

<County: Leicestershire>

<Code: L0044>

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<Text: Sermons, religious prose>

<Tranche 1>

<fol. 98r><lat><23 lines></lat>

<fol. 98r><line 24><lat><2 words></lat> Gentil ihesu in whom~ ys comprehen
 dit my3th wit comfort and vertu be medy
 acon~ & mene of the ympersse of heue þi
 gloryouse modur in honour of whom~ this wor
 thy place ys halowed . / And specyal preyour of
 alle the seyntis that ben~ in heuen~ be owre sped
 at oure begynnyng helpe vs in oure nede yn
 forth leuyng and oure comfort and oure red <?>
 at oure last endyng amen . / Cristes pepul þe
 most opu~ knowyng experience scheuyth wele
 that yf a clowd be a-bydyng be-twene the
 sonne and vs the sonne may not to vs hur
 bry3th bemys *ner* 3if no maner of comfort to the
 erthe vn-to the clowd be dissolued . J conseyue
 that ther ys now a gret clowde a-3en the
 sonne / vndirstondyng~ be this material sonne
 crist ihesu . <lat><rest of line></lat>

<fol. 98v>A-3en~ this sonne mankynd hath put a+gret clowd
 the wheche ys congeilud of hys wikkud hemours
 that ys of alle the spices of dedly synne as yt
 ys record ysaie . lix^o ; <lat><rest of line></lat>
 <lat><full line ></lat>

<lat><2 words></lat> 3our wikkudnesse seithe the prophet
 ysaye hath mad a diuision~ be-twene 3ow and
 3oure god and 3our synnes han~ h<?>d his face þ^t
 he may not streche ner sprede to mankynd his bri3t
 blessed bemys that this clowde ys reignyng~ þis

days yt ys wele wittenessed Joel 2^o . / <lat></lat>
 <lat><3 words></lat> These days ben as of clowd
 of derkenesse and of vengance J may wel remem
 byr me and seye . <lat></lat> . Bot 3et
 lo a-3en~ this clowde ys a gret ~~elow~~ remedye
 experymently w^t þin ey3e thou~ ses that 3if þer
 be derkenesse of clowdys or ellis habundance
 of watrys a-bydyng yn the eyre 3if hyt
 scholt be noyful or desesy to the froyt growyng
 on~ the erthe . a-non the prestes of the cherche
 han a special preyer ordeyned be holy cherch
 to be-seche god to dyssolue yt and throwe
 hit a-down~ to the erthe that yt com~ fro / sey
 ynge to god in that oryson~ on~ this wise . / <lat></lat>
 <lat><5 words></lat> . / To the lord þei
 seyn we callen~ and cryen~ for bry3thnesse of
 the wedur and not wyt-stondyng that we haue
 thy wrath and tribulacon~ ry3twysly 3it 3if vs
 thy mekenesse and mercy / and anon~ as they haue
 preyed dewly this preyour the clowdis dissol
 uyn~ and the sonne yn confort and socoure
 schyneth vpon~ the froyt on~ the erthe / Ri3t
 thus than~ lat vs do as prestys of the cherch
 pree god / That this derke clowd hangyng
 yn the eyre be-twene ihesu crist and vs my3t
 be dissoluyd and throw down~ to the erthe sey
 ynge to hym the same oryson~ and preier of þ^e
 prestes that his wrath and tribulacon~ my3th sece
 and we to haue hys mercy that the eir owre
 <fol. 99r>sowlys my3th be clene fro vycis in the weche
 deuout preyer 3e schull haue recomanded myn
 sympul yn-sufficiencye that god of his godnesse
 he grant me in his word pronounsynge hys no
 bul influence that y may at this tyme edy
 fie 3our soulys in prophyt / god a-lone to do
 worschip and to the deuel schame and schen
 schep / In the same preyer 3e shcull haue re
 comandyd all the statys of holy cherche fro the
 hyest in-to the lowest and yn specyal my mayster

