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Teaching Notes

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A.C.T.S. Church History Seminar

The Reformation: Calvin, the English Reformation (1536-1603)

I. John Calvin

A. Some Quotes About Calvin by Others

"God gave him a character of great majesty." **The Little Council of Geneva** (after Calvin's death)

"I have been a witness of him for sixteen years, and I think I am fully entitled to say that in this man there was exhibited to all an example of the life and death of the Christian such as it will not be easy to depreciate, such as it will be difficult to emulate." **Theodore Beza** (Calvin's successor)

"Calvin is a cataract, a primeval forest, a demonic power, something directly down from Himalaya, ... strange, mythological; I lack completely the means, the suction cups, even to assimilate this phenomenon, not to speak of presenting it adequately. What I receive is only a thin little stream and what I can then give out again is only a yet thinner extract of this little stream. I could gladly and profitably set myself down and spend all the rest of my life just with Calvin." **Karl Barth**, Letter to Eduard Thurneyson, June 8, 1922

"John Calvin was not a man who inspired immediate confidence in those who first met him. In an age of dynamic and colorful personalities—from Martin Luther to Teresa of Avila—Calvin cut a curiously diminutive figure. He was a slight man, even in his youth, shy and bookish, never robust, plagued in his later years by a series of chronic illnesses that forced him at times to dictate his commentaries and treatises while propped up in bed. He was never more content than when he was left alone and spent some of his happiest years as pastor to a congregation of French refugees in the German city of Strasbourg. Yet there is no Protestant leader in the sixteenth century, with the obvious exception of Martin Luther, who left a more profound mark on Western culture than he did. For more than four hundred years Calvin has influenced the way successive generations of Europeans and Americans have thought about religion, structured their political institutions, looked at paintings, written poetry and music, theorized about economic relations, or struggled to uncover the laws which govern the physical universe." **David Steinmetz**, *Calvin in Context*, p. 3

B. A Brief Sketch of His Life

Life as a Student

- Born at Noyon, France on July 10, 1509
- His father Gerard wanted him to be a lawyer
- 1523: Calvin sent to Paris for education; studied at College de Montaigu, a bastion of Roman Catholic orthodoxy in the struggle against Lutheranism
- Trained in nominalist theology and the Church Fathers (i.e. Augustine, Chrysostom, etc.) (especially Augustine!!) by John Major
- No indication whatsoever of any “Lutheran” (Protestant) convictions while in college
- 1528: Sent by father to Orleans to pursue further legal studies
- 1531: father died; Calvin embittered against Roman Catholic church because his brother Charles was excommunicated; Calvin now free to pursue his own desires
- 1532: Paris for further studies in humanism; wrote commentary on Seneca’s *De Clementia*; seemed headed to be a humanist scholar like Erasmus; commentary showed amazing knowledge of classical literature; commentary also showed humanist methodology of analyzing argumentation and logic, comparing it with other scholarship... this methodology would be with him the rest of his life

Conversion

- Conversion clouded in mystery... Calvin never wrote much about himself
- 1533: perhaps sometime in this year, Calvin became convinced of Protestant doctrines and came to saving faith in Christ:

“And at first, whilst I remained thus so obstinately addicted to the superstitions of the Papacy that it would have been hard indeed to have pulled me out of so deep a quagmire by sudden conversion, God subdued and made teachable a heart which, for my age, was far too hardened in such matters. Having thus received some foretaste and knowledge of true piety, I was straightway inflamed with such a great desire to profit from it, that although I did not attempt to give up other studies I worked only slackly on them. And I was wonderstruck when, before the year was out, all those who had a desire for the true doctrine ranged themselves around me to learn, although I was hardly more than a beginner myself.” **John Calvin**, “Preface,” *Commentary on the Psalms* (1557)

- Soon had to flee France for his life; Roman Catholic authorities persecuted French Protestants mercilessly

The Institutes of the Christian Religion (1536 edition)

