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THE ANGLICAN CHUCH DURING THE FIRST HALF OF THE SIXTEENTH CENTURY AND ITS RELATIONS WITH EASTERN ORTHODOXY

Abstract of Doctoral Thesis

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Contents

Abstract

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Introduction

The complex matter of the Anglican reform and the creation in England of a national church, separate from Rome, has not yet been the object of a work of synthesis in the Romanian theological literature. In the paper herein we first aimed at covering the bibliographical gaps in the specialized Romanian literature. Therefore, our paper is a contribution to the study of the Protestant reform, which started at the beginning of the 16th century in Western Europe.

The research methods that the paper herein is based on are structural, comparative-analytical and theological. Our research is mostly based on the analysis and interpretation of laws enacted by Parliament, letters, private testaments as well as diocesan and parochial registries.

The main aim of our work is to distinguish the specific elements of the Protestant Reform in England. Regarding the Anglican Church, we aim to distinguish both Catholic elements, as well as its various Protestant (Lutheran, Calvin, Zwinglian) elements, reflected in its doctrine as well as in the divine worship.

Current state of research in the field

The Anglican Reform is covered by an exhaustive bibliography. Although the facts and events concerning the Reform in England are known and accepted by historians, there is an ample series of divergent interpretations.

For schools of history took turns in dominating the idea-fertile stage of the 20th century. The first one is that of *Alfred F. Pollard and his successors* (end of the 19th century - beginning of the 2nd World War). This school privileges a political presentation of events, under the influence of A.

F. Pollard[1]. Its members were preoccupied with the political dimension of the Reform. The priority given to the political and official aspects of the Reformation is also seen in the case of Frederick Maurice Powicke, Stanley T. Bindoff and Geoffrey Rudolph Elton; the latter dominated the studies on the English 16th century for more than twenty years. Elton claims that the church reform under Henry VIII was a fast process, accomplished and imposed by the Government.

The second great school of history is represented by historian Arthur G. Dickens, whose work – *The English Reformation*[2] – will serve as reference for all historians, and manual for all students. For Dickens, the most noteworthy part of the studied phenomena is *their religious dimension*. According to Dickens, the English church reform happened so fast and had such a great following because it was supported by the population. Therefore, he claims it is a "grassroots" reform; popular and much awaited. A. G. Dickens prioritized religious factors and stressed the development of a vigorous endogenous religion on the ruins of Catholicism.

Historians Christopher Haigh[3], J. J. Scarisbrick and Eamon Duffy are part of a *third history trend* born in the '80s of the 20th century. They contested A.G. Dickens' theses regarding the religious convictions of the English at the beginning of the modern era, the causes of the Henrician schism and of the Reformation, as well as the speed of implementation of Protestantism in the kingdom. These historians will quickly receive the name *revisionists*[4].

Starting with the '90s, revisionist historians have been contested by *post-revisionists*. This fourth family of historians is mostly comprised of American scholars, of which we name Norman Jones, Peter Marshall and Alec Ryrie, Diarmaid MacCulloch, Andrew Pettegree and Ethan H. Shagan. Post-revisionist historians bring back into discussion the methods and the conclusions of Revisionists, but not their starting point. They propose a revaluation of A. G. Dickens' works and try to explore new tracks in order to understand the Schism and the Reformation. Post-revisionists research the evolution of mentalities towards the acceptance of a new religion.

In their turn, French Catholics took interest in the English Reformation and the Anglican Church. The English Reformation was studied by abbot Gustave Constant, historian Émile G. Léonard.

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[1] Alfred F. Pollard, *Henry VIII*, Longman, London, 1902; Idem, *Thomas Cranmer and the English Reformation, 1489-1556*, Longman, London, 1904; Idem, *Wolsey: Church and State in Sixteenth Century England*, Longman, London, 1929.

[2] A. G. Dickens, *The English Reformation*, Second Edition, BT Batsford Ltd, London, 1989.

[3] Christopher Haigh, *Reformation and Resistance in Tudor Lancashire*, Cambridge University Press, Cambridge, 1975; Idem, *The Last Days of the Lancashire Monasteries and the Pilgrimage of Grace*, Manchester, 1969; Christopher Haigh (ed.), *The English Reformation revised*, Cambridge University Press, Cambridge, 1987.

[4] The word *revisionism* refers here to revaluation, re-examination of the research conducted on the 16th century, as well as for other periods.

A few articles written by Romanian theologists (Pr. - Spiridon Cândea, PhD, Pr. Prof. - Isidor Todoran, PhD; Pr. Prof. - Petru Rezuș and Pr. Prof. Ene Branișteˆ) discuss the birth of the Anglican Church, its doctrine and worship during the first half of the 16th century..

Chapter I: Premises of the Protestant Reform in England

The first chapter presents the general premises of the Protestant Reform. The chapter also sketches the historical circumstances and the intellectual atmosphere in which the English Reform was born and developed.

The Reform was the consequence of the social, economic, political, cultural and religious transformations that occurred in the states of Western Europe at the turn of the 15th century into the 16th. In their turn, Christianity as a religion and the Church as an institution influenced the evolution of Western society. That is why the unfolding of the Reform can be correctly presented in terms of its premises, nature and effects only in the context of the historical conditions of the era, as a component of a global historical process.

The Babylonian captivity of Popes in Avignon (1309-1377), the Papal schism (1378-1417), followed by conciliar councils in Pisa, Konstanz, Basel - which certified the idea of Church Reform (*reformatio in capite et membris*) led to the birth of the irreparable conflict within the Western church; they weakened the Pope's monarchic authority and his prestige of absolute power. Undermined from the inside, papacy was up against the deviations and denials coming from simple believers, which materialized in a series of heresies and attempts to renew a spiritual life independent from the Church and official theology.

