trulye no impedimente erthlye dothe more styslye and stronglye withstande very contrypcion than doth ouer many worldly pleasures which be shrewed and nosome to the soule. In the begynninge of the worlde almyghty god made paradyse a place of honest pleasure. And fro that place yssueth out a floude deuyded in to fourre partes signifying the fourre capital vertues, rightwisenes temperaunce, prudence, and strength, wherwith the hole soule mighc be Walshed and made plesauant lyke as wythe so many floudes. But on the contrarye wyss the devill hath conceyued and made an other maner paradyse of bodely and sensuall pleasure. And from thence cometh out other four floudes, farre contrary to the other, that is to saye, the floude of couetous contraraye to Ins-

D.i.

Stycce,

Seven psalmes.

styce, the floude of glotonye againsse tempe-
raunce, the floude of pryde agavnst prudence
and the floude of lechery agaynst strengthe,
whosoever be drowned in anye of these flou-
des it is hard for thē to be tourned to god by
true contricion, the raging of thē is so great
and ouerflowyng for thys cause the prophet
sayeth. Veruntamen in diluvio aquarum multarū
ad eum non approximabant. They that haue all
the pleasures of thys worlde and in maner
bene drowned in them shall not drawe nygh
almighty god for theyz saluacion. But what
remedy for vs that be amonges all these flou-
des, whether shall we flee. Truly god is one-
ly the remedy and refuge, wythoute whose
helpe no man may scape them without draw-
nyng. Many there hath bene in tym past
that hathe scaped the perill and daunger of
these floudes by the helpe of god ryght well.
Abraham and Job wer men of great richesse
and worldly substaunce, neuertheles it was
nothyng noysome to them, for why, they
were holy and persyte men for all that, al-
thogh they were ryche, yet they had no cou-
uetous mynde nor couetous desyre of world-
ly substaunce, and alway content whatsoe-
uer god sent them eyther prosperite or aduer-
sute. They did not set theyz mynde on gold or
rychesse. It may be spoken of them both as
the wise man sayeth, Beatus vir qui post aurum

non

Seuen psalmes.

non abut. Blessed is that creature whiche setteth not hys mynde vpon golde or rychesse. Alway when they wer most in the pleasures of the wrold, they lyfted vp theyr myndes vnto almyghty god which held the vp and was theyr safegard from drownyng. Also more there was that scaped by the helpe of god, the daunger of the other fluddes, lechery and glotonynge. Edward sometyme kyng of England liued with hys welbeloued wife, notwithstanding he was chaste and kepte his virginitie for goddes sake; and besides that beyng king he dispised both honours & rychesse. Lowys sometyme kyng of Fraunce led hys life in lyke maner with many other innumerable, whan they knew & perceiued wel þy peril and daunger þy myght fall by the possession of worldly rychesse, they fled fro them & called for helpe to almyghty god, saying. Saluum me sat domine: quoniam intrauerunt aque usqua ad animam meam. Good lord sau me, for the fludes of this world trouble me on euery side both in body and in soule; let vs therfore whan that we perceiue the daunger of thys worldelye and transitory richeſſe call vnto almyghtye god for helpe, and say as the prophete sayde thys whiche foloweth in thys psalme. Tu es refugium meum a tribulacione que circumdedit me. Lorde thou onelye arte my helpe and refuge in thys trybulacyon of worldly temptacions

Seven psalmes.

and pleasures whiche rauenouslye hath gones
rouid about to catche me, this flud of worldly
couetous rageth and floweth on every side &
is about to ouerwhelme vs saint John saith.
Omne enim quod est in mundo aut est concupiscentia
carnis, aut concupiscentia oculorum aut superbia vite.
All thynghe that is of thys worlde, eyther it is
the desyre of the fleshe, eyther the concupys-
cence of the syght, or elles pronde lyuyng.
Take hede he sayeth al that is in thys worlde
therfore it must folowe that it is so in euerye
parte of the worlde, eyther we be moued and
stirred to lustye pleasures and lykinges in
meate and dryncke and clothyng with such
other whyche noryshethe the fleshe and ma-
keth it prone and redy to glotonye and leche-
rye. Elles we be moued to haue richesse and
possessions whyche fedeth the syghe, and by
the sighte we be enduced to vnlaweful desire
that is couetous. Eyther we be moued to
haue honours and greate dignytes, or elles
worldly praysinghe whiche bringeth in pride.
On thys wyse these floudes take their course
rounde aboute throughoute the worlde they
spare almost none, that no place of sure helpe
and refuge can be had where unto we maye
flee, but onelye almyghty god. Eche one
of vs wyllynge to flee, unto oure lord god
maye saye wythe the prophete. *Exultatio*
mea erue me a circumstantibus meo. *O my lord*
god

Seven psalmes.

god my Ioye and myne onely socour deliuere
me frome these troubelous floudes of thy
worlde whyche go rounde aboute me I can
not escape them without thy helpe. But now
let vs a whyle giue hede what conforte and
consolacion wee shall take by doynge pe-
naunce. There tbynges there be that byndeth
vs nedes to do penaunce. Fyrst the profound
consyderacion of the greatness of oure synne
The secounde open shewynge of the same to
a preest by confession. And the thirde the dili-
gent exercisinge of good workes. Understan-
dyng is necessarie to be hadde for the fyrste
whyche must serche profoundly for the gre-
uousnes of every synne, for the secounde in-
struccyon and lernyng is necessarye wherby
we may Judge and dyscryue the diuersyte of
one sinne from an other and so to shew every
one of them in confession with all theyz cy-
cultaunces. To the third the grace of god is
inespeciall necessarye, wherwythe they be
plentyfullie endewed, on whome oure mer-
cyfull lord lekethe wythe the even of his
mercy and grace. From the even of al-
myghtye god whyche maye bee called his
grace shynethe forthe a merueylous bryght-
nes lyke as the beame that commethest frome
the sonne. And that lyghte of grace stirrethe
and settethe forthe warde the soules to bryng
forth the fruyte of good woorkes. Euer

as

Seuen psalmes.

as the lyghte of the sonne causeth herbes to growe and trees to bring forth fruite. Therfore if we that be set amonges the perillous flouddes of these worldly pleasures will lift vp our mindes to god not settynge our felicitie on them, belyng his helpe, he shal conforte vs, according to the wordes of the prophete. Our lord shall saye vnto vs. In intellectum tibi dabo. I shall giue the vnderstan- dyng whiche is necessarye to consyder profoundly our synnes, that is for the fyre, for the seconde whiche is confession, he shal say. Istruam te. I shall geue the lerning wherby thou shalte discerne the diuersitie of euery synne, for the third that is satisfaction he shal saye. In via hac qua gradieris firmabo super te ou- los meos. I shall guide and directe the frome thine ennemis with my grace and mercy e- ver to haue continuaunce in doinge good workes. O meruailous mekenes of alnigh- tye god shewed vnto sinners when they flee vnto hym, whiche is so redy to conforte and graunt them helpe, wherby they may be sure to scape from ouer flowing and drowninge in these fluddes of the transitory pleasures of this worlde, whiche mekenes our prophet remembryng calleth and exhorteth euery creature to do penaunce, and where as before he hath shewed and spoken much of it. First that they whiche be penitent are blessed, they
that

Seven psalmes.

that refuse penaunce be wretched, which also
be the causes of doinge penaunce how many
partes there be of it, what strength penaunce
is of, how muche it is necessary, the impedi-
mentes of the same, what remedy for the im-
pedimentes, and how ready almighty god is
at hande to helpe vs. Now after the short ex-
pressyng of all these, he is aboute to lyste vp
the mindes of sinners to þ exercysyng and þ
syng of it. Two kyndes there be of synners
which refuse to do penaunce. One is of them
that folowe their owne pleasure in euerye
thing, and as wylde beastes that never were
bridled, vse them selfe in the vnlawful desire
of the fleshe lyke vnto a horse. The other is of
theym that hath vyn longe broughte vppc,
peraduenture till they come to age in the vn-
gracious custome of synne. And bycause they
haue vyn of olde tyme so longe in the vse of
the samie they wyll continue in it still, and in
no wise go out of that waye, they be lyke to a
mule. Man that was create in great honour
and amonge all creatures lyuyng none but
he had their face set strenghte to loke vp in to
heauen endued also with reason & free wyll,
formed & made like vnto þ ymage of almighty
god, ordeined by his maker to be about all
other creatures of þ world and thei also to be
at his comaundement. Alas that he on this
wise hath deformed and chaunged him selfe by

Seven psalmes.

Syn to an vtreasonable beast, also for gettyng
almighty god his maker, hath made him self
like vnto an horse & a mule, forsaking holsom
penaunce offred to him by our lord god, wher-
by he might haue byn reformed & brought ag-
aine into his first state & honour. The pro-
phet therfore willyng to excite and reise vpp
the mindes of sinners that be ouercomen v-
this unhappy and miserable blindnes, spea-
keth vnto them with these wordes. Moltie fies-
ti sicut equus & mulus quibus non est intellectus. Be
not in will to bee made like to an horse and a
mule, folowing your owne sensuall pleasure
and appetite, in whom is none vnderstanding
and fearing least but se we shal here him, he
turneth his sayinges to god. Truly our mer-
ciful lord oftentimes entyseth by his benefit-
tes many sinners to penaunce. Mathew whi-
che was a toll gaderer, anone as he was cal-
led of god forsoke that life and folowed christ
Mary magdaleine drawen by very loue vnto
our blessed lord wept at his fete. Our lord lo-
ked mekely & mercifullly vpon Peter, al be it
Peter denied him thysse before, he neverthe-
les shamed in him self & wept bitterly, perad-
venture when saint Antony hard rede in the
gospell at y time. Qui reliquit patrem et matrem. ic.
who soeuer forsaketh their father & mother,
sister & brother, & the possessiōs of this worlde
for the loue of god shalbe rewarded. C. times
more for it, which is euerlastinge lise he the for

Seueri psalmes.

soke al & went into wildernes & there lyued.
All these were swetely called to penance, & many mo without nombre. Namely a certayne
priest to whom speaketh y noble doctour peri
siense was singularly called & prouoked to be
penitent. This priest had many great giftes
of god, notwithstanding he euery dai sinned
more & more & heped sin vpō sin, god almigh
ty for al that left him not so, but still endued
him w new benefytes, that at the last by con
sent of al the people he was chosen & made a
byshop. Then when he perceiued y goodnes
& meekenes of almighty god, and remembred al
so how vnkind he had byn so longe continu
aunce to his maker, he said. O blessed lord y
hast overcome me, thou hast utterly bounde
me by y grace and manyfold benefites to be
thy seruant from henceforth. I shal never go
from the. And which one of vs may say but y
he hath byn called to penance by y benefytes
of our lord god, let vs all consider the merci
full giftes that god hath ginen vnto vs. And
here the saying of saint Poule whiche asketh
this question. An ignoras quoniam benignitas dei
ad penitentiam te inuitat. Doest thou not knowe
that thee goodnesse of almyghtye god cal
leth the to penauince. If wee wyll not bee
brought to penaunce by these faire meanes,
by the great & manifolde giftes of god, let vs
at the least feare his gret and many greuous

D.v.

punish-

Seuen psalmes.

punisshementes, for sometyme almighty god
constrayneth those obstatynate synners that
wyl not be turned w^t fayre meanes by hys
punyshementes, and with them he delytethe
mercifully to chastyce and punishe them in
thys lyfe. For the whiche the prophet cryeth
vpon hym to bryng those that be so obdurate
and sturdy & in no wise wil leue their vnhap-
py custome of sin but make th̄ self in condici-
on like a wild horse & an asse, & to compel th̄
by his punishment to do penaunce, saying.
*In chamo et freno maxillas eorum constringe qui nō
approximant ad te.* Blessed lord constraine those
synners wythe thy punyshementes lesse and
more in thys life whiche wil not comme and
drawe nyghe to the by penaunce. The great
punisshementes in this life may be called the
censures of the churche, as the greate curse
with other, or tempozall death. The lesse pu-
nyshementes maye be called other tempozall
paynes, as losse of worldly goodes, syckenies
wythe other. It is better for a synner to suffer
tribulacion and punyshemente in thys lyfe
wherby he may get prophete and be rewar-
ded th̄ to be eternalli tormented in hel, for al
the punishmente there be it never so sharpe
and greuous shall not profytte. Sayncte Iu-
styne sayeth. *Hic vre hic leta.* Good Lord pun-
ysh me in thys lyfe. Sythe so good and
so holye a man desyred of god to be sharply
punyshed

Heuen psalmes.

punyshed in thys lyfe, rather than after thys lyfe, to thintent he myght be able to haue the euerlastynge kyngedome of heuen, what shal these obistynate sinners do that ncuer would be turned by the great benefytes of god. It had bene farre better for them to haue suffered the greatest punyshement that myght be in thys lyfe. For they shall be drawen downe of the cruell tormentours the deuylls, into the depe pvt of hell there be crucified eternal lyfe, where shal be wepynge, waylinge and gnashing of teethe, where also the worme of theyz consciencie shall never dye, & that fire shal never be quensched where also parte of theyz Payne shal be in a pvt ful of brenninge lycour, and in fyre and brimstone flamyng contynually. Dauid sayeth, Multa flagella peccatoris. Many diuers and greuous punyshementes be for the obistynate and harde harted sinner that never wil be penytent, But who soever in thys lyfe wyll do penaunce wher he never so great a synner before yf he dispaire not of forgiuenes almyghty god shal be merciful and forgyve him. For saynt Austin saith If al the sinnes of the world were compaired to the mercy of God, they be in comparision no more to it than a sparke of fyre to the greate sea. And I dare well saye to the synner bee he never so wrycked in hys living yf at any tyme in thys lyfe he wyll be penytent

5 Aug

Seuen psalmes.

tente forz it and desyre forguyenesse and
mercye of almighty god, he of his greate
goodnes wyll sooner forguye hym than all
the water in the sea can quenche one sparke
of fyre if it were cast vpon it, for whan y syn-
ner is very penitent, nothyng remayneth
in the soule that maye withstande the infi-
nite mercye of almyghtye god whiche stan-
deth rounde aboute ready in euery syde.
The prophet sheweth the same by these wor-
des folowynge. Sperantem autem in domino:
misericordia circumdabit. The mercye of god
shall bee ready rounde aboute on every syde
to defende the synner that trusteth in hym
and wyll do penaunce for his synnes. Ma-
ny there be whiche thincke great pleasure in
synne, and worldly pleasures. Truely those
wretches be begiled, it is not as they thinke.
Doubtlesse they that be truely penitent haue
more felicitie and pleasure in god and godly
thinges ferre incōparison aboue al worldy
pleasures. Furthermore noble and bet-
ter that the inwarde knowledge in iudging
or discernyng is, whiche may be called the
vertue of percevuyng or takynge, and the
more excellent the thyngē be whiche is iud-
ged, the greater and godlier plesure must ne-
des be felte inwardly whan the thyngē is ta-
ked, the nerer that the one be set and applied
to the other. Example. The more perfyt y a
mannes

Seuen psalmes.

mannes taske bee, the greaterre pleasure shall
he fele inwardly in tasynge of that thyng
which hath a veri pleasaunt sauour, the more
nyghe that it be ioyned and put to the tonge.
Than thus, syth that the vertue and capaci-
ty of oure soule is ferre better and more per-
fytte than is the vertue of all our other know-
leges and also of all living creatures besyde,
and hath almighty god and godly thynges
the more nigh vnto it the clerer that it be pur-
ged by due penaunce, it musse nedes folowe
that the penitent hath more swete Joye and
gladnes inwardely in his soule than any o-
ther creature lyuyng may haue in all the
pleasures of this wold. Whan two thinges
be compared togither the moste sure know-
lege of their dyuersytie shall be had, of one
that knoweth bothe and so to stande to hys
iudgement. And doubtles many hath had
in experiance the pleasures of this worlde,
and afterwarde hath forsaken theym and fo-
lowed the way of hytter and sharpe penaunce.
Aske of theym whether they haue byn more
glad inwardely in the penitent lyfe or in the
tempozall, withoute double they wyl an-
swere, in the penitente lyfe, in the lyfe of
contemplacyon. I thyncke there be no man
but sumtyme hath had therexperience of the
Joye and pleasure that is in the soule after
true confession and due penaunce soz synne.

Seuen psalmes.

If the fyrt part of penaunce maketh þ soule
so glad, how ioyful shal it be whan it is made
cleane throug houte by all the parties of pe-
naunce and nothing is leste behynde vnpur-
ged. Therfore the prophet saith. Letamini in
domino et exultate iusti: et gloriamini omnes recti
corde. He reherseth thre maner of ioyes. First
they be ioyfull whose synnes be done awaie
by contrition, whiche maye be called the in-
warde ioye for the graunte of their petition.
Secondly they be more glad whan their syn-
nes be couered and put out of knowledge by
confession, and this may be called the ioye shè-
wed outwardly by ioyfull mouyng of the bo-
dy. And thirdly they be most glad whan their
synnes be so clene done awaie by satisfaction
that no token may be sene or knownen of them,
and this may be called the ioye euer to be ex-
ercised in the laude and praise of god for his
merciful goodnes. The prophet applyeth the
two fyrt ioyes to righewise people, they may
be called righewise whiche haue very contri-
ction with a ful purpose to be confessed, or els
they be called ryghtwyse that after very con-
tricion had hole confessyon made be assyled
cleane from synne of their ghostly father, for
they be iustified by þ sacrament of penaunce
which toke efficacy and strength by the blod
and passyon of Christe. They be called Recti
corde that haue made satisfaction so plentifull-
ly that

Seuen psalmes.

In that god can aske no more of theym. For this our prophete saith. Letamini in domino & exultate iusti: et gloriamini omnes recti cordi. Ye that be made ryghtwise by very contricion and true confession Joye in our lord. And ye that be made perfit by due satisfaction Joye ye eternally in our lord.

Domine ne in furore posteris. Prima pars.

Meuayle nothing although we begyn not our sermon with the thirde penitencial psalme in oþ dñe. For oþ euer we toke vpon vs to declare the two synt penitenciall psalmes oure promysse was somewhat to speake of the nativite of our blessed lady at þ day, which purpose willynge to kepe, also desyred of our frendes to folowe the order of the psalmes, though it semed to be harde for vs so to do. Not withstandynge by the helpe of our blessed lady we haue attemp ted the mater and made the first purpose of this psalme to a gree wþ oure first pars pole.

Nue

CQue est ista que progreditur qua-
si aurora consurgens.

After the offence of our fyrsste fathers
Adam and Eve al the wôrld was co-
founded many yeares by the darcke-
nes and the nyghte of synne, of the whyche
darckenes and night a remeþaunce is made
in holy scripture oftentymes. Notwithstan-
dinge many that were the verye seruauntes
and worshippers of almighty god to whome
the sayd darckenes and night of synne was
very yokesome and greuous had monicion
that the very sonne of ryghtwysenes shulde
spryngē upon al the wôrld and shine to theyr
great and singuler comfort and make a mer-
ueylous cleare day. As the prophete zacharye
sayde and prophecied of Christ. Visitauit nos
oxiens exalte: illuminare his qui in tenebris et in um-
bra mortis sedent. Our blessed lorde hathe bly-
ted vs from aboue to gyue lyghte unto them
whyche sit in darckenes and in the shadowe
of deathe. Also Christ in the gospell of saynt
Johan sayth. Abrahā vidit diem meum et gauisus
est. Abraham sawe my daye wherby he was
made gladde and Joyfull. The natural daye
whyche we beholde shulde rather of congru-
ence be called the day of the sonne, of whome
he hath his begynnyngē than our lady. So
thys

Seuen psalmes.

Chys sprytual daye wherin spritually we lue
vnder the chysten fayth whych by the sonne
of ryghtwisenes hathe broughte forthe Jesu
Chyſt, shuld be called more properli the day
of hym than of vs. Chyſt our sauour called
it hys day sayinge. *Vidit diem meum*. Abraham
sawe my daie. Abraham sawe not the present
daye of Chyſt as the apostles dyd, he hadde
onelye the syghte of yt in hys soule by true
hope that it shulde come notwithstandingynge
he and many other desyred greatly to se this
spyrtyuall sonne and the clere dawe of it. Our
sauour sayde to hys apostles. *Mulli reges et*
prophete voluerunt videre qua vos videtis, et non vis-
derunt. Manye kynges and prophetes woulde
faine haue seen the misteri of mine incarnaci
on which ye se, and yet ther did not. And what
meruayle was it ys they that lave in darcke
nes and in the blynde nyght of synne, wherin
no pleasure was to slepe and take reste to de
syre seruently and abyde the springing of the
bright sonne oure sauour. Holy fathers be
fore the incarnacyon whyche merueylouslie
orked and dispysed the workes of darckenes
and the nyghte of synne. Euerþechone of
them dayelpe and contynuallye prayed that
the verye sonne of ryghtwisenes myghte
spring in their tyme. Neuertheles theyz good
hope & theyz trusſt of it was differred many
yeres & at þ lasse whan time was behouable

E. i.

and

Seuent psalmes.

and conuenient in the sighte of almighty god, he caused thys clere sonne for to gyue lyghte vnto the worlde. Notwythstandinges it was done in a Juste and due ordre. For a truthe it had not bene seminge and well odered that after so greate and horryble darchenes of the nyghte, the merueylous clearenes of thys sonne shulde haue shewed immedyatlve. It was accordynge of verye righte that fyfte a mornynge shulde come betwene whyche was not so darcke as the night, neyther so cleare as the sonne. This order agreth both to nature, to scripture & also to reason. Fyrst by the ordre of nature we percepus that betwene the darkenes of the nyghte and the cleare lyght of the day, a certayne meane lyght commeth betwene, the whyche we call mornynge, it is more lygheter and more clerer than is the nyghte; albeit the sonne is much more clerer than it. Every man knoweth thys thyng well, for daylye we haue it in experiance. Holy scripture also teacheth that in the begynnyng of the worlde whan heauen and earthe shulde be create, all thynges were couered wþt̄ darkenes a longe season, and or ever þ sonne i his very clerenes gaue light vnto þ world, a certain mean light was made which had space betwēe derknes & þ very light of þ sonne. This is ful wel shewed by Moyses in the beginning of Genesis
Reason

Seuen psalmes.

Reason also whiche sercheth the knowleges
of many causes syndeth when one thynge is
chaunged into hys contrary, frome colde to
heate, it is done fyrt by certayne meanes or
by certayne alteracions cominge betwene.
Water whiche of hys nature is very cold
is not sodeinly by the fire made hote to the de-
testmost, but fyrt commeth betwene a lytell
warmenes, as we myghte say luke warme,
whiche is nevther very hote nor very colde,
but in a meane betwene bothe. An apple al-
so which first is grene wareth not sodeinly yee-
lowe, but first it is somewhat white betwene
grene and yelowe indifferent. Thus we per-
ceyue by reason that it was not conuenyente
thys great clerenes of the sonne our sauiour
shulde haue be shewed so soone and immedi-
ately after so feresful and the darke nighte of
lyt wout risyng of the moornunge whiche is
a meane betwene bothe. Syth it is so than y
Juste and right ordre wyl it be so, and also
it is accordinge for a wylle man so to ordre it,
who wyl doubt but the wisedome of oure
lord god vnable to be shewed kepte this due
and reasonable ordre, namelie in his worke
whereby Salutem operatua est in medio terræ.

We wroughte healthe in the myddesse of the
pearthe. Sythe also he kepte the same in
all hys operacions as Sayncte Poule wyl-
nesseth sayinge,

Seuen psalmes.

Quicunque ordinata sunt: a deo sunt. Althynges
well ordred be by the ordinance of almighty
god. Ferthermore bycause this matter shuld
be expressed more openly we shall endeuyze
our selfe to shewe by the three reasons afore
reherled that this blessed lady mother to our
saviour may well be called a mornynge, sith
before her none was without synne. After
her the most clere sonne Christ Jesu shewed
his lyght to the worlde, expressinge bitterly
by his innumerable clerenesse these dercke-
nesses wherin all the worlde was wrapped
and couered before we see by experiance the
mornynge riseth out of derkenes as the wise
man sayeth. Deus qui dixit et tenebris splendescet.
Almyghty god commaundeth lyght to shyne
oute of darkenes. The clerke Orpheus mer-
uayled greatly of it sayinge. O nos que lucem
emitis. O dercke nyght I meruayle soze that
thou bryngest forthe lyghte. And of a trouthe
it is meruayle to mannes reason that lyghte
shoulde springe out of darckenes. So in lyke
maner we may meruayle of this blessed vir-
gyn, shée beyng cleane withoute spotte of
anye maner of synne, notwithstandingynge
shoulde shyne and origynally come of sy-
ners that were couered and wapped in dark-
nes, and the nyghte of synne. Also after the
mornynge the sonne aryseth, in maner as it
were brought forth and had his begynnyng
of the

Seven psalmes.

of the mornynge, lykewise our sauour christ
Iesu was borne and brought forthe of this
blessed virgyn and spredde his lyght ouer all
the worlde. Wlee also perceyue lyke as the
sonne ryseth of the mornynge and maketh it
more clere by the effulson of his lyghte. So
Christe Iesu borne of this vyrgin defiled her
not with any maner spotte of sinne but endu
ed and replete her with much more light and
grace then she had before. Last althoughe it
semeth the mornynge to be cause of the son,
notwithstandynge the sonne without doubt
is cause of it. And in lykewise although this
blessed vyrgin brought forth our sauyours
Iesu, yet he made her and was cause of her
begynnyng into this worlde. Thus ye per
ceyue by nature that this blessed virgyn may
well be lykened to a mornynge. The same
shalbe shewed if we reherse the order of scrip
ture. It is spoken in Genesis þ first almighty
god made heauen and earth. The earth was
voide & desolate, all was couered w darknes,
and the spirit of god was borne alofte. Than
almighty god comaundered the first day by his
word onely that light shuld be made, & anone
light was made, & after that the fourth day þ
sonne was create. This we read in the begin
nyng of Genesis. But let vs nowe shewe
what it sygnifyeth for oure purpose. Fyrste
heauen and earth may sygnifye to vs man &

Seven psalmes.

Woman, for the woman is subiecte to the man
like as the earth is to heauen, woman is also
baraine and lackinge fruit without the helpe
of man. And the earthe without the influence
of heauen is barayne and voide of all fruite.
Emblably every generacyon of man frome
the creacyon of Adam was wrapped and co-
uered with the dercknes of sygne, & though
the spypye of god was ever alofte ready to
gyue grace, for al that none was founde able
to receyue it vnto the tyme thys blessed virgi
was ordyned by the hole trynite to springe
and to be brought forthe into the wold, wher
the by the prouidence of almighty god was
surely kepte and defended from euery spotte
and blemishe of sinne, so that we maye well
saye vnto her. Tota pulchra es amica mea, et macula
la non est in te. O blessed lady thou art al favre
and without spotte or blemishe of sinne. The
aungel at her salutacion sayd, Ave plene gratia,
Havyle ful of grace, this blessed virgin ful of
bemes of grace was ordayned by god as a
light of h morning and afterward broughte
forth y light shining sone w his manifold be-
mes of oure sauoure Chryst. Qui illuminat
omnem hominem venientem in hunc mundum.
Whiche gyueth lyght to euery creature co-
ming to this wold. Take hede how conuenient
ly it agreeth wythe holy scripture this virgyn
to be called a mornynge. Also where as rea-

Seven psalmes.

Son dſ congruēce wyll that betwene two cō-
traryes a meane must be had, maketh well
that thys virgyn may be called a morninge,
for lyke as the morninge is a meane be-
twene the great clerenes of the son and thes
þg som darcknes of the nyghte. So thys bles-
sed and holye virgin is the meane betweene
thys bryghte sonne our sauour and wicked
synners, and a parte taker of bothe, for she is
the mother of goddes sone, and also the mo-
ther of synners. For whē our sauour christ
hanged on the crosse he commended and left
to thys blessed virgin saint John Euāgeliste
as her sonne, saying to her. Mulier ecce filius
tuus. Womā behold thi sone. And unto saint
John he sayd. Ecce mater tua. Beholde thy mo-
ther. John by interpretaciō, that is to say, the
grace of god signifying þ by goddes grace
& not by their owne merites sinners be made
þ inheritours of þ heuenli kīgedome sinners
therfore be commended to thys brygyn Mari
as to another shee is mother of sinners.

Sayncte Austyne sayethe it semethe to be a
noble kynged betwene thys blessed brygyn &
sinners, for she receiued al her goodnes for si-
ners, sin was cause whi she was made þ mo-
ther of god, also if we haue take any goodnes
we haue it al by her. Therfore of very righte
this holy virgyn mary is þ mother of sinners.
All chyldes churche calleth her Mater miseros

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Chrys-

rum

Seven psalmes.

sum, the mother of wretched synners. She is also þ mother of merci, for Christ is veri mercye. The prophet spekinge of him saith thus. Deus meus misericordia mea. My god & my mercye. Christ is very mercy, she is the mother of Christ therfore the mother of mercy, for this cause as we sayd before she muste nedes be a meane betwene the mercy of god and þ wretchednes of sinne. Betwene Christ moost innocent and wretched synners. Betwene the shynnge light and the blacke darkenes, she is also the meane betwene the brighte sonne of the day, and the darke cloude of the night. None was borne before her withoute synne eyther mortall, venial or originall. Many before were men of greate vertue and holines as Jeromy and Helye, wþ other, but bycause they were not cleane wout every spot of sinne theyr vertue and holynes was hyd as vnder a cloude. And the holye aungelles remembryng this matter beholdinge thys lyghte to shewe forth without any spot of darkenes after so longe contynuance of the dercke night of sin, sayd eche one to other withe an admiraciō or merueyplinge Que est ista que proreditur quasi aurora tōlurgē. what is she which goeth forthe as a risinge morning. Therfore sith this blessed lady Marye as a mornynge goeth betwene oure nyghte and the daye of Christe betwene our darkenes & his brightness

Seven psalmes.

nes, and last betwene the mystery of our sinnes and the mercy of god, what other helpe shuld rather be to wretched sinners wherby they myghte sooner be delvuered from theyz wretchednes and come to mercy, then by the helpe of thys blessed virgin Marye who may come or attayne frō one extremyty vnto an other wout a meane betwene both. Let vs therfore knowledge to her our wretchednes, aske her helpe, she can not but heare vs, for she is our mother, she shall speake for vs vnto her mercysfull sonne and aske hys mercye, and without doubte he shall graunte her petycion, whyche is his mother and the mother of mercy. Let vs therfore call vnto her, sayinge. O mooste holye byrgyn thou arte the mother of god mother of mercye, the mother also of wretched synners and theyz singuler helpe, and conforter to all sorowefull, vouchsafe to heare our wretchednes and provide a conuenient and behouable remedy for the same. But what myseryes shall we mooste specyally shewe vnto her. Trulye the comon wretchednes of al sinners which y churche hath taught vs oft to haue i remebrāuce which also the prophet Dauid hath described in y third penitencial psalme, wherof we shal now speake. And as y womā of chanane whē she praid to our lord was not heard anone notwithstanding his disciples hauyng pitys and

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and compassion spake to Christe their master for her. Soo wee nowe leasse peraduenture our mercifull lord herd not our prayers in the other psalmes before bcause of oure greuous synnes. Let vs turne priaier to his most mercifull mother beseeching her to shew mercy and call to almyghtye god for vs as our aduocate.

Que est ista que progrereditur quasi aurora consurgens.

Gregorianus
VWe shall marke thre condicions of the morning which may well be applyed to this blessed virgin.

Fyrist if the morwyng be faire it is milde & quiet without trouble of winde, stormes, or tempest. Also by lyttle and littel it riseth vp warde aboue the darknes, putting away the blacke cloude of y nignt. Thridly it is bright and clere withoute cloudes or mistes. This bright and holy virgin had all these condicions. Firste she was meke and milde in her soule, so that neyther blaste of pryde neyther stome of wrath was in her, but alwaye shee was gentil lowly and meke. Secondly she enhaunced her selfe ferre aboue the derknes of sin putting vnder foote thoccasion of it, she also brake his head whiche was the cause & encreaser of sin. Thridly she was bright & clere
virgin

Seven psalmes.

virgin without al derknes of ignorance. Of these condicions many thinges may be sayde to the laude and praise of this blessed virgin, ys we intended so to do. But oure pourpose is otherwise set, our mind at this time is not to speake of her laudes with no creature can sufficiently expresse, but we purpose to make our praiers to that blessed mother and maide that she of her goodnes vouchsafe to helpe vs in our miseries. For in vs be thre kynnes of In vs
the ky
Loyt
mētwretchednes contrary to the thre vertues in her spoken of before. Fyrst the misery of fere and dredē wherby our soule is never in rest but alwaye troubled and shakēn with that great stornie and tempest. Secondly the misery of bondage and seruytude to sin, that is whan any person is made subicte and cast downe by the great weight of it. Thirdly the bne mercye of ignorance and blindnes wherby the lyghte of trouth and good knowledge is withdrawen from vs and hid vnder a cloude. Let vs now therfore aske helpe of this moste holp byrgyn whiche obteyneth qualites and condicions alwates contrarye to these miseries. All these wretchednesses be rehersed of þ prophete Davyd in this thirde penitenciall psalme as ye shall vnderstand by diligent ḡving heede to our sayinges. Many troubles & vexacions arise in vs against the trāquilitie of this milde morning, some cometh by feare of the

Senen psalmes.

of the eternall punisshement of god, some for
drede of þ paynes of purgatorv, some be cau-
sed of our bodyl diseases which we suffre for
the gilte and offence of our first father Adam
some by the remēbraunce of deth vncertayne
that nedes must folowe at þ last after al thys
greuous veracions. Many also be caused by
feare of the temporall punyshement of god
exercysed in thys life for our trespasses, & last
by the vgsomnes of our sinnes many tribu-
lacions be engendred in oure soules, by the
which sinnes we haue deserued punishment
of goddes vengeaunce. Of a truthe one of
these veracions sometime troubleth the min-
des of sinners. Our prophet remēbreteth them
by ordre. The fyrt perturbacion or trouble
whyche is caused by feare of the punyshes-
mente of god euerlastynglye to be vsed vpon
dāpned sinners must nedes pricke þ mind &
cōscience of the sinner, for when that eternal
punisshemente shal appeare & be shewed, the
countenaunce of god shall be soo formy-
dable and feareful that in the time when mi-
serable sinners shal stande in his sight they
shall thinke them self set in a brennyngge for-
neyse of fier. As it is sayd in holy scripture.
Pones eos ut cibandum ignis in tempore vultus
tui. Blessed lord thou shalte at the daye
of Judgemente sette all wretchede syn-
ners as a clewe or a greate heape of fyre for
feare

Seuen psalmes.

feare of beholdinge the fearesful countenance
the worde which he speake to them at h tym
shall be so sharpe and vehemently biting, in
so muche they shall couete or desyre rather
to dye a thousande tymes than to here it,
whan he shall openly gyue sentence on them
sayinge. Descedite a me maledicti in ignem eternam
qui paratus est diabolo et angelis eius. Go from me
ye cursed synners into euerlastynge fire whi-
che is prepared for the devill and his aungels
O meruaylous sharpe saying. O word more
persyngre than a double edged swerde, what
creature shall not feare to be seperat frome
the face of god, from heauenly glory, frome
the felowshyp & company of sayntes, and to
be caste downe into eternall fire with those
fearefull and cruell deuylls. The prophete
therfore fearerynge this euerlastynge punish-
ment begynnyng his psalme cryinge to al-
myghty god sayinge. Domine ne in furore tuo ar-
guas me. Blessed lord punyshe me not in thin
euerlastynge punishment. Lette vs do in like
maner makynge oure prayers to this bles-
sed byrgynn, sayinge. O blessed lady be thou
meane and medystryce betwene thy sonne
and wretched synners that hee punyshe vs
not euerlastynge. If peraduenture we be
delyuered by the infynyte mercye of god,
frome cruceyfyinge in the fyre of hell. Yet
there is an other tyer to be feared, that is to
saye,

Seven psalmes.

Save, the fyre of purgatory whiche fier is soo
hote and ful of diuersitie of payne, that al tuer-
mentes and diseases of this world be nothing
to be compared to it, which thing holy sainct
Augustine confirmeth by these wordes sayinge.
Ille ignis grauior est quam quicquid homo pati potest
in hac vita. The fyre of purgatory is more gre-
uous then any payne man may suffer in this
lyfe. Alas we wretched synners what heard
sayinges is this. Be there not some grecuous
paines in this lyfe. Thoſe that be bcreed with
the ſtone, strangury and the flure, feele they
not meruaillous great paines whan they can
not kepe them ſelue from waylynge and cry-
yng out for ſozowle, what shall I ſaye of the
whiche ſuffer paine in the heade, to theache,
akyng of bones, do they not ſuffer great pain-
nes, and also martirs of whom many were
ſlaine, ſome boyled, another ſawed a two, an
other torne with wylde beaſtes, an other ro-
tred on the fyre, an other pat into ſcaldinge
hote pytche and roſyn, dydde they not ſuffer
bytter payne. Notwithſtandynge to be puni-
ſhed on the fyre of purgatory is ferre more
gretious payne then all theſe we haue re-
hersed, what meruayle it is than yf the feare
of ſoo greate and painefull fyre trouble vs
synners, wherefore it foloweth. Et ne in ira
 tua corripias me. Blessed lord sayeth Dauid
correcte me not in thy fyre of purgatorye.

50

Seven psalmes.

Ho lette vs call vnto oure blessed lady pray
ynge her to bee meane for vs that her sonne
oure iudge not onely punyshe vs not in thee
paynes of hell whyche be euerlastynge, but
also that he correcte vs not in the paines of
purgatory whiche haue an ende. The third
troule that wee suffer ryseth and is caused
of the woundes inflycte and beynges in oure
bodye for the synne of oure fyre parents.
For whan Adam was set in paradise a place
of great pleasure volupte and rest, almyghtye
god thrette hym sayinge, what soever
tyme he tasted of the forboden tree, he shulde
bee wounded. Quod tam ei quam uniuersit
titati eius mortem inferret. Whiche shoulde bee
a mortall wounde bothe to hym and all hys
postertye. Almyghtye god hadde his bowe
ready bente wherewith he shulde stryke him
of the whyche bowe is wrytten in an other
place. Tendit arcum suum. God hathe bente
his bowe for al this, Adam atteyted y mattere
fel to sin, whō anone almighty god did smite
y vehementes of y which strok al we y came
as hym do seele, the woundes of it abide still
in vs not cleane made hole, although they be
hyd and couered, wyll yee knowe whiche be
the woundes. Let vs be hungry a little whiles
and anone we shal fele the penury of hunger
Absteine from drinke, anone cometh thirste
go a fote mani miles anone cometh werines

Pac

Seuen psalmes.

Put your singer nigh the fyre, and ful soone
Shall yee feele impossyble heate. Eat vnhol-
some meates, and anone commeth syckenes.
By these woundes aforesayd without doubte
We be brought to death, yf the bodye bee not
soone remededyed. Adam wanted all these
woundes or euer almighty god dyd strike
 hym. And we also shoulde haue wanted them
 yf that stroke had not byn, wee all be woun-
 ded by his stroke, wherfore the prophet saith
 Quoniam sagitte tue infire sunt michi. Blessed lord
 thyne arowes be sticked in me, if peraduen-
 ture these arowes myghte be plucked awaie
 by any medicin, or by crafte we myghte be
 made hole of oure woundes, and so to scape
 death, whose feare troubleth vs without me-
Comoy sure in this fourth place, the wise man saith.
 Minors quam amare homini habenti pacem in subst-
 itia sua. O death how bytter arte thou to a man
 hauyng peace with his substance of worldly
 goodes, or els thus, that hath this worlde at
 his wyll, whiche vse these worldly pleasures
 meryly, they knowe not; they haue not in
 minde what is behynd in the wold to come.
 Alas how greuous and bitter is to them the
 remembraunce of death, whose darteres or ar-
 rowes may not be expulsed by any crafte, we
 can not fynde the meanes by any medycyne
 to heale our woundes, we muste nedes dye,
 and dayly we drawe nyghe death moze and
 moze

Seven psalmes.

more. Omnes morimur. All we dye, or bee dyed
enge. Scripture sayeth this verbe morior after sainte Augustine is undeclined, sygnifying
that no creature maye escape, flee, or decline
from death, oure lorde hath so greuously stri-
ken vs with the dynge of his arowes, wher-
fore our prophet saith. Et confirmasti super me
manum tuam. Lorde thou hast pased and fyr-
ed thine arowes so sore in me that my woude
is so great and without cure that I can not
escape but nedes must dye. We sayd the fift
perturbation commeth for feare of goddes
punishment, whiche the prophet calleth in
this psalme. Faciem ire dei. For by these word-
es, Furorem dei, is understande the everla-
styng punishment vpon them whiche bee
dampned. By these wordes Faciem ire dei, is
understand temporall punishments in this
lyfe, whiche temporall punishments caus-
seth vs also to be in trouble. For whar creature
remembringe so many punishments
done vpon synners in this lyfe bodyly, and
peraduenture for lesse offences then he hym
selfe hath done can be without feare, least he
shoulde suffer the same or more greuous for
his iowne offences. Adam against the com-
mandement of god tastid but one apple, and
anone he was cast out from the goodly gar-
denne of paradise in to this earth full of bres-
ters and brembles. It semeth but a smal mat-

Seuen psalmes. 2

ter, and also hee and all his posterilye ever after were made mortall. Alas houe many tymes haue wee synners broken the commaundementes of god. The people of Israell ledde by Moyses throughe the deserte, whan it was so they hadde eaten no fleshe of many daves. At the lasse they desyred to eate of the egypciens fleshe lyke as it was theyz customable meate before, almyghtye godde gaue theym theyr desyre. But Quoniam adhuc esca fuit in ore eorum: ira dei descendet super eos. Whyles they were catynge and meate in theyr mouthe, the punyshemente of god fell vpon them, and a greate parte of them were slaine. Afterward the same people made wery by a longe Journey, grudged in theyr myndes against oure lord, wherfore sodaine fyre fell vpon them, and biterly brent and destroyed the later parte of their hoste. Haue not wee commyted many more grevousse offences then these be? Yes truely, for whan we lacked no meate but had great plentie of it, haue we not for all that desired more delicate meates not content with such as we had hath not a little bodily labour byn tedious to vs, as to go vnto the church there to abide to be at the seruice of god, & to here holsome doctrine, whiche of vs hering these offences being culpable in them wil not sere the punishmentes of god bothe in this life & after. Namely whan

Seven psalms.

whan this holy prophete so dyd, in so muche
he sayeth his fleshe trembleth for feare. Non
est sanitas in carne mea. Blessed lord I haue
none helth in my fleshe it trembleth for feare
of thy punyshmentes. They be very happye
and blessed whyche never defyled them selfe
with synne , but alwaye hathe kepte theym
cleare withoute any spotte of it, as touching
actuall synne, for truly they haue great rest
in their soules, and they that haue dozen the
contrary feele in them selfe an inward strife
whan they remembre them selfe in theyr ly-
vinge, for such as hath polluted conscience
gyue them to other busynesse rather than
to loke vpon them selfe. Truly thabomyna-
tion of an uncleane conscience is so gret that
the remembraunce of it is thought to y per-
son so encombred so great Payne, as he were
vered & troubled in the tormentes of hell. O
how many hath slaine them selfe after theyr
great offences done, whan they myghte not
hold vp and sustaine their unhappy lyfe. Ex-
ample we haue of a Romaine woman called
Lucrece & many other, the thre principal par-
tes of the soule wherby the hole man shuld be
gouerned beholdyng the vglom and detesta-
ble monstre of synne doth accuse eche one o-
ther, to y memory it is objected that he shuld
haue kept in minde the holy monitions and
teachinges which oftentimes he herde by the

Seuen psalmes.

preachers of godly doctrine. To the reason is sayde that he shoulde haue resisted and with stande more besyly, and not haue suffred soo great fylthines of synne to be commytted in the soule, to the wyll is obiect that by his boldnes and cennynge to muche vpon his owne bridell, neyther obeyinge to memorie nor to reason is caused that the soule is polluted with the fylthynes of synne. Therfore the conscience alway prycketh and grutcheth against synnes evyll committed, accordyng to the prophetes sayinge. Non est par ossibus meis a facie peccatorum. No parte of my bodye can be in rest for the greuousnes of my synnes. Take hede with holwe many and what stormes of tribulacion we be vexed within oure bodyes, we haue no tranquilitie, no quietnes but troubled in euery parte with many divers vexacions. Fyrst by the paynes of hel, of purgatory, by oure bodily greuaunce, by deathe, by the punishment of god, and last by thabdomination of oure synne. Therfore lette vs go unto this mylde mornynge oure blessed ladye the wyzgin Mary, besechynge her that shee wyll bouchesafe to delyuer vs from these stormy wretchednes in this life, & after graunt vs quyet soules. These suffiseth for the first kind of wretchednes. We said þ second kind of misery is to be cast downe vnder the decknes and cloude of sin, and miserably

Seven psalmes.

tably to be in captiuitis vnder the yoke of it.
Many times sin is compared to a serpent. A
serpent hath a head, a body, and a taile, sem-
blably so hath sin, for whan any man feleth
the first instigacion or steryng to sin, doubt-
les there is the serpentes heade. When after-
warde he consenteth to the same instigacion,
then he suffreth the body of that serpent to en-
tre. And at last when he fulfilleth the syn in-
dede, then is the venimous tayle of that ser-
pent entred, without thou resytle and with-
stande the head, that is to saye, the first sug-
gestioun, it shalbe very heard for y to exclude
synne, for where as a serpent maye get in his
head, anone he bringeth after the resydue of
his body. So by syn, if also the streight pas-
sage be made open to the fyrt micion or ste-
rynge of synne, anone he draweth after him
the hole body, and neuer sealeth tyll it come
vnto the hielst parte of the soule, he auaunseth
 hym selfe and is lift vp ferre aboue the mind
which ought to be head of the soule. And this
of a trouth is a great nusery wherof this he-
ly prophet Davyd maketh his complaint sa-
yng. Quoniam iniquitates mee supergresse sunt ca-
put meum. All the partes of my body be with-
out rest bycause my synnes be exalted ferre a-
bove myne heade. We haue gyuen so great
lycence to this serpente synne and so easely
entreated it that nowe whan it is ones en-

Seven psalmes.

tered it wyll not out agayne, but as a tyrant
hath decreed to kepe in possession the habytat-
tle that he hath wonne evther peaceably or by
strength. Fyrst or euer we committed sinne
many mecyonis of it were felte in vs, but ye
was onely in the inferno parte of the soule,
And now syth it is suffered to haue any inter-
rest, he hath enhaunced hym selfe aboue the
hyghest parte of the soule and there is residet
commaundynge what hym lyte, thrusting
downe the poore soule with his greuous bur-
den and weyght that oftentimes is compell-
led to do that thyng which it would not do.
Peraduenture some synner wyll say. I per-
ceyue nor sele any weight in my selfe, do I ne-
uer so many synnes. To whome we answeare
þ if a doggs having a gret ston boide about
hys necke be cast downe from a hyghe tour
he feleth no weyght of that ston as longe as
he is falling downe but whē he is ones falle
to þ ground he is brastē all to peces by þ reasō
of that weyght. So the sumer goynge downe
towarde the pytte of hell, selethe not the bur-
den of synne, but whan he shal come into
the depenes of hell he shall sele more payne
than he woulde. Also euery creature
whiche is aboue to put awaye the yocke of
sin seleth þ greate & greuous weight of it.
Our holv prophet had in experiance þ heauy
burde of sinne which sayd, Et sicut onus graue

grauate

Seven psalmes.

grauate sunt super me. By sinnes be hem vpon
me lyke to an heup burden. God forbede that
we say no man may cast out sinne from the
soule ones entred in it, we say not the, for if it
were so all we shuld despayre, because why
no person is without sinne. But we saye it is
ryght hard vterly to expulse synne swerved
so longe at libertye and hath had so much ly-
cence to abyde in the soule, and holy doctours
knowledge the sanie. And sayncte Anselme S. An
whose wordes commeth now fynt to mynde
sayeth. O peccata quam felicis additus habetis et
quam difficiles exitus. O ye foule synnes howe
gladde and easy enteringes haue ye into a
mans soule, and how hard be your govinges
oute frome it. Sinnes maye be expulsed, but
howe truly by great contrition diligente con-
fession, and not a lytell bodily saffaction. i. k. 17
But after that our synnes be so done away
ys we take not vpon vs mightely to withstande
and make battayle agaynt them, lyghtelye
they shall entre agayne into y soule. And as
our sauour sayth. Erunt nouissima hominis illi
deteriora prioribus. Than shall we bee in worse
condicions farre than we were before, than
shall the woundes of our sines ware rawe a-
gayne then shal y tokes where they were syr-
ed ware rotten a freshe by our folishenes and
negygence of the whiche myserye Dauid
complaieth in thys place saying. C. 17 Purue
tunc

Seven psalmes.

punt et corrupte sunt citraces mee: a fache insipientie
mee. The olde tokens of my synnes ware rot-
ten agayne by mine owne folysnes. He that
is enured and encombred wiche these euylls,
Shall we not cal hym wretched and vnhappy?
Yes truely, for nothyng elles but synne may
make a man wretched, be a man never soo
poore and nedye, if he be without synne, yet he
is blessed and happye. Salomon sayeth. Mis-
seros facit populos peccatum. Synne makethe
wretched people. Sancte Poule hauyng
the same myscry in expecyence sayde, In felix
ego homo quis me liberabit de corpore mortis humani
A vnhappy man who shall delyuer me frome
the daunger of this deadly myscry of synne.
Socrates was asked a question as it appe-
reth in the Georgyke of Plato of one named
Polus, whether Archelaus which than had
in gouernauice the kyngdome of Macedonia
in great glory were happy and blessed or not
Socrates answered and sayde, he coulde
not tell, it is to me vncertayne. Than sayde
Polus, he is a kyng. Socrates sayde, al-
thoughe he so be; yet maye he be a wretche:
Polus added more and sayd, he hath a glori-
ous kyngdome, a great houshold, and great
rychelle. Socrates answered, what of al this
the commodities maketh not a man blessed,
for vnder theyn may bee priuely a wretched
soule. If thou wilte said Socrates that I tell
the

Seven psalmes.

the whether this man be blessed or wretched,
shewe me his soule, and anone I wyll alloile
thy question, for the demonstracion of this
matter dependeth of the soule. Truly a soule
subiecte to syn is wretched which oure pro-
phet Dauid wytnesseth, saying. Miser factus
sum. By the reason of my synne I am made
a wretche. That creature what so euer he be
is blessed whose wyll is obedient to reason,
that is to saye, in whome reason and grace
hath domination, for by reason and grace
ryght and Justice shall be kepte. But if it bee
contrary then shall peruersitie & unrightwisen-
esse haue place and lybertie, that we maye
more openly perceyue this thynge, let vs con-
syder this example. As longe as the myddes
of a lyne is egall with bothe endes, neyther
goyng wronge towarde the ryghte hande
nor towarde the lefte hande, so longe it is cal-
led a ryghte lyne, but if it tourne contrary
eyther to the one parte or to the other, or
lyfte uppe it selfe aboue eyther endes, the
lyne is not ryght but crooked. In lyke ma-
ner lette vs consyder the power in the soule,
that is to saye, reason, wyll, and vnderstan-
dync; the vnderstanding must be guyded by
the wyll, and wyll muste be ruled by reason
for wyll is the myddle parte betwene vnder-
standinge and reason, lyke as the myddle
pointe in a lyne, wherfore if the wyll whiche

F.v. ought

Seuen psalmes.

ought to be the myddle parte and also subdue
ed to reason liste vp hym selfe aboue reason,
is not y orde peruerse and inconuenient, is
not there a crooked soule? Yes without doube
Likewise it is in synners whan reason is put
downe and wyl is unwisely exalte. Et in cur-
uatus sum usque in finem. The prophet sayeth;
By sinne I am made crooked unto the ground.
I haue more mynde on earthly thynges then
vpon heauenly, whan the soule is thus defor-
med and brought into these miserable condic-
tions what is leste behynde but penaunce &
sorowe. The phylosophers shewed two dy-
uise wayes, one is the waye of vertue, the
other of vycce. The waye that leadeth a man
to vertue is laborous and full of thornes, notwithstanding
the ende of it is very pleasant.
The waye whiche bryngeth a man to vycce is
merry and full of sensuall pleasures, but the
ende of it is very bytter and sharpe. A certain
phylosopher called Demosthenes whan time
he desyred to haue the presence and company
of a certayne eurll disposed woman, and she
asked a great summe of money. He aunswere-
red that his lernynge was not to by penaunce
so deere. Signifying that after the filthy vo-
lupte of the flesche nothyng remauineth but
sorowe & penaunce, for the whiche he wolde not
gyue so muche money. Our prophet consider-
yng this addeth saying, Cota die contristatus

ingres

Seuen psalmes.

