ANGLICANS:
THE CHURCH OF ENGLAND
“Anglican” Middle Way

- **ANGLICAN** -- Pertaining to the Church of England, a moderately reformed Protestant church organized along Episcopal lines (i.e. with bishops).
- Like Lutheranism, Anglicanism has striven to retain whatever it could of the Roman Catholic liturgy.
- “Anglicans believe they represent a "via media"—a middle way between sola scriptura Protestantism and tradition-heavy Catholicism. They find their religious authority in a sort of three-legged stool of Scripture, tradition, and reason.”
  — *Christianity Today*
“Episcopalian”

- A form of church government based on bishops.
- *Episkopi* is the Greek word for 'bishop'
- Anglicanism is set off from most other non-Roman churches in the West by its retention of and its insistence upon the apostolic succession of ordaining bishops.
Episcopal Governance: Monarchical Hierarchy

Archbishop

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Top Down Decision Making. Discipline from above (or no discipline!)
KING EDWARD’S REIGN
Edward VI's Reign 1547-1553

- Repealed Henry’s Catholic-like “Six Articles”
- Legalized Protestantism
- Communion in both kinds
- Married clergy
Thomas Cranmer (1489-1556)

• Archbishop of Canterbury (1533-53).
• A member of the Cambridge White Horse Inn group, he advised Henry VIII to seek theological justification for the divorce.
• He arranged Henry's divorces and marriages and, with Cromwell, helped administer the Reformation, although moving further towards Protestantism than Henry.
• He survived attempts by court conservatives to destroy him, and was in Edward VI's Council of Regency.
Iconoclasm

- The young King Edward VI ordered changes to the English church would leave churches plain and remove “idolotry.”
- In 1547, all chantries were suppressed.
- no shrines or reliquaries
- in 1554 Biblical Texts such as the Ten Commandments were required to be painted above the High Altar in place of the old images of saints.
English Vernacular

- vernacular readings of the gospel
- Authorized new translations of the Bible
- **The Bible** was appointed to be read in English 1538.
- **The Litany** was introduced in English in 1544.
- Eventually Entire services in English rather than Latin.
1548, Book of Common Prayer

• Though Thomas Cranmer is rightly credited with the final form, he worked with a committee of scholars, including Reformer Martin Bucer, to shape his famous liturgy.

• The 1549 service, in the prayers for the church contains one modest reference to the saints and to the Blessed Virgin Mary.

Martin Bucer

Almighty and most merciful Father, We have erred and strayed from your ways like lost sheep. We have done those things which we ought not to have done, and there is no health in us. Have mercy upon us miserable offenders; Spare those, O God, who confess their faults, Restore those who are penitent … Amen
Cranmer’s Reforms: Lord’s Supper

- Stone Altars were replaced with moveable wooden tables.
- The Priest still faces eastwards, and in place of mass vestments is to wear a plain alb with tunicle or cope.
- The cup at communion was restored to the laity but they were not the given the bread into their hands until 1552.
- Wafer bread is still used, but without any form of print.
- Ordinary bread replaced the unleavened wafer bread and the people are to receive it into their hands instead of into their mouths.
- The sacrament is to be received kneeling. (An accompanying instruction specifies this is not to be understood as implying any form of adoration.)
- if any bread or wine remain the curate is to have it for his own use.
- excluded the doctrine of transubstantiation.
- "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life."
Cranmer’s Reforms: Psalms vs. Hymns

• Cranmer rejected all Hymns in favor of Metrical Psalms.

• Hymn exceptions
  – **Veni Creator Spiritus.** This hymn is a prayer for the coming of the Holy Spirit and exists today in several English translations and is used especially in connection with ordinations of clergy, consecrations of bishops, the laying of foundation stones, and the consecration of churches.
  – **Te Deum laudamus**
  – **Gloria in excelsis Deo.**
John Knox in England in 1549-1553

• Knox returned to England under the reign of Edward and became one of the royal chaplains.
• Objected to Book of Common Prayer and helped Cranmer write the 42 Articles and Second Prayer Book (1552).
• He was influential in the 2nd prayer book's insistence that there was no Real Presence in the Lord's Supper.

"one celebration of the mass is worse than a cup of poison"
1552 Book of Common Prayer

• The 1549 Book was replaced by the second Book of Common Prayer on 1 November 1552.

