

<County: Yorkshire North Riding>

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<MS reference: Oxford, Corpus Christi College 155>

<Text: Lay Folk's Catechism>

<Tranche 1>

<fol. 239r>Als y^t a grete clerke schewes *in* his boke
 of all creatures y^t god made *in* heuen & erth
 In water~ or in ayer or in oght elles
 <?> souerayne cause and the will why he made paym
 was his awen gode will & his goodnes
 Thurgh whilke goodnes als he is all gode
 he walde y^t some creatures of all y^t he made
 ware comuners of the blysse y^t euermore lastes
 And for na creature myghte come to y^t blysse
 w^t-owten knawynge of god als ye clerk techys
 he made skill-wyse creatures aungell & man
 Of wit and of wisdom to knawe god almy³ty
 And thurgh y^t knawynge luf hym & drede hym
 and so come to y^t blysse y^t thay ware made to
 This manere of knawynge haddeoure forme faders
 jn ye figur of jnnocence y^t thay ware made jnne
 whilke we sould have hadde yf pay hadde noght synned
 Noghte so mykell als haly saulles hadde now *in* heuene
 Bot mykell more thanne any man has now *in* erthe
 Foroure forme faders synned sayes the prophet
 And we bere the wickednes of yaire mysdede
 For the knawynge y^t thay hadde of god almyghty
 yay hadde it of goddes gifte at yere beginnyng
 w^t-owten trauayle or traye or passynge of tyme
 & all þe knawynge y^t we haue *in* this werlde of hym
 <fol. 239v>Es of herynge and lerynge & techynge of other
 Als of the lawe & the lare y^t langes to haly kirke
 The whilke all creatures y^t loues god almyghty

awe to knawe & to cone <sic> to y^t blysse y^t neu^{er}emore blynes
 And for þy y^t mykell folke now *in* this werlde
 Es noghte wise and noghte leryd to knawe god <ill><1 word></ill>
 Ne loues hym ne *serues* hym als thay sould^e do
 Als thaire dedes ofte-sythes openly schewes
 Jn grete *perill* to thayme to lyfe and to saule
 And *peraunter* the defaute falles *in* thayme
 Als *prelates* *persones* vicars and prestes
 þay er halden be dette for+to lere thayme
 Oure fader the erchebischoþ y^t god almyghty save
 als saynte paule sayes of ihesu criste
 will y^t all men be savne & knawe god almyghty
 And namely these vnderloutes y^t till hym langes
 has tretyd & ordeinyd for þe *commun* profet
 Thurgh the gode counsell of his clergy
 y^t ilkone y^t vnder hym has kepyng of saules
 Openly on ynglische opon sondayes
 Preche thayme & teche thayme y^t thay hafe *cure* of
 þe lawe to lere to knawe god almyghty
 y^t principally may be schewed *in* this sex thinges
 In the fourten poyntes y^t falles to þe trouthe
 In þe ten *commaundementis* y^t god has gifen vs
 <fol. 240r>Jn þe seuene sacramentis y^t er *in* holy kyrke
 Jn vij dedes of mercy vtill *oure* even cristen
 Jn sevene vertues y^t ilke man sall vse
 & in sevene deedly synnes y^t ilk man sall refuse
 and he *commaundis* all those y^t has keping or cure vndur hym
 Amonges thaire *perischyns* & thaire suggettes
 y^t thay lere and here thise sex thynges
 And ofte-sythes rehers thayme till y^t thay con yame
 And sithen teche thayme *yere* childer if thai any hafe
 What tyme so thay er of elde for+to lere thayme
 and at *persones* & vicares and all *perische* prestys
 Enquere diligently of thaire sugettes
 jn the lenten when thay come to schrifte
 whether thay knawe & cone thise ilke sex thinges
 And if it be founden y^t thay cone thayme noght
 y^t thay monyse thayme ap^{on} his bihalfe <writing in margin>
 and of payne of penaunce for+to conne thayme

