

people thy words, they turned thy words into songs & into tales, And so Lord men done now: they sing in merilich thy words, and that singing they clepen thy seruice. But Lord I trow that the best fingers he herieth thee not most: But he that fulfilleth thy wordes he * herieth thee full well, though he wepe more then sing. And I trow that weping for breaking of thy commandementes, be more pleasing seruice to thee, than the singing of thy words. And wold God that men would serue him in sorow for their sinnes, and that they shoulde afterward seruen thee in mirth. For Christ sayth, y-blessed ben they that maken sorow, for they shoulde ben ycomforted. And woe to them that ben merry and haue theyr comfort in this world. And Christ sayd that the world shoulde ioyen, & hys seruats shulden be sory, but their sorow shuld be turned into ioy.

A Lord, he that clepeth himselfe thy vicar vpon earth, hath y ordained an order of priestes to doe thy seruice in church to fore thy lewd people in singing matens, euen song & masse. And therefore hee chargeth lewde men in paine of cursing, to byring to hys priestes tithyns and offerings to finden his priestes, and he clepeth that Gods part, & due to priestes that seruen him in church.

But Lord, in the olde law, the tithings of the lewde people ne were not due to priestes, but to that other childer of Lewie that serueden thee in the temple, and the priest hadde their part of sacrifices, and the first byeten beastes and other things as the law telleth. And Lorde, S. Paul thy seruant sayth, that the order of the priesthode of Aaron ceased in Chrites comming and the lawe of that priesthode. For Christ was end of sacrifices yofered vp to the father of heauen, to bring man out of sinne and become himself a priest of Melchisedekes order. For he was both king & priest without beginning and end, and both the priesthode of Aaron, and also the law of that priesthode, ben ychaunged in the comming of Christ. And S. Paul sayth it is reprocured, for it broght no man to perfection. For bloude of gotes ne of other beastes ne might done away sinne, for to that Christ had his bloud.

A Lord Iesu, wether thou ordenest an order of priestes to offer in the auter thy flesh and thy bloude to bringen men out of sinne, and also out of peine? And whether thou geue them alonelych a power to eat thy flesh and thy bloud, and wether none other man may eate thy flesh and thy bloud with outen leue of priestes? Lord, we beleuen, that thy flesh is verey meate and thy bloude verey drinke, and who eateth thy flesh and drinketh thy bloud dwelleth in thee, and thou in him, and who that eateth this bread shall liue without end. But Lord thine disciples sayd, this is an hard worde, but thou answerest them and seidest: When yee seeth mans soone stuen vp there hee was rather, the spirite is that maketh you liue, the wordes that yche haue spoken to you ben spirite & life. Lord, yblessed mote thou be, for in this worde thou teachest vs that hee that kepeth thy wordes and doth after them, eateth thy fleshe and drinketh thy bloude, and hath an euerlasting life in thee. And for we shoulde haue minde of thys liuing, thou gauest vs the sacrament of thy flesh and bloud in forme of bred and wine at thy supper, before that thou shouldest suffer thy death, and tooke bread in thine hand, and saidest: take ye this, and eate it, for it is my body: and thou tookest wine, and blessedest it, and sayde: thys is the bloud of a new and an euerlasting testament, that shall be shed for many men in forgeuenes of sinnes: as oft as ye haue done, doo ye this in minde of me.

A Lord, thou ne bede not thine disciples make this a sacrifice, to bring men out of paines, gif a priest offered thy body in the auter: but thou bede them go and *fullen all the folke in the name of the father, & the sonne, and the holy ghost, in forgeuenes of their sinnes: and teache ye them to keepe those thynges that ych haue comanded you. And Lord, thine disciples ne ordeined not priestes principallch to make thy body in sacrament, but for to teach the people, and good husbandmen that well gouern their households, both wiues & children, & their meiny, they ordeind to be priestes to teachen other men the law of Christ, both in worde, in dede, & they liued in as true Christen men, euery day they eaten Chrites body, and drinken his bloude, to the sustenance of liuing of theyr soules, and otherwhiles they taken the sacrament of his body in forme of bread and wine, in mind of our Lord Iesu Christ.

But all this is turned vpsidowne: for now who so will liuen as thou taughtest, he shal ben holden a foole. And gif he speake thy teaching, he shal ben holden an here tick, & accured. Lord yhaue no longer wonder hereof, for so they seiden to thee whc thou wer here some time. And therefore wee inoten teken in pacience theyr wordes of blasphemie as thou didest thy selfe, or els we weren to blame. And trulych Lord I trowe, that if thou were nowe in the world, and taughtest as thou diddest some time, thou shuldest ben done to death. For thy teaching is damned for herefy of wise men of the world, and then moten they nedes ben hereticke that teachen thy lore, and all they also that trauelen to liue thereafter.

And therefore Lord, gif it be thy wil, helpe thine vnkunning & lewde seruants, that wolen by their power and their kunning, helpe to destroy sinne. Leue Lorde, sithe thou madest woman in helpe of man, & in a more fraile degree then man is, to be gouerned by mans reason: What perfection of charity is in these priestes and in men of religion, that haue forsaken spoushod that thou or-

deinedst in Paradise betwixt man and woman, for perfection to forsaken traueile, and liuen in ease by other mens traueile? For they mow not do bodilich workes for defouling of their handes, with whom they touchen thy precious body in the auter.

