

MEDITATION FOR

FRYDAIE
MORNINGE.

THIS daie, when thou hast made the signe of the Crosse, and prepared thy selfe hereunto, thou hast to meditate vpon the misterie of the Crosse: And vpon those seuen wordes, which our Sauour spake beinge crucified on the same.

THE TEXT OF
THE HOLIE EVAN-
GELISTES.

Mat. 27.

THEY came (saith the holie Euangelist) to the place called Golgotha, that is to saie: the place of dead mens skulles. And they gaue him vinegar to drinke mingled with
gaule.

FRYDAIE MORNINGE.

gaule. And when he had tasted thereof, he woulde not drinke. It was then three a clocke. And they crucified him, & with him two theeues, one at the right hande, & the other at the lefte. And so was the scripture fulfilled, that saith. And he was reckoned amonge the wicked. And Pilate wrote also a title, and put it vpo the Crosse. And it was written: Iesus of Nazareth kinge of the Iewes. This title manie of the Iewes did read. For the place where Iesus was crucified, was neare to the cite: and it was written in Hebrew, Greeke, and Lattin. Then said the highe preistes of the Iewes to Pilate: write not: The king of the Iewes, but that he saied, I am kinge of the Iewes. Pilate answered: What I haue written, I haue written.

Esa. 53.

Then the souldiars when they had crucified Iesus, tooke his garments, and made fowre partes, to euerie souldiar a parte. And they tooke his coate also, which was

Psal. 21.

without anie seame, wouen from the toppe throwghout. Therefore they saied one to an other. Let vs not deuide it, but cast lottes for it, whose it shalbe. This was done, that the scripture might be fulfilled, that saith. They parted my garmentes emonge them, and ypon my coate they cast lottes. So the souldiars did these thinges indeede.

Math. 27

And they that passed by reuyled him, wagginge their heades, and sayenge: Fye on thee, thou that destroiest the temple, and buildest it in three daies, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Likewise also the highe preistes, mockinge him with the Scribes, and elders, & Pharisies, saied. He saued others, but he cannot saue him selfe. If he be the kinge of Israell, let him now come downe from the Crosse, and we will beleue him. He trusteth in God. Let him deliuer him now, if he will haue him. For he saied: I am

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the sonne of God. The verie same wordes also, did the theeues, that were crucified with him, cast in his teethe. But Iesus saide: Father pardon them, for they know not what they doe.

Luc. 23.

And one of the malefactors, that was crucified with him, blasphemed, sayenge: If thou be Christe, saue thy selfe, and vs. But the other answered, & rebuked him, sayenge: Neither doest thou feare God, beinge in the selfe same condemnation? We are iustlye punnished: for we receaue accordinge to our doinges. But this man hath done nothinge amisse. And he saied vnto Iesus. Lorde, remember me, when thou comest into thy kingdome. Then Iesus saied vnto him. Verelie I saie vnto thee, This daie shalt thou be with me in paradise.

Iohn. 19.

There stode by the Crosse of Iesus, his mother, & his mothers sister, Marie the wife of Cleophas, & Marie Magdalene. And whē Iesus sawe

his mother, and the disciple whom he loued standing by: he saied vnto his mother: Woman, beholde thy sonne. Then he saied to the disciple: Beholde thy mother. And from that howre, the disciple tooke her for his mother.

Mat. 27.

Abowte the ninthe howre, Iesus cried with a lowde voice: sayenge: Eli, Eli, Lama faba thani: that is: My God, my God, why hast thou forsaken me? And some of them that stood there, when they harde it, saied. This man called Elias. Some other saied: let vs see, if Elias will come and saue him.

Ioan. 19.

Afterwardes, Iesus knowinge that all thinges were fulfilled, that the scripture might be accōplished, saied: I am a-thirst. And there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it about an hisope stalke, and put it to his mouth. Now when Iesus had receaued of the vinegar, he saied: It is finished.

And

And he cried againe with a lowde voice, and saied: Father into thy handes I commende my spirite. And from the sixte hower there was darkenes ouer all the earthe vntill the ninthe hower. And the veile of the temple was rent in two partes, from the toppe to the bothom. And the earthe quaked, and the stones were clouen. And the graues opened them selues, and manie bodies of the Sainctes, which slepte, arose. And there were manie of his fryendes, and acquaintance, & women beholdinge him a-farre of. Emonge whom was Marie Magdalene, and Marie the mother of Iames the yonger, and of Iosephe, & Salome, who had followed him out of Galilee, ministringe vnto him: with manie other women, that came in his companie to Ierusalem.