Ingedicbat. Many causes there be for syngers
to be penitent whiche calle downe them selfe
into these myslervis, not compelled by vpo-
sience, but by thevz dwone wyll and mynde,
from the whiche they maye scantly and with
great difficultie atyle, what for the straung of
synne, what for lyuyng of the occasyonis of
synne, caused of the pleasure which the fleshe
hath gotten by wycked custome of it. For as
sayncte Jerome sayeth, those that be virgins
feele not soo greate temptacions of the fleshē
as they which ones or oþre synnes hath hadde
the fleshely volopty in experiance; for the
fleshe that before hathe hym polluted by thes
soule and sylthy pleasure of the body, feeleth
muche more vncleane mocyonis than dothe
the fleshe whiche alwaye hath hym cleane and
chaile, for the vncleane body perswadeth and
sheweth to the soule the wycked cogytacy-
ons, and darcke fantasyes of his vñchristye
fleshely pleasures dooen before, whereby
it is manye tymes begyled and scorched.
Therefore the prophete sayeth. Quoniam lum-
bihi imponunt illusionibus. Thee partes of
my flesh wherin the nourishing of sholylly vo-
lupty be resydent and abyding, are replete &
fullfilled with mockes & scornes. O foolish and
natidde flesh whiche entiseth & causeth so many
euilles to þ hurt of it selfe, for þ body sticeth &
moueth þ soule oftentimes of þ filthy lust of

Hincor-

Seven psalmes.

the fleshe whyche is the mosse hurte that can
be to the body, for the liuely spyrites wherby
the fleshe is quickened be spilte and shed out
With the sede of man. And so by that he leseth
many of hys strengthes. ambia. Phisicions saye
that a man taketh more hurte by the effusion
of a lytell sede then by sheddynge tentimes so
muche bloude, whyche thyng of a likelyhode
saynt Poule ment rebukyng fornicacions,
sayinge. Peccatum quodcumq; fecerit homo extra co-
pus suum est, qui autem fornicatur in corpus suu pec-
cat. Cueri synne that a man doth is outwards
from hys body, but he that doth fornicacion
or lechery offendeth god and also hurte his
body. Werely it is greate myserie to loue the
body so much, and notwithstanding procure
so greate hurte to yt by fleshely luste, whiche
myserie our prophet sheweth sayinge, Et non
est sanitas in carne mea. By the reason of fleshely
lust I haue no healthe in my body or in my
fleshe. Therfore synne gretethe bothe bodye
and soule and profitethe none of them but
engendreth greate hurte to bothe. The soule
is tormentid by a syght of a polluted consci-
ence by the vycory of sinne having dampna-
cyon, by the heauye burden of yt, by renew-
inge of olde synnes, by the myserye that for-
loweth, by the crooked custome of yt ones left
and forsaken, and laste by penaunce sorowes
full. The body is also tormentid by the prie-
bynges

Seuen psalmes.

kyng of fleshly luste, and by losse of hys frēg
thes. So that a synner maye safelye say as
the prophete writeth folowyng. Afflictus sum.
I am trobled by sinne both in body and soule
The encrease of a synners payne is when he
calleth to remembraunce howe long he hath
serued to vncerteis and vngentyll a lord.

S. Agn.
Saynt John sayeth. Qui facit peccatum seruus
est peccati. He that committeth synne is the ser-
uaunt of synne therfore euerye synner hathe
sinne for hys lord whom he serueth. What
maner of lord syn is may be knowē by the sti-
pende and reward that he gyueth to hys ser-
uauntes in the ende, saynt Poule writeth of S. Agn.

this stipende saienge. Stipendia peccati mors est.
the reward of syn is deth, what maner deth:
truly deathe eternal. Thys rewarde agreeth
well for suche a lord, what stypende shulde
the most vnhappy lord gyue but the worse
that may be thought whosoever serueth this
malycyous and cursed lord is in great bond-
age and seruytude, wherfore the prophet ad-
deth saying. Et humiliatus sum nimis. By syn I
am made a bondman, to whome: verely to þ
lorde named sinne. Nowe ye haue herde how
many greate myseryes we suffer vnder the
bondage and vocke of synne, and howe we
be thruste downe vnder the cloude and darck-
nesse of synne. Therfore let vs flee unto
oure bryghte mornynge the mooste holye
mother

Seven psalmes.

moother of godde, whyche as a fayre moy
nyng hathe lyste vppre her selfe aboue all
derkenesse, and by her humlytie hath bro-
ken the deuylls heade, whiche was thee
fyrste auctour and causer of lymme and derk-
nesse. Lette vs aske and crutte helwe of her
in the secounde kynde of wretchednesse, wher-
of wee haue nowe spoken, alwaye folowing
the woordes and order of the prophete.

The thirde kynde of myserie is yet behynd
whyche wee sayde is thee myserye of igno-
raunce and blyndenesse, whereby the lyghts
of trouthe is tourned awaie frome vs, as by
a cloude commynge betwene: This blynde-
nesse maye be shewed many wayes, as fyrst
by thee twoo meanes wherof we shal speake,
that is to saye, we abstayne not from sinne,
neyther for thabhomynable. to the sommesse
of it, nor for the reuerence of oure blessed
lorde god alwaie beinge present, that thinges
miste needes of verye ryghte bee thoughte
bgsome and detestable, whiche is the cause of
so many great miseries & bitternes afore re-
hersed, for neyther y peines of hel nor of pur-
gatory had never byt thought, if sin had not
byn, mankind shuld never haue felt any we-
rines or bodily greuance by y reasō of labour
if syn had not byn neither any distemperance
of cold or heate that shuld annoy the body, hun-
ger, thirst, ne griefe or of sicknes of violence
stroke,

Seven psalmes.

Stroke ys synne had not bene. Also the soule shoulde haue wanted ignorauice, inconstaunce, and rebellion of vnderstandingyng agaynste reason. These myseryes and many more whyche now I leue of happen to vs because of synne. What trowe we, was not Lucifer an aungell shynnyng with greate lyght or euer he fel downe into hell: and what elles made hym so blacke and deformed but onely syn. Nothyng in þ world displeaseth almighty god but synne. For as Moyses sayeth. *mon. 100*
Vidit deus cuncta que fecerat: et erant valde bona.

Almighty god loked and sawe all thynges whyche he made, and they were very good. Every creature of god is good and acceptable to hym if synne be awaie. But ys it be never so goodly a creature defyled with synne it ys abhomynable in the syghte of god, and farre more abhomynable than is the synkyng caryon of a dogge or any other venymous worme in the syghte of men, wherfoze holly scripture commaundeth every person sayinge. Quasi a facie collubri fuge peccatum. Flee synne like as thou wouldest flee frome the syghte of an adder or elles any other venymous worme. And the holy man saynte *S. August.* Aelmer sayeth. Si ex una parte gehcuna fuerit et ex altera peccatum mallem in gehennam ire quam inquinare peccato. If hell were on thee one syde of me, and synne on the other

syde.

Seuen psalmes.

syde, I had leuer go into hell than to be dessy-
led with synne, the abhominable syncke of
it is so great, therfore our blindnes is verye
myserable, which so many tymes haue herd
of the preachers of god how deadly and hor-
rible monster synne is, and howe muche it is
to be fledde and despysed, notwithstandingynge
we do not eschewe it, but studiously with all
oure diligence folowe, clype and in maner
kyssle it. And whan wee haue none occasyon
to synne, we sorowe and waile. There was
neuer hungry lyon that layde so sore a waite
for his praye as synner s doth to gete occasy-
ons to synne , they seeke the flaterynge of
worldly pleasures euен as rampyng ivons
doth for their praye. Also yf they be deferred
from their purpose they wayle and make so-
rowe, whiche mysery oure prophet shewed
in this next verse. Rugebam a gemitu cordis mei,
I soughte occasions to synne , not faynedly
but from the very herte of me. This is a gret
blyndnes that we haue spoken of, and the o-
ther whiche we shall shewe is muche more.
If the lothsumnes of synne be not suffycient
to cause vs leue and flee from it, at the leasste
the presence of almighty god our maker our
gouernoure shoulde cause vs to forslake syn,
in whose powre resteth our lyfe and deathe,
whiche from aboue loketh & beholdeth what
so ever wee do, so openly as I se and beholde
any

Seven psalmes.

Anye of you , and muche more openly, for
ys mans aspectes or syght myght come fro
the soule and perse through a glasse, through
the heauens unto the sterres, tyll it come to y
place where almyghty god is resydent, not
withstandynge much more the syght of god
hath power to loke throughe them al downe-
ward till it come to the furthest and inwardes
partes of the herte and soule, I beseche you
let vs thynke in our selfe, the clerer syght the
ferder may loke & behold & yet ys an other be-
twise so clere it may perceute & beholde twise
so farre and so infinuely. Therfore almighty
god whose syght is far bryghter and more
clerer than all other be may beholde and loke
to euery distaunce be yt never so farre and
without numbre. A greate dyffERENCE is be-
twene the sight of god and of man. The fur-
ther that mans syght goeth the more weake
and feble it is, why: for it is limited at a cer-
taine. The syght of god is of greate strenght
without ende and lymytynge at certayne, and
for that cause whether soever it goeth forthe,
be the space or dystaunce never so farre, it is
alway of lyke strength and power in every
place withoute chaunge or makynge lesse,
whyche holy scripture wytnesseth, sayinge.
Sittingit a fine vslq ad finem fortiter. The syghte
of god attayneth to euerye distaunce frome
ende to ende strongly or alway a like strong.

G.i.

And

Seuen psalmes.

And sit an other place of scripture is said thus
Nulla creatura est invisibilis in conspectu illius, orna-
autem nuda et aperta sunt oculis suis. No creature
is invisible in the syght of god, al thinges be
naked and open to hys eyen. Therfore it is a
greate and miserable blvndnes whan we wil
not beholde and se thes horrable and fearefull
countenaunce of synne. And truly it is moxe
greate and myserable blvndnes, not to fears
the syght of the most hygh lord god almighty
eye, but he lokynge vpon vs from whome no
thing may be hid to haue the desyre of so loth
som and soule thynge in our herte as sin is, ys
we remembre not b be in wyl to sorowe and
waile for st. O gret darcknes. O dimbe cloud
O very thycke myss which sufferethe not the
lyght of truthe to shyne vpon sinners. Let vs
therfore runne to our mooste bryghte & cleare
mornynge Marye the mother of god whiche
is without all and the leeste spotte of synne.
Beseche her mekely that she put awaie thys
blacke cloude and dercknes of synne, to ther-
tent we may haue grace to loth and feare the
sylchenes of yt, and to dreade the presence of
our fearful Judge almighty god.

C Nowe sythe we haue satisfyed for oure
purpose at thys tyme we should learie in this
place of the psalme, but that the verse follow-
ynge conteyneth a rehersall or epylogue ab-
mooste of euery thynge spoken before.

The

Seven psalmes.

The prophete saith. *Ex meum conturbatum est.*
My herte is sore troubled. Take hede and
marke here the first kynde of wretchednes,
that is to saye, the tempestious tribylacions,
wherewyth the herte of synners is troubled
and vexed, fyrt for feare of the eternal punish-
ment of god in hell, for dreade of his punysh-
ment in purgatory, also by feare of deathe
hangyng alwaye in oure necke, for dreade
of goddes punyshement in thys lyfe, and last
for the vngomnes of oure synnes. For these
we may say with the prophete. *Ex nostrum*
conturbatum est. Our heartes be sore troubled.
Et solloqueth. Dereliquit me virtus mea. My
strength hath forsaken me. Here is noted the
secounde kynde of mystry wherby we be put
downe meserably vnder the thraldome of sin
by whyche thraldome we bee ouercomen,
subdued, our olde tokens of synne ware ro-
ten agayne, we bee made vnhappye, crooked
& sorrowful, we be scourged sore and made
lowe as subiectes, so that of ryghte we maye
saye *Dereliquit nos virtus nostra.* Our strengthe
hathe forsaken vs. The prophete added.
Lumen oculorum meorum et ipsum non est meum.
The syghte of myne eyen hache fayled me.
Here vs the thyrd kynde of wretchednes ex-
pressed, that ys to saye, of oure cloudy blinds-
nes wherby we bee so muche blynded that
neyther for the abho-

Seven psalmes.

minacion of sin whiche is a soule and feares
full monster nor for the reverence of god bes-
inge present we wyl refraine but sin styl and
that greuously, from whiche myserves the
moste blessed vyrgin delyuer vs, whose na-
tivitie we halowe this daye by her sonne our
lorde Iesu Christ, whom she as a faire moy-
nyng brought forth the most bright sonne to
geue light vnto all synners.

Dominne ne in furore posteris oxis. Secunda pars.

All we Chyfden people are bounde of
verve duety to geue great and immor-
tal thankes to the holye prophet Da-
vid whiche so dylygently hath leste in wry-
tynge his psalmes most godly to be red of vs
and oure posteritte. And his so doyng as me
seemeth was most for thre causes. First that
by these holy psalmes the myndes of synners
myght be reysed vp and excited as by a syrete
melodye to receyue and take the studye and
lernyng of vertues. Secondarily that if any
mane or woman hathe fallen to greate and
abhomynable synne, yet they shulde not dis-
payre but putte theyr holy and stedfast hope
of forgyuenes in god. Thirdeyl that they
myghte vse these holy psalmes as letters of
supplacacion and spedeful praiers for remys-
sion

Seuen psalmes.

Syon and forgiuenesse to bee purchased of al-
myghtye god. Pytagoricy the people of that
sekte or of that usage were accustomed eue-
ry mornynge whan they shoulde ryse frome
their beddes to here the sounde of an harpe,
wherby their spyrites myght be more quicke
and ready to receiuue their studiis, thynking
nothyng more profytalbe than it vnto the fre-
& noble excyting of their mindes. For doubt
lesse their sluggishe and slouthful myndes by
that melody were made quicke and mervye.
Also sometyme wycked spirites were chased
away by the musycal and swete stroke of the
harpe, whiche thinge done is redde of kyng
Saule that whan he was vexed and trubled
of the wicked spirite he had his most & onely
remedy by the harpe of Dauid, at whose sound
the maligne spirit was driven away. It is also
thought that the same wicked spirit had so
gret power on Saule for his sin. So likewise
holy fathers thinke all sinners to be vnder þ
power of an euil spirit. Let vs therfore turne
againe vnto these swete melodies of our pro-
phet Dauid whiche somtyme he sang with
his godly harpe, wherby we may chase & put
away all sluggyshnes, and slouth put into vs
by wicked spirites, in the whiche swete soun-
des wee shall here so great plentie and diuer-
sitle of tunes as euer was herde before, for
somtyme he speketh of god somtyme of þ devill.

Seuen psalmes.

sometyme of holy angels, somytyme of dantyned spyrites. Powe of hell paines, and sometyme of the paynes of purgatory, other whyles of the rightwisenes of god, sometime of his great mercye. Powe of dred; anone of hope, sometyme of sorowe and wepyng, and sometymes of gladnes and comforthe, sometime of bvely wretchednes, sometyme of the wretchednes of the soule, sometyme of the cursyng of byces and synnes, sometyme of the praysyng of vertues. Otherwyles of good and ryghtewys people, and anone of wicked and unryghtewys. By this dyuersitie of melodye if synners can not be reised vp from the slepe of sinne and exctyd vnto godly watchynges they are to be thought as veray dead. And as we sayd in the seconde place, they that be wretched and synfull creatures may trust to haue forgiuenes of god by these holy psalmes. Example we haue of this holy prophete: For every manne knoweth this prophete Davyd was a wretched and greevous synner, neuerthelesse afterwarde he lyued holylly, and by the merites of his lyfe was lyfte vp vnto heauen. The medycyne and remedy that he vsed for doynge awaie his synnes was pure and cleare penaunce, whiche he labored so muche by ofte sayinge these psalmes that anone he was made perfittly clearie. Whye therfore shoulde wee wretched

Seven psalmes.

ched synners double to be made cleane from
al sinnes be they never so greuous whan we
knowe the life before of this prophet bncle
with so great fylthines of sin and now made
so bright and without spot of it by penaunce
whiche is the very purger of synne. Trowest
thou his sin was not greuous, truely it was,
which also him self witnesseth, saying. Pecca-
ui valde. I haue synned greuously. Is not
the same medicine and remedie whiche he vs-
ed, that is to say, penaunce present and redy
at hande to vs all? Yes truely, for it was said
to every personne. Penitentiam agite. Do pe-
naunce. Haue not we the same god, and is
not he as ryche and plentefull in his mercye
as ever he was before? Yes without doubt.
Saincte Poule affirmeth the same sayinge.
Idem dominus omnium et diues in omnes qui inuoc-
ant eum. The lord of all is without chaunge
or mutability and euен a lyke lyberal & plen-
teous vnto every creature y calleth to hym.
Trowelste thou that hee bee percyall in anye
condycyon, and that hee offereth not his
grace to euerye creature ouer all? Yes ver-
elye. For saincte Peter the Apostle sayeth.
In veritate competi quia non est personarum ac-
ceptor deus: sed in oīnni gente qui tinet deum et
operatūm iustitiam: hic acceptus est illi. I haue
spyed and parcyued for a trouche that god
is none accepter of personnes.

Seven psalmes.

but amonges all people whoe soever dredeth
almightie god and doeth righwisenes, that
personne is acceptable vnto god. Therefore
ys we dread almighty god and do ryghtwise
penaunce we may triste verly for to haue
forgyuenes of him, and without doubte for
to be accepted of his mercy. Unto the whiche
this holy prophet Dauid both admonisheth
and entiseth vs by these holye psalmes, the
whiche matter ought for to bee for all wret-
ched synners vnto their great comfoorte and
triste of forgyuenesse. The thirde and laste
that these holye psalmes be lyke as letters of
supplicacions the whiche we maye gyue vnto
almyghtye god as readye mouers and
sterers of his infynyte mercye for vs shall
bee made open on this wyse. If peraduer-
ture any personne haue a matter or besynes
with the kinges highnes & in his cause great-
ly desyre his goodnes and his ppytyme, wyll hee
not shoztly go vnto some wyse man in suche
matters and desyre a letter of supplication
for to be made diligently, wherby hee maye
cause the kynges pitie in his busynes to bee
obteyned and had. Truly his triste is not
onely in his owne wisedome for to be so bold
in handling his matter and to purpose it one
ly by his owne wordes or his owne wit. We
synners be in like cōdicion, for truly we haue
many maters in þ high court of þ most high
king

Seven psalmes.

Syng almyghty god, for the whyche it shuld
be profitable and necessarie the pycie of god
to bee purchased for vs. And whoe is more
wyse in the courte for our besynes to be sped,
that is to say forgiuenes to be obteyned, then
is our prophet dauyd that committed before
the peryl and daunger of the same thyng in
hym selfe. Verly he was a synner as we be
and a besy folower for forgayenes, with gret
dylygence made these holy psalmes which he
dayly offered vp vnto almyghtys god wythe
greate deuocyon as letters of supplyacyon,
by the whyche he moued greatlye hys good-
nes to forgayue hym. Therfore we knowyng
the vertue and efficacy of these holy psalmes
let vs vse them in our like besynes and doubt
not to haue forgayenes yf we do it so louing-
ly as he did in this time. Forsothe euery pray-
er offred vp of a penitent herte is acceptable
vnto our most good & merciful lord god, but
þ prayer a boute al other is far more accepta-
ble to him which is approued by holy church
& made by a man of merueilous & not vnknos-
wen holines. In þ which praier first is asked
forgayenes of sinnes, stregth of þ soule to v-
erstande synne, and contynuance of vertue
whyche thyng is noblye doone in the psal-
mes of Dauid, namelye in the seuen pen-
tenciall psalmes, whose declaracion we haue
taken vpon vs, therfore lette vs gladdelye
and

Seven psalmes.

and louingely desire theym, and ofte offer
theym vpp unto almyghtye god, mekely as
kyngे forgives of hym for our synnes, whi-
che uncurtevly we haue comyced and done
agaynste his goodnes.

In this parte of the psalme our prophete
Dauid doth thre thynges. Fyrst he calleth
to mynde his wretchednesse. Seconde he ga-
thereth tog yther many thynges wherby he
may trust to haue forgiuenes. And thirde he
sheweth that onely by the helpe of almyghty
god he contynueth in his good pourpose. Noz
thyng that maye be sene or thought is more
profytale wherby the mercy of god may ex-
ercyle and vse his operation than is oure
wretchednes, which in how muche the more
it be, so muche moze it must moue and stirs
oure merciful lord god to pitie and forgiue-
nes. Therfore this prophete Dauid rememb-
brynghe it calleth to mynde all his offences
and trespass, wherby he may shewe his wret-
chednes to be greet and ouer heaped. He speke
before of the inward partes of miseri, now he
remembryeth numbering the outward partes
of it. This prophet saith thus, my wretcheda-
nes standeth not onely in the trouble of mine
hert which is very great, ney in h feblenes of
my strength depressed & put downe by the ty-
ranny of vices, neither in the miserable blind-
nes of my soule, but it is otherwise encreased
and

Seuen psalmes.

and by þ wherof my chiese comfort and consolacion ought to be had, which is a very vnhappy kynd of wretchednes. Verily they that be my frendes and nygh about me bee myne aduersaries & most agaist me. Paraduentre it shulde semie that we haue said a thinge against reason to saye our frendes; and they þ be next vs be rather our eneniles than our frendes. But and we will call to mynde & remembre how much they do let vs from getting the helth of our soules it shuld to no man be a doubt. For what shulde be more precious & deater vnto vs than tyme and longe space of life to do penaunce for our sinnes and trespasses done and past; and to obteine many larg rewardes of god by doing good workes. Whiche goodness and good purpose is most of all taken away by them that be next about vs & our frendes; namely þ we cal oure frendes. A certaine doctry saith, they be theues & ffele away our tyre of well doing in this worlde. Also if we be in þ wil for to forslake the world or take þþo vs an harder & a straier waye of lyving, who shall soner withstand our good purpose than they which be as our frendes & nexte about vs. If we be in minde to sell all þ we haue and after distribuite it in almes vnto the poore people after the counseile of Christ, whom wil be more agaist vs then our frendes & neighbours. Oftentymes at great feastes

Jonkies

Seuen psalmes.

Zonkries and dynkynges we be made more
intemperate and more dysposed to vycē than
is conueniente and honeste for vs to be. And
by whose biddynges and desyres elles, but
by our frendes and neyghbours. Also of e-
very woyde spoken unprofitably and in vain
we shall gyue accownte before god, notwithstanding
standingyng it contenteth not our frendes whā
we be in theyz company wythoute we vse
many ydle wordes and vnscrupfull both for
body and soule. Moreouer in whose causes &
besynes dothe our conscyence more grudges
and is hurte than in the causes and besynes
of our neyghboutes and frendes, whan we
helpe, defende, or praise them to other, or elles
auaunce them our self. And last yf our neigh-
boures and frendes se any thynge in vs to
be lauded or praysed, they glauer and prayse
it so muche that anone we synne in dayne
glorre, and also be prouide of our selfe. And
yf they spye any thynge in vs that is lewde
or to be forbdden, they wyl craftelye couler
it or elles go by as they se yt not, so that we
never can knowe our selfe, wherfore they be
for to be thoughte rather oure enemys than
oure frendes. They seme to drawe nere vs
for oure profyt, but contrary they do against
vs and nothyng for oure profyte. Our
prophete sayethe in lyke maner. Amici mei
proximi nisi aduersum me appropinquauerunt et stet-

terunt

Seuen psalmes.

serunt. My frendes and neyghboures drefos
nygh and stode myself agaynst me. He spea-
keth not of them that be frendes in dede, such
be very scante, of whom it is wrytten. Beatus
qui inuenit amicum verum. Blessed and happye
is he that hathe founde a true frende. Perad-
uenture at y time this pphet David had none
suche. But of the carnall and comyn frendes
wherof is a greate numbre. He addeth say-
inge. Et qui iuxta me erant de longe susterunt.

They that were as my frendes and my neys-
hours stode afarre from me, who shal we say
is nere any man yf that hys neyghbour and
frende be not, who is to be thought more no-
rer than a neghbour: or frende, certainlye
none. But peraduenture this prophet met by
them that be as neighbours & frendes suchs
as fauour and owe good will onelye to the
body. And by those that be nyghe unto vs be-
ment them that haue cure of the soule. For
they of verye deuyce shoulde fyfste haue the
name of a frende and neyghboure. For by-
cause the soule ys nexte the body and though
yt bee so that enerye personne hathe charge
of other in rebukyng byces accordyng to
the sayinge of oure sauoure. Si peccauerit in
te frater tuus corripe eum. Yf thy brother or
euene chrysten offendre the correcte hym. Not-
withstanding thoffice of correction logeth first
unto prelates & unto suche as hathe cure of

Soulis

Seven psalmes.

soule; which he set in this world by almighty god as ouerlokers of the people, vnto whom is also commaunded that they shuld shewe to them their greuous offences, but they stand aferre of they spare to saye the trouth. Elles let vs go to the letter, that is to saye, bishops be absent from their dioceses, and personnes fr. a. a. these churches . Elles to the spirituall seince as thus, no man wyll shewe the fylthines of synnes. All we use by pathes and circumlocution in rebukinge them . ¶ I leee go nothyngewynghe to the matter . And soo in the meane season the people perisshen with thei r synne , whyche thynge the prophete complaigneth, sayinge: Et qui iuxta me erant de longe steterunt. They that had cure of my soule stode a farre from me. Truely those be very wretches whome synnes do subdue and put vnder thei miserable yoke of seruytude or bondage. They be also thrasste downe in to a more straigter corner of mylery whan theyre frendes and neighbours wyll not admonyshe and reproue theyr wickednes but suffer them so to contynue , whan also prelates and personnes doo not correcte theyr mylseyng and shortely calle theym to amendement, but rather go by and suffer mylseye gouernance. What than, truely the soule beinge glad of his destrucciō and in maner rennyng on his owne brydell not helped by his frendes, no thinge

Seven psalmes.

þyngē cāred for of byshoppes and suchē as
hathe cure of soule must nedē come in to
the deuyllēs power, whiche as wood enemis-
es and rampyngē lyons go abouē sekynge
whome they may deuoure, they do the vter-
moste of theyr power, they go soore to the mat-
ter, and many tymes ouercome suchē as be
very stronge. Therfore what meruayle is it
yf the deuyllēs catche the myserable soule
þoyde and vterly destytute of all helpe, and
so taken drawe it into the depe pytte of hell.
The prophete sayeth. Et vim faciebant qui querens
hant animam meam. They that soughe to
haue my soule put great strength for to ob-
seyne theyr purpose. The cursed deuyllēs
strength and power is very greate, as scrip-
ture sayeth. Non est potestas super terram que com-
paretur eis. No strengthe vpon the earthe may
be compared to them, whiche yf they wers
suffered to exercysē vpon mankind none shuld
be leste alþue. But almighty god of his good-
nes wyl not so suffer yt, and bycause of that
they gyue them selfe to fraudes and gyles
studiously wherwith boldly they come to vs
perswading & bewyng þe vayne pleasures of
this world & the false joyes of þe flesh wherw^t
they scorne vs dailp, like as a man i his dreyn
many times thinketh to haue great plesur^s
þe no causis so to be thought the wakig he
þeiteth him selfe deceiued by his dree. It is
þyngē.

Dormitio

Seven psalmes.

Dormierunt somnium suum et nichil insuenerunt omnes viri diuinitatum in manibus suis. Withoute double synners be begyled, and all that they do be but dremes and vanities, whiche thing the prophet addeth, saying. Et qui inquirebant mala michi locuti sunt vanities. Suche as were myne ennemys and wylled me rather euyll than good spake and perswaded vanities unto me, that is to saye, worldly rychedesse, pleasures, and false fleshely Joyes. And yf it bee so they may not take vs by those vanities, than they laye in our waye other subtil and craftie baytes, for their purpose is eyther by continuauice of one temptation or other to make a man wervy and cause hym to thyncke at the last that god wyl not helpe hym and so falleth into dispaire. Eyther they be aboue to bryng a man to a higher perfection of life, to the ende anone after they may ouerthrow hym agayne, elles they perswade and purpose to a mannes mynde a more profitable place to gette vertue in, bycause whye, they may lyghtlver or sooner put him downe and make hym to forsake it, lyke as fysshers doo whan that they bee aboue to cause fysshe to come into their nettes or other engynes, they trouble the waters to make them aboide and flee from their wonke places. Somtime they perswade a man to chauge the maner of his lyfe, into a more streight waye of lyuyng than

Seuen psalmes.

than peraduenture any persone maye beare
or suffer, that than he that is greued after-
warde gyue ouer and forsake it, lyke as men
say apes be taken of the hunters by doyng on
shoes, for the propertye of an ape is to do as
he seeth a man do. The hunter therfore wyll
lay, a payre of shone in hys waye, and whan
he perceyveth y huter doing on hys shoes he
wil do the same, and so after that it is to hard
for hym to lepe and clymbe from tree to tree
as he was wont, but falleth downe and anon
is taken. O elles at sometyme they lave be-
fore a man venym pruely hyd vnder the cou-
lour of apperyng vertue, as to set his minde
in gettyng and to lave vp worldlye rychesse
for the exercysyng of the workes of mercye.
Other they moue a man to chastyce hys bo-
dy aboue hys power from the synne of leche-
ry. Thus by these fraudes and other innume-
rable the deuylls be about to turne vs from
vertue, wherfore the prophete added. Et dolos
sota die meditabantur. Dayly theyz minde was
to begyle me. But many tymes when we re-
membre oure selfe to be tempted we haue so
great pleasure in the thynge shewed by sug-
gestion and it semeth so ioyfull vnto vs that
we perceyue no gile in it, or at y leest we will
not understand it, therfore somewhat we heare
& some we wil not heare, we giue audience
onely to it that soundeth to y voluptuous plea-

Y.i.

sures

Seuen psalmes.

sures and proſyte of the body, and wil not
heare the preuy gyle hydde vnder the bodily
pleasure, but go by with a deafe eare, whiche
prophete in the persone of vs foloweth and
wayleth sayinge. *Ego autem tanquam surdus no*
audiebam. I fared as a deafe man, would not
hear y rebuking of worldly pleasure, but giue
hede to al y soudeth pleasantly to the body. It
were a gret remedy for the sinner y is tepted
if he woulde diligently make preuy searche
with hym selfe of the thyng layd to his soule
by suggesyon what may happen of it, whe-
ther good or euil. He may both aske questyon
of hym selfe, and make answere to the same,
and anone by that diligent inquisition made
reason shal shewe at the laiste yf any peryl be
hydde vnder by fraude or gyle, and yf none
appeare he maye then flee vnto almyghtye
god askynge hys helpe whyche shal never be
voyde or absente from any persone that put-
teth his special trust in him. But of a truche
synners oftentymes do thee contrarie, they
make no serche wythe theym selfe, they aske
not thee helpe of almyghtye god, but ouer-
throwe rather them selfe and in maner thee
heade downewarde, also as dombe men will
nothyng obiecte or save agaynſte synne.
Therfor it foloweth, Et sicut mutus no aperies
osſuū. I am as a dombe mā not opening hys
mouth. I will not serch and speake agaynſte
myn

Seven psalmes.

myne owne synne. Hayncte James gyueche monycyons vnto al such as fereth v deuyles temptacions that they withstande stronglye and yf they so do, the deuyll shall never after haue boldnes to let and imptigne them morer. Resistite a diabolo et fugiet a nobis. Resistite & wythstande the deuyl and he shall flee frome you. Whiche thynge William Parysiense ^{multo} confyrmeth shewynge of a certayne persone ^{parce} that agaynst the soule and lybydous temptacions of the fleshe layde vnto hys soule by the deuylls, was wonte to saye with greates indignacion these wordes, fy, fy, fy, and by hys meane he auoyded those temptacions. The wyse man also cunsailleth vs to hedge ^{Salom} in our eares wyth thornes, sayinge. Sepia uires tuas spinis. That is to say, yf thou heare any thyng spoken that soundeth to euyl, or as not worthy to be spoken, as the deuylls temptation, take thornes, so muche to say, wythstande temptacions sharpeyne and bittrelye wherewith the deuyll shall be chased awaie frome vs. But suche as be euercomen by temptacions are verye blynde not perceyvynge the vgsomnes of synne, also they be deafe not hearynge the fraude of the deuyll & last they be dombe not speakyng and wise ly reprouing the abominaciō of it. So by custome they be made like vnto dōbe & dese per̄s vterly holding their peace. Et factus in sis

Seuen psalmes.

ut homo non audiens et non habens in ore suo edat
gutiones. I am made lyke vnto a man that is
desirous and dome whiche neyther wyll heare the
rebukynge of synne, nor saye agaynst synne.
Vnthereto our prophete hath descrybed the mi-
serable and vnhappy condicions of the sinner
expressyng hys manyfolde wretchedneses
which ye haue herde. Now in thys seconde
place he remembreth many thynges wherby
the goodnes of god maye be moued to forgy-
^{and sy}uenes, amonge whome good hope is the first
Withoutte the whyche euerye thyng that we
do is of no valure, for let vs never so muche
wayle and sorowe our sinnes, confesse them
so never so many preestes and laste study to
purge them by as muche satisfaction as we
can, all these profyte nothing without hope.
^{and sy}For was not Judas very penytente for hys
synnes? Yes truly, For as Marthewe sayeth,
Judas penitentia datus retulit triginta argenteos
principibus sacerdotum Judas beyng penytente
broughte agayne the xxx. pence to princes of
the preestes, or to the chyfpe of the Jewes
lawe, dyd he not also shewe openly hys tres-
pace when he made exclamacion and sayde.
Peccaui tradens sanguinem iustum. I haue syn-
ned greuously betraying the rightwise bloud.
And laste he made satysfaccion more large
than almyghtye god woulde haue asked.
Abiens laquo se suspendit. He wente forthe and
hangid

Seuen psalmes.

hanged hym selfe in an heltar. I beseche you
what more bytter and shameful kynde of sa-
tyfaction myght haue fortuned hym: verely
none. And yet because he wanted hope, and
forgyuenes all these dydde nothyng profyte
hym. For withoute doubte desperacyon is so
thycke and obstatle, and but yf it be taken a-
waye the lyghte of goddes grace maye not
comme into our soules. Let vs therfor take
awaye the obstatle of despayre and open our
soules by stedfastre hope to recevye the grace
of god and it must nedes enter. Sanct poule S. p. 20
sayeth. Deus negare seipsum non potest. Almigh-
ty god may not deny hys owne selfe, he can
not but haue mercy vpon wretched synners
that trusste in hym. He maye no more with-
drawe from them the beames of hys grace,
yf theyr soules be made open by stedfastre hope
to recevye it, than the sonne may wythstand
hys beames oute of wyndowes whan they
be open. Therfore the prophete sayeth. Quoni-
am in te domine speravi tu rraudies me domine deus
meus. Blessed lorde bycause I haue trusted in
thee, thou shalte heare me my lorde and my
god. Of a truthe greate and stedfastre hope
musste nedes alwaye bee hearde notwithstandinge
standynge these fewe condycyonis folowinge
musste be ioyned to yt, that is to say, if þing
asked of almighty god belonginge & not con-
trarye to the soules healthe of the asker, also

H. iii. yf he

Seuen psalmes.

Yf he be wyllyng and readye to suffer correction for his synnes, yf he sorowe & waile his errore and be glad to accuse him selfe. Last if he will bewarde and from that tyme forthewarde abstaine from al suche evyl occasions. All these the prophete remembred by þ same order, and made his petition for to be herde of almyghty god, and shewed the cause why he shoulde be herde, sayinge. Quoniam in te domine speravi. Lord thou shalte heare me bycause I haue trusted in the, he added the ende for the which he made his petition, that is to saye, to thentent his ennemis haue not the better of hym, and be moche glad and Joyfull of his doyng amysse. This prophet neither asked earthly richesse, worldly honours, pleasures of the fleshe, nor any other temporall thyng, but onely the helpe of goddes grace agaynst his ennemis that they Joye not muche his faule or hurte. Truely the devylls be very glad if at any season they may espye vs wauer or stumble oute of the waye breaking goddes commaundementes. But whan we fal downe and giue place to the fithines of syn, not wylling for to rise againe, than they ioye aboue measure. Therfore this holy prophete rehersed and recited all these foresayde thynges bycause almyghtye godde shoulde exercise his mercye, and soone helpe hym, to thentent his ennemis shulde not be gladde

Seuen psalmes.

gladde at anye tyme of his faule to synne.
Quis dixi nequando supergaudent michi inimici mei
Good lord I haue recited al these and made
my petycion, bycause myne ennemyes at
any tyme shoulde not bee verye gladde and
merye of my faule in folowynge the concu-
piscence of the bodye, these euinemyes laye a-
wayte bothe daye and nyghte, they spate vs
nevther sleapynge nor wakynge, eatynge, or
drynkyng, in labour, or any other studie but
alwaie besy them selfe to catche our soules in
their snares. Almighty god with all the hole
companye of heauen loketh downe from a-
bove and beholdeþ oure trouble or agonie
that we haue to withstande their malycie and
ienvyacion, they also take it heauily and bee
sore if wee be ouercomen, and if we haue
victoriȝ they be very gladdes and ioyeful. And
on the other part these wycked deuyllis doth
espere and wayte whan we be aboute to faule
downe, and as soone as we set downe oure
feete, and of a lykelihode shulde slide or slippe
than they make their vaunte of gettynghe the
victorie, as foloweth. Et dum commonetur
pedes mei super me magna locuti sunt. Whiles my
feete were moued and aboute to slippe, that
is to saye, whan my desyres wauered and
were remoued from almighty god goyng vnto
synne, than mine enemys craked & spake
many greate woordes Ioyinge and laugh-

Seuen psalmes.

ynge me to scorne. Ferthermore he that shyl
be herde of god muste submitte hym selfe to
wylfull correction for his owne synnes, or at
the least be ready in his soule to humble and
submytte hym selfe.

¶ It is according with right and equity that
the personne whiche hath folowed his owne
seniuall pleasure against the wyll of almighty
god, redeme and make amendes for his er
rour in folowyng the wyll of god, contrary
to his owne volupcy and worldly pleasaunce.

¶ For synne must nedes be punished ethir by
our owne selfe, or elles by almighty god,
whiche paine or punyshment if that we take
vpon vs with a good wyll, it is thought than
wee make satysfaction to almighty god for
our trespasses, we put this thyng in execu
tion and do it in dede, whan we suffer paci
ently aduersities and punyshementes of al
mighty god, or injuries done by our neygh
hours, wylfull chastisementes done by our
selfe, or elles if we suffre paciently penaunce
enijned by our byshops or ghostly fathers
after confessyon herde by them. All these bee
scourges wherby the neysomnes of synnes
is done awaie, the synner amended, and sa
tisfaction is made to god, wherfore the pro
phet sayth. Quoniam ego in flagella paratus sum.
I am ready good lord to do all maner of ve
naunce for my synnes, and ne: saynedly, but
with

Seuen psalmes.

wissh a true and contryte harte. But besyde
this maner of makyng satisfaction is also
asked for a duelyt of the sinner sorowe and in-
ward repentaunce of the minde, forasmuche
as he hath defyled the ymage of god within
him deserved eternall dampnation, and loste
the ioye of heauen. Bycause also he hathe so
muchel displeased oure best and mooste louing
lord god, which so derely and plenteously re-
demed vs with the precious blud of his one-
ly begotten sonne Jesu Christ. Alway the sin-
ner must sorowe and wayle these offences re-
hersed, so ofte as they come to his mynde.

We fynde in scripture that Peter chiese
of all the apostles wepte and wayled daylye
his errour in denyinge his master Christ
Jesu. O howe muche vnyke be these wret-
ched synners vnto Peter that be glad whan
they haue done amyse and ioye in their euil
doynges whiche thyngे truely more displease-
teth almyghty god than the synne done. It
is very harde at all tymes to rememb're and
call to mynde that we haue done amyse, and
alwaye to sorowe, notwithstandinge this
must at all seasons be ferme and stable in the
soule, that as ofte as the remembraunce of
synnes commith to our myndes, to ofte wee
must desyre to be sorowefull for them. And
this we must do withal our power, strenght
and good wyll. For oure penitent prophete

Seven psalmes.

Sayde. Et dolor meus in conspectu tuo semper. My
sorowe for my synnes was alwaye in thee
syghte of myne vnderstandinge. Sorowe
and inward penaunce is not onely sufficient
but also wee muste make confessyon, and
shewe to an able prieste oure synnes whan
tyme shall requyre, elles all oure sorowe and
penaunce be it never so greuous shall be but
in vaine and of none effecte, in the confessy-
on we may not tell fables and other mennes
faultes but onely oure owne, neyther wee
may shewe oure lyghte synnes leauyng the
great and heauy bishewed, wee muste also
shewe all oure offences smaule and greate
Withoute any shadowe or colour, nothyng
excusyng or makyng leesse but expresse as
muche as we may the verye wickednes with
al the circumstaunce as it was done in dede,
For this cause our penitent prophete added
sayinge. Quoniam iniquitatem meam annuncias-
to. Good lord I shall shewe myne owne
wyckednes of synne, euен as it was with
oute coloure or glōse. And laste it is very ne-
cessary that we study and take hede in anye
wyse never after to fall and turne againe to
sin, lke a dogge that turneth againe to his
bonite, or a lowe ones waltred in the cley-
will returue to that fylthy place. That perso-
whiche stedfastlye hath purposed with hym
selfe to amende his lyfe is alway studious &
hely

Heuer' psalmes.

besy to eschewe and flee euery occasion of sin
sekynge holsome remedies for the same. Hee
remembreth in hym selfe howe unwysely he
fel, how short pleasure he had of it and soone
done, also how long penaunce he is brought
vnto continually to be permanent vnto his
lyues ende. He that can kepe this thyng al-
waye present in the syghte of his soule reme-
dying it inwardely, that persone shall not
lyghtely retourne to his olde synnes. For
this oure prophete sayde. Et cogitabo pro pec-
ato meo. I shall at all tymes remembre and
thyncke on my synne that nothyng of it bee
uncontrite and unconfessed, whoe someuer
doeth all these thynges aforesayde, that is to
saye, hee that asketh of almyghtye god anve
thyng for his soules health & do it with good
hope ready to correction sorrowing his offen-
ces done, shewing þ same truly by confession
and last purposing ever after to abstaine frō
al occasions of sin without doubt þ perso shal
be herde & obteine his petition. Yet is behid
to be spoken of which we said in the.iii.place
how this prophet shewed þ he might not con-
tinue in goodness without the helpe of god.
That person whiche of longe season hath had
in experiance and customably vsed hym selfe
in exercysyng guyles & fraudes may lightly
compaſſe a ſimple & unwise creature & bring
þym out of þ wape whether he lyf. Nowe ye
there

Seven psalmes.

There be many suche, and all they with one
a sente eniuiously haue conspired the deathe
of a syngle personne, howe may he flee soo
great malycie and namely so muche put in ex
ercise. Trulyt it is a thyng incredible, it may
not be done without some man more mighty
than they withstande and defende hym, wee
all bee in lyke case. There is none of vs but
some wycked spirite pursueth hym with gret
hatred, and surely this wycked spirit by long
and dayly exercysyng hath gotten by crafte
a M. wiles and meanes to begile any person.
For from the begynnyng of the worlde un
to this tyme beyng alyue, he hath lerned al
deceytful craftes wherby any man maye be
subuerted be he never so stronge. And more
ouer when soeuer he hath gotten the better
of any personne, he is by that deede made the
bolder & in maner more stronge. And he y^e is
so ouercome is made the weaker and more fe
ble, therfore this prophet saith in the person
of vs all. Amici aut^m mihi viuunt et confirmati sⁱ super me. Myne ennemys be alyue and haue
strength ferre aboue me. I may wel say they
be alyue. For whye they are immortall, they
be fer stronger than we be, for by oft hauing
the vICTORY they haue taken vpon them more
boldenesse. If at any tyme a synner flee to
holyn penaunce purposyng to amende his life
and dylygentlye purge his conscience with
weppynge

Seven psalmes.

Wepynge teares and so chase awaie the wyc-
ked spirit that impurgeth hym, yet he is not
cleane deluyered, for the same euyll spirite
wyll anone come agayne and bringe with
hym seuen other more wicked than him selfe
and by nowe fraudes is aboute craftely to
subdue that personne whiche our saviour af-
fymeth in the gospell of Luke, and the pro-
phete in this place wappleth the same sayinge.
Et multiplicati sunt qui odicunt me inique. Those
that wyckedly and of very malycy dyd hate
me be multiplied they be encreasid to a moze
nombre. Not onely damyned spirates be ma-
licious aduersaries to me but also theyz hel-
pers, that is to saye, peruerse and curled fol-
kes to whom every thyngy well done is odys-
ous and hatefull, namely whan they see any
person that hath dispyed wycked conuersaci-
on, worldly gloses or flatterynges, and by
holy penaunce is become a newe man, than
these mynisters of the deuyll and fortherers
of his malycy, moze louynge darkenes than
lyght, lyke vnto a beast calied a backe, doo
backebyte, pursue and laugh hym to scorne,
where as they shuld praise and give thankes
vnto suche penitent personnes. For the more
that are penitent the more prayers in num-
ber & more acceptable be offred vp to almighty
god wherewith he being pleased differreth
his greuous punishment and shoxtely doeth
not

Seven psalmes.

not shewe vengeaunce vpon synners which
dayly do prouoke hys goodnes to theyr vter
vndoynge. The wycked synners therfore be
very vnykynde and muche set agaynste them
that be conuerted in to a better lyfe by pe-
nance. And as the prophete sayeth they giue
and rewarde euyl for good. Qui tribuunt mala
pro bonis detrahebant mihi: quoniam sequebar bonitate
Suche as gyue in rewards euyll for good
dyd malyciously backebyte me bycause I fo-
lowed goodnes. Our saviour said to his apo-
stles. Si de mundo fuissetis: mundus quod suum est
dilegeret. Sed quia de mundo non esitis: propterea os-
dit vos mundus. If ye were of the worlde the
worlde shulde loue you. But bycause ye be
not of the worlde, therfor it hateth you. They
that take vpon theim the waye of penaunce
doth for sake worldlye conuersacion and in
no wyse be confyrmēd to ye, for the whyche
they be forsaken of the worlde. What shall
we do: the deuyll many tymes greueth vs,
the worlde pursueth and foloweth vs, what
remedy may be gotten amonege so many ad-
aduersaries? Truly he that is almighty maye
socour vs and none other. Let vs besely aske
hys helpe for sith our aduersaries continually
euery momente do pursue vs, therfore we
must continually vnto almighty god, which
our saviour confyrmeth saying. Oportet sepe-
tare. We must alwai pray, if the helpe of his
gra ce

Seuen psalmes.

grace be not ready at al seasons we must nedes sagge and bowe. Therfore like as oure prophete accordinge to the maner of a sickle man that is in greate peryl and sore vexed with syckenese will that the phisician fortake hym not in any maner of wylle, neyther go from hym at any season but diligently gyue hede to make hym hole. So our prophete prayeth unto almighty god that he fortake hym not, neyther go fro him at any time, but gyue hede unto his helpe, let vs all doo in likewise saying wryth the prophet. Ne derelinquas me domine deus, ne discesseris a me Intende in adiutorium meum
Blessed lord god fortake vs not, go not awaie from vs but gyue hede unto oure helpe The voyce of the cursed denylyles when they se a man in theyr power and in maner forsaaken of god is thys, they saye. Deus dereliquit es tu per equestrum et comprehendite eum, quia non est qui eripiat. God hath forsaken hym, let vs pursue and catche hym, for he is wytheout helpe none can delyuer hym. Trulye yf we be forsaken of almighty god none elles can deliuer vs frome the power of them. And contrarie wylle, yf god be presente and with vs, oure aduersaries darre not medle in any condicion. It is written. Si deus nobiscum quis contra nos. If almyghty god be wythe vs whoe maye save vs do agaynste vs. Therefor lette vs all saye. Ne derelinquas me domine deus

Seven psalmes.

D^eus meus. Good lord^e for^elake vs not. Moreo^r ver if almighty god go from vs at any tyme our enemys so^eynly will come vpon vs by subtell crafte and shor^tly haue the better wi^tout we be lone helped. For thys let vs saye Wyth the prophet that foloweth. Ne discesseris a me. Blessed lord^e go not from me. Holpe fa^thers saye that almighty god will sometyme wythdawe hys presence that the deuylls may haue interest and lycence to tempt a man for b^ecause hys victo^rye and rewarde for the same shuld be the more. If that he resyst and ryght stronglye withstande they^r vnhappye temptacions, whyche thynge done we reade of saynt Anthony, that after hys sharpe and greuous beatonges he sayd vnto god at hys commyng agayn to them. A my lord^e wher hast thou bene, where art thou good Jesu. And oure lord^e sayde vnto hym. Anthony I was here wyth the, notwithstandinge I ta^ryed to se thy battayle, and forasmuche as thou hast so manfully withstande and gyue no place to thyne aduersaries in fightinge agaynst them I shall alwaye helpe and succour the. For thys the prophete sayeth. Intende in ad iutoriu^m meum domine deus meus salutis mee. My lord^e and god of my healthe gyue hede to my helpe. Cassyanus sayeth, these wordes be of greate vertue and alwaye to be had in remembraunce, whyche also þ church vseth

Seven psalmes.

vs
bseth very ofte in the seruice of god all tymes
asketh his helpe in the beginningng of it. Lette
vs therfore whiche be swrapped and closed in
all these myseries afore rehersed go by pray-
er vnto our beste and merciful lord god with
stedfast hope and true penance, and mekely
beseeche him of his help, that syth he only may ~~God~~
defende vs from our enemies wil bouchsafe ~~defend~~
to deliuer vs from them, also not to go away
neither for sake vs, but alway geue hede vnto
our helpe. Quoniam ipse est domine deus salutis
nostrae. For why he is god & lord of our helth
gyuyng temporall helth to our bodies, and
to our soules the helth of grace in this lyfe,
and in the general resurrection to come whi-
che we verily trust, euerlastyng helth bothe to
body and soule, to the whiche our lord by his
ineffable mercy brynges vs. Amen.

Miserere mei deus. Prima pars.



Hat man were put in great pe-
ryll and Jeopardy that shoulde
hange ouer a very depe pyt hol-
den vppe by a weake and sclen-
der corde or lyne, in whose bot-
tome shulde be most wood and
cruell beastes of euery kynde, abidinge with
great desire his falling downe for that entenc

J. I. whan

Seuen psalmes.

Whan he shall fall downe anone to deuoure
 hym whiche lyne or corde that he hangeth by
 shuld be holde vp & stayd onely by the handes
 of that man, vnto whom he by hys manyfolde
 vngentenes he hath ordred and made hym
 self as a very enemy. Lyke wyse dere frendes
 consyder in your selfe. If now vnder me wer
 such a very depe pvt, wherin might be lyons
 tvgres, and beres, gappinge with open mou-
 thes for to destroy and deuoure me at my fal-
 ling downe, and that there be nothyng wher-
 by I myght be holden vp and succoured, but
 onely a b;oken boket or payle whyche shulde
 hange by a small corde, stayed and holden vp
 onely by the handes of him, to whom I haue
 behaued my selfe as an enemy and aduersa-
 rye by greate and greuous iniuryes and
 wronges done vnto him, would ye not think
 mee in perillous condycvons? Yes withoute
 sayle. Truelye all wee bee in lyke maner.

For vnder vs is thee horryble and fearefull
 pvtte of hell, where thee blacke deuylls in
 the lykenes of raumpynge and cruell bea-
 stes doothe abyde desyrouslye oure fallynge
 downe to theym. Thee Lyon, thee Tygre
 thee Beare, or anye other wylde beaste ne-
 uer layethe so beslyve awyte for hys praye
 whan hee vs hungrye as dothe these greate
 and horrible hel houndes the deuilles for vs.
 Of whome maye bee hearde thee sayinge of

Mopses

Seuen psalmes.

Moses. Den tes bestiarum immittam in eos cum furore erahētum atque serpentum. I shall sende downe anonges theym wylde beastes soz to gnawe theyz fleshe ,wythe thee woodnes of cruell byrdes and serpentes drawynge and scarynge theyz bones. There is none of vs living but that he is holden vp from falling downe to hell in as feable and frayle vespell, hangynge by a weake lyne as māre be.

I beseche you what vespell maye bee more bruckle and frayle than is oure bodye that daylye nedeth reparacyon. And yf thou refresche yt not anone yt periysethe and commeth to noughe. A house made of claye,yf it bee not ofte renewed and repayred wrth putting to of new clay shal at the last fal downe. And much more this house made of flesh this house of our soule, this vessel wherī our soul is holde vp & borne about, but if it be refresched by ofte feding and putting to of meate & drink within hys space of thre daies it shal wast and flypp away. We be dayly taught by expe- rience howe feeble and frayle mannes bodye is. Also beholdinge dayly the goodly and stronge bodies of yonge people, howe soone they dye by a shorte sickenes . And therefore Salomon in the boke called Ecclesiastes cō- pareth the body of man to a potte that is bruc kles sayinge. Memeto creatoris tui in diebus iuuen- tatis tue, antequam conteratur idia super fontem.

Senen psalmes.