- 1534: Wrote his first theological piece, a little tract entitled *Psychopannychia* against the Anabaptist doctrine of soul-sleep
- 1536: Published the first edition of his greatest contribution: *The Institutes of the Christian Religion*
- This was a small handbook of basic Christian doctrine following the order of the Apostle's Creed; four more editions would follow, always larger and more detailed than the previous ones

"Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern. In the first place, no one can look upon himself without immediately turning his thoughts to the contemplation of God, in whom he 'lives and moves' [Acts 17:28]. For quite clearly, the mighty gifts with which we are endowed are hardly from ourselves; indeed, our very being is nothing but subsistence in the one God. Then, by these benefits shed like dew from heaven upon us, we are led by those rivulets to the spring itself."

John Calvin, The Institutes of the Christian Religion, 1559 edition, Book 1, Article 1, Paragraph 1.

- At this point gave himself to exhaustive studies in the Bible, the Church Fathers, and the Reformers (Luther, Melancthon, and Bucer); became a very skillful theologian with an incredible memory, but at the cost of a somewhat broken health for the rest of his life

Story: Calvin's debate with a Roman Catholic

Detained in Geneva: The Famous Confrontation with Farel!!!

- 1536: En route to Strasbourg to give himself to a life of quiet study; he passed through Geneva, Switzerland
- William Farel, leader of Reformation in Geneva, confronted him, seeking to convince him to stay in Geneva to help him:

[in Calvin's own words...]

"Upon this Farel (burning as he was with a marvelous zeal to promote the Gospel) instantly put forth all his efforts to detain me. And having heard that I had several particular studies for which I wished to keep myself free, when he saw that he was gaining nothing by entreaties, he went so far as an imprecation (curse) that it might please God to curse the rest and quietness I was seeking, if in so great a necessity I withdrew and refused aid and succour. Which word so horrified and shook me that I desisted from the journey I had undertaken: in such a way, however, that, feeling my shame and timidity, I did not want to commit myself to discharge any particular duty."

Calvin's First Stay in Geneva

- First post: professor of theology at college
- Soon began to preach weekly sermons
- Reformation in Geneva was weak and just beginning; Reform had been brought in as a political move to counter power of Roman Catholics; very shallow theological base... Calvin would change all that!!

"When I first came to this city the Gospel was, indeed, preached, but matters were in great confusion, as if Christianity had consisted in nothing else than the throwing down of images; there were not a few wicked men from whom I suffered the greatest indignities." **John Calvin**, on his death bed to Genevan ministers, April 28, 1564

- Began systematic expository preaching... verse by verse through books of the Bible
- Also worked with the local government to advance Reformation

Calvin's four great arenas of labor:

- 1) Exegesis of Scripture (commentaries)
 - 2) Systematic theology (*Institutes*, and lectures to students)
 - 3) Preaching (verse by verse exposition of books of the Bible)
 - 4) Church government
- Sought to have populace sign confessions of faith, to weed out Catholics from Protestants
 - Thus began Calvin's vision of a truly Christian society in Geneva; true vision of Church included three key areas: 1) right preaching of the Word; 2) proper administration of the sacraments (baptism & Lord's Supper); 3) church discipline (for the purity of the church)
 - Local church government ("Little Council": 25 members; "Council of the Sixty": 60 members; "Council of the Two Hundred": 200 members; "General Council": all the citizens) began to waffle on Reform
 - Catholics found themselves in greater numbers than they had supposed, began to harden in their opposition to Calvin & the reform
 - Anabaptists in the town also began to cause Calvin a great deal of trouble
 - 1537: Nearby city of Bern began to try to persuade Genevan Councils toward a more Lutheran view of the sacraments: the use of baptismal fonts, and of the host in the Lord's Supper; these were not major

issues to Calvin, but he stubbornly dug in his heels; the Councils pushed, Calvin refused; soon Calvin and Farel were forced to leave Geneva by the Roman Catholic forces in the Council

