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**History of the Church of England and its current role in Great
Britain**

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Angličtina se zaměřením na aplikovanou ekonomii

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ČESTNÉ PROHLÁŠENÍ

Prohlašuji, že jsem tuto bakalářskou práci vypracovala samostatně a uvedla úplný seznam citované a použité literatury.

.....

V Olomouci

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SYNOPSIS

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This work presents a summary of the main events in the history of the Church of England from the Anglo-Saxon period up to the present day. Also the main characters who had an impact on the history of this religion are introduced. Further topics related to this subject are discussed, such as the relationship between the Church of England and Rome or the Church of England worldwide. At the end of this paper, there is a chapter which shows this religion today, its members, structure and main characteristics.

INTRODUCTION

It is well known that the Church of England is the established, state religion in England and its history is closely linked with the Tudor Age. However, its history is much longer and interesting than many of us thought.

Therefore, the main focus of this work is to collect basic events from the history of the Church of England in order to make a comprehensive overview.

In some sources you will find different views on some aspects of the history of this religion. However, this work is aimed to be impartial by containing the opinions of both parties, which will allow you to make up your own mind.

The first question this paper is trying to answer is the following: „Where can we find the roots of the Church of England?“ The first chapter is focused on this issue and having utilized literary sources, I will try to make a conclusion, which is based on findings of notable historians. In the first chapters, you can also find a summary of the development of this religion throughout its early ages.

The answer to question: „What was the reason for the break with Rome and subsequent creation of the Church of England?“ is quite complex. In the third and the fourth chapter, I will be concentrating on stating various aspects of the controversy and making an account of them.

In the third chapter called the Medieval Period, I am concentrating on one of the reasons - early criticism of the church I also included the first Protestant ideas spread mainly by John Wycliffe and Martin Luther.

The actual creation of the Church of England as an institution was carried out in the Tudor Age, which is analyzed in the following chapter.

The creator of this religion, Henry VIII., is introduced, together with his son Edward VI., and his daughters Mary I. and Elizabeth I. The chapter includes an account of their contributions or damages to this religion.

Another era in English history, the Stuart age, is considered the last period which had greater impact on the Church of England. Afterwards, there were only a few doctrinal changes in the 18th and 19th centuries, which are included in the sixth chapter.

The following chapter is deals with the Church of England in relationship with other countries and its international impact. In this work, I also included a brief chapter on the relationship of the Church of England and Rome today.

The last chapter is called the Church of England today and its objective is to comment on the number of its members and describe its administrative system. I also enclosed is a short summary of the main characteristics of the religion.

The question which should be asked is: What is the reason for the lower attendance of the Church of England? However, because this issue is quite common for all religions, it remained open for further discussion.

1. THE ROMAN OCCUPATION (43 AD – 410)

1.1. The origin of the Church of England

The Church of England's specific Anglican identity and its links to the State date back to the Reformation.¹ However, the Church of England itself sees the roots in the arrival of Christianity to Great Britain.

There is dispute as to whether the Church of England by that name existed before the Reformation. However, whatever we call it-the Church of England, the Church in England of the Ecclesia Anglicana-the Church was firmly planted in this land from at least the Third Century as part of the one Catholic Church.“²

This opinion is generally considered more traditional and accepted by the majority of historians. Therefore, I will start its history in the times of the the Roman occupation, where the first traces of Christianity can be found.

The arrival of Christianity to Britain is often wrongly associated with the mission of St. Augustine in 597 AD, but in fact, it arrived much earlier. We cannot know exactly when, but it was certainly first brought to England during the days of the Roman occupation,³ which started 43 AD and lasted about 400 years. Christianity was probably introduced into the province by visiting merchants or soldiers from eastern Mediterranean who spread the story about Jesus. It is difficult to say how popular Christianity was in Roman Britain, because we know very little about the extent of the faith before the age of Constantine.

The earliest reference to Christians in Britain dates from about 200 AD, when the Christian writer Tertullian described how there were „*places in Britain*

¹ http://www.bbc.co.uk/religion/religions/christianity/cofe/cofe_1.shtml

² Frank, C., N.: *The Anglican Church*, London, 1967, p. 3.

³ *Institute of Contemporary British History: Religion in Britain*, London, 1994, p. 2.

*inaccessible to the Romans, but which have submitted to Christ“.*⁴

Because Christianity was different and unlike paganism it worshipped only one God, many Christians were persecuted. The first British saint martyr, Saint Alban, was killed during these persecutions in the third century.

In 313, an edict was issued by Roman Emperor Constantine, which legalized Christianity and since then, Christian worship was tolerated. It is said that Constantine, who became Christian himself, saw that Christianity could be used to unite his empire and achieve military success.

Another evidence we have that the Church existed in England before the mission of St. Augustine is the fact that three British bishops attended a council of Western church leaders at Arles, France in 314.

⁴ *McAleavy, T.: Life in Roman Britain, London, 1999, unpagged*

2. THE ANGLO – SAXON PERIOD (410 – 1066)

Little is known for certain about the early Anglo-Saxon beliefs and religious practices, because not many sources from this period were preserved. But there are two important documents, which help us to understand the early days of Christianity. The first one is the *Anglo-Saxon Chronicle*, which was started by king Alfred and the second is the well-known Bede's *Ecclesiastical History of the English People*.

Christianity was simple, but it played an important role in society, because for people it represented a higher moral and civilized life.

„There was no thought that Christians could be Christian in different ways, or as members of different communions. In theory and in practice, there was one faith and one organization, though the former might not always be intelligently held nor the latter efficiently administered.“⁵

We might consider Christianity brought to England by the Romans quite well established by the 4th century, but it was largely destroyed by the invasions of the pagan Angles, Saxons and Jutes in the 5th century. It is difficult to imagine what would happen to Christianity in England after these events, if there had not been for the mission of St. Augustine, an important event in the history of Christianity in Britain.

2.1. The Mission of St. Augustine

We can find many different stories surrounding the mission of St. Augustine. But the year 597 is mentioned because the English were successfully converted to Christianity and this religion became firmly established across

⁵ Watson, E. W.: *The Church of England*, London, 1914, p. 8.

Britain. Traditionally, St. Augustine is considered an Apostle to the English and the founder of the English Church.

St. Augustine was sent with about 40 followers by Pope Gregory I. from Rome to convert England to Christianity. The main purpose of this mission was to spread and re-establish the Roman Christian church mostly in the south of Britain. According to some sources, he was invited to England by king Ethelberth of Kent (540-604), because his wife Berte had agreed to marry him only on condition that she could keep her Christian faith and re-establish an old Christian church in Canterbury. St. Augustine's success was immediate and he managed to convert the kings of Kent and Essex and many of their people. In 601, St. Augustine became the first archbishop of Canterbury where he also died in 604 or 605.

The Archbishop of Canterbury remains the most important figure in the Church of England and the town Canterbury is the natural center of the Anglican Church even today.

„There were differences of various minor kinds between the Celtic and Roman Missions, but at the Synod of Whitby in 664 these were resolved in favour of the Roman customs and of the organization of the whole Church in England under one head, the Pope. So she remained until the 16th century,....“⁶

„The conversion of England none the less took the better part of a century to complete. Only in 686 did the last pagan stronghold, the Isle of Wight, accept Christianity.“⁷

2.2. Monastic life

Through the 7th century, much of the island was converted and a rich

⁶ Frank, C., N.: *The Anglican Church*, London, 1967, p. 4.

⁷ Saul, N.: *The Oxford Illustrated History of Medieval England*, Oxford University Press, Oxford, 2000, p. 175.

monastic life developed. However, this didn't last long, mainly because of the Viking raids, which started at the end of the 8th century. The Church was in decline, as well as the enthusiasm of the earlier years.

„After the first attack of Scandinavian Vikings in 793, the old civilization, such as it was, perished. The monasteries were destroyed or deserted, the clergy became illiterate, the bishops became leaders in battle and allowed themselves the liberties of a soldier.“⁸

It is important to mention Alfred the Great (849-899), the king of Wessex, who brought certain innovations to the Church during his reign, by encouraging literacy and learning. According to some sources, he believed that the Viking raids were a punishment for the poor education of the English people and clergy. *„He used the literate men of the Church to help establish a system of law, to educate the people and write down important matters.“⁹* He also is an author of the *Anglo-Saxon Chronicle*, which was already mentioned earlier.

The earliest forms of pastoral organization were called minsters. However, their role was opposed by local churches and a system of parish churches in the 10th century.

The bishops started receiving tithes, which improved their social position. Tithes meant giving 1/10 of your earnings to support the Church.

„By the middle of the 10th century, it is possible to talk of an organized English church, with bishoprics, parishes and recognition of the Pope's authority in Rome...the hierarchical structure had become firmly established. The country was divided into two archdioceses - Canterbury and York - each headed by an archbishop. The archdioceses were subdivided into bishoprics, under the authority of a bishop, and their boundaries reflected the former Saxon kingdoms in which they originally developed.“¹⁰

2.3. Relationship between the State and Church

⁸ Watson, E., W.: *The Church of England*, London, 1914, p. 28.

⁹ McDowall, D.: *An Illustrated History of Britain*, Harlow, 1989, p. 15.

¹⁰ http://www.bbc.co.uk/history/trail/church_state/pre_reformation/early_church_gothic_01.shtml

„The age, in fact, was too primitive to draw the fine distinction between Church and State.“¹¹

In the 10th century, the archbishop of Canterbury, Dunstan, initiated the adoption of the „Regularis Concordia“, the „Monastic Agreement of the Monks and Nuns of the English Nation“. This document was issued at the Synod of Winchester in 970. The monasteries agreed to observe the king’s right to rule. In return, they were granted royal protection and the King was given the right to control the election of their superiors. Also during the mass, people were encouraged to pray for the King and Queen.

The basis of the system was the village community and its priest. He was dependent upon the lord and independent of the bishop.

„Saxon kings helped the Church to grow, but the Church also increased the power of kings. Bishops gave kings their support, which made it harder for royal power to be questioned. Kings had „God’s approval...monasteries trained the men who could read and write, so that they had the necessary skills for the growth of royal and Church authority.“¹²

There was an important change in the role of the members of the Church, because they assisted the King in running the country. The King and the nobility had a constant need for educated men to work as secretaries, managers or officials and such men had to come from within the Church. There was a religious side to all administrative work, and so they assisted in the general affairs of government and claimed that in return Government should concern itself with the affairs of the Church.

Rome was considered the greatest Church in Christendom and also the model Church. A system of ecclesiastical order was observed, with the bishop of Rome at the head of the hierarchy.

It is difficult to say whether the Anglo-Saxon period was one of a

¹¹ Watson, E., W.: *The Church of England, London 1914, p. 18.*

¹² McDowall, D.: *An Illustrated History of Britain, Harlow, 1989, pp. 14-15.*

progress or a decline in the Church or in State. But it became quite obvious that at the end of the Anglo-Saxon period the Church was in need for a reform.

3. THE MEDIEVAL PERIOD (1066 – 1485)

By the 12th century minsters were replaced and by the end of the 13th century a system of dioceses and parishes had been established across much of England.

„In 1066 there were fifty religious houses in England, home for perhaps 1,000 monks and nuns. By the beginning of the fourteenth century there were probably about 900 religious houses, with 17,500 members.“¹³

These numbers show an impressive growth of monasteries and their members.

3.1. The relationship between the Church and State

Both Kings and the Popes wanted to increase their authority, and the power of the Church caused hostility between both parties. During the first centuries, the Church demanded that the State accepts its authority over both spiritual and political affairs. Disagreements even led to the assassination of archbishop of Canterbury, Thomas Becket in 1170.

„Since the Church was responsible for the political organization as well as the religious life during the early Middle Ages, it was only natural that it was in fact, if not yet in name, a temporal as well as spiritual power...Thus Church and State went hand in hand.“¹⁴

„Among the 25 persons who were bishops in England and Wales between 1376 and 1386, 13 held high secular office under the Crown and several others played an important part in politics.“¹⁵

¹³ McDowall, D.: *An Illustrated History of Britain*, Harlow, 1989, p. 36.

¹⁴ Dillenberger, J., Welch, C.: *Protestant Christianity Interpreted Through its Development*, USA, 1954, p. 11.

¹⁵ Trevelyan, G., M.: *English Social History*, London, 2000, p. 56.

Bishops were regarded as the King's men and held that they granted them the office as well as its emoluments. In the first half of the 11th century, the Emperors had nominated several Popes in succession. Because those Popes had been well chosen, papacy became strong, feared and respected.

