

The Preface of Edmund Boner Archdeacon of Leycester, prefixed before Stephen Gardiners booke, De obedientia.

Boners preface before Winchefters booke of obedience.

Queene Anne.

The doctrine of the Gospell.

See how these clawbackes can cling together in truth and in falsehood, and al to falshe the felues to the world and the time present.

Mens traditons. The contents of Winchefters booke De vera obedientia. The kings marriage with Queene Anne.

Supreme head.

The Bishop of Romes pretended supremacy.

Boner knewe well what morfell would best pleate his father of Rome, & that money & bribes would soone stoppe his mouth. * Seeing thou knewest the Pope to be such a cruell tyrant, why then wouldst thou against thy knowledge, become his slaughter man?

Wint, wryteth again t the pope with aduised iudgement.

For asmuch as some there be, no doubt (as the iudgements of men be alwaies variable) which thinke the controuerfie which is betweene the Kings roiall Maiestie, and the Bishop of Rome consisteth in this point, for that his Maiestie hath taken the most excellent and most vertuous Lady Anne to wife, which in very deede is farre otherwise, and nothing so: to the intente therefore that all true hartly fauourers of the Gospell of Christ, which hate not, but loue the truth, may the more fully vnderstand the chiefe point of the controuerfie, and because they shall not be ignorant what is the whole voice and resolute determination of the best and greatest learned Bishops, with all the nobles and commons of England, not only in that cause of Matrimony, but also in defending the doctrine of the Gospell: heere shall be published the Oration of the Bishop of Winchester (a man excellently learned in all kinde of learning) entituled DE VERA OBEDIENTIA, that is, concerning true obedience. But as touching this Bishops worthy praifes, there shall be nothing spoken of me at this time, not only because they are infinite, but because they are farre better knowne to all Christiendome, then becommeth me heere to make rehearfall. And as for the Oration it selfe (which as it is most learned, so it is most elegant) to what purpose should I make any words of it, seeing it praifeth it selfe inough, and seeing good wine needeth no tauerne bushe to vtter it: But yet in this Oration, whosoever thou art, most gentle Reader, thou shalt beside other matters, see it notably and learnedly handled of what importance, and how inuincible the power and excellencie of Gods truth is: which as it may now and then be pressed of the enemies, so it can not possibly be oppressed and darkened after such sorte, but it sheweth it selfe againe at length, more glorious and more welcome. Thou shalt see also touching obedience, that it is subiect to truth, and what is to be iudged true obedience. Besides this, of mens traditons, which for the most parte, be most repugnaunt against the truth of Gods law. And there by the way, he speaketh of the Kings said highnes marriage, which by the ripe iudgemente, authoritie and priuiledge of the most and principall Vniuersities of the world, and then with the consent of the whole Church of England, he contracted with the most excellent, and most noble Lady Queene Anne. After that, touching the Kings Maiesties title, as pertaining to the supreme head of the Church of England. Lastly of all, of the false pretended supremacie of the Bishop of Rome in the Realme of England, most iustly abrogated: and how all other Bishops being fellowlike to him in their function, yea and in some points about him within their owne prouinces, were before time bound to the King by their othe.

But be thou most surely perswaded of this good Reader, that the Bishop of Rome, if there were no cause else but onely this marriage, would easely content himselfe, specially hauing some good morfell or other geuen him to chaw vpon. But when he seeth so mighty a King, being a right veruous and a great learned Prince, so sincerely and so hartely fauour the Gospell of Christ, and perceiue the yearely and great pray (ye so large a pray, that it came to as much almost as all the Kings reuenues) snapped out of hys hands, and that he can no longer exercise his tyranny in the Kings Maiesties Realme (* alas heereofore, too cruell and bitter) nor make lawes as he hath done many to the contumelie and reproch of the Maiestie of God, which is euidet that he hath done in time past, vnder the title of the Catholicke Church, and the authoritie of Peter and Paule, (when notwithstanding he was a verie rauening Wolfe, dressed in sheepes clothing, calling himselfe the seruant of seruants) to the great damage of the Christen common wealth: heere, heere began all the mischief, thereof rose these discord, these deadly malices, and so great and terrible bufling. For if it were not thus, could any man beleue that this Iuppiter of Olympus (which falsely hath arrogated vnto himselfe an absolute power without controlment) would haue wrought so diligently by all means possible, to thirre vp all other Kings and Princes so traiterously against this so good and godly and so true a Gospellike Prince, as he hath done? Neyther let it moue thee (gentle Reader) that Winchester did not before this, apply to this opinion, for he himselfe in this Oration sheweth the cause, why he did it not. And if he had sayd neuer a word, yet thou knowest well what a witty part it is for a man to suspend his iudgemente, and not to be too rash in geuing of sentence. It is an olde sayd sawe: Mary Magdalene profited vs lesse in her quicke beliefe that Christ was risen, then Thomas that was longer in doubt. A man may rightly call him Fabius, that with his aduised taking of leasure, restored the matter. Albeit I speake not this as though Winchester had not boulded out this matter secretly with himselfe before hand (for he without doubt tried it out long ago) but that running faire and softly, he woulde firste with his paynefull study, plucke the matter out of the darke, although of it selfe it was cleare enough, but by reason of fondry opinions, it was lapped vp in darkenes, and then did he debate it wittely too and fro, and so at last after long and great deliberation had in the

matter, because there is no better counsellor then leasure and time, he woulde resolutely with his learned and cōsummate iudgement confirme it.

