

16. THE TEN ARTICLES, 1536

History

These articles were promulgated soon after the return of the English delegates to Wittenberg. They were drawn up at the King's request, and reflect his basically traditionalist views. Each one, except the ninth, begins with the phrase: "*...and we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge...*", which underlines Henry's supreme headship of the Church. The articles remained part of the Church of England's official statements until 1553, when they were superseded by the Forty-two Articles of Edward VI, though they were not officially repealed. They were never widely used, and as early as 1537 the so-called Bishops' Book provided a protestantizing commentary which effectively limited their authority.

Theology

Lutheran influence is prominent in Article 05 on Justification, and following Luther's practice only three of the traditional seven sacraments are mentioned. On the other hand, traditional Catholic practices like the veneration of images, the cult of the saints and prayers for the dead are reaffirmed. Article 04 on the Lord's Supper allows for a breadth of interpretation which could permit either a Lutheran or a Catholic position on transubstantiation. The need to respond to Protestant attacks is particularly apparent in the defence of Penance in Article 03. There is an extensive appeal to Scripture in that Article, which suggests that there was a conscious attempt being made to persuade Protestants that Penance had Biblical warrant. Another concession to Protestant sensibilities is apparent in the rejection of Purgatory and the devotional practices connected with it. With one exception, Biblical quotations are in Latin, a reminder that there was as yet no official English translation of the Scriptures. On balance the Ten Articles reflect an early stage in the process of reformation, when traditionalist views were still strong. However, the

fact that a number of Protestant ideas were admitted, and given at least qualified approval, shows which way the wind was blowing.

N.B. For ease of reference, the paragraphs of articles 01, 02, 03 and 05 have been numbered for this edition.

The Preface

Henry the VIII, by the grace of God King of England and of France, Defensor of the Faith, Lord of Ireland, and in earth Supreme Head of the Church of England, to all and singular, our most loving, faithful and obedient subjects, greeting.

Among other cures appertaining unto this our princely office, whereunto it hath pleased Almighty God of his infinite mercy and goodness to call us, we have always esteemed and thought, like as we also yet esteem and think, that it most chiefly belongeth unto our said charge diligently to foresee and cause, that not only the most holy Word and commandments of God should most sincerely be believed, and most reverently be observed and kept of our subjects, but also that unity and concord in opinion, namely in such things as doth concern our religion, may increase and go forthward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished.

For the which cause, we being of late, to our great regret, credibly advertised of such diversity in opinions, as have grown and sprung in this our realm, as well concerning certain articles necessary to our salvation, as also touching certain other honest and commendable ceremonies, rites and usages now of long time used and accustomed in our churches, for conservation of an honest policy and decent and seemly order to be had therein, minding to have that unity and agreement established through our said Church concerning the premises, and being very desirous to eschew not only the dangers of souls, but also the outward unquietness which by occasion of the said diversity in opinions (if remedy were not provided) might perchance have ensued, have not only in our own person at many times taken great pains, study, labours and travails, but also have caused our bishops, and other the most discreet and best learned men of our clergy of this our realm, to be assembled in our Convocation, for the full debatement and quiet determination of the same. Where, after long and mature deliberation, and disputations had of and upon the premises, finally they have concluded and agreed upon the most special points and articles, as well such as be commanded of God, and are necessary to our salvation, as also divers other matters touching the honest ceremonies and good and politic orders, as is aforesaid; which their determination, debatement and agreement, for so much as we think to have proceeded of a good, right and true judgement, and to be agreeable to the laws and ordinances of God, and much profitable for the establishment of that charitable concord and unity

in our Church of England, which we most desire, we have caused the same to be published, willing, requiring and commanding you to accept, repute and take them accordingly. And further, we most heartily desire and pray Almighty God, that it may please him so to illumine your hearts that you and every of you may have no less desire, zeal and love to the said unity and concord, in reading, divulging and following the same, than we have had, and have in causing them to be thus devised, set forth and published.

