Als yt a grete clerke schewes in his boke
of all creatures yt god made in heuene & erth
In water~ or in ayer or in oght elles
<?> souerayne cause and the will why he made þaym
was his awen gode will & his goodnes
Thurgh whilke goodnes als he is all gode
he walde yt some creatures of all yt he made
ware comuners of the blysse yt euermore lastes
And for na creature myghte come to yt blysse
wyt-owten knawyng of god als ye clerk techys
he made skill-wyse creatures auungell & man
Of wit and of wisdome to knawe god almy3ty
And thurgh yt knawyng luf hym & drede hym
and so come to yt blysse yt thay ware made to
This manere of knawyng hadde oure forme faders
jn ye figur of jnnocence yt thay ware made jnne
whilke we soulede have hadde yt þay hadde noght synned
Noghte so mykell als haly saulles hadde now in heuene
Bot mykell more thanne any man has now in erthe
For oure forme faders synned sayes the prophet
And we bere the wickednes of yaire mysdede
For the knawyng yt thay hadde of god almyghty
yay hadde it of goddes gifte at yere beginnyng
wyt-owten trauyule or traye or passyng of tyme
& all þe knawyng yt we haue in this werlde of hym
<fol. 239v>Es of herynge and lerynge & techynge of other
Als of the lawe & the lare yt langes to haly kirke
The whilke all creatures yt loues god almyghty
awe to knawe & to cone <sic> to y' blyssse y' neuere more blyynes
And for by y' mykell folke now in this werlde
Es noghte wise and noghte leryd to knawe god <ill><1 word><ill>
Ne loues hym ne serves hym als thay soule 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 erchebischop y' god almyghty save
als saynte paule sayes of ihesu criste
will y' all men be savne & knawe god almyghty
And namely these vnderloutes y' till hym langes
has tretyd & ordeinyd for þe commun profet
Thurgh the gode counsell of his clergy
y' ilkone y' vnder hym has kepynge of saules
Openly on ynglische opon sondayes
Preche thayme & teche thayme y' thay hafe cure of
þe lawe to lere to knawe god almyghty
y' principally may be schewed in this sex thinges
In the fourten poyn tes y' falles to þe trouthe
In þe ten commaundemctis y' god has gifen vs
<fol. 240r>Jn þe seuene sacramentis y' er in holy kyrke
Jn vij dedes of mercy vntill oure even cristen
Jn sev ene vertues y' ilke man sall vse
& in sev ene deedly synnes y' ilk man sall refuse
and he commaundis all those y' has keping or cure vndur hym
Amonges thaire persichyns & thaire suggetes
y' thay lere and here thise sex thynges
And ofte-sythes rehers thayme till y' 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 suggetes
jn the lenten when thay come to schrifte
whether thay knawe & cone thise ilke sex thinges
And if it be founden y' thay cone thayme noght
y' thay monyse thayme apon his bihalfe <writing in margin>
and of payne of penaunce for+to cone thayme
Oure fader the Erchebishop of his godnes
has ordanyd and biden y° thay be schewed
openly in englische amonges the folke
Wherfore anence the three firste of this sex things
y° is to knawe the articles y° falles to þe trouthe
Als clerkes teches & schewes in thaire bokes
y° falles to the faith fourtene poyntes
of the whilke seuene falles to cristes manhed
The firste poynte y° we sall trowe of the godhed
Js trowe stedfasty in a trewe god
& at noon other is for+to trowe
Jn y° other is y° the hygh fader of hevene
Js stedfaste & sothfast god almyghty
The thirde is y° ihesu cristes goddes sone of heuen
Js sothfaste god euene till his fader
The ferth poynte is y° the haly gaste
y° samely commes of bothe the fader & the sone
Js sothfaste god and even till thayme bothe
and the whethere noght two goddes y° fader y° son?
Ne thre goddes the fader and the sone & the holy gost?
