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<Text: Religious prose>

<Tranche 1>

<fol. 1v>A schewing in generall wordis þ^t a sawle corruptip^e w^t+synne . h^t must be
 waishid and clensid from þ^e filthe of sinne and þ^t must be wasshid w^t
 þ^e sacrament of penaunce for þ^e eternall welþ^e of man-is sawle
 <lat></lat> // Be wasshid and be
 clene . a gracious medicen and counsel ou^r lord
 hathe yeuenne vs in+theis wordis of þ^e prophet
 First he biddip^e vs and techip^e us in tokening of
 mercy . to waissh ou^r saules þ^t be filid w^t synne
 by doing of penaunce and wirching of good dedis ¶ He biddith us
 also in tokening of loue and to receue grace þ^t after suche wassing
 we kepe vs in vertue and clene from gostely filþ^e . When he saithe be clene
 ¶ Be þ^u duly waisshid in doing of penaunce and be so clenely clensid
 þ^t afterward ye kepe you graciously from falling agayne in-to syn
 then as J said first be wasshid and clensid ¶ Diuerse waisshinges
 by doing of penaunce god ordayned to clense manes sawle One was
 þ^e sacrament of baptem and after þ^t þ^e shedding of his blood to make þ^e
 baptem so spedefull and vertuous þ^t in vertu by his passion man shulde
 be waisshid from þ^e corrupcoun of synne of Adam by þ^e whiche synne
 man to-fore was clene and shynyng in the clere light of knowing vnchaungeable
 and vndedly in his awne kynde as by þ^e first creacion
 now by synne þ^t clerenes is blinded now he is chaungeable and also
 dedly ¶ Thus fel mankind into myscheuesnes after þ^t þ^e first man
 Adam had synned doing a-gayne þ^e precepte of all-myghty godd
 by þ^e fals suggestion of þ^e finde ¶ But almyghty god wiling mankynde
 to be reconciled for to reioise euerlasting blisse . graciously ordayned
 for remedy to reforme man agayne by grace and by mercy . Whom
 by his rightuisnes . from þ^e sight of god perpetually he myght haue
 dampned ¶ For remedy þ^{en} he ordayned this first penaunce and wassing

whiche callid is the sacrament of baptym Jn þ^e whiche sacrament
 by þ^e vertu of cristus passion man is wasshid from þ^e bonde of ori
 <fol. 2r>ginal Synne Whiche fel to mankinde Thorgh þ^e sinne of Adam . For þ^e
 corrupcion of þ^t sinne agayne ou^r will continually cleuithe to vs as long
 as we be here in þ^s present lif . for payne of þ^e first synne ¶ This wasshing
 by þ^e sacrament of baptem by þ^e vertu of þ^e passion of crist sufficet to reforme
 vs agayne to euer-lasting blis . ¶ And now more-ouer as moche
 as man after þ^e sacrament of baptem and willingly doþ^e agayne þ^e dome
 of resoune þ^t god haþ^e put in hym and falliþ^e folely in-to synne . And
 synne deseruiþ^e euer-lasting payne saue only þ^e mercy of god . ¶ Therfor oure
 lord ihesu it of his plenteous grace haþ^e ordained a-noþ^{er} penaunce and
 wasshing to purge and clense mans saule Whiche is callid þ^e sacrament
 of penaunce . by þ^e whiche penaunce all sinfull men and women
 haue a speciall remedy and a generall fredom . to be wasshid and clensid
 from þ^e perell of gostely dep^e for sinne if þ^{ei} will and by clenlynes of
 saule com to þ^e blisse of heuynne ¶ Jn þ^s waissing þ^t is callid þ^e sacrament
 of penaunce be iij^e wasshingis to clense manys saule ¶ The
 First wasshing is contricoun ¶ The ij^{de} confession ¶ The iij^{de} satisfaccion
 ¶ Of þ^e first whiche þ^t is contricoun þ^e prophecy saith <lat></lat>
 <lat></lat> . J haue trauelid in sorow J shall waish
 my bed euery nyght and w^t my teris J shall make moiest and wett þ^e
 couering of my bedde ¶ Of þ^e ij^{de} waissing whiche is confession þ^e
 prophecy saiþ^e also . <lat></lat>
 <lat></lat> . Lord þ^u shalt spring me w^t Jsop and J
 shall be clensid þ^u shalt wasshe me and J shall be made white aboue
 snawe . ¶ And as for þ^e iij^{de} waissing whiche is satisfaccon
 a figure J finde of þ^e wordis whiche were said to Naaman<lat>
 </lat>
 <lat></lat>
 <lat></lat> . Go and be wassid vij tymes in y^e water of Jurdan
 and þⁱ flessch shall receue helþ^e and þ^u shalt be clensid ¶ Theis iij^e
 auctoriteis whiche J haue takynne for the grounde of þ^{eis} iij^e was
 <fol. 2v>shingis J will declare more playne to þ^e purpose of eche wasshing in eche
 party . whenne J com to þ^e same mater and þ^t is þ^e cause why J shew þ^{em} to here
 b^t shortely in þ^e beginnyng and passe forþ^e to oþ^{er} maters . And first to shew you þ^e
 nobilnes and worthenes of þ^e saule in his awne kinde if h^t had not benne corrupte
 w^t þ^e filþ^e of sinne . Oure saueoure al-myghti god by þ^e myght and þ^e
 Wisdom of þ^e holy trinite made mans saule to his Jmage and to his likenes

