**Week 7: The Reformation in England 1529-1558**

**7.1 Introduction**

**7.2 Henry VIII (1509-1547) and divorce**

**England in the early 16th Century**

**The Presenting Issue**

Wolsey – King’s chief minister from 1514.

(AB of York. [Bishop of Lincoln](https://en.wikipedia.org/wiki/Diocese_of_Lincoln) (1514), [Bath and Wells](https://en.wikipedia.org/wiki/Diocese_of_Bath_and_Wells) (1518–1523), [Durham](https://en.wikipedia.org/wiki/Diocese_of_Durham) (1523–1530), [Winchester](https://en.wikipedia.org/wiki/Diocese_of_Winchester), (1529–1530). 1518 Papal Legate)

*I see the matter against me how it is framed. But if I had served God as diligently as I have done the King, he would not have given me over in my grey hairs.*

*Catholicism without the Pope*

Married Anne Boleyn 1533

1533 In restraint of appeals – England as empire

1534 Supremacy –

# Henry VIII 's Act of Supremacy (1534):

Albeit the king's Majesty justly and rightfully is and ought to be the supreme head of the Church of England, and so is recognized by the clergy of this realm in their convocations, yet nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to repress and extirpate all errors, heresies, and other enormities and abuses heretofore used in the same, be it enacted, by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called Anglicans Ecclesia; and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of the supreme head of the same Church belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, record, order, correct, restrain, and amend all such errors, heresies, abuses, offenses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquility of this realm; any usage, foreign land, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

**Dissolution of the Monasteries (1536-1541)**

[George W. Bernard](https://en.wikipedia.org/wiki/George_W._Bernard): *The dissolution of the monasteries in the late 1530s was one of the most revolutionary events in English history. There were nearly 900 religious houses in England, around 260 for monks, 300 for regular canons, 142 nunneries and 183 friaries; some 12,000 people in total, 4,000 monks, 3,000 canons, 3,000 friars and 2,000 nuns. If the adult male population was 500,000, that meant that one adult man in fifty was in religious orders.*

**Reform from above or below?**

**The rest of Henry’s reign**

1536 ten articles

1535 Coverdale bible – in churches 1538

But 1538/9 excommunication Fr / emp treaty of Toledo – gone too far

1539, 1543 statements more catholic

1543 married evangelical Catherine Parr

**7.3. Cranmer and Edward VI (1547-1553)**

**Thomas Cranmer (1489-1556)**

1532 AB of C – gradually appointing reformers e.g. Latimer.

Prayer Book 1549 – some protests in Cornwall.

1553 tried for treason

1556 executed, after recanting recantations.

**The First Book of Homilies (1547)**

 **Homily 1 - Exhortation to the Reading and Knowledge of Holy Scripture.**

Unto a Christian man, there can be nothing either more necessary or profitable, than the knowledge of Holy Scripture; forasmuch as in it is contained God’s true word, setting forth his glory, and also man’s duty. And there is no truth nor doctrine, necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which, they can neither sufficiently known God and his will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of Holy Scripture, to them that be desirous to know God, or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God’s word, that be so drowned in worldly vanities, that they neither saviour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God. As they that are sick of an ague, whatsoever they eat and drink, though it be never so pleasant, yet it is as bitter to them as wormwood; not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth; even is the sweetness of God’s word bitter, not of itself, but only unto them that have their minds corrupted with long custom of sin and love of this world.

**HOMILY 3: ON THE SALVATION OF MANKIND**

Because all men be 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 hath 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 of God, for our perfect and full justification.

For the more full understanding hereof, it is our parts and duties ever to re member 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 Saviour Christ into this world, to fulfil the Law for us, and by shed ding 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. In so much that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification or righteousness which S. Paul speaketh of, when he saith, No man is justified by the works of the Law, but freely by faith in Jesus Christ. And again he saith (Gal 2), We believe in Jesu Christ, that we be justified freely by the faith of Christ, and not by the works of the Law, because that no man shall be justified by the works of the Law.