Ministry in Strasbourg

- Calvin wanted to go to Basle to resume academic life; he recognized his mistakes in Geneva and considered himself unfit for public life
- Martin Bucer, German Reformer, was used by God this time (as Farel had been last time) to keep him from the quiet life of a writing academic
- 1538: Calvin began a ministry among French refugees in Strasbourg
- 1539: Published French edition of the *Institutes*, greatly expanded from the first Latin version
- 1539: ALSO published first of his *Commentaries*... this one on Romans:
- Introduction to *Commentary on Romans*, a Letter to Simon Grynaeus:

"I remember that three years ago we had a friendly discussion about the best way of interpreting scripture. The plan which you particularly favoured was also the one which at that time I preferred to any others. Both of us felt that **lucid brevity** constituted the particular virtue of an interpreter. Since it is almost his only task to unfold the mind of the writer whom he has undertaken to expound, he misses his mark, or at least strays outside his limits, by the extent to which he leads his readers away from the meaning of his author." **John Calvin**

- VERY BUSY LIFE in Strasbourg: four sermons per week, daily lectures on theology & Scripture, publication of various works, amazing correspondence... also began to be seen as a leader of the Reformation in Europe, making several trips per year to visit with other leaders
- Began making strong efforts to help the Reformation in France; the French King was persecuting French Protestants; Calvin wrote many letters seeking to open the Reformation up in France and to protect French Protestants
- 1540: Married widow Idelette de Bure, the widow of an Anabaptist, one of his own converts

Called Back to Geneva

- Geneva became more and more unruly after Calvin left
- Soon a group in Geneva felt the only way to restore order and continue the Reformation was to call Calvin back; soon they sent an official embassy to him to invite him back
- Calvin was personally opposed to returning: his memories of Geneva were very unhappy: Calvin had said to Farel:

"I would prefer a hundred other deaths to that cross, on which I would have to die a thousand times a day!!"

- September 2, 1541: Finally agreed to return to Geneva, under certain strict conditions (which they happily agreed to), and that only "temporarily"... it turn out to be for the rest of his life!
- **Preached his first sermon on returning by picking up exactly at the text where he had left off when they had expelled him!**
- Began key work: structuring church according to Scriptural principles, and the city of Geneva as well: NO SEPARATION OF CHURCH AND STATE... a truly Reformed community was sought

Leader of the European Reformation

- Calvin's vision of church order spread throughout Europe, especially in the Low Countries (Holland, Belgium) Northern Germany, and Scotland
- He fostered this by an incredibly wide-ranging life of correspondence and journeys for key meetings; he also was very strategic in dedicating his works to key European leaders: King Edward & later Queen Elizabeth of England, King Louis of France
- Had a special place in his heart for his native land of France; 1559: dedicated his *Commentary on Daniel* to French Protestants suffering persecution
- Geneva became a training ground for Reformed leaders all over Europe: they would come to hear him lecture and preach, as well as observe him pastor the church, and lead the Genevan civic authorities
- Fiery Scottish reformer John Knox (1514-1572) spent the years of his exile, 1554-1559, in Geneva, training under Calvin. This period of Knox's life has been called the most formative of his entire development, and Knox's high opinion of Calvin's Geneva is well known from his famous assessment:

"Geneva is the most perfect school of Christ that ever was in the earth since the days of the Apostles." **John Knox**

Calvin's Writings

- Commentaries on 52 of the 66 Books of the Bible
- Calvin finished his first Commentary, that on Romans, in 1540, completing it at about the same time as the second edition of the *Institutes*. He proceeded over the next fifteen years to generate all his New Testament Commentaries, finishing the Synoptic gospels in 1555. During one remarkable stretch, from 1546 to 1551, he published complete commentaries on seventeen books of the New Testament, representing an average of about 30 verses commented upon per month. He hardly slowed down after that, for in a comparable six year period (1550-1555), he wrote commentaries on Acts, John, and the Harmony of the gospels

