

# Renascence Editions

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## A Meditation of a Penitent Sinner (1560)

**Anne Locke**

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Note: The sonnet sequence *A meditation of a penitent sinner* was appended, with a separate title page, to *Sermons of John Calvin, vpon the songe that Ezechias made after he had been sicke* (1560), translated from French into English, with a translator's dedication signed by "A.L." The translator was Anne Vaughan Locke (b. ca. 1533, d. before 1607), a writer of strong Protestant convictions and a friend and correspondent of John Knox. Scholarly recognition that Locke was also the author of the [unsigned] *Meditation* was slow in coming, however, despite the lack of credible alternative candidates, largely because of Locke's attention-deflecting note stating that the poems were "deliuered me by my frend." It is only in the last 15 years that Locke has received due credit as the author, not only of the first English sonnet sequence by a woman, but of the first English sonnet sequence.

Modern editions of Locke's work include "*A Meditation of a Penitent Sinner*": *Anne Locke's Sonnet Sequence with Locke's Epistle*, ed. Kel Morin-Parsons (1997), and *The Collected Works of Anne Vaughan Lock*, ed. Susan Felch (1999).

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A MEDITA  
TION OF A PENI-  
TENT SINNER: VVRIT-  
TEN IN MANER OF A  
*Paraphrase vpon the*  
51. Psalme of Daud.

I haue added this meditation folowyng vnto the ende of this boke, not as parcell of maister Caluines worke, but for that it well agreeth with the same argument, and was deliuered me by my frend with whom I knew I might be so bolde to vse & publishe it as pleased me.

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**The preface, expressing  
the passioned minde of  
the penitent sinner.**

**T**he hainous gylt of my forsaken ghost  
So threateth, alas, vnto my febled sprite  
Deserued death, and (that me greueth most)  
Still stand so fixt before my daseld sight  
The lothesome filthe of my disteined life,  
The mighty wrath of myne offended Lorde,  
My Lord whos wrath is sharper than the knife,  
And deper woundes than dobleedged sworde,  
That, as the dimmed and fordulled eyen  
Full fraught with teares & more & more opprest  
With growing streames of the distilled bryne  
Sent from the fornace of a grefefull brest,  
Can not enjoy the comfort of the light,  
Nor finde the way wherin to walke aright:

So I blinde wretch, whome Gods enflamed ire

With pearcing stroke hath throwne vnto [the] grou[n]d,  
Amidde my sinnes still groueling in the myre,  
Finde not the way that other oft haue found,  
Whome cherefull glimse of gods abounding grace  
Hath oft releued and oft with shyning light  
Hath brought to ioy out of the vgglye place,  
Where I in darke of euerlasting night  
Bewayle my woefull and vnhappy case,  
And fret my dyeng soule with gnawing paine.  
Yet blinde, alas, I groape about for grace.  
While blinde for grace I groape about in vaine,  
My fainting breath I gather vp and straine,  
Mercie, mercie to crye and crye againe.

But mercy while I sound with shreking crye  
For grau[n]t of grace and pardon while I pray,  
Euen then despeir before my ruthefull eye  
Spredes forth my sinne & shame, & semes to saye  
In vaine thou brayest forth thy bootlesse noyse  
To him for mercy, O refused wight,  
That heares not the forsaken sinners voice.  
Thy reprobate and foreordeined sprite,  
For damned vessell of his heauie wrath,  
(As selfe witnes of thy beknowyng hart,  
And secrete gilt of thine owne conscience saith)  
Of his swete promises can claime no part:  
But thee, caytif, deserued curse doeth draw  
To hell, by iustice, for offended law.

This horror whe[n] my tre[m]bling soule doth heare,  
When markes and tokens of the reprobate,  
My growing sinnes, of grace my senslesse cheare,  
Enforce the profe of euerlastyng hate,  
That I conceiue the heauens king to beare  
Against my sinfull and forsaken ghost:  
As in the throte of hell, I quake for feare,  
And then in present perill to be lost  
(Although by conscience wanteth to replye,  
But with remorse enforcing myne offence,  
Doth argue vaine my not auailyng crye)  
With woefull sighes and bitter penitence  
To him from whom the endlesse mercy flowes  
I cry for mercy to releue my woes.