Between the 12th and the 13th centuries, Western Church confronted with a series of heretic movements, the most important of which are Catharism - initiated by the former Cistercian abbot Joachim of Flora (1130/1135-1202) - and the Waldensianism. By a series of ideas encapsulated in their doctrines, Cathars and especially Waldensians anticipated the Protestant Reform. That is why they were rightfully considered their precursors. These heresies were protesting in nature, being directed against the Catholic church. First, they are a response to the immorality of the clergy and the secularization of the Church, determined by its institutional centralization, and aims to purify religion and return to apostolic Christianity.

During the 14th century, the Church confronted with other remonstrative religious movements that claimed an internal reform of papacy. These new forms of religious life, profane and popular by excellence, came from the lower societal strata. They proposed a novel type of faith, sentimental and spontaneous, centred not on theoretical reflection and the formal ritual of external practices, but on medication and emotional participation. As opposed to heresies, these religious movements did not deviate from the dogmas of the Church, since they lacked doctrine.

Yet they seemed suspicious to the eyes of church authorities, as they had emerged and developed on the fringes of the norms of faith and outside the institutionalized structures of the Church (monasteries, urban convents, rural parishes). Among the protesting religious movements that came into existence during the 14th century, we distinguish the so-called Flagellants. The movement of the flagellants was popular, anti-clerical and messianic in nature; they denied the charismatic, healing powers of the Church. Beguins and Beghards did not practice hearings, nor did they follow any certain monastic rules; that is why they drew the attention of church authorities very quickly.

Many of the 14th century religious movements were mystical in nature. They proposed a purely contemplative brand of piety and a spiritual life as simple as possible, free from any trace of liturgical glamour. The mystic movement developed as a reaction against formal and mechanical sacerdotal ritual that existed in the Church in those times. The most important of these movements was, without a doubt, the mystic movement in Germany, whose founder was Dominican Meister Eckhart (1260-1328). A radical version of mysticism was *the Heresy of the Free Spirit*, which broke all ties to the Church and, implicitly, its rites and charitable work. Another important religious movement arose in the Netherlands, during the first half of the 14th century. It was also known as the "Brethren of the Common Life" or*Devotio moderna* ("the new piety"), since its adepts practiced a simple, generous and tolerant Christianity, away from theological speculations and mystical experiences. The initiator of the movement was Gerhart de Groote (1340-1384), who came from a bourgeois family in Deventer. The main goal of *Devotio moderna* was to form a relatively simple audience for prayer and piety. *Devotio moderna* shows the religious trend of filtering our clergy at the end of the 14th century and beginning of the next, as well as laymen's tendency to take Christianity upon themselves. In opposition to the all-encompassing conception of Church authority (one body, one head), lay society claims its autonomy. Religious movements mostly comprised of laymen - the *Humiliati*, the Beguines and the Beghards, the Adepts of the Free Spirit - tend to accuse church organisation and its abuses. Religious movements arising during the 14th century indicate the breadth of the protests and complaints against the Church and Papacy. The need for the Roman Church to suffer a reform *in capite et membris* was felt everywhere, and became even more pressing in the backdrop of the Great Papal Schism, which started in 1378.

The advent of the Great Papal Schism caused two reactions. *The first* consisted in a rejection of ecclesiastic hierarchy - seen as corrupt - and of the mediating role of the Church. Equally, the theology of the Holy Mysteries and the practice of selling indulgences were rejected, invoking in exchange the need for a free religious life, built exclusively on the Bible and its free interpretation. This reaction was expressed by John Wycliffe and Jan Hus. It was a radicalization of prior attempts, originating not from within the Church, like the heresies of the 12th and 13th centuries, but from its fringes - the academia, a community with a penchant for non-conformity.

The second reaction to the Church crisis consisted *in the emergence of the Conciliarism*, seen as an ideal solution of reforming papacy and retaining its unity. The theory of Conciliarism held that the only supreme authority in Church is the general council, the gathering of all believers, and that papacy must subject to the decisions taken by this forum.

The Babylonian captivity of popes in Avignon (1309-1377) but especially the Great Papal Schism (1378-1417) contributed to the general loss of faith into the papal institution, in its quality of leader of the Roman Church as well as in the doctrine of "universalist" papal supremacy. These events therefore caused a significant weakening of papal authority and called into question the claims of "universal" papal hegemony by European monarchs, whose states were undergoing centralization.

In England, just like in the other Western states undergoing centralization, the royal policy of legislative unification and expansion of the competence of royal jurisdiction over all subjects, lay and clerical, was hampered by the legal privileges of the Church. During the Middle Ages, England was Papacy's only source of income, as it held vast real estate in the kingdom. During the 14th century, the Church owned approximately one third of the English territory. This made it even more difficult to unify the Kingdom, which is what the English monarchy committed to doing. During the 14th century, the conflict between the Church and the English Kingdom deepened as an anti-clerical trend started taking shape, including all social categories - and especially the emerging bourgeoisie, comprised of chapmen and tradesmen in towns, the gentility in the country side and the dependent peasantry. The estates and privileges of the English Church as well as its subordination to the Roman Curia triggered, in England, a general hostility regarding the Church of Rome. This hostility gave birth to a two-fold opposition movement, directed against the English Church and clergy on one hand, and against papacy on the other.

The practice of appointing foreign clerics, especially Italian, as heads of bishoprics and monasteries caused a profound dissatisfaction among English believers. The appointment of foreign clerics over bishoprics and monasteries in England, their absence from the community and the sheer amount of revenues that these people enjoyed led to the concentration of fortune in the hands of a few prelates, dependent on the Roman Curia. The abuses committed by the local clergy are met by papal interferences into the internal affairs of the English Kingdom and the excessive taxation practiced by the Papal Curia, which triggered a strong anti-papal sentiment.

During the reign of Edward III (1327-1377), the Parliament passed a series of decrees meant to confine some of the rights traditionally held by the Papacy in England. On February 9th, 1351, the English Parliament issued *the Statute of Provisors*, which cancelled the Pope's right to appoint in clerical positions persons belonging to the Roman Church in England. On September 23rd, 1353, the Parliament enacted *the Statute of Praemunire*, meant to confine papal jurisdiction

as much as possible. This law forbade the practice of transferring outside of England, to Roman courts, ecclesiastic trials which had to be tried by English Royal courts.