- Five Editions of the *Institutes*
- This was the great contribution of John Calvin: a systematic method of approaching Bible scholarship:

Calvin's Majestic Scriptural Methodology

FOREST

The Institutes of the Christian Religion (Five editions)

("Big Picture": Systematic, Biblical Theology)

"A place for everything, everything in its place"

"Let everything be done decently and in good order"

[1 Corinthians 14:40]

TREES

Commentaries (on 52 books of the Bible)

(Verse by verse details; "clear and brief")

"The beauty is in the details"

"Every word that comes from the mouth of God."

[Matthew 4:4]

Sermons

(Weekly preaching for the people, combined the best of both disciplines)

“Feed my sheep”

[John 21:17]

The “Five Points of Calvinism”

Total depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

Radical depravity

Sovereign Election

Definite Atonement

Effective Grace

Perseverance of God with the Saint

THE REFORMATION IN ENGLAND

I. Background

The Lollards, "founded" by John Wycliffe, anticipated key issues of the Reformation except that of justification by faith alone. Also, Lutheran ideas were present in England before Henry's breach with the papacy, but they really didn't exercise much initial influence on the English Reformation -- the beginning of the English Reformation was largely POLITICAL.

"A Reformation by parliamentary statute, instigated by the divorce issue."

However, others, such as Alan G. R. Smith, say "The rejection of papal authority was not the beginning of the Reformation in England. That was already active in the 1520's through old Lollard and new Lutheran influences which were at work upon a lay opinion which was increasingly dissatisfied with the state of the Church." For example, William Tyndale translated the New Testament into English in 1526.

BUT even though Henry's marriage problem did not initiate the Reformation it had the most profound effect upon it. If Henry had not sought a divorce in the later 1520s, reforming influences in the English Church would still have been there but their progress would surely have been both much slower and much less successful.

II. Henry VIII (1509-1547)

A. Who was Henry VIII?

1. Originally a staunch Roman Catholic.

2. Pope Leo X gave him the title "Defender of the Faith" for his attacks against Luther in his work, The Defense of the Seven Sacraments (1521). Devout Roman Catholics could receive a papal indulgence by reading this book.

B. Why did Henry VIII break with Rome?

KEY: THE DIVORCE ISSUE

1. Catherine of Aragon (from Spain, daughter of Ferdinand and Isabella) was unable to provide Henry VIII with a male heir.
 - a. Catherine had been married to Henry's older brother, Arthur.
 - b. When Arthur dies, Henry married Catherine in (1509) to insure the continuation of the alliance between England and Spain.
 - c. Catherine had 5 miscarriages; only one daughter, Mary, survived.
2. Henry VIII wanted his marriage to Catherine annulled to he could remarry and get a male heir.
 - a. Henry had to get a special papal dispensation to marry Catherine [See Lev. 20:21].

Leviticus 20:21 If a man marries his brother's wife, it is an act of impurity; he has dishonored his brother. They will be childless.

BUT: Deuteronomy 25:5-6 "If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her."

- b. Henry now argued that his marriage to Catherine was invalid because it contradicted the book of Leviticus. Henry also believed that Catherine's failure to produce a male heir was contained in the Leviticus threat, **"They will be childless."**

3. The Pope (Clement VII) refused, under pressure from the Emperor, Charles V, who was the nephew of Catherine of Aragon. ("Aunt Catherine" told the Emperor not to allow the Pope to annul the marriage). The Emperor's armies had sacked Rome in 1527, and so the Pope could not afford to displease Charles V.
4. Henry was determined to have the marriage annulled, so he took matters into his own hands.

C. What was the sequence of events?

1. In 1529 Henry officially asked Rome to annul the marriage.
2. When the Pope refused, Henry turned to English courts and universities for opinions.
3. Two key figures emerged during this period:
 - a. **Thomas Cranmer** (1489-1556) -- Cambridge scholar with Lutheran leaning.

