

4
The ordinary of
crysten men 2



In nouissimis
diebus instabit
tempus periculosa.
u. thi. iii. Venerit
tempus quale non
fuit ex eo ex quo
gentes esse ce-
perunt usque ad
tempus illud dasti
xii. Multi sunt ho-
mines inanis vero
electi. Mat. xx.

is that the commaundementes of god be well nere all dys-
prayed & ryght dampnably trespassed / the whiche thyn-
ge is the moost grete excres of þe doloꝝous pyte that may
be ymagyned for than it foloweth that alnycost all the
worlde of people the whiche reygneþ in these ryght pe-
ryllous and daungerous dayes go vnto perdyccyon. The
consyderacyon of the whiche excelle hath ben the cause
motyue of the composycyon of this present boke for the
consolacyon and reuocacyon of synple people. And to
the ende that those the whiche it wyll rede or here may
consyder that they haue auowed vnto holy baptym and
also to vnderstande the trouthe of the commaundeme-
tes of god & of the werkes of mercy. By þe whiche knos-
welege they may them correcte & purgfy frome theyr
synnes by hole and entyere confessyon & to fere and to
redoubte the horryble paynes of hell in ferme hope too-
mowe come vnto the ryght glouyous company of para-
dyse mouynge the helpe & blyssynge of all þe blyssed try-
nyte vnto the whiche fader / sone / and holy goost be ho-
noure and glouye in heuen & in erthe. Ex hoc sicut nunc
et semper. Amen.

There endeth the boke named the ordynarye of
crysten men newly hystoryed and transla-
ted out of frenshe in to Englyshe. En-
prynted in the cyte of London in
the fletestrete in the sygne
of þe sonne by Wynkyn
de worde. þe yere
of our lord.

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the ordinary of cristen men 2



chynge for well and enterly hym to confesse of synnes
the whiche he may commyt ayenst the artycles of the
fayth / and of the commaundementes of the lawe / of
good werkes that a man leueth to do ayenst the mercy
of god without the whiche no man may wel come vnto
saluacyon / for all synne is reherced and compysed
in the comysseyn in doyng synne / or abhomyuacyon
in leuyng the good the whiche a man is holden & bound
de to do. The fyfth and the laste partye shall be of the
paynes of helle / and of the Joyes of paradysse. Also it
is to be noted that as wel for to satisfye vnto these cler
kes and for the more perfectly to conferme that þ whi
che is wryten in englysshe as also for to eiche w þ Inis
plycacyon & detracyon of the lytel vnderstandynge of
symple people. I shall put in þ heed of this boke in ma
ny passages the auctorytees conuocacyons and allega
cyons the whiche be made in latyn / excepte þ texte of
the bowe of baptym the whiche I haue wylled to put
worde by worde in this wrytynge for to eschewe the
charyte ruyne of crysten people in all estates in þ whis
che they lyuen at this daye. That is to wytte the. xiiii.
daye of January þ yere of our lord. M. CCCC. lxxvii
after þ natyuite of our lord Ihesu cryst after dyuers
cronycles and maner of nombre the yeres. In the whi
che yere & daye this present boke hath be fyrst begone
to be wryten.

Here endeth the prologue.

Here foloweth the fyrst parte of this present boke of
the bowe and sacrament of baptem.



Capitulum
primum.

As vnto the fyrst partye the whiche is of þ
bowe and sacrament of baptem/it is to be
noted that after that Ihesu cryst had mas
de publysshe and preche solemly the trou
the of the gospell as well by his holy apos
tles/as by other prechers/it is impossyble for man to
be saued that is not baptyfed. And he that byleueth in
Ihesu cryst and is baptyfed. In lyke wyse it is impos
syble but that fynally he be saued. For it is the mowthe
of god the whiche is the sentence and texte of the goss

Johis. viii. Qui
ex deo est & de
dei audit
Johis. iii. Nisi
quis renatus fu
erit ex aqua &
spu sacro non po
tuit introire i regnu
dei.

by heuynes in lyenge & slepyng to longe / by cursednes
in abydyng in synne without cryenge god mercy. In
pusyllamynyte in defaylyng without ony thyng mas
kyng sure / cursed amendement by vnfaythfulnes in
refusyng good inspyracōs / by neglygence in lyuyng
to do well as well towarde god as towarde his neyghs
bours by forgetefulnes in the knowlege as well of hym
selfe as of his synnes as of the wyll of god the creatour.
By slouth in lesyng good wyll / fauour & deuocyon of
spyrte / by vnlustynes in dyffaylyng wout delyre to
do well / by grutchyng in refusyng doctryne & correc
cyon / by heuynes in all thynges falleth in languour & in
ennoysaunce of his lyfe / by dyspayre wherby the deuyll
hym receyueth & hym putteth to deth. For as moche as
they the whiche haue loste the lyght of true charyte haue
founde & fyndeth from daye to daye fraudes cautelles
& malyses from euyl to wors after as the spyrte dyas
bolycall them suggerneth in the mater of vsurpes.

¶ Here foloweth an epylogacyon of the sayd mater mos
che vtyle & profytable well holy to vnderstande.

¶ de regulis iu
ris.

¶ Extra de fidei
iussoribus. con
stitutus ibid. c. 1.
¶ Seruentur.

¶ Extra de vclis
salubz. ibid. c. 1.
¶ questus.

¶ Ibidem per ar
ma scilicet in.

¶ Extra. c. 111. per
uenit.