„In the thirteenth century, Innocent III was more powerful than any monarch.“¹⁶

As we can see, the parish clergy had changed their position. They became the men not of the lord who had appointed them, but of the bishop.

The monasteries became less active in their religious life, and more interested in their external and political concerns. Also, the relationship between the Church and State became more complicated as the Church started to gain more and more power.

3.2. Early criticism of the Church

„The church's claim to control every aspect of life made it almost inevitable that the church would over-extend itself, become secularized in the process, and fall victim of the problems of the world around it.“¹⁷

The causes for the Reformation and for founding the Church of England were far deeper than an English king's wish to divorce his wife. As we can see, it also arose from a deep-seated dissatisfaction with the Church. For a century and more before Henry VIII., the criticism of the Church had been escalating.

Historical writers of the late 11th and early 12th centuries attributed the English defeat in 1066 to the sins of people and to the corruption of the Church of England.¹⁸ The Christians believed that it was God's warning.

¹⁶ Dillenberger, J., Welch, C.: *Protestant Christianity Interpreted Through its Development*, USA, 1954, p. 11.

¹⁷ Dillenberger, J., Welch, C.: *Protestant Christianity Interpreted Through its Development*, USA, 1954, p. 11.

¹⁸ Gardiner, J., Wenborn, N.: *The History Today Companion to British History*, London 1995, p.

As early as the 13th century a strong anti-papal and anti-clerical movement developed in Britain. During the 14th and 15th centuries, many Christians began to question whether the Church was truly following Jesus's teaching. Bible was upheld as a source of truth, but only few people could read and not many owned a manuscript. This led to the teaching of various doctrines, which sometimes could not even be linked to the Bible. But with the advent of printed books in the 1450s and a general growth in literacy, this was no longer possible.

A long period of discussion and argument about how Christians should worship and live ensued. The critics attacked the Church hierarchy and its wealth, and the doctrine and dogma of the sacramental system as well.

We can also find criticism of the Church in the 14th century writer Geoffrey Chaucer's famous book *The Canterbury Tales*. The clergy as protagonists in this book serve as an example of the decadence and corruption of the Medieval Church, as we can see from this quote from „The Pardoner's Prologue“:

*„I only preach of avarice and the like,
And in this way induce them to be free
In giving cash--especially to me.
Because my only interest is in gain;
I've none whatever in rebuking sin.
No, none! When they are pushing up the daisies,
Their souls, for all I care, can go to blazes.“¹⁹*

I would like to give an account of some of the contradictions within and outside the Church, which were most criticized by the people of Britain. But we must bear in mind that there still exists division of opinion on the subject. We might find many historians who speak against the Church and criticise it in many

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¹⁹ http://www.literary-quotations.com/c/canterbury_tales.html

ways. But on the other side, others suggest that the problems were not quite so serious. „Yes, there were non-resident priests, but, for each one, there were thousands who were resident and so on.“²⁰

According to some, the „abuses“ within the Church and „anti-clericalism“ outside the Church were as follows:

- *„Non-residence (when a clergyman lives elsewhere than his post),*
- *high clerical taxation (costly fees and charges),*
- *materialism (greed),*
- *pluralism (holding more than one office at the same time),*
- *simony (the buying and selling of ecclesiastical privileges solely for economic gain),*
- *nepotism,*
- *ignorance (poorely educated priests).“²¹*

In my opinion the most criticised aspect of the Church was its power and wealth, but Jesus had said that it was the poor and the meek who are blessed. The wealth had been accumulated slowly over the centuries. Religious people of Britain gave it money or left it estates and because the Church was also favoured by the secular rulers, it was free from national taxes. The parish system which was established all over Europe, and which ran schools and hospitals as well as churches and chapels, needed a lot of money. But among people, there was a feeling that the money is being wasted.

Another contradiction which was not mentioned in the list above was celibacy. The law of Church and state said priests must not marry. But majority of priests now lived with women, often openly, and had children.

The Church, refused to do anything to satisfy the general discontent, but it had to react to Wycliffe’s open denial of transubstantiation in the sacrifice of the mass.

²⁰ Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 2.

²¹ Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 2.

3.3. John Wycliffe and the Lollards

John Wycliffe (1329-1384) was an English reformer of the late Middle Ages, who preached against many doctrines that the Church had taught and was an originator of a strong evangelical protest movement.

He also criticized the Church's great wealth and according to him, money hindered the clergy from doing the work for which they had been ordained. He pushed his anti-clerical views further and began to attack some of the central doctrines of the church. He opposed the doctrine of transubstantiation and claimed instead that Christ was only spiritually present in the eucharist. He believed that church consisted of God's chosen people, who did not need a priest to mediate for them.

The church authorities forced him out of Oxford and in 1382 Wycliffe went to live at Lutterworth, where he died. He wrote many books, including *The Summa Theologica*. He also initiated a new translation of the Latin Vulgate Bible into English (The Wycliffe Bible).

A group of followers soon arose around him at Oxford. His followers spread to Leicestershire, and became known as Lollards. By 1395, the Lollards had developed into an organized group, with their own ministers and popular support. They believed particularly that the main task of a priest was to preach and that the Bible should be available to all in their own language.

Wycliffe claimed that „...*the whole error in the knowledge of Scripture, and the source of its debasement and falsification by incompetent persons, was the ignorance of grammar and logic.*“²²

From about 1430 onwards, Lollardy became the belief of many poor and oppressed and criticism of the excessive wealth of the Church, which Wycliffe

²² Dowley, T.: *A History of Christianity*, Oxford, 1990, p. 306.

had condemned, had become widespread by the time Henry VIII. ascended the throne.

Under Henry V., the Lollards were charged with heresy and persecuted, but still continued to thrive in some parts of England and prepared the way for the coming of Lutheranism in the next century.

*„Individuals like Wycliffe in England and Hus in Bohemia had vehemently objected to the low state of affairs in the church. Both religious and secular historians concede that at the eve of Reformation, reform of the church and particularly of the clergy was indeed necessary...The financial crisis of the church and the general decline in spirituality had their effects, too, upon the relation of the church to the average individual.“*²³

3.4. Martin Luther

In Europe, other Christian leaders were criticising the church as well. Wycliffe's teaching was strengthened early in the 16th century when Martin Luther's writings and English Bibles were smuggled into England.

*„The Reformation began on the eve of All Saints' Day 31 October 1517. On that day, Martin Luther, professor of biblical studies at the newly founded University of Wittenberg in Germany, announced a disputation of indulgences.“*²⁴

He stated this argument in 95 theses. He spoke against the Pope way of fund raising – for selling absolutions in order to raise money to build St. Peter's Church in Rome. He also emphasized the importance of the teaching of the Bible and faith in God over the traditions of the church. Martin Luther (1483-1546) stirred the whole of Europe. But these theses were not by any means intended as a call to reformation. They were simply the proposal of an earnest university professor to discuss the theology of indulgences, in the light of the errors and abuses that had grown up over centuries.

²³ Dillenberger, J., Welch, C.: *Protestant Christianity Interpreted Through its Development, USA, 1954, p. 12*

²⁴ Dowley, T.: *The History of Christianity, Oxford, 1990, p. 366.*

4. THE TUDORS (1485-1603)

4.1. The English Reformation

Definition

„Reformation often alludes to sweeping religious change. In the Tudor period, this amounted to entirely unique „English church“ (featuring both Catholic and Protestant elements) by 1603. It was not a popular movement, but an attempt by Tudor authoriteis to enforce a broadly-based unifying institution. They did this to bolster security and stability. Success called for a balancing act between the needs of the crown, the state, the church and an ever incresingly pious and informed population.“²⁵

The English Reformation was certainly one of the most important events in English history, but the label „Reformation“ can be misleading. The adoption of Protestantism and foundation of the Church of England, was a political rather than a religious move, as we will find out from the following chapters. There were two main reasons for the outbreak of the Reformation, which both played an important role:

- *The State of the Church*

As mentioned in the preceeding chapter, England had for several centuries an uncomfortable relationship with Rome. There are two oppinions about how widespread the dissatisfaction with the Church was.

„The English church was part of the Roman Catholic church headed by the Pope. The Venetian ambassador, writing in 1497, said that the English „all

²⁵ Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 1.

attend Mass every day and say many Paternosters in public, they always hear Mass on Sundays in their parish church, and give liberal alms, because they may not offer less than a piece of many; nor do they omit any form of worship expected from good Christians.“ The ambassador went on to say that there were Englishmen who had „various opinions“ on religion. There were dissenters, known as Lollards, who opposed the Pope’s authority and demanded reforms to make religion more accessible to ordinary people. They were few but sometimes vocal. “²⁶

According to this quotation, we might say that in general, people were satisfied with the Church, even if there was an undercurrent of anti-clericalism which occasionally broke through to the surface. It suggests that generations of historians tracing the origins of the Reformation have cited examples of negligence and immorality among the clergy. They do not deny that there were scandals, but according to them, they were rare.

„Altogether, the English Church during the period 1500-1530 was in need for change. However, the Reformation was not the product of a long-term decay of medieval religion. “²⁷

On the other hand, other historians suggest that the dissatisfaction with the Church was more widespread and therefore the impact of the criticism of the Church on the Reformation was stronger.

„Contemporary evidence shows that in the early sixteenth century there was widespread dissatisfaction with the Church as it existed, and that this dissatisfaction was found among all sectors of society. “²⁸

It is difficult to find the truth about the state of the Church. Of course that some people exaggerated the criticism, because as we all know, people usually pay more attention to the bad things rather to the good ones. But I would not underestimate the role of the criticism and the Reformers of the Church, because they had a certain impact on the Reformation and later on the Church of England.

²⁶ Dawson, I.: *The Tudor Century 1485-1603, Walton-on-Thames, 1993 p. 62.*

²⁷ Dawson, I.: *The Tudor Century 1485-1603, Walton-on-Thames, 1993, p. 154.*

²⁸ Sheils, W., J.: *The English Reformation 1530-1570, London, 1989, p. 1.*

- King Henry's wish to divorce his wife

The criticism of the Church itself was not powerful enough to lead to the Reformation. The event, which helped to bring the great changes in the English Church was Henry's quarrel with the Pope and his inability to grant an annulment of Henry's marriage to Catherine of Aragon.

We might say that society and the English church is the way it is, largely because of the changes brought under the Tudors. It was Henry VIII who was responsible for the first real breach between the Christians of England and the Papacy at Rome.

„By his actions in domestic and foreign affairs he wrought the most sweeping social changes of the 16th century-but they were changes that came so gradually and so legally that their full effect would not be realized until the reign of his daughter Elizabeth.“²⁹

4.2. Henry VIII

Henry VIII is perhaps the most outstanding figure in English history. He came to the throne in 1509 at the age of eighteen and within two months he married Katharine of Aragon, his elder brother Arthur's widow. Because there were objections as if the marriage is not against the divine law, a papal dispensation had been necessary before the marriage could take place. The marriage was excused on 20 May 1527 by presenting Pope Julius II's bull of dispensation and a few days afterwards the King and Queen were crowned in Westminster Abbey.

There is no doubt that both Henry VIII. and his father Henry VII. were zealous in their orthodoxy, dutiful in the punishments of heretics and frequently employed bishops as their counsellors of State, after the medieval custom. English

²⁹ Simon, E.: *The Reformation, Amsterdam, 1996, p. 80.*

coins still tell us that Henry was a convinced and loyal Catholic. In 1521, he was awarded Fidei Defensor by the Pope, as a reward for his defence of the church in his book *Assertio Septem Sacramentorum*, written to answer Luther's criticism.

For the first 20 years of his reign Henry relied on his father's Councillors, but it was not long before Thomas Wolsey worked his way into the King's confidence.

In 1507, Wolsey entered the service of Henry VII. as chaplain and was trained in his policy. Wolsey became a cardinal in 1514 and in the following year the Lord Chancellor of England. Wolsey also desired the Legateship, which should give him precedence over the Archbishop of Canterbury. This ambition was realized three years later. In the Church and State Wolsey now stood second only to the King.

The biographers of Wolsey and of Henry VIII. estimate that the Cardinal was almost as rich a man as the king.³⁰

4.3. The Case of Richard Hunne

It is worth mentioning this case, because at the Tudor time, it was the most damaging case to the Church's reputation.

