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**The History of Anglicanism: Origin, Changes  
and Consequences**

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## **ABSTRACT**

Religion is an indispensable aspect of history and has played a significant role in major historical events. One of these religions is Anglicanism, which is currently the official religion of England. This dissertation is primarily concerned with researching and exposing in detail Anglicanism, its history and its impact in England. To accomplish this goal, a thorough exploration of books and articles about English history, as well as historical documents, has been developed. The origins of this religion, the first ideological foundations of it, how these beliefs evolved to the ones in use nowadays, and the consequences of the emergence of Anglicanism are studied in order to provide a clear vision of the most important aspects in regards to this branch of Catholicism.

**Keywords:** English Reformation, Protestantism, Anglicanism, Henry VIII, Book of Common Prayer

## **RESUMEN**

La religión es un aspecto indispensable de la historia y ha tenido un papel significativo en acontecimientos históricos importantes. Una de estas religiones es el anglicanismo, religión oficial de Inglaterra en la actualidad. Esta disertación se ocupa, principalmente de investigar y exponer en detalle el anglicanismo, su historia y el impacto que supuso en Inglaterra. Para lograr este objetivo, el trabajo desarrolla una exploración exhaustiva de libros y artículos sobre la historia inglesa, así como de documentos históricos. Además, se estudia el origen de esta religión, los primeros fundamentos ideológicos de la misma, la evolución de estas creencias hasta las vigentes en la actualidad, y las consecuencias de la aparición del anglicanismo, con el fin de proporcionar una perspectiva clara de esta rama del cristianismo.

**Palabras clave:** Reforma Anglicana, protestantismo, anglicanismo, Enrique VIII, Libro de Oración Común



## TABLE OF CONTENTS

1. INTRODUCTION .....	1
2. HISTORICAL OVERVIEW .....	2
2.1 ORIGINS OF ANGLICANISM.....	2
2.2 FROM THE EMERGENCE OF ANGLICANISM TO ITS SETTLEMENT .....	4
3. FIRST IDEOLOGICAL FOUNDATIONS OF ANGLICANISM .....	7
3.1 THE TEN ARTICLES .....	7
3.2 THE 1549 BOOK OF COMMON PRAYER .....	9
4. EVOLUTION OF ANGLICAN DOCTRINES AND BELIEFS .....	12
4.1 EVOLUTION OF THE ARTICLES .....	12
4.2 EVOLUTION OF THE BOOK OF COMMON PRAYER .....	13
4.3 DEFINITIVE VERSIONS.....	14
4.3.1 THE THIRTY-NINE ARTICLES .....	14
4.3.2 THE 1662 BOOK OF COMMON PRAYER.....	17
5. CONSEQUENCES OF ANGLICANISM’S EMERGENCE .....	20
6. CONCLUSIONS .....	23
WORKS CITED .....	25

## **1. INTRODUCTION**

Religion has been a part of human life since the Paleolithic era. It has had a role, either mainly or partially, in the major historical events that have occurred across the world. Due to its historical significance, it has a crucial influence economically, politically and socially on the contemporary world.

Christianism is one of the religions with the widest number of adherents worldwide. However, Christianity does not have only a unique form or a single set of beliefs, but different branches that are the product of many years of history and changes. Anglicanism, a religion that emerged in England in 1534, stands out among them. The establishment of this new religion had a significant impact in England, resulting in a variety of historical events and conflicts, which will be explored in this paper. Because of its historical significance, Anglicanism has been chosen as the main issue to be addressed in this dissertation.

The aim of this paper is to investigate Anglicanism and explore in great depth how its father Protestantism arrived in England, what were the origins of Anglican religion, what were the detailed characteristics, principles and customs of Anglicanism, and what were the main consequences brought by this new religion's emergence. These objectives have been achieved by carrying out a profound examination using documentation such as books, articles, and websites which have resulted interesting for the matter. Some instances are *The Oxford Dictionary of the Christian Church* (1997), Robert Tombs' *The English and Their History* (2015), or Hardwick's *A History of the Articles of Religion: To Which Is Added a Series of Documents, From A.D. 1236 to 1615* (1859).

This paper is divided into four different sections. The first one deals with the origin and the process of settlement of the Anglican religion, which truly establishes with Elizabeth I's reign. The second chapter explores the theological basis of Anglicanism. The third chapter discusses the evolution of Anglican beliefs over time, and finally, the fourth chapter describes the consequences of Anglicanism's arrival in England.

## **2. HISTORICAL OVERVIEW**

### **2.1 ORIGINS OF ANGLICANISM**

Understanding the origins of Anglicanism requires the contextualization of Protestantism in Europe. While the Protestant Reformation started in Germany with Luther, Henry VIII was the King of England. On October 31, 1517, Martin Luther, an Augustinian friar from Germany, hung on the door of the Castle Church in Wittenberg, Germany, a document known as *The ninety-five theses*, which criticized the system of indulgences used in the Catholic Church. Indulgences were “a full or partial remission of the punishment of sin” (Duggan), which could only be granted by a Pope, Archbishop or Bishop in exchange for money. Martin Luther complained about indulgences, claiming that an indulgence for love would be far more moral than one for money, and that God’s mercy was the only source of salvation. As a result, he accused the Catholic Church of being “corrupt and oppressive” (Tombs, 2015). Although with the publication of this document, Luther had no intention of seceding from the Catholic Church, *The Ninety-five Theses* became a manifesto. The document spread throughout Europe, and its publication was widely regarded as the beginning of the Protestant Reformation.

