

Anno 1554. Nouember.

cumspice & vide collectos filios tuos ab oriente sole usq; in occidentem, verbo sancto gaudentem. That is: Put of the scoole of sorow and vexation and put on comlineffe, whiche thou hast of God in euertlasting glory. For thy name shall be named of God euertlasting peace of righteousnes, and honor of godlines: & then it shall be sayd: looke about and see thy sonnes gathered together from the sonne rising to the going downe of the same, reioying in the holy worde. There is nothing truely (to speake of thy children gathered together in the West, which prepare themselves to meet theyr mother) which they had rather see, the her apparelled (that I may vse the wordes of the prophet) in that garment of righteousnes, wherewith God adozned her in times past. This one thing remayneth, that your holines ioy, and the ioy of all the vniuersall Church may be perfected, which together with vs her vnworthy children, ceaseth not to pray to God for it. The almighty God preserve your holines long to continue in health, for the profite of his church. From London the last of Nouember. 1554.

Your most humble seruaunt Reginald Poole Cardinall.

December 2.

A Sermon of Steuen Gardiner preached at Pauls Crosse.

Upon the Sunday following, being the 2. of December the Bishop of Winchester Lorde Chawncellour of England preached at Pauls Crosse, at whiche Sermon was present the King and Cardinall Poole. Hee toke for his theme this parte of the Epistle of S. Paule to the Romanaynes the 13. chap. This also we know the season (brethren) that we should now awake out of sleepe, for now is our saluation nearer, then when we beleued &c.

Some notes wherof as they came to my hands faithfully gathered (as it appeareth by sundry coppes) I haue here thought good to set forth.

First, he shewed how the saying of S. Paule was verified vpon the gentiles, who had a long time slept in darke ignorance not knowing god: therfore S. Paule (quoth he) to stir vp theyr heauy dulnesse, willed them to wake out of theyr long sleepe, because theyr saluation was nearer then when they beleued. In amplifying this matter, & comparing our times with theyrs: he took occasion to declare what difference the Jewish Sacramentes had, from those of the Christians, wherein he vled these wordes:

Even as the Sacramentes of the Jewes did declare Christ to come, so doth our sacramentes declare Christ to be already come: but Christ to come, and Christ to be come is not al one. For now that he is come, the Jewes sacraments be done away, and ours only remayne, which declare he is already come, & is nearer vs then he was to the fathers of the old law: for they had him but in signes, but we haue him in the Sacrament of the aultar, even his very bodye. Wherefore now also it is time that we awake out of our sleepe, who haue slept, or rather dreamed these xx. yeares past, as shall moxe easily appere by declaring at large some of the properties and effectes of a sleepe or dreame. And first, as men intending to sleepe, do separate themselves from company, and desire to be alone: euen so haue we seperated our selues from the sea Apostolick of Rome, and haue bene alone, no Realme in Christendome like vs.

Secoundly, as in sleepe men dreame sometime of killing, sometime of manning, sometime of drowning, or burning, sometime of such beaflinesse as I will not name, but wyl spare your eares: so haue we in this our sleepe, not onely dreamed of beaflines but we haue done it in dede. For in this our sleepe, hath not one brother destroyed an other? Hath not halfe our money bene wiped away at one tyme? And agayn those that would defend their conscience, were slayned: and others also otherwile troubled, besides infinite other thinges: which you all know as well as I: wherof I reposit me to your owne consciences.

Farther in a mans sleepe all his senses are stopped, so he can neither see, smell, nor heare, euen so wheras the ceremonies of the church were instituted to moue and stirre by our senses, they being taken away, were not our senses (as ye would say) stopped and we fast a sleepe? Whereouer wher a man would gladly sleepe, he will put forth the candle least peraduenture it may let his sleepe, & awake hym: So of late all such writers as did holde any thing with the Apostolick Sea were condemned, and forbidden to be read and Images (whiche were lay mens bookes) were cast downe and broken.

The sleepe hath continued with vs these xx. yeares, and we all that while without a head. For when King Henry did first take vpon him to be head of the church, it was the no Church at all. After whose death, King Edward (hauing ouer him Souerain and Protectors which ruled as them selfe) could not be head of the Church but was onely a shadow or signe of a head: and at length it came to passe, that we had no head at all, no, not so much as our Archbishops, for on the one side, the Queene being a wo-

man could not be head of the Church, and on the other side they both were convicted of one crime & so deposed. Thus while wee desired to haue a supream head among vs, it came to passe that we had no head at all. when the tumult was in the North, in the time of King Henry the 8. (I am sure) the king was determined to haue geuen our the supremacy agayne to the Pope: but the houre was not then come, and therefore it went not forward, least some would haue sayd, that he did it for feare.