„With the demands for spiritual renewal and reform coming from humanist clergy and others, the church authorities felt themselves to be under attack. In such a situation bishops and their officials were only too ready to see all criticism as heresy – as in the case of Richard Hunne.“³¹

In 1514 a wealthy London merchant, named Richard Hunne, refused to pay the mortuary fee for burying his infant son. Hunne was sued in the Church court and later charged with heresy. But before he could be made to do public penance he was found dead in his cell, hanging from a beam. Suicide seems to be the most likely explanation, but a coroner's jury of London citizens returned a

³⁰ Trevelyan, G., M.: *English Social History*, London, 2000, p. 109.

³¹ Sheils, W., J.: *The English Reformation 1530-1570*, London, 1989, p. 8.

verdict of murder and named the Bishop's chancellor and his accomplices as the murderers. But the officers of the church courts were able to plead „benefit of clergy“ and escaped the penalty of the common law.

Not only did the case cause an outrage against the courts, it also shows that even if Henry was a devoted Christian, it did not mean he was obedient in all things to the Pope.

„by the ordinance and sufferance of God we are King of England, and the Kings of England in time past have never had any superior but God alone. Wherefore know you well that we shall maintain the right on our crown and of our temporal jurisdiction as well in this point as in all others“³²

Those were Henry's words in 1515 when Wolsey asked him to send the case for final judgement to Rome. On numerous other occasions he showed himself determined that the Pope's power would not undermine his own in England.

4.4. The divorce

There were two major motives for Henry's decision to divorce his wife Catherine of Aragon - a legitimate heir and Anne Boleyn. It is difficult to determine which of these motives was the more important.

Henry VIII broke away from Rome because he saw no other means by which to free himself from his marriage to Catherine. There is no doubt that if the Pope had granted him the divorce that England would have remained within the papal fold. Henry's action, however, came at a time when the Catholic Church throughout Europe was under attack.

“In a sense, the Christian humanists had prepared the ground, for by exposing the weaknesses of the Church which they loved they had put weapons into the hands of those who hated it.”³³

³² Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 23.

³³ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 30.

The marriage of Henry VIII and Catherine of Aragon seemed to have been reasonably happy, but unfortunately for the Queen, her children died at birth, or soon after, except for a daughter, Mary, born in 1516. As a conventionally devout man, Henry was afraid that his failure to obtain the longed-for son might be a sign of the punishment threatened by Leviticus. For according to his biblical text:

Leviticus 18.16: „You shall not uncover the nakedness of your brother’s wife; she is your brother’s nakedness.“

Leviticus 20.21: „If a man takes his brother’s wife, it is impurity; he hath uncovered his brother’s nakedness; they shall be childless.“³⁴

In the Tudor age, children were considered gifts from God, and if a couple could not produce a child, it was considered a divine curse.³⁵ A male heir seemed vital if the Tudor dynasty was to survive. It was not even certain that a woman had the right to ascend the throne.

It is not clear what would eventually have happened if Henry had not fell in love with Anne Boleyn, whose sister was already his mistress. But Anne refused to become Henry’s mistress in the hope of becoming the Queen. The Catholic supporters of Queen Catherine were later to accuse Anne Boleyn of being a “witch in league with the devil”.

“They considered her malevolent intrigues to have been the prime cause of the catastrophe that brought down both Queen Catherine and the Roman Church in England - the new Church of England was the work of her cauldron and broomstick.“³⁶

This exaggerates the influence of Anne Boleyn on English history, but she certainly did influence Henry VIII.

“The theological impediment to such a marriage was precisely the same as that which, Henry claimed, invalidated his union with Catherine of Aragon-if a man may not marry his brother’s widow, neither may he marry his mistress’s

³⁴ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 30.

³⁵ Chibi, A., A.: *The English Reformation*, Somerset, 2004, p. 6.

³⁶ Lacey, R.: *The Life and Times of Henry VIII*, London, 1972, p. 70.

sister. This suggests that Henry's real aim was to marry Anne Boleyn, and that other considerations, however sincerely held, were secondary."³⁷

By early 1527 Henry was determined to put an end to his marriage with Catherine and had made this clear to his chief minister Wolsey. It had been the Church which made it possible for Henry to marry his brother's widow and now Henry wanted the Church to make it possible for him to divorce Catherine. Julius II had issued the original dispensation and Clement VII was now asked to declare that no Pope could set aside the law of the Church in this particular case. What he wanted was an annulment, which meant that the marriage never took place.

*"The first stage of the divorce case centered on the attempt to obtain a favourable papal decision. There was no intention at this stage of breaking with Rome."*³⁸

Henry had no reason to expect difficulties, he was a supporter of the papacy and had been given the title Fidei Defensor. Therefore, it is not surprising that he wanted the case to be heard in Rome, because he was convinced that the verdict would be in his favour.

Annulments were not uncommon in this age, but in this case, it was not that simple because of the foreign policy. Catherine was an aunt of the Spanish Emperor Charles, who exercised influence over the Pope. Charles had no wish to provide any favours for Henry since England had spent several years organizing leagues against the Empire. Even Wolsey failed in solving it, because he served both the King and the Pope and could not decide between them. There is no doubt that Wolsey did not try to please the King, but he simply did not have the power to do so.

*"Wolsey, as he later told Campeggio, considered that Henry must be allowed to have his way, since otherwise the Church would be endangered."*³⁹

Because Wolsey delivered no annulment, he was dismissed from office in 1529. Already a sick man, he died on the way, at Leicester Abbey on

³⁷ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 32.

³⁸ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 32.

³⁹ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 32.

November 30th 1530.

In 1528, Clement offered some hope by sending Lorenzo Campeggio, the Bishop of Salisbury, who was assigned to decide the King's divorce with Wolsey. They were trying to persuade Catherine to resolve the problem by acknowledging the invalidity of her marriage. This, however, Catherine refused to do.

A trial was therefore inevitable and it opened at Blackfriars on May 31st 1529. Catherine made a moving speech, asserting the validity of her marriage. But the King had no intention of abandoning his policy. The King confidently expected a favourable judgement when the court reassembled in July 1529. But Campeggio played for the time by announcing that no decision should be given until after a three-month summer vacation. The court, in fact, never met again, and Henry's was getting angry and impatient.

4.5. The Break with Rome

„Although the reformers reluctantly broke with the Church, they did not think that they were starting a new church.“⁴⁰

Henry was now his own chief minister, and although he still had no intention, at this stage, of breaking with Rome, this possibility was not excluded. Henry decided to use the anti-clericalism in order to pursue his ambitions. His tactics were to attack the power and privileges of the Roman Church in England and claimed the right to pronounce judgement upon the Papacy and, if necessary, to intervene actively in ecclesiastical affairs.

In November 1529 the Parliament met again, guided by Henry's new Chancellor, Sir Thomas More. The Commons passed a number of bills limiting the *“...payment of mortuariries, reducing the fees charged by Church courts for the proving of wills, condemning the holding of more than one living.”*⁴¹

⁴⁰ Dillenberger, J., Welch, C.: *Protestant Christianity Interpreted Through its Development, USA, 1954, p. 3.*

⁴¹ Kesteven, G., R.: *The Reformation in England, London, 1968, p. 43.*

Moreover, these bills forbade pluralities and non-residence. The last Act included a clause against further papal dispensations. Basically, by these Acts, the money which Rome received from England, were limited. However, none of this forced the Pope to grant Henry the divorce.

Henry's next step was prompted by a chance meeting between Thomas Cranmer, a Cambridge don, and Stephen Gardiner in 1529. Cranmer suggested to Gardiner that Henry might collect from all the universities in Europe their learned opinion on the legitimacy of the King's marriage, and Gardiner approved of this idea. Henry received favourable judgements from eight universities, including prestigious Paris and Bologna. However, gathering together the opinions of Europe's academics had not been a means of denying Rome's authority to judge the divorce, but a method of collecting more evidence from which the Pope could make a decision.

Because it became clear that the divorce could only be achieved by denying papal authority in England, Henry appealed to the old acts of praemunire that forbid suits being prosecuted in foreign courts if they could otherwise be solved domestically. On July 1530, praemunire suits were revived against fifteen clerics and charged them with treason, which scared every clergyman in the country. The clergy were fined with the sum of £100 000 and for this money, they were offered a pardon from the King for their illegal activities. However, Henry refused to accept the clergy money, unless they recognize him as a Supreme Head of the Church.

“Henry VIII also ordered that he was no longer to be styled simply King and Defender of the Faith, but also “protector and only supreme head of the English Church.”⁴²

The Convocation, after discussing this matter, agreed. It is disputable, what was the most important reason for clergy's denial of Papal power, after being loyal for so many years. They might have been scared or they realized Henry's new advantage over Rome-he had a great support and the clergyman saw

⁴² Lacey, R.: *The Life and Times of Henry VIII*, London, 1972, p. 109.

that the Pope can not fully protect them.

Unfortunately, all these threats were not bringing the King closer to the divorce Henry was not sure which steps to take next.

*“1530 and 1531 have normally been described as years during which the campaign to obtain the divorce was conducted in an aimless fashion, with no clear strategy being apparent....nobody seemed to identify the way forward.”*⁴³

It is a question of how Henry would have resolved his problems if Thomas Cromwell had not shown him the way. From his years with Cromwell emerged the great triumphs of his reign: the successful divorce, the achievement of royal control over the English Church and the rejection of papal authority. His strategy was to restrict papal powers and elevating royal powers.

A year later, the Parliament was asked to pass more laws against the Church. The third session of the Reformation Parliament opened in January 1532 and the Commons immediately reverted to the question of clerical abuses. The outcome of their debates was a list of grievances, called the Supplication against the Ordinaries. Basically, it consisted of a long list of complaints, a summary of everything the average layman found irritating about Church authority. This also called in question the right of the Church to make laws of its own and that all clerical legislation should receive the King's consent. The Act allowing the King to approve all future Church laws was called the Submission of the Clergy Act. Another act was the Act of Annates, which prohibited the payments of newly appointed bishops to Rome.

The turning point came when Anne became pregnant. Henry had secretly married her in January 1533, but it was essential that this should be formally confirmed so that the child would be legitimate.

We might say that archbishop Warham's death, who was in opposition to Henry, helped the King to get closer to his longed-for divorce. Cranmer, who helped the King before to get the consent for the divorce from universities, was appointed a new archbishop. Cranmer was an ideal man for Henry, since he

⁴³ Randell, K.: *Henry VIII and the Reformation in England*, London, 1993, pp. 16, 17.

believed in royal supremacy over the Church and dreaded the disorder that uncontrolled reform might lead to. In March 1533 Cranmer was formally consecrated.

A very important action was the passing of the the Act in Restraint of Appeals in March 1533.

“This legislation declared that final authority in all legal matters, lay and clerical, resided in the monarch and that it was therefore illegal to appeal to any authority outside the kingdom on any such matters.”⁴⁴

Its permanent effect, later confirmed by the Act of Supremacy, was to give Henry total control over the English Church.

Convocation was discussing the question of Henry’s marriage to Catherine and on 23rd May 1533 it was decided that it was invalid.

“After nearly a fortnight’s discussion, Cranmer reached his decision: the former Pope, Julius II., had had no power to permit the marriage, and therefore Henry and Catherine were not and had never been man and wife.”⁴⁵

Cranmer subsequently declared that Henry’s marriage with Anne Boleyn was valid, and on Whitsunday 1533 he crowned Anne as Queen in Westminster Abbey. After six years, Henry managed to obtain favourable decision. Few months later, on 7 September, the longed-for child was born. Unfortunately it was daughter, which, of course, made Henry very dissapointed. The baby girl was given name Elizabeth.

4.6. Royal Supremacy

Definition

“This was merely the putting into statute form all of the clerical concessions made up to 1534.”⁴⁶

⁴⁴ Randell, K.: *Henry VIII and the Reformation in England*, London, 1993, p. 18.

⁴⁵ Kesteven, G., R.: *The Reformation in England*, London, 1968, p. 55.

⁴⁶ Chibi, A., A.: *The English Reformation*, Somerset, 2004, p. 23.

The denial of papal supremacy left the English church, from an administrative point of view, without an effective head, and further legislation was needed to replace the Pope by the King. I will mention several Acts which were passed during this year:

- The Act of Dispensations meant that the only valid dispensation must, in future, originate in England.
- The Act in Absolute Restraint of Annates confirmed that all the payments that bishops had on their appointment, traditionally paid to Rome, would now go to the Crown, and it would be the Crown, which in the future held ultimate authority in the appointment of bishops.
- The Act for the Submission of the Clergy meant that clergy were prevented from appealing to Rome and their separate jurisdiction within England itself was brought under the control of the ordinary law of the land.
- The Act of First Fruits and Tenths demanded a tenth of net incomes of bishoprics as a fixed annual tax.
- The Treason Act made it treasonable to declare the King a heretic. It was declared an offence to attempt by any means, including writing and speaking, to deprive the King and his heirs of their titles or to accuse them of heresy or tyranny.
- The Act of Succession laid down the revised precedence of dynastic inheritance. Mary was declared illegitimate and the children of Anne and Henry became the true heirs to the throne.