The system of indulgences was abolished in the year 1567 by Pope Pius V. However, consequences for Luther had already arrived. The Diet of Worms (Reichstag zu Worms in German) was held in 1521, from the 28<sup>th</sup> of January to the 25<sup>th</sup> of May, under the direction of Charles V, Emperor of the Holy Roman Empire. Luther was present in the assembly between the 16<sup>th</sup> and the 18<sup>th</sup> of April, and he reinforced his criticisms to the Catholic Church while admitting he was the author of his own works. After the celebration of the Diet of Worms, the Edict of Worms was published. Here, Luther was declared a heretic, and Pope Leo X arrested and excommunicated him from the Christian Church.

Henry VII, father of Henry VIII, ascended to the English throne in 1485, becoming the first monarch belonging to the House of Tudor. He had eight children with his wife Elizabeth of York, of which only four survived.

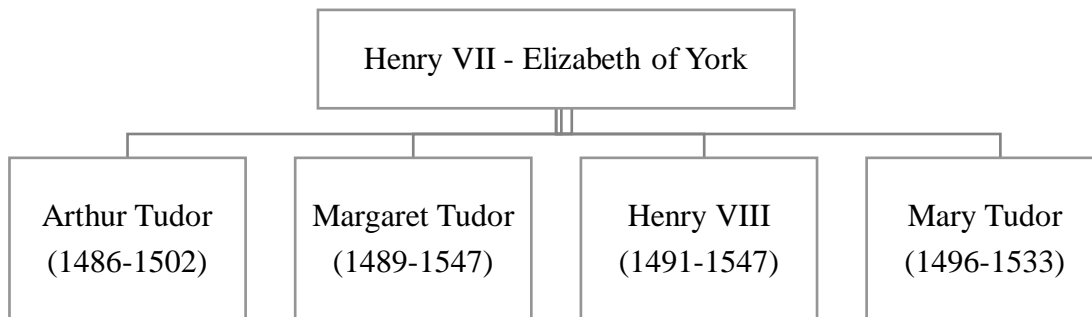


Figure 1. Henry VII and Elizabeth of York's offspring

For political reasons, Arthur, the eldest son of the monarch, married Catherine of Aragon, daughter of the Spanish Ferdinand of Aragon and Isabelle of Castile, in 1501, in order to establish a strong alliance between England and Spain. However, Arthur died in 1502. The eldest son of a king was supposed to inherit the throne after his father at the time. In this case Henry VII's heir was Arthur, but because he died in 1502 while his father was still the King of England, Henry VIII became the eldest son, and therefore, the new heir. To maintain the previously mentioned alliance, the Spanish princess was proposed to marry again, this time with Henry, the future English king, for economic, diplomatic and power reasons. This marriage was made feasible thanks to a papal dispensation. Otherwise, it would not have been possible, because the Church forbade them as they were "within prohibited degrees of consanguinity" (Shagan, 29). The marriage took place in 1509, after the death of Henry VII, when Henry VIII was almost 18 years old. As a result, Henry came to the throne in 1509, and his reign lasted until 1547, the year of his death.

Having a male son was crucial in marriages at the time, as it meant having a direct heir of the throne. This proved to be a problem in Catherine of Aragon and Henry VIII's marriage, with all the couple's attempts to have descendants failing. They had some children who died young, some who were born dead, and some miscarriages. Because Catherine was the widow of Henry's brother, Henry began to believe that their marriage was against God's will, and he decided to annul his marriage in order to marry another woman and have a son. Simultaneously, he became obsessed with Anne Boleyn, the daughter of one of Henry's courtiers.



Pope Clement VII had to give Henry permission to marry Anne Boleyn, but the Christian Church did not allow divorce. Hence, Henry VIII saw as the best solution that the English Parliament proclaimed him the head of the Church, and made England an empire. To make this possible, a series of parliamentary acts had to be approved. The first of them was the Act in Restraint of Appeals, which was passed in 1533. With it, England became an empire and Henry became its emperor. This made him superior to the Pope. In 1534, the Act of Succession annulled the marriage with Catherine of Aragon, and legalized the marriage with Anne Boleyn. The Act of Supremacy, also passed in 1534, confirmed that the king of England was the head of the Church of England. Finally, with the Act of Submission of the Clergy in 1534, the Church of England refused its authority of creating ecclesiastic laws without the approval of the king. In 1536, Henry VIII published The Ten Articles, the first document establishing the basic doctrines of the Anglican Church. This is what is considered the emergence of Anglicanism, which has more to do with political and social issues rather than with religious ones. This is what connects it to the Lutheran reformation, challenging the power of Rome.

## **2.2 FROM THE EMERGENCE OF ANGLICANISM TO ITS SETTLEMENT**

The instauration of Anglicanism as the official religion in England was not yet permanent at this point. After Henry VIII married Anne Boleyn, as Robert Tombs says in *The English and Their History*, problems with progeny arose. Anne suffered two miscarriages and had one daughter. At the same time Jane Seymour, one of Anne Boleyn's courtiers, called the king's attention. Anne was accused of adultery and executed in 1536. Henry married Jane Seymour eleven days after Anne died. It was with his third wife that he finally had a son in 1537. This son was Edward VI, who became king in 1547. His uncle, Edward Seymour, Duke of Somerset, led the Government because he was too young to govern. During his reign, Anglican ideals were supported and followed, and documents such as the 1549 and 1552 versions of the *Book of Common Prayer* and the Forty-Two Articles were published to contribute to the development of this new Church and the establishment of its doctrines.

