

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 parishioners 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 parishioners aforesaid, that is to say, the one half by

you and the other half by them.

03. Item, that you shall discourage no man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir and exhort every person to read the same, as that which is the very lively Word of God, that every Christian man is bound to embrace, believe and follow if he look to be saved; admonishing them nevertheless, to avoid all contention and altercation therein, and to use an honest sobriety in the inquisition of the true sense of the same, and refer the explication of obscure places to men of higher judgement in Scripture.

04. Item, that you shall every Sunday and holyday through the year openly and plainly recite to your parishioners twice or thrice together, or oftener if need require, one particle or sentence of the Paternoster or Creed, in English, to the intent they may learn the same by heart, and so from day to day to give them one like lesson or sentence of the same, till they have learned the whole Paternoster or Creed, in English, by rote; and as they be taught every sentence of the same by rote, you shall expound and declare the understanding of the same unto them, exhorting all parents and householders to teach their children and servants the same, as they are bound in conscience to do, and that done, you shall declare unto them the Ten Commandments, one by one, every Sunday and holyday, till they be likewise perfect in the same.

05. Item, that you shall in confessions every Lent examine every person that comes to confession to you, whether they can recite the Articles of our Faith and the Paternoster in English, and here they say the same; particularly wherein if they be not perfect, you shall declare to the same that every Christian person ought to know the same before they should receive the blessed sacrament of the altar, and monish them to learn the same more perfectly by the next year following, or else like as they ought not to presume to come to God's board without perfect knowledge of the same; and if they do, it is to the great peril of their souls, so you shall declare unto them, that you look for other injunctions from the King's Highness by that time, to stay and repel all such from God's board, as shall be found ignorant in the premises; whereof you do thus admonish them, to the intent they should both eschew the peril of their souls and also the worldly rebuke that they might incur hereafter by the same.

06. Item, that you shall make or cause to be made in the said church, and every other cure you have, one sermon every quarter of the year at the least, wherein you shall purely and sincerely declare the very gospel of Christ, and in the same exhort your hearers to the works of charity, mercy and faith specially prescribed and commanded in Scripture, and not to repose their trust or affiance in any other works devised by men's fantasies beside Scripture; as in wandering to pilgrimages, offering of money, candles or tapers to images or relics, or kissing or licking the same, saying over a number of beads, not understood or minded on, or in suchlike superstition, for the doing whereof you not only have no promise of reward in Scripture, but contrariwise, great threats and maledictions of God, as things tending to idolatry and superstition, which of all other offences God Almighty does most detest and abhor, for that the same

diminishes most his honour and glory.

07. Item, that such feigned images as you know in any of your cures to be so abused with pilgrimages or offerings of anything made thereunto, you shall for avoiding that most detestable offence of idolatry forthwith take down and delay, and shall suffer from henceforth no candles, tapers or images of wax to be set afore any image or picture, but only the light that commonly goeth across the church by the rood loft, the light before the sacrament of the altar, and the light about the sepulchre, which for the adoring of the church and divine service you shall suffer to remain; still admonishing your parishioners that images serve for none other purpose but as to be books of unlearned men that cannot know letters, whereby they might be otherwise admonished of the lives and conversation of them that the said images do represent; which images, if they abuse for any other intent than for such remembrances, they commit idolatry in the same to the great danger of their souls; and therefore the King's Highness, graciously tendering the weal of his subjects' souls, has in part already, and more will hereafter travail for the abolishing of such images as might be occasion of so great an offence to God, and so great a danger to the souls of his loving subjects.

08. Item, that not all in such benefices or cures as you have, whereupon you be not yourself resident, you shall appoint such curates in your stead, as both can by their ability, and will also promptly execute these Injunctions and do their duty; otherwise that you are bound in every behalf accordingly, and may profit their cure no less with good example of living, than with declaration of the Word of God; or else their lack and defaults shall be imputed unto you, who shall straitly answer for the same if they do otherwise.