Thou shouldst gentle Reader, esteeme his censure and authoritie to be of more weighty credence, in as much as the matter was not rashly and at all aduentures, but with iudgemente (as thou seest) and with wisdom examined and discussed. And this is no new example, to be against the tyranny of the Bishop of Rome, seeing that not only this man, but many men often times, yea and right great learned men afore now, haue done the same euen in writing, whereby they both painted him out in his right colours, and made his sleights, falshood, fraudes, and deceitfull wyles, openly knowne to the world. Therefore if thou at any time heereofore haue doubted either of true obedience, or of the Kings Maiesties marriage, or title, either else of the Bishop of Romes false pretended supremacy, as if thou haddest a good smelling nose and a sound iudgemente, I thinke thou diddest not: yet hauing read this Oration, (which if thou fauour the truth, and hate the tyranny of the Bishop of Rome, and his Sathanicall fraudulent falshode, shall doubtes wonderfully content thee) forsake thine error, and acknowledge the truth now freely offered thee at length, considering with thy selfe, that it is better late so to doo, then neuer to repent. Fare thou hartly well most gentle Reader, and not only loue this most valiant King of England & of France, who vndoubtedly was by the prouidence of God, borne to defend the Gospell, but also honor him and serue him most obediently. As for this Winchester, who was long ago without doubt reputed among the greatest learned men, geue him thy good word wyth highest commendation. The end of Byshop Boners Prologue.

What man reading and aduising this booke of Winchester De vera obedientia, with Boners Preface before the same, would euer haue thought, any alteration coude so worke in mans hart, to make these men thus to turne the cartte (as they say) in the panne, and to start so suddenly from the truth so manifestly knowne, so pitheily proued, so vehemently defended, and (as it seemed) so faithfully subscribed. If they dissembled all this that they wrote, subscribed, and swore vnto: what perjury most execrable was it before God and man? If they meant good sayth, and spake then as they thought, what pestilent blindness is this so deny fallen vpon them, to make that false now, which was true before, or that to be now true, which before was false? Thus to say & vnsway, & then to say againe, to doe and vndo, & as a mā would say, to play fast or loose with truth, truly a man may say, is not the doing of a man, which is in any case to be trusted, whatsoever he doth or saith. But heere a man may see what man is of himselfe, when Gods good humble spirit lacked to be his guide.

Furthermore, to adde vnto them, the iudgement also and argumens of Tonsall Bishop of Durlesme, let vs see how he agreed with them, or rather much exceedeth them in his Sermon made before King Henry vpon Palmesunday, remaining yet in print. In the which Sermon, disputing against the wrongfull supremacie of the Bishop of Rome, he proueth by manifest groundes most effectually, both out of the Scripture, ancient Doctors, and of Councils, not only that the Bishop of Rome hath no such authoritie by the worde of God committed to him, as hee doth chalenge: but also in requiring & chalēging the same, hee reproacheth & condemnerth him with great scale & ardent spirit to be a proude Lucifer, disobediente to the ordinarie powers of God set over him, contrary to Christ and Peter, and finally in raising vp warre against vs for the same: hee therfore rebuketh and desicheth him, as a most detestable sower of discord, and murderer of Christian men.

First by the scripture he reasoneth thus & proueth, that all good me ought to obey the possessors, & Governours of the world, as Emperours, Kings & Princes of all sortes, what name soeuer the sayde supreme powers do beare or be for theyr countreys in which they be, for so S. Peter doth playnely teach vs 1. Pet. 2. sayeng: Be yee subiect to euerie humane creature for Gods cause, whether it be Kyng as chiefe head, or Dukes or Governours, &c. So that S. Peter in his Epistle commaundeth all worldly Princes in their office to be obeyed of the Ministers of God, by all Christian men. And according vnto the same, S. Paule Ro. 13. saith: Let euery liuing man be subiect to the high powers, for the high powers bee of God, and who soeuer resisteth the high powers, resisteth the ordinance of God, and purchaseth thereby to himselfe damnation, &c.

And in the same place of Tonsall, it foloweth: and least men should forget their ducie of obedience to their Princes, it is thise repeated: that they be the ministers of God, whose place in their gouernance they represent: so that vnto them all men must obey Apostles, Patriarches, Primates, Archbishops, Bishops, Priests, and all of the Clergy, &c. And therfore (saith he) the Bishop of Rome

No newe matter, to write against the Byshop of Rome.

Note.

The inconsistent mutability of Wint. and Boner.

The sermon of Tonsall before the king, made on Palmesunday.

That popes and Bishops ought to be subiecte to their countreys. 1. Pet. 2.

Whosoever resisteth the high powers, resisteth God. The Pope resisteth the high powers: Ergo, the Pope resisteth God.