When Edward died in 1553, Mary Tudor, the daughter of Henry VIII and Catherine of Aragon, took his place. She stated that she wanted to be tolerant of any religion, but this was just the theory. When her reign began, the 1553 Act of Repeal was passed, which

annulled previous policies that validated Anglicanism, and restored Catholicism. According to Hargrave, in her first months of reign, Mary demonstrated her Catholic tendency, while remaining moderate and tolerant of Anglicanism. Some Anglican leaders were even permitted to leave the country (Hargrave, 7). However, in 1554 the ancient heresy politics were reintroduced, and from 1554 to 1558, the so-called Marian Persecutions occurred, during which Mary I ordered the execution of circa 275 pro Anglican people, who were burned up. One of those executed persons was Thomas Cranmer, Archbishop of Canterbury, who accepted Henry VIII's marriage annulment with Catherine of Aragon and assisted in the writing of some important documents for Anglicanism. Because of the large number of executions of Anglicans during Mary I's reign, she is known as "Bloody Mary". To commemorate the cruel executions ordered by Mary, the *Foxe's Book of Martyrs* was first published by John Foxe in 1563, with its fourth and final edition in 1684. This book's aim was to "extol the heroism and endurance of the Protestant martyrs of Mary's reign" ("Foxe, John", 627). Its popularity grew as a result of anonymous wonderful woodcut pictures that illustrated the executions.

With Mary I, Anglicanism took a step back. Following her death in 1558, Elizabeth I, daughter of Henry VIII and Anne Boleyn, and half-sister to Mary I, ascended to the English throne. During the reign of her half-sister, she declared herself overtly Catholic, but when she was crowned, she recognized her Anglican tendency and, as a result, all the Anglican policies and laws in effect during Edward VI's reign were restored. She also reintroduced the 1552 *Book of Common Prayer* with some minor changes, which became the 1559 version, and approved in 1571 the establishment of the Thirty-Nine Articles, the laws which rule Anglicanism nowadays. As it is argued in *The Oxford Dictionary of the Christian Church*, Elizabeth had to deal with some Catholic rebellions like the Northern Rebellion of 1569, as well as attempts to assassinate her like the Ridolfi Plot in 1570. As a result of these issues, Elizabeth became more critical of Catholics, and persecutions between 1585 and 1591 became "more vigorous" ("Elizabeth I", 541). Despite the tensions and the attempts, she was never dethroned, and Anglican policies remained in force all along her reign. From Elizabeth I's reign onwards, Anglicanism underwent no significant changes. The Thirty-Nine Articles were preserved in their original form, and the *Book of Common Prayer* was nearly unchanged from the version she restored. As a result, we can say that the reign of Elizabeth I is the point in which the real establishment

of Anglicanism as the official religion of England takes place, as from then on, it is stable and secure.

### **3. FIRST IDEOLOGICAL FOUNDATIONS OF ANGLICANISM**

#### **3.1 THE TEN ARTICLES**

In July 1536, soon after the establishment of the new Anglican Church, Henry VIII issued The Ten Articles. As Newcombe argues on page 64 of *Henry VIII and the English Reformation*, this was the first official document created with the purpose of having a unity in the doctrines of this new Church, and of establishing the differences with the Catholic Church's doctrines, which had previously been followed in England until Henry VIII's reformation. They were, however, "ambiguous and far from complete" (Newcombe, 64)

From page 243 to page 256 of Charles Hardwick's *A History of the Articles of Religion: To Which Is Added a Series of Documents, From A.D. 1236 to 1615* we find The Ten Articles. They consist of a preface, and ten articles split into two sections of five chapters each. The first section contains what was "commanded expressly by God, and be necessary for our salvation", and the second includes what was not ordered by God but were "honest policies" that required their continuation. The latter is concerned with Church ceremonies.

The preface starts on page 243 of Hardwick's book, with Henry VIII stating that he is the head of the Church of England, the main innovation of this new Church, and that "unity and concord in opinion [...] may increase and go forthward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished." (243). He clarifies this document was created to unify Anglicanism's beliefs in order for devotees to follow them so that they could obtain their salvation. He explains the document's two-part-division and insists that devotees must follow these principles. Then came the articles, which stated the following ideas. Article one claims that bishops and preachers are responsible for teaching people about Anglican religious principles. It also establishes the Holy Bible and the three Creeds (the one made by the apostles, which is commonly used; the one made by the Council of Nice, which is used in the mass; and the one made by Athanasius) as the texts that contain "all those things to be true", and that this truth cannot be contradicted.

The three Sacraments are discussed in articles two, three and four. Article two is about Baptism, and it states that adults and children should be baptized in order to obtain eternal

life, to become daughters or sons of God, to receive the Holy Ghost, to enter the kingdom of heaven, to have their sins forgiven and to obtain salvation. Article three addresses the Sacrament of Penance, stating that anyone who sins after baptism must perform it. Otherwise salvation would be impossible to obtain. It explains that penance is divided into three parts. The first is contrition, in which the penitent is sorry and ashamed of his sin, but knows that God will forgive him. The second step is confession to a priest, and the final step is amendment, which consists of accomplishing “works of mercy and charity” in order to truly merit salvation. Article four explains the Altar Sacrament. It declares that communion must be honored because Christ’s blood and body are physically present in the bread and wine used in this sacrament.

Article five explains that justification entails the forgiveness of sins but that this forgiveness is not possible unless charity works are done. To be saved, one must also love and trust God. Both visible actions with others and inner spiritual work are required.

