**I UNIT**

1. **English Renaissance**

The **English Renaissance** was a cultural and artistic movement in England dating from the late 15th to the early 17th century. It is associated with the pan-European Renaissance that is usually regarded as beginning in Italy in the late 14th century. Like most of northern Europe, England saw little of these developments until more than a century later. The beginning of the English Renaissance is often taken, as a convenience, to be 1485, when the Battle of Bosworth Field ended the Wars of the Roses and inaugurated the Tudor Dynasty. Renaissance style and ideas, however, were slow to penetrate England, and the Elizabethan era in the second half of the 16th century is usually regarded as the height of the English Renaissance.

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Queen Elizabeth I standing on a map of England

The English Renaissance is different from the Italian Renaissance in several ways. The dominant art forms of the English Renaissance were literature and music. Visual arts in the English Renaissance were much less significant than in the Italian Renaissance. The English period began far later than the Italian, which is usually considered to begin in the late 14th century, and was moving into Mannerism and the Baroque by the 1550s or earlier. In contrast, the English Renaissance can only be said to begin, shakily, in the 1520s, and continued until perhaps 1620.

**Literature**

England had a strong tradition of literature in the English vernacular, which gradually increased as English use of the printing press became common by the mid 16th century. By the time of Elizabethan literature a vigorous literary culture in both drama and poetry included poets such as Edmund Spenser, whose verse epic *The Faerie Queene* had a strong influence on English literature but was eventually overshadowed by the lyrics of William Shakespeare, Thomas Wyatt and others. Typically, the works of these playwrights and poets circulated in manuscript form for some time before they were published, and above all the plays of English Renaissance theatre were the outstanding legacy of the period.

The English theatre scene, which performed both for the court and nobility in private performances, and a very wide public in the theatres, was the most crowded in Europe, with a host of other playwrights as well as the giant figures of Christopher Marlowe, Shakespeare and Ben Jonson. Elizabeth herself was a product of Renaissance humanism trained by Roger Ascham, and wrote occasional poems such as *On Monsieur’s Departure* at critical moments of her life. Philosophers and intellectuals included Thomas More and Francis Bacon. All the 16th century Tudor monarchs were highly educated, as was much of the nobility, and Italian literature had a considerable following, providing the sources for many of Shakespeare’s plays. English thought advanced towards modern science with the Baconian Method, a forerunner of the Scientific Method. The language of the *Book of Common Prayer*, first published in 1549, and at the end of the period the Authorised Version (“King James Version” to Americans) of the Bible (1611) had enduring impacts on the English consciousness.

**Criticism of the idea of the English Renaissance**

The notion of calling this period “The Renaissance” is a modern invention, having been popularized by the historian Jacob Burckhardt in the 19th century. The idea of the Renaissance has come under increased criticism by many cultural historians, and some have contended that the “English Renaissance” has no real tie with the artistic achievements and aims of the Italian artists (Leonardo da Vinci, Michelangelo, Donatello) who are closely identified with Renaissance visual art. Whereas from the perspective of literary history, England had already experienced a flourishing of literature over 200 years before the time of Shakespeare, during the last decades of the fourteenth century. Geoffrey Chaucer’s popularizing of English as a medium of literary composition rather than Latin occurred only 50 years after Dante had started using Italian for serious poetry, and Chaucer translated works by both Boccaccio and Petrarch into Middle English. At the same time William Langland, author of*Piers Plowman*, and John Gower were also writing in English. In the fifteenth century, Thomas Malory, author of *Le Morte D’Arthur*, was a notable figure. For this reason, scholars find the singularity of the period called the English Renaissance questionable; C. S. Lewis, a professor of Medieval and Renaissance literature at Oxford and Cambridge, famously remarked to a colleague that he had “discovered” that there was no English Renaissance, and that if there had been one, it had “no effect whatsoever.”

Historians have also begun to consider the word “Renaissance” as an unnecessarily loaded word that implies an unambiguously positive “rebirth” from the supposedly more primitive Middle Ages. Some historians have asked the question “a renaissance for whom?,” pointing out, for example, that the status of women in society arguably declined during the Renaissance. Many historians and cultural historians now prefer to use the term “early modern” for this period, a term that highlights the period as a transitional one that led to the modern world, but attempts to avoid positive or negative connotations.

Other cultural historians have countered that, regardless of whether the name “renaissance” is apt, there was undeniably an artistic flowering in England under the Tudor monarchs, culminating in Shakespeare and his contemporaries.

**Major English Renaissance authors**

The major literary figures in the English Renaissance include:

* Francis Bacon
* Francis Beaumont
* George Chapman
* Thomas Dekker
* John Donne
* John Fletcher
* John Ford
* Ben Jonson
* Thomas Kyd
* Christopher Marlowe
* Philip Massinger
* Thomas Middleton
* Thomas More
* Thomas Nashe
* William Rowley
* William Shakespeare
* James Shirley
* Philip Sidney
* Edmund Spenser
* John Webster
* Thomas Wyatt
* William Tyndale

The **English Renaissance** was a [cultural](https://en.wikipedia.org/wiki/Cultural_movement) and [artistic movement](https://en.wikipedia.org/wiki/Art_movement) in England dating from the late 15th century to the early 17th century. It is associated with the pan-European [Renaissance](https://en.wikipedia.org/wiki/Renaissance) that is usually regarded as beginning in Italy in the late 14th century. As in most of the rest of northern Europe, England saw little of these developments until more than a century later. The beginning of the English Renaissance is often taken, as a convenience, to be 1485, when the [Battle of Bosworth Field](https://en.wikipedia.org/wiki/Battle_of_Bosworth) ended the [Wars of the Roses](https://en.wikipedia.org/wiki/Wars_of_the_Roses) and inaugurated the [Tudor Dynasty](https://en.wikipedia.org/wiki/Tudor_Dynasty). Renaissance style and ideas, however, were slow to penetrate England, and the [Elizabethan era](https://en.wikipedia.org/wiki/Elizabethan_era) in the second half of the 16th century is usually regarded as the height of the English Renaissance.

The English Renaissance is different from the [Italian Renaissance](https://en.wikipedia.org/wiki/Italian_Renaissance) in several ways. The dominant art forms of the English Renaissance were [literature](https://en.wikipedia.org/wiki/Literature) and [music](https://en.wikipedia.org/wiki/Music). [Visual arts](https://en.wikipedia.org/wiki/Visual_arts) in the English Renaissance were much less significant than in the Italian Renaissance. The English period began far later than the Italian, which was moving into [Mannerism](https://en.wikipedia.org/wiki/Mannerism) and the [Baroque](https://en.wikipedia.org/wiki/Baroque) by the 1550s or earlier. In contrast, the English Renaissance can only truly be said to begin, shakily, in the 1520s, and it continued until perhaps 1620.



England had a strong tradition of literature in the English [vernacular](https://en.wikipedia.org/wiki/Vernacular), which gradually increased as English use of the [printing press](https://en.wikipedia.org/wiki/Printing_press) became common during the mid 16th century.[[1]](https://en.wikipedia.org/wiki/English_Renaissance#cite_note-1) This tradition of literature written in English vernacular largely began with the Protestant [Reformation](https://en.wikipedia.org/wiki/Reformation)'s call to let people interpret the Bible for themselves instead of accepting the [Catholic Church's](https://en.wikipedia.org/wiki/Catholicism) interpretation. Discussions on how to translate the Bible so that it could be understood by laymen but still do justice to God's word became contentious, with people arguing how much license could be taken to impart the correct meaning without sacrificing its eloquence. The desire to let people read the Bible for themselves led [William Tyndale](https://en.wikipedia.org/wiki/William_Tyndale) to publish his own translation in 1526. This would become a predecessor to the [King James Version](https://en.wikipedia.org/wiki/King_James_Version) of the Bible, and his works' influence on the vernacular contributed more to English than even Shakespeare.

Another early proponent of literature in the vernacular was [Roger Ascham](https://en.wikipedia.org/wiki/Roger_Ascham), who was tutor to Princess Elizabeth during her teenage years, and is now often called the "father of English prose." He proposed that speech was the greatest gift to man from God and to speak or write poorly was an affront.[[2]](https://en.wikipedia.org/wiki/English_Renaissance#cite_note-2) By the time of [Elizabethan literature](https://en.wikipedia.org/wiki/Elizabethan_literature), a vigorous literary culture in both drama and poetry included poets such as [Edmund Spenser](https://en.wikipedia.org/wiki/Edmund_Spenser), whose verse epic [*The Faerie Queene*](https://en.wikipedia.org/wiki/The_Faerie_Queene) had a strong influence on [English literature](https://en.wikipedia.org/wiki/English_literature) but was eventually overshadowed by the lyrics of [William Shakespeare](https://en.wikipedia.org/wiki/William_Shakespeare), [Thomas Wyatt](https://en.wikipedia.org/wiki/Thomas_Wyatt_%28poet%29) and others. Typically, the works of these playwrights and poets circulated in manuscript form for some time before they were published, and above all the plays of [English Renaissance theatre](https://en.wikipedia.org/wiki/English_Renaissance_theatre) were the outstanding legacy of the period. The works of this period are also affected by [Henry VIII](https://en.wikipedia.org/wiki/Henry_VIII_of_England)'s declaration of independence from the Catholic Church and technological advances in sailing and cartography, which are reflected in the generally nonreligious themes and various shipwreck adventures of Shakespeare.[[3]](https://en.wikipedia.org/wiki/English_Renaissance#cite_note-3)

The English theatre scene, which performed both for the court and nobility in private performances and a very wide public in the theatres, was the most crowded in Europe, with a host of other playwrights as well as the giant figures of [Christopher Marlowe](https://en.wikipedia.org/wiki/Christopher_Marlowe), William Shakespeare and [Ben Jonson](https://en.wikipedia.org/wiki/Ben_Jonson). [Elizabeth](https://en.wikipedia.org/wiki/Elizabeth_I_of_England) herself was a product of [Renaissance humanism](https://en.wikipedia.org/wiki/Renaissance_humanism) trained by Roger Ascham, and wrote [occasional poems](https://en.wikipedia.org/wiki/Occasional_poems) such as "[On Monsieur's Departure](https://en.wikipedia.org/wiki/On_Monsieur%27s_Departure)" at critical moments of her life. Philosophers and intellectuals included [Thomas More](https://en.wikipedia.org/wiki/Thomas_More) and [Francis Bacon](https://en.wikipedia.org/wiki/Francis_Bacon). All the 16th century Tudor monarchs were highly educated, as was much of the nobility, and Italian literature had a considerable following, providing the sources for many of Shakespeare's plays. English thought advanced towards modern science with the [Baconian Method](https://en.wikipedia.org/wiki/Baconian_method), a forerunner of the [Scientific Method](https://en.wikipedia.org/wiki/Scientific_Method). The language of the [*Book of Common Prayer*](https://en.wikipedia.org/wiki/Book_of_Common_Prayer), first published in 1549, and at the end of the period the [Authorised Version](https://en.wikipedia.org/wiki/Authorised_Version) ("King James Version" to Americans) of the Bible (1611) had enduring impacts on the English consciousness.