Hope of any reconciliation with Rome by now had been abandoned and

in March 1534 Clement at last gave judgement in favour of Catherine.

- The Act of Supremacy, which was passed in November 1534, put the coping-stone upon the new structure of the Church of England.

*“This realm of England is an empire...” declared its famous preamble, “governed by one supreme Head and King.”*⁴⁷

*“The King’s Majesty justly and rightfully is”, in the words of the Act, “supreme head of the Church of England.”*⁴⁸

*“Albeit the King’s Majesty justly and rightfully is and oweth to be the supreme head of the Church of England, and so is recognised by the clergy of his realm in their Convocations; yet nevertheless for corroboration and confirmation thereof, and for increase in virtue in Christ’s religion within this realm of England, and to repress and extirp all errors, heresies and other enormities and abuses heretofore used in the same, Be enacted by authority of this present Parliament that the King out 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 Anglicana Ecclesia.”*⁴⁹ (Statutes of the Realm)

Sir Thomas More refused to take the oath and was imprisoned and later executed. In May 1535 cardinal Fisher was executed as well. More and Fisher were the most important victims.

In January 1536, Catherine of Aragon died and in the following May, Anne Boleyn was executed: she had failed to produce a male heir and accounts of her love affairs with other men had infuriated the King. Henry’s third wife, Jane Seymour, fulfilled Henry’s hopes at last by giving him a boy, Edward, in October 1537, but died shortly afterwards. In 1540, Henry married Anne of Cleves, which he later divorced and married Catherine Howard. Henry’s six and last wife was

⁴⁷ Lacey, R.: *The Life and Times of Henry VIII*, London, 1972, p. 135.

⁴⁸ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 43.

⁴⁹ Dawson, I.: *The Tudor Century 1485-1603*, Walton-on-Thames, 1993, p. 29.

Catherine Parr which he had married in 1543.

4.7. The Dissolution of Monasteries

The title already describes what followed. In 1535 Cromwell ordered an assessment to be made of the wealth of the Church. *Valor Ecclesiasticus*, a sixteenth-century Domesday Book of the Church, contained the entire wealth of the Church and had been drawn up under Cromwell's direction.

*"In 1536 the Dissolution Act was passed, ordering the suppression of all houses whose incomes fell below 200 a year. The Act affected some three hundred monastic houses."*⁵⁰

The decision to dissolve the monasteries was taken primarily for financial, not moral, reasons. By 1540, all religious houses of England were closed down and sold off. The Dissolution of Monasteries ended 1.000 years of monastic history in England.

*"There were, on the eve of the Dissolution, about eight hundred and fifty monastic houses, including priories, varying enormously in population and wealth."*⁵¹

4.8. The theoretical foundations of the Church of England

As I mentioned earlier, it is said that the English Reformation is rather political than religious move. However, this is not to suggest that it had nothing to do with religion. Events in England were influenced by events in Europe and there were powerful voices around the king advocating reforms of the beliefs and ideas of the church.

At first, the Church in England did not change much. Henry himself had been against Luther and he tried to be spiritually orthodox.

"...radicals wanted Henry to pursue more revolutionary ends, seeing

⁵⁰ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 56.

⁵¹ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 55.

“Lutheranism” as a useful model, but conservatives urged him to protect England from the self-same model. Ideally, stability could be ensured if a genuine middle ground could be found.”⁵²

Henry tried to make a compromise position because the church in England needed real spiritual reform and real independence from Rome.

- The Ten Articles, 1536

In July 1536 a meeting of Convocation, presided over by Cromwell as the King’s representative, produced the Ten Articles, the the first attempt of the English Church to define its beliefs. In general, the Ten Articles were moderate in tone, but they showed clear signs of Lutheran influence. We might say that it was a cautious compromise between the old and new.

“The Articles themselves were strictly orthodox in concept except in two important features. The article concerned with Eucharist was left ambiguous and open to orthodox of Lutheran interpretation but, more radically, the number of sacraments discussed was reduced from the customary seven to the three deemed necessary for salvation-baptism, penance and the Eucharist.”⁵³

- The Bishop’s Book, 1537

It was compiled by the clergy under the name Institution of a Christian Man in 1537.

„...restored sacraments of matrimony, confirmation, holy orders and extrême unction which had been excluded from the Ten Articles, and, all in all, seems to reflect the influence of the conservatives.”⁵⁴

- The King’s Book, 1543

The King’s Book was a statement of the doctrines of the Church of England. Originaly, it was published under the name The Necessary Doctrine and

⁵² Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 26.

⁵³ Sheils, W., J.: *The English Reformation 1530-1579*, London, 1989, p. 34.

⁵⁴ Sheils, W., J.: *The English Reformation 1530-1579*, London, 1989, p. 35.

Erudition of a Christian Man, but is known as a King's Book. It replaced the Bishop's Book produced earlier.

*"...Henry arrived at a creed that was thoroughly Catholic except for its emphasis on the authority of the Bible and on justification by faith."*⁵⁵

- The Six Articles, 1539

Henry issued the Six Articles to restore the traditional Catholic faith. These articles were safer than ever before.

„The Six Articles set out beliefs with which the Pope himself could hardly have quarrelled:

*The Communion bread and wine turned into the very body and blood of Christ, confessions and confessionals were upheld against Lutheran criticism, and priests were strictly forbidden to marry.*⁵⁶

The English church was now definitely committed to an orthodox position, and anyone denying these articles was to be burnt as a heretic.

In 1540, Cromwell was arrested and executed, suspicious of having intention of destroying the Church. Henry did not appoint another minister to replace Cromwell, and took the major decisions himself.

As early as July 1540 Henry had ordered that there should be no more prosecutions under the Statute of Six Articles.

- The Bible

The translation of the Bible into English was a great success. Reformers all agreed on the need for an English version of Bible. Among the earliest complete versions of the Bible in English to be published in Henry VIII's reign, was that by Miles Coverdale. The Great Bible appeared in 1539 and the following year a cheap bibles for public reading were issued. Increasing access to the Bible had encouraged arguments about religion, but Henry's main concern now was to

⁵⁵ Simon, E.: *The Reformation, Amsterdam, 1996, p. 82.*

⁵⁶ Lockyer, R.: *Tudor and Stuart Britain 1471-1714, Harlow, 1985, p. 80.*

preserve order.

„In 1543, therefore, an Act of Parliament condemned all unauthorised translations of the Bible and forbade persons below the degree of gentleman to study it at home, even in the approved version.“⁵⁷

- English Litany, 1544

The English Litany was produced by Cranmer and is a major improvement for the liturgy. The Litany offered prayers to the saints. The Litany has been adopted, virtually unchanged and survives today in the Prayer Book.

4.9. Edward VI.

„Even though Henry flirted with Protestantism, it was not until the reign of his son, Edward VI (r. 1547-1553), that Protestantism made any real progress.“⁵⁸

Edward VI. (1547-53) became king at the age of 10 and was mainly educated by Thomas Cranmer and Protestant advisors. The religious situation was still confused and people did not like the compromise between Catholicism and Protestantism.

During Edward's reign, the Church started to adopt some of the changes of religious beliefs from the continent.

- The First Act of Uniformity and the Book of Common Prayer, 1549

„Government's resolution of doctrinal debate came with the Book of Common Prayer, enforced by the Act of Uniformity in 1549.“⁵⁹

It was put together by Archbishop Thomas Cranmer and more closely

⁵⁷ Lockyer, R.: *Tudor and Stuart Britain 1471-1714*, Harlow, 1985, p. 80.

⁵⁸ Melton J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C*, California, 2002, p. 315.

⁵⁹ Dawson, I.: *The Tudor Century, 1485-1603*, Walton-on-Thames, 1993, p. 236.

followed Protestant thinking. This became the service book used in all parish churches. But because the wording was ambiguous, allowing for both Catholic or Protestant interpretation, it caused mixed reactions and even brought rebellions.

“Services were now in English, the Lord’s Supper in the Protestant style had replaced the Mass and the clergy were allowed to marry.”⁶⁰

Many Protestants who fled the country began to return to England due to the changes happening there. However, we cannot consider the Church of England to be fully reformed.

- The Second Act of Uniformity and the Second Prayer Book, 1552

The Second Prayer Book was enforced by the Second Act of Uniformity in 1552. This Prayer Book was far more Protestant and laid down the basis for the Church of England. All Churches were ordered to follow this new Protestant religion.

„ These marked a true history for Protestantism. The precise combination of reasons for the advance of Protestantism are not known.”⁶¹

It abolished the word mass, changing the structure of the service that was now to be known as the communion service, communion tables replaced altars and instead of vestments, priests were ordained to wear surplices. The words of the service were clearly Protestant and the emphasis was on remembrance.

„Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.“ Kneeling at the communion significantly did not imply any adoration...either with the Sacramental bread or wine...or unto any real and essential presence there being of Christ’s natural flesh and blood.”⁶²

- Forty-Two Articles of Religion, 1553

These articles established doctrine of the Church of England and required

⁶⁰ <http://www.eaglewing.org.uk/theology/history/edward.html>

⁶¹ Dawson, I.: *The Tudor Century, 1485-1603, Walton-on-Thames, 1993, p. 248.*

⁶² Dawson, I.: *The Tudor Century, 1485-1603, Walton-on-Thames, 1993, p. 248.*

every person to attend church on Sunday and to use the Second Book of Common Prayer.

We can see that during Edward's reign, the Church of England had progressed from a Catholic Church to a thoroughly Protestant Church by breaking away even more from the practices of the Roman Catholic Church. However, people were still not very happy with the new religion.

Edward died of tuberculosis when he was only 16 on 6 July 1553.

„Change took hold in many parts of the country, if only to the extent that most people were no longer, strictly speaking, dogmatic Catholics (but nor were they fanatical Protestants). At best, we can say that the English had become theologically ambivalent.“⁶³

4.10. Mary I.

Queen Mary (1553-1558), Catherine of Aragon's daughter, attempted to restore Catholicism and the authority of the Pope to Britain, with the help of Cardinal Pole, who was soon to succeed Cranmer at Canterbury. Mary married Philip of Spain and intended to have children to ensure the Catholic succession. However, she did not succeed to have an heir.

- First Act of Repeal, 1553

Her first parliament repealed the religious legislation from the previous years. It restored the religious legislation similar to the Six Articles from 1547. We might ask why she did not repeal all legislation since Henry VIII too, but at this point, according to some historians, she dare not to.

- Second Act of Repeal, 1554

The Second Act of Repeals finally abolished the Henrician Acts of the

⁶³ Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 53.

1530's and England was reunited with Rome.

„...on 30 November 1554 Pole formally granted absolution to the whole realm and restored it to the papal obedience.“⁶⁴

Once the heresy laws had been restored, also at the end of 1554, the trials and executions began. About two hundred bishops, scholars and other men and women were burnt at the stake, including Thomas Cranmer. Some Protestants fled or were executed but most of them simply kept their beliefs to themselves.

Mary died on 17 November 1558, aged 42. The majority of historians agree that the period of Mary's reign was a complete failure and that she was a hated woman by many.

„Mary's religious polics has often been seen as doomed to failure, a vain attempt to stem the advance of English Protestantism before it reached its full glories under Elizabeth.“⁶⁵

„The early twentieth-century historian Pollard summed up the period as one of sterility and stagnation, only rescued by the accession of Elizabeth on her death in 1558.“⁶⁶

The most probable reasons why Mary did not succeed in converting England to Christianity are as follows:

- Inhability to conceive a child,
- her early death
- or her lack of understanding of Protestantism.

The question is, what would happen if Mary had lived longer and had had a child. Obviously, Elizabeth might never have become Queen and Catholicism would have had Langer time to establish itself. But according to other sources, the answer is different. They say that Mary's death prevented a revolution, which was caused mainly by the burnings of so many people, making Catholicism look like a religion of fanatics. Therefore, it is not clear, if Catholicism could still become more popular than the Church of England.