Luc. 23.

Math. 27

MEDITATIONS Vpon these pointes of the text.



Genes. 28.

We are now come (ô my soule) to the holie mounte Caluarie, and we be nowe arrived at the toppe of the misterie of our redemptiō. O how wonderfull is this place! Verelie this is the howse of God, the gate of heauen, the lande of promise, and the place of saluation. Here is planted the tree of life. Here is placed that mysticall ladder that Iacob sawe, which ioyneth heauen with the earthe, whereby the angells doe descende vnto men, and men doe ascende vnto almightie God. This is (ô my soule) the place of praier. Here oughtest thou to adore, and blesse our Lord, and geue him most humble, and hartie thanckes for this his most highe and excellent benefite: sayenge thus vnto him.

We worshippe and adore thee ô Lord Iesus Christ, and we blesse thy holie name, forsomuch as thou hast by meanes of this holie Crosse redeemed the worlde. Thankes be geuen vnto thee O most mercifull Sauiour, for that thou hast thus loued vs, and

washed

washed awaie our sinnes with thy most pretious bloude, and hast offered thy selfe for vs vpon the same Crosse: to the ende, that with the most sweete sauour of this noble sacrifice, enkendeled with the fier of thy most feruent loue, thou mightest satisfie, and appease the wrathe of Almightye God. Blessed be thou therefore for euermore, which art the Sauiour of the worlde: the reconciler of mankind: the repaier of Angelles: the restorer of the heauens: the triumphant conqueror of hell: the vanquisher of the diuell: the awthor of life: the destroier of deathe: and the redeemer of them, that were in darckenes, and in the shadowe of deathe.

All yee therefore that be a thirst, come vnto the waters, and yee that haue neither golde, nor siluer, come, & receaue al these precious treasures freely, without payinge anie thinge. Yee that desier the water of life, this is that mysticall rocke, that Moyse stroke with his rodde in the wildernes, out of which there sprange water in great abondance, to satisfie the thirst of his afflicted people. Yee that desiere peace, and amitie with almightie God, knowe yee that this is also that rocke, that the patriarke Iacob annointed with oyle, and erected vp for a title of peace, and amitie, betwene almightie God, and men. Yee that are desirous of wyne, to cure your woundes, this is that cluster of grapes, that was brought out of the lande of promise.

Luc. 1.

Esay. 55.

Exod. 17.

Genes. 35

Num. 13.

4. Reg. 4.

into this vale of teares, which is now crushed, and pressed vpon the presse of the Crosse, for the remedie and redresse of our offences. Ye that desire the oyle of the grace of God, knowe ye likewise, that this is that precious vessell of the widowe, of Elizeus, full of oyle, wherewith we must all paie our dettes. And albeit the vessell seeme verie little to serue so manie, yet looke not to the quantitie, but to the vertue thereof: which is certeinlie so great, that so longe as there be vessels to fille, so longe will the wayne of this sacred licour alwaies runne, and neuer cease.

A CONTEMPLATION

vpon the misterie of the Crosse.

§. I.

WAKE, I praie thee now (O my soule,) & beginne to contemplate vpon the misterie of this holie Crosse, by the fruit whereof the hurte of that poisoned fruit is repared, which the forbidden tree caused vnto vs, through the offence of the first man Adam. As the bridegrome hath signified to his spouse in the Canticles, when he saied:

8. I haue raised thee vp my spouse, from vnder the

tree,

tree, because vnder an other tree thy mother was corrupted, when she was deceaued by the auncient serpente.

Consider then, how when our Sauour came to this place, his cruell enemies to make his deathe the more reprochfull, stripped him of all his apparell, euen to his innermost garment, which was wholie wouen throughout without anie seame. Beholde now here, with what meekenes this most innocent lambe suffereth himselfe to be thus stripped of all his garmentes, without openinge his mowthe, or speakinge so much as one worde against them, that handeled him with such villanie: But shewed himselfe rather verie willinge, and readie, to be spoiled of his garmentes, and to remaine naked to the shame of the worlde: to the intent that the nakednes of such as had through sinne lost the garmentes of innocencie, and grace receaued, might be couered after a better sorte, than with the leaues of the figtree. Some holie fathers reporte, that the tormentors in pluckinge of our Sauours garmentes, tooke of his crowne of thorne, which then stucke fast on his head, and that afterwarde when they had stripped him starcke naked, they set it on againe, and fastened the sharpe thornes to the brayne-panne afreshe, and so made new holes, & woundes therein, which was an exciedinge great grieve, and payne vnto him. And vndowtedlie it is to be

Genes. 3.