and fadur the Abbot of this holy place / that
 the same holy gost that ordeyned hym to be
 here *gouernour* preserue and kepe hym forth yn
 all his lyvys werkyng / On~ the second syde
 3e schull haue recomanded the *prosperite* of all
 cristen~ remys among whilke in special the
prosperite of this ryal Reme . / wich the nobul go
 uernour our~ gracyus prince that god of his my3t
 that hath chosyn hym to hym in his begynnyng~
 so he my3th kepe hyn yn all his forth leuyng~
 On~ the prid syde 3e schull preye for all the
 that ben~ in peyne of Purgatory and yn specy
 al for hem that han~ most nede and lest
 helpe / For these and all other that ys nedful
 to 3ow and me J preye 3ow seithe an~ *Pater* // .
 <lat><5 words></lat> . The my3th of the fa
 der the witte of the sone the counsell and con
 fort of the holy gost thre *persones* and on~ god
 hede be with vs now and euer Amen . / Cristes
 pepull these wordis that J haue take to my
 tyme to preche of they be the wordies of the
 a-postul wreten~ in the pistull of this day
 the wheche be thus meche to say to 3oure tong~ /
 The wrath of god come or ellis yt ys comyn
 bot aftur the sentence of the apostul . And
 myn~ vnderstanding~ in englise it thus . leve þi
 synne and synne no more . the wrath of god
 vs comy therfore . / Sirs 3e clerly knowe that
 3if a lord of power ry3tfully ordeyne his laws
 among his legis they owe to obey hem and
 <fol. 99v>With alle her my3tys to kepe her and 3iff hit be
 so that they ben~ neclygent or ellis obstinate
 in kepyng~ of this lawe they to haue the yn
 dygnacon~ and the wrath of here lord . The
 gretust lord of powere that euer was is god
 the fadur of heuen / the wheche made all this
 world of nou3t / Pytting~ mankyng~ ther-yn~ to
 be rewled with his lawes / Bot our~ form~ fadur
 Adam not keping~ the lawe ne the comandement

of god his lege lord with his gret obstynacon~
 put all his successours in the wrath and in
 the indignacon~ of here lord that fro the tyme
 of the begynnyng~ of the world in to the incar
 nacon~ of crist we were cleped the childron~ of
 wrath / <lat><7 words></lat> We
 were seith the apostul the childron~ of wrath
 by cause of the gret synnyng~ that sewed
 ther of fornicacon~ vnclennesse mansclau3tur
 deseytes in false wordis and mony other / wher
 fore the apostull consideryng these greuouse
 synne and the myschiffs that fille ther-of
 wrot to the pepul that he w^t holy doctryne
 had informed and seyde /<lat><rest of line></lat>
 Euery lecherus+man~ seith the apostul or ellis vn
 clene+man~ in leuyng or a couetous man~ that
 ys the seruant of the deuel schal neuer haue part
 in the kyndam of heuen . / Therefore he seyde let
 no man deseyue 3ow with no veyne wordis for
 the wrath of god he seide come ther-fore . To þ^e
 childron~ of vntrust of the testament / So aftur
 the wordis of the apostull J may skylfully say
 <lat><4 words></lat> The wrath of god come þer
 fore leue synne and synne no more / the wrath
 of god com~ therfore / Sirs for the sped of þis
 processe 3e schul vndurstond in sentence of this
 tyme thre thynges . / The first is a thyng that
 ys vengabul with no mercy knytte in kynde / The
 second ys a lord that ys vengabul whom~ all þ^e
 world owe to drede in mynde . / And the thryd þ^e
 <fol. 100r><?>sence of hym that ys delectabul to euery man~ that
 <?> synne is blynd / J sey first is be-tokenyd a þing
 þat vengabul &c~ / <lat><rest of line></lat>
 <lat><2 words></lat> The seconde a lord that is vnchanga
 bul &c~ / <lat><7 words></lat> J seide
 and the presence of hym that ys delectabul &c~ /
 <lat><5 words></lat> J seide first that
 <?>n the first word is be-tokened a thing that
 ys vengabul with no mercy in kynde that is whan~