Hauie mynde on thy creature and maker in
the tyme of thy yonge age, or euer the potte
be broken vpon the fountaine, that is to saye,
thy body & thou peradventure fal into þ well,
þ is to save into the depenes of hel. This pot
mans bodi hageth by a veri weake cord, whi
che the said Salomon in þ same place calleth
a corde or lyne made of syluer. Et antequam ru-
patur faniculus argenteus. Take heede he sayeth
or euer the syluer corde be broken. Truly
this syluer corde wherby oure soule hangeth
and is holden vp in this potte in this frayle
vessel our body is the lyfe of man. For as a
lyttell corde or lyne is made of wouen of a
fewe thredes, so is the lyfe of man knytte to-
gither by four humours, that as longe as
they be knitte togither in a righte order so
longe is mannes lyfe hole and sounde. This
corde also hangeth by the hande and power
of god. For as Job sayeth. Quoniam in illius
manu est anima (id est vita) omnis viuentis. In his
hande and power is the lyfe of euery lyuing
creature. And we by oure vnykynnes done
agaynste his goodnes haue so greatly pro-
uoked him to wrathe that it is meruayle this
lyne to be so long holden vp by his highe po-
wer and maiestie , and if it bee broken, this
potte our bodye is broken and the soule slyp-
peth downe in to the pytte of hell, there to be
tourne and all to rente of those mooste cruel

hell

Seuen psalmes.

hell houndes. O good lord howe fearefull
condycion stande wee in. If wee remember
these Jeopardyes and perylls, and yf wee
do not remember theym wee maye saye. O
meruaylous blyndnesse yee oure madnesse,
neterynough to be trayled and cryed oute
vpon. Heauen is aboue vs, wherin almighty
ye god is resydent and abydyng, whyche
gyueth hym selfe to vs as oure father, if we
obey and do accordyng vnto his holy com-
maundementes. The depenes of hell is vn-
der vs, greatly to be abhorred, full of deuyl-
les. Dure synnes and wyckednes bee afore
vs. Behynd vs be the times and spaces that
were offred to do satysfaction and penaunce
whiche we haue negligently loste. On oure
ryght hande bee all the benefytes of our most
good and meke lord almyghtye god gyuen
vnto vs. And on our lefte hande be innume-
rable myssfortunes that myghte haue hap-
ped yf that almyghty god had not defended
vs by his goodnes and mkenes. Within vs
is the molte synkyng abomination of our
synne, wherby the ymage of almighty god
is in vs verye foule defourmed, and by that
we be made vnto hym very ennemys. But
at these thynges before rehersed we haue pro-
uoked the dreadfull maiestie of him vnto so
great wrath that we must nedes feare, least y
he let fal this lyne, our life from his handes,

Seuen psalmes.

and the potte our body be broke, and we than
fall downe into the depe dungion of hell.
Therefore what shall we wretched sinners do
of whome may helpe and succoure be hadde
and obtained for vs. By what maner of sacri-
fyce maye the wrath and ire of so greate a-
mageste be pacifyed and made easy. Truly
the best remedy is to be swifte in doinge pe-
nance for our synnes. He onely may helpe
them that be penitent. By that onely sacry-
fyce his ire is mytigate and swaged chiesly.
Our moiste gracious lorde almyghty godde
is mercyfull to theym that bee penitente.
Therefore lette vs nowe aske his mercy with
the penitent prophete Dauid. Lette vs calle
and crye before the trone of his grace, say-
ynge. Misericorde mi deus. God haue mercys on
me. Fyrste lette vs teache a parte of thys
psalme, as we did before in þ other psalmes.
¶ We shal at this time by þ helpe of almighty
god declare the halfe of it, wherin our pro-
phet doth thre thinges. First he enduceth and
bringeth in his petition whiche euery peni-
tent person may make apte and conuenient
to him selfe. After that he sheweth by manye
reasons his petpcion to bee graunted. And
laste he promiseth very true and vndoubtfull
hope to hym selfe of the desire that he asketh.
If that synners woulde truly and rightfully
ponder and thincke of what condpcion and
state

Seuen psalmes.

State they be in (of the whiche somewhat we
haue sayde afore) I crowe they shulde thinke
them selfe in a very great peryll and Jeopar-
dy. And if that they rememb're it not wel, tru-
ly the more is their peryll and great Jeopar-
dye. For of the twoo that personne is moze
nyghe the health of his soule that seeth and
perceyuethe before the daunger or peryll that
he may fal into, than is he that hath no mind
vpon it. For he that casteth no peryll before
maye not flee the chaunce whan it shall hap-
pen. We therefore knowyng the peryllous
condycion wee be in, lette vs seke a remedye
for to auoyde it, whiche can no where elles
bee hadde but onely of almyghtye godde.
Nam quis potest dimittere peccata nisi solus deus.

For who may elles forgyue synnes but one-
ly oure blessed lord almyghtye god. Lette
vs all therefore crye vnto hym, sayinge.
Miserere mei deus. Godde haue mercy on me.
Peraduenture some manne wyll thyncke in
hym selfe: If noo remedye maye bce elles
hadde but of almyghtye god whose mageste
I vngacious synner haue so ofte and so gre-
uously offended, heapyng synne vpon synne,
howe shall he so lyghtly haue mercy vpon
me. How may it be that he shal not take ven-
geaunce and punishe me sith he is so mighty
& rightwise. For great men in power of this
worlde the moze mighty & rightwysse they be

Seuen psalmes.

so muche the more they exercysē and bse bēt
geaunce and punyshement upon them that
be wycked and breakers of the lawe. Therforz
syth almighty god ys mosste ryghtwise and
mosste myghty of all howe may he haue mer-
cy and not auenge his quarel of so many and
greate trespasses done agaynst hys highnes.
Unto thys we answer in thys wise, that the
Judges of this worlde (yf any bee withoute
falsenes and malvce) be so obedyente and sub-
iecte onto the lawes whych alway they must
obey, that it is no t lawefull to theim at theyr
owne wyll and arbitriment to forgiue suche
as shall please them. Also many of them and
almosste all haue so much cursednes and ma-
lice set in theyr mindes yf that they might
they will not forgiue those that haue offeded
them in any condicion. For why they haue
but lytell mercye and almost none. It is writ-
ten. Nemo bonus nisi solus deus. No man is
good but onely almyghty god, He onely is of
so great mekenes and ptyt that no poynt or
malice neyther of falsenes maye be in hym.
Therfore sith he is so meke and so mercifull
and aboue hys lawes, also in condicion sub-
iecte to them, he may forgiue and be merci-
full vnto whom he will and so shall he do, for
he may not haue lytell mercye, but alwaye
greate and plentyous. Trulye the mercye of
most myghty and best lord god is greate,

Seuen psalmes.

so greate that it hath al measures of gretnes
Sometime trees be called greate for theyr
goodly and large heighth. Pittes be called
great for theyr depnes. Farre Journeys be
called greate bycause they are longe, Stretes
and hyghe wayes bee called greate for theyr
breade and wydnesse. But the mercy of god
conteyneth and is mesured by all these mea-
sures of greatness, and not onelye by one of
them. Of the greatness in heyght is wrytten,
Domine usq; ad celos misericordia tua. Lorde thy
mercy extendeth and reacheth vp to the hea-
vens. It is also gret in depnes, for it reacheth
downe to the lowest hell. The prophet saith
Misericordia tua magna est super me: et eruisti ani-
mam meam ex inferno inferiori. Lorde thy mercy
is greate ouer me, and thou haste delivereded
me from þ lowest and depest hell. It is brode
for it occupieth and ouercometh al the world
the same prophete saying. Misericordia domini
plena est terra. The erthe is ful of the mercy of
our lorde. It lacketh no length, or it is spokē
of the same prophete. Misericordia eius ab eterno
et usq; in eternum super timentes eum. The mercy
of god is without ende of them that dreadeth
him, therfore sith the mercy of god is so high
so depe, so brode, and so longe, who can or
may say or thinke it litell, who shall not call
it greate by all measures of greatness. Then es-
uyer creature that will knowlege hym self to
this mercy may saye. Misere mei deus secundū
magnam

Seuen psalmes.

magnam misericordiam tuam. Lorde haue mercy
on me accordyng to the great mercy. Two
thynges there be concernynge mercye, that
is to lave, inwarde mercy, and the worke of
mercy outwardly done. There lyeth perad-
uenture in the open strete a poore man full
of sores, a certayne phispcion commynge by
beholdeth hym and is moued anone with in-
warde pitie, neverthelesse hee goeth besyde
and gyueth hym no medicyne at all. Truly
althoough this phispcion were somewhat mer-
cyfull to this poore man, yet he shewed no
dede of mercy vnto hym. And we oure selfe
ostentymes see and beholde many nedye and
lycke folkes, vnto whome we gyue no helpe,
al be it wee be somewhat moued inwardely
with pitie and mercye. Dure prophete there-
fore sayeth of verye righte in an other place
praysyng the mercye of god. Misericors et
miserator dominus. Hee is misericors that is
moued with some mercy inwardely. Misera-
tor is hee that dothe and perfourmeth out-
wardely the deede of mercy. Therfore oure
lorde is not onely mercyfull inwardely, but
also he exercyleth oþtwardly the worke of it.
And if he executed not mercye in dede what
shulde it profit vs. For why we shall fele no
remedy by inward pitie onely of the greuous-
nes that we suffre, & before were ouerthowen
by withou. the dede of mercy be shewed. It
is not

Seuen psalmes.

Is not therfore ynough þ almighty god haue
mercy on vs but if he do the dede of mercye.
And what other thing is to giue & shewe on
vs the worke of mercy, but to do awaye oure
wretchednes, that is to say, our sinnes wher-
by we be made wretched. Scripture saith,
Miseros facit populos peccatum. Synne maketh
wretched people. It is very nedefull truely
to praye that almighty god be mercifull vnto
vs and vouchesafe to execute the dede of
his mercy on vs, that is to saye, to do away
our synne and geue vs his mercy accordyng
to the multitude of his mercies. If thou sin-
ones it is nedefull to the one mercy, wheres-
by that synne maye be done away. If twyse
or thrves or peraduenture more ofte than
it shall bee needefull to thee so many mer-
cies as thye synnes bee. Of a trouthe thee
mercies of almyghtye god bee innumera-
ble. For lyke as frome the greate lyghte of
the sonne commeth and sheweth fourthe in-
numerable beames, so frome the great mer-
cy of almyghtye godde goeth forthe innu-
merable ntercyes, number the sonne bea-
mes if it be possible, & the meccyes of almigh-
ty god be more without ende. How greuous
and how gret soever our sin be yet the mercy
of god is muche more, wherby he maye bee
meccifull to vs. And how many so euer they
be in nombre, yet þ mercies of him be many
more

Seuen psalmes.

more by the whyche he may do awaye al our trespasses. Therfore with great confydence and trusste, let vs aske of hym hys mercye, sayinge. Et secundum multitudinem miserationum tuarum dele enquitatem meam. Good lord do away my synne, accordyng unto the multitude of thy mercyes. If a table be soule and fylthy of a longe contynuaunce, fyrt we rase it, after whan it is rased we walhe it, and lasse after the washynge we wipe and make it cleane. Our soule is compared unto a table wherein noo thynge was paynted, neuertheles with many misdoynges and spottes of synne wee haue defouled and made it defourme in the syghte of god. Therfore yt is nedefull that it be rased washed and wyped. It shall be ras sed by the inwarde sorowe and compunction of the hearte whan wee bee sorry for oure synnes. It shall be washed wythe the teares of oure eyene whan wee knoweledge and confess oure synne. And lasse it shall be wyped and made cleane whan that we be aboute for to make amedes and doo satysfaction by good dedes for oure synne. These three thinges that wee haue spoken of commeth wytheout double of the gracious pty of god. Thou arte sorry for thy synne, it is a gyfte of almyghty god thou makeste kno wledge of thy synnewynge and waylynge for yt, yt is a gyfte of almyghtye god. Thou art bely in good workes

Seven psalmes.

workes to do satysfaction, whyche also is a
gyfte of almyghty god. We haue asked now
of almyghty god that he do away our sinnes
by rasyng of our soule that is contricion, let
vs agayne aske and desyre hym to washe vs
from the same, that is to saye, he graunt and
gyue vs grace to wepe and wavyle for it. We
wepe sometime but it commeth not of god.
As when we suffer aduersities agaynste our
wyll whan our wepinge teares profyte vs
nothyng, but rather doth hurte. For saincte
Poule saith *Hec tristitia mortem operatur*. The
sorowe of thys worlde for losse of worldly ple-
sures and desyres causeth euerlastinge deth.
Suche sorowes and wepynges washeth not
the soule, but rather maketh it foule. Other
weepinge teares there bee that bee caused of
the sorowe whiche is godlye, as when we be
sorrowful that we haue so muche dyspleased
god, whych hath done so muche for vs. *Hec tri-*
sticia penitentiam in salute stabile operatur. Thys
sorowe as sayethe saint Poule causeth pe-
nitence to bee hadde for euerlastinge healthe
And as sayethe *Sainte Crysostome*.
Hec lachryme lauant delictum. These wepyng te-
res washe awaye synne, they be also gyuen
of the holy ghooste to them that be penytent.
For it is writen. *Flabit spiritus eius et flues aquae*.
The spyrte of god shall gyue so greate infu-
sion of grace to them that bee penytente
the

Seuen psalmes.

thee wateis, that is to saye, theyr weppinge
teares shall flowe and bee haboundaunte.
Upon these waters thee spyrte of almyghty
god maye live and go swystelye, whiche
was sygured in thee begynnyng of scripture,
by thee savinge of Mose. Et spiritus dei
mini ferebatur super aquas. Thee spyrte of oure
lorde was borne alofte upon the waters.

Chrysostome describeth thee vertue of these
weapynge teares, sayinge. Sicut post vehemens
ees hymbris mundus aer ac purus efficitur, ita et post
lachrymarum pluuias serenitas mentis sequitur atque
tranquilitas. Lyke as after greate showres and
stormes thee ayre is made cleane and pure,
so after greate plentye of weapynge teares
folowethe thee clearenes and tranquyltye
of thee soule. Lette vs all therfore desyre and
askē to be walshed from oure synnes by these
waters and saye vnto almyghty god. Amplius
laua me ab iniuitate mea. Lord walshē
me more from my wyckednes. Besyde rā-
synge of oure soule that vs contrycyon, and
wasshyng that ys confessyon, we sayde that
yt ys necessarie to bee wyped and made cle-
ane, whiche is doone by satysfactyon of good
woorkes. Fyrste by almes deede and cha-
rtytable dystrybucion to thee poore people.
Item oure sauoure sayethe. Date elemosias
nam et ecce omnia munda sunt vobis. Gyue almes
and ye shall bee made cleane from all synne.

By

Seven psalmes.

By almes deede therefore and good workes
wee maye be wyped and made cleane frome
all synne. And no creature of hym selfe hathe
power to doo good workes wytheoute thee
grace and helpe of almyghtye god. For as
sayeth the sayncte Poule. Non sumus sufficientes
cogitare aliquid ex nobis, quasi ex nobis sed sufficientia
nostra ex deo est. We bee not suffycyent and a-
ble of oure selfe, as of oure selfe to thynke a-
ny maner thynge, but oure suffycyence and
habyltye dependethe and commetethe of god
onelye, therfore thys thynge is to be asked of
god that he bouchesafe to moue oure soules
perfytely by hys grace vnto the exercysynge
and doynge of many good workes, that they
maye vitterlye bee wyped and made cleane
from all contagyousnes of synne. According
to thee desyre and sayinge of thee prophete
that foloweth. Et a peccato meo munda me. Good
lorde make me cleane from my synne. Dure
hole petycyon is ended here, wherein fyfte
wee haue asked that godde bes mercifull vnto vs after his great mercye. And that bee
rase oure soules, washe theym and wype
theym vitterlye frome all synne, accor-
dynge to thee multysude of his manyfolde
mercyes.

In this second membre byn diuers strong
reasons brought forth whereby god maye be
moued.

Seuen psalmes.

moved so that he maye not derive our petischion. Thre thinges wee haue asked before. Fyrste that god do awaie our synne by contricion, walthe our soule by confessyon, and thirdly make it cleane by satisfaction, to the whiche other thre correspondent to theym be brought forth and shewed in this firste sylogisme in this fyrste reason, althoughe they be not in the same order. To do awaie synne (as we said) is to rase it that no spotte be seene in our soule, in lyke maner as letters be done awaie whan they be rased, so that no thyng whiche was there written maye be reade or knownen. Truely almighty godde wyll not knowe our synne and trespace, ys wee oure selfe wyll knowe theym. If we studye and be aboute as our duety is to reade and consider sinne that be written and marked in our soules, anone he of his goodnes putteth theym oute of his sight. Therfore let vs all say with a contrite herte and mynde. O blessed lord god do awaie my synne and wyckednesse. Quoniam iniquitatem meam ego cognosco. For I know my gret greuous trespace. It is gretly acceptable in the syght of oure moste mercifull lord god if a synner wyll call to minde with due contricion the greatness of his sinne Also whome he hath offended and how gretuously. In to howe many hurtes and thynges vnyprofitable he hath fallen for his synne.

And

Seuen psalmes.

And how many profyttes he hath lost by the reason of it. If we were in mynde belyly to beholde and loke on these thinges it shuld be to vs ryght profytable. For whye and wee knowe oure synnes after this maner anone god forgiueth and doth them awaie. And the more ofte we so do the sooner hee forgetteth. If we call to mynde vnfainedly, and without any dissymulacion howe muche oure synnes doeth hynder and lette vs from doynge good woorkes, that blessed lord shall vitterly forgette and do them awaie for euer, so that one lyttle spotte shall not also be leste, but in euery parte to appere fayre and cleane. Lette vs therfore with contrition say also this that followeth lord make me cleane from my sinne. *Quoniam peccatum meum contra me est semper.*

For my synne is alwaie against me: Howe against me: truly euuen directly before mine even that I may behold and loke vpon it at all tymes without any lette. Nowe we haue spoken of the doyng awaie of our sinne, and makynge cleane of oure soule, and also whys god shoulde so do, lette vs nowe also shewe whye he shulde washe it to the entent euerye particle that we haue promyzed to speake of maye answere conueniently to other. The wepyng leares whereby our soules may be wasched cometh of a specyall gyft of god, and namely whan we haue that grace to wepe in

B. i. confessyon

Seuen psalmes.

confession and knowledgynge our sinnes before hys fearesful hyghnes knowynge all the greuousnes of yt. We shall soone knowe the greatness of oure synne. If yrst ys we will consider wel how greate and mighty lord he is whome wee haue offended. An other ys we take good hede howe muche oure vngentylnes haue bene to hym lokynge on vs whan we do so many and greate offences. God onely is of that power if that we offend and trespace agaynst hys goodnes we be guiltye to suffer eternall deathe for yt. David offended greatlye agaynst Urie his knyght whome he caused to be slayne. And also he dyd wickedly to Barsabe wyfe to the sayde Uriye. Whiche he perswaded to aduoutry. Neuertheles ys he had not broken the lawe and commaundement of god by the sayde offences. hee had not beene guiltye and worthy of eternall deathe. Therfore of a truche none offence may be done to any creature wherfor the doer shuld stand in the jeopardy of eternall death, but onely for offendynge agaynst almyghty god, whome we offend much more greuously, þ he beholdest and seest every trespass we do, bee they litel be thei much. Therfor let vs al go by prayer unto almighty god saying. O my lord god behold & se I wretched synner knowledge & confess my giste before thy mageste, before thy

Seuen psalmes.

thy sighte I detect my trespace, I do not hide it, I shewe forth my syn to be very greuous. But blessed lord I beseche the wasshe me w^m my weþvnge teares, comming out from the plentiousnes of thy grace. And furthermore wasshe me fro my synne, for why good lord I knowledgē. Quod tibi soli peccavi. That onely I haue trespaced and offendēd before thy sight For thys cause good lord forgyue and do awaie my syn, for why I knowe my trespace. I know well I haue offendēd the. And beside that washe mee, for I my selfe confesse that onely to the I haue offendēd. And so in conclusion make mee cleane bycause my synne is as an obiecte to my sight it is euer in sight Blessed lord yf thy hyghenes maye not by these reasons be moued to mercie, yet let this moue and sterre thee to bee mercyful. At iuste fiaueris in sermonibus tuis. That is to say, thou mayste be iustysfied in thy wordes and sayings. It is written by thin holy prophete Ezechiel, what iudgement priueral y^m gaue vns to þ people. Thou sayest also good lord. Nolo mortem impii sed vt conuertatur impius a via sua et vivat. I wyll not the deathe of a synner, but that hee bee turnede frome hys wycked lyfe and lyue. Thou sayest also. Impicias impiu non nocebit ei : in quaunque die conuersus fu^rit ab impietate sua.

Thee mysluyngē, thee wyckednesse of the

Seuen psalmes.

synfull creature shall never herte neyther be
noysome to hym whan soever he wyll turne
from his wickednes. And againe thou saiest.
Si egerit penitentiam peccato suo: vita viuet et non
moriatur, omnia peccata eius que peccauit non im-
putabuntur ei. If the synner do penaunce for
his synne syue and never dye everlastynghly,
the synnes and trespasses that hee hath done
shall never be cast in his teethe neyther laide
to his charge. O blessed lorde bouchesafe
and geue vs leue to aske the this questyon.
Were not these thy woordes, dyd thou not
speake than to thy prophete, or dyd he begyle
vs that sayde they were spoken of the. For of
a trouth he wrote that thou spake them to
hym. *Tu itaque fili hominis dix ad filios populi tui.*
Thou the sonne of a matthe, shewe and tell
this vnto thy people. &c. Therfore good lord
they be thy woordes. O mooste meke godde
 beholde wee wretched synners tourne frome
oure euyll wayes vnto the we do penaunce
for oure offences, graunte lorde that they be
not noysome too vs neyther layde to oure
charge at anve tyme, but vterly to be done
awaye, washe awaye and wyped awaye.
Et iustificris in sermonibus tuis. That thou
maye bee iustifyed by the woordes. Thou
knowest well what sole hardye iudgements
the people gyue agaynst the for this thy sens-
tence, they sayde. *Non est equa via domini.* The
ways

Seven psalmes.

waye that this manne taketh is not equall.
Thy people presumed to be iudges of thy se-
tēce. To who thou gaue answer on this wise
Numquid via mea non est equa: et non magis vie be-
ste p̄aua sunt. Is not my way good and equal
& yours shrewed nought & more vnequal, þ
confirmed agayn to them thy wordes spoken
before savinge. Quando aducerit se impius ab
impictate sua feceritq; iudicium & iusticiam vita viuet
& nō morietur, omniū iniquitatū & quas operatus est
non recordabor. Whan soever a sinner shal
turne awaie frō his sinne & truly cōfesse hi
of it, & make satisfaction he shal liue & never
dye euerlastingly. I shall also forgette and ne
uer call to minde ani sinne that he hath done
Good lordē thy will was to ouercome and
exclude by thys matter theyz foule hardye
Iudgemente agaynste thy merciful sentēce.
We besech & pray þ now to do þ same. Thou
shalt not ouercome their opiniōs but if þ ma
nifest & shew thi wordes & saynges to be tru
& þ thei haue vntruely iudged of þ. Therfore
now blessed lordē do awaie our wickednes,
now forget our sin whiche we vtterli forsake
and despise. Ut iustificeris i sermonibus tuis et vi-
cas cum iudicaris. That thou maye be iustifyed
in thy woordes and ouercomen whan thou
arte iudged so boldely and fooliſhelye. Our
sinnes be gret & innumerable, we do not for
get the we do not couer and hide them we do
not

Seuen psalmes.

not defende them, but wee knowe we make
opē and accuse thē nevertheles we beseeche y
for thy gret mercy & for the infinit multitude
of thy manyfolde mercies behold vs, & name
ly wherof we be made, y knowest what mat-
ter it is & how fraile it is. Call again to mide
y we are but dust and clay, & also that y lawe
and custome of our body is contrary to thee
lawe and custome of our soule, and the custō
of our body puttech vs dayly vnder the captiv-
uite and thraldome of synne. If a comman-
deme it were gyuen to a man that hath but a
weyke and feble body in strengthe to roule &
turne vp a myll stone of a greate weyght vn-
to the hyst parte of an hyll and that put hys
good will to perfourme the same, neverthe-
les perauenture whiles he is aboute to do y
dede the stone for gretnes of hys weighte a
bone hys strēghth falleth down backward in-
to a baley. Wer not thys nā more worthy to
be pardoned & forgivien (seing & knowing his
good minde) than he that were myghtye and
hathe great strengthe. See bee in lyke con-
dition, we be about to bring this our body to
thy holy hil, nevertheles it is thrast down by
y heuy burdē of sin that oftentimes it boweth
and lyppethe downe backewarde, for that
same sin y by our first father & mother Adam
& Eve was brought amōge al men is heuy &
greuous on vs lyke as a hevy burdē & dayly
grefes

Seven psalmes.

grenteth vs more and more it maketh vs also
prone and redy to all other byces; therfore &
for thys cause haue mercy on vs for thys syn
of oure forefather thys helwe and greuous
weyght was conceyued and begotten withe
vs, according to the sayinge of thee prophete.
Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me in utero mea. Behold I was concei-
ued in wickednes and my mother conceyued
me in synne. Thys notwithstanding good lord
we knowe that thou arte true, and all that y
dolte promyse is very truthe. Truly thou said
that thy comminge into thys worlde was to
call synners to penaunce. *Non venit vocare ius-
tos, sed peccatores ad penitentiam.* This is thy say-
ing. I came into this world, not to call right-
wyse people, but synners to penaunce thou
hast called on the, and daily dost cal faping,
Venite ad me omnes qui laboratis et onerati esis et ego reficiam vos. All ye that labour in thy world
and beare hevy by doing penaunce come
to me and I shall refresche you. Truly thy
promyse is so receiue all that wyll come, if
they come to the as they shulde do.
Qui venit ad me non euiciam foras. Whosoever
commethe to mee I shall not casse hym oute
I shall not forsake hym. *O good Lord*
behold we be sinners in like maner as y came
into the world to call vnto the we labour and
be loden wth the multytude of oure synnes

Seven psalmes.

We also bee made wery by the meane of oure
wyckednes . Therfore blessed lorde saye vn-
to vs , come ye vnto me , and anone we come
we humble and meke our self before þe trone
of thy mercy , other hope and trusse haue we
none in anye condicione but onelye in thee ,
þf thou wylte not be mercysful to vs for accu-
lynge our selfe , neyther by this that thou art
Iustified by thy wordes , neyther also for our
frayltye , yet good lord haue mercy on vs for
thy truthe , thou art true and louest truthe a-
bove all thyng e . Haue in mynde the promyse
thou made to euery penitente sinner coming
vnto the , whiche is , thou shalt not cast them
awaye , and also thou shalte refresche them .

We commie therfore vnto the good lord , cast
vs not awaye but refresche vs with thy grace
and mercy . Ecce enim veritatem deleristi . Thou
hast euer loued truthe . After that thys hollye
prophete hath shewed and purposed hys peti-
cion and brought furthe many reasons why
the sayd petition shulde be graunted . Third-
ly nowe with a gladde cheare he maketh sure
promise & hope to him selfe to gette and ob-
tayne hys askyng , willyng to give ex ample to
euery sinner because þe they shuld do þe same .
It is a greate dyffERENCE betwene dyspayre
and sure hope . The synnyuptes whan the
prophete thrette and menaced them with the
destruction of þe citie , they were not in surety
god

Seuen psalmes.

god woulde be merciful to them, neither thet
were vterly in despayre. Jonas the prophete
came vnto them the secounde time sent from
almighty god, and sayd openly, Adhuc quadra-
ginta dies et niniue subuertetur. Within .xl. dayes
the cytye of Niniue shal be ouerthowen and
destroyed. The people hearynge the wordes
of þ prophet Jonas & fearing thee vengeaunce
of god to fall vpon thē, commaunded amōge
them selfe euery man woman and chylde to
fasse, and also cladde them in sacke clothe frō
the lowest degré vnto the hyest. The kyng of
that cytie anone he was certifyed and hadde
knowledge of the prophetes sayinge rose vp
from his seate threwe awaie his royll gar-
ment and cladde him in sacke cloth, and sate
downe on the grounde in the dusse, and by
the decree and one assente of al his nobles, ca-
maunded that euery man womā and childe
and also brute beastes shuld not eate neþher
dryncke by a certayne space, but that euerye
bodye shulde do penaunce for theyȝ synne.
Thys was theyȝ saying. Quis sit si conuertatur
et ignoscat deus et reuertatur a furore ire sue et non
peribimus. Who knoweth, who is sure yf god
wyll be turned from vengeaunce and by his
mercy forgiue vs, and also wchiede awe hys
wrathe and we shall not peryshe. It appea-
rethe by these woordes they had no verye
truste of forgyuenes, and also that they wer,
not

Seuen psalmes.

not utterly in dyspaire, notwithstandingynge
they dydde penaunce, abydynge all togy-
ther what the mooste meke god woulde doo
with theym, whose great mercy at the laste
they knewe and had inexperience, although
before they neyther had verye trusste nor full
mystrust of it. But we be nowe in an other
condicion. Almighty god hath shewed to vs
christen people the treasours of his gret mer-
cy, the secrete mysterieis of the faythe, and the
sacramenteis of helthe, wherby we may trust
verly to haue forgayuenesse. Certeinely they
were before hyd and unkowen to vs, but
now of late tyme thei be manifest and shewed
by his onely begotten sonne Iesu Christe,
whiche his owne selfe doth witnessesse sayinge
vnto his father. Abscondisti hec a sapientibus et
prudentibus et reuelasti ea paruulis. Father thou
hast hyd and kepte secrete the preuyties of
thy godheade frome wyse and cumynge
men and shewed theym to suche as bee small
and of lyttell reputacion in this worlde. Iesu
Christe commynge downe frome the father of
heauen into this worlde made open and shew-
ed vnto his churche the hyd and pruyu my-
sterieis of his godheade, his owne selfe bea-
rich wytnesse, sayinge. Quicunque audiri a pa-
tre meo nota feci vobis. I haue manyfeste and
shewed to you all that I haue hearde of my
father. He promysed also at his ascencion the
holy

Heuen psalmes.

holy ghoſt to come that ſhuld teache perfittly
þ knowledge of euery thinge, ſo that now no
thing may be more certain to vs thē it which
is taught by holy church. No meane may be
found ſo ſpedeful and redy to proue þ certain
of any thing concerningyng our faſthe as that þ
churche hath ſo affirmed and ordeined. The
church of god may in no wiſe begile in thoſe
thinges þ longeth to our faſth and to the vn-
doutful helth of the ſoule, who therfore of vs
christen people mai not of right ſay unto god
this that foloweth. *Inculta et occulta ſapientie tue
manifestasti michi.* Good lord thou haſt ſhewed
unto me the miſteries of thine infinite wiſe-
dome which before were hid and unkownen
to vs, but why hath god ſhewed vs thſe ſe-
cretes, what doth it profit the ſecrete miſte-
ries of him to be ſhewed and made opē to vs,
what comfort ſhal we take by it. Truly great
comfort if we vnfainedly repente our olde ſin-
full lyfe, or elles wee knowe them to oure
greate hurte. For as ſayne Peter ſayeth.
*Melius est non cognoscere viam iusticie: quam post
ognitionem retroſum conueri.* It is better not
to knowe the waye of ryghtewſenesſe then
after thee knowledge of it to vſe and do the
contrarie. But yf wee tourne to godde
and falowe hys commaundementes forſa-
kyng oure wretched lyfe, hauynge ſaythe
and trauſt in his facramentes we ſhall without
doute

Senen psalmes.

doubte obtaine forgivenes and mercy by the
vertue of theym. Perauenture some manne
shall saye, we se what is done in euery sacra-
ment. In the sacrament of baptisme the child
is washed in the water, and a fewe wordes
be spoken of the priest. In the confirmation
the forehead of the chyld is noynted with ho-
ly creme in maner of a crosse with a fewe
wordes spoken of the priest. In the saerament
of penaunce after the confession is herde and
satisfaction enioyned the priest saith also a
fewe wordes, what longeth these to the yelth
of the soule, for the wordes anone as they be
spoken be gone in the ayre and nothyng of
them remaineth. The water also and the oyle
perseth not from the body vnto the soule, per-
chaunce some man wyl thyncke these in him
selfe. And it is of a trouth the water and thee
oyle to haue no strength of their owne na-
ture wherby they maye entre vnto the soule,
or to worke in it good or euyll, nevertheles
there is a priuy and hid vertue gyuen vnto
them by the merte of the merite of the passi-
on of Jesu Christ and of his precious blude,
which on the crosse was shedde for wretched
synners. This most holy & dere bloud of Jesu
Christ shed for our redemytton, bought and
gane so great & plenteous vertue to the sacra-
ment, that as ofte as any creature shall vse &
receive any of them, so ofte it is to be beleued
they

• Seuen psalmes.

They are sprenched with the droppes of þ same
most holy blud, whose vertue perseleth vnto þ
soule, and maketh it cleane from all syn. But
wherby knowe we this, truly for he hath shew-
ed and made open the hid and vncertayne
thinges to vs of his infynite wylledome. It
was a custome in the olde law amonges the
fewes to do away their synnes by this maner.
If any of them by touching of a dead body or
by any other maner thyng were culpable
and made foule, anone he was made cleane
of that defaulste with ysope dipped in the blud
of certayne beastes and sprenched vpon hym,
which maner and custome was geuen to the
fewes by Moyses, and ordeyned by the wylle
dome of god. Neuerthelesse at that tyme it
was vñknownen what this matter ment and
sygnifyed. It was vncertaine, it was hydde,
what the wylledome of god wolde to be vnder
stante by this aspersion or sprenchynge of
bloude. And after that our blessed lord Jesu
Christe had shed his precious bloud. And as
saith sancte Peter wasshed vs from synne
with his bloud it was knownen to euery man
what by thee ysope and by the aspersion of
bloud was sygnifyed. Ysope is an herbe of þ
grounde that of his nature is hote, and hath
a swete smel, signifying Christ whiche meked
him self to suffer death on the crosse. And as
saint Poule saith he offred him selfe of very
great

Seven psalmes.

great and seruent charitie vnto his fater almighty god as a sacrifice of swete odour. No man may doubte of this that by the aspersion of blude of beastes before the incarnation was sygnifyed and represented the effusyon of the blude of Christe for oure redempcion, whiche blude of our saviour without doubte is of muche more strengthe incomparabile to do awaie synnes than was the bloude of beastes. And as ofte as the holye sacramentes bee vterated and vsed accordyng to the commaundement of Christes churche, so ofte is the blessed blud of our lords sprencled abrode to clese and put awaie synne. Therfore let vs all saye with the holy prophet this verse that foloweth. Asperges me domine vsq[ue] et mundabor. As wee myght saye. Lorde oure saythe is so cleare and vndoubtefull by the meryte of the passyon of thy sonne oure lordes Iesu Christe whiche by the effusion of his hote bloude hath gyuen so greate easye and strenght to the holy sacramentes of the churche, that whan we receyue any of them wee shalbe sprencled & made cleane by the vertue of his precious blud lyke as w vsop, whiche aspersion alone foloweth the water of grace that is infused in oure soules, wherby we be made more whiter then snowe. Therfore the prophet addeth to the same verse, Lauabis me super nixen dealbabor. Lord thou shalt washe me

Seven psalmes.

me and I shall bee made more whyter than
snowe. No creature maye expresse how Joye
full thee synner is whan hee knoweth and
vnderstandeth hym self to be delyuered from
the greate burden and heauynesse of synne,
whan hee seeth and perceyveth that he is de-
lyuered bitterly and brought out of the daun-
ger of soo many and greate perylles that hee
was in whyles he continued in synne, whan
also hee perceyveth the clearenes of his soule
and rememb'reth the tranquilitie and peace
of his consciencie. Audit tunc quid loquatur intra
te, dominus, quoniam loquetur pacem in seruos suos
et in eos qui conuertentur ad te. Than hee perse-
ueth wel in his hert what our lord wil shewe
in him by inspiration, what shal we shewe, e-
verlasting peace to come vpon his seruantes
upon them that be sorrowful & do penance for
their synnes, whiche peace is so Ioyfull and
comfortable and cause the soo greate Ioye
and gladnesse that thee prophet rememb'ring
it sayeth. Audit meo dabis gaudeum et leticiam.
Lord thou shalte gyue to myne hearyngē
inwardely Ioye and gladnesse. If the peacē
of this tyme bee soo greatly to bee desired
to the inwarde hearyngē of our soule, what
Ioye shal we shal bee at that tyme whan
thee peace everlastyngē shall bee offered to
vs, whan thee kyngē of eternall peace shall
gyve vnto all true penitent personnes.

Venite

Senen psalmes.

Venite benedicti patris mei percipite regnum quod va-
bis paratum est a constitutione mundi. Come to me
ye blessed childzen of my father, take the euer
lastinge kyngdome that was prepared and
made ready for you before the begynnynge of
the worlde. Shal we not Joye than inwardly
in our soules, shal we not joye thā outwardly
in our bodies, shal we not than Joye both
bodye and soule without aduersitie never to
sease, shall not this fearefull iudge sayinge
these comfortable wordes giue vnto oure he-
rynge inwarde Joye of the soule for the sal-
uacion of it. Shall he not geue seruent Joye
whiche we haue obtained oure askynge and
oure desire, shall he not gyue euerlastynge
Joye withoute any aduersitie. Truly he shal
gyue inwarde Joye for the sorowe of oure
contricion. Joye also for wepyng in our con-
fessyon; and last euerlastinge Joye for thee
griefe of our satisfaction. Et tunc exultabunt
ossa humiliata, That is to saye, the superyour
strengthes of the soule whiche be called, wyl,
reason, and memory, that before were ouer
thrown by the greuaunce of sinne shal than
Joye for euer without any aduersytie. Oure
wyll shall Joye in the fruition of god. Oure
reason in the cleare sight of the godhead. And
last oure memorie shall Joye in a sure reme-
braunce euer to contynue and never lacke
that excellent Joye and pleasure. Then oure
wyll

Setten psalmes.

wyll, our reason, and oure memory before
oppresed and broughte vnder by synne shall
Joye withoute ende. That we promyseid in
oure begynnyng is nowe perfourmed and
shewed in this fyrt part of the psalme. First.
what thinge we that be penitent shulde aske.
Seconde what reasons we maye make and
brynge for our selfe for the graunt of our pe-
tition. And last that we may trusst withoute
doubte to obtayne out askynge whiche oure
loerde graunte vs. Amen.

Cluer te faciem tuam a peccatis
meis et omnes iniquitates meas
dele. Secunda pars.



Orasmuche as we haue so gret
ly praised the merci of god in the
ende of þ first part of this psalm
wherby we haue ginen to al sin-
ners great confydence for to ob-
teyn forgiuenes. It is now for
to be thought profitable or euer we speake of
this second part somwhat to shewe of þ feare
of almighty god. Many great causes there be
to trust of forgiuenes if we consider the gret
mercy of god so ofte shewed vpon penitente
sinners. Also we haue many great causes for
to feare almighty god if we remembre howe
many and gret our synnes be wherwith we

L. i. Dayly

Seneit psalmes.

dayly offend hys goodnes. Therfore syth we haue so good and many Juste causes both of hope and drede as me semethe he takethe thes m^rt sure wave that he maketh the one mele with the other, that is to say, hope withoute dread and dread without hope. That person whiche so dothe shall neyther truste in godde without hys feare nor dreade hym withoute hope, for by inclininge more to that one then to that other we shall sone erre, eyther by ouer muche hope to be exalted into very presumption or by ouer muche feare to be cast downe into the mosse vngracious daunger of despaire, but he that mixteth the one wylth the other in euēn portions shall neyther bee lyfte up by presumpcion nor cast downe by despaire. No thyng is more profytalbe to the synner than to haue a Juste moderacion of them bothe. And nothyng is more perylous than lening more to the one than to the other. For the whiche thyng saynt Gregorij compareth hope and dreade vnto two myll stones where wylthe meale is made. So it is one myll stone without a felowe made meete can do no good, but if the one be made fiste with the other, that is to saye, thee one stone turned downward & the nether contrary wise agaist it upward w^r a due proporcio of both thā shall v^r wheate put in the middes betwene them be thorsly broken into many small peces

Seuen psalmes.

ces and in conclusion to meale. Likewise ye
is with sinners whan hope is mixted wythe
dreade and dreade with hope, so that by ouer
muche hope of forgiuenes the minde be not
lyfte vp into presumpcion, and by ouer much
feare it be not put downe into despayre, than
ys the multitude of sinnes be never so greate
thei shal shortly betwene these two be brokyn
into many small partes and in conclusion vt
terly done away. But why saye we thus?
Truly to the intente althoughe the certayne
of forgyuenes bee never so greate, yet a re
membrance be euer had of the feare of al
mighty god never so put it oute of mynde.
As saynte Peter did knowynge that hys syn
was forgyuen, not wythstandinge wryte
dayelye for hys vnyndenes against his lord
and mayster euer after remembryng he wryt
vnyndely he denyed hym. Also bleissed ma
ry madelerne whych herde Chyfst forgiue
her synnes for the greate loue that she had
vnto hym, for all that toke vpon her greate
penaunce euer hauyng in mynde the filthi
nes of her synne committed before. She besi
ed her selfe by contynual wepyng to putte
awaye utterly from the spghte of almighty
god. Our prophet doth in like maner shew
inge example to al sinners of doing þ same þ
after he had ful hope & trust to be forgiuen of
god. Knowe it soz a suretye by those thynges

Seuen psalmes.

Whiche he vnderstode in thee hydde and vs-
certayne preuytys of the wylsdome of our
lorde god, albeit anone he retourned to the re-
membraunce of hys synnes, sayinge. Auerte
faciem tuam a peccatis mis. Blessed lorde turne
awaye thy face from my synnes.

In our begynnyng we shall deuyde thee
resydue of thys psalme into thre partes. In
the fyrete our prophete maketh a newe petici-
on. In the secounde he sheweth thee intente
of hys petition, whiche is that he may please
god. In the thyrde he teacheth that his desire
is the chiese thynge wherby every man may
please god and make recompense for synne.
The thynge asked of the spyyte of god the ho-
ly gholl whyche is never but in cleane hear-
tes. As Sapiens saith. Non enim habitabit in co-
pore subdito peccatis. The holy ghosse shall not
dwell or abyde in a bodye subiecte to synne.
Almyghty god hateth nothyng so muche as
synne, and punysheth nothyng so greuou-
slye, it ys abhomynable in hys syghte. First
in heauen whan synne was in aungell, a-
none as manye as were infecte wythe yt al-
myghtye god putte downe and caste oute
of that heauenlye palayce and woulde not
spare those noble and goodlye creatures.
After whan that same pestiferous infectiō
synne infected oure fyreste fathers in para-
dyse, he would not spare but anone put them
oute

Seuen psalmes.

oute of that plesaunt place into thys vale of
wretchednes. Albeit after many generacyōs
almighty god chased the people of Israel whi
che came of them, notwithstandinge whan
some began for to be contaminate or defiled
with the infection of synne, as is shewed of
Dathan and Abiron with the many other thee
earthe ope ned by the power of almighty god
and swallowed the in quycke. Thus almighty
god expul sed synne, fyrl̄ out of heauen, af
ter from paradyse, and oute of the earthe, in
so much whē this infection was spred abrode
upon all the erth in the time of the patriarche
Poe he drowned al moste al mankynde. And
laste whan synne could not be utterly expul
sed by al these punishments, he sente downe
into thys world hys on ly begotten sonne to
suffer deathe and shedde his precious bloude
for thee redempcion of all wretched synners.
Lette vs therefore consider howe abhomyn
able sinne is in thee syghte of almighty god
whan fyrl̄ he putte oute of heauen his fyrl̄
creatures the aungelles. Dure fyrl̄ fathers
oute of paradyse. Hys specyall chosen people
frome thee earthe. Drowned al moste al
mankyn de. And laste he suffered hys on
ly sonne for to dye upon a crosse for thee re
dempcion of all wretched synners. All
these hee dydde to thee entente synne shoulde
on ly remayne in thee depe pytte of hell.

Seuen psalmes.

¶ Peradventure our prophet remembryng
this abomination of synne feared in hym
selfe, and for that cause saith. Auerte faciem
tuam a peccatis meis. Good lord leke not vpon
yon my synnes. Forasmuche as almighty
god can not wel tourne away his face from
oure synnes as longe as they be fyred in oure
soules, but also he must turne away his face
from vs, as by this example, who maye per-
ceyue and see a walle paynted with many di-
uers vimages, but fyrist he muste leke vpon
those same pictures, for they be as a veyle or
couerynge to the wail, wherfore needes the
syngele muste fyriste be applyed vnto theym.
In lyke maner therfore sythe oure synnes in
respecte of the soule be to it as a picture or co-
uerynge is to a walle, almyghtye god needes
nedes fyriste leke vpon oure synnes or euer
he leke vpon oure soules. Alas what shall
we synnefull wretches doo? Certainlyn this
onely remedye is necessary, who so wyl leke
vpon a bare wall must fyriste do awaye the
payntyng or couerynge, and that done all
shalbe cleane and pure to beholde. So if our
soules shoulde be scene and not oure synnes,
fyrist our synnes must be cleane done awaie,
for all the while they be infecte with the least
spitte of synne, so longe they maye not bee
seen without the synne be scene also. Dure
prophet therfore praieth to almighty god that
all his synnes may be utterly done awaie to

Seven psalmes.

Thentent that he may clearely loke vpon his
soule without any let. Et omnes iniquitates mes
as dele. Good lord do away all my synnes.
But it is not ythoughe all synnes to be done
awaye withoute the fountayne wherof they
spryngे oute be cleane purifed. For yf it
bee soo that the stynkyng fylthye water con-
tynually flowe oute of a ponde or perte into
a goodly and delectable gardeyne if that re-
medye bee not founde to stoppe the same, it
shall make soule and corrupte that gardeyne
within a while be it never so fayre. So in like
wyse shall it be with vs if the hearte bee not
fyrst made cleane. For our sauyour saieth.
De corde exirent cogitationes male homicidia, adulteria,
fornicationes, furta, falsa testimonia, blasphemie.
From the herte commeth oute euyll thought-
es, manslaughter, auoutry, fornication,
theft, false wytnesse, and blasphemyng.
Take heede what pestiferous corruption com-
meth from the herte wherby all the hole bo-
dye and soule is defyled, for as it foloweth in
the same texte. Hec sunt que coinquant hominem.
These be the corruptions which make soule
bothe body & soule. Therfore all sinnes may
not be cleane done away but if the hert wher
of contynually they come bee fyghte made
cleane. For this cause oure prophete as keth
of almyghty god sayinge. Loz mundum crea
me deus. Lord make within me a cleane herte.

L. iut.

Mary

Seuen psalmes.

Manis craftes men had leuer take vpon them
to make a thynge all newe than to botche or
mende an olde foxworne thynge, as we see by
experyence. Better it were for the artificer to
make a cloke all newe than to mende & bring
agayue into the ryght course a cloke whiche
longe hath continued out of hys ryght order
but it is muche more diffuse to bring the herte
of man that is broken and broughte oute of
good ordre by continuall custome of synne
into the ryght way agayne than it is to brig
a cloke into hys true course. A thynge custo
mablye vsed is harde to be leste. And as saint
Austyn sayth. It is more hard worke to bring
the herte of a man longe customed in synne
into þ way of vertue, thā it is to make agayn
heuē and erthe. Dure prophete for this cause
besecheth almighty god to whome is nothige
impossible that he vouchsafe for to create w
in hym a new hert, sayinge. Loz mundum crea
in me deus. Good lord make thou of noughe
cleane herte within me. Moreouer it ys ne
cessarye that a newe wooyke bee sette in a
ryghte course. For what profiteth a clocke be
yt never so well and craftelye made, yf yt
stand stil or go not as it shuld in a due & iuste
course? Trulye nothing. So whan the hearte
is ones made newe, fyrlie it muste bee setts
in a dewe & right course wherfor þ prophete
addeth. Et spiritum rectū innova in viscerib⁹ meis.

Blessed

Seuen psalmes.

Blessed lord graunte me the holy ghosse to
guyde and sette me in a righte waye that I
erre not. The prophet in this psalme inameth
thyse the holy spiryt by and by, what he mea-
neth is vncertayne, & I of my selfe dare not
take vpon me to discusse þ cause of hys so do-
ing. But soz as much as it is lawful for eue-
ry clerke in any such doubtes to shewe their
mýdes not contrariig other places of scripture
I shal in fewe wordes declare (as me semeth)
what he meaneth. I doubt not in this, the ho-
ly ghost in scripture is signified by these thre
names rehersed in this psalme. Saint Poule
remembryng þ diuers giftes or dedes of thee
holy ghoſſe sayth. *Hec omnia operatur unus atque unus*
spiritus. One spirit withoute chaunge doth
all. I say þ prophet rehersinge diuers names
of the holy ghost sayeth. *Spiritus sapientie et in-*
tellectus, spiritum consilii et fortitudinis, spiritum
scientie et pietatis ac spiritum timoris domini.

Thee spyrte of wysedome and vnderstan-
dynge thee spyrte of counsayle and strength
thee spyrte of cumynge and pytye, and
and the spyrte of the feare of god, he meaneth
not so mani diuers spirates, but one called by
so many names for the diuersity of his actes.
But soz so muche as shall bee conueniente,
for oure purpose at thy season. Wlee reade
in thee holye gospelles thee sheweynge of the
holy ghooſſe thysse in three dyuers symylps

Seven psalmes.

Iudes. Dnes the holy ghoſte came downne in
thee lyckenes of a dōue whan Chryſte was
baptysed as yt appearethe in thee gospell of
Luke. Et descendit. S. corporali ſpecie ſicut colum-
ba in eum. Also after Chryſtes reſurreccion
was gyuen in thee lykenes of a brethe to the
dyſcyples of Iesu as in the gospell of John.
Et inſufflavit in eos dicens accipite ſpirituſum sanctuſum
quorum remiſeritis peccata remittuntur eiſ.

Thyde whan after Chryſtes aſſencion thee
holy ghoſte appeared to the appoſtelleſ gathered
all togyther in thee lyckenes of fire as
is shewed in thee gospell of Luke. Apparuerunt
illis diſpartite lingue tanquam ignis ſeditque ſupra
ſingulos eorum ſpiritus sanctus. Whiche thre
dyuers appearynge ſignyfye thre dyuers
gyltes of the holy ghoſte gyuen to thre dy-
uers ſtates of kyndes of people, that is to ſay
firſte to them whiche bee infanteſ at theyr
baptym. Secound to penytenteſ. And thirde
to them that be perfyte. Firſt to our baptym
we be dyrected and ſette in a newe lyfe of in-
nocencye whiche is ſygnyfied by thee doue
appearynge ouer Chryſte at hys baptyme
Sayncte Poule exhorteth all ſuche ſayinge.
Mouitate vtre ambulent. That they walke in a
newe lyfe. And chryſt ſayeth. Ut ſunt ſimpliſi
ut columbe. Mekely in maner as dōueſ. Thee
prophete remembrynge thys operacyon of
thee holy ghoſte ſayeth.

El ſpiriſ

Seuent psalmes.

Et spiritum rectum inuoua in visceribus meis.

Blessed lord graunte me thce holy ghoſte to ſette me in a newe lyfe. The lyfe of innocēcye. The other operacyon is accordyngē for them that bee penytente whyche as wee ſayde was gyuen to thee apostelis vnder thee lykenes of a brethe, we ſee by erþeryence a mannes brethyngē whan it concheth anye thynge that is cold as yren and glaſſe, anone it is reſolued into wete droppes of water whi che thynge maye be oſtentymes perceyued in a penytente synner. Hynnes make thee heate of charytve to ware coulde, oure Daviſ oure ſayethe. *Vbi abundauit iniquitas refrigescet charitas.* Where ſynne is habundaunte cha- rypye warethe coulde whan thee ſynner is p̄ycked in hys conſcience by the holy ghoſte cemembryngē thee abhomynacie of hys ſin- nes, anone þe bee verye penytente teares ſhall trikell downe frome hys even, whyche is a greate token thee holy ghoſte is preſente wither that ſynner. As scripture ſaiethe *Fibit spiritus eius et fluent aque.* On thys wiſe oure ſauyour loked vpon Peter after he had denyed hym w̄ a gracious countenaunce of breth of his holy ſpirit. & forth w̄ he fel on we- ping. As in þ gospel of John. *Conuictus domin⁹ reſpect petrū et egressus foras fletant amare.* Our ſauyour turned backe and loked vpon Peter & incontynent Peter went out & wept bittterly.

Hynne

Seuen psalmes.