Argued the divorce should be tried in the King's own court

He became Archbishop of Canterbury in 1532 under Henry VIII; piloted the Reformation through the reign of King Edward VI (1547-1553); but he was deposed by Mary (1553-1558); and burned as a heretic at Oxford in 1556 (even though he represented the Middle Way).

He became the Henry VIII's most trusted ecclesiastical advisor. (Later when Cranmer would be accused of heresy, Henry VIII appointed him to head up the investigation of himself! The results were that he was not a heretic!)

He was able to bring about a moderate doctrinal reform, mirrored in the Ten Articles

Cranmer, supported by Thomas Cromwell, secured an official English translation of the Bible, for which Cranmer wrote a preface. (1535 Matthew's Bible)

wrote the Book of Common Prayer

1549; 1st edition: moderate in tone (Lutheran leaning)

1552; 2nd edition: strongly Calvinistic (i.e. memorial view of the Lord's Supper)

His lasting three-fold contribution:

English Bible

Prayer Book

Confession of Faith

b. Thomas Cromwell (1485-1540) -- lawyer; excellent administrator

(do NOT confuse him with Oliver Cromwell of English Civil War fame -- mid 1600s)

He was a lawyer; one of Archbishop Wolsey's administrators

Led movement toward abolishment of monasteries; eased financial pressure on the king.

How? He was in charge of their "inspections"; said they were corrupt and closed them.

For ten years he was Henry's right hand man.

Cromwell possessed the genius of mind and the singularity of purpose that enabled him to be the eminent figure of the 1530's.

As the royal vicegerent he looked after ecclesiastical affairs and demonstrated his administrative competence.

He showed himself to be a skillful proponent of the king's ecclesiastical cause by launching an extensive propaganda effort.

Cromwell's interest in theological matters oscillated between active interest and nonchalance.

His counsel to Henry was that as sovereign of an "empire" he possessed supreme authority in both church and state. He advised Henry to "free" himself from Rome.

He attempted to establish an alliance with Lutheran princes through a marriage agreement. He "fell from grace" because of his key role in arranging the marriage between Henry VIII and Anne of Cleves, who Henry called "the mare." (she would not have won any beauty pageants)

1540 Cromwell was beheaded.

The official reason given was heresy; the real reason was because of his part in arranging the fateful marriage to Anne of Cleves.

Cromwell had approved the following English translations of Bible (Henry's greatest contribution to Protestantism)

- 1) 1535 - Coverdale - the 1st complete English translation
- 2) 1537 - The Matthew Bible
- 3) 1559 - The Great Bible

Cromwell instructed bishops to encourage laymen to read the Scriptures.

4. Several Parliamentary Acts that lead toward break with Rome:

a. Convocation (1531)

clergy were forced to acknowledge Henry as head of Church in England (confirmed by Act of Supremacy in 1534)

b. Law of Provisors (1531)

only Englishmen could appoint bishops, not the pope

c. Law of Praemunire (1531)

limited appeals to Rome

d. Act of Restraint of Appeals (1533)

no one could appeal English court decision outside of England (so Catherine could not appeal marriage decision to Pope)

It did not, however, deny appeals to the Pope in matters of heresy

e. Act of Restraint of Annates (1534)

no longer pay clergy taxes to pope.

f. Act of Supremacy (1534)

1) King of England is declared to be head of church in England.

2) King has right to correct heresy

3) Sir Thomas More lost his head because he refused to sign oath of loyalty.