J sey wrath / This wrath of vengeance was wel
 fondyn~ in all the *personys* of the old testament
 as J seid 3ow by-fore in our~ fadur adam and
 alle his lenage / as it is wel trenyd . / <lat><2 words></lat>
 <lat><6 words></lat> . / Oure lord seith
 3acharie was wroth he with oure forme fadirs
 with an hedows wrath this is wel confermyd . /
 <lat><full line></lat>
 Thou~ seidust thy wrath medlid with non *mercy*
 bot as a bittur curse and deuowrist owre fa
 dirs / This vengabul wrath was also fond yn~
 man as J seid in the lenage of adam of his two
 sons abel & Caym . Abel was pytwys and caym
 was false Than~ god considerud the offeryng~ of
 his trewe *seruant* and forsoke the offeryng of þ^e
 false that be-held caym tok to hym this ven
 gabul wrath . / <lat><rest of line></lat>
 <lat>e .</lat> Caym was wroth with-out ony *mercy* and sclow
 his brother This was fond in the dewel as
 seynt Johon~ seith in the apochalips <lat><1 word></lat>
 <lat></lat> The
 deuel com~ don~ in-to erthe hauyng this venga
 bul wrath with-out *mercy* . / <lat><4 words></lat>
 <lat><6 words></lat> For but þ^e
 comyng~ of crist pursewed euer that beucuffull <c or t?>
 woman~ oure modur of kende puttyng hure know
 child that is her soule in subiecon~ / And for
 thre causis god suffred this wrath to be exe
 cut vpon~ mankynd afor~ his comyng for
 worschippyng~ of false goddus and ydolatry For
 vsurping~ of the stat of *prelacy* and for ma~- sclawter

<Tranche 2>

<fol. 105v>whom he seith bown and drede al the pelers that beren
 vp al the world the comyn~ glose vpon~ this text
 seith / that the pillers of this world ben~ the grete
 statys of men of this world of *temperalte* and spy
 ritualte these owt to be bowe vndur this lord

and drede this my3thy god mekul more than~
 they that ben .^[of] lowere degre / For thou~ ses well
 that fro hier place a+man fallith the worre hit
 schall greue whan~ he cometh to the ground /
 so hit fareth by these my3thy ordely <?> men the
 more good that they haue bot 3iff they bow and
 drede this lord aftur the desese of this world
 owen~ to drede god that they offende not the
 mercy that they schuld haue / <lat><3 words></lat>
 <lat><whole line></lat>

and in thre astatis a man~ schuld haue the
 drede of rial lord / while he were in synne ly3yg~
 while he were in penance doynge and whien~ he
 were yn parfyte leuyng furst 3e schuld haue drede
 of god while he were in synne ly3inge reme~
 brynge hym of the synys were past and loke
 and drede 3iff had don~ dewe satisfacon~ for
 hem and than~ consider the synys that he were
 yn / and drede the vengeance of the rial powere
 of god vnto the tyme that he be restorid by
 confesson~ in-to clene leuyng / and also drede
 to offend the mercy of god with ony synes comyg~
 and than~ he schuld haue grace to ryse out of
 his synne as yt / <lat><4 words></lat>

<lat><5 words></lat> By the drede of god
 euery man declineth and gath a-way fro wikkednes
 se / therfore euery man thenke now and remembre
 hym of alle his synnys and come now this
 holy tyme and schryue hym clene to his gost
 ly fadur goddis auditur / and when~ he ys clene
 rasyd out of the develus bok take to hym
 the drede of god and penance and neuere to
 resort a3en to synne / knowyng~ wel that the
 of god schall saue hym <lat><3 words></lat>
 <lat><whole line></lat>

