

continuance of the same, and that it standeth with the very due order of charity, a Christian man to pray for souls departed, and to commit them in our prayers to God's mercy, and also to cause other to pray for them in masses and exequies, and to give alms to other to pray for them, whereby they may be relieved and holpen of some part of their pain; but forasmuch as the place where they be, the name thereof, and kind of pains there, also be to us uncertain by Scripture; therefore this with all other things we remit to Almighty God, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them, referring the rest wholly to God, to whom is known their estate and condition. Wherefore it is much necessary that such abuses be clearly put away, which under the name of purgatory hath been advanced, as to make men believe that through the Bishop of Rome's pardons souls might clearly be delivered out of purgatory, and all the pains of it, or that masses said at *Scala Coeli*\*, or elsewhere, in any place, or before any image, might likewise deliver them from all their pain, and send them straight to heaven; and other like abuses.

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|--------------------|--|----------------|--------------|
| 1. Jn 3:5          | 2. Mk 16:16  | 3. Ac 2:38     | 4. Ti 3:6-7  |
| 5. Mt 3:8          | 6. Jn 20:23  | 7. Lk 10:16    | 8. Mt 3:8    |
| 9. Ro 6:19         | 10. I Co 9:27  | 11. I Co 11:31 | 12. Ze 1:3   |
| 13. Is 58:7-11     | 14. I Co 11:27-29  | 15. Ro 8:12-14 | 16. Mt 19:17 |
| 17. Ga 5:21        | 18. Mt 5:20. The Latin reads: Except your justice exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. |                |              |
| 19. Il Ma 12:39-45 |  |                |              |

\* A name given to certain shrines, borrowed from the chapel of *Scala Coeli* (Ladder of Heaven) in Rome. They specialised in masses for the dead, etc.

## 17. THE FIRST HENRICIAN INJUNCTIONS, 1536

### History

These were drawn up by Thomas Cromwell as an accompaniment to the Ten Articles. Their major purpose was to ensure that the doctrinal provisions of those Articles were adequately translated into Church practice at the parochial level. This involved a programme of religious instruction, which included the suppression of anything regarded as superstitious. Injunctions of this kind became a familiar feature of Tudor Church government, and they reflect perhaps better than any other type of document the progress and impact of the Reformation at the local level. From them we can learn how the Reformation was felt and applied, and what sort of resistance there was to it.

In the Name of God, Amen. In the year of our Lord God 1536, and of the most noble reign of our Sovereign Lord Henry VIII, King of England and France the twenty-eighth year, and the day of , I, Thomas Cromwell, knight, Lord Cromwell, Keeper of the Privy Seal of our said Sovereign Lord the King, and vicegerent unto the same, for and concerning all his jurisdiction ecclesiastical within this realm, visiting by the King's Highness's supreme authority ecclesiastical the people and clergy of this deanery of by my trusty commissary lawfully deputed and constituted for this part, have to the glory of Almighty God, to the King's Highness's honour, the public weal of this his realm, and increase of virtue in the same, appointed and assigned these Injunctions ensuing, to be kept and observed of the dean, parsons, vicars, curates and stipendiaries resident or having cure of souls, or any other spiritual administration within this deanery, under the pains hereafter limited and appointed.

01. The first is that the dean, parsons, vicars and others having cure of souls anywhere within this deanery shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular laws and statutes of this realm made for the abolishing and extirpation of the Bishop of Rome's pretended and usurped power and jurisdiction within this realm, and for the establishment and confirmation of the King's authority and jurisdiction within the same, as of the Supreme Head of the Church of England, and shall

to the uttermost of their wit, knowledge and learning, purely, sincerely and without any colour or dissimulation declare, manifest and open for the space of one quarter of a year now next ensuing, once every Sunday, and after that at the leastwise twice every quarter, in their sermons and other collations, that the Bishop of Rome's usurped power and jurisdiction, having no establishment nor ground by the law of God, was of most just causes taken away and abolished; and therefore they owe unto him no manner of obedience or subjection, and that the King's power is within his dominion the highest power and potentate under God, to whom all men within the same dominion by God's commandment owe most loyalty and obedience, afore and above all other powers and potentates in earth.

