

{ Anno }  
{ 1550 }

simple kings heretofore, and to confirme their blessings, have also desired, how kings should blesse also, and so an- thoritic to maintaine, wherof truth sayed, and I haue had it objected to me, that J. bled to procure one piece of myne argument euer by a king, as when J. reasoned thus. If ye allow nothing but scripture, wherof I say you to the Kings rings; but they be allowed, Ergo, for what is to be allowed before scripture. And another, if I Images be forbidden \* why doth the king wear S. George on his brest. But he weareth S. George on his brest: Ergo, Images be not forbidden. Iffaints be not to be worshipped, why kepe we S. \* Georges feast? But we kepe S. Georges feast, Ergo, &c. And in this matter of holy water, if the strength of the inuocation of the name of God to drive away devils, cannot be diffurbie by water: why can it be diffurbie in siluer, to drive away diseases, and the dangerous disease of the falling euill? But the rings hallowed by the holy church, may do so. Ergo, the water hallowed by the Church may do lyke feruice. These were fore arguments in his rhyne, and I feult be also yet and may be conueniently bled, to such as would neuer make an end of sake, but take up every thyng y they dull sight cannot penetrate, wherin me thought ye fighre effectually, when ye sayd, men must receyue the determination of the particular church and obey, wherem Gods lawe requireth not expressly. And in this effect to drive away devils, that prayer and inuocation of the church may do it. Scripture maintaineth evidently, and the same scripture doth authorize vs to pray, and encourage us to it. So as in it difficult of holy water, we attribute all the effect to y holines which proceedeth from God by inuocation of y church, and take water for an onely instrument to carry a- broad holynesse: there can be no superfluous, wherem men regard only prayer, which scripture authorizeth. And if we shall say that the water cannot do such feruice: we shall be conuicted, in that it doth a greater feruice in our baptisme by gods speciall ordinance. So as we cannot saye, that water cannot, or is not apt to doe this feruice, onely the waye is, to haue a specie place, in the new Testament, to say, bled water thus in this feruice, as we do in holy water, which me thinketh needeth not where all is ordered, to be well bled by vs: and wher the whole church agreed upon such an use: as any particular church, or the common minister of it: by the crocodile inuoced for it, the thyng to be bled, purged, there can be not tender matere to improve that custome, wherin God is only honoured, & the power of his name let forth, wherem all thing boweth and geteth place, all natural operation set apart and secladed. And wher any man hath denyed, that water may do feruice, because scripture appoynteth it not, that (because) diuich away much of the rest, the church bled, and specially our craunge rings, for if water may not feruice to carry a broad, the effect of Gods grace obtreined by inuocation of God, by y common prayer of y church. How can the metall offferer of god carry abroad, the effect of the kings inuocation in the craunge rings? which manner of reasonyng (ad hominem) Chyld bled with the Jewes, wher he sayd, Si ego in Belzebub, eicio demonia, sicut ueltri, in quo e- iecian: And if by our owne principles, we should be en- forced to say that our craunge rings be superfluous (wherewith euertorer they be not to do) it were a maruelous pu- tuitiuent, Si cecum eleemus (as Chyld sayth) peccatum non ha- beremus, sed uicimus, and this truth hath learnyng in it, and yet a good portion thereof, accordyng wherunto I doubt not, but ye will touch this matter not ad popularem trinitatem, sed archiepis fueram. I meane that actiuer y reas- cherb the church our mother (as ye full well declared it) & ordered our mother to geue nourishment vnto vs. J. wherof ye sayt speaking of the church, although ye touched an unknown church to vs, and his wren to God only, yet declared the vniou of that Church in the permytt Church, which God ordered men to complaine vnto, & to heare a- gayne, wherem the abridgment is taken away of them that would haue no church knower, but euery man belicue he were inwardly taught himselfe, wherupon followe the olde praouche. *Sci J. dicitur Auertit de uoluntate sua, uoluit in far ita y bunit, ye so earnestly wished for, wher- of (as me thought) bled yude is the let, as it is undoubtedly, which fault God amend, and geue you grace, to so fasten your words, as ye may agree with them in speche, with whom ye be enclined to agree in opinion. For that is the way to retreue the world. And alther there hath bene betwene you and me, no familiarite, but contrary wote, a litle disagreement (which I did not hide to you), yet con-*