Oure fader the Erchebischof of his godnes
 has ordanyd and biden y^t thay be schewed
 openly in englische amonges the folke
 Wherefore anence the three firste of this sex thinges
 y^t is to knawe the articles y^t falles to þe trouthe
 Als clerkes teches & schewes in thaire bokes
 y^t falles to the faith fourtene poyntes
 of the whilke seuene falles to cristes manhed
 <fol. 240v>The firste poynte y^t we sall trowe of the godhed
 Js trowe stedfastly in a trewe god
 & at noon other is for+to trowe
 Jn y^t other is y^t the hygh fader of hevene
 Js stedfaste & sothfast god almyghty
 The thirde is y^t ihesu criste goddes sone of heuen
 Js sothfaste god euene till his fader
 The ferth poynte is y^t the haly gaste
 y^t samely *commes* of bothe the fader & the sone
 Js sothfastly god and even till thayme bothe
 and the whether noght two goddes y^e fader y^e <ill>son?</ill>
 Ne thre goddes the fader and the sone & the holy <ill>gost?</ill>
 bot thre sere *persones* & noght bot o god
 The fift poynte is y^t the trinite þ^e fader & þ^e son <ill><rest of line></ill>
 thre *persones* and oo god is maker of heuen & erthe & <ill><rest of line></ill>
 þe vj poynte is y^t holy kirke oure moder
 Js haly & all on thurgh-oute þe warlde
 y^t is *communynge* of felaghrede of all *cristen* folke
 y^t *communes* to-gedir in þe sacramentis
 and in other haly thinges y^t falles to haly kyrke
 Jn forgifnes of synnes & hele of thaire saulles
 for w^t-owten haly kyrke is no saule hele
 þe sevent article y^t vs awe to trowe
 Js vprisyng in flesche & lif w^t-owten ende
 for when deed has sunderd *oure* bodyes & saulles
 <fol. 241r>For a clayne tyme als all oure kynde asks
 vnto when y^t god sall deme the qwik & þe dede
 then oure saulles sall turne agayne till *our* bodyes
 & we yose ilke & noon other than we er now
 Sothfastly sall ryse vp *in* body & in saule
 y^t neueremore sall sunder fro y^t tyme forthe

bot samen if we wele do whils we er here
 wende with god to y^t lyfe y^t euermore lastes
 & als if we yvel do till endles payne
 there er the vij poyntes of cristes manhede
 y^t er nedfull to trowe to all y^t er cristenyd
 The firste is y^t ihesu criste goddes sone of heuen
 Was sothfastly consauyd of the mayden mary
 and toke flesche and blode & become man
 thurgh myghte & strengthe of the haly gaste
 With-owten any merrynge of his moderhede
 With-owten any miamynge<?> of hir maydenhede
 y^t other poynte is y^t we sall trowe
 y^t he god and man bothe in *persone*
 Was sothfastly borne of y^t blissed mayden
 God geten of his fader before any tyme
 and man borne of his moder & broghte forthe *in* tyme
 The thridde poynte is y^t we sall trowe
 y^t he tholyd bodily for synfull mans kynde
 how he was trayed thurgh his disciple & tane w^t

^{jwvcs}
 <fol. 241v>And beten with scourges y^t no skynne helde
 Nayled on the rode tre & coroned w^t thornes
 And many other paynes tholed & dred at þ^e last
 The ferthe article es y^t when he was deede
 And his body tane doune & wounden & dolvene
 3ytte whils the body laye in his grave
 þe saull with godhede wente vnto helle
 And hered it & toke owte þose y^t was his
 Als Adam & Eve and other forme faders
 Whilke he in his forloke walde ware save
 þe fyft poynte is y^t on the thirde daye
 After y^t he dyed ras fra deede to lyve
 Sothfaste god and man *in* body & *in* saule
 for als he dyed in sieknes of *our* manhede
 Als he rase in strengthe of his godhede
 & so distroyed oure dede thurgh his diynge
 & whikenyd vs to þe life thurgh his risynge
 þe vj poynte is y^t we sall trowe
 y^t the fourtid day after y^t he rase

