

**Richard Taverner  
1505 to 1575**

**by**

**John P. Taverner**

**Volume XXII**

TAVERNER, RICHARD (1505?-1575), religious reformer and author, born, it is said, in 1505 at Brisley, Norfolk, was the eldest son of John Taverner of North Elmham, by his first wife, Alice, daughter and heiress of Robert Silvester of the same place. The father died in 1545, when he is improbably said to have been eighty-eight years old. His three other sons by his first wife founded numerous families: Roger at Upminster, Essex, Robert at 'Arnoys,' Essex, and Sil-

[Wood's account of Taverner (*Athenæ*, ed. Bliss, i. 419-23) is peculiarly valuable from his relationship to Taverner and his use of a manuscript genealogy of the family compiled by Francis Taverner in 1636 and not now known to be extant. See also Taverner's works in Brit. Mus. Library; Bale's *Scriptores*; Foxe's *Acts and Mon.*; Tanner's *Bibl. Brit.-Hib.*; Hazlitt's *Handbook and Collections*; Cooke's *Admissions to the Inner Temple*; Lewis, Todd, Cotton, and Anderson's works on the English Bible; Strype's *Works*; Cooper's *Athenæ Cantabriæ*; Foster's *Alumni Oxon. 1500-1714*; Masters's *Hist. of Corpus Christi, Cambridge*, p. 389; Nichols's *Progresses of Elizabeth*, iii. 165, 172; Brook's *Puritans*, i. 189; Maitland's *Essays on the Reformation*; Dixon's *Hist. of the Church of England*; authorities cited.]

A. F. P.

vester at Marston, Bedfordshire (*Visitations of Norfolk, Oxfordshire, Bedfordshire, Hertfordshire, and Essex*, Harleian Soc. *passim*).

ROGER TAVERNER (*d.* 1582) was educated at Cambridge, but did not graduate, and about 1540 became surveyor-general of the king's woods south of the Trent. In 1554 he sat in parliament for Launceston. He died in 1582, and was buried at Upminster, Essex. Two works by him on the scarcity of provisions, written in 1560 and 1562, are extant in Corpus Christi College, Cambridge, MS. 870 (NASMYTH, *Cat. MSS.*; MORANT, *Essex*, i. 173; COOPER, *Athenæ*, i. 461). His son John (*d.* 1606) was also surveyor of woods and forests (see many letters by him on forestry in *Lansdowne MSS.*)

Richard is said to have been educated at Benet or Corpus Christi College, Cambridge, but to have migrated, on Wolsey's visitation, to Cardinal College, Oxford, where his career is always confused with that of John Taverner [q. v.], perhaps a distant relative. Richard graduated B.A. at Oxford on 21 June 1527 (*Oxford Univ. Reg.* i. 147). He then returned to Cambridge, entering Gonville Hall, and being incorporated B.A. in 1529. In the following year he commenced M.A.; he made a living by teaching at Cambridge, but was induced by friends to leave it and became a student abroad (Taverner to Cromwell in *Letters and Papers*, v. 1762). The friend who supported him, perhaps Wolsey, died, and Taverner returned to England before 1532 in a destitute state. In that year he appealed for help to Cromwell, to whom he was unknown, not daring, as he said, to ask for the king's liberality without first communicating with Cromwell (*ib.*) Cromwell induced the Duke of Norfolk to promise him a small pension, and in 1533 Taverner was described as 'last year master of Greek in Cambridge, and now Cromwell's client' (*ib.* v. 1763, vi. 751). He also entered as a student at the Inner Temple, and, probably with a view to Cromwell's service, devoted himself to a study of law. In 1536 Cromwell secured his appointment as clerk of the privy seal, and in August 1537 he was enabled to marry (*ib.* xii., 9 Aug. 1537).

Meanwhile Taverner, under Cromwell's direction, was actively engaged in producing works designed to encourage the reformation in England. His first book was 'The Confession of the fayth of the Germanes exhibited to the most victorious Emperour Charles the V in the council or assemble holden at Augusta [Augsburg] the yere of our Lord 1530,' London, 1536, 8vo, with dedication to Cromwell. Two years later followed 'The Garden of Wysedome conteyning pleasaunt

floures, that is to saye, propre and quicke sayinges of Princes, Philosophers, and other sortes of men. Drawen forth of good authours by Rycharde Tauerner.' No copy of the first edition, which was issued probably in 1538, is known to be extant, but a second edition, 'newly recognised and augmented,' is bound up with 'The Second booke of the Garden of Wysedome . . .' London, 1539. In that year appeared Taverner's English version of the Bible. It was entitled 'The most Sacred Byble which is the Holy Scripture conteyning the olde and new Testament translated into English and newly recognised with great diligence after moost faythful exemplars by Rycharde Taverner,' London, 1539, fol. John Byddell for Thomas Barthlet (*sic*). Thirteen extant copies of this edition are enumerated by Cotton (*Editions of the English Bible*, 1852, pp. 15-16; one was sold by Messrs. Sotheby on 20 Aug. 1857 for 36*l.*, see *Notes and Queries*, 2nd ser. iv. 179), and two quarto editions are said to have been issued in the same year, one by Byddell and the other by Nicolson; a copy of one edition is mentioned by Dibdin, and a copy of the other by Lewis, but neither is now known to be extant (COTTON, p. 16; cf. CHRISTOPHER ANDERSON, *Annals of the English Bible*, 1845, ii. 80-2). Taverner's Bible was really a revised edition of Matthew's, in which the latter's marginal notes were largely incorporated, with others added by Taverner himself. In the same year Taverner issued two editions of the New Testament, both printed by T. Petit—one in duodecimo, of which the Duke of Sussex and Herbert possessed copies, and the other in quarto, copies of which are in the Bodleian and St. Paul's Cathedral libraries.

In 1540 Taverner brought out a commentary on the epistles and gospels for the year, in two parts, the first extending from Advent to Easter, and the second from Easter to Advent. Copies of both are in the British Museum Library. The title-page of the first part is lost, and is supplied from the second, which runs: 'The Epistles and Gospelles with a brief Postil upon the same from after Easter till Advent.' Both parts were edited by Dr. Edward Cardwell [q. v.] in 1841. They were written with Henry VIII's authority, and the 'sacraments of the church be here not heretically contemned, but catholykly avaunced;' and 'anabaptists, sacramentaries, and other heretics' are denounced. Nevertheless the book contains 'many exhortations of great force, arguments that do full justice to their subjects, and some discourses which were adopted at a later period by the church almost without the change of a single senti-

ment' (CARDWELL, pref. p. ix; cf. *Notes and Queries*, 7th ser. xi. 461, xii. 131).

The fall of Cromwell in 1540 put a stop to Taverner's literary activity and endangered his position. On 2 Dec. 1541 he was committed to Gardiner's custody for concealing from the government and communicating to others a report that Anne of Cleves was pregnant by Henry VIII. Three days later he was sent to the Tower, and his wife and mother-in-law were also imprisoned (*Acts P. C.* ed. Nicolas, vii. 279; *State Papers*, i. 697-8, 700). He was soon released, retaining his place in the signet office and the rewards his favour at court brought him. On 20 Jan. 1538-9 he had been granted the dissolved priory at Alvingham, Lincolnshire, with the rectories of Alvingham and Cokerington Mary (*Letters and Papers*, xiv. i. 607). In 1544 he had acquired land and begun building at Wood Eaton, Oxfordshire; in 36 Henry VIII (1544-5) the king gave him the site of the dissolved Franciscan priory at Northampton (*Rot. Pat.* 36 Henry VIII, f. 24); in the following year he received 'Nun's acres,' part of the lands of Stamford Priory, and in 1546 other lands in Horningtoft, Norfolk (BRIDGES, *Northamptonshire*, i. 455, ii. 480; BLOMEFIELD, *Norfolk*, ix. 522). In 1545 he was returned to parliament for Liverpool.

Taverner retained his position as clerk of the signet throughout Edward VI's reign. On 28 May 1550 he was paid 333*l.* 13*s.* 4*d.* as wages for soldiers who had served at Boulogne (*Acts P. C.*, ed. Dasent, iii. 38). On 13 May 1552, though a layman, he was licensed to preach, and he is said to have frequently officiated in this capacity before Edward VI (*Lit. Remains of Edw. VI*, p. 376). On Mary's accession, which Taverner welcomed with 'An Oration Gratulatory' (printed by Day, London, n.d.), he lost his place in the signet office, but lived unmolested at his house at Norbiton, Surrey, through the reign. In 1558 he addressed a congratulatory Latin epistle to Elizabeth, who offered to knight him. Taverner declined, but he served as justice of the peace, and in 1569 as high sheriff for Oxfordshire. He signed as a witness the instrument by which Parker signified his assent to his own election as archbishop of Canterbury. While high sheriff of Oxford he preached a sermon at St. Mary's, Oxford (WOOD, *Athenæ*, i. 420; *Notes and Queries*, 1st ser. xii. 214, 384). He is also said to have been in the habit of preaching in the streets and catechising children on religious topics. He died at Wood Eaton on 14 July 1575, and was buried with some ceremony in the chancel of the church.

Taverner married, first, in August 1537, Margaret, daughter of Walter Lambert, a goldsmith of London. By her, who was buried at Wood Eaton on 31 Jan. 1561-2, he had issue four sons and three daughters, of whom Martha married George Caulfeild, ancestor of the earls and viscounts Charlemont. He married, secondly, Mary, daughter of Sir John Harcourt of Stanton Harcourt; by her he had a son, Harcourt Taverner (d. 1587), and a daughter Penelope, who, by her husband Robert Petty, was maternal grandmother of Anthony à Wood [q. v.], the Oxford antiquary (WOOD, *Life and Times*, ed. Clark, i. 38-41).

A grandson, JOHN TAVERNER (1584-1638), graduated B.A. from Trinity College, Cambridge, early in 1602 and M.A. in 1605; he was incorporated at Oxford on 10 March 1605-6, was for nine years secretary to Bishop John King, and for twenty-eight (1610-38) professor of music at Gresham College. From 1624 to 1629 he was vicar of Tillingham, Essex, and from 1629 to his death vicar of Hexton, Hertfordshire, and rector of Stoke Newington, Middlesex, where he died and was buried in 1638. The autograph of his lectures, which in no way touch upon practical music, forms Sloane MS. 2329 in the British Museum (WARD, *Gresham Professors*, pp. 211-16; FOSTER, *Alumni Oxon.* 1500-1714; note supplied by Mr. H. Davey).

In addition to the works already mentioned Taverner published: 1. 'A ryght frutefull Epystle . . . in laude . . . of matrmony translated . . . [from the Latin of Erasmus], by R. Taverner,' London, 8vo, n.d. (conjectured in the 'British Museum Catalogue' to be 1530, but probably at least six years later). 2. 'Comon places of Scripture ordrely . . . set forth . . . Translated into English [from the Latin of E. Sarcerius] by R. T.,' London, 1538, 8vo; other editions 1553 and 1577. 3. 'An Epitome of the Psalmes . . . Translated by R. T.,' London, 1539, 8vo. 4. 'Proverbs or Adagies gathered out of the Chilades of Erasmus by R. T.,' London, 1539, 8vo; another edition 1552 (cf. *Narratives of the Reformation*, Camden Soc. p. 160). 5. 'Flores aliquot Sententiarum . . . The Flowers of Sentences gathered out of sundry wryters by Erasmus in Latine, and Englished by Richard Taverner,' London, 8vo, 'ex aula regia Idibus Septembribus 1547;' other editions 1550 and 1560? 6. 'Catonis Disticha Moralia ex castigatione D. Erasmi Roterodami una cum annotationibus et scholiis Richard Taverneri . . .' London, 1562, 8vo. Other works are mentioned by Bale and Wood which have not been traced (cf. COOPER,

TAVERNER, RICHARD (1505?–1575), religious reformer and author, born, it is said, in 1505 at Brisley, Norfolk, was the eldest son of John Taverner of North Elmham, by his first wife, Alice, daughter and heiress of Robert Silvester of the same place. The father died in 1545, when he is improbably said to have been eighty-eight years old. His three other sons by his first wife founded numerous families: Roger at Upminster, Essex, Robert at 'Arnoys,' Essex, and Sil-

## Taverner

vester at Marston, Bedfordshire (*Visitations of Norfolk, Oxfordshire, Bedfordshire, Hertfordshire, and Essex*, Harleian Soc. *passim*).

ROGER TAVERNER (d. 1582) was educated at Cambridge, but did not graduate, and about 1540 became surveyor-general of the king's woods south of the Trent. In 1554 he sat in parliament for Launceston. He died in 1582, and was buried at Upminster, Essex. Two works by him on the scarcity of provisions, written in 1560 and 1562, are extant in Corpus Christi College, Cambridge, MS. 370 (NASMYTH, *Cat. MSS.*; MORANT, *Essex*, i. 173; COOPER, *Athenæ*, i. 461). His son John (d. 1606) was also surveyor of woods and forests (see many letters by him on forestry in *Lansdowne MSS.*)

Richard is said to have been educated at Benet or Corpus Christi College, Cambridge, but to have migrated, on Wolsey's visitation, to Cardinal College, Oxford, where his career is always confused with that of John Taverner [q. v.], perhaps a distant relative. Richard graduated B.A. at Oxford on 21 June 1527 (*Oxford Univ. Reg.* i. 147). He then returned to Cambridge, entering Gonville Hall, and being incorporated B.A. in 1529. In the following year he commenced M.A.; he made a living by teaching at Cambridge, but was induced by friends to leave it and became a student abroad (Taverner to Cromwell in *Letters and Papers*, v. 1762). The friend who supported him, perhaps Wolsey, died, and Taverner returned to England before 1532 in a destitute state. In that year he appealed for help to Cromwell, to whom he was unknown, not daring, as he said, to ask for the king's liberality without first communicating with Cromwell (*ib.*) Cromwell induced the Duke of Norfolk to promise him a small pension, and in 1533 Taverner was described as 'last year master of Greek in Cambridge, and now Cromwell's client' (*ib.* v. 1763, vi. 751). He also entered as a student at the Inner Temple, and, probably with a view to Cromwell's service, devoted himself to a study of law. In 1536 Cromwell secured his appointment as clerk of the privy seal, and in August 1537 he was enabled to marry (*ib.* xii., 9 Aug. 1537).

Meanwhile Taverner, under Cromwell's direction, was actively engaged in producing works designed to encourage the reformation in England. His first book was 'The Confession of the fayth of the Germaynes exhibited to the most victorious Emperour Charles the V in the council or assemble holden at Augusta [Augsburg] the yere of our Lord 1530,' London, 1536, 8vo, with dedication to Cromwell. Two years later followed 'The Garden of Wysedome conteyning pleasant

floures, that is to saye, prope and quicke sayinges of Princes, Philosophers, and other sortes of men. Drawen forth of good authours by Rycharde Tauerner.' No copy of the first edition, which was issued probably in 1538, is known to be extant, but a second edition, 'newly recognised and augmented,' is bound up with 'The Second booke of the Garden of Wysedome . . .' London, 1539. In that year appeared Taverner's English version of the Bible. It was entitled 'The most Sacred Byble which is the Holy Scripture conteyning the olde and new Testament translated into English and newly recognised with great diligence after moost faythful exemplars by Rycharde Tayerner,' London, 1539, fol. John Byddell for Thomas Barthlet (*sic*). Thirteen extant copies of this edition are enumerated by Cotton (*Editions of the English Bible*, 1852, pp. 15–16; one was sold by Messrs. Sotheby on 20 Aug. 1857 for 36*l.*, see *Notes and Queries*, 2nd ser. iv. 179), and two quarto editions are said to have been issued in the same year, one by Byddell and the other by Nicolson; a copy of one edition is mentioned by Dibdin, and a copy of the other by Lewis, but neither is now known to be extant (COTTON, p. 16; cf. CHRISTOPHER ANDERSON, *Annals of the English Bible*, 1845, ii. 80–2). Taverner's Bible was really a revised edition of Matthew's, in which the latter's marginal notes were largely incorporated, with others added by Taverner himself. In the same year Taverner issued two editions of the New Testament, both printed by T. Petit—one in duodecimo, of which the Duke of Sussex and Herbert possessed copies, and the other in quarto, copies of which are in the Bodleian and St. Paul's Cathedral libraries.

In 1540 Taverner brought out a commentary on the epistles and gospels for the year, in two parts, the first extending from Advent to Easter, and the second from Easter to Advent. Copies of both are in the British Museum Library. The title-page of the first part is lost, and is supplied from the second, which runs: 'The Epistles and Gospelles with a brief Postil upon the same from after Easter till Advent.' Both parts were edited by Dr. Edward Cardwell [q. v.] in 1841. They were written with Henry VIII's authority, and the 'sacraments of the church be here not heretically contemned, but catholykly avaunced;' and 'anabaptists, sacramentaries, and other heretics' are denounced. Nevertheless the book contains 'many exhortations of great force, arguments that do full justice to their subjects, and some discourses which were adopted at a later period by the church almost without the change of a single senti-

ment' (CARDWELL, pref. p. ix; cf. *Notes and Queries*, 7th ser. xi. 461, xii. 131).

The fall of Cromwell in 1540 put a stop to Taverner's literary activity and endangered his position. On 2 Dec. 1541 he was committed to Gardiner's custody for concealing from the government and communicating to others a report that Anne of Cleves was pregnant by Henry VIII. Three days later he was sent to the Tower, and his wife and mother-in-law were also imprisoned (*Acts P. C.* ed. Nicolas, vii. 279; *State Papers*, i. 697-8, 703). He was soon released, retaining his place in the signet office and the rewards his favour at court brought him. On 20 Jan. 1588-9 he had been granted the dissolved priory at Alvingham, Lincolnshire, with the rectories of Alvingham and Cokerington Mary (*Letters and Papers*, xiv. i. 607). In 1544 he had acquired land and begun building at Wood Eaton, Oxfordshire; in 36 Henry VIII (1544-5) the king gave him the site of the dissolved Franciscan priory at Northampton (*Rot. Pat.* 36 Henry VIII, f. 24); in the following year he received 'Nun's acres,' part of the lands of Stamford Priory, and in 1546 other lands in Horningtoft, Norfolk (BRIDGES, *Northamptonshire*, i. 455, ii. 480; BLOMEFIELD, *Norfolk*, ix. 522). In 1545 he was returned to parliament for Liverpool.

