

Elizabeth's Accession

Reformation

(1558-1603)



Uncertainties

What's Elizabeth like?

Anne's daughter at twenty-five

Educated, Conservative, Resolved

Still a bit of a mystery

Can a woman rule England?

The unpopularity of Mary's realignment

John Knox: "monstrous regiment of women"

Religious Divisions

Catholics

Protestants

Returned Marian exiles

Some wanting much more 'reform'

The Middle?

Elizabeth's Religion?

Elizabeth's Reformation (1558-1603)



Early Signs of Religious Proclivities?

Sir William Cecil appointed Secretary

Moderate reformer

Had worked for Somerset, Northumberland

Had also conformed under Mary

Personal Sensibilities?

Rumors from the Chapel Royal

Rejection of Latin Mass, Elevation

Retention of altar crucifix & candles

Retention of kneeling & images

Strong patronage of church music

Conservative; not Roman, not Genevan

Allows mutual recognition with Spain, Lutherans

Resists more 'presbyterian' trends

Initial 'Conservatism' (Dec. 1558):

No contentious preaching

Sarum rite, English modifications

Epistle & Gospel; Our Father & Creed

Cranmer's Litany (1544) Optional

Await further instructions

Elizabeth's Reformation (1558-1603)

Elizabeth's Religion

Initial 'Conservatism' (Dec. 1558):

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AbC Matthew Parker

Born in Norwich, 1504

Educated Corpus Christi, Cambridge (1520s)

Chaplain to Queen Anne Boleyn (1533)

Guardian of Elizabeth I

More Protestant under Edward

Somerset

Northumberland

Deprived under Mary; Managed to Stay Home

Something of an achievement!

Not endearing to Marian exiles...



Elizabeth's Reformation (1558-1603)

Elizabeth's Religion

AbC Matthew Parker

'Challenging' Consecration

Difficult to find enough bishops to make a bishop

Elizabethan Act of Supremacy (1559)

Episcopal Refusals

Elizabethan Deprivations & Exiles (17/18)

Edwardian Ordinal (1552)

Used for service

Not legally official? (Mary's repeal)

Ordaining Bishops

Barlow, Coverdale, Scory, Hodgkin

'Survivors'; concern for apostolic succession

Considered Invalid by Roman Church

Leo XIII (1896!)

Defects of form & intention

Form: Edwardian ordinal

Intention: not for offering sacrifice of mass



Elizabeth's Elizabeth's Religion Reformation (1558-1603)

AbC Matthew Parker

Favored 'Ecclesiastical,' Not Popular, Reforms

Not 'enthusiastic'

Wanted orderly, measured reform

With Elizabeth, opposed 'Puritan' desires

Often wanted more support from her

Contributions

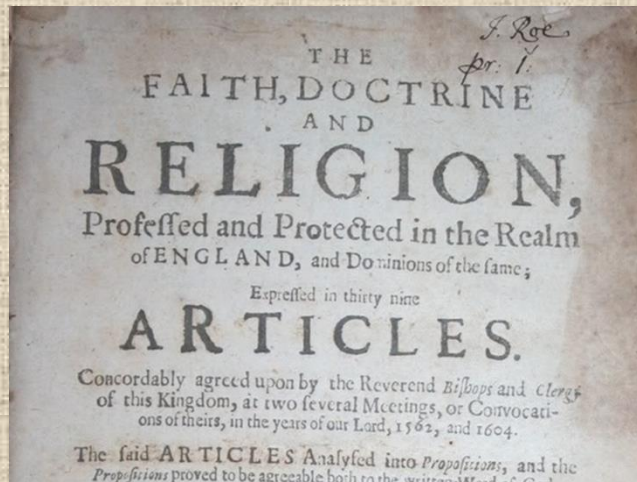
Thirty-Nine Articles (1563; 1571)

Saxon Homily on the Sacrament (1567)

On the Antiquity of the British Church (1572)

The Bishops' Bible (1572)

Manuscript collection (gathered from dissolution)



Elizabeth's Religious Policy

Reformation (1558-1603)



Act of Supremacy (1559)

Reaffirmed Henry's Break with Rome

Abolition of interloping foreign powers

Oath: 'supreme *governor*' of church

Edwardian Sacramental Practice

Laity communicate

In both kinds

Act of Uniformity (1559)

Product of Parliamentary Preferences

Not reflective of wishes of all churchmen

Not reflective of wishes of queen

Rationale: National Unity

Reinstatement of 1552 BCP; Severe penalties

Removal of 'Black Rubric'

Words at Distribution: 1549+1552

Vestments?