thurgh þe strengthe of hym selfe he styghe *intill* heuen
 Where oure kynde is now *in* his blissed *persone*
 noght oonly euen & mete till his *aungels*
 bot hygh coronyd kyng abouen all *aungels*
 y^t before tyme was les than kynde of *aungels*
 þe vij poynte is y^t righte als he dyed
 <fol. 242r>And afterward rase and stigh *intill* heuene
 Righte so sall he come apon the laste daye
 bothe for+to deme qwyk and deed
 Whare all the folke y^t *euere* was or is or sall be
 Sall sothfastly be schewed and sene before hym
 and ilke man answere of his awen dedes
 and be dampned or saved after y^t he serves
 for als at rightwisnes <exp>now</exp> is mended w^t *mercy*
 So sall <exp>no</exp> it noght then be mended with *mercy*
 The secunde thyng of the sex to know god almy³ty
 Es þe ten *commaundementis* y^t he has gifen vs
 Of the whilke ten the thre y^t er firste
 Awe vs haly to halde anentes god almyghty
 And the vij y^t er after anence *oure* even-cristene
 The firste *commaundemente* charges vs & teches
 y^t we loue ne loute no fals goddes
 and in this *commaundement* es forboden vs
 Alkyns mysbyleues & all mawmetries
 all fals enchauntementis & all sorceries
 all fals *coniurisons* & all wicche-craftis
 y^t man of mysbyleue traistes apon
 or hopes any helpe in . w^t-owten god almyghty
 The ij *commaundemente* byddes vs noght take
 In ydellschyp ne in vayne þe name of *oure* god
 So y^t we trowe noghte of his name bot at is stedfaste

<Tranche 2>

<fol. 245v><line 12>The ferthe thyng of þe sex to know
 to knawe god almyghty .
 And y^t vs byhoues fully *in* y^t we may
 es seuen dedes of *mercy* vntill *oure* euen-cristen

y^t god sall reherse vs opon y^e daye of dome
 and wytte how we haue done yame her~ *in* þis life
 Als seynt Mathewe mas mynde *in* gospel . xx^o v^o ca^o .
 of þe whilke the firste is . fede yame y^t er hungry
 y^t other for+to gif thame drynke y^t ere thirsty
 ye thirde for+to clethe yame y^t er clothles
 the ferthe is for+to herber yame y^t er housles
 ye fifte for+to visit thame y^t lyes *in* sieknes
 ye vj for+to helpe yame y^t in prisone er
 ye seunte to bery dede y^t has myster
 <fol. 246r>thire er seuen bodily dedes of mercy
 y^t ilke man awe to do y^t is myghty
 <lat></lat>
 yer er of mercy also seuen gastly dedes
 y^t vs awe to do . til yame y^t has nede till vs
 Ane is to counsaile & to blysse yame y^t er wille
 Anoper is to w^tdrawe yame y^t will wirke ille
 ye thirde is to solace yame y^t er sorowfull
 ye ferthe is for+to praye for thayme y^t er synfull
 ye fift to be tholmode when men mysdose vs
 ye vj gladly to forgif when men has grevid vs
 ye vij when men askes vs for+to here yame <lat></lat>
 <lat></lat>
 <lat></lat>
 yis till oure neghburs er full nedfull
 and to yame y^t dose yame wonder medfull
 for he sall fynde mercy y^t mercyfull is
 and man w^towten mercy of mercy sall mysse
 The fift thyng of y^e sex to knawe god allmy3ty
 Er seven vertues y^t haly writte teches
 of whilke seven thre firste y^t er heede schewes
 Teches vs how to have vntill god allmy3ty
 and ye fourte teches vs so for+to lyve
 both anence oure-seluene & oure euenen-cristen
 y^t it be bothe likand to god and to man
 <fol. 246v>The firste vertue is trouthe wharethurgh we trowe
 Only in a god y^t made all thynges
 W^t other articles touched before
 & thise er nedfull till all y^t cristenly lyues