Visual arts[[edit](https://en.wikipedia.org/w/index.php?title=English_Renaissance&action=edit&section=2)]



The *Ditchley Portrait* of Elizabeth I by the foreign [Marcus Gheeraerts the Younger](https://en.wikipedia.org/wiki/Marcus_Gheeraerts_the_Younger), c.1592

England was very slow to produce visual arts in Renaissance styles, and the [artists of the Tudor court](https://en.wikipedia.org/wiki/Artists_of_the_Tudor_court) were mainly imported foreigners until after the end of the Renaissance; [Hans Holbein](https://en.wikipedia.org/wiki/Hans_Holbein_the_Younger) was the outstanding figure. The [English Reformation](https://en.wikipedia.org/wiki/English_Reformation) produced a huge program of [iconoclasm](https://en.wikipedia.org/wiki/Iconoclasm) that destroyed almost all medieval religious art, and all but ended the skill of painting in England; English art was to be dominated by [portraiture](https://en.wikipedia.org/wiki/Portraiture), and then later [landscape art](https://en.wikipedia.org/wiki/Landscape_art), for centuries to come. The significant English invention was the [portrait miniature](https://en.wikipedia.org/wiki/Portrait_miniature), which essentially took the techniques of the dying art of the [illuminated manuscript](https://en.wikipedia.org/wiki/Illuminated_manuscript) and transferred them to small portraits worn in lockets. Though the form was developed in England by foreign artists, mostly Flemish like [Lucas Horenbout](https://en.wikipedia.org/wiki/Lucas_Horenbout), the somewhat undistinguished founder of the tradition, by the late 16th century natives such as [Nicolas Hilliard](https://en.wikipedia.org/wiki/Nicolas_Hilliard) and [Isaac Oliver](https://en.wikipedia.org/wiki/Isaac_Oliver) produced the finest work, even as the best producers of larger portraits in oil were still foreigners. The portrait miniature had spread all over Europe by the 18th century. The [portraiture of Elizabeth I](https://en.wikipedia.org/wiki/Portraiture_of_Elizabeth_I) was carefully controlled and developed into an elaborate and wholly un-realist iconic style, that has succeeded in creating enduring images.

Music[[edit](https://en.wikipedia.org/w/index.php?title=English_Renaissance&action=edit&section=3)]

[English Renaissance music](https://en.wikipedia.org/wiki/English_Renaissance_music) kept in touch with continental developments far more than visual art, and managed to survive the Reformation relatively successfully, though [William Byrd](https://en.wikipedia.org/wiki/William_Byrd) and other major figures were Catholic. The [Elizabethan madrigal](https://en.wikipedia.org/wiki/Elizabethan_madrigal) was distinct from, but related to, the Italian tradition. [Thomas Tallis](https://en.wikipedia.org/wiki/Thomas_Tallis), [Thomas Morley](https://en.wikipedia.org/wiki/Thomas_Morley), and [John Dowland](https://en.wikipedia.org/wiki/John_Dowland) were other leading English composers.

The colossal [polychoral](https://en.wikipedia.org/wiki/Polychoral) productions of the [Venetian School](https://en.wikipedia.org/wiki/Venetian_School_%28music%29) had been anticipated in the works of Thomas Tallis, and the [Palestrina](https://en.wikipedia.org/wiki/Giovanni_Pierluigi_da_Palestrina) style from the [Roman School](https://en.wikipedia.org/wiki/Roman_School) had already been absorbed prior to the publication of *Musica transalpina*, in the music of masters such as William Byrd.

The Italian and English Renaissances were similar in sharing a specific [musical aesthetic](https://en.wikipedia.org/wiki/Musical_aesthetics). In the late 16th century Italy was the musical center of Europe, and one of the principal forms which emerged from that singular explosion of musical creativity was the [madrigal](https://en.wikipedia.org/wiki/Madrigal_%28music%29). In 1588, [Nicholas Yonge](https://en.wikipedia.org/wiki/Nicholas_Yonge) published in England the *Musica transalpina*—a collection of Italian madrigals that had been Anglicized—an event which began a vogue of madrigal in England which was almost unmatched in the Renaissance in being an instantaneous adoption of an idea, from another country, adapted to local aesthetics. English poetry was exactly at the right stage of development for this transplantation to occur, since forms such as the [sonnet](https://en.wikipedia.org/wiki/Sonnet) were uniquely adapted to setting as madrigals; indeed, the sonnet was already well developed in Italy. Composers such as Thomas Morley, the only contemporary composer to set Shakespeare, and whose work survives, published collections of their own, roughly in the Italian manner but yet with a unique Englishness; interest in the compositions of the [English Madrigal School](https://en.wikipedia.org/wiki/English_Madrigal_School) has enjoyed a considerable revival in recent decades.

Architecture[[edit](https://en.wikipedia.org/w/index.php?title=English_Renaissance&action=edit&section=4)]

Despite some buildings in a partly Renaissance style from the reign of Henry VIII, notably [Hampton Court Palace](https://en.wikipedia.org/wiki/Hampton_Court_Palace), the vanished [Nonsuch Palace](https://en.wikipedia.org/wiki/Nonsuch_Palace), [Sutton Place](https://en.wikipedia.org/wiki/Sutton_Place%2C_Surrey) and [Layer Marney Tower](https://en.wikipedia.org/wiki/Layer_Marney_Tower), it was not until the [Elizabethan architecture](https://en.wikipedia.org/wiki/Elizabethan_architecture) of the end of the century that a true Renaissance style emerged, influenced far more by northern Europe than Italy. The most famous buildings, of a type called the [prodigy house](https://en.wikipedia.org/wiki/Prodigy_house), are large show houses constructed for [courtiers](https://en.wikipedia.org/wiki/Courtier), and characterised by lavish use of glass, as at "[Hardwick Hall](https://en.wikipedia.org/wiki/Hardwick_Hall), more glass than wall", [Wollaton Hall](https://en.wikipedia.org/wiki/Wollaton_Hall) and [Hatfield House](https://en.wikipedia.org/wiki/Hatfield_House) and [Burghley House](https://en.wikipedia.org/wiki/Burghley_House), the style continuing into the early 17th century before developing into [Jacobean architecture](https://en.wikipedia.org/wiki/Jacobean_architecture). Lesser, but still large, houses like [Little Moreton Hall](https://en.wikipedia.org/wiki/Little_Moreton_Hall) continued to be constructed and expanded in essentially medieval [half-timbered](https://en.wikipedia.org/wiki/Half-timbered) styles until the late 16th century. Church architecture essentially continued in a late Gothic style until the Reformation, and then stopped almost completely, although [church monuments](https://en.wikipedia.org/wiki/Church_monument), screens and other fittings often had classical styles from about the mid-century. The few new church buildings were usually still Gothic in style, as in [Langley Chapel](https://en.wikipedia.org/wiki/Langley_Chapel) of 1601.[[4]](https://en.wikipedia.org/wiki/English_Renaissance#cite_note-4)

2.English Reformation

The **English Reformation** took place in [16th-century England](https://en.wikipedia.org/wiki/16th-century_England) when the [Church of England](https://en.wikipedia.org/wiki/Church_of_England) broke away from the authority of the [Pope](https://en.wikipedia.org/wiki/Pope) and the [Roman Catholic Church](https://en.wikipedia.org/wiki/Roman_Catholic_Church). These events were, in part, associated with the wider European [Protestant Reformation](https://en.wikipedia.org/wiki/Protestant_Reformation), a religious and political movement that affected the practice of Christianity in western and central Europe. Causes included the invention of the [printing press](https://en.wikipedia.org/wiki/Printing_press), increased circulation of the [Bible](https://en.wikipedia.org/wiki/Bible) and the transmission of new knowledge and ideas among scholars, the upper and middle classes and readers in general. The phases of the English Reformation, which also covered [Wales](https://en.wikipedia.org/wiki/Wales) and [Ireland](https://en.wikipedia.org/wiki/Ireland), were largely driven by changes in government policy, to which public opinion gradually accommodated itself.

Based on [Henry VIII](https://en.wikipedia.org/wiki/Henry_VIII_of_England)'s desire for an annulment of his marriage (first requested of [Pope Clement VII](https://en.wikipedia.org/wiki/Pope_Clement_VII) in 1527), the English Reformation began as more of a political affair than a theological dispute. The reality of political differences between Rome and England allowed growing theological disputes to come to the fore.[[1]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-scruton1996p470-1) Until the break with Rome, the Pope and general councils of the church decided [doctrine](https://en.wikipedia.org/wiki/Doctrine). Church law was governed by [canon law](https://en.wikipedia.org/wiki/Canon_law) with final jurisdiction in Rome. Church taxes were paid straight to Rome and the Pope had the final word in the appointment of bishops.

The break with Rome was effected by a series of acts of Parliament passed between 1532 and 1534, among them the 1534 [Act of Supremacy](https://en.wikipedia.org/wiki/Acts_of_Supremacy), which declared that Henry was the "[Supreme Head on earth of the Church of England](https://en.wikipedia.org/wiki/Supreme_Head_of_the_Church_of_England)".[[2]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEBray1994115-2) (This title was renounced by [Mary I](https://en.wikipedia.org/wiki/Mary_I_of_England) in 1553 in the process of restoring papal jurisdiction; when [Elizabeth I](https://en.wikipedia.org/wiki/Elizabeth_I_of_England) reasserted the royal supremacy in 1559, her title was [Supreme Governor](https://en.wikipedia.org/wiki/Supreme_Governor).[[2]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEBray1994115-2)) Final authority in doctrinal and legal disputes now rested with the monarch; the papacy was deprived of revenue and the final say on the appointment of bishops.

