

Moreover, that they should not geue orders to any person, but such as were learned in holy Scripture: neither should deny the that were learned in the same, being of honest conuerlatio and liuing. And last, that they should not at any time or place preach or let forth vnto the people any doctrine contrary or repugnant to the effect and intent contained and set forth in the kings highnes homelies, neither yet should admitte or geue licence to preach to any within theyr diocesses, but to such as they should knowe (or at the least assuredly trust) would do the same. And if at any time by hearing, or by report proued, they should perceiue contrary, they should then incontinent not onely inhibit that person so offending, but also punish him and reuoke theyr licence.

Nowe during the time that the Commissioners were occupied abroad in theyr circuits about the speedy and diligent execution of these godly & zelous orders and decrees of the king and his counsell, his maiesty (with the aduice of the same) yet still desiring a farther reformation as well in this case of religio, as also in some others of his Ciuill gouernment, appointed a parliament of the three estates of his Realme to be summoned agaynst the 4. day of Nouember, in the first yeare of his raigne and the yeare of our Lorde, 1547. which continued vnto the 24. day of December then next following. In the which Session, for as much as his highnes minded the gouernance and order of his people to be in perfect vniue & concord in all things, and especially in the true sayth and religion of God, and therewithal also duely wayed the great danger that his louing Subjects were in for confessing the gospel of Christ, though many and diuers cruell statuts made by sondry his predecessors, against the same (which being still left in force mought both cause the obstinate to contem his graces godly proceedings, and also the weak to be fearefull of theyr christianlike profession) he therfore caused it among other things by the authority of the same parliament to be enacted, that all Actes of Parliament & Statutes, touching, mentioning, or in any wise concerning religion or opinions, that is to say (as well by statute made in the first yeare of the reigne of King Rich. the second, and the statute made in the second yeare of the reigne of King Henry the fift, and the statute made in the 25. yeare of the raigne of K. Henry 8. concerning punishment and reformation of hereticks and Lollards and euery prouision therein contained, and the Statutes made for the abolishment of diuersity of opinions in certain Articles concerning Christian religion commonly called the 6. Articles, made in the 31. yeare of the raigne of K. Henry 8. & also the statute made in the Parliament begun the 16. day of January in the 33. yeare of the reigne of the sayd K. Henry the 8. and after prolonged vnto the 21. day of January in the 24. yeare of his sayd raigne, touching, mentioning, or in any wise concerning booke of the olde and new Testament in English, & the printing, vttering, selling, geuing, or deliuering of booke or writings, and retaining of english booke or writings, and reading preaching, teaching, or expounding the scriptures, or in any wise touching, mentioning or concerning any of the sayd matters: And also one other statute made in the 35. yeare of the Raigne of the sayd K. Henry 8. concerning the qualification of the Statute of the five Articles, and all and euery other act or actes of parliament concerning doctrine or matters of religion, and all and euery branch, article, sentence, matter, paines, or forsayures contained, mentioned, or in any wise declared many of the same Actes or Statutes) should from thenceforth be vtterly repealed, made voyd, and of none effect.

By occasion wherof, as wel as such his godly subjects as were then still abiding within this Realme, had free liberty publickly to professe the Gospel: as also many learned & zealous preachers (before banished) were now both licensed freely to returne home agayne, & also encouraged boldly and saythfully to traueil in theyr function and calling, so that God was much glorified, and the people in many places greatly edified.

Moreover in the same Session his Maiesty with the Lords spirituall and temporall, and the Commons in the same Parliament assembled, thoroughly vnderstanding by the iudgement of the best learned, that it was more agreeable vnto the first institution of the sacrament of the most precious body and blood of our Sauour Christ, and also more conformable to the common vie and practise both of the Apostles, and of the primatiue Church, by the space of fye hundred yeares and more after Christs Ascension, that the sayde holy Sacrament should be ministered vnto all Christian people vnder both the kindes of bread and wine, then vnder the forme of bread onely, and also that it was more agreeable vnto the sayd first institution of Christ and the blage of the Apostles and primatiue Church, that the people being presert should receiue the same with the priest

then that the priest should receiue it alone: byd by theyr authority moreover enacte, that the sayde holy Sacrament should be from thenceforth commonly deliuered and ministered vnto the people throughout the Churches of England and Ireland and other the kings dominions vnder both kindes of bread and of wine, except necessity otherwise required: and also, that the Priest that should minister the same, should at the least one day before, exhort all persons which should be present, likewise to reioyce & prepare them selues to receiue the same. And at the day prefixed, after some godly exhortation made by the minister (wherin should be further exprest the benefit and comfort promised to them which worthely receiue this holy Sacrament, & the danger and indignation of God threatened to them which presume to receiue the same unworthely, to the end that euery man might try and examine his owne conscience before he should come thereunto) the sayd Minister should not without a lawfull cause denye the same to any person that would deuoutly and humbly desire it: any Law, Statute, ordinance, or custome, contrary therunto in any wise notwithstanding.

