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<Text: Chastising of God's Children>

### <Tranche 1>

<fol. 1v><line 3><mrg>. xij .</mrg> how some of sweche men holde yat to euery ying yat  
 bei ben stered weþer it accorde to *cristis* techynge or *non* al co meth of ye holy gost .

<mrg>. xiiij</mrg> what profite cometh to a mans soule be temptaciouns .

& yat tribulaciouns & temptaciouns ben sent to man for fy  
 ue *principal* causes .

<mrg>xiiij</mrg> of ye temptacioun of dispeir . and remedies a3ens suche  
 temptaciouns

<mrg>xv</mrg> of *predestinacioun* & *prescience* of god & of remedie for hem  
 þat ben trauailed with suche *manere* matiers .

<mrg>xvj</mrg> of wickede spirites and her~ power~ yat yei han be suf  
 fraunce of god . and how *greuous* yei wer~ in old tyme to our~  
 holy faderes .

<mrg>xvij .</mrg> of special ensamples how holy men in old tyme for li3te  
 defautes to our~ sighte were chastised sodeynly with bodeli  
 infirmities . and somtyme greuosly trauailed with *illucious*  
 of wickede spirites . and qwat remedie longeth to hem yat  
 ben trauailede with wickede spirites or fully assente to her~  
*illusiouns* .

<mrg>xviiij .</mrg> þat manye men and women ben disseyued be reuelacious  
 and visious & yat *yere* ben yre . *principal* kendes of visious .

<mrg>. xix .</mrg> how yei schal ben examined y<sup>t</sup> han visious & reuelacious  
 for to knowe wheþer yei come of a good aungel or a wicked  
 spirite :

<mrg>xx .</mrg> of sefne special tokenes by ye weche a man schulde kno  
 we visious of a good spirite fro *illusiouns* of ye deuel .

<mrg>. xxj .</mrg> yat visious or *prophecies* deuociouns or oþere gostly confor  
 tes or werchynges or miracles preue nat a man or a woman  
 holy . ne *perfite* . and how a man schal receyue alle suche

special graces þat he be nouth desseyuede .

<mrg>. xxij .</mrg> how slouthe and jdilnesse . gendrer sekenesse & how wer  
 <fol. 2r>chyng with grace is needful & how þre kendes of men  
 fallyn be vnstabelnes & yat vnstabelnesse is cause of yo  
 gostly feueres and cause of alle opere errourys schowed be-fore  
 and qwat remedye may ben to hem þ<sup>t</sup> ben falle *in*-to suche  
 erroures .

<mrg>. xxij .</mrg> of affectiouns and specialy of resonable affectioun weche  
 sometye by temptacioun is turned & shaunged & what is  
 ye cause and remedie a3ens yis temptacioun .

<mrg>xxij .</mrg> how pacience is a general remedie a3ens alle trauailes  
 and temptaciouns & of opere general remedies a3ens alle dred  
 ful gostly temptaciouns .

<mrg>. xxv .</mrg> of special remedies a3ens alle diuers trauailes and pas  
 syouns yat comyn of ye sefene *principal* vices .

<mrg>. xxvj .</mrg> yat satisfaccioun and trauaile with bodely afflicciouns &  
 gostly be needful to purgacioun of ye soule as longe as  
 a man or a woman is trauailed with ony manere passiou~ .

<mrg>. xxvij .</mrg> recapitulacioun of alle yese matiers to-fore and of four~  
 maners of priyers .