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Luc. 23.

thought, that they would vse this kinde of crueltie against him, forsomuch as we are well assured, that they vsed manie others, and those verie strange, in all the proces of his passion: especially consideringe, that the holie Euangelist sayeth, that they did vnto him, whatsoeuer they would.

Agayne, by reason of his garment, that stucke fast to the woundes of his scourginges, and bloude, which was now congealed vnto the same, at what tyme they pluckt it of from his bodie, (as those cattiffes were farre from all pietie, and mercie) they haled it of with such furious haste, & force, that they loosed, and renewed, all the sores of his whippings in such rueful wise, that his blessed bodie was in al partes open, and as it were flaine, and became all one greate wounde, out of which distilled bloude on all partes.

The nakednes of our Saviour upon the crosse.

Consider now here (o my soule,) the excellencie of the goodnes, and mercie of almightie God, which sheweth it selfe so euidentlie in this misterie. Consider, howe he that clotheth the heauens with cloudes, and adorneth the feildes with flowers, and bewtie, is here spoiled of all his garmentes. Consider how the bewtie of the Angells is here defiled: how the height of the heauens is here brought lowe: how the maiestie & omnipotencie of almightie God is here abased, and put euen to open shame, and reproche. Beholde, how that roiall bloude

distillinge

distillinge out from his brayne, trickeleth downe all alonge by the heare of his head, and by his sacred bearde, insomuche as it watereth, and dyeth the verie grownde vnder him. Consider what extreme colde that holie tender bodie of his suffered, standinge as he stode, all rente, and spoyled, not onelic of his garmentes, but also euen of his verieskynne, hauinge withall so manie gappes and wyde holes of open sores, and deepe woundes throughout all his blessed bodie. For if S. Peter notwithstandinge he was both clothed, and shodde, felt colde the night before: howe farre greater smarte and colde did that most tender bodie of our Saniour abyde, beinge so naked, and full of sore bruses and woundes as it was?

Ioan. 18.

Whereby it appeareth that albeit our Saniour in al the whole cowerce of his life gaue vnto vs so wouderfull examples of nakednes, and pouertie: yet at his deathe he gaue him selfe vnto vs, as a most perfit patterne & spectacle of this vertue. Forsomuch as at that tyme he was in such a poore case, that he had no place wherevpon to rest his head. And to geue vs to vnderstand, that he had taken nothinge of the worlde, he died naked vpon the crosse, and had nothinge of the worlde to cleaue vnto him.

Accordinge to this example, we reade of the blessed holie father S. Francis, who was such a perfit and trewe follower of this

Our Saviour Christ was a most perfit patterne of pouertie vnto vs upon the crosse.


S. Francis was a perfit follower of the

*pouertie
of our Sa-
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pouertie of our Sauour Christe, that at what time he shoulde geue vp the ghost, he stripped him selfe starcke naked of all he had vpon him, & threwe himselfe from his bed vpon the bare ground, and beinge thus naked, he embraced the earth, to imitate herein (as a faithfull seruante) the nakednes, and pouertie, of his Lorde, and Sauour. Awake therefore (ô my soule,) awake now I pray thee, & learne thou also hereby, to imitate our Sauour Christ, poore and naked. Learne to despise all such things as this transitorie world maye geue vnto thee, that thou maist be worthie to embrace our Lorde naked, with naked armes, and be vnited vnto him by loue, which ought also to be naked, without mixture of anie other strange loue.

HOW OUR SAVIOUR was nailed vpon the crosse.

§. II.

ONSIDER after this, how our Sauour was nailed vpon the Crosse, and how passinge great grieve, and torment, he suffered at that time, when those great, and square nailes were driuen in, and pearced through the most

most sensible, and tender partes of his most blessed bodie, which was of all bodies most tender, and delicate. And consider also, what an extreme grieffe it was to the blessed virgin, when she sawe with her eies, & hearde with her eares, the mightie and cruel harde strokes, which were so often, and so thicke laied on, & iterated one after an other vpon his diuine members. For certainlie those hammers, & nailes, as they passed throwghe the handes of the sonne: so did they also pearce the verie harte of his most tender, and louinge mother.

Consider moreouer, how they hoysed vp the Crosse on highe, and how when they went about to ramme it in the hole, which they had made for that purpose (such was the crueltie of those tormentinge raginge ministers) that at the verie time of rearinge it vp, and placinge it therein, they let it falle furiouslye from them, with a thumpe into the hole, with all the weight thereof, and so all his blessed bodie was sore shaken and iogged vp and downe in the aier, and thereby his woundes were wydened, and enlarged, and his paines and grieffes more encreased.

