

Digtet på væggen i Woodstock 1554/1555

Bilag 1

Fra Bradner, s. 3

Oh fortune, thy wresting wavering state
Hath fraught with cares my troubled wit,
Whose witness this present prison late
Could bear, where once was joy's loan quit.
Thou causedst the guilty to be loosed 5
From bands where innocents were inclosed,
And caused the guiltless to be reserved,
And freed those that death had well deserved.
But all herein can be nothing wrought,
So God send to my foes all they have thought. 10

Kroningsbønnen 15. januar 1559

Fra Rice, s. 113

O LORD ALMIGHTY and everlasting God, I give Thee most hearty thanks that Thou hast been so merciful to me as to spare me to behold this joyful day. And I acknowledge that Thou hast dealt as wonderfully and mercifully with me as Thou didst with Thy true and faithful servant Daniel, Thy prophet, whom Thou delivered'st out of the den from the cruelty of the greedy and raging lions. Even so was I overwhelmed and only by Thee delivered. To Thee, therefore, only be thanks, honor, and praise, forever. Amen. 5

Fra Perry, s. 147-148

✿ Sirs,

As to your entreaty for us to listen to you we waive it; yet do return you this our answer. Our realm and subjects have been long wanderers, walking astray, whilst they were under the tuition of Romish pastors, who advised them to own a wolf for their head (in lieu of a careful shepherd) whose inventions, heresies and schisms be so numerous, that the flock of Christ have fed on poisonous shrubs for want of wholesome pastures. And whereas you hit us and our subjects in the teeth that the Romish Church first planted the Catholic faith within our realm, the records and chronicles of our realm testify the contrary; and your own Romish idolatry maketh you liars; witness the ancient monument of Gildas unto which both foreign and domestic have gone in pilgrimage there to offer. This author testifieth Joseph of Arimathea to be the first preacher of the word of God within our realms. Long after that, when Austin came from Rome, this our realm had bishops and priests therein, as is well known to the learned of our realm by woeful experience, how your church entered therein by blood; they being martyrs for Christ and put to death because they denied Rome's usurped authority.

As for our father being withdrawn from the supremacy of Rome by schismatical and heretical counsels and advisers; who we pray advised him more or flattered him than you good Mr Heath, when you were Bishop of Rochester? And than you Mr Bonner when you were arch-deacon? And you Mr Turberville? Nay further, who was more an adviser of our father than your great Stephen Gardiner, when he lived? Are ye not then those schismatics and heretics? If so, suspend your evil censures. Recollect, was it our sister's conscience made her so averse to our father and brother's actions as to undo what they had perfected? Or was it not you, or such like advisers that dissuaded her and stirred her up against us and other of the subjects?

She cited the example of St Athanasius, who had once been excommunicated, and pointed out that they acknowledged his creed.

✿ Dare any of you say he is a schismatic? Surely ye be not so audacious. Therefore as ye acknowledge his creed, it shows he was no schismatic. If Athanasius withstood Rome for her then heresies, then others may safely separate themselves from your church and not be schismatics.

We give you warning that for the future we hear no more of this kind, lest you provoke us to execute those penalties enacted for the punishing of our resisters, which out of our clemency we have foreborne.

E.R. Greenwich 6 December, 1559

Fra Perry, s. 263-264

One matter touches me so near as I may not overskip [she told them]; religion is the ground on which all other matters ought to take root, and being corrupted may mar all the tree; and that there be some fault finders with the order of the clergy, which so may make a slander to myself and the Church whose overruler God hath made me, whose negligence cannot be excused if any schisms or errors heretical were suffered. 5

Thus much I must say that some faults and negligence may grow and be, as in all other great charges it happeneth; and what vocation without? All which if you, my Lords of the clergy, do not amend, I mean to depose you. Look ye therefore well to your charges. 10

I am supposed to have many studies [she reminded them] but most philosophical. I must yield this to be true, that I suppose few that be no professors have read more. And I need not tell you that I am so simple that I understand not, nor so forgetful that I remember not. And yet amidst so many volumes I hope God's book hath not been my seldomest lectures; in which we find that which by reason, for my part, we ought to believe – that seeing so great wickedness and griefs in the world in which we live but as wayfaring pilgrims, we must suppose that God would never have made us but for a better place and of more comfort than we find here. I know no creature that breatheth whose life standeth hourly in more peril for it than mine own; who entered not into my state without sight of manifold dangers of life and crown, as one that had the mightiest and the greatest to wrestle with. Then it followeth that I regarded it so much as I left myself behind my care. And so you see that you wrong me too much if any such there be as doubt my coldness in that behalf. For if I were not persuaded that mine were the true way of God's will, God forbid I should live to prescribe it to you. Take you heed lest *Ecclesiastes* say not too true; they that fear the hoary frost the snow shall fall upon them. 15 20 25 30

I see many overbold with God Almighty making too many subtle scannings of His blessed will, as lawyers do with human testaments. The presumption is so great, as I may not suffer it. Yet mind I not hereby to animate Romanists (which what adversaries they be to mine estate is sufficiently well known) nor tolerate newfangledness. I mean to guide them both by God's holy true rule. In both parts be perils. And of the latter I must pronounce them dangerous to a kingly rule: to have every man according to his own censure, to make a doom of a validity and privity of his Prince's government with a common veil and cover of God's word, whose followers must not be judged, but by private men's exposition. God defend you from such a ruler that so evil will guide you. Now I conclude that your love and care neither is nor shall be bestowed upon a careless Prince, but such as for your good will passeth as little for this world as who careth least. With thanks for your free subsidy, a manifest show of the abundance of your good wills, the which I assure you, but to be employed to your weal, I could be better pleased to return than receive. 35 40 45