Elizabeth's Religious Policy

Reformation

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Upon the date and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministry, shall put upon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Decons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall have upon them lykewise the vestures appointed for their ministry, that is to saye, Albes with tunacles.

BCP, 1549

Ornaments Rubric (1559)

‘Such ornaments of the church, and of the ministers thereof at all times of the ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth shall be retained and be in use, until other order shall be therein taken by the Queen’s Majesty with the advice of her commissioners appointed and authorized under the great Seal of England for ecclesiastical causes, or of the metropolitan of this realm.’

Elizabeth's Religious Policy

Reformation (1558-1603)



Interpreting the Ornaments Rubric

“in the second year of ... King Edward VI’

Dates: January 28, 1548 - January 28, 1549

Approval of 1549 BCP: January 21, 1549

Until June 1549

Sarum Rite Mass vestments
(tunicle, dalmatic, maniple)

Beginning June 1549

Prayer Book usage
(alb, chasuble, cope)

One interpretation (April 1559):

Dr Sandys, Bp of Worcester (1559)

(Later, London (1570), York (1575))

“we shall not be forced to use them, but that others in the mean time shall not convey them away, but that they may remain for the Queen.”

Elizabeth's Religious Policy

Reformation (1558-1603)



Interpreting the Ornaments Rubric
Later in 1559

Queen issues her Injunctions
“our visitors” to receive
from churchwardens
an inventory of

"vestments, copes or other ornaments, plate,
books and especially of grails, couchers,
legends, processions, hymnals, manuals,
portuals and such like, appertaining to their
church."

1566

Archbishop Parker
Orders

Use of the surplice

Cope in cathedrals and collegiate churches

Elizabeth's Religious Policy

Reformation (1558-1603)

Interpreting the Ornaments Rubric

The Canons of 1604

strict conformity to legal procedures

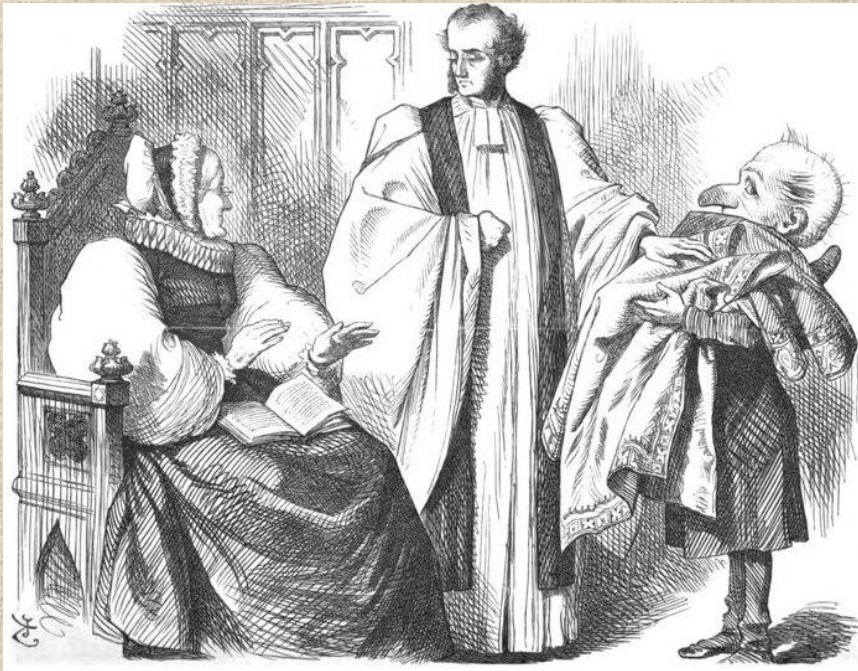
legally binding, enforced same line

minor modifications till well into the 20th century

Contested by Anglo-Catholics in 19th century

Could be and were prosecuted for 'violations'

Laws finally relaxed in 1969!



A Change for the Better by John Tenniel.
Punch (September 21, 1867).

Mother Church: 'Ah! Now you are my dear old
Protestant Boy again!'

