

School of Ministry

Week 8 – Reformation Church Hist. – Edward and Mary

Review of Week 7

Who am I? (Read one line at a time)

I was a teacher at Cambridge
I advised the king on his annulment
I became Archbishop of Canterbury
I drafted the prayer book and 42 articles
I was burnt at the stake as a heretic
I am Thomas Cranmer

My uncle was the Holy Roman Emperor
I married Arthur Tudor
My daughter was named Mary
I also married Henry VIII
I am Catherine of Aragon

I won a decisive battle at Bosworth Field
I am from the family of Lancaster
I married Elizabeth of York
My children are Arthur, Henry, Margaret, and Mary
My first name is Henry
I am Henry VII

I was originally in the clothing trade
I became an adviser to Henry VIII
I served as Vicar General over the church
I advised the king to marry Anne of Cleves
I was beheaded for treason
I am Thomas Cromwell

I was all-England wrestling champion
I wrote a work denouncing Martin Luther
I married my deceased brother's wife
My children are Mary, Elizabeth, and Edward
I charged the church with *Praemunire*
I am Henry VIII

Edward VI (1547-53)

In the final version of his will, Henry named a 16-member regency Council to rule in his young son Edward's name – dominated by the reformed group of Hertford, who was quickly named protector of the realm, and became Duke of Somerset. It is hard to say how reformed Edward himself was during Henry's lifetime, but he was given a humanist education and exposed to the reformed preaching of Latimer at court, and as king from age 9 he appears to have been a convinced Protestant. Cranmer liked him to the Josiah, the reforming king of Israel.



The 1549 Prayer Book

- **Development:** Cranmer presented a draft of an English service to a committee in late 1548, which was approved by Parliament and put into effect the following January by the Act of Uniformity. Resistance by conservatives along the way led to some compromises, but the aim was to produce a single, standard, Protestant, English service.

- **Content:**

The **theme** of the Prayer Book was essentially *justification by faith* – that life isn't made sacred by ceremonies, because these are just pointers to the truth, and are part of a life lived in response to salvation, not meriting it.

The **form** included Morning and Evening Prayer as the daily staple of worship, including the reading of 2 chapters of the Bible, a Psalm, hymns or scriptures put to music. The service of Holy Communion (which was not the regular service) still followed the general structure of the old Mass. It aimed to replace transubstantiation (by language and actions) with the real, but spiritual, presence of Christ, but conservatives were still able to read in transubstantiation in the 1549 version.

DEFINITIONS:

Transubstantiation: Substance of the bread and wine actually become the flesh and blood of Jesus.

Real Presence: The substance doesn't change but Christ is still present in the Eucharist itself.

Real Spiritual Presence: Christ is present by the faith of those present (sharing a memorial meal) not in the Eucharist.

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The **focus** of services was the Word of God (the scriptures), not the Eucharist. The entire Bible was to be read through systematically.

- **Implementation: The Act of Uniformity.** This legislation put the new prayer book into effect and defined its usage. It abolished Latin services, substituting the Book of Common Prayer. All other services were banned. Many churches (especially away from London) refused the new Prayer Book, and in some places riots were put down. Church attendance was made compulsory, with penalties of fines and imprisonment.

The 1552 Prayer Book

- **Development:** Somerset fell from power and was imprisoned, replaced by Warwick (soon to be Northumberland). This shake-up brought a fresh round of reforms, with Ridley as Bishop of London and altars removed (to be replaced with tables – note the similar controversy recently when the Cathedral replaced its fixed table with one with wheels!). At the same time, the compromise of the 1549 prayer book pleased nobody (neither conservatives nor ardent reformers), and Cranmer had it reviewed by theologians including Martin Bucer and Peter Martyr, who had come to England.
- **Content:** The prayer book was revised. The structure of the mass was abandoned in the communion service, many ceremonies dropped, and others rewritten. Vestments were forbidden, and ordinary bread was to be used. Even kneeling had an explanation to clarify that this was not expressing any adoration of the Eucharist.
- **Implementation: The Act of Uniformity.** Again, the revised prayer book was legislated as the only allowable form of worship for the Church of England. Penalties for non-attendance and non-conformance were hardened.

