

{ Ann. } the bishop in the pmisses, and comparing the same with
{ 1454. } the true testimony of what himselfe, & with the testimony
of the Sheriffes whiche were present the same time when
Syr Thomas Wat asked the Lord Courteney forgeuence,
may the better iudge of the whole case and matter for the
whiche the Lady Elizabeth and the Lord Courteney were
so long in trouble. Of which her Graces trouble, hereafter
(God willing) more shall be said in the story of her life. In
the meane time, to let this matter stay, let vs now passe fur
ther in our history.

Not longe after this, Queene Mary partly fearing the
Londiners by occasi. of what conspiracy partly per
ceiving most part of the City for religions sake not greatly
to fauour her proceedings, to theyr dyspleasure and hin
derance sommoned a Parliament to be holden at Oxford:
as it were to gratify that City, where both the Uniuersity
Towne, and Countrey had shewed themselues very o
bedient and forward, especially in restoring popish religio
n. For this purpose great provision was made, as wel by
the Queenes officers and by the townes men and inhabi
tantes of Oxford and the Countrey about.

But the Queenes minde in short space chaunged, and
the same Parliament was holden at Westminster in aprill
folowing. Then the Queene, beside other thinges, propos
ed concearning her marriage to King Philip, and restor
ing of the popes supremacy. As touching her maryage it
was agreed vpon: but the other request could not as then
be obtayned.

The same time when this Parliament was sommoned,
she also sommoned a conuocation of bishops & of the Clergy,
writing vnto Boner (whom she had made Vicegerent
in the stead of Craunier being in the Tower) after y^e tenor
and forme of a new stile, differing from the olde stile of H.
Henry, and H. Edward as foloweth,

* The stile of Q. Mary altered writing to Boner for
the summoning of a Conuocation.

Maria Dei gratia Angliæ, Franciæ, Hiberniæ Regina, fidei de
fensor. Reuerendo in Christo patri Edmondo London. Epif.
Salutem. Licet nuper quibusdam arduis & vrgentibus negotijs
nos securitatem, & defensionem Ecclesiæ Anglicanæ ac pacem &
tranquillitatem &c.

Where note good Reader, concerning the altering and
chaunging the Queenes stile, the latter part thereof to bee
left out of her title, which is: Ecclesiæ Anglicanæ Hiberniæ su
preum caput, because in this present Parliament the su
premacie being gonen away from the crowne of Englande
to the Pope, thereupon this parcel of the title was also ta
ken away. Likewise the sayd Boner geuing his certificate
vpon the same, leaueth out autoritate illustrissimæ. &c. legitime
suffultus: which parcel also in the same Parliament was
reppued and taken away the same time.

¶ The dignity of Priestes extolled by
Bishop Boner.

In this foresayd conuocation, Boner B. of London being
Vicegerent and President as is said, made a certayne ex
hortation or oration to the Clergy (whether it was in this
conuocation or much about the sayd time) wherein he seemeth
to shew a great piece of his profound and deep learning in
lecting forth the most incomparable & superangelical order
of Priesthood, as may appere by this parcel or fragment
of his foresayd Oration. Being collected and gathered by
some that stode by, whiche as it came to our handes so I
thought to impart it to the Reader, both for that the Au
thor of so worthy a worke should not passe vnknewen, and
partly also, for that y^e estimatio of this blessed order should
lose nothing of his preeminence, but might be knowne in
most ample perfection. so as it standeth about Angels and
kinges, if it be true that Boner sayth.

¶ A piece or fragment of the exhortation made by Boner Bishop
of London, to them of the Conuocation house, copyed out by
them that stode by and heard him.

Boners Oration in prayse of Priesthood.

Wherefore it is to be knowne that Priestes & Elders
be worthy of all me to be worshipped for the digni
ty sake which they haue of God, as in Mat. 16. Whatsoeuer
ye shall lofe vpon earth. &c. And whatsoeuer you shall binde. &c.
For a priest by some meanes is like Mary the Virgin, and
is shewed by thre poyntes: As the blessed Virgin by five
wordes did conceiue Christ, as it is sayd: Luke. 1. Fiat mihi
secundum verbū tuum: that is to say, Be it vnto me according