<mrg>j</mrg>N dreed of al-my3ti god religious suster a short pistel y .

sende 3ow of ye matier of temptaciouns weche pistel as  
 me thenketh may resonably ben cleped þe chastisyng of  
 godys children . Of þis matier 3e han desired for to knowe  
 in comfort of 3oure soule . but niedful it were to 3ow pa  
 ciently and gladly for to suffre suche gostly chastisenges  
 with ful feith and sad hope and vn<sup>la</sup>bide<?> his ordenaunce  
 til he sende comfort be grace & be mercy . Somtyme it fal  
 leth þat be ye rithwisnesse and wisdom of god ye more  
 knowynge yat a man hath . ye strengere ben his tempta  
 ciouns . And al his connyng is hid a-way & stondest hym *in*  
 to litel comferte as for yat tyme & to yat it plesith god  
 for his grete pite to comferte hym be grace . so yat *in him*  
 is only oure knowynge chastisyng and comfort . // Also  
 my sust~ . y . drede sore to wryten of suche hey3e matiers  
 <fol. 2v>for neiþer . j . ne haue felynge ne knowynge openly for to de  
 clare hem in englich ne in latyn & namely in englich  
 tungge . for it passeth fer my wit for to schewe 3ow in ony  
 maner vulgar ye *termes* of diuinite . // Also . j . fele my

self vnworthi for to haue yat gostli science wherby . y .  
 schulde knowe or haue an inward felynge qwat doctoures  
 wolde mene in here writynges . // þese causes considred  
 and manye oyere skilfully . y . may drede to write of yis  
 chastisyng . But askyng helpe of almy3ti god be his  
 my3t þe alle hadde speche to ye prophete Salam after your  
 desir as ferforth as . j . dar or knowe of temptaciouns . j . wele  
 schewe 3ow in special & in general and to hem remedies w<sup>t</sup>  
 opere matiers yat lit3ly wele falle to purpos . euere more sub  
 mittyng me fully to holy correccioun of wise men & clerkes  
 and men of gostly knowyng . þis pistel weche . y . clepe  
 chastisyng of godys children . y . wele be-gynne with the  
 same wordes weche our~ lord ihesu crist seide to his aposteles  
 qwan he bad hem a-wake & preye to-fore yat he wente to  
 his passioun . yese wordes . y . wele folwe and with hem ma  
 ken an ende . as god wele 3eue me grace . **That holy men  
 and gode men ben more tempted þan opere men . & how our~  
 lord pleith with his children by ensample of ye modur  
 and here child . and qwat ioye & mirþe is in our~ lordes  
 presence .** // <lat>Capitulum primum</lat> .

<lat>v<guideletter for missing dropped capital>igilate et orate ut non intretis in temptaconem</lat> .  
 wa

keth and preyeth yat 3e falle nout in-to temptacioun .  
 þese ben ye wordes of oure lord ihesu qweche nede nouth  
 oper declaraciou~ þan ye same vnderstondyng of ye selfe  
 wordes . þerfore . j . leue dyuisiouns of matiers pleyntly to  
 write as god wele 3eue me grace somewhat of tempta  
 ciouns & remedies a3ens hem to 3oure gostly comfort . Ta  
 keth yanne good hede of yese holy wordes . **Waketh and  
 preyeth þat 3e falle nout in-to temptacioun .** 3e schulde  
 <fol. 3r>vnderstonde continuely and besy preyer qwan he seith . wa  
 keth and preyeth . and qwan he seith . yat 3e falle nouth in  
 to temptacioun . 3e schull y vndirstonde . yat 3e be nouth  
 ouercome with temptaciou~ . Þus haue 3e yanne be ye te  
 chynge of oure lord a special remedie a3ens alle temptaciouns  
 & yat is besy preiere . preieth yanne besily in alle tyme of nede .  
 <indented paragraph> But now to oure purpos taketh hede what oure lord  
 seith . he seith nouth preieth þat 3e be nouth tempted . but  
 he seith preieth yat 3e falle nouth in-to temptacioun . // þat