• “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.”
1553, The “42 Articles”

- the "Forty-Two Articles" of Anglicanism was completed in 1553, just one month before the young King Edward would die of tuberculosis at the age of fifteen.
- written by Archbishop Thomas Cranmer “for the avoiding of controversy in opinions.”
- These had been partly derived from the Thirteen Articles of 1538, designed as the basis of an agreement between Henry VIII and the German Lutheran princes, which had been influenced by the Lutheran Augsburg Confession (1530).
QUEEN MARY’S REIGN
Mary I (1553-1558) Restores Catholicism to England

- All Reformation legislation from 1529 was repealed (except the dissolution of the monasteries),
- heresy laws were revived and a new Treasons Act passed.
- appointed Catholic Cardinal Pole as the Archbishop of Canterbury.
- Convocation declares transubstantiation true.
- made the Pope the head of the English Church.
“Bloody” Mary’s Persecutions 1555-1558

- Mary’s Persecutions from 1555 to 1558:
- 300 burned to death for heresy.
- Earned herself the nickname "Bloody Mary".
- Around 800 Reformation leaders flee abroad.
- Fled mainly to Geneva and Strasbourg.
- Mary Executes Protestant Leaders Latimer & Ridley, 1555
  - "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God’s grace, in England, as I trust shall never be put out.”
Cranmer’s Martyrdom, 1555

- September 7, 1555 charged with heresy
- January 28, 1556 Cranmer recanted his Protestantism
- During this time he was also made to watch the burning of his friends Bishops Latimer and Ridley and given the impression that his own life would be spared.
- On March 21, 1556, Thomas Cranmer was burned at the stake at Oxford as a heretic, having finally rejected his six recantations.

Have mercy upon me most ... miserable sinner; I, who have offended more grievously than any can express.

Whither should I flee for succor? ... I find no refuge ...

Oh God the Son, Thou was not made Man for few nor small offenses ... Although my sins be great, yet Thy Mercy is greater.

I crave nothing, oh, Lord, for mine own merits, but for Thy Name's sake, that it may be glorified thereby, and for Thy Dear Son Jesus Christ's sake.

"my hand has offended in writing contrary to my heart. Therefore, my hand shall be first punished, for if I may come to the fire it shall be first burned."
QUEEN ELIZABETH I’S REIGN
Elizabeth I (1558-1603)
The Via Media

- 1558, Elizabeth ascended to the thrown and immediately returned Protestantism.
- Elizabeth repealed Mary's efforts to reestablish Roman Catholicism.
1559, Supremacy Act

- reestablished the monarch as the head of the Church of England, but with Queen as "governor."
1559, Uniformity Act

- Elizabeth’s compromise: preserved Catholic ritual yet adhered to reformation doctrine
- Clerical vestments, pictures, crucifixes, and church music were retained.
- Catholics forbidden to practice their faith
- attend Anglican services every Sunday or be fined
1559 Book of Common Prayer

• “The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.”
1559, John Foxe Writes The Book of Martyrs

- English Puritan preacher and author of The Book of Martyrs.
- In 1559, Foxe returned to London and completed his great work in 1563 under the title “Actes and Monuments of these Latter and Perillous Dayes”.
  - shaped popular opinion about Roman Catholicism for at least a century.
  - The feeling of the English populace against Spain, important in the politics of the age, was fanned by the book's description of the Inquisition.
- When Anabaptists in 1575 and Jesuits in 1581 were condemned to death, Foxe wrote vehement letters to Queen Elizabeth begging reprieves.

John Foxe, 1587
The “Puritans” were those who called for a purification of the English Church.

— Puritan was an adjective first used in the fifteen-sixties as a term of abuse. It soon came to mean precise, over-strict, over severe, failing to make allowances. As such it was used to ridicule those who were guilty of absurd severity or rigidity…. Sometimes the word has been used loosely to included Protestants of the left wing who likewise lived austerely and were men of the Bible, even if they controverted Calvinism

• Owen Chadwick, The Reformation, p.175-6.

The Church of England is but hafly reformed.
Puritans:

- Believed the Bible was the sole authority
- purge the Church of the remnants of Roman Catholicism (“Popery”) such as rituals
- work within the Church of England, not separatists
- leave bishops in place, not Presbyterians
- Against:
  - special clerical dress
  - kneeling at the Lord's Supper
  - the sign of the cross
  - Wedding rings
  - Hymns and organs
Puritan Worship

• [The Puritans] removed ritual acts, preferred extempore to formal prayers, and believed all services ought to contain a sermon expounding the Word of God
  – Owen Chadwick, *The Reformation*, p.185

• Luther wrote great hymns and most Lutheran churches accepted hymnody. To the Reformed, hymns were not Scriptural and therefore not allowed.