Taverner retained his position as clerk of the signet throughout Edward VI's reign. On 28 May 1550 he was paid 333*l.* 13*s.* 4*d.* as wages for soldiers who had served at Boulogne (*Acts P. C.*, ed. Dasent, iii. 38). On 13 May 1552, though a layman, he was licensed to preach, and he is said to have frequently officiated in this capacity before Edward VI (*Lit. Remains of Edw. VI*, p. 376). On Mary's accession, which Taverner welcomed with 'An Oration Gratulatory' (printed by Day, London, n.d.), he lost his place in the signet office, but lived unmolested at his house at Norbiton, Surrey, through the reign. In 1558 he addressed a congratulatory Latin epistle to Elizabeth, who offered to knight him. Taverner declined, but he served as justice of the peace, and in 1569 as high sheriff for Oxfordshire. He signed as a witness the instrument by which Parker signified his assent to his own election as archbishop of Canterbury. While high sheriff of Oxford he preached a sermon at St. Mary's, Oxford (WOOD, *Athenæ*, i. 420; *Notes and Queries*, 1st ser. xii. 214, 334). He is also said to have been in the habit of preaching in the streets and catechising children on religious topics. He died at Wood Eaton on 14 July 1575, and was buried with some ceremony in the chancel of the church.

Taverner married, first, in August 1537, Margaret, daughter of Walter Lambert, a goldsmith of London. By her, who was buried at Wood Eaton on 31 Jan. 1561-2, he had issue four sons and three daughters, of whom Martha married George Caulfeild, ancestor of the earls and viscounts Charlemont. He married, secondly, Mary, daughter of Sir John Harcourt of Stanton Harcourt; by her he had a son, Harcourt Taverner (d. 1587), and a daughter Penelope, who, by her husband Robert Petty, was maternal grandmother of Anthony à Wood [q. v.], the Oxford antiquary (WOON, *Life and Times*, ed. Clark, i. 38-41).

A grandson, JOHN TAVERNER (1584-1638), graduated B.A. from Trinity College, Cambridge, early in 1602 and M.A. in 1605; he was incorporated at Oxford on 10 March 1605-6, was for nine years secretary to Bishop John King, and for twenty-eight (1610-38) professor of music at Gresham College. From 1624 to 1629 he was vicar of Tillingham, Essex, and from 1629 to his death vicar of Hexton, Hertfordshire, and rector of Stoke Newington, Middlesex, where he died and was buried in 1638. The autograph of his lectures, which in no way touch upon practical music, forms Sloane M.S. 2329 in the British Museum (WARD, *Gresham Professors*, pp. 211-16; FOSTER, *Alumni Oxon.* 1500-1714; note supplied by Mr. H. Davey).

In addition to the works already mentioned Taverner published: 1. 'A ryght frutefull Epystle . . . in laude . . . of matrmony translated . . . [from the Latin of Erasmus], by R. Taverner,' London, 8vo, n.d. (conjectured in the 'British Museum Catalogue' to be 1530, but probably at least six years later). 2. 'Comon places of Scripture ordrely . . . set forth . . . Translated into English [from the Latin of E. Sarcarius] by R. T.,' London, 1538, 8vo; other editions 1553 and 1577. 3. 'An Epitome of the Psalms . . . Translated by R. T.,' London, 1539, 8vo. 4. 'Proverbs or Adagies gathered out of the Chiliades of Erasmus by R. T.,' London, 1539, 8vo; another edition 1552 (cf. *Narratives of the Reformation*, Camden Soc. p. 160). 5. 'Flores aliquot Sententiarum . . . The Flowers of Sentences gathered out of sundry wryters by Erasmus in Latine, and Englished by Richard Taverner,' London, 8vo, 'ex aula regia Idibus Septembribus 1547;' other editions 1550 and 1560? 6. 'Catonis Disticha Moralia ex castigatione D. Erasmi Roterodami una cum annotationibus et scholiis Richard Taverneri . . .' London, 1562, 8vo. Other works are mentioned by Bale and Wood, which have not been traced (cf. COOPER,

*Athenæ Cantabr.* i. 340-1). Letters from Taverner are extant in Harleian MSS. 416 and 1581.

[Wood's account of Taverner (*Athenæ*, ed. Bliss, i. 419-23) is peculiarly valuable from his relationship to Taverner and his use of a manuscript genealogy of the family compiled by Francis Taverner in 1636 and not now known to be extant. See also Taverner's works in Brit. Mus. Library; Bale's *Scriptores*; Foxe's *Acts and Mon.*; Tanner's *Bibl. Brit.-Hib.*; Hazlitt's *Handbook and Collections*; Cooke's *Admissions to the Inner Temple*; Lewis, Todd, Cotton, and Anderson's works on the English Bible; Strype's *Works*; Cooper's *Athenæ Cantabr.*; Foster's *Alumni Oxon.* 1500-1714; Masters's *Hist. of Corpus Christi, Cambridge*, p. 389; Nichols's *Progresses of Elizabeth*, iii. 165, 172; Brook's *Puritans*, i. 189; Maitland's *Essays on the Reformation*; Dixon's *Hist. of the Church of England*; authorities cited.]

A. F. P.

Volume 22 focuses on one Taverner - Richard. We met him in Volume 1.

Here I include the references I have described his life and works, together with a copy of one of his works.



WOODEATON CHURCH

R.G.

It is well recorded that Richard Taverner made a transcript of the Bible in 1538.

His translation was combined with  
Tindale's Version and was published in  
1551 by John Day.

A copy is available  
for reference work in the Newcastle Library  
on the fly sheet at the front is typed:-

"Taverner and Tindale's Version of the byble  
combined printed by John Daye 1551

Contains the "wife beating Note" at  
1 Peter iii:14 -- He taketh [his wife]  
as necessary, helper and not a born  
servant -- And if she be not obedient  
and helpful unto him, endeavoureth  
to beat the fere of god into her  
heade that she may be compelled  
to leavn her duty and do it!

(see historical catalogue of printed  
bible (2016) p52

Of Wood Eaton, Oxon, Esq. (15 -15 )

BAP

MAR

BUR WOODEATON, 1575: "Richard Taverner sep: Jul: 19" (P.R., 17c. copy)  
(N.B. transcribed as 1576)

Clutterbuck's HERTS, vol. III, p.8 :- Richard Taverner, of Wood Eaton, Oxon., Clerk of the Signet to Henry VIII and Edward VI, High Sheriff of Oxford, 12 Eliz.; married Margaret, daughter of Walter Lambert of Carshalton, Surrey.

The said Richard Taverner was the eldest son of John Taverner of North Elmham, co. Norfolk (died 1545, aet. 88; bur. Brisley); grandson of Nicholas Taverner of North Elmham, and greatgrandson of Henry le Taverner, of North Elmham (descended from Warren le Taverner who lived there in the time of Henry II). 154 → 1575

TAVERNER? Richard, a junior canon of Cardinal College; B.A. 21 June 1527; incorporated at Cambridge 1529; M.A. from Gonville and Caius Coll. 1530. Of Woodeaton, Oxon., high sheriff 1569 (i.s. John, of North Elmham, Norfolk); M.P. Liverpool 1545 (or circa 1550-52); Clerk of the Signet 1537-53; appears to have played the organ at St. Frideswide's; edited a translation of the bible 1539; a prisoner in the Tower 1541 for slandering the lady Anne of Cleve; had the king's licence to preach throughout the kingdom 1554, though not in orders; "this excellent but eccentric person" died 14 July 1575. See Ath i 419; and Cooper i 338 (Foster)

WILL RICHARD TAVERNER, of Wood Eaton, Oxon., Esquier. 15 June 1575  
To be buried in Woodeaton Churche by

Margarett my late Wife.

I tem I give two par tes of all my landes and tenements (in three partes to be divided) unto my two sons Peter Taverner and Edmond Taverner and heirs, one part to each. Item to my sonne Richard my eldest son my Chaine of Golde. item to Marye my wif my ryng with the Lyamond and twentiekyene and a bull. item to my sonne John Taverner all my Lattin and Greek books. item to my daughter Martas Taverner £500 at daie of marriage and £5 yearlie to finde hir till she shalbe married. Item to my daughter Penelope £200 at daie of marriage. To the poor of Woodeaton 40s.

RESIDUE OF ESTA TE to my three sons Peter, John and Edmond (exors.).  
sgd. Ri: Taverner

I will that Mr Croke shalbe my overseer of this my wille.

Proved P.C.C. 3 Aug. 1575 by Master Peter Johnson in the name of Peter, John and Edmond Taverner, exors. (32 PYCHING).

1566-1640 Evidently no Taverner baptisms at Woodeaton except Penelope

1577-1650 Evidently no Taverner burials at Woodeaton.

Late 17 c. Transcript of Woodeaton P.R. "e veteri libro".

Foster's Grantees of Arms - Harl. Soc. 66

"TAVERNER, Francis, of Hexton, co.Herts, s. of Peter, of Hexton, s. of Richard, of Wooder, Oxon., 1st s. of John, of North Ellingham, Norfolk, brother to Roger, of Upminster, Essex: a patent....Feb. 1614-15, ? crest by Camden. Harl. MSS.1422, fo.38<sup>b</sup>, and 6095, fo.29; Guil.371."

" 1. Richard Taverner of Woodeaton in Com. Oxon. esqr Clarke of the signet to H.8. E.6. high Shreeue of Oxon 12. of Q. Elizabeth (? 11th, 1568-69). == Mary, d. of St. John Harecourt of .... in Com. ....1 wiffe. == Margarett, d. of Walter Lambert." (4 ss.; 3 das. per 2 wife ARMS, 1 and 4 (per trick) -- Argent a bend lozengy sable; in sinister chief a torteau. 2 and 3 (not tricked) (per pedigree in Vis.Oxon.1634 (Harl.MS.1556 ff.134-5)(published 1913) (..NB this 1634 pedigree not published in HS V. - Vis.Oxon 1634,&c..)

T A V E R N E R Vol. 1 (x 2), 1575-1716 — C. 1615. — 1616. — 1617.  
Series IV ff. 85-86

BAP

BUR.

Notes per Vis.Oxon.1634 (4 sons & 3 das.)

I R I C H A R D , of Wood Eaton, Esq. J.P. 1582

FRANCIS

mar."Elinor d. of . . . Heiton secretari to Q.Elizabeth."

Born at  
Kinstow - on Thames  
1A Son  
2A Son  
1A Dau.  
2A Dau

Issue - 2s.2 das. per Vis.Oxon.1634

"John Taverner sonn & heire." B 1583

Soldier, served in Ireland under Lord Lambert  
(died in the war between Sweden & Denmark)

"Richard Taverner" of Yealney in surrey B 1585

"1 daughter"

"2 daughter"

2 PETER TAVERNER "of Hexton in Com. Hartfford vide Hartford"(1634 Oxon)

3 EDMOND TAVERNER , fl.1575: 3 son;"of Soundiss in Com. Oxon. ==

Lucey d. of Christopher Hayes esqr & of Mary  
his wiffe sister of Sr Thom Lucey of Charlecott in Com.Warwick  
Knt." (issue 4 sons per Vis.Oxon.1634)(cf.Harl.MS 1556 ff.134-5)

\* 1A RICHARD TAVERNER

2A NATHANIELL

3A JOHN

\*\* 4A EDMOND

4 J O H N TAVERNER (Rev.) "4 sonn a devine & pson of wood waton  
in Com. Oxon ob. s.p." (Vis.1634)

Incorrect, John married Isabel. 1575 died 1577

Daughters

"J A N E ux Thomas Waynman of Witney parke in Com.Oxon esqr."  
(? = Wenman)(Vis.1634)

"M A R G E R E T T 1 ux. . . . Yate of Witney, 2. to ....Fryer  
of Water Eaton (co: Bucks.)." (Vis.Oxon.1634)

"M A R T H A ux George Caffeild esqr Justice of Assize in Wales."

M A R G A R E T A : Bur. Woodeaton 1561/62: "Margareta Taverner  
fil: Ric: Taverner Arm: sep. Jan. 31."(PR);

6 PENELOPE , bapt. Woodeaton 1566: "Penelope filia Richardi  
Taverner Armigeri bap: 8<sup>o</sup> Sep: "(PR);

WYLDBORE-SMITH COLN

P E T E R      T A V E R N E R

Late Tudor

Of Hexton, Herts, gent. (15 -1601) of Hexton Bury.

6818

BAP.

MAR.

BUR. H E X T O N , 1601 : 'April 6 (died 6 April) :"Peter Taverner ar was buried the ix<sup>th</sup> daye of aprill 1601.' (P.R.)

WILL P E T E R      T A V E R N E R , of Hexton, Gentleman.

Dated 1 Apr. 43 Eliz  
Weake of Body.

My bodye to be buried at Hexton in the Chauncell, where I sytt, in such seemely sorte as shall be thought best by my executrix.

ITEM I will and bequeath the all my goodes chattels realme and personalle whatsoever unto my wellbeloved wief Frances, whom I doe constitute and appoynte my sole Executrix of this my last will and testament, upon condition that she doe allowe unto my sonne John for his present mayntenance Twenty Pounds a yeare untill such tyme, as he come to the age of twenty and fower yeaeres, And then the said John my sonne to be payed by my wief or her executors and assigns the summe of £600 of good and lawful money of England.

ITEM I give to the poore of Hexton fyve pounds to be payed within one month after my decease.

Dockwra (sic); Edward Taylar, wit.

sgd. Pe: Taverner

P R O V E D      P.C.C.      2 May 1601 by Thomas Browne, atty., on behalf of Frances, relict and executrix. (38 WOODHALL)

F R A N C E S      T A V E R N E R , widow.

Dated 6 June 1636.

My body to be buried next to my husband in St Nicholas Chappell in Hexton church. As for my goods I have formerly in my health geven and distributed the greatest part thereof amongst my Children and I now will and bequeath to the poore of Hexton ffowtie shillings and to the poore of Wellwyn fforty shillings and to Katherine Smyth five pounds; to my daughter Wygate ffifty pounds; to my son Francis Taverner fiftie pounds; to my sonne John Taverner fifty pounds. My sonne Francis Taverner to be executor. Proved 9 Aug. 1636 by son Francis Taverner. A copy preserved in Doctors' Commons (see CUSSAN'S Herts).

M.I. H E X T O N (black marble tablet) :-

'Here lyeth buryed the bodye of P E T E R      T A V E R N E R  
Lord of thds Towne of Hexton who married Frances the daughter of THOMAS DOCKWRA of Putteridge, in Com. Hertf. Esq. Wch. two had issue Thomas, who dyed a Youth, Francis, John and Margaret, married to Edward Wingate Gent. The said Peter dyed the VI<sup>th</sup> of Aprill A<sup>o</sup> DNI 1601.'

F R A N C E S, the wife of Peter, was a grave, prudent, provident above her sexe, learned & religious matron, who after she had lyved a widow 35 yeaeres, to the good example of others and to the comfort and benefit of her children, meeklye & christianlye rendered her sowle to God 21<sup>o</sup> IVNII A<sup>o</sup> DNI 1636, astat 79, and was here under interred.

ARMS : Argent, a bend sable, in sinister chief a torteau (Taverner); (2) Sable, a chevron engrailed argent, between three plates, each charged with a Pallet, gules (Dockwra).

C.R.O. Beds - Crawley Collection: Biscot Manor, Luton :

I 5 9 4 Peter Taverner, Biscot, gent. (re sale of lease of Biscot manor).

I 5 9 5 Quitclaim. Peter Taverner, Hexton, gent., to Edward Wingate - all interest in the manor of Biscot.

"1601 Oct.26 FRANCIS TAVERNER, of Hoxton (sic), Herts, gent." adm. Grays In-

BAP. *Frances Taverner, d. 2 June 1603*

BUR. Hexton, 1636: 'June 23 (or June 3); died 2 June, aged 79.  
'June 23 Frances Taverner gentlewoman.' (P.R.)

I F R A N C I S, of Hexton Bury, Esq.; bur. Hexton 9 Oct.

1657; 'Francis Taverner Esq: Lord of this Towne  
of Hexton'; mar. Joan (bur. 13/5/1666);

IA R I C H A R D, of Hexton Bury Esq; born 14 Nov., bapt.

Hexton I Dec. 1611; bur, there  
24 Dec. 1666; Richard Taverner Esqre &c.;  
Had issue, with ten other sons,

IB FRANCIS, bapt. H. 29 April 1637; bur. H. 20 Mar. 61/62.  
4B EDWARD, bapt. H. 23 June 1640;

Had issue, with 4 other daughters,

IC EDWARD, bur. Hexton 1691.

2C FRANCIS, bapt. 14 Dec. 1671;

3C RICHARD, Bapt. 7 June 1677;

(4C) ROBERT, bapt. & bur. 1681.

5C SARAH, born & bapt. 8 Apr. 1674; mar. Hexton  
6 Oct. 1706, Robt. POYNTZ, of Hexton,  
Gent. (died 8 May 1756)

ID NEWDIGATE, of Hexton Bury, died 7 Nov. 1772,  
aet. 58; mar. Eliz (d. 12 Oct. 1772,  
aet. 60) Dau. Nathaniel Castleton

IE NEWDIGATE (Rev.), Rector of Tormerton,  
Glos.

Had issue, with 3 daus.,

IF NATHANIEL (Rev.)

2F NEWDIGATE, Capt. R.N.

3F STEPHEN,

4F WILLIAM, died at sea 1804, aet. 14.

3B 2A JOAN mar. 1663 Dr. Robt. Crawley of Dunstable, and had issue

2 J O H N , of Gresham College; Rector of Newington, Mddx.

f 130

3 T H O M A S, died young.

4 M A R G A R E T, mar. Edward Wingate Semr. (q.v.)

Chn. of Richard by Martha his wife (Mrs: Martha the wife of  
Richard Taverner gent' bur. 13 Oct. 1653):

2B REICHARD, 12 May 38;

\* 3B JOAN, 24 Apr. 39; <sup>2 man Richard by Martha 1653</sup>

5B MATTHEW, 19 June 41;

6B THOMAS, 19 Feb. 45/6; f 1672 : wde 1.

