

For thou Lord ne art of this world, ne thy law nether, ne thy true seruantes that kepen thy law. And Lord, thou were king of Iuda by enheritage if thou wouldest haue ihad it, but thou forsooke it and pletedest not therfore, ne fought not therfore.

¶ But Lord, for thy kinde heretage and mankindes country, that is a land of blisse, thou foughtest mightilich: In battaile thou ouercame thy enemye, & so thou wonne thine heretage. For thou that were a Lord mightiest in battail, and also Lord of vertues, are rightfullich king of blisse, as Dauid saith in the Psalter. But Lorde, thine enemye smote the dispitfullich, and had power of thee and hang thee vpon the crosse as thou haddest ben a thefe, & benomyn thee all thy clothes, and sticket thee to the hart with a spere.

¶ O Lord, this was an hard assault of a battaile, and here thou ouercome by paciece mightilich thine enemies, for thou ne woldest not done againt the will of thy father. And thus Lorde thou taughtest thy seruantes to fight for their country. And Lorde this fighting was in figure itaught in the old law But Lord men holdé now the shadow of the old fighting & leuen the light of thy fighting, that thou taughtest openlych both in word and in deede.

¶ Lord thou gaue vs a sword to fighten againt our enemies for our cuntry, that was thine holy teaching, & christen mens law. But Lorde thy sworde is put in a shethe and in priests warde, that haue forsake the fighting that thou taughtest. For as they seyn it is againt their order to ben mé of armes in thy battail, for it is vn-femelich, as they seyn, that thy vicar in erth, other hys priests shulden suffer of other mé. And therfore gif any man imite him, other any of his clerkes, hee ne taketh it not in pacience, but anon hee smiteth with his sworde of cursing, and afterward with his bodylich sworde, he doth them to death. O Lord, me thinketh that this is a fighting againt kinde, and much againt thy teaching.

¶ O Lorde whether axedest thou after swerdes in time of thy pafion to again stond thine enemies? nay forsooth thou Lorde. For Peter that smote for great loue of thee, had no great thanke of thee, for his smiting. And Lorde thou were mighty ynough to haue againe stonde thine enemies, for through thy looking they sellen downe to the ground, Lorde iblessed mote thou be. Heere thou teachest vs that we shoulde suffren: For thou were mighty ynough to haue agaynst and thine enemies, and thou haddest wepen, and thy men weren hartly to haue smitten.

¶ O sweet Lord, how may he for shame cleepen himselfe thy Viker and head of the Church, that may not for shame suffer? Sithe thou art a Lord: and sufferedst of thy subiectes, to geuen vs ensauple: and so did thy true seruantes.

¶ O Lord: whether geue thou to Peter a spirituall sworde to curse & a temporal swerd to sle mens bodies? Lord I trow not for the Peter that loued thee so much, wold haue smit with thy swerdes: But Lord, he taught vs to blessen them that curse vs, and suffren and not smiten. And Lord he fed thy people as thou bed him, and therefore he suffered the death as thou didst.

¶ O Lord, why cleepeth any man him Peters successor that hath forsaken pacience, and feedeth thy people with cursing and wyth smiting? Lord thou saydest in thy Gospell, when thy disciples knewen well that thou were Christ, and that thou mustest goe to Ierusalem, and sufferen of the Scribes and Pharises, spittinges, reprofes, and also the death. And Peter tooke thee aside, and sayd God forbid that. And Lord thou saydst to Peter, goe behinde me Sathanas, thou claundrest me in Israel. For thou ne sauorest not thilke things that ben of God, but thilke that ben of men. Lord to mens wyt it is vnreasonable, that thou or thy Vicar, gif thou madest any on earth, shoulde suffren of your suggets.

¶ A Lord, whether thou ordeynest an order of fighters to turne men to the belife? Other ordeinest that knightes shoulde swear to fighte for thy wordes?

¶ A Lord, whether bede thou, that gif a man turne to the fayth, that he should geue his goodes and cattell to the Vicar that hath great Lordships, and more then him needeth? Lord I wot wel that in the beginning of the church men that weren couerted, threwen adowne theyr goodes before the Apostles feete. For all they weren in charitie, and none of them sayd thus is myne, ne Peter made himselfe no Lord of these goodes.

¶ But Lord, now he that cleepeth himselfe thy Vicar vpon earth, and successor to Peter, hath ybroke thy commaundement of charitie, for he is become a Lord. And he hath also broken thy commaundement of mercy, and also of pacience. Thus Lord we be fallen into great mischiese and thraldome, for our chiefetayne hath forsaken war and armes, and haue treated to haue peach with our enemies.

¶ A Lord, gif it be thy will draw out thy swerd out of his sheath that thy seruantes may fight therewith agaynst their enemies, & put cowardise out of our hartes. And comfort vs in battaile, or than thou come with thy sword in thy mouth, to take vengeance on thine enemies For gif we bene accorded with our enemies til that time come, it is dread least thou take vengeance both of the and of vs together. A Lord, there is no helpe nowe in this great mischiese, but onely in thee.