Synne desypleth the soule and tourneþ the
face of god awaie from it. But this gyfte of
the holy ghoſte penaunce with wepyng teau-
res waslþeth the soule and maketh it holy &
cauſeth almyghty god to loke againe vpon it
with his mercifull countenaunce. Therfore
our prophet saith. De prouicias me a facie tua et
spiritum sanctum tuum ne auferas a me. Blessed
lord cast me not out of thy syght, take not thy
holy spirit fro me, gyue me grace to knowe
my synnes to confesse the and to do penaunce
with weping teares, teaching al synners be-
ſly to praiē almighty god, if at any season by
our owne negligence we offend his goodnes
notwithstanding he vouchsafe not to cast vs
away from his lyght, but againe loke on vs,
gyue vs grace to wepe for our offences wher-
by our soules mai be made holy, and if it shal
please him thus to loke on vs, our sinnes shal
be bterly done away and by our weping the
punyshment for the same. O moſt meke Iesu
what caused the to loke ſo mercifullly vpon
Peter he was baptised before, had the ſpirite
of continuaunce in vertue, thou geuelt hym
example alway to liue rightwilly, he alwaye
behelde thine holy conuerſacion, herde thyne
holy prechinges ſawe thy great miracles, he
was present at thy transfyguration herde the
voice of þ father ſaying thou art my ſon. And
for al this he denied the where as before thou
gaue

Seven psalmes.

gane hym warnynge shewed he shoulde so
do. O blessed lorde where myghte hane byn
shewed more vnykynnes. Good Jesu we be-
seche the loke vpon vs wretched synners in
lyke maner which never yet denyed the nei-
ther had so great knowlege and helpe to live
well as he had. If the synne of Peter moued
þ to mercy and forgiuenes, blessed lord we be-
synners also , thou arte nowe as meke and
mercyfull as euer thou were before and wee
be tourned to the askynge forgiuenes, sythe
thou vndesired loked so mercifullly and for-
gaue Peter wee beseche the denye not to for-
giue vs which aske forgiuenes incessantly.
Re proicias nos a facie tua et spiritum sanctum tuum
ne aueras a nobis. Blessed lord put vs not out
of thi sight take not thy holy spirite away fro
vs, graunt that we may wepe for our sinnes
¶ The thyrde operation of the holy ghoſte is
muche more stronger than any of thee other
wherby they whyche be perfylte bee made
stedfaste in all vertue withoute any waue-
ryng, it was giuen to the apostles of Christ
in the lykenesse of fyre. And or euer this gifte
of the holye ghoſte was gyuen vnto them
they were not stedfaste in the faythe, they
were feareful and wauering in their mindes
whyche was well perceyued by Peter that
offered hym ſelfe to dye for his maisters
ſake, notwithstanding anone after deny-
ed hym

Seuen psalmes.

ed hym vnto a woman, but as soone as they
were endued with this gifte of the holy ghoſt
al worldly vanities were utterly despyled a-
monge them they ſered no man. Gaudentes
vant a conſpectu consiliu quoniam digni habuiſt pro
nomine ielu contumeliam pati. For they were low-
full commyng from their iudgements be-
cause they fulde ſuffre shame and death for
the name of Iesu. Our prophete therefore in
this place nameth the holy ghoſte the thirde
kyne, ſaying. Et ſpiritu principali confirma me.
Lorde make me ſtedfaffe in faythe and charis-
tie by the grace of the holy ghoſte that never
after I fall againe to synne. But we haue left
out the fyſte parte of this verſe. So it is. Af-
ter our ſaviour Iesu Christe which our pro-
phete calleth oftentimes ſalutare ascended in
to heauen and accordyngē as hee promyſed
ſhoulde ſende downe the holy ghoſte as wee
ſayde in the ſimilitude of fyre, they were be-
tyme ſadde and ſorye for theyr maifters de-
partyng Iesu, but anone as they had recey-
ued that meruailous coforte of þ holy ghoſt
great gladnes came into them vnable to bee
tolde, ſoo that all the people ſtandynge be-
thought them to be dronken of ſweete wyne.
Therefore our prophete calleth that comforte
ſente downe from our lorde Iesu Christe.
Leticiam ſalutaris. A gladnes of oure ſaviour.
For whan a messenger bringeth a gladfull
message

Seuen psalmes.

message from any body, it maye be called a comfort both of him that sendeth the message and of hym that bryngeth it. So this gladnes sente from the fater of heauen by hys sonne Jesu Christe is called a gladnesse or confort of them both. Therfore Davyd saith vnto almyghtye god the father. Reddemichi les ciam salutatis tui i spiritu principalit confirmame Lorde gyue againe to mee thee gladnesse of thy sonne Jesu Christe our saviour whiche I tolte by my synnefull lyfe, and strengthe me with the holy ghosst that I never fall agayne to synne. Hycherto wee haue spoken of thee petition wherin is asked the holy ghooste by thre dyuers names, fyrt our prophet calleth hym (spiritum rectum) after that (spiritum sanctum) and thirde (spiritum principalem) the cause why we haue declared after our mynde, and bycause no man may receyue thee holy ghooste but with a cleane hert, no man can be cleane in herte but if his synnes be utterly dooen away if almyghtie god tourne not awaie his face from them, therfore oure prophete asked meekely these thre as thre meanes wherby hee myghte obtaine his fynable entente whiche is thee gyfte of the holy ghooste for hys confymacyon and perseuerance in good lyfe.

Seven psaltes.

To this seconde parte our prophete sheweth
the cause why he desyred the holy gholl for
his petition, whiche was to thentent hee
myghte profyte his neyghboure.

CIt is verye good and acceptable vnto god
whan one person seynge another erre and do
euill, wyl mekely with good and swete wor
des gyue hym warnyng to leane his wicked
nes, and bringe him againe into the ryghte
waye wherby he may come to god. Saincte
James saith, he that so doth deserueth a gret
rewarde whiche is the promysse of saluacion
and delynge away of his owne synnes. These
be his wordes. Qui conuersti fecerit peccatorum ab
etere vie sue: saluabit animam eius amoxte et operit
multitudinem peccatorum. Who so euer causeth
a synner to leue his synfull lyfe shall bothe
saue his owne soule from dampnacion and
his synne to be done awaie, whiche wordes
are not onely to be vnderstante by them that
haue auctoricie to rebuke synne, but also of
all chriscken people. For every person in man
er hath charge of other, thus whan one se
eth an other do euill he oughte to gyue hym
warnyng charitably of his so delynge, and
peraduenture in suche maner we shoulde do
more good and wynne more soules to godde
than by open rebukynge, and truely our do
lynge is but small if wee maye not after thee
knowledge of our owne errors done before
gyue

Senen psaltes.

gyue other warnynge to amende theyr lyfe
whan they do amyssy, notwithstandingyng an
ordre must be kepte in this matter, it is not
lawfull for every man to teache at his plea-
sure, for he that shall gyue instruction to o-
ther muste fynde knowe bothe the weye of
well delynge and euyll, elles hee shall soone
byngyng his brother out of the ryghte weye.
Dure sauoure layeth. Si cecus ceco ducatum
prestet ambo in foueam cadunt. If one blynd lead
an other bothe fall into the dyche. To take
the offyce of a doctour or teacher of goddes-
lawes is no smal charge, it is a great ioper-
dye, wherin I my selfe remembryng hys same
am ofte aferde, for many tymes I thynke on
sainte Poules sayinge. Te midhi si non euangeli-
zauero. If I teache not the lawes of god
vnto the people I shall be dampned. I feare
me if we hyde that gyfte of god, if wee gyue
not a good counte of that talent lest it shalbe
sayd to vs at the dredefull daye of iudgement
as it is written in the gospell. Quare non des-
dihi pecuniam meam ad mensam. Why gave thou
not to me a true and iuste counte of my mos-
ney, that is to saye of the lernynge whiche
I gave vnto the wherwith thou shulde haue
taught the people my lawes. Also if we teach
and by it profytte the hearers yet is great pe-
ryll least whan any praise is gyuen to vs for
our lernynge we be not stryken with pryde

Senen psalmes.

or baine glory whan we knowe our self p^rat
sed. The miserable corruption of our nature
is so caduke that when we do any thyng ne-
uer so lytell prayse worthy it is meruaple if
we offend not in bayne glory. But of a truth
of a due ordre be had in our teachyng of o-
ther as we sayde before every man accordyng
to hys learnyng and habyltye, that is to
say, of first we study for the amendement of
our owne lyfe, purge our owne soules, be a-
boute as muche as we maye to learne thes
wysedome of oure lorde, and by our besy p^rai-
er aske of god the cleanes of our heartes, w^t
h^t grace of h^t holy ghost wherby we may ordre
our owne steppes in h^t way of god, not for the
bayne prayse of the world but onely to brige
theym whyche erre into the righte way, that
they may by our lising & doctrine be turned
to that blessed lorde, which doyng shall be to
the honour of god and profyte to our neygh-
bour, to thys purpose it foloweth. Docebo ius
quos vias tuas et i inpiu ad te conuertentur. As he
might say. Blessed lord if thou loke not vpon
my sinnes but do awaye my wyckednes, cre-
ate in me a newe hearte and endue me with
the gyfte of thee holy ghooste. I shall teach the
that erre, bringe them into thy wayes and
they shall be tourned to worshyp thee. Truly
the prophet for his gret offece kept this sayde
ordre. Sainc Poule also after his great per-
secution

Setien psalmes.

secution of Chrys̄t̄es churche made cleare &
enspyred with the holy ghost taught openlye
to all people the ryght way to commē to hea-
uen made open to all wicked creatures thee
wates of almighty god.christ our saviour gi-
veth vs al warnig so to do,saying.Si peccauer-
it in te frater tuus corripe eum.If thy neyghbour
or brother offendē the correkte hym charytas-
blye. Therfore let everychone of vs aske of
almighty god a cleane heart & the holy ghoste
so the entente we may teache wicked people þ
wayes of saluacion,that they maye the soner
turne to him by our doctrin. But why make
we no mencio of þ other two gystes or recy-
vinges of the holy ghost,truly lest we shulde
breake the due ordre of them rehersed. For
thee prophete askethe three dyuers gystes of
thee holy ghost and rehersethe thee cause whi
one after an other, we haue spoken of thee
þysse named(spiritus rectus)which as we sayd
is gyuen to every personne in þ time of their
baptyme. Nowe shall we shewe of the other
two and bothe by them selfe.¶ The secound
gyste of þ holy ghost called þ spirit of penaunce
whyche makethe holpe all true penitentes
was set in the secound place the reason whi
foloweth how in thys secound parte. The ab-
ominable corrupcio of sin i many places of
scriptur is copared to corrupt blud. It is said
to all synners. Manus vestre plene sunt sanguine.

M.ii,

Pout

Seven psalmes.

Your handes be replete with corrupte bloud
to say, our workes be synfull, perauenture y.
molte corruption of bloude is caused by car-
nall concupyscence. Therfore saint Poule
sayeth. Caro et sanguis regnum dei non possidebit.
Fleshe and bloude shall not haue the kynges-
dome of heauen in possession, as muche to
say, they that be corrupte by bodyly or fleshe-
ly desire shall never commie to heauen wyt-
oute amendemente. ¶ Like as a language
spoken hathe hys beginninge of thee tongue
and is comenlye called the tongue, as we say
oure mothers tongue. And comenlye it ys
sayde he speaketh in many tongues whiche
can speake many languages. So lykelyse
synne whiche ys chyfelye caused of bloude
is called blud & many sinnes many bloudes.
For thys cause in thee olde lawe bloude of
beastes was shedde for cleansyng of synnes
whereby almyghty god myghte bee rather
peased agaynst thee sylthnes of sinne, saint
Poule sayethe. Omnia in sanguine mundabantur
et sine sanguine non fit remissio. All synnes
were made cleane by effusyon of bloude, and
wytheoute it was no remyssyon but doubt-
les thee effusyon of that bloude of thee owne
strength and vertue myght never purge sin-
þ blodi corruptiō could not be expulsed frō our
soules by it according as saint Poule sayth.
Impossibile est sanguine hiccōx & taurorū auferri p̄tā.

It is

Seven psalmes.

It is impossyble sinnes to be done awaþ by
the effusyon of gotes bloude or bulles, notwithstanding the shedyng of bloude frȝured
the effusyon of the moþte precyous bloud
of Chryſt Iesu vpon a crosse plentuouslie for
all synners, wherby satyfication was made
to god the fathur for the sinnes of all people
which receive þ vertue of this þcious bloude
by the sacramentes of Chryſt churche and by
it made ryghtwise, percase a synful wretche
cometh to a preest sheweth al his sinnes sheweth
deth out fr̄o his brest corrupt blud of sin i maner
as the throt of a beast were cut or a filthy
wound launced v̄ a launce, afterward þ sacra-
ment of penaunce is ministred to hym by his
ghostly fathur wherw̄ by þ vertue of Christes
þcious blud he is made clene fr̄o sin, & the be-
ryly iustified, he came to his ghoostly fathur
as a sinful perso, but by the vertue of this sa-
crament of penaunce he goeth awaþ fr̄o him
rightwise, not by his owne rightwisenes, but
by the rightwisenes of Christe Iesu, which
rightwysye redeemed vs with his þcious
blud as saint John saith i thapocalypse and
saint Poule sheweth. *Fact⁹ est nobis iustitia.*
Therefore we sinners haue great cause to mag-
nifie & praise the rightwisenes of christ wher-
by he maketh vs of vnrightwise to be right-
wise & by the vertue of his þcious blud deliv-
uered thabominaciō of sinne for the whyche
cause

Seven psalmes.

cause the prophet asked afore the sp̄rit of penaunce that the bluddy spottes of sin myght be done away by it to thentēt he myght shew everlastenly the rightwines of god saying. **L**ibera me de sanguinibus deus deus salutis mei et ex ultabit lingua mea iusticiam tuam. Blessed lord delþuer me fro the corruption of sin and my tongue shall ioye eternally thy rightwines. ¶ The thirde spirit or gifte of the holy ghost that be asked was the spirite of confirmation or making stedfast in vertu, whiche was gyuen to the apostles at the day of penthecost in the lykenes of fiery tongues. After the receyng of it they were so constant and stedfast in the loue of god that except him they feared no man, they testifid ouer al þ name of Iesu without drede, they kept togither the vnstedfast people their holy wordes shewing ouer al the name of christ Iesu to the laude & praise of almighty god, a meruailous thing þ they being so rude neither taught by Plato nor aristotle or any other philosopher but get their liuyng by fylshyng shulde so meruailouslve dispise and shewe the magnyscencie of Chrysste before so wyse, so great, and prudent merine of this worlde, in soo muche they planely conuynced and entreated them at their pleasure, but blessed lord thy wisedome gaue them that grace, thou gauest them syver tongues, thou opened their lyppes whiche of thy goodness

Seven psalmes.

nes made ensantes to speake in laude of thy magnifcence. The prophet Esaye at suchē tyme as he durst not take vpon hym to speke thy holy wordes, sayde. *Vir pollutus labus ego sum et in medio populi polluta labia habentis ego habito.* Blessed lord my lyppes be polluted and I am abydyng amonges the people whiche in lyke maner bee vncleane. One of ihyne aungels came vnto him touched his mouthe made clene his lyppes, and forthwith he was made very blud and shewed shym selfe ready to doo thy commaundement in erpressyng vnto the people thyc lawe of trouthe. Lyke wyse oure prophete prayeth that his lyppes maye be made cleane and hym selfe stedfast and constaunt in vertue by the grace of the holy ghoсте to thentent he myghte worthele shewe thy laudes he sayeth. *Domine labia mea aperies, et os meum annunciat laudem tuam.* Good lord open my lyppes make theym clane and my mouthe shall shewe ouer all thye prayse or laude. Lette vs folowe this prophete Davyd beschyng almighty godde that syll hee make vs able and woorthy to receyue the holy ghoSTE, graunte vs his grace to lyue ryghtefullly, also to admonyshe accordyng as we be called in degree our neighbours vnto penaunce wherby our selfe maye be made halye and deluyered cleane frome synne to prayse and exalte the ryghtewisenes of god

Seuen psalmes.

and last that we may haue the thyrdre griste of
the holy ghooste whiche is to be made stedfast
and constant with cleane lippes to shewe o-
uer all the laudes of almyghty god.

In thys thyrdre parte our prophet sheweth
nothyng so acceptable to god which he may
gyue to hym in recompence for hys synnes
as is this that he hath spoken of nowe before
Thee maner of Jewes was in the olde lawe
whan any of them had broken the comman-
dement of god for makynge amendes to ha-
lowe a certayne parte of a beaste, or elles thee
hole, after as the greatnes of the synne requi-
red. Moyses taught the vnlearned people by
suche bodily sacrafyses, whiche was to them
as a shadowe or figure of the true sacrafice to
comme that was first signified by them. The
slaynge of those brute beastes after Moyses
entente fygured the deathe of oure sauoure
Chryst Jesu, and euer he besyd hym selfe to
cause þ people beleue it by those tokens, for as
the unreasonabla beast was slayne for clew-
synge of synnes, and the bloude of yt shedde
þpon the aulter, so Chryst Jesu the lambe un-
defiled, most innocet beast was put to deathe
þpon a crosse þ al his bloud shed for þ remissio
of sinnes. The people of Israel sinned þ were
worthy to dye for it, those brute beastes didde
none euill þ yet were put to deth for thamen-
demet of their sinnes. Likewise our sauoure
Chryste

Seuen psalmes.

Christ although he was most innocent, most pure, never offended in anye condicion, notwithstanding he suffred deth moste paciently for our offences. The sleapng of beastes þ
was vsed in tholde lawe for their sacrificpe
dyd not please god very well of them selfe, as
he shewed in an other place in maner repro-
uyng them saying. Nunquid manducabo carnes
tautorum aut sanguinem hircorum potabo. Shall I
eate the fleshe of bulles or drinke that bloude
of gotes as who sayeth it is not my pleasure
so to do. If almighty god myght be pleased or
caused to shewe mercy by none other remedy
but by the oblation of brute beastes, poore
men were then in miserable condicion that
wanted power to make suche oblation, þf
they myght not be otherwise forgyuen but so
dye in theyz synne, but almyghtye god hath
ordyned more even lawes which be common
both to poore and riche, he desyreteth none o-
ther sacrifice but suche as the poore maye do
as soone as the riche, and perauenture more
soone, for almyghtye god taketh more hede
to the good entente of thee minde than to the
greatnes or valure of the gyft, whych thyng
is shewed in the gospell of Marcke, where is
expressed that whan Jesu perceyued and be-
helde thee ryche folkes offer many great gys-
tes into the tresoure house amonge all he es-
pyed a poore wydow whych gaue onely two

Seven psalmes.

mytes and sayde that poore woman offered
moste of all not regardynge the greatnes of
gyste, but onely as we sayd the good minde &
intente of the doer, wherby he may well per-
ceue that syth the acceptable sacrifice to god
dependeth not by the valure of the gyste but
by the good minde & entent of the doer, also þ
he is not wel pleased w^t such maner sacrifice
of the olde lawe although it wer done by a.þ
beastes, therfore our prophet saith. Quoniam
si voluisses sacrificium dedissem vtrq; holocaustis non
delectaberis **Sacrificium**) was called a parte of
þ beast offered, and (holocaustum) the hole obla-
riū of it syth þ hole was not delectable to god
In sacrifice þ part was much leße acceptable
Our prophet here remembreth an other ma-
ner sacrifice which is most acceptable to god
and is named þ very penaunce of manes soule
A question may be asked what offence comit-
ted the vnreasonable beaste þ his blud shuld
be shed, what offeded þ bul gote or labe to suf-
fer deth, truly nothing, therfor no Just cause
or reaso cā be shewed whi thei shuld dye. But
þ siful creature which so greuously hathe dis-
pleased god his maker folowing his owne se-
nsual & vnlawful volupcy against þ wil of our
lord of vert right ought to suffer as much dis-
pleasur & paine as he had pleasure before þ sens-
ual & vnrightwise appety of his body. Then
shal he make a due & iust recompence for hys
synnes

Seuen psalmes.

synnes. That penitent spirite is the sacrasice
wherby almighty god is chiefly pleased and
moued to shewe mercy. It followeth. *Sacrifi-*
cium deo spiritus contributatus. the sorrowful and
penitent soule is chies sacrafyce to god of pur-
ging of synnes. Our saviour christ iesu shew-
ed in the gospel of Luke. Two men entred in
to the temple to praye, one of them a pharise,
the other a publicane. Amonges the Jewes
pharisees shewed outward in theyr lyuing a
more holy life and conuersacion than other
did, they exercysed holy workes in the sight of
people, þ publicans contrary wise gaue hede
occupied them selues in worldly and cou-
tous besynes with all maner vices. As they
were prayng in the temple first the pharise
lauded god of his holy conuersacion, praysed
him selfe, remembryng hys merites in ma-
ner to the dispraise of al other thought none
able to be compared by him said. I am farre
vnlyke to other in my lyuyng that comytle
thefte and auoutry as dothe this publycane.
I lyue chasse, I lasse twylle in the weke & ab-
staime fro al other byces I gyue sythes of all
my goodes. Thus proudly the pharise boested
& praysed hym selfe in hys vertue. The publi-
cane contrary wise callinge to minde þ multi-
tude of his synnes and melezely remembryng
the holtnes of þ temple þ he was in both for
feare and reverence stode aferre ashamed in
þym

Seven psalmes.

Hym selfe for thee fylthynesse of his synnes
durst not lifte vp his eien to heauen but with
a great inwardre sorowe knocked vpon his
breast knowleged hym selfe a greuous synner
humbly askinge the mercy of god and saide.
Deus propitius esto mihi peccatori. Blessed lord
be mercifull to me a synner, the penaunce &
contricion of his herte was so great wherby
he gaue so acceptable sacrifice to almighty
god that by it he was cleane forgiuen and þ
pharise reiecte. Take hede howe acceptable
sacrifice to almighty god is a sorrowful & con-
trite hert for syn. Was not Achab somtyme
king of Israel reconciled and forgiuen by sa-
me maner sacrifice after his great & innume-
rable offences. It is written þ he liued moste
wickedly breaking the commandement of
god more then al kinges of Israel before him
he did sacrifice vnto the false god Baall and
faououred the beastes of his law chased away
and despised the prophetes of god, notwithstanding
standynge our mercyfull lord of his good-
nes wolde chaffise hym by shewynge manye
wonders and straunge tokens. First caused
that no reine fel on the earthe by the space of
thre yeres & thre monethes, to thentet Achab
þ king shulde knowe almighty god was dis-
content with him. Also an other tyme in the
syght of all the people he gaue so greate ver-
sue to his prophete Helye that at his desyre &
callyng

Seuen psalmes.

calling sier came downe from heauen whiche
consumed and utterly toke away their pre-
sent sacrifice. Furthermore after the longe
continuance without reine, whan Achab
mistrusted by the petition of the said prophet
Helye water came downe from heauen plen-
teously. What creature wolde not amende
hym selfe by these wonderfull tokens, but A-
chab was never the better, continued styl in
his malyce, notwithstanding our lord god
of his gentilnes proued hym againe by other
meanes, whan Benadab kynge of Assyrie
came to subdue Achab with a great hooche of
people, almighty god woulde not suffer hym
to be betraied of his aduersarie, but promy-
sed he shulde haue the victory. An other tyme
the yeare after whan the same Benadab had
recovered his strength came vpon him fresh
in battaille, wherof almighty god gaue hym
monacion by his prophete and promyzed hee
shulde haue the victorie. Furthermore whan
he woulde not amende hym selfe but rather
was worse and worse, in so muche he caused
the ryghtewise man Naboth to be slaine, and
by guyle gate his vinearde. Then almighty
god thrette hym sayinge. Se demessum
omnem posteritatem ipsius et interfectorum de achab
mingentem ad patientem. He shoulde put downe
all his posterite and slea all that came of
hym and not leue scant a dogge. Achab hea-
rynge

Seven psalmes.

Tynge this was anone compuncle and sorow-
wed his mysluyng, he cutte and rente his
clothes, wente in heare next his body, fasted,
laye nightly in sacke cloth, and helde downe
his head. Our blessed lord seinge his greate
penaunce and mekenesse was moued with
pitie sayde vnto his prophete Helye. Nonne
vidisti humilitatem achab eorum me: et quia humilias-
tus es mei causa: non inducam malum in diebus eius.
Seest thou not the mekenesse of Achab, per-
ceyuest thou not howe hee hath meked hym
selfe before me, and bycause of his so doyng
for my cause, I wyll not shewe vengeaunce
in his dayes. O mercisfull lord whye dyd
thou so, whys dyd thou refraine from ire,
whye shewed thou not vengeaunce vpon
that mooste vngentyl creature? Truly for
in hym was a sorrowfull and a contrite soule
whiche is the chiese sacrifice, wherby thou
art caused to shewe mercye. Sacrificium deo-
spiritus contribulatus, et contritum et humilitatum
deus non despicias. The sorrowfull and penitent
soule is chiese sacrifice to god, and blessed
lorde thou shalte not dispice a contrite herte,
who soever ordereth hym selfe on this maner
that by his inwarde sorowe may haue a con-
trite hearte, hee is able and meete vnto thee
hyghe buldyng in the heauenly citie whose
walles be not yet synysched. A greate noum-
ber of stonnes is wansyng wherewith they

Hulde

Seven psalmes.

Houlde be perfourmed and accomlysshed,
for the ruine of aungelles whiche fell downe
from þ citie musse be repayzed and renewed
by takynge vpp of men and wommenne lyke
as by quycke, stones. As wee see in maner
whan stones be assumpce for the reedyfying
of cities or toures with other. But it is ac-
cordyng that in to suche a noble buildyng
no ston be taken vp, but if that it be prepa-
red as it shoulde be and made nicete before.

For in that heauenly palayce may no ston
be pullyshed shapen or made square. It must
be made sytte and persytte herein erth before
leaste at the lyftynge vp thereto it be not able
there to abyde and so caste downe into the
deepe dungeon of hell. The heauenly artif-
ter bslēth manye and dyuerse maners in sha-
pyng or squaryng of stones mete for those
wallis. Peraduenture somme bee hearde
and theym he musse entreate hardely.

¶ See shewed before of Achab, nowe shall
pee here of Manasses whiche was a kynge of
Israel, folowed muche Achab in his lyuyng.
This manasses ordeined and set an ydol wi[n]t
the holu place of the temple, he set vp awters
of waall, b[us]ed witches, charmes, and diuers
other dyuinacions, wherwith almighty god
was verye muche dyspleased, and gaue hym
warnynge by his prophetes for to amende
hym selfe. But hee of pryde and obſynacye
let

Seven psalmes.

sette but lyttle by their thretyninges, after þ
maner of a wycked person whan he is ouer-
thowen in synne he despysed them. Almigh-
ty god seing Manasses woulde not be made-
mecke neither wold not be entreated by faire
& easi meanes (as his desire was) vsed a more
sharpe waye to hym. Caused the Babilones
with great power for to make battayle and
haue the victorie, that dooen they ledde hym
faste bounde in chaynes of yren into Babyl-
lone, and there was set in pryon, and at the
last remembred his vnkindnes done against
almighty god. Wherfore he wepte and sorow-
wed sore, mekely askyng forgyuenes. Our
mercifull lord of his great goodnes anone
herde graciously his peticiō. Thus at the last
albeit, it was verye harde to bryng hym to
passe, he was made a meete lyuely ston to
to the heauenly buyldynge by very contricio-
on. Mary mawdeleyne was muche more ea-
sely brought to frame than he, whiche by no
thretyninges or sharpe punishmentes, but oner-
ly for very loue of our saviour Christe was
drawen to conpcion. Thus as we haue re-
hersed almighty god the high artyscer useth
many dyuers meanes to shape & square his
stones here in the earth, in his churche mil-
tant, he of his goodnes woulde euery man &
woman shulde be quicke stones made ready
for that heauenly buildyng, his wyl is every
creature

Seuen psalmes.

creature to be sauued as saint Poule saiethe.
Therefore our prophet dauid which was so abundantly hote with the fire of charyte, for fire is nedeful to sacryfyce, desyred not onely thys acceptable sacrafyce of a contrype seule for him self, but also for þe health of all other, he sought not onely hys owne profyt, but also the profyt of hys neyghbour and honoure of god, wherfore he sayd. Benigne fac domine in bona voluntate tua spon ut edificantur muri iherusalem.

CHythereto whatsoeuer the prophete hathe done was for one of these causes, either it lōged to hys owne soules health, to the profyte of hys neyghbour, or to the laude of god.

First for hys neyghbour in hys prayer he desyred spiritum rectum for hym selfe (spiritū sanctū) and for the honour of god spiritū principalem. Also hys desyre was to be endued with þe holy ghoste bycause he myghte teache other that erre the ryghte waye to heauen, whiche concerneth hys neyghbour, for hym selfe he asked to be cleane delivred from the corrupt bloudes of synne, and laste for almyghtye god hys petycyon was euer to laude and prayse hym. Furthermore he studyed besly to gyue vnto almyghtye god thee sacryfyce of a sorowfull spyrpte and contryte hearts for hym selfe, he desyred thee same to bee perfourmed in other for to synyshe thee walles of heuenly Iherusalem, that is for hys neighe-
bours

Senen psalmes.

hour. And now laste he sheweth all that to
be done in the laude and praise of almighty
god, speakyng unto hym thus. Tunc accepta-
bis sacrificium iusticie oblationes et holocausta tunc
imponent super altare tuum vitulos. Lyke as hee
myght saye whan that heauenly citie of thee
churche triumphant is buylded and perfyt-
ly fynished, than blessed lorde shalbe all hole
laude and praise unto the of all thy citezyns.

¶ What sacrafyce soever was done in þ olde
lawe sygnifyed the maner of sacrafyce in the
new law of grace. The sacrafyce done in this
new law betokeneth the very trouthe in the e-
ternall lawe of very ioye and glory. Amonge
the Ielues in the olde law were certaine obla-
cions and sacrafyces whiche be now utterly
forborne, they be no more pleasyng to almigh-
ty god. There be also in this newe lawe cer-
taine sacrafyces and oblacions as wee haue
shewed, but they shall not ever endure. For
in heauen may be no soule troubled neyther
contricion of herte as sayncte John sayeth in
the appocallysse.

¶ Also we can not be so cleane and pure in
this lyfe to make oblacyon as we shoulde be.
All oure lyfe here wee be sprenched with thee
dust of synne. For all be synners, if wee saye
contrarye no trouthe is in vs. But at oure
commynge and transacion in to heauenly
Iherusalem we shall be made so constaunte
and

Seuen psalmes.

and stedfasse by grace that never after wee
shall synne deadly nor venially. Therefore
oure prophete sayeth. Tunc acceptabis sacrificiis
um iusticie oblationes et holocausta tunc imponent
super altare tuum vitulos. Blessed lord than thou
shalte accepte oure sacrafyce of ryghtwysnes
at that syme oure oblacions and sacrafyces
shall be pleasant unto the, for why they shal
be cleane and pure without any spotte of sin.
Than shall all thy welbeloved people make
acceptable sacrafyce not offleshely or golden
calues as was in the olde lawe, but of cuer-
lastynge praynges and laudes; as the pro-
phete Dsee remembreth, wee shall withoute
ende gyue thankynge immortall unto thee
eternall glorie, where unto thou bringe us
by thee merytes of thy sonne Iesu Christe
that suffered passyon for all synners vpon a
crosse. Amen.

Cominne exaudi. p*ro*p*ri*oris.

Prima psalmi pars.



Orasmuch as this psalme is l*o*nger than we may at this season
conueniently astolle or expowne.
therfore we shal this day declare
to you one part of it & reserue y*o*ther
onto sonday next comyng.
This part y*o* we shal expowne this day is deu-

Seven psalmes.

ded into thre. Fyrst the prophet maketh hys
petycyon and desyreteth mekely to be heard of
almyghty god. Secounde he sheweth openly
hys owne wretchednes. And lasse he remem-
breth hym selfe what he maye do and howe
muche to obteyne mercy and grace, whiche
thre membris I now as in the personne of
vs al shal treate & speake of. And ye shal dily-
gently gyue audyence and beare it in minde.



Mercyfull fader of heauen, thy
onely begotten sonne Jesu Christ
our blessed lord whiche thou
sente downe from heauen into
thys world, to thentent he shuld
teache and instructe wretched
synners the wave of truthe. Amonges all hee
taught vs that prayer is fyrist necessarye vnto
every creature, and promysed yf wee in
staunelye aske anye thyngc lawefull and
necessarye for vs, it shulde bee graunted by
oure prayer. These bee thee woordes
*Petite et accipietis, querite et invenietis, pulsate et
apparietur vobis.* Aske and ye shal haue seke
and yee shall fynde, knocke and thee gate
shall bee opened to you. O my lorde thys
thyng onely sonne promysed, all wee double
not wee knowe ryghte well hys promysse is
true, why: for he ys both true and also ic selfe
truthe. Beside thys he is so entyrelly beloved

Seven psalmes.

of thee for thou saide of hym. *Hic est filius meus dilectus in quo michi bene complacui.* Thys is my wel beloued sonne in whome I haue muche pleasure, thou gaue in commaundemente whyche folowethe, saying. *Ipsum audite.*

Gyue heede vnto hys doctrine, gyue audience vnto hym. O my lord God & my maker bycause that he made vs thys good and true promysse I haue very ferme confydence and truste boldelye for to aske thy infynite mercy for sythe that hee is thyne onelye sonne mooste derelye beloued and sente downe of thy charytye into thys worlde for to teache that shulde bee mooste profytable for vs to do, also he knewe well what thyngewas necessary and conueniente and what was not for vs. Moreouer it was impossyble for hym to begyle or saye anye thyng but truthe.

Howe and why shall I feare, for what cause shall I not truste that thy goodnes shall hear me what so euer I asked necessary for me in my prayer, for yf thy sonne myghte haue bene begyled for lacke of wylledome, or had bene zuyll wylled and woulde haue deceiued vs, than peraduenture wee myghte haue some mystruste, but in hym was all wylledome and prouydence, he is the profoundite of thy inerrable wylledom, so y he knew what was profytable for vs, and what was acceptable to thee. He was alwaye wyllyng and

Seven psalmes.

studious to gyue vs instructyon and learnynge, he dyed for our sakes, whiche is thee greatest token of good wyll that maye bee.
Maiores enim charitatem nemo habet quam ut animam suam quis ponat pro amicis suis. The gretest charutyne and loue that maye bee shewed is one frende wyllynge to suffer deathe for another, hee of hys owne good wyll was nayled vpon a crosse, and so for oure offences suffered that mooste shameful death, whereby wee maye knowe verelye that hee was alwaare beneuolente and wyllyng to forgive vs. Therefore withoute doubt sythe that hee taughte vs on this wyse, wee shall bee heard if wee praye to thee. But peraduenture oure synnes and wyckednesse that wee haue done shall wythe stande and turne away thy mercysful face frome vs. O blessed lorde of a truthe wee ofte haue offended and greeuouslye trespaced agaynste thy comman- dementes, but agayne it ys trouthe that thy welbeloued sonne taughte not onelye them whyche bee ryghtewysle to praye, but also sinners. For vnto whom longeth these wordes, *Dimitte nobis debita nostra.* Good lorde forgyue our sinnes but vnto sinners. True it is he taught both good & euil to praye. Therfore y maist take thy pleasur, it is at thy choise whether thy goodness wyll punysh & biterly cast away sinners for their offences & trespaces or elles

Seuen psalmes.

elles heare their prayers & petition for the reverence of thy sonne, whyche promysed the to be heard and obteyne theyz askynge. It is lytel force to the, it skilles the nothing, it is no poynt of thy charge whether we be saued or damned, thou madest vs of noughe, & maist dele with vs as it pleaseþ the but notwithstanding þy promisse of thy sonne is greatly to be taken hede of. Whypþ for it lógethe both to thy honour & also to his, & in no wise may be defiled or contrarieþ without great confusion & rebuke unto them that loueth the. I therfore made holde and strong in hope to obtein my peticiō am comen unto thy goodnes making my prayers to thentē þy wylt affectually heare my saying. Domine eraudi orationem meam.

Lord heare my prayer affectually. Thou mai este heare my prayer and petycyon by shewynge of thyne aungelles, and þy goodnes will do so much for me, I shall be cōtent I shall be well at ease, notwithstandinge I despise and aske more of thee. The lyuelye voice or the boyce spoken by the mouthe of þ person that is so greued or diseased mouethe much more effectually þ hearer than it shuld be told to any other man. Thine holy doctour saynt Iherome sayeth thus. The effecte of the worde spoken by a mannes owne mouth hath a merueilous priuye and hid efficacie or strengthe, so merueilous that I can not tell

Seven psalmes.

What it shoulde be called, whiche he proued
by the wordes of Es. hines a certain oratour
that was exiled and caused to flee vnto the ro-
des by his aduersary called Domesthenes an
oratour also, and there redde an oracion vnto
his scollers made by the saide Domesthenes
his aduersarye, they also praisynge the
saine oration greatly by his reading, he tok
vp a great syg hing and said, what if ye had
herde this my cruell ennemy Domesthenes
spoken these wordes hym selfe, as who saith,
a mannes entent or mynd spoken by his owne
mouthe moueth more the herer than it were
shewed and spoken by any other. An other ex-
ample. At any season whan it is shewed to vs
of the beggers or poore folkes that be pained
and greeued with hunger and colde lying in
the stretes and cities or good townes full of
sores, wee here it whan it is tolde and some-
what be moued inwardly with pitie and mer-
cy, but if we wyll geue heede and here oure
owne selfe the wavynges, crynges, and la-
mentable noyses that they make, we shoulde
be much more steeled to shewe our pitie and
meccye on them, for no man elles can shewe
the griefe of the sick or soze person so well
and with so effectuall maner as he hym selfe.
Than sythe the myserable crynge and wavy-
nge of those that suffer bodily paynes and
wretchednes may so muche moue the hertes

Seven psalmes.

of mortall creatures. I doubte not good lord
but thou whiche arte all mercysfull must ne-
des be enclyned to execute thy mercye ys my
pitefull crye and petition maye come vnto
thyne eares vnto thy presence. Therefore I
Joyne this to my petition. Et clamor meus ad
te veniat. Good lord here my prayer and pe-
tition and graunt that the inwarde entent of
my praier may come to thy merc ful presence
But besyde this if thou wylte vouchesate to
do so muche as loke to mewarde with the ey-
en of thy grace and mercy than shall I trust
more and more to obteine myne astynge. For
if thou bothe wylte understande and knowe
my wretchednes and mekely take vp my mi-
serable callynge and crynge to the, and also
beholde the pyteful state that I stand in with
thy grace and mercy, I feare nothyng but
I knowe wel thou shalte shewe thy merciful
deede vppon me, who can be so harde herted
whan he seeth a pooze creature and heareth
his pytefull and lamentable wepynge and
waylynge, and also beholdeth the corrupte
matter runne downe from his sores, to passe
by and will not shewe mercy vppon the sore
and sycke creature. Oure lord Jesu chrisste
thy sonne shewed that a certaine man came
downe from Ierusalem into Ierico and fell
amonge theues whiche bothe robbed and
wounded hym w.th manye pooze woundes,

Senen psalmes.

and so left hym halfe quicke halfe dead, a certayne samaritane comynge besyde moued to shewe pite came nyghe vnto hym and dydde bynde vpon his woundes. We be in lyke condicion, truely our soule which hath an heauenly beginning came downe from Iherusalem from heauen into this wretched body bound and subiecte to al mutability sygnifyed by Ierico fell here amonge wicked theues, the deuiles they robbed and spoiled it from the garmentes of grace, and wounde it wþ many gretous & diuers woundes of synnes, so leueng it halfe quicke halfe dead toke away the lyfe of grace and left it onely in the life of nature, therfor blessed lord be thou to vs as a samaritane, beholde, drawe nigh and excercise thy merciful deede on vs wretched symmers, for þis the desire and petition whiche we aske of þ. Ne auertas faciem tuam a me. Turne not the face of thy mercy & grace away fro me. But for al this good lord I feare that after thou hast been mercifull to me onelesse I shall fall againe amonge those theues þ deuilles by mine owne negligence, they shal spoyle me againe, than shal I be fer in worse condicion þa I was before, thine only son shewed & taught þ whā a wicked & vncleane spirit is ones drawnen out fro a man, he never resteth but walketh about by places that be drye and without moysture that is to saye by the hertes of those persons whiche be drye & without moysture of wold,

Seuen psalmes.

Iy and transitory pleasures, and when he com
there fynde no rest, anone retourneth to the
place which he came fro, and bicause he shuld
be more stonge bringeth. vii. other spirates
with him more wicked than he, whan they al
be entred there than that man is fer in worse
condicion than he was before. So blessed lord
it is with vs, we be delte with in like maner,
if these theues these wicked spirates be at any
tyme by thy grace dralwen awaie frome vs,
within a while after they come againe, they
bring more with them, they also come w gret
strength to syght against our wretched and
weake soules. Alas good lord what shall we
do without thou helpe vs, how shal we resist
and withstande so great and stonge multitu
tude, for if they ouercome vs we be in worse
condicion than ever we were before, bycause
why, we shalbe made more feble to withstand
them, and also our woundes our synnes bes
yngre newewed shalbe mu:he more greuous,
and last thy goodnes whiche againe we haue
offended by our vnyndnes shalbe the lenger
aliente & turned away fro vs y perauenture
whan we haue nede to call for helpe y shalte
not here vs bycause of our greuous offences
therfore I as in y person of vs all adde to my
peticion. In quacunq[ue] die tribulor[um] inclina ad me
surrem tuam. Whan soo euer good lord I
shall bee troubled with these theues these
deuilles

Seuen psalmes.

deuylls. I beseeche the encyne thyne eare to
me, gyue me grace to withstande them. But
yet mooste good and mercifull lord I feare
my selfe I stande in drede. I reade that a cer-
taine woman of canane came ferre from her
naturall countrey to praye vnto thye sonna
for the health of her doughter, saying to hym
these wordes. Misericordie domine fili dauid tibi
mea male a demonio vexatur. Lord the sonne of
Dauid haue mercy on me, my doughter is
sore troubled and vexed of a deuyll. Fyfth I
consider the laboure that this woman tooke
in her great and ferre Journey. I consyder
her stedfastnes her stronge mynde because
she came out of her owne countrey. I consy-
der the pitefull cause she came for as a verye
mother to seeke and aske helpe for her dough-
ter. I consyder the soxe and greate vexacion
of her doughter troubled and vexed of a de-
uill. I consyder her saythe for whiche she cal-
led hym lord and the sonne of Dauid. I con-
syder her motherly wepyng and waylyng,
for euer she cried and folowed thy sonne Jesu
for helpe, she wolde not stynte, and he gaue
her none auaswere. O woman in what case
were thou in then, howe was thy mynd
whan thou beheld and sawe that blessed lord
turne awaye his face from the, whiche ouer
all before was called so meke and mercyfull
it was no meruaile whan she perceiued that
though

Seven psalmes.

though she weped and cried vpon hym more
and more lyke a woman, in so muche the dis-
ciples of thy sonne Iesu were moued and in
maner constrained to call on hym to shewe
his mercye at her petition, but he answered
the whan they made intercession for her that
he was not sente downe into this woldē but
for the saluacion of the house of Israell. O
woman whan thou herd tell and knewe that
nevther thy selfe neyther thy daughter were
of the numbre that he shulde sauē and make
hole, why did thou not than go thy way, why
dyed thou not for sorowe. But for all that thy
sonne Iesu woulde neyther make aunswere
neyther loke vpon her, neyther also haue py-
tē whan that his dyciples made intercessi-
on for her, yet shē fell downe vnto his feete
grouelynge and prostrate vpon the earthe
cryinge. Domine adiuua me. Lorde helpe me,
notwithstanding this blessed lorde thy sonne
Iesu which to al other had byn meruailously
benefcial, and for a surety is the very foun-
tayne of mercye and ptye vsed vnto her this
charpe and bytter worde called her a dogge,
lyke as in hym hadde byn all craultie and no
pitie nor mercye, he sayde. Non est bonum sus-
mire panem filiorum et mittere canibus ad mandu-
candum. It is not good to take the breade of
children and gyue it dogges to eate. O good
lorde thou knowest althynges, thou knowest
what

Seuen psalmes.

what is profitable to euerē creature, thou knowest that a weyke and feble person shuld be more easely entreated and delte wþt than a strong & mighty. Thy sonne dyd prone thys Strong and faithful woman for our doctrine, that we by her favthe and pacience shuld not despayre althoughe wee bee not hearde as soone as we call. And at the last when he had proued her so longe and shee mekelye knowledged her selfe noo better than a dogge vñe worthye to haue breade, neuertheles as a whelpe despresh to gather vp crummes that fall vnder the boðdes of lordes or greate estatates, he opened the dores of hys mercy and pþfye and graunted all her askynge and sayde, Omnia magna est fides tua, fiat tibi sicut vis.

O woman greate is thy favrh, be it to the as thou wylte. But I blessed lord am weake & feresful, I beseeche þ þralog not in such maner my peticiā, let me not tary so lōge, dyfferre not my hope and truste as thou dyd the woman of chanane, but heare me shortely. In quacunque die inuocauero et velosifer exaudi me. Whan soever good lord I call to þ for helpe heare me graunt shortly my petition.

We haue spoke hiterto of our petition. Now we shal shew our wretchednes wherby þ goodnes of almighty god may be moued to be merciful & graunt our peticio. The life of man is here but for a while shortly it shall per-

ryshe

Senen psalmes.

ryshe & be at an ende, no space, no borde tyme,
no leiser can be had but alway it draweth to
an ende, it can not be at a point, it is never at
rest truly one minnte of an hour, whether we
eate or drinke, wake or slepe, laugh or wepe,
ever our life here draweth to an ende. Where
be now the kinges & princes that sometyme
reigned ouer all the worlde, whose glory and
triumphe was lift vp aboue the erth. Where
is now the innumerable company and puiss-
taunce of Xerxes and Cesar, where are the
great victories of Alexander and Pompey,
where is now the great ryches of Tresus &
Crassus. But what shall we say of thē which
somtime were kinges & gouernours of this
realme, where be they nowe which we haue
knowen & sene in our daies in so gret welth &
glory, yit was thought of many they shulds
neuer haue died neuer to haue byn oute of
mind, they had their pleasures at the ful, both
of delicious & good welfare, of hawking, hū-
ting, also goodly horses goodly coursers gret
houndes & houndes for thei r dispōtes, their
palaises wel & richely besene, strong holdes &
tounes wout numbre, they had gret plenti of
gold & syluer, many seruantes, goodly appa-
raile for the self and for their lodginges, they
had the power of h law to prescribe, to punish
to exalt and sette forwarde their frendes and
louers, to putte downe and make lowe their
enemies

Scuer psalmes.

enemys and also to punyshē by temporall
deache rebelles and treatours. Every manne
helde with them, al were at theyr commaun-
dementē, euery manne was to them obediet
feared them, lauded also and praysed them,
and ouer all shewed theyr greate renowme
and fame. But where be they nowe, be they
not gone and walked like unto smoke of whō
it is written in another place. Mor ut honorifi-
cat facint et exaltati deficientes quemadmodum fas-
tus deficient. Whan they were in theyr mōste
prosperytē and fame, anone they fayled and
came to nought even as smoke doth. Saynte
James compare the the vanytē of thys life
to the vanoure and sayeth, it shall perlyshe &
weder awaie as a floure in the hev season.
Therefore sith that tym of oure lyfe draw-
eth fast vnto an ende, yf we be not hearde
shortly and soone of almyghty god whan we
call for helpe, deache shall come vpon vs of
euer we can be socoured. For this cause bles-
sed lord haue in minde the shortnes of ours
lyfe here, and as soone as wee calle to the
gute audience unto vs all. Of a truthe all
we maye saye that foloweth. Quia defecrunt si-
cut sumus dies mei. Good lord here shortly my
peticion when soever I call vnto the, for my
daies my tyme in this lyfe goeth awaie lyke
smoke, the longer I lve the more feble I am
Perauenture they that be mightie and noble
men

Seven psalmes.

men wyll at some sealon bee as diligente as they can, and so diligent that by their importune and ofte callynge vpon suche as they haue ado with, they may the sooner be spedde in their cause, which dayly we perceyue and so by them that folowe the kynges courte, or the princes with other for great and necessary matters. For the more diligent that a man be in gyuyng attendaunce to call vpon his cause, the sooner shall he haue his entent, and if he be not alwave presente and at hand of hym to whome his matter is commytted callynge besylfe for the speede of the same, it shall bee longer or hee haue his desyre.

In the gospel of Luke is spoken and tolde of a certaine Judge that neither drede god nor man, vnto whome came a certayne wydowе besechynge that she myght haue ryghte and equitie of the vronge done by her aduersary he refused and woulde not graunte her Justyce of a longe season. And at the laste seyng that this woman woulde not leaue but euer callynge on hym, hee remembred hym selfe and sayde. Althoughe I neyther feare god nor man, yet for as muche as this woman wyll not leaue to call on me. I shall venge hir quarell, I shall see she shal haue ryght. Take heede whan thee importune and never callynge labour in a great and necessarye cause both profyt and availe. It is written. Labor

D. i.

implobus

Seven psalmes.

tristibus ola vincit. Incessant labour by h way
of intercessio ouercometh althiges. So merci-
ful lord y desyrest to haue vs importune in our
prayers & althoughe of thine own nature thou
can not be but meke, notwithstandinge by our
besy and importune pravers thou arte much
more meke. But for all thys I lacke strengthe
in my soule the swetenes of deuocion is take-
awaye fro me that anone I am made werye
whan I begyn to pray, why, for the stronge
partes of it, that is to saye, understandyng
wyl, and reason, which must be to the soule
as bones and senevves to succour it be so de-
terly wythered and dryed vp, that no maner
of moysture of deuocion is in them euuen as
they were tossed at the fyre, therfore as ones
lackyng the quycke humure of deuocion, I
can not longe contynue in prayer. Et ossa mea
sicut cretum aruerunt. For my bones, that is to
saye, the stronge partes of my soule be dryed
awaye like unto thee drosse or scrappes of ta-
lowe after it is claryfyed by thee fyre. I re-
membre that it is wrytten in an other place
of thee fatnes and moysture of deuocion.

Sicut adipe et pinguedine repletatur anima mea.
Crante me good lord my soule to bee re-
plete wythe thee fatnes of charytye, and also
that thee outewarde partes of my body may
bee fulfylled with good woorkes. But alas
woe is me nowe, thee fyre of vnlaweful con-
cupiscence

Seven psalmes.

cupyscence hath wasted and taken away fro
me al the farnes, al the swetenes of prayer,
and made my soule drye and boyde frome al
moystnes of deuocion. For as thee grene
grasse or corne that nowe droysheth ys it bee
not refreshed at some tyme wytche a dewe or
rayne, anone it is smydden wytch the herte of y
sonne and waxeth drye euuen as hey. So my
soule is dryed vp by the heate of vnlawful de-
syre and al the swetenes of deuocion is clean
expulsed from yt that not onely the strōg par-
tes of my soule vnderstanding and reason be
made drye and dull, but also I my selfe in e-
very parte. Percussum sun ut fenum. I am smit-
ten with the heate of temptation and wrythe-
red as hey. But I am farre in worse ~~condicione~~
condicio than is withered grasse or hey. For
as though the grene grasse be dried vp by the
hete of the son, yet it hath somewhat wherby it
may be refreshed as longe as y rote is fast in
y grounde, by drawing vp moysture out of y
erde fro y rote into euery other part, & as we
se oftentimes whē y grene grasse hath chanc-
ged y colour after y erde be brent, chined, and
clipped by y hete of y son, as soone as it is wa-
tered w̄ a shoure of raine, w̄in the space of one
night it beginneth to quicken againe and re-
new y owne colour, but nothing can be said
wherof the soule may drawe vp and recepue
any moystnes any labour or any swetenes of

Senen psalmes.

Deuocion, if it shulde come from any place it
musste be had frome the herte. As oure sauy-
our sayeth. Bonus homo de bono thesauro cordis
sui proficit bonum. Every good person bringeth
forth from his herte al goodnes nothyng but
good, truely the humure of good deuocion
musste come from the hert to shentent all the
hole soule may be watred may be refreshed
and steerred to prayer by it. Blessed lord how
shall I do, for my herte is biterly boyde and
lacketh this humure good deuotion, wherby
not onely my soule smyten with the heate of
unlawfull and worldly concupiscence is drie-
ed and wythred awaye, but also druit to meyn
my herte is in lyke maner, and not without
a cause. For how may this be that an herbe
hauyng no moystnes maye longe continue
greene, shall it not shortly ware drye and wi-
ther awaye. Also every thing that hath lyfe if
it bee not refreshed ofte with some nouris-
shynge must nedes be feble and wyther away
it shall drie and come to nought. The soule in
lyke maner is nourvshed with a certaine
meate, and if it refuse and wyll not take that
fode, nedes musste it ware drye & lacke good
deuocion. The meate according for the soule
is the worde of god, as it is written. Non in
salo pane vivit homo, sed de omni verbo quod procedit
de ore dei. Man hath a body & a soule, and as þ
body is refreshed with materiall bred, so the
soule

Seven psalmes.

soule is nourished with spiritual fode whiche
is the worde of god; this spirituall breaude the
worde of god maketh the soule to bee full of
lyse, ful of the lycour of good deuocion, and
also it maketh the soule stronge and hardy to
withstand al tribulacions who so ever eateth
not of this breaude shal ware lene in his soule
and at the last drye & come to nought. For by
cause good lord y I haue not eaten this spi-
rituall breaude. I am blasted and smyten with
drines lyke vnto heyn, hauyng no deuocion.
And also mi hert is withred of whom y swete
fruite of deuocion shulde springe out. Quia ob-
litus sum comedere panem meum. The cause why
for I haue bin oblitous and forgotten to do
after thyne holy doctrine. To eate this spi-
rituall bred is not only to here the word of god.
Many there be which here the worde of god,
but notwithstanding they eate it not, they do
not receiue it to the nourishyng & refreshing
of their soules. In lyke maner many doshe
holde in their mouthes materiall bred & nev-
ther chewe it neither swalowe it downe, and
such doth not eate the bred material. Sembla-
bly mani there be y receiue his spiritual bred
y word of god by hearyng it spoken of y prea-
cher, but they neither chewe it nor swallow it
downe, that is to say, they do not thererafter,
for it sauoureth not in their mouthes. But
contrary wylle many eate the bread of the de-

Seuen psalmes.

and they be fayne and glad to here his wordes
þ sounde to noughtines and folowes the same
by vngracious custome of syn, what soever
he putteth in their minde by the waye of sug-
gestion sounding vnto the peruerse and vn-
thrifte pleasure of the body, that anone they
sauour and do therafter w^t as great and dili-
gent study as they can. But this is not mete
of the soule, it hurteth & is venym vnto it, it
doth no good, it refreßheth it not, it is a mor-
tall infection and causeth þ soule to dye euer-
lastingly, it maketh that the concupiscentie of
the flesh hath dominacion & reason is sette a-
part & layde vnder, where contrarywise thes
very bread of the word of god maketh reason
lady and ruler & the flesh to be thrall and as a
seruaunt. The worde of god causeth al good-
nes in the soule, it maketh it moiste and redy
to springe in good workes. The worde of thes
deuyll maketh drynesse, dul and sluggishe, to
do any thing that is good. The worde of god
is the defence foom the heate of carnal desires
The worde of the deayl kyndeleth that heate.
The worde of god maketh the soule stronge,
and the worde of the deuyll maketh it feble
and weake. The word of god causeth þ fleshe
to obey and folowe reason, and contrary thes
worde of the deuyll maketh reason to be obe-
dient to the fleshe. This is the thyngie good
lord that maketh me sadde and sorowfull, for

Seuen psalmes.

as muche that I haue rather givien audience
and folowed the word & entisynge of the deuil,
therfore the strength of my soule, þ is to say,
my reason whiche shuld bee to it as a pest or
pyller, hath enclyned and byn obedient to my
fleshe, wherof now I am sore a drad. It folo-
weth. **A** voce gemitus mei adhesit os meū carni mee.
Nowe for a conclusyon of this seconde parte
I wyll saye thus: For asmuche as oure lyfe
here is so short and without good fruite war-
eth drye as hev, we also be so feble & weake þ
the stronge partes of our soules vnderstan-
dync and reason be wethred away. Our sou-
les made drye and smitten with the heate of
carnal affection. Our hertes boide & baraine
of all vertue and deuocion, in so muche that
we haue admitted and done after the worde
of the denyll rather then of god, wherby oure
fleshe is made as lord and ruler. Bythe wee
are in al these wretchedneses the more nede-
full and necessary for vs is the spedeful helpe
of almyghtye god. Nowe the thyrdre parte
is yet behinde, wherein we shall remember
vnto you the deedes of penaunce. There bee
three partes of penaunce which this holy pro-
phet sheweth verkely and syguratiuely by
the symylitude of thre dyuers byrdes, that is
to saye, the pellycane, the nyght rauen, and
the sparowe. Fyrst lette vs consyder & shewe
the order and dysposycion of these byrdes.