Nowe therefore (ô my sweete Sauour, & redeemer,) what harte is so stonie harde, that will not ryue in sunder for verie sorrowe, and grieve, sith the verie stones themselves were ryuen the same daie, considering the extreme paine, that thou sufferedst

Psal. 17.
Psal 68.

on the Crosse?

The sorrowes of death ô Lorde, haue compassed thee about, and the waues of the Sea haue overwhelmed thee: Thou art myred in the depthe of the bothomes goulfes, and fyndest no thinge wherevpon to staie thy selfe. Thy father (ô Lorde) hath forsaken thee: what hope maist thou haue of men? Thy enemies make outcries against thee: thy fryendes breake thy harte: thy soule is afflicted: and for the loue thou bearest to me, thou wilt not admit any maner of comforte. Vndowred lie (ô Lorde) my sinnes were verie great, and haynous, and that doth thy penance well declare. I see thee ô my kinge fastened to a tree, and there is nothing to susteine thy bodie, but onelie three iron nailes, wherevpon thy sacred fleashe hangeth, without anie other staie, or cōfort. When the weight, and swaie of thy bodie staieth vpon thy feete, then are the woundes of thy feete the more torne, and enlarged, with the nailes wherewith they are pearced. Againe, when the weight of thy bodie staieth vpon thy handes, then are the woundes of thy hâdes the more rente, and enlarged also, with the poyse of thy bodie. One of thy members cannot succour an other, but with equall preiudice, either of the one, or of the other. Now as touchinge thy holie head, beinge thus tormented, and weakened with the sharpe crowne of thornes, what pillowe hath it to rest vpon? O howe well might

thy

thy armes (ô most excellent virgin) be here employed to supplie this office! But alas thine armes maye not serue at this present, but onely the armes of the Crosse. Vpon them must our Sauour staie his sacred head when he will rest: and yet so, that the ease he taketh thereof is no thinge els, but a further driuinge in of the thornes, and fastening of the same deeper into the braine. Besides all this, I see those foure principall woundes, as it were foure fountaines, alwaies distillinge out bloude. I see the grownde all besprinkled and bedewed rounde about with bloude. I see that most pretious licour al betrampled, & shed vpon the earthe, which crieth much better, than did the bloude of Abell. For his bloude cryed for vengeance against the murderer, but this most pretious bloude of thine O sweete Iesus, craueth pardon for synners.

Genes. 4.
Heb. 12.

OF THE COMPASSION,

*the sonne had vpon his mother: and
the mother vpon her sonne, hanginge vpon the Crosse.*

§. III.

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THE sorowes of the sonne were much increased, by reason of the presence of his most blessed mother, where- with his dolefull harte was no lesse crucified within, than his holie bodie without. Two crosses be here prepared for thee (ô good Iesus) this daie. The one for thy bodie, and the other for thy soule. The one is of passion, and the other of compassion: The one pearceth thy most blessed bodie with nailes of iron: the other pearceth thy most holie soule with nailes of sorowe. Who is able to declare (ô sweete Iesus,) what an vnspeakeable greife it was vnto thee, when thou diddest consider the greete anguishes of the blessed soule of thy holie mother, which thou knewest so certeinlie was crucified with thee on the crosse! When thou sawest her pittiefull harte pearced, & thrust throughe with the knife of heauines, and sorowe! When thou diddest open thy blouddie eies, & beheldest her diuine face, whollie ouercast with palenes, and wannes of death! When thou sawest those most grievous paynes, & anguishes of her mind, which was not resolued with deathe, and yet abode greater paynes, than the verie paynes of deathe it selfe! When thou beheldest those riuers of teares, which gusshed out from her most pure eies, and hardest those so lamentable deepe sighes, & sobbes, which burst out of her sacred brest, beinge

enforced

Luc. 23.

enforced with the vehemencie of her most grievous heauines, and sorowe! Certeinlie ô Lord, it can not be exprest with wordes, how muche this inuisible crosse tormented thy most pittiefull harte.

