

is your father that is in heauen. O Lord this is a blessed lesson to teach men to be meke.

But Lord he that clepeth himselfe thy vicar on earth he clepeth himselfe father of fathers agaynst thy forbidding. And all those worshippes thou hast forbad. He approueth them, and maketh them maisters to many, that teach thy people their owne teaching, and leaue thy teaching that is needefull, and hiden it by quainte gloses, from thy lewd people, and feede thy people with *lyuens* that they mete, and tales that doth little profit: but much harme to the people. But Lorde, these gloses obiecte that they desire not the state of maltry to be worshipped therby, but to profit the more to thy people whé they preach thy word. For as they seggē the people will beleue more the preaching of a maister that hath taken a state of schole, then the preaching of an other man that hath not take the state of maistry.

¶ Lorde whether it bee any neede that maysters beren witenes to thy teaching that it is true and good? O Lord whether may any maister mowe by his estate of maisterie, that thou hast forbidden, drawe any man from his sinne, rather then an other man that is not a maister, ne wole bee none, for it is forbidden him in thy Gospell? Lord thou sendest to maysters to preach thy people, and thou knowledgest in the Gospell to thy father that he hath hid his wisdom from wise men and redy men, and shewed it to litle Children. And Lord, maisters of the law hidden thy teaching folly, and seiden that thou wouldest destroy the people with thy teaching. Trulich Lord, so these maisters seggeth now: for they haue written many bookes agaynst thy teaching that is truth, & so the prophecie of Ieremy is fulfilled, when he sayth: Trulich the false points maisters of the law hath wrought leasing. And now is the time come that S. Paul speaketh of, where he sayth: time shal come when men shall not susteine wholesome teaching. But they shullen gather to hepe maisters with hutching eares, and from trueth they shullen turnen away their hearing, and turnen them to tales that maisters haue makid to showne their maistry and their wisdom.

¶ And Lord a man shall beleue more a mans workes then his words, & the dede sheweth well of these maisters that they desire more maistrerie for their own worship than for profit of the people, For when they be maisters, they ne preachen not so oft as they did before. And gif they preachen, commonlich it is before riche men there as they mowen beare worship and also profite of their preaching. But before poore men they preachen but seldem, when they ben maisters: and so by theyr workes wee may seene that they ben false glosers.

And Lord, me thinketh that who so wole keepen thine hestes him needeth no gloses: but thilke that clepen them selfe Christen men, and lyuen agaynst thy teaching and thine hestes, needelich they more glose thine hestes after their liuing, other els men shulden openlich yknow their hypocrisie and their falshod.

But Lord, thou sayst that there ys nothing yhid that shall not be shewed some time. And Lord yblessed mote thou be. For somewhat thou shewest ys nov of our mischiefes that wee bene fallen in through the wisdomes of maisters, that haue by sleighes ylad ys away from thee and thy teaching, that thou that were thy maister of heauen taught vs for loue, when thou were here some time to heale of our soules, withouten error or heresie. But maisters of worldes wisdom and their founder, haue ydamned it for heresie and for errour.

O Lord, me thinketh it is a great pride thus to reprove thy wisdom and thy teaching. And Lord me thinketh that this Nabugodonosor king of Babilon that thus hath reproved thy teaching and thine hestes, and commandeth on all wyse to kepen his hests: maken thy people hearen him as a God on earth, and maketh thē his thrales and his seruantes.

But Lord, we lewd men knowen no God but thee, & we with thine help and thy grace forsaken Nabugodonosor and his lawes. For he is in his proud estate wole haue all men vnder him, and he nele be vnder no man. He ondoth thy lawes that thou ordeynest to ben kept, and maketh his owne lawes as him liketh: and so he maketh him king aboue all other kinges of the earth, and maketh men to worshipping him as a God, and thy great sacrifice he hath ydone away.

O Lord, here is thy commaundement of meekenes, mischilich to broke: And thy blessed commaundement of poorenes is also to broken, and yhid from thy people. Lord, Zacharie thy prophet sayth, that thou that shouldst be our king, shouldst bene a poore man, and so thou werest: for thou saydest thy selfe. Foxes haue dens, and birdes of heauen nestes, and mans sonne hath not where to legge his head on. And thou saydest yblessed ben poore men in spirite for thy kingdome of heauen is therein. And woe to riche men, for they han theyr comfort in this world. And thou bad thy disciples to ben ware of all couetise, for thou saydest, in the aboundance of a mans hauing, ne is not his lyfelode. And so thou teachest that thilke that han more then theyr needeth to theyr liuing lyuen in couetise. Also thou sayst, but gif a man forsake all things that he oweth, he ne may not bene thy disciple. Lord, thou sayest also that thy worde that is sowne in riche mens hartes, bringeth

forth no fruite: for riches and the busines of this world maken it withouten fruit.