to thy word: so the priest by 3. wordes doth make the very
body of Christ. Such as immediately after the consent of
Mary, Christ was all whole in her wombe: so immediat
ly after the speaking of the wordes of consecration, y^e bread
is transubstantiated into the very body of Christ. Second
ly, as the Virgin caried Christ in her armes, and layd him
in an Ore stall after his birth: euen so the Priest after the
consecration, doth lift vp the body of Christ, & placeth it, &
carpeth it, and handeth it with his hands. Thyrddly, as the
blessed Virgin was sanctified before she was conceiued: so
the Priest being ordeined & annoynted before he doth conse
crate, because without orders he could consecrate nothing,
therefore the lay man cannot do the thing, although he bee
newer so holy, and do speake the selfe same wordes of con
secration. Therefore here is to be knowne, that the dignity
of Priestes by some meanes passeth the dignity of angels,
because there is no power gencen to any of the Augells to
make the body of Christ. wherby the least priest may do in
earth, that the greatest and highest Augell in heauen can
not do as S. Barnard sayth: O worshipful dignity of Priestes
in whole hands the Sonne of God is, as in the wombe of the Vir
gin he was incarnate. S. Augustine sayth, that Angels in the
consecration of the sacred host do serue him, and the Loyde
of heauen descendeth to him, wherupon Saynt Ambrose
vpon Saynt Luke sayth: Doubt thou not the Augells to be
where Christ is present vpon the Altare. wherfore Priestes
are to be honoured before all kinges of the earth, prince
s and Nobles. For a Priest is higher then a King, happer
then an Augell, Maker of his Creator. wherfore, &c.

Priest compared to
the virgin Mary in
three poyntes.

Priesthood co
pared & preter
red before the
state of Angels,

Blasphemy.

It was declared a litle before, how Doct. Ridley was
had from Fremingham to the Tower: where being in du
rance, and invited to the Lictenantes table, he had certan
talke or conference with Secretary Bourne B. Fecknam
and other concerning the controuerfies in religio: y^e same
wherof, as it was penned with his owne hand, hereafter
ensueth.

* Here foloweth the summe and effect of the com
munication berwene D. Ridley, and Secretary Bourne
with others, at the Lieutenantes table
in the Tower.

Master Thomas of Bridges sayd at his brother may
ster Lieutenantes boorde: I pray you M. Doctours,
for my leauning tell me what an heretick is. M. Secretary
Bourne sayd, I will tell you who is an heretick: who so
stubberly & fisy mayneineth an vnturth, he is an here
ticke. Ye meane sy? (sayd I) an vnturth in matters of re
ligion, & concerning our sayth. Yea that is true sayd he: &
in this we are some agreed. Then sayd maister Fecknam,
sitting at the vpper end of the table, whom they called M.
Deane of Baudes: I wil tell you by S. Austine who is an
hereticke. Qui adulandi principibus vel lucri gratia falsas opi
niones gignit vel sequitur, hereticus est, sayth S. Austine. And
then he englished the same. Sir sayd I, I wene S. Austine
addeth the thyrdd member, which is, vel vanæ gloriæ causa.
Ye say euen true M. Doctour, sayd he, and thus farre we did
agree all thre.

Sir Tho. Abridg
ges.

Who is an here
ticke.

An hereticke
defined by S.
Austine.

M. Fecknam began againe to say, who so doth not be
lieue that scripture affirmeth, but wil obstinately maintain
the contrary, he is hereticus, as in the sacrament of the altar:
Marthe doth affirm there to be Christs body. Marke
doth affirme it, Luke affirmeth it, Ihaue affirmeth it, and
none denyeth it: therefore to hold the contrary it is heresy. It
is the same body and flesh that was borne of the virgin: &
this is confirmed by vniety, antiquity & vniuersalitye. For
none before Berengarius did euer doubt of this, & he was
an heretick, as M. doctour there knoweth full well: I do tes
tify his owne conscience sayd he.

Fecknam pro
uoking Ma
Ridley.

Vniety, Anti
quitic, Vniuer
salitye.

Mary sir, saide maister Secretary, maister Fecknam
hath spoken well. These be great matters, vniety, antiqui
tie and vniuersalitye. Do ye not thinke so maister Doctour
said he to me?

Here while I straped curtesye and pretended as no
thing to talke, sayd one of the Commissioners: peraduenture
M. Ridley doth agree with M. Fecknam, and then
there needes not much debating of the matter.

Sy: saide I in some thinges I doe and shall agree
with him, and in some thinges which he hath spoken to be
playne, I doe not agree with him at all. Maister sayde I,
ye be (as I vnderstād) the Queenes Commissioners here
and if ye haue commissiō to examine me in these matters,
I shall declare vnto you playnely my saythe, if yee haue
not, then I shall pray you either geue mee leaue to speake
my minde freely, or els to hold my peace.

There is none here, sayde M. Secretary, that doth not
fauour you: and the every man shewed what fauour they
had.

Queene
Mary not
fauouring
the London
ners.

A Parla
ment hold
den prete
ded to be
kept at Ox
ford.

A Parla
ment hold
en at
Westmin
ster.
Mention
of the
Queens
marriage
in the
Parla
ment.

Boner
made Vice
gerent, and
President
in the
Conuoca
tion.

Supremum
caput, in the
Queenes
stile taken
away.

Legitime
suffultus
in the
Bishops
title taken
away.

Boner spea
keth for the
honour of
Priesthood.

The pro
found ex
hortation
of B. Boner
in the
Conuoca
tion.