And who is able to declare also (ô most blessed mother,) the greatnes of the sorowes, and anguishes of thy dolefull harte. When thou sawest him dye with such grievous tormentes, whom thou sawest borne with so great ioye? When thou sawest him scorned, and blasphemed of men, whom there thou sawest praised of the angells? When thou sawest that holie bodie, which thou haddest handeled with so great reuerence, and brought vp with such motherlie tendernes, and cherefhinges, so euill entreated and tormented by most wicked persons? When thou beheldest that diuine mouthe of his, (which thou haddest nourished with the milke of heauen) distemperd with the bitter tast of gaulle, and vinegar? When thou diddest also behold that diuine head, (which thou haddest so often times laied and rested on thy virgines brest,) all to begored now with bloude, and crowned with thornes? O how often diddest thou lift vp thine eies on highe, to beholde that diuine shape, that had so often times reioysed thy soule in beholding the same! And howe often againe did thine eies turne aside from him, because the tendernes of thy harte coulde not abide to see that doleful sight!

What tongue is able to expresse the greatnes of this sorrowe? If the soules that loue our Sauour Christ truelie, and vnfaignedly, when they meditate vpon these sorowes beinge now past, haue such a tender compassion vpon him, what diddest thou then ô most blessed virgin, beinge his mother, yea and more than a mother, when thou sawest presentlie with thine eies such a sonne, suffer such a most cruell, and painful passion? If those women that accompanied our Sauour when he went with his Crosse towards his death, beinge neither of kinne, nor of acquaintance vnto him, did weepe, and lamente, to see him goe after such a pittiefull sorte? Howe great then was the abundance of teares that fell from thine eies ô blessed mother, when thou sawest him, who was so deerelie beloued vnto thee, not onelie carryenge the Crosse on his shoulders, but nailed also fast vnto it, and hoysed vp alofte vpon the same?

And albeit these thy griefes, and sorrowes were so great, yet diddest not thou (ô blessed virgin) refuse the companie of the Crosse, neither wouldest thou turne thy backe, but stoodest there euen harde, and fast by the same, and not fallinge downe in fowndes, nor yet ouerthrowen to the grounde, but like a strong pillar standinge vpright vpon thy feete, beholdinge with inestimable sorrowe, and heauines of minde thy deere sonne crucified on the crosse: to the ende,

that

Genes. 3.

that like as Eue by beholding with delite that fruite, and tree of deathe, was the occasion of the perdition of the worlde: euen so thou (ô blessed Ladie) by beholdinge with greate griefe and sorrowe, the fruite of life, which then was hanginge vpon that tree of the Crosse, mightest with thy presence, and eies, there see the remedie, and redemption of the worlde.

AN OTHER MEDITATION
of the doctrine, that maye be learned
at the foote of the Crosse.

§. IIII.



THE holie Euangeliste saith, that there stoode hard by the Crosse, Marie the mother of Iesus: and his mothers sister, Marie the wife of Cleophas: and Marie Magdalene. O that I were so happie, that I might stande in the companie of these three blessed Marias alwaies at the foote of the Crosse! O yee blessed Marias, who hath caused you to stande so constantly at the foote of the Crosse? What cheyne is this, that thus holdethe you so fast linked vnto this holie tree? O sweete Christe, which beinge deade, doest mortifie the liuinge, and geueest life to the deade! O yee Angels of paradise, be not

Ioan. 19.

offended with me, though I a sinner, and a very wicked person, be so bolde to come, and ioyne with this holie companie: because the loue I beare to my sweete Saniour draweth me vnto them, and the verie same loue enforceth me to embrace this crosse. If these three Maries wil not departe from the crosse, how can I departe from thence, knowinge that al my weale, and saluation, consisteth in the same?

Affuredly the fyer shall first waxe colde, and the water shal naturally become hoare, before my harre shall departe from this crosse: ythence I vnderstande what a lesson the loue of God teacheth me: to wit: Howe happie a thinge it is, to stande alwaies at the foote of the crosse. O holie crosse, thou drawest the hartes of men vnto thee more ströglie, than the Adamante stone draweth iron! Thou geuest a more cleare lighte to our vnderstandinge, than the sonne doth to our eies. Thou enkindeldest a more feruent heate in our soules, than fyer doth in the verie coles. Drawe me therefore (O holie crosse) vnto thee, with great force, & might. Illuminate me continuallie, and enflame me with thy mightie power, that my thoughte & mynde maie thinke vpon none other thing, but onely vpon thee, and maye neuer departe from thee. And thou O good Iesus, illuminate the eies of my soule, that I maye vnderstande how to looke and fixe mine eies, and thoughtes, vpon the

crosse:

crosse: to the ende, that I maye not onelie beholde the cruell paynes, and tormentes, thou hast suffered for me, and so by beholdinge them, take compassion of them: But also consider the examples of so manie wonderfull vertues, as thereby thou hast discouered vnto me, and inuited me to imitate, and followe the same.

