

INTRODUCTION TO THE THIRD EDITION

When the first edition of this book appeared in 1994, it was something of a novelty in the study of Early Modern England. There had been collections of documents, many of them very good and useful, but none that concentrated on what was the most important event of the period – the Reformation and its impact on the Church of England. Works like the second edition of Sir Geoffrey Elton's *The Tudor Constitution* (Cambridge, 1982) and the second edition of J. P. Kenyon's companion volume, *The Stuart Constitution* (Cambridge, 1986) contained a number of key ecclesiastical documents, but apart from the shortest of them, they were all abridged in ways that reflected the interests of the editors, which were more political than theological. The role of the state in the English Reformation was certainly of key importance, but it was only aspect of a more complex phenomenon that was pan-European as much as it was specifically English. Equally important were changes in the Church's worship and the appearance of English-language Bibles which in the longer term did more to anchor Protestantism in the mentality of the English than anything else. Another difficulty was that history faculties had compartmentalized their subject into convenient periods – the Tudor sixteenth century and the Stuart seventeenth – that were seldom linked together.

The Reformation was often thought to have concluded with the Elizabethan Settlement of 1559, which in many ways was really no more than a transition from the earliest phase of the movement to a more mature, but also more demanding development that did not spend itself until the office of the Crown, which in many ways had been central to the initial break with Rome, was finally anchored in the Protestant Church of England in 1701. The first volume of the recently-published *Oxford History of Anglicanism* (Oxford, 2017) overcomes this by taking the story of reform from its beginnings in the 1520s to the Act of Uniformity in 1662, which it rightly sees as a more important watershed than the 1559 Settlement was. It took a generation for the provisions made in 1662 to settle down and become normative for the future, but the outline of modern Anglicanism is clearly visible from that time onward.

The five-volume *Oxford History of Anglicanism* is a monument to the scholarship of the past generation, which has seen a great increase in our knowledge of the Reformation era. In particular, important documents that have long slum-

bered in manuscript have been edited and published, giving us ready access to a broad range of source materials, without which the progress made in recent years would not have been possible. One of the happy results of this is that *Documents of the English Reformation* is now but the introductory volume to a series of texts that the more advanced student needs to master. For that reason, its importance has grown, not diminished over time, and a new edition is called for. The texts themselves remain the same, though the opportunity has been taken to make corrections and add some features, like Scripture references, that are not specified in the original documents.

The real changes are in the introductory sections, most of which have been completely rewritten in the light of recent research. The earlier editions divided this material into 'history' and 'theology', the former designed to explain the background to the text and the latter its content. For this revision, the first section has been maintained and expanded, but the second has been relabelled 'content' in order to reflect the fact that some documents are not particularly 'theological' but are important for other reasons.

The texts are presented chronologically within six major periods. The first deals with material written before the break with Rome in 1534, the second with the later reign of Henry VIII (1534-1547), the third with the 'real' Reformation under Edward VI (1547-1553), the fourth with the Marian interlude and the Elizabethan Settlement that followed (1553-1559), the fifth with the progress of Protestantism under Elizabeth I and her successor James I (VI of Scotland) (1559-1625) and the last with the final settlement (1625-1701).

The documents contained in this volume can be classified into prefaces to various translations of the Bible and of the *Book of Common Prayer*, which were of particular importance in disseminating the Reformed faith. The most significant Statutes of the Realm and the royal injunctions issued by the Tudor sovereigns are also reproduced in full. Finally, the different sets of Articles and Confessions of Faith that appeared between 1536 and 1689 are also given in full. No attempt has been made to restrict the selection to documents that would now be regarded as distinctively 'Anglican', and there is a fair representation of both Roman Catholic and Puritan texts, including the canons of the Dutch Synod of Dort (1618-1619), in the drafting of which British theologians played an important part. All of these texts have been published previously, but sometimes in inaccessible places and never together in a single volume.

In addition to these there are four supplementary texts, all of them predating the beginning of the English Reformation but essential for understanding its causes and early development. The first of these is the combined first and second Statute of Provisors, passed by Parliament under Edward III (1351) and renewed by Richard II (1390). The second is the first statute of *Praemunire*, passed in 1353 and the third is the second one, issued in 1393. Finally, the Augsburg Confession, submitted by the Lutherans to the Imperial Diet of the Holy Roman Empire in 1530 and recognized as the defining benchmark of Protestantism at the time when England broke with Rome, is included in full, with the Latin text accompanied by an English translation. There is also a series of appendixes designed to be a ready reference for the dates of sovereigns, popes, archbishops of

Canterbury and Easter for the period covered by this book, as well as a number of comparative tables that allow readers to grasp how the different confessions of faith are interrelated.

The sources used for the texts are mainly taken from one of the following collections. For the full details, see the Notes at the end of the volume.

01. *Statutes of the Realm*, nine volumes, published by the Record Commission, London 1810-1825.