For trouthe is beginnyng of all gode werkes
 Ne no werke w^towten trouthe may plese god almy³ty
 þe tother gude thewe or vertue is hope
 y^t is a siker bidyng of gastly godes
 Thurgh goddis gudnes and oure gode dedes
 for+to come to that blysse y^t neuere ne blynnes
 Noght only in þe traste of goddes gudnes
 ne all oonly in triste of oure gude dedes
 bot only traiste of thame when yay er bothe same
 for nouthur sall wee fall so fer in wanhope
 y^t we ne sall traste to haue blysse if wele do
 Ne we ne sall come so fer intill ouer hope
 y^t wee sall traiste so mykell of goddes gudnes
 y^t we sall hope to haue y^t blysse w^touten gude dedes
 ye thirde vertue or thewe is charite
 ye whilke is a dere loue vs till haue
 vnto god almyghty & oure euen-cristen
 vntill god almyghty all for hym seluene
 And till oure euen-cristen for god allmyghty
 For the tone may noght be loued w^towten ye toyer
 for als saynte Johnn in his gspell
 y^t commaundemente he says we haue of god almy³ty
 <fol. 247r>y^t who so euer loues godde loue his euen-cristen
 For he y^t loues noght his broder whame he may se
 how sould he god whame he sese noghte
 ye ferthe vertue or thewe is rightwisnes
 y^t is to 3elde all men y^t thay awe yame
 for+to do till ilke man y^t vs awe to do
 for+to worschyp thame y^t er worthy
 for+to helpe the pure y^t er nedy
 for+to do gyle ne fraude ne wrange to no man
 bot for+to do y^t skyll es vnto ilke man
 ye fift vertue or thewe is sleghte or slenes
 y^t wysses to be ware with wothes of y<?>s werlde
 for it kennes vs for+to knawe ye gude fro þe yuele
 And also to sunder þe ye tone fro the tother
 & for+to leue y^t at is yuele & take to þe gode
 and of two gude thynges to ches þe better
 ye vj vertue is strengthe or stallworthnes

noght oonly of body bot of herte & of wille
 Euenly to suffer the wele and þe wo
 welthe or wandreth wheder so be-tyde
 and y^t oure herte be noght to hygh for no welfare
 Ne noght ouer-mykell vnder for no yuel fare
 bot stedfastly for+to stande agaynes *our* faes
 Whether thay be bodily or gastly faes
 So y^t no foly foundynge make vs to falle
 or be fals in oure faith agayns god almy³ty
 <fol. 247v>The seuente vertue and ye laste is meth^{fulnes} or meth^{fulnes}
 y^t kepes vs fro outrage & haldes vs *in* euene
 lettes foule likynges & lustenes of þe flesche
 and 3hemes vs fra 3ernynges of worthily godes
 and kepes vs in clennes of body & of saule
 for meth^e es mesure & mete of all y^t we do
 Jf we lif skilfully as the lawe teches
 The sext thinge & the laste of those i first touched
 er ye seuene hede synnes or deedly synnes
 y^t ilke man awe for+to knawe to fle & forhowe
 for man may no³t flee yame bot if he ken thame
 Pryde Envye & wrethe & gloteny
 Couatise & slouthe & licchery
 yerfore er thay calde the vij heued synnes
 for y^t all other *commes* of thayme
 and forthy er thay called deedly synnes
 for thay gastly sla ilke man saulles
 y^t es hanked *in* all or in any of yame
 wharfore þ^e wise man biddes in his buke
 Als fro þe face of þ^e nedder fonde to fle synne
 For als þe venom of þ^e nedder slaes mannes body
 So þ^e venome of synne slaes mans saule
 ye firste yan of ye seuene synnes is pryde
 y^t es a+likande highnes *in* a mannes herte
 of offyce or of highe state or other noblaye
 y^t he other hase of kynde or of grace
 <fol. 248r>or y^t he hopes y^t he has more than any other
 & of this syne *commes* many sere spyces
 boste & auauntynge & vnbuxomnes
 Dispyte & ypocrisy & vnschamefulnes