And then not daring with presuming eye  
Once to beholde the angry heauens face,  
From troubled sprite I send confused crye,  
To craue the crummes of all sufficing grace.  
With foltring knee I fallyng to the ground,  
Bendyng my yelding handes to heauens throne,  
Poure forth my piteous plaint w[ith] woefull sound,  
With smoking sighes, & oft repeted grone,  
Before the Lord, the Lord, whom synner I,  
I cursed wretch, I haue offended so,  
That dredyng, in his wrekefull wrath to dye,  
And damned downe to depth of hell to go,  
Thus tost with panges and passions of despeir,  
Thus craue I mercy with repentant chere.

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*A Meditation of a peni-  
tent sinner, vpon the 51.  
Psalme.*

*Haue mercie vpon  
me (o God) after  
thy great merci*

**H**aue mercy, God, for thy great mercies sake.  
O God: my God, vnto my shame I say,  
Beynge fled from thee, so as I dred to take  
Thy name in wretched mouth, and feare to pray  
Or aske the mercy that I haue abusde.  
But, God of mercy, let me come to thee:  
Not for iustice, that iustly am accusede:  
Which selfe word Iustice so amaseth me,  
That scarce I dare thy mercy sound againe.  
But mercie, Lord, yet suffer me to craue.  
Mercie is thine: Let me not crye in vaine,  
Thy great mercie for my great fault to haue.  
Haue mercie, God, pitie my penitence  
With greater mercie than my great offence.

*And according  
vnto the multitude  
of thy mercies do  
away myne  
offences.*

My many sinnes in number are encrease,  
With weight wherof in sea of depe despire  
My sinking soule is now so sore opprest,  
That now in peril and in present fere,  
I crye: susteine me, Lord, and Lord I pray,  
With endlesse number of thy mercies take  
The endlesse number of my sinnes away.  
So by thy mercie, for thy mercies sake,  
Rue on me, Lord, releue me with thy grace.  
My sinne is cause that I so nede to haue  
Thy mercies ayde in my so woefull case:  
My synne is cause that scarce I dare to craue  
Thy mercie manyfolde, which onely may  
Releue my soule, and take my sinnes away.

*Wash me yet more  
from my  
wickednes, and  
clense me from my  
sinne.*

So foule is sinne and lothesome in thy sighte,  
So foule with sinne I see my selfe to be,  
That till from sinne I may be washed white,  
So foule I dare not, Lord, approche to thee.  
Ofte hath thy mercie washed me before,  
Thou madest me cleane: but I am foule againe.  
Yet washe me Lord againe, and washe me more.  
Washe me, O Lord, and do away the staine  
Of vggly sinnes that in my soule appere.  
Let flow thy ple[n]tuous streames of clensing grace.  
Washe me againe, yea washe me euery where,  
Bothe leprous bodie and defiled face.  
Yea washe me all, for I am all vnckleane,  
And from my sin, Lord, cleanse me ones againe.

*For I knowledge  
my wickednes, and  
my sinne is euer  
before me.*

Haue mercie, Lord, haue mercie: for I know  
How muche I nede thy mercie in this case.  
The horror of my guilt doth dayly growe,  
And growing weares my feble hope of grace.  
I fele and suffer in my thrall'd brest  
Secret remorse and gnawing of my hart.  
I fele my sinne, my sinne that hath opprest  
My soule with sorrow and surmounting smart.  
Drawe me to mercie: for so oft as I  
Presume to mercy to direct my sight,  
My Chaos and my heape of sinne doth lie,  
Betwene me and thy mercies shining light.  
What euer way I gaze about for grace,  
My filth and fault are euer in my face.

*Againste thee  
onelye haue I  
sinned, & don  
euill in thy sight.*

Graunt thou me mercy, Lord: thee thee alone  
I haue offended, and offendyng thee,  
For mercy loe, how I do lye and grone.  
Thou with allpearing eye beheldest me,  
Without regard that sinned in thy sight.  
Beholde againe, how now my spirite it rues,  
And wailes the tyme, when I with foule delight  
Thy swete forbearing mercy did abuse.  
My cruell conscience with sharpned knife  
Doth splat my ripped hert, and layes abrode  
The lothesome secretes of my filthy life,  
And spredes them forth before the face of God.  
Who[m] shame fro[m] dede shamelesse cold not restrain,  
Shame for my dede is added to my paine.

