In 1528 Anne Boleyn gave Henry a copy of Tyndale’s *The obedience of the Christian man*.

This reinterpreted key words from the Bible – e.g. *metanoia* was translated as *repent*, not as *do penance* – this had huge implications for the power of the church.

Tyndale also asserts it was shameful for princes to submit to the power of the church.

After reading this, Henry declared it was "the book for me and all kings to read."

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In their sleeping chambers, the French guests found a basin and ewer of silver, wine and beer, a silver pot to drink from, and silver candlesticks. Even the shape and colour of the candles was extraordinary: both white and yellow, in three different sizes.

George Cavendish *Thomas Wolsey, late Cardinal, his Life and Death* 1554 describing Wolsey’s Hampton Court during the visit of the French ambassadors in 1527

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Henry hears masses three times a day when he hunts, and sometimes five on other days. He attends the daily office in the Queen’s chamber consisting of vespers and compline.

Report of Sebastian Guistiniani the Venician ambassador on his visit to England 1519

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The day and almost the hour appointed being come, the king, being disposed in the afternoon to take the air... went into the garden, whither the queen also came, being sent for by the king himself, the three ladies above named alone waiting upon her; with whom the king, at that time, disposed himself to be as pleasant as ever he was in all his life before: when suddenly, in the midst of their mirth, the hour determined being come, in cometh the lord chancellor into the garden with forty of the king’s guards at his heels, with purpose indeed to apprehend alone, even then unto the Tower. Whom then the king sternly beholding, breaking off with his mirth with the queen, stepping a little aside, called the chancellor unto him; who, upon his knees, spake certain words unto the king, but what they were, (for that they were softly spoken, and the king a pretty good distance from the queen,) it is not well known, but it is most certain that the king’s replying unto him, was “Knavel!” for his answer, yea, “arrant knave! beast! and fool!”


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Wolsey would set out... ‘apparelled all in red in the habit of a Cardinal; which was either of fine scarlet, or ells of crimson satin, taffeta, damask or caffa, the best that he could get for money.

In his hand Wolsey held an orange, the meat of which had been removed and replaced with a sponge soaked in vinegar and other confections against pestilent airs’.

Cavendish
Melle de Boulan has been given a very fine lodging near the king... greater court was paid to her than has been to the queen for a long time.

Report of Du Bellay the French ambassador on his visit to England 1529

On 16 November 1538 a trial was held in the Great Hall at Hampton Court. The king was dressed all in white and he was seated on a white cushion.

‘The hall was richly hung, and about noon his Majesty being seated, with the most part of the lords temporal and spiritual, bishops, doctors, judges, sergeants at law, the mayor and aldermen of London, and others, John Lambert was brought before his Grace, and certain articles concerning the Sacrament of the Altar objected to him. He held to his opinions, denying the very body of God to be in the said Sacrament in corporal substance, but only to be there spiritually. The King’s Majesty reasoned with him in person. It was not a little rejoicing unto all his commons and to all others that saw and heard how his Grace handled the matter; for it shall be a precedent whilst the world stands; and no one will be so bold hereafter to attempt the like cause. After the King had confounded him by Scripture, so that Lambert had nothing to say for himself, the bishops and doctors exhorted him to abandon his opinions, as his Grace did also: but he refused, and will have his deserts.’

Lambert committed himself loyal to the king, to which Henry replied ‘I will not be a patron unto heretics.’ Lambert was burnt on 20 Nov at Smithfield.

If, then, the Pope desire his own rights to be respected, let him not interfere with those of Henry. Let him not receive appeals to Rome in the King’s cause, but remit them into England; and if he has passed these inhibitions, let him revoke them. Let him not suppose that either the King or his nobles will allow the fixed laws of his kingdom to be set aside.

Finally, let the Pope regard his demands on their own merits, if not out of respect for Henry. He only seeks to preserve that which is his own. He seeks what is in accordance with the laws of the Church, the authority of Councils, and the opinion of St. Cyprian and St. Bernard. He seeks it because the laws of England will not suffer the contrary, and he himself abhors contention. But he will not brook denial.

Part of letter written by Henry at Hampton Court to Pope Clement VII, 6 December 1530.