After which most godly consent of the parliament, the king being no lesse desirous to haue the forme of administration of the Sacrament reuely reduced to the ryght rule of the scriptures and first vse of the primatiue church, then he was to establish the same by the authority of his owne regall lawes appoynted certain of the most graue and best learned Bishops and others of his Realme, to assemble together at his Castle of Windso, there to argue and entreate vpon this matter, and conclude vpon and set forth one perfect and vniforme order according to the rule and vse afoze sayd.

And in the meane while that the learned were thus occupied about theyr conferences, the Lord Protector and the rest of the kings Council, farther remembering that that time of the yere did then approach, wherein were practised many superstitious abuses and blasphemous ceremonies agaynst the glory of God, and truth of his word (determining the vtter abolishing thereof) directed theyr letters vnto the godly and reuerend father Thomas Cantuar, then Archbishop of Caunterbury, & Metropolitane of England, requiring him that vpon the receipt thereof he should will euery Bishop within his diuonice, forthwith to geue in charge vnto all the Curates of theyr Diocesses, that neither candles should be any more borne vpo Candlemas day, neither yet ashes vled in Lent, nor Palmes vpon palme Sunday.

Wherupon the Archbishop zealously fauouring the good and Christianlike purpose of the king and his Council, did immediately in that behalfe write vnto all the rest of the Bishops of that prouince, and amongst them vnto Edmund Boner then Bishop of London. Of whose rebellious and obstinate contumacy, for that we haue hereafter more to say, I thought not to stand long hereupon, but onely by the way somewhat to note his former dissimulation and cloked hypocrisy in that he outwardly at the first contented as well vnto this, as also vnto all other the kings proceedings (but whether of feare or of any other subtile fetch, I know not, howbeit most like, rather for one of them or both, then for any true loue.) And therefore receiuing the Archbishops letters as one of them seeming to allow the contentes thereof, he did presently write vnto the Bishop of Westminister, & to others, to whom he was appoynted, requiring them to geue such knowledge thereof in theyr diocesses, as thereunto apperteyned: as more plainly appeareth by these his owne letters here inserted which here do folow.

A Letter misliue of Edmund Boner sent to the Bishop of Westminister, with the tenour of the Archbishops Letter for abolishing of candles, Ashes, Palmes, and other Ceremonies.

MY very good Lord, after most hartie commendations, shalbe to aduertise your good Lordship that my Lord of Caunterburys grace this present 28. day of January sent vnto me bys letters misliue, cōteing this in effect: that my Lord Protectours Grace with the aduise of other the kings maiesties most honorable Counsell, for certayne considerations them mouing, are fully resolved that no candles shall be borne vpon Candlemas day, nor also from henceforth Ashes or Palmes vfed any longer, requiring me thereupon by his sayd letters, to cause admonitio and knowledge thereof to be geuen vnto your Lordship and other Byshops with celerity accordingly. In consideration wherof I do send at this presert these letters vnto your sayd Lordship, that you therupon may geue knowledge & aduertisement thereof within your Dioces as appertayneth: Thus committing your good Lordship to almighty God, as wel to fare as your good hart can

The communion vnder both kindes.

The assembly of Byshops and others at Windso.

Candles not to be borne on Candlemas day.

Ashes forbidden on Ashwednesday. Edm. Boner.

Boners letter for the abolishing Ashes, Palmes, &c. Anno 1548.

A Parliament called in the first yeare of king Edward.

Statut. an. 1. Reg. Edwardi. 6. Cap. 12.

The statute made An. 7. Reg. Rich. 2. An. Reg Hen 5. An. 25. Reg. Hen 8. Item An. 31. Henr. 8. An. 34. Henr. 8. An. 35. Henr. 8. repealed. Item note for the statute, An. 2. Reg. Hen. 4. cp. 15. because that statute was repealed by an estatute made 25. an. Henr. 8. therefore the same is here omitted. The bloody statute of the 6. articles repealed.