During the second half of the 14th century, the opposition to the Roman Church took an organized, fundamental form in England. Its most important advocates were John Wycliffe and his disciples, the "Lollards." As early as 1350, Wycliffe supported the emancipation of the Church of England from under papal authority, an idea promoted by the English monarchy. John Wycliffe advances two fundamental theses: a theory of secular power that resembles that of Marsiglio de Padova, and one that refers to the reformation of the Church. Wycliffe's ideas foreshadow Marin Luther's doctrine that came to light in 1517, and that is the reason why he is considered a precursor of the Protestant Reform. Lollards - Wycliffe's disciples - disseminated a simplified version of their mentor's theological doctrine. Lollardy is comprised of three trends of opposition: a university trend, animated by Wycliffe's disciples in Oxford; a political trend, rallying the noblemen supporting the Crown's independence from the Church; and thirdly, there is secular Lollary, associating a ruthless criticism of the visible Church to the teachings of the Gospel. Regarding the teachings of faith, Lollardy is characterized by the practice of a simple, "evangelical" faith and by its opposition to the Roman Church. Lollards gave great importance to the sermon; at the same time, they claimed free access to the Holy Scripture for all people, in their national languages. Wycliffe's ideas, taken over and processed by his Lollard disciples, are rightly considered by numerous historians the English origins of the Protestant reform.

During the 15th century, gradually, English royalty took control over the clergy, as papal authority weakened in England. Practically, Roman church courts lost their entire authority in England. Papal patronage almost disappeared. The activity of the Pope and his representatives was limited to three areas: absolution and other privileges, church taxes and church-related appointments. This subordination of the Church to the state is a direct consequence of the statutes voted by the English parliament during the 14th century, their effects showing more clearly into the 15th [(*The Statute of Provisors* (1351) and *The Statute of Praemunire* (1353)].

Starting with the second half of the 15th century, the progress of culture, reflected especially by humanists' effort to spread the printed word, prepared public opinion for the Reform and acquired spiritual weapons for the reformers that would prove efficient in their confrontation with the Roman Church. Humanism appeared as a reaction against Medieval scholastic, favouring the spread of the Protestant Reform. The most brilliant representative of Christian Humanism was Erasmus of Rotterdam (1467-1536). Among others, he published a critical edition of the *New Testament* (1516), the textual basis of the Reform, *The Praise of Folly* (1511) and his *Colloquia* (1522), in which he talks against the abuses and corruptions of lay institutions and of the Catholic

church, sterile scholastic and false savants. His work is an introduction to the great thinkers of the Reform.

Humanism did two great services to the Reform. Firstly, by means of the accuracy and dedication of research of the resources, particularities and mysteries of classic languages, Humanism stimulated the development of biblical exegesis and favoured reformers' tendency of putting the Bible back at the centre of faith (excluding the Holy Tradition). On the other hand, Humanists played a part in discrediting the Catholic Church and clergy by means of polemic texts, criticising the lack of vocation, the preoccupation for earthly riches and worldly pleasures, their ignorance and tolerance - especially in the case of monks. At the beginning of the 16th century, under the influence of humanistic ideas, a reforming trend arose in England, whose aim was no less than the general reformation of the Church. The great representatives of this reforming trend include John Colet, the Dean of the Saint Paul's Cathedral in London; Thomas Morus, attorney and future chancellor, and humanists Thomas Linacre, John Fisher and William Tyndale, who were part of the Cambridge reformation group.

Chapter II: Henry VIII and the English Reformation

Chapter II discusses the circumstances of the conflict triggered between Henry VIII (1509-1547) and Papacy, the schism from the Church of Rome and the measures taken by the King in order to subordinate the Church; also, we discuss Henry VIII's actions aiming to strengthen the unity of faith of the Anglican Church, insisting solely on the political reasoning that caused his oscillation between Catholicism and Protestantism.

After the death of King Henry VII (April 22, 1509), his son, Henry Tudor, succeeded him to the throne under the name of Henry VIII. Briefly after his father's funeral, the new King officiated his marriage to Princess Catherine of Aragon (June 11, 1509). He declared he wished to marry Catherine, although issues afferent to the papal dispense still remained unsolved. In 1527, Henry VIII took the decision of ending his marriage to Catherine of Aragon so that he could marry Anne Boleyn instead, who he was in love with and who, he hoped, would finally give him a legitimate heir. In truth, Henry VIII's divorce from Catherine is the pretext of the tear between the Church of England and Rome. In the favourable context of a tear from the Church of Rome, two factors can be considered triggering of the schism: the profound dissatisfaction of Henry VIII for not having a male heir to ensure the succession of the Tudors on the throne of England, and the disastrous state of royal finances.

Starting with 1529, the Parliament becomes the ideal instrument serving the King. Henry VIII decided to utilize the Parliament in order to accelerate the procedure of requesting the annulment of his marriage to Catherine of Aragon. At the same time, the King contacted the main

universities in Europe, requesting their opinion on the legitimacy of his divorce. A few universities from England (Oxford, Cambridge), France (Paris, Orléans) and Italy (Ferrara, Bologna) agreed. Universities from Spain (Alcala, Grenada, Seville) and Germany spoke against the royal divorce, supporting the pope.