The second half of the articles covers some general beliefs about images and Saints, as well as noble and good ceremonies used in the Church. Article six states that images can be used to remind people of what they must or must not do, or to remember Christ, the Virgin Mary or any Saint, but worshipping them is forbidden, because it is considered idolatry. Seven and eight give some notions about Saints. Seven says that when praying, Saints should be honored and remembered, while keeping in mind that God is always above all. Eight recalls that praying to Saints is permitted, and that it is beneficial to have them intercede for the pardon of the devotees’ sins. Furthermore, holy days must be remembered and celebrated. Article nine contends that, although holy water sprinkling, receiving the holy bread, receiving ashes on Ash Wednesday, exorcisms, benedictions and other rites and ceremonies are beneficial to perpetuate faith, none of them results in the forgiveness of sins. Finally, article ten reminds devotees that praying for the dead is good, but that the decisions related to the Purgatory are solely in God’s hands, and that things like indulgences, some specific masses in dead’s honor, etc. do not free “departed souls” from the Purgatory, neither bring them to heaven.

The Sacraments revealed a great significant difference. Christianity established the existence of seven distinct ones, whereas The Ten Articles stated that there were only three, as Milton (35) says (Baptism, Penance, and Eucharist).

The Ten Articles were unique because the king directly intervened in a religious text, and they were crucial because they established some basis for this new religion for the first time, something which was necessary.

### **3.2 THE 1549 BOOK OF COMMON PRAYER**

An important document for Anglicanism was published during the reign of Edward VI. The document in question was the *Book of Common Prayer*. It was published in 1549, and served as the liturgical book used by the Anglican Church. It also provided assistance in bringing the beliefs of this new Church together. Because of the printing press, the *Book of Common Prayer* was widely distributed. The document was primarily written by Thomas Cranmer, the archbishop of Canterbury at the time, with the assistance of six learned men and six bishops. It took less than five months to complete. *The Book of Common Prayer* is the first official document that provides extensive information about the Anglican's Church various orations, offices and ceremonies. According to *The Oxford Dictionary of the Christian Church* (1658), the exclusive use of this book and of the Bible was imposed in England as a result of the Act of Uniformity passed on January 21, 1549. This Act established different penalties for those who did not obey it, ranging from economic sanctions to life imprisonment. The Act also established the requirement that all public services, with the exception of the mass and those carried out at universities, be conducted in English.

According to Wright, the first printed *Book of Common Prayer* became available on the 7<sup>th</sup> of March of 1549 “at the office of the printer Edward Whitchurche in London.” (3)

The text of this book has been consulted in Morgan Dix's *The Book of Common Prayer, 1549: commonly called the First book of Edward VI: to which is added the Ordinal of 1549, and the Order of Holy Communion, 1549*, pages 6 to 290. On its first edition, the *Book of Common Prayer* was divided into fifteen sections, including a preface at the beginning and some notes at the end. Following the preface were thirteen chapters, each with a different theme.

Chapters number one<sup>1</sup> and three deal with festival dates throughout the year. The first one is a year calendar that includes the books and chapters that will be read at Matins (morning prayers) and Evensong (evening prayers) as well as the Feast days and the Psalm for each Feast day. Number three, on the other hand, names 90 Anglicanism Feast days such as Christmas, The Innocent's Day, The Epiphany, The Ascension Day, Trinity Sunday, The Annunciation of the Virgin Mary, Saint Luke Evangelist, All Saints Day, etc. as well as the epistles, gospels and prayers for the masses that must be used on each of the days. The texts are intended to be read during the Holy Communion service.

Orations for special festivities are covered in chapters two, five and twelve. Two contains the text that must be read for daily Matins, as well as the responses that devotees must say when the Priest speaks. The same is done for daily Evensongs. Five includes the prayers of litany and suffrages, while twelve contains the priest's words for the Ash Wednesday ceremony.

Chapter four and chapters from six to ten are especially important. They are related to the various Sacraments. Chapter four explains who can and who cannot participate in communion, unrepentant sinners being in the latter case, what the priest's tunic has to be like, and then, the text and answers that the mass has to contain, with in-text explanations of the ceremony's development. At the end, it explains how the bread should be made, so that it was the same all over England, and how Christ's body should be eaten. Finally, devotees are asked to give in the collection, at least, the money this bread costs. Baptism is discussed in section six. It states that the best days for baptizing a child are Sundays or Feast days, and that it is permissible to baptize a child both at the Church or privately at home, the latter only with great cause. The words the priest must say, the responses of devotees, and some instructions for this ceremony are then provided, first for the public ceremony and then for the private one. Section seven covers the Sacrament of Confirmation. It declares that only those who "can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments" (244), are to be confirmed, and then, a Catechism for children is presented. Chapter eight contains the required words of the priest for the "solemnization of matrimony", devotees' answers and instructions

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<sup>1</sup> The chapters in the *Book of Common Prayer* are not numbered. However, their original names are too long, irrelevant and complicate the understanding of the section. Thus, in this dissertation they have been numbered.

for the ceremony. The ninth section is on the topic of the visitation of the sick, and the sick's communion, which are explained in detail, with the exact words that must be pronounced. Section ten concludes the Sacraments content block by explaining the burial ceremony, and what must be said during it.

There are two chapters that do not have any relationship with previous ones in terms of content. Number eleven discusses the women's purification ritual, a ceremony in which a woman is blessed after overcoming pregnancy and childbirth. Finally, chapter thirteen is used to explain why some ceremonies were suppressed. The main reasons cited are an excess of people attending to some, which caused them to lose their Christian meaning, and abuses committed by people seeking their own benefit.

The 1549 *Book of Common Prayer* is significant in Anglican religion because it was the first written document with very detailed information about this new Church's Rites and Ceremonies.