Elizabeth's Religious Policy

Reformation

(1558-1603)



Elizabethan Injunctions

Follow-up to 1559 Act of Uniformity

Authored by Sir William Cecil

Modeled on Edwardian Injunctions

Some modification of Edwardian concerns

‘Catholic’:

Kneeling during prayers

bowing at name of Jesus

‘Dirige’ & prayers for repose of the dead

restoration of feast days under Henry

‘Catholicizing’:

Clergy wives:

interviewed & approved

by bishop & 2 justices of the peace

Modified litany

Dropped one petition

Bp of Rome:

‘tyranny’

‘detestable enormities’

Elizabeth's Religious Policy

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(1558-1603)



Elizabethan Bishops

Mary & Pole

Died in quick succession

Left Canterbury vacant

Other vacancies as well

Most sees: Marian appointments or conformists

Early hostility to Elizabethan changes

Deprivations

Exiles

Many sees to fill!

Elizabeth's Religious Policy

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Elizabethan Parishes

Clergy:

Little open hostility, little organized resistance
Reluctant compliance in several instances

Laity:

More noncompliance
Northern and Northwestern recusancy
Outward conformity, inward catholicity?

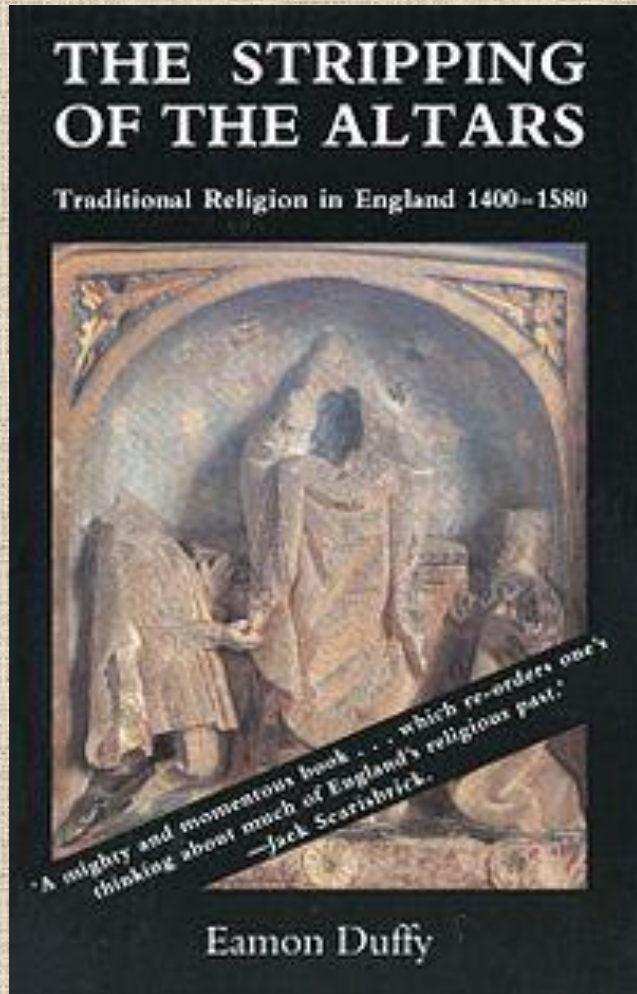
Iconoclasm

Popular
Official

Elizabethan Visitations

Many changes over 12 years
Confusion and anxiety in the parishes

Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)



(With apologies to Eamon Duffy)

Transitions:

Wills indicate uncertainty of religious future

Retention of Catholic ceremony

Until last legal moment at St. Paul's, London

3000 at Canterbury Corpus Christi procession

Reluctant compliance in several instances

Visitations (Articles, Injunctions, English liturgy):

From 42 Articles to 38 (39 in 1571)

Returned: English liturgy, Bible, *Paraphrases*

Iconoclasm

Abolition of vestments (except surplice)

Processions replaced by English litany

Abolition of cult of saints & dead

Funerals: bequests to the poor & public works

Some evidence of sensitivity to Catholics?

Rogationtide procession retained, reworked

Bow at name of Jesus, kneeling

Windows not to be broken unless reglazed

Altars to be removed in orderly fashion

Altar or table: indifferent

Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)

(With apologies to Eamon Duffy)

Hope for retention of Catholic worship?