5. In January 1533 Henry VIII secretly married Anne Boleyn (who he had gotten pregnant in December 1532)
6. By 1536 Henry and Cromwell had dismissed the Pope from English life, but they had not reformed the Church. Cromwell wanted reform; Henry really didn't, but he did want the church lands. The reforming line favored by Cranmer and Cromwell was opposed by a conservative faction headed by Stephen Gardiner and Thomas Howard. These men accepted the royal supremacy but did not wish to see other significant changes in the Church.
7. Archbishop Cranmer pronounced the Aragon marriage invalid and marriage between Henry and Anne legal.
8. Princess Elizabeth was born in September.
9. In 1534 the Act of Supremacy was passed.
10. In 1536, Anne Boleyn was executed for adultery ("let he who is without sin cast the first stone, Henry!"); Henry's marriage to Anne was declared invalid; Henry married Jane Seymour. Jane Seymour gave Henry a son; Edward VI.
11. The Ten Articles of Religion (July 1536) showed strong Lutheran influences, but it was largely a compromise document.
 - a. Stronger view of justification
 - b. Only 3 sacraments (baptism, penance and the Eucharist)
 - c. Denied power of church to get someone released from purgatory.
12. Henry's other marriages:
 - a. In 1540, Anne of Cleves (never consummated); led to Cromwell's downfall
 - b. Catherine Howard (charged with adultery and beheaded)

- c. Catherine Parr (who survived him)

D. Did Henry VIII continue the move toward Protestantism?

No. Near the end of his life he moved back toward Catholicism.

1. The Six Articles of 1539 mark a return to Catholic doctrine.

This document emerged over Cranmer's objections and reflected Henry's belief that the movement was getting too Protestant. He was influenced by conservative Catholics such as Bishop Gardiner. Called a "whip with 6 strings," the 1st offense led to a loss of property; the 2nd offense to a loss of life.

- a. **transubstantiation**
- b. communion in one kind
- c. celibacy of clergy
- d. binding oaths of clergy
- e. importance of private masses
- f. need for oral confession

2. BUT: Henry couples this with the closing of the monasteries (seems inconsistent!)

But he closed them because he wanted to get their money; he needed funds and they were very wealthy (owned 10% of land in country, perhaps as much as 20% of the wealth--contributed to anti-clericalism on the part of the common people). He said the monasteries were corrupt; Cromwell was put in charge of "inspections." Property was confiscated.

- a. First Act of Dissolution (1536) - closed smaller ones
- b. Second Act of Dissolution (1539) - closed most of the rest
- c. Pilgrimage of Grace; uprising against closing of monasteries; but put down and leaders were executed.

- d. Henry sells off the land instead of keeping it as an endowment; therefore he isn't dependent on Parliament.
3. In 1540 Cromwell was executed for heresy (actually for "her" -- namely Anne of Cleves)
 4. In 1543, The King's Book.
 - a. A conservative document that reaffirms Catholic doctrine
 - 1) confirmed the doctrine of the Six Articles
 - 2) Insisted that all the seven sacraments were necessary for salvation
 - b. When Henry died in 1548, the church "officially" holds Catholic doctrine
 - c. Leaves three heirs to the throne, all of whom would end up ruling England:
 - 1) Edward VI (1547-1553)
 - 2) Mary Tudor (1553-1558)
 - 3) Elizabeth Tudor (1558-1603)

III. Edward VI (1547-1553)

A. Who was he?

1. Only son of Henry VIII.
2. Since only 9 years old when he came to the throne, he had to have a regency.
(any of you have 9 year-old sons? can you imagine them running England?)

A council of 16 men was appointed, but the key individual was Edward Seymour, the Duke of Somerset. He was named Lord Protector of the Realm. He was the one who really ran things.

B. The Move Toward Protestantism

1. 1547 - Repeal of the "Catholic" Six Articles
2. Protestants controlled the printing presses. Reformation by statute initially -- but they wanted to use tracts to lead to Reformation by common consent.