7B HENRY, 5 Mar. 48/9;

8B GRANADO, 13 Jly. 50

9B JEREMY, 17 Sept. 51;

10B ROBERT, 16 Nov. 52;

IB FRANCIS, bur. 1661/2: Mr Francis Taverner Merchant sonne  
and heir apparent of Richard Taverner Esqr. Lord of  
this Towne of Hexton.

J O H N   T A V E R N E R

Of North Elmham, co. Norfolk,

NORTH ELMHAM (?)

BAP (c. 1465-1545)

MAR (1) Alice Silvester (see below)

MAR (2) Anne Crane

BUR BRISLEY, 1545

6816

Vis.Oxon. 1634 (Harl.MS.1556 ff.134-5): -

"John Taverner of North Elmham (Elmham) ob. 1545, aged 88 yeares & was buried at Brisley (co: Norfolk) == Allice, d. & heire of ... Silvester of North Elmham 1 wiffe. (4 s.) == Anne, d. of ... Crane of ... in Com.

Norfolk buried by her husband at Brisley & hath yssue as in Norfolk."

NOTE - In this pedigree John Taverner is shown as son of "Nicholas Taverner of North Elmham == (blank)" and grandson of "Henry Taverner of North Elmham in Com. Norff. descended from Waren le Taverner who lived at north Elmham temp. H.2. as by his deed sealed wth the seale of Armes. == "

1 wife      A L I C E      ( S I L V E S T E R )

Issue -- 4 sons per Vis.Oxon.1634 (as below)(all 4 had issue)

1 RICHARD TAVERNER of Woodeaton, esq.(q.v.)

2 "ROGER TAVERNER of wpmminster in Com.Essex vide Essex-"(Vis.Oxon.34)

3 "ROBERT TAVERNER of Arnoys in Com. Essex vide Essex." (Vis.Oxon.)

\*\*\* 4 "SILVESTER TAVERNER of Marston in Com. Bedfford vide Bedfford."

## Taverner.

Harl. 1552, ink. fo. 256<sup>b</sup>, pencil 251<sup>b</sup>.

Henry Taverner of North Elmham in co. Norfolk, descended from Warren le Taverner who lived at North Elmham temp. Hen. II., as by his deed appeareth sealed with his Seal of Arms, viz., a bend fusilly.

Nicholas Taverner of Elmham =

Alice da. & heir of John Taverner of North Elmham, ob. 1545, aged 88, & was buried at Brisley. Anne da. of . . . . Crane of BILNEY in co. Norfolk, buried by her husband at Brisley.

Robert Silvester of North Elmham. & 1. Richard Taverner of Wood Eaton in co. Oxon. Vide Oxon. 2. Roger Taverner of Upminster in co. Essex. 3. Robert Taverner of Arnoys in co. Essex. Vide Essex. 4. Silvester Taverner of Marston in co. Bedford. Vide Bedford.

1. Richard Taverner of Wood Eaton in co. Oxon. Vide Oxon. 2. Roger Taverner of Upminster in co. Essex. 3. Robert Taverner of Arnoys in co. Essex. Vide Essex. 4. Silvester Taverner of Marston in co. Bedford. Vide Bedford.

5. James Taverner, had lands in North Elmham, ob. 1604. Grace da. & heir of John Russell of Wygton in Norfolk. Edmond Bedingfeld, 1 husband.

Thomas Taverner of Elmham = . . . . da. & heir of . . . . Richers of Swennington & Argulh.

Ann + Edmund

1. . . . . Taverner. 2. . . . . Taverner. 3. . . . . Taverner.

1. . . . . Taverner. 2. . . . . Taverner. 3. . . . . Taverner.

6. Thomas Taverner, with those lands his father gave him, bought the manor of Rettisden [Kettleston?] in Norfolk. Mary Bartholomew Grimstone. Skippion

Robert Taverner of Rettisden [Kettleston] in Norfolk.

Alice Grimstone of Wighton.

ARMS

CRES

ARMS

Dorot  
John  
of Ke

Ann r  
of Sus

ARMS.

CREST

John  
Hev

1.  
Ca

1. Will  
Thetfor  
Catisha

R

(3.) Jo.  
Thetfor

A

B

John Spencer was = Margerett d. of . . . = Twyfford Wath of Anne ux. . . .  
 10 yere old 1572 Bayly of . . . in Slipton in com. Gylman of . . .  
 hee ob. 6 January com. Hertford. Northampton in com. Hert-  
 1622 s.p. 2 husband. fford.

*GR* John Speneser of London merchant. — Anne d. of . . . Clarke of London.  
 3918

Mary 1 ux. John White Christian ux. Reignald Jane ux. Margerett ux. Law-  
 of Nordiam in com. Greene of London. Richard rance Greene of  
 Sussex 2 to Thomas B., 3 buck Triping or Cockerham London merchant  
 Ballard of . . . nere [a trefoil slipped] A. of London free of the Grocers.  
 Wadehurst in com. in cheefe. 3654 4175 G., a lyon rampant  
 Sussex. — party per fess A. and sab., crowned or.  
 3655

## Taverner

[of Marston=Montaine].

ARMS.—Quarterly—1 and 4, Argent, a bend lozengy sable, in the sinister chief point a torteau, TAVERNER; 2 and 3, Ermine, a chevron argent, a marlet for difference,

Henry Taverner of North Elingham in com. Norfolk descended from Warren—Le Taverner who lived at North Elingham temp. H. 2 as apereth by his deed seal'd with the seale of his Armes, viz. A bend fusile.

Nicholas Taverner of Elingham.—

Allice d. and heire = John Taverner of North Elingham = Anne d. of . . . Crane of  
 of Robert Silvester ob. 1545 being 88 yeares of age *Bilney* in com. Norfolk  
 of North Elingham. buried at Brisley in Norfolk. w' th her husband and hath  
 issue as in Norfolk.

1. Richard Taver-  
 ner of Wood  
 Eaton in com.  
 Oxon *vide* Oxon.

4. Silvester\* Taverner = *Joyce*  
 of Marston in com.  
 Bedford a Follower  
 of the Duke of Somer-  
 sett.

3. Robert Taverner  
 of Artwys (*alibi*  
*Arnoys*) in com.  
 Essex *vide* Essex.

2. Roger Taver-  
 ner of Up-  
 minister in com.  
 Essex *vide*  
 Essex. *+*

1. Silvester Taverner of Marston  
 in com. Bedford.

1550 - 1621

2. Thomas Taverner of  
 . . . in com. Kent.

B1582 —

3. John Taverner. 4. . . . *Richard*

1554 —

B1586

\* In Taverner pedigree, 'Visitations of Essex,' App., p. 607, ed. Harl. Soc., q.v., he is called  
 "Gilbert."

ARMS

CRES:

John  
of TiGeorg  
ob. s.]Eli  
JaAnne  
Butle  
Lodg  
Rutla

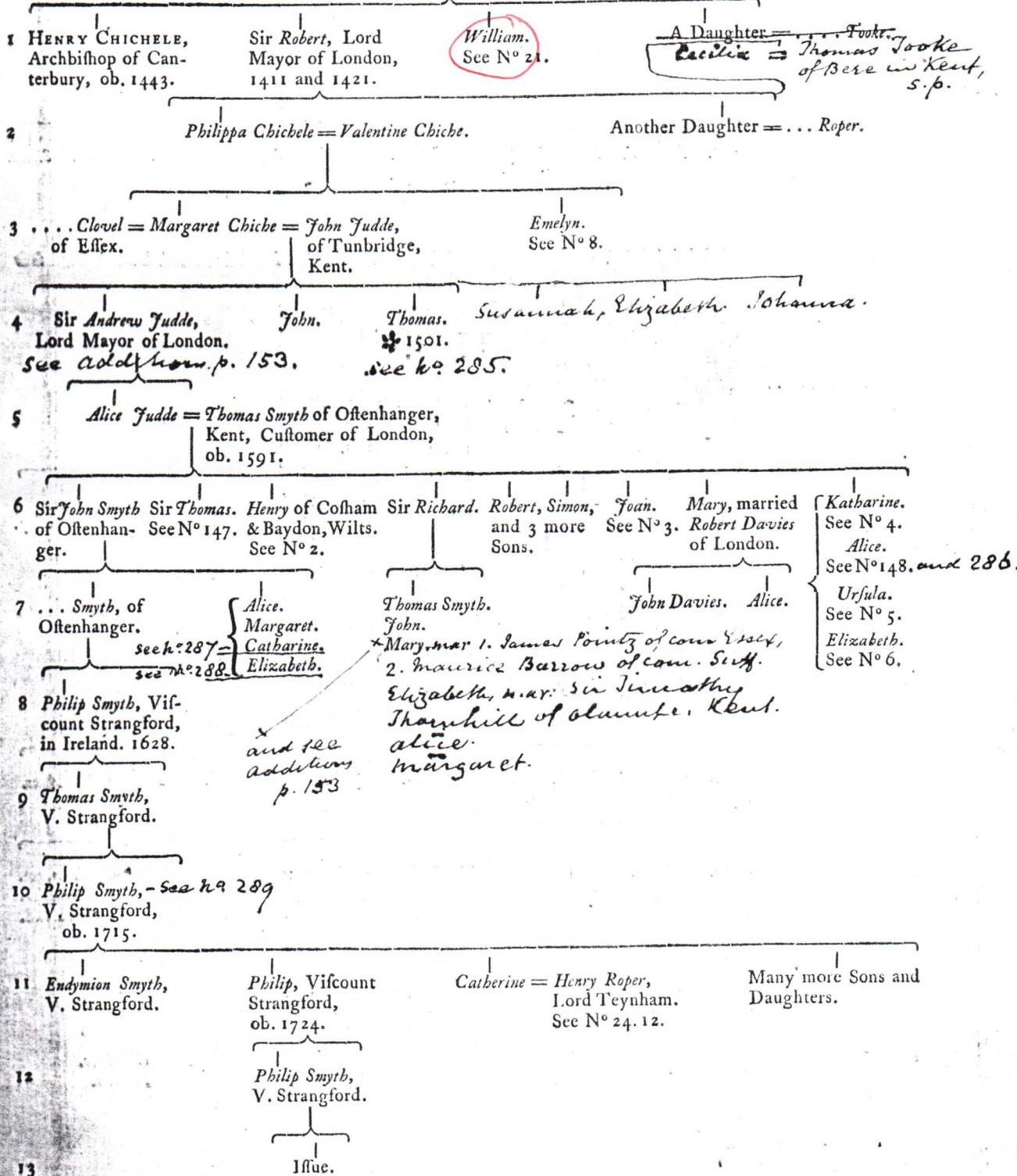
MARY HARCOURT, 2nd WIFE OF RICHARD

STEMMATA CHICHELEANA.

I

N<sup>o</sup> I.

THOMAS CHICHELE of Higham Ferrers  
in Northamptonshire, ob. 25 Feb. 1400.



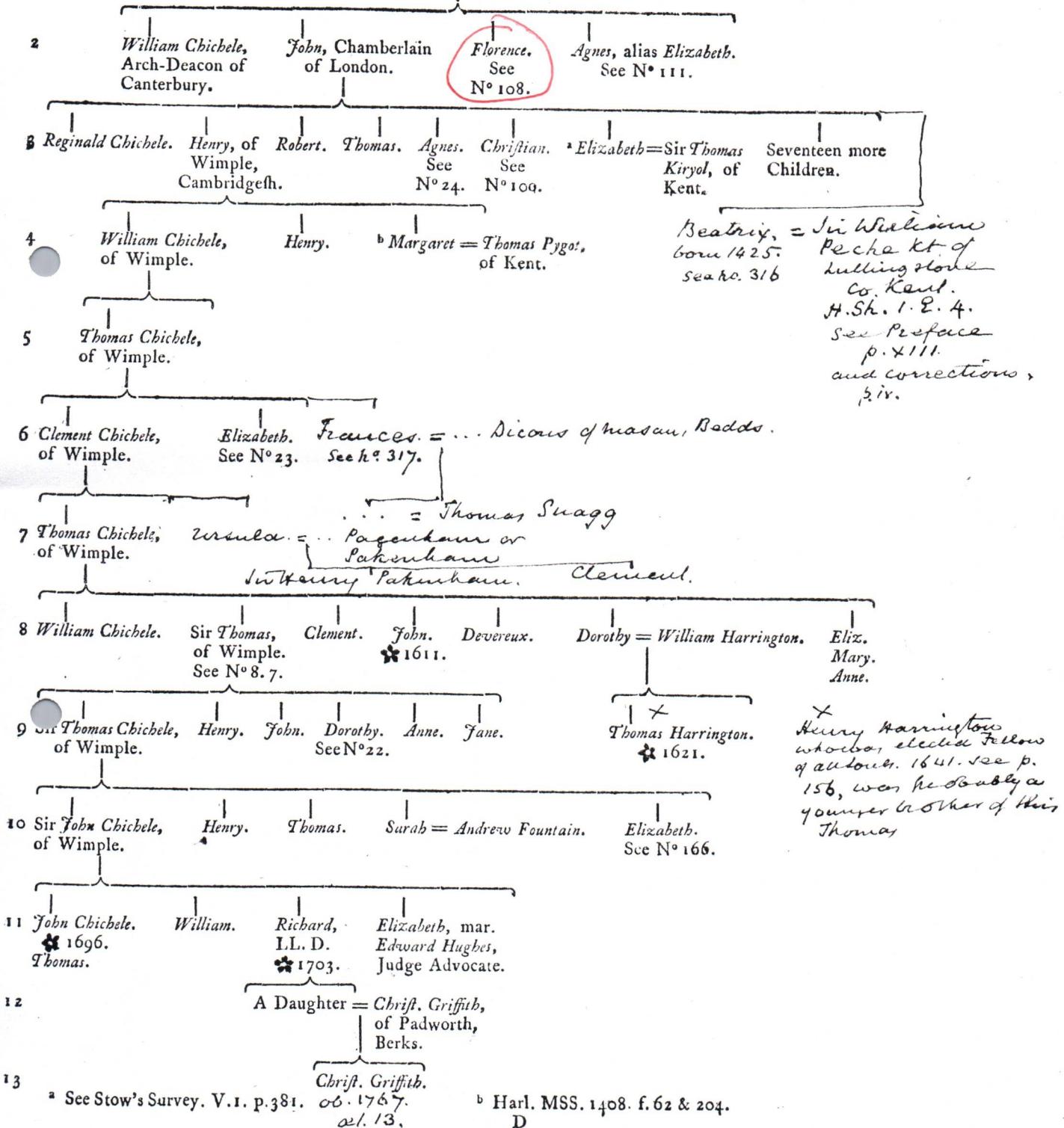
S T E M M A T A C H I C H E L E A N A.

13

N<sup>o</sup> 21.

From N<sup>o</sup> 1.

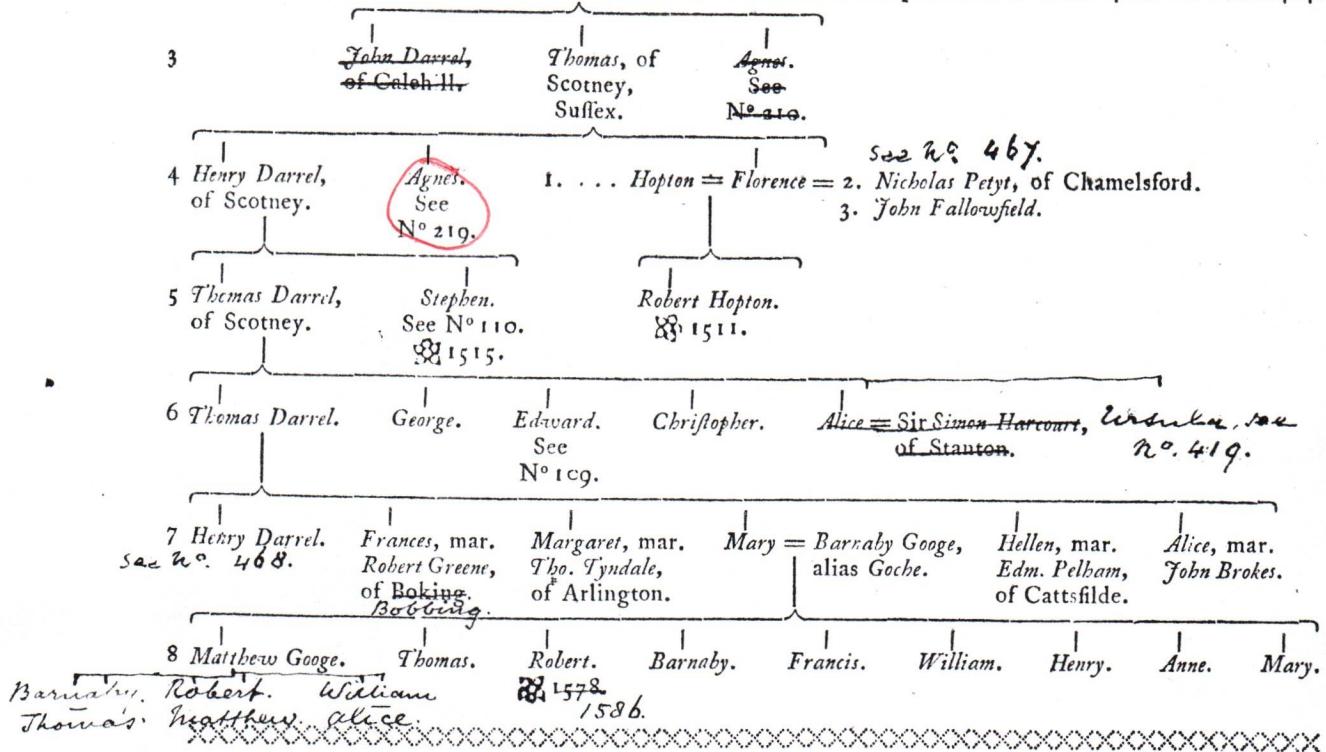
William Chichele,  
Sheriff of London.