And because we would the said articles and every of them should be taken and understanden of you after such sort, order and degree as appertaineth accordingly, we have caused, by the like assent and agreement of our said bishops and other learned men, the said articles to be divided into two sorts; whereof the one part containeth such as be commanded expressly by God, and be necessary to our salvation; and the other containeth such things as have been of a long continuance for a decent order and honest policy, prudently instituted and used in the churches of our realm, and be for that same purpose and end to be observed and kept accordingly, although they be not expressly commanded of God, nor necessary to our salvation. Wherefore we will and require you to accept the same, after such sort, as we have here prescribed them unto you, and to conform yourselves obediently unto the same. Whereby you shall not only attain that most charitable unity and loving concord, whereof shall ensue your incomparable commodity, profit and lucre, as well spiritual as other, but also you shall not a little encourage us to take further travails, pains and labours for your commodities, in all such other matters as in time to come may happen to occur, and as it shall be most to the honour of God, the profit, tranquillity and quietness of all you our most loving subjects.

01. The principal articles concerning our faith

01. First, as touching the chief and principal articles of our faith, since it is thus agreed as hereafter followeth, by the whole clergy of this our realm, we will that all bishops and preachers shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and canon of the Bible, and also in the three creeds, or symbols, whereof one was made by the apostles, and is the common creed which every man useth; the second was made by the holy council of Nicaea, and is said daily in the mass; and the third was made by Athanasius, and is comprehended in the Psalm *Quicumque vult*; and that they ought and must take and interpret all the same things according to the selfsame sentence and interpretation, which the words of the selfsame creeds or symbols do purport, and the holy approved doctors of the Church do entreat and defend the same.

02. That they ought and must repute, hold and take all the same things for the most holy, the most sure and the most certain and infallible words of

God, and such as neither ought, nor can be altered or convelled, by any contrary opinion or authority.

03. That they ought and must believe, repute and take all the articles of our faith contained in the said creeds to be so necessary to be believed for man's salvation, that whosoever being taught will not believe them as is aforesaid, or will obstinately affirm the contrary of them, he or they cannot be the very members of Christ and his espouse the Church, but be very infidels or heretics, and members of the Devil, with whom they shall perpetually be damned.

04. That they ought and must most reverently and religiously observe and keep the selfsame words, according to the very same form and manner of speaking, as the articles of our faith be already contained and expressed in the said creeds, without altering in any wise, or varying from the same.

05. That they ought and must utterly refuse and condemn all those opinions contrary to the said articles, which were of long time past condemned in the four holy councils, that is to say, in the Council of Nicaea, Constantinople, Ephesus and Chalcedon, and all other since that time in any point consonant to the same.

02. The sacrament of baptism

01. Secondly, as touching the holy sacrament of baptism, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things which hath been always by the whole consent of the Church approved, received and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum caelorum*, that is to say, No man can enter into the kingdom of heaven, except he be born again of water and the Holy Ghost.¹

02. That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ, *Qui crediderit et baptizatus fuerit, salvus erit*; that is to say, Whosoever believeth and is baptized shall be saved.²

03. That the promise of grace and everlasting life (which promise is adjoined unto this sacrament of baptism) pertaineth not only unto such as have the use of reason, but also to infants, innocents and children; and that they ought therefore and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. Inasmuch as infants and children dying in their infancy shall undoubtedly be saved thereby, and else not.

04. That infants must needs be christened because they be born in original sin, which sin must needs be remitted; which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret virtue and operation.

05. That children or men once baptized can, nor ought ever to be baptized again.

06. That they ought to repute and take all the Anabaptists' and the Pelagians' opinions contrary to the premises, and every other man's opinion agreeable unto the said Anabaptists' or Pelagians' opinions in this behalf, for detestable heresies, and utterly to be condemned.

07. That men or children having the use of reason, and willing and desiring to be baptized, shall, by virtue of that holy sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith, according as it was mentioned in the first article.