The [theology](https://en.wikipedia.org/wiki/Theology) and [liturgy](https://en.wikipedia.org/wiki/Christian_liturgy) of the Church of England became markedly [Protestant](https://en.wikipedia.org/wiki/Protestant) during the reign of Henry's son [Edward VI](https://en.wikipedia.org/wiki/Edward_VI_of_England), largely along lines laid down by Archbishop [Thomas Cranmer](https://en.wikipedia.org/wiki/Thomas_Cranmer). Under Mary, the process was reversed and the Church of England was again placed under papal jurisdiction. Elizabeth reintroduced the Protestant religion but in a more moderate manner. The structure and theology of the church was a matter of fierce dispute for generations.

The violent aspect of these disputes, manifested in the [English Civil Wars](https://en.wikipedia.org/wiki/English_Civil_War), ended when the last Roman Catholic monarch, [James II](https://en.wikipedia.org/wiki/James_II_of_England), was deposed and Parliament employed [William III](https://en.wikipedia.org/wiki/William_III_of_England) and [Mary II](https://en.wikipedia.org/wiki/Mary_II_of_England) jointly to rule in conjunction with the [English Bill of Rights](https://en.wikipedia.org/wiki/English_Bill_of_Rights) in 1688 (in the "[Glorious Revolution](https://en.wikipedia.org/wiki/Glorious_Revolution)"), from which emerged a church polity with an [established church](https://en.wikipedia.org/wiki/State_religion) and a number of [non-conformist](https://en.wikipedia.org/wiki/Nonconformist_%28Protestantism%29) churches whose members suffered various [civil disabilities](https://en.wikipedia.org/wiki/Civil_disabilities) until these were removed many years later. The legacy of the Roman Catholic heritage and establishment as the state church remained controversial for many years and still exists. A substantial but dwindling minority of people from the late 16th to early 19th centuries remained Roman Catholic in England. Their church organisation remained illegal until the [Relief Act of 1829](https://en.wikipedia.org/wiki/Roman_Catholic_Relief_Act_1829).

**1549 prayer book**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=12)]

*Main article:*[*Book of Common Prayer (1549)*](https://en.wikipedia.org/wiki/Book_of_Common_Prayer_%281549%29)

The second year of Edward's reign was a turning point for the English Reformation; many people identified the year 1548, rather than the 1530s, as the beginning of the English Church's [schism](https://en.wikipedia.org/wiki/Schism) from the Roman Catholic Church.[[151]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005462-151) On 18 January 1548, the Privy Council abolished the use of candles on [Candlemas](https://en.wikipedia.org/wiki/Candlemas), ashes on [Ash Wednesday](https://en.wikipedia.org/wiki/Ash_Wednesday) and palms on [Palm Sunday](https://en.wikipedia.org/wiki/Palm_Sunday).[[152]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005457-152) On 21 February, the council explicitly ordered the removal of all church images.[[153]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017315-153)

On 8 March, a royal proclamation announced a more significant change—the first major reform of the Mass and of the Church of England's official [eucharistic theology](https://en.wikipedia.org/wiki/Eucharistic_theology).[[154]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996384-154) The "Order of the Communion" was a series of English exhortations and prayers that reflected Protestant theology and were inserted into the Latin Mass.[[155]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993173-155)[[156]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005459-156) A significant departure from tradition was that individual confession to a priest—long a requirement before receiving the Eucharist—was made optional and replaced with a [general confession](https://en.wikipedia.org/wiki/Absolution#Anglican_Communion) said by the congregation as a whole. The effect on religious custom was profound as a majority of laypeople, not just Protestants, most likely ceased confessing their sins to their priests.[[153]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017315-153) By 1548, Cranmer and other leading Protestants had moved from the Lutheran to the [Reformed position on the Eucharist](https://en.wikipedia.org/wiki/Lord%27s_Supper_in_Reformed_theology).[[157]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017322%E2%80%93323-157) Significant to Cranmer's change of mind was the influence of Strasbourg theologian [Martin Bucer](https://en.wikipedia.org/wiki/Martin_Bucer).[[158]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996380-158) This shift can be seen in the Communion order's teaching on the Eucharist. Laypeople were instructed that when receiving the sacrament they "spiritually eat the flesh of Christ", an attack on the belief in the real, bodily presence of Christ in the Eucharist.[[159]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996386-159) The Communion order was incorporated into the new prayer book largely unchanged.[[160]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996385-160)

Title page of the 1549 Book of Common Prayer

That prayer book and liturgy, the *Book of Common Prayer*, was authorized by the [Act of Uniformity 1549](https://en.wikipedia.org/wiki/Act_of_Uniformity_1549). It replaced the several regional Latin rites then in use, such as the [Use of Sarum](https://en.wikipedia.org/wiki/Use_of_Sarum), the [Use of York](https://en.wikipedia.org/wiki/Use_of_York) and the [Use of Hereford](https://en.wikipedia.org/wiki/Use_of_Hereford) with an English-language liturgy.[[161]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017324-161) Authored by Cranmer, this first prayer book was a temporary compromise with conservatives.[[162]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996410-162) It provided Protestants with a service free from what they considered superstition, while maintaining the traditional structure of the mass.[[163]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993174-163)

The cycles and seasons of the [church year](https://en.wikipedia.org/wiki/Church_year) continued to be observed, and there were texts for daily [Matins](https://en.wikipedia.org/wiki/Morning_Prayer_%28Anglican%29) (Morning Prayer), Mass and [Evensong](https://en.wikipedia.org/wiki/Evensong) (Evening Prayer). In addition, there was a [calendar of saints](https://en.wikipedia.org/wiki/Calendar_of_saints)' feasts with [collects](https://en.wikipedia.org/wiki/Collect) and scripture readings appropriate for the day. Priests still wore [vestments](https://en.wikipedia.org/wiki/Vestments)—the prayer book recommended the [cope](https://en.wikipedia.org/wiki/Cope) rather than the [chasuble](https://en.wikipedia.org/wiki/Chasuble). Many of the services were little changed. Baptism kept a strongly sacramental character, including the blessing of water in the [baptismal font](https://en.wikipedia.org/wiki/Baptismal_font), promises made by [godparents](https://en.wikipedia.org/wiki/Godparents), making the [sign of the cross](https://en.wikipedia.org/wiki/Sign_of_the_cross) on the child's forehead, and wrapping it in a white [chrism](https://en.wikipedia.org/wiki/Chrism) cloth. The [confirmation](https://en.wikipedia.org/wiki/Confirmation) and marriage services followed the Sarum rite.[[164]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017324%E2%80%93325-164) There were also remnants of prayer for the dead and the Requiem Mass, such as the provision for celebrating holy communion at a funeral.[[165]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017325-165)

Nevertheless, the first *Book of Common Prayer* was a "radical" departure from traditional worship in that it "eliminated almost everything that had till then been central to lay Eucharistic piety".[[166]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005464%E2%80%93466-166) Communion took place without any [elevation of the consecrated bread and wine](https://en.wikipedia.org/wiki/Elevation_%28liturgy%29). The elevation had been the central moment of the old liturgy, attached as it was to the idea of real presence. In addition, the [prayer of consecration](https://en.wikipedia.org/wiki/Anaphora_%28liturgy%29) was changed to reflect Protestant theology.[[161]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017324-161) Three sacrifices were mentioned; the first was [Christ's sacrifice on the cross](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus). The second was the congregation's sacrifice of praise and thanksgiving, and the third was the offering of "ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice" to God.[[167]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMoorman198327-167) While the medieval [Canon of the Mass](https://en.wikipedia.org/wiki/Canon_of_the_Mass) "explicitly identified the priest's action at the altar with the sacrifice of Christ", the Prayer Book broke this connection by stating the church's offering of thanksgiving in the Eucharist was not the same as [Christ's sacrifice on the cross](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus).[[164]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017324%E2%80%93325-164) Instead of the priest offering the sacrifice of Christ to [God the Father](https://en.wikipedia.org/wiki/God_the_Father), the assembled offered their praises and thanksgivings. The Eucharist was now to be understood as merely a means of partaking in and receiving the benefits of Christ's sacrifice.[[168]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEJonesWainwrightYarnoldBradshaw1992101%E2%80%93105-168)[[169]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEThompson1961234%E2%80%93236-169)

There were other departures from tradition. At least initially, there was no music because it would take time to replace the church's body of Latin music.[[165]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017325-165) Most of the liturgical year was simply "bulldozed away" with only the major feasts of Christmas, Easter and [Whitsun](https://en.wikipedia.org/wiki/Whitsun) along with a few biblical saints' days ([Apostles](https://en.wikipedia.org/wiki/Apostles), [Evangelists](https://en.wikipedia.org/wiki/Four_Evangelists), [John the Baptist](https://en.wikipedia.org/wiki/John_the_Baptist) and [Mary Magdalene](https://en.wikipedia.org/wiki/Mary_Magdalene)) and only two [Marian feast days](https://en.wikipedia.org/wiki/Marian_feast_days) (the [Purification](https://en.wikipedia.org/wiki/Presentation_of_Jesus_at_the_Temple) and the [Annunciation](https://en.wikipedia.org/wiki/Annunciation)).[[166]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005464%E2%80%93466-166) The [Assumption](https://en.wikipedia.org/wiki/Assumption_of_Mary), [Corpus Christi](https://en.wikipedia.org/wiki/Corpus_Christi_%28feast%29) and other festivals were gone.[[165]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017325-165)

In 1549, Parliament also legalised [clerical marriage](https://en.wikipedia.org/wiki/Clerical_marriage), something already practised by some Protestants (including Cranmer) but considered an abomination by conservatives.[[170]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017323-170)