<fol. 106r><lat><4 words></lat> To that man~ that dre
 deth god ther schal neuer ~~schal~~ falle non evel þing
 bot in euery temptacon~ god schal kepe hym thus
 thou may se that the drede of this ryal lord

our~ god ys necessary to euery man~ that yn synnes
 ys ly3inge / The drede of god ys also nedful to
 euery man in penance & satisfaccon~ doynge as
 hit ys recorded <lat><7 words></lat>
 <lat><1 word></lat> that man the weche hath *non* drede
 of god he may not take his penance of his gost
 ly fadur ner be knowe whether he hath ony *contri*
 con~ or nou3t / and he may not be iustified here
 of J rede a+tale a-cordying how that ther was
 in a+certeyn~ contre a+man the wech had be a
 mysleuere al his lyue and neuere was confest
 nor contrite of his synnes 3it hit happud that
 in the tyme of lenton~ in the tyme of a+sermon~
 he com~ to a monastery of monkys to aspye
 sotelly that tym~ wher he my3th a+conuenient pla
 ce for hym where he my3th on~ ny3th folowyng~
 broke in and robbe the cherche 3it hit happid
 that he tok hede of the mater of the Sermon
 how that the *precher* seid / that euery mysleuere þe
 wheche wold drede god and forsake synne schuld
 haue mercy of god / this conseyued he and þou3t
 that he wold aftyr the *sermon*~ be confest of
 the monk that *preched* and tau3th the *Sermon*
 come to hym whan~ the monk had herd h^s
 greuouse synnes he joyned hym certeyn penance
 to fast to go wolward to sey *certeyn* preiers / this
 man seid that he was *neuer* vsud ther-to / wher
 fore he seid he wold do no penance / sauynge he
 seyde he wold drede god and forsake synne
 as he had *preched* in his *sermon*~ / than~ the
 conseyued his entencon~ Informed hym that
 the drede of god stode in penance and *contri*
 con~ / than~ he seid he caud no more sey bot
 for his penance bot thise wordys auē maria
 than~ his confessour conseyued his contricon~ &
 joyned hym euery day to say the same word
 <fol. 106v>ych certein tyme a+bidynge stille in the monastery
 his confessor anon aftur went on~ pilgryma
 ge and in the mene tyme this synful man

had gret contricon~ for his synne that er hys
 confessor com~ hom he dy3ed / whan~ he was ded
 the pepul his conuersacon~ supposud that he had
 di3ed in desperacon~ and in the absence of his con
 fessour beryed hym in a donge hill / Be thyne a
 litull processe of tyme aftur men waked ouere þ^t
 dongehill / and on~ the same place ther the ma~
 was buried they fonde a lely the wheche lely had
 fyve branches and ym ich of this branches was
 wreten~ a sillabul the sentence of the sillablys
 was Aue maria / the sou3th down~ aftur the
 rote of thys lely and they fond hit growynge
 out of this mannys hert than~ they token~ hym
 and buried hym in holy cherche knowynge well
 by that he dred god in hys dy3inge and hade
 contricon~ for his synnys and so by the drede of
 god that he had in penaunce doynge he was
 demyd and iustified as for a man that was
 sauyd / So than~ euery man that ys penance doynge~
 ow3t to haue the drede of god and he schal+not
 nede to drede none of his gostly enemys <lat><1 word></lat>
 <lat><7 words></lat> / the
 wysmon~ seith they that drede god scall dred
 non other thing~ that to say whyll a+man ys
 in penance doynge / and he drede god he schal
 haue grace to fulfille his penance and the
 deuel schall haue no powere to put hym a3en~
 in synne this ys well wittenessid <lat><2 words></lat>
 <lat><5 words></lat> / In the drede
 of oure lord ys alle the trost of strenketh a3en~
 oure enemys gostly and bodyly / thus than~ thou~
 may se that the dred of god ys necessary to euery
 man~ that ys in penance and in satisfacon~ do
 yng hit ys also nedfull to hem that be in
 parfyt leuyng~ by-cause that the drede of god
 will saue hem doynge in her days and mak
 hem glad whan~ they remembur hem and thenk
 <fol. 107r>of the lawe and the drede that they haue to her
 lord and wat reward they schul haue as hit ys