And although this justification be free unto us, yet it commeth not so freely unto us, that there is no ransom paid therefore at all.

**HOMILY 5: ON GOOD WORKS ANNEXED UNTO FAITH**

In the last Sermon was declared unto you, what the lively and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serveth.

Now by God’s grace shall be declared the second thing that before was noted of faith, that without it can no good work be done, accepted and pleasant unto God. For as a branch can not bear fruit of itself (saith our Saviour Christ) except it abide in the Vine (Jn 15): so can not you, except you abide in me. I am the Vine, and you be the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can do nothing. And S. Paul proveth that the Eunuch had faith, because he pleased God (Heb 11). For without faith (saith he) it is not possible to please God. And again to the Romans he saith (Rom 14), whatsoever work is done without faith, it is sin. Faith giveth life to the soul, and they be as much dead to God that lack faith, as they be to the world, whose bodies lack souls. Without faith all that is done of us, is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted, is but a dead representation of the thing it self, and is without life, or any manner of moving: so be the works of all unfaithful persons be fore God. They do appear to be lively works, and indeed they be but dead, not availing to the everlasting life. They be but shadows and shows of lively and good things, and not good and lively things indeed. For true faith, doth give life to the works, and out of such faith come good works, that be very good works indeed, and without faith, no work is good before God, as saith S. Augustine (*In Prefat. Ps. 31*). We must let no good works before faith, nor think that before faith a man many do any good works: for such works, although they seem unto men to be praise worthy, yet indeed they be but vain, and not allowed before God. They be as the course of an Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon upon his good works before his faith: Where as faith was not, good works were not. The intent (saith he) maketh the good works, but faith must guide and order the intent of man. And Christ saith (Mtt 6), If thine eye be naught, thy whole body is full of darkness. The eye doeth signify the intent (saith S. Augustine - In Prefat Ps 31) wherewith a man doeth a thing. So that he which doth not his good works with a godly intent, and a true faith, that worketh by love: the whole body beside (that is to say) all the whole number of his works, is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a Heathen man clothe the naked, feed the hungry, and do such other like works: yet because he doeth them not in faith, for the honour and love of God, they be but dead, vain, and fruitless works to him.

**7.4. Mary (1553-1558)**

**Mary**

**Foxe’s book of Martyrs (Acts and Monuments 1563) – the death of Archbishop Cranmer**

Reliability:

The queen's revenge was only to be satiated by Cranmer's blood, and therefore she wrote an order to Dr. Pole, to prepare a sermon to be preached March 21, directly before his martyrdom, at St. Mary's, Oxford. Dr. Pole visited him the day previous, and was induced to believe that he would publicly deliver his sentiments in confirmation of the articles to which he had subscribed. About nine in the morning of the day of sacrifice, the queen's commissioners, attended by the magistrates, conducted the amiable unfortunate to St. Mary's Church. His torn, dirty garb, the same in which they habited him upon his degradation, excited the commiseration of the people. In the church he found a low mean stage, erected opposite to the pulpit, on which being placed, he turned his face, and fervently prayed to God.

The church was crowded with persons of both persuasions, expecting to hear the justification of the late apostasy: the Catholics rejoicing, and the Protestants deeply wounded in spirit at the deceit of the human heart. Dr. Pole, in his sermon, represented Cranmer as having been guilty of the most atrocious crimes; encouraged the deluded sufferer not to fear death, not to doubt the support of God in his torments, nor that Masses would be said in all the churches of Oxford for the repose of his soul. The doctor then noticed his conversion, and which he ascribed to the evident working of Almighty power and in order that the people might be convinced of its reality, asked the prisoner to give them a sign. This Cranmer did, and begged the congregation to pray for him, for he had committed many and grievous sins; but, of all, there was one which awfully lay upon his mind, of which he would speak shortly.