Seven psalmes.

The pellycane of his nature abideth in a desolate place where nothinge in maner groweth. The nyght crowe abideth in oldes walles. And the sparowes maketh his restynge place in the couerynge of an house, or in the house oues. In a desolate and baraine place is nothinge that perteyneth to a buyldynge saue onely the waste and boyde grounde, in olde walles or in walles whiche be not perfittly made vp is somewhat framing vpward toward the house or buyldynge, but whan the rouse of the house is vp and couered than the building is finished & made perfyt. Contricion which is the first part of penaunce is signified by þ pellicane. Confession the seconde parte is signified by the nyght crowe, and þ thirde that is satisfaction is signified by the sparowe. The pellycane as sainte Iherome wryteth in an epistle vnto a certaine deaken called Presidius is of this condicione, whan she findeth her byrdes slaine and destroied by a serpent, she mourneth, she wasteth & smyseth her selfe upon the sydes, that by the effusion and shedding of her blud, her dead birdes may be reuyned. Truely they that are very contrite be of like condicione. For whan they serche their conscience & finde their children, that is to say, their good workes slaine & destroyed by the serpent deadly sinne, then they mourne and wastle soore, they smyte them selfe vpon

Henen psalmes.

Upon the brest with the byll of bytter sorowe,
to thentent the corrupt bloud of sin may flowe
out. Of a trouth as soone as wee commytle
deadly sin all our good deedes done before be
destroied and stande in no effecte. Holy saynt
Iherome beyng in wyldernes payned hynt
selfe in lyke maner, & fearing onlesse his so-
rowe was not sharpe yough he smote vpon
his brest with an hard synte stone. And what
elles ment the publycane which anone as he
entred into the temple remembryng the gret-
nes of his synne dyd smyte hym self vpon the
brest but that the corrupt blude of syn myght
be done awaye from his soule whan the syn-
ner wyl ordre him selfe in this maner, that is
to saye, euer be willinge to be soray for his of-
fences and with the sharpenes of his sorowe
smyte hym selfe inwardely to thentent v cor-
ruption of them may be done awaye, anone
his good deedes whiche were lost by deadlye
synne shal be reuived and hee delyuerged and
brought out from the bondes and prison of e-
ternal death into a newe light and newe life.
So that every contrite person may say. Hunc
Ihs factus suu pellians solitudinis. I am made like
to the pellicane by contricion. The nighte
crowe or owle as saith saint Iherome is of
this condicton, that as longe as it is daye
the abidethe priuelye in the walles or secrete
corners of some house and wyl not bee seen

But

Seven psalmes.

But when the sonne is downe and is darcas
as in the nyght alone she sheweth her selfe &
commeth out from that secret place wythe a
mourninge crye and miserable, and sorowe-
ful lamentacion, she never sealeth so cryinge
vnto that it be day agayne. To þ which night
crowe may well be lyckered they that shewe
theyr mindes by true confession of their syn-
nes vnto preestes, for whan they were baptis-
ed & so made cleane from oxyginal sinne, the
sonne of rightwyses did rise vpon chē, gaue
light to theyr soules and so contynued as long
as they were without deadlye synne. At that
tyme noo sorowefull remorse was in theyr
conscience but all in reste and peace, lyke as
in stonge and sure restinge places. But as
none as they conimyted deadelye synne the
sonne of ryghtewysenes wente downe and
shewed no more lyghte vnto them, and theyr
conscience was couered with the darckenes
of synne. Then they make a lamentable and
mourninge confession shewing them selfe cul-
pable & also expresse al theyr sines to a preeste
and that done by þ sacrament of penaunce þ
sonne of rightwyses shineth again fresh on
chē. Who euer doth in this maner may well
say this þ foloweth. Et factus sum sicut nictorat in
dominio. By þ sorowe for my sin & true confes-
sion made wþ penaunce for þ same. I am cleane
wþout troublis in my conscience. I am in sure
reste

Seuen psalmes.

resse and peace euē as the nyght crosse whā
shee is in that place of the house where it li-
keth her best. After we haue bene sorrowful &
contrite for our synne, and also hane shewed
them by confession. It is nedeful to beware,
to be diligente, and to take hede of thee de-
uylls snares that by his crafty and false mea-
nes catche not and byynge vs again into hys
daunger. We bee warned of this by the holy
apostle saint Peter sayinge. Vigilate quia ad-
uersarius vester diabolus inquam leo rugiens circum-
girrens quem devorat. Awake, beware, and take
hede for your aduersary the deuyll euē as a
rampus and cruell lyon goeth about to seke
whō he may devour. If we be diligēt & giue
hede to auoyde and flee frome those snares of
thee deuyll, it may be sayd and spoken of vs
that is wrytten by the prophete in an other
place. A uina nostra sicut passer excepta est de laqueo
venantium. Although our bodyes suffer payne-
in thys lyfe yet our soules be deluyuered from
thee deuylls snares lyke as thee sparowe is
from the hates and trappes of bynde takers
that bee aboute to catche her. Whan thee
sparowe suspectethe those snares or trappes
bee layde for her on thee grounde, anone she
flyeth vp to the couerunge of thee house or to
thee house eues; & if at any time she bee con-
streined by realyng of hunger to come downe
agayne, yet for feare shee wyl shortlye re-
tourne

Seuen psalmes.

turne vp, so that thy ther she wyll flee for succour and suerty in her daunger and peryll, there she wypeth and feteth her byll there she propneth & setteth her fethers in ordre, there also she bryngethe oute byrdes, and there restynge maketh mery as she can after her maner. In lykewyse they that desyre and bee aboute to make satysfaction for theyr offences must be ware and wise to kepe them selfe from the deuples snares and trappes wherof al the worlde is full they must flee vnto heauen, set theyr felicity in heauenlye thynges and not in worldly pleasures, whyche is a defensē & couerynge of all the worlde. Sayncte Poule sayth. Nostra enim conuersatio in celis esse debet.

Our conuersacion, our pleasure and felicity shuld be in heauen, nevertheles yf at any season we come downe, besy our selfe to get any thing necessary for our bodies, let vs shortly returne lest y we be taken in the snares of worldly pleasures, in every peryll and daunger let vs flee to heauen sette our pleasure on heauenly thynges, and for the consideracyō and loue of it, we shall purge our selfe from synne. For why, nothyng that is soule and corrupte by synne may entre into the euerlastynge kingdome we must propne and ordre all our fethers all our actes in every condicōn that we maye be the more apte to flee vpp unto the place of euerlastynge blysse. There also

Seuen psalmes.

also we shall bringe forth and hyde our good
workes whiche be our byrdes, our sauoure
sapeth. Thesaurizate vobis thesauros in celo. Ordre
and endeuoyze your selfe to haue treasures
in the kyngdome of heauen. And lasse there
let vs reste in thys lyfe by true hope and trust
and euer be occupied in the laude and praise
of almighty god, for it is wrytten by the pro-
phete. Et laus eius semper in ore meo. I shall at al
tymes lone and prayse almyghty god. Who
soeuer belyeth hym selfe on thys maner as
we haue sayde shall make due satisfaction for
hys synnes, and of very righte may saye that
foloweth. Vigilauit et factus sum sicut passer solita-
rius in tecto. I haue gyuen hede I haue bene-
ware of worldly conuersacion and pleasure,
and as the sparowe flyeth vp to the house for
her succour so haue I set my mynde aboue in
heauenlye thynges. Notwithstanding theret
that take thys waye of penaunce shall haue
many foos, many enemyes, for euery where
in euery parte of the worlde be backe byters.
There was never creature borne were hee
never so good, excellent, and vertuous, were
hys dede and woorke never so precious and
noble that myghte escape thee sauunders and
backebrynges of them whiche are backebry-
ters and can saye good by no man. For al-
waye they that be euyll dysposed agaynst the
that be good and well dysposed. Euer they
laye

Henen psalmes.

Iaye wayte and enuyously fretyngē them self
repugne against the maner of the penitente
lyfe, namely in thosē whan also they see and
perceyue a man that hath chaunged his lyfe
whiche before was to them a gentyll compa-
nion for their appelyte, and hath taken upon
hym a contrary maner of lyuyngē not accor-
ding to their delite, it is no meruaille though
they forse matters and speke agaist him w
al their hole minde and entent. And by theyz
opprobrious and cursed sayinges cause that
person to be euil spoken of as muche as lyeth
in them. They that delyte in worldly conuer-
sacion and pleasure doth prayse and magnify
those that doth þ same. And contrary they hate
all suchē as by contricion and erue penaunce
haue forsaken and despysed all worldly delec-
tacions, whiche thyng turneth away many
from dypinge penaunce, they be ashamed to
do that thyng that shulde mosste profyt them
in time to come, for feare of the speche of peo-
ple, they feare more thee cursed sayinges of
wicked folkes than they do the punishmentē
of god, albeit he promised a great rewardē in
heauen vnto vs all for every opprobrious &
malycious word that we suffer here pacient-
ly for his sake. Al we therfore being penitent
and suffre false accusyngēs and shameful des-
pites of wycked people maye save vnto al-
mighty god our rewarder & loker vpon vs.
Tota die exprobabant mihi inimici mei. Wyne ex-

Seven psalmes.

enimes dyd scorne me many tymes and ofte,
and not onely our enemyes doth so but also
they that somtyme were our frendes & wont
to prayse vs. The wrold praiseth and loueth
them whiche set their felicitie and solewe the
vaine and transitory Joyes of it, whiche also
be redy at all tymes and seasons to eate, to
drynke, to laugh, to daunce, to gambade, to
lepe and to syng. Also the wrold loueth them
þ be proude and Ioly, ful of wordes, variable
in gesture and countenance, newfangled in
apparaile, and alway studious for new inuen
tions, yet I speake not of them that pamper
their bodies as glotons, whiche vse surfettes
dronknes, vnclemnes of body, periuries, and
dissymulacions, they that haue these maners
pleaseth the wrold best. And contrarywyse,
such as be studious to folow mekenes, right
wernes & trouth doth displese þ wrold & them
þ folow the pleasures of it. It is written in þ
person of all suche as be wicked & backbisters
which conspire & wolde fynde the meanes to
oppresse þ rightwise & wel living person. *Ec
cumueniamus iustum quia contrarius est operibus no
stris.* Let vs craftely deceiue the rightwise n̄
for his workes, his dedes be contrary to ours
hee loueth not as we do, truely whatsover e
man or woman dyspise and sette noughe by
worldly pleasure & connersacion but folow þ
streight wape of penaunce shall ofte time be

evil

Seuen psalmes.

evyll fasse by, and many causes shal be yma-
gined and conspyred to put hym downe, pera-
uenture of those that sometyme woulde haue
spoken largelye to hys laud and praise, wher-
fore it foloweth. *Et qui laudabat me aduersum me*
irabant. They that sometyme were my fren-
des and would hatte sayd good by me as lōge
as I folowed theyz synfull lyfe dyd conspyre
and craftelye lave wayte to put me from my
good purpose. *Quia tenerem tanquam panem man-*
ducabam. Because why I did eate ashes as my
breade, I ofte called to remembrance my
synnes with contricion and penaunce who-
elles eateth ashes as hys breade but the peni-
tente, that thynge whiche goeth never oute
of mannes mynde, but euer grudgethe and
rolleth vp and downe in hys consyience may
be sayde he eateth yt, for the whiche oure sau-
our Jesu christ alway being i minde to fulfil
the wyl of hys father calleth that besy reme-
braunce to fulfyl hys fathers wyl hys meate
he sayeth. *Habeo alium cibum manducare quem*
dos nescius. I haue an other maner meate to
eate that ye knowe not, he ment it by his bes-
sy remembrance as we sayde before. There-
fore it may be sayde that persone eateth that
same thynge whiche he calleth alwaye to his
remembrance, and what hath the penytent
more dylygentlye in hys mynde than the re-
staunt of hys synnes considerynge the dyng
syng

Seven psalmes.

synte of euery offence, whiche may well bee
called ashes. For lyke as after v brennyng of
wood or trees the substance remayning is
called ashes, so after the heat of concupisēce
(ys we offend) what elles shal we cal that aby-
deth in h soule but ashes what remayneth in
h soule after the actual offence of pride, enuy,
fornication, or lechery, but onely the ashes of
pryde, enuy, and fornicacion, whiche ashes
the true penitent eateth as hys bread by v cō-
tinuall remembraunce of theym. Also in this
contynuall remembraunce he lacketh no drike
for whosoeuer calleth to his minde all his sin-
nes v̄ true penaunce shal scant kepe him self
fro wepyng. The wepyng teares in another
place of scripture be called dryncke. Et potū da
bis nobis in lachrymis in mensura. This drynck of
a truthe comforteth much to slake and kele the
heate of vnlawfull desyre, and also quenche
the heate of fleshly volupthy and lust. Therfor
it is very necessary to the penytent. For often
lymes whan we remembre oure olde sinnes
a sparke kyndelethe of thee ashes, that is to
saye we haue a delectacion in theym whiche
heate of delectacion muste be quenched wþ
thee dryncke of wepyng teares. Thee true
penytente maye saye that folowethe. Quia
cinerem tanquam panem manducabā et potum meum
cum fletu misebam. I haue eaten ashes as
my b̄eade. I haue consumed my synnes

Seven psalmes.

by true penaunce, and I haue myred my
drinke with weping teares. I haue dispised,
this woldē to thentent I may haue hereaf-
ter the kingdom of heauen. Amonge al other
two thinges there bee whiche may moue the
synner and not without a cause, to vse this
breade and drinke now rehersed. One is the
indignacion of almyghtye god that other is
the greatness of his fall by synne, what crea-
ture can be but sorrowful and aferde when he
consydereth and remembreth the dredful ma-
iesty of god how much he hateth siners, how
greuously hee beholdest the synner with his
frefull countenaunce cuer readye to stryke
with the swerde of his punyshement, whose
stroke causeth eternall deth, a woude vnable
to be cured. And nothing els in þ world may
swage or mitigate that sore stroke of euerla-
sting deth or punishment, but penance done
with sorrowe and weeping for oure offences.
Saint Austine sheweth the cause of his con-
uersacion was the consideracion and remem-
brance of the euerlasting punishment of god.
Saint Jerome also witnesseth him self þ he
chastised his body in wyldernes with fassing
weepynge, and bytter murnyng for feare of
the euerlastynge paines of hell. The true pe-
nitence wayleth and wepteth for feare of his
indignacion and punyshment of almyghtye
god, to whome he maye saye that foloweth.

Lineret

Heuen psalmes.

Cinerem sanquam panem manducabam et potum meum cum fletu miscebam. A facie ire indignationes tue.
Good lord I haue punished my selfe by penaunce for feare of thine indignacion & punishment. The other is as we sayd his great fall by synne whiche causeth and stereth thee synner to do penaunce. For the ferther that a man fall downe by syn, the more greuously he offendeth the goodnes of almighty god, & the soyer shal his punishment be. The greatness of the fall is to be consydered by the gretenes of the state, degré, honour, or lernynge of that perso which offendeth, for the higher þ a man be in honour the greater is his fall, the more is his trespassse if he offendeth. Therefore let every synner consyder the greatness of his fall, let no creature chyncke in hym selfe and saye, I am not within holy ordres, I am not professed to any religion. All wee be christen people, take hede in what degré we stande, what state is it to bee a christen man or womanne, the leaste chrystien person the poorest, and most lowe in degré is nygh in knyng to almighty god, he is his son & his heire of the kingdom of heuen, brother unto Jesu Christ & bought with his precious blod. By the vertue of the same blod wasshed in the holy baptynge and oft made cleane againe by the sacrament of penaunce. Fedde also and nourished wþ the blessed body and bloud of our saviour

P.II,

Jesu

Seuen psalmes.

Jesu Christ the onely sonne of god. If any of
vs fall from thys hvghe state and degré, thee
greater shall be his fall into the depe pycte of
hell and soror shall be punyshed there than a
ny sarazin or Jewe. As sayth the holy monke
Arsenius lette no creature blanis god if he be
so punyshed. For yf a craftes man constrain
hym selfe to the best of hys power to reysse vp
and conuey a greate stonye into thee hyghest
parte of a goodly bnyldyng he is greatlye to
be set by and praysed that he wyll so diligētly
be aboute to set it in so noble and honorable
place, whereunto it were impossiblē for it to
ascende by the owne power and strengthe, &
perauentur in the meane time the same stonye
for the great & ouer much weight shyp downe
fro his handes, notwithstanding y strengthe &
good mind of y crafty man is not to be repro
ued. In lyke maner almyghtye god is not to
be accused if he at any tyme do hys good will
to lysse vs vp into the hygh state of grace, &
we in the meane season by the weight of our
froward and peruerse wyll fall downe front
hys handes, verely we our selfe are to be accu
sed and reproued for yt and not almyghetye
god, and oure fall is thee more bytterlye to
be wayled, that syth he wold lift vs vp we by
our owne negligēce & euill wil be cast down.
Misericordia elevans allisisti mi. For thou good lord
wouldest haue raysed me vp from sin and set
me

Seven psalmes.

me in the high state of grace but by my ewn
neglygence and peruerse wyll not in minde
to forsake my synnes thou let me llyp downe
from thy handes. Here endeth the third parte
of this sermon, nowe let vs gyther togyther
and shewe what we haue spoken of in it. O
mooste myghtye lord I a wretched synner
haue so much feared and dreade thyne ever-
lastinge punyshement for the gretnes of my
synne that the remembraunce of yt hath ben
to me as breade to feden, and my weppynge
teares as drinke. Made by contricion lyke vnto
the Pellycane, like vnto the nyght crowe
by confession, and by satisfaction made lyke
vnto the sparowe. In so much that mine ene-
myes flaundred and spake euil by me, they al-
so that sometime were my frendes conspy-
red agaynst me. All these I suffer blessed lord
to thentente I may obteyne thy grace & mer-
cy therfore I beseeche the heare me soone and
execute thy mercy on me. Nothing may soo-
ner moue a man to be meke and shew mercy,
as whan y perso which hath trespassed against
him lowly wil submit hym self, fall downe at
his fete and mekely aske of hym forgiuenes,
willinge to knowe his owne faulte and tres-
pace. For the more gentyll that a man is the
redyer wil he be to forgiue him that wil aske
forgiuenes, which property we may se in un-
reasonable beastes. For of gret doctours it is

Seuen psalmes.

spoken by the lyon, that when hee is disposed to be cruell & fyght, of his enemy fall downe and stoupe to the grounde yeldynge him selfe as ouercome, and in maner aske forgiuenes he wyll not after that be cruell vpon him, but goeth awaie and forgyueth the iniury. The same is expressed in metre by a certaine poet saying. *Corpora magnanimo satis est prostrasse leonem, pugna suum finem: cum facet hostis habet.*
It is sufficient for any beaste that hathe trespassed agaynst the mighty lyon to stoupe and fall downe to him, for by it his wrath is done away and the trespass forgiuen, and all other wylde beastes beinge nothinge in regarde to the lyon but as his subiectes are so cruel and vengeable, that for no submyssyon wyll leue theyr ragyng and woodnes, whiche the same poete shewethe lykewyse in thee matter. *At lupus et tristes instant mortentibus vni et quecumq; minor nobilitate fera est.* The wolfe, the wratheful beares and every other wylde beaste that is in maner vyle and of noo reputacion wyll euer venge them selfe vppon other whyche they may soone ouercome. The gretest knowledgē and experiance that maye bee of a noble man, constaunte of mynde, wyttheoute feare, caitynge noa peryll, and truslynge in hys owne strengthe ys of hee wyll forgyue and not shewe hys cruytē vppon hym that submitteth and knowledgeth hym selfe vanquished

Seven psalmes.

quyshed and ouercomen. Bythe almyghtye god therfoze is mooste noble, most constraint and so mighty aboue all other without feare he fereth no creature, it can not be otherwise but nedes he must be mercysfull and meekely forgyue vs wretched and of no strengthe, fal lynge downe at hys fete knowledgyng our owne myserye and aske of hym forgyuenes. For as muche as almyghty god is thus mercysfull let vs all lowelye humble oure selfe before hym mooste meke alwaye one, vnmeuable and withoute chaunge or mutabiltye, whose power is euerlasting in it selfe. Oure weyknes, our shorte time in this life fadeth and passeth awaie as a shadowe it withereth and wareth drye as hey, & shall within a litell while perishe & come to nougat, let vs all say to hym. Dies mei sicut umbra declinauerunt et ego sicut fenum arui, tu autem domine in eternum pernames. Good lord lith thy tyme is euerlastinge wþout mutabiltye witheroute chaunge, & we be so nougaty, so feble we glyde away as dothe a shadowe, and wither as hey, shulde it be a laude and praise to the for vengynge thy selfe and to destroye vs. Shuld it not rather blessed lord yf by thye lycence I myght speak yt be to thy dispayre, for anone as we be dead & gone out of this world fare wel anye remeþbraunce of vs we be soone forgotte. But y never can be put out of memory, y memorial of thy

Seven psalmes.

mercifull dedes is euerlasting. If thou wolte
not shewe thy pitie vpon vs wretches that
are turned to the by penaunce and with we-
pyng teares bowe downe to the feete of thy
merite, before the trone of thy mercy, what
synner hereafter shal haue audacitie shal be
bolde to aske mercy and forgeuenes, thine vn-
mercifulnes or cructie shall cause the to flee
and bee fearefull to aske mercye, and so dis-
paire. But if thou wyls bouchsafe mercifull-
ly to here vs at our callynge, than doubtlesse
every synner shall at all tymes haue in mind
and shewe thaboundaunce of my suauitie or
mickenes , and also shal openly tell ouer all
thy great and inestimable power, whiche is
specially and namely expressed and shewed,
whan of thy goodnes thou sparest and doest
mercifullly vnto synners. The churche custo-
mably prayeth vnto the, saying on this wise.
Deus qui omnipotenciam tuam parcendo misericordia
misericordando manifestas. Blessed lord whiche shew-
west thyne euerlastynge power namely and
most of al in executing thy mercy and sparig
synners . Notwithstandinge I saye not but
thou must nedes punish such as be obiluate
& ongracious, not wyllyng to turne them vn-
to the by penaunce, but euer continue in their
malyce and synfull lyfe, Thy prophete Jere-
mye threteneth those euyll disposed people,
sayinge, Non electetur ne parcer neque miserebitur

Seuen psalmes.

eis. Thou shalte not be meke, thou shalte not
spare, thou shalt never shewe thy mercy vpon
suche obdurate synners. Thy ryghtwisenes
shall appere in theym, whiche sythe they
haue continued so longe in their synfull lyfe
and never woldes tourne from it shal of very
ryght be punished & crucifyed in hell eternal
li. But blessed lord I meane & speke of them y
be penitent & knowlege them selfe guilty, also
be turned to the with all their herte, it is wri-
ten in the boke of sapience. Tu qui dissimulas
peccata hominum propter penitentiam. Thou must
meke lord whiche in maner dissimule and
wyll not knowe the symme of men that be pe-
nitent. Et qui misericordia omnia potens es.
And shewe thy mercy on euery creature, by
cause thou arte almyghtye. I can not see
of very righte but thou muste excercise thy
mercy in deede on all suche as by true pe-
nuance hath forsaken their synful life. Ther-
fore bee meeke and mercyfull to vs thy ser-
uauntes and besechers, for the euerlastynge
memoryall of thy blessed name, also that
thyne so mercyfull doyng may be a memo-
ryall and had in mynde tyme withoute ende.
Amen. Memorale tuum in generatione & generatis
nem. Amen.

Domine

Seuen psalmes.

C Domine exaudi prioris. Secunda pars.



The other parte of this psalme is more derke and harde to vnderstante than is the fyrist parte of it, chiesely for the difficulte that is treated and spoken of in the same. It is diffuse for suche as be not practised and lerned in holy scripture, to vnderstande what is ment by Syon and Iherusalem with other old prophecies whan they be rehersed and spoken of. Therfore it is nedefull that ye gyue thee more hede and attende audience on youre partye, and I to applye my selfe and put to the more diligence to thentent these doubtes or derkenesses may be shewed and more clerely made open what that they sygnifys. Ostentvimes a rehersall is mad: in holy scripture of thre noble places whiche signifys thre dyuers kyndes of people in thre dyuers tymes. The fyrist place is the mounte Synay whiche betokeneth the people of Jewes, in the tyme of Moyses lawe. The secounde is the mounte Syon sygnifying the chryssen people, in the tyme of grace. The thyrde place is the hyghe celestiell Iherusalem whiche representeth the blessed people in the tyme of glorie. Fyrist in the mounte

Seven psalmes.

monde Synay, Moyse lawe was geuen to
the Jewes with great feare and drede. For
the thirde day before all the people had moni-
cion and warnynge to prepare and make
redy them self to be halowed, that is to saye,
two daies washing their clothes & weppynge
them selfe from the fleshe, compayne of wo-
men, to thentent the third day they myght be
redy to come to the mount Synay, there to se
& here what was to come. Monicion they had
also not to come nigh the mount or any parte
of it vpon this paine, were it man or beast it
shulde be stoned or shot to deth. After whan
þ
thirde day came and all the people was redy
a derke cloude began to couer the mount, out
of the which issued forth lyghtning, and fere-
full thunder was herde. Also the lounde of a
great trumpe braste out and encreased more
and more by lyttle and lyttle. Our lord came
downe vpon the mount in fyre, fro that fire
ascended a great smoke on euery parte of the
mount as it had byn out of a fourneis. Thus
the mount was made very fearefull to come
vnto or to beholde, bothe for the derkenes of
the cloude and fyre within it for the lyght-
ning, and gret smoke ascending on every side
and also for thunder and noyse of þ trumpe.
The people lykewyse were meruaylously as-
fayde, in so muche they called vpon Moy-
ses to shewe what was besse for them to do.

Their

Sixene psalmes.

Their desyre was more ouer that god shulde
not speake to them, for if he so dyd they verily
thoughte to dye for feare, Moyses also hym
self was so a frayde that as saint Poule wyt-
testeth he saide. Territus sum et tremebundus.
I am sore aferde inwardely, and agast out-
wardly. Than if he that was so famylter be-
fore with god, by whose commaundement he
dyd so many great and meruaylous dedes in
egipte were so feared, no meruaile if the resi-
due of the people were sore afraide. But this
fearefull maner the hebreues law was gyuen
in the mount Syuay, that bicause of so great
feare and drede, the people shulde be the more
ware to breake the law gyuen vnto them. As
Moses their man of lawe sayde. Ut terror in
vobis esset et non peccaretis. The lawe is gyuen
to you by this maner, to thentent ye shuld be
aferde and not fall into syn. But forasmuche
as our best and most louyngre lord god delys-
teth more in those actes which we do louing-
ly with a good wyll, than in those that we be
constrained to do by feare. Of his nature al-
so he is more ready to shewe mercy than to
do vengeance, why? for it longeth vnto him
to shewe mercy in dede. The prophet Eliae
sayeth. Misericordia peregrinum opus est ab eo. It
is a straunge and a dede in maner againsts
nature for almyghtye god to shewe venge-
aunce, it commeth not of him so to do, thee
cause

Seven psalmes.

cause of his doinge vengeannice is the trans-
gressyon of his commaundementes, he is so-
ry to be venged vpon any person whiche his
selfe sheweth by his prophet in an other place
sayinge. *Heu consolabor de hostibus meis et vindicabor in eis.* I am sorry to take my pleasure, that
is to saye, to be venged vpon myne enemies.
For these causes rehersed hee hath ordeyned
an other newe lawe, not a lawe of feare and
dred, but a lawe of grace and mercy whichs
was gyuen in the mount Syon, there being
present the apostles and disciples with many
holy women, and Mary the mother of Jesu
whiche made readye them selfe to receyue
this lawe, longe continuynge in prayer, as
saynte Luke sheweth. *Et hui omnes erant per-
seuerantes in oracione cum mulieribus et maria ma-
tre Iesu.* All these were continuynge in piaiet
with other holve women and Mary the mo-
ther of Jesu, vpon whom the holy gholl des-
cended in the symlytude of syery tongues
and sate ouer them all, after that they spake
in manye dyuers languages and preached
incessantly the laudes of almyghtye godde,
so that the people of every nacyon vnder hea-
uen so many as then were present, vnder-
stode openly what every one of them sayde.
And greatly meruayled that they spake so
boldely and cryed withoute ceasyng, in so
muche one sayde, *Quidnam vult hoc esse.* What
maner

Seuen psalmes.

maner thing is this, what may this meane:
An other laugh theym to scorne and sayde.
Multo pleni sunt isti. They be droken. But the
effecte of the thyngē proued evidently that þ
molte was nothing in the blame, for sayncte
Peter one of the disciples of chyſt rose vp fro
amonge them and shewed al the very mater
in dede how it was, confirmingyng the same by
holy scripture so strongly & so clerely that he
turned vnto the faithe þ day almost the nom-
bre of, iii. M. men & women. Besyde these our
blessed lord Iesu chyſt was offred vp in the
same mount, there also he exhorted & taught
þ people many tymes, in þ same likewyse he
wrought mani miracles, for these causes spe-
cially, this mount or hil named Syon, signis
syeth the churche of christen people, lyke as
the mounte Synay betokeneth the sinagoge
of Jewes, In the mount Syon was the law
of feare and bondage giuen, in the mounte
Syon the law of loue and liberty was graun-
ted freely, both these sayd lawes were gyuen
the. L day after the paskall lambe was eaten,
in Moyses tyme a fyguratiue lambe, & in the
tyme of Christ a very lambe in dede our sau-
our Iesu him selfe. We sayd the thyrd place
is the heuenly citie Iherusalem prepared in
the most high mountaynes, which place wi-
out doubt is is promyſed to all good & right
wyse people for a rewarde of theyr good ly-
ving in this transitory wold, like as þ earthly

Seuen psalmes.

Jerusalem a place of rest & peace was promy-
sed to them that suffered paciently the gret la-
bours & sturmes in goyng ouer the red sea, &
also toke gret paine in deserte, sancte Poule
sayth. *Dignus est operarius mercede sua.* the work
man þ hath done his labour wout murmur
or grudge is worthy to haue his hyre, his re-
warde. Therfore we must labour trulye in þ
shorte tyme of thys lyfe, to thentente we may
get & obteyn after our labour & besynes done
here an euerlastynge rewardē in the heauen
lye countre, in thee celestyall Jerusalem,
where we shall be alway at lyberty and rest
wōnde from all maner labour, we shall haue
there reste and peace wytheout ende. Jheru-
salem is as muche to save as *Visio pacis.* The
syghte of peace. Therfore in that heauenlye
place we shall haue in possession peace eter-
nally without any maner tribulacion. Fyrst
peace with our selfe, peace with our neighe-
boors and peace with god. There we shal see
almighty god, not as the Jewes saw hym on
þ'mount Synay in a fearefull similitude, nei-
ther as the christen people sawe hym on the
mount Syon in the lykenes of fiery tonges
but we shall beholde and loke uppon hym e-
uen as he is distinctly and clerely face to face
without any other similitude or chaunge, he
shall be our lawe. Of a trouth the olde lawe
gyuen to the Jewes by Mose at the mount
Synay

Seuen psalmes.

Synay was wrytten in tables of stone. Thee newe lawe gyuen to chyisten people by oure saviour Christ in the mount Sion, was writ ten in the fleshely tabels of the hearte, but the lawe whiche shall be gyuen to the peopple glo rysyd is wrytten in the mynde of god. Saint Poule maketh mencion of these thre places re hersed in an epistole writte to þ hebreues, sayng thus. Non enim accessisti ad tractabilem et accessibili lem ignem et turbinem et caliginem et procellam et tu be sonum et verbozum vocem quam qui audierunt ex cusaerunt se ne eis fieret verbum: non enim portabant quod dicebatur, et si bestia tetigerit montem lapidabitur. Ye came not to se the palpable and acces syble fyre, storne and darckes cloude, nevther to heare the lawde blasste of wynde the sound of the trumpe and voyce of thee aungell spea kyng in the person of god whiche those that hearde ye excused theym selfe bcause they myght not abyde for feare of the wordes that were spoken. Also ye hearde not the decre co mynatory whiche was any beaste that tow cheth þ hyl or any part of it shal suffer death; Loo here is speryfyed the mounte Synay, where vpon Moyses lawe was gyuen by a terrible and fearefull maner as yee haue heard, it foloweth. Sed accessisti ad montem syo: Loo here the secound hyll is shewed in the whiche the newe lawe, the lawe of the gos pelles, was mynstred, he added this more in the

Seuen psalmes.

the sayd eppistle. Et ciuitatem dei uiuentis hierusalem celestem. Loo the thyrd place wherin althoough we be not as yet, notwithstandinge we haue drawn towarde it, in so much that of wee lyne after thee lawe gyuen to vs by Chryſt our sauour, without doubt we ſhall ente after this lyfe into that euerlaſtinge heauenly Iherusalem, for that heauenly city ſhal be roſtored & reintegrate with good chriſtian people, as we declared in the ende of the firſte psalme, whyche thing the prophet Dauid ſhewed by his wordes now pertayninge to our purpose ſayinge. Benigne fac domine in bona voluntate tua ſyon: ut edificetur muri iherusalē. Blessed lord bee merciful wythe a good wil ſhewe thy mercye vpon all chriſten people, that the numbre of thy glorifyed ſeruauntes in heauen may be roſtored and fulſyld as gayne.

¶ Pee perceyue nowe by the wordes that we haue ſpoken howe theſe three dyuers places ſygnify thre dyuers kyndes of people in the dyuers tymes. Firſt the mount Synay ſygnifying the Jewes. Sion chriſten people, and Iherusalem whyche repreſentethe the people here after to be glorifyed in heauen. The thre dyuers tymes ye haue alſo. Fyrſt in the time of Jewes whiche is done and paſt was great feare & dread of þ greuous puniſhment of god. In þ tyme of Chriſten people which is now,

Seven psalmes.

is great hope and trust of forgyuenes, for the
excelleut treasure of grace and mercy of god.
But in the tyme of those that shalbe blessed e-
uerlastingly which is yet to come shall be the
surety of the reward by confirmation of eter-
nal and incessaunt ioye, let vs therfore make
our prayers vnto our blessed lord god, to the
entent wee may understand by these thinges
þ we haue spoken, þ other part of this psalme
to come. The moxe þ any praier is groudedin
charitie, the sooner it shall be hearde of him
whose commaundement is al charitie. In the
firſt part of this psalme euery man praiereth for
him ſelſe. After that now in this ſecond parte
we be caught euery man to pray for his neig-
hour and for the hole churche of christens peo-
ple. Almighty god knoweth to who nothinge
may be hid, how great nede we haue to pray
which necessytie perauenture our lord ſhe-
wed whan hee ſlombred or ſlepte in the ſhyp.
Marke ſheweth in a gospel a great ſtorme or
tempeſt of wynde was vpon the ſee in þ time
whan our ſaviour Iesuſ was ſaylinge vpon
it, and the ſhyp wherin our lord ſlept was al
moſte drowned with the fluddes & troublous
waues. But and wee take hede and calle to
mynde howe many vyses reygne nowe a
daies in christens churche as wel in the clergy
as in the comen people. How many also bee
vnyke in their lyuing vnto ſuche as were in
times

Senen psalmes.

tymes past, perchaunce we shal thincke that almighty god forsooth not onely, but also he hath slept soundly a greate season. None ordre none integryte is nowe kepte, it semeth almighty god to be in maner in a dead sleape suffring these great enormities so long. Now we must do as the disciples did than in þis ship they awaked Jesu their maister from slepe wþ cryinges and great noyses that they made, saying. Magister non ad te pertinet quod perimus. Maister is it thy wyll, longeth it to the to see vs perishe. In lyke maner let vs reyse vp almighty god by our prayers and mekely aske his helpe, our saupour whiche redeemed vs with so great a price may not thincke that it longeth to hym to se vs perishe, neyther to suffer the shyppe of his churche to bee so shaken with many great and ragious fodes. He herde the petitions of them which than were not redeemed by his passion. For at thevþ calling and desyre, rysyng vp he threted the sea and the winde, wherwith anone the tempest sealed and the sea was milde and calme. Let vs also call vnto hym, truly he is not ferre fro vs, these be his wordes. Ecce ego vobiscum sum omnibꝫ d'ebus vñq ad consummationem sicuti. Behold I am wþ you at al times continually vnto þis worldes ende. Therfore go we vnto him with ful hope and trust to obteine our peticio let vs call upon him by our praiers, sayinge.

R.ij,

L.ii

Seuen psalmes.

Cu exrgens domine misereberis syon. As wee
myght saye, blessed lord thou in maner for-
gettest, thou doest disymule, peraduenture
thou slepest now, yet for all that we trust ve-
ryly that as soone as thou shalt rise vp, thy
wil shalbe to exercise and shewe mercy vpon
al the church of christen people. Behold with
how many ragious fodes this shyp thy chur-
che militant is tolled to an fro. Our religion
of christen faith is greatly diminished, we be
very fewe, and where as sometyme we were
spred almost throught the wozde, now we be
thraste downe into a verye streyghte angyl
or corner. Dure enemyes holde away from
vs Alsy and Assyrie, two the greatest partes
of the world. Also they holde from vs a great
portion of this parte called Europe whiche
wee nowe inhabyte, so that scant the syrthe
parte of that we had in possessyon before is
lefte to vs. Besyde this our enemyes daylye
laye wayte to haue this lyttle portion. Ther-
fore good lord without thou helpe the name
of chysten men shal vterly be destroyed and
for done. But trouth it is wee haue deserued
more greuous punishment for oure synnes
than euer dyd Sodome and Gomore, some-
tyme two great cities, which were drowned
whan thou shewed bengauince vpon the for
their greuous offences. Notwithstandinge
blessed lord exhibyte that mercye vpon vs,
which

Seven psalmes.

Whiche thy wyll was to haue shewed vpon
the same cities at the instance and prayer of
the holy father Abraham. Albeit good lord it
is not unknowen to vs that al we be sinners
yet we doubt not we are in a surety that ma-
ny good & rightwise persons be in thy church
milytaunt here. Thou made aunswere vnto
the prophet Hely what tyme he thoughte no
more leste of the prophetes whiche worshyp-
ped the but hym selfe onely that thou haddest
yet. vii. thousande which never dyd sacrafyce
nor bowed downe their knees to Baall. A
good lord if there be. vii. thousande good chri-
sten people haue mercy vpon all þ other mul-
titude, namely for the loue of them, for thou
promised Abraham to shew mercy vnto those
fyue great cyties if he coude fynde syxty right
wyse persons in them. Also yf there wanted
þ. of that numbre. And ferther, if hee coulde
fynde but fortye, thou woldes for their sakes
spare all the resydue. Truly the charitie of A-
braham was great which for all these woldes
not leue and go from his cause into an other
matter, but rather came more nygh by litle
and litle euer nikelycallynge. vppon the to
shewe mercy desendinge from the nombre
of. xl. to. xxx. from xxx. to. xx. from xx. to. x.
So yf he coulde fynde. x. good and rightwise
persons, his petition was thou shoulde not
deltroye those cyties for thee loue of theym.

¶.iii.

And

Seuen psalmes.

And thou blessed lord mercyfullly graunted
his asking. Thy mercy is and all tymes hath
bene so greate and bountifull to wretched sin-
ners. Thou dost not aske x. rightwise persons
and no lesse in numb're, for why, one ryghte-
wise man shall be hearde of the for an innu-
merable multytyde of people, witnesse thy
selfe by the prophete Ezechyell sayinge. Et que
sui virum de eis qui interponeret sepe m et staret op-
positus contra me pro terra ne dissiparem eam: et non
inueni. I made inquysicion, I soughte one a-
monges theym all, whyche in maner shulde
make an hedge, that is to saye shoulde bee a
defence, and stande ryghte agaynste mee to
make interpellacion for thee earthe, to then-
tente I shoulde not destroye yt, and I coulde
fynde none suche. O synguler and greate
mercye of God to all synners, one rightewise
personne amonge all the people shall be gra-
ciousl ye hearde for all thee multitude beside.
Is there not good lord one ryghtewyse per-
sonne in all thy churche, elles god forbede, na-
mely syth it was promised vnto saynt Peter.
Non dñe aet fides tua petre. Peter thy sayth shall
neuer sayle, yt shal neuer be at an ende, ther-
fore vs many be ryghtwise good lord be mer-
ciful and exercyle thy mercye on vs for theyr
sakes. Oure owne cause is nowe purposed
and shewed vnto the, we speake for oure selfe
And although we bee but ashes and earthes
also

Seven psalmes.

also wrapped in many greuous sinnes; yet
bl̄ssed lord bouchsafe giue vs leue to speake
vnto thy hyghnes in this matter. If there bee
anye rightwise people in thy churche myly-
taunte, heare vs wretched synners for v loue
of hym, bee merciful vnto Spon, that ys to
saye to all thy churche. If in thy churche bee
but a fewe ryghtwyse persons, so muche the
more is our wretchednes, and the more nedē
we haue of thy mercy. Therfor merciful lord
erercyse thy mercy, shewe it in dede vpon thy
church. Quia tempus est miseriendi eius. For in so
greate skaresenes of ryghtwyse people, in
tyme ys to shewe mercye vpon yt, call too
remembraunce thy manyfoulde and greate
mercyfull deedes whiche bee euerlastynge,
lyke as thou thy selfe was at all tymes ready
to execute mercye trulye as Salomon sayde.
Omnia tempus habent. Euerye thynge hath a
tyme, and thou good lord arte wonte to
shewe mercye in tyme conueniente. This is
thy sayinge. In tempore accepto exaudi te. I
gaue audience vnto thy petition in an accep
table tyme. Thee tyme of thee olde lawe,
tyme of crueltye, rygoure and vengeaunce
hath bene in tyme past. For sayncte Poule
writeth. Irritam quis faciens legem moysi sine villa
miseratione duobus aut tribus testib⁹ moritur. In þ
tyme of Mōyses whosoeuer brake his law. ii.

Seuen psalmes,

or thre bearyng witnes of that transgressyon
shuld suffer death without mercy, loo in that
tyme no mercy was shewed. The adultery,
the wilful manqueller, or any other transgrel-
lour of Moseles lawe, yf two or thre bare wyt-
nes of þ same was not spared nor pardoned,
but withoute mercy shulde suffer death, not
withstandyng the tyme is nowe chaunged.
Nowe is the fulnes of tyme wherin the ga-
tes of heauen be made open, and the treasure
of grace and mercy as a fountain euer sprin-
gyng is shedde forth plenteously vpon every
kynde of people, of the whiche tyme sayncte
Poule speaketh, sayinge. Ecce nunc tempus ac-
ceptabile ecce nunc dies salutis. Behold, take hede,
now is the acceptable tyme, now be þ daies
of soules helthe. Now in the tyme of the new
lawe forgyuenes was graunted mercifullly
of our saviour Christ to the these a manquel-
ler in the laste houre of his death, also to thee
woman taken in adultery, with many other
wherfore if thy mercy ought to be shewed at
any season it must specially be shewed nowe
in this tyme of mercy. Whan crueltes was
haboundant if at any season thou coulde not
of thy benignite but nedes muste exercycle
thy mercy, muche more it is to be done now
whan grace is haboundant and so plente-
ous. Quia venit tempus. For the tyme of grace
and mercye is comen and readye at hande.

Pet

Seuen psalmes.

Yet an other reason good lorde with thy ly-
cence, which shulde somwhat stere thy good-
nes vnto mercye. Of a trouth amonges vs
christen people some be so lyght and fravle of
the selfe that anone with euery blast of temp-
tacion they be ouerthowen, they wyll not in
any condicion resist and withstande syn, but
folowe the aduise pleasures of this worlde þ
sylthines of the fleshe. Somtyme they do al-
ter and folowe the flaterynge perswasyonis &
impulsonis of the deuil, and be ryght glad so
to do, whom the prophet compareth to dulce,
and not without a cause, saying. Tanquam pul-
uis quem prouicit venus a facie terre. Suche light
and euyll disposed people of the worlde be in
comparison like dust that is soone blowen a-
wave from the ground with euery blaiste of
wynde. Some also be of an other disposition,
whiche although they be many tymes ouer-
thrown by the sodeyne blast of temptation,
notwithstanding thei rise againe shortly was-
hing them self w the water of weeping teeres,
& by bitter cōunctions of penaunce making
them strong and tough, lyke as dust whan it
is tempered and made moist with water war-
eth tough in maner as erth or cleyn, so þ than
it can not lyghtely bee blowen awaie with a
blaiste of wynde. Albeit suche persons be not
very stronge of them selfe, neyther long may
withstand temptacions without the helpe of

Seven psalmes.

more stronger then they be. Certainly a wal
made of earth onely without stones is but a
fawill and feble defensio[n], likewise they that by
penance haue consolypdate them selfe shalbe
shortly wonne and ouerthrowen, if stones be
wantynge, that is to saye, if stronger in the
faith more constaunt in good woorkes, erect
and set vpon a sure soudacion of stome be not
present. Such maner stronge and constaunt
people doth bolster and hold vp both the selfe
and other in christes churche, they be lyke to
pyllers. Were not the gloriou[s] martirs of
this maner which shed their blod for our sa-
uiour Iesu christes sake, also the holy confes-
tors and preachers of christes faische. Holy
virgins which kept them selfe chaste and vir-
defiled for the loue of christ. These lyke harde
stones myght never be greued and blowen
downe by any crafte of the deuil or by any so
deyne blaste of temptation myght be moued
from their constauncy. But good lord these
stones pleased thine aungelles whiche minis-
ter and do sacrafyce vnto the so much y now
they assaympte and take vp in to the building
of the high citie Iherusalem. And we that are
the remnaunte beinge swithout strength or
nighe[n], and sete behynde, are verye feeble &
weake, lightly ouer throwen with every blast
of temptation. For this cause blessed lord,
now is the tyme to execute thy mercy in dede

vpon

Seuen psalmes.

Upon thy churche, syth the perilles wherby it
was susteined and holden vp be taken away.
Quoniam placuerunt seruis tuis lypides eius . If
these stonnes be withdrawen, what remaineth
but softe erth, which with euery blast of wind
is soone blowen awaie, if it be ones dryed.
Truely this earth those britel bodyes of ours
wyll soone bee dryed vp frome doynge good
workes, without thou be merciful good lord,
and soone make them moyste with the dewe
of thy grace. And if it be thy pleasure so to do
than shall the fountaynes of wepyng teares
gulshed out and the erth, that is to saye, wee
wretched synners shalbe made stronge more
and more by compunction , and wepyng
blaste of temptacion, whiche shall be greates
Joye to thy seruautes , thyne aungelles,
that also are very ioyfull and gladde of one
true penitent person, christ our saviour said.
Gaudium est coram angelis dei super uno peccato re po
nitentiam agente. It is gret Joye to all the aunc
gels of god of one synner that hath forsaken
his wycked lyfe, and with a good wyll dothe
penaunce for the same . If we ones be made
moyste and toughe on this wylle nothyng
shall than be wantyng but the heate of thy
charitie, whereby wee may bee decocte and
made harde as stonnes, that is to saye, more
strong & stedfast in fayth and good woorkes.
Such as shal preache thy gospel through al þ
worlde

Seven psalms.

worlde must be very stronge and constaunte
whyche is yet to come, as many of our ho-
ly doctours dothe beare wytnesse. For oure
lorde thy sonne Iesu Christe sayd. Predicabitur
hoc euangelium regni in vniverso orbe in testimoniu-
m omnibus gentibus. The gospel of the heauenly
kyngedome, thee orde and lawe of Chrystes
sayng shal be preached and taught through al þ
worlde, in wytnesse to all people, & that done
thee worlde shall bee at an ende. Loo the wor-
des of our savyour. The world shal not be at
an ende till hys lawe be taught ouer all. And
as saint Austin wytnesseth it is not yet per-
foured through all Aſſrylicke, nor unto this
day it is not fulfilled through all the grekes
lande, as Drygente beareth wytnesse. Wher-
fore layncte Austin upon a ſeason writinge
to a certayne man named Eſchius shewed þ
the preachinge of Chrystes gospeſt through
the world, also that all people ſhall be turned
to thee faythe of Chryſte, and Chryſtes chur-
che ſhall be dylated and encreaſed through
thee worlde is yet to come, whyche layncte
Thomas conſirmeth in the fyfth queſtione of
the fyfth parte of his ſomme. But bleſſed
lorde who ne wylte thou depute and ſet to do
this greate myniftry to preache thy lawes
through all thee worlde wþhouſt thou ex-
ercyſe mercye ſhortelye. For they that ſome-
tyme were able to perfourme the thyngē in

dede

Seven psalmes.

dede, be now taken awaye (as we sayd) to the heauenly Iherusalem bycause they were soo pleasaunte in the syghte of thy aungelles. Also they semed and were very apte in dede vnto the superne and celestyal Iherusalem.

Blessed lord we knowe well thy power is þ may whā it please create and make newe stonnes of the earth leste behind, thou may make of vs nowe beyng alyue as strong and bold to shewe thy faythe and commaundementes as euer wer before in times past. This earth is acceptable to thyne aungelles, but for a truthe it shall be more gracious and acceptable if thou wylt put to and augment it wþ the thy grace, therfore nowe shewe thy mercy vpon thy churche mylytaunt here in earth, for blessed lord thy seruauntes, that is to say, thy aungelles shall be mercyfull to it they shall for the loue of our nature pray to thy hygheenes for the hole congregacion of al chyrsten people. Et terre eius miserebuntur. Founde thou not manye stonnes, that is to saye, muche constaunte people whan thou began to edify thy churche, were not they whiche thou did set in the foundacion softe and slypper earth? Yes truly vnto the tyme thou made them harde as stonnes by the vertue and strengthe of thy brennyng charptye. Peter the heed of all other at the fearing of one hand mayde or woman seruant, did he not gyue place and desyred

Seuen psalmes.