*That thou mightest  
be founde iust in  
thy sayinges, and  
maiest ouer come  
when thou art  
iudged.*

But mercy Lord, O Lord some pitie take,  
Withdraw my soule from the deserued hell,  
O Lord of glory, for thy glories sake:  
That I may saued of thy mercy tell,  
And shew how thou, which mercy hast behight  
To sighyng sinners, that haue broke thy lawes,  
Performest mercy: so as in the sight  
Of them that iudge the iustice of thy cause  
Thou onely iust be demed, and no moe,  
The worldes vniustice wholly to confound:  
That damning me to depth of during woe  
Iust in thy iudgement shouldest thou be found:  
And from deserued flames releuyng me  
Iust in thy mercy mayst thou also be.

*For loe, I was  
shapen in  
wickednes, and in  
sinne my mother co  
[n]ceiued me.*

For lo, in sinne, Lord, I begotten was,  
With sede and shape my sinne I toke also,  
Sinne is my nature and my kinde alas,  
In sinne my mother me conceiued: Lo  
I am but sinne, and sinfull ought to dye,  
Dye in his wrath that hath forbydden sinne.  
Such bloome and frute loe sinne doth multiplie,  
Such was my roote, such is my iuyse within.  
I plead not this as to excuse my blame,  
On kynde or parentes myne owne gilt to lay:  
But by disclosing of my sinne, my shame,  
And nede of helpe, the plainer to playe  
Thy mightie mercy, if with plenteous grace

*But lo, thou haste  
loued trueth, the  
hidden and secrete  
thinges of thy  
wisedome thou  
haste opened vnto  
me.*

*Sprinkle me,  
Lorde, with hisope  
and I shalbe  
cleane: washe me  
and I shalbe  
whiter then snow.*

*Thou shalt make  
me heare ioye and  
gladnesse, al the  
bones which thou  
hast broken shal  
reioyse*

My plenteous sinnes it please thee to deface.

Thou louest simple sooth, not hidden face  
With trutheles visour of deceiuing showe.  
Lo simplie, Lord, I do confesse my case,  
And simplie craue thy mercy in my woe.  
This secrete wisdom hast thou graunted me,  
To se my sinnes, & whence my sinnes do growe:  
This hidden knowledge haue I learnd of thee,  
To fele my sinnes, and howe my sinnes do flowe  
With such excesse, that with vnfained hert,  
Dredging to drowne, my Lorde, lo howe I flee,  
Simply with teares bewailng my desert,  
Releued simply by thy hand to be.  
Thou louest truth, thou taughtest me the same.  
Helpe, Lord of truth, for glory of thy name.

With swete Hysope besprinkle thou my sprite:  
Not such hysope, nor so besprinkle me,  
As law vnperfect shade of perfect lyght  
Did vse as an apointed signe to be  
Foresheuing figure of thy grace behight.  
With death and bloodshed of thine only sonne,  
The swete hysope, cleanse me defyled wyght,  
Sprinkle my soule. And when thou so haste done,  
Bedeawd with droppes of mercy and of grace,  
I shalbe cleane as cleansed of my synne.  
Ah wash me, Lord: for I am foule alas:  
That only canst, Lord, wash me well within,  
Wash me, O Lord: when I am washed soe,  
I shalbe whiter than the whitest snowe.

Long haue I heard, & yet I heare the soundes  
Of dredfull threatates and thonders of the law,  
Which Eccho of my gyilty minde resoundes,  
And with redoubled horror doth so draw  
My listening soule from mercies gentle voice,  
That louder, Lorde, I am constraynde to call:  
Lorde, pearce myne eares, & make me to reioyse,  
When I shall heare, and when thy mercy shall  
Sounde in my hart the gospell of thy grace.  
Then shalt thou geue my hearing ioye againe,  
The ioye that onely may releue my case.  
And then my broosed bones, that thou with paine

Hast made to weake my febled corps to beare,  
Shall leape for ioy, to shewe myne inward chere.