Targeted by Elizabethan policies

Marian lessons learned: removal not enough

Concealment and Retention

Secret use / patience for policy reversal

Confiscate, Catalog, Deface, Profane, Destroy

Commissioners were to search

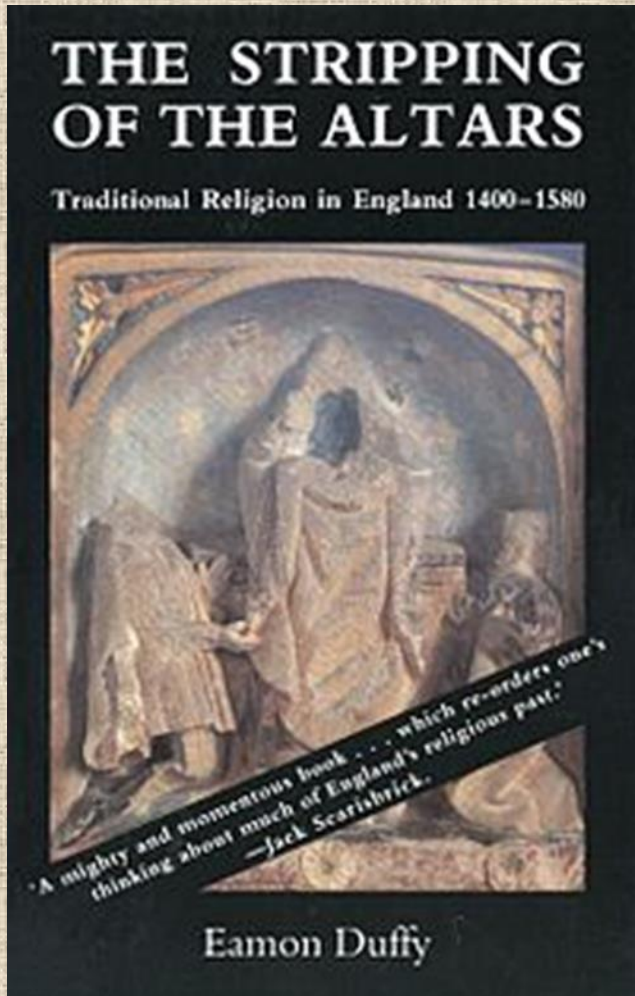
Collect / document decommissioned objects

Images

Vestments

Devices

Books



Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)

(With apologies to Eamon Duffy)

Persistence?

Laity & clergy

Burials: traditional ceremonies, 'as/if permitted...'

Attempts to prevent destruction of materials

Books & vestments concealed by parishioners

Commissioners repeatedly request proof

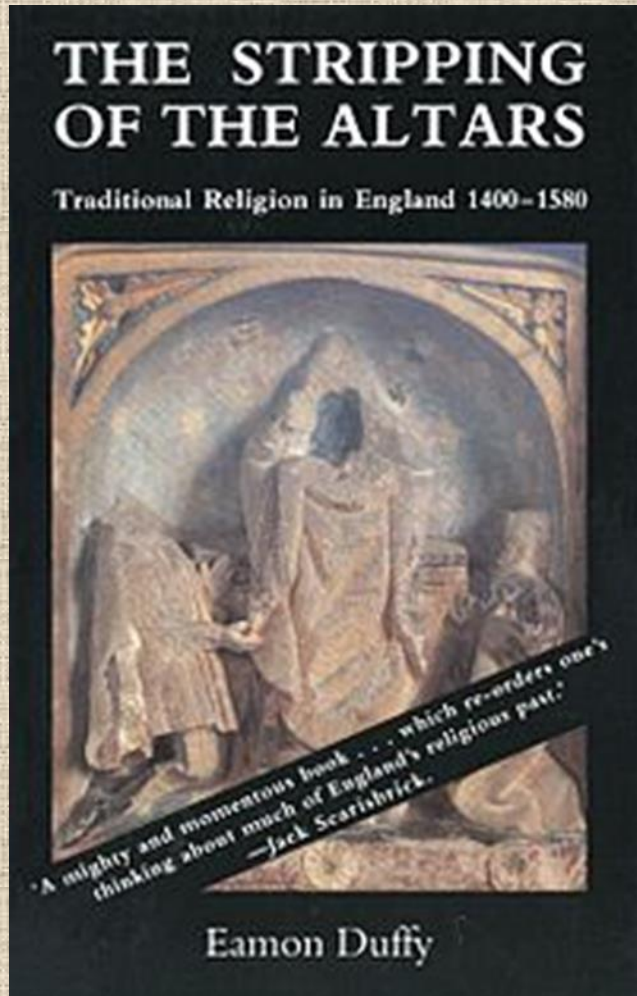
Concealed images destroyed publicly

Public penance for non-compliance

Instances even 10 years later

Tenacity of Catholic piety

Difficulty of task for commissioners



Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)

(With apologies to Eamon Duffy)

Persistence?