þ^t man in so moche more+feruently in loue shuld loue hym in as moche as he perceuith
 by gosteli knowing þ^t god haþ^e made hym meruelusly ¶ Take hede þ^{en}
 þ^u sawle and concider þⁱ worþines and þⁱ nobilite for as god is ouer all þing
 in euery~ kinde . And as god haþ^e being leuithe and sauorith gostely by euer lasting
 wisdom . Right so in þⁱ kinde after þⁱ maner þ^u hast being lif and þ^u sauorist
 gostely by knowing of inwarde vnderstanding and right as in god be þ^e
 parsons þ^e fader þ^e sunne and þ^e holy gost . likewise þ^u hast iij^e gostely strengthis
 The first is callid mynde þ^e ij^{de} resoune and þ^e iij^{de} will . And as þ^e sunne comith
 of þ^e fader and as þ^e holy gost comeþ^e of þ^e fader and of þ^e sunne right so of mynd
 comeþ^e resoune . and of mynde and resoune comeþ^e will . As god is þ^e fader
 god is þ^e sonne and as god is þ^e holy gost not iij^e goddis but one god and iij^e
 persons . so is þ^e sawle mynde resoune and will . and not iij^e sawles b^t one saule
 and iij^e gostely strengthis ¶ Whiþ^e þ^es iij^e strenthis as for þ^e most excellent
 myghtis in the saule . we haue in+precept of god to loue him w^t all þⁱ hert and
 w^t all þⁱ sawle þ^t is to say w^t all h^s inwarde vnderstanding ¶ Yt take hede
 þ^u nobill sawle and creature of god . se þⁱ dignite and þⁱ beute . þ^u art not only
 made after þ^e Jmage of god . b^t þ^u art also rechely araied w^t beute of his likenes
 . is charite god righfull . mylde bening . softe pacient . mercifull . and
 full of all goodnes as scripture makip^e mocion . right so þ^u art made for þ^u
 shuldist haue in þ^e Charite . and þ^u shuldist be clene . holy . fair . honest mylde
 . meke . bening . Debonou^r . pacient . and lawly . whiche vertues þ^e more
 perfetly þ^u hast in þ^e lickenes of þⁱ godd and þⁱ maker ¶ Behold þ^{en} þ^u sawle
 þ^u so noble so faire a creature of god be-holde and se besili þ^e excellence of
 þⁱ creacoun . and þ^{er} þ^u maist know in þ^e by þ^e myght of good . þ^e ymage of þ^e trini
 <fol. 3r>te . By þⁱ minde resoune and þⁱ will . Whiche Be þ^e mightis of þⁱ sawle to gouerþ^e
 to serue god ¶ Take þ^{en} hede ententi^ely and seke hym besely to whos likenes
 þ^u art made . for resonable a man sekiþ^e to whom he is like . seke þ^u þen
 god vsing þ^e mightis of þⁱ sawle in h^s seruice shewing and spending þⁱ vertues
 for hym and to his worship . For to þ^t ende þ^u were made and in þ^e
 dignite and beute rechely appareld as J haue shewid þ^e in þⁱ sempill maner
 after þ^e vnderstanding þ^t J haue in scripture and if J haue errid in
 any point J submit me to þ^e correccion of doctoures and hole liuerz ? .
 But now breþerne and sisterne alas alas we may all cry w^t grete drede
 and compassion of þ^s precious creature þ^t is mans sawle painefully
 to fele how þees gostely myghtis of þ^e sawle be meruelusly febelid w^t
 corrupcoun of sinne and piteusly to se how þ^e beutees of vertue be horibill
 defacid w^t þ^e filþ^e of vices ¶ Neu^ertheles to þ^t good lorde in oure
 dolefull morning lawly we shuld aske mercy and geue hym laude &
 þankingis þ^t so graciously a-gayne oure dredefull myschif haþ^e ordayned

for us remedy .Remedy he hap^e ordayned for us . if we will waiss^h vs
 clene from sinne and foule filp^e . and so clerely to be clensid þ^t we may be
 recouerid w^t excercise of vertue and wher w^t þ^e helpe of ihesu but or J shew þ^e waiss^hing sumwhat J
 wil speke of þ^e filp^e of sinne what h^t is þ^t so febelip^e
 þe myght and so blemeship^e þ^e fairenes of þ^t worþⁱ sawle