bot thre sere persones & noght bot o god
The fift poynte is y° the trinite þ° fader & þ° son
thre persones and oo god is maker of heuen & erthe
þe vj poynte is y° holy kirke oure moder
Js haly & all on thurgh-oute þe warld
y° is communynge of felaghrede of all cristen folke
y° communes to-gedir in þe sacramentis
and in other haly things y° falles to haly kyrke
Jn forgifnes of synnes & hele of thaire saulles
for w°-owten haly kyrke is no saule hele
þe sevent article y° vs awe to trowe
Js vprisynge in flesche & lif w°-owten ende
for when deed has sunderd oure bodyes & saulles
For a clayne tyme als all oure kynde askes
vnto when y° god sall deme the qwik & þe dede
then oure saulles sall turne agayne till oure bodyes
& we yose ilke & noon other than we er now
Sothfastly sall ryse vp in body & in saule
y° neueremore sall sunder fro y° tyme forthe
bot samen if we wele do whils we er here
wende with god to y\textsuperscript{t} lyfe y\textsuperscript{t} euermore lastes
& als if we yvel do till endles Payne
there er the vij poynthes of cristes manheede
y\textsuperscript{t} er nedfull to trowe to all y\textsuperscript{t} er cristenyd
The firste is y\textsuperscript{t} iheshu criste goddes sone of heuen
Was sothfastly consauyd of the mayden mary
and toke flesche and blode & become man
throug myghte & strengthe of the haly gaste
With-owten any merrynge of his moderhede
With-owten any miamynge of hir maydenhede
\textsuperscript{y\textsuperscript{t} other poynpte is y\textsuperscript{t} we sall trowe}
y\textsuperscript{t} he god and man bothe in persone
Was sothfastly borne of y\textsuperscript{t} blessed mayden
God geten of his fader before any tyme
and man borne of his moder & broghte forthe in tyme
The thridde poynte is y\textsuperscript{t} we sall trowe
y\textsuperscript{t} he tholyd bodily for synfull mans kynde
how he was trayed thurgh his disciple & tane w\textsuperscript{t}

\textit{And beten with scourges y\textsuperscript{t} no skynne helde}
Nayled on the rode tre & coroned w\textsuperscript{t} thornes
And many other paynes tholed & dred at þ\textsuperscript{e} last
The ferthe article es y\textsuperscript{t} when he was deede
And his body tane doune & wounden & dolvene
3ytte whils the body laye in his grave
þe saull with godhede wenete vnto helle
And hered it & toke owte þose y\textsuperscript{t} was his
Als Adam & Eve and other forme faders
Whilke he in his forloke walde ware save
þe fyft poynthe is y\textsuperscript{t} on the thirde daye
After y\textsuperscript{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 deede thurgh his diynge
& whikenyd vs to þe life thurgh his risynge
þe vj poynthe is y\textsuperscript{t} we sall trowe
y\textsuperscript{t} the fourtid day after y\textsuperscript{t} he rase
thurg hel strengthe of hym selve he styghe intill heuene
Where oure kynde is now in his blissed persone
noght oonly evene & mete till his aungels
bot hygh coronyed kyng abouen all aungels
y^t before tyme was les than kynde of aungels
he 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 quyk and deed
Where 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 damned or saved after y^t he serves
for als at rightwisnes <exp>now</exp> is menged w^t mercy
So sall <exp>no</exp> it noght then be menged with mercy
The secunde thynge of the sex to knaw 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 commaundement 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 enchantementis & 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
Jn ydellschyp ne inayne 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 thynge of þe sex to knaw
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\textsuperscript{i} god sall reherse vs opon y\textsuperscript{e} daye of dome
and wytte how we haue done yame her~ in þis life
Als seynt Mathewe mas mynde in gospel . xx\textsuperscript{o} v\textsuperscript{o} ca\textsuperscript{o} .
of þe whike the firste is . fede yame y\textsuperscript{i} er hungry
y\textsuperscript{i} other for+to gif thame drynyke y\textsuperscript{i} ere thirsty
ye thirde for+to clethe yame y\textsuperscript{i} er clothles
the ferthe is for+to herber yame y\textsuperscript{i} er housles
ye fifte for+to visit thame y\textsuperscript{i} lyes in sieknes
ye vij for+to helpe yame y\textsuperscript{i} in prisone er
ye seuente to bery dede y\textsuperscript{i} has myster
<fol. 246r>thire er seuen bodily dedes of mercy
y\textsuperscript{i} ilke man awe to do y\textsuperscript{i} is myghty

yer er of mercy also seuen gastly dedes
y\textsuperscript{i} vs awe to do . til yame y\textsuperscript{i} has nede till vs
Ane is to counsaile & to blyssse yame y\textsuperscript{i} er wille
Anoþer is to w\textsuperscript{d}rawe yame y\textsuperscript{i} will wirke ille
ye thirde is to solace yame y\textsuperscript{i} er sorowfull
ye ferthe is for+to praye for thayme y\textsuperscript{i} er synfull
ye fifte to be tholmode when men mysdose vs
ye vij gladly to forgif when men has grevid vs
ye vij when men asks vs for+to here yame <lat></lat>

yis till oure neghburs er full nedfull
and to yame y\textsuperscript{i} dose yame wonder medfull
for he sall fynde mercy y\textsuperscript{i} mercyfull is
and man w\textsuperscript{ow}ten mercy of mercy sall mysse
The fift thynge of y\textsuperscript{e} sex to knawe god allmy3ty
Er seven vertues y\textsuperscript{i} haly writte teches
of whilke seven there firste y\textsuperscript{i} 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 euuen-cristen
y\textsuperscript{i} it be bothe likand to god and to man