09. Item, that you shall admit no man to preach within any your benefices or cures, but such as shall appear unto you to be sufficiently licensed thereunto by the King's Highness or his grace's authority, by the Archbishop of Canterbury, or the bishop of this diocese; and such as shall be so licensed you shall gladly receive to declare the Word of God, without any resistance or contradiction.

10. Item, if you have heretofore declared to your parishioners anything to the extolling or setting forth of pilgrimages, feigned relics or images, or any such superstition, you shall now openly, afore the same, recant and reprove the same, showing them, as the truth is, that you did the same upon no ground of Scripture, but as one being led and seduced by a common error and abuse crept into the Church, through the sufferance and avarice of such as felt profit by the same.

11. Item, if you do or shall know any man within your parish, or elsewhere, that is a letter (i.e. hinderer, *ed.*) of the Word of God to be read in English, or sincerely preached, or of the execution of these Injunctions, or a fautor (i.e. abettor, *ed.*) of the Bishop of Rome's pretended power, now by the law of this realm justly rejected and extirped, you shall detect and present the same to the King's Highness, or his honourable council, or to his vicegerent aforesaid, or the justice of the peace next adjoining.

12. Item, that you and every parson, vicar or curate within this diocese shall for every church keep one book or register, wherein ye shall write the day and year of every wedding, christening and burying made within your parish for your time, and so every man succeeding you likewise; and also there insert every person's name that shall be so wedded, christened or buried; and for the safe keeping of the same book, the parish shall be bound to provide of their common charges one sure coffer with two locks and keys, whereof the one to remain with you, and the other with the wardens of every such parish wherein the said book shall be laid up; which book you shall every Sunday take forth and in the presence of the said wardens, or one of them, write and record in the same all the weddings, christenings and burials made the whole week before, and that done, to lay up the book in the said coffer as before; and for every time that the same shall be omitted, the party that shall be in the fault thereof shall forfeit to the said church three shillings and fourpence, to be employed on the reparation of the same church.

13. Item, that you shall once every quarter of a year read these and the other former Injunctions given unto you by the authority of the King's Highness, openly and deliberately before all your parishioners, to the intent that both you may be the better admonished of your duty and your said parishioners the more incited to ensue the same for their part.

14. Item, forasmuch as by a law established, every man is bound to pay his tithes, no man shall, by colour of duty omitted by their curates, detain their tithes and so redub (i.e. repay, *ed.*) one wrong with another, or be his own judge; but shall truly pay the same as has been accustomed, to their parsons and curates, without any restraint or diminution; and such lack or default as they can justly find in their parsons and curates, to call for reformation thereof at their ordinaries' and other superiors' hands, who upon complaints and due proof thereof shall reform the same accordingly.

15. Item, that no parson shall from henceforth alter or change the order and manner of any fasting day that is commanded and indicted by the Church, nor of any prayer or divine service, otherwise than is specified in the said Injunctions, until such time as the same shall be so ordered and transposed by the King's Highness's authority, the eves of such saints whose holy days be abrogated only excepted, which shall be declared henceforth to be no fasting days; excepted also the commemoration of Thomas Becket, sometime Archbishop of Canterbury (29 December), which shall be clean omitted, and instead thereof the ferial service used.

16. Item, that the knelling of the Aves after service and certain other times, which has been brought in and begun by the pretence of the Bishop of Rome's pardon, henceforth be left and omitted, lest the people do hereafter trust to have pardon for the saying their Aves between the said knelling, as they have done in times past.

17. Item, where in times past men have used in divers places in their processions to sing *Ora pro nobis* to so many saints that they had no time to sing the good suffrages following, as *Parce nobis, Domine* and *Libera nos.*

Domine, it must be taught and preached that better it were to omit *Ora pro nobis* and to sing the other suffrages.

All which and singular Injunctions I minister unto you and to your successors, by the King's Highness's authority to me committed in this part, which I charge and command you by the same authority to observe and keep, upon pain of deprivation, sequestration of the fruits, or such other coercion as (to) the King's Highness, or his vicegerent for the time being, shall be seen convenient.