Reluctant compliance in the parishes

Seen this before: roods & altars

Weary of (expensive) reversals

Lack of prompt response

Obedience, not fervor

Upon visitation, not voluntarily

Delays into mid-1560s, later

Holdouts

Funeral rites

Rogationtide processions

Bishops: maintenance, 'police' bounds

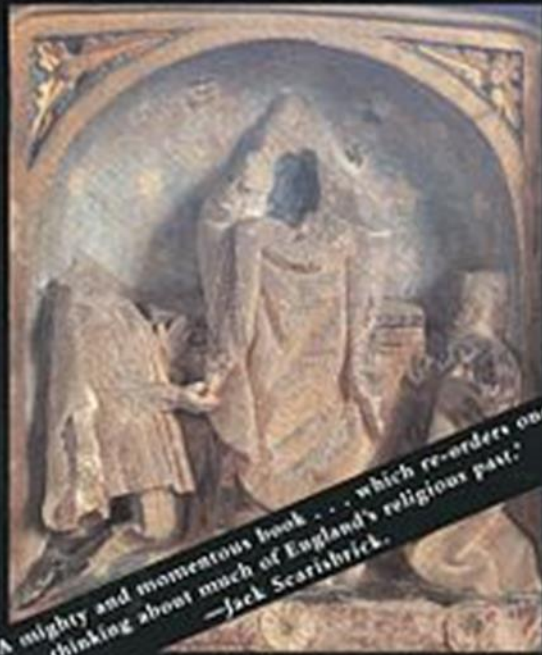
Parishes: supplications, banners, surplices

Protestant polemic: 'charming' the fields

Almost impossible to eliminate!

THE STRIPPING OF THE ALTARS

Traditional Religion in England 1400-1580



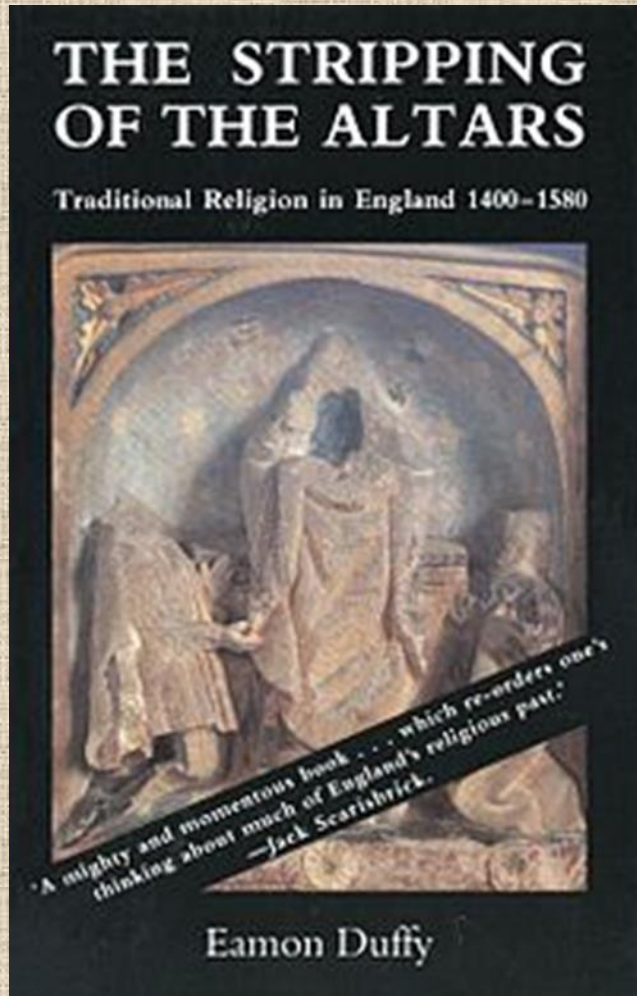
Eamon Duffy

Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)

(With apologies to Eamon Duffy)
Persistence

“Nearly a century on from the settlement, Richard Baxter complained that the ‘profane, ungodly, presumptuous multitude are as zealous for crosses and surplices, processions and perambulations, reading of a Gospel at a cross way, the observation of holidays and fasting days, the repeating of the litany or the like forms in the Common Prayer, the bowing at the name of the word Jesus... with a multitude of things which are only the traditions of their fathers.’”