gode lord knoweth wel by his grace and ordenauns how  
 profitabele it is to gode men and women for to be meche . y .  
 tempted and to ben trobeled . yat semeth be his wordes  
 weche he speketh be ye *prophete* to a man or a woman yat  
 is tempted and t<sup>[r]</sup>lobeled . **J am with hym in tribulaciou@**  
**. j . schal delyuere hym and . j . schal gloriefie hym .** Of  
 þis we han ensample of oure holy fadres weche greuously  
 were tempted as 3e schul sen aftur . and a-mong alle of  
 oure glorious lady weche passede alle oþere in holynes . and  
 most was trobeled . þerfore he is deseyued þat weueth . he be  
 holy for he is nouth tempted . for-soth it is . Goode men &  
 women yat traailen to ben *perfit* ben more tempted þan  
 oþere weche ben recheles of leuyng . and a skele qwy . for ye  
 hei3ere yat a+mounteyn is ; þere is ye grettere wynd . jn ye sa  
 me maner . ye heiere yat a mans leuyng is ; ye strengere  
 is ye temptacioun of his gostly enemy . wherefore men & wo  
 men of Religioun or of ony *perfectioun* þat fele nou temptacioun  
 þan haughte þei sorest to drede . for þanne be þei most  
 tempted qwan yei fele hem nouth tempted . þerfore seit3  
 seynt Gregori ; **Thanne art you most assailed qwan þ<sup>u</sup>**  
**felist ye nouth assailed** . also whan oure lord suffreth vs  
 for to ben tempted in oure begynnyng he pleith w<sup>t</sup> vs  
 as ye *modur* w<sup>t</sup> þe child qweche somtyme flieth away &  
 hideth here and suffreth þe child for to wepe & crye . and  
 <fol. 3v>and besilich to seken here with sobbyngge . but þanne comeþ  
 þe moder sodeynly with merie cher and laghwyngge be  
 clyppynge here child and halsynge and kysynge & wipeþ  
 a-way ye teres . // þus fareth oure lord with vs as for a  
 tyme . he withdraweth his grace and comfort fro vs in  
 so meche yat in his absence & we ben a cold & drye . swet  
 nesse haue we non ne sauour in deuocioun . slow we ben to  
 preyse or to trauaile ye wrecchede soule sodeynly chaunged  
 and mad ful heuy and ye herte ful of sorwe and care . þan is  
 ye body sluggish and ye herte ful heuy . and alle our~ spiri  
 tes so dulle yat þe life of oure body is to vs noyouns . al yat  
 we here or se yogh it be good . 3et for the tyme it sauourith  
 nouth . and soth for to seye wery we ben of goodnesse and  
 likly to falle in-to vices and febele to withstonde tempta  
 ciouns . Suche heuynes we fynde in absence of oure fadir

and 3it oure fadir loueth vs neuere-the-lesse but heldeth  
 hym for a tyme and pleith with vs for greet loue . þis  
 absence and forsakyng for a tyme þe prophete vnderstode  
 wel qwan he seide . **Lord forsake me nouth alway** . as  
 who seide . nouth in eche place : ne in alle tyme : þerfore vp  
 yese wordes seith seynt gregori ; **He knew wel þat he schul**  
**de ben forsake for a while þat askede nouth to be forsake**  
**alway .**

## <Tranche 2>

<fol. 25r><line 3>Seide also in þe sexte capitele þat some ben sore trauailede  
 in ymaginaciouns and þoughtes of *predestinacioun* & of ye *presci*  
 ence of god . of ye weche matier . j . drede sore for to write .  
 for þese *crimes* han oþere sentencis in latyn þan . y . can schewe <mrg>in englich . neuere som  
 qwat j . wele schewe</mrg>  
 3ow shortly . *Predestinacioun* scheweth euermore to god . þe  
*prescience* of god may ben vnderstonde to euil . and in þis  
*temptacioun* a man is temptede with bothe . for in *predestina*  
*ciou*@ he douteth wheþer god hath ordeynede hym to be saued .  
 & in ye ymaginacioun of ye *prescience* of god he dredeth noth  
 to be dampnede . *Predestinacioun* is begunne be þe orde  
 naunce of god . it is holpe be ye *preiere* of seyntes & of gode  
 men . and it is endede be a mans owene werkyng . / Ferst  
 . j . seie it is begonne of god . þerfore withnesseth þe Apostel  
 Paule and seith . **Oure lord hath for sent or made his pre**  
**destinacioun be-forn þe begynnyng of þe werd . //** But  
 3it þis *predestinacioun* poteth nouth ne concludeth nouth  
 a needful good werching to hem þat schul be sauede . Ne  
 his *prescience* . þat is to-fore on englich . his forknowyng po  
 teth nouth a needful euele werking to hem þat schul ben  
 dampnede . For god hath 3ouyn a man a fre wil bothe for to  
 wel do and to performe þat wil in dede . As þus qwan+a  
 man goth in to feloni . whiles he goth . nedes he muste go  
 þer . and 3et he goth but of his owene fre wil . þerfore  
 seith ye Apostele Poule . **God hath wrouth in 3ow for to**  
**welen and to parforme for a good will .** Doth þerfor alle  
 þinge with-uten grucchyng & doutes . þat 3e mowe ben  
 with-uten *perile* & þat 3e ben simple godis children . Be