## Nº 108.

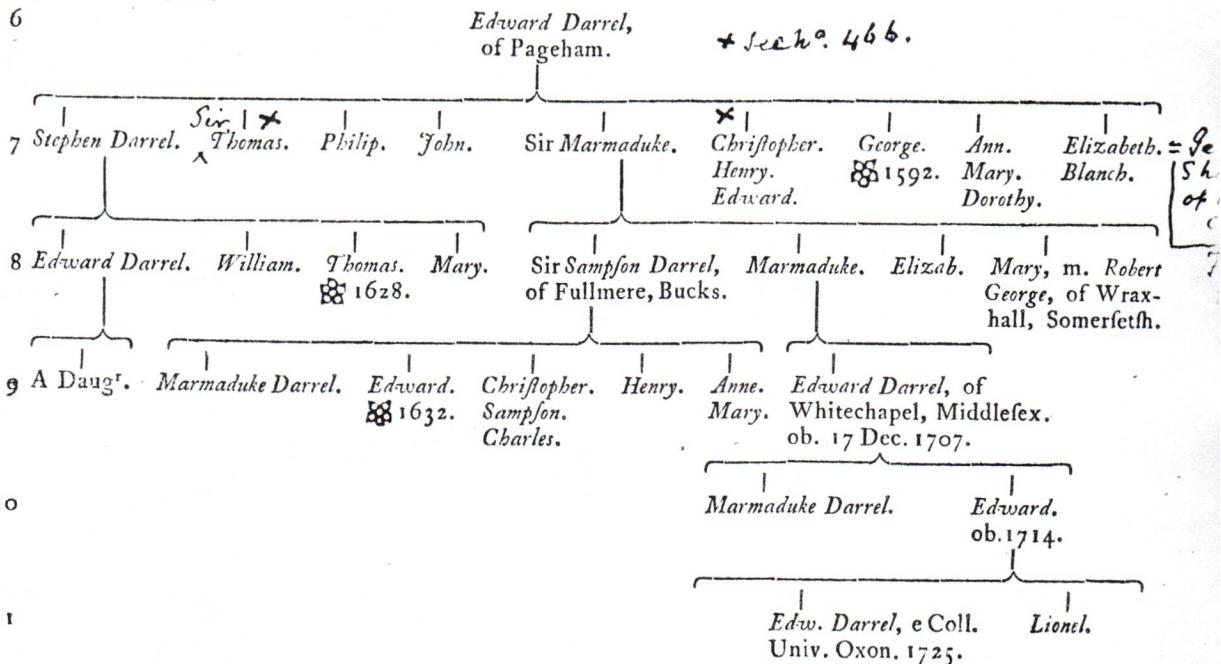
From Nº 21.

- 2 1. Nicolas Peachey = Florence Chichele = 3. Sir John Darrel, of Calehill, Kent. Steward to Arch-Bp Chichele.  
 2. John Burton. | Younger Brother to Darrel of Selsay, and elder Brother to Sir William  
 Darrel, Under Treasurer. He purchased Calehill. 4 H. IV. A.D. 1404.



## Nº 109.

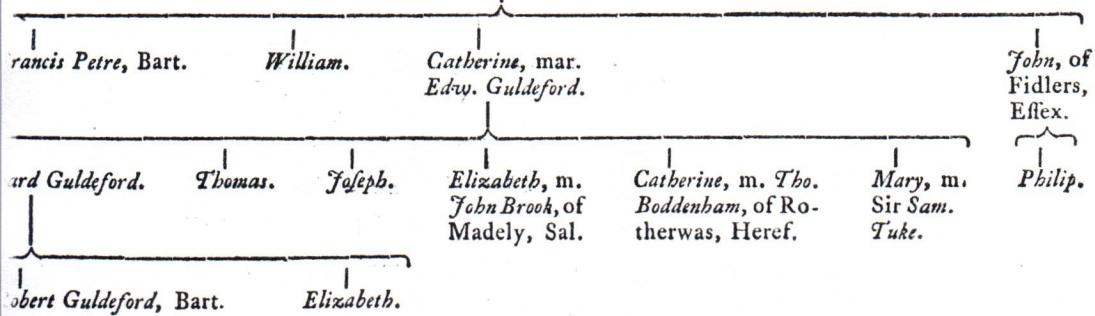
From Nº 108.



This is also a Chicheley descent see p. 115  
Nº 218.

in Nº 214.

Thomas Petre,  
of Crasham, Essex.



## Nº 219.

in Nº 108.  
See Corrections  
Additions p  
xi.

Agnes Darrel = Sir Simon Harcourt, See h. 469.  
of Stanton Harcourt.

Sir John Harcourt.

Sir Simon Harcourt.

Mary.  
See  
Nº 278.

Agnes = John Knevett,  
of Ashwellthrope.  
See h. 471.

Sir Walter Harcourt.

Robert Harcourt = Frances Vere.  
See Nº 48. 8.

N° 277.

From N° 18.

8

*Richard Fogge,  
of Dane Court,  
in Tilmanstone*

9

*Jane Fogge.  
See N° 18. 9.*

*Tilmanstone*

*Cecilia = Edward Bushnell, Clerk,  
Rector of Snavie, in  
Romney Marsh.*

10

*Jane Bushnell = Thomas Turner, Clerk,  
Rector of Bonington,  
in Romney Marsh.*

11

*Jane Turner = John Lott,  
of Smeeth in  
Kent, Surgeon.*

12

*John Lott.      Jane.      Margaret.*

From N° 219.

6

*Mary Harcourt = Richard Taverner, of  
2d wife.      Woodaton, Com. Oxon.  
ob. 17 July, 1571.*

7

*Penelope Taverner = Robert Petty, of Wivehold,  
bap. 8 Sept. 1566.      Oxon. Third Son of John  
Petty, of Stoke Talmage.*

8

*Harcourt Petty.*

*Mary Petty = Thomas Wood,  
of the Parish of  
St. John's, Oxon.*

9

*Several Children.*

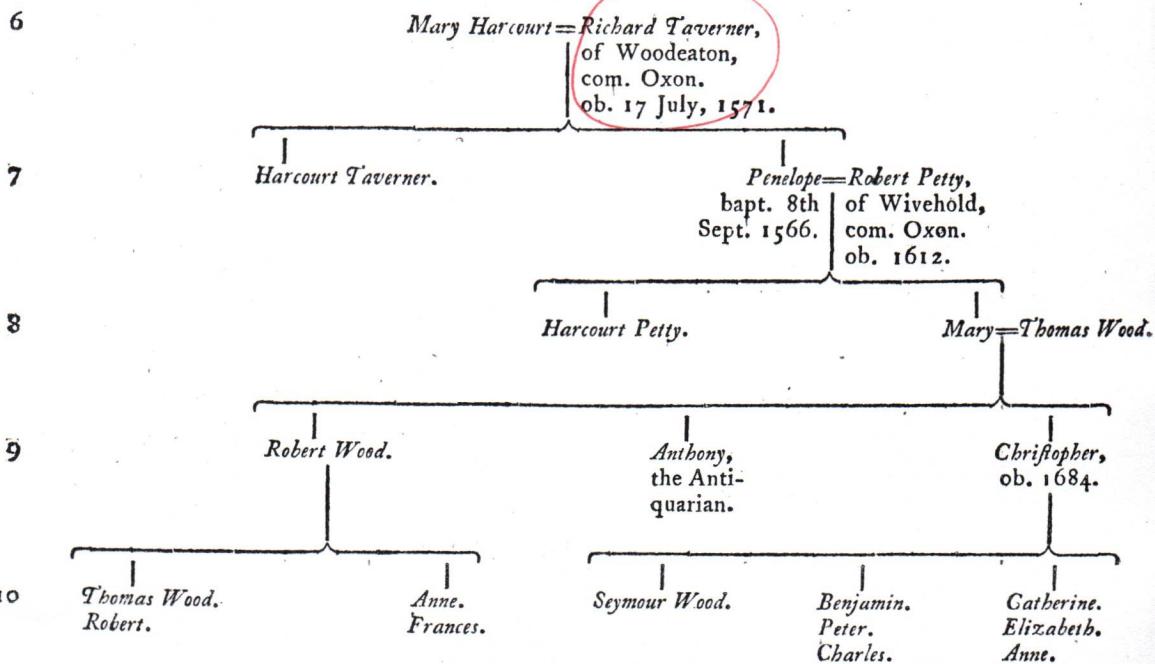
*Issue.*

\* N° 278. newly drawn no. 470

\* From the MSS of *Ant. Wood*, in *Mus. Ashm.* N° 8495. f. 189.

## N° 470. (N° 278 new drawn.)

From N° 219 and N° 469.



§ From the MSS. of *Ant. Wood* in Mus. Ashm. N° 8495. f. 189. See also *Chauncy's Herts*, p. 519. and *Ant. Wood's Life*, p. 492, in *Hearne's Caius*. Vol. II.

RICHARD TAVERNER Son of Job. Taverner of Brisley in Norfolk, was born at Brisley, or else in that County, in the year 1505; descended from an ancient Family of his Name living sometimes at North Elmham near to Brisley before-mention'd, educated for a time in Logic in Bennet Coll. in Cambridge, but before he had consummated a year and an half there, did with others of that University go to Oxon for Preferment, about the same time that Card. Wolsey did begin his Coll. there. At length being admitted one of the Junior Canons of that Coll. he took the Degree of Bach. of Arts in the year 1529, and about that time obtaining a competent knowledge in Philosophy, the Greek Tongue and Divinity, left Oxon some time before the said Coll. came into the King's hands by Wolsey's fall, and forthwith went to an Inn of Chancery near London call'd Staire-Inn, otherwise Strond-Inn, (pulled down when Edw. D. of Somerset built Somerset House in the Strond or Strand) and thence to the Inner-Temple (for before his time and some years after, Students were not admitted into the Inns of Court, before they had read the ground of Law in one of the Inns of Chancery) where his humour was to quote the Law in Greek, when he read any thing thereof. In 1534 he went to the Court, and was there taken into the attendance of Tho. Cromwell, then Principal Secretary to K. Hen. 8. by whose commendation he was afterwards made by the said King one of the Clerks of the Signet in ordinary, an. 1537. Which place he kept till the first of Q. Mary, having been in good repute not only with K. Hen. 8. but also with K. Edw. 6. and most of all with Edward Duke of Somerset Lord Protector. In 1552, he, tho' a mere Lay-man, obtained by the name of Rich. Taverner, Master of Arts (being Master of Arts of both the Universities) a special licence subscribed by K. Edw. 6. to preach in any place of his Dominions, and the more for this reason because the scarcity and slackness of Preachers was so great, that some of the King's Chaplains were appointed to ride circuit about the Kingdom to preach to the People, especially against Popery. I have been informed by some Notes of him, written by his (q) Grandson, that he preached before the King at Court, and in some public places in the Kingdom, wearing a velvet Bonnet or round Cap, a damask Gown, and a chain of Gold about his Neck; in which Habit he was seen, and heard, preaching several times in St. Mary's Church in Oxon, in the beginning of Qu. Eliz. In like manner other Lay-Gentlemen, such that had been educated in the Universities, did either preach, or else write Books concerning Controversies in Religion, or else make Translations from Divinity Books. Will. Holcot of Buckland in Berks, Esq; (whom I have mention'd in Job. Jewell) sometimes of Univ. Coll. was often seen in the same Habit in Pulpits in London, and in

his own Country, and would often give the printed Catechisms in the Book of Common-prayer to Children as he walked in London Streets to learn without book, and would after call out those Children and examine them, and for encouragement would give, especially to the poorer sort of them, Money, silk Points, Ribbands, &c. Sir Tho. More also, after he was called to the Bar in Lincolns-Inn, did for a considerable time read a public Lecture out of St. Austin De civitate Dei, in the Church of St. Laurence in the Old Jewry, to

which the learnedest sort in the City of London would resort. Afterwards also, when he was L. Chanc. of England, he wrote Treatises against the Lutherans, and when at home on Sundays he would sit in the Choir in a Surplice and sing Service. But to return; as for our Author Rich. Taverner, he, for security sake when Qu. Mary came to the Crown, did recede to his House call'd Norbiton-hall in Surrey, where he mostly continued all her Reign. But when Qu. Elizab. succeeded, he presented to her a gratulatory Epistle in Latin; by which being made more known to her than formerly, she had so great respect for, and confidence in, him, that she not only offer'd to him the Degree of Knighthood, but put him into the Commission of Peace for the County of Oxon, (wherein he had several Manors that had belonged to religious Houses) entrusted him with a considerable share of the concerns thereof, and in the 12th year of her Reign, Dom. 1569, made him High-Sheriff of the said County. In which Office he appeared in St. Mary's Pulpit with his Sword by his side (as 'tis said) and a chain of gold hanging about his Neck, and preached to the Scholars a Sermon (there being then a great scarcity of Divines in the University) beginning thus: *Arriving at the Mount of St. Mary's, in the stony (r) stage where I now stand, I have brought you some fine biscuits baked in the oven of charity, carefully conserv'd for the chickens of the Church, the sparrows of the spirit, and the sweet swallows of salvation, &c.* Which way of preaching was then mostly in fashion, and commended by the generality of Scholars. This Rich. Taverner hath written and published,

The sum or pith of the 150 Psalms of David, reduced into a form of Prayers and Meditations, with other certain godly Orisons, &c. Lond. 1539. oct.

Recognition or correction of the Bible after the best exemplars. Lond. 1539. fol. Allowed to be publicly read in Churches in the English Tongue, with an Epist. dedic. to the King, whose Servant Taverner then was. But after the death of the Lord Cromwell the King's Secretary, an. 1540, the Bishops caused the Printers of the Bible in the English Tongue to be imprison'd and punished, and this our Author for his labours was committed Prisoner to the Tower of London; but he so well acquitted himself, that he was shortly after released, and restored to his place in Court and in the King's favour.

The Epistles and Gospels, with a brief Postill upon the same, from Advent to Low Sunday (which is the Winter part) drawn forth by divers learned Men for the singular commodity of all good Christian Persons, and namely of Priests and Curates, Lond. 1540. qu.

The Epistles and Gospels, with a brief Postill upon the same, from after Easter till Advent (which is the Summer part) set forth for the singular Commodity of all good Christian Men, and namely of Priests and Curates. The Preface of R. Taverner to the Reader, declaring how the Book is to be read; I have thought it expedient, that since the Postill is by me, tho' not made, yet recognized, and in divers places augmented, briefly to admonish the Reader how it ought to be read. The Copy of King Hen. 8. to Rich. Bankes ad. p. 146. imprimendum solum. Lond. 1540. qu.

Fruit of Faith, containing all the Prayers of the Holy Fathers, Patriarchs, Prophets, Judges, Kings, renowned Men, and Women in the Old and New Test. Lond. 1582. in tw.

Various Poems in Latin and Eng.

*Hortus sapientiae. lib. 2.*) These are mention'd by Jo. Sententiarum flores. *In Catonis disticha. lib. 4.* Bale (s), but I have not yet seen any of them, and therefore I cannot tell you whether *In Mimum Publianum.* *Catechismus fidei.* they are in Eng. or Lat.

He also translated from Latin into English (1) *Rob. Capito* (Grosfhead). *bis Prayers on the Psalms.* Lond. 1539. oct. (2) *Confession of the Germans exhibited to the Emperor Charles 5. in the Council of Augusta in the year 1530,* to which is added, *The Apology of Melanthon of the said Confession.* Lond. 1536. in oct. Translated at the command of the Lord Cromwell Lord Privy-Seal. (3) *Common-places of Scripture orderly and after a compendious form of teaching, &c.* Lond. 1577. oct. Written by *Erasmus Sacerdus.* (4) *An Introduction to a Christian concord and unity in matters of Religion.* Translated from *Erasm. Roterod.* *De sarcendi ecclesiae concordia.* Which Translation was done by our Author upon K. Hen. 8. his coming into the Parliament-house, an. 1545, at which time he exhorted the Members thereof (of which number R. Taverner our Author was one) to charity, unity and concord. At length after he had lived beyond the age of Man, and had been a zealous promoter of Reformation and the Protestant Religion, laid down his Head in peace, and willingly resign'd up his last breath at Woodeaton near to, and in the County of, Oxford, in the Manor-house now standing there, (which he did build from the ground, about 1544) on the 14th day of July in fifteen hundred seventy and five. Whereupon his body being convey'd to the Church there by two Heralds or Officers of Arms about five days after, was buried in the Chancel with great solemnity near to the body of his first Wife Margaret. Soon after the said Officers caused to be hung up, on the North Wall of the said Chancel, an Helmet, Standard, Pennon and other Cognisances belonging to Esquires. All which continued there several Years after the Restoration of K. Ch. 2. and then were pulled down by Mr. Job. Nourse the Lord of that Manor, to make room for a Monument and Banners for his Relations. He the said Rich. Taverner had married two Wives; the first was Margaret Daugh. of Walt. Lambert, Esq; by whom he had several Sons, whose Male Issue is now, as I conceive, worn out, except that of Peter his second Son of Hoxton in Hertfordshire. His second Wife was Mary Daughter of Sir John Harcourt, of the noble and antient Family of the Harcourts of Stanton-Harcourt in Oxfordshire, by whom having only one Daughter that survived, named Penelope, she was married to my Grandfather (by the Mother's side) named Rob. Le Petite, commonly called Pettie, of Wifald near to Henly, and of Cottesford near Bister, in Oxfordshire, Gentleman, a younger Son of Job. Pettie of Tetsworth and Stoke-Talmache near Thame in the said County Esq;

The next Brother in order to the said Rich. Taverner, was named Roger, born in Norfolk also, and educated for a time in Cambridge, afterwards Surveyor-General on this side of the River Trent of the King's Woods to Hen. 8. Ed. 6. and Qu. Elizabeth, who in the year 1560 wrote a (t) Book *De fame*, viz. of the means to prevent Famine in this Land, dedicated to Qu. Elizab. who delivered it to Dr. Parker Archb. of Canterbury, he gave it afterwards with many other MSS. to Bennet Coll. Library in Cambridge, where it now remains, and hath had this Testimony given of the Writer by some of that House in the beginning of Ch. 1. that tho' the Author was no professed Scholar, yet he was competently learned, well versed in the Affairs of the Commonwealth, and of the Estates of Kingdoms in Foreign Parts; and that the Book was worthy of Publication. He died at Upminster in Essex (where he had a fair Estate) and was buried in the Church there, in 1582, leaving behind him a Son named John, who in 1600 published a little Treatise concerning *The making of Ponds, breeding and feeding of Fish, and planting of Fruits, &c.* printed several times. Which John

succeeded his Father in the Surveyorship before-mentioned, and dying in 1606, was, as I conceive, buried by his Father, leaving then behind him a Son named Roger, living 1636.