Between 1530 and 1532, Henry VIII initiated a series of attacks against the English Church, aiming at subordination of the clergy against royal authority as well as full subordination of the Church. The provincial council met in February 1531 and recognized Henry VIII as "supreme leader of the Church of England," which contributed to the increase in power and authority of the English Crown. In March 1532, the House of Commons wrote a petition to the King - known as *The Commons' Supplication against the Ordinaries* – in which they address the issue of the laymen's dissatisfaction with the expansion of clergy privileges and church jurisdiction. In May 1532, Henry applied one final blow to the Church. The King sent the Council a list of requirements that drastically limited the clergy's right to draw up legislation regarding the operation of the Church independently from royal authority. The articles of law brought to the attention of the clergy stipulated that the Council could not meet without the King's permission. Also, before the enforcement of a decision of the Council, it had to be authorized by the King. On May 15, 1532, the Council unanimously voted a document entitled the *Act of Submission of the Clergy*, by which all the King's requirements were accepted. According to this document, only the King had the authority to pass legislation on religious matters.

At the beginning of 1532, Henry had another attempt at convincing the Pope to approve his divorce from Catherine of Aragon. Confronted with the Pope's final refusal, Henry decided to separate from Rome. In parliamentary sessions unfolded between 1532 and 1534, the Parliament would vote many crucial laws that redefined the relations between Church and the English State: *the Act in Conditional Restraint of Annates, the Statute in Restraint of Appeals* and *the Act of Supremacy.* In 1534, the Parliament had an intense legislative activity. It passed a series of laws whose enforcement aimed at total and definitive removal of Papal authority in England; these laws contributed to the fracture from the Church of Rome. Thus, *The Act of Dispensations* stipulated that licenses and dispensations could be obtained in England, without the need for Pope's approval. In December 1534, under Henry VIII's pressure, the Parliament approved *the Act of Supremacy*, by which the King was named the *Supreme Head of the Church of England*, without any doctrinal or disciplinary restriction. The Act of Supremacy contained all the claims that Henry had been making and forwarding to the Council for approval since 1531. At the same time, *the Act of Supremacy* states that *Anglicana Ecclesia* definitively replaces Roman jurisdiction. *The Act of Supremacy* officiated the fracture of the English Church from Rome. At the same time, it represented the

"legal" grounds for the persecution of all those who stood against the schism proposed by Henry VIII.

In 1536, English Catholicism received one final blow when legislation was passed stipulating the dissolution of monasteries and the secularization of their estates. In March 1536, a piece of draft legislation was passed (*Dissolution of Lesser Monasteries Act*), stipulating that all churches with an annual revenue of 200 pounds or less would be dissolved, and their assets would be passed onto the Crown. The Dissolution of Lesser Monasteries Act stipulates a transfer of their revenues to the Crown for better use; in truth, this was a nationalization of Church assets, followed by sale thereof, whose main beneficiaries were nobles (lords, noblemen, royal officers), provincial gentry and wealthy bourgeois.

The population had mixed reactions regarding this. In the regions in Southern England, the Government decision was accepted without protest. But in the north, where monastic life was still influential and popular, Government representatives were met with stark resistance from the population.

In 1539, the *Act for the Dissolution of the Greater Monasteries* was voted, supressing monastic life in England. In short, this ample action for the dissolution of monastic settlements had a triple objective: the subjection of all monastic communities, the collection of money without asking for Parliamentary support and especially the weakening of faith in these monastic settlements, which were the basic pillars of Catholicism in England.

The fracture of the Church of England from Papacy was officiated by legislation ratified by the English Parliament between 1531 and 1534. The separation from Rome was approved by the *Act of Supremacy*, which recognized the King as *Supreme Head of the Church of England*, without any doctrinal or disciplinary restrictions. *The Act of Supremacy* is the birth certificate of the *Anglican Church*. Starting with 1534, the Church of England is the *Anglican Church*, separate from Rome. The need for this rupture as well as Cromwell and Thomas Cranmer's influence would propel the Anglican Church to officially adopt reformed theology, against the major obstacle represented by the King. Initially, Henry VIII was somewhat reticent to new protestant ideas, although, starting with 1527, he used them in order to obtain the cancellation of his first marriage to Catherine of Aragon. On the other hand, threatened with excommunication by the Pope, who wanted the discussion of Henry VIII's acts within a general council, the King himself was forced to impose his religious supremacy and prerogatives in terms of faith in the Anglican Church. Thus, the reasons leading to the Reformation in England were, firstly, more political than religious.

Henry VIII decided to draw up a confession of faith in order to express the religious doctrine of the new Anglican Church and, at the same time, to strengthen its unity of faith, which was the foundation of the Kingdom's political unity. On July 11 1536, the Council of Canterbury

enacted the first *Ten Articles of Faith*, of Lutheran inspiration, strongly influenced by the so-called *Wittenberg Articles*.

In August 1536, the *Injunctions*, drawn up by Thomas Cromwell, would give strength to the *Ten Articles*; the clergy was under the obligation of preaching and explaining the *Injunctions* in all the Churches in the Kingdom. These carry the mark of Lutheranism, since they vehemently disapproved pilgrimages and icons, considered "sources of superstition and hypocrisy." These changes in the Catholic doctrine and the alienation from the traditional practices of the Church of England triggered strong religious protests within the Kingdom (in Lincolnshire Yorkshire, Cumberland, Northumberland and Lancashire).

Popular revolts in Northern England convinced Henry VIII of the necessity of strengthening the unity of doctrine in the Church and, implicitly, the political unity of the Kingdom. Right at the time his diplomacy was unconvincingly "courting" Lutherans again, Henry VIII reaffirmed his will of embracing the Catholic faith and worship again. In July 1537, the King presented the Council with a second confession of faith, namely *The Institution of the Christian Man*, also known as *Bishop's Book*, which would replace the *Ten Articles*. This new exposure of faith explained the liturgy and the dogma, being more Catholic in content than Lutheran. The development of the Bishop's Book is a compromise between reformers and Catholic conservatives.

In June 1538, Catholic Europe conciliates. Charles V and Francis I signed in Nice a ten-year truce. In these conditions, Thomas Cromwell proposed the continuation of the pursuit of alliance with the Lutherans. In September 1538, a second set of instructions - *The Second Royal Injunctions of Henry VIII* or *The Thirteen Articles* - was drawn up, the result of the collaboration between Anglican and Lutheran theologists. *The Thirteen Articles* were inspired by the Lutheran Confession in Augsburg, being strongly influenced by Lutheranism. For this reason, Henry VIII refused to approve this confession of faith.