þe weche good werkyng and nouth werche for a tyme *in* aunt~  
 if þat we leuyn of oure gode werkinge be oure owene foly  
 we ben acountede by ye *prescience* of god a-mong hem þat  
 schul ben put out of þe book of life . For if we leuyn *in* goode  
 <fol. 25v>werkes and continue . þanne be þe ordenacioun of god we shul  
 ben acounted a-mong þe children . of þe weche Poule spekeþ  
 þus . // Oure lord hath cleped hem weche he hath ordeynede  
 be *predestinacioun* & he haþ made rithful hem þat he hath cle  
 pede . and he haþ magnifiede hem in *euere*-lestynge life we  
 che he made here rithful . þus þanne is *predestinacioun* be  
 gonne of þe ordenaunce of god . // J . seide also þat *prede*  
*stinacioun* is holpe be *preier* of seyntes and of holy men .  
 Of þis y . rede þat þo ynges yat holy men don . or wher  
 of þei han grace in werkinge to *opere* . þei ben so ordeyned  
 be-forn ye *predestinacioun* yat þei han alle suche werkinges  
 yorgh here *preiers* from deth to life . of ye weche god seide  
 of on of his disciples . **Suffreth dede men for to berie**  
**dede men folwe me** . Vp þese ordes seynt Austyn seith  
 þat our lord reysede þre men from deth be *preier*~ of *opere* .  
 and he herde be schewynge of on of his disciples þat  
 þer was ye ferthe dede man . but for þer were *non* þere  
 þat schulde *preie* for hym . he was nouth reised to yo life .  
 so þus be *preiere* of *opere* men *predestinacioun* is holpyn . Also  
*predestinacioun* is ended be a mans owene werkyng . to þis  
 accordeth seyn poule where he seith . **þat we ben þe hel**  
**peris of þe werkinge of god** . // For *predestinacioun* of god  
 is fulfilled be *preieres* of seyntes and by a mans desertes .  
 & for as meceh as we be nouth knowynge weche ben or  
 deynede of god þat schul ben in þe booke of life & weche  
 nouth . yfore it is nede þat we don alway wel and besily  
 werke with þe grace þat he sendeth vs . for þanne mowe  
 we troste sekirly þat he hath ordeynede vs to ben of the  
 nounbre þat he hath chosen . / An holy clerk *bonaaventure*  
 poteth a remedie to þis *temtacioun* weche accordeth to þese  
 wordes be-forn as 3e schul sen . Jf 3e ben trauailed w<sup>t</sup>  
 ony þouth of þe *predestinacioun* or of þe *prescience* of god . þan  
 mowe 3e ansswere to þe deuil þat poteth in 3ow þ<sup>t</sup> *suggestioun*  
 <fol. 26r>and seyn with þe herte and with þe tunge in open speche to  
 his *confusioun* for he knoweth nouth oure þoghtes but þe