**Rebellion**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=13)]

Enforcement of the new liturgy did not always take place without a struggle. In the [West Country](https://en.wikipedia.org/wiki/West_Country), the introduction of the *Book of Common Prayer* was the catalyst for a series of uprisings through the summer of 1549. There were smaller upheavals elsewhere from the [West Midlands](https://en.wikipedia.org/wiki/West_Midlands_%28region%29) to [Yorkshire](https://en.wikipedia.org/wiki/Yorkshire). The [Prayer Book Rebellion](https://en.wikipedia.org/wiki/Prayer_Book_Rebellion) was not only in reaction to the prayer book; the rebels demanded a full restoration of pre-Reformation Catholicism.[[171]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005466-171) They were also motivated by economic concerns, such as [enclosure](https://en.wikipedia.org/wiki/Enclosure).[[172]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEBrigden2000185-172) In East Anglia, however, the rebellions lacked a Roman Catholic character. [Kett's Rebellion](https://en.wikipedia.org/wiki/Kett%27s_Rebellion) in Norwich blended Protestant piety with demands for economic reforms and social justice.[[173]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017332%E2%80%93333-173)

The insurrections were put down only after considerable loss of life.[[174]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017334-174) Somerset was blamed and was removed from power in October. It was wrongly believed by both conservatives and reformers that the Reformation would be overturned. Succeeding Somerset as de facto regent was [John Dudley, 1st Earl of Warwick](https://en.wikipedia.org/wiki/John_Dudley%2C_1st_Earl_of_Warwick), newly appointed [Lord President of the Privy Council](https://en.wikipedia.org/wiki/Lord_President_of_the_Council). Warwick saw further implementation of the reforming policy as a means of gaining Protestant support and defeating his conservative rivals.[[175]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993176-175)

**Further reform**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=14)]

From that point on, the Reformation proceeded apace. Since the 1530s, one of the obstacles to Protestant reform had been the bishops, bitterly divided between a traditionalist majority and a Protestant minority. This obstacle was removed in 1550–1551 when the episcopate was purged of conservatives.[[177]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993177%E2%80%93178-177) Edmund Bonner of London, [William Rugg](https://en.wikipedia.org/wiki/William_Rugg) of Norwich, [Nicholas Heath](https://en.wikipedia.org/wiki/Nicholas_Heath) of Worcester, [John Vesey](https://en.wikipedia.org/wiki/John_Vesey) of Exeter, [Cuthbert Tunstall](https://en.wikipedia.org/wiki/Cuthbert_Tunstall) of Durham, [George Day](https://en.wikipedia.org/wiki/George_Day_%28bishop%29) of Chichester and Stephen Gardiner of Winchester were either deprived of their bishoprics or forced to resign.[[178]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017338-178)[[179]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996459-179) [Thomas Thirlby](https://en.wikipedia.org/wiki/Thomas_Thirlby), [Bishop of Westminster](https://en.wikipedia.org/wiki/Bishop_of_Westminster), managed to stay a bishop only by being [translated](https://en.wikipedia.org/wiki/Translation_%28ecclesiastical%29) to the [Diocese of Norwich](https://en.wikipedia.org/wiki/Diocese_of_Norwich), "where he did virtually nothing during his episcopate".[[180]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996408-180) Traditionalist bishops were replaced by Protestants such as [Nicholas Ridley](https://en.wikipedia.org/wiki/Nicholas_Ridley_%28martyr%29), [John Ponet](https://en.wikipedia.org/wiki/John_Ponet), [John Hooper](https://en.wikipedia.org/wiki/John_Hooper_%28bishop%29) and [Miles Coverdale](https://en.wikipedia.org/wiki/Miles_Coverdale).[[181]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005471-181)[[179]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996459-179)

The newly enlarged and emboldened Protestant episcopate turned its attention to ending efforts by conservative clergy to "counterfeit the popish mass" through [loopholes](https://en.wikipedia.org/wiki/Loophole) in the 1549 prayer book. The *Book of Common Prayer* was composed during a time when it was necessary to grant compromises and concessions to traditionalists. This was taken advantage of by conservative priests who made the new liturgy as much like the old one as possible, including elevating the Eucharist.[[182]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017339-182) The conservative Bishop Gardiner endorsed the prayer book while in prison,[[163]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993174-163) and historian Eamon Duffy notes that many lay people treated the prayer book "as an English [missal](https://en.wikipedia.org/wiki/Missal)".[[183]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005470-183)

To attack the mass, Protestants began demanding the removal of stone [altars](https://en.wikipedia.org/wiki/Altar_in_the_Catholic_Church). Bishop Ridley launched the campaign in May 1550 when he commanded all altars to be replaced with wooden [communion tables](https://en.wikipedia.org/wiki/Communion_table) in his London diocese.[[182]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017339-182) Other bishops throughout the country followed his example, but there was also resistance. In November 1550, the Privy Council ordered the removal of all altars in an effort to end all dispute.[[184]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993176%E2%80%93177-184) While the prayer book used the term "altar", Protestants preferred a table because at the [Last Supper](https://en.wikipedia.org/wiki/Last_Supper) Christ instituted the sacrament at a table. The removal of altars was also an attempt to destroy the idea that the Eucharist was Christ's sacrifice. During Lent in 1550, John Hooper preached, "as long as the altars remain, both the ignorant people, and the ignorant and evil-persuaded priest, will dream always of sacrifice".[[182]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017339-182)

In March 1550, a new [ordinal](https://en.wiktionary.org/wiki/ordinal#Noun) was published that was based on Martin Bucer's own treatise on the form of [ordination](https://en.wikipedia.org/wiki/Ordination). While Bucer had provided for only one service for all three orders of clergy, the English ordinal was more conservative and had separate services for [deacons](https://en.wikipedia.org/wiki/Deacon), priests and bishops.[[175]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993176-175)[[185]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996460%E2%80%93461-185) During his consecration as [bishop of Gloucester](https://en.wikipedia.org/wiki/Bishop_of_Gloucester), John Hooper objected to the mention of "all saints and the holy Evangelist" in the [Oath of Supremacy](https://en.wikipedia.org/wiki/Oath_of_Supremacy) and to the requirement that he wear a black [chimere](https://en.wikipedia.org/wiki/Chimere) over a white [rochet](https://en.wikipedia.org/wiki/Rochet). Hooper was excused from invoking the saints in his oath, but he would ultimately be convinced to wear the offensive consecration garb. This was the first battle in the [vestments controversy](https://en.wikipedia.org/wiki/Vestments_controversy), which was essentially a conflict over whether the church could require people to observe ceremonies that were [neither necessary for salvation nor prohibited by scripture](https://en.wikipedia.org/wiki/Adiaphora).[[186]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017340%E2%80%93341-186)

**1552 prayer book and parish confiscations**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=15)]

The 1549 *Book of Common Prayer* was criticised by Protestants both in England and abroad for being too susceptible to Roman Catholic re-interpretation. Martin Bucer identified 60 problems with the prayer book, and the Italian [Peter Martyr Vermigli](https://en.wikipedia.org/wiki/Peter_Martyr_Vermigli) provided his own complaints. Shifts in Eucharistic theology between 1548 and 1552 also made the prayer book unsatisfactory—during that time English Protestants achieved a consensus rejecting any real bodily presence of Christ in the Eucharist. Some influential Protestants such as Vermigli defended [Zwingli](https://en.wikipedia.org/wiki/Zwingli)'s symbolic view of the Eucharist. Less radical Protestants such as Bucer and Cranmer advocated for a [spiritual presence](https://en.wikipedia.org/wiki/Lord%27s_Supper_in_Reformed_theology) in the sacrament.[[187]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993179-187) Cranmer himself had already adopted [receptionist](https://en.wikipedia.org/wiki/Receptionism) views on the Lord's Supper.[[188]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-188) In April 1552, a new [Act of Uniformity](https://en.wikipedia.org/wiki/Act_of_Uniformity_1552) authorised a revised *Book of Common Prayer* to be used in worship by November 1.[[189]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005472-189)

This new prayer book removed many of the traditional elements in the 1549 prayer book, resulting in a more Protestant liturgy. The communion service was designed to remove any hint of consecration or change in the bread and wine. Instead of [unleavened](https://en.wikipedia.org/wiki/Unleavened_bread) wafers, ordinary bread was to be used.[[190]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017348-190) The [prayer of invocation](https://en.wikipedia.org/wiki/Epiclesis) was removed, and the minister no longer said "the body of Christ" when delivering communion. Rather, he said, "Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving". Christ's presence in the Lord's Supper was a spiritual presence "limited to the subjective experience of the communicant".[[190]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017348-190) Anglican bishop and scholar [Colin Buchanan](https://en.wikipedia.org/wiki/Colin_Buchanan_%28bishop%29) interprets the prayer book to teach that "the only point where the bread and wine signify the body and blood is at reception".[[191]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch1996507-191) Rather than [reserving the sacrament](https://en.wikipedia.org/wiki/Reserved_sacrament) (which often led to [Eucharistic adoration](https://en.wikipedia.org/wiki/Eucharistic_adoration)), any leftover bread or wine was to be taken home by the [curate](https://en.wikipedia.org/wiki/Curate) for ordinary consumption.[[192]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005474-192)

In the new prayer book, the last vestiges of prayers for the dead were removed from the funeral service.[[193]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005475-193) Unlike the 1549 version, the 1552 prayer book removed many traditional sacramentals and observances that reflected belief in the [blessing](https://en.wikipedia.org/wiki/Blessing) and [exorcism](https://en.wikipedia.org/wiki/Exorcism_in_Christianity) of people and objects. In the baptism service, infants no longer received [minor exorcism](https://en.wikipedia.org/wiki/Minor_exorcism_in_Christianity) and the white chrisom robe. [Anointing](https://en.wikipedia.org/wiki/Anointing) was no longer included in the services for baptism, ordination and [visitation of the sick](https://en.wikipedia.org/wiki/Anointing_of_the_sick).[[194]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005473-194) These ceremonies were altered to emphasise the importance of faith, rather than trusting in rituals or objects. Clerical vestments were simplified—ministers were only allowed to wear the [surplice](https://en.wikipedia.org/wiki/Surplice) and bishops had to wear a rochet.[[190]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017348-190)