⁶⁴ Lotherington, J.: *The Tudor Years*, London, 1994, p. 194.

⁶⁵ Dawson, I.: *The Tudor Century, 1485-1603*, Walton-on-Thames, 1993, p. 264.

⁶⁶ Lotherington, J.: *The Tudor Years*, London, 1994, p. 182.

„Revolution must soon have come had not death anticipated it.“⁶⁷

4.12. Elizabeth I.

„...early phases of the Reformation were indecisive, ...major Protestant advance took place mainly in the Elizabethan period. It was only in the latter part of the sixteenth century, when a Protestant regime remodelled commissions of the peace and diocesan administrations to give power to supporters of reform, when the redistribution of clerical patronage weakened conservative interests and when the universities produced a supply of committed preachers of the new religion, that Protestantism had a real and widespread impact.“⁶⁸

(C.Haigh, „The Recent Historiography of the English Reformation“)

All hopes now concentrated on Elizabeth (1558-1603), Mary's half-sister. We can say that Elizabeth inherited a land divided between Catholics and Protestants.

„If England was far from being a Protestant state in 1553, it was also far from being universally Catholic in 1558.“⁶⁹

During Elizabeth's long reign the system which Mary had abolished was restored. Elizabeth chose Matthew Parker as the Archbishop of Canterbury, a former pupil of Thomas Cranmer and chaplain to Anne Boleyn.

The Religious Settlement

Elizabeth's first priority was to establish a new form of religion and stability within the country. The question was, should England remain Catholic or move back towards Protestantism? The fact that Elizabeth dealt with religion early in her reign shows that it was a very important matter and she had to make

⁶⁷ Watson, E. W.: *The Church of England*, London, 1914, p. 133.

⁶⁸ Dawson, I.: *The Tudor Century, 1485-1603*, Walton-on-Thames, 1993, p. 224.

⁶⁹ Lotherington, J.: *The Tudor Years*, London, 1994, p. 238.

this decision quickly.

„The decision could not be made in isolation, it was inevitably going to be influenced by England’s relationship with another countries.“⁷⁰

The decision was also influenced by the threat of civil war, the threat of Catholic powers and the hostility of France and Spain.

The most important element in an explanation of Elizabeth’s religious policy is her determination to avoid making unnecessary enemies. Therefore she was trying to be as tolerant as possible.

„Her great accomplishment was the articulation and enforcement of what became known as the via media, the middle way, a new path drawing upon both Protestantism and Roman Catholicism that led to the unique Anglican tradition of the modern world.“⁷¹

By May 1559 the decisions about the religious settlement had been made and Parliament had passed the Acts. Elizabeth wanted the settlement to lay down the official rules of how the Church of England was to be governed and how church services should be carried out.

„ She knew that a country dividend in such and important matter as religion would be open to conflict at home between Protestants and Catholics.“⁷²

Elizabeth’s religious settlement consisted of two Acts:

- The Act of Supremacy

The Act of Supremacy abolished Papal authority and established Elizabeth as Supreme Governor of the church, not Supreme Head as her father had been. It required all clergymen and government officers to take an Oath of Supremacy:

„I, [name] do utterly testify and declare in my conscience, that the Queen’s Higness is the only Supreme Governor of this realm, as well in all

⁷⁰ Styles, S.: *Elizabethan England*, Oxford, 1998, p. 37.

⁷¹ Melton J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C*, California, 2002, p. 315.

⁷² Styles, S.: *Elizabethan England*, Oxford, 1998, p. 39.

spiritual things as temporal, and that no foreign prince or person has or ought to have any power of authority ecclesiastical or spiritual within this realm, and I do promise that from henceforth I shall bear faith and true allegiance to the Queen's Highness. ⁷³

- The Act of Uniformity

„The Act of Uniformity imposed the 1552 Book of Common Prayer but again with significant amendments, framed to meet the demands of the conservative critics in parliament.“ ⁷⁴

The wording for the Communion service allowed two interpretations. During the Communion service, two statements could be heard:

„The body/blood of our Lord Jesus Christ which was given for thee, preserve thy body and soul until everlasting life.“ ⁷⁵

Secondly the Act said that decisions on the vestments to be worn by clergy and the ornaments to be used in churches were to be made by Elizabeth. She decided that clergy should use the vestments worn in 1549.

Overall, these Acts established a national Protestant church acceptable to as many people as possible. People were ordered to go to church on Sundays and Holy days by law and they were fined if they did not. In 1559, the Roman Catholic bishops resigned, and new bishops loyal to Elizabeth were ordained in their place. In 1570, Elizabeth was excommunicated from the Roman Catholic Church.

- The Thirty-Nine Articles, 1563

The doctrine of Elizabeth's church was stated in the Thirty Nine Articles by Mathew Parker. It was based on the Forty Two Articles of 1552.

„The Thirty-nine Articles, published in 1563, formed the basis of

⁷³ Styles, S.: *Elizabethan England*, Oxford, 1998, p. 39.

⁷⁴ Dawson, I.: *The Tudor Century, 1485-1603*, Walton-on-Thames, 1993, p. 294.

⁷⁵ Lotherington, J.: *The Tudor Years*, London, 1994, p. 242.

religious teaching in the Church of England for over 350 years. They still contain the official doctrine of the Church of England and can be found in the Book of Common Prayer which still exists today.“⁷⁶

Elizabeth finally replaced the Catholic church leaders with Protestants and ruled for 45 years. During her reign, the Church of England became the established church, meaning that:

- the Monarch is the the Supreme Governor of the church
- the Church performs a number of official functions,
- Church and State are linked

„By 1585 most English people believed that to be a Catholic was to be an enemy of England. This hatred of everything Catholic became an important political force.“⁷⁷

„By the end of Elizabeth’s reign Catholics were no longer a real threat to the security of the realm. It was estimated that in 1603 there were about 8, 500 Catholics who refused to attend the services of the Church of England but over 100, 000 Catholics who attended church occasionally to avoid the huge fines.“⁷⁸

„Under Elizabeth, the English church, once again, provided stability and unity.“⁷⁹

4.13. The Puritans

By 1563, Elizabeth’s religious settlement was complete and by 1585 it had survived for 26 years. But the Church of England was still under pressure. During the sixteenth and seventeenth centuries a new social and religious force arose to carry out reform both inside and outside the Church of England – Puritanism.

⁷⁶ Styles, S.: *Elizabethan England*, Oxford, 1998, p. 4.

⁷⁷ McDowall, D.: *An Illustrated History of Britain*, Harlow, 1989, p. 72.

⁷⁸ Styles, S.: *Elizabethan England*, Oxford, 1998, p. 53.

⁷⁹ Chibi, A., A.: *The English Reformation (The Effect on a Nation)*, Somerset, 2004, p. 87.

Those who worked to purify and reform the church were called Puritans. Their leaders included Thomas Cartwright (1535-1603) and William Perkins (1558-1602). They wanted more extreme Protestant reforms and purity of the Church by returning to the way of life of the earliest Christians. Their aim was a complete difference from Rome.

*„The historian Patrick Collinson has described Puritans as „the hotter sort of Protestants“.*⁸⁰

The Elizabethan Puritans, mostly wanted to abolish religious ceremonies, the use of the Cross in baptism, the surplice and kneeling at communion.

There were other groupings which decided to leave the Established Church to form their own Churches and became known as „dissenters“.

*„The term dissenter was later replaced by the more polite term nonconformist. Today, the term members of the Free Churches, is more usual.*⁸¹

*„Until as late as 1828 (repeal of the Test and Corporation Acts) they were excluded from many offices, including the House of Commons. Only since 1871 have dissenters been allowed to teach at Oxford and Cambridge.*⁸²

At the end of 16th century, Richard Hooker produced the classic defence of Elizabethan settlement in his *Of the Laws of Ecclesiastical Polity*, a work which defended the Church of England against Puritans.

⁸⁰ Styles, S.: *Elizabethan England*, Oxford, 1998, p. 44.

⁸¹ Ruppelová, J.: *British Life and Institutions*, Bratislava, 1972, p. 221.

⁸² Ruppelová, J.: *British Life and Institutions*, Bratislava, 1972, p. 221.

5. THE STUARTS (1603-1714)

„...it was Englishmen living under the turbulent Stuart reign who laid the foundations for western style democracy and religious pluralism, an achievement unparalleled by any other nation, even within Christendom.“⁸³

It might seem that the after Elizabethian religious settlement the Church of England will be safe, but during the reign of Stuarts, there were other persecutions and religious wars to come.

However, there is an important change. The wars will no longer be only between Catholics and Protestants, but rather between two forms of Protestantism - the Church of England and Puritanism.

5.1. James I.

„By the time of James I. (1566-1625), most people belonged to the Church of England although there were still Roman Catholics and different groups of Protestants.“⁸⁴

„When James became King there were, or so it's thought, about 40,000 Catholics in England. He told his closest adviser, Robert Cecil, that he would 'never allow in my conscience that the blood of any man shall be shed for diversity of opinions in religion.' Which is not quite what he meant.“⁸⁵

James I.(1566-1625), a son of Elizabeth's cousin Mary Queen of Scots, united England and Scotland under one monarch. Because James, like Elizabeth I., did not approve of Puritans, they were not allowed to make any changes.

Roman Catholics thought that King James I would allow them to worship

⁸³ http://www.heritage-history.com/www/heritage.php?Dir=eras&FileName=britain_5.php

⁸⁴ Currie, N.: *The Christian Faith in Britain*, Oxford 1999, ch.14.

⁸⁵ Lee, Ch.: *This Sceptred Isle 55BC-1901, From the Roman Invasion to the Death of Queen Victoria*, London, 1997, p. 187.

as they wanted, but they were mistaken. Therefore, in 1604 a group of Roman Catholics which included a man called Guy Fawkes attempted to blow up the Houses of Parliament. Luckily, this Catholic rebellion was not successful.

- King James Bible, 1611

This Bible is a very popular English translation from Greek to Hebrew authorized by James I.

5.2. Charles I.

Charles I. (1600-1649), James's son, was even more anti-Puritan than his father. He decided to rule alone, without the Parliament. Therefore, he dissolved it in 1629 and for the next eleven years, no Parliaments were held. Of course, it made Charles I. unpopular and caused a conflict. This was strengthened by Charles's marrying Henrietta Maria, who was a Roman Catholic.

This situation resulted in the English Civil War (1642-1645). Religion was an important factor in deciding which side people supported. We might say that on one side, there was Charles I., supported by the Anglican Church and the Puritans, who supported the rights of the Parliament. The Parliament wanted the King to surrender his sovereignty over Church and State. Charles was defeated, charged and eventually beheaded.

It was Oliver Cromwell, who helped the Parliament to win and later became the Lord Protector. As a devoted Puritan, he promoted the religious freedom for everyone, but Catholics.

„Anglicanism reached its lowest ebb during the years of the Commonwealth under Protestant Oliver Cromwell.“⁸⁶

In January 1649, England became a Republic. Parliament forbade the Prayer Book and the Anglican church was abolished.

⁸⁶ Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

5.3. Charles II.

After Cromwell's death in 1658, his son, Richard, took over as the Lord Protector. However, after few months, he was replaced by Charles II. (1660-1685), Charles I.'s son.

Four acts were passed by the Parliament to ensure that the Anglicans and the Non-conformists won't cause any social revolution. We can find these acts under the name Clarendon Acts.

- The Corporation Act, 1661

According to this act, anyone who refuses the oaths of allegiance and supremacy, will be removed from the office.

- The Act of Uniformity, 1662

We might consider this Act the most famous of Acts of Uniformity. It required the use of the latest version of the Book of Common Prayer and also forced Puritan clergy out of the Church of England.

„The full name of the 1662 Book of Common Prayer (BCP) is The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining and consecrating of bishops, priests, and deacons.“⁸⁷

- The Conventicle Act, 1664

„...designed to suppress nonconformists, prohibiting five or more persons from holding religious meetings other than of the established Church.“⁸⁸

- The Five Mile Act, 1665

⁸⁷ http://en.wikipedia.org/wiki/Book_of_Common_Prayer

⁸⁸ <http://encyclopedia.farlex.com/Conventicle+Act>

„The Five Mile Act of 1665 prohibited any ejected minister from living within five miles of a corporate town or any place where he had formerly served.“⁸⁹

Catholicism was tolerated, but in Test Act of 1673, Non-Anglicans were excluded from government offices.