sideryng the feruent zeale ye professed, to teach \* Peters true doctrine, that is to say, Chyestes true doctrine, wher- unto ye thought the doctrine of Images and holy water, to put away devils agreed not: J. haue willingly spent this tyme, to communicate vnto you my folly (if it be fol- ly) \* plainly as it is, wherupon ye may haue occasion, the more substantially, fully and plainly to open these matters for the reliefe of such as be fallen from the truth and confir- mation of thole that receyue and follow it, wherem it hath bene euery much commended, to haue such regard to hy- potyses of credite, and the continuall ble of the church \* rather to these who a rhyng continued from the beginning, as holy water and Images haue done, may be well bled: the to follow the lighter rath cloquence, which is euery ad manu, to mocke and improve that is established. And yet arguayng J. come to \* Arcellus that made a croffe in the water, and bade his deacon call it abraha, \* cum fide & zelo, after which- for, if our holy water were bled, J. doubt not but there be many \* Arcellus, and many \* J. deus, and many at wholfe prayer God fogugeth sinne, if such as will enioy y prayer haue faith and zeale, as S. Quintus, and was so deuotous to drive the deuil out of the temple of their body and soule, as S. Quintus out of the temple of Jupiter. So as if holy wter were compled with holy water, there should be more plente of holynesse theren there is, but as men be prophane in their luyng, so they cannot bide to haue any thing effectua- lly holy, not to much as bread and water, learning left they should take away sinne from vs, which we loo we will. Solus Christus peccata diluit, who sprinkledt hys blood, by hys miltrees, as he had taught hys spouie, the Church in which thole miltrees be ordered, wherem many wayes, maketh not many famous, as ignorant deist, wherof J. neede not speake further vnto you, no more J. neede nat in the rest in respect of you, but me thought, ye inuoced all men in your sermon, to say what they thought to you, id quod hanc mihi expresse Epistolam, quam boni confules, Et Vale.

Your longyng feruice,  
Ste. Winchester.

As J. haue set forth here (gentle reader) the caullying letter of Winchester, agaynst B. Bideleys Sermon: so am J. right foy, that J. haue not likewyle the answer of the sayd B. Bideley agayne, to ioyne withall, for so J. vnder- stand, that not onely B. Bideley, but also B. Barlow B. of S. Maunds (for Winchester wrote agaynst them both) had written ana sent immediately their answeres to the same, retuayng the feruolous and vniuersal reasons of this poppils please, as may well appere by a parcel addita- nall of a letter sent by the L. B. Hoterrey to the sayd B. B. in their wordes.

And because we haue begun to write to you, we are put in remembrance of a certayne letter of o. b. wherof you wrote vnto vs agaynst the bishop of S. Maunds sermon, and B. Bideleys, to the whiche, answer being immed- iately made, was by negligence of vs forgotte to be sent, for we both send you that, and also the answer which the B. of S. Maunds wrote to the same booke of yours.

Articles and positions ministred and objected  
eche of them ioyntly and severally to the B.  
of Winchester, as foloweth.

The 1. Article.  
In prims, that the kings Maieety iustly and rightfully is, and by the lawes of God ought to be the supreme head in earth of the Church of England, and also of Ireland, and so is by the Clergy of this realme in their conuocation, and by acte of Parliament iustly and accordyng to the lawes of God recognized.  
Winchester.

This first article is the B. graunteth.  
The 2. Article.  
Item, that hys Maieety as supreme head of the sayd Churches, hath full power and authorite, to make and set forth lawes, In- iunctiouns, and ordinances, for and concerning religion & orders in the sayd churches for the encrease of vertue, and repressing of all errors, heresies, and other enormities, and abuses.  
Winchester.

To this second article he answereth affirmatiuely.  
The 3. Article.  
Item, that all and euery his graces subiects are bound by the lawe of God to obey all hys Maiesities sayd lawes, Inunctiouns & proceedings concerning religion and orders in the sayd church.  
Winchester.

To the third article, the said B. answereth affirmatiuely, and graunteth it.  
The 4. Article.  
Item, that you Steven B. of Winchester, haue sworn obedi-

\* After Peters doctrine the blood of Christ vnto all sinne, Ergo water should holly water doe.  
\* Plainly as it is. His penne will not let him lye.

\* The beginning of holy water came first from the Gentiles, who used to sprinkle aqua in the deare xpo such as went into to the temple, \* Cum fide et zelo.  
\* Precerors and Couincers with such a wrong faith bound to diuine ce- rimonies may do with lye and reall call y deuit, as holy- water may drive them away.

\* Winche- sters argu- ment.  
The King would weare S. George upon his brest, if the Kings weareth S. George upon hys brest. Ergo, Images be not forbidden.  
Iffaints be not to be worshipped, wherof I say you to the Kings rings; but they be allowed, Ergo, for what is to be allowed before scripture.  
And another, if I Images be forbidden \* why doth the king wear S. George on his brest.  
But he weareth S. George on his brest: Ergo, Images be not forbidden.  
Iffaints be not to be worshipped, why kepe we S. \* Georges feast? But we kepe S. Georges feast, Ergo, &c.  
And in this matter of holy water, if the strength of the inuocation of the name of God to drive away devils, cannot be diffurbie by water: why can it be diffurbie in siluer, to drive away diseases, and the dangerous disease of the falling euill? But the rings hallowed by the holy church, may do so. Ergo, the water hallowed by the Church may do lyke feruice.  
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\* The wa- ter of Bap- tisme hath an expresse ordinance, wherof holy water, both together tholyke effect of such and sus- pition.

\* Chyil- v- feth not now in his Church summe creature of Gold and Siluer, &c. by the iustly minist- ring of his wter to carry abroad hys grace.  
\* Craunge rings and holy water, both together tholyke effect of such and sus- pition.

Articles sayd a- gaynst Winche- ster.

Winchester graunteth to the kings supremacy

Winchester graunteth to the full authority of the king exten- ding to his lawes.