Myed thy sonne Iesus Chrysste his mayster,
Was not also contencion and debate amonge
Other of thapostels whyche of them shulde be
chysfe and haue thee soueraynte amonge
theym. Ferther all they fled for feare when
theyr mayster Chryszt was take and brought
to indgement. Lo how great pusillanimyve,
cowardnes and unstedfastnes was in them.
But as soone as thee heire of thy charytye de-
scended vpon the in þ similitude of fyre they
were then made so constaunt & sure in theyr
myndes that from the tyme sozwarde by no
dred, threating nor persecucion they feared
to shew thyne embassade & commaundement
pronounsing & expressing thy gospel to kiges
princes & other wise men of this woldē whō
also they ouercame by the vertue of thi word
and turned inntemerable to þ faich & knowle-
ledgynge of thy moste holy name. So good
lord do nowe in lyke maner again with the thy
churche militaunt chaunge and make þ losse &
sliper earth into hard stones, set i thy church
strōg & mighty pillers that may suffer and
ēdure great labours watchig, pouerte, churcl
hōgre cold & hete which also shall not feare þ
chretninges of princes, psecucions neyther
deth but alway pswade & chinke w them selfe
to suffer w a good will slauders, shame and
al kindes of tormentes for þ glory and laude
of thy holy name, by this maner good lord þ
truthe

Seuen psalmes.

truth of thy gospell shal be preached shroug h
out all the worlde. Et timebunt gentes nomen tu
um done et omnes reges terre gloria tua. Therby
not onely þ vulgare & comen people shal fere
thy name, but also al kinges & princes of this
worlde shal dred thy magnificece & glory. All
fere of god also þ contēpt of god cōmeth and is
grounded of the clergy, for if þ clergy be wel
and rightfully ordred giuinge good ex ample
to other of vertuous liuinge, woute double þ
people by þ shal haue more fere of almighty god.
But contrary wise yt þ clergy liue desolat
ly i maner as they shuld giue no counte of
their life past & done before, wil not þ lay peo
ple do the same: it is to be thought they wyl, &
what foloweth: truly than they shall set lytel
or nought by almighty god. Therfore by vs
of the clergy dependeth both the scare of god
& also the contēpt of god. For of a truthe is
every personne of that clergy from the high
est degree vnto thee loweste were able and
worthye to occupye theyr romes and places
every man accordinge to his degree, and e
very one of them woulde execute all that
perseyncethe to his office quickly wytheoute
saynyng or parcialytye and wythe ardaunt
sayth, than they most harde harted creature
þ might be found among al people coude not
but loue & dred our lord god also bi their good
& vertuous liuinge they shulde in maner bee
compelled

Seuen psalmes.

compelled to the seruyce of hym. O blessed & happy be those personnes that at any season shall se this thyng in dede, that is to say, whiche shal behold thy church militaunt ones set in a right ordre thorough euery degré. O most merciful and blest lord make ones an end and finishe the buildinge of thy churche that thou begannest a longe tyme past, that now a greate whyle hath suffered me : he wronge. Exercise thy mercy vpon the grounde worke of yt vpon our fragyltye, that accordynge to the wordes of saynt Poule. Superedificate super et fundamentum apostolorum et prophetariorum ipso summo angulari lapide christo iesu in quo omnis edificatio crescit in templi sancti in domino. We may be superedificate vpon Christ the very foudacion of the apostles and prophetes ioyned vnto him the mosse hygh corner stonye, in whose and by whome began and increaseth the every edificacion and congregacion of christen people in our lord. Than without doubt al people shal feare the excellencye of thy holy name All kinges and princes shall glorifie & worship the with all theyr true & holy seruyce, A thousande panims, sarasyns and Jewes shal be turned onto the lyke as whan the first fundacion was set of thy churche, sometyme. iii. thousande, nowe. v. thousande, nowe more, nowe lesse, we than conuerted vnto the faith If it were than so profytale whan the fyre
buyldyng

Seuen psalmes.

buyldyngē was begon, howe profitable can
be thought shall it be whan all is perfectly fi-
nished and perfourmed. Quoniam edificauit do-
minus spon That is to lave. Our lord hath per-
fourmed finished and sette a due ordre in all
his churche, whose glory and worshyp stan-
deth not in sylke cōpes of diuers colours crak-
telye brouded, neyther in place of golde or
syluer, nor in any other worke or egnamente
be yt never so rychely garnyshed wþt p-
recyous stones. These rychely iewels in tholde
temple were necessary to be had and vsed for
thapparayle of the byshop and other preestes
myndstryngē tholde lawe. But syth it is so al-
theyr dōyngē was but onelye a shadowe and
fygure of thynges to come, therfore now we
may not seke the outward glory and worship
of the body, but onely the inwarde honoure &
profyte of the soule. The thyng y was signy-
fyed in the olde lawe by golde is cleannes of
conscience. And by precyous stones vertues
of the soule. As saynt Poule wþtnesseth say-
ing. Gloria nostra hec est testimonium conscientie no-
stre. Our ioye is the testimony of a clene cōscie-
nce which ioye wout fayle shone more brighe
in þ pore apostels þē doth now oure clothes
of silke & golde cuppes. Truly it was a mere
glorios sight to se saynt Poule which gatte
his liuyng by his owne ḡreat labour i h̄ugre
thurst, watching, in colde going wolward, &

Detter psalmes.

bervyng about the gospel and lawe of Chryst
bothe on the sea and on thee lande then to be
holde nowe charbyshoppe and byshoppes in
theyr apparell be it never so ryche. In y^e time
were no chalyses of golde, but than was ma-
ny golden preestes, nowe be many chalyses of
golde and almost no golden preestes, truelye
neyther golde, precyous stones, nor gloriuous
bodyly garmentes be not the cause wherfore
kynges and prynces of the world shuld dread
god & his churche, for doubtles they haue fer
more worldly rychesse than we haue, but ho-
li doctrine good life & exāple of honest couessa-
cion be the occasyōs wherby good and holye
men also wycked and cruell people are mo-
ued to loue and feare almighty god. Cruell
Atila fered Leo the pope, wycked Totila dred
saint Benedicte h monke, & Theodosius the
emperour fered saynt Ambrose, and why? tru-
ly bicauseth thi hard theyr doctrie, & saw theyr
lives so good & honest. O blessed lord how glo-
riuous and beauteful shulde thy churche be ys-
it were garnyshed and made fayre with such
vertuous creatures, for then shulde al people
vere thyne holye name, & all kinges & princes
shuld dred thin excellent glory, if thou would
edifie & ornate thy church on this maner. Tis
debitur in gloria sua. The shal it be seen in a shi-
ning garnet of diaine grace, gilt w^y golden
wisdome of holy scripture, & garnished roude
aboute

Seven psalmes.

about wch al maner precious stones for the
dyuersyte of vertues, which glory shall blind
the worldy sight of kynges it shall turne the
hertes of princes from voluptuous delectaci-
ons, and perse through vnto the mindes of al
people much more then all the ryches of this
woylde. The holy appostels wer glorioys not
by golde or syluer, silke and precious stones,
but onely by theyz vertues, saint Peter sayd.
Aurum et argentum non est mihi. I haue neyther
golde nor syluer, notwithstanding in the name
of Chryst he made a lame man to go, also ray-
fed from deche to lise a deed woman. Poule
in like maner which had no worldly rychesse
but gat his liuige with his owne sore laboure
made hole one that was borne lame into this
woylde and deluyered an other whiche was
bered wythe a wycked sprysse by calynge
vpon the same name Jesu. Saynte John
the electe byrgyn of god by his praier turned
braunches of trees into golde, he drake ven-
& poure wout herte & restored many deed folka-
kes to lise agayn. Saint Barthilmewe in the
presence of king Polemitus by his prayer to
god caused an horrible and fearfull deuyll to
go oute frome an pdoll. The holy appostels
wer edued w these & many more merueilous
actes which almighty god wrought in thē by
their praiers. Our blessed lord gaue no hede
to the goodly apparel of their bodies, for they
had none

Seven psalms.

such, but he regarded onely the clenlines and fairenes of the soule, that is to saye, he dyd behold theyz stedfast and grounded faythe, both hope and charytpe was in theym, they were shynynge in faythe, stedfast in hope, and brennyng in charytpe, who so euer had so greate fayth al thynges shuld be possible for hym to do. For our sauour christ sayd. Si fidē habue-
ris sicut granum sinapis dicaretis monti, transi hunc et
transibit, et nihil impossibile. If our faythe were
lyke vnto a mustarde sede corne, whyche is li-
tell in quantyte betokenyng mekenes it ys
also bytyng and sharpe in the mouthe, signi-
fying feruent charytve, ye myghte saye to a
mountayne remoue and go frome hence, and
anone at your cōmaundement it shuld so do,
nothyng shulde be to you impossyble. Good
lord of whom had the apostels so great faythe
but onely of the, they said. Domine adauge nobis
fidem. Lord encrese our faythe. For as muche
as thou arte thee same god and a like plente-
ous in mercy as euer thou were, now shewe
mercy vpon thy churche afreshe, for yt is
tyme soo to doo, sythe oure faythe begyn-
neth to fayle and ware skante. Make per-
fecte the buyldynge of yt. Graunt that it may
shyne in glorie augmente and encrease the
faythe of thy churche, whereby it maye bee
graciouslye hearde of thee and worke mer-
ties, to the entente that all people shoulde
feare thy blessed and holy name, and kinges

Seuen psalmes.

of thee earthe dzeadē thy glōze. So that in
conclusyon all the worlde maye loue the, woz
hyppe thee and also feare thei, Saynge.

Mula donum edificauit syon que nunc vioetur in
gloria sua respectis in orationem humiliū et non spes-
uit precem eorum. Oure lordē hathe edyfycyd
and buylded hys churche strongelye vpon a
sure foundacion whych now is sene in welth
& glōz endued wyth many noble vertues, he
hath also loked vpon þ prayer of meke people
and graunted theyz peticyon. ¶ Powe fo-
loweth the secounde parte wherin wee bee
taughte to moue thee goodnes of god vnto
mercye by the everlastynge remembraunce of
his benefytes. Of a trouthe a great parte of
recompence for a good turne done to anye
personne is not to forget it, but rather haue
it contynually in remembraunce. One of the
greatest vnykynnesse that maye bce in this,
if wee forgette and put oute of mynde bindes
and benefycyall gentylnes shewed vnto vs,
nothynge may sooner remoue and put awaie
noble and lyberall myndes from vs. And co-
trary wyle he that wil remēbre a good turne
or benefyte is worthy to haue gentylnes and
lyberalite shewed to hym. And what shall
we do, what recompence shall we make for
the greate benefytte gyuen to vs, that is to
saye, for this mercifull erection and buyl-
dying of Christes churche, to thentent it may

R. iii. ever

Seuen psalmes.

euer be had in memory, not onely of vs, but also of all that shall come after vs, wee shall write this benefyte, and so leue it in perpetuall memory. This is the most sure way of al other to cause a thyng longe to be had in remembraunce that they whiche shal come after vs may know the very truth of the great goodnes & mercy of god shewed in our daies. For Moyses left in holy scripture many marueilous & wonderful thinges the whiche almighty god wrought in him for the erudicō of the ielwes. And if he had not so done, veradventure we shulde now not haue had knowlege of thē. Also the holy euangelistes left behynd the gospels written by them of Christes miracles shewed here in yerth, euer worthy to be hid in mind which perchaunce we shuld not haue knownen if their wrytinges had not byn. Therfore sith our lord god most benefcial hath giuen to mankynd so many gret benefytes, bothe in the olde lawe the tyme of Moyses, & in the new law the tyme of Christ our saviour, after that redemed man with y most precious blud of his onely begotten son founded and endued h churche of christ with so holsome doctrine, and stablished the same by shewing of so many great miracles, also by the deth of many holy saintes, ferther, sith he is aboute to bringe our soules to hym by so many dyuers meanes, notwithstandingynge

weſ

Seven psalmes.

we slip downe from his handes ouerthrowen
and oppressed by the great weight of our sin-
nes into the soule claye & sylthines of worlda-
ly concupiscences, if he now will bouchsafe
after so many vnkindnesse shewed on oure
party to execute his mercy againe vpon vs,
were not these great benefytes worthye ne-
uer to be forgotten. Shulde they not be com-
mended and leste in perpetuall wrytynges to
the laude of the great mercy of god. Therfore
Scribantur haec in generatione altera et populus qui
creabitur laudabit dominum. Lette them be writ-
ten ever to be had in mynde of other genera-
tions that all christen people to comme here-
after may by those manyfolde benefytes gi-
uen vnto vs laude and praise almyghty god.
An euyll tree may bringe forth no good frute
than thus, the people whiche is ones euyll
disposed and dwowned in the malice of sinne,
how may be thoughte that the posteritie of
them shall be good, without almighty god
make it of nought. Our blessed lord is of po-
wer to reise vp & make of stones as good peo-
ple as he wolde haue. Sith we now be wrap-
ped in so many greuous synnes, the people
whiche hereafter shall come of vs can not be
good and well ordred, without that almighty
god make them of nought, and after whan
that people shal knowe thi scripture both our
sylthines and their owne cleannessse, also our

R. iiiij wretched-

Seuen psalmes:

wretchednes and theyz felycytye. Howe
muche shal they be bounde to god and howe
greate laude shall they gyue unto hym. For
of a truthe no man can know the valure sus-
tencyent of a greate gyste or benefyte, which
knoweth not howe greate hurte other haue
suffered for lacke of it, and also what damage
his selfe shuld endure ys he wanted the same.

Therefore, Populus qui creabitur laudabit dominū,

All chyldren people hereafter to come rea-
dying and vnderstandingyng the greate bene-
fites giue by almighty god in our daies shal
laude & praise him in their time & not causeis.

But wherfore shal they prayse our mercifull
lorde. Quia prosperat de excusso sancto suo. Surely
bycause he loked downe mercyfullly vpon vs
frome heauen, why so? doth not god se al that
we do, is not euery thynge naked & opē to his
sight, what nedeth tha to say he loked downe
from his high holy place, perauentur because
prospicere s̄i to loke a farre of, trulye the moys
greuously that sinners haue offendid and treb-
pased agaist almighty god, the further they
be gone awaye from hym. For this cause.

Syth after the greate innumerable benefy-
tes giue of our mercifull lord where also in
maner hee myghte haue done no more for
vs yet wee fall contynuallye into every sinne
& wretchednes, truly this our gret vnsyndnes
hath chased vs so far awaye from hym that
meruayle

Seuen psalmes.

meruayle it is he wyll bouchesafe to loke soo
ferre down to our ingratitude done vnto his
gentilnes, whiche also brought the people of
Israell out of egypte so meruaylously with so
many straunge tokenis and wonderis caused
them to passe a foote throughe the redde sea
dyng shodde whiche sente downe from heauē
aungels foode and other wylde foule, cur-
lewes or quayles, caused water to flowe out
of the harde stonye for their reliese, gaue them
vyctory of al their ennemis, made the flode
of Jordane to leue his natural course & turne
backwarde, deuyded and parted the lande of
behest according to the nombre of the trybes
and kynredes of Israell, so many as were or
deyned to haue possessyon, and so oftentynies
had mercy on them after they committed ys-
dolatrye, whiche also called vs vnto grace,
where naturally we came of thee gentyles &
grafted vs in þ very olyue tree of faith, suffe-
ryng þ natural bowes of it to be cut away, þ
olyue tree signifieth the people of iewes. Lall
hee spared not his owne sonne but gaue him
in redēpcion for vs al, notwithstandinge we
vnaunde & most vnakinde wout measure take
no hede, think not how much charite of god
is shewed to vs, but forget & in maner despise
to folow and do after our mercifull lord for
his great merytes vpon sinners, O tough &
stely hertes, a herte moxe herd than flynte or

R.v. other

Seuen psalmes.

þther stōne. O grete bnyndenes wherþ we
are made so farre awaþ from god, that it ys
meruayle and in maner aboue all meruay-
les to knowe him loke so farre downe into so
greate extremyte of ingratitude therfore let
these merueyloous benifites of god be writen
for a continuall remembraunce of all christes
people to come after vs. Quia prospexit de excel-
so sancto suo. Who loked downe so farre: truely
oure lord god whyche made all thynges of
noughte and is almighty, he maye do what
hym lyste. Frō what place loked he downe be-
þolyn from his owne hygh & holy palys. And
whyþher into a low & straunge place not ha-
lowed, heauen is of a great hyght, namely þe
nen of all heuens is so high that none aduer-
sary of god may attaine or come thither, it is
so holy that no spot of sinne may be in it. And
last it is so much imþopered unto almighty
god þ none of his enemys may there haue a
ny part wþ him. And this erþ which we wret-
ched siners do ethabite is not set vp on highe
but down in a low place ful of sines & wicked-
nes in euerþe place of it wherein also deuyl-
les haue domynacyon whom saynte Poule
calleþe prynces potestates and rulers of the
woerde and of synnefull soules. It pleas-
ed almighty god to loke a farre downe frō þ
high place into this erþ so low a place. Frō
that so holye a place into this worlde a place
þoyde

Seuen psalmes.

boyde of al holynes. He loked downe also frō
thee place wherin none of his aduersaryes
shall be partakers with hym into this so strōg
a place where as his aduersaryes haue nomi-
nation, where also so manye greate vnykyn-
dnesses be exercised against hym. Dominus de-
xelo in terram asperit. Our blelled lordē hath lo-
ked downe a farre with his eye of mercy frō
the highest heauen into the erth. But to what
purpose, what intent did he so, loked he downe
to haue any pleasure worldly, or elles to hear
the boyces of good and righewise people whi-
che lauded and praysed hym. Naye verylle,
but onelye to heare thee crynges, weppyn-
ges, and wayelynges of wretched and vni-
kynde people. Also to heare thee wavelyn-
ges of thole that knewe not theim selfe whan
they were sette in houcre and prosperitee,
nether gaue laude and prayse vnto ourē
lordē god as they oughte to haue done of be-
rye dueyce, but vitterly put out of their minde
and forgate his manifolde greate benefites,
neither gaue thankes for theym, but rather
fell downe in too all thee sylchynes and insa-
cyable pleasures of the fleshe, vnto the greate
dysworshyppe and shame of almighty god so
much as laye in the what folowed, almighty
god suffered those people to fall into the pow-
er of theyz enemyes, & they anone toke theim
pysoners, & so taken bound falle & miserablye
stretched

Seuen psalmes.

Stretched theym in bandes ropes and setters
of synnes, in the whiche misery many of our
forefathers perished and were danipned eter-
nally. But whan the posteritie of them sawe
their destructions & miseries calling to mind
þ goodnes of god and their owne unkindnes
they were muche penitent for their offences
and mislyding, wherwith our most merciful
lord being moued of his goodnes to exercisse
mercy, loked downe frō his holy place heuen
of all heauens into the erth. At audiret gemitus
compeditorum et solueret filios interemptorum. By-
cause he woulde here the waylynges of pris-
ners fettred and bounde with the bondes of
synne, and unbynd or sette at lybertie the pe-
nitent childe, whose forefathers were damp-
ned, we shall wyte this goodnes of god and
put it in a perpetuall memory to thentent all
that hereafter be to come mai shewe eche one
to other how mercifull oure lord hath delte
with vs, in the which one thyng he shall ex-
byte and shewe so great mercy to vs that it is
not possyble for any tongue to tell or to be ex-
pressed in woordes, notwithstandinge god
that is so riche and plenteous in mercy shall
thyngke it but a lyttle, wherfore he shall adde
and encrease it more. This blessed lord shall
not onely delyuer vs from our wretchednes,
but also of his mercifull lyberalite, he shall
sette vs in great honours. I can not shewe
howe

Seuen psalmes.

how a person being in thraldom myght haue more honour than to haue his pleasure and be honoured in the same places where his capitall aduersaries coueted most to be honoured. The deuylles studid to get honoure in two places chiefly, in heauen and in erth. In the erth the hebreues and sufficient exeryence, from whome they toke awaie the honour and worshypynge of god almyghtye, enfor sing them to committe ydolatrye. And now they assaile vs with thousandes of giles and fraudes, chalenginge the dominicn and power of this woldē to them selfe. In heuen also frō whens they were expulsed for pride, they toke vpon them & were aboute to usurpe the honour of god for them selfe, for Lucifer the chiese capitaine and ringleader of them (to whom many other consented) sayd. Ascendam et eo similis altissimo. I shal assende and be like to god. But nowe to our purpose. Our blessed lordē and mayster shall make vs honourable in bothe places. Fyrst here in erthe in his churche militaunt hee shall geue vs power to preache and shewe the vertue of his most glorious name to al people vniversally, whyche shall be a verye worshyfull offyce. For by that saint Poule was called the chosen vessel of almyghtye god to beare aboute that honourable name, and boldely shewe it, not onely to the vulgare and comen people,

but

Seuen psalmes.

but also to kynges and princes of the earth.
And nothing mai be more greuous vnto our
ennemis than it. For they continually blas-
phemie that most holy name. For this great
honour it foloweth. Ut amuncient in syon nos
men domini. Our lord shall sette thee myphys-
ters of his churche mylytaunt in honoure,
that they maye shewe vniuersally his holye
name to al people. In heauen also fro whens
Lucyfer and all his comparye were deiecte
and castte out, we shall laude the name of god
without ende, and there shewe to his honour
his manyfolde dedes of mercy, geuyng than-
kynges vnto him that we haue scaped by his
benefites the snares and daungers of al our
capitall enemys, wee shall bee exalted into
the heauenly Iherusalem, from whens they
were throwen downe accordynge vnto scrip-
ture. Depositus potentes de sede, et exaltauit humiles.
Almyghty god deposid and put downe frond
heauen prouide Lucyfer with all his compa-
ny, and exalted meke people into that glori-
ous place. More ouer, what so ever we doo
here in this churche mylytaunt, by prayer,
laude, or any suffrage to godde, the same is
borne vppe by his angelles in to thee hea-
uenly Iherusalem. For the whyche it folo-
weth. Et laudem eius in Iherusalem. The an-
gelles shall beare vp all oure suffrages doun
to thee lauds of almyghty god in this church
mylytaunt

Seven psalmes.

myghte unto the celestiall Iherusalem.
Whan our lord hath deliuered vs by this
maner from the bondes, fettors, and al bon-
dage of oure ennemys, and made vs able
in vertues for to preache and shewe his bles-
sed name vnto all his people, than doubtlesse
not onely the common people, but also kyn-
ges and prynces shall come together in one
to serue and laude almyghtye god. Than
blessed lord shall the people feare thy name,
and all kynges shall dreade thye glorie and
magnyfcence, that is to saye, whan oure
lord of his goodnes shal chaunge and turne
the softe and slypper dust sygnifvinge wre-
ched synners in to toughe earth by wepyng
and true penance for their synnes, and af-
ter that make theym harde as stone by bre-
nyng charitie, apte and able for to suffer
greate labours in shewyng boldly thy glo-
ryous name throught out al the wrold, spre-
dynge and sowynge ouer all the doctrine of
thy gospelles gyuvnge also example of good
and honest conuersacion to the ende that all
the people in this worlde may be gathered in
to one flocke, and the churche to bee knytte
logyther in one faythe, hope, and charitie,
Wherfore this is added. In conueniendo po-
pulos in unum et reges ut seruant domino. If it
wold please our lord god to shewe this great
goodnes & mercy in our dayes the memorial
of his

Seuen psalmes.

of his so doinge ought of very righte so to be
lefte in perpetual writing neuer to be forgot-
ten of al our posterity that euery generacion
to come myght loue and worshyp hym tyme
without ende. But in so muche as nothynge
in this lyfe can be ferme and stable without
the helpe of god, therfore in this thirde parte
we are taught to make our petition vnto our
blessed lord that he vouchsafe of his goodnes
to sustein and holde vp his church militaunt
in the same ordre & course that we haue spo-
ken of, to thentent after the iourney percor-
med in this life it may the sooner ascende and
come to the yeres which euer shal endure in
heauen. Truely or euer this ordre and course
of this church militaunt be finished accordyng
as we haue shewed, shalbe so many anguis-
hes and tribulacions in the saide churche of
god as neuer was sene or herde before vnto
this day, which thing christ our sauour wit-
nesseth, sayinge. Erunt dies ille tribulationis tan-
tas quales non fuerunt ab initio creature quam condi-
dit deus vsque nunc neque fient. Holy interpretors
of scripture say there was neuer so great per-
turbation before time neyther shalbe hereaf-
ter as it is to come in the tyme of Antechrist,
in which tyme shall be so greate trouble and
sorowe amonge christen people that without
our lordes delyuer theim and put to his helpe
the sooner almoste all shoulde peryshe. For
hym

Seuen psalmes.

hym selfe sayd. Mihi bretuasset dominus dies non
tuisset salua omnis caro. If almighty god had not
ordeneid the tyme of Antechryst to bee shorte
no man almost than beynge alyue shuld be sa-
ued. Thus our most louing maister chrys-
teth monicō vnto his church militant here
in erth of þ tribulaciō to come, leſt perauētur
sodēly vnbewar it fal in decay. And though it
wer ſorowful & greuous for þ church to hear
these ſaid wordes, neuertheleſ cōforde might
rise again by an other ſayig of our ſauoure.
Ecce ego vobis cum omnibus diebus usque ad id
ſuminationem ſeculi. Behold I am with you con-
tinually vnto the worldes ende. And in an o-
ther place ſpake these wordes folowing whi-
ch the perteyn moxe vnto this mater. Sed propter
electos quos elegit b̄rewabit dies. God ſhal make
þo ſte the tyme of Antechryſte for thee loue of
his electe people, leſt they by the greatnes of
that tribulacion ſhuld fall from the truthe
of Chryſtes ſaythe. For these wordes of al-
mighty god it is no meruayle yf our mother
holy church ones ſet and ordred in the course
of vertue and in the wave of rightwyſe con-
uerſacion, deſyre to knowe thende of her la-
bours and traunayle, also the ſhortnes of her
dayes wherſoze þ foloweth. Respondit ei in via
virtutis ſue paucitatem dierum meorum nuncia mihi
þone doubtē of this was wryten of Spyn &
as we ſayd Spyn ſygnifieth the church, ther-

S. I.

foxe

Seuen psalmes.

fore the churche mylytaunt stablyshed and ex-
dyfyed in vertue to the btttermost, bearing in
mynde the wordes of Chryste for the tribula-
cyons to come maketh answere to hym in
the course of her vertue desyzyng to knowe
the shorunes of her daves, and where as pray-
ers made vnto god for a good entente maye
not be unprofitable, therfore in this cause the
churche asketh helpe of god. For Christ sayd.
Vigilate itaque omni tempore orantes ut digni habeas
mimi fugere ista omnia que futura sunt. Awake and
be alwaye in prayer that ye maye be worthy
and able to flee these troubles to come.

When a shyppe is ones set in course to sayle
vpon the sea yf in the meane season a sodayne
tempest of water or wynde comme agaynste
the shyp, it shuld be a great impediment vnto
the goynge forthwarde, so wthout doubt
whan the churche mylytaunt shall be dyrec-
ted by almighty god in the waye of vertue yf
in the meane tyme greate tempestes of tempa-
tacyons and many stornes of trouble mete
sodenly and come dyrectly agaynst it, greate
hurt and let shuld folowe in the passage. For
this cause, the churche hauynge knoledge
before by our sauour Christ of th're tribula-
cyons to come, also that prayer is y onely re-
medy for the same, maketh petycyon to god
that her course be not withstand & letted, neis-
ther to be called agayne in the middes of her

Journey

Seven psalmes.

Journey by those tribulacions, saying. Ne res
vites me in di medio dictum meorum. Blessed lord
sayth our mother holy churche suffer me not
by these tribulacyons to be called agayne in
the middes of my Journey, in the tiddes of
my dapes, so many perylles & jeopardies be
þpō the sea that who so ever shal sayle ouer it
must nedes be desyrous to come to an ha-
uen, namely to that hauen wherin is tranqul-
lyte and rest without peryll. Lyke maner it
is in the greate sea of this worlde, for in it be
so many sodeyne stormes and perillous bla-
stes of temptacions to mete vs on every side
that lyth the porre whereunto we be goynge
is of so greate curete, no meruayle though
the churche mylytaunt desyre and make hast
to come vnto it. Also it is greuous vnto thee
sayd church if at any time þ passage shuld be
flaked or put abacke comyng vnto that quye-
ete hauen. Therefore is no pleasure in this
worlde to cause þ remayne, whyp? For it per-
ceiuech well that nothynge vnder the sonne is
stable. All is but vanite. One generaciō goeth
an other cometh. They that were afore oure
kyne bee nowe passed and gone. And no man
perceyuech thee greate domage whyche wee
suffer by thee absence of manye of theym.
Who is nowe so stoburne & euil willed þ his
hert coude not melt & be kindled wþ thee fyre of
charite, if he might hear the appostels preach-

Seven psalmes.

se the constaunt fayth of martyrs, and haue
at hand the holv conuersacions of confessours
If nowe were so many sayntes yet alyne in
thee churche as were before in tyme past
euery one of vs might be in theyr compaニー
whan we woulde. It is not possyble to shewe
what plesure we shuld haue i theyr holy prea-
chynges, constaunce of faythe and holy con-
uersacyons, also what goodnes we shuld pur-
chase vnto soules by reason of the same.

Than of a trouthe we shulde bee desyrous to
comme vnto that porce wher no successyon
of generacyon is, but all eternylle wytheoute
change, as in heauen where almyghty god
is resydent. For this our mother holy church
prayeth that she be not letted nor called away
by worldly temptacyons frome thee begynna-
nyng of her Journey, sayinge. Quoniam a ge-
neratione in generationem anni tui. Here in thee
earthe is diuision of generacions frome one
vnto an other, whan one is goynge, an other
cometh. But good lord there is none suche
where as thou arte, for thy eares thy tyme
shall ever endure. Thyne eternall contynua-
unce shall bee muche more excellente and
muche farre aboue thee perduraunce of hea-
vens, or of the earth. Of the earthe it is sayde
thus. Generatio preterit, generateo aduenit: terra au-
tem in eternum stat. Generacyon goeth genera-
cyon cometh, the earthe standeth euer but al-
myghtye

Seven psalmes.

mighty god was afore the earthe. He se abil so that earth taketh his goodnes and perfec-
cyō of an other, that is y sonne, for in y absence
of y sonne y erth is dead, and in maner naked
without any comforste, and at the communge
agayne of thee same it is cladde and couered
wyth all maner of fayrenes. Than thus, that
thyng whiche taketh his perfeccyon of an o-
ther must nedes wythout doubte receyue his
essencyall beyng of an other, the earthe doth
in lyke maner as we haue shewed, therfore
he hath his beyng of an other, and that thing
of whom he sayde his beinge must nedes go
before and contynue lenger than it. The mas-
ker and begynner of the earthe was almighty
god. As it foloweth. *Initio tu domine terram*
fundasti. Lord thou made the earthe in his be-
gynnyng, therfore god was before the earth
and not onely before the erth, but also before
beauens. For we see and beholde thee moone
sometyme full of lyght and somtyme without
whiche lyght shee receyuethe of thee sonne, of
whom also al other starres take theyr lyghte.
The sonne goeth somtyme from vs, and a-
none it cometh agayne, nowe it riseth and a-
none it goeth downe, notwythstandyng he
kepech his course wythout fayle. Of whome
receyuethe the sonne his course: verely onely
of almyghty god, for by the commaundement
of hym it is bothe aboue in the orbes above,

S. iii. tybe

Heuen psalmes.

Ioke as other celestyall bodyes be, For a con-
clusyon it foloweth, al these haue theyr ordre
& beinge of almyghty god. Et opera manuum
marum sunt celi. Good lord thou onely made
the heuens, and of the they haue the naturall
course, in theyr mouynge. By this we per-
ceyue for a truth that heuen & earth had their
beginnyng & institutio of god, they endure &
cotynue only by his merueilous power, also
they shal haue an ende of this condicion they
be in nowe whan it please god, For it is wri-
ten. Celum et terram transibunt. Heuen and erthe
shall haue an ende. O merueilous blidnes
of mortall creatures which will not suffer vs
to loke vp and remembrye the eternite of yeas-
tes to come wherof shall be none ende, sythe
thee time of oure lyfe is here so short & sone
passed awaie, and all the world likewise shall
be sone at an ende. Whyp do we not spede vs
hastely to come vnto that rest of eternite whi-
che may be obteyned by oure litel & shorte la-
bours here rather than folow þ voluptuous
pleasures of this worlde, whereby we shall
come in to euerlastyng desatigacions & we-
rynesse in hell. For where almighty god is
resydent al thinges be good, whose goodnes is
incredible & everlasting. Every thing in this
world is caduke transitory and momentary
al voluptye in this life endureth but a shorte
season, no generacion shall longe bee per-
manent

Seuen psalmes.

Manent. Heauē aud earth shal haue an ende,
Wherfore it foloweth. Ipsi peribat tu aut permis-
nas. Heuē & earth shall perishe, but thou good
lord art everlasting, how shal they perylthe &
bee at an ende: truly none otherwise but they
shall be chaunged into an other condicion
that they be newe in, heuen shall be new and
the earth also as much to save, bothe shall bee
chaunged and made newe, like as our bodies
after the generall resurrectyon shal be in an
other condicion, not that heauen and earthe
shall haue a newe substance, neyther our bo-
dies, but a newe condicō of substance, their
condicions shal in maner be olde & worne, and
so that they shal chāuge & do away their olde
condicion, like as we might saie, they shal do
of theyr olde garmentes and do vpon them
new. The prophet sayth. Dēs sicut vestimentum
veterascent. Al shal ware olde like as doth a gar-
met. Notwithstanding thei shal be chaunged
newe, and sette in a better condycyon than
they were in before. Hayncte Peter sayeth.
Mouos enim celos et nouā terram expectamus. We
desyre a newe heaven and a newe earth none
otherwyse mente, but in a newe condycyon
of substance, lyke as in chaungyng oure
clothes, wee doo of thee oulde and putte on
newe. So thei heauens after theyr oulde
condycyons taken awaye shal bee renewcd
in to a farre better maner, theye shall bee

S. ill. couered

Seven psalmes.

couered wyth a mure novre coueryng by the
comandemente of god. It folowethe. Et
sicut operiorum mutabis eos et mutabuntur. It is
accordynge wyth reason that euerye thynge
create in ordre at the last must nedes attaine
vnto that thynge whiche is most hygh in per-
feccion, of whom and by whom al other doth
depende and haue they orygynall it selfe de-
pendeth of nothynge, but may haue al that
it hath of it selfe suffysyng thy selfe haboun-
dauntly nedynge nothinge of any other, and
al other hath neve to it, as well man as other
creatures vpon the earthe. The earthe also
heauen and al thynges contained in the cy-
uite of the heauens haue nede to it. The ge-
neracys of me shulde not longe lyue if they
were not nourished with the foode and fruit
that groweth vpon the earth, also they conde
not be brought forth but of the earthe. It selfe
erth shuld alway be baren & wout fruit yf it
receyued no myssure or heat fro heuen. The
inferior orbes in the heuenis be led about in
their course by the syxte orbe. And last y firste
orbe hath al his vertue & strengthe of almighty
god encreaser of al thinges. For as much
as almyghtye god hathe no thynge aboue
him whereof hee myghte take anye thynge
for hys perfecyon, therefore hee ys mooste
hygh most perfyte, al good, & it selfe goodnes,
hauynge euclastyng perduracyon wythe-

out

Seven psalmes.

oute begynnynge, without ende, before every thynge, and cause of all thynges, of whom every thynge receyveth his periection and is made of nought, whiche gaue vnto all creatures apte and conuenient strength, & maye take it awaie whan his pleasure is so to doo, notwithstanding he is alwaye one immutabile & without transmutation in all his actes, wherfore it is spoken vnto hym. Tu autem idem ipse es et anni tui non deficient. All earthly thinges be mutable and shal haue an ende, but thou good lord art alway one without chaunge, & thy yeres shall never faile, thou arte cuerlaſſynge. Than syth our blessed lord is auctor and maker of all thynges also hath distincte and ordred them in soo meruaylous good ordre, made faire the earth with herbes trees, and with beastes, the water with fyfhes, the ayre with byrdes, and the heauens with sterres. In all these is great pleasure & fairenes for our bodily even to beholde. Our best and mooste benyngre lord god made all these comyn bothe to rightwise and vnrightly people, for his friendes and for his foes. Qui sollem suam facit opiri super bonos et malos. Whiche makethe his sonne to sprynge and shyne bothe vpon good people and evyll. For as moche as oure blessed lord hath gauen vnto all these caduke and transforme thynges so great sayrenes as is daily perceiued

Seven psalmes.

ued and seene, how great beauty and brightnesse shall we thy ncke hath hee gauen vnto these eternall places wherin his selfe is inhabytant and abydyng. Bythe hee hath endewed the house of menne, that is to say, this worlde with so many commodities, how moche more hath he ornate his owne place and roiall habytacion. And last, sith he hath gauen vnto this nougatye worlde so manys great pleasures, comen both vnto his frendes and his enimies needes mifte be ferre more goodlynnes and pleasures where lyghte is inaccessible whiche no tongue can expelle neyther mynde thyncke prepared and made ready in his place celestial to his frendes that serue him diligently and lovingly in this life. The children of oure mother holye churche whom the ministers & seruantes of almighty god hath regenerate by the wordes of þ holy gospel shal without feare or drede be inhabitant and abiding in this holy place wherfore the churche saith vnto god. Filii seruorum tuorum opum pabitabunt. The children of thy seruautes shalbe parmanent in thy sentuary. Lo in these wordes the churche blyth mekenes and lowlines calling þ inheritours of heuen not her children but the children of the seruantes of god. For saint Poule which named hym selfe goddes seruant called those people whiche he gate by preachyng of Christes lawe his

Seven psalmes.

His owne dere chylde, sayinge. Ut filios has
tissimos moueo. I warne you my dere chylde
and why he is soo named then the cause, so-
loweth. Per euangelium ego vobis genui, I haue
gotten you by preachinge the holve gospell
of Christ. The seruautes of god that preche
and teache his holye doctrine bee named fa-
thers, the churche a mother, and all crewe
christen people be called chyldren, whyche
after this lyfe shall abyde everlastyngly in
the sentuary of god amonge those inestima-
ble pleasures. Et semen eorum in seculum diriges
tu. And the seede of theym, that is to saye,
their good woxkes shall be directe d vnto hea-
uen eternally, no man in this lyfe is so feda-
fost in well doyng, but sometyme may erre.
The holy man Job sayde. Vterebar omnia opera
mea. I feared all my woxkes, I knewe not
what state I stode in. Saincte Poule also
sayde. Qui stat videat ne cadat. He that thyng-
keth hym selfe in the state of grace, let hym
beware least he fall from it. But whosoeuer
shalbe assunte into the heauenly Iherusalē
shalbe sure never more to synne, he shal so be
confirmed by grace that never after he shall
offende, but whosoeuer he doth than, shalbe
good and rightwise. The sede of good christē
people, that is to saye, their good woxkes shal
bee lyfte vp into heauen eternally. Nowe let
vs make an ende of our sermon beschyng
our

Seven psalmes.

our moste mercifull lorde god that he bouchē
safe to loke vpon the mylery of his churche
mylytaunt with the eye of his mercye some-
tyme set in it worthy and able ministres that
may turne all the worlde vnto the saythe of
Christe makyng the sede of the churche in-
numerable. And in conclusyon the churche
ones set stably in the course of vertue be not
letted nor caste abacke in her iourney, but
shortly may ascende to the eternall pleasures
of almighty god in heauen whers h true chil-
dren of our lorde shalbe permanent worlde
without ende. Amen.

De profundis clamavi ad te domine
domine exaudi vocem meam.

Every synuler breaking the commaundement
of god goeth away from him, and
draweth backewarde into many greate
and peryllons depe daungers, fallyng down
more and more towarde the horryble ppyt of
hell, whiche thyngy holy scripture hath shew-
ed syguratyuely in the story of the prophet
Jonas, describyng certayne degrees the oys-
ties of his discencions, whan he dyd breake
the commaundement of god. And we shall
here marke and note vii. pointes in the same
ordre as they be there shewed. Firsse whan
Jonas breakyng goddes commaundement
turned

Seven psalmes.

turned him selfe awaie and fledde from the face of god. Seconde whan hee wente to a towne named Ioppen nygh to the sea, where he hyred a shyp convenient to passe ouer on his iourney. Thirde whan he entred into the shyp, and as scripture sayeth came downe in to it hauyng monicion by the sodeine rising of gret tempestous forme, notwithstanding wold not returne to lande. Fourth whan he went downe into the holow and lowest place of the shyppe there slepte soundly. Fyfth whā he was cast out from thense into the surging sea. Sixtē whan he was devoured and swallowed downe into the lowest parte of a great whales belly. Seuenth and last, if in all these tribulations he had not shortely remembred almyghty god and be socoured by his helpe, coulde not haue escaped, but anone as he had byn digested in the great fysches bealy shuld haue byn bryded out from hym in maner of dengue, and so slipppe downe in to the botom of the great sea. These. vii. degrees of the fal of Jonas frome god by breakynge his commaundement, sygnifye unto vs the dyuers fallynge dolone of the synner, whereby he goeth lower and lower frome one degree to an other into dyuers perylles of depenesse. It forzeth not for our purpose at this season though he Jonas in holy scripture sygnify Christ. For one and the same thinge by a dñe
NETS

Seven psalmes.

uers considerac[i]on may be taken syguratiue
ly for two contraries. Somelyme in holye
scripture the lyon sygnifeth Christ, and som
lyme by the lyon is sygnified the deuyll, as
in the epistle of saint Peter. Tamquam leo rugi
ens circuit. It sygnifeth Christ as in the appo
calypse. Tunc leo de tribu iuda. What thynges
be more contrary than god and the deuyll.
For as moche therfore as one thyng[e] maye
be token Christe and the deuyll, why maye
not Jonas somcymie sygnifie Christe and
somlyme the synner. But let vs procede that
we haue begon, we shal marke and consider
In what maner the degrees of Jonas fallyng
downe from god maye be corespondent and
signify the degrees of the sinners discencios
from god by synne. The firste degre goynge
into synne is consent of the minde, with a cer
tyberacion had before to one thyng[e] soþbyd
den by the lawe of god. For a more open de
claracion this shalbe an example. Perauen
ture here is a yonge man yet chasse of his bo
dy, the remembraunce of a faire woman co
meth to his minde, he doth not withstand it,
but besyly thinketh on her beauty, and setteth
his mynde soþ to haue his fleschly lust of that
same woman, and at the laste consenteth soþ
to haue ado with her if that he myghte haue
opportunitie and leysure. This consent of the
mynde is deadly synne, albeit that he never
haue

Seuen psalmes.

haue his purpose in deede. Iesu Chrysste our
sauyour layeth in the gospell. Qui viderit mo-
lierem ad concupiscendum eam:iam mechatus est eam
in corde suo. He that beholdeth a woman con-
sentynge in his mynde for to haue his luste
of her ys that he myghte, the synne is com-
mittid in his herte, and by that same con-
sentie onely he synneth deadly. If that hee
than dyed without any penaunce he shoulde
be dampned for euer. But the cogifacions
whiche come sodelynly vnto the mynde bee
they never so vncleane if that we consent not
but repugne agaynst them as moche as we
may, bee no deadly synnes, nor no venyall
offentynnes, and we also shal haue great pro-
fyt by striuyng against them not consenting
at any tyme, he that setteth his mynde more
vpō a woldly creature or pleasure than vpō
god, turneth him selfe awaie from his ma-
ker, foloweth & doth after the woldly thing
contrarye to his lawe, whiche is called the
vnlawfull consent of the mynde. He fleeth
from god, lyke as Jonas hauynge in com-
maudement vnto go to þ gret city of Nine
vled, disobeyed & wolde not do as he was com-
mauded. It is written of him thus. Almigh-
ty god sayde to Jonas, ryse and go to þ great
cytie of Ninevah preache and tell them þ theyz
malyce and synfull lyuynghe is comen to my
knowledge. Then Jonas rose disobeyed that
commaund.

Seuen psalmes.

commaundement and fledde from the face of our lord. Thus ye perceyue howe manifestly the fyre fall in to synne whyche is consente agreeeth vnto the fyre fall of Jonas.

The seconde degree of the synners fall is the study and besy serchynge for tyme and opportunity whan he mave fulfyll his purpose in dede, for at suchc season as the synner besyeth hym selfe how and by what meane hee may accomplish the syn wherunto hee hath consented before then he falleth downe one degre deeper & his syn is more greuous than it was only by consentinge. In his so doing he heþeth sin vpon sin, & maketh the first spot of it more blacke, more soule in the sight of god thā it was. Truly it is a generall rule whan a sin ones purposed by consent in our minde is dedly, what soever we do for þ accōplysshement of the same is also dedly synne. An example, verchaunce þ hast decreed with thy selfe(þf þ myght cōueniently)to vse thy body after the sensuall lust & pleasure with a certayne woman, also goest aboute & procurest by many meanes to fulfyll the same in dede either by wantonnesse of wordes, by wanton looks, galant apparale of thy body, by ofte giuing gystes or any other alwaye what euer thou do in full purpose of þ same be it never so litel if it were but þ listige vpon of a straw is dedly sin. This secoud degré of þ sinners fal is

Seven psalmes.

ffgured by the seconde acte of Jonas whē he
wet to Joppē a towne nigh þ see, there hyzed
a shyppe to thentent he myght Iudaslye flee
from the face of our lord god, of his so doing
scripture speaketh by these wordes. Et descendit
ioppē et inuenit nauem emittim in tharsis et dedit
naulum eius. Jonas wente downe to Joppē
there sounde a shyppe goynge tolwarde the
counstre of Tharsys and hyzed the same.

The third degré of the synners fall is ful-
fyllinge of his purpose that he hath bene a-
boute so longe to accomlyshe. Consente is e-
nyll, thee besy meane to fulfyll his purpose is
worste, and thaccomplyshement of the synne
of dede is worste of al soz thre causes, first for
the longe contynuance, secound for the more
lust and pleasure had in the offence, & thirde
for the greate hurte that cometh by it, both of
the soule and body. A man doyng a trespace
agaynst almyghty god & lye longe in it offendeth
more greuously thā if a man as he is fal-
len downe by sin wil rise agayne, þ person is
lesse blame worthy which shortli after cose-
tyng wil refrayne hym self thā longe so to cose-
tyng, and in conclusyon fulfyll his purpose.
The immoderate lust & pleasure of the body
is made more greuous by fulfylling of it in
dede thā it shuld hane bene onely by thought
or consent. For althoughe the minde be sette
on bodily pleasure whereby the soule is soze-

L.i.

vered

Seven psalmes.

bered, & after boþ body & soule consent to the same þ sin is gret, but in conclusyon if thac-
complishmēt of þ same be exercised in dede it
is made much more greuous for by thought
& conseit onely þ soule is made soule, & by thes
dede both body & soule is corrupt, & many tyme
mes two bodies as by þ si of fornicatiō. This
third degré is figured by þ third act of Jonas
for as the sinner first fideþ meanes & thā doþ
þ dede, so Jonas first found the way & meane
to hire the ship & after entred into it. As scriptur
sayth, Et descedit i ea. He came downe into the
ship. And like as many times whē a persone
hath greuously offendēd anone is smitte wþ the
abhominiaciō of his sin, albeit he wil not re-
strain by þ godly moniciō, so anone as Jonas
was entred in þ ship gret tempest arose on the
sea, notwithstanding he woulde not returne to
lāde. The fourth degré in the fal of þ sinner is
the custō of the same the more þ a sinner acca.
Someth him selfe in sin the more greuous &
dever' is his descenciō toward the pit of hell
although he perceyue it not, for by hitell and
hitel he liketh into the fitchy pleasure wþ it, even
as a hors the softer myre or clay he waltereth
him selfe in, the more easely he lyeth and en-
printeth dep his similitude i it, but whē he is
aboute to rāse agayne the softnes of the claye
will not suffer to take hold wherby he might
be assylded. The custome of nature is muche
like

Seven psalmes.

Ilyke, for naturally wee muste use meate and
drynke in hunger and thurilit, & other in lyke
wyse as we haue bene custonably vsed vnto.
this fourth degré is more greuous in hysight
of god then is one dede or ones doing of a si.
Perauetur one offece, trespass, or fal may be
excused bicaus y a man of hym self is so fraile.
For it is sayd. Humana est cadere. The property
of man is to fal. Sed yzerein lapsa & pseuerare diabo
lum est. But to lyve long & continuer in sin is ap-
propered to y deuyl. Whan the devil hath enti-
led any person in this pointe of cōtinuance
hee hathe then brougthe hym in a sadde and
sound slepe, that scant can awake for any cal-
lynge or noyse. This degré of the syiners fal
is represented by the fourth act of Jonas whis-
che perceyued a great tempest communge al-
beit he would not returne to laude, but went
downe into the lowest partes of the shipp and
there slepte sore, of his soo doyng scrypture
Hewethe, saying. Descendit in interiora natus et
dormiebat sopore graui. Jonas descended into
thee lowelle parte of thee shyppe there slept
soundelye. So after thee symer bee com-
men in too thee customme of synne, goeth
downe and in maner sleepethe in it. The
ysythe in thee fall of thee symer is whan hee
reioysethe and makethe beste of thee synne
that hee committed where of verye ryghte
hes shoulde bee ashamed, and

L.ii.

scare

Seven psalmes.

feare the paynes of the lawe ordeyned for oþ
pen sinners. Suche persons be both without
feare and shame. They shewe openly and ma-
ny tymes in comon tauerns to other of like
disposicion, theyr ignomynous and shame-
ful offfices makig great crackes how wicked-
ly they haue done with that woman & wythe
that, and peradventure wyl slauder her whi-
che they never touched. Thus they make oþg
baunte of them selfe to shentent other shulde-
laude & prayse theyr wyckednes. Of whome
may be shoken the saying of the prophet Dsee
Profunde peccauerunt. They synne depely, and
so depely that our sauour comparethe that
slauderous shewyng of theyr wyckednes
vnto the fal of him which Appeth downe to
the bottome of the sea. Ut ille est ille si lapis mola-
laris imponatur circa collum eius & prouinciat in mare.
It shuld be better and more profitable for þ
synner yf a myl stone were hanged aboue
his necke and so cast in to the sea, then openly
shewe his sinne by boþyng or crakyng.
The syfthe acte of Jonas is corespondent to
this degré whan he was caste in the sea and
drowned in the waters. So these greate abho-
minable sinners that make boſte of theyr un-
graciousnes bee drowned utterly in syn, &
overwhelmed with the manysfolde floudes of
pe. The syrte degré ys whan the synner will
defende his errore and impugne agaynste
vertus

Seven psalmes.

vertue they haue so lōg b̄sed & accusid the
selfe i vicious living, so lōg made theyz vānt
of theyz so dōyngē that it semeth to them as
no synne, and by all meanes that may bee
sounde, procure and be aboute to cause all o-
ther to thynde the same. O greate and dead-
ly profoundise of synne, when a man is falle-
downe to thys degrē he despiseth & vterly for-
saketh al holsom moniciōs wherby he might
be broughte agayne unto the ryghte waye of
good lyfe. **Sapiens sapeth.** Impius cum in pro-
fundum malorum venerit contemnit. Whan they
synner is fallen into the depnes of synne the
he despyseth al holsome remedyes and correc-
cyon for the amendment of his sinfull lyng
he would haue every personne to bee of his
maner, also wil not suffer h̄ life of wicked fol-
kes to bee reproued and spoken agaynst, ney-
ther the greuous woundes of his soule to be
touched in any condycyon, the synner which
is of this maner the devyl hath al hole in hys
posseſſyon and power. **Sainte John shelver-**
eth that our aduersary the devyl goeth about
serchynge whom he may deuour, but now I
feare he ncedeth not so to do for his purpose in
maner is al redy fulfylled he hathe deuoured
and swalowed many into thee louelik parte
of his belye. This syrthe degrē is well
shewed by the syrte acte of Jonas whan thee
greate myghty whall deuoured and swalowe-

Seuen psalmes.

ed hym downe into the vyle and lowest parte
of his carkesse. In like maner these obſſinate
and abhominable synners be bitterlye deuou-
ted and swallowed downe of our gret enemy
the deuyl. The ſeuenth degré is to despayre of
the gret mercy of god which is moſie depe,
moſt perilous of al other, and next to the hor-
rible pytte of hell, if anye creature bee fallen
downe ſo depe that he despayre, yt ſhal be ve-
ry hard for hym to rise again. Sancte Chriſto-
fom ſayth. Desperatio noꝝ ſunt peccatorē poſt laps-
um eurgere. Despayre will not ſuffer a man
whan he is fallen downe to riſe agayne, it is
lyke a depe pyt whose mouth is ſtopped uppe
with a great ſtone ſo y nothing may get oute
but yf the ſtone be remoued, the couering of
thys depe pyt desperacion may not be taken
awaye without ſtronge and ſtedfaſte hope in
the gret mercy of almighty god, of y whiche
ſuperhabidaunt mercy we haue ſo much ſpo-
ken in y other psalmes before y if gret plenty
of scripture were not whiche by t by in every
place prayeth and eraltech this gret mercye
I ſhuld be feared leſt no more coude be ſpoken
of it. Then lythe this mercy vs neuer vayne
but al day ſpake of in scripture in every cor-
ner it muſt nedes (as me ſemeth) bee a greate
comforde to al true penitentes. It vs also ap-
proved by ſo many parſiles & ſimilitudes, pro-
mised in ſo many affirmations, & laſte hath the
bene

Seven psalmes.

bene so ofte exercysed vpon so many sinners
þ of a truth the sinner is ouer much abſtinate
and hard harted whiche can not meke him ſelf
lowly hauing ful confidence and ſtedfast hope
in the endles mercy of god, he þ can not find
in his hert to ſubmyt him ſelf by this maner
is digefted & incorporate into thee ſubſtaunce
of the deuyll euen as meate when it ys di-
ged is turned into the ſubſtaunce of fleſche &
bloude. For amonges all ſinnes desperacion
is the thynge that moſt maketh vs deueliſhe
and our condicions like to dāned ſpirites, for
they ſhal euer bee in deſpair, never truſte to
haue forgiuenes. But now to our purpose, þf
Jonas beyng in the whalles belp, deſtitute &
wide from all helpe of any creature had not
bene ſocoured by the great mercy of our lord
I beſeche you who coude haue ſaucd him fro
turninge aparte into thee whales nature by
diſgention, & the reſidue to haue bene boideſ
out through his gutt as like doing into þ depe
ſea wherby we may well perceiue þ a sinner
falling downe fro one degre of syn into an o-
ther wout he ſhortly return to þ state of grace
amending his life, call to almighty god hys
maker for helpe, and haue a ful truſt i þ mer-
ciful lord ſhal at þ laſt by deſpair bee incorpo-
rate to the iubſtaunce of þ deuile ſo ſhal be con-
ueved through his belp & fal down into þ depe
pit of hell. But Jonas in all his Jeopardyes

L.iii.

cryed.