& other y^t er ofte sene ymange proude men
 ye secunde dedly synne is envye
 y^t is a sorowe & a sytte of the wele-fare
 & ioye of the yuele fare of oure euene-*cristen*
 of whilke synne many spyces sprynges & spredes
 one is hatreden to speke or here oghte be spoken
 y^t may soun vnto gude of y^t we hate
 Another is fals jugynge & demynge of yere dedes
 and ofte tyme vntill yuele y^t þay do for gode
 þe thirde is bakbitynge to saye bihynde yame
 y^t we will not avow ne saye before yame
 ware noght oonly he y^t spekes the yuele
 bot thay y^t heres it be spoken es for+to blame
 for ware yere no herar yere ware no backebiter
 ye thirde deedly synne or heued synne is wrathe
 y^t es wicked stirrynge or bolnynge of herte
 Whar thurgh a+mans will is for+to take wreke
 Or wickidly to venge hym opon his euen-*cristen*
 and of this synne *commes* strivyng & slityng
 With many fals othe & many fole wordes
 Sclaunder for+to fordo a+mans gude fame .
 <fol. 248v>Feghtynge & felony & oft mans slaughter
 and many yan er now nede to be neuentye
 þe ferthe deedly synne is gloteny
 y^t is an vnskilfull likynge or luste
 In taste or in takynge of mete or of drynke
 And in this trispas men opon sex wise
 One is ouer-erly or ouerlate or ouere oft-sythes
 for+to ete or for+to drynke bot it nede gerte
 Another is for+to lif oure dilicatly
 ye thridde for+to ete or drynke ouere mykell
 ye ferthe ouere hastely to ete or to drynke
 ye fifte es to cumpas apon what wise
 Wee may gete delicious metes & drynkes
 for+to fill the likynge & lustes of the flesche
 Other than we may gudly lede oure life w^t
 <lat></lat>
 þe fift deedly synne es covatise
 y^t is a wrangwys wilnyng or 3ernyng to haue

Any kyns gode y^t vs awe noghte
 And is principally done apon two wise
 One is wrangwisly to gete any thyng
 y^t ony likyng or oure luff lightes apon
 als be sacrilage or be symony
 Stulthe falshede or oker or other gilry
 Whilke the^s warldly men er wonte for+to vse
 <fol. 249r>y^t caste yere conandnes so on couatyse
 y^t thay ne rek whether it be be righte or be wrange
 bot yay may gete y^t yere herte 3hernes
 Another is wrangwisly to halde y^t is geten
 y^t is when we will noghte do to god almyghty
 Ne till haly kyrke ne till oure euene-cristen
 y^t vs awe to do be dette & be lawe
 bot only haldes y^t we haue for ese of oure seluene
 Ware noght only he y^t wrangwisly getes
 bot he y^t wrangusly haldes falles in the synne
 ye sexte deedly synne is slouthe or slaghnes
 y^t is a hertly anger or a+noye till vs
 Of any gastly gude y^t we sall do
 and of this synne commes sex spyces
 Ane is latsumnes or lyte to drawe apon lengthe
 Anykyns gude dede y^t we sall do
 y^t maye turne vs to holpe or hele of oure saulles
 Another is a dulnes or heuynes of herte
 y^t lettes vs for+to luf oure lorde god almyghty
 or likyng to haue in his seruise
 þe thirde is a dulschip y^t oueremykell is haunted
 y^t makes men bothe to do any gude dede
 And lightly dose vs to leue when oghte is bigunne
 and yer er we er kyndely borne for+to swynke
 als the fewle is kyndely borne for+to flye