Wherefore O most wise maister, and instructor of the worlde! O phisition of soules! Here I come to the foote of thy crosse to present vnto thee my sores, and woundes. Heale me O my most mercifull, and omnipotent Lorde, and teache me what I ought to doe. I doe confesse, and acknowledge playnelie vnto thee (O Lorde) that I am verie sensuall, and geuen ouermuche to the loue of my selfe, and I see well that this greatlie hindereth my profitinge, and proceedinge in vertue, and godlines. Manie tymes for my recreation, and pastimes sake, or for feare of the paine of fasting, and risinge vpearly in the morninge, I passe ouer, and doe leese the godly and diuout exercises of praier, and meditation, with other holie spirituall exercises: by the losse whereof, I leese my selfe also. This sensualitie of mine is verie importune vpon me. It woulde faine care and drinke verie finelie, and delicately, at such howers, and times, as it liketh: and after dinner, and supper, it woulde gladlie haue some idle talke, or els some pastyme, & recreation. It delighteth at such tymes to be

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walkinge in a faire greene garden, or orcharde, and there to take some sollace, and pleasure. Teache me now (ô my most louinge Sauour, and redeemer,) what I ought to doe, whereby to followe thy example: and helpe me with thy grace, that I maie performe my dewtie in this pointe. O what a greate shame is it vnto me, to see after what sorte thou diddest handel thy blessed bodie, which was more tender, and delicate, than all other bodies! In the midst of the most bitter anguishes, and grievous tormentes of thy death, thou diddest not geue vnto thy bodie anie other foode, or electuarie, but such as those cruell apotaries had compounded of bitter gaule, and sower vinegar for thee. Who then will from henceforth haue anie tongue to complaine, that the meate set before him is either to colde, or to salte, or to freshe, or not well dressed, or that it was ouer late, or to tymelie made readie: consideringe what a table was here prepared for thee, ô my almightie God: and that in the tyme of so great necessitie? In steede of the mirth, and pleasure, and pleasant talke, and entertaynment, which I seeke to haue at my suppers, and feastes, thou haddest none other, but onely outcries and clamorous noices of them, which shakinge their heades at thee, scorned, and blasphemed thee: sayenge: *Eye on thee, that destroyest the temple of God, and in three daies buildest it vp againe.* This was the mu-

ficke,

ficke, and mynstrellie of thy bankette: and thy walkinge in a garden, was to be fast nailed handes, and feete, to the crosse. And albeit there was an other garden, into which thou wentest after thou haddest ended thy supper, yet was it not to walke in for pleasure, but to praie: not to take the aier, but to sheide bloude: not to recreat thy selfe, but to be pensive, and sad, and in a greate agonie of deathe. Now what shal I saye of the other ease, and refresshinges, which thy blessed fleshe had? My fleshe would gladlie haue a softie bedde, curious and costly apparell, and a large and wyde howse. Tell me now (ô my sweete Sauour,) what maner of bedde hast thou? What maner of howse hast thou? And what is thy apparell? Thy apparell is nakednes, and a purple coate of mockerie, & reproche. Thy howse is none other, but to stande openly abrode in the sunne, and aier. And if I seeke for anie other, I fynde it to be nothinge els, but onely a stable for beastes. The foxes haue their holes, and the birdes of the aier their neistes, and thou that art the creator of all thinges, hast no place where to rest thy head. O curiositie, and superfluitie! How are ye two crepte in, and so vsuallie, and vniuersallie receaued in this our corrupte age, throughout all the countreys, and nations, of Christedome! O what maner of Christians be we, that do not vterlie abandon from vs,

Math. 8.

A notable
admoni-
tion against

*the vices
of deyntie-
nes, and
superflui-
tie.*

all maner of fyne deyntienes, curiositie, and superfluities, knowinge that our Lorde, and maister, vtterlie abandoned from him, and onelie al maner of deyntienes, and superfluities, but also euen such thinges, as were of necessitie!

Cant. I.

*we desire
to lye on
softe se-
ther-bed-
des, &
our sau-
our Christ
laye on the
harde
bedde of
the crosse.*