A notable success of Protestantism was the development of an official version of the Bible in English; 1535 was the year of publication of the Bible translated into English by Miles Coverdale. In 1539, the *Great Bible* was published, which was a translation that merged William Tyndale and Miles Coverdale's work.

On September 17, 1538, Pope Paul III published Henry VIII's excommunication, absolving his subjects of any subjection to the King. This time, the rupture of the Church of England from Rome was irreconcilable.

In April 1539, the *Act for the Dissolution of the Greater Monasteries* was voted, supressing monastic life in England. By law, the King received ownership of all monasteries. Religious orders were dissolved.

In May 1539, Henry VIII brought before the Parliament the *Six Articles of Faith*, drawn up in order to definitively re-establish the unity of faith of the Anglican Church. With the help of the Parliament, the King passed the *Statute of Six Articles* which cancelled *The Ten Articles* of 1536.

On January 6 1540, the King married Protestant Anne de Cleves, native of a duchy situated at the border between the Netherlands and Germany. The new wife was recommended by Thomas Cromwell. By perfecting this alliance, Cromwell wished to conclude an alliance between England and Lutheran principalities in the north of Germany. The fear of an attack of European powers - France and Germany were reconciled - pushed Henry VIII on the conservatives' side. The King's marriage to Catholic Catherine Howard sanctioned his proximity to the group of Catholic conservatives who, during this ephemeral marriage, gained influence in the royal court.

In 1543, Henry VIII tried to give another blow to Protestantism, who had lost ground. A commission of bishops and theologists approved a revised version of the *Bishop's Book* which was signed by the King; that is why, at the suggestion of Stephen Gardiner, it received the name *King's Book*. This document was fully conservative, being written in the spirit of the *Six* (bloody) *Articles*. It confirms the conservative orientation of Henry VIII. Except for the primacy of the Pope, the Catholic dogma is stated in explicit terms in the *King's Book*, and the justification, the concept of free will and the Holy Mysteries find here their ancestral interpretation.

On July 12, 1543, the King married for the sixth and last time to Catherine Parr, an astute supporter of the Reformation, who contributed to the influence of the Protestant cause at the Royal Court. The education of Edward, Prince heir, was entrusted to the protestant clergy close to the Queen. The conflict between Conservatives and Protestants took a turn for the worse in the autumn of 1546. The stake of the dispute between the two parties was the control over Edward, a minor, and heir apparent. Since the Prince was underage, a Regency Council was due. The fight between the two factions was won by Edward Seymour, Earl of Hertford. Using the advantage of the fact that he was uncle to the heir apparent, the Earl of Hertford had influence at the royal court. He concluded a series of political alliances with the members of the King's Privy Council, who allowed him to circumvent the plans of his conservative rivals and exclude them from any influential circles after Henry VIII's death.

Chapter III: The Evolution of the English Reformation during Edward VI's Reign

After the death of Henry VIII (January 28, 1547), the succession to the throne took place according to the wishes of the former king: the heir Prince, Edward, son of Henry VIII and Jane of Seymour, who ascended to the throne at age 9. The young king became the third sovereign from the Tudor dynasty and the first English Protestant sovereign to receive the royal crown. Yet, throughout his minority, the Regency Council comprised of 16 members held the actual power within the

Kingdom. The Regency Council was under the leadership of a *Lord Protector*, Eduard Seymour (1547-1549), and of a *Lord President of the Council*, John Dudley. By receiving the title of *Lord Protector*, Eduard Seymour had the royal power in his hands, thus reducing his colleagues' influence to the point of subordination. On February 17, 1547, Edward Seymour received the tile of *Duke of Somerset*. Three days later (February 20, 1547), Edward VI (1547-1553) was crowned King of England.

Eduard Seymour became the first Protestant to have effective and true control of the state. Also, most members of the Regency Council were Protestant. The Duke of Somerset would govern England in a spirit of tolerance, accepting the freedom of debate and the immunity of MPs. With the ascent of Edward VI on the throne of England, the Parliament would play a decisive role in the State. The call to Parliament for voting laws would become current practice.

Edward Seymour had great understanding for Protestant ideas. Since the beginning of his protectorate, the Duke of Somerset took all measures in order to introduce the Reform in England. The tolerance for Protestantism manifested by the Duke allowed for the action of Calvinist reformers in the Kingdom: Petrus Martyre Vermigli in Oxford, Bernardino Ochino and John Laski in London and Martin Bucer in Cambridge; all these Protestant theologists took refuge in England from the Continent, as friends of Jean Calvin and Heinrich Bullinger. Under the impulse of the Duke of Somerset, religion started changing its appearance. The most visible changes took place in terms of worship in Church. The *Injunctions* enacted by Thomas Cromwell were amplified; the new *Royal Injunctions* issued on July 31, 1547 prohibited processions or the use of the rosary and announced that religious edifices would be cleared from all objects considered idolatrous. There would be two books in English in each Church, namely the Holy Scripture and the *Paraphrases* of Desiderius Erasmus (of Rotterdam), whose translation was partly carried out by Princess Mary Tudor. On December 2 1547, the Council voted legislation prohibiting the ravishment of the Mystery of the Eucharist, stipulating the establishment of communion under both kinds, for laymen. The *Lord Protector* appointed bishops. They were appointed by means of the *Letters Patent* of the Regency Council, and only for the duration approved by the King. This is a clear evidence of the secularization of religious power. Another measure enforced by the Duke of Somerset was the abolishment of the title of chaplain and the seizure, for the benefit of the State, of all pious foundations, chapels, hospitals, colleges and churches without an episcopalian see (July 1547). This decision was dictated both by the financial difficulties that England was confronted with, and by his desire of destroying the Kingdom's medieval legacy. Besides financial reasons, the dissolution of chapels was also backed by theological motives. Chapels were associated with the Catholic doctrine, more specifically with prayers whose aim was to reduce the time spent by the

souls of the dead in purgatory. In other words, the dissolution of chapels condemned prayers for the dead, which were associated to the belief in the existence of purgatory.