COMPARE the two versions of the prayer of consecration from 1549 & 1552. Highlight the changes and comment on their significance.

Other Developments

- **Repeals (1547):** Essentially the church was restored to its pre-1538 state, as it was before Henry began unwinding Cromwell's and Cranmer's earlier reforms. The Heresy Act was repealed, treason laws were moderated, and the 6 Articles and King's Book were abolished.
- **Royal Injunctions (1547):** These were mostly just a re-issue of Cromwell's injunctions from 1536/38, requiring churches to have English Bibles and the Homilies; to abolish superstitions, icons, pilgrimages, chantries etc; to have clergy evaluate their parishioners on the creed and the Lord's Prayer; and to record baptisms, marriages, and deaths. Restrictions on printing and preaching were removed, bringing a flood of pro-Protestant and anti-Catholic propaganda.
- **The Homilies (1548):** The government reigned in some of its changes, banning unlicensed preaching and replacing it with reading of 12 homilies composed by Cranmer and others. This was a key way of propagating the reformed doctrines of church leaders to the laity (See the introduction to the Homily on Justification in the primary sources).
- **The 42 Articles (1553):** This was to be a statement of **reformed theology**, to match the reformed liturgy of the prayer book. The intention was that all clergy should subscribe to it (e.g. present day commitments such as the AFES Doctrinal Statement). They include statements both against medieval Catholicism (e.g. transubstantiation, purgatory, and the role of works), and against radical reformed doctrines such as Anabaptism. Under Elizabeth these would be revised to become the 39 Articles that are still constitutionally binding in the Anglican Church.

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Mary I (1553-58)

Prior to Edward's death, Northumberland had arranged for Lady Jane Grey (granddaughter of Henry's sister), a married Protestant, to become Queen. Mary, single, a convinced Catholic, and first daughter of Henry, was declared illegitimate when her mother, Catherine of Aragon, had her marriage to Henry annulled. But after Edward, she was still next in line according to Henry's order of succession. She fled to Suffolk at the news of Edward's death, but had great popular support and returned to become Queen. She attempted to return England to 1520's Catholicism, and later married Philip II of Spain, and presided over a period of great persecution of Protestants.



Marian Counter-Reformation

- **Legislation:** The precedent of Henry and Edward meant that England was ruled by King-in-Parliament – not simply by royal decree. So Mary used Parliament to reverse all the Edwardian and much of the Henrician legislation: treason, Uniformity, clerical marriage, and in 1554 even the Act of Supremacy – restoring the role of the Pope. Cardinal Pole returned and became Archbishop of Canterbury. The Heresy Act was reinstated, and the only real legislative failure was monastic lands, which were now in the hands of the gentry and could not be reinstated without threat of massive rebellion.
- **Liturgy:** The Latin Mass returned (the Prayer Book obviously gone), and in the local churches all the elements of the old religion returned – vestments, crucifixes, icons, the Mass. Some elements such as cults of saints, pilgrimages, and chantries did not return due to the former confiscation of their supporting lands and money. And some of the Protestant emphases were retained – e.g. preaching in English (now orthodox, of course) remained, and homilies were written. The return to the old religion was welcomed by some, but for others it was yet another change.
- **Persecution:** With Mary's marriage to Catholic Philip II, heresy laws reinstated, and the return of Cardinal Pole, persecution of Protestants began in earnest. Many had gone into exile already, who would later return with the reformed thinking of continental Reformation under Elizabeth. But many more remained. Both clergy and lay-people who refused to affirm Catholic doctrine and practice, particularly the sacrifice of the Mass, were martyred – around 280 publicly burnt at the stake. Fox's Acts and Monuments recorded many of these martyrdoms, and became a powerful tool of Protestant propaganda.