*Turne away thy  
face from my  
sinnes, and do  
away all my  
misdedes.*

Loke on me, Lord: though tre[m]bling I beknowe,  
That sight of sinne so sore offendeth thee,  
That seing sinne, how it doth ouerflowe  
My whelmed soule, thou canst not loke on me,  
But with disdain, with horror and despite.  
Loke on me, Lord: but loke not on my sinne.  
Not that I hope to hyde it from thy sight,  
Which seest me all without and eke within.  
But so remoue it from thy wrathfull eye,  
And from the iustice of thyne angry face,  
That thou impute it not. Looke not how I  
Am foule by sinne: but make me by thy grace  
Pure in thy mercies sight, and, Lord, I pray,  
That hatest sinne, wipe all my sinnes away.

*Create a cleane  
hart within me, O  
God: and renew a  
stedfast spirit  
within my bowels.*

Sinne and despeir haue so possest my hart,  
And hold my captiue soule in such restraint,  
As of thy mercies I can fele no part,  
But still in languor do I lye and faint.  
Create a new pure hart within my brest:  
Myne old can hold no liquour of thy grace.  
My feble faith with heauy lode opprest  
Staggring doth scarcely creepe a reeling pace,  
And fallen it is to faint to rise againe.  
Renew, O Lord, in me a constant sprite,  
That stayde with mercy may my soule susteine,  
A sprite so setled and so firmly pight  
Within my bowells, that it neuer moue,  
But still vphold thassurance of thy loue.



*Cast me not away  
from thy face, and  
take not thy holy  
spirit from me.*

Loe prostrate, Lorde, before thy face I lye,  
With sighes depe drawne depe sorow to expresse.  
O Lord of mercie, mercie do I crye:  
Dryue me not from thy face in my distresse,  
Thy face of mercie and of swete relefe,  
The face that fedes angels with onely sight,  
The face of comfort in extremest grefe.  
Take not away the succour of thy sprite,  
Thy holy sprite, which is myne onely stay,  
The stay that when despeir assaileth me,  
In faintest hope yet moueth me to pray,  
To pray for mercy, and to pray to thee.  
Lord, cast me not from presence of thy face,  
Nor take from me the spirite of thy grace.

*Restore to me the  
comforte of thy  
sauing helpe, &  
stablishe me with  
thy free spirit.*

But render me my wonted ioyes againe,  
Which sinne hath reft, and planted in theyr place  
Doubt of thy mercy ground of all my paine.  
The tast, that thy loue whilome did embrace  
My chearfull soule, the signes that dyd assure  
My felyng ghost of fauor in thy sight,  
Are fled from me, and wretched I endure  
Senslesse of grace the absence of thy sprite.  
Restore my ioyes, and make me fele againe  
The swete retorne of grace that I haue lost,  
That I may hope I pray not all in vayne.  
With thy free sprite confirme my feble ghost,  
To hold my faith from ruine and decay  
With fast affiance and assured stay.

*I shal teach thy  
waies vnto the  
wicked, & sinne[r]  
s shall be tourned  
vnto thee.*

Lord, of thy mercy if thou me withdraw  
From gaping throte of depe deuouring hell,  
Loe, I shall preach the iustice of thy law:  
By mercy saued, thy mercy shall I tell.  
The wicked I wyll teache thyne only way,  
Thy wayes to take, and mans deuise to flee,  
And suche as lewd delight hath ledde astray,  
To rue theyr error and returne to thee.  
So shall the profe of myne example preache  
The bitter frute of lust and foule delight:  
So shall my pardon by thy mercy teache  
The way to finde swete mercy in thy sight.  
Hyue mercy, Lorde, in me example make  
Of lawe and mercy, for thy mercies sake.

*Deliuier me from  
bloud o God, God  
of my helth & my  
tong shall  
ioyfullye talke of  
thy iustice.*

O God, God of my health, my sauing God,  
Haue mercy Lord, and shew thy might to saue,  
Assoile me, God, from gilt of giltlesse blod,  
And eke from sinne that I ingrowing haue  
By fleshe and bloud and by corrupted kinde.  
Vpon my bloud and soule extende not, Lorde,  
Vengeance for bloud, but mercy let me finde,  
And strike me not with thy reuengyng sworde.  
So, Lord, my ioying tong shall talke thy praise,  
Thy name my mouth shall vtter in delight,  
My voice shall sounde thy iustice, and thy waies,  
Thy waies to iustifie thy sinfull wight.  
God of my health, from bloud I saued so  
Shall spred thy prayse for all the world to know.