„The Church of England has remained the official church of the land since that time.“⁹⁰

Also, during Charles II's reign, the first political parties emerged - the Tories and the Whigs. The reason for their creation was probably the fear of Charles becoming a Catholic and of the monarchy becoming too powerful. The Whigs opposed the Catholic Stuarts and supported the Parliament and the Tories favoured the conservatives and loyalists.

Charles II. succeeded to restore the Church of England, re-establish the Prayer Book and Anglican system. This period is by many called the Restoration Settlement.

Thanks to Charles II., the Church of England at this time, had a great influence. Quite interesting is the fact, that the writers in the 17th century were called after their religion.

„Taylor, Vaughan and of course Donne were seen as Church of Englanders.“⁹¹

5.4. James II.

James II. (1633-1701), Charles II,'s brother, was the first Catholic monarch since Mary I. He was trying to pass laws which can grant tolerance and

⁸⁹ <http://www.britannica.com/eb/topic-209046/Five-Mile-Act>

⁹⁰ Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

⁹¹ Lee, Ch.: *This Sceptred Isle 55BC-1901, From the Roman Invasion to the Death of Queen Victoria, London, 1997, p. 226.*

opportunities to Catholics. However, a strong opposition arose and within a short time, he was driven from the throne in favor of his daughter and son-in-law, William III. and Mary II. of Orange, who were loyal Protestants. James II. spent the rest of his life in exile.

5.5. William III. and Mary II. of Orange

In William (1650-1702) and Mary's (1662-1694) reign, many of the practices established political and religious liberty in England. Puritans now faced official disapproval, and they went through a period of persecutions, until the passing of the Act of Toleration.

- The Act of Toleration, 1689

„It established a system by which dissent from the established church could be institutionalized in different churches as long as they basically accepted the Anglican statement of faith embodied in the Thirty-nine Articles, drawn up under Elizabeth I.“⁹²

„Everyone in Britain, whatever their creed, enjoys religious freedom-in teaching, worship and proselytisation-without interference from the community or the State.“⁹³

This relieved the Nonconformists from the fines for failure to attend the services of the Church of England and also permitted them to have chapels and hold services of their own. However, this act excluded Catholics. For nearly a hundred years the laws against them not only continued in full force, but were even made stronger.

- The Bill of Rights, 1689

⁹² Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

⁹³ *Institute of Contemporary British History: Religion in Britain, London, 1994, p. 3.*

This Act of Parliament not only cut the power of the monarch, but also set the succession of the Crown.

„Roman Catholics could not be king or queen of England since „it hath been found by experience that it is inconsistent with the safety and welfare of this protestant kingdom to be governed by a papist prince.“ The Sovereign was required to swear a coronation oath to maintain the Protestant religion.“

94

By 1701, William was worried about the succession, because both Mary and her sister Anne, did not have an heir. In order to prevent Roman Catholics from obtaining the Crown, another act was passed:

- The Act of Settlement, 1701

The Act of Settlement provided that after Anne's death, the crown should go to Sophia, the granddaughter of James I., and to her descendants, "being Protestants." Simply put, it stated that no Catholic can rule in England. Even today, if a son or daughter of the monarch becomes a Catholic, he or she cannot inherit the throne.

„...by the closing years of the century, the Church of England was no longer able to make people members by the force of law. The Church of England came to be regarded as spiritually impotent and literature, especially the literature of political thought, reflected this.“⁹⁵

At the beginning of the 18th century, three groupings developed within the Church of England:

1. Low-Church: its members favoured Protestantists

⁹⁴ http://en.wikipedia.org/wiki/Religion_in_England#Anglicanism

⁹⁵ Lee, Ch.: *This Sceptred Isle 55BC-1901, From the Roman Invasion to the Death of Queen Victoria*, London, 1997, p. 248.

2. High-Church: sometimes called Anglo-Catholics, characterized by emphasis on ritual and on favouring Roman Catholic practice.
3. Latiudarians: its members attempt to find the middle way between Low and High Church

„These three groupings continue in strength to the present in both the Church of England and the worldwide Anglican movement.“⁹⁶

„In England, the terms „Anglican Church“ and „Church of England“ are almost interchangeable, though the term Anglican tends to be more favoured among high-church than among low-church members.“⁹⁷

William III. was succeeded by Anne (1665-1714), who was the last Stuart. She was devoted to the Church of England.

⁹⁶ Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

⁹⁷ Ruppeltdová, J.: *British Life and Institutions, Bratislava, 1972, p. 223.*

6. THE CHURCH OF ENGLAND IN THE 18TH AND 19TH CENTURY

The Stuarts reigned for nearly 300 years. As we can see from the quotations below, the history of the Church of England might seem to be nearly finished. However, we cannot omit the 18th and 19th century, because there were still a few changes worth mentioning.

“The settlement of 1689 has remained the basis of the constitutional position of the Church of England ever since, a constitutional position in which the Church of England has remained the established Church with a range of particular legal privileges and responsibilities, but with ever increasing religious and civil rights being granted to other Christians, those of other faiths and those professing no faith at all.”⁹⁸

„In the later 17th and early 18th centuries, Anglicanism was characterized by its emphases on reason, simple devotional religion and moral living. After about 1690, the controversy quieted down and the Church of England settled into the form that still characterizes it today.”⁹⁹

6.1. The Industrial Revolution

In the 18th century, the Church of England was considered to be a respectable religion, but there was lack of enthusiasm among the people.

“'Enthusiasm' was considered to be dangerous—a left-over from the English Civil War (1642-9) and the Wars of Religion in Europe in the Seventeenth Century.”¹⁰⁰

⁹⁸ <http://www.cofe.anglican.org/about/history/>

⁹⁹ http://www.religionfacts.com/christianity/denominations/anglican_history.htm

¹⁰⁰ <http://dSPACE.dial.pipex.com/town/terrace/adw03/peel/religion/anglican.htm>

„In the Eighteenth Century the Church of England (the Anglican Church) had become very lax, complacent and conservative.“¹⁰¹

Therefore, two movements followed, trying to renew the Church of England and bring back the enthusiasm:

- Methodism

Methodism was a movement which originated in the 18th century within the Church of England. According to some historians, the foundation of this movement helped to avoid a revolution, because people of Britain were not happy with the machines taking over their jobs. It is said that the Church of England was unconcerned about the bad effects of the Industrial Revolution and favoured mainly ruling class and industrialists. The Methodism was founded by an Anglican priest, John Wesley (1703-1791) and attracted mainly the growing industrial working class. Its great achievement was also the abolishment of slavery and the factory laws.

In the end, the Church of England was afraid of the growing population of Methodism and John Wesley was forced to leave the Church of England and start a new church. Today, the Methodist Church is the fourth largest Christian Church in Britain.

- The Oxford Movement, 1833

It was originated at Oxford, and its main aim was to renew the Church of England by reviving certain Catholic doctrines and rituals from the 17th century. The most important members of the Oxford Movement were John Keble, John Henry Newman, Charles Marriott, Edward Bouverie Pusey, Richard William Church and Richard Hurrell Froude. Sometimes the movement is also called the Tractarian Movement. It was formally constituted at a conference at St Mary,

¹⁰¹ <http://dSPACE.dial.pipex.com/town/terrace/adw03/peel/religion/anglican.htm>

Hadleigh, 1835 and the main ideas were interpreted in almost 100 tracts. In the second half of the 19th century, the influence of the Oxford movement was considerable.

„Those who continue to press strongly the views of the Oxford movement are known as High Churchmen, Anglo-Catholics, Tractarians and Prayer Book Catholics.“¹⁰²

6.2. The Relationship between the Church and the State

„The end of the 19th Century and the beginning of the 20th saw considerable tension between the State and the Church of England and there was also much controversy over Biblical interpretation and the relationship between Science and Religion.“¹⁰³

The Church of England National Assembly Powers Act

„Under it the Parliament established the Houses of Bishops, Clergy and Laity in the Church Assembly and gave them powers to prepare legislation on ecclesiastical matters for the consideration of the House of Commons.“¹⁰⁴

However, this act also brought about disputes, for example, when the Assembly attempted to revise Book of Common Prayer in 1927 and 1928.

¹⁰² Frank, C., N.: *The Anglican Church*, London, 1967, p. 10.

¹⁰³ Frank, C., N.: *The Anglican Church*, London, 1967, p. 11.

¹⁰⁴ Frank, C., N.: *The Anglican Church*, London, 1967, p. 11.

7. THE CHURCH OF ENGLAND WORLDWIDE

So far, we have been dealing with the history of the Church of England within England, but its spread into other countries plays an important role in its history. Therefore, this chapter will be focused on the relationship between the Church of England and other countries, which have been converted to this religion.

During the 17th century, many Anglicans settled in American colonies and were in need of a leadership. Therefore organizations were founded to help to develop the Church outside of England:

- The Society for the Promotion of Christian Knowledge, 1698
- The Society for the Propagation of the Gospel in Foreign Parts, 1701

We can see that many members were anxious to spread the religion both at home and overseas. Anglican parishes were established abroad and foreign churches were attached to British dioceses. But what was meant to be a development of the Church of England, changed with the American revolution.

„They reorganized as the Protestant Episcopal Church (now the EPISCOPAL CHURCH), the first Anglican church independent of the administrative authority of the Church of England.“¹⁰⁵

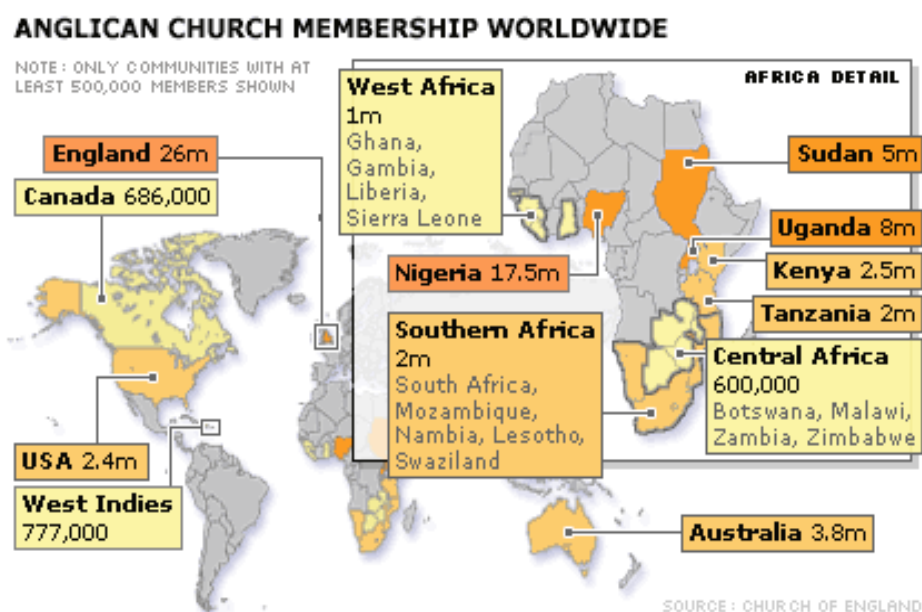
After the American revolution, two more organizations were established by Methodists to spread the Church into another countries:

- The Church Missionary Society, 1799
- The British and Foreign Bible Society, 1804
- The Colonial and Continental Church Society, 1851

¹⁰⁵ Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

„The nineteenth century became the era of the great spread of the Church of England internationally. With the appointment of a bishop for Australia (1835), New Zealand (1841), and South Africa (1947), the changing global nature of the church became evident to all.“¹⁰⁶

Appendix 1. The Anglican Church Worldwide



The bishops of the Anglican Communion meet every ten years at Lambeth palace at the invitation of the Archbishop of Canterbury. After the place of meeting, the conference is called Lambeth Conference and was first held in 1867. A conference, held in 1888 issued a formula known as „Chicago Quadrilateral“ and its main focus was to ensure unity among the churches. The main principles were as follows:

¹⁰⁶ Melton, J., G., Baumann, M.: *Religions of the World, A Comprehensive Encyclopedia of Beliefs and Practices, Volume A-C, California, 2002, p. 316.*

1. *„The Holy Scriptures of the Old and New Testaments, as containing all things necessary to Salvation, and as being the rule and ultimate standard of Faith.*
2. *The Apostles' Creed, as the Baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.*
3. *The two Sacraments ordained by Christ himself - Baptism and the Supper of Our Lord - ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.*
4. *The Historic Episcopate.*¹⁰⁷

The Lambeth Conference in 1968 dealt with the ordination of the female priests and in 1992, the Church of England voted in favour of this idea. Two years later, the Church of England ordained the first female to the priesthood.