• Though not condemning drama for edifying and instructive ends, the puritans were unfriendly to the theater in its main forms.
Calvinist Influence of Geneva Bible, 1560

- aka “Breeches Bible”
- worked on by a number of English refugees in Geneva, and brought back to England during Elizabeth's reign.
- It would be the Bible of England until the King James Version of 1611.
- Contained Explanatory Notes!
- Geneva bible first to use verse numbers!
Immediately following the Elizabethan Settlement, Protestant clergy could, within reason, choose what to wear while leading worship and many preachers took this opportunity to do away with the formal attire.

In 1564 Elizabeth demanded that Matthew Parker, the archbishop of Canterbury, enforce uniformity in the liturgy and clerical dress with the publication of his Advertisements in 1566.

A substantial proportion of the English clergy (up to ten per cent in London) refused to submit to wearing the required vestments.

Those who refused to wear the prescribed garb were mockingly called “Puritans” or “precisians”
### “Anglicans” and “Puritans” Compared

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<td>God’s Sovereignty in Salvation</td>
<td>Mixed</td>
<td>Strong “Calvinism”</td>
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1570, Pope Excommunicate Elizabeth, Call for Her Assassination

- *Regnans in excelsis* – Pope Pius V issued papal bull excommunicating Elizabeth

- She is excommunicated, 1570.

- Pope Gregory XIII encouraged true Christians to assassinate the “Jezebel”
1571, 39 Articles

• In 1563 the Canterbury Convocation (the periodic assembly of clergy of the province of Canterbury) drastically revised the Forty-two Articles, and additional changes were made at Elizabeth's request.

• A final revision by Convocation in 1571 produced the Thirty-nine Articles, which were approved by Elizabeth and imposed on the clergy.

• Intentionally ambiguous to make the national church as inclusive of different viewpoints as possible.
  – Scripture alone
  – Faith alone
  – Queen governor of Church
  – Sacraments work for the "faithful"
  – "Some" are predestined
  – Rejects transubstantiation,
  – but affirms real presence
• Reign of Bloody Mary
• 1568 RCC Supports Plots by Mary Queen of Scots to Depose Elizabeth I
• 1570 Pope Excommunicates Queen Elizabeth and imposes Interdict on England
• 1589 Vatican declares that “whosoever sends her out of this world, with the pious intention of doing God’s service, not only does not sin but gains merit.”
• Spanish Armada, 1588
• Gunpowder Plot, 1605
• Irish Invasion to restore Catholic Kings
Puritans began informal public meetings of clergy and laity, called "prophesyings," to expound and discuss the Bible.

Edmund Grindal, archbishop of Canterbury in 1576, favored these meetings because of their educational value for the rural population.

But the prophesyings were viewed by Elizabeth as a political threat.

1576 Elizabeth ordered the suppression of the "prophesyings,"

Grindal refused, offered his resignation, and wrote to Elizabeth, "Remember, Madam, that you are a mortal creature."

Archbishop Whitgift advanced to Canterbury and persecuted the Puritans with more vigor using the "Star Chamber"
Queen Elizabeth Hangs Separatists, 1592
They Flee and Become “Pilgrims”

- In 1592, two leading Separatists were hanged for questioning the Queen's ecclesiastical authority.
- Parliament passed a statute proclaiming banishment against all who challenged the queen's ecclesiastical authority, refused to go to church, or were present at some other unlawful worship service.
- Many of the Separatists fled to Holland and so were called “Pilgrims”.
- 1604 Separatists Remaining in England Called “Non-Conformists”
• Richard Hooker, *The Laws of Ecclesiastical Polity* (1593)
• distinguished the English church from the Calvinist system
• commended the *via media* as true descendant of the “primitive church”
• Elizabeth embraced Hooker’s ideas
  – *Scripture lays down only what is absolutely necessary for doctrine and practice, and that this does not include the externals of church worship or government. An ecclesiastical polity is as necessary to all societies of Christian men as a language, but it no more follows that all should adopt the same form of government in church matters than that they should use the same tongue.*
• Richard Hooker
KING JAMES I’S REIGN
King James I (1603-1625) Anti-Puritan

- Elizabeth I died childless and was succeeded by her cousin James VI of Scotland.
- He was the son of Mary, Queen of Scots.
- King of Scotland already
- Union - creation of “Britain”
- An open homosexual
- James had once signed the Negative Confession of 1581 favoring the Puritan position.
Millenary Petition

- moderate request for changes in certain practices within the Church of England, presented to King James I of England in April 1603 by 1,000 (Latin millenarius, “of a thousand”) Puritan ministers.