(q) Fr. Taverner of Hoxton in Hertfordshire, Esq; in a fol. MS. by him writ. an. 1636. entit. *The Genealog of the Family of the Taverners of North Elmham in Norfolk, faithfully collected out of Records and private Evidence, &c.*

N 2

(r) St. Mary's Pulpit was then of fine carved Ashler-stone, joining to the upper Pillar of the South-side of the body of the Church: Which Pulpit was taken away when Dr. John Owen was Vicechanc. about 1654, and a framed Pulpit of Wood was set on the Pedestal that upheld the frame of Stone.

(s) In cent. 8. nu. 96. (t) See in Dr. Thos. James his *Elogia-Oxonio-Cantabrig.* printed at Lond. 1600. p. 94. numb. 343, who there entitles the Book *De fame*; and saith it was written by Robert. (instead of Roger) Taverner: Followed by John Pitts in append. ad lib. *De illustr. Angl. Scriptorib.* p. 903.

succeeded

## *Richard Taverner: Postils on Epistles and Gospels*

### INTRODUCTION

THE REFORMATION WAS A REDISCOVERY OF THE GOSPEL, THE joyful news that Jesus Christ is the Savior and Lord of the world. And because it was this, it entailed also the recovery of the responsibility of every believer to bear witness to him and to pass on the good news to those who did not yet know it. "Evangelical" has become, alas! a party title. These sixteenth-century evangelical believers were called rather gospelers, and this because they not only believed the gospel but bore witness to it. They were a vocal group.

Their witness, however, did not confine itself to private conversations, though of these there were plenty, as the pages of Foxe bear record. Those who were qualified (and not infrequently, those who were not) preached in public. On the Continent the amount of preaching that went on is almost unbelievable to the modern man, accustomed to the meager fare of two twenty-minute sermons a week. The major Reformers, whose sermons were taken down by skillful and zealous secretaries, left behind them thousands of sermons. But not every country minister and parson was a major Reformer; nor, indeed, did every parish or congregation have a Protestant pastor to care for it. Many congregations in France, for example, would read one of Calvin's printed sermons at their secret meetings. Such a solution was clearly only makeshift, however, and the leaders of all the Reformation Churches were deeply exercised with the problem. To have regular gospel preaching in every parish church, there would be needed a pastor who was both an Evangelical and who had been trained to preach. And in England the only places where youths could be trained "as Apprentices to learne the trade of preach-

be destitute and scattered abroad even as sheep 1 herds). I was instantly required, to the intent the Lord of the harvest might by this mean thrust forth his labourers into the harvest, to peruse and recognize this brief postil<sup>8</sup> which was delivered me of certain godly persons for that purpose and intent. Which thing to my little power and as the shortness of time would serve, I have done. And such sermons or homilies as seemed to want, I have supplied partly with mine own industry, and partly with the help of other sober men which be better learned than I myself.”<sup>9</sup>

Perhaps we may interpret this obscure narration as follows: Taverner is asked by someone to look over and revise the collection handed over to him by certain persons.<sup>10</sup> This he did and where any epistles or Gospels lacked their sermon, he either wrote one himself or got someone else to do it for him. But who “instantly required” him to undertake the work? A certain air of authority surrounds the expression, and we can understand his using it of his master, Thomas Cromwell, or of the archbishop. For the rest, we may suppose that various theologians were asked (or perhaps required) to write sermons on given passages and pass on the results to Taverner as the editor. Some, as happens in every collaboration, were slow to deliver their work, and in the end Taverner had to do his part in a hurry.

The suggestion of authority is maintained in the rest of the preface. After the promise that if “you priests and curates shall use this singular help and benefit,” then “other fruitful works may be hereafter at the commandment of the king’s majesty or of his most honourable council set forth and published unto you,”<sup>11</sup> he mutters the threat that if they do not use it, then not only will there be no future benefits, but even what they have already (the Postils? their cures?) will be taken from them and they will be cast into utter darkness. He proceeds even more definitely:

“But there is good hope that ye will otherwise demean yourselves; namely now, sith ye be so benignly invited, enjoined, and continually called upon to execute your office in this behalf by our high shepherd under Christ and supreme head, our most dread sovereign lord, the king’s majesty, whom I doubt not but ye will gladly obey, I mean to feed more often your flock committed to your charge, not with rash, erroneous, heretical or fabulous sermons, but with sober, discreet,

<sup>8</sup> I.e., book of postils.

<sup>9</sup> Cardwell’s edition, p. xix.

<sup>10</sup> Jacobs believes (*Study in Comparative Symbolics*, pp. 179 f.) that because Taverner translated Saucierus’ *Common-places*, the *Postils* are a translation of his *Postilla in Evangelia Domini et Postilla in Evangelia Festinalia* (1538). I also have not seen this rare book, and therefore suspend judgment.

<sup>11</sup> Cardwell’s edition, p. xix.

catholic, and godly instructions such as be here described unto you, or better, if better ye can desire.”<sup>12</sup>

This can be read as suggesting that the *Postils* were issued with the royal authority, or it may merely be a reference to the Royal Injunctions, in which parish clergy are commanded to preach at least once a quarter, with the *Postils* put forward as an offering to help the clergy in this heavy task. One thing, however, is quite certain; the clergy were not commanded to use these homilies. Perhaps we may take Taverner’s preface as a sailing as close to the wind as he dared in suggesting authority without claiming it.

The *Postils* ran through at least five editions in 1540 and seem also to have been printed again in the next five years, probably in 1542 and 1545 (at least, there are editions in the British Museum to which these dates have been assigned). It would therefore appear that the *Postils* continued to be used until the First Book of Homilies superseded them in 1547. It is surprising that they were able to hold their own in spite of an inauspicious beginning, when two facts militated against them. The lesser was that if, as is probable, Thomas Cromwell was responsible for the scheme, his sudden disappearance from the scene in 1540 told against his works also. The greater was that they were produced under the shadow of the anti-Reforming Six Articles of 1539. The official reform of the Church was halted in effect until Edward came to the throne. Cardwell supposes that Taverner and the other writers altered the *Postils* to conform with the Articles. “Whenever a hazardous tenet arose for discussion, it was either quietly surrendered, or treated in such a manner as to leave the special point of difficulty unmolested.”<sup>13</sup> I do not know of any authority for this statement, although it would seem probable. But in fact, how closely do the *Postils* reflect the theology of the Six Articles? It will be remembered that these asserted (1) transubstantiation, (2) Communion in one kind, (3) celibacy of priests, (4) observation of vows of chastity, (5) the value of private masses, (6) auricular confession. The last is neither here nor there; both Calvin and Bucer thought that auricular confession should be retained until a better discipline could be introduced. For the rest, do the *Postils* teach these doctrines and urge these practices? Certainly these tenets can all be found, even though there are texts which we should expect to find them under and do not. But they are taught from such a generally Reformed position that most of their sting is drawn or becomes almost imperceptible unless one is looking for it. Not for nothing

<sup>12</sup> *Ibid.*, p. xx.

<sup>13</sup> *Ibid.*, p. ix.

was Richard Taverner a lawyer. Transubstantiation is the best test here. Taverner has kept on the windy side of the law. In *An exhortation before the communion or receyvynge of the blessed sacrament of the auult*<sup>14</sup> and again in the "Postil on the Gospel for Corpus Christi"<sup>15</sup> (John 6:55, 58) transubstantiation is technically asserted, as is also Communion in one kind (though, if we p. 185 to beginning of p. 186!), but it comes in so mildly and so very rarely and is surrounded by such an emphasis on the participation in Christ by faith that no congregation of nontheologians would have noticed it.

Cardwell is right in saying that the Six Articles made the *Postils* milder and less definite than they would have been. Hence, when the prohibitions were lifted and the First Book of Homilies could speak clearly and strongly, there was no need of Taverner. Yet the Church of England lost something when it dropped Taverner and the postil form. The Homilies are brief doctrinal and practical tracts. Taverner's *Postils* were expositions of the Biblical text, and fitted the good Reformed tradition that the Word must ordinarily not only be read but also explained. D. B. Knox has a penetrating assessment of the *Postils* and any reader of them will recognize his summary as true. "The most noteworthy feature of the sermons is the pre-eminence of Christ. This is set out on almost every page. Another conspicuous feature is the emphasis that falls on the work of the Holy Spirit. . . . The sermons are based on the doctrine of justification by faith only."<sup>16</sup>

<sup>14</sup> *Ibid.*, pp. 181 ff.

<sup>15</sup> *Ibid.*, pp. 339 ff.

<sup>16</sup> *The Doctrine of Faith*, pp. 212-214.

## BIBLIOGRAPHY

The bibliographical history is obscure and very complicated. I fear that I can say little here that will shed light on it. I have seen three separate copies and each differed from the other in details. Cardwell worked with four copies but gives the text of only one. He says that Dr. Cotton<sup>17</sup> mentions five, all of 1540. The reader may consult Cardwell, pp. xi-xiv, to find his solution of the problem.

It will be simplest if I relate the Bibliography to our present text, which is that given by Cardwell ("C" in the textual notes): *Postils on the Epistles and Gospels compiled and published by Richard Taverner in the year 1540, and now edited by Edward Cardwell, D.D.* Oxford. M.DCCC.XLI.

The two title pages given by Cardwell are:  
*The Epi-/stles and Gospelles with a brief// Postyl upon the same from Aduent/ tyll Loue sonday whiche is the/ (Wynter parte) drawen/ forth by diverse learned/ men for the singuler/ comodite of al/ good christen/ persons/ and namely of Prestes/ and Curates new-/ly recognized./ Cum priuilegio ad impri-/ medium solum.*

*Colophon:* Imprinted in London by Richarde Bankes,/ and are to be sold in Fletestrete next to/ the sygne of the whyte Harte./ Cum priuilegio ad impri-/medium solum.  
*The Epi-/stles and Gospelles with a brief Po-/stil upon the same from after Easter/ TYLL Aduent, which is the Somer/ parte, and namely/ of Prestes and/ Curates./ Roma. i-/ Euangelium est virtus Dei in/ salutem omni credenti./ The Gospell is the power of God/ to the salvacion of every fayth-/full Christen Colophon:* Imprinted at London by Richarde Bankes,/ and

<sup>17</sup> H. Cotton, *Editions of the Bible and Parts Thereof in English from the year MDV. to MDCCCL*. (Oxford, 1832), p. 18.

sold in Fletestrete at the sygne of/ the whyte Harte by Anthony/ Clerke./ Cum privilegio ad impri-/mendum solum.

I have collated this text with two others and give the variant readings from them both. The first I refer to as "A"; its Class mark in Cambridge University Library is SSS.56.24:  
*The Epistles and Gospelles wyth a brief Po-stil upon the same from Aduent/ tyll Lowe sondaye whiche is the/ (Wynter parte) drawn/ forth by diverse learned men for the singuler/ commodity of all/ good christen/ persons and namely of Prestes and/ Curates newly re-cognized./ Cum priuilegio ad impi-/mendum solum.*

*Colophon:* Imprynted at London by Rycharde Bankses,/ and are to be sole in Powles churche yarde/ by Thomas Petyt./ Cum priuilegio ad impi-/mendum solum.  
*The Epistles and Gospelles with a brief Po-stil upon the same from after Easter/ tyll Aduent, which is the Somer/ parte, set forth for the singuler/ commodity of all good chri-/sten men and namely/ of Prestes and/ Curates./ Roma. i. Euangellum est virtus dei in/ salutem omni credenti/ The Gospell is the power of God/ to the salvacion of every sayth-/full Christen man./ Cum priuilegio ad impi-/mendum solum.*

*Colophon:* Imprynted at London by Richardre Bankses/ and sole in Fletestrete at the sygne of/ the whyte Harte by Anthony/ Clerke./ Cum priuilegio ad impi-/mendum solum.

The second I refer to as "B"; the Class mark in Cambridge University Library is Syn. 7.54.30:  
*The Epistles and Gospelles with a brief Po-stil upon the same from Aduent/ tyll Lowe sondaye whiche is the/ wynter parte drawn forth by/ diverse learned men for/ the singuler commodity of al good/ christen per-sons and/ namely of Prestes and/ Curates newly re-cognized./ Cum priuilegio ad impi-/mendum solum.*

*Colophon:* Imprynted in London by Richardre Bankses,/ and are to be sole in Fletestrete at/ the sygne of the whyte Harte./ Cum priuilegio Regali ad impi-/mendum solum.  
*The Epistles and Gospelles with a brief Po-stil upon the same from after Easter/ tyll Aduent, which is the Somer/ parte, set forth for the singuler/ commodity of all good chri-/sten men and namely/ of Prestes and/ Curates./ Roma. i. Euangellum est virtus dei in/ salutem omni credenti/ The Gospell is the power of god to/ the salvacion of every saythfull/ Christen man./ Cum priuilegio ad impi-/mendum solum.*

*Colophon:* Imprynted in Fletestrete next to the white/ harte by Rycharde Bankses./ Cum priuilegio ad imprimendum solum.

These volumes contain yet more title pages:

A. After "the wednesday in Witson weke" comes the colophon: Imprinted at London by/ Rycharde Bankses/ Cum priuilegio/ ad impi-/mendum solum. Then follows the title page: *The Epistles and Gospels with a brief Po-styl upon the same from Trinitie/ sonday tyll Aduent, drawnen forthe/ by divers learned men for the sin-/guler commodite of al good chri-/stians and namely of Prestes and Curates./ Chyrchis Matt. iiiij./ Poenitentiam agite, appropin-/quauit enim regnum/ coelorum./ Cum priuilegio ad impi-/mendum solum./* The colophon is the same as that given above for Part 2 of A.

B. A secondary title page (not given in A) is printed after "The table" (i.e., of contents) of the second part: *Postilles or/ Homilies upon the Epistles and Gospels from Ester/ unto Trinitie sonday, wyth certayne other/ frutefull and godly Sermons drawen/ forth by dyuense lerned men for the syn-/gular edification and commodite/ of al good Christen/ parsons and in especi-/all of prestes and/ Curates./ Cum priuilegio ad impi-/mendum solum./ Anno M.D.XL.*

After "the .iiij. daye of Pentecost" (fol. lxxv) is the colophon to this section: Imprinted at London by Richardre Ban-/kes, and are to be sole in Fletestrete/ at the sygne of the whyte Harte./ Cum priuilegio ad imprimendum solum. Then comes the following title page: *The Epistles and Gospels with a brief Postyll/ upon the same from Trinitie sonday tyll/ Aduent, drawnen forth by dyuense lear-/ned men for the singuler commo-/ditie of al good christians/ and namely of prestes/ and Curates./ Christus Matt. iiiij./ Poenitentiam agite, appropinquauit/ enim regnum coelorum./ Cum priuilegio ad impi-/mendum solum./ Anno M.D.XL.* The colophon to this is the same as for Part 2 of B given above.

After Part 2 (fol. clxxxvi<sup>b</sup>) is the colophon: Imprinted at London by Richardre Bankses,/ and sole in Fletestrete at the sygne of/ the whyte Harte by Anthony/ Clerke./ Cum priuilegio ad impi-/mendum solum. There follows the final title page: *On saynt Andrewes day/ The Gos/pels with brief sermons upon them/ for al the holy dayes in yere.*

[I have since seen, in Westminster Abbey Library, yet another example of 1540, as well as a copy of 1542, published by Rychard Bankses.]

Why then, most dear brethren, should we not now arise out of this horrible and foul sleep, sith the apostle declareth and signifieth unto us that our health and salvation is nearer than it was what time we saw nothing but shadows and promises, that is to wit, in the time of the law? And as the apostle writh to the Ephesians, "Ye that sometime were afar off, be made now near by the blood of Christ."<sup>20</sup> Forasmuch as the darkness of the old law is now past and the light of the new law (which is the light of our Saviour Jesu Christ) is come upon us. The night of sin and the shadow of death wherein the Gentiles did sit (as witnesseth the prophet Esayē<sup>21</sup>) is passed and the day of grace is at hand. For lo! Christ hath brought us grace, pardon, and full remission of all our sins. Lo! all is pardoned unto us in Jesu Christ only, if<sup>22</sup> we have a constant and unfeigned faith in him that it is he to whom God the Father hath given all and for whom and by whom he will give all and forgive all and so make us the children of faith and of light in him, which is the only very clear day and very light of faith and consequently of everlasting life. He is our day, he is our light, our grace, our faith, our health, our life, and altogether ours; without him we are nothing at all. Yea, of ourselves we be but night, but darkness, but infidelity, sin, perdition and death. And what death? Certes, death without end.

Let us then with Christian and faithful hearts do the thing which the apostle (that is to say, the ambassador and messenger of God) doth monish and exhort us to do. Let us leave, I say, all works and deeds of darkness, that is to wit, ignorance and blindness of godly works, and take we upon us the armours of light, which be the graces of our Lord Jesu Christ; that is to say, all faith, all trust, all fear, all reverence, and all love in him which hath so much loved us that he, being God, would become man and suffer death for us and give himself a sacrifice and ransom for us, to the intent that in that sacrifice God should forgive all sins unto all them that ever were from the beginning of the world and that be at this present season and that shall be unto the end of it, so that they have this knowledge, this faith, this fear and trust in him. And of this ought we not to doubt; for it is not so true that we be and speak the one to the other, as this is true; nor that the sky and the earth is, as this is true.

Then go to, dear brethren; let us walk gladly in spirit,<sup>23</sup> armed

<sup>20</sup> Eph. 2:13.

<sup>21</sup> Isa. 9:2.

<sup>22</sup> Or: Christ, only if. In this case, only if = provided that.

<sup>23</sup> I.e., in the Spirit, corresponding with "in flesh" (= in the flesh) below.

