

other challenge it for dette? Seruen, of one thing I am incerteine, that these that charge so much det of worldly cattell, they knowe little of Christes lawe of charitie. For ifsch am a bayly of Gods goodes in the world. If I see my brother in nede; I am holde by charitie to part with him of these goodes to his nede: and if he spendeth them well to the worship of God, I mote be well apayd as though I my selfe had spendeth them to the worship of GOD. And if the principall Lord is well payed of my brothers doying, and the depending of his goodes: howe may I segge for shame that my brother is dettoure to me, of the goodes that I tooke hym to spend in Gods worship at his nede? And if my brother spendeth amiffle the goodes that I take him, I am discharged of my deliuerance of the goodes, if I take him in charitie thilke goods at his nede. And I am hold to be sorry of his euill depending, ne I may not axen the goodes, that I tooke him to his nede in forme of dette, for at his nede they were his as well as myne. And thus is my brother holde to done to me gif he see me in nede, and gif we bene in charitie, little should we chargen of dette. And ne we should not axen so dettes, as men that knowen not God. And thus we be poore in forsaking all thinges that we own, For gif we ben in charitie, we wollen nother fight nor curse, ne plete for our goodes with our brethen.

O Lord thus thou taughtest thy seruantes to lyuen. And so they lyueden while they hudden good shepherds, that fedden thy sheepe and robbed them nat of their lifelode, as Peter thy good shepard and thy other Apotlies. But Lord, he that clepeth hym selfe thy vicar vpon earth and succesfour to Peter: he robbeth thy puple of their bodylich lyselode, for he ordeneth proud shepherds to lyuen in ese by the tenth party of poore mens trauell. And he geueth them leue to lyuen where they lyketh. And gif men no wolen willfullich geuen them the tishinges, they wolen han them agaynst their will by maysterye & by cursing, to maken the riche.

O Lord, how may any man segge that such sheperdes that louen more the wolle then the sheepe, and seden not thy sheepe in body ne in soule, ne ben such rauouers & theues? And who may segge that the mayntaynour of such sheperdes, ne is not a mayntaynour of theues and robbers? How wole he asloffe sheperdes of their robbing without restitution of theyr goodes, that they robben thy sheep against their will? Lord of all sheperdes, blessed mote thou be. For thou louedst more the sheepe then their wole. For thou feedest thy sheepe both in body and soule. And for loue of thy sheepe thou tooke thy death to bring thy sheepe out of Wolues mouths. And the moit charge that thou goue to Peter was to feede thy sheepe. And so he did truelich, and took the death for thee and for thy sheepe. For he came into the fold of shepe by the that were the dore. And so I trowe a fewe other did as he did, though they clepen him selfe succesfour to Peter, for they workes shouen what they ben. For they robben and slean and destroy: they robben thy sheepe of the tenth part of their trauel, and seden them selfe in ease. They slean thy sheepe, for they pvenen them for hunger of theyr soule to the death. They destroyen the sheepe, for with might and with sternship they rulen thy sheepe: that for dred they bene disperd abroad in mountaynes, and there the wilde beafts of the field destroyeth the for default of a good sheheard.

O Lord, gif it be thy will deliuer thy sheepe out of such sheperdes ward that retcheth not of thy sheepe, they han their wolle to make them selfe rich. For thy shepe ben in great mischiese and soule accombred with their sheperdes.

