



Surrey U3A Network

**RELIGION & SOCIETY:
THE IMPACT OF THE REFORMATION
UNDER HENRY VIII: THEN & NOW**

Friday 18th March 2011

Study Day at The Menuhin Hall, Stoke d'Abernon

Tutor - Anne Milton-Worsell

Handouts and Notes

Reading List on the Reformation:

This list of books specifically on the Reformation may appeal to you if your interest has been sparked. Most of them are available through the public library.

Airs, Malcolm (1998) *The Tudor and Jacobean Country House: a building history*, Bramley Books

Collinson, P. (1982) *The Religion of Protestants. The Church in English Society 1559-1625*, Oxford Clarendon P

Duffy, E. (2001) *The voices of Morebath*, New Haven, Yale University Press

Duffy, E. (1992) *The stripping of the altars: traditional religion in England 1400-1580*, New Haven, Yale University Press

MacCulloch, D. (2004) *Reformation: Europe's House divided 1490-1700*. London, Penguin

Marsh, C. (1998) *Popular religion in Sixteenth century England*, London, Macmillan

Pettegree, A.(2005) *Reformation and the culture of persuasion*, Cambridge CUP

Rex, R. (2002) *Henry VIII and the English Reformation*, London, Palgrave

Rosman, D. (1996) *From Catholic to Protestant: Religion and the people in Tudor England*, London Routledge

Scarisbrick, J.J. (1997) *The reformation and the English people*, Oxford Blackwell

Whiting, R.(2010) *The Reformation and the English Parish Church*, Cambridge CUP

Timeline of the Reformation – England and Europe (inc. Scotland)

1509 - Henry VIII, becomes king.

1517 - The Protestant Reformation begins; Martin Luther nails his "95 Theses" against the Catholic practice of selling indulgences, on the church door at Wittenberg

1521 - Henry VIII receives the title "Defender of the Faith" from Pope Leo X for his opposition to Luther

1525- At the Diet of Worms: Luther is called before a formal tribunal with guarantees of his safety. Instead, an attempt is made to assassinate him. Some German princes support him and the Reformation is born.

1529 - Henry VIII dismisses Lord Chancellor Thomas Wolsey for failing to obtain the Pope's consent to his divorce from Catherine of Aragon; Sir Thomas More appointed Lord Chancellor; Henry VIII summons the "Reformation Parliament" and begins to cut the ties with the Church of Rome.

1530 - Thomas Wolsey dies

1532 - Sir Thomas More resigns over the question of Henry VIII's divorce

1533 - Henry VIII marries Anne Boleyn and is excommunicated by Pope Clement VII; Thomas Cranmer appointed Archbishop of Canterbury

1534 - Act of Supremacy: Henry VIII declared supreme head of the Church of England

1535 - Sir Thomas More is beheaded in Tower of London for failing to take the Oath of Supremacy

1536 - Anne Boleyn is beheaded; Henry VIII marries Jane Seymour; dissolution of monasteries in England begins under the direction of Thomas Cromwell, completed in 1539.

1536 – First publication of Calvin's Institutes/ first entry to Geneva

1537 - Jane Seymour dies after the birth of a son, the future Edward VI

1538 – Calvin tossed out of Geneva, moving to Strasbourg

1539 - Dissolution of Glastonbury Abbey; buildings torched and looted by king's men; Abbot Richard Whiting is executed by hanging atop Glastonbury Tor.

1540 - Henry VIII marries Anne of Cleves following negotiations by Thomas Cromwell; Henry divorces Anne of Cleves and marries Catherine Howard; Thomas Cromwell executed on charge of treason

1540 Ignatius Loyola founds the Jesuits and the Counter-Reformation, attempting to stem the tide of Christians withdrawing from Rome

1540 – Calvin invited back to Geneva

1541 Calvin in Geneva works on his Institutes of Christian Religion, and helps reform the churches in Switzerland, Holland, Scotland France and parts of Germany

1545 The Council of Trent; the Roman Church formally, for the first time, repudiates the doctrines of the Reformation which had ALWAYS been a part of orthodox doctrine.