## Richard Taverner: Postils on Epistles and Gospels

### THE TEXT

#### THE EPISTLE ON THE FIRST SUNDAY IN ADVENT<sup>18</sup> THE XIII. CHAPTER TO THE ROMANS

##### The Argument upon this Epistle.<sup>19</sup>

Paul prepareth and exhorteth men's hearts to a Christian life.

*Brethren, we know the season, how it is time that we should now awake out of sleep. For now is our salvation nearer than when we believed. The night is passed, the day is come nigh. Let us therefore cast away the deeds of darkness and put on the armour of light. Let us walk honestly as it were in the day light; not in eating and drinking, neither in chambering and wantonness, neither in strife and envying: but put ye on the Lord Jesus Christ.*<sup>19a</sup>

My brethren and sisters in Jesu Christ, Saint Paul the apostle of God in this present epistle doth teach and admonish us how we ought to know the time wherein we now be. For it is assuredly the time of grace, the time (I say) in which it hath pleased almighty God the Father, which is the fountain and well of all mercy, mercifully and tenderly to visit us by his most dearly beloved Son our Lord Christ Jesu, which undoubtedly is the only Health, Redeemer and Saviour of the whole world. By reason whereof, most dear brethren, we ought diligently to know, that now at last is the time to awake out of this our drowsy and deep sleep, that is to wit, to leave and utterly to renounce and forsake all vanity, idleness, sloth, dreams of our own fancy, and briefly to conclude, all kinds and sorts of sin, which doubtless is the sleep of death, yea, and that of everlasting death.

<sup>18</sup> A, B, fol. i<sup>a</sup>; C, Part I, p. 1.  
<sup>19</sup> A, omit: upon this Epistle.

<sup>19a</sup> Vs. 11-14.

with faith and trust, in all honesty and cleanness, as in daylight in this time of grace, the time, I say, of the coming and visitation of the Son of God, our Lord Jesu Christ. Flee we all surfeiting, revelling, and drunkenness, all foul lusts and filthiness, all strifes and envies, and let us clothe ourselves with Christ, be we shining and glistering with his faith. Let us raise up ourselves to him by faith, by true hope and trust all inflamed in his love and armed with all his graces. And albeit we must live in flesh, that is to wit, by eating and drinking, yet let us so live in flesh, let us so eat and drink, that excess and lust be away, according to the example of Christ. To whom be given all praise, glory, and thanks, world without end. Amen.

### THE GOSPEL ON ASCENSION DAY<sup>24</sup> THE XVI. CHAPTER OF MARK

The Argument.

Of the commission that Christ gave to his apostles to preach his Gospel throughout the whole world. And how Christ stied<sup>25</sup> up to heaven.

*After this<sup>26</sup> Jesus appeared again unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not them which had seen him<sup>27</sup> risen again.<sup>28</sup> And he said unto them: Go ye into all the world, and preach the Gospel to every creature.<sup>29</sup> He that believeth and is baptized shall be saved. He that believeth not shall be damned. And these tokens shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick, and they shall recover. And<sup>30</sup> when the Lord had<sup>31</sup> spoken unto them, he was received into heaven, and is set<sup>32</sup> on the right hand of God. They therefore<sup>33</sup> went forth and preached everywhere, the Lord working with them and confirming the word with miracles following.<sup>34</sup>*

<sup>24</sup> A, B, Part 2, fol. xxxviii<sup>b</sup>, C, p. 288.

<sup>25</sup> B, ascended (= stied).

<sup>26</sup> A, omit: After this.

<sup>27</sup> B, that he was.

<sup>28</sup> B, add: from the dead.

<sup>29</sup> B, all creatures.

<sup>30</sup> B, So then.

<sup>31</sup> A, B, hath.

<sup>32</sup> B, omit: set.

<sup>33</sup> B, And they.

<sup>34</sup> Verses 12-19, A, title: The sermon upon this Gospel. B omits.

The Christian man's life in this Gospel, good people, is set before our eyes.<sup>35</sup> For faith and charity are here propounded unto us as in all the rest of the Gospels. Wherefore, sith the Gospel bringeth ever these<sup>36</sup> two with it, we ought also continually to practise<sup>37</sup> them and entreat of them. For he sayeth, "Whoso believeth and be baptized shall be saved."<sup>38</sup>

First of all, therefore,<sup>39</sup> Christ upbraideth in this Gospel his apostles of their faint believe and hardness of heart, and<sup>40</sup> blameth them, declaring what they wanted, and yet nevertheless,<sup>41</sup> he rejecteth them not, neither is moved rigorously and hastily against them, but he gently blameth them none other wise than if one of us would say to an other, "Art thou not ashamed to do the thing thou goest about?" speaking after this sort to bring him to know himself and to make him ashamed, that he may leave of his evil enterprise or work; and yet we forsake<sup>42</sup> him not, nor hate him, nor<sup>43</sup> pluck our love from him. Neither was it a light matter why the Lord rebuked his disciples, for surely infidelity or lack of believe is of all sins that can be named the greatest. Wherefore he upbraideth them of unfaithfulness, as Saint Jerome saith, that stony heart, that a fleshy heart replenished with charity might follow in the place.<sup>45</sup>

All these things were done to our comfort and instruction,<sup>46</sup> that we should not be discouraged, though we be found<sup>47</sup> anything faulty in our faith, as if we doubt, stumble, or fall, but rather that we should quickly rise again, establish<sup>48</sup> our faith and run to God, taking trust and affiance at him, and constantly also retaining it, namely sith he dealeth not with us<sup>49</sup> according to rigour, but can wink at our falls and infirmities. And he that reputeth God<sup>50</sup> to

<sup>35</sup> A, C, eyen.

<sup>36</sup> A, those.

<sup>37</sup> B, preach.

<sup>38</sup> B, add: Which things we shall now in order peruse and consider.

<sup>39</sup> B, omit: therefore.

<sup>40</sup> B, add: consequently.

<sup>41</sup> B, omit: nevertheless.

<sup>42</sup> B, reject.

<sup>43</sup> B, nor yet.

<sup>44</sup> In what Migne calls an *opus suppositum, Commentarius in Eu. sec. Marc. XVI*, (*PL* 30,642).

<sup>45</sup> For: He upbraideth . . . place, B reads: And he expresseth unto them the manner of their misbelieve when he sayeth, that their hearts were hardened, and yet notwithstanding he handleth them gently and mildly.

<sup>46</sup> B, consolation.

<sup>47</sup> B, omit: found.

<sup>48</sup> B, establish.

<sup>49</sup> B, with us not.

<sup>50</sup> B, him.

be such, shall also find him such one; I say, if we<sup>51</sup> can take him for a merciful God, he will suffer himself to be found such one, and will so declare himself towards us.<sup>52</sup> Contrary wise, he that hath<sup>53</sup> an evil conscience and an unfaithful heart doth not so. He beareth no such affiance towards God, but fleeth<sup>54</sup> from him, counting<sup>55</sup> him a sore and rigorous judge; and therefore he<sup>56</sup> also findeth him such one. The same we must also do with our neighbours. If we see any swerve from the faith, we may not maintain him<sup>57</sup> in his malice, but we ought to reprove and lay his fault<sup>58</sup> before his eyes; but yet not after such sort that we should hate him or be against him or turn our friendship and love from him. For thus saith Saint Paul: "Brethren, although a man be found in any fault, you that be ghostly<sup>59</sup> redress such a person with the spirit of meekness."<sup>60</sup>

But the most holy father, or god rather, the Bishop of Rome, which will be called Pope, his bishops, his priests, his monks, his canons, his friars, and his nuns, cannot abide, when that they be found in any notable crime, to be reproved. For whatsoever evil do chance, they pretend and allege for them that it come not through their fault, but through the fault of their subjects. Their subjects and such as be under their obedience shall be cruelly and roughly handled. Certainly, all manner<sup>61</sup> of injury and wickedness ought to be punished, but love<sup>62</sup> and verity must<sup>63</sup> be kept towards every man. Neither ought we to suffer our mouth to be stopped. For none of us shall so live, as long as we be in this flesh, that we can be found on every part blameless and without sin.<sup>64</sup> But I am faulty in this thing, and another in that.

Namely, sith it is right plain and evident<sup>65</sup> to all men, that even the apostles themselves lacked that which was chief and the highest point of all, whereas notwithstanding they were the corner-stones

and the rocks of foundation, yea, and the best and the most excellent part of Christendom. No man yet thinketh that the apostles were utterly and altogether unfaithful or<sup>66</sup> infidels. For they believed the things that were written in the law and in the prophets, albeit they had not yet the full perfection of faith. Faith was in them, and it was not in them. Faith therefore is a thing which always groweth bigger and bigger, according to the parable of the mustard seed which our Saviour Christ declareth in the xiii. chapter of Matthew.<sup>67</sup> So the apostles were not utterly void<sup>68</sup> of faith, for they had a part of it. For verily<sup>69</sup> it is with faith as it is with a man that is sick, and beginneth by little and little to creep up and wax strong. The<sup>70</sup> Lord then expresseth<sup>71</sup> to his apostles wherein they believed not, and what they wanted, that is to wit,<sup>72</sup> that they perfectly believed<sup>73</sup> not his resurrection. For albeit they believed all the rest, yet in this behalf they remained<sup>74</sup> infidels. For haply they believed also this, that God would be merciful unto them, but yet this was not enough. For it was needful<sup>75</sup> also that they should believe Christ's resurrection. Wherefore he upbraideth them of their lack of faith,<sup>76</sup> because, notwithstanding<sup>77</sup> they had seen altogether,<sup>78</sup> yet they believed it not, and that they yet wanted this article of resurrection.

What is it then to believe the resurrection of Christ, which beareth so great a stroke, and is of such strength,<sup>79</sup> that the disciples were called infidels and misbelieving persons for the default of it? Verily,<sup>80</sup> to believe the resurrection of Christ is nothing else than to believe we have a spokesman and peacemaker<sup>81</sup> before God—which is Christ, which maketh us at one with God the Father and justifieth us in his sight. For whatsoever is in man of his own nature and birth, without regeneration, is but sin and death, whereby he heappeth upon himself God's vengeance. Again, God is

<sup>51</sup> B, he.

<sup>52</sup> B, him.

<sup>53</sup> B, omit: he that hath.

<sup>54</sup> B, flyeth.

<sup>55</sup> B, reputing.

<sup>56</sup> B, omit: he.

<sup>57</sup> For: we may . . . him, B reads: he is not to be beloved.

<sup>58</sup> B, add: and shrinking.

<sup>59</sup> B, spiritual.

<sup>60</sup> Gal. 6:1.

<sup>61</sup> For: Certainly, all manner, B reads: *Summa summarum*, any.

<sup>62</sup> For: to be . . . love, A reads: to be so punished that charity.

<sup>63</sup> A, omit: must.

<sup>64</sup> B, omit: and without sin.

<sup>65</sup> For: plain and evident, B reads: manifest.

<sup>66</sup> B, omit: unfaithful or.

<sup>67</sup> Matt. 13:31 f. B, omit: which our . . . Matthew.

<sup>68</sup> B, add: and destitute.

<sup>69</sup> B, omit: verily.

<sup>70</sup> A, our.

<sup>71</sup> B, add: and declareth.

<sup>72</sup> For: that . . . wit, B reads: which doubtless was.

<sup>73</sup> A, believeth.

<sup>74</sup> A, remaineth.

<sup>75</sup> B, necessary.

<sup>76</sup> For: lack of faith, B reads: infidelity.

<sup>77</sup> For: because notwithstanding, B reads: saying that, albeit.

<sup>78</sup> I.e., all things.

<sup>79</sup> B, importance.

<sup>80</sup> B, Certes.

<sup>81</sup> For: spokesman and peacemaker, B reads: reconciler.

the everlasting<sup>82</sup> justice and clearness, which of his nature hateth sin. Hereof it cometh that between God and man, being in such case,<sup>83</sup> is perpetual enmity, neither can they be friends or agree together. Christ therefore, by taking our flesh upon him<sup>84</sup> did both translate our sins upon himself, and drowned the wrath of the Father in himself, to make us at one with<sup>85</sup> his Father. Without this faith we be the children of vengeance; we can do no good work that may please<sup>86</sup> God, neither will God hear our prayers. For thus sayeth the prophet:<sup>87</sup> "They cried and there was no helper, to the Lord, and he answered them not."<sup>88</sup> Yea, the most excellent work whereby we thought to obtain grace, help and comfort of God, was imputed unto us for sin, as the self-same<sup>89</sup> prophet<sup>90</sup> saith: "*Oratio eius in peccatum fiat:* Be his prayer counted for sin."<sup>91</sup> For surely we cannot with all our powers of our own nature pacify God. We needed therefore Christ to be a suitor<sup>92</sup> for us to the Father, and to make us at one with him, and finally, to obtain whatsoever is needful<sup>93</sup> for us.

By the same Christ it behoveth us to ask of God whatsoever<sup>94</sup> we need, as Christ himself instructeth us, saying: "Whosoever ye ask the Father in my name<sup>95</sup> shall be done unto you."<sup>96</sup> Whosoever we demand of God, surely we must<sup>97</sup> by this Christ (which hath satisfied for our sins) obtain and get it. For Christ is he which protecteth<sup>98</sup> us; he is the defence and buckler under whom we be shadowed,<sup>99</sup> even as the chickens be nourished and hid under the wings of the hen. By him only our prayer is allowed before God. By him only we be heard and get the favour and grace of the Father.

This is then,<sup>1</sup> to believe upon Christ's resurrection, if, as it is

<sup>82</sup> B, eternal.

<sup>83</sup> B, omit: being . . . case.

<sup>84</sup> For: by taking . . . him, B reads: being incarnate.

<sup>85</sup> For: make . . . with, B reads: reconcile us to.

<sup>86</sup> B, be acceptable to.

<sup>87</sup> For: sayeth the prophet, B reads: in the xviii. Psalm it is written.

<sup>88</sup> Ps. 18:41.

<sup>89</sup> B, omit.

<sup>90</sup> B, add: in the cix. psalm.

<sup>91</sup> Ps. 109:7.

<sup>92</sup> For: a suitor, B reads: mediator.

<sup>93</sup> B, necessary.

<sup>94</sup> B, add: thing.

<sup>95</sup> B, add: it.

<sup>96</sup> John 16:23.

<sup>97</sup> B, transpose "we must" to before "obtain."

<sup>98</sup> B, layeth a garrison about.

<sup>99</sup> B, hidden.

<sup>1</sup> B, now.

rehearsed,<sup>2</sup> we believe that Christ hath borne upon him as well our sins as the sins of the whole world, and hath drowned in himself the one and the other and also the displeasure<sup>3</sup> of the Father, by whom<sup>4</sup> we be reconciled to God and made righteous before him.

But here I cannot sufficiently lament the fewness of<sup>5</sup> Christian men and women that<sup>6</sup> have this steadfast<sup>7</sup> faith that by Christ they be released of<sup>8</sup> their sins and<sup>9</sup> made righteous. Few, I say, have such opinion<sup>10</sup> in the resurrection of Christ that they think<sup>11</sup> their sins be taken away<sup>12</sup> by Christ. But what do they? They<sup>13</sup> go about to be justified by works of their own imagination.<sup>14</sup> This man entereth into the cloister, and is made a monk or friar, she a nun, some one thing, some another;<sup>15</sup> and yet they say they believe in the resurrection of Christ, where their works do show clean contrary. Wherefore this article have the holy fathers preached and taught<sup>16</sup> specially before other. For thus<sup>17</sup> Paul in<sup>18</sup> his first epistle to the Corinthians sayeth: "If Christ hath not risen from death to life, then vain is our preaching, vain also is your faith."<sup>19</sup> And a little after: "If Christ hath<sup>20</sup> not risen, vain is your faith, ye be yet in your sins."<sup>21</sup> Ye will ask how this doth follow of S.<sup>22</sup> Paul's words.<sup>23</sup> Thus, truly: If Christ rose not from death to life, it followeth that sin and death did swallow him up and killed him. After that we could not rid ourselves out of our sins, Jesus Christ took them upon him, to tread under his feet death

<sup>2</sup> B, recited.

<sup>3</sup> B, ire.

<sup>4</sup> B, whereby.

<sup>5</sup> For: But . . . of, B reads: Now ye see yourselves how few.

<sup>6</sup> B, there be which; A, which.

<sup>7</sup> B, omit: steadfast.

<sup>8</sup> For: that . . . of, B reads: whereby all men be delivered from.

<sup>9</sup> B, add: he.

<sup>10</sup> For: Few . . . opinion, B reads: For they believe not in.

<sup>11</sup> B, omit: what . . . they.

<sup>12</sup> B, add: also.

<sup>13</sup> B, omit: what . . . they.

<sup>14</sup> For: by . . . imagination, B reads: their own works.

<sup>15</sup> B, add: that they may be delivered from their sins.

<sup>16</sup> B, inculked.

<sup>17</sup> B, add: saint.

<sup>18</sup> B, add: the xv. chapter of.

<sup>19</sup> I Cor. 15:14.

<sup>20</sup> B, have.

<sup>21</sup> I Cor. 15:17.

<sup>22</sup> A, saint.

<sup>23</sup> For: Ye . . . words, B reads: What manner consequence is this? how do this follow?

and hell, and to be made Lord over them. <sup>24</sup> if he rose not again, then surely he overcame not sin, but was overcome of sin. And thereupon it followeth, <sup>25</sup> if he rose not again, he redeemed us not, and so we be yet in our sins.

Furthermore, in the Epistle <sup>26</sup> to the Romans he saith: <sup>27</sup> "if thou confessest with thy mouth Jesus to be the Lord, and believest in thy heart that God hath raised him from death, thou shalt be saved." <sup>28</sup> Hereunto agreeeth all Scripture both Old and New. But it is not yet sufficient barely <sup>29</sup> to believe the resurrection of Christ. For <sup>30</sup> wicked persons believe this, yea, the devil <sup>31</sup> doubteth not but that God suffered and rose again. We therefore <sup>32</sup> must also believe the effect <sup>33</sup> of the resurrection and must know <sup>34</sup> what fruit and profit we have taken thereby; that is to say, pardon of our guilt and, as it were, a gale delivery <sup>35</sup> of all our sins, that Christ passed through death and by it overcame sin and death, ordained and set <sup>36</sup> at the right hand of the Father in heaven, the mighty Lord over sin, death, hell, the devil, <sup>37</sup> and whatsoever hurteth us; and that all these things be done for our sake, which thing the wicked persons believe not.