Seuen psalmes.

cryed to our merciful lord god askynge mercye, whiche anone he obtayned, for by the commandement of god he was deluyered from all perylles and set agayne vpon the earthe. If a synner wyll do in lyke maner, almighty god withoute doubte shall shewe his mercye and cleane deluyer hym from al perill of damnacion. It is therfore very necessary for every synner dylygently to take hede callig to remembrance þy perilous and preuye Jeopardies he lyeth in wyllyng with a circumspect minde to loke vpon the daungers that maye fal by þy same, and that done lyfte vppon the eyen of his soule to our mosse merciful lord god, sayige. De profundis clamavi ad te domine: domine exaudi vocem meam. Blessed lord I a sinful creature cal to the for helpe, I beseeche thee heare my boyce. It is also profitable for good and righewise people ofte to reherse thys verse wherby they maye auoyde the greate perylles of this wretched worlde, no creature lyuyng is so fested and sure but may fall into these depe daungers of synne, wherfore saynt Poule admonisheth vs all sayinge. Qui stat videat ne cadat. Hee that standethe or elles hee that is in the ryghte waye of good lyuyng, let hym take hede lest he fall or go out of yt. For this cause euer ye ryghtewyse personne say, De profundis clamavi ad te domine : domine exaudi vocem meam. Good lord I beyng in trouble and feare

Seuen psalmes.

of myne enemyes the world, the flesh and the
deuil crie to the for helpe, here my voice, deli-
ver me fro their daungers. Third let vs ofte
repete this said verse to them that be in the
paines of purgatory, for whom christes chur-
che hath ordeined specially this psalme to bee
said, þ soules being in these great paynes a-
byde euer loking for the great mercy of god,
also one droppe of it to swage their paines by
the help of our prayers, therfore as hertely as
we can, let vs al saye this for their conforte.
De profundis clamavi ad te domine : domine exaudi
vocem meam . Forasmuche as this psalme of
our holy fathers is set in the nombre of peni-
tenciall psalmes , therefore in oure begyn-
nyng it is conuenient we shewe some reasoun
why it ought so to be named, and what thing
is in it longyng to penaunce. There be thre
partes of penaunce as it is shewed by deui-
nes wherof we haue ofte spoken by dyuerse
sygures, contricion, confessyon, and satisfa-
cion, notwithstanding in many places of scrip-
ture they be shewed figuratively by the nom-
bre of. iii. as it appereth in exodi, the people of
Israell walked in wildernesse many tymes,
but amōges al other specially is ther named
þ space of. iii. daies, which ygret doctor O-
rigene expounyng, sheweth the mystery of þ
thre partes of penaunce to be signified by these
thre daies. Also in the story of Jonas wherof

Seven psalmes.

before we haue somewhat touched is shewed,
that Jonas beinge in the whales belly the
space of three daies cried to almighty god
for his deliueraunce, whiche the thirde daye
was herde, delyuered from the deuouring of
that same great and horrible beast or fysh he
swallowed him into his belly, and so set again
upon the erth. These iii. daies likewise as we
said before signifeyth iii. partes of penance,
wherby synners be deliuered fro the captiu-
tie of the devyll, from his tiranny, and resto-
red again to their first libertie. Our prophet
David in the beginning of this psalme blyth
a like mystery fyrst expressing his petition vnto
god by these wordes. De profundis clamaui
ad te domine domine exaudi vocem meam. Fiant au-
res tue intendentis in vocem deprecationis mee. In
the whiche wordes be expresse the thre par-
tes of penaunce. Fyrste he praierth for contri-
ction sayinge. De profundis clamaui ad te domine.
For confeson he addeth. Domine exaudi vo-
cem meam. And thirde for satisfaction. Fiant
aures tue intendentis in vocem deprecationis mee.
Fyrste contrycyon is a greate inwarde so-
towe coniurage from thee verye depenesse
of the herte with meekenes, by a profounde
consyderacion and remembraunce of oure
synnes. Truly the depenes of synne is very
great as it was shewed before. And for that
cause we must make depe serche in our con-
science

Seuen psalmes.

Science remembryng the greatnes of every
synne with great humilitie comynge fro me
the herte rote. Profundum est cor hominis. The
herte of man is depe, who soever cryeth to al
mighty god hertely, that is to saye, from the
depeneile of his hearte must nedes be harde.
God maye not expulse or forslake the herte þ
is so penitent & meeke. For our prophet saith
in an other place. Cor contritum et humiliatum
deus non despicias. Blessed lord thou shalte not
despise a contrite herte. And howe maye thee
herte bee more contrite and meeke as when
of very contricion. Mekenes and profounde
consyderacion of our synnes wee aske mer-
cy and forgyuenes of almyghty god. A lyttle
sorowe is not suffycient nor lyttle penaunce,
but we muste haue great sorowe and greate
penaunce which maketh greate noise before
our mooste merciful lord. And the person that
crieth to god on this wise, with greate sorowe
& penaunce hath very contricion, he may well
saye. Profundis clamavi ad te dominum. Lord I
haue cryed to the from my very herte roote.
But this crye muste be softe without noyse
of wordes, it muste be in the secret place of
the herte, no voynce, no sounde, in any wyse
shewed outwardly. Contricion is none other
but an inward sorowe of the mynde set in the
priuy place of the hert, which nedes must go
before confessyon made by mouth, for truly
confession

Seven psalmes.

confessyon without contricion had before pro-
fyteth very lyttle or nothynge. Albeit contri-
cion is secrete within the pruyv place of thee
herete, notwithstandingynge confessyon must be
made by open wordes, manyste shewynge
of the mynde, exprestlyng truly and openly e-
very syn with the circumstaunce to a priest,
al colouring, faining and hydying of our tres-
pace set a parte, whiche can not be done in a
ny condicione but by speaking of wordes, ther-
fore euery penitent in this seconde place is
taught to aske of almighty god that he vouch
safe mercifully to hers and accept his confes-
syon, sayinge. Domine exaudi vocem meam.

Lord here the voice of my confessyon. wee
sayd satisfaction is the third parte of penaunce
whiche is deuyded in to other thre partes.

Almesdeede, fastynge and praier, amonges
these praier is thee chiese, and in maner all
hole satisfaction, this may be shewed for thre
reasons. Fyrst bycause it encludeth the other
two almesdeede and fastynge. Seconde it is
a sacrafyce of a more noble thyng than any
other. And thirde it is more comen, more
lyght, more easy for any person to do. Praier
in it selfe is almesdeede, namely whan wee
praye for synners beinge in great necessytie
and mystry, so by our so doyng we shewe
and exercycle our spirituall almes unto theyr
soules, whiche is ferre better than any bodily
almes

Seuen psalmes.

almes doynge. Praier also if it corre frome
the herte and mynde as it shulde, inaketh the
body wery, feble, and subiecte to the soule,
whiche thinge is specially done by fastynge.
Now ye may perceiue how praier encludeth
þ other two partes of satisfaction almesdede
and fastynge. Seconde we sayde prayer is a
sacrasyce made of a more excellent, noble, &
acceptable thyng before god. For whan we
distrubute our goodes gyuyng them in al-
mes to the pooze people a sacrasyce is made
of our worldly substance to almighty god.
By fastynge wee do sacrasyce with the sub-
staunce of oure bodies, but whan we make
our prayers lyfystynge vp oure myndes to al-
mighty god a sacrasyce is made of our soule
which is moche acceptable in his sight. Ther-
fore as moche as the soule is better, more no-
ble and acceptable than is the bodye or anye
worldly rychesse, so moche more noble sacri-
fyce prayer must nedes be than is almesdede
or fastynge. Thyrde we said prayer is more
comen and easy for any person to do. Every
body is not of substance in rychesse to gyue
almes vnto the pooze, neyther any person is
so hole and stronge of hym selfe to suffer ma-
ny longe fastynges; but who is so feble and
weake in body that mai not at sometime pray
truely none, therfore praier is more comyn,
more light and easy than is fasting or almes
deede

Seuen psalmes.

vede. And for as muche as it is chiese a mon-
ges the other partes of satisfaction, our pro-
phete therfore remembreth and teacheth the
penitent specially in this thyde place to aske
of god faithfully with true hope that of his
goodnes he gyue hede unto his prayer, fians
aures tis intendentis in vocem deprecationis mee.
Good lord I beseche the gyue hede to thee
voynce of my prayer with the eres of thy pycie
and mercye. This is the sonyme of our hole
peticion, that our blessed lord of his good-
nes beuchsafe to accepte our penaunce done
with a good wyll, also with true contrision,
confessyon, and satisfaction, whereby we
may be defended and holden vp from the hor-
rible pvt of eternall dampnacion. If almighty
god be so crull and unmercifull that for
one offence done agaistis his goodnes wylt
not forgyue and exercise his mercy whan ws
call for it, peraduenture we shulde take occas
yon to leue our pacience for his sake, and so
slippe downe into the eternall paines of hel,
like as the wise man saith. Ne quis qui perdi-
runt sustinentiam. Euerlastyng sorrow we bee to
them that haue lost their pacience whiche is
onely susteined by true faith and hope in his
mercifull forguyenes, therfore our prophete
teacheth vs here to put our stedfast hope and
confidence in god and with y same comforts
our soules, promising also y he shal exercysse
his

Seven psalmes.

his mercry upon al very contrite and trwe penitentes, which promyse he forstifyeth by iii maner of meanes, syt by thoccasions that shuld cause vs not to haue forgiuenes, secod by h promyse made to euery true penitent, & thirde by his superhaboundaunt mercy, whi che is euer redy to all that wyll aske it, forsa kynge their synfull lyfe. There thynges there be which of a lykelyhode shuld cause almighty ty god not to forgiue synners. First the gretnes of their synnes. Seconde his righwise-nes. Thirde institution and ordinaunce of his law. But now we shall shewe that these thre can not withstand the forgiuenes of almighty god, but nedes he muste be mercysfull forgyne sinners be they never so greuous name ly them whiche be penitent and sorrowful for their mysluyng. Our wickednes shall not withstande if we wyll be penitent and wþth a constante mynde amende our lyfe. Elles all wee were in a perillous condicion, for whan any person offendeth against almighty god, if he were not merciful & willyng to forgyue his trespass, alas all we be than in great lepardy of danynacion, what shall we do but fall into the deye dungeon of dyspaire. If it were shewed ones for a trouth that god wold not forgyue synners, howe myght wee kepe our selfe from desperacion, dyspayre is none other but wanting of very hope and trust in

the

Seuen psalmes.

the forgyuenerelle of almyghtye god. If it soo
were that god wolde not exercyse his mercye
by what meanes myght we ordre our selfe
not to fal in disparsye. But doubtlesse it is not
so, he is not merciful and alway redy to for-
gyue. For now be innumerable sayntes in
heauen, notwithstandingynge sometyme they
greuously trespassed breakyng the comman-
dementes of god, and what creature lyueth
that never offended. The wyse man asketh
this questyon. Quis potest dicere mundum est co-
mum, pccatum sunt a pccato. What personne ly-
vinge maye saye my herte is cleane, I am
without synne. Saincte Poule sayth. Omnes
pccauerunt et egerunt gratia et misericordia omnipod-
tentis dei. All were synners (fewe excepte) and
neded the grace and mercy of almyghty god,
whiche was graunted and euer shalbe to all
that wyll alke it. This may well be affirmed
desyryng none other example but that wes
spake of before, ye herde howe mervayloslye
Jonas was delvuered by the mercye of god
from the depe daungers that he was in, yee
herde also of the many greate iepardyes of
his lyfe that he was in, almost destitute from
hope, thought never in maner to haue be so-
coured and set agayne at lybertye, notwith-
standynge he cryed to oure mercifull lord,
and obteyned forgyuenes. Now thou synner
what soever thou arte (if any suche be in this
presence)

Seuen psalmes.

presence)that for the greates of thy synne sy
fallen into despayre. Heare nowe the gret of
fence of Jonas agaistse oure lorde god brea
kyng his commaundemente, and yet now
standing by his prayer obteyned forgiuenes
it was not denied but libteraliv graunted. Al
pee knowe ryghte well the more generall and
mckelye almighty god dealeth wþt any per
son, the hþer in degre that he set him yf hee
breake his commaundementes the more gre
uous is his offence. Now so it ys Jonas was
called of god to an hþe offyce, had auerayng
to speake for an hole comen welth, yt may be
called thee state or degre of a postle, whþch
in honour is aboue al þ degres of this world
he had also the spyrte of prophesy, a merci
lous gyfste, verye fewe or none bee endued w
it, the commaundement he had was not by a
generall precepte as thee offyce of byshopes
and other which haue cure of soules ys gene
rally gyuen to the, but much more specyallye
it was attribued to him by peculer reuelacyon
& þ word of almighty god. As it is written in þ
holy scripture. Factum est verbū dñi ad Jonam.
Our lord sayde to Jonas, truly a great diffe
rence is betwene the comandaument gyuen by
a king to any personne by name and the com
maundement giuen to an hole multitude in
diferently. Furthermore the matter the bus
nes which was comaundered him to do was

Seuen psalmes.

of no final weight, & also he might hane done it at his ease. Every man wyl thinke hym Mater great wherby the helth and relicse of xx.c. M. soules dependeth, so many was in the citie of Nineue wherunto he was sente. He neded not to make a great oracion to perswade the people. These fewe wordes had ben suffycyent for his discharge. Ad huc quadrageinta dies et nimis subuertetur. Within forty dayes the cytie of Nineue shalbe destroyed, ye see well the shewynge of this matter was not so diffuse but he myghte hane done it on the besste wyse. Jonas had a bavne and folyshe estimation regarding hym selfe to much, he thought almighty god is soo good and mercifull of hym selfe that as soone as the people wyl forsake their errour and knowlege them selfe gylyte he wyl doubtlesse shewe his mercye on them, and so shall I euer after bee taken as a lyer and neuer after be giue credence to my wordes, for this cause he fled wold not obey the comandement of god, more regarding hym selfe than the saluacion of so many thousand soules. Al these thinges consydered we may well perceiue his gret contumice against god & breking of his law, notwithstanding our best & merciful lord whan Jonas in al his gret perilles remembred his vnydnes done agaynste his maker and called to hym for mercy, anone he graunted him forgiuenes

Senen psalmes.

If god had kept in mynd his vnykyndnes truly he had not so haue byn deliuercd, but he of his gentilnes take more hede to his penance than to his offences done before, whiche gentilnes he sheweth to euery synner that wyll for sake his wretched lyfe and aske forgyuenes. If almyghty god were not thus benefy-
cyall and mercyfull, neither Iorcas nor any other creature myght escape the daunger of fallynge into dyspayre. Therefore oure pro-
phete sayeth. Si iniquitates obstatuuntis domine domine quis sustinbit. Lorde if thou beare in mynde oure synnes and wyll not forgyne us who may kepe him from dispaire. By these we may know that our synnes can not with-
stande the great mercy of god, if we be peni-
tente. Nowe we shal shewe that the ryghte-
wishes of god can be none obstatle agaynsse his mercye. It is required both of right and equity a recōpence to be made for a trespass
or vnykyndnes shewed to any person or euer the offence be vterly forgyuen. And for that cause a certaine solempne feast was institute in the olde lawe by Moseles accordyng to goddes commaundement euery yere to be ce-
lebrate and kepte, whiche they named h feaste
of making cleane and the dawe of mercry. In h
solempne feaste customably was offred by a
certayne generall sacrasyce for the synnes of
all the people. On that dawe whan that thee

Seuen psalmes.

bysshop of their lawe had halowed certayne
quicke beastes iran out house of the temple.
Andone hym selfe onely arayed with solempne
apparayle shoulde entre in the temple, and
go forth to a place in the sayde temple called
Hanc*to* sanctorum, takynge with him parte
of the beastes bloude, whiche seuentymes he
shoulde sprinkle before the fete of god whiche
ther*et* called **Propitiatorium**, a place of mercy,
wherwith almyghtye god shoulde bee made
more meke and soner exercise his mercy vpon
the people. So for this cause they named
that solempne feast the day of mercy. Al this
sacrafyce done by the bysshop in the olde law
was onely but a figure. And as saint Poule
wrote vnto the hebrewes a signifycacion or
token of the knownen trouth to come. Ther-
fore christen people syth our tyme now as the
plenteous time of grace we may not be in no
worse condicion than the Jewes were. In
theyr tyme almpghthy god was pleased by the
meanes of their sacrafyce. Now moche more
in our daves where as grace is superhabun-
daunt, a sacrafyce shall be made the whiche
is of moche more strength, more vertue, to
purge and bitterly do awaye our synnes. Al-
so it shall sooner moue almighty god to exer-
cise his mercy vpon vs. Let vs remember
who is our bysshop, what is our sacrafyce,
what maner bloude it is, what is the inward
parte

Seuen psalmes.

parte of thee temple, and to what entente all
these were ordeined. The holy doctour saint
Poule sheweth theym at large in a mervay-
lous epistole wrytten to the hebrezwes. Christus
assistens pontifex futurozum bonorum paramplius et
perfectius tabernaculum non manu factum, id est non
huius creationis neque per sanguinem hircorum aut
vitulorum sed per proprium sanguinem intravit sanctam
in sanctam eterna redempcionem inuenta. Chrysostomus
Iesu is our bishopp, his mooste precyous
bodye is oure sacrafycye, whiche hee offred
vpon a crosse for the redempcion of all thee
worlde. The bloude shedde for our redemp-
cion was not the bloude of goates or calves
as in the olde lawe, it was the verrye bloude
mooste innocent of our sauour Iesu Christ.
The temple wherin our bishopp did sacra-
fyce was not made by mannes hande but
onely by the power of god, he shed his precy-
ous bloude for our redeincion in the face of
al the world, which is the temple made onely
by þ hand of god. This temple hath two dy-
uers partes, one is þ erth wheron we be inha-
bite, the other is net yet knownen to þs mor-
tal creatures. First he dyd sacrafice in þ erth
whan he suffred his passyon. After in a new
clothyng or garment, the vesture of immor-
talytie, þ with his owne precyous blod entred
into sanctam sanctorum, þ is to saye in to he-
uen where he shewyd his sagy mighte precyous

Will. blode

Seven psalmes.

blonde before the trone of his father whiche
he shedde for all synners. vii. tymes. By this
holy sacrafyce almyghtye god muste nedes
haue potie and execute his mercy to all true
penitentis, and this sacrafyce shall euer con-
tyne not onely pere by yeare as the maner
was belives, but also it is dayly offered for
our comforthe, and euerie houre and moment
for our most stonge socour, wherfore saint
Poule saith. Eterna redempione inuenta. By it
we be redeemed for euer. Every contrite and
true penitent person not wyllynge to fall a-
gaine but with a ful purpose continue in ver-
tuous lyvynge is parte taker of this holye sa-
crafyce. As sancte John sheweth in his first
epistole. Filioi mei hei scribo vobis ut non peccatis
sed et si quis peccaverit aduocatum habeamus apud
patrem iesum christum iustum et ipse est propiciatio
pro peccatis nostris non pro nostris tantum, sed et to-
ius mundi. My dere childdren in god I write
to you gyuyng monicion that hee absteyne
fcome synne, and yf at any season by youre
owne neglygence yee trespass against god,
calle vnto Iesu Christe our aduocate in hea-
uen vnto the fathur whiche offred him selfe in
sacrafyce for oure sinnes, not onely for ours
but also for the synnes of all the worlde. All
we therfore beinge penitente and sorowfull
for our offences past with a ful purpose never
againe to trespass truslyng by the grace of
our

Seuen psalmes.

our lord so to continue may trust verily that
by this sacrifysce the body of Jesu Christ day-
ly offered for our redenption, almyghty god
the father of heauen is caused y sooner to be
meke and shewe his mercy euer redy to for-
give as soone as we aske forgiuenes. For y
same sayd sacrafyce is the very merciful re-
medy for our synnes. As it foloweth in the
same psalme. Quoniam apud te propiciatio est.
Sith this holye sacrafyce may soo spedefully
move the goodnes of almighty god to mercy
forgiuenes, and is the very strength of oure
penaunce wherby we may make satisfacion
for our greuous trespasses, who will thincke
y his rightwishes might in any condicion be
an obstatle against his mercy, the ordinaunce
of his lawe likewise can not withstande nor
feare vs but euer to haue forgiuenes if wee
aske it. Of a trouth the law giuen to y iewes
was very fearefull and cruell, for that cause
named the law of feare and deth. But now al
such seremonyes, fearfulnes, subiections
& cruelty ordeyned for breakyng of it be past
and doone. As sainct Poule sayeth a newe
law is made and publyshed whiche is the
lawe of lybertye and grace, the lawe of lyfe
and mercye. Of the olde lawe gyuen by
Mose, sainct Poule writeth on this maner
Primum quis faciens legem Moysi sine villa miseras
tione duobus aut tribus testibus moutur.

C.iii.

Whe

Seuen psalmes.

Who so euer dyd breake the lawe of Moyses
hynes had of two or thre shulde dye with-
out mercy. Take hede how unmercifull the
lawe of Moyses was. But what is writ-
ten in Christes law. Punitum agite et approp-
pinquabit regnum celorum. Do penaunce for your
synnes and ye shall be sauued. Beholde by the
lawe of Christ our saviour almighty god wil
be meke and exercyse his mercy ys we do pe-
naunce. And bycause every penitent shoulde
euer be in surety of the same the great aucto-
rity to forgyue synne is leste here amonges
vs in the churche of Christe and thee power
of the same giuen to priestes that they by
that auctoritie may assyple euer y true peni-
tent and forgeue all theyz synnes whiche is
auctorised by the wordes written in Christes
lawe. Quorum remisaritis peccata remittuntur eis.
Whose sinnes soever ye forgiue here in this
churche militaunt be they never so greuous
the same shalbe forgiuen in heauen, therfore
whatsoeuer synner wyll go with a centryte
herte unto a prieste shewe to hym all his syn-
nes without any glose or colour and mekely
do after his counseyle in makinge recōpences
for his greuous offences shalbe made cleane
frō al sin by þ vertue of the sacrament of ab-
solucion. This is a meke & mercifull lawe of
our saviour christ Iesu son to þ omnipotente
father of heuen, we may not in any conditiō
breake

Seven psalmes.

broke this gentle lawe, for who soever bee
founde as a transgrellour of it shall deserue
great indignacion of god, who breaketh this
lawe of christe, truely they whiche presume
and be more bolde to synne bycause the mer-
cy of god is so prompt and ready. Let vs all
therfore beware for the reuerence of the dred
full maiesty of god, and euer apply our selfe
to do after his merciful law. For yf we now
in this time of grace broke his commanide-
mētes our transgressions be somoche þ more
notwithstanding if at any season for lacke of
taking heede or by our frailti we do a trespace
against his goodness, let vs never dispaire of
forgiuenes nor go vterly away fro our bles-
led lord, but sticke faste, lene to hym, & holde
þp our selfe in trust of his merciful forgiv-
enes like a post set to a wall although it seeme
to hold þp that wal, yet th̄ post hath more so-
cour from fallyng downe by the wall than þ
wall hath þp it, for if the wall were not, that
post shulde soone lyppe to the erth. Likewise
if we wyl lene, cleue, or sticke fast with a sted
fast mynde and truite in the great mercye of
almighty god in maner as we myghte holde
hym þp in vs, we shall be susteined and sup-
pozed in our so dasyng rather by hym, than
may we saye wel this that foloweth. Et prop-
ter legem tuam sustinui te domine.

¶. vi.

Hetherfo

Seuen psalmes.

HE hereto we haue shewed that neyther our synnes nor thee ryghtewysenes of god, neyther þ ordynaunce of his lawe may withstand, but alwaye true penytentes shal haue forguyenes. Nowe in this seound piace we shal make demonstracion of þ same by his owne word and promisse in holy scripture. Although we maye shewe much for it in scripture yet this one shall nowe suffyse. God almyghty promised by his prophete Ezechiel that euery true penytente willinge to forsake his sinfull lyfe shulde haue forguyenes, and neuer after his wickednes to bee layde to his charge. These be his wordes. Conuertimini et agite penitentiam ab omnibus iniquitatibus vestris et non erit vobis in ruinam iniquitas. Be yee turned from your synfull lyfe do penaunce for your synnes and they neuer after shall be imputed to you, ye shall neuer be damned. Maye any sinner be he neuer so wycked fall in despaire remembryng with stedfast hope this generall promylle made by almyghty god, what dothe thee synner dreade more than eternall dampnacion, by whose auctoritee shall hee suffer that paine but onely by the auctoritee and comaundement of almyghty god, yf god comaundit there is no remedye, no feliinge maye serue no succour may than be had, for his comaundement must nedes be obeyed & abyden by, but almyghty god of his goodnes comau-

Seuen psalmes.

commaunded rather the contrary, saynges
Conuertimini et agite penitentiam. ac. Be ye turned
frome youre synfull lyfe, do penaunce for all
your offences; & ye shall never bee dampned
take heede these be his wordes. Shall wee not
belue them, be they not wryte to all synners
Shall we not gyue credence to almyghty god.
Truly we must nedes beleue what soever he
sayd. Quia fidelis dominus omnibus verbis suis.
For god is true in all his wordes, let vs ther
fore trust verly in his saying, and in hope of
the same lette vs holde vp our selue from fal
lynge into thee deepe dungeon of despayre
that euery one of vs may save. Sustinuit anima
mea in verbo eius. My soule is succoured
frome despayre by stedfast hope and trusse in
the promyssle of almyghty god. His greate
power doth much confortys his promissle, for ys
god wer not almighty ever without chauge
he myght not alwaye kepe his promissle. We
see by experiance that thee promissle and pur
pose of men be dayly and hourelly chaunged
sometyme for lack of myght, wantyng of god
and sometime because hylfe of men is made
shorter by weakenesse of nature that theye
may not retiouerns theyr promissles. It
is a commone proverbe.
Homo proponit et deus disponit. Ma purposeth &
god disposes. truly almighty god may at his
pleasure turne and byscuer the purpose and
entente

Seven psalmes.

entent of every person hygh or lowe, pore or ryche. He hath so much strength so gret pow-er that no creature may withitande it. Saint Poule sayeth. Voluntati eius quis resistit Who maye resist the wyll of god. And in another place. Scio cui credidi et certus sum quia potens est depositum meum seruare. I knowe in whome I haue beleued, and am sure hee is of power to kepe his promyssle with me. Not onely saynt Poule affirmeth thys, but also all holy scrypy-ture. It ys wrytten in thee boke of sapience. Respice filii nationes hominum et scito te quia nul-lus spectauit in domino et confusus est. All people take hede and knowe for a surety that frome the begynning of the worlde vnto this houre never creature putting his hole trust in our merciful lord god was bterly confounded. If we shuld trust to haue forgiuenes and ob-teyne it not, were it not a greate confusyon to vs, what myghte be a greter rebuke or shame than to stande before thee terrible face of almighty god, in the presence of his aungelles and al the hole company of heauen, trusting to be one of theyz nuimbre, notwithstanding impulced and casten downe into eternal damp-nacion, truly none so great confusyon. Alas what shal we wretches do what more shame ful and opprobrious thinge maye happen to an y persone then to be shamefully confoun-ded in the presence of so gloriouſ a multitude.

D.

Seuen psalmes.

O most merciful lord, thy scripture sheweth
neuer creature was confounded that trusted
in the. Nullus sperans in domino et confusus est.
No personne trustyng in god was at anye
time confounded. O most meke lorde shal we
be first brought to confusyon. Peraventure
we be not so sorowfull and penytent for oure
offences as other nacions were, notwithstanding
dying oure desyre is to be as penytent as they
our wyl is good, we would fayne be true pe-
nytentes. And yf oure sorowe and penaunce
be not so greate as they oughte to bee, blessed
lorde thy goodnes may encrease and make it
more. Therfore we mekely beseeche the graut
bs true and suffycyent penaunce, wherby we
may verilie triste to the chyldren of saluacy-
on accordynge to thy promysse. And that wee
may haue full confydence in thyne infininte
power by the whiche thou mayest truly kepe
thy sayd greate promysse, to thentent all wee
may say. Specravit anima mea in domino. The ho-
pe and trust of my soule is al hole in our lord
percase some personne wyl save. I know well
god is true and mighty to fulfil his promise
Also I doubt not in the perfourmyng of the
same. But whan almyghtye god hathe ones
forgyuen a synner, yt is suffycyent for obser-
vinge of hys promise. And yf the synner fall
agayne god ys dyscharged and no mane boud
to forgypue hym. Perchaunce some man wyll
thynke

Seuen psalmes.

Thynke thus in hym selfe, namely whan oure
aduersary the deuyil putteth such a thought
to his minde, wherbo he may the souer bring
hym into despayre. Who so euer thinketh so,
thynketh falsly, as we shall prove. For in the
gospell of Luke we be taught to forgyue, not
onely one tyme, but as often as oure neygh-
bour offendeth agaynst vs. Our saviour say-
eth. Si peccauerit in te frater tuus increpa illum: et si
penitentiam egerit dimittit illi: et si sepius in die peccas-
uerit in te et sepius in die contritus fuerit ad te dices
penitent me, dimittit illi. If thy brother trespass ag-
ainst the blame hym charitably, and yf hee
be sorry for his trespass forgyue hym. Also yf
he offendeth seuen tymes on a daye and as ma-
ny tynes aske forgyuenes, so ofte forgyue
hym. By these wordes we bee commaunded
to forgyue wþt all our hert unfaynedlye as
ofte as our neyghbour or euene chyfsten doþ
trespace agaynst vs. Shal god be more meke
then man, he must nedes. Shal man forgiue
soner then almyghty god? Nay truly. For
synþ all mekenes, mercye, pþtye, and al good
nes is spacyally in god, who may be so meke
and mercytull as he is. Our saviour sayethe.
Nemo bonus nisi deus. No man is good but one
lye god, that is to saye, no man ys so biterlye
pure without dissimulacion, without spot of
malvce as is almyghtye god. In so muche
therfore as noo creature is wþtout synne &
yet

Seuen psalmes.

yet one wyll forgiue an other, muche more þ
god of all goodnes þ is so clene wþþout spot
or blemyshe or malyece must exerceþe his merci-
ful dede so ofte as we be penitent and aske
forgyuenes, whych he promysed saying. Di-
mitti et dimittetur vobis. Forgiue and ye shall
be forgyuen. And in an other place. Quia misericordia
tuæ mensu[m] sueritis remicietur vobis. Even as ye doo
to an other, so shall ye be done to. By this yee
may se that they erre much and go from thee
truth which thinke almighty god wil not for-
giue more than ones. For though we sin ne-
uer so greuously and oft, yf at any tyme by pa-
nance we wil turne againe to him, mekely
askyng forgayenes it shal not bee denied vs.
But of a truthe we must aske mercye or wee
dye, for by cruel deathe the lyghte of the daye
the tyme of forgiuenes is utterly taken away
from vs, and derckenes of the nyght is come
in thee whiche noo creature can doo that
thyng wherby he shall obtaine mercye. Of
this sayd nyght oure sauour shewed. Veniet
non quando nemo potest operari. Thee nyght
shall come when noo man may woorke or
do any thyng profytale for hym selfe.
Therefore as longe as we be lyuyng in this
miserable lyfe, that is to saye, frome oure
natywytþe and first comyng into this world
vnto the tyme þ we shal dye so lōg is þ tyme
wherin oure penaunce maye be acceptable

vnto

Senen psalmes.

vnto god, and trusste veryly to haue forgynnes. This daye or tyme of mercye is parted in xiij. houres as yt ys shewed by a parable in the gospell of Ionas. If thou that arte truly penitent wyl come at any of these houres, almyghty god shall not forlak thee, whether thou come early or late, trust veryly of forgiuenes for the askynge. Dyd not the cheefe in the houre of his death obteine mercye as soone as he called for it. Ionas also beyng in Jeopardy of deth. Ezechie in lykewise whom all phisycions iudged to dye was forgiuen. Nabugodonosor whiche ofte forsoke and ofte turned againe to him, dyd not our mercyful lord forgyve all his trespass. The prophete Davyd in lyke maner after he had committid auontry and manslaughter, yet he fell a-gayne to synne, was not almyghty god mercifully to him in dede whan mekely he knowleged his greuous offences. Who dare now beso bolde to saye that god wyl not forgiue the synner more ofte than ones. It is written. In quacunque hora ingemuerit peccator saluus erit. At any tyme whan the synner is sorry for his offences, hee shall not be damnyed. Therfore euery houre, erly or late, who soever is penitent in this lyfe may trusste veryly to bee forgyuen of our meke lord and mayster. To the which our prophete exhorteth vs saying. A custodia matutina usq; ad noctem speret Israell in domino

Seuen psalmes.

domino. Cuervē true penytente trust in oure
lorde bothe early and late, that is to saye, in e-
very age from thee firste houre of oure com-
myngē into the wrold vnto the last when we
shal dve. Cuery true penytent may be cōuled
Iſrael, a man leyngē god trusyngē to haue
forgyuenes of hym. We now may be in a
surety that almyghty god shall be mercifull
to all true penitentes. First bycause of his
promisse, secōde for he is almyghty, whereby
he may at al times perfourm y same, third by-
cause he is so gentell & euer readye to forgiue
nowe last we shall shewe the same vnable to
be spoken of. Quia aput dominum misericordia.
The mercye of god can not bee but greate, ys
can never be lympt to any creature. Cuery
thyngē that is lytell and lympt to a certayne
lyme or nūbre, also by addicion or diminutio
it must nedes be imperfecte. But al y is attri-
butē or spoken of god is perfecte, therfore his
mercy can not be but gret & infinit both i time
and numbre, whose gretnes hath none ende.
As it is wriuen. Secundum magnitudinem illius
ita et misericordia illius cum ipso est. Like as his
power & might is wout end, so ys his mercy.
And y his power is infinit scripture sheweth.
Et magnitudinis ei⁹ nō est finis. The power of
god is interminable, or wout ende. Therfore
his mercy must nedes be infinit, & alway one

E. I. neþer

Seuen psalmes.

neither more ne lesse, as saint James saith.
Apud deum nulla est transmutatio nec vitissitudinis
obumbratio. All thyngē in god is alwaye one
without chaunge. Davyd in lyke maner sheweth
in a psalme before rehersed. Tu autem
idem ipse es. Blessed lord thou arte withoute
misabylty, peraduerture. Davyd menteth
the same in this psalme in so muche expresteth
no tyme but speaketh obsolelty. Quia apud
dominum misericordia. Take hede he neyther
saith the mercy of god is, was, or shall bee
sygnifyinge that it is infynyte. Lyke as his
superexcellent mercy may not be comprehen-
ded in measure ne numbre assenblablyt it
may not be lympt to any certaine tyme. But
alwaye eerty houre, eerty moment whan
the synner is apte to receyue it, almighty
god shalbe ready to graunt his desyre, whiche
holwe scripture in an other place, sayinge...
Quis inuocauit eum et desperat illum quoniam plus
et misericors est deus et remittet in die tribulationis
peccatum. Almighty god never despised crea-
ture y asketh forgivenes, for he is so meke &
merciful redy to forgiue whan y sinner is co-
trite for his sinful life. O sweete wordes, more
sweter than honye and suger blessed lord
gyue me grace to make recognycion & haue
it in experience. Thou never despised creature
that asked mercy bycause thou art meke and
merciful, redy to forgiue them y be so lowful
for

Seneni psalmes.

for their offences. It is not spoken so in thine
holy scripture. Is not thy sayinge true, didde
thou not make vs of nought. Do we not dai-
ly aske mercy, shal we onely be expulsed, of a
trouth our sinnes be gret but thy mervy excea-
deth al greatnes & mesure. Our trespasses be
many, but no numbre is of thy mercy. Our
sinnes many times be renewed after þ haste
forgiuen them, notwithstanding good lord
thy mercy is limit to no certaine sume but e-
uer redy to be receaved by þ by of al that be pe-
nitent. Quia apud dominum misericordia. For the mercy
of god is infinite. Many tymes one person
may haue pitie on an other, and yet help hint
nothing at al, as thus. A poore man perauen-
ture goth into a prison where he seeth many
prisoners sore punished with fetteres & other
engins, by the sight he is moued wþ pitie and
mercy, notwithstanding he hath not wherw^t
to help the. If almighty god were in lyte con-
dition, his mercy shuld lyttle profyt vs. But
he is not poore he is most ryche, in his trea-
sure house is riches innumerable, wherwith
also he may redeeme al þ world from þ prison
& captiuitie of the devill. The riches conuenient
for this redempcion is no corruptable
gold or syluer as saint Peter saith, it is þ be-
ry innocent & precious blud of the incota-
nate lambe Iesu christ þ only son of þ father
which made and ordred al other chinges in þ

Deinen psalmes.

woold by measure, weight & nomber as scripture sheweth. Omnia feci in numero ponderis et mensura. The p̄fespcion also commaundeth a man to be let bloud by a certaine measure or quantitie. Notwithstandyng our blessed lord shed his blud so plenteously without mesure that no droppe was leste in his bode. And in probacion of thee same bothe bloude and water issued frome his herte, where as ones shedyng had byn sufficient for the redempcion of al synners (although they be innummable) yet he was not so content but with his owne wyll suffered to haue it issue out of his mooste precyous bode many mo tymes for oure redempcion. For anone after his birth in his mooste tender age, he was circumcysed, and the fleshe of his pryuy parte cut with a sharpe stome, where his precyous bloude flowed out sufficiently for the redempcion of all synners. Agayne it was shedde before his passyon whan he praied to his fater on the mounte. At that tyme his manhode was in so greate agony that the sweate yssued oute from his face as it had ben droppes of bloud falling downe to the grounde. Third whā he was boude naked to a piller & cruelly beaten with scourges, againe he bled on euery side. Fourth whā his crowne made of sharp thornes was fast thrifft on his head, and persed it through on every syde, his blode ran downe haboury

Seuen psalmes.

haboundantly by his heare, eyen, soþed and his chekes. Fyfth whan after the iewes had scourged him they did on his clothes agayne which cleued so soze to his holy body on euerie parte when they shoulde be doone of, his woundes were so renewed that þ blod yssued out afreshe as it hadde never done so before. Sixth whan cruelly without mercy or pytie his most tender body so soze beaten was liseþ upon the crosse, there byolently nayled boþe handes & feete with gret and boistous nayles of yren. Omisflerible and meruailous cruelty of the iewes, how swiftly came the bloud out at þ time from those large and gret wouðes. Seuenth whan after al these his syde was oþpened wþ a sharp spere, so gret a wounde was than made that no blud was left in any part of his most precious body, in witnes wherof water anone issued out with blud. These be þ riches this is the treasure wherwith þ ransome of our redempcion was paied, as well for synners that be past and gone out of this world as for vs that are now aliue, also for them whiche be to come, & for al that wyl aske mercy & forgineues with true penaunce. This most precious bloud was shed without meaþure, without nombre, as we rehersed seueral times which signifieth al times to the entent our synnes be they never so great and many shall in every houre, suery moment by thee

Seuen psalmes.

Vertue of this precyous blud be clensed, done
awaye and we to be partakers of this redē-
cyon ones done ys at any tyme in this life we
comme to almighty god with true penaunce
askinge mercye for our offences. One ddroppe
of his bloud as saynt Bernarde and sayncte
Anselme beareth witnesse had bene suffycēt
for the redempcyon of all the wozlde, also of
many wozldes, what maye be sayde of all his
precyous bloude so ofte shedde. Shall we not
say our redempcion is perfourmed to the vt-
termost, whiche oure prophete witnesseth by
these wozdes. *Et copiosa apud eum redemptio*
Therefore syth the mercy of god is so greate,
our redempcion so plenteous, who maye des-
payre. Namely where we knowe for a truthe
that almyghtye god of his owne voluntarie
will and gracions volunty both redemed vs
and wil exercys his mercy when we do aske
it. So no faute is in almyghty god, but onely
in the synner ys he be dampned. For of his
great mekenes and habundaunt mercye hee
will not that anye creature periyshc, as saynt
Peter sayth, but all to be penytent & returne
from theyr synfull lyfe. Almyghty god with-
draweth the rygour of his righewisenes and
ys alwaye so ready to forgyve, that hee coue-
testh more his mercy to be magnysyd then þ
power of his Justyce. Were it not a gret ble-
mythe to the power of a kyng, would not the
people

Seven psalmes.

people saye shrewedly behinde vs backe ys
hee promyed openly to bee venged on his e-
nemys, and in conclusyon woulde not per-
fourme. It ys a comen prouerbe. Verbum tes-
gis stet oportet. A kynges worde must stande.
Our most mighty lord in whom is al stregh-
thrette by his prophetes to destroy his enem-
ies. Notwithstanding whan he had all sayde
regarded more, toke more hede to shewe mer-
cye than to his wordes or thee wordes of his
prophetes. In so muche many of the prophets
setting more by thevz owne credence than by
the saluacion of the people fledde, would not
shewe as they were coninaunded. The pro-
phete Jonas after our mercyfull lord hadde
delvuered him from many greate perilles as
yee haue heard) was sente agayne to the gret
cyty of Nynue to shewe the people it shulde
be destroyed within forty dayes when the
nyuytes heard him say so the kyng with all
the people began to fast, clothed them in vile
garimentes and were gretly penitent for their
great binkindenes against almyghty god, as
we declared i a psalme before. Almighty god
seyng thevz great penaunce, had mercy on the
withdrewe his ire & woulde not do as before
he thrette by his prophete Jonas. Beholde
thee greate mercy of almyghty god our lord
Wha Jonas vnderstode this called to reme-
braunce the forty dayes almoft gone perceiued

Seuen psalmes.

nothynge towarde accordynge as he dydde
threte, thoughte his credence shoulde never
after be set by amoninge the people, was sore
 vexed in hym selfe that god had so greuously
 entreated hym, and sayde. Good lordes did not
 I feare this matter or euer I toke vpon me
 to shewe the people thy commaundement, &
 for that cause I fledde, knowynge right well
 thou arte so mercifull, meke, piteous, pacy-
 ent and gentle of thy selfe, that whan the pes-
 ple call to the for mercy thou wylte forgyue
 their offences. Now blessed lordes syth it shall
 be thus, I praye the suffer me no longer to
 lyue, I desyre to dye mosse of any thyng. O
 gret diuersytie betwene the condition of god
 and man, loke well vpon the contrariety of
 their mekenes. This mortall man Jonas lo-
 ued so moche hym selfe that his thought was
 more to kepe credence vndefyled tha to shew
 pitie or mercy vpon other. But almighty god
 the which is immortall suffred rather his cre-
 dence to be hurt than to be unmerciful vpon
 the penitent people. He made a short answere
 to Jonas and so left hym saying. Jonas hast
 thou a ryghtwyle cause to be wrothe. After
 this Jonas descended and went downe a lyc-
 tell from the citie, & made him a shadowing
 place for his defence againste the raduaunte
 heate of the sonne in the syde of an hyll, ther
 abydynge to here what shoulde fortune and
 happen

Seven psalmes.

happen after. Almighty god seyng this, wold gyue hym monycion of his great folysnes, caused an yue tree to spryng vp sodeynly rounde about his boure, wherof Jonas was very glad and toke greate pleasure by h same yue tree. But almyghty god whyche purposed an other thyng to bee shewed by this dede, woulde not longe suffer Jonas to haue his pleasure and solace of it. The nexte nyght than folowyng he created and made a worm thal dydde gnawe the roote a sonder of that yue tree. And anone as h son began to shewe the operacyon of his heate, it wydred and dryeth away. Than Jonas had not so greate pleasure in the sodeine springing of that tree but his sorowe was muche more for the destruction of h same. In so muche he decreed with him selfe, what for the heate of h sonne, and for angre so to dye. Our merciful lord seyng that Jonas was so sore troubled in his minde on a season said vnto him. Haste thou yet a iust cause to be angry. The loue of this yue tree which thou never brought forthe to thine owne labour neither made it to growe maketh h sorowfull, sodenly it sprange, & sodenly it perished, thou sorowest now bicausse it is wydred away, maist thou so do of equity if the losse of one yue tree whiche thou never made be so painfull to the, shal not I sorowe the destruction of. xx. C. M. soules create by

Seuen psalmes.

mine owne handes. So many be in this citie
therfore suffre me to loke vpon the saluation
of so many soules sythe one yue tree was to
the so great pleasure. O great mercifull dede
of our lord shewed vpon his creatures. O in-
estimable mekenes. O mercy so great whiche
no tongne can expresse. Be creatures never
so vngentle, mercilesse never so wycked, notwithstanding he is so ry to se them perishe, if
after their great offences they wyl lake vpon
almighty god againe by true and hertye pe-
nance he wil gladly admitt them to forgiue-
nes, also mercifullly he wyl take them to him
and make them parte takers of the noble re-
demption whiche was perfournied with the
treasure of the precions bloude of his sonne
Iesu chrisste accordyng to our prophete, say-
ynge thus. Et ipse redimet israel ex omnibus quis-
quitatibus eius. He shall make every penitente
person parte taker of his redempcion ones
done whan so euer the synner wyll dyrecte
his penytente even vnto hym, for than the
synner maye well bee called Israell, a man
seynge god, where as afore by synne he tur-
neth hym selfe away from that most merciful
lorde. Nowe lette vs conclude this somen
with a shorte rehersall of the same. Al ye that
haue herde what wee haue spoken in it, I
praye you remembre your selfe by howe ma-
ny degrees, and howe perillously every syn-

ner des

Seven psalms.

ner descendeth, slippeth downe sodeynely without he take hede towarde the depe pytte of hell. Therfore do penaunce in this lyfe as soone as yee may, and beseche almighty god to accepte your penaunce. Truste veryly (if ye do so) neyther your synnes, in the ryghtewisenes of god, neither the ordinaunce of his holye lawe shall withstande, but yee maye ever be in a surety to forgyuenes, fynde by his promysse, by his great power wherby he may obserue the same, last bycause he is soe ready to forgyve every houre and eucry mouement without doubte every synner be he never so wycked by these greate benefytes of almyghty god may trust veryly to haue forgyuenes if he do penaunce, and holde vp hym selfe by the grace of god from falling downe into þ depe dungeon of despavre, whiche our lord Jesu Christ graunt vs. Amen.

Dominus exaudi, posterioris.



At sauiour Christ Jesu sheweth in a gospel of Luke, that a certayne man had two sonnes, the yongest of them desyred a porcion of his fathers substance, which he obtained & had. After þ he wente to an other regyon ferre frome his father and

Seven psalmes.

and there lyuyng bacyously spente thee sayde
portion of his goodes. And when this sub-
staunce was astcr this maner myspente and
gone, fortuned great hunger to be in that re-
gyon, then he beyng pore and nedy put hym
selfe in seruycе with a certayne cytzyn of þ
countre. This cytzyn his mayster sente hym
unto a village there to kepe hogges, where
he was soze vered with hunger, in so muche
that he could not haue his ful of pesen and oke
kornes, that before his face dayly the swyne
dyd eate. At the last remembred hym selfe in-
wardly, and the mystry whyche hee suffered,
thynkyng againe on his fathers houshoulde
howe plentuously euerye seruaunte had, also
how the leelte page in the house were serued
with meate and dynke, and hee in þ meane
tyme perished in a straunge land for hunger.
For this he made couenant wþth hym selfe
þhortly to departe from thence and to goo a-
gayne to his father knowledgyng his faulter
and myllyuyng, askynge forgyuenes, and
more ouer pray his father to take hym onely
as his seruaunte, unworthye to bee called his
sonne from that tyme forwarde. When hee
toke his Journey returnyng home, it fortu-
ned so his father espyed hym commyng a far
and alone moued wþth mercy and fatherlye
þytte wente to mete hym. At theyr metyng
toke hym aboute thee nacke and kyssed hym,
communit

Seven psalmes.

commaundinge his seruautes to put vpon
hym newe clothes, and make redye a greate
feaste. Lasse it ys shewed wth what softe
wordes this good father swaged and peaced
the malycious indignacion of his eldest sone
that enuyed the forgiuenes of his yonger bro-
ther. These bene the wordes of oure sauour
Christ in a gospell, spoken to thentent no man
chulde doubt or be ygnoraunt, howe greate
mercy of our heuenly father is shewed vnto
penytente synners. This prodygall chylde
turnyng agayne vnto his father, sygnifieth
thee penytente synner beyng in a straunge
region farre from the fater of heauen, there
mysusyng his manyfolde great benefyces,
and at the laste returned wþt sorowe and pe-
nance, askynge forgyuenes for his offences
Truly all we be chyldren of the heauenly fa-
ther, and who soever of vs folow worldly ba-
nyfices, ones broughte into thee vslage of thee
same by the inordynate volyty of synne, wi-
oute doubt he is then gone into a straunge
countre farre from thee fater of heauen.
Every synner by sinne goeth awaie far fro
god, and the lenger that he contynueth in vt
the further is his departyng from that bles-
sed lord. He destroyeth the substauice frely
gyuen vnto hym, by mysusyng the gyftes of
god, and folowyng thee sensuall appetite of
his body. No doubts of that personne ys so
lore

Seuen psalmes.

sore cracyfyed in this life with insatiable hunger, whose appetite is much desyrous and set more & more to vse the transytorpe pleasures of this worlde. Who bene the cyteyns of this regyon, truly none other but deuylls, whom Iaynct Poule calleth the gouernours of this world. And whensoeuer any of vs fall to synne he putteh hym selfe in seruyce with one or other of theim. Than hee as a mayster sendeth him into his village. Euer y euyll compayne may be called a byllage of the devill. So many villages of this regyon there be, as are euyll compaines in it. The sinner is sent to kepe hogges when his minde and study is all set to satisfye hym selfe in the vncleane concupyscence of the fleshe. Also he coneteth to haue his bely full of pesen by dyspylyng of the holy sode of celestyall doctrine, and is desirous to vse the vncleane pleasures of the body, whyche can not satysfye hym. More ouer he is returned vnto hym selfe by makynge an inwardre serche in his consevence wthy a due remembraunce of al his offences done, wherby anone he calleth to mind þ goodnes of almighty god shewed vnto him, & his owne unkyndnes agaynst his lord and maker. Also hee perceiuethe the felvcytye of theym whiche be the true seruauntes of god and contrarye to that felvcytye, he knoweth his owne wretchednes. Thus he dappneth his owne errours gretly

Senen psalmes.

greatly repentyng e his great folishenes, and
is rayled vppe agayn by true hope of goddes
merrye. He rayled by from thee fylthynes of
synne and cometh towarde the heauenlye fa-
ther with the steppes of his soule proclaimige
hym selfe synful and unkynde, unworthye to
be called his sonne, and mekely besechyng to
be take as a seruaut. This most mercifull fa-
ther our lord god beholding his sone coming
a farre, pzeuenteth him with his grace he ma-
kethe no taryinge, but shorlye goeth to mese
him, shewynge hym selfe famlyerly, and ma-
kethe demonstracion of a perfise sorghuenes
bringethe him into his house, clothed hym w
the garnientes of grace. Maketh hym parta-
ker of the slayn calfe for our redemption, our
saviour Iesu Christ. And last he causethe all
his aduersaries utterly to go away fro hym.
Four thiges there be whiche we may wel cost-
der both in þ prodigall childe & also i euery pe-
nitent sinner. First þ fer gowing awaie frome
his father. Second the maner of his comyng
agayne. Thirde what he shall aske of his fa-
ther and fourth what rewarde he shal receive
in conclusyon, whiche fourte by goddes helpe
shal be declared by ordre in this penitenciall
psalme folowig. And for this purpose we shal
make oure prayers unto that blessed lorde.
Fyrste lette vs call too remembraunce by
what maner, and in whatte maner wyls

this

Seuen psalmes.

this preuygall chylde came to his father. No
doubte of his comminge agayne was wythe
greate repentaunce and shame of his synfull
lyuyng insomuche he knewinge his owne
unkynenes and indignyte had leuer be cal-
led a seruaunt than a sonne sayinge. Non sum
dignus vocari filius tuus. Father myne offence
is so greate agaynst the, that I am not wort-
thy to be called thy sonne. Dere frendes let vs
haue the same affection. Lette vs remembre
the benvyfles of god gyuen vnto vs. Agayne
let vs call to mynde our unkynenes, our syn-
nes, our unchrystly lyuyng and be ashamed
in our abhomynacions. Let vs be penytente
and wyth true repentaunce saye, wee bee not
worthye to be named the children of almighty
god, to whom we haue made our selfe so
unlike by sin, let vs not name him our father
wyth our polluted mouthe, but mekeleye call
hym our lord, saying. Domine exaudi orationem
meam. Lorde heare my prayer. Two thynges
of a lykelyhode shulde wythesande and be a-
gaynst the synners, be not hearde so lone as
they shuld be. Fyrste the truth of almyghty
god, secounde his rightwisenes, his tronthe
where he thrette sinners to dye eternally, his
rightwysenes whereby hee ordyned a dewe
payne of verye righte for euery synner accoz
dynge to his deseruyng. But doubtlesse
neither of these may let vs to be hard, but ra-
ther

Seuen psalmes.

ther they be oure helpe and succoure wherby
oure mercyfull lord shall gyue audience vnto vs. Notwithstandyng eternall punyshment
is promised to all sinners. But againe this is
trouth, if they wil be returned from theyr sin-
ful living, they shal be received vnto grace &
their synnes never after shal be cast i their te-
ȝ, but must nedes be true. For almighty god
affyrmeth þ same. Therfore of a surety both e-
ternal & also forgiuenes payn be promised vnto
to sinners, but howe verely thus. Eternall
dampnacion is promyed to such as wil not
returne & be penitent for theyr synnes. And
to thē which be repētaūt & sorrowful for theyr
synnes with a ful purpose never after to offend
is promised forgiuenes. Almyghty god saith.
Quandounque enim peccator ex corde ingemuerit
omnium iniquitatum eius non recordabor. When
soo ever a sinner is very contrite and sore w-
ful for his sinnes I shal never after call them
to minde. Therefore leste vs hartely desyre of
of our mercifull lord that hse vouchesafe to
hear our petition made with a penitent heart
to thentent his owne foresayd wordes maye
be veryfied on vs. Suribus percipe obsecrationem
meam in veritate tua. Lord take vp my prayer
mercifully accepte it, graunt me forgiuenes
of my sinnes like as thou graunted to al true
penitent sinners whch graunt maye never
hee untrue, it maye not be broken in any con-

Settent psalmes.

dicion. Also the rightwysenes of god is not so greatly to bee feared of wretched synners, namely of such as hath taken vpon them the evght wave of lyuyng, that is to saye, after goddes lawes and be truly repentaunte for thev offences done and past, the sayd ryghtewysenes is to all these rather a greate helpe and succoure, for almyghtye god of his fidelite and Justyce must nedes forgive them that be confessed truly and with good will do penaunce for thev synnes. Saput John the euangelyste sayth. *Sicut scimus peccata nostra fidelis est deus et iustus ut remittat nobis peccata nostra et emundet nos ab omni iniuritate.* If we truly confess our synnes and be sorrowfull for the. Almyghty god of his fydelite and ryghtwise nesse is of power and will to forgive vs, and at his pleasure may purge vs from all our iniquitye, for this cause let vs instantly aske of him to be heard in this rightwysenes sayinge. *Eaudi me in tua iustitia.* Lorde heare me graciously lyke as thou arte true and rightwysse of thy promysse. Ferther peraventure we shall gyue accompte of his substance receyued of oure blessed lorde whyche wee haue spente and destroyed lyuyng after the vnlawefull sensualite of oure bodyes, lyke as thee prodigall chylde vsed him selfe. O whyche of vs can save bnt bee hathe receyued of almyghtye god manye greate benefytes

Seuen psalmes.