1547 - Edward VI, King of England: Duke of Somerset acts as Protector

1549 - Introduction of uniform Protestant service in England based on Edward VI's Book of Common Prayer

1549 –Martin Bucer comes to England as Regius Professor of Divinity in Cambridge

1550 - Fall of Duke of Somerset;; Duke of Northumberland succeeds as Protector

1551 -Archbishop Cranmer publishes Forty-two Articles of religion

1553 - On death of Edward VI, **Lady Jane Grey** proclaimed queen of England by Duke of Northumberland, her reign lasts nine days; **Mary I**, daughter of Henry VIII and Catherine of Aragon, Queen of England (to 1558); Restoration of Roman Catholic bishops in England.

1554 - Execution of Lady Jane Grey

1555 - England returns to Roman Catholicism: Protestants are persecuted and about 300, including Cranmer, are burned at the stake

1558 - England loses Calais, last English possession in France; Death of Mary I; **Elizabeth I**, daughter of Henry VIII and Anne Boleyn, becomes Queen; Repeal of Catholic legislation in England

1514-1572 John Knox brings the Reformation to Scotland, battling Mary, Queen of Scots

1560 - Treaty of Berwick between Elizabeth I and Scottish reformers; Treaty of Edinburgh among England, France, and Scotland

1563 - The Thirty-nine Articles, which complete establishment of the Anglican Church

1564 – Calvin dies

1572 The French persecute Protestants, murdering thousands during the St. Bartholomew Day's Massacre

1603 - Elizabeth dies; James VI of Scotland becomes **James I** of England

1604 - Hampton Court Conference: no relaxation by the Church towards Puritans; James bans Jesuits; England and Spain make peace

1611 James I of England authorizes the "Kings James Bible"



Representation From Foxe's Book of Martyrs of the move from the Church of Rome to the Church of England

Robert Parkyn's Chronicle of the Reign of Edward VI [selections]

Robert Parkyn was curate of Adwick-le-street near Doncaster, and the following section is from a common place book. I have modernised the transcribed language to make it easier to follow.

But when the said King Henry was departed to God's mercy in the 38th year of his reign and in the year of our Lord 1546 (28th January 1547) there did succeed his only son Prince Edward and was proclaimed through all his father's dominions King of England and Ireland, Defender of the Faith and of the Church of England and Ireland Supreme Head next and immediately under God. And in the first year of his reign was straight injunctions given to all the spirituality of England wherein specially was deposed all possessions and that none should be used, but only to kneel in the middle alley of the church unto certain suffragies in English were sung or said on Holy days.

Also, in the beginning of the second year of his reign, anno domini 1547 on the purification day of Our Lady (vz. Candlemas day) there were no candles sanctified, bourne, or held in man's hands, as before times laudably was accustomed, but utterly omitted.

In the beginning of Lent, all such suffragies as pertained to the sanctifying of the ashes was omitted and left undone and so no ashes was given to any persons. In the Same Lent all images, pictures, tables, crucifixes, tabernacles, was utterly abolished and taken away forth of churches within this realm of England, and all searges of wax (except two standing upon the altar).

Item. On Palm Sunday, being Our Lady Day Annunciation, no palms was sanctified, nor bourn in men's hands, no procession, no passion read in Latin at Mass, but in English only in the pulpit.

Item On Maunday Thursday at even (anno domini 1548) no altars was washed nor Maunday given. An on Good Friday no sepulchre was prepared nor any mention made that day in Holy Church of Christ Jesus bitter passion, death and burial (as of long time before was used) the passion only except which was read in English. All other ceremonies, as creeping before the cross, 24 candles and discipline was utterly omitted.

On Easter Even no fire was sanctified, no paschal candle, no procession unto the font, no candle present at sanctifying thereof, no words sung nor said from the font unto the choir (as laudably was used before time) but immediately did proceed unto Holy Mass, as which mass the people was communicate with both kindes, vs. They received Christ's blessed body under form of bread, and his blessed blood under form of wine, and that consequently after the priest his self had received the said blessed sacrament. And thus they used other days when the people was well minded to be communicated or partakers of that holy mystery.