Ye see, then, my friends, how much is contained <sup>38</sup> in this article of resurrection, so that ye <sup>39</sup> may better want all the rest than this one article. For what were it to believe all other <sup>40</sup> articles, as that God was born of the virgin Mary, that he died and was buried, if we do <sup>41</sup> not also believe that he rose again? And this God meaneth in the prophecy of <sup>42</sup> Habakkuk, where he sayeth: "I shall work a work in you which men shall not <sup>43</sup> believe when it shall

<sup>24</sup> B. Now.

<sup>25</sup> B. omit: thereupon it followeth.

<sup>26</sup> B. tenth.

<sup>27</sup> B. add: thens.

<sup>28</sup> Rom. 10:9.

<sup>29</sup> B. omit: barely.

<sup>30</sup> B. add: all.

<sup>31</sup> B. Satan.

<sup>32</sup> B. But we.

<sup>33</sup> B. sum.

<sup>34</sup> For: must know, B reads: also.

<sup>35</sup> Remittance of payment.

<sup>36</sup> For: ordained and set, B reads: constitute and made.

<sup>37</sup> B. omit.

<sup>38</sup> B. laid.

<sup>39</sup> A. we.

<sup>40</sup> B. the.

<sup>41</sup> B. thou doest.

<sup>42</sup> B. omit: the prophecy of.

<sup>43</sup> For: men . . . not, B reads: no man shall.

be told." <sup>44</sup> And this is the cause why Paul in all his epistles han- dleth no work or miracle of Christ so busily, <sup>45</sup> as he doth the resurrection of Christ. Yea, he letteth pass all the works and miracles of Christ, and chiefly teacheth us the fruit of this; <sup>46</sup> so that none of the apostles hath so painted Christ unto us as Paul, of whom <sup>47</sup> not without cause Christ said to Ananias: "This is my chosen ves- sel, <sup>48</sup> to bear my name before the heathen people, and kings, and the children of Israel." <sup>49</sup>

It followeth in the text: *Go ye into the whole world* (saith Christ to his disciples) <sup>50</sup> and preach the Gospel to every creature. But I pray you, <sup>51</sup> what shall they preach? Verily, <sup>52</sup> none other thing but that Christ is risen from death, and that he hath van- quished and taken away sin and all misery; he that believeth this, is saved. For the Gospel (which betokeneth <sup>53</sup> a glad tidings) is nothing else but a preaching or showing of Christ's rising again. <sup>54</sup> He that believeth this, <sup>55</sup> is safe; he that doth not, is lost. And here consider me the nature of faith. Faith constraineth none to the Gospel, but leaveth every man to his own liberty and choice. He that believeth, may freely believe; he that cometh, let him come; he that will not, choose him. And here again ye shall mark that the Romish Bishop erreth and doth naught, <sup>56</sup> in that he goeth about by violence to draw heathen <sup>57</sup> men to the Christian faith. For besides the preaching of the Gospel, Christ gave nothing in commission unto his disciples. So they preached it, according to their commission, and left it in men's free liberty to come to it or not. They said not: "Either believe it, or I will kill thee." So ye see that infidels, as Turks, Saracens and Jews, ought not violently to be drawn to our faith, but lovingly rather provoked <sup>58</sup> and allured.

But here is a doubt, how this text ought to be understand—  
"Go into all the world"—sith the apostles never passed

<sup>44</sup> Hab. 1:5.

<sup>45</sup> B. diligently.

<sup>46</sup> B. it.

<sup>47</sup> For: of whom, B reads: wherefore.

<sup>48</sup> For: chosen vessel, B reads: vessel of election.

<sup>49</sup> Acts 9:15.

<sup>50</sup> B. omit: saith . . . disciples.

<sup>51</sup> B. omit: But . . . you.

<sup>52</sup> B. omit: Verily.

<sup>53</sup> For: betokeneth, B reads: in the Greek soundeth.

<sup>54</sup> B. resurrection.

<sup>55</sup> For: believeth this, B reads: giveth faith unto it.

<sup>56</sup> Wrong.

<sup>57</sup> B. omit: heathen.

<sup>58</sup> B. invited.

throughout all the world. For none of the apostles came so far as to us. Furthermore, there be many islands found out now in our time which be inhabited with people to whom God's Word was never preached; whereas yet the Scripture witnesseth that<sup>59</sup> their sound went forth into all the world.<sup>60</sup> I say therefore, that<sup>61</sup> their preaching went<sup>62</sup> into all lands, although it be not yet come into the whole world. And this coming out is begun, albeit it be not yet<sup>63</sup> ended; but nevertheless<sup>64</sup> it spreadeth continually more and more, and shall do till the last day. And it is with this commission or ambassade<sup>65</sup> of preaching, as it is with a stone that<sup>66</sup> is cast into the water. For, like as a stone that is cast into the sea<sup>67</sup> maketh waves about it, and one wave driveth forth another till they come to the shore, and albeit there be in the middes a great calm, yet the waves cease not, but go continually forth, even<sup>68</sup> so it is with the preaching of the Gospel. It began by the apostles; and it still goeth forth; and by still preaching<sup>69</sup> it spreadeth further and further. It suffereth in the world persecution and chasing away; Yet it is always opened more and more to such as heard not of it before, though in the mid journey it be driven down and be made stark heresy. Or it may be likened to an ambassage that one sendeth out. As, if our sovereign lord the King of England should send his ambassadors into France or Spain, we say that an ambassady is gone forth from our king thither, albeit the ambassadors be not in deed as yet come thither. For, like as Christ died for all, so he rose again for all, and therefore he would have his Gospel preached to all.<sup>70</sup>

*Whosoever, then,<sup>71</sup> that believeth and is baptized, shall be saved.*  
Here ye shall mark<sup>72</sup> that God doth hang an outward sign to his Word, which sign maketh his Word to be the stronger unto us, so that it assureth<sup>73</sup> our hearts and maketh us not to doubt thereof.

<sup>59</sup> For: witnesseth that, B reads: confirmeth, saying: *In omnem terram exitus sonus cornu*, that is.

<sup>60</sup> Not Ps. 8 as margin, but Ps. 19:4.

<sup>61</sup> B, omit: therefore, that.

<sup>62</sup> B, add: out.

<sup>63</sup> B, add: finished and.

<sup>64</sup> B, omit.

<sup>65</sup> B, ambassadie.

<sup>66</sup> B, when it.

<sup>67</sup> For: like . . . sea, B reads: it.

<sup>68</sup> B, forth, Even.

<sup>69</sup> For: still preaching, B reads: preachers.

<sup>70</sup> Margin refers to Erasmus' *Paraphrasis*. This is "For I died for all, I rose again for all" (*Opera omnia VII.271*). B, omit: For, . . . to all.

<sup>71</sup> For: whosoever, then, B reads: It followeth in the text. And.

<sup>72</sup> B, note.

<sup>73</sup> B, confirmeth.

Thus God did set the rainbow for a sign to Noah, to assure him he would no more destroy the world with floods. So that this rainbow is, as it were, a seal or surety both to Noah and to all us, none otherwise than a seal is put to writings to make them sure. And like as princes and noblemen be known by their colours, badges and arms, even so dealeth God with us, and hast established his words as with a seal, that we should nothing doubt. He gave to Abraham circumcision for a sign of Christ's coming, that should bless the world. Likewise hath he done here, by putting to this promise of salvation an outward sign—I mean baptism. For baptism is, as it were, a watchword to put God in remembrance of his promise. Which, if it can be had, ought of necessity<sup>74</sup> to be taken (as Saint Austin saith)<sup>75</sup> and not to be omitted.<sup>76</sup> But, if it cannot be had, or if it be denied a man, yet he shall not be damned, so that<sup>77</sup> he believeth the Gospel.<sup>78</sup> And therefore the Lord saith, "He that believeth not shall be damned." He saith not, "He that is not baptised." For baptism without faith (either of the party self, or of them that bring him to baptism, if it be a child that is baptised)<sup>79</sup> is nothing<sup>80</sup> worth, but it is like to a paper that hath a seal hanging to it, and hath no writing in it.<sup>81</sup> Wherefore they that have the visible signs<sup>82</sup> without the invisible<sup>83</sup> faith, they have seals without writings.

Furthermore, we<sup>84</sup> see here that<sup>85</sup> the office of such as will be called Christ's apostles is<sup>86</sup> to go into the world and preach Christ's Gospel. And so here we may judge whether the Bishop of Rome with his gallant prelates, which ride like princes upon their moils<sup>87</sup> and never preach one word, but rather stop the mouths of true preachers, ought to be called the successors of the apostles and persons apostolic<sup>88</sup> or no.

*And<sup>89</sup> these tokens, saith Christ,<sup>90</sup> shall follow them that believe.*

<sup>74</sup> B, in any wise.

<sup>75</sup> *De peccatorum meritis et remissione III.8 (PL 44.190).*

<sup>76</sup> B, despised.

<sup>77</sup> Provided that.

<sup>78</sup> B, add: For where the Gospel is, there is baptism and all that pertaineth to Christianity.

<sup>79</sup> B, omit: either . . . baptised.

<sup>80</sup> A, little.

<sup>81</sup> A, therein.

<sup>82</sup> For: the visible signs, B reads: signs (which we call sacraments).

<sup>83</sup> B, omit: the invisible.

<sup>84</sup> B, Ye.

<sup>85</sup> For: that, B reads: good people, what is.

<sup>86</sup> For: is, B reads: that is to wit.

<sup>87</sup> Mules.

<sup>88</sup> For: the successors . . . apostolic, B reads: apostolic persons.

<sup>89</sup> B, omit: in the text. And.

<sup>90</sup> B, omit: saith Christ.

*In my name they shall cast out devils, they shall speak with new tongues, they shall take away serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick, and they shall recover.* But ye will ask, "How<sup>92</sup> shall we verify this text, that he that believeth shall have power to work all these?" For our<sup>94</sup> Lord saith that these tokens shall follow the believers; and yet it is certain<sup>95</sup> that not all the apostles wrought them. For it is recorded of none to have drunken poison, but of John the Evangelist.<sup>96</sup> Yea,<sup>97</sup> if this saying of Christ must needs stand, few shall be saved, for very few of the saints have done all these." Some<sup>98</sup> therefore, to avoid this inconvenience, do expound these signs mystically, saying that they do speak with new tongues which whereas before they taught devilish doctrines, now<sup>99</sup> confess Christ and so<sup>1</sup> be new men. By taking away of serpents, they understand the destroying of pestiferous doctrines, heresies and sects. By drinking of poison without hurt they understand that the reading or hearing of false doctrines shall not hurt them. By healing and curing of sick persons they understand the healing of the soul. Albeit this interpretation is honest and a matter of truth that such as believe shall work these feats, yet it is no doubt but that

<sup>91</sup> B, drive.<sup>92</sup> For: But . . . How, B reads: My friends, how.<sup>93</sup> B, add: signs.<sup>94</sup> B, the.

<sup>95</sup> For: and . . . certain, B reads: Moreover, it is certainly known unto us.  
<sup>96</sup> Hastings' *Dictionary of the Bible* (1899), II.682, note\*, ascribes this legend to Isidore of Seville. Our Postil may have received it from Nicholas of Lyra or Faber Stapulensis.

<sup>97</sup> B, furthermore.

<sup>98</sup> A common allegorical interpretation of this passage. Thus Aquinas, in the so-called *Catena aurea* (*Dni Thomae Aqui-/natis narrationes . . . In quatuor Evangelia . . . Venandatur Parisii in editibus Ambrosii giraulti. M.D.XXXI.*) The copy I looked it up in was Crammer's, by the way). But the Postil is probably referring to the *Glossa ordinaria* in the *Biblia* of Nicholas of Lyra, which is worth quoting: "They shall cast out demons. Today the Church does this spiritually, when for the sake of exorcism she lays hands on believers and drives out evil spirits. They shall speak. This happens when believers leave the profane language (*secularia verba*) and speak holy mysteries and magnify the praises and power of God so far as they may. They shall take up serpents. That is, they shall disperse the wise. It is to be understood intellectually. If they drink . . . When they hear noxious ideas they will not be led astray to put them into practice. . . . They shall lay hands on the sick. . . . When they strengthen their neighbours to do good deeds by their own example of good works, they lay hands on the sick and they will recover. These miracles are the greater inasmuch as they are spiritual; for by this souls are raised and not just bodies."

<sup>99</sup> B, add: they.<sup>1</sup> B, add: they.

these? For our<sup>94</sup> Lord saith that these tokens shall follow the believers; and yet it is certain<sup>95</sup> that not all the apostles wrought them. For it is recorded of none to have drunken poison, but of John the Evangelist.<sup>96</sup> Yea,<sup>97</sup> if this saying of Christ must needs stand, few shall be saved, for very few of the saints have done all these." Some<sup>98</sup> therefore, to avoid this inconvenience, do expound these signs mystically, saying that they do speak with new tongues which whereas before they taught devilish doctrines, now<sup>99</sup> confess Christ and so<sup>1</sup> be new men. By taking away of serpents, they understand the destroying of pestiferous doctrines, heresies and sects. By drinking of poison without hurt they understand that the reading or hearing of false doctrines shall not hurt them. By healing and curing of sick persons they understand the healing of the soul. Albeit this interpretation is honest and a matter of truth that such as believe shall work these feats, yet it is no doubt but that

<sup>91</sup> B, drive.<sup>92</sup> For: But . . . How, B reads: My friends, how.<sup>93</sup> B, add: signs.<sup>94</sup> B, the.

<sup>95</sup> For: and . . . certain, B reads: Moreover, it is certainly known unto us.  
<sup>96</sup> Hastings' *Dictionary of the Bible* (1899), II.682, note\*, ascribes this legend to Isidore of Seville. Our Postil may have received it from Nicholas of Lyra or Faber Stapulensis.

<sup>97</sup> B, furthermore.

<sup>98</sup> A common allegorical interpretation of this passage. Thus Aquinas, in the so-called *Catena aurea* (*Dni Thomae Aqui-/natis narrationes . . . In quatuor Evangelia . . . Venandatur Parisii in editibus Ambrosii giraulti. M.D.XXXI.*) The copy I looked it up in was Crammer's, by the way). But the Postil is probably referring to the *Glossa ordinaria* in the *Biblia* of Nicholas of Lyra, which is worth quoting: "They shall cast out demons. Today the Church does this spiritually, when for the sake of exorcism she lays hands on believers and drives out evil spirits. They shall speak. This happens when believers leave the profane language (*secularia verba*) and speak holy mysteries and magnify the praises and power of God so far as they may. They shall take up serpents. That is, they shall disperse the wise. It is to be understood intellectually. If they drink . . . When they hear noxious ideas they will not be led astray to put them into practice. . . . They shall lay hands on the sick. . . . When they strengthen their neighbours to do good deeds by their own example of good works, they lay hands on the sick and they will recover. These miracles are the greater inasmuch as they are spiritual; for by this souls are raised and not just bodies."

<sup>99</sup> B, add: they.<sup>1</sup> B, add: they.

whosoever the profit of the Gospel, as Erasmus saith,<sup>2</sup> requireth an outward miracle, he shall do any of the foresaid miracles even outwardly<sup>3</sup> and they shall follow him, as Christ himself sayeth in another place: "Verily, verily, I say unto you, he that believeth in me, the works that I do, he shall do, yea, and he shall do greater than they be."<sup>4</sup> For the Christian man hath the same power which our Saviour<sup>5</sup> Christ hath;<sup>6</sup> Christ is a community; he is set in the same goods with Christ. Furthermore, our Saviour<sup>7</sup> Christ gave them power against wicked spirits, to cast them out, and to heal all manner of sicknesses, as it is read in the tenth of Matthew.<sup>8</sup> Also the prophet David,<sup>9</sup> in the xix. Psalm sayeth:<sup>10</sup> "Thou shalt walk upon lions and dragons."<sup>11</sup> Wherefore, where a Christian man is, the power to work these signs and miracles is not taken away, as by many examples it hath been proved.

But no man ought to do them, unless<sup>12</sup> the case require it. For the apostles themselves wrought not these miracles but only to the testimony of God's Word, that so by miracles the Gospel might be confirmed, as the text saith: "They went and preached everywhere, the Lord working with them and strengthening<sup>13</sup> the word with miracles following." But now after<sup>14</sup> the Gospel is spread abroad and open<sup>15</sup> to the whole world, miracles be not<sup>16</sup> necessary as they were in the apostles' time. For, as Saint Gregory<sup>17</sup> full well saith, in the beginning of the Church, these signs were necessary. For to the intent that the faith of the believers might increase, it was to be nourished with miracles even like as we also, when we plant young trees, do pour so long water into them till we see them take hold in the earth; but when they be once thoroughly rooted, we cease from watering them any more.<sup>18</sup>

<sup>2</sup> *Opera omnia* VII.272.

<sup>3</sup> For: no doubt . . . outwardly, B reads: not the right sense and meaning of this text. This then is the meaning: Where a Christian man hath faith, he shall have power to work these signs.

<sup>4</sup> John 14:12.<sup>5</sup> For: which . . . Saviour, B reads: with.<sup>6</sup> B, omit: hath.<sup>7</sup> B, omit: our Saviour.<sup>8</sup> Matt. 10:1.<sup>9</sup> B, omit: the prophet David.<sup>10</sup> B, ye read.

<sup>11</sup> Not Ps. 19 as margin, but Ps. 91:13.  
<sup>12</sup> B, add: it be necessary and.

<sup>13</sup> B, confirming.<sup>14</sup> A, add: that.<sup>15</sup> B, opened.<sup>16</sup> A, add: so.

<sup>17</sup> *Moralium* XXVII.xviii (PL 76.420).  
<sup>18</sup> B, omit: For, as . . . any more.

