

<County: Yorkshire West Riding>

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<Text: Lay Folk's Catechism>

<fol. 295v><line 54> the flesh yernes bot gladly to the god in clenness of life The ferth biddes
 <fol. 296r>vs do worship to fadir and to modir~ noght anely to fleshli fadir & modir that getes
 fosters vs

for the in this world Bot til our~ gastely fadirs that has hede of vs And teches vs howe to lif
 til hele of our~ saules . And til our~ gastely modir that is hali+kirk To be buxom thar-to &
 saue the right of it . For it is modir til all that *cristenly* lyfes And als-swa til ilk man
 that worshipfull is for to do worship aftir that it is The fift biddes vs that
 we sla na+manna . That is at say bodili ne gastely nouthir . For als mony we sla in that
 at we mai . als we sklaundir or bacbite or falsly defames . Or fendes for to confound
 tham that that noght *serues* . Or withdrawes lyuelade fra tham that nede haues Jf we be
 of haueyng for to help tham The sext comandement forbid vs to syn Or for to
 foly fleshli with any woman Outhir sib or fremmed wedded or vnwedded Or any
 fleshly knawying or deid haf with any othir than the sacrament of matremoyne escuse
 &the lawe & the lare of hali+kirk teches The seuent comandement biddes vs noght
 stele Jn whilk is forboden robbyng & reuyng Al wrangwis takyng or withhaldyng
 or hidinges or helynges of othir men godes . Ogayne thair~ wit & thair~ will that has right
 to tham The aughtand biddes vs we sal bere No fals wittnes ogayne our~ euen *cristen*
 Jn whilk is forboden al maner of lesyng . Fals conspiracie & forsweryng wharethurgh
 our~ euen *cristen* mai lese thair~ catell Faith<?> fauour~ or fame or any thyng elles whethir
 it be in gasteli or bodili godes The neynd is that we noght yerne our~ neghtebur~
 house jn whilk is forboden al wrangwise couatise Of land or of lithe or of ought elles
 that mai noght be lifted ne raised fro the ground . Als thing that is stedefast &
 that noght be stirred The tend & the last is that we yerne noght The wife of *our*
 neghtebur~ ne of our~ euen *cristen* Ne his maiden ne his knaue his ox nor his asse jn
 whilk is forboden vs to yerne or to take Onything that may be stirred of othir men
 godes Als robes or richesse or othir catell That we haue no gode title ne no ne no right
 to For what thing so we gete or tas on othir wise . We may noght be assoiled of the
 trespas Bot if we make assethe in that at we may To tham that we harmed withhal
 dand thair~ godes . And in cas that we haue thurgh fals athes als in assises or othir en
 questes . wittandly & wilfulli gert our~ euen *cristen* . lese thair~ patremoyne or thair~ heri

tage Or falsly be desesed of land or of lithe . Or fals diuorce be made or ony man damp
 ned Of al we do that we may vnto the party yit may we noght be assoiled of our~
 fals athe Bot of our~ bisshop or him that has his power~ For swilk cas is riuely reser
 ued of him-seluen This ten comandement³ that j haue nowe rekend Or vmbilon
 ked in twa of the godspell . <lat></lat> . The+tane is that we loue god ouer al thinges
 The+tothir that we loue our~ euen *cristen* als we do our~-seluen . For god augh vs to loue
 halye with hert . with al our~ might with al our~ thought with word & with deid
 Oure euen *cristen* alswa augh vs to loue vn-to that ilk gode that we loue vs seluen
 that is that thai welefare in bodi & in saule . And cum to that ilk blisse that we
 think to who so dos this twa fulfilles all the othir~ The third thing of
the sex that j first touched js the seuen sacrement³ that hali+kirk gifes Thurgh
 prelates and othir *prestes* that has the power . Of whilk seuen the first fyue ilka
cristen man . Augh lawfully to take aftir his eld is . And twa her in thair~ will
 that resayues tham The first sacrement of seuen is our~ baptisme That we
 take the first tyme that we becum *cristen* . jn whilk bathe the first syn that we
 er born with . And alkyn othir syn is wasshen oway That we er filed with ar
 we take it . And the trouth of hali+kirk is taken thare-in with-uten whilk na
 synful+man saule may be saued And to this sacrement falles foure thinges jf it
 sal rightly be taken als . hali+kirk techis . Ane is right saying & shap of the wordes
 that him augh for to sai that gyffes this sacrement That er thise j bapti3e
the in the name of the fadir and the sonn & the hali+gast
 An-othir is that
 it be done anely in water For nan+othir licour~ is leuefull thar~fore / The third
 is that he that gyffes this sacrement . Be in wit & in will forto gyf it And
 the ferthe is that he that takes it . Be nouthir of lered ne of lawed bapti3ed
 before . For if the prest be in were of him that sal take it . whethir he be bapti3ed
 <fol. 296v>or he be noght Than sal he sai the wordes opon this wise jf thou be noght bapti3ed j
 bapti3e
 the . jn the name of the fadir and the sonn & the hali+gast / The secundu sacrement is *confermyng*
 that the bisshop gifes to tham that er bapti3ed That giffes thurgh his power to tham that
 tas it The grace and the giftesof the hali+gast To make tham mare stalworth than thai
 ware bifore To stand ogaynes the fend & dedely syn That nane has power to do bot bisshop
 allane That has the state & the stede of *cristes* apostels / The third sacrement is cald pe
 naunce That is sothefast forthinking we haue of our~ syn with-uten will or thought to
 turne ogayne to it And this behoues haue thre thinges if it be stedefast . Ane is sorow
 of *our* hert that we haue synned Anothir is open shrift of our~ mouth how we haf
 synned . And the third is rightwise amendes makynge for that we hafe synned This thre
 with gode will to forsake our~ syn Clenses vs & wasshes vs of alkyn synned The
ferthe is the sacrement of the auter~ Cristes owen bodi in lickeness of brede . Als hale als