Item on Easter day at morrow (being the first day of April) no mention was made of Jesus Christ mighty resurrection, nor any procession that day before mass nor at evensong about the font, nor any other day in the week. And within two weeks after, all prebendaries, hospitals, chantries & free chapels with Yorkshire and other King's dominions was given up by compulsion to His Majesty's hands, with all manner of jewels, chalices, books, bells, vestments, with all other ornaments pertaining thereto.

He then comments on the total disregard of various saints days and church festivals in like manner.....

Then there was a great parliament held in Westminster at London the same winter, beginning the 4th day of November and there continued and kept the 14th day of March in the third year of the reign of King Edward VI wherein the Holy Mass was subdued and deposed by Act of Parliament, and none to be used, but only a Communion.

But as it pleased God (who sees every man's heart) great division arose among the lords of the Parliament, for the King Majesty's Uncle called Sir Thomas Seymour, Lord Admiral was impeached of High Treason and so put into the Tower of London with many other traitorous persons. And so the erroneous purpose did not consequently proceed, but was for a time stayed through lords and peers of the realm being Catholic and faithful to God.....

But after the feast of the Annunciation of Our Lady (anno domini 1549) the king's majesty his act was proclaimed declaring how it was lawful by God's law priests to marry women, and so many were married indeed (after that Robert Holegate, Lord Archbishop of York was married, giving such lewd example).....

Sir Christopher Trychay – Vicar of Morebath

The Black Vestments

Now look ye upon these vestments and the cope and take them at a worth at all there faults for ye have don the best that ye can do in gathering of the small pence together ye pray God that it may be for there soul's health that gave any gif unto it. July 1547, before the death of King Henry.

By 1553 a church that had had great wealth through the giving of the people was much reduced:

An altar cloth and two other altar cloths with rings that served for curtains, an old altar cloth that came from Pole, a diaper bowl and another poor little towel, and napkin for the priest's hands, an old silken banner, a black hearse cloth of buckram, 2 tapers, a little piece of say with a fringe, 2 sacred bells, 2 lyche bells, the foot of the cross and an length of brass of the staff that bare the cross, the holy water bucket of brasses 2 pieces of lead, a collar of a bel with 2 iris about it...the higher part of the sens and the ship, a painted paper, 2 bolts of ire and a hop of ire, the which hop of ire was delivered to the clerke to make a new twit with all for the church door.

His review of the Edwardian period:

Anno Domini 1548 was High warden of the Church Lucy Scely and by her time the church goods were sold away without commission ut patet postea and no gift given to the church but all from the church and thus it continued from Lucy's time unto Richard Cruce and from Cruce unto Richard Hucly and from Hucly unto Richard Robyns and from Robyns unto Royn at More and by all these mens time the which was by time of King Edward the VI the church ever decayed and then died. The King and Queen Mary's grace did succeed and how the church was restored again by her time hereafter ye shall have knowledge of it.

Thomas Tallis

Gaude Gloriosa:

Gaude Gloriosa, Dei Mater, Virgo Maria vere
Honorificanda, quae a Domino in Gloria
Super Choros exaltata adeptas es throne

Gaude Virgo Maria, cui angelicae turnae
Dulces in caelis resonant laudes: iam enim
Laetaris vision Regis cui omnia serviunt

Translation:

Rejoice O Glorious Mother of God, Virgin
Mary, truly worthy of honour who have
Been exalted and enthroned by the Lord in
Splendour above the choirs.

Rejoice O Virgin Mary, for whom the
Heavens sweetly ring with the praises of the
Angelic host; for you now delight in the Sight
Of the King whom all things serve.