In the parliamentary session of November-December 1548, the Parliament voted a document repealing the *Statute of the Six Articles* or *The Bloody Act*, enacted by Henry VIII in 1539. In January 1548, an ordinance reiterated the obligation of fasting on Fridays and during the Easter Lent. Another ordinance issued in February 1548 forbade any individual initiative of amending religious rituals. All these provisions illustrate the Duke of Somerset's life-long preoccupation and interest in assuring a balance between Catholics and Protestants and, at the same time, introducing a climate of conciliation between the two confessions. Under the patronage of Catherine Parr, Henry VIII's last wife, and with the participation of young princess Mary Tudor, Nicholas Udall, Canon of Windsor, translated into English the New Testament of Desiderius Erasmus, "*The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente*," also known as the "*Paraphrases of Erasmus*," which was published in 1548. A legislative decision stipulated for this work to be introduced in churches instead of the *Great Bible* published in 1539 - which included the two versions of the Holy Scripture belonging to Tyndale and Coverdale - and which was declared heretical by the Parliament. It is interesting to see that the *Paraphrases* were harshly critical to the abuses of the Roman Church, becoming one of the key texts of Edward VI's reform.

In July 1547, bishop Thomas Cranmer published the *Book of Homilies*, a set of sermons to be used by the clergy. Cranmer's sermons insisted on the Lutheran notion of justification by faith - *Of the Salvation of All Mankind*. Cranmer exposes the Lutheran basis of the justification of man solely by faith (*sola fide*) and not by good deeds. He protests against sacramental rituals and Catholic superstitions. The *Book of Homilies* was imposed by royal proclamation, on April 24, 1548. Stephen Gardiner and Edmund Bonner, Catholic bishops of Winchester and London, drew up a series of objections and criticisms regarding the theses exposed by Archbishop Thomas Cranmer in the *Book of Homilies*. Stephen Gardiner refuted the theses of justification by faith only, as formulated by Cranmer, by means of the concept of *free will*, defended by Erasmus of Rotterdam. He asserted the sacrificial nature of the *Holy Liturgy*, declared his agreement with the worship before pious imagery and condemned the marriage of priests. The next day, June 30, 1548, Stephen Gardiner was expunged from his see and incarcerated in the Tower of London.

On March 8, 1548, the *Order of Communion* was published, authored by a group of clerics led by Archbishop Thomas Cranmer; this was a pamphlet presenting the Holy Eucharist in a succinct, clear form. The authors of the pamphlet agreed with the communion under both kinds. Another Protestant influence is the obligation to officiate all religious worship in English. Thus, for the first time, the Anglican liturgy used the language of the people.

A legislative provision of March 13, 1548 stated that the sole purpose of the *missa* was the communion of believers, and that the Holy Communion could only be celebrated in the presence of a gathering of the faithful. Yet, the old ritual of the *missa* was kept, and so were the services for the dead. The form of the liturgy was undergoing "Lutheranisation," yet its foundations remained Catholic.

On January 21, 1549, *The Book of Common Prayer* or the *Prayer Book* was approved. This triggered a hostile reaction among the population, in both west and east of England, which culminated in a series of revolts. These contributed to the fall of the Duke of Somerset.

John Dudley, Duke of Northumberland (1550-1553), took over the leadership of the kingdom. The first measure he enforced was to seize and destroy Catholic books used for the celebration of the Liturgy. At the beginning of January 1550, a piece of legislation passed by the Parliament requested the destruction of all books of Liturgy that were prior to the *Book of Common Prayer* of 1549. On January 25, 1550, the Parliament voted the law against imagery, stipulating the destruction of statues, paintings and frescoes adoring churches.

The implantation of radical Protestantism of Calvin inspiration in the Anglican Church was marked by the development of *The Second Prayer Book*. Since the end of 1550, Cranmer had proposed bishops to revise the first edition. Nicholas Ridley decided, in his diocese, to replace altars in churches with simple tables fully covered by a modest cloth, dismissing any reference to the idea of a sacrifice, the table symbolizing exclusively the idea of a common supper. The destruction of altars suggested the disappearance of any idea of material presence in the Holy Eucharist and marked the radicalization of the reform. *The Second Prayer Book* was published in 1552. Its contents reveal a strong mark of the *Zwinglistic - Calvinist spirit*, very far from Lutheran positions, evident in the first version of the *Prayer Book*, of 1549. At the same time, remoulding of the Anglican *missa* is founded on the theological principles of Martin Bucer, as presented in his work *Censura*. In the *Second Prayer Book*, the term "missa" disappears. *Missa* became a simple religious mass, commemorative in nature, and it did not have any common grounds with traditional Catholic Liturgy. Thus, we can say that this was the definitive transition to the Anglican *missa*.

In 1551, King Edward VI and his Privy Council tasked Archbishop Thomas Cranmer with drawing up a new confession of faith in forty-two articles *(the Forty-two Articles Act).* This document legally and officially abolished Catholic faith in England.

Chapter IV: The Downfall of the English Reformation and the Restoration of Catholicism during the Reign of Mary Tudor

The death of Edward VI (July 5, 1553) was met with fights for the throne. All potential heirs to the throne were women: Mary and Elizabeth, named in Henry VIII's will; Jane Grey,

designated by Edward VI, and the Queen of Scotland, Mary Stewart, niece of Margaret, Henry VIII's older sister. On July 10 1553, Jane Grey, niece of Henry VIII, was proclaimed Queen of England. Yet only nine days after, she was removed. The Privy Council proclaimed Mary Tudor (1553-1558), daughter of Henry VIII, as Queen.