I desire now O Lorde to see also what maner of thinge thy bedde is. Tell me (ô sweete Sauour) where doest thou lodge? Where sleepest thou at noone daie? Here I sette my selfe at thy fete: Teache me I most humbly beseeche thee, what I ought to doe. For this my sensualitie will not suffer me to vnderstande well this language of thy crosse. I desire a softe bedde, and if I awake early in the momynge at the hower of praier, and diuine seruice, I suffer my selfe to be ouercome with slouth, and drowzines, & I expect duellie for the morninge sleepe, that my head maie take an other nappe, and so haue his full ease, and rest. Tell me ô my most gracious, and louinge Lorde, what rest haddest thou on that harde bedde of the crosse? When thou wast wearie in lienge on the one side, how diddest thou turne thee on the other, to take the better rest? What harte is not ouercome, and broken in funder herewith? What? Is not this enoughe to kill all sensualitie in vs? O what a comfort is this to the poore! What a confusion to the riche! What an encouragement to the penitentes! And what a condemnation to nice, delicate, and sensuall persons! Certainly the

bedde

bedde of our Sauour Christ is not for such fyne delicate wantons, neither is his glorie in heauen prepared for them. Geue me grace (ô Lorde) that I maye by thy example mortifie this my sensualitie. And if it be not thy blessed will to graunte me this request, I beseeche thee then euen now out of hâde to end my life. For it is not meete, nor seemly, that thou, (ô my omnipotent Lorde, and redeemer) beinge vpon the crosse, and hauinge none other cōforte, nor refreshing, but onely bitter gaulle, and sower vinegar, I shoulde seike for sweete sauoures, delicate fare, sugered sawces, with other curious deynties, pleasures, and ease, in this miserable life. It is not mete that thou beinge thus poore, and naked, I shoulde goe wanderinge and leefinge my selfe after the transitorye goodes and riches of this worlde? It is not reason that thou hauinge none other bedde, but onely the harde and painfull crosse, I shoulde seeke to haue a softe bedde, and other delicacie, and ease, for my wretched bodie.

Be thou therefore greatlie ashamed, ô my soule, beholdinge our Lorde, and Sauour, on the harde paynfull tree of the crosse, and make accompte, that from the same crosse he preacheth vnto thee, and rebuketh thee: sayenge: O man I haue for thy sake worne a crowne of thornes: and doest thou in contempt of me weare a garlande of flowers, with golden chaynes, aglettes,

*How our
Saviour
Christ re-
buketh
from the
crosse of
pompe,
delicacie,
curiositie
& supe-
rfluitie.*

bruches, & gaye oystreche fethers: I for thy sake haue stretched forth my armes to be nayled, and tormented vpon the crosse: and doest thou stretch forth thyne to pleafante games, and pastimes? I beinge to a thirst at my verie death, had not so much as a litle colde water, and seekest thou after pretious wyne, delicate meates, and deynie sugered sawces? I was on the crosse, and in all my whole life tyme, full of dishonors, reproches, and grievous labours, and paines, and doest thou spende all the daies of thy life seekinge after dignities, offices, promotions, estimations, pleasures, and delires? I was verie willinglie contented, that my syde shoulde be opened to geue thee my verie harte, and hast thou thyne open to vaine and dangerous loues of the worlde?

WHAT PATIENCE WE
OUGHT TO HAVE IN ALL
*troubles, and aduersities, fol-
lowinge the example
of our Sauour
Christ.*

§. v.

THOU



How hast taught me now
O Lorde from the chaire of
the Crosse the lawes of tem-
perance: teache me also at
this present the lawes of pa-
tience, whereof I haue suer-
lie verie great neide. Thou hast cured that
parte of my soule, which is called concu-
pisciple: Cure also I beseeche thee, that parte,
which is called irascible. Forsomuch as thy
crosse is a medicine for all the whole man,
and the leaues of that holie tree are the
healthe of all nations.

Some times I haue sayd, & purposed with-
in my selfe: I will neuer from henceforthe
falle out, or be angrie agayn with anie man:
I will surelie keepe peace with all perones:
and therefore I thinke it good for me to
auoyde all companie, & thereby to eschewe
all occasious of trouble, contention, and
anger.

But now, O Lorde, I vnderstāde my weak-
nes in this poynte, For to flee from com-
panie, is not a meane to subdue anger,
but rather to couer, and hide myne owne
imperfection. And therefore I will from
henceforthe carie euer with me a mynde
readie prepared to liue not onelie with the
good, but euen with the wicked also, and to
keepe peace with such colderike, way-
warde, and frowarde contentious persons,
as doe abhorre peace. Thus I purpose from
henceforthe to doe: gawnt me thy grace

therefore o almightie God, that I maie dewlie accomplishe this my good intent. If others shall take my landes, or goodes away from me, graunte me thy grace o Lorde, that I be not angrie nor grieved therewith: seinge I see thee thus spoyled, and naked, vpon the Crosse. If they shall take my credite, honor, and estimation fro me, let not that cause me to breake peace with them: seinge I see thee here o Lorde, so despised, dishonored, and contemned. If my fryendes and acquaintance shal forsake me, let me not therefore be confounded, seinge I see thee thus left alone, & forsake not onely of thy disciples, and fryendes, but also of thyne owne heauenly father. And if it shall seeme to me at anie tyme, that I am forsaken of thee, yet let me not for all that lose my confidence, & trust in thee: seinge thou diddest not lose thine, but after thou haddest made an ende of saienge those wordes.