Now<sup>19</sup> when the<sup>20</sup> Lord had spoken these thing<sup>s</sup>, unto them, he was received into heaven; that is,<sup>22</sup> he went up to begin his spiritual and heavenly kingdom and drew with him our hopes<sup>23</sup> that thither, whither we saw him ascend, we should also follow. And he sitteth on the right hand of God; that is to say,<sup>24</sup> he is God, equal and of like power with the Father. And, as the prophet sayeth: "He ascended up on high, and hath led captivity a prisoner."<sup>25</sup> So that now we be no longer in thraldom, for Christ hath carried it away with him and made us the children of his Father, to live eternally with him in heaven. To whom be glory for ever and ever. Amen.

### THE GOSPEL ON THE III. SUNDAY AFTER TRINITY<sup>26</sup> THE XV. CHAPTER OF LUKE

#### The Argument.

#### The Parable of the Hundred Sheep and of the Groat.

*The publicans and sinners resorted unto Jesus<sup>27</sup> to hear him. And the Pharisees and scribes murmured, saying, He receiveth sinners and eateth with them. But he put forth this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, leaveth not<sup>28</sup> ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders with joy. And as soon as he cometh home, he calleth together his lovers and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteith, more than over ninety and nine just persons which need no repentance. Either what woman having ten groats, if she lose one, doth not she light a candle and sweep the house and seek diligently till she find it? And when she hath found it, she calleth her lovers and her neighbours together, saying, Rejoice with me, for I have found the groat which I had lost. Likewise I*

<sup>19</sup> B, It followeth. Now.

<sup>20</sup> A, our.

<sup>21</sup> B, omit: these things.

<sup>22</sup> B, add: to say.

<sup>23</sup> B, add: into heaven.

<sup>24</sup> For: that is to say, B reads: This is a manner or figure of speaking and it signifieth.

<sup>25</sup> Ps. 68:18; Eph. 4:8.

<sup>26</sup> A, B, Part 2, fol. lxxxviii<sup>b</sup>. C, p. 371.  
<sup>27</sup> B, Then resorted unto him all the p. and s. for.  
<sup>28</sup> B, doth not leave.

say unto you, there shall<sup>29</sup> be joy in the presence of the angels of God over one sinner that repenteith.<sup>29a</sup>

In this Gospel, dear brethren, is set before our eyen the notable example of the loving kindness and mercy of Christ towards us wretched sinners and lost sheep, unto whom only this Gospel is proponed for a singular comfort. For the Pharisees and scribes which be blinded with their own proper justice, be not only no partakers of this most comfortable Gospel but moreover they utterly understand it not. Yea, when they see that Christ bestoweth his Gospel upon sinners they grudge<sup>30</sup> therat and envy that they should have such favour and grace at his hands. The publicans, then, that is to say, customers, tribute gatherers, or bailiffs, which amongst the Jews and namely, amongst the religious Pharisees, were counted unholy persons, and the other notorious and open sinners resorted to Christ to hear him. They had heard much of him and what wonders and miracles he had shewed amongst the people and namely they had heard of his comfortable doctrine. Wherefore they come now, knowing themselves sinners and therefore not quiet in their conscience, to seek rest to their souls and to hear Christ, whom forthwith he lovingly receiveth and like a tender and a good physician goeth about to lay his medecine and salve to their diseases. All his patient hearers and humble suitors he healeth, not only in body, but also in soul. But the most holy and religious Pharisees and famous doctors of the law and scribes are nothing content herewith. They murmur, they grudge, they snouf<sup>31</sup> at him. And what say they? "Lo! this fellow which is reported to be the Son of God and which maketh himself so perfect and holy a person receiveth sinful persons into his company and eateth and drinketh with them."

*But he put forth this parable unto them, etc. Good people, ye shall understand that our Master Christ, because he would not give a just cause of offence to the Pharisees and scribes, studieth to heal them with twofeat<sup>32</sup> parables, by which he teacheth that notwithstanding cause he receiveth sinners and eateth with them. Yea, he declareth that his office requireth to preach glad tidings to the poor, not to break a bruised reed nor to quench the smoking flax, as Esay had prophesied of him. Moreover, that his office andfeat<sup>33</sup> was to feed his flock like a shepherd, to gather together the lambs with his arm, to relieve them in his bosom, also such as be lost to seek up, such as go astray to bring again, such as be wounded to*

<sup>29</sup> B, shall there.

<sup>29a</sup> V's. 1-10.

<sup>30</sup> Grumble.  
<sup>31</sup> Sniff.  
<sup>32</sup> Apt.  
<sup>33</sup> Property.

bind up, such as be weak to make strong, and so forth. All these offices of Christ be everywhere recorded in Scripture and he doth express them here in the parables ensuing, to the intent he would show that he doth not amiss in that he receives sinners and taketh meat with them. Indeed, Christ might have made answer to the Pharisees and scribes without parables, even with open texts out of the prophets concerning his offices. But this he doth not, that hearing they should not hear, and seeing they should not see, but at last should perish by the just judgement of God. And in these parables lieth hid the right dreadful judgement of God against these proud religious and holy Pharisees that will evermore justify themselves, which shall be rejected and shaken off with their justices, whereas the penitent and lowly sinners shall be received.

*What man of you, saith Christ, which if he hath<sup>34</sup> an hundred sheep, and fortune to lose one of them, will not forthwith leave the four score and nineteen in wilderness and go after that which is lost until he find it? And when he hath found it, for joy he layeth it on his shoulders, and he cometh not so soon home but he calleth together his friends and his neighbours and desireth them to rejoice with him for the finding again of his lost sheep. So, saith Christ, joy shall be in heaven over one sinner that repenteth more than over four score and xix persons which need no repentance.* My friends, what meaneth this parable? Who is this shepherd or sheepmaster? Surely it is our Master Christ, he feedeth his sheep, he teacheth all men in the wildsome and desert world. Of these sheep, one strayeth abroad and is lost; the other, in their own conceits and judgement, err not but be still in the right way and therefore they need not to be sought and to be redeemed. And truly, good people, the number is very small of them that shall be saved, for the rest of the people think themselves just and righteous persons by the merits of their own works. The sheep that goeth astray signifieth them which know themselves sinners. These doth Christ seek up. Yea, he came for these persons<sup>35</sup> sakes, that he might redeem them. Hear then, ye see the final cause and use of Christ. "The Son of Man came to seek and save that was lost."<sup>36</sup> He came into this world to save sinners. So then, there be ii. sorts of just or righteous persons in the world. He that knoweth his sins and unworthiness and believeth on him that justifieth the wicked is just by faith and he is the true just and good person. The other is he that will be justified and made good by the works of the

law. This justice is called the Pharisical justice. Of this justice Christ speaketh thus: "Unless your righteousness pass the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of God."<sup>37</sup> And in the xvi. chapter of Luke, he sayeth: "Ye be they which justify yourselves before men, but God knoweth your hearts."<sup>38</sup>

The second parable, of the women which had lost a groat and after much seeking found it again, meaneth the same thing that the other parable doth. Indeed, the woman is a weak vessel. So Christ applieth<sup>39</sup> himself to the weak and unperfect persons. The woman lighteth a candle, sweepeth her house, seeketh diligently her coin that she hath lost. She never ceaseth till she hath found it again. Even so careful and desirous is our Saviour Christ to call sinners to repentance.

Now, if ye will know the cause of our salvation,<sup>40</sup> ye shall understand that it is not our own work nor our own merit and deserving but because Christ our Shepherd seeketh us. Yea, we should utterly perish straying in the wilderness if Christ our herdman sought us not up. But how doth he seek us? Truly, by his Word, which being preached unto us reproveth us of our wandering and straying abroad. Which known, we be brought again by Christ our pastor and shepherd to the flock, that is to wit, we be made the true members of the true Church. And after we be once reduced and brought home again to the flock, we be not set in a field alone by ourselves where we alone shall feed, but together with that rest of the flock and under our shepherd we seek all one and the same food and do the same that the rest of the sheep do.

Finally, forasmuch as Christ sayeth that the angels in heaven do joy upon such as repent, we be here taught that repentance is a work very acceptable and pleasing to God. Wherefore, my friends, let us not be likened to these religious, proud, and presumptuous Pharisees and scribes, which murmured and grudged at the tender heart and kindness of our Saviour Christ, and which justified themselves, despising all other in comparison of them, because of their own traditions and observances, and therefore thought they had no need of Christ. But let us humbly and thankfully, at the preaching of Christ's holy Word (which it hath pleased him now in these last days to disclose and open again unto us), repent ourselves<sup>41</sup> of our wandering out of the right way. And then, doubtless, the angels in heaven shall have more joy over us than over all those which were counted most holy and perfect persons in the sight of

<sup>34</sup> B, have.  
<sup>35</sup> B, men's.

<sup>36</sup> Luke 19:10. Margin, Isa. 42, a general reference to ch. 42:7-9.

<sup>37</sup> Matt. 5:20.  
<sup>38</sup> Luke 16:15.

<sup>39</sup> Accommodates.  
<sup>40</sup> B, repentance.

<sup>41</sup> B, to repent us.

the world. Which angels also at our departure out of this vale of misery shall carry up our souls into heaven, where we shall have the most full fruition of all joy with Christ our Lord. To whom, with the Father and Holy Ghost, be all glory. Amen.

### THE EPISTLE ON THE III. SUNDAY AFTER TRINITY.<sup>42</sup> THE VIII. CHAPTER TO THE ROMANS

#### The Argument.

In this epistle we be comforted to bear adversity well in worth, seeing it is the way to everlasting glory.

*Brethren, I suppose that the afflictions of this life are not worthy of the glory which shall be showed upon us. For the fervent desire of the creature abideth, looking when the sons of God shall appear, because the creature is subdued to vanity, against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that every creature groaneth with us also, and travaileth in pain, even unto this time. Not only it, but we also which have the first fruits of the spirit, mourn in ourselves also and wait for the adoption of the children of God even the deliverance of our body.*<sup>42a</sup>

The Sermon upon this Epistle.<sup>43</sup>

The holy apostle Saint Paul, well-beloved brethren and sisters, considering the state of true Christian men which live godly in this world to be full of adversities and troubles which be offered unto them both by the world, the flesh, and the devil, and knowing the weak power of frail men to be far unable to stand steadfastly in them unless they be armed and fenced with the armour of God's Word, exhorteth us therefore in this epistle by divers reasons to patience and sufferance, and comforteth us with the great joy and glory that shall be declared unto us in the world to come. He affirmeth unto us that whatsoever we can suffer in this world is but short and transitory, but the joy that we shall receive is durable and everlasting. How great soever the pain be of our adversity that we suffer here, I think it nothing, sayeth Saint Paul, to the glory that shall appear unto us, which is so great and infinite that it cannot be comprehended of any man's understanding. It far passeth the eye of man to see through it, or the ear to hear the greatness thereof, or the heart of man to understand the glory that

God hath prepared for them that love him,<sup>44</sup> which are content after the example of his well-beloved Son Christ to suffer and to bear their cross with good heart and will.

Let us therefore behold not so much the grief and despite of persecution and displeasures of this world, as the brightness and excellency of the glory that we shall be in, which, although we see it not with our corporal eye, yet with the eye of our faith in the mirror of God's Word we see it much more clearly, and shall more surely enjoy it than we see and enjoy those things which be under our corporal sight. If the greatness of adversity feareth us, let us call to mind that when we suffer innocently we suffer with Christ and Christ with us. If we be of the body by true faith, then may we be sure that the Head beareth part with us and helpeth us in our adversity. In his power and assistance we shall overcome. Of our self we be too weak, but in his power, sayeth Saint Paul, in whom is my comfort, I can do all things.<sup>45</sup> Let no men think it impossible to bear patiently the loss of name, of goods, of wife and children, to bear the great assaults of the devil's temptations. For to overcome the strong and unruly affections of our corrupt nature, and thereupon by<sup>46</sup> cowardness to give over and suffer ourselves to be led under their captivity, may, there is nothing too hard to be performed of a Christian man in whom the Spirit of God is abiding. "Take good heart," sayeth our Saviour and Captain, Christ, "I have overcome the world and all these for you."<sup>47</sup> It is not impossible for you to resist and to have the victory; for faith subdueth all things and hath the victory of all things that be against you, for all things be possible to faith. This is the comfort that a Christian man may have, if he<sup>48</sup> consider that it is not his adversity alone which he suffereth but Christ his Head and Captain suffereth with him. As he said to Saul when he persecuted the Christian men, "Saul, Saul, why doest thou persecute me?"<sup>49</sup> It ought to be no strange thing to us to suffer; for Saint Paul sayeth that we be ordained for this use and purpose. In chastisement doth God nurture his children whom he loveth. If our life be in chastisement and adversity, and we live in patience, we may have good hope that as we be made like to Christ in trouble and affliction, so shall we be like to him in glory. The way to pleasure is by adversity, to wealth by infirmity, to glory by rebuke and shame, to riches everlasting by transitory poverty. After none other sort walked our Saviour Christ in this world. It were unmeet the disciple to be above the master. It were not meet the soldier to be more delicately handled

<sup>42</sup> A. B. Part 2, fol. xci. C. p. 380.

<sup>43</sup> B, omit title.

<sup>44</sup> Isa. 64:4; I Cor. 2:9.

<sup>45</sup> Phil. 4:13.

<sup>46</sup> B, in.

<sup>47</sup> John 16:33.

<sup>48</sup> For: if he, B reads: to.

<sup>49</sup> Acts 9:4.

than his captain. Who can require of God to be spared from his cross, where God spared not his own dear and well-beloved Son, Christ? He suffered all reproofs and afflictions, and suffered to the death of the cross and yet deserved it not. Why then, should not we that be sinners content ourselves to suffer, whether God ordaineth adversity to fall upon us for our sins, to the intent to purge us of them, or whether he would have us suffer for the trial of our faith, that so, by our patience we might glorify his name and edify our neighbour by our example? Let us bless ourselves in the name of the Father, of the Son, and the Holy Ghost, and offer ourselves to bear whatsoever he thinketh meet for our soul. Let us pray that we may have faith to stand and not be overcome of the temptation of adversity. It is no small comfort to us that we suffer not alone. Such an unity and consent is there between the members of Christ's mystical body, that what one member suffereth, all the residue feel the grief of the same and bear their part of the burthen. And if this seemeth not enough, all the creatures of God seem to feel our adversity and to suffer with us, and desire and tarry for, in hope, their deliverance. They seem to understand, as they be abused in the world, that so also be the elect. They see themselves created of God to the use and necessity of man, whom they serve with right good will, and they see themselves otherwhiles sore abused in excess and riot, and therefore they be grieved therewith. And yet, though it be against their wills, they are still subject for his sake that ordained them and are content for his pleasure to be subject to mutability and bear patiently the vanity of men in their abuse, in hope yet once<sup>50</sup> of deliverance. They desire not to be above the dignity of God's dear and chosen servants, whom they see unworthily dealt withal in the world, but bear their bondage and captivity well in worth, taking such part as God's most worthy creatures do, for they know that they shall once be delivered, not only from their pain and travail in changing and renewing themselves from time to time for man's use and commodity, in perpetual generation and corruption, but shall also be delivered from the abuse which the ungodly hold and occupy them unjustly in. A liberty and deliverance they look for in hope, which they know certainly shall then chance to them when they shall see the children of God delivered from their labours and travails and set in their glory and<sup>51</sup> joyful rest. This is the deliverance which all creatures sorrow and wail daily for, and are in as fervent desire to see this deliverance as the woman which is in travail of her child longeth for the deliverance thereof.

<sup>50</sup> B. of.

In a parable, good friends, thus Saint Paul speaketh unto you, to comfort you, that for some solace of your pain and adversity, ye have all the creatures of God suffer with you. Count it not for any vain invention feigned of Saint Paul, for he said that he knew it to be thus indeed, that all creatures do suffer part with God's elect in their troubles. Which thing might we learn and know also if we will consider with better advisement the thing which he speaketh. For consider me what doth it signify to us when we see the weary ox wail and pant under his yoke, the horse groan under his burthen, and the poor lamb bleat when he is drawn and driven to his slaughter, when all beasts travail with pain and dolour to increase in their kind, when all creatures are subject to such continual alteration, formed and reformed from one fashion to another, what signifieth it unto us but that they be partakers of such pains as God's servants be put to? They suffer and resist not, for so they see such portion to fall to the elect of God. And therefore in hope of deliverance they abide whatsoever the use and necessity of man requireth of them, or yet whatsoever abuse and tyranny man's malice put them to. And thus in their painful travail, they continue till the day come when God's children shall be delivered of all their misery, which they long for, both for the elects' sake and their own also.

This desire and carefulness is not in unreasonable creatures only, neither do they alone suffer such vexation and abuse in the world to be wrongfully dealt with; but we ourselves, sayeth Saint Paul, which have the first-fruits of God's Spirit, endowed with singular prerogatives above other of God's household, being the heads and teachers of the people and made of God the vessels to receive and keep the most worthy and excellent treasure of his Gospel, we ourselves are in danger and subject to manifold adversities in the world, insomuch that we are as men daily in danger and judged to death, and are reputed as sheep evermore ready to the slaughter. We see so many unworthy things done in the world, that we desire to be out of the world and to be with Christ. Such cumberance and grievance we feel in this corruptible body that we sigh and daily long to be delivered. We desire much to have this tabernacle of our bodies to be changed and altered, that we may be endowed with our heavenly house from above.

Now, my friends, these things well considered, let us take upon us the armour of God to fight against our invisible enemies. Let us patiently abide all griefs and displeasures of this life, that we may reign with Christ another day. It is no small joy that we be called to. It is far passing all the passions that we can suffer here. And

<sup>51</sup> One day.

let us, as I said, call to mind that we suffer not alone. Christ our Head suffereth with us, by whose assistance we shall be able to stand. And such communion and fellowship is there between the members of Christ's body that what the one suffereth all other suffer with it. Yea, all the creatures of God are partakers with us, and, in hope to be delivered, they suffer patiently. No creature should desire to be exempt from trouble in this world, seeing Christ, God's natural Son, was not exempt, seeing God's holy prophets and apostles were not exempt. Let us then, commit ourselves into the hands of God and arm ourselves with patience, so that we may glorify God's holy name by our well doing, that another day we may be taken for his well-beloved children. To whom be all glory for ever and ever. Amen.

Thomas Cranmer

CERTAIN SERMONS, OR HOMILIES