<Tranche 2>

<fol. 8v>in dede and þ^t is not properly callid Vertue b^t rap^er þ^e worke or dede of vertue þ^t is
 to say þ^e worke of inward penaunce . and þ^t inward penaunce is þ^t vertue which
 god only worchithe in vs by speciall grace whenne he puttⁱþ^e in vs an inward
 sorow in repentaunce of ou^r synnes in ou^r hert be-cause we haue offendid
 in ou^r hert . Penaunce also is sorow of þ^e hert and bitternes of þ^e saule for
 synnes þ^t a man hap^e doo . and þ^erfor pennaunce is as moche to say as an holding
 of payne for by þ^t payne inward and outeward a man ponisshid þ^t he
 hap^e don vnlefully he ponisship^e venging h^s synne alway þ^t he hap^e doo w^t
 weping and continual sorow of þ^e hert in+will neuer for to falle or to turne
 agayne to þ^t synne // Wherfor said oure lord to þ^e woman þ^t was taken w^t þ^e
 sinne of aduotrey . <lat></lat> . That is to say
 go and be in+will no+more to sinne Oure lord saip^e not sinne no more b^t will no
 more to falle in sinne . Jf we shulde nomore wille to synne þen shulde we be loþ^e to sinne . Jf we will
 kepe þ^s loþing no+more wille to synne þen shulde we be
 loþ^e to sinne . Jf we will kepe þ^s loþing of synne þen h^t is spedefull euermore too
 sorow by continuall penaunce for synne þ^t is donne and ioi in þ^e sawle for
 inward sorow . and to be sory þ^t we make not alway sorow or+els not sufficient
 sorow fully to venge ou^r synnes .For if we contineþ in suche sorow in loþing
 of synne þ^t is very penaunce . For as sent Ambrose seith very pennaunce is
 for to sees fro synne ¶ But now to know ferþermore . whenne a man is repentaunt
 for synne ye shall vnderstande after þ^e wordis of sent Gregory
 þ^t very repentaunce for synne is to make sorow and to wepe for synnes þ^t
 be donne tofore and not to do þ^o synnes for whiche he must wepe and sorow
 . B^t þees wordis ye shuld take þis þ^t in tyme we make sorow for synnes
 don tofore we be not in will to do þ^o synnes agayne ne non oþer for
 whiche we shuld wepe and make sorow for as þ^e same doctou^r he þ^t sorowith
 sum synnes in þ^t maner þ^t he be in will to do oþer synnes . neuerþ^elater afterward
 suche a man cannot it do pennaunce ne be repentant or+els
 he faynep^e hym and and makþ^e dissmulacoun litell h^t prophetip^e to a man
 to make sorow for þ^e synne of lechery and in þ^e same tyme settiþ^e his

hert and his willis wilfully aboute þ^e synne of couetes . Therfor
 þei bene foule Deceuyd and blyndid þ^t wenyngly almes and opir
 <fol. 9r>dedis of mercy to make redempcoun W^t-oute oþer pennaunce . for horrible synnes
 by þ^e whiche a man besith þ^e blis of heuynne . To þ^s recordiþ^e Doctours þ^t
 saiþ^e h^t profitiþ^e not as to þ^e blisse of heuynne . a man to fall and pray and oþer
 good dedis b^t þ^e wille of þ^e sawle be turned away frow wikidnes . He þ^t turnethe
 his hert and his will fraw synnes þ^t . and maþeth sorow for sinnes þ^t+is
 donne and be not in+wille to turne agayne and be not negligent to do satisfaccoun
 suche a manne is very repentaunt . But it for al þ^s þ^t is not very
 penaunce For as J said tofore very penaunce is to chese clene from synne ¶
 And it þis manne þ^t is very repentaunt lightly . vnaused by freelte or infirmite
 casually may falle in to sum synne agayne . ¶ And it as for þ^t
 tyme he was very repentaunt for inasmoche as he was sory and in
 full+wyll to do satisfaccoun and not wilfully to falle in to synne agayne þ^en
 in þ^e maner be repentaunt and do youre besines to do very pennaunce ¶
 For very penaunce as J rede makip^e ayen+lif þ^t is wonne and recouered . As
 for þ^e first . þ^t penaunce maþip^e . þ^o sawles alif agayne and helip^e þem þ^t were
 ded by synne which makip^e þ^e synner sorowfull in hert by contricoun &
 maþ^e hym do pennaunce in dede by satisfacoun . Of þees iij^e J toche no more
 for J will declare þem afterwarde . B^t shortly be þees wordis ye
 may parceue þ^t sorow ye must make for synne and nedis ye must shew
 or be in+will to shew for sinne and to do pennaunce þerfor . Thenne shall
 þ^t pennaunce make þ^e sawle aliue agayne þ^t was ded tofore in+sinne . To
 þ^s accordiþ^e the appostell and saiþ^e ¶ <lat></lat>