- Some practices objected to were ceremonial, such as the priest's making the sign of the cross during Baptism, use of the ring for marriage, the rite of confirmation, and ministers' wearing of surplices.

- The petition caused the King to call the Hampton Court Conference (q.v.), where most of the Puritans' requests were rejected.
King James’ Hampton Court Conference 1604

- meeting held at Hampton Court Palace, near London, in January 1604, in response to the Millenary Petition.
- The conference was presided over by King James I and attended by the bishops and the Puritan leaders.
- Among the reforms discussed were changes in church government, changes in The Book of Common Prayer, and a new translation of the Bible.
- James rejected most of the Puritans' demands and was firm in his rejection of any change in the episcopal form of church government.
James’ Constitutions and Canons against Nonconformists

- James encouraged the Convocation of 1604 to draw up the Constitutions and Canons against Nonconformists to allow persecuting them.
- Members of Parliament supported the Nonconformists and argued that the canons of 1604 had not been ratified by Parliament and therefore did not have the force of law.
• King James Bible designed to suppress the Geneva Bible with its fully Protestant marginal notes.

• In 1604, King James I commissioned an Authorized Version of scripture for the Anglican Church (Church of England)

• 54 scholars were to be divided into 6 panels (we only have 47 names); 2 groups met at Oxford, 2 at Cambridge, and 2 at Westminster

• They were assigned the task of revising the Bishops’ Bible; with Tyndale, Coverdale, and other bibles used where their wording was good

Geneva Bible Page showing Explanatory Notes
• Permission was given for dancing, archery, leaping and vaulting, and for “having of May games, Whitsun ales and morris dances, and the setting up of May-poles and other sports therewith used, so as the same may be had in due and convenient time without impediment or neglect of divine service, and that women shall have leave to carry rushes to church for the decorating of it.”
• “bear and bull-baiting, interludes, and bowling” were not to be permitted on Sunday.
• In 1618 James ordered all English clergy to read the declaration from the pulpit, but so strong was the Puritan opposition to Sunday amusements that he prudently withdrew his command.
KING CHARLES I’S REIGN
Charles I (r. 1625-1649): Anti-Puritan

- Puritan and non-Puritan Protestants under Elizabeth and James had been united by adherence to a broadly Calvinistic theology of grace.
- Even as late as 1618 the English delegation to the Synod of Dort supported the strongly Calvinistic decisions of that body.
- Under Charles I, however, anti-Puritanism in matters of liturgy and organization became linked with anti-Calvinism in theology.
The Sabbath Controversy

- In 1633 Charles I not only directed the republication of his father's Book of Sports but insisted upon the reading of it by the clergy.
- Many of the clergy were punished for refusing to obey the injunction.
- When Charles was overthrown during the English Civil War, Puritan prohibitions against sports and games on the Sabbath again prevailed until Charles II was restored in 1660.
William Laud, 1573--1645

- Charles strongly believed in the Divine Right of Kings
- the appointment of William Laud as Archbishop of Canterbury from 1633-45
- Laud firmly believed in a hierarchical system of government
- Laud devoted himself to combating the Puritans and to enforcing a form of service in strict accordance with the Book of Common Prayer.
- Preaching, to Puritans the essential task of the ministry, was to Laud a most dangerous source of “differences” in religion to be curtailed and controlled.
- The printed word was dangerous, too: celebrated Puritan propagandists such as Alexander Leighton and William Prynne were mutilated and imprisoned.
Laud’s “High Church” Worship

• Liturgy reforms initiated by Archbishop of Canterbury William Laud between 1633 and 1641.

• Laud believed that every church in England should strictly adhere to uniform rituals
  – The wearing of vestments and surplices,
  – the placing of the communion table—railed off from the congregation—at the east end of the chancel,
  – bowing at the mention of the name of Jesus.
  – church ornaments such as crosses and candles

• Laudians reintroduced stained glass windows crosses, even crucifixes. They … put back the organs which had been removed. They raised the holy table again upon steps, called it an altar, and fenced it with rails.
  – Owen Chadwick, The Reformation, p.227
1638 Laud Attempts to Force Bishops on Scotland

- In 1638, Laud attempted to impose a system of dioceses and bishops onto the Church of Scotland.
- He attempted to introduce into the Church of Scotland a liturgy comparable to the Anglican Book of Common Prayer.
- When “Laud's Liturgy” was introduced at the Church of St. Giles at Edinburgh, a riot broke out.
- Scottish leaders sign the ‘National Covenant’ to fight it.
Queen Elizabeth I
Video Rentals

“Elizabeth R”