Duffy, *SOTA*, 578

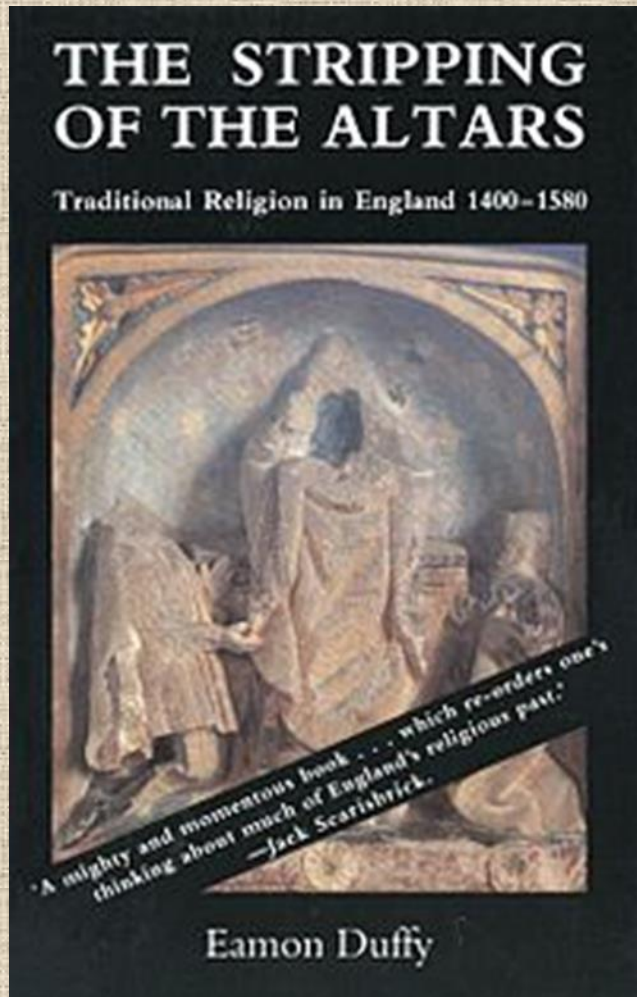


Elizabeth's *The Stripping of the Altars* Reformation (1558-1603)

(With apologies to Eamon Duffy)
Persistence

“Those traditions were legion—crossing with the ring in marriage and moving it from finger to finger as in the pre-Reformation service, ‘Crossing and knockings of their breast, and sometimes with beads closely handled’ and a whole range of traditional actions in the communion service: standing while the Gospel was read, kneeling at the name of Jesus, refusing to receive the bread in their hands but insisting that the priest place it in their mouths, crossing themselves before receiving, or crossing themselves with consecrated bread.”

Duffy, *SOTA*, 579



Elizabeth's 'Settlement'

Reformation

(1558-1603)



Not Without Some Impediments

Persistence of Tradition(s)

Initially, Elizabeth relatively tolerant

Concession to 'conscience'

Loyal recusancy permitted if it did not spread

An Exception: Monasticism

Too deeply implicated in Mary's reunion

Dissolved

Eventually, relations deteriorate

External pressures

Spain

Pope

'Seminarians' & Jesuits

Mary, Queen of Scots

Major Threats

Foreign invasion(s)

Assassination plots

Elizabeth's 'Settlement' Reformation (1558-1603)

A Settlement Nonetheless

A Monarch's Clarity & Firm Purpose

The Passage of Time

Eventual Reassignment of Customs to the BCP

BCP not universally well received

The 'godly' did not like it

The 'godly' did not like what others did with it

BCP absorbed / was absorbed by traditions

At first a tool to dismantle traditional practices

In time the last place to attach them