<fol. 246v>The firste vertue is trouthe wharethurgh we trowe
Oonly in a god y\textsuperscript{i} made all thynges
W\textsuperscript{n} other articles touched before
& thise er nedfull till all y\textsuperscript{i} Cristenly lyues
For trouthe is beginnyenge of all gode werkes
Ne no werke w'owten trouthe may plese god almy3ty
þe tother gude thewe or vertue is hope
y' is a siker bidynge of gastyly godes
Thurgh goddis gudnes and oure gode dedes
for+to come to that blysse y' neuere ne blynnes
Noght only in þe traste of goddes gudnes
ne all oonly in triste of oure gude dedes
bot only traste of thame when yay er bothe same
for nouther sall wee fall so fer in wanhope
y' we ne sall traste to haue blysse if wele do
Ne we ne sall come so fer intill ouer hope
y' wee sall traste so mykell of goddes gudnes
y' we sall hope to haue y' blysse w'owten 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'owten ye toyer
for als saynte Johnn in his gospel
y' commaundemente he says we haue of god almy3ty
<fol. 247r>y' who so euer loues godde loue his euen-cristen
For he y' loues noght his broder whame he may se
how soulde he god whame he sese noghte
ye ferthe vertue or thewe is rightwisnes
y' is to 3elde all men y' thay awe yame
for+to do till ilke man y' vs awe to do
for+to worschyp thame y' er worthy
for+to helpe the pure y' er nedy
for+to do gyle ne fraude ne wrange to no man
bot for+to do y' skyll es vnto ilke man
ye fift vertue or thewe is sleghte or slenes
y' wysses to be ware with wothes of y'ws werlde
for it kennes vs for+to knawe ye gude fro þe yvele
And also to sunder þe ye tone fro the tother
& for+to leue y' 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 yþe ourte herte be noght to hygh for no welfare
Ne noght ouer-mykell vnder for no yuel fare
bot stedfastly forþeto stande agaynes our faes
Whether thay be bodily or gastly faes
So yþe no folly foundynge make vs to falle
or be fals in ourte faith agayns god almy3ty
<fol. 247v>The seuente vertue and ye laste is methe or methフルnes
yþe kepvs vs fro outrage & haldes vs in euene
lettes foule likynges & lustenes of þe flesche
and 3hemes vs fra 3ernynges of worthyly godes
and kepvs vs in clennes of body & of saule
for methe es mesure & mete of all yþe we do
Jf we lif skilfully as the lawe teches
The sext thinge & the laste of those i first touched
er ye seuened hede synnes or deedly synnes
yþe ilke man awe forþeto knawe to fle & forhowe
for man may noþt fle yame bot if he ken thame
Pryde Envye & wretthe & gloteny
Couatise & slouthe & licchery
yerfore er they calde the vij heued synnes
for yþe all other commes of thayme
and forthy er they called deedly synnes
for they gastly sla ilke man saulles
yþe es hanked in all or in any of yame
wharfore þþ wise man biddes in his buke
Als fro þe face of þe nedder fonde to fle synne
For als þe venom of þe nedder slaes mannes body
So þe venome of synne slaes mans saule
ye firste yan of ye seuened synnes is pryde
yþe es aþlikande highnes in a mannes herte
of ofyce or of of highe state or other noblaye
yþe he other hase of kynde or of grace
<fol. 248r>or yþe he hopes yþe he has more than any other
& of this syne commes many sere spyces
boste & auauntynge & vnbxomnes
Dispyte & ypocrisy & vnschamefulnes
& other y^4 er ofte sene ymange proude men
ye secunde dedly synne is envye
y^4 is a sorowe & a sytte of the wele-fare
& ioye of the yuеле fare of oure euene-cristen
of whilke synne many spyces sprynges & spredes
one is hatreden to speke or here oghte be spoken
y^4 may soune vnto gude of y^4 we hate
Another is fals jugynge & demyngge of yere dedes
and ofte tyrne vntill yuèle y^4 þay do for gode
þe thirde is bakbitynge to saye bihynde yame
y^4 we will not avow ne saye before yame
ware noght oonly he y^4 spekes the yuèle
bot thay y^4 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 wraethe
y^4 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 strivynge & slitynge
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 neuenye
þe ferthe deedly synne is glotenye
y^4 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 delicous metes & drynkes
for+to fill the likynge & lustes of the flesche
Other than we may gudly lede oure life w^4
<lat></lat>
þe fift deedly synne es covatise
y^4 is a wrangwys wilnynge or 3ernyng to haue
Any kyns gode yth vs awe noghte
And is principally done apon two wise
One is wrangwisly to gete any thynge
yth ony likynge or oure luff lightes apon
als be sacrilage or be symony
Stulthe falshed or oker or other gilry
Whilke the worldly men er wonte for+to vse
<fol. 249r>yth caste yere conandnes so on couatyse
yth thay ne rek whether it be be righte or be wrange
bot yay may gete yth yere herte 3hernes
Another is wrangwisly to halde yth is geten
yth is when we will noghte do to god almyghty
Ne till haly kyrke ne till oure euene-cristen
yth vs awe to do be dette & be lawe
bot only haldes yth we haue for ese of oure seluene
Ware noght only he yth wrangwisly getes
bot he yth wrangusly haldes falles in the synne
ye sexte deedly synne is slouthe or slaghnes
yth is a hertly anger or a+noye till vs
Of any gasty gude yth we sall do
and of this synne commes sex spyces
Ane is latsuynes or lyte to drawe apon lengthe
Anykyns gude dede yth we sall do
yth maye turne vs to holpe or hele of oure saulles
Another is a dulnes or heuynes of herte
yth lettes vs for+to luf oure lorde god almyghty
or likynge to haue in his seruise
þe thirde is a dulschip yth oueremykell is haunted
yth 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