*„By late 2001, 20% of the ordained clergy were women.*¹⁰⁸

¹⁰⁷ <http://www.episcopalspringfield.org/Heritage/LambethConference.htm>

¹⁰⁸ <http://www.religioustolerance.org/femclrg15.htm>

8. THE RELATIONSHIP BETWEEN THE CHURCH OF ENGLAND AND ROME

Because of the break with Rome, caused by Henry VIII., the relationship between the Church of England and Rome was harmed and the parties did not try to improve it for several centuries. However, in 1962, there came a turning point. We can see that the main concern of both the Church of England and Rome is no longer to take revenge on each other, but to reunite all Christians and start anew.

„For nearly 400 years not a foot was set on the sheet of ice separating Rome and Caterbury, but then Dr (now Lord) Fisher, Archbishop of Canterbury, paid a courtesy visit to the Pope at the Vatican and signs of a thaw at last set in.“¹⁰⁹

In 1962, the Pope John XXIII called the Second Vatican Council. On the relationship with the Church of England, the Pope said that *„we shall be able to understand our separated brethren and they will understand us. We must go to work with all the good will at our command, overcoming old viewpoints and prejudices, laying aside less courteous expressions, and so creating a climate favouring the hoped-for home-comings.“¹¹⁰*

The Vatican Council also produced the Decree on Ecumenism. In its introduction, we may find the statement, saying:

„Christ the Lord founded one church and one church only; division openly contradicts the will of Christ, scandalises the world and damages the holy cause of preaching the Gospel.“¹¹¹

The result of this Decree was a dialogue between the Anglicans and the Roman Catholics attempting to find what they have in common and where the differences lie.

¹⁰⁹ Frank, C., N.: *The Anglican Church*, London, 1967, p. 1.

¹¹⁰ Frank, C., N.: *The Anglican Church*, London, 1967, p. 1.

¹¹¹ http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/card-kasper-docs/rc_pc_chrstuni_doc_20041111_kasper-ecumenism_en.html

On 23 March 1966, Lord Fisher's successor, Michael Ramsay, visited Rome. The reason of this visit was to simply show the improvement of the relationship and his sincere efforts to remove the conflicts and to reestablish unity.

In 1984, the World Council of Churches was formed. One of its main focuses was to improve its relationship with the Roman Catholic Church, which was damaged in the past.

9. THE CHURCH OF ENGLAND TODAY

9.1. The Main Characteristics

In this chapter I will look at the Church of England today. This summary below shows the main characteristics of the Church of England in the 21st century:

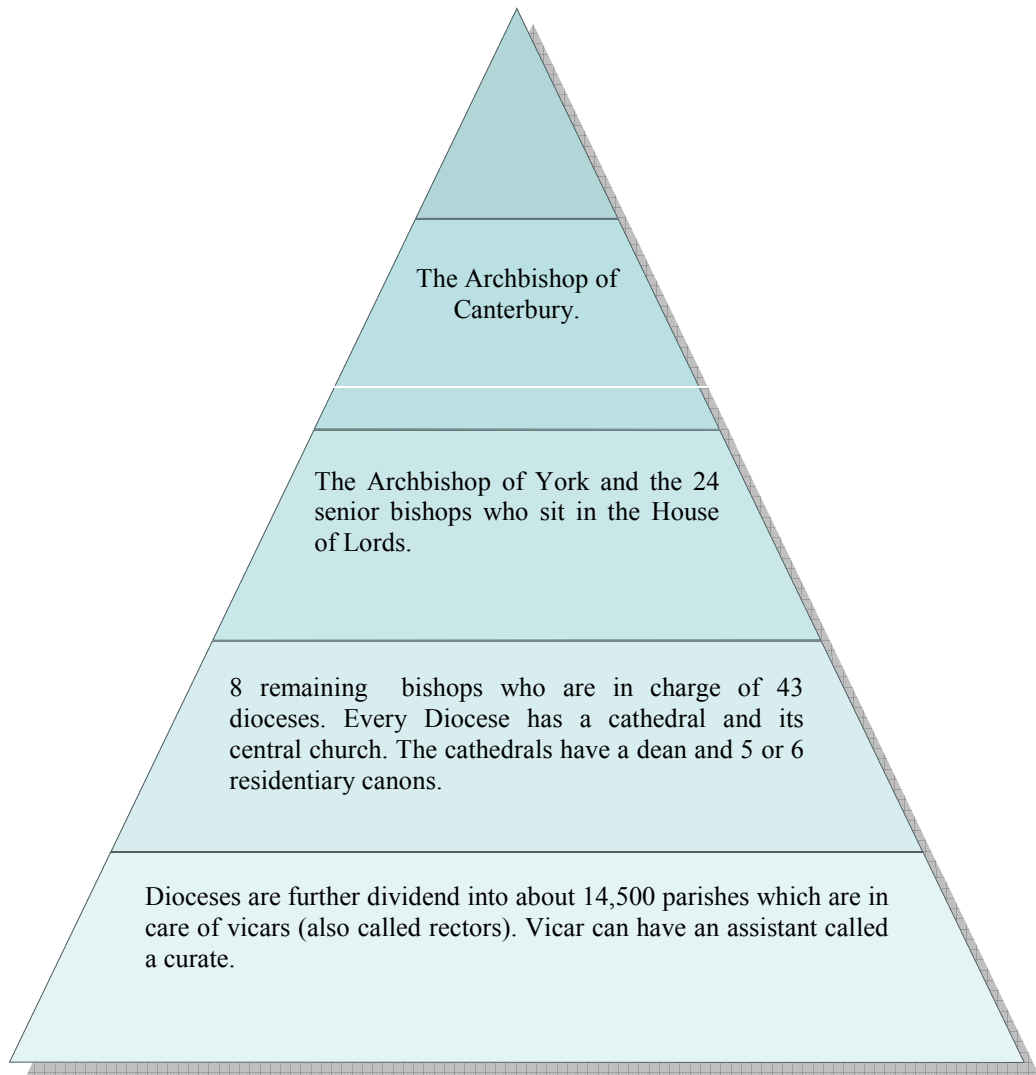
- The Queen/King must be a member of this Church and bears the title Defender of the Faith.
- The coronation of the Queen/King is performed by the Archbishop of Canterbury in Westminster Abbey.
- All Church of England bishops are appointed by the Queen/King on the advice of the Prime Minister. They also must take the oath of allegiance to the Crown.
- The Church of England is closely linked with the State. The State has a control over the Church of England, meaning that without the consent of Parliament no changes can be made.
- Two Archbishops, of Canterbury and York, and twenty-four senior bishops have seats in the House of Lords.
- The central document of the Church of England is the Book of Common Prayer.
- At the head of the Church of England is the Most Reverend Michael Ramsey-the hundredth Archbishop of Canterbury.

9.2. The Organization of the Church of England

It could be quite difficult to understand the organization of the Church of England, therefore, I drew a simple diagram, which shows its structure according to the majority of sources. As we can see, the leader of the Church of England is

the Archbishop of Canterbury. But still, of course, the head of the Church is the Queen.

Appendix 2. Organization of the Church of England



Appendix 3. Dioceses of the Church of England

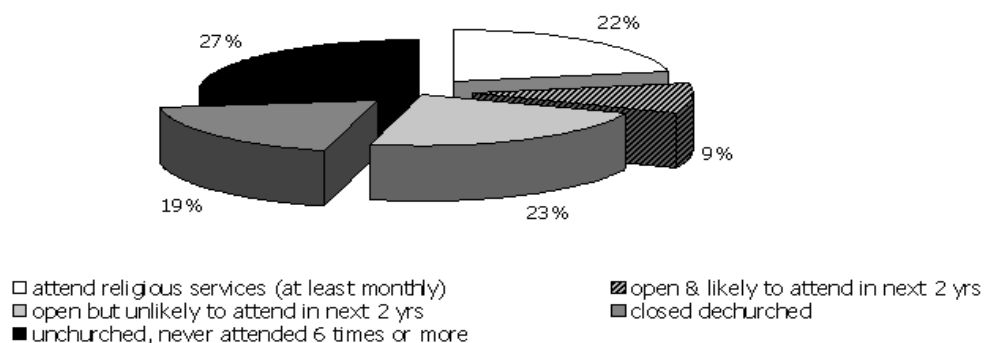


The conceptions of services can vary a great deal. For example, the High Church prefers more decorations of the church, such as the candles, the robes, which is closer to the Catholic service. On the contrary, the Low Church's service is not in favor in decorations.

9.3. The Church Attendance

The Church of England, as many other religions, deals with the problem concerning its low attendance. It might be caused by the fact that in Britain there is a religious freedom and people can choose to worship any religion as they like. Still, the religion in Britain forms an important part of national life.

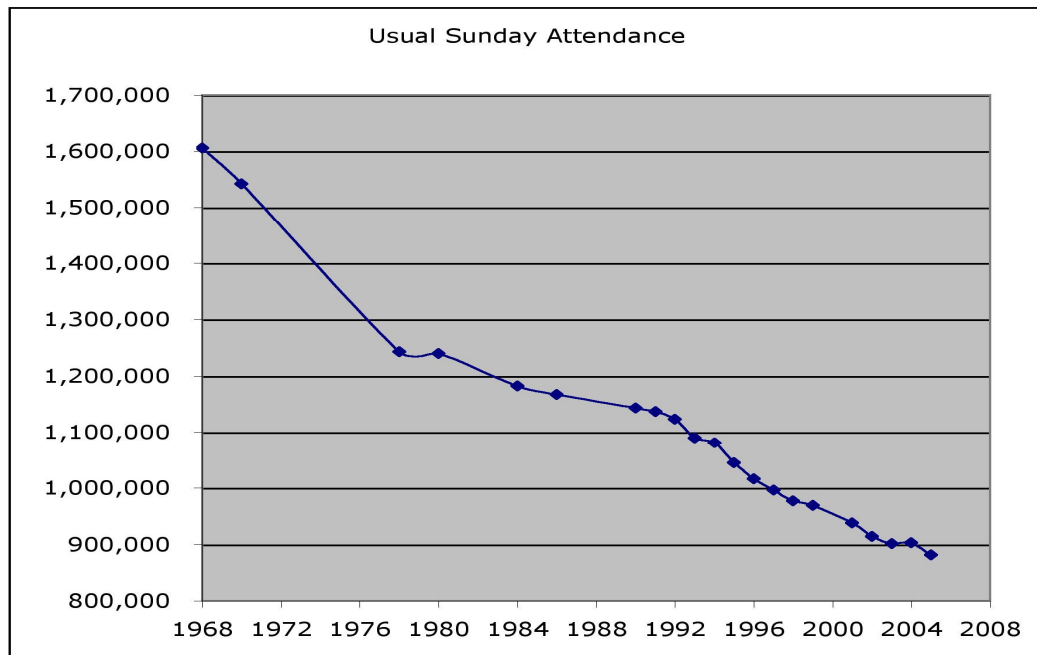
Appendix 4. Church Attendance



„In 1950 a Mass Observation Survey stated that in England only 10% to 15% of the population are closely linked to some Church. Of those who are connected with some Church, only about 1/3 belong to the Church of England, which is the Established Church. The Church does not in fact cater in any way for the spiritual needs of the whole population.“¹¹²

¹¹² Ruppeltdová, J.: *British Life and Institutions*, Bratislava 1972, p. 222.

Appendix 5. Sunday Church Attendance



CONCLUSION

This paper is aimed to contribute to a better understanding of the history of the Church of England. There is a lack of sources including its history as a whole and many of them are outdated. This might lead many people to regard the history of this religion as short and not quite interesting one or to adopt a wrong opinion on this subject.

What this paper proved is that the history of the Church of England is much more complex. It shows that the religion had many successes and failures throughout its history, before it became the Established Church in England.

Even if there were many times when this religion was disestablished or suppressed, it always regained power, which only proves how strong influence it has and have had not only in England, but worldwide and that it has a right to be the Established religion.

It is more than obvious that this work described only the main events from the history of the Church of England and there is a possibility of further and more detailed research.

The first question I was trying to answer was: Where can we find the roots of the Church of England?

In general, the history of the Church of England is considered to begin with Henry VIII. and the Reformation in the 16th century.

However, the right answer could be quite surprising to many, because the history of this religion is much longer than some of us might have expected.

After examining many sources, I found out that the Church of England has its roots with coming of Christianity to the British Isles. Of course, this opinion is mainly favoured by the members of the Church of England and less by

Catholics, but it became accepted by the majority of historians and sources and therefore regarded as a fact.