he toke it of that blisshed maiden whilk ilk man & woman that of eld is augh for to
 resceyue anes in the yhere That is at sai at paskes als hali+kirk vses . when thai er clen
 sed of syn thurgh penaunce Of payns of doying oute of hali+kirk bot if thai forbere
 it be skilwise cause That augh to be knawen to tham that sal gif it For he that
 takes it worthili takes his saluacioun And who so vnworthili takes his dampnacionn
The fift sacrament is the last . enoyntyng . With oile that is halowed & handeled
 of prest To tham that he wate er of skilwise elde . And that he seis sikirly in peril of dede
 Jn lightenes & Alegeaunce of thair~ sekenesse . Jf god wil that thai *turne* ogayne vntil hele
 And als in forgyuenesse of venyale synnes And in lessyng of payne if thai passe hethen
The sext sacrament of hali+kirk is ordir~ That giffes power to tham that rightwisely tas
 it For to *serue* in hali+kirk aftir thair~ state is . And to tham that takes the ordir~ of prest
 For to *serue* & for to ministr~ . Sacrement³ of hali+kirk that to tham falles aftir~ the state
 that thai haue & thair~ degre asks The seuent sacrament is matirmoyne That
 is a lawefull festenyng betwix man & woman At thair~ bother~ assent for to lyue
 samen . Withouten ony lousyng to thair~ life lastes . Jn remedi of syn & getyng of *grace*
 If it be taken in gode assent and clenness of lif The ferthe thing of the
sex to knawe god almighten That vs behoues fulfill in al that we mai js the *seuen*
 dedis of merci vntil our~ euen *cristen* That god sal reherce vs opun the dai of dome &
 wit how we haf done tham here in this lyfe . Als saint Matheu mas mynde in his
 godspell . <lat></lat> . Of whilk the first is to fede tham that er hungry That othir~
 for to gif tham drynk that er thirsty The third for to clethe tham that er clatheless
The ferthe is to herber tham that er houselesse The fifte for to visite tham that
 ligges in sekeness The sext is to help tham that in *prison* er~ The *seuent* to bery
 dede+men that has mister Thise er the *seuen* bodili dedis of merci That ilk
 man augh to do that is mighty <lat></lat>
 <lat></lat> Thare er~ of merci alsso *seuen* gasteli dedis That vs Augh to do to tham that
 has nede til vs Ane is to consaile & wisse tham that er will Anothir is to with
 drawe tham that will wirk ill The third is to solace tham that er sorowfull
 The ferthe is to pray for tham that er sinfull The fift to be tholemode when
 men misdos vs The sext gladly to forgyf when men has greued The *seuent* when men
 asks vs for to her~ tham ; Jf we can mare than thai for to lere tham <lat></lat>
 <lat></lat> Thise til
 our~ neghteighbours er ful nedefull And to tham that dos tham wondir~ medefull For he
 sal fynd merci that mercifull is And man with-uten merci of merci sal misse
The fift thing of the sex to knawe god almighten . Js the *seuen* vertues that
 hali writ techis . Of whilk *seuen* the thre first that er~ heued thewes Teches vs how
 to haue vs vnto god almighten And the four~ techis vs swa for to lyf Bathe onentes our~
 self and our~ euen *cristen* That it be bathe likand to god & to man The first vertu is
 trouthe whar~-thurgh we trow Anely in a god that made al thinges . With al the othir