*Lord, open thou  
my lippes, and my  
mouth shal shewe  
thy praise.*

Lo straining crampe of colde despeir againe  
In feble brest doth pinche my pinyng hart,  
So as in greatest nede to cry and plaine  
My speache doth faile to vtter thee my smart.  
Refreshe my yeldyng hert, with warming grace,  
And loose my speche, and make me call to thee.  
Lord open thou my lippes to shewe my case,  
My Lord, for mercy Loe to thee I flee.  
I can not pray without thy mouyng ayde,  
Ne can I ryse, ne can I stande alone.  
Lord, make me pray, & grau[n]t whe[n] I haue praide,  
Lord loose my lippes, I may expresse my mone,  
And findyng grace with open mouth I may  
Thy mercies praise, and holy name display.

*If thou haddest  
desired sacrifice, I  
wold haue geuen  
thou delytest not  
in burnt offrings.*

Thy mercies praise, instede of sacrifice,  
With thankfull rinde so shall I yeld to thee.  
For if it were delitefull in thine eyes,  
Or hereby mought thy wrath appeased be,  
Of cattell slayne and burnt with sacred flame  
Vp to the heauen the vaprie smoke to send:  
Of gyltesse beastes, to purge my gilt and blame,  
On altars broylde the sauour shold ascend,  
To pease thy wrath. But thy swete sonne alone,  
With one sufficing sacrifice for all  
Appeaseth thee, and maketh the at one  
With sinfull man, and hath repaired our fall.  
That sacred hoste is euer in thine eyes.

*The sacrifice to  
God is a trobled  
spirit: a broken  
and an humbled  
hart, o god, thou  
wilt not despise.*

*Shew fauour, o  
lord in thy good  
will vnto Sion,  
that th[e] walles  
of Hierusalem  
may be bylded.*

*Then shalt thou  
accept the  
sacrifice of  
righteousnesse,  
burnt offrings  
and oblations.  
then shall they  
offre yonge  
bullockes vpon  
thine altare.*

The praise of that I yeld for sacrifice.

I yeld my self, I offer vp my ghoste,  
My slayne delightes, my dyeng hart to thee.  
To God a trobled sprite is pleasing hoste.  
My trobled sprite doth drede like him to be,  
In whome tastlesse languor with lingring paine  
Hath febled so the starued appetite,  
That foode to late is offred all in vaine,  
To holde in fainting corps the fleing sprite.  
My pining soule for famine of thy grace  
So feares alas the faintnesse of my faithe.  
I offre vp my trobled sprite: alas,  
My trobled sprite refuse not in thy wrathe.  
Such offring likes thee, ne wilt thou despise  
The broken humbled hart in angry wise.

Shew mercie, Lord, not vnto me alone:  
But stretch thy fauour and thy pleased will,  
To sprede thy bountie and thy grace vpon  
Sion, for Sion is thy holly hyll:  
That thy Hierusalem with mighty wall  
May be enclosed vnder thy defense,  
And bylded so that it may neuer fall  
By myning fraude or mighty violence.  
Defend thy chirch, Lord, and aduaunce it soe,  
So in despite of tyrannie to stand,  
That tre[m]bling at thy power the world may know  
It is vpholden by thy mighty hand:  
That Sion and Hierusalem may be  
A safe abode for them that honor thee.

Then on thy hill, and in thy walled towne,  
Thou shalt receaue the pleasing sacrifice,  
The brute shall of thy praised name resoune  
In thankfull mouthes, and then with gentle eyes  
Thou shalt behold vpon thine altar lye  
Many a yelden host of humbled hart,  
And round about then shall thy people crye:  
We praise thee, God our God: thou onely art  
The God of might, of mercie, and of grace.  
That I then, Lorde, may also honor thee,  
Releue my sorow, and my sinnes deface:  
Be, Lord of mercie, mercifull to me:

Restore my feling of thy grace againe:  
Assure my soule, I craue it not in vaine.

**F I N I S.**

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**Renaissance Editions**