02. H. Gee and W. J. Hardy, ed., *Documents Illustrative of English Church History*, London, 1896.

03. C. Hardwick, *A History of the Articles of Religion*, Cambridge, 1851.

04. P. Schaff, *The Creeds of Christendom*, three volumes, New York, 1931.

Because an important principle of this edition has been to publish documents in full, a number of longer texts have had to be omitted. Fortunately, many of these have been edited and published since 1994, the majority from original manuscripts. Taking them in order of importance, they are:

01. The *Books of Common Prayer* issued in 1549, 1552, 1559, 1604, 1637 and 1662. The first two of these, along with the original version of the 1662 *Prayer Book*, have been published in a composite edition by Brian Cummings (Oxford, 2011). The 1559 *Book* was edited and published by John Booty as *The Book of Common Prayer, 1559: The Elizabethan Prayer Book* (Charlottesville, VA, 1976). There is no modern edition of the 1604 *Prayer Book* but the 1637 one is printed in G. Donaldson, ed., *The Making of the Scottish Prayer Book of 1637* (Edinburgh, 1954), pp. 95-247.

02. *The Homilies of the Church of England*, edited by G. L. Bray and published, along with Bishop Bonner's *Homilies* of 1555, by James Clarke and Co. (Cambridge, 2015).

03. The Canons of 1571, 1575, 1584, 1597, 1603/1604, 1606, 1635 (Irish) and 1640 have all been printed by the Church of England Record Society in G. L. Bray, ed., *The Anglican Canons 1529-1947* (Woodbridge, 1998). The *Henrician Canons* of 1535 and the *Reformatio Legum Ecclesiasticarum* were also edited by G. L. Bray and published by the Church of England Record Society as *Tudor Church Reform* (Woodbridge, 2000).

04. The various translations of the Bible. The Authorized (King James) Version of 1611 is still readily available, but the Douay-Rheims Version is now published only in the eighteenth-century Challoner Revision, which is a far cry from the original. The Psalms of Miles Coverdale (1535) are still printed in the 1662 *Book of Common Prayer* and William Tyndale's translations, edited by the late D. Daniell, are published by Yale University Press (New Haven, CT). The New Testament are in 1989 and the Old in 1992. There are also facsimile versions of the Geneva Bible and of Matthew's Bible (1537), published by Hendrickson (Peabody, MA) in 2007 and 2009 respectively. A complete set of prefaces to English Bibles and Testaments published between 1526 and 1611 can be found in G. L. Bray, ed., *Translating the Bible: from William Tyndale to King James*, Latimer Trust, London, 2010. In addition to the prefaces printed here, it contains

prefaces to Coverdale's Bible (1535), the Geneva New Testament (1557), the Bishops' Bible (1568), the revised Geneva New Testament (1576) along with the Homily on Scripture originally printed with the *First Book of Homilies* (1547).

05. *The Institution of a Christian Man*, commonly known as the Bishops' Book (1537), its replacement, *A Necessary Doctrine and Erudition for any Christian Man*, usually known as the King's Book (1543) and *Bishop Bonner's Book* (1555) have been published in a collated edition prepared by G. L. Bray, by James Clarke and Co. (Cambridge, 2018).

06. *The Minutes and Papers of the Westminster Assembly of Divines* have been published in five volumes, edited by C. Van Dixhoorn (Oxford, 2012) and a similar set of nine volumes is being published for the quatercentenary of the Synod of Dort. It is the *Acta et Documenta Synodi Nationalis Dordrechtanae (1618-1619)*, published by Vandenhoeck and Ruprecht (Göttingen, 2015-).

07. The *Records of Convocation* have been published in twenty volumes, covering Sodor and Man (1229-2003), Canterbury (1313-1852), York (1313-1861) and Ireland (1101-1869), by Boydell and Brewer (Woodbridge, 2005-2006).

08. The *Fasti Ecclesiae Anglicanae 1541-1857*, published by the Institute of Historical Research, London, is now almost complete in fourteen volumes, the only one still awaited (in 2018) being that for the Welsh Dioceses.

09. *Baptist Confessions of Faith*, ed. by W. J. Lumpkin and B. J. Leonard, 2nd edn, (Valley Forge, PA, 2011) contains the Baptist confessional statements of the seventeenth century.

10. *Reformierte Bekenntnisschriften*, published as three volumes in eight between 2002 and 2016 by Neukirchener Verlag (Neukirchen-Vluyn) and now distributed by Vandenhoeck und Ruprecht (Göttingen) contains critical editions of several documents from the English Reformation. Of particular interest are *The Book of Common Prayer (1552) with Catechism (1549/1662)* and *The Forty-two Articles (1552/1553)*, both in Volume 1/3, *The Articles of Religion of the Church of England (1563/1571)*, commonly called the *Thirty-nine Articles*, in Volume 2/1, *The Articles of Religion of the Church of Ireland*, commonly called the *Irish Articles (1615)* and *Die Dordrechter Canones (1619)*, both in Volume 3/2 (first part), and finally *The Westminster Confession of Faith (1647)*, *The Westminster Larger Catechism (1647)*, *The Westminster Shorter Catechism (1647)* and *The Savoy Declaration (1658)*, which are all in Volume 3/2 (second part).