The other focus of this paper was on the question of: What was the reason of the break with Rome and the creation of the Church of England?

I had a chance to talk to few Catholics in Britain, and quite surprisingly, many of them regard the Church of England as a non-christian religion. Their opinion was based on a fact that it was created only because Henry VIII. wanted to divorce his wife, Catherine of Aragon. Therefore, especially Catholics often think of the Church of England as established on a sin.

However, what this paper is trying to prove is that Henry VIII.'s wish to divorce his wife was not the only reason for the break with Rome. To sum up, the reason was a mixture of long-lived dissatisfaction with the Church, including corruption of the clergy, the Church's excessive wealth and insufficient doctrine. In general, in the age of the Reformation, the public was dissatisfied with the Church and as many historians agree, the Church was in need of a reform.

I would like to point out that this religion should not be regarded as a sinful or non-christian, considering the other reasons and the state of the Church in the 16th century.

The last part of this work deals with the current role of the Church of England today.

According to figures and tables which are enclosed in this paper, the Church of England faces a problem concerning its attendance. Compared to the earlier years, there is a lower number of people attending the Church on Sunday.

However, we should point out the fact, that much more people are baptized in the Church of England and regard themselves as its members, but they do not attend the masses. Therefore, the church statistics can be regarded as insufficient.

The reasons for this situation can vary a great deal. As I found in many literary sources, it could be the fact that there is a religious freedom in England,

meaning that everyone is free to worship as they like. However, this problem does not exist only within the Church of England, as many other religions noticed a diminishing attendance of their churches.

Trying to find out these reasons is not the aim of this work and is therefore open for further discussion or left for each of us to decide. What is more important is the fact that the Church of England still forms an important part of life in England.

SOUHRN

Tato práce s názvem *History of the Church of England and its current role in Great Britain* se snaží přinést ucelený pohled na historii anglikánské církve. Shrnuje hlavní etapy vývoje této církve od doby anglosaské až po současnost, čímž se odlišuje od ostatních prací zabývajících se tímto tématem. Ty jsou velmi často nedostatečné, jelikož zahrnují jen částečná historická období této církve, popřípadě jsou zastaralé. Hlavním cílem této práce tak bylo vytvořit ucelený přehled, který umožní čtenáři lépe porozumět tomuto tématu. Současně se předkládaná studie snaží vystupovat nestranně, aby měl čtenář možnost volby a tím si utvořit svůj vlastní názor a tento fakt především ve starší literatuře nebyl vždy brán plně v potaz.

Jedním ze základních předpokladů zvolení si tohoto tématu pro zpracování mé bakalářské práce je nedostatek ucelených informací o anglikánské církvi. Dalším aspektem byl můj zájem o anglickou historii, konkrétně potom především o dynastii Tudorovců, který byl podnícen mým pobytem ve vesnici East Molesey nedaleko paláce Hampton Court, který je s historií této dynastie úzce spojen.

Práce je rozdělena na devět kapitol. Prvních šest kapitol je vždy pojmenováno chronologicky, což umožňuje čtenáři lépe se v historii anglikánské církve orientovat. Poslední kapitoly nesou název podle obsahu.

První kapitola pojednává o původu anglikánské církve. Porovnáním několika zdrojů zjišťujeme, že původ této církve je třeba hledat v dobách, kdy bylo křesťanství poprvé představeno ve Velké Británii, a tedy za časů římské okupace.

Tradičně je tento názor považován většinou historiků za správný, i přesto, že je jistě pro mnohé z nás nový, jelikož obecně je počátek anglikánské církve dáván do kontextu s reformací za vlády Jindřicha VIII. v 16. století.

Následující část pod názvem Anglo-Saxon Period se soustředí na vývoj této církve, z velké části ovlivněný úspěchem misijní cesty pod vedením svatého Augustina, který se později stal prvním biskupem canterburským.

I přesto, že církev v této době byla velmi prostá, hrála v životě obyvatel významnou roli a byla spojována s vyšší úrovní života. Myšlenky, že by mohly existovat různé typy náboženství, ještě nebyly rozšířeny.

V této době můžeme pozorovat snahy o jednotnou strukturu církve, například za vlády Alfréda Velkého, který vnesl do církve literaturu a upozornil na důležitost vzdělání kněží.

Kapitola obsahuje také stručný popis vztahu mezi církví a státem, kdy můžeme sledovat první snahy církve o podíl na světské moci.

Důležitou etapou ve vývoji anglikánské církve je středověk, se kterým se zabývá kapitola třetí. Ve vztahu mezi státem a církví došlo k tomu, že se církev začíná mnohem více zajímat o politiku a záležitosti státu. Mnohdy je hlava církve v této době považována za mocnější a bohatší než panovník.

Již v této době můžeme hledat první kritiky církve. Tato problematika však musí být zvažována objektivně. Mnoho zdrojů této doby nemusí vždy obsahovat fakta, proto dodnes není zcela jasné, do jaké míry si zasloužila církev v této době kritiku. Přesto však nemůže být pochyb o tom, že tento faktor hrál v založení anglikánské církve svou roli.

V této kapitole jsou představeni první významní kritici a reformátoři církve. John Wycliffe a jeho náboženské hnutí Lollardi a Martin Luther, spolu s prvními myšlenkami protestantství, měli ve středověké Anglii významný vliv.

Čtvrtá kapitola nese název Tudor Age. Jak jsem již zmínila, anglikánská církev má své kořeny v době římské okupace. Založena však byla v době vlády Jindřicha VIII.. Etapa vlády Tudorovské dynastie je považována za hlavní etapu vývoje Anglikánské církve.

Začátek této kapitoly je věnován hledání příčin, které vedly k odtržení Anglie od Říma a k následnému založení anglikánství. Do podvědomí široké

veřejnosti patří, že důvodem rozkolu s katolickou církví bylo přání Jindřicha VIII. rozvést se s Kateřinou Aragonskou. A tak je mnohdy anglikánská církev považována za nekřesťanskou z toho důvodu, že byla založena na hříchu. Cílem této práce je proto také objasnění tohoto zčásti mylného názoru.

Přání Jindřicha VIII. k rozvodu nebylo jediným motivem k popření moci papeže. Je nutno také brát v potaz situaci, ve které se církev v době reformace nacházela. Veřejnost nejen v Anglii byla již dlouhodobě nespokojena s církví, která byla považována za zkorumpovanou, a proto byl přechod k anglikánské církvi zčásti usnadněn a podpořen. Práce však nepopírá skutečnost, že motiv pro založení nebyl pouze křesťanský, nýbrž politický a je možné tvrdit, že byl založen na sobecké touze Jindřicha VIII.. Snahou je pokusit se zobrazit všechny možnosti a získat objektivní pohled na tuto problematiku.

Další část této poměrně obsáhlé kapitoly je věnována potomkům Jindřicha VIII., kteří nastoupili na trůn po jeho smrti.

Za vlády jeho syna, Edwarda VI. církev adoptovala některé z protestantských idejí a tím se vzdálila katolické církvi. Poprvé byla představena Book of Common Prayer, která i přes pozdější úpravy, zůstává dodnes základním dokumentem anglikánské církve.

Po Edwardově brzké smrti nastoupila na trůn Mary I., která se pokusila zničit anglikánskou církev a nastolit katolické vyznání v Anglii. V historii anglikánské církve je však její vláda považována za neúspěch, jelikož i přes upálení mnoha členů anglikánské církve, svého záměru nedosáhla.

Po její smrti nastalo pro anglikánskou církev velmi úspěšné období. Za vlády její nástupkyně Alžběty I., dcery Jindřicha VIII. a Anny Boleynové, byla anglikánská církev znovu obnovena. Jelikož tato královna uznávala „zlatou střední cestu“, byla její doktrína akceptovatelná pro velmi široký okruh obyvatelstva.

Část kapitoly je věnována Puritánům, vznikajícím v této době, a jejich neúspěšné snaze ovlivnit anglikánskou církev.

Po smrti Alžběty I. nastoupila na anglický trůn dynastie Stuartovců.

Během její vlády, o které pojednává pátá kapitola, se odehrálo několik válek způsobených rozpory ve vyznání soupeřících stran v Anglii. V předchozích kapitolách byly války mezi protestanty bojujícími proti katolíkům, ale za vlády Stuartovců proti sobě vystupují dvě protestantské formy - anglikánská církev a puritáni.

Také v této době se setkáváme s opětovným zrušením anglikánské církve, kdy se Anglie stala republikou za vlády Olivera Cromwella. Znovu založena byla během vlády Karla II., během které si získala značný vliv.

Pravděpodobně největším úspěchem bylo schválení několika aktů za vlády Viléma Oranžského, mezi které patří například toleranční zákon, který zajistil náboženskou svobodu nebo zákon o nástupnictví. Ten stanoví, že následník trůnu musí být členem anglikánské církve.

Za vlády dynastie Stuartovců se z anglikánské církve utvořily dvě skupiny, které uznávaly rozdílné druhy obřadů a praktik, pod názvem Upper Church a Lower Church.

Následující kapitola zahrnuje historické události týkající se anglikánské církve v 18. a 19. století.

V 18. století vzniklo hnutí nazývané Metodisté, vyvolané Johnem Wesleyem, které bylo později nuceno opustit anglikánskou církev. Další hnutí vzniklo v 19. století pod názvem Oxfordské hnutí.

Důvodem založení těchto hnutí byl nedostatek nadšení a stoupající labilita mezi členy anglikánské církve, způsobený především průmyslovou revolucí.

Anglikánská církev si během svého vývoje získala příznivce také ve světě, o čemž pojednává kapitola číslo sedm. Tato církev je hlavou anglikánského společenství, které spojuje všechny země, uznávající anglikánskou církev. V této kapitole čtenář zjistí, jak rozsáhlý vliv má anglikánská církev ve světě a kolik zemí je členy tohoto společenství.

V kapitole je seznam spolků založených za účelem udržení jednoty.

Anglikánští biskupové se pravidelně setkávají na konferenci v Lambeth.

V poslední části této kapitoly je zmíněn fakt, že Anglie umožňuje vysvěcení také ženám.

Rok 1962 je považován za velmi důležitý mezník ve vztahu mezi anglikánskou církví a Římem. V tomto roce byl uskutečněn první pokus o nápravu vztahu mezi těmito stranami, jež byl poškozen za vlády Jindřicha VIII.. Arcibiskup canterburský navštívil papeže za účelem navázání přátelštějšího vztahu a od této doby je zaznamenáno i několik dalších pokusů a navázání kontaktu, mezi které patří například také World Council of Churches.

Poslední kapitola pojednává o anglikánské církvi a její podobě ve 21. století. V první části čtenář najde přehledný seznam hlavních vlastností charakterizujících tuto církev.

Poměrně zajímavou podkapitolou je The Church Attendance, ve které můžeme pomocí tabulek a citací zjistit, že počet členů anglikánské církve v posledních letech klesl. Důvodem může být náboženská svoboda a charakter současné doby, kdy je člověk vystaven mnoha názorům a možnostem. Avšak tato problematika je v současné době řešena i v mnoha jiných náboženstvích. Podle průzkumů se k anglikánské církvi hlásí mnohem více lidí, avšak je velmi obtížné jejich počet zaznamenat, jelikož navštěvují mše pouze u příležitosti svateb nebo pohřbů.

Podrobnější přehled členů anglikánské církve a návštěvnost v jednotlivých částech Anglie je znázorněn v příloze.

Poslední část je věnována struktuře církve, která je pro přehlednost znázorněna pyramidovým způsobem. Na vrcholu tohoto náčrtu se nachází církevní představitel, arcibiskup canterburský. V současné době tuto funkci zastává Michael Ramsey. Na spodních úrovních jsou pak znázorněni ostatní církevní představitelé a jejich působnost.

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APPENDICES

Appendix 1. : Church of England Worldwide

http://newsimg.bbc.co.uk/media/images/39369000/gif/_39369479_anglican_world2_map416.gif

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Appendix 2.: The Organization of the Church of England

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Appendix 3.: Dioceses of the Church of England

http://en.wikipedia.org/wiki/List_of_Church_of_England_dioceses

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Appendix 4.: Church Attendance

<http://www.cofe.anglican.org/info/statistics/churchstats2005/fresh11.gif>

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Appendix 5.: Sunday Church Attendance

http://www.churchsociety.org/issues_new/church/stats/charts/Attend-usa-1968-2005.jpg

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