Throughout Edward's reign, inventories of parish valuables, ostensibly for preventing embezzlement, convinced many the government planned to seize parish property, just as was done to the chantries.[[195]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017320-195) These fears were confirmed in March 1551 when the Privy Council ordered the confiscation of church plate and vestments "for as much as the King's Majestie had neede [[*sic*](https://en.wikipedia.org/wiki/Sic)] presently of a mass of money".[[196]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005476-196) No action was taken until 1552–1553 when commissioners were appointed. They were instructed to leave only the "bare essentials" required by the 1552 *Book of Common Prayer*—a surplice, tablecloths, communion cup and a bell. Items to be seized included copes, [chalices](https://en.wikipedia.org/wiki/Chalice), [chrismatories](https://en.wikipedia.org/wiki/Chrismatory), [patens](https://en.wikipedia.org/wiki/Paten), [monstrances](https://en.wikipedia.org/wiki/Monstrance) and candlesticks.[[197]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005477-197) Many parishes sold their valuables rather than have them confiscated at a later date.[[195]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017320-195) The money funded parish projects that could not be challenged by royal authorities.[[198]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-Duffy484-485-198) In many parishes, items were concealed or given to local gentry who had, in fact, lent them to the church.[[199]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-Duffy490-199)

The confiscations caused tensions between Protestant church leaders and Warwick, now Duke of Northumberland. Cranmer, Ridley and other Protestant leaders did not fully trust Northumberland. Northumberland in turn sought to undermine these bishops by promoting their critics, such as [Jan Laski](https://en.wikipedia.org/wiki/Jan_Laski) and [John Knox](https://en.wikipedia.org/wiki/John_Knox).[[200]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017350-200) Cranmer's plan for a revision of English [canon law](https://en.wikipedia.org/wiki/Canon_law), the *[Reformatio legum ecclesiasticarum](https://en.wikipedia.org/wiki/Reformatio_legum_ecclesiasticarum)*, failed in Parliament due to Northumberland's opposition.[[201]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017352-201) Despite such tensions, a new doctrinal statement to replace the *King's Book* was issued on royal authority in May 1553. The [Forty-two Articles](https://en.wikipedia.org/wiki/Forty-two_Articles) reflected the Reformed theology and practice taking shape during Edward's reign, which historian Christopher Haigh describes as a "restrained [Calvinism](https://en.wikipedia.org/wiki/Calvinism)".[[202]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993181-202) It affirmed [predestination](https://en.wikipedia.org/wiki/Predestination_in_Calvinism) and that the King of England was [Supreme Head of the Church of England](https://en.wikipedia.org/wiki/Supreme_Head_of_the_Church_of_England) under Christ.[[203]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017353%E2%80%93354-203)

**Edward's succession**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=16)]

King Edward became seriously ill in February and died in July 1553. Before his death, Edward was concerned that Mary, his devoutly Catholic sister, would overturn his religious reforms. A new plan of succession was created in which both of Edward's sisters Mary and Elizabeth were bypassed on account of [illegitimacy](https://en.wikipedia.org/wiki/Illegitimacy) in favour of the Protestant [Jane Grey](https://en.wikipedia.org/wiki/Jane_Grey), the granddaughter of Edward's aunt [Mary Tudor](https://en.wikipedia.org/wiki/Mary_Tudor%2C_Queen_of_France) and daughter in law of the Duke of Northumberland. This new succession violated the ["Third" Succession Act of 1544](https://en.wikipedia.org/wiki/Third_Succession_Act) and was widely seen as an attempt by Northumberland to stay in power.[[204]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017356%E2%80%93358-204) Northumberland was unpopular due to the church confiscations, and support for Jane collapsed.[[205]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993183-205) On 19 July, the Privy Council proclaimed Mary queen to the acclamation of the crowds in London. [[206]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017359-206)

Marian Restoration[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=17)]

**Reconciling with Rome**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=18)]

Both Protestants and Roman Catholics understood that the accession of [Mary I](https://en.wikipedia.org/wiki/Mary_I_of_England) to the throne meant a restoration of traditional religion.[[207]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017360-207) Before any official sanction, Latin Masses began reappearing throughout England, despite the 1552 Book of Common Prayer remaining the only legal liturgy.[[208]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017363-208) Mary began her reign cautiously by emphasising the need for tolerance in matters of religion and proclaiming that, for the time being, she would not compel religious conformity. This was in part Mary's attempt to avoid provoking Protestant opposition before she could consolidate her power.[[209]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017362%E2%80%93363-209) While Protestants were not a majority of the population, their numbers had grown through Edward's reign. Historian Eamon Duffy writes that "Protestantism was a force to be reckoned with in London and in towns like Bristol, Rye, and Colchester, and it was becoming so in some northern towns such as Hessle, Hull, and Halifax."[[210]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005479-210)

Following Mary's accession, the Duke of Norfolk along with the conservative bishops Bonner, Gardiner, Tunstall, Day and Heath were released from prison and restored to their former dioceses. By September 1553, Hooper and Cranmer were imprisoned. Northumberland himself was executed but not before his conversion to Catholicism.[[211]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017360,_363-211)

The break with Rome and the religious reforms of Henry VIII and Edward VI were achieved through parliamentary legislation and could only be reversed through Parliament. When Parliament met in October, Bishop Gardiner, now Lord Chancellor, initially proposed the repeal of all religious legislation since 1529. The House of Commons refused to pass this bill, and after heated debate,[[212]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEWard1981229-212) Parliament repealed all Edwardian religious laws, including clerical marriage and the prayer book, in the [First Statute of Repeal](https://en.wikipedia.org/wiki/First_Statute_of_Repeal).[[213]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017364-213) By 20 December, the Mass was reinstated by law.[[214]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993208-214) There were disappointments for Mary: Parliament refused to penalise non-attendance at Mass, would not restore confiscated church property, and left open the question of [papal supremacy](https://en.wikipedia.org/wiki/Papal_supremacy).[[215]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEWard1981230-215)

If Mary was to secure England for Roman Catholicism, she needed an heir and her Protestant half-sister Elizabeth had to be prevented from inheriting the Crown. On the advice of her cousin [Charles V, Holy Roman Emperor](https://en.wikipedia.org/wiki/Charles_V%2C_Holy_Roman_Emperor), she married his son, [Philip II of Spain](https://en.wikipedia.org/wiki/Philip_II_of_Spain), in 1554. There was opposition, and even a rebellion in Kent (led by [Sir Thomas Wyatt](https://en.wikipedia.org/wiki/Wyatt%27s_Rebellion)); even though it was provided that Philip would never inherit the kingdom if there was no heir, received no estates and had no coronation.[[216]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003281-216)

By the end of 1554, Henry VIII's religious settlement had been re-instituted, but England was still not reunited with Rome. Before reunion could occur, church property disputes had to be settled—which, in practice, meant letting the nobility and gentry who had bought confiscated church lands keep them. Cardinal [Reginald Pole](https://en.wikipedia.org/wiki/Reginald_Pole), the Queen's cousin, arrived in November 1554 as [papal legate](https://en.wikipedia.org/wiki/Papal_legate) to end England's schism with the Roman Catholic Church.[[216]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003281-216) On 28 November, Pole addressed Parliament to ask it to end the schism, declaring "I come not to destroy, but to build. I come to reconcile, not to condemn. I come not to compel, but to call again."[[217]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017390-217) In response, Parliament submitted a petition to the Queen the next day asking that "this realm and dominions might be again united to the Church of Rome by the means of the Lord Cardinal Pole".[[217]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017390-217)

On 30 November, Pole spoke to both houses of Parliament, [absolving](https://en.wikipedia.org/wiki/Absolution#Roman_Catholic_Church) the members of Parliament "with the whole realm and dominions thereof, from all heresy and schism".[[218]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993222-218) Afterwards, bishops absolved diocesan clergy, and they in turn absolved parishioners.[[219]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993223-219) On 26 December, the Privy Council introduced legislation repealing the religious legislation of Henry VIII's reign and implementing the reunion with Rome. This bill was passed as the [Second Statute of Repeal](https://en.wikipedia.org/wiki/Second_Statute_of_Repeal).[[220]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEWard1981232-220)

**Catholic recovery**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=19)]

Historian Eamon Duffy writes that the Marian religious "programme was not one of reaction but of creative reconstruction" absorbing whatever was considered positive in the reforms of Henry VIII and Edward VI.[[221]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005526-221) The result was "subtly but distinctively different from the Catholicism of the 1520s."[[221]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDuffy2005526-221) According to historian Christopher Haigh, the Catholicism taking shape in Mary's reign "reflected the mature [Erasmian](https://en.wikipedia.org/wiki/Erasmian) Catholicism" of its leading clerics, who were all educated in the 1520s and 1530s.[[222]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993217-222) Marian church literature, church [benefactions](https://en.wikipedia.org/wiki/Benefaction) and [churchwarden](https://en.wikipedia.org/wiki/Churchwarden) accounts suggest less emphasis on saints, images and prayer for the dead. There was a greater focus on the need for inward contrition in addition to external acts of penance.[[223]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993215,_217-223) Cardinal Pole himself was a member of the *[Spirituali](https://en.wikipedia.org/wiki/Spirituali)*, a Catholic reform movement that shared with Protestants an emphasis on man's total dependence on God's grace by faith and [Augustinian](https://en.wikipedia.org/wiki/Augustinianism) views on salvation.[[224]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003214-224)[[225]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017368-225)



Conservative Bishop Edmund Bonner

Cardinal Pole would eventually replace Cranmer as Archbishop of Canterbury in 1556, jurisdictional issues between England and Rome having prevented Cranmer's removal. Mary could have had Cranmer tried and executed for treason—he had supported the claims of Lady Jane Grey—but she resolved to have him tried for heresy. His [recantations](https://en.wikipedia.org/wiki/Recantation) of his Protestantism would have been a major coup. Unhappily for her, he unexpectedly withdrew his recantations at the last minute as he was to be burned at the stake, thus ruining her government's [propaganda](https://en.wikipedia.org/wiki/Propaganda) victory.[[226]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003282-226)