08. And finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament, that is to say, that in and by this said sacrament, which they shall receive, God the Father giveth unto them, for his Son Jesus Christ's sake, remission of all their sins and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, according to the saying of St John and the Apostle St Peter, *Delictorum paenitentiae agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti*, that is to say, Do penance for your sins and be each of you baptized in the name of Jesus Christ, and you shall obtain remission of your sins, and shall receive the gift of the Holy Ghost.³ And according also to the saying of St Paul, *Non ex operibus iustitiae quae fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos opulente per Iesum Christum Servatorem nostrum, ut iustificati illius gratia haeredes efficiamur iuxta spem vitae aeternae*; that is to say, God hath not saved us for the works of justice which we have done, but of his mercy by baptism, and renovation of the Holy Ghost, whom he hath poured out upon us most plentifully, for the love of Jesus Christ our Saviour, to the intent that we, being justified by his grace, should be made the inheritors of everlasting life, according to our hope.⁴

03. The sacrament of penance

01. Thirdly, concerning the sacrament of penance, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must most constantly believe, that that sacrament was instituted of Christ in the New Testament as a thing so

necessary for man's salvation that no man, which after his baptism is fallen again, and hath committed deadly sin, can, without the same, be saved or attain everlasting life.

02. That like as such men which after baptism do fall again into sin, if they do not penance in this life, shall undoubtedly be damned; even so, whensoever the same men shall convert themselves from their naughty life and do such penance for the same as Christ requireth of them, they shall without doubt obtain remission of their sins and shall be saved.

03. That the sacrament of perfect penance which Christ requireth of such manner persons consisteth of three parts, that is to say, contrition, confession and the amendment of the former life, and a new obedient reconciliation unto the laws and will of God, that is to say, exterior acts in works of charity according as they be commanded of God, which be called in Scripture *fructus digni paenitentiae*, the worthy fruits of penance.⁵

04. Furthermore, as touching contrition, which is the first part, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that the said contrition consisteth in two special parts, which must always be conjoined together, and cannot be dissevered; that is to say, the penitent and contrite man must first knowledge the filthiness and abomination of his own sin, (unto which knowledge he is brought by hearing and considering of the will of God declared in his laws), and feeling and perceiving in his own conscience that God is angry and displeased with him for the same; he must also conceive not only great sorrow and inward shame that he hath so grievously offended God, but also great fear of God's displeasure towards him, considering he hath no works or merits of his own which he may worthily lay before God, as sufficient satisfaction for his sins; which done, then afterward with this fear, shame and sorrow must needs succeed and be conjoined the second part, that is to wit, a certain faith, trust and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified, and of the number of his elect children, not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesus Christ.

05. That this certain faith and hope is gotten and also confirmed, and made more strong by the applying of Christ's words and promises of his grace and favour, contained in his Gospel, and the sacraments instituted by him in the New Testament; and therefore to attain this certain faith, the second part of penance is necessary, that is to say, confession to a priest, if it may be had; for the absolution given by the priest was instituted of Christ to apply the promises of God's grace and favour to the penitent. Wherefore, as touching confession, we will that all bishops and preachers shall instruct and teach our people, committed by us to their spiritual charge, that they ought and must certainly believe that the words of absolution pronounced by the priest, be spoken by authority given to him

by Christ in the Gospel.

06. That they ought and must give no less faith and credence to the same words of absolution so pronounced by the ministers of the Church, than they would give unto the very words and voice of God himself if he should speak unto us out of heaven, according to the saying of Christ, *Quorumcunque remiseritis peccata, remittuntur eis; quorumcunque retinueritis retenta sunt*; that is to say, Whose sins soever ye do forgive, shall be forgiven; whose sins soever ye do retain, shall be retained.⁶ And again, in another place Christ saith, *Qui vos audit, me audit, etc.*; that is to say, Whosoever heareth you, heareth me, etc.⁷

07. That in no wise they do contemn this auricular confession which is made unto the ministers of the Church, but that they ought to repute the same as a very expedient and necessary mean, whereby they may require and ask this absolution at the priest's hands, at such time as they shall find their consciences grieved with mortal sin, and have occasion so to do, to the intent they may thereby attain certain comfort and consolation of their consciences.