Leue Lorde, gif good men forsaken the company of woman, & nedes they moten haue the gouernaile of man, then mote they ben ycoupled with shrewes, and therefore thy spoushod that thou madest in clennes from sinne, it is nowe ychaunged into liking of the flesh. And Lord, this is a great mischief vnto thy people. And young priestes and men of religion, for defaulte of wiues maken many women horen, and drawen through their euell ensamble many other men to sinne, and the ease that they liuen in, and their welfare, is a great cause of this mischief. And Lorde me thinketh, that these ben quaint orders of religion and none of thy sect, that wolen taken horen, whilke God forsendes, and forsaken wiues that God ne forsendeth nor. And forsaken traual that God commandes, and geuen their selfe to idleness, that is the mother of all noughtines.

And Lorde, Mary thy blessed mother and Ioseph, touched oftentimes thy body, and wroughten with their hands, and liueden in as much clennes of soule, as our priestes done nowe, and touched thy body, and thou touchedest them in their soules. And Lorde our hope is, that thou goen not out of a poore mans soule that traueileth for his liuelode with his handes. For Lord, our beliefe is, that thine house is mans foul, that thou madest after thine owne likenes.

But Lord God, men maketh nowe great stonen houes full of glafen windowes, and clepeth thilke thine houes and Churches. And they setten in these houes Mawmetes of stockes and stones, and *to fore them they knelen priuilich & apert, and maken their prayers, and all this they sayen is thy worship, and a great *herieng to thee. A Lorde, thou forbiddest sometime to make suche Mawmetes, and who that had yworshipped such, had be woorthy to be deade.

Lorde in the Gospell thou sayst, that true *heriers of God ne herieth him not in that hil beside Samarie, ne in Hierusalem neyther, but true heriers of God herieth him in spirite and in truech. And Lord God what herieng is it to bidden thee a church of dead stones, and robben thy quicke Churches of their bodyliche liuelode? Lord God what herieng is it, to cloth mawmetes of stockes and of stones in siluer and in golde, and in other good colours? And Lorde I se: thine image gone in colde and in here in clothes all to broken, without sione and hosen, an hungred and a thruit. Lorde what herieng is it to teende tapers and torches before blinde mawmetes that mowen not I seyn: And hide thee that art our light and our lanterne towards heauen and put thee vnder a bushell that for darkenes we ne may not seene our way towards blisse? Lorde what herieng is it to kneele tofore mawmetes that moue not yheren, and worshepen them with prayers, and maken thine quicke images knele before them, and asken of them absolutions and blesings, and worshupen them as gods, and putten thy quicke images in thraldom and in traueil euermore as bestes, in colde and in heate, and in feeble fare to finden them in liking of the world? Lord what herieng is it to fetch deed mennes bones out of the ground there as they shulden kindelich roten, and shrienen them in golde and in siluer: And suffren thy quicke bones of thine images to rot in prison for default of clothyngh? And suffren also thy quicke images to perish for default of sustenance, and rooten in the hoore house in abominable lecherie? Some become theues and robbers, and wanquellers that mighten ben yholpen with the golde and siluer that hongeth about deed mens bones and other blind mawmetes of stockes and stones.

¶ Lorde here ben great abominations that thou hewidest to Ezechiel thy Prophet, that priestes done in thy temple, & yet they clepen that thine herieng. But leue Lorde, me thinketh that thy loun thee litle that thus defoulen thy quick images, & worshipping blinde mawmetes.

And Lorde an other great mischief there is now in the world, an hunger that Amos thy Prophet speaketh of, that there shal comen an hunger in the earth, not of bread ne thruit of drinke, but of hearing of Gods worde. And thy sheepe woulde ben reitred, but their shepheards taken of thy shepe theyr liuelode, as tythings. &c. and liuen them selfe thereby where them liketh.

Of such shepheards thou speakest by Ezechiel thy Prophet, and seist: wo to the shepheards of Israel that feden them selfe, for the flockes of sheepe shoulde ben yfed of their shepheards: but yee eaten the milke and clothen you with their wolles, and the fat sheepe ye slow, and my flocke ye ne fede not, the sicke shepe ye ne healed not, thilke that weren to broken yee ne knit not to gether, thilke that perished ye ne brought not againe: but ye rattled them with sternship and with power. And so the shepe be sprad abroad in deuouring of all the beafts of the feelde. And Ieremie the Prophet sayeth: wo to the shepheards that disparten abroad and teareth the flocke of my *lewse.

¶ A Lorde, thou were a good shepheard, for thou puttest thy soul for thy sheep: but lord thou teldest that thilke that comé not in by the dore ben night theues & day theues, and a these as thou

* Heryeth, that is, worshippeth.

Singing in churches falsly called Gods seruice. Weping for sinnes, better seruice then singing in church.

The order of priestes, not made to offer Christs bodie.

The sacrament of the body of the Lord abused * Fullen that is, baptise.

Priests principally sent to preach, not to say masse, or to make the lords bodie.

He that speaketh Gods teaching, is holden an heretike.

What incontinence by the vnmarrid liues of priestes.

He complaineth of the idleness of priestes.

What is the true church of Christ. * To fore, that is, before. * Heryng, that is worshipping.

* Heriers, worshippers.

He complaineth of images in churches.

He complaineth of false pastors that liue by their flocke, but feedeth not them.

* Lewse, that is, pasture.