Acipere vltra sortē intelligitur quadupliciter.
Quia aut ratione pene cōuentiōalis. Aut ratios
ne liberalis donationis et sic de se licitū est aut ratione in
teresse: et sic fit sex modis. Primo qñ fideiussor soluit ca
pitale et vsurā. Secundo qñ mutuans incurrit damnum
propter defectū solutionis. Tercio qñ impignozacio fit
genero p dote vxoris. Quarto qñ impignozacio fit eccle
sie a suo vassalo q tpe impignozationis nō soluit seruiciū
Quinto etiā qñ fit dñō temporali modo simili sicut dictū
est de ecclesia. Sexto qñ mutuatur quis alicui qui iniuste
rem suā detinet: aut racione exactionis. Et hoc fit tripli
citer. Primo sine pacto et insinuatione aliqd plus habēdi

quamuis
tione. S
restituere
Primo po
nendo capi
uerso: lucr
ponēdo vtr
ut de locat
sic bene lice

¶ Here f
boke in th
of hell an
of paynes



¶ D: as n
hym ou
no the wyll d
me that me
wytem vertu

quamuis hoc intendat et sic peccat sed nō teneť ad restitucionē. Secūdo sine pacto et insinuacione tamen: et sic restituere tenetur. Tercio cū pacto et hoc quadupliciter. Primo ponendo capitale et lucrū sub lucro. Secūdo ponendo capitale sub certo et lucrū sub incerto. Tercio ecōuerso: lucrum sub certo et capitale sub incerto. Quarto ponēdo vtrumq; sub incerto: et sic aliquando licet. Quia aut de locatioue / aut de venditione / aut de eniptione. Et sic bene licet obseruatis obseruandis.

¶ Here foloweth the fyfth & fynall partye of this boke in the whiche is made mencyon of the paynes of hell and of the Joyes of paradylse and fyrst of of paynes of hell.



¶ As moche that euery good persone humayne hym ought to confourme after as it is of reason vnto the wyll dyuyne the whiche is suche. That is for to knowe that we eschewe all euyl & that we vs enforce to profyte in vertues and in good werkes vnto the whiche



After the treatyse of the paynes of hell here foloweth of the Joyes of paradylse by the consyderacyon of whome & mounyng the lyght of the holy fayth catholyke / the wyll / the desyre and the loue of herte humayne is drawen bpwarde / for in lyke wyse as by the consyderacyon of the horryble paynes before wyrtten & man cometh vnto fere / grete lytell / or meane / after as the vnderstandynge & consyderacyon of those paynes / is grete or lytell. Euen so in lyke wyse cometh a man for to loue & to desyre the Joyes of paradylse after that they

ben consydered moche or lytell of herte humayne where
 of for to excercyse the loue and the desyre to herte hus
 mayne for to purchase the glozpe of paradysse some thyn
 ge I put that it be lytell is here after wryten fyrste in
 generall and secondly moze in especyall. As vnto the
 fyrste it is to vnderstande that after as saynt Austyn
 sayth/a mortall man may not speke or ymagen the mul
 tytude the gretenes/ & the noblenes of the Joyes of pa
 radysse/for they ben moche greter than tonge ne can tell
 or herte ne may thynke. There is foude souerayne pease
 without warre reste without labour. Joye without sor
 rowe infynyte/rychesses/faythfulnes/youth/and glad
 nes fountayne of all goodes that vnderstandynge may
 thynke/or that herte may desyre/for the blessyd se god
 face to face / and all other thynges in god and god in
 themselfe. Also they se the humanyte of Ihesu cryste/
 they se the byrgyn Marye / and all her holy company
 of the blessyd byrgyns/of the whiche byspon sayth well
 saynt Austyn and also saynt Gregoꝛye that who soo it
 sholde not haue but by the espace of one Journeye all
 onely a man sholde for to purchase suche good dyspray
 se all the rychesses/and honours/pleasures/and delys
 tes that a man myghte haue in an hondred myllions
 of yeres in this present worlde/and with that to suffre
 all the martyrdomes/anguysshe and sorowe the whiche
 may be spoken or thought. That is for to vnderstande
 for to come vnto good for to mowe se in soo lytell space
 of tyme the blessydnes the whiche is promysed vnto all
 the frendes of god to possiede eternally. O blessyd very
 god eternall / that these pooze blynde worldely people
 may not suche meruaylles / here/rede / or vnderstande
 some what / for than may they compehende certayn
 ly that all welth erthely and worldely is not but pure
 and lettyng / pouerte / helth is but syknes/wysdome

Si consideramus
 quæ & quanta sunt
 que nobis pro
 mittunt in celo
 vident oia aia
 que habetur in
 terris Terrena
 namq; substantia
 supne felicitatis
 comparata pon
 dus est & nō sub
 sidium. Talis
 vita eternae vite
 comparata moꝛs
 est potius dicen
 da q̄ vita. Bre
 in ome.

& derkenesse of ypocrysy / baynglorye & folye the though-
 tes. The.ii. poynt is þ þ persone þ wyll here founde his
 medytacyon may & ought to take feruoure & desyre to
 profyte in graces / in vertues / in clymyng from stayre
 to stayre wout euer hyni to contempte tyll vnto þ þ she
 may come vnto the bysyon of god in þ realme of paras-
 dyle. That by his blyssed grace vnto vs wyll gyue þ fa-
 der / þ sone / & þ holy goost / one god in trynyte of psones.

¶ Here foloweth þ thyrde party of this boke wherin is
 made mencyon of the seuen werkes of mercy / & it cou-
 teyneth fyue chapytres.