#### **4. EVOLUTION OF ANGLICAN DOCTRINES AND BELIEFS**

Considering Anglicanism was a new religion, its principles had to be defined as soon as it was created. This was the motivation behind the creation of the Ten Articles and of the 1549 *Book of Common Prayer*. However, these two documents were insufficiently accurate, causing debate and uncertainties that had to be addressed by editing these documents to specify Anglican doctrines as much as possible.

##### **4.1 EVOLUTION OF THE ARTICLES**

The articles created by Henry VIII evolved over time until the definitive version that regulates Anglicanism today was established. More than changes or differences from Henry VIII's Ten Articles, the following articles increased specificity, and narrowed the principles of the English Church.

As explained by Gerald Bray, the Thirteen Articles were created in 1538. Although they appear to be unfinished, and their content is irrelevant to us because they were never officially implemented, they are worth mentioning because they have a strong connection with the Forty-two Articles, implying that they were presumably used as a basis for the latter (Bray, 244).

The Six Articles were published in June 1539, according to G. W. Bernard, with the intention of clarifying issues that had caused controversy, and creating "concord, agreement and unity of opinions" (Gee, 303). The articles stated that the bread and wine were truly Christ's body and blood (transubstantiation), that devotees could receive either bread or wine in Communion, because body and blood were one, that priests could not marry, that widowhood and chastity vows were to be maintained, that private masses were permitted, and finally, that auricular confession also known as telling your sins to the priest, was required for sin remission. For those who do not follow the articles, this document suggests everything from economic sanctions to death penalty.

The Forty-Two Articles were published in 1553. Thomas Cranmer designed the majority of them. These articles, however, were never implemented because Mary I came to the throne in the year the articles were written and restored Catholicism. The content would not be discussed as they were never made official, but they are significant because they

serve as the foundation for the final version of the Articles, which will be addressed below.

#### **4.2 EVOLUTION OF THE BOOK OF COMMON PRAYER**

The first *Book of Common Prayer* was released in 1549, 15 years after the emergence of Anglicanism. However, there were some intermediate stages before the definitive version was created.

According to *The Oxford Dictionary of the Christian Church*, in the year 1552, a revision of the 1549 book was made by Thomas Cranmer too. This first revision, was made official thanks to a new Act of Uniformity, passed on April 14<sup>th</sup> of the same year, which stated, as did the previous Act of Uniformity, punishments for disobeying this book, the date in which the document was of obligatory use, November 1<sup>st</sup>, and the obligation of votaries to go to the Church at least once a week. The 1552 BCP<sup>2</sup> has been consulted in *The Second Prayer-Book of Edward VI, 1552. Reprinted from a Copy in the British Museum*, pages 3 to 240. In a general overview, we see that the structure had been altered as the division into sections is quite different. The 1552 revision, for example, includes explanations of why some ceremonies were abolished and why others were retained immediately after the preface, whereas the 1549 book has this section at the very end. Moreover, chapters such as the one with the year calendar in the 1549 BCP are divided into two sections in the 1552 BCP. However, changes in order and distribution are unimportant, because all of the sections that appear in the 1549 BCP appear also in the 1552 version. The names of the sections change as well, but their content remains mostly the same. As Huelskamp argues, the most significant changes included the shortening of the Burial Ceremony and the elimination of Communion, the addition of a new sentence in the Creed, a more detailed description of the distribution of the elements in the altar for the Communion Sacrament, the elimination of tithes, the addition of some sentences criticizing the Roman Church and Pope, and the addition of a new section related to the Ordering of Bishops, Priests and Deacons. It is also very remarkable the addition of the Black Rubric, a clarification at the end of the Holy Communion which explains that kneeling when receiving Christ's body is not a symbol of adoration ("Black Rubric", 213). According to

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<sup>2</sup> *Book of Common Prayer*

*Encyclopaedia Britannica*, this 1552 version was the one with the most radical changes. Subtle modifications were made in the revisions that followed. This edition, however, was only used for a few months before Queen Mary I ascended to the throne and restored Catholicism in 1553.

Mary I died in 1558, and, the following year, Elizabeth I became Queen of England. In that same year the 1558 Act of Uniformity was passed and in 1559 Elizabeth I reintroduced the 1552 *Book of Common Prayer* with some minor changes. The most notable ones were the abolition of the Black Rubric and of criticisms to the Roman Church and its Pope (Huelskamp, 2009).

In the year 1604, King James I ordered some modifications in the *Book of Common Prayer*, and the 1604 BCP was created. The only significant change was the addition of a new section to the Catechism (“Common Prayer, Book of”, 384). This was the last revision before the publication of the definitive version, which will be discussed further below.

## **4.3 DEFINITIVE VERSIONS**

### **4.3.1 THE THIRTY-NINE ARTICLES**

These articles were prepared under the reign of Elizabeth I, and are still in use today (“The Thirty-Nine Articles”, 1611). They were published in 1571 and expose 39 controversial aspects of Anglicanism, as well as define some of its beliefs. The objective, as with all previous articles, was to narrow down the specificity of the doctrines and beliefs of Anglicanism. These articles have been consulted in Kidd’s *The Thirty-Nine Articles: Their History and Explanation*, pages 65 to 270. Because the Thirty-Nine Articles are still in effect, they are relevant for this dissertation, and thus, they will be discussed in depth below.

Firstly, articles from one to five introduce some broad notions about the Church’s beliefs. Number one asserts that there is a single God who is comprised of the Father, the Son and the Holy Ghost. According to article two the Son became Man thanks to Virgin Mary and suffered for the salvation of men. Number three explains that Christ descended to Hell

prior to his resurrection. Finally, articles four and five confirm Christ's resurrection, and explain everything related to the Holy Spirit.