wittenssud <lat><rest of line></lat>
 <lat><5 words></lat> The dred+of
 god seith the wys+man schal make mery the hert of a
 perfit man and he schal 3if hym gladnesse and ly
 kynge of his days / that ys to say the while he
 dredith god and thenketh on~ the blisse of heuen
 that he schall haue for his trauail he schal be glad
 and mery therfore euery man that is parfit and clene
 in leuyng lat hym drede god in lownesse and lo
 ue and that drede schal make hym to haue in
 fluence of vertus and godys in this world and
 after this bodyly lyff to haue a gret reward 3eff
 by the puer~ of god / herto a+cordeth the parfit ma~
 toby in his bok <lat><rest of line></lat>
 <lat><3 words></lat> / we schul haue seith parfit
 man many godis 3iff we dred god / that is to say
 we schul haue grace to stond stedefastly in owre
 parfit leuyng and neuer resort a+gayn~ to synne to
 owre last endyng <lat><rest of line></lat>
 <lat><1 word></lat> / the dred of god hateth synne therfore
 stondith securly in the dred of god and be not pre
 somtuos þeron~ / for therfore J find that ther was
 a man lost J rede that ther was a+pasinge parfit
 man in leuyng of religion~ the deuel his gost
 ly enemy had to hym envie and with false gynys
 and wilis 3erys and dayes was abowt to seyue
 hym / with alle the spices of the seuen dedly syn
 nes this dred god and wold not assent on~ non
 maner wise to his false cauelacouns<?> and deseyses /
 Bot at the last he thowt he was strong Jnow of
 his owne power to withstonde his enemy as he
 had don~ by+foron~ / and late the dred of god swage
 and abate that conseuyng~ the deuel that he
 had withdrawe his dred fro his lord be exercyse of
 drynk make hym drynkon~ and when~ he was dron
 kyn threw hym into the synne of lechery / and
 than~ into mansclaw3tur / and so was lost bothe
 body and soule / by+cause he kepeth not forthe
 <fol. 107v>the dred of god in his leuyng~ / therfore J sey euery mon

oweþ to drede god in the stat of *perfitnesse* alle the
 dayes of his lyue / <lat><rest of line></lat>
 <lat><1 word></lat> / loke thou~ be in drede of god alle the day
 that is to say alle the tyme of thy lyue for the dre
 de of god is abiding~ and redy to com~ to the <lat><1 word></lat>
 <lat><5 words></lat> thus than~ thou~
 may se that the drede of god is necessary to hem
 that in *perfit* leuyng~ and also in al ^[be] thre states as
 J seid 3ow as Jeremy recordeth / <lat><4 words></lat>
 <lat><5 words></lat> O qwat man ys he seith
 the *prophet* Jeremy schuld not drede the that art
 kyng of alle the pepul / as how sey no man in non~
 astate than~ me thenketh he ys a+lord that ys vn
 changabul whom~ alle the world ow to drede in
 mynde / Bot thou~ wilt drede this lord do as J seyde
 the by-fore / leue synne & synne no more the wra
 the of god ys com~ therfore // J seid also that
 in+the thryd is be-tokened the *presence* of hym þ^t
 delectabul to euery creature that in synne ys blynd
 Sirs 3e mowe conseyue that 3if a+man of this lond
 the wheche is power were takyn~ in to another~
 kynges lond by hys owne defaut and ut in *preson*~
 into the tyme that hed paied his raunsoumm / and
 hit felle so that he had no sufficient godys of his
 owne to quyte hym out of tha thrall dangere
 or ellys 3iff he my3th make no ende with the
 gaylere to let goo / he wold *euere* desire the *presence*
 of his lege lord that he schuld bie hym out w^t
 his godys or ellis manfully fy3th for hym and
 deliue^re hym owt of his bittur bondys and so the
 power man that *euer* was taken~ amonge any
 alyens was the comyn~ of man / this was takyn
 of an alien of a kyng~ of a-nother lond of the
 deuel of helle / 3e and he put hym in a+dep *pre*
 son~ that was in the depe pyt of helle / and he
 made the gayler of the *preson*~ synne / this man
 was so powr in alle the old testament and had
 so litul habundance of godys that ys to say
 largenesse of *vertvs* that he my3th neuer pay h^s rawnsom