08. As touching the third part of penance, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that although Christ and his death be sufficient oblation, sacrifice, satisfaction and recompense, for the which God the Father forgiveth and remitteth to all sinners not only their sin, but also eternal pain due for the same; yet all men truly penitent, contrite and confessed, must needs also bring forth the fruits of penance, that is to say, prayer, fastings, almsdeeds, and must make restitution or satisfaction in will and deed to their neighbours, in such things as they have done them wrong and injury in, and also must do all other good works of mercy and charity, and express their obedient will in the executing and fulfilling of God's commandment outwardly, when time, power and occasion shall be ministered unto them, or else they shall never be saved; for this is the express precept and commandment of God, *Agite fructus dignos paenitentia*; that is to say, Do you the worthy fruits of penance;⁸ and St Paul saith, *Quemadmodum praeuistis membra vestra serua immunditiae et iniquitati ad aliam atque aliam iniquitatem; sic et nunc praebete membra vestra serua iustitiae ad sanctificationem, etc.*; that is to say, Like as in times past you have given and applied yourself and all the members of your body to all filthy living and wickedness, continually increasing the same, in like manner now you must give and apply yourself wholly to justice, increasing continually in purity and cleanness of life;⁹ and in another place he saith, *Castigo corpus meum, et in seruitutem redigo*, that is to say, I chastise and subdue my carnal body and the affections of the same, and make them obedient unto the spirit.¹⁰

09. That these precepts and works of charity be necessary works to our salvation, and God necessarily requireth that every penitent man shall perform the same, whensoever time, power and occasion shall be

ministered unto him so to do.

10. That by penance and such good works of the same we shall not only obtain everlasting life, but also we shall deserve remission or mitigation of these present pains and afflictions in this world, according to the saying of St Paul, *Si nos ipsi iudicemus, non iudicemur a Domino*; that is to say, If we would correct and take punishment of ourselves, we should not be so grievously corrected of God;¹¹ and Zacharias the prophet saith, *Convertimini ad me et ego convertar ad vos*, that is to say, Turn yourselves unto me and I will turn again unto you,¹² and the prophet Isaiah saith, *Frangi esurienti panem tuum, et egenos vagosque induc in domum tuam. Cum videris nudum operi eum et carnem tuam ne despexeris; tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia tua, et gloria Dei colligit te; tunc invocabis et Dominus exaudiet te, clamabis et dicet: Ecce, adsum. Tunc orietur in tenebris lux tua et tenebrae tuae erunt sicut meridies, et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam, et deficient aquae, etc.*, that is to say, Break and deal thy bread unto the hungry, bring into thy house the poor man and such as want harborough; when thou seest a naked man and give him clothes to cover him with, and refuse not to succour the poor and needy, for he is thine own flesh. And if thou wilt thus do, then shall thy light glisten out as bright as the sun in the morning, and thy health shall sooner arise unto thee, and thy justice shall go before thy face, and the glory of God shall gather thee up, that thou shalt not fall; and whensoever thou shalt call upon God, God shall hear thee; and whensoever thou shalt cry unto God, God shall say, Lo, here I am, ready to help thee. Then shall thy light overcome all darkness and thy darkness shall be as bright as the sun at noon days; and then God shall give unto thee continual rest, and shall fulfil thy soul with brightness, and shall deliver thy body from adversity; and then thou shalt be like a garden, that most plentifully bringeth forth all kinds of fruits, and like the well-spring that shall never want water.¹³

11. These things, and such other, should be continually taught and inculcated into the ears of our people, to the intent to stir and provoke them unto good works; and by the selfsame good works to exercise and confirm their faith and hope, and look for to receive at God's hand mitigation and remission of the miseries, calamities and grievous punishments, which God sendeth to men in this world for their sins.