¶ Lord, thou geuest vs a commaundement of truth, in bidding vs say yea, yea, nay, nay, and swears for nothing. Thou geue vs also

a maundement of meekenes, and an other of poorenes, But Lord he that cleepeth himselfe Vicar on earth, hath both ybroke these commaundements, for he maketh a law to compell men to swears and by his lawes he teacheth that a man to saue his life, may forswere and lye And so Lord, through cōfort of him and his lawes, the people ne dreadeth not to swears and to lye, ne oft times to forswearen them. Lord here is little truth.

¶ O Lord, thou hast ybrought vs to a liuing of soules that standes in beleuing in thee, & keeping thy heltes, and when we breaken thine heltes, than we len our soule. And lesse harme it were to suffer bodylich death.

¶ Lord, king Saule brake thine heltes, and thou tooke his kingdom from his keyres euermore after him, and gaue it to Dauid thy seruant, that kept thine heltes. And thou saydst by Samuell thy prophat to Saule king, that it is a mannour of worshipping of false Gods to breake thy heltes. For who that loueth thee ouer all things, and dreadeth thee also: he nole for nothing breake thine heltes.

¶ O Lord, gif breaking of thine heltes be herveng of false gods, I trow that he maketh the people breake thine heltes, and commaundeth that his heltes ben kept of the people, maketh himselfe a false GOD on earth: as Nabuchodonosor did some tyme: that was king of Babilon.

¶ But Lord, we forsaken such false Gods, and beleuen that there ben no mo Gods then thou And though thou suffer vs a while to bene in diseafe for knowledging of thee: we thanken thee wyth our hart, for it is a token that thou louest vs, to geuen vs in thys world some penaunce for our trespas.

¶ Lord, in the old law, thy true seruantes tooke the death, for they would not eaten swynes fleshe that thou haddest forbid them to eat. O Lord, what truth is in vs to eaten vncleene mete of the soule, that thou hast forbid? Lord thou sayst, he that doth sinne is seruant of sinne, and then he that lyeth in forswearing hymselfe, is seruant of lesing: and then he is seruant to the deuill that is a lyer and father of lesinges. And Lord thou sayst no man may serue two Lordes at ones. O Lord then euery lyer for the tyme that he lyeth, other forswearth himselfe, and forsaketh thy seruice for drede of hys bodyly death, and becommeth the deuils seruante.

¶ O Lord, what truth is in him that cleepeth himselfe seruant of thy seruantes. & in his doing, he maketh him a Lord of thy seruantes: Lord thou were both Lord and maister, and so thou sayd thy selfe, but yet in thy warkes thou were as a seruant. Lord this was a great truth and a great meeknes: but Lord bid thou thy seruantes that they should nothae Lordship ouer their brethren? Lord thou saydst kings of the heathē men han Lordship ouer their subiectes, and they that vse their power be cleeped well doers.

¶ But Lord, thou saydst it shoulde not be so amongst thy seruantes. But he that were most shoulde be as a seruant. Thou Lorde thou taughtest thy disciples to be mecke. Lord in the old law thy seruantes durst haue no Lordship of their brethren, but if that thou bid them. And yet they should not doe to theyr brethren as they did to thrailes that serued them. But they should doe to theyr brethren that were theyr seruantes as to theyr owne brethren. For all they were Abrahams Children, And at a certaine tyme they should let theyr brethren passe from them in all freedome, but if they would wilfullich abiden still in seruice.

¶ O Lord thou gaue vs in thy comming a law of perfect loue, & is token of loue thou cleepedst thy selfe our brother. And to make vs perfect in loue, thou bid that we shoulde clepe to vs no father vpon earth, but thy father of heauen we shoulde cleape our father. Alas Lord, how violently our brethren and thy childre ben now put in bodily thraldome, and in despite as beastes euermore in greuous trauell to finde proude men in ease: But Lord, if we take this desoule and this diseafe in pacience and in meeknes and kepe thine helts, we hope to be free. And Lord geue our brethren grace to come out of thraldome of sinne, that they fal in through the desiring and vsage of Lordship vpon theyr brethren. And Lord thie priestes in the old law had no Lordships among theyr brethren, but houses and pastures for theyr beastes: but Lord our priestes nowe haue great Lordship, and put theyr brethren in greater thraldome then lewed men that be Lordes. Thus is meekenesse forsaken.

¶ Lord thou biddest in the Gospell that when a man is bid to the feast he should sit in the lowestt place, and then he may be set hyer with worship when the Lord of the feast beholdeth how his gastes sitteth. Lord it is drede that they that sit now in the hycst place should be biddē in tyme comming sit beneath. And that will be shame and vileny for them, And it is they saying, those that hyeth himselfe shuld be lowed, and those that loweth themselves should be an heyghed. O Lord thou biddest in thy Gospell to beware of the Pharaeis, for it is a poynt of pryde contrary to meekenesse. And Lord thou sayst that they loue the first sittenges at supper, and also the principall chaires in churches, and greetings in cheeping and to be cleeped maysters of men. And Lord thou sayest be ye not cleeped maysters, for one is your maister, and that is Christ and all ye be brethren. And clepe ye to you no father vpon earth, for one

Christes vicare and his priestes will suffer nothing.

No temporal sword geuen to Peter.

Think things those things. Faith cometh not by outward force.

Pope breake the rule of charitie, of mercy and of pacience.

Or then, before that.

The P. breake the law of swearing.

Note, I would not.

Servant of seruantes, the popes title abuted.

Thralles, that is to say bond men.

Pride of priests.