But for thy sheperdes wolden ben excused, they haue ygeten them hyred men to feede thy people, and these comen in shepes clothing. But dredles, theyr workes shewen that with in forth they ben but Wolves. For han they theyr hyre, they ne retcheth but a little howe forlich thy sheepe ben kept. For as they seggen them selfe, they ben but hyred men that han no charge of thy sheepe. And when the shulden seden thy sheepe in the plentuous lesewe of thy teaching, they stonden betweene them & theyr lesewe, so that the sheepe ne han but a sight of thy lesewe, but eaté they shall not therof. But they fedé them in a sorry sowe lesewe of lesinges & of tales. And so thy sheepe fallen into greuous sicknes through this euill lesewe. And gif any shepe breake ouer into thy lesewe to tasten the sweetnes therof, anon these hyred men driue him out with hounds. And thus thy shepe by these hyred men, ben ykept out of their kindlich lesewe, and ben yfed with soure grasse & sory baren lesewe. And yet they seden but seldome, and when they han sorylych fed them, they taken great hyre, and gone away from thy sheepe and letten them a worth. And for drede lest thy sheepe wolden in their absence goe to thy sweet lesewe, they han enclosed it all about so stronglich and so high, that there may no sheepe comen there with in, but gif it be a walsch leper of the moitayns that may with his long legs lepen ouer the wallys. For the hirid men ben ful certayn, that gif thy sheepe had ones ytaled the sweetnes of thy lesewe: They ne wold no more bene yfed of these hyred men in their sowe lesewes, & therefore these hyred me kepén the out of that lesewe. For hadden the sheepe once yrafted well of thy lesewe, they woldé without a leder go thider to their meate, and then mote these hired men sechen them another labour to lue by than keeping of shepe. And they bene sei and warye ynowe therof, and therefore they seden thy sheepe with soure meate that

naught is & hid en from thy shepe the sweetenes of thy lesewe. And so though these hyred men gone in shepes clothing, in their workes they ben wolues, that much harme done to thy sheepe as we haue yold.

O Lord, they comé as shepe, for the segge that they ben poore and haue forsaken the world to liuen parfelicly as thou taughtest in the gospell. Lord this is shepes clothing. But Lord thou ne taughtest not a man to forsaken the trauclous liuing in porrenesse in the world, to liuen in ese with riches by other mens trauell, & hane Lordship on their brethré. For lord this is more to forsake thee & go to the world.

O Lord thou ne taughtest not a man to forsake the world to liuen in poorenes of begging by other mens trauell that bene as feble as they ben. Ne Lord thou ne taughtest not a man to liuen in poorenes of begging, that were strong enough to trauell for his lifelode. Ne Lord thou ne taughtest not a man to ben a begger to beg of me more then him nedeth, to build great castles and make great feasts to thilke that han no need.

O Lord thou ne taughtest not men this poorenes, for it is out of charite. But thy poorenes that thou taughtest, nouther charite. Lord ith Paul layth, that he that forsaketh the charge of thilke that ben homelich with him, hath forsaken his fayth and is worse then a misbeleued man: How then now these men leggen that they beleue in Christ, that han forsake their poore feeble frendes, & let them liue in trauell and dilefe, that trauelled full sore for the, when the were young and vnmighy to helpen them selfe? And they wole liue in ese by other mens trauell euermore begging withouten shame.

O Lord thou ne taughtest not this maner poorenes, for it is out of charite. And all the law is charity and thing that noutheth charite. And these sheperdes send about to kepe thy shepe & to feden the other whiles bareyne lewsewes. Lord thome madest none such shep hearces, ne keepers of the sheepe that feede lorchly thy shepe, and so litle trauell taken a great hyre, and lithé al the yeare after ward, do what them liketh, and let thy shepe perishe for default of keeping.

But thy sheperdes abiden still with their facepe, and seden the in thy plentuous lesewe of thy teaching, and gone byfore thy shepe, and teachen them the way into the plentuous and swete lesewe, and kepen thy flocke from rauening of the wilde beafts of the field.

O Lord deliuer the sheepe out of the ward of these sheperdes and these hyred me, that stonden more to kepe their riches that they robben of thy shepe, than they stonden in keeping of thy sheepe.

O Lord, when thou come to Ierusalem, some time thou droue out of the temple sellers of bestes and of other chaffre, and saydest: Mine house shouldé ben cleped an house of prayers: but they madden a dé of theues of it. O Lord, thou art the temple in whom we shoulde prayen thy father of heauen. And Salomons temple that was ybelded at Ierusalem, was figure of this temple. But Lord, he that clepeth him selfe thy vicar vpon earth, and sayth that he occupyeth thy place here on earth, become a chapman in the temple, and hath his chapmen walking in diuers countreys to sellen hys chaffare, and to maken him rich. And he sayth, thou gaue him so great a power abouen all other men, that what euer he bindeth other vnbindeth in earth, thou bindest other vnbindest the same in heauen. And so of great power he selleth other men forgeuenes of their sinne. And for much money he will asloflen a man so cleane of his sinne, that he behoteth men the bleffe of heauen withouten any payne after that they be dead, that geuen him much money.