Articles from six to eight, deal with the Holy Scriptures and the Creeds that are acceptable to be used in the Anglican Church. Number six asserts that for obtaining salvation it is sufficient to follow what is said in the Holy Scriptures, and considers the Old and the New Testaments as such. Article seven confirms that every devotee must obey the Ten Commandments, and article ten states that the Nicene, Atanasius' and Apostles' Creeds are the only ones that are valid for Anglicanism.

The articles numbered nine to eighteen are all about sin and salvation. The first in this group, number nine, explains Birth-Sin and the sins associated with lust. Article ten describes the condition of men of acting freely and explains that human beings cannot do good works unless God's grace is present. Eleven expresses the idea that when we do kind oeuvres thanks to God, it is acceptable to justify the works through faith. Twelve, thirteen and fourteen provide some notions about various types of works. Twelve states that good works do not eliminate sins but they do contribute to sin pardon and are a sign of true faith. Thirteen implies that works performed prior to Justification are not pleasing to God because they have the nature of sin. Fourteen defines Works of Supererogation as good labors undertaken by a devotee in addition to fulfilling the Ten Commandments. Then, fifteen clarifies that Christ is the only one who was born without sin, that everyone else is a sinner, and that, to deny this is to say false words and thus commit more sins, while sixteen states that every baptized person can be forgiven of his sins if he truly repents for them. Article seventeen affirms that those who follow Christ will obtain salvation, eternal life and perpetual happiness. To conclude the theme of sin and salvation, article eighteen explains that Christ will elect those who will be saved, but not every human being will be saved unless he has followed God's path.

The following block of content comprises articles nineteen, twenty and twenty-one. These deal with ideas about the power of the Church. The Church is defined in article nineteen as "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance". Number twenty asserts that the Church has the freedom to create new ceremonies and rites while always keeping God's Word in mind. Twenty-one emphasizes that General Councils could only convene

with the permission of Princes, and that decisions made in these gatherings had to adhere to the ideas contained in the Holy Scriptures.

The next set of articles exposes some warnings about what should and should not be done. The first one indicates that the Roman conception of Purgatory, which was “a state of somnolent insensibility” (Kidd, 190), together with the worshipping of Relics and Images was contrary to God’s Word. Then it is stated that only Church-elected Ministers were allowed to preach and administer any Sacrament. Finally, it is argued that the Word of God must be spread in a language understood by the people, i.e. English rather than Latin.

The articles numbered twenty-five to thirty are all related to Sacraments. The first of them provides an introduction, defines Sacraments as signs that strengthen faith, and declares that in Anglicanism there are seven Sacraments: Baptism, the Supper of the Lord (commonly known as Holy Communion), Confirmation, Penance, Orders, Matrimony and Extreme Unction. Although all the Sacraments when properly received are beneficial to obtain salvation and to confirm devotees’ faith, this article recalls that Baptism and the Supper of the Lord are considered more important and sacred because, unlike the other five Sacraments, they were experienced by Christ. According to the following article, even if the person who administers a Sacrament is evil, the Sacrament is still valid because it is administered in Christ’s name. Then, Baptism is covered. It is defined as a distinction between Christian and non-Christian people, as well as a means of becoming a member of the Anglican Church, confirming that person’s faith and promising the remission of his sins. The three articles that follow discuss the Lord’s Supper. Twenty-eight defines the Supper of Lord as receiving Christ’s Body and Blood through the transubstantiation of bread and wine, twenty-nine declares that every man who does not participate in Holy Communion is not following God’s Word, and thirty announces that every Christian man must be offered the Cup of Lord.

Article thirty-one cannot be associated to any other article. It serves as a reminder that the crucifixion of Christ is the highest of sacrifices to obtain the remission of sins.

The next set of articles, from thirty-two to thirty-six, is related to more general notions, in this case about people rather than God and beliefs as in the previous case. As they argue, the Anglican Church allows any Bishop, Priest or Deacon to marry if they so desire. Excommunicated people can also be readmitted to the Church, but only if a Judge

permits it. Furthermore, new Rites and Ceremonies can be created, but they must be approved by the Church's corresponding Authorities and must obey God's Word. The following article expounds the validity of the first and second *Book of Homilies*, which should be read at Mass. To conclude these notions, article thirty-six establishes that any ordering of a Priest, Bishop, Archbishop or Deacon in accordance with *The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons*, is legal and approved by the Church.

A group of three articles dealing with some competencies of the Church, and a warning for devotees compose the final section of the document. The first of them confirms that the King of England is the head of the Anglican Church, but that he has no authority over the Sacraments or God's Word. It also states that the Bishop of Rome has no authority in Anglicanism, and that Christians should wear weapons and participate in wars if the King so orders. Then, it is decreed that private property must be shared. It also says that every man should give alms to the poor, with one's own possibilities determining the amount. The document culminates by declaring that while Jesus Christ forbids swearing in vain, Christians are permitted to swear whenever faith requires it.

As we can see, these Articles are far more developed and concrete than the Ten Articles, the first document dealing with the doctrines of Anglicanism. The Thirty-Nine Articles cover more topics in greater depth, clarity and accuracy.

#### **4.3.2 THE 1662 BOOK OF COMMON PRAYER**

This is the version that is still in use today. The 1662 *Book of Common Prayer* was made official thanks to the Act of Uniformity that was passed on 19<sup>th</sup> May of the same year. The text of this book has been consulted in Bray's and Keane's *The 1662 Book of Common Prayer: International Edition*. The book was divided into thirty-two sections, including a Preface at the beginning. Following the Preface were thirty-one chapters covering different topics, and expressing various ideas that can be associated among themselves.