If Ye Love Me

If ye love me keep my commandments,
And I will pray the Father,
And He shall give you another Comforter;
That he may abide with you for ever
Even the Spirit of truth

Glossary

Calvinism	Protestant movement based on the thought of John Calvin
Canon Law	The body of ecclesiastical rules imposed by authority on matters of faith, morals and discipline; it grew up gradually as the product of legislation by councils and Popes. There were universally binding laws, and others that applied only locally.
Communion	the sacrament of the Eucharist.
Communion in one kind	Catholic practice at the Eucharist whereby lay people receive the consecrated bread (the body of Christ) but not the consecrated wine (the blood of Christ). Only the Priest celebrating the Eucharist takes Communion in 'both kinds'.
Divine Right of Kings	The belief that the King had been appointed by God to his office.
Ecclesiastical	of or relating to the church
Eucharist	Christian rite or sacrament generally taken to have been instituted at the Last Supper that Jesus had with his disciples. This central ritual was the subject of much controversy at the time of the Reformation, with Catholics teaching one interpretation and Lutherans teaching another.
Excommunication	exclusion from the sacraments and worship of the church, it involved a solemn ceremony.
Iconoclasm	Image breaking
Indulgence	the remission by the church of the temporal punishment that is due to forgiven sin, by virtue of the treasury of merits of Christ and the saints. Plenary indulgences could be granted, by acts of intercession, to souls already in Purgatory.
Justification by Faith	In Protestant theology, the act whereby God, because of Christ's sacrifice, acquits individuals of punishment due to their sins and treats them as though they were righteous. Martin Luther taught that such justification was granted to sinners in response to the disposition of faith alone (sola fides) and that thereby the merits of Christ were imputed to the sinner.
Last Judgement	God's ultimate vindication of the cause of righteousness, when (according to Christian belief) the final destination of the dead to Heavenly bliss or eternal damnation in Hell is settled.
Liturgy	Document giving the precise form of a religious ritual (i.e. the order of service from which priests read, followed directions etc.) What is done and said in the Eucharist for instance as well as the order of events, is part of an authorised liturgy – differing in detail between Christian denominations.
Lutheranism	The teaching of Martin Luther as summarised in his writings and brought together in the Book of Concord, 1580. It is characterised by a) the affirmation of the Scriptures as the sole rule of faith, to which all traditions are subordinate; and b) the tenet of Justification by Faith alone.
Mass	The term used of the Eucharist but rejected by some Protestants because of its association with Sacrifice
Part Song	Composition for several voice parts
Penance (act of)	act of self mortification intended to express contrition, often required by a priest
Polyphonic	composed or arranged for several voices or parts, each with its own melody
Predestination	The Christian belief that the future is both known to and ordained by God. Whether such predestination could be reconciled with human free will was the subject of much philosophical and theological debate.
Priest	Someone set aside as a mediator between God and his people. Only a priest can administer the Eucharist or pronounce forgiveness of sins. The role of priests was one of the Reformation controversies.

Purgatory	Interim place of punishment in the after-life. Catholics believe that most worthy souls, after death, undergo a purification prior to the last judgement when they would be sent to Heaven. Belief in Purgatory is rejected by Protestants.
Puritans	The more extreme English Protestants who were dissatisfied with the Elizabethan settlement and sought a further reformation on Genevan lines from within the English Church. Express Scriptural authority was required for all aspects of worship. There were attacks on church ornaments, vestments, organs, making the sign of the cross, the ring in marriage, kneeling, bowing and ecclesiastical courts. From the 1570s some extreme puritans attacked episcopacy and sought to introduce a form of Presbyterianism.
Reformation	The major religious movement in the 16 th century aimed at changing the practice and doctrines of the Roman Catholic Church. It ended with the establishment of the Protestant Churches
Sacrament	rite, usually performed by a priest, that Christians take to be divinely instituted and blessed. There are seven sacraments recognised by the Catholic Church, but Protestant Churches tended to recognise only those in which Jesus was known to have participated, namely Baptism and the Eucharist.
Salvation	Rescue or release from a state of evil or imperfection, specifically from the state of sin. There was much controversy during the Reformation about how far salvation could be achieved through works.
Secularisation	supposed process in which the sacred world and the profane world are more sharply defined, and in which the latter becomes more important as the influence of the clergy declines.
Sin	defined by St. Augustine as 'any thought, word or deed against the law of God'. Sinners are in a state of sin against God for which they are liable to eternal punishment.