As papal legate, Pole possessed authority over both his [Province of Canterbury](https://en.wikipedia.org/wiki/Province_of_Canterbury) and the [Province of York](https://en.wikipedia.org/wiki/Province_of_York), which allowed him to oversee the [Counter-Reformation](https://en.wikipedia.org/wiki/Counter-Reformation) throughout all of England.[[227]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003283-227) He re-installed images, vestment and plate in churches. Around 2,000 married clergy were separated from their wives, but the majority of these were allowed to continue their work as priests.[[226]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003282-226)[[228]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993227-228) Pole was aided by some of the leading Catholic intellectuals, Spanish members of the [Dominican Order](https://en.wikipedia.org/wiki/Dominican_Order): [Pedro de Soto](https://en.wikipedia.org/wiki/Pedro_de_Soto), [Juan de Villagarcía](https://en.wikipedia.org/wiki/Juan_de_Villagarc%C3%ADa) and [Bartolomé Carranza](https://en.wikipedia.org/wiki/Bartolom%C3%A9_Carranza).[[226]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003282-226)

In 1556, Pole ordered clergy to read one chapter of Bishop Bonner's *A Profitable and Necessary Doctrine* to their parishioners every Sunday. Modelled on the [*King's Book*](https://en.wikipedia.org/wiki/King%27s_Book) of 1543, Bonner's work was a survey of basic Catholic teaching organized around the [Apostle's Creed](https://en.wikipedia.org/wiki/Apostle%27s_Creed), Ten Commandments, [seven deadly sins](https://en.wikipedia.org/wiki/Seven_deadly_sins), sacraments, [Lord’s Prayer](https://en.wikipedia.org/wiki/Lord%E2%80%99s_Prayer) and [Hail Mary](https://en.wikipedia.org/wiki/Hail_Mary).[[229]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017398%E2%80%93399-229) Bonner also produced a children's catechism and a collection of homilies.[[230]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993216-230)

Westminster Abbey was one of seven monasteries re-founded during the Marian Restoration.

From December 1555 to February 1556, Cardinal Pole presided over a national legatine synod that produced a set of decrees entitled *Reformatio Angliae* or the Reformation of England.[[231]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017400-231) The actions taken by the synod anticipated many of the reforms enacted throughout the Catholic Church after the [Council of Trent](https://en.wikipedia.org/wiki/Council_of_Trent).[[227]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003283-227) Pole believed that ignorance and lack of discipline among the clergy had led to England's religious turmoil, and the synod's reforms were designed to remedy both problems. Clerical absenteeism (the practice of clergy failing to reside in their diocese or parish), [pluralism](https://en.wikipedia.org/wiki/Benefice#Pluralism), and [simony](https://en.wikipedia.org/wiki/Simony) were condemned.[[232]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993225-232) Preaching was placed at the centre of the pastoral office,[[233]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017401-233) and all clergy were to provide sermons to the people (rectors and vicars who failed to were fined).[[232]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993225-232) The most important part of the plan was the order to establish a seminary in each diocese, which would replace the disorderly manner in which priests had been trained previously. The Council of Trent would later impose the seminary system upon the rest of the Catholic Church.[[233]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017401-233) It was also the first to introduce the altar [tabernacle](https://en.wikipedia.org/wiki/Church_tabernacle) used to reserve Eucharistic bread for devotion and adoration.[[227]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003283-227)

Mary did what she could to restore church finances and land taken in the reigns of her father and brother. In 1555, she returned to the church the [First Fruits and Tenths](https://en.wikipedia.org/wiki/First_Fruits_and_Tenths) revenue, but with these new funds came the responsibility of paying the pensions of ex-religious. She restored six religious houses with her own money, notably [Westminster Abbey](https://en.wikipedia.org/wiki/Westminster_Abbey) for the [Benedictines](https://en.wikipedia.org/wiki/Benedictines) and [Syon Abbey](https://en.wikipedia.org/wiki/Syon_Abbey) for the [Bridgettines](https://en.wikipedia.org/wiki/Bridgettines).[[234]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993226-234) However, there were limits to what could be restored. Only seven religious houses were re-founded between 1555 and 1558, though there were plans to re-establish more. Of the 1,500 ex-religious still living, only about a hundred resumed monastic life, and only a small number of chantries were re-founded. Re-establishments were hindered by the changing nature of charitable giving. A plan to re-establish [Greyfriars](https://en.wikipedia.org/wiki/Greyfriars%2C_London) in London was prevented because its buildings were occupied by [Christ's Hospital](https://en.wikipedia.org/wiki/Christ%27s_Hospital), a school for orphaned children.[[235]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017402%E2%80%93403-235)

There is debate among historians over how vibrant the restoration was on the local level. According to historian A. G. Dickens, "Parish religion was marked by religious and cultural sterility",[[236]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEDickens1989309f-236) though historian Christopher Haigh observed enthusiasm, marred only by poor harvests that produced poverty and want.[[237]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993214-237) Recruitment to the English clergy began to rise after almost a decade of declining ordinations.[[238]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993215-238) Repairs to long-neglected churches began. In the parishes, "restoration and repair continued, new bells were bought, and [church ales](https://en.wikipedia.org/wiki/Parish_ale) produced their bucolic profits".[[239]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993234-239) Great church feasts were restored and celebrated with plays, pageants and processions. However, Bishop Bonner's attempt to establish weekly processions in 1556 was a failure. Haigh writes that in years during which processions were banned people had discovered "better uses for their time" as well as "better uses for their money than offering candles to images".[[240]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993214%E2%80%93215-240) The focus was on "the crucified Christ, in the mass, the rood, and Corpus Christi devotion".[[238]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993215-238)

**Obstacles**[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=20)]

*Further information:*[*List of Protestant martyrs of the English Reformation*](https://en.wikipedia.org/wiki/List_of_Protestant_martyrs_of_the_English_Reformation)

Protestants who refused to conform remained an obstacle to Catholic plans. Around 800 Protestants fled England to find safety in Protestant areas of Germany and Switzerland, establishing networks of independent congregations. Safe from persecution, these [Marian exiles](https://en.wikipedia.org/wiki/Marian_exiles) carried on a propaganda campaign against Roman Catholicism and the Queen's Spanish marriage, sometimes calling for rebellion.[[241]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993228-241)[[242]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017386-242) Those who remained in England were forced to practice their faith in secret and meet in underground congregations.[[243]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHargrave19827-243)

Frontispiece of John Foxe's *Book of Martyrs*

In 1555, the initial reconciling tone of the regime began to harden with the [revival of the medieval heresy laws](https://en.wikipedia.org/wiki/Revival_of_the_Heresy_Acts), which authorized capital punishment as a penalty for heresy.[[244]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017390%E2%80%93391-244) The persecution of heretics was uncoordinated—sometimes arrests were ordered by the Privy Council, others by bishops, and others by lay magistrates.[[245]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017396-245) Protestants brought attention to themselves usually due to some act of dissent, such as denouncing the Mass or refusing to receive the sacrament.[[246]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017394,_396-246) A particularly violent act of protest was [William Flower](https://en.wikipedia.org/wiki/William_Flower_%28martyr%29)'s stabbing of a priest during Mass on Easter Sunday, 14 April 1555.[[247]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017394-247) Individuals accused of heresy were examined by a church official and, if heresy was found, given the choice between death and signing a [recantation](https://en.wikipedia.org/wiki/Recantation).[[248]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTERoddy201664-248) In some cases, Protestants were burnt at the stake after renouncing their recantation.[[249]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017408-249)

Around 284 Protestants were burnt at the stake for heresy.[[250]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECavill2013879-250) Several leading reformers were executed, including Thomas Cranmer, Hugh Latimer, Nicholas Ridley, [John Rogers](https://en.wikipedia.org/wiki/John_Rogers_%28Bible_editor_and_martyr%29), [John Hooper](https://en.wikipedia.org/wiki/John_Hooper_%28bishop%29), [Robert Ferrar](https://en.wikipedia.org/wiki/Robert_Ferrar), [Rowland Taylor](https://en.wikipedia.org/wiki/Rowland_Taylor), and [John Bradford](https://en.wikipedia.org/wiki/John_Bradford).[[251]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHargrave19827%E2%80%938-251) Lesser known figures were also among the victims, including around 51 women such as [Joan Waste](https://en.wikipedia.org/wiki/Joan_Waste) and [Agnes Prest](https://en.wikipedia.org/wiki/Agnes_Prest).[[252]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993230-252) Historian O. T. Hargrave writes that the Marian persecution was not "excessive" by "contemporary continental standards"; however, "it was unprecedented in the English experience".[[253]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHargrave19828-253) Historian Christopher Haigh writes that it "failed to intimidate all Protestants", whose bravery at the stake inspired others; however, it "was not a disaster: if it did not help the Catholic cause, it did not do much to harm it."[[239]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993234-239) After her death, the Queen became known as "Bloody Mary" due to the influence of [John Foxe](https://en.wikipedia.org/wiki/John_Foxe), one of the Marian exiles.[[254]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTELoades1989547-254) Published in 1563, [Foxe's *Book of Martyrs*](https://en.wikipedia.org/wiki/Foxe%27s_Book_of_Martyrs) provided accounts of the executions, and in 1571 the Convocation of Canterbury ordered that Foxe's book should be placed in every cathedral in the land.[[255]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHargrave19829%E2%80%9310-255)

Mary's efforts at restoring Roman Catholicism were also frustrated by the church itself. [Pope Paul IV](https://en.wikipedia.org/wiki/Pope_Paul_IV) declared war on Philip and recalled Pole to Rome to have him tried as a heretic. Mary refused to let him go. The support she might have expected from a grateful Pope was thus denied.[[256]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003284%E2%80%93285-256) From 1557, the Pope refused to confirm English bishops, leading to vacancies and hurting the Marian religious program.[[232]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993225-232)

Despite these obstacles, the 5-year restoration was successful. There was support for traditional religion among the people, and Protestants remained a minority. Consequently, Protestants secretly ministering to underground congregations, such as [Thomas Bentham](https://en.wikipedia.org/wiki/Thomas_Bentham), were planning for a long haul, a ministry of survival. Mary's death in November 1558, childless and without having made provision for a Roman Catholic to succeed her, meant that her Protestant sister Elizabeth would be the next queen.[[257]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993235%E2%80%93236-257)

Elizabethan Settlement[[edit](https://en.wikipedia.org/w/index.php?title=English_Reformation&action=edit&section=21)]



Queen Elizabeth I of England reached a moderate religious settlement.