Mat. 27.

*Marc. 15.
Psal. 21.*

My God, my God, why hast thou forsaken me? Diddest forthewith recomende thy spirite into the handes of him, who had forsaken thee: sayeng: o Father into thy handes, I comende my spirite. And therefore euen now at this instant I request, that from henceforthe all troubles, and persecutions maie come and falle vpon me, and not to spare me, forso-much as all such things can doe nothinge els vnto me, but geue me occasion to be a folower of thee my sweete Lorde, and Sau-iour Iesus Christ.

But

But now (o my Lorde) what if the troubles and persecutions shalbe verie great, & longe, (wherewithall shall I then comforte my selfe? For thy passions althoughe they were verie greate, yet it seemed that they continued not anie longe tyme, forso-much as all the martirdome of thy passion did not continewe altogether twentie howers. Now he that hath bene tenne yeares bedrid-den, or lyen in fetters in harde prison, or in continuall necessitie, trouble, and dissensio, within his owne howse, and famylie, what comfort shal he finde in thee for so longe a combatte, & tribulation? Answer (o Lorde) I beseeche thee, vnto this demaunde, forso-much as thou arte the worde, and the wise-dome of the father. Tell me whether thou be the vniuersall comforter in all miseries, be they neuer so longe? Or els whether we neede to seeke anie other comforter for them? Verelie o Lorde, we haue no neede of anie other comforter, but onely thee. For vndowtedlie the crosse whereon thou diddest suffer, was not a martirdome of one daie onely, but it continued all thy whole life. For euen from the verie first hower, and instant of thy most holie conception, there was represented vnto thee, both the crosse, and withall all the cruell bitter paines, and tormentes, that thou shouldest suffer vpon the same: and so thou haddest them all continuallie verie liuelie set before thyne eyes al the daies thou diddest liue here on earth.

*Our Sau-
our had
his crosse
& passi-
on verie li-
ue repre-
sented
daylye be-
fore his
eyes, fro*

V 3

*the verie
first
hower of
his con-
ception,
untill his
deathe.*

For like as all thinges both past, & to come, were present before the eyes of thy diuine vnderstandinge: euen so also were all the martirdomes, and instrumentes of thy passion. There were the crosse, the nailles, the scourges, the thornes, the cruell speare, with al other thy most bitter paines, and tormentes, at all tymes as liuely present before thy sight, as when thou sawest them with thy eyes the verie same frydaie, that thou wast crucified on the Crosse. We, though we suffer neuer so greate, and extreme paines, yet we haue alwaies some tyme of ease, either by meanes of phisicke, or other comforte: but thy paine was alwaies in a maner continuall, or at the least it did verie often times torment thee in thy fowle, duringe the tyme thou diddest liue here in this worlde. And albeit this consideration of thy bitter tormentes, and passion, had not tormented thee, yet was the verie zeale of thy fathers honor, and desire of the saluation of our soules, a continuall torment vnto thee: which vndowtedlie did eate, and rente thy pittiefull louinge harte, and was a more cruell martirdome vnto thee, than the verie death it selfe. Whereunto was also added the obstinate malice, which thou sawest in that rebellious people, (the Iewes:) and withall the stubbornes and ingratitude of all other sinners, (for whose remedie and redemption thou wast sent) which would not helpe themselves with the benefite

thereof

thereof, nor yet acknowledge the tyme of their visitation. This was the cause of those pittiefull teares, thou diddest sheide vpon Ierusalem: and hereof rose the complainte thou madeest by thy Prophet Esaie, sayenge: *In vaine haue I traueyled, and in vaine haue I consumed my strengthe.*

Luc. 19.

Esa. 49.

Wherefore O my soule, thou hast here with whom thou maist keepe companie, & take comforte in thy longe paines & troubles. For althoughe the last paines, and tormentes, of the holie bodie of our Sauour were shorte, yet were the greifes, and paines, of his pittiefull harte and soule verie longe, and continuall.



SATTVRDAIE MORNINGE.

THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto) thou hast to meditate vpon the piercinge of our Sauours syde with a speare. Of his takinge downe from the Crosse. And withall of the pittiefull bewaylinge, and lamentation of our blessed Ladie. And of our Sauours buriall.