Benefytes and gyfetes bothe in soule and bodye
wyth other. But fyrt let vs remembre the
greate benefytes of almyghtye god in thynges
concernynge the body as a succoure, whiche
oute the whyche it conde not lyue. Howe ma-
ny true and faythfull seruauntes of god bee
there in the worlde the whyche lacke breade
wherby they myghte represse theri hunger.
Drynke for to stauiche theri thurst. Clothes
for to couer theyz nakednesse. Fire for to as-
swage theyz great colde. Beddes to refresche
theyz very limnes. How many also wante
lybertye beynge in prissons sore bounde, per-
auenture with cheanes of yren, hard it is to
nombre them. But contrarie wylle(loued be
god)we be not so hardlye be staddre we neither
lacke meate,dryncke,clothes,fyre,bed,nor li-
berty, but in euery nede al these be abundantly
redy for vs at hande. To aswage our hunger
we haue gret pleny of delicate metes. Agaist
thurst we haue diuers kides of drilles. To cou-
uer our nakednes diuers kides of apparailes
Against h biter cold stormes fewel at h ful to
make fire & so oft as our plesur is to lie down
& rest vs we haue a soft bed wel decked with
goodly couerynges,we haue lybertye to goo
where we wil, either on horse back or on fote
we be neither tied by h handes ne lete. Suche
as are straikly kept in prisone set in a stinkinge
verke dungeon bounde with the fettlers of yren

Seuen psalmes.

and for lacke of meate lyke to dye for hunger
naked without clothes. In the sharpe coulde
winter no fire to succour them. These perso-
nes haue good cause why to knowe how gret
and pleasaunt these sayd benefites be. Let vs
now speake of the goodnes longing vnto the
body as membris vnto the same, how many
lack their armes, fete, handes, and other fea-
tures of theyr bodyes, and howe manye haue
theyr armes broken, elles the fleshe eaten a-
waye with divers sores and infirmities, how
many be depryued from their beautie whiche
somtime were well fauoured of face, and wel
proporcioned in every parte of theyr bodies.
How manye lye in stretes & hye waies ful of
carbuncles other incurable botches, which
also we daily perceyue at once eye in maner
greuous to beholde, howe many be crucified
by intollerable ache of bones and ioyntes w
many other infirmities. And howe manye I
praye you be blinde, dese and dombe. Such
as are troubled in this maner with these in-
commodities rehersed, understand perfytely
the commodities wherwith we be endued. i
Beside these which be vexed with the frenche
pockes, pore and nedy, lyngē by the hie way
es stinkinge and almooste rotten aboue. thee
grounde hauyngē intollerable ache in theyr
bones, perceyue howe much we be bound to
our blessed lord for his manisfolde gret bene-

fites

Seven psalmes.

fites giuen vnto vs. Last the goodly and profitable giftes giuen vnto the soule be manye, and much to be made of. We may se innumerable creatures that wante reason memorie, & lyberty of will, which thre be partes of þ Image of god wherwith the soule of man ys made noble. We se also many that haue these giftes, notwithstanding they wante the good vse of them, as thus, thei neither can speake nor do any thvng in a conuenient ordre.

Some there be whose witte is so dull that in no maner thei cā not perceiue a thing taught vnto them. Many haue so slipper a minde y they can not kepe in memory a thing shewed too theym by the space of an houre.

The will of some is so crooked, so frowarde, so intractable that in what compayne soever they be, it is greuous and tedious to them. I spake not yet of folysnes, imprudent affecciōns and other vices which doubtlesse be great incommodities vnto vs, and their contraries are merueyplous great benefytes. Howe gret benefites they be is perceived by thee natvie folysnes of þ sole whō daili we behold which shuld be i worse cōdicioñ the any vnreasonable beast if he miḡte haue his owne wil ferther. Of whomie had we thee benefites, who gaue them vnto vs, truly oure most louing father almyghtye god, it was oure fortune to haue this goodly portion of substaunce, these riche

Seven psal mes.

treasures whyche peraventure many of vs
hath spent and destroyed vnprouftably, not al
wave to the honour and pleasure of our bles-
sed lord. But contrary wise rather to his
shame and rebuke, so much as lyeth in vs. Al-
las what shall we do how shall wee behaue
our selfe when our father and lord shal aske
accompyle at the dzedfull daye of his straute
Judgement how we haue ordred our porcion
of substaunce, every man accordyng to his
recept. Therfore let vs come before oure
sayd father by true confessyon and penaunce
for our synnes calling our selfe unworthy to
be named his chyldren, would god we might
be his true seruautes and not come into
that Judgement with him, lette vs save.

Non intras in iudicium cum seruo tuo. Blessed
lorde giue vs grace in this life so to spend the
porcion of substaunce whiche we haue recei-
ued of thy goodnes, that at the fearfull daye
of dome where unto all we shal be cyted, thou
laye nothinge unto our charges, wherby we
shuld utterly be condempned & put out from thy
blessed company. For if it be thy wyll to call
vs vnto that straute examinaciō, truly neither
we nor any other personne may escape with-
out condempnaciō for al be sinners, none can
excuse him selfe, and say he hathe not offendē
thy goodnes. As saynt John sayth. Si dixeris
vnius quia non peccauimus: mendacem illum facimus.

Seven psalmes.

If we say that we haue not synned we make
our sauour Christe a lyer whiche taughte
vs to praye vnto the father by these wordes.
Demitte nobis debita nostra. Blessed lord for-
giue vs our dettes. Whiche be our dettes?
Truly our synnes wherfore we shall endure
and suffer without any doubte eternal dam-
nation yf that they be not forgyuen or euer
we departe out of this worlde. No man maye
excuse hym but he is bounde in these dettes,
that is to saye, in synnes. For yf any man
can saye thee contrarie than oure sauoure
taughte vs not ryghte whan he shewed that
we shuld aske pardon, forgyuenes & release
of all oure synnes. Job that was both good &
rightwise sayde. *Si iustificare me voluero: os*
meum condemnabit me. If I would iustify my
owne selfe, my wordes shall condemne me.
For this cause whoo maye thyncke hym
selfe able and worthye to come into Judge-
mente wythe almightye god, for yf saynte
John thee electe byrgyn and particulerly
beloued chylde of oure blessed lorde was not
cleane without euery spotte of synne. If also
the good lyuer Job shuld be condemned in
that strake Judgemente muche more wee
than shall be strakly iustysyed. Therfore let
vs al pray affectually in so much his derelye
beloued childre be they never so good are not

Seven psalmes.

sufficiently able for to pleade w^m him in iudgement, that he vouchsafe not to call vs scante
able to be his seruautes unto the streyghnes
of it. Quia non iustificabitur in conspectu tuo omnis
vnuens. Blessed lorde god deale not strectlye w^m
me in thy fearful iudgement & dome to conie
for no creature luyngē of his owne merites
Shall be able to come afore thy syghte. Moreo-
uer let vs knowlege and confesse to our grets
shame unto what vngracious citeyne we
haue put our selfe in seruycē in the region &
countrie so farre frome oure heauenly fathē
almōgthy god. Whosoeuer is the true and
faithfull seruaunt of god as we all oughte &
shuld be, his conuersacion is in heauen with
thee fathē of heauen and thee heauenlye cy-
teyns there being in Iove. He is also exempte
from the region of this w^morde, wherof thee
deuyll ys prynce and chiese captaine. Christ
our saviour called hym prynce of this world
sayinge. Princeps huius mundi. And sayncte
Poule calleth deuylles the rulers and gouernours
of synfull soules, hee that foloweth the
vanytys of it goethe into a ferre regyon a-
wave from god misusyngē thee goodlye and
profitable gysties of that blessed lorde. He ys
also troubeled with the insaciabile hunger, for
þ more þ his appetite is set to get w^morly goo-
des and pleasures, thee greater is his desyre
þo encrease thee same, in so muche hee hathe
gutte

Senent psalmes.

put hym selfe in seruyce to one of these cyte-
synes, that is to saye, to a deuyll the whyche
prompteth hym manye thynges, but all bee
false, bathe and perillous wherby he is about
to deuoure the soule. Our wittes be set to get
worldely delectacions, and the fleshe is vired
in the same purpose, so in the meane season
the sely soule dothe peryshe. No man wil call
this cyteyn the deuyll but a cruell enemye.
In the gospel he is so named, where is said.
Inimicus homo venit et super seminavit zizania.
He hathe his name not withoute a cause, for
ever hee is pursuyng to destroye the soule
whyche is moste dere & precyous vnto a man
aboue al thynges. We therfore that be vexed
with like persecutions may say. *Quia persec-
tus est inimicus animam meam.* The deuyll our
cruell enemy dayly pursueth to destroye our
soules. Besyde this he hathe sente vs into his
village, there to kepe hogges. The devyl put-
teth every synner into that vyle offyce, which
is his seruaunte and so will contynue, what
may better be vnderstande by the vnclemnes
of hogges or swyne than the fylthye appetite
of the fleshe. Those molke vncleane synners
whose affetyon is sett in fleshely pleasures
oughte of a more congruence to bee called
swyne then the hogges whyche dayly walte
them selfe in myre and claye. Therfore
saint Peter saith. *Sus lora in volatubro luti.*

Seven psalmes.

The sinner is like unto a sow swised in dñe
and myre. O we christen people whose lyfe is
made so vyle by byses, what condicōn be we
in whiche are made lyke unto the ymage of
god, redēmed with the most precious bloud
of Christ, right inheritous of heauen. Not-
withstanding we haue forsaken our moit lo-
ving father, and chosen a lord most ungraci-
ous and cruel aduersary unto him. This ad-
uersary setteth vs in the offyce of keppynge
swine, that is to saye, in folowing the lybide-
nous appetite of the flesh vnable to be satiate
O miserable bylet. O how detestable condici-
on be we in. Let vs therfore crye unto oure
mercyfull father, besyly aske his helpe and
shewe our mylery unto hym saying. Humilia-
uit in terra vitam meam. This enemy the deuill
hath humbled my lyfe, hath set me in a vyle
offyce folowing worldy pleasures and þ fyl-
thy desp̄xes of the fleshe. The deuyll our ad-
uersarie is not onely contente to sette vs
in this lowe and vyle offyce, but also he
hath taken awaye the lyghte of doynge good
workes, and ouerconered vs with deckenes,
that is to saye, with worldy concupiscente;
so by his meanes we bee made oblyuious of
oure heauenly father and his manysfolde be-
nefyttes, forgettyng oure selfe, not regar-
dynge the helthe of oure soules, in maner as
madde people, more lyke dead than alvyne.

Fox

Seuen psalmes.

For all such as bene enlumyned with grace
are alyue, and haue vnderstandingyng to ordre
them selfe in the pleasure of god . But all o-
ther that lacke grace bee deade spirytually,
whose myndes bee alwayes sette to fulfylle
their beastly lyfe, and nouryshe their wyttes
with dayne delectacions, meruaylously blin-
ded by thee deuyllies and rulers of this re-
gion thee worlde , whyche many tymes in
holy scrypture is named the regyon of death.
Sayneste Poule sayeth . Tenebris obscuratum
habentes intellectum alienati a vita dei . Such ma-
ner people as dothe folowe thee pleasures of
this w^rld be in derkenes, hauyng e an ob-
scure vnderstandinge , and alienate frome
that lyfe of almyghtye god , for this lette vs
adde vnto oure complaunce whiche foloweth
Lollocauit me in obscuris sicut mortuos seculi . Our
aduersary thee deuyll hathe sette vs in thee
derkenes of dyces , taken awaye oure good
vnderstandinge, and made vs as dead with-
oute grace.

Wethererto we haue shewed of the synners
ferre goynge awape frome god . Nowe lette
vs here of his retourninge agayne . Be the
synner never soo muche blynded with the thre
deceytes of thee deuyll , notwithstandinge
somme sparke remayneth in thee soule that
can not lyghtely be extyncte and quenched
as muche to saye , thee superyour porcyon,
of the

Seuen psalmes.

of the soule whiche alwaye strineth agaинſte
synne. Also it entyseth the body so moche as
it may to do good if we be disposed for to here
it, and for to do thereafter. But many per-
ſons there be, the whiche gyue them atten-
daunce to other bayne thynges, wherwith
they are besly occupied, and forget them
ſelſe. Suche maner of people ben rather pre-
ſent with thole transitory thinges than with
them ſelſe. Haincte Augustine ſaveth. The
mynde and thoughte of man is more where
he loueth than with hym ſelf, wold god theſe
maner diſpoſed people wolde at the laſte re-
turne, here, ſe, and make due ſerche what is
done in their conſciences, lyke as wee haue
ſhewed of thiſ prodigall childe, whiche after
hiſ offence came agayne to hym ſelſe, and
knewe all hiſ myſeries, wolde god euery one
of vs were in wyll to remembre the troublē
of hiſ owne ſoule, the whiche the inward con-
ſcience doth ſuffre, to thentent all we myght
ſaye with the prophetes that foloweth. Anias
tuſt ſuper me ſpiritus meus. I knowe verylye
by thee ſerche made in my conſcience howe
greuously I haue trespased againſt my loide
god, wherwith my ſoule is ſore greued. Thiſ
remembrance doubtleſſe is begynnyng of
thee synners true conuerſyon too almyghtye
god. For a trouth whan he calleth to mynde
(as we haue ſhewed) hiſ myſerable errours
wherin

Seven psalmes.

Wherin he hath be wrapped by contynuance
In the same a longe tyme, and that remem-
braunce continually had, can not but gretly
repent his owne folysnes namely if hee re-
membre whome he hath forsaken, and in to
whose daunger he is fallen. Also call to mind
his losse howe greate it is , and howe moche
vnyprofytalbe is his wynnynge, hee bath not
forsaken aungel, man, or any other creature
whome than: truely almighty god the ma-
ker of all creatures, which also create every
thyng of nought and is most mighty, most
lyberall, best, and mosse faire. This blessed
lorde is to be set by aboue althing, he is to be
loued best, for his inenarrable goodnes, al-
though he had never done more for vs . But
aboue these he maketh hym selfe oure father.
Qui proprio et naturali filio non peperat; sed pro nos
bis omnibus morti tradidit illum. Which also for
great loue spared not his owne natural son,
but gaue hym to suffer death for the redemp-
cion of vs all. The synner hath forsaken this
mosse kynde and louinge father, folowyng
the deuyll most cruell enemy to all mankind
also mosse fearefull, most enuyous, auctor
of al synnes and myschief, what profyt hath
the synner gotten by his longe continuaunce
in wickednes, truely nothing elles but disho-
nest and gret fylthines of the soule with eter-
nall dampnaçyon, out of the whiche he shall

neuer

Seiten psalmes.

never bee delyuered without amendemente
in this lyfe. He hath besyde these losse eternal
lyfe and Joyes euerlastyng. O wretched sin-
ners. If any of vs had losse a greate summe
of money, condempned to haue his head stri-
ken of, if he eyther were fallen into the dau-
ger of his mooste cruell enemy, lost his besse
louynge friende, wolde he not sorowe much
shulde he not be sore vexed in his mynde, yes
of a lykelyhode. Therfore let vs retourne to
our conscience there to here there sayde doa-
mages, that we may waile and sorowe with
true penaunce, sayinge vnto oure father of
heauen. In me turbatum est cor meum. Blessed
lorde my herte is soze troubled, my wisdome
is confused. I am sorw and penitente for my
trespace done agaist thy goodnes, for as moch
as a man may take to great sorowe, & by his
doing perchance fal into desperacion, ther-
fore a remedy must be had, whiche is the re-
membraunce of good hope and trusse of sor-
gyuenes. And this shal soone be done, yf wes
cal to minde how gret h mercy is of our hea-
uenly fater. Doubtlesse mankind that is so
crooked & prone to syn must of very right be
brought vnto a feare & drede by the greuous
punishment of god like as h custome & usages
was in the time of the olde law, for than who
soeuer did breake the law, two or thre witnes-
ses testifying the same was anone iudged to

dye

Seuen psalmes.

dye without mercy or forgyuenes. Notwith-
standinge our molte mercyfull lorde coulde
not but exercise his mercy in that same cruel
season, for many tymes by his prophetes he
promyzed forgyuenes to all true penitent sin-
ners. It is wrytten in Jeremye. Tu fornicata
es cum animabus multis: tamen reuertere ad mee et
ego suscipiam te. Thou synfull person hast of-
fended many tymes folowyng the unlawfull
desires of thy body, yet turne againe to mee
and I shall receyue the. O mercyfull saying
of oure blessed lorde. In an other place it is
wrytten also. Si penitentiam egerit gens ista amaz-
lo suo: again et ego penitentiam super a malo quod
cogitauit ut facerem ei. If the people wyll doo pe-
nance for theyr offences, I shall withdraw
my greate punyshmente, or elles I shal not
punyshe them as I hadde thoughte to haue
doone. Nowe for' as moche as almyghtye
god was so mercyfull in the tyme of crueltie
whan Moyles lawe was putte in execucion,
howe plenteously shall hee exercyse his mer-
cy nowe in this tyme of grace. Shall not al-
myghtye god father of all comforthe bee more
ready to shewe mercy on synners and calle
them agayne to grace? Yes doubtlesse. For
this cause the remembraunce of his mercye
shewed in thee tyme of thee ownde lawe is
moche profitable for vs in verye hope and
troull to bee forgiuen. Therfore it foloweth:

Pemoy

Seuen psalmes.

Memor fui dierum antiquorum. Good lorde I
haue at all seasons had in mynde the tyme of
the olde lawe whan no mercye might be had
for any transgressours of it. I remembre how
mercyfull thou were at that tyme. An other
cause of good hope is this, let vs make serch
through the workes of god vniuersally, and
we shall fynde in all them haboundaunt mer-
cy and pitie. I beseche you howe ofte shewed
he mercy in dede vpon the people of Israell
whan they sinned aboue measure. How mer-
cyfull delte he with the kinges Dauid, Sa-
bugodonosor, Achab, and Ezechie, with the
people also, as is witnessed in holy scripture
of the Minuetes, what mercy shewed this
blessed lorde on Peter the which denied him
what to Poule whiche pursued hym. Mary
mawdeleyne, the woman taken in auoutry,
what to the publycane, also to thee theefe a
manqueller, with other innumerable. No
man of this is ignorant. Scripture sayeth,
Sicut dominus vniuersis et miserationes eius sus-
per omnia opera eius. Our lord is merciful vnto
all people that wyll recepue mercye and
his mercyfull dedes bee spredde vpon all his
workes. In every thyng that godde doth
suanitye and mercye that is shewed in an o-
ther place. Unuerse via domini misericordia et
veritas. All the wayes of god bee grounded
vpon mercy and trouth. The remembraunce
of this

Seven psalmes.

of this terrible mercy on al his werkis, may cause vs to haue good hope & trust of forgiuenes. For this is added. Et meditari sc̄a in omnib⁹ operibus tuis. Blessed lord I call to minde how mercifull thou arte in all thy werkis, whiche is to me a specyall trust to obtaine forgiuenes. But nowe conſideringe this why do wee not haste oure ſelſe, why ryſe wee not from synne and come vnto our mercifull father of heauen. As this prodygal childe did to his father. Is perauenture any thynge yet behinde vea truly. For this prodigall childe remembreinge his owne myſtery, thought vpon the ſeruauntes in his fathers houſhoulde how plentuously they were fedde. So lyke wyſe we muſte remembre oure owne wretchednes and also the felicitye of thone creatures being in ſervice and houſhould of oure heauenly father. This prodigall childe ſayde. Quant⁹ mercennari in domo patris mei abundā pax nibus: ego autem hic fame pereo. How many ſeruauntes bee in my fathers house, howe haſtundantly ben they ſerved wythe meate and dryncke, and I lyke a wretche dye here for hider. A lyly is but a ſmall thynge in reputacion, it hathe neither reaſon ne understanding yet noble kyng Salomon in all his royaſtye was never cladde wiþe ſoo fayre a coourte and beautye, whyche oure ſauoure ſhewethe in a gospell of Luke, ſayinge.

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Confidete lilia agri. &c. Amen dico vobis salomon in
omni gloria sua non fuit vestitus sicut vnum ex his.
Loke vpon the lylves & faire floures of the
fvelde, I tel you plarnely saith our sayour,
Salomon in al his glory was never so beau-
teous as one of thevyn. Sparowes bee but
smal byrdes and lyttel sette by amonge men.
Et unus tamen ex eis non est in obliuione tam deo-
ced et capillis omnes capites numerati sunt. Not
withstandyng none of them is out of mynd
before god. All the heares of our heades bee
numbred and had in his memory. Therfore
our mooste blessed lorde taketh heede of euery
creature. Also the leasste is not out of his re-
membrance. He maketh prouision for them
al. As the prophet Davyd sheweth in a psalmt
sayinge. *Omnia a te exspectant ut des illis escam in*
tempore: aptiente te manum tuam omnia implebit
cum bonitate. Blessed lorde all creatures abide
vpon thy goodnes, all haue their beinge and
foode of the in tym. And whan it is thy plea-
sure to putte forthe and open thy plenteous
hande, all shall be sacrate and contente with
nourishyng conuenient for theim. Be not
menne and wosten moche more sette by
wyth almyghtye godde than all vntreasona-
ble creatures was not euery thinge made &
create for mannes cause. Doubtelesse soo it
was. Than for as moche as almyghtye god
caucthe charge and prouydethe for all other
creatures

Senen psalmes.

creatures. Howe greate cure shall we
thyngke hath he vpon his reasonable crea-
tures, whome he made lyke to his owne i-
mage. Therfore lette vs remembre that fo-
loweth, sayinge. In factis manuum tuarum medi-
tabar. Lorde I beare in mynde how confor-
table thou arte to all thy creatures, none of
theym bee hadde in oblyuion with the. Now
thus, whan a synner perceiuesth thee sorowe
of his soule, also the inwardre remors of his
conscience, and by that is made wofull and
penitent, whan hee perceaueth withe hym
selfe to aske mercye of his father, remem-
brynge the prouydunce so plentuously ordred
for all his fathers seruauntes, and beholdeth
hym selfe forsaken by his owne defaute, wilt
he not shortly rise vp and go unto his father
knowlegynge his errour and tre space. Shal
he not lowly meke hym selfe, and desyre for
to bee forgyuen and pardoned of his greate
unkyndnesse, the whiche this saide prodygal
chylde fulfylled after all these consideracys-
ons as is shewed whan hee sayde. Surgam
et ibo ad patrem meum dicamque: patre peccavi.

I shall ryse and forsake my synrefull lyfe,
go unto my father knowledgyng my gre-
uous offence and save, father I haue lyu-
ned agaynst thee. A wretched synners, why
tarve wee any longer, whye do wee not ryse
from our wyckednes and forsake our sinfull

Z.ii. lyfe,

Seuen psalmes.

lyfe, why do we not offre our selfe vnto the fa-
ther of mercye let vs lyfte vppre our myndes
saping vnto him. Expaudi manus meas ad te. I
haue spred my handes abrode, that is to saye
I haue chaunged my life by doynge manye
good workes, wherfore as before I gaue my
self to þ Payne plesures & delectacions of this
world. And soz to shew more openly þ iward
desyre of our mindes, lette vs drynge to renie
braunce þ plesures of this world hev vam thei
be and how shortly thei vanilly away as doth
a shadowe, for the more that any person hath
a stedfast pleasure and delectacion in theym
the more is his desyre to encrease thee same,
and the lesse is he satisfied, lyke as our sau-
your sayd vnto the woman Samarytane.

Qui bibit ex aqua sicut iterum Whosoever drin-
keth in this water shall be thyrsty agayn, that
is as muche to saye, what maner personnes
soeuer they be that is enordynatelye desirous
soz to haue worldly pleasures, delectacyons
and rychesse shal never be satisfied and appa-
tited, but euer yis appetite shall bee to haue
more and more, never contente. But there
is an other maner lycoure, and yf a manne
dryncke no more but ones of yt hee shall bee
satisfied and replenyshed haboundauntelye,
and never after be thyrsty, the which lycoure
þsseth oure frome thee riner of all pleasures
Wherwyth al blessed people be gyuen drynke
and

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and plentedously are faciate in heauen. If ys
written. Sicut ab origine apparuit gloria tua. Blessed
lorde I shall be fully content I shall haue plea-
sure at wyl when thy Joye shall appeare, y
is to saye, at such time as I shall bee assocy-
ate wythe thy blessed companye in heaven.
Almighty god is the fountayne of this sayd
pleasure and mooste delycate lycoure, thee
whiche lycoure all blessed soules desyre fer-
uently to haue. Amonge whome one sayde,
Quem idmodum desiderat cervus ad fontes aquarum
ita desiderat anima mea ad te deus. Blessed lorde
lyke as the wylde harte after he hath dronke
poyson desyret to come vnto the fresh sprin-
gynge fountayne for his synguler remedye
and conforte, euen so dothe my soule after
thee remembraunce of my synne, desyre for
to comme vnto the by the fountayne of pe-
nance. Nowe sythe it is so wee knowe this
most delicious lycoure, and where it is. Let
vs therfore sprede oure soules abzode desy-
ryng for to be faciate with it, wherof our self
we be boyde frome all moysture of goodnes
and alvenate frome all vertue. Our sayinge
shall be this as it foloweth. Anima mea sicut res-
ea sine aqua ubi. Lyke as the earth of his na-
ture without moysture is drye and barayne,
so is my soule of it selfe boyde from all good-
nes, wherfore blessed lorde bouchsafe to wa-
ter it with the lycoure of thy grace to thee em-

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tense it may fynally comme to thyte euerlastynge blyse.

¶ Hotherto ye haue hearde the fall of the sinner, also his rynginge agayne. Nowe further let vs gyue hede to knowe what his desyres shall be of almyghty god. If yrste he prayeths to be hearde. Also that god would vouchesafe to loke vpon hym wyth the eye of his mercy defende hym from his enemys, and last his peryeson to haue Instructyon how he maye fulfyll the pleasure and wil of our lord god; he shewethe reasons why to be hearde in all these.

Whan a poore man commeth to a prynce not accustomed to shewe hym selfe in the presence of noble men, anone he is syncten withe feare, wareth pale in the face, quaketh for dreade, and is so sore abashed that in maner he wotethe not what to saye hys spyrte begynneth to sayle hym.

We dawly haue this in experiance, not onely in thosse whiche be bashefull and weake spyrited, but also in theym whiche bee bolde of spiryte.

We rede of quene Sabba bothe wyse and of grete power when she beheld the noblenes of kyng Salamon both in his wisedome & many other gret giftes, although she came to at tepte him in many dercke questons notwithstanding synginge his greate roialtie, and almoyst wist not what to saye.

O Jesu howe shall the poore soule

Seuen psalmes.

soule behauie it selfe deformed wyth so many
swmes whan yt shall comme to the fearfull
presence of goddes hyghe mageste, whan it
shall appeare before the hyghnes of almyghty
god, presented unto that fearful kyng that
taketh away the spyyt and boldnes of world
by prynces and rulers all earthelye kynges
feare hym. No meruayle it is ys than the
sely soule be sore abashed & wote not what to
say, namely if hys petycyon be not redily herd,
For this lette every synner save vnto god,
Velocter exaudi me domine defecit spiritus meus.
Lord heare me shorly for my spyyt fayleth
me, But after that a kyng or prynce is redy
to give audience to a pore creature, if also he
loke not on hym wyth a gentyll and mervye
countenaunce but shewe hym selfe presfull a-
gainst his subiecte and besecher, not onelype
than his spyyte shall fayle hym for feare, but
also his strengthe shall be taken awaie not
able to susteyne his bodie, but fall downe to
the grounde. For Salomon saythe. Indignacio-
n regis nuncius mortis est. The indignacion of
a kyng is the messynger and token of dethe.
And contrary wyse. In hilaritate vultus regis
vita. By a kynges chearefull countenaunce is
sygnysyd lyfe. Sich yndignacion of a noy-
tal king is so gret, how gret is yndignacion
of almighty god a king immortal. Howe-

Z. llii. many

Seuen psalmes.

many hath dispaire for feare of his indignacion and punyshment, which they deserued to haue, and so in conclusyon slyppe downe into the depe dungeon of hell. And agayne howe many by the reason of synne were drawn backward vnto hell. Notwithstanding deying comforted with the hope of his mercy they were erecte vnto eternall lyfe. For this every penytent synner must aske this petition of almyghty god, sayinge. Ne auertas faciem tuam a me et similis ero discendentibus in lacum Blessed lord eourne not always thy face but loke upon me with a merciful chere and countenaunce, geue me grace and vertue that I be not like and semblable vnto them which by the synne of dispayre do fall into eternall dampnacion. But if a mighty prince or great esteate will loke vpon his subiecte with neuer so mercy and cherefull loke & countenaunce and in conclusyon exercysse and shewe no mercy nor pitie vpon hym, what auayle or profyte is that vnto the sayde poore manne. Truly but very litle. Therfore mercy is to be requyred and asked in the thyde place. Almightye god is mercyfull aboue all other, and hath more affection vnto mankynde than the husbande hath vnto his wyfe, the mother vnto the chylde, or the father vnto his sonne. Of a trouth great loue must be betwene the husbande and his wyfe. For it is wrytten.

Kelinques

Seuen psalmes.

Melinquet homo patrem et matrem et adhucbit bro-
ti sue. A man ones maried accordyng to god-
des lawes, shall forsake his father and mo-
ther, and kepe hym vnto his wyfe, as moche
to saye, loue his wyfe better than his father
or mother. Many causes there be whi a man
may putte his wyfe awaie frome hym with
ryght, and so put awaie yf she come agayne
he may utterly reiecte her. But almighty
god loueth vs with a more constaunt mind.
For if we synne heuer so ofte, neuer so gre-
uously agaynst hym, yet yf we wyll returne
he anone taketh vs vnto hym at all tymes,
wytnes his owne wordes spoken by his ho-
ly prophete Jeremye, sayinge. Si dimiserit die
brozem tuam ex recedens ab eo duxerit virum nun-
quam alterum revertetur ad eam ultra. If a man leue
his wyfe and she so gone away take an other
husband, shall he take her againe, is not that
womanne contaminate and polluted. Bus
what sayeth almighty god more. Tu autem
fornicata es cum amatoribus multis tamen reuertere
ad me dicit dominus et ego suscipiam te. Thou syn-
full person hast offended with many louers,
yet turne agayne and I shal take the to mer-
cy. Here wee see that god loueth vs muche
more constauntly than a man doth his wyfe.
Also it is manose it howe tenderly those that
are mothers to loue their chyldren, by thee
greate labours and aduersities whiche they

Seven psalmes.

suffre for their causes to bryngynge and nourissh
theim forthe in this worlde , but almyghtye
god is ferre aboue them in louyng, for whan
the mothers perceyue and feele the vnkunde
nesse of their chyldyn, anone they forgetto
theim. Almighty god dealeth not soo with
vs, whyche hee confirmeth by his prophete
Esay, saying. Nunquam potest mulier obliuisci
infancem suum ut non misercatur filio uteri sui : et
si illa obliuta fuerit : ego tamen non obliuiscar tui.

Have a woman forgetto her infaunte or
chylde and not bee mercifull vnto the childe
borne of her owne bodye ? and if shee so doo
at any tyme for vnykynnes shewed, yet saith
oure lorde I shall not forgetto thee, bee thou
never so vnykynde, yf thou wylte aske mercy
Therefore wee be more derely beloued of god
than children be of their mothers. Laste, fa
thers whose loue is longer duryng and moe
constaunte vnto their chyldyn, be not ta bee
compared vnto the loue of almighty god. For
carnal father may loue his childe better than
our heauenly father loueth vs. It is written.
Quomodo miseretur pater filiorum ita miserans es
dominus timentibus se. As thee carnall father
is mercyfull vnto his chyldyn, so oure lordes
godde almyghtye is mercyfull vnto all that
feare hym . And doubtlesse hee is moche
more mercyfull , as Chrysle shewethe in a
gospell speakeynge to carnall fathers. Si vos
quum sitis mali noscum data bona dare filius vestris

Seven psalmes.

quanto magis pater vester celestis dabit spiritum bonum
potentibus te. If yee carnall fathers beyng e-
uyll of youre selfe, canne fynde in your her-
tes to gyue good gyftes to youre chyldren.
Howe moche more shall youre heauenly fa-
ther whiche is all good and is selfe goodnes,
rewarde them with his grace that wyll aske
it. This thinge appered well in this prodi-
gall chylde whan hee came towarde his fa-
ther to aske forgyuenes. Anone his father
beholdinge his commynge a ferre was mo-
ued with mercye, wente towarde his chylde
and at their mytiginge toke hym aboute thee
necke and kyssed hym. O singuler loue of a
father. O great pytie, not a lyttle to be mer-
rayled of. Let vs wretched synners returne
from our synfull lyfe and come unto our he-
auenly father lyke as his prodigall childe dyd.
Aske mercy with true penance & hope of for-
gyuenes. For elles we can not haue it. This
shalbe our layingne. Auditam fac mihi manuam
sericordiam tuam : quia in te sperauit. Blessed lord
graunte that I maye obtaine thy mercye
shortely whan I call for it with true penance
and hope of forgaynesse, for whye I haue
ever trusted in the. But whan so euer a syn-
ner hath obtaigned mercye of almyghtys
goode, his cause is than that more to take
heed bythe a dylygente studye as hee can,
leastes peraduenture hee offendre agayne,

and

Senen psalmes.

and so be in worse case than he was before.
This iteracion to synne may happen. iii. manner wyses. Fyrste by ignorance of the good rule and custome that he ought to vse beynge in cleane lyfe for the continuance of the same. Seconde the craftie meanes of his enemys maye perchaunce cause hym to retourne to synne, after he hath knowledge of this sayd good ordre and custome. Third by his frailti and redunes to synne he may offend agayns he maketh peticions folowing to be defended frome these sayde thre perilles. Almyghtye god hath euer byn so mercyfull vnto all such as call to hym with a true mynd unsaynedly and for a good entent to gyue the knowlege in thinges that be doubtfull. This appered manifestly in the noble man called Cornelius Centurio, which although he was a gentile and not lerned in the maner of Jewes nor of christen people, never the lesse hee prayed to god besyly to haue knowlege of the ryghte and true waye. Our molte gentyll lord sent vnto hym an aungell, which gaue vnto him monicion to go vnto Symon peter of whom he shuld know all his desire. Also a certayne man named Philip a chiese ruler of a towns called Gaza, this sayd Philipp gave him selfe many times to praye, and on a tyme as hee wente to Iherusalem in pilgrymage, it forstuned that saincte Philipp the Apostle by the commandme

Seuen psalmes.

commaundement of god compaunyed w hym
by the way, taught hym h maner and lawe of
Christ wheroft he was ignoraunt before. And
why did almighty god shewe unto these per-
sons the way which they shulde folowe, but
onely bicause their mindes were lift vp vnto
him calling for help in the way of trouth, for
a good entent and without faining. For it is
written in an other place. Prope est dominus
omnibus invocantibus eum: omnibus in vocantibus
eum in veritate. Our lord is nyghe vnto all y
call vnto him namely to all such as call vnto
hym in trouthe. Therfore lette every synner
not willing to continue and erre in the decket-
nes of ignoraunce, go vnto almighty god by
prayer, saye vnto hym with an hole minde
(not speaking one thing and thinke another)
these wordes folowyng. Notam fac michi viam
in qua ambulet: quia ad te levavi animam meam.
Lorde gyue knowlege, shewe me the waye
wherin I shall walke, gyue me instruction
of thy commaundementes, for I haue lyft vp
my minde vnto the. Besyde this whan y syn-
ner knoweth the ryght way wherin he shall
walke fulfylling goddes commaundementes
yet it may fortune him to feare least his ene-
mies whiche haue laide in his waye gilefull
bautes to bryng hym oute of that waye and
make hym to erre againe. The deuilles our
gret enemies be very stronge, scripture saith

Non

Seven psalmes.

Non est potestas super terram que comparetur eis.
None earthly power may bee compared to
them. And whan they perceiue a synner leue
his synfull way, and folowe the ordre of true
penaunce, then is theyr full purpose sette to
contrarie howe to bryng hym oute of that
waye, by theyr bayne deceiptes, which none
earthly creature maye resyse wþout thee
helpe of oure moost myghty lord god vnto
whose syghte all they tremble and flee. He
only may be our succour and helpe against
these moost cruell enemyes. Almyghtye god
ys a stronge towre for our defence agaist al
aduersaries. Tarris fortitudinis a facie inimici.
Who soeuer may come within the circuite
of this towre none enemies shal at any time
hane power to hurte hym in body nor soule.
Ladet alatere eius mille et decem milia a dextris eius
ad eum autem non appropinquabunt. Therefore
the penytente synner must praye vnto god
wythe all his myghte, to thee entente these
sayd enemyes craitely compasse hym not by
theyr subtill meanes, and so let hym frome
his good purpose. Eripe me de iniuria meis dos
mine ad te confugi. Lord deluyer me from
myne enemyes, I come vnto the for suc
coure. Laſte euerye penytente synner hath
cause to feare laſte perauenture hys owne
frailty cause hym to erre againe, which ma
ny do after thei hane etred þ way of penaunce.
And

Senen psalmes.

And our fraply is so great that without the
mercy of god we all shoulde declyne from the
ryght wavye. Haynt Poule sayeth. Non enim
volentis est nec curantis hominis, sed misericordis dei.
Man hath no power of hym selfe, ye lieth not
in his wyll to contynue or do any goodnes,
but onely by the mercy of god. A certayne
wyse man sayd. Huius quoniam aliter non possum
esse continuus nisi tu dederis. Lord I haue
alwaye knownen for a suretye that I can not
contynue by any meane s in any good pur-
pose without the helpe of the. Haynt Ausbyn
sayd vnto almyghty god. Iubeas domine et iube
quod vis. Lord graunte me to fulfil thy com-
maudement, and commaunde me what thou
wylt, as who saith the wyll of god can not be
kept without his helpe he made vs and en-
dured vs with reason and fre wyl bycause we
shuld give heede and kepe his comauementes
He may require of vs by a more Juste tylle
any thynge that we can do, than any mortall
lord may of his seruauntes, notwithstanding
dynge he that hathe domynyon and rule in
this worlde will straughtly commaunde his
seruauntes to fulsyll hys minde. For they let
the penitent synner, make his prayer to god
saying. Doce me facere voluntatem tuam quia deus
meus es tu. Lord teche me to atcomplish thy wil
for y art my god. ¶ Hitherto is treated of y
siners fall, also of his rising again & in what
maner

Senen psalmes.

his returning was. Third we haue spoke of his petition made to the father. Now in the fourthe place we shall speake of the reward whiche in conclusion he shal receyue of his father. What elles shall a meke and merciful father do to his sonne returnyng to hym wþþ so gret penaunce and full purpose to amende, but shortly bryng hym into his house. Soo the father of this prodigall childe vsed hym self to his son, commaunded also his seruautes to cloth hym new & prepare a great feast. Shal not our heuenly father do in lyke maner to a synner returning to hym? Yes wþout doubt, & muche more, for he shall bryng his childe not into a house of a litle cyrcuite, but in his mosse large kyngedom, into the best and most plenteous countre, whosoeuer is ones entred into it may never after erre or do amisse for þ whiche thinge the kyngedom of god is here called (terra recta) a land wþþout er. In an other place it is named (terra uiuetu) the lande of euerlasting life. Many times it is also called (regio uiuorum) the region of them that shal live euerlastynge lye. Many fachers there be, vnto whom þf their children returned that would cast them into straite presons there to be sore punished for theyr mislyning. But our heuenly father whose spirit is muche more meke, as it is remembred by our saviour in a gospell speakeynge of his disciples whan

Seven psalmes.

Whan they desyred penaſhment on the ſame
ryptanes, he ſaide to theym. Nescitis cuius ſpiri-
tus eſtiſ. Wlote ye not of what ſpirite pee be,
as who ſayeth of a benygne and gentle, not
prone to do vengeaunce but alwaie ready to
mercy, the father of heauen is of a meeke ſpi-
rite. It is wriſten in the booke of ſapience.
O quam bonus et quam ſuavis eſt domine ſpiritus tu-
us in omnibus. Lorde howe good and gentle
is thy ſpirite in all thy workes. This gentle
ſpirite of our heauenly father thall bryng vs
into the lande without errour, into the regio
of eternall lyfe. For he onely is worthy to be
named a father. *A quo omnis paternitas que in ce-*
lo et que in terra eſt nominatur. Of whome every
fatherhode both in heauē and earth hath his
begynnyng and name. In ſo moche therfore
as he aboue all other hath thee name of a fa-
ther, therfore his dealyng shall bee the more
meke and gentle to vs, ſo that the penitente
may ſave as foloweth in the nexte verſe.
Spiritus tuus bonus de ducet me in terram rectam :
propter nomen tuum domine. Lord thy good ſpi-
rite shall bringe and leade me vnto the lande
of eternall pleasure, not by myne owne de-
ſeruyng but for thyne onely name. Moreo-
uer no doubtē of this prodygall chylde was
meruaylously comforde and reuyued by
the ſweete conſolatory wordes of his father
where before he was in maner dead and pe-
riſhed

Seuen psalmes.

rished, as is shewed in the gospel. *Filius meus mortuus fuerat et revixit.* My childe was deade and now is resued. Hwo is he resued truely by the equity of his father. *Equitas* is cal led the thing that philosophers named *Epi cheia* which is properly the mynde of þ lawe. A Judge ought rather to folow the mynde of the law then the extremity of the wordes wri ten in it. *Elles as Cicero sayd. Summum ius summa iniuria erit.* The lawe is vsed extreme ly after the wordes as they byn witten shall be many tymes great wrong. Example. Per auenture there is certain constitucions made in a citie by this maner. If after a certayne houre in the nyghte any persone ascende and come ouer the walles of the citie he shall suffer deeth. It fortuneth after enemys to come and lave spege to that citie, thinkyng so to gette it the nyght folowyng, whiche thynge is unknowen to all the citezens excepte one, that by chaunce was that nyght shet out of þ gates. This man knowyng the counseyle of those enemys, shortly clymmeth ouer the walles of the citie gyuereth warnyng to all other citezens, and so by hym the citie is sau ed. Powe accordinge to the wordes of the lawe he shoulde suffer deeth, notwithstanding the mynde of hym whiche made that law was ferre contrary. Thus after Justice wryten he shoulde dye, but accordyng to equitie he were

Seuen psalmes.

were worthy to haue a great rewarde. Ettest so it is written amonge the lawnes and ordinances of god. Anima que peccauerit ipsa morietur. That soule that is sinful shal dye eternally. If this said constitucion and law shuld be obserued according as the wordes do sounde fewe or none shuld be saued, sith no creature was euer borne without sinne, fewe except. But the mind of this said law and institucion is to be taken heede of more than the letter as it lieth, which minde and entent we may gather of other places in scripture. Almighty god saith by the profyt Ezechiel. Nolo mortali peccatoris : sed ut conuerteratur et vivat. I wyll not the eternal deth of a sinner, but that he be converted fro his wicked disposition, & by his so doing come to everlasting lyfe. Lo almighty god wil thus, this is his minde, that a sinner being in deadly synne is worthy to dye eternally, but againe if he for sake syn and by penitance turne to that blessed lord, he shalbe saued. This is the equitie of this saide lawe, wherof the penitent ought to take great conforte and save that foloweth. Misericordia tua in equitate tua. Lorde thou shall comforte me by the equitie of thy law. For where as I by sin and deede spiritually, I shall rememb're it and calle for mercye, and so bee reuyued. The felicitie and pleasure of thee heavenly kinde is maruaillously greet, for who so ever is

Seuen psalmes.

ones entred into it and made partaker of the greate fesse shall never after fele any misery nevther of body nor soule. Fyoste the body shal never bee mortall. Also where it was originally broughte furthe by corrupcyon, then it shall ryse in corruption wythous pos-
sibyltye of dethe. Our bodyes be naturally feble and weake, but then they shall ryse w
strength inerrable. Further as touching the dysformyte of the body, then yt shall be all in glory shynnyngge bygghte as the sonne where also vt vs giuen vnto sensualytie, then it shal be all spyrituall and the appetyte continual-
ly obedyent vnto reason. No slouthe or flug-
ghnes shall then be in yt, but all aglyttere and quyckenes. No grosnes but it may perse through a stone be vt never so thicke, no spot no blemyshe, but al shynnyngge in glory. The body shal then haue no mynde of one corrup-
tyble thyng for euer after yt shall be immo-
tal and impassible. It shalbe at h time so spri-
tuall y no rebellion may be betwene body &
soule none euy ne desire to be exalted no co-
uetise of riches shal the greue y body, but eue-
ry manne glad of other, wout these said trā-
sitory thiges. Pleasure shal there be plēteous,
for al shalbe satiate continually w h riuer of al
pleasure. The prophet saith. Sitabor cum appaz-
ruit gloria tua. Blessed lord I shal be fulfilled &
cōtent when thy Joye shal appeare, that is to
saye

Seuen psalmes.

saye, at suche time as it shall be thy pleasure
to call me vnto thy kyngedom. More ouer
in that celestyall regyon is reste alway with-
out trouble. There shall every man and wo-
man be contēt to the uttermost wythout any
murmure. But contrary wyse, in the regyon
and country of this world can not be but trou-
ble and yokesomnes. For whether we con-
firme our selfe vnto the wozlde or forfake ye
so muche as wee maye, yet shall we suffer
gret laboure and afflictions of the soule. I
proue it by this question. Dost not thou that
art desyrous to haue worldly plesures come
vnto the by thousandes and in maner innu-
merable laborous meanes. And when thou
hast obtained thy will dost thou not finde as
many diuers wayes to kepe them. And laste
no man can tel how much it greuethe the to
remembre how thou shalt leue all these plea-
sures. Eyther to be taken awaye by force or
any other chaunce. Such as gyue them selfe
to worldly voluptyes maye wel saye. Lassat
sumus in via iniquitatis vias defficiles. We be
made wery in the laborous wayes of iniqui-
tye to get worldly goodes and we haue wal-
ked hard wayes, that is to saye, taken greate
paynes vpon vs to haue them contynuallye
in possessyon. For this cause every penitente
after this life shal haue the third commodite
whiche is this, he shall bee utterly deluynered

Seuen psalmes.

from these gret tribulacions & come to everlastong tranquyltye and resse, insomuch he ought to put his cruste onely in god, saying & that foloweth. Educes de tribulacione animâ meâ,
Lordē thou shalte b̄inge my soule out of all tribulacion. It is also shewed in the gospell, howe somme hadde enuy that this prodygall chylde was so louyngly and mercifully entreated of his father. For his eldeste brother the whyche was at all times permanent and abydyng in his fathers household take it greeuously also by the meanes of other seruauntes hadde enuy at it. By this wee maye perceyue two kynnes of aduersaryes. One is of such as thyncke them selfe to haue deserued more then other, as thei the which he occupis ed incessantly in doing good woxkes & operacions wout intermission of any deadly synne, & by þ presume of their deseruynge. The other ys of those þ wil entise a man to hane enuy. And they bene detayls, þ which many tymes bring into the myndes of good folkes suche baynes prayses for theyz deseruynge. This thyng we reade done in another parable, where ys shewed howe they that were hyred abouþ noone of thee daye to woork in thee bynyarde receyued as muche for thyer labours and traualye as they thei whyche hadde wroughte all thee hole daye, wherfore sonie had enuy and grudged agaynst theyz householde

Seven psalmes.

holde father at the payment of their wages,
but bee anone swaged their enuye with his
auns were, sayinge. In non licet michi quod vo-
lo facere. Maye not I doo what I wyl. Lyke
maner thee elder broother of this prodygall
chylde sayde. Ecce tot annis seruia tibi et nunc
quam mandatim tuum preterui : et nunquam dedis-
si michi hedium ut cum omnis meis epulare : sed
postquam hic filius tuus qui deuorauit substantiam
tuam cum meretricibus venit : decidisti illi vitulum se-
ginatum. Father I haue done the seruyce all
the dapes of my lyfe hyther to, and at all ty-
mes kepte thy commaundement, yet thou
neuer gaue to me so muche good as a kyddes
soz to make mercy amonge my friendes. But
at the commynge agayne of this prodygall
chylde whyche hath spence his substance
with comen women folowynge the sensuall
appetite of his body, thou haste kyld a fatte
calfe and made good cheare for his returnyng.
Now ye perceiue with howe great indigna-
cion this elder brother toke thee forgyuenes
and pitie exhibite to his yonger broother by
his good father. But this gentyll father se-
yng his disdaynyng mynde of his eldeste
sonne, came vnto hym with sweete and softe
woordes, sayinge. Fili tu semper mecum es, et
omnia mea tua sunt: epulari autem te gaudere oportebat;
quia frater hic tuus mortuus erat et reuixit perierat et in-
uentus est. Son y haſſe ben with me cōtinually

Deinen psalmes.

and al that I haue is thyne, be not worth, for
where as thy brother was in maner deade,
nowe is he reuyued, he was lost and now is
founde againe, for this cause I coude do no
lesse but make mery and be ioyous. On this
maner oure heauenly fater shall aunswere
our enemis for the loue of his penytent child
with colde and softe wordes, wherfore it fol-
loweth. *Et in misericordia tua disperdes inimicos*
meos. Blessed lord thou shalte with mercye
mystigate the envy of myne enemys, so that
they shall haue no power against me. This
furste kyng of enemys shall peryshe and
come to noughe by processe. But the other
whiche as wee sayd is the enyous kynde of
deuylls that dayly and hourely bee aboute
to putte in to the myndes of good folkes this
calumniuous byte of envy and malice shall
utterly be destroyed. Without doubt these
mortall ennemys at all tymes laye wayte
with as many subtyll craftes as they can to
catche good people into their daungers, they
coueyte nothyng more than to haue soules
in captiuitie, and so bring them into eternall
dampnaacion. They haue bere, scourge, and
crusyfye soules in this lyfe, and their desyre
is to contynue without ende, whan also they
perceyue a penytente synner for sake his syn-
ful life and mightely ascende vnto the trone
of vertue with contynuance in the same in
spyre.

Senen psalmes.

Spyle of thefme, than many tymes they ffcre
suche as wolde be good vnto the synne of eu-
ry lyke as thee seruaunte entysed the elder
brother whan hee sayde. *Frater tuus benit, et*
occidit pater tuus vitulum saginatum, quia saluum
allum recepit. Thy brother is comen home,
and for Joye that he is retourned sate and
sounde thy father hath slayne a fatte calfe.
With the whiche woordes anone this elder
brother was moued to indignacion, and for
anger wold not come to the house. But after
this lyfe the penitente shall be eudued with
this other greate commoditie, that is to saye
hee shall never after bee troubled with these
sayde ennemyes, for they shall be cast downe
in to the deepe dungeon of hell for evermore.
Et perdes omnes qui tribulant animam meam.
Blessed lord thou shalte vterly confounds
myne ennemyes whiche nowe put my soule
to greate tribulacion. Our gentyll lord and
father shall gyue with a good wyll all these
sayde commodities vnto the penytent synner
which hath made hym selfe goddes seruaute,
the seruytude of the deuyl vterly abiecte and
caste awaye. This mooste wyse craftiest mai-
ster almyghtye god can not but make recog-
nycyon of his owne handy worke, namely
whan the dysformyty and blottynge is cleane
done away, that is to saye, whan our synnes
wherwyth the deuyiles made blacke oure

Seven psalmes.

soules in the syght of god be cleane expulsed
by sorowe and penaunce, he can not see peni-
tent soules to peryshe, for why they bee his
lykenes. God created man of noughe and
made hym lyke his ymage, therfore man is
a peculer thynge onely improued to god for
two causes. Fyrste for by his power he was
create of noughe. Seconde bycause he was
lyke to his owne ymage. But besyde these
ture lorde may clayme man for his owne by
a Juster title in so moche hee boughte hym
with so great a price, that is to saye, with the
precious bloude of his onely begotten sonne.
For this he may cal hym his owne of right.
Lette the penitent synner come to this bles-
sed lorde and saye. O my lorde god beholde
thy creature that thou haste made to thyne
ymage, whiche also thou redemed with thee
precious bloude of thy sonne, make recogni-
cion of thyne owne symlytude. Helpe to put
awaye all that is not of thee. I beseeche the be
to me as ryghtwysle as thou haste bene to
ther, socoure me that am aboute to ryse from
syn and come unto the. Byngyng thyne owne
date of the myserable seruytude of deuylls
wherin it hath bee put downe a longe season.
Not bycause I am thy sonne, for of a trouthe
I am unworthy so to bee called. But quoniam
ego seruus tuus sum. Bycause I am thy seruaunt
¶ Thus is the fall of the synner into myserie
made

Seuen psalmes.

made open and shewed. Also this rylyng a-
gayne, whan his petpcion shall be vnto thee
heauenly fathir. And laste, how many great
commodityyes he shall obtayne, whiche oure
blessed lord fathir of mercy graunt vnto vs
all. Amen.

CHere endeth the exposycion of thee se-
uen psalmes.

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