[Elizabeth I](https://en.wikipedia.org/wiki/Elizabeth_I_of_England) inherited a kingdom in which a majority of people, especially the political elite, were religiously conservative, and England's main ally was Catholic Spain.[[258]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch200124-258) For these reasons, the proclamation announcing her accession forbade any "breach, alteration, or change of any order or usage presently established within this our realm".[[259]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017419%E2%80%93420-259) This was only temporary. The new Queen was Protestant, though a conservative one.[[260]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch200589-260) She also filled her new government with Protestants. The Queen's [principal secretary](https://en.wikipedia.org/wiki/Secretary_of_State_%28England%29) was [Sir William Cecil](https://en.wikipedia.org/wiki/Sir_William_Cecil), a moderate Protestant.[[261]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMoorman1973200-261) Her Privy Council was filled with former Edwardian politicians, and only Protestants preached at [Court](https://en.wikipedia.org/wiki/Royal_court).[[262]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993238-262)[[263]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017419-263)

In 1558, Parliament passed the [Act of Supremacy](https://en.wikipedia.org/wiki/Act_of_Supremacy_1558), which re-established the Church of England's independence from Rome and conferred on Elizabeth the title of [Supreme Governor of the Church of England](https://en.wikipedia.org/wiki/Supreme_Governor_of_the_Church_of_England). The [Act of Uniformity of 1559](https://en.wikipedia.org/wiki/Act_of_Uniformity_1559) authorised the [1559 *Book of Common Prayer*](https://en.wikipedia.org/wiki/Book_of_Common_Prayer#1559_Prayer_Book), which was a revised version of the 1552 Prayer Book from Edward's reign. Some modifications were made to appeal to Catholics and Lutherans, including giving individuals greater latitude concerning belief in the real presence and authorising the use of traditional priestly vestments. In 1571, the [Thirty-Nine Articles](https://en.wikipedia.org/wiki/Thirty-Nine_Articles) were adopted as a confessional statement for the church, and a [Book of Homilies](https://en.wikipedia.org/wiki/Book_of_Homilies) was issued outlining the church's reformed theology in greater detail.

The Elizabethan Settlement established a church that was Reformed in doctrine but that preserved certain characteristics of medieval Catholicism, such as [cathedrals](https://en.wikipedia.org/wiki/Cathedral), [church choirs](https://en.wikipedia.org/wiki/Church_choir), a formal liturgy contained in the Prayer Book, traditional vestments and episcopal polity.[[264]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECoffeyLim20083%E2%80%934-264) According to historian Diarmaid MacCulloch, the conflicts over the Elizabethan Settlement stem from this "tension between Catholic structure and Protestant theology".[[265]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch200128-265) During the reigns of Elizabeth and [James I](https://en.wikipedia.org/wiki/James_I), several factions developed within the Church of England.

"Church [papists](https://en.wikipedia.org/wiki/Papist)" were Roman Catholics who outwardly conformed to the established church while maintaining their Catholic faith in secret. Catholic authorities disapproved of such outward conformity. [Recusants](https://en.wikipedia.org/wiki/Recusants) were Roman Catholics who refused to attend Church of England services as required by law.[[266]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993256-266) Recusancy was punishable by fines of £20 a month (fifty times an [artisan](https://en.wikipedia.org/wiki/Artisan)'s wage).[[267]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993263-267) By 1574, Catholic recusants had organised an underground Roman Catholic Church, distinct from the Church of England. However, it had two major weaknesses: membership loss as church papists conformed fully to the Church of England and a shortage of priests. Between 1574 and 1603, 600 Catholic priests were sent to England.[[268]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993261-268) The influx of foreign trained Catholic priests, the unsuccessful [Revolt of the Northern Earls](https://en.wikipedia.org/wiki/Revolt_of_the_Northern_Earls), the [excommunication of Elizabeth](https://en.wikipedia.org/wiki/Regnans_in_Excelsis), and the discovery of the [Ridolfi plot](https://en.wikipedia.org/wiki/Ridolfi_plot) all contributed to a perception that Catholicism was treasonous.[[269]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017487%E2%80%93495-269) Executions of Catholic priests became more common—the first in 1577, four in 1581, eleven in 1582, two in 1583, six in 1584, fifty-three by 1590, and seventy more between 1601 and 1608.[[270]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-270)[[271]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMacCulloch2003392-271) In 1585, it became treason for a Catholic priest to enter the country, as well as for anyone to aid or shelter him.[[267]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993263-267) As the older generation of recusant priests died out, Roman Catholicism collapsed among the lower classes in the north, west and in Wales. Without priests, these social classes drifted into the Church of England and Catholicism was forgotten. By Elizabeth's death in 1603, Roman Catholicism had become "the faith of a small sect", largely confined to gentry households.[[272]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEHaigh1993266-272)

Gradually, England was transformed into a Protestant country as the Prayer Book shaped Elizabethan religious life. By the 1580s, conformist Protestants (those who conformed their religious practice to the religious settlement) were becoming a majority.[[273]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTEMarshall2017542%E2%80%93543-273) Calvinism appealed to many conformists, and Calvinist clergy held the best bishoprics and deaneries during Elizabeth's reign.[[274]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECoffeyLim20083%E2%80%935-274) Other Calvinists were unsatisfied with elements of the Elizabethan Settlement and wanted further reforms to make the Church of England more like the [Continental Reformed churches](https://en.wikipedia.org/wiki/Continental_Reformed_church). These nonconformist Calvinists became known as [Puritans](https://en.wikipedia.org/wiki/Puritans). Some Puritans refused to [bow](https://en.wikipedia.org/wiki/Bowing) at the name of [Jesus](https://en.wikipedia.org/wiki/Jesus), to make the [sign of the cross](https://en.wikipedia.org/wiki/Sign_of_the_cross) in [baptism](https://en.wikipedia.org/wiki/Baptism), use [wedding rings](https://en.wikipedia.org/wiki/Wedding_ring) or [organ](https://en.wikipedia.org/wiki/Organ_%28music%29) music in church. They especially resented the requirement that clergy wear the white [surplice](https://en.wikipedia.org/wiki/Surplice) and [clerical cap](https://en.wikipedia.org/wiki/Canterbury_cap).[[275]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECraig200837-275) Puritan clergymen preferred to wear [black academic attire](https://en.wikipedia.org/wiki/Geneva_gown) (see [Vestments controversy](https://en.wikipedia.org/wiki/Vestments_controversy)).[[276]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECraig200843%E2%80%9344-276) Many Puritans believed the Church of England should follow the example of Reformed churches in other parts of Europe and adopt [presbyterian polity](https://en.wikipedia.org/wiki/Presbyterian_polity), under which government by bishops would be replaced with government by [elders](https://en.wikipedia.org/wiki/Presbyterian_polity#Elder).[[277]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECraig200839%E2%80%9340-277) However, all attempts to enact further reforms through Parliament were blocked by the Queen.[[278]](https://en.wikipedia.org/wiki/English_Reformation#cite_note-FOOTNOTECraig200842-278)

 3. CIVIL WAR AND ITS SOCIAL SIGNIFICANCE

Fought between 1642–1651, the **English Civil War** saw King Charles I (1600–1649) battle [Parliament](https://www.thoughtco.com/how-parliamentary-government-works-4160918) for control of the English government. The war began as a result of a conflict over the power of the monarchy and the rights of Parliament. During the early phases of the war, the Parliamentarians expected to retain Charles as [king](https://www.thoughtco.com/the-rulers-of-england-1222011), but with expanded powers for Parliament. Though the Royalists won early victories, the Parliamentarians ultimately triumphed.

As the conflict progressed, Charles was executed and a republic formed. Known as the Commonwealth of England, this state later became the Protectorate under the leadership of Oliver Cromwell (1599–1658). Though Charles II (1630–1685) was invited to take the throne in 1660, Parliament's victory established the precedent that the monarch could not rule without the consent of Parliament and placed the nation on the path towards a formal parliamentary monarchy.

Causes of the English Civil War

Ascending to the thrones of England, Scotland, and Ireland in 1625, Charles I believed in the divine right of kings, which stated that his right to rule came from God rather than any earthly authority. This led him to frequently clash with Parliament as their approval was needed for raising funds. Dissolving Parliament on several occasions, he was angered by its attacks on his ministers and reluctance to provide him with money. In 1629, Charles elected to stop calling Parliaments and began funding his rule through outdated taxes such as ship money and various fines.

This approach angered the population and nobles, and the period from 1629–1640 became known as the "personal rule of Charles I" as well as "the Eleven Years' Tyranny." Consistently short of funds, the king found that policy was frequently determined by the state of the nation's finances. 1638, Charles encountered difficulty when he attempted to impose a new Book of Prayer on the Church of Scotland. This action touched off the Bishops' Wars (1639–1640) and led the Scots to document their grievances in the National Covenant.

The Road to War

Assembling an ill-trained force of around 20,000 men, Charles marched north in the spring of 1639. Reaching Berwick on the Scottish border, he encamped and soon entered into negotiations with the Scots. The resulting Treaty of Berwick, signed on June 19, 1639, temporarily defused the situation. Chronically short on funds, and concerned that Scotland was intriguing with France, Charles was compelled to call a Parliament in 1640. Known as the Short Parliament, he dissolved it in less than a month after its leaders criticized his policies. Renewing hostilities with Scotland, Charles' forces were defeated by the Scots, who captured Durham and Northumberland. Occupying these lands, they demanded £850 per day to halt their advance.

With the situation in the north critical and still needing money, Charles recalled Parliament that fall. Reconvening in November, Parliament immediately began introducing reforms including a need for regular parliaments and prohibiting the king from dissolving the body without the members' consent. The situation worsened when Parliament had the Earl of Strafford (1593–1641), a close advisor of the king, executed for treason. In January 1642, an angry Charles marched on Parliament with 400 men to arrest five members. Failing, he withdrew to Oxford.

The First Civil War - Royalist Ascent

Through the summer of 1642, Charles and Parliament continued to negotiate while all levels of society began to align in support of either side. While rural communities typically favored the king, the Royal Navy and many cities aligned themselves with Parliament. On August 22, Charles raised his banner at Nottingham and commenced building an army. These efforts were matched by Parliament who was assembling a force under the leadership of Robert Devereux, 3rd Earl of Essex (1591–1646).