articles J touched before And this is nedefull til al that *cristen* liffes For trouth is begyn
 nying of al gode werkes For nouthir is trouth worth with-uten gode werkes Ne na
 <fol. 297r>werk withouten trouth mai pai god almighten The tothir gode+thewe & *vertu* is hope
 That
 is a siker aludyng of gastely gode Thurgh goddes godenesse & our~ godedis For to *cum* to that
 blisse that neuermore blinnes Noght anely in traist of goddes godeness Ne al anely in traist
 of our~ gode+dedis . Bot in traist of tham when thai er bathe samen For nouthir sal we fall
 so ferr~ ne til wanhope That we ne sal traist to haue blis if we wele do Ne we no sal noght
 come so ferre in-til ouer-hope That we sal traist so mikel of goddes godeness That we
 sal hope to haue blisse with-uten gode dedis The third *vertu* or thew is charite The
 whilk is a dere loue that vs augh to haue vn-to god almighten & til our~ euen *cristen* vn-to
 god almighten al for him-seluen . And til al our~ euen *cristen* for god almighten For the tane
 may noght be loued with-uten the tothir . For als that saint Johan sais in his epistell . <lat></lat>
 That comandement he sais we haue of god almighten That wha so euer loues god loues
 his euen *cristen* . For he that loues noght his brothir wham he may se how suld he loue god
 almighten that he seis noght The ferthe *vertu* or thewe is rightwisenesse That is to
 yheld to al men that we augh tham For to do til ilk+man that vs augh to do . For to worship
 tham that er worthi For to help the pouer that er nedy . For to do gile ne *wrang* vn-to na man
 Bot for to do that skil is vnto ilk+man The fift *vertu* or thew is sleight or sleghness
 Prudencia . That wisses vs to be war with wathes of the world For it kennes vs to
 knawe the gode+fra the yuel . & als-so to sundir the tane fra the tothir . & for to leue that is
 yuel & take to the gode . & of twa gode thinges to chese the better The sext *vertu* is strenth
 or stalworthnesse . Noght anely of bodi bot of hert & of will Euenly to sofir the wele &
 the wa welthe or wandreth whethir so be-tides And that our~ hert be noght to hegh for
 no welefare Ne ouer mikel vndir for nane yuelfare Bot stiffely for to stand ogaynes oure
 faes . whethir thai be bodili or thai be gastely So that na foule fandyng make vs to fall
 Or be fals in our~ faithe ogayne god almighten The seuent *vertu* & the last is methe or
 methefulnesse . <lat>temperancia</lat> . That hedis vs fra outrage & haldes vs in euen lettes folely
 kynges & lustes of the flesh And yhemes vs fro yernynges of worldely godes And ke
 pes vs in clenness of bodi & of saule For methe is mesur~ & meth of al that we do jf we
 lyfes skilwisely als the lawe techis The sext thing and the last of thas J first
 touched Js the *seuen* heued synnes or dedely synnes That ilk+man augh for to knawe
 to fle and forhoue For man mai noght fle tham bot he knawe tham Pride enuy wrath
 and glotony Couatis & slaught and licheri . And forthi er thai cald *seuen* heued synnes . For
 that al othir comes of tham . And forthi er thai cald dedeli synnes . For thai gastely sla
 ilk mannes saule That er hauked<?> in al or in Any of tham wharefore the wise man bid
 des in his boke . <lat></lat> . Als fra the face of the neddir fand to fle syn For als the
 venyme of the neddr~ slaes mannes bodi . Swa the venyme of syn slaes mannes saule
The first of this seuen synnes is pride That is a likand heghnesse of a mannes hert