**02.** Item, whereas certain Articles were lately devised and put forth by the King's Highness's authority, and condescended upon by the prelates and clergy of this his realm, in Convocation, whereof part are necessary to be holden and believed for our salvation, and the other part do concern and touch certain laudable ceremonies, rites and usages of the Church meet and convenient to be kept and used for a decent and a politic order in the same; the said dean, parsons, vicars and other curates shall so open and declare in their said sermons and other collations the said Articles unto them that be under their cure, that they may plainly know and discern which of them be necessary to be believed and observed for their salvation; and which be not necessary, but only do concern the decent and politic order of the said Church, according to such commandment and admonition as has been given to them heretofore by authority of the King's Highness in that behalf.

**03.** Moreover that they shall declare unto all such as be under their cure the Articles likewise devised, put forth and authorized of late for and concerning the abrogation of certain superfluous holy days, according to the effect and purport of the same Articles, and persuade their parishioners to keep and observe the same inviolably, as things holily provided, decreed and established by common consent and public authority for the weal, commodity and profit of all this realm.

**04.** Besides this, to the intent that all superstition and hypocrisy, crept into divers men's hearts, may vanish away, they shall not set forth or extol any images, relics or miracles for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint, otherwise than is permitted in the Articles lately put forth by the authority of the King's Majesty and condescended upon by the prelates and clergy of this his realm in Convocation as though it were proper or peculiar to that saint to give this commodity or that, seeing all goodness, health and grace ought to be both asked and looked for only of God, as of the very author of the same, and of none other, for without him that cannot be given; but they shall exhort as well to the keeping of God's commandments and fulfilling of his works of charity, persuading them that they shall please God more by the true exercising of their bodily labour, travail or occupation, and providing for their families, than if they went about to the said pilgrimages; and that it shall profit more their soul's health, if they do bestow

that on the poor and needy, which they would have bestowed upon the said images or relics.

**05.** Also in the same their sermons and other collations, the parsons, vicars and other curates abovesaid shall diligently admonish the fathers and mothers, masters and governors of youth, being within their cure, to teach or cause to be taught their children and servants, even from their infancy, their Paternoster, the Articles of our Faith (i.e. the Apostles' Creed, *ed.*), and the Ten Commandments in their mother tongue; and the same so taught, shall cause the said youth oft to repeat and understand; and to the intent this may be the more easily done, the said curates shall in their sermons deliberately and plainly recite oft the said Paternoster, the Articles of our Faith and the Ten Commandments, one clause or Article one day and another another day, till the whole be taught and learned by little; and shall deliver the same in writing, or show where printed books containing the same are to be sold, to them that can read or will desire the same; and thereto that the said fathers and mothers, masters and governors do bestow their children and servants, even from their childhood, either to learning or to some other honest exercise, occupation or husbandry, exhorting, counselling, and by all the ways and means they may, as well in their said sermons and collations, as other ways, persuading the said fathers, mothers, masters and other governors, being under their cure and charge, diligently to provide and foresee that the said youth be in no manner wise kept or brought up in idleness, lest at any time afterward they be driven, for lack of some mystery (i.e. trade, *ed.*) or occupation to live by, to fall to begging, stealing or some other unthriftiness; forasmuch as we may daily see through sloth and idleness divers valiant men fall, some to begging and some to theft and murder, which after, brought to calamity and misery, imputed great part thereof to their friends and governors which suffered them to be brought up so idly in their youth; where if they had been well educated and brought up in some good literature, occupation or mystery, they should, being rulers of their own family, have profited as well themselves, as divers other persons, to the great commodity and ornament of the common weal.

**06.** Also that the said parsons, vicars and other curates shall diligently provide that sacraments and sacramentals be duly and reverently ministered in their parishes; and if at any time it happen them other in any of the cases expressed in the statutes of this realm, or of special licence given by the King's Majesty, to be absent from their benefices, they shall leave their cures, not to a rude and unlearned person, but to an honest, well-learned and expert curate, that may teach the rude and unlearned of their cure wholesome doctrine, and reduce them to the right way that do err; and always let them see that neither they nor their vicars do seek more their own profit, promotion or advantage, than the profit of the souls that they have under their own cure, or the glory of God.