O Lord, here bene many blessed teachinges to teach men to bene poore, and loue poorenes. But Lord harme is, poore men and poorenes ben yhated, and ryche men ben yloued and honoured. And gif a man be a poore man, men holden him a man without grace, and if a man desireth poorenes, men holden him but a foole. And if a man be a rich man, men clepen him a gracious man, and thilke that ben busy in getting of riches: ben yhold wyse men and ready: but Lord these rich men sayen that it is both lesul and needefull to them to gather riches together. For they ne gathereth it for themselves, but for other men that ben needy, and Lord their workes shewen the truth. For if a poore needy man woulde borrowen of theyr riches, he nele leane him none of his good, but gif he mow be seker to haue it againe by a certayne day.

But Lord, thou bedest that a man should lend, and not hoping yielding againe of him that he lendeth to: and thy father of heauen wol quite him his mede. And gif a poore aske a rich man any good, the rich man will geue him but a litle, and yet it shall be litle worth. And Lord me thinketh that here is litle loue and charitie, both to God and to our brethren.

For Lord, thou teachest in thy Gospell, that what men doe to thy seruantes: they done to thee. A Lord, gif a poore man axe good for thy loue, men geueth him a litle of the wurst. For these rich men ordeinen both bread and ale for Gods men of the wurst that they haue. O Lord, sith all good that men hath commeth of thee: how dare any man geue thee of the wurst, and kepe to himselfe the best? How may suche men say that they gatheren riches for others need, as well as himselfe, sith theyr workes ben contrary to their words? And that is no great truth. And be ye seker these goods that rich me han, they ben gods goods, ytake to your keeping, to loke how he wolen be fetten them to the worshipping of God. And Lord, thou sayest in the Gospell, that who so is true in litle, he is true in that thing that is more. And who that is false in a litle thing, who wole taken him toward things of a greater value? And therefore, be ye ware that han gods goods to keep. Spend ye thilke trulich to the worship of God, lest ye lesen the blysse of heauen, for the vntrue depending of Gods goods in this world.

O Lord, these rich men seggen that they done much for thy loue. For many poore labourers ben yfound by them, that shoulde fare sebelich, ne were not they and their readines: Forsooth me thinketh that poore labourers geueth to these rich men, more then they geuen them agaynward. For the poore men mote gone to his labour in cold and in heate, in wete and dry, and spend his flesh and his bloud in the richmens works, vpon Gods gound, to finde the rich man in ease, and in liking, and in good fare of meate of drink and of clothing. Here is a great gift of the poore man, for he geueth his owne body. But what geueth the richman hym agaynward? Certes feeble meat, and feeble drinke, and feeble clothing. What euer they seggen, suche be their workes, and here is litle loue. And whosoever looketh well about, all the worlde fare as we seggē. And all me studieth on euery side, how they may wexe rich men. And euerich man almost is ashamed to ben holden a poore man.

And Lord, I trow for thou were a poore man, men taken litle regarde to thee, and to thy teaching. But Lord thou came to geue vs a new testament of loue, & therefore it was semelich that thou came in poorenes, to prouoe who wold loue thee, and kepen thine hestes. For gif thou haddest ycome in forme of a rich man and of a Lord, men wold rather for thy dread then for thy loue, haue ykept thine hestes. And so Lord now thou might wel ysee which louen thee as they should in keeping thine hestes. For who that loueth thee in thy poorenes and in thy lownes, needes he mote loue thee in thy Lordship and highnesse.

But Lord, the world is turned vpside downe, & men loue poore men but a litle poorenes neither. But men be ashamed of poorenes, and therefore Lord, I trow that thou art a poore king. And therefore I trow that he that clepeth himselfe thy vicare on earth, hath forsaken poorenes, as he hath do the remnaunt of thy lawe: and is become a rich man and a Lord, & maketh his treasure vpon the earth that thou forbiddest in the Gospell. And for his right and riches he will plete, and fight & curse. And yet Lord, he will segge that he forsaketh all things that he oweth, as thy true disciple mete done after thy teaching in the Gospell.

But Lord thou ne taughtest not a man to forsaken his goodes and plete for them and fight, and curse. And Lord he taketh on him power to alloyle a man of all maner things, but if it be of det. Truly Lord, me thinketh he knoweth litle of charitie. For who that beth in charitie, possesseth thy goodes in common and not in proper at his neighbours neede. And then shall there none of them segge this is mine, but it is Gods that God granteth to vs to spenden it to his worship. And so if any of them boroweth a porcion of those goodes, and dispendeth them to Gods worship: God is apayed of this spending, and alloweth him this true doying: And if God is payed of that dispended that is the principal Lord of those goods, how dare anye of his seruantes axen there of, accountes, other

Meekenes commended in Ministers. Vicar in earth not tollerable in the pope. Sweuens, that that is dreames.

Maistryship and Lordship in Preachers.

False glosers.

Nele, that is, will not.

Pouertie of Christ not followed.

Couetise.

Pouertie counted folly.

Nele, that is, will not.

God is seruued of the wurst.

A lesson for them that haue goods well to spend them. Seggen, that is, do say.

The pouertie of Christ rightly considered.

A poore kyng, and a proud Vicar, howe ioyne these two together.

Christ a seruant vpon earth: the pope a Lord.

The pope for his right and riches will pleade fight and curse.