Upon her ascent to the throne of England, Queen Mary Tudor had two main objectives: restore Catholicism and ensure dynasty lineage. On July 25 1554, Mary Tudor married King Philip II of Spain (1556-1598), the son of Emperor Charles V. The Queen started a strict policy of eradicating Protestantism and restoring Catholicism in the entire Kingdom. On October 1553, the Parliament voted the *First Act of Repeal*, which re-established the official religion as at 1547. Among others, the Act repealed all acts that allowed communion under both kinds (bread and wine) for laymen, the use of the two *Books of Common Prayer*, the disappearance of certain holidays and fasts and the marriage of priests. At the same time, the law stipulated punishments for any sign of disrespect for the Catholic religion and its symbols. Also, it was prohibited to officiate any religious services according to reformed rituals, as at December 20, 1553.

On January 3, 1554, the Parliament approved *the Second Statute of Repeal*, which abolished all laws hostile to Papacy and Catholicism which had been passed after 1529. Since the Parliament was strongly against it, Queen Mary Tudor did not return the possessions of the Church of Rome which had been seized under her father's rule.

Starting with 1555, the religious politic of Mary Tudor is radicalized by the initiation of bloody persecutions against Protestants. Between February 1555 and November 1558, a severe wave of persecution against Protestants counted 283 victims recorded in Mary Tudor's martyrology, who was henceforth given the nickname *Bloody Mary*. Mary's anti-reformation acts coincided with the papal counter-reform on the continent. The victims of Mary Tudor's persecutions included Protestant bishops Hugh Latimer, Nicholas Ridley and Archbishop Thomas Cranmer. Regarding the geographic distribution of victims, the north and west of England have the lowest numbers. Approximately 85% of Mary's victims are members of south-eastern dioceses: London, Norwich, Chichester and Canterbury. This geographical distribution of martyrs shows that regions in SE England had taken to the Reformation the best. On the other hand, the population in the North and West part of the Kingdom, attached by the rural economy and Catholic traditions, kept away from the great Anglican Reformation. Around 800 English protestants left the Kingdom fearing the persecutions, and emigrated on the Continent.

At the death of Mary Tudor, the throne of England was occupied by Queen Elizabeth I (1558-1603). Elizabeth's ascent to power coincided with the religious disputes between Catholics and Protestants. Therefore, the main objective of the Queen's religious politics was to stop these religious differences that were tearing the kingdom apart. To this end, Elizabeth followed the path of

compromise - *via media anglicana* – succeeding in bringing Catholics and Protestants to a common ground. Before anything else, the Queen wished to establish a hierarchic, loyal and popular Church, accepted by most believers. By means of *The Act of Supremacy* of April 28, 1559, Elizabeth I receives the title of *Supreme Governor*of the Anglican Church, meaning that she is the supreme manager and administrator of the Church. This title replaces that of *Supreme Head of the Anglican Church* which had been given to Henry VIII.

Chapter V: The Dynamics of the Confessional Reformation in the Anglican Church, from Henry VIII until Elizabeth I

The separation from Rome was approved by the *Act of Supremacy*, which recognized the King as *Supreme Head of the Church of England*, without any doctrinal or disciplinary restrictions. *The Act of Supremacy* is the birth certificate of the *Anglican Church*. Starting with 1534, the Church of England is the *Anglican Church*, separate from Rome. Until 1534 there was no change in Catholic dogma. All the laws passed by the Parliament between 1531 and 1534 were not a proper reform, in the actual sense of the word. This legislation facilitated and sanctioned the emergence of the English Church from under Roman jurisdiction.

At first, Henry VIII's reform was a personal, dynastic and, from a wider perspective, political matter. The reasoning behind the King's decision to break free from the Roman Church was much more profound; besides political reasons, he had religious, social and economic ones. King Henry VIII was somewhat reticent to new protestant ideas, although, starting with 1527, he used them in order to obtain the cancellation of his first marriage to Catherine of Aragon.

In 1521, Henry VIII published the *Defence of the Seven Sacraments*, in which he rejected the attacks against the Roman Church expressed by Luther in his treatise, *The Babylonian Captivity of the Church*. In reality, the King was responding to Luther, who only recognized three of the seven Holy Mysteries of the Roman Church: Baptism, Eucharist and Matrimony. In his paper, Henry VIII asserted papal primacy and defended the indissolubility of marriage. Pope Leon X showed his gratitude to the King for drafting this text by offering him the prestigious title of *Defensor fidei (defender of the faith).*

Although initially Henry VIII expressed his reticence regarding Protestant ideas, he was open to collaborate with Lutherans, also as a reaction against Rome. In 1536, the English Government took a series of measures in order to define the doctrine of the new church institution. On July 11 1536, the Council of Canterbury enacted, with the support of the King and Thomas Cromwell, *The Ten Articles of Faith*, which are a confession of faith of Lutheran inspiration. This was *the first confessional and doctrinarian document of the Anglican Church*. In essence, *The Ten Articles* mentioned only three Mysteries: *Baptism, Confession* and *Eucharist.* The text maintained

the concept of purgatory and real presence of the Saviour at the Holy Eucharist, the justification by faith and deeds, prayers for the dead, worship before saints and a part of the Catholic ritual. The confession of faith in the *Ten Articles* was influenced by Lutheranism, suggesting proximity to Lutherans due to matters of foreign policy. Yet, in all reality, this ambiguous document was only making minimal concessions to Lutheran theology. It reveals a tendency of separation from Catholicism and the traditional practices of the Church of England. From the point of view of the teachings of faith, *The Ten Articles* were ambiguous. They were confirmed and amended by the release, in August 1536, of a first series of injunctions - *The First Royal Injunctions of Henry VIII* - which were the work of Thomas Cromwell. The injunctions forbade the worship of icons and pilgrimages, as well as a series of holidays and celebrations of the Saints.