**07.** Also the said dean, parsons, vicars, curates and other priests shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any taverns or alehouses, and after their dinner or supper they shall not give themselves to drinking or riot, spending their time

idly by day or by night, at tables or cardplaying, or any other unlawful game; but at such times as they shall have such leisure they shall read or hear somewhat of Holy Scripture, or shall occupy themselves with some other honest exercise, and that they always do those things which appertain to good congruence and honesty, with profit of the commonweal, having always in mind that they ought to excel all other in purity of life, and should be example to all other to live well and Christianly.

**08.** Furthermore, because the goods of the Church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained with the same, all parsons, vicars, pensionaries, prebendaries and other beneficed men within this deanery, not being resident upon their benefices, which may dispend yearly twenty pounds or above within this deanery or elsewhere, shall distribute hereafter yearly amongst their poor parishoners, or other inhabitants there, in the presence of the churchwardens or some other honest men of the parish, the fortieth part of the fruits and revenues of their said benefices, lest they be worthily noted of ingratitude, which, reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof amongst the poor people of that parish, that is so fruitful and profitable unto them.

**09.** And to the intent that learned men may hereafter spring the more for the execution of the premises, every parson, vicar, clerk or beneficed man within this deanery, having yearly to dispend, in benefices and other promotions of the Church, an hundred pounds, shall give competent exhibition to one scholar, and for as many hundred pounds more as he may dispend, to so many scholars more shall give like exhibition in the University of Oxford or Cambridge, or some grammar school, which, after they have profited in good learning, may be partners of their patron's cure and charge, as well in preaching as otherwise in the execution of their offices, or may, when need shall be, otherwise profit the commonwealth with their counsel and wisdom.

**10.** Also that all parsons, vicars and clerks, having churches, chapels or mansions within this deanery, shall bestow yearly hereafter upon the same mansions or chancels of their churches, being in decay, the fifth part of their benefices, till they be fully repaired, and the same, so repaired, shall always keep and maintain in good state.

All which and singular Injunctions shall be inviolably observed of the said dean, parsons, vicars, curates, stipendiaries and other clerks and beneficed men, under the pain of suspension and sequestration of the fruits of their benefices, until they have done their duty according to these Injunctions.

## 18. THE SECOND HENRICIAN INJUNCTIONS, 1538

### History

These were drawn up by Thomas Cromwell in furtherance of his educational and administrative reforms. Superstition of all kinds is strongly attacked, and an English Bible was to be placed in every parish church. Considering that it was only three years since the appearance of the first printed Bible in English, this marks a quite extraordinary progress. Also noticeable is the command to keep parish registers of births, marriages and deaths. This practice did not become general until the following reign, but Cromwell may justly be credited with the inspiration for a system of national record keeping, which was to remain exclusively in Church hands until 1837.

In the Name of God, Amen. By the authority and commission of the most excellent Prince henry, by the grace of God King of England and France, Defender of the Faith, Lord of Ireland and in earth Supreme Head under Christ of the Church of England, I, Thomas, Lord Cromwell, Lord Privy Seal, vicegerent to the King's said Highness for all his jurisdictions ecclesiastical within this realm, do for the advancement of the true honour of Almighty God, increase of virtue and discharge of the King's Majesty, give and exhibit unto you these Injunctions following, to be kept, observed and fulfilled upon the pains hereafter declared.

**01.** First, that you shall truly observe and keep all and singular the King's Highness's injunctions given unto you heretofore in my name by his grace's authority, not only upon the pains therein expressed, but also in your default now after this second monition continued, upon further punishment to be straitly extended towards you by the King's Highness's arbitrament or his vicegerent aforesaid.

**02.** Item, that you shall provide on this side the feast Easter next coming (06 April 1539) one book of the whole Bible of the largest volume, in English, and the same set up in some convenient place within the said church that you have cure of, whereas your parishoners may most commodiously resort to the same and read it; the charges of which book shall be rateably borne between you, the parson and the parishoners aforesaid, that is to say, the one half by