C. Theological Reform

1. 1549 - Act of Uniformity imposes Prayer Book.
2. 1549 - 1st Book of Common Prayer
 - a. Basically Protestant
 - b. But had an ambiguous theology; esp. its words on the Lord Supper
3. In 1552 - 2nd Prayer Book (more Calvinistic, e.g. memorial view of the Lord's Supper)
4. June 1553 - Forty-Two Articles of Religion (drawn up by Cranmer)
 - a. The first truly Protestant confession of faith for the Church of England. (revised in 1563 by Elizabeth as the Thirty-Nine Articles)
 - b. But Edward died in July 1553, and in October Parliament, under Mary, repealed the Edwardian religious legislation.
5. How deeply had Protestantism taken root in the country? (How do you measure such things in the "pre-church growth era?")
 - a. One indication at the spread can be gained by examining the preambles of wills.
 - 1) Traditional Catholic usage in a will was to mention the Blessed Virgin and the Saints and the omission of such a reference can be taken as an indication of at least some sympathy with reforming ideas.

- 2) Between 1547 and 1553 the number of "Protestant" wills increased from a minority to a majority.

IV. Mary I (1553-1558)

A. Who was she?

1. Oldest daughter of Henry VIII

Her coming to the throne brought John Knox's First Blast of the Trumpet Against the Monstrous Regiment of Women. Knox argued that a woman ruler is repugnant to nature, abhorrent to God, the subversion of justice.

2. A devout Catholic

Her dominant aim, when she attained the Crown, was to end the schism with the papacy and make England once more part of Catholic Christendom.

B. Return to Catholicism

1. October 1553 - Forty-two Articles of Religion (Protestant) were repealed.
2. Protestant exiles began to flee abroad (some 800 men, women and children). Many of these exiles were then influenced by the theology of Calvin and/or Luther.
3. 1555 - Act restores papal supremacy; heresy laws revived; beginning of the Marian persecutions. Mary arrested some two thousand clergy who were leaning towards the Reformation.
 - a. She had many put to death -- earned her the nickname "Blood Mary"

b John Foxe's Acts and Monuments (Foxe's 'Book of Martyrs'), detailing the sacrifices of the martyrs under Mary, gave dignity to the Protestant cause.

(Perhaps read a few accounts from Foxe's Book of Martyrs)

c. Three notable martyrs: Latimer, Ridley, and Cranmer

- 1) Latimer and Ridley were burned together. Latimer lit the candle that was used to light the fire that would burn them up. As he lit the candle he said to Ridley, "this day we shall light such a candle that by God's grace in England shall never be put out."
- 2) Cranmer was killed in 1556. He recanted, and then recanted his recantation. He was condemned to be burned to death. As the flames grew around him, he put his hand that had signed the recantations into the fire first.

4. Mary's violent actions helped ensure that England would be a Protestant country after her death.

V. Elizabeth (1558-1603)

A. Who was Elizabeth?

Henry VIII's other daughter, who came to the throne when Mary died childless on November 17, 1558.

B. What was the Elizabethan Compromise?

1. It was a compromise in which Calvinist and Catholic elements were mixed. It is sometimes called "The Middle Way." The result was the Anglican Church, a church with ceremonies that reflect Roman Catholicism, but a theology that is more Protestant.
2. The Queen became the Supreme Governor (but not the Head) of the Church
3. Act of Uniformity was passed

Required all men and women should attend church on Sundays and holy days (but this had to be enforced locally and was often overlooked)

4. Thirty-Nine Articles were drawn up which all clergy had to accept (adapted from the Protestant and Reformed Forty-two Articles of 1553)

Overall the articles had a strong Calvinistic tone, but the article on predestination was so vague that one could interpret it in anyone one wanted.

5. Book of Common Prayer was (re-)introduced.

Ambiguity was given to the exact significance of the sacrament in the Communion Service. One could interpret it to indicate a real presence in the sacrament or a memorial view.

6. A Bible was to be available in every church

The Elizabethan Compromise would lead to the rise of the Puritans -- Protestants who criticized the newly established Elizabethan Church on the grounds that it needed reform, that the "Middle Way" was a compromise of true reformation.

But that is a story for another day.