04. The Sacrament of the Altar

Fourthly, as touching the sacrament of the altar, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must constantly believe, that under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is verily, substantially and really contained and comprehended the very selfsame body and blood of our Saviour Jesus Christ, which was born of the Virgin Mary and suffered upon the cross for

our redemption; and that under the same form and figure of bread and wine the very selfsame body and blood of Christ is corporally, really and in the very substance exhibited, distributed and received unto and of all them which receive the said sacrament; and that therefore the said sacrament is to be used with all due reverence and honour, and that every man ought first to prove and honour himself, and religiously to try and search his own conscience, before he shall receive the same, according to the saying of St Paul: *Quisquis ederit panem hunc aut biberit de poculo Domini indigne, reus erit corporis et sanguinis Domini; probet igitur seipsum homo, et sic de pane illo edat et de poculo illo bibat; nam qui edit aut bibet indigne iudicium sibi ipsi manducat et bibit, non diiudicans corpus Domini;* that is to say, Whosoever eateth this body of Christ unworthily, or drinketh of this blood of Christ unworthily, shall be guilty of the very body and blood of Christ; wherefore let every man first prove himself, and so let him eat of this bread and drink of this drink. For whosoever eateth it or drinketh it unworthily, he eateth and drinketh it to his own damnation; because he putteth no difference between the very body of Christ and other kinds of meat.¹⁴

05. Justification

01. As touching the order and cause of our justification, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that this word *justification* signifieth remission of our sins and our acceptation or reconciliation into the grace and favour of God, that is to say, our perfect renovation in Christ.

02. That sinners attain this justification by contrition and faith joined with charity, after such sort and manner as we before mentioned and declared; not as though our contrition or faith, or any works proceeding thereof, can worthily merit or deserve to obtain the said justification; for the only mercy and grace of the Father, promised freely unto us for his Son's sake, Jesus Christ, and the merits of his blood and passion, be the only sufficient and worthy causes thereof; and yet that notwithstanding, to the attaining of the same justification, God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which as we said before, must necessarily concur in remission of our sins, that is to say, our justification; but also he requireth and commandeth us, that after we be justified we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of his laws and commandments; for although acceptation to everlasting life to be conjoined with justification, yet our good works be necessarily required to the attaining of everlasting life; and we being justified be necessarily bound, and it is our necessary duty to do good works, according to the saying of St Paul, *Debitores sumus non carni, ut secundum carnem vivamus. Nam si secundum carnem vixerimus, moriemur; sin autem spiritu facta corporis mortificaverimus, vivemus;*

etenim quicumque Spiritu Dei ducuntur, hi sunt filii Dei; that is to say, We be not bound to live according to the flesh and to fleshly appetites; for if we live so, we shall undoubtedly be damned. And contrary, if we will mortify the deeds of our flesh, and live according to the Spirit, we shall be saved. For whosoever be led by the Spirit of God, they be children of God.¹⁵ And Christ saith, *Si vis ad vitam ingredi, serva mandata;* that is to say, If ye will come to heaven, keep the commandments.¹⁶ And St Paul, speaking of evil works, saith, *Qui talia agunt regnum Dei non possidebunt;* that is to say, Whosoever commit sinful deeds shall never come to heaven.¹⁷ Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that God necessarily requireth of us to do good works commanded by him; and that not only outward and civil works, but also the inward spiritual motions and graces of the Holy Ghost; that is to say, to dread and fear God, to love God, to have firm confidence and trust in God, to invoke and call upon God, to have patience in all adversities, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues; for Christ saith, *Nisi abundaverit iustitia vestra plusquam Scribarum et Pharisaeorum, non intrabitis in regnum caelorum;*¹⁸ that is to say, We must not only do outward and civil good works, but also we must have these foresaid inward spiritual motions, consenting and agreeable to the law of God.

Articles Concerning the Laudable Ceremonies used in the Church

06. And first of images

As touching images, truth it is that the same have been used in the Old Testament, and also for the great abuses of them sometime destroyed and put down; and in the New Testament they have been also allowed, as good authors do declare. Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, how they ought and may use them. And first, that there may be attributed unto them, that they may be representers of virtue and good example, and that they also by occasion the kindlers and stirrers of men's minds, and make men oft to remember and lament their sins and offences, especially the images of Christ and our Lady; and that therefore it is meet that they should stand in our churches, and none otherwise to be esteemed; and to the intent the rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our bishops and preachers diligently shall teach them, and according to this doctrine reform their abuses, for else there might fortune idolatry to ensue, which God forbid. And as for censuring of them, and

kneeling and offering unto them, with other like worshippings, although the same hath entered by devotion and fallen to custom; yet the people ought to be diligently taught that they in no wise do it, nor think it meet to be done to the same images, but only to be done to God, and in his honour, although it be done before the images, whether it be of Christ, of the Cross, of our Lady or of any other saint beside.