Unable to come to any resolution, the two sides clashed at the Battle of Edgehill in October. The largely indecisive campaign ultimately resulted in Charles withdrawing to his wartime capital at Oxford. The next year saw Royalist forces secure much of Yorkshire as well as win a string of victories in western England.  In September 1643, Parliamentarian forces, led by the Earl of Essex, succeeded in forcing Charles to abandon the siege of Gloucester, and they won a victory at Newbury. As the fighting progressed, both sides found reinforcements: Charles freed troops by making peace in Ireland while Parliament allied with Scotland.

Parliamentarian Victory

Dubbed the "Solemn League and Covenant," the alliance between Parliament and Scotland saw a Scottish Covenanter army under the 1st Earl of Leven (1582–1661) enter northern England to reinforce Parliamentarian forces. Though English Parliamentarian general William Waller (1597–1668) was beaten by Charles at Cropredy Bridge in June 1644, Parliamentarian and Covenanter forces won a key victory at the [Battle of Marston Moor](https://www.thoughtco.com/english-civil-war-battle-of-marston-moor-2360797) the following month. A key figure in the triumph was cavalryman Oliver Cromwell.

Having gained the upper hand, the Parliamentarians formed the professional New Model Army in 1645 and passed the "Self-denying Ordinance" which prohibited its military commanders from holding a seat in Parliament.  Led by Thomas Fairfax (1612–1671) and Cromwell, this force routed Charles at the [Battle of Naseby](https://www.thoughtco.com/english-civil-war-battle-of-naseby-2360800) that June and scored another victory at [Langport](https://www.thoughtco.com/english-civil-war-battle-of-naseby-2360800) in July. Though he attempted to rebuild his forces, Charles' situation declined and in April 1646 he was forced to flee from the Siege of Oxford.  Riding north, he surrendered to the Scots at Southwell who later turned him over to Parliament.

The Second Civil War

With Charles defeated, the victorious parties sought to establish a new government. In each case, they felt that the king's participation was critical. Playing the various groups against one another, Charles signed an agreement with the Scots, known as the Engagement, by which they would invade England on his behalf in exchange for the establishment of Presbyterianism in that realm. Initially supported by Royalist revolts, the Scots were ultimately defeated at Preston by Cromwell and John Lambert (1619–1684) in August and the rebellions put down through actions such as Fairfax's Siege of Colchester. Angered by Charles' betrayal, the army marched on Parliament and purged those who still favored an association with the king. The remaining members, known as the Rump Parliament, ordered Charles tried for treason.

The Third Civil War

Found guilty, Charles was beheaded on January 30, 1649. In the wake of the king's execution, Cromwell sailed for Ireland to eliminate resistance there which had been directed by the Duke of Ormonde (1610–1688). With the assistance of Admiral Robert Blake (1598–1657), Cromwell landed and won bloody victories at Drogheda and Wexford that fall. The following June saw the late king's son, Charles II, arrive in Scotland where he allied with the Covenanters. This forced Cromwell to leave Ireland and he was soon campaigning in Scotland.

Though he triumphed at Dunbar and Inverkeithing, Cromwell allowed Charles II's army to move south into England in 1651.  Pursuing, Cromwell brought the Royalists to battle on September 3 at [Worcester](https://www.thoughtco.com/1600s-and-1700s-military-history-timeline-2361262). Defeated, Charles II escaped to France where he remained in exile.

Results of the English Civil War

With the final defeat of Royalist forces in 1651, power passed to the republican government of the Commonwealth of England. This remained in place until 1653, when Cromwell assumed power as Lord Protector. Effectively ruling as a dictator until his death in 1658, he was replaced by his son Richard (1626–1712). Lacking the support of the army, Richard Cromwell's rule was brief and the Commonwealth returned in 1659 with the re-installation of the Rump Parliament.

The following year, with the government in shambles, General George Monck (1608–1670), who had been serving as Governor of Scotland, invited Charles II to return and take power. He accepted and by the Declaration of Breda offered pardons for acts committed during the wars, respect for property rights, and religious toleration. With Parliament's consent, Charles II arrived in May 1660 and was crowned the following year on April 23.

 4.Puritanism in 17th century England

**The religious question**
[By 1628] On the question of arbitrary imprisonment it appeared that the Commons had won their battle. On the question of taxation, it was made abundantly clear at the moment of the prorogation that they had not won. But there was a third question with regard to which there had not as yet been a violent collision between the Crown and the Commons, but which nevertheless had been for some time past fermenting in men's minds, and was now about to be placed in the forefront of dispute. This was the religious question.

And here, as in the question of taxation, we have to realise that the quarrel arose because the Crown strained, in defiance of popular sentiment, powers which the Tudors had exercised almost without question, because both Henry VIII and Elizabeth had been careful not to go beyond the limits of popular acquiescence. And in this respect James I had on the whole followed the example of his predecessors.

In England the country, in the reign of Henry VIII, had accepted the general principles that uniformity of religion was to be enforced, that the formulae of uniformity must have the sanction of the State, and that the supreme ecclesiastical authority of the State was the Crown. The Crown preserved the old episcopal organisation of church government as a matter of course. The uniformity which was insisted on permitted of a wide latitude of doctrine and of an appreciable - variety in ceremonial. With this the mass of the people had been content.

The limit of latitude in the direction of Roman doctrine was set primarily by the antagonism to the assertion of any claim to authority within the realm by any external potentate, whether spiritual or secular. When the popular mind learnt to associate particular doctrines or practices with allegiance to the pope, it became hotly antagonistic to those doctrines and practices.

In the other direction, the popular mind . was generally disposed to resent an attitude which challenged lawful authority. Popular sentiment sympathised with demands for increased latitude, but not with their aggressive expression, and so long as Nonconformity was unaggressive, popular sentiment was opposed to its aggressive repression.

Now popular opinion had approved or acquiesced in the rigorous repressive action of the State in the reign of Elizabeth at the time of the Martin Mar-Prelate pamphlets, when Nonconformity adopted a violently aggressive attitude and thereby lost the popular sympathy which was being drawn to it in reaction against the arbitrary methods of Whitgift and the Court of High Commission. The Hampton Court Conference on the other hand, with its immediate results, made the set of popular feeling favourable to the Nonconformists.

Gunpowder Plot, the Catholic marriage projects and the attempts to relax the penal laws against Romanists, all tended to foster and intensify the alarmed hatred of Romanism and the unpopularity of the specific doctrines and practices which were looked upon as akin to those of Rome. But what King James cared about most was insistence on the authority of an episcopate intimately associated with the monarchy; and during the greater part of his reign bishops as a body were rather Calvinistic in their theology, and were not irritatingly strict in their insistence on unpopular details of ceremonial.

**Puritanism**
Thus circumstances combined to develop Puritanism. Now the essential characteristic of Puritanism is the vivid consciousness of an immediate personal relation between the individual and his Maker, which recognises no mediator between God and man except the Son of God, who is both God and man. No Church, no hierarchy of saints, can be interposed between the soul and God. There is no ordained channel for the Divine Grace, which must be sought directly by prayer and the study of God's Word, God revealed in the Scriptures.

Of that Word there is no infallible interpreter; the only interpreter is the individual himself, guided by the Spirit of God. The individual, therefore, must in all things be guided by the inward monitor. Puritanism is, in short, the principle of individualism carried to its highest pitch in matters of religion.

But Puritanism in the seventeenth century, when it searched the Scriptures, turned to the Old Testament rather than the New. It believed very emphatically in prophets, and its prophet par excellence was Calvin. Its primary dogma was that of Predestination, a grim creed which tends to make its adherents absolutely fearless of what man can do to them, but, while it fills them with the fear of God, does not greatly tend to inspire them with a love of His creatures.

**Puritan beliefs**
So Puritanism dwells upon the Power of an offended God and the Righteousness of His Judgments rather than upon His Love and His Mercy. And an Old Testament Puritanism contained a grave element of political danger to monarchy; since neither the institution of monarchy among the Hebrews nor its persistence, nor the attitude of the Prophets to the Kings, suggest a high conception of royalty.

Logically it would appear that Puritanism ought to be tolerant. If there is no authority except Scripture, and no interpreter of Scripture except the individual, there can be no arbiter between individuals, no one who can impose his own judgment upon his neighbour, and every man must be left to follow his own conscience. Accordingly it was among the Puritans that the doctrine of toleration was first maintained as distinct from the doctrine of comprehension. Unqualified toleration leaves opinion absolutely free. A qualified toleration may repress the expression of opinions, not on the ground that they are false, but because their dissemination is injurious to public order; on the ground, that is, not of religious truth but of political expediency.

Comprehension, on the other hand, draws a distinction between things fundamental and things indifferent, and is under no obligation to tolerate variations of opinion with regard to fundamentals. Comprehension, not toleration, is the normal attitude of a State Church. But the Puritan may interpret his position in two ways. If he admits his own fallibility, he is logically bound to leave to his neighbour the same right of private judgment which he claims for himself.

Yet the Puritan may claim infallibility for himself, having assurance of the direct guidance of the Spirit. It follows, then, that any one who thinks differently from himself is not under the guidance of the Spirit, and therefore has no claim to toleration. Hence Puritanism could also display a supreme intolerance, rendered additionally offensive by its egotism.

Again, Puritanism is not essentially connected with any particular form of ecclesiastical organisation. It is perfectly compatible with an Episcopalian, a Presby­terian, or a Congregational system. It can accept creeds infinitely various. We may then sum up the Puritanism of the seventeenth century by saying that it was predestinarian in its creed, that it drew its public morals from the Old Testament, that its personal morals were of an extreme austerity, and that it identified the Papacy with the Scarlet Woman of the Apocalypse.

It was disposed to be anti-prelatical, partly because it regarded the old system as being too nearly akin to that of Rome, partly because the Episcopate was presented as a means of subjecting the things of the Spirit to the arm of the flesh; whereas the Puritan advocates of Presbyterianism regarded that system as a means of subjecting the arm of the flesh to spiritual control. But Puritanism was not to be identified with Presbyterianism, nor did it become definitely antagonistic in England to the episcopal system until the Episcopate itself took on a new colour in the reign of Charles I.