<lat></lat>

<lat></lat>

That is to say -Jf a wikid manne do pennaunce of all h^s synnes whiche
 he haþ^e do and kepiþ^e þ^e preceptis and dop^e dome and rightuessenenes he shal
 +lyue and not dy . þus þenne penaunce makip^e a-liue þ^t was ded. J said
 as for þ^e jj^{de} þ^t penaunce recoueriþ^e and wyneþ^e agayne þ^t was lost .
 A trespasser or a sinner in temperalite after satisfaccoun and ponishing is
 restorid to dignite and to worship of þ^e worlde . right so in offence too
 <fol. 9v>to god by sinne . after pennaunce for sinne and satisfacoun a man is
 receuid to grace agayne . and sumtyme to more especiall grace þenne
 he hadde be-forne . herof J myght shew many ensamples . B^t one speciall
 exsampell J shew you of sent Peter whiche for drede by infirmite
 forsoke oure lorde ihesu b^t for þ^t synne he wepte and made grete sorow and afterwarde
 he was restorid to þ^e number of þ^e xij apostoles and to þ^t dignite and to
 more grace þen he had before . vponne þ^s saiþ^e sent Ambros þ^t sent Peter was

made more true in faiþ^e after tyme þ^t he had made sorow þ^t he hadd synned in þ^e
 faiþ^e Also for þ^t sorow he founde more grace after þ^{en} he lost before . This ensampelle
 shewiþ^e suche comforte þ^t we shulde neuer mystruste of *mercy* and *grace*
 after we haue be in synne for after a sodenne fall a manne may rise agayne
 . For like as a maser þ^t is brokenne and is sewid w^t siluer wyer or plate
 by þ^e whiche he is richer þen he was tofore . Right so a man þ^t is a synner
 and is a-mendid by contriconn and sewid w^t confession and bounde w^t satisfaccon
 . To þ^s purpose we haue exampelle of sent Paule þ^t sinned by ignorance
 . w^t what grace he was possessid al holy cherche knoweþ^e well
 Many oþer exampell we haue he þ^t is sory for synne and doþ^e pennaunce . he
 shall finde grace and com to þ^e kingdome of heuen . hereto þ^e gospell witnessiþ^e
 and saiþ^e <lat></lat>

<lat></lat> That is to say . Do penaunce . þ^e kingdom of heuyn shal
 nygh . Thus þanne penance recoueriþ^e and wyneþ^e agayne þ^t was lost ;
 J seide also for þ^e iij^{de} þ^t penaunce kepiþ^e þ^t is founde and wonne . þ^s ye shall
 vnderstonde by þ^e blis of heuyn for after tyme þ^t grace is recouerid by penaunce
 h^t shal+be kept w^t very pennaunce . for þ^t may not be lost b^t by dedly
 synne . And if we do very pennaunce we falle in no dedly synne . So þ^{en}
 w^t very penaunce we shall kepe still þ^t grace whiche by very pennance is
 recouerid . þ^{is} þenne very penaunce kepiþ^e þ^t is recouerid and wonne ¶ . J .
 haue shewid you here in þ^s chapeter . what is penaunce . and how ye
 shulde be repentaunt and what profet is in penaunce . Seip^e now of
 diuerse spicis of penaunce and what perell is to tary penaunce or to do

Late penaunce

<fol. 10r>Of thre maner spicis of penaunce . What is nedeful or what longithe
 to do very true What perell is in doing of late penaunce
 JN þ^e Sacrament of þ^e auter whiche callid is
 þ^e sacrament of penaunce be iij^e spicis . One is callid
 solempne penaunce . A-noþer is callid penaunce publishid
 or openne penaunce . The iij^{de} is callid a *preue* penauns
 or a secrete penan<exp>a</exp>ce ¶ That penaunce whiche is callid solemp . is penaunce
 geuyn~ or enioyned on ashwenysday by þ^e bisshop in þ^e cathedrall cherche
 . W^t grete solempnite for openne crime or horrible synne knowen openly
 to al a cite or al a region . This penaunce must be gouen of a Bisshop
 or of sum oþer man þ^t haþ^e auctorite . or commaundement of þ^e bisshop . Also
 solemp penaunce may be callid þ^t . whiche is donne in oþer tymes in þ^e cherk
 before þ^e people w^toute suche solemnite as is donne on aisthewenysday in cathedrall
 cherchis þ^t is no *proper* penaunce solempne For h^t haþ^e no suche solennite
 ¶ The iij^{de} penaunce . Whiche is callid penaunce publishid or opened .



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is þ^t penaunce whiche is done openly in þ^e cherche not w^t suche solempnite