After this M. Kneuet, and I were sent Ambassadors vnto the Emperour to desire him that he would be a meane betwene the popes holines and the king, to bring the king to the obedience of the sea of Rome: but the time was neither yet come, for it might haue bene sayd, that it had bene done for a ciuill pollity. Agayne, in the beginning of King Edwardes raigne, the matter was moued, but the tyme was not yet: for it would haue bene sayd that the king (being but a child) had bene bought and solde. Neither in the beginning of the Queenes raigne was the houre come. For it would haue bene sayd that it was done in a tyme of weaknes. Likewise when the king first came, if it had bene done, they might haue sayd it had bene by force & violence. But now euen now, hora est, the houre is come, when no thing can be objected, but that it is the mere mercy and providence of God. Nowe hath the Popes holynesse, Pope Julius the 3. sent vnto vs this most reuerend father, Cardinall Poole, an Ambassadors from his side. What to doe? not to reuenge the iniuries done by vs agaynst his holines: sed benedicere maledicentibus, to geue his benedictio to those which defamed and persecuted him.

And that we may be the moxe meete to receiue the sayd benedictio, I shall desire you that we may alway acknowledge our selues offenders agaynst his holines. I do not exclude my selfe fault of the number. I will fere cum flentibus, & gaudere cum gaudentibus, that is: weep with them that weep and reioyce with them which reioyce. And I shall desire you that we may deferre the matter no longer, for now hora est the houre is come. The King and the Queenes Maiesties haue already restored our holy Father the Pope to his supremacy and the three estates assembled in the Parliament representing the whole body of the Realme haue also submitted themselves to his holines, and his successors for euer. Wherefore let not vs any longer stay. And euen as S. Paule sayd to the Corinthians, that he was theyr father, so may the Pope saye that he is our Father: for we receiued our doctrine first from Rome, therefore he may challenge vs as his owne. we haue all cause to reioyce, for hys holynesse hath sent hither, and preuented vs before we sought hym: such care hath he for vs. Wherefore let vs say: Hec est dies quam fecit Dominus, exultemus & letemur in ea, Reioyce in this day which is of the Lordes working: that suche a noble man of byrth is come, yea suche a holpe Father (I meane my Lord Cardinall Poole) which can speake vnto vs, as vnto brethren, and not as vnto strangers: who hath a long time bene absent. And let vs now awake, whiche so long haue slept, and in our sleepe haue done so much naughtines agaynst the Sacramentes of Christ, denying the blessed Sacrament of the Aultar, and pulled downe the aultars which thing Luther himselfe would not doe, but rather reponed them that did, examining them of theyr beliefe in Christ.

This was the summe of this Sermon before his pray-ers, wherint he prayed, first for the Pope, Pope Julius the 3. withall his Colledge of Cardinals, the B. of London with the rest of that order: then for the king and Queene & the nobility of this Realme, and last for the commones of the same, with the soules departed, lying in the paynes of Purgatory. This ended (the time being late) they beganne in Pauls to ring to theyr Evening song, wherby the preacher could not be well heard, whiche caused hym to make a short end of this clerky Sermon.

About this very tyme a Hoste or Messenger was sent to the whole Parliament to the Pope, to desire him to confirm and establish the sale of Abbey landes and Chantry landes: for the Lordes and the Parliament would graunt nothing in the Popes behalfe before theyr purchases were fully confirmed.

Upon the Thursday following, being the 6. day of December, and S. Nicholas day, all the whole Conuocation both Bishops and other: were sent for to Lambeth to the Cardinall, who the same day forgane them all theyr periuations, schismes, and heresies, and they all there knecled downe and receiued his absolution, and after an exhortation and gratulation for theyr conuention to the catholicke church made by the Cardinall, they departed.

Upon the Wednesday being the 12. of December, fine of the 8. menne (which lay in the Fleet, that were of M. Throgmorton's quest) were discharged and set at libertye vpon

Then be like Christ is no head at all to geue life to his Church, vntelle the Popes head alio be clapt on the Churches shoulders.

* Imo potestas tenetur.

Ste. Gardiner claueth the Cardinall.

Note how the meaning of S. Pauls wordes is here applyed.

* For euer Winchester a false Prophet. S. Paule though he was the father of many Churches in Christ Iesus: yet was he neuer so arragant to take vpon him to be supreme head of any church but left that folly to Christ, & laboured to bring all vnder him.

* So Ezechias pulled downe the hill Altars, which Manasses after ward did set vp: and yet we commend the doings of Ezechias & disproue the facte of the other.

A dreaming Sermon of the B. of Winchester.

Winchester very expert (as it appeareth) in ghastly dreames.

Who putterh out the candell but they which extincte Gods word & forbid the Scriptures that should geue vs light? They forbid lay mens bookes but you forbid the booke of God.

Decemb. 6.

The Chapter of Pauls absolved by the Cardinall. December 12.