In July 1537, the King presented the Council with a second confession of faith, namely *The Institution of the Christian Man*, also known as *Bishop's Book*, which would replace the *Ten Articles*. *The Bishop's Book* included the seven Mysteries, the Ten Commandments, the Lord's Prayer and Hail Mary, a form of prayer to Virgin Mary based on the salutations of Archangel Gabriel (Luke 1, 28); *the Mysteries of the Holy Unction, Ordination, Marriage and Chrismation*, which were not referred to in the Ten Articles, and which here were called "lesser mysteries." *The Bishop's Book* seems to be a tendency of departure from Catholicism towards Protestantism, due to its incapacity of confirming many traditional Catholic perceptions and practices.

In 1538, Thomas Cromwell drew up *The Second Royal Injunctions of Henry VIII* or *The Thirteen Articles*, which make up a new confession of faith; this document shows a growing influence of Lutheranism.

In 1539, Henry VIII gave a first blow to the Protestant trend, clearly manifesting his wish to have an Anglo-Catholic Church. With the help of the Parliament, the King passed the *Statute of Six Articles* which cancelled *The Ten Articles* of 1536. *The Six Articles* re-establish the traditional Catholic doctrine, excluding Papal supremacy. The new law makes it compulsory for every English person to strictly observe: *Eucharistic transubstantiation, communion under one kind* (without chalice), *the celibacy of clergy, the vows of chastity of the clergy, the special Missa for the souls in purgatory and the auricular confession.*

Immediately after Henry VIII's death, Edward Seymour, maternal uncle of the new minor king, took over supreme power as *Lord Protector* of the realm. During his protectorate (1547-1549), the Duke of Somerset introduced the Reformation in England.

In 1549, Archbishop Thomas Cranmer drew up *The First Book of Common Prayer*. It was a kind of *Euchologion*, describing the practices and forms of worship of the Anglican Church; it contained the morning and evening prayers, the practice of the Holy Liturgy (*The Holy Communion*), the administration rituals of the Holy Mysteries and other charismatic traditions. *The*

Book of Prayer stressed the importance of reading the Holy Scripture and of believers' participation to public worship. On the whole, this first edition proves to be quite conservatory. The *Missa* loses its sacrificial nature, turning into a simple communion of the faithful, or a commemoration and representation of the sacrifice of the Cross. The ritual per se remains the same, but it is devoid of any utterances in Latin.

The exorcism, holy unction and enshrouding in a white cloth were kept for the *Mystery of Baptism*. In the case of *Chrismation*, holy unction was abandoned, keeping only the ritual of the laying of hands. Chrismation (confirmation) was not considered a mystery, but a public affirmation of a confession of faith done by a third party during the baptism of the baby. Repentance was, before all, the public utterance of a confession. Auricular Confession was considered acceptable. The sacrament of the Anointing of the Sick was kept; it was still a part of the rituals for the sick of dying.

The implantation of radical Protestantism of Calvin inspiration in the Anglican Church was marked by the development of *The Second Prayer Book* (1552). Its contents reveal a strong mark of the *Zwinglistic - Calvinist spirit*, very far from Lutheran positions, evident in the first version of the *Prayer Book*, of 1549. *Missa* became a simple religious mass, commemorative in nature, and it did not have any common grounds with traditional Catholic Liturgy. The profound influence of Calvinism over the Book of Common Prayer is shown by the negation of the real presence of the body and blood of Christ during the Holy Eucharist, which means a rejection of transubstantiation.

In November 1552, Archbishop Thomas Cranmer drew up *The Confession of Faith in 42 Articles*. The theological doctrine in this document follows a middle ground between Catholicism and Anabaptism, rather than between Rome and Calvinism or between Rome and the Lutherans.

Mary Tudor's religious goal was to re-convert the English Church to Catholicism. At her death, the throne of England was occupied by Queen Elizabeth I (1558-1603). The Queen's main objective was to appease religious differences between Catholics and Protestants, as they were tearing the kingdom apart. On April 29, 1559, the Parliament enacted*the Act of Uniformity*, stipulating the uniformity of religious practices in England. This law re-establishes *The Book of Common Prayer*of 1552, but in a revised version. The Roman *Missa*, as renewal of Jesus Christ's sacrifice on the cross, was supressed.

The doctrinarian reformation of the Anglican Church was completed in 1563, by the issuance of a new confession of faith - *The 39 Articles of Religion* - drawn up by a gathering of English bishops. The new Creed of the Anglican church was the result of a revision of *The 42 Articles*, minus the retribution of the Antinomians, Anabaptists and Millenaries, thus reaching 39 articles. In this form, *The 39 Articles* were approved by the Council in 1563 and by the Parliament in 1571, becoming the Creed of the Anglican Church which has been in force ever since. The most

significant difference from Thomas Cranmer's *42 Articles* refers to the Holy Eucharist. Article 28 categorically rejects the Zwinglian and Lutheran doctrines, embracing a position that is very close to that of John Calvin. The doctrine of the Anglican Church is comprised in *The Book of Common Prayer*, paying tribute to Catholic tradition, and in *The Thirty-Nine Articles*, which shows influences which are more protestant (Lutheran and Calvin) than Catholic. The divine worship is comprised in the fundamental book of Anglicanism, *The Book of Common Prayer*.

England was comprised of two monastic provinces, one in the north (York) and the other one in the south (Canterbury), 29 dioceses (bishoprics) belonging to the Archbishopric of Canterbury and only 14 under the jurisdiction of the Archbishopric of York; in addition, there were deaneries and parishes.

Conclusions

The English Reformationwas the consequence of the difference between Church and State, which started with the centralization of the English Kingdom and the advent of new social forces. The independence and absolutism desired by the English monarchy were prevented by the control that the Church of Rome exerted over vast lands and revenues from England and Scotland, by the ecclesiastic taxes enforced upon the English - which was an important source of revenue for the Papal Curia - and by church courts, rivalling royal ones.