Bishoprices & cherches, & such other chaffares he selleth also for money, and maketh him selfe rich. And thus he beguiled the puple.

O Lord Iesu, here is much vntruth, and mischiese, and inaror of sorow. Lord thou saydest some time, that thou woldest be with thy seruantes into the end of the world. And thou saydest also, there as twayne or three ben ygadred to gadder in thy name, that thou art in the myde of the. A Lord, then it was no need to thee to maken lietenant, sith thou woldé be euermore amongst thy seruantes.

Lord thou axedst of thy disciples, who they trowed that thou werst? And Peter answered and sayd, that thou art Christ Gods sonne. And thou saydest to Peter, Thou art bleffed Symon Barionas for flesh and blond ne showed not this to thee, but my Father that is in heauen. And I say to thee, that thou art Peter, and vpon this ston ych wole byld my Church, and the gates of hell he shullen not aualen agens it. And to the ych wole geue the keyes of heauen and what euer thou byndest vpon earth, shall be bound in heauen: & what euer thou vnbyndest on earth, shall be vnbounden in heauen. This power also was graunten vnto the other disciples as well as to Peter as the Gospell openlich tellet. In this place men seggen that thou graunted to Peters succesfour, the selue power that thou gaue to Peter. And therefore the Bishop of Rome, that sayth he is Peters succesfour, taketh this power to him to binden and vnbynden in earth what him liketh. But Lord, ych haue much wonder how he may for shame clepen him selfe Peters succesfour. For Peter knowledged that thou were Christ and God, and kept the hestes of thy law: but these han forsaken the hestes of thy law, and hath ymaked a law contrary to thyn hestes of thy law. And so he maketh him selfe a falsé Christ and a falsé God in earth. And I tow thou gaue hym no power to vndoe thy law. And so in taking this power vpon him, maketh him a falsé Christ & Antichrist. For who may be more agens Christ, than he that in his wordes maketh him selfe Christes vicar in earth. And in hys werkes vndoth the ordinance of Christ, and maketh men bylucé that it is needful to the heale of mens soules: to byleuen that he is Christes vicar in earth. And what euer he byndeth in earth is ybounden in heauen, & vnder this colour he vndoth Christes law, and maketh men alwayes to kepen his law, and hestes. And thus men may yfene that he is agent Christ, and therefore he is Antichrist that maketh men worshupen him as a God on earth, as the proud K. Nabugodonosor did somtime, that was K. of Babylon. And therefore we lewed men that knowen not God but thee Iesu Christ, beleuen in thee that art our God, and our king, and our Christ, and thy lawes. And forsaken Antichrist and Nabugodonosor for that is falsé God, and a falsé Christ, and hys lawes that ben contrary to thy preaching. And Lord strength thou vs agens our enemies. For they ben about to maken vs forsaken thee and thy lawe, other elles to putten vs to death. O Lord, onlich in thee is our trust

Propriety of goods here, is not take away, but charitie is required to helpe the neede of our neighbour.

The Pope a mainteyner of theues and robbers.

Christ a good sheheard in deede.

Comparison betweene the popes sheperds and Christ.

\* But for, that is, but because. \* Within forth, inwardly.

\* Lesewe, pasture.

\* A Welche leaper.

Wolfe in lambeskins described.

He complayneth against the vauant beggers the Friars.

\* Homelich, that is, of his house hold.

Willfull powerte abolished.

The propriety of good things heard.

The pope is a chapman in Gods temple.

\* Behoteth, that is, promises.

Note good reader if Christ be where ij. or iij. be gathered in his name, what neede is there of alicens tenant. The place of giuing to Peter his keyes, expounded.

The Pope proued a falsé Antichrist in earth.

The pope a habitation described.