outward tokenes . and qwan he knoweth þat he is despised  
 and seet at nouth . he leueth his pursute for shame of his  
 owene confusioun . þerfore qwo-so-euere be tempted with þis  
 temptacioun schal speke to him þese manere wordes . How  
 euere it be of me soth it is þat þou art dampned . & þogh it  
 be soth be þe prescience of god þat . y . schal nouth haue my  
 lord after þis life . 3et wele . y . trauaile with alle myne  
 strengthes þat . y . mowe haue him heere . for here y wele  
 haue him as meche as . y . may . þat . y . falie nouth . ne  
 lakke nouth so meche godenes bothen in þis life and  
 aftir þis life . 3et schal . y . nouth han but wrechede  
 nesse aftir þis life . y . wele nouth leue ne lese þe litel  
 tyme þat . y . schal han here . but aftir my powere . y .  
 wele sette my ioye and al my delite in my lord god . /  
 A gret wodenesse it were if . y . schulde be tormented w<sup>t</sup>  
 euere-lestynge peyne to take me now in-to myn enemies  
 hondes and so forth ben with hem euere more . þerfore . y . wele  
 3eue me hollich to my god þat ordeynede for me be his pre  
 destinacioun þat þer schal be noþinge in me to my power~  
 herte ne tunge . ne noo membre but alle schul ben occu  
 piede in my lordes seruice . How euere my lord god hap  
 knowynge qwat schal fallyn of me . y . wot wel þ<sup>t</sup>  
 he may nouth forsaken hym-selfe . þerfore hym . y . wele  
 be-clippe with alle myne inward wittes and faste y wele  
 heldyn me hym<?> þat he schal nouth leue me but he 3eue  
 me his blissyng . // Also . y . schal hide me in þe depe holes  
 of his woundes and þere . y . wele reste me . for out of þoo  
 he schal nouth fynde me . he wele nouth compelle me  
 to gon out . for he seith him-selfe . j . schal nouth caste  
 hym out þat cometh to me . and þus he schal not damp  
 ne me . but he wele don a3ens his owene doom . j . wele  
 <fol. 26v>also falle down to his moderes fete and seyn to here lowely  
 þat for senful men sche was made his moder . & here wele  
 . y . preye þat sche aske for me for3euenes . // þat lady may  
 nouth pote me a-way . for alle men seye & of here witte  
 þat sche is welle of pite . þerfore of gret compassioun shal  
 she lowyn here sone to mercy . so þat in þis y . schal han  
 trebele helpe and refute . For if my lord hath ordeyned . <sup>[men]</sup> be  
 predestinaciou@ to ben on of his chosene children in heuen~ .

from þis tyme forward y . wele leuyn more like to aun  
 gelis life . þan a mans life . // To hym . y . 3eue me holly  
 þat hath 3oue him-selue to me . of þis 3ifte . j . holde me  
 wel apaiede . for hens-forward . j . desire no+more but him .  
 þefore qwat-euere schal be don with me . y . wele nouth  
 faile ne leue þe seruice of my lord . But woo is to ye  
 and euere more schal be for þou maist don him non seruice .  
 ne neuere schat þou ioye in his blisful presence . Thus  
 with besynesses and vertues leuyng & deuout preiere schul  
 3e w<sup>t</sup>-stonde and ouercome yis temptacioun and trauailynge  
 þe ymaginaciouns and þinking of þe predestinacioun & the  
 prescience of god . þefore waketh and preieth þat 3e falle noth  
 into temptaciou@ . <lat>Vigilate et orate & c~</lat> . // **Of wickede spi**  
**rites and here power þat þei haue be ye suffrauns of**  
**god and how greuous þei were in old tyme to oure holi** <sup>fadres . <lat>Capitulum . xvjum .</lat></sup>  
 a<guideletter for missing dropped capital> Gret difference is þere  
 be-twixe peynes yat a rithful man suffreth bo  
 deli outward and temptaciouns weche a gostly man suf  
 freth inward . and al-þogh yat a spirit be euere besy for  
 to trauaile and for desese goode men . 3et mighte <exp>þei</exp>  
 ne powere hath he non . but what he hath ; it is be ye  
 suffraunce of god . þefore seith seynt Gregori . <lat></lat>  
 <lat></lat>  
 <lat></lat>