To begin, there is a four-section group that deals with general notions and information. These are sections one, two, twenty-six and thirty-one. After the preface, the book begins

with a section presenting that the ideas embodied in the document had to be obeyed, that any doubt regarding the content of the book can be directed to the Bishop, and that everything said and sung in a Church must be in English. Then, there is a section explaining that some ceremonies were scrapped because they were superstitious or based on greed. At the end of the 1662 BCP, a list of kinships that could not marry each other is included, together with some God's punishments for sinners to make them reflect on how they act.

Another distinct thematic block that can be distinguished is the one presenting orations and when they have to be read. At the same time this block can be divided into two parts: orations for everyday occasions and orations for feasts and special occasions. Normal days are covered in seven chapters of the 1662 BCP. They argue about when the Book of Psalms or the Old and the New Testaments should be read. A month-by-month table with the Lessons that must be read every day throughout the year is also included. The texts of Saint Athanasius's Creed, the Litany, and normal days' Morning or Evening Prayers are made available, along with the days on which they must be read.

Six sections of the book deal with feasts and special days. One of them contains a table with the Sunday and Holy Day Lessons that are intended to be read either in Morning and Evening Prayers. The sixth section includes a table with the Psalms that have to be read in six very special feasts for Anglicanism (Christmas Day, Ash-Wednesday, Good Friday, Easter Day, Ascension Day and Whitsunday). Another chapter contains rules for determining when movable feasts (such as Easter Day) would occur, as well as a table listing the dates of these movable feasts for forty years, from 1661 to 1700. Aside from some Prayers to be used at the sea, the book incorporates Prayers and Thanksgivings to be read on special occasions, such as in times of famine or to ask for peace. The document's most extensive chapter aims to name 90 Feast days for Anglicanism and provide the epistles and gospels to be read on each of the days.

Of great importance are all the ten sections of the book dealing with the Holy Sacraments. The exact words that the Priest and people must pronounce, the explanation of the ceremony, the movements that must be performed, the arrangement of the altar, or the specific robe to be worn by the Priest are all presented in great detail. This information is provided for the Holy Communion, the Public Baptism Ceremony, the Private Baptism

Ceremony, the adult's Baptism Ceremony, Confirmation, Matrimony, the Visitation of sick, the Communion of sick, the Burial Ceremony and the Ordering of a Bishop, Priest or Deacon. The text remembers in the section about Burial Ceremony, that it cannot be celebrated for unbaptized or excommunicated people.

Some documents were adhered to this book, each with its own section, as it is the case of the Catechism, which everyone that wants to be confirmed has to learn, the Psalms of David, and the Thirty-Nine Articles.

Finally, there is a chapter that explains the Thanksgiving of Women after Child-birth Ceremony, and includes the words to be pronounced in it. This is chapter twenty-five, and it is unrelated to any other section.

There have been attempts of revision since the publication of this book in 1662, but in the end, none of them has been successful.

The Thirty-Nine Articles and the 1662 *Book of Common Prayer* are addressed in the same section, labelled as “definitive versions”, because both are the versions used currently, and more importantly, because the Thirty-Nine Articles were incorporated to the BCP. As they were published in one single document, their spreading became easier.



## **5. CONSEQUENCES OF ANGLICANISM'S EMERGENCE**

The rise of Anglicanism resulted in changes in the religious practices and beliefs of the English people. Besides that, the establishment of this new faith brought meaningful consequences that would mark the future of England and its citizens, which are explored right after in chronological order.

The first of them was the union of the Crown and the Church. When Henry VIII imposed Anglicanism in England, he proclaimed himself and his successors to be the head of the Church of England. This meant that the King ruled over all religious matters, being independent from Roman control. This decision implied an immediate break with the Christian Church and defiance of the Catholic Pope's authority. Henry VIII's decision lead him directly to the excommunication from the Catholic Church in July 1533.

Secondly, monasteries were dissolved. As Bernard argues in his article *The Dissolution of the Monasteries*, in the 1530s in England there were "nearly 900 religious houses". Monasteries, at the time, performed charitable, educational and artistic activities, but their wealth was the most notorious aspect about them. When Henry VIII decided to secede from the Catholic Church, he made it a requirement that every monastery recognized his new authority. To inform people in the monasteries about this situation, the so called "visitations" were carried out. They took place between the years 1534 and 1540. In theory they consisted in people close to Henry VIII visiting each monastery and explaining the new situation they would face from then on. In practice, what they were doing was observing, making lists and calculating the amount of goods each monastery possessed. This was done to determine the Valor Ecclesiasticus<sup>3</sup> of each monastery. Along with the reports of economic value, some other reports were created exaggerating irregularities in the monasteries, including corruption or the breach of chastity vows, among other issues. Between 1534 and 1536, the dissolution of small monasteries took place on account of the Suppression of Religious Houses Act, which was passed in 1536. This act is also known as the Act of Suppression of Lesser Monasteries (Saini, 5). All religious houses with "an annual value less than £200" ("Dissolution of the Monasteries, 490") were included in this dissolution.