Of office or hegh+state or othir nobillay That he outhir has of kynd or of grace Or that he hopes that he has mare than a-nothir And of this syn comes mani sere spices . Bost and auantyng & vnbuxumnesse Despite & ypocrisie & vnshamefulnesse And othir that er oftsithe sene o-mang proude+men The secund dedeli syn is hatten enuy That is a sorowe & a site of the weelfare . And ioy of the yuelfare of our~ euen *cristen* Of whilk syn many spices springes & spredes . Ane is hatered to speke or here ought be spoken That may sonne vn-to gode to tham that we hate . A-nothir is fals juggeyng or dome of thair~ dedis And ay *turne* vntil yuel that thai do to gode The third is bacbityng to sai behynd tham That we wil noght auow ne say befor+tham . whare noght anely he that spekes the yuel bot he that heres it be spoken is for to blame For war thar~ no herer thar~ wer~ no bacbiter The third dedely syn or heued syn is wrath That is a wikyd stirryng or bolnyng of hert whare-thurgh a man wilnesse for to take wrake Or wickedly to venge him vpon his euen *cristen* And of this syn comes striuyng and flityng with mony fals & mony foule wordes Sklaundir~ for to fordo a mannes gode fame Feghtyng & felony & oft mannes slaughter and many ma than now is nede to be neuened The ferthe dedeli syn is glotony That is ane vnskilwise likyng or loue Jn tast or in takyng of mete & of drynk And this *trespas* dos men opon sere wise . Ane is ouer areli or ouer late <fol. 297v>or ouer oft-sithes for to ete or to drynk bot if nede ger it A-nothir is for to lyue ouer delicately

The third is for to ete or drynke ouer mikel The ferthe is ouer hastily to ete or to drynk The fift is to compas opon what wise . we may gete deliciouse metes & drynkes For to fill the likyngs and lustes of the flesh . Othir than we may godely lede our~ lyue with <lat></lat> <lat></lat> The fift dedely syn is to couatise That is a wrang wise wylnyng or yernyng To hafe anykyns gode that vs augh noght & this is *pryncipaly* done opon twyn wise . Ane is wrangwisely to gete any-thing That our~ likyng or our~ loue lightes opon . Als be sacrilege or be symonie Stalthe falshede or oker or othir gilery . whilk this worldis men is wont for to vse That castes thaire *conmandnesse* so vnto couatise That thai ne reck whethir it be bi right or bi wrang Bot at that mai gete that at thaire hert yhernes Anothir is wrangwisely to hald that is *geten* . That is when we will noght do to god almighty . Ne til hali+kirk ne til our~ euen *cristen* That vs augh for to do be dett & bi lawe Bot anely haldes that we haue for ese of vs-seluen whare noght anely he that wrangwisely getes bot he that wrangwisely haldes falles in the syn The sext dedely syn is slauthe or slawnes that is ane hertly anger or anoye til vs of any gastely gode that we sal do And of this syn comes *sum* sere spesces . Ane is latsumnesse or lite to draw opon lenthe any gode dede that we sal do That may *turne* vs til help or hele of our~ saules . Anothir is a dulnesse or heuynesse of hert That lettes vs for to luf our~ lord god almighty . Or any likyng to haue in his *seruice* The third is ydelship that ouer mikel is haunted that makes men lathe to begyn any gode+dedis & lightly dos vs to leue when ought is begun

nen .And thar~ ar~ we er kyndely borne for to swink . Als the foughel is kyndely born
 for to fleghe <lat></lat> . It haldes vs euer-mare in ese ogaynes our~ kynd For idel
 nesse is enmy to cristen man saule stepmodir & stameryng ogayne gode thewes
 & witter wissyng & wai til alkyns vices . The seuent dedely syn is licheri .
 That is a foule likyng or lust of the flesch . And of this syn comes many sere
 spices . Ane is fornicacion a fleshly syn Be-twix ane aynlepi man & ane aynlepi
 woman That forthi that is is ogaynes the lawe & the leue & the lare that hali
 kirk halden It is dedely syn to tham that dos it Anothir is auoutry that is
 spousebrek . whethir it be bodili or it be gastely That greuouser & gretter is
 than that othir The third is incest that is when a man synnes fleshly with
 any of his sib frend . Or any othir that is if his affinite Gastely or bodili whe
 thir so it be Othir spices many ma sprynges of this syn That ouer mikel er
 knawen and kend in the werld . with tham that ledis thair~ lifes als thaire
 flesh yhernes ¶ This er the sex thinges that J haue spoken of That the
 lawe of hali+kirk lies mast in That ye er al halden to knawe & to kun . Jf
 ye sal knawe god almighten and cum vn-to blisse : And for to gif yhou better
 will for to kun tham Our~ fadir the ercebisshop grauntes of his *grace* Fourti
 daies of *perdoun* til al that kunnes tham Or dos thair~ gode diligence for to
 kun tham & ratifies als-so that othir men gifes so mikel couaites he the
 hele of yhour~ saules For if we kunnandly know this ilk sex thinges Thurgh
 thaim sal ye kun knawe god almighten . wham als saint john sais in his
 godspel Conandly for to knawe swilk als he is jt is endeles life & lastand
 blisse To whilk blisse he bryng vs & c~ . amen .