In the year 1538, one Collins, a madman, suffered death with his dog in Smithfield. The circumstances were as follows: Collins happened to be in church when the priest elevated the host; and Collins, in derision of the sacrifice of the Mass, lifted up his dog above his head. For this crime Collins, who ought to have been sent to a madhouse, or whipped at the cart's tail, was brought before the Bishop of London; and although he was really mad, yet such was the force of popish power, such the corruption in Church and state, that the poor madman, and his dog, were both carried to the stake in Smithfield, where they were burned to ashes, amidst a vast crowd of spectators. (Occurred under Henry VIII, not Mary I, but a classic example)

Summary

Liturgical Reformation under Edward VI

The repeal of heresy laws, King's Book & 6 Articles
The Book of Common Prayer – 1549 & 1552
The Act of Uniformity – 1549 & 1552.
The Homilies & 42 Articles

Counter-Reformation under Mary I

The repeal of Uniformity and Supremacy
Reinstatement of heresy laws & wholesale persecution

Primary Sources

Prayer of Consecration, The Book of Common Prayer (1549 & 1552)

THE SUPPER OF THE LORD AND THE HOLY COMMUNION, COMMONLY CALLED THE MASS.

O God heavenly father, which of thy tender mercy did give thine only son Jesu Christ to suffer death upon the cross for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us, to celebrate a perpetual memory of that his precious death, until his coming again: Hear us (O merciful father) we beseech thee; and with thy holy spirit and word, vouchsafe to bless† and sanctify† these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ.

† The Priest makes the sign of the cross

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

ALMIGHTY God our heavenly father, which of thy tender mercy did give thine only son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us O merciful father we beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood:

Homily on Justification ('A Sermon on the Salvation of Mankind'), Cranmer (1553)

Because all men are sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified, and made righteous before God, but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he has offended. And this justification or righteousness which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted and allowed by God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the law) God sent his only son our Savior Christ into this world, to fulfill the law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

History of the Acts and Monuments of the Church ('Fox's Book of Martyrs'), John Fox (1554)

When they came to the stake, Mr. Ridley embraced Latimer fervently, and bid him: "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." He then knelt by the stake, and after earnestly praying together, they had a short private conversation. Dr. Smith then preached a short sermon against the martyrs, who would have answered him, but were prevented by Dr. Marshal, the vice-chancellor. Dr. Ridley then took off his gown and tippet, and gave them to his brother-in-law, Mr. Shipside. He gave away also many trifles to his weeping friends, and the populace were anxious to get even a fragment of his garments. Mr. Latimer gave nothing, and from the poverty of his garb, was soon stripped to his shroud, and stood venerable and erect, fearless of death.

Dr. Ridley being unclothed to his shirt, the smith placed an iron chain about their waists, and Dr. Ridley bid him fasten it securely; his brother having tied a bag of gunpowder about his neck, gave some also to Mr. Latimer.

Dr. Ridley then requested of Lord Williams, of Fame, to advocate with the queen the cause of some poor men to whom he had, when bishop, granted leases, but which the present bishop refused to confirm. A lighted fagot was now laid at Dr. Ridley's feet, which caused Mr. Latimer to say: "Be of good cheer, Ridley; and play the man. We shall this day, by God's grace, light up such a candle in England, as I trust, will never be put out."

When Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, "Lord, Lord, receive my spirit." Master Latimer, crying as vehemently on the other side, "O Father of heaven, receive my soul!" received the flame as it were embracing of it. After that he had stroked his face with his hands, and as it were, bathed them a little in the fire, he soon died (as it appeareth) with very little pain or none.

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Further Research (*if willing*) that will help exam preparation

Look up the names of major pieces of legislation in the Edwardian and Marian Reformations on wikipedia (www.wikipedia.org), such as the Act of Uniformity.

Look up Cranmer's *Homily on Justification* on the internet (see below). Write an outline of the structure of the homily, and summarise its overall message.

Further Reading (*if eager!*)

The Book of Common Prayer:

http://justus.anglican.org/resources/bcp/1549/Communion_1549.htm

http://justus.anglican.org/resources/bcp/1552/Communion_1552.htm

Cranmer's Homily on Justification

http://www.geocities.com/curtis_caldwell/bk1hom03_mod.htm

Fox's Book of Martyrs

<http://www.sacred-texts.com/chr/martyrs/index.htm>

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| Lindberg, C. | <i>The European Reformations Sourcebook</i> . Malden, MA: Blackwell, 2000. |
| Moore Theological College | <i>Reformation Church History</i> – PTC notes. Written by R.C. Doyle (1987); Edited by M.D Thompson (1995). Unit 8. |