07. Of honouring of saints

As touching the honouring of saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charges, that saints now being with Christ in heaven be to be honoured of Christian people in earth; but not with that confidence and honour which are only due unto God, trusting to attain at their hands that which must be had only of God; but that they be thus to be honoured, because they be known the elect persons of Christ, because they be passed into godly life out of this transitory world, because they already do reign in glory with Christ; and most specially to laud and praise Christ in them for their excellent virtues which he planted in them, for example, of and by them to such as yet are in this world, to live in virtue and goodness, and also not to fear to die for Christ and his cause, as some of them did; and finally to take them, in that they may, to be advancers of our prayers and demands unto Christ. By these ways and such like, be saints to be honoured and had in reverence, and by none other.

08. Of praying to saints

As touching praying to saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that albeit grace, remission of sin and salvation cannot be obtained but of God only, by the mediation of our Saviour Christ, which is only sufficient Mediator for our sins; yet it is very laudable to pray to saints in heaven everlastingly living, whose charity is ever permanent, to be intercessors, and to pray for us and with us, unto Almighty God, after this manner: "All holy angels and saints in heaven pray for us and with us unto the Father, that for his dear Son Jesus Christ's sake, we may have grace of him and remission of our sins, with an earnest purpose, (not wanting ghostly strength), to observe and keep his holy commandments, and never to decline from the same again unto our lives' end; and in this manner we may pray to our blessed Lady, to St John Baptist, to all and every of the Apostles or any other saint particularly, as our devotion doth serve us; so that it be done without any vain superstition, as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same. And likewise we must keep holy-days unto God, in memory of him and his saints, upon such days as the

Church hath ordained their memories to be celebrated; except they be mitigated and moderated by the assent and commandment of us, the Supreme Head, to the ordinaries, and then the subjects ought to obey it.

09. Of rites and ceremonies

As concerning rites and ceremonies of Christ's Church, as to have such vestments in doing God's service, as be and have been most part used, as sprinkling of holy water to put us in remembrance of our baptism, and the blood of Christ sprinkled for our redemption upon the Cross; giving of holy bread, to put us in remembrance of the sacrament of the altar, that all Christian men be one body mystical of Christ, as the bread is made of many grains, and yet but one loaf, and to put us in remembrance of the receiving of the holy sacrament and body of Christ, the which we ought to receive in right charity, which in the beginning of Christ's Church men did more often receive than they use nowadays to do; bearing of candles on Candlemas Day (02 February), in memory of Christ the spiritual light, of whom Simeon did prophesy, as is read in the Church that day; giving of ashes on Ash Wednesday, to put in remembrance every Christian man in the beginning of Lent and penance, that he is but ashes and earth, and thereto shall return, which is right necessary to be uttered from henceforth in our mother tongue always on the same day; bearing of palms on Palm Sunday, in memory of the receiving of Christ into Jerusalem, a little before his death, that we may have the same desire to receive him into our hearts; creeping to the cross and humbling ourselves to Christ on Good Friday before the cross, and there offering to Christ before the same, and kissing of it in memory of our redemption by Christ made upon the cross; setting up the sepulture of Christ, whose body after his death was buried; the hallowing of the font and other like exorcisms and benedictions by the ministers of Christ's Church; and all other like laudable customs, rites and ceremonies be not to be contemned and cast away, but to be used and continued as things good and laudable, to put us in remembrance of those spiritual things that they do signify; not suffering them to be forgot, or to be put in oblivion, but renewing them in our memories from time to time. But none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins be forgiven.

10. Of purgatory

Forasmuch as due order of charity requireth, and the Book of Maccabees,¹⁹ and divers ancient authors plainly show, that it is a very good and charitable deed to pray for souls departed, and forasmuch also as such usage hath continued in the Church so many years, even from the beginning, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that no man ought to be grieved with the

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 Caeli**, 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. II 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.

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