During the sermon Cranmer wept bitter tears: lifting up his hands and eyes to heaven, and letting them fall, as if unworthy to live: his grief now found vent in words: before his confession he fell upon his knees, and, in the following words unveiled the deep contrition and agitation which harrowed up his soul.

"O Father of heaven! O Son of God, Redeemer of the world! O Holy Ghost, three persons all one God! have mercy on me, most wretched caitiff and miserable sinner. I have offended both against heaven and earth, more than my tongue can express. Whither then may I go, or whither may I flee? To heaven I may be ashamed to lift up mine eyes and in earth I find no place of refuge or succor. To Thee, therefore, O Lord, do I run; to Thee do I humble myself, saying, O Lord, my God, my sins be great, but yet have mercy upon me for Thy great mercy. The great mystery that God became man, was not wrought for little or few offences. Thou didst not give Thy Son, O Heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to Thee with his whole heart, as I do at present. Wherefore, have mercy on me, O God, whose property is always to have mercy, have mercy upon me, O Lord, for Thy great mercy. I crave nothing for my own merits, but for Thy name's sake, that it may be hallowed thereby, and for Thy dear Son, Jesus Christ's sake. And now therefore, O Father of Heaven, hallowed be Thy name," etc.

Then rising, he said he was desirous before his death to give them some pious exhortations by which God might be glorified and themselves edified. He then descanted upon the danger of a love for the world, the duty of obedience to their majesties, of love to one another and the necessity of the rich administering to the wants of the poor. He quoted the three verses of the fifth chapter of James, and then proceeded, "Let them that be rich ponder well these three sentences: for if they ever had occasion to show their charity, they have it now at this present, the poor people being so many, and victual so dear.

"And now forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master Christ for ever in joy, or else to be in pain for ever with the wicked in hell, and I see before mine eyes presently, either heaven ready to receive me, or else hell ready to swallow me up; I shall therefore declare unto you my very faith how I believe, without any color of dissimulation: for now is no time to dissemble, whatsoever I have said or written in times past.

"First, I believe in God the Father Almighty, Maker of heaven and earth, etc. And I believe every article of the Catholic faith, every word and sentence taught by our Savior Jesus Christ, His apostles and prophets, in the New and Old Testament.

"And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills or papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire it shall first be burned.

"And as for the pope, I refuse him as Christ's enemy, and Antichrist, with all his false doctrine."

Upon the conclusion of this unexpected declaration, amazement and indignation were conspicuous in every part of the church. The Catholics were completely foiled, their object being frustrated, Cranmer, like Samson, having completed a greater ruin upon his enemies in the hour of death, than he did in his life.

Cranmer would have proceeded in the exposure of the popish doctrines, but the murmurs of the idolaters drowned his voice, and the preacher gave an order to "lead the heretic away!" The savage command was directly obeyed, and the lamb about to suffer was torn from his stand to the place of slaughter, insulted all the way by the revilings and taunts of the pestilent monks and friars.

With thoughts intent upon a far higher object than the empty threats of man, he reached the spot dyed with the blood of Ridley and Latimer. There he knelt for a short time in earnest devotion, and then arose, that he might undress and prepare for the fire. Two friars who had been parties in prevailing upon him to abjure, now endeavored to draw him off again from the truth, but he was steadfast and immovable in what he had just professed, and publicly taught. A chain was provided to bind him to the stake, and after it had tightly encircled him, fire was put to the fuel, and the flames began soon to ascend.

Then were the glorious sentiments of the martyr made manifest; then it was, that stretching out his right hand, he held it unshrinkingly in the fire until it was burnt to a cinder, even before his body wa sinjured, frequently exclaiming, "This unworthy right hand."

His body did abide the burning with such steadfastness that he seemed to have no more than the stake to which he was bound; his eyes were lifted up to heaven, and he repeated "this unworthy right hand," as long as his voice would suffer him; and using often the words of Stephen, "Lord Jesus, receive my spirit," in the greatness of the flame, he gave up the ghost.