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<sup>3</sup> According to *The Oxford Dictionary of the Christian Church*, it was the "official valuation of ecclesiastical and monastic revenues" (1678)

The third consequence was the event of the Pilgrimage of Grace. This was a revolt that took place in some counties in Northern England between October 1536 and February 1537. As Bernard argues, this revolt arose as an outcome of the rumors that large monasteries were going to disappear as small ones did with dissolution. This made the revolt began in protest of the situation. Insurrections also emerged because of the dissociation from the Catholic Church and the establishment of the Ten Articles (“Pilgrimage of Grace, the”, 1287). In order to put an end to the revolt, the government took action and hanged over 200 rebels. Robert Aske, the leader of the revolt, was one of the executed persons. Then there were new visitations, and from 1537 to 1540, suppression of the larger monasteries was carried out. A new Suppression of Religious Houses Act was passed in 1539, also known as Act for the Dissolution of the Greater Monasteries (Saini, 1), making every monastery a state property. Some monasteries were against this Act. This opposition brought the execution of three abbots: Glastonbury, Reading and Colchester (Bernard, 404). As a side effect of the executions, every monastery accepted the new rule, and the dissolution process was completed in 1540. Henry seized the lands that belonged to the monasteries, which became a crown’s property, and sold many of them to wealthy individuals at very low prices. Many works of art, manuscripts, furniture, and valuable objects that were sold along with the land and monasteries vanished as a result of this massive sale.

In November 1605, The Gunpowder Plot occurred. This historical event took place when James I had nearly started his government. His predecessor, Queen Elizabeth I, was an Anglican Queen who promoted anti-Catholicism. She enacted some legislation that required Catholics to attend Anglican ceremonies. When Elizabeth died in 1603 and James I took her place, Catholics hoped that the new King would restore Catholicism or be more tolerant of them, but this did not happen. In response to this intolerance the Gunpowder Plot was organized. This is the name given to a failed attempt to murder King James I, his family and all of the governor elite. The plot was supposed to be carried out on the 5<sup>th</sup> of November of 1605. This attempt was devised by a group of Catholics, including Guy Fawkes and Robert Catesby among others. The plotters had their base in a rented store-cellar right beneath the House of Lords, where they kept thirty-six barrels of powder, totaling one ton. Their intention was to blow up the space of the House of Lords where the king, his family and his ministers would be on that day, kill them, and

install a new Catholic King on the throne. However, Francis Tresham, one of the Catholics involved in the plot, sent a letter advising his brother-in-law. His brother delivered the letter to the Privy Council, the plotters were caught and the attack was evaded. This date, the 5<sup>th</sup> of November, is nowadays commemorated in England with a festivity known as Bonfire Night. All this information is evidenced by Tombs in *The English and Their History* and by Hamortziadou in *5/11: Revisiting the Gunpowder Plot*.

Finally, *King James Bible* was published in 1611. This was the translation into English of the Bible. It is also known as the *Authorized Version of the Bible* or *King James Version*. This translation was made because, in 1571, the Thirty-Nine Articles ordered that the masses be in English rather than in Latin, so that everyone could understand them, and this demanded the creation of an English version of the Bible. King James I was very much concerned with providing an extremely accurate translation of the original Bible. With this purpose, he assembled a team of about fifty people including university professors, to work on this document for two years and nine months. The result achieved with this work was a brilliant translation that is said to perfectly reproduce the words of the Hebrew Bible (“Authorized Version of the Bible”, 135). According to Tombs, *King James Bible* was influent for posterior English’s manner of speaking and literature. This book circulated throughout the country and it contained a plain style that was instantly imitated. It also established what was known as the “standard form of English” (Tombs, 301). Some authors, such as Jane H. Jack, claim that the language and style used in *King James Bible* influenced great English writers as it is the case of Shakespeare.

## **6. CONCLUSIONS**

The primary goal of this study was to gain a thorough understanding of the history of Anglicanism, focusing on its origins, first beliefs, how they evolved over time and the consequences the adoption of this new faith brought.

As for its creation, we can establish that it was mainly motivated by political and social interests, with Henry VIII and Catherine of Aragon's divorce. This origin dates from 1536, but it took a few years longer for Anglicanism to become a stable religion since Mary I hindered the process restoring Catholicism. The establishment of Anglicanism can be traced back to the ascension of Elizabeth I to the English throne in 1558. From that moment on, the Anglican Church became the official religion in England, with no subsequent reversal of the decision.

As for the main innovations of this new religion, these were having the King or Queen of England as the head of the Church, having three Sacraments (Baptism, Penance and Communion), and forbidding the worship of images and Saints. These ideological foundations were first expressed in the Ten Articles of 1536, and details about ceremonies and orations were provided in the 1549 BCP. However, because it was a new religion, beliefs had to be clearly specified. Several sets of articles and versions of the *Book of Common Prayer* were published during this process, until the Thirty-Nine Articles and the 1662 BCP, the definitive versions in use today, were created. The existence of seven Sacraments (Baptism, Holy Communion, Confirmation, Penance, Orders, Matrimony and Extreme Unction) and the possibility of Priests, Bishops and Deacons to marry, were the principal novelties of the religion, as stated in the Thirty-Nine Articles. The 1662 BCP, as its predecessors, was in charge of explaining ceremonies, Sacraments, orations and festivities in great detail. In this case, the two documents were combined in a single book and spread together.

The break with Rome entailed a number of consequences. The main ones were the fusion of the Church and the State, the disappearance of monasteries and many cultural goods belonging to them. Moreover, this break bought the Pilgrimage of Grace revolt, an assassination plot on Queen Elizabeth I in a desperate last attempt to reestablish Catholicism, and the translation of the Bible into English, which had a significant linguistic impact shaping the English language. With this research, we can conclude that

religion is a part of life that affects many other aspects of history and implicates much more than just a set of dogmas followed by a specific group of individuals.

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