

## INTRODUCTION

There have been a number of important collections of Reformation documents in recent years, which have greatly enhanced scholarly knowledge of the period, and given historians much broader access to the source materials. Among the more important of these, the following may be mentioned immediately:

G. R. Elton, ed., *The Tudor Constitution*, Second Edition, Cambridge, 1982.  
A. G. Dickens and D. Carr, *The Reformation in England*, London, 1967.  
J. P. Kenyon, *The Stuart Constitution*, Second Edition, Cambridge, 1986.

But useful though these collections are to those interested in political or economic developments, they are of but limited value to the theologian or to the student of Church history. Documents relating especially to the worship and doctrine of the Church are only partially represented, and are almost always abridged. Articles of Religion and Confessions of Faith are either omitted altogether or given fairly cursory treatment. The result is that it is very difficult to follow the development of the Church's theology, even though this was one of the main factors in political and social developments. Finally, there is no collection of documents currently in print which covers both the early Reformation and the Civil War period, though it is increasingly coming to be recognized that the one cannot be understood without the other.

With these needs in mind, the present collection has been compiled. It endeavours to provide a reasonably complete selection of source materials covering the period from 1526, the date of the first printed edition of the New Testament in English, to 1701, when the Act of Settlement established the principle of a Protestant monarchy and state. In selecting documents for inclusion, the emphasis has been on texts of a constitutional nature, i.e. those which represent the development of the Church's doctrine and government during the period under consideration. For the very early period, special consideration has been given to legal statutes which are still (at least partially) in force.

Little attempt has been made to be partisan in the selection, and documents of a Catholic or Puritan persuasion have been included to illustrate the mind of the Church as a whole. (Readers interested in pursuing the course of Dissent in greater detail are referred to the excellent collection of theological documents edited by Iain Murray, *The Reformation of the Church: A*

*Collection of Reformed and Puritan Documents on Church Issues*, Banner of Truth Trust, Edinburgh, 1965.)

In addition to these documents, a few texts have been included which are seldom published nowadays and which are little known, though they are of considerable importance for understanding the doctrinal debates of the period. Examples of these are the Thirteen Articles of 1538, in which Archbishop Cranmer set out his response to the Lutheran Augsburg Confession of 1530, and the Canons of the Synod of Dort (1619), which established the basis on which “Calvinists” and “Arminians” (or more correctly, in the English context, “anti-Calvinists”) separated from one another in the period leading up to the Civil War. There are also some documents, like the King’s Declaration of 1628 and the Epistle Dedicatory to the Authorised Version of 1611, which have been included for the benefit of readers who may not have the Book of Common Prayer or the Authorized Version of the Bible (British Edition) ready to hand.

For this edition, spellings have generally been normalized according to current British standards, but the grammar and vocabulary of the original texts have been left intact, with only marginal exceptions, where it was felt that nothing of substance would be lost by updating the form of a word. Where non-technical words appear which have now fallen into disuse, an explanation of their meaning is given in parentheses. Proper names are normally rendered according to the modern style, e.g. Jerome (referring to the fourth century Latin Father of the Church), and not Hierome or Hieronymus.

An important principle of this collection has been to publish all documents in full, which has inevitably led to the exclusion of material which is simply too long. In particular, the following documents have had to be omitted:

01. The Institution of a Christian Man, usually known as the Bishops’ Book, which was published in 1537 as a commentary on the Ten Articles. It was reprinted by Bishop Charles Lloyd, *Formularies of Faith*, Oxford, 825, and extracts may be found in Dickens and Carr, op. cit., pp. 85-89. A facsimile edition was published in 1976 by Walter J. Johnson Inc., 335 Chestnut Street, Norwood, NJ 07648, USA.
02. *A Necessary Doctrine and Erudition for any Christian Man*, usually known as the King’s Book, which was published in 1543 as an answer to the Bishops’ Book of 1537. It was reprinted by Bishop Charles Lloyd in the same edition as the above, and extracts may be found in Dickens and Carr, op. cit., pp. 114-118.
03. *The Books of Common Prayer* issued in 1549, 1552, 1559, 1637 and 1662. The first two of these are published in the Everyman’s Library no. 448, as *The First and Second Prayer Books of King Edward VI*, London, 1968. The third has been published in an edition by J. Booty, *The Book of Common Prayer 1559: The Elizabethan Prayer Book*, Charlottesville, VA, 1976. *The Scottish Liturgy of 1637* is printed in G. Donaldson ed., *The Making of the Scottish Prayer Book of 1637*, Edinburgh, 1954, pp. 95-247.
04. The *Homilies of the Church of England*, of which the first book

- appeared in 1547 and the second in 1563. They were reprinted in 1986 by focus Christian Ministries Trust, 6 Orchard Road, Lewes, East Sussex, BN7 2HB, England.
05. The Canons of 1571, 1575, 1584, 1597, 1603, 1606 and 1640. These are all printed in G.L. Bray, *The Anglican Canons 1529-1947*, Woodbridge, 1998. The *Reformatio Legum Ecclesiasticarum* has recently been edited and translated in G.L. Bray, *Tudor Church Reform. The Henrician Canons of 1535 and the Reformatio Legum Ecclesiasticarum*, Woodbridge, 2000.
  06. The various translations and editions of the Bible which are published in the sixteenth and seventeenth centuries the Authorized Version of 1611 continues to be widely available of course, but most of the others are hard to find. The Douay Rheims Version is now obtainable only in the Challoner Revision, which is a far cry from the original. The Psalms of Miles Coverdale are still printed in the Book of Common Prayer. Recently, the translations of William Tyndale have been edited and published by D. Daniell, the New Testament (Yale UP, New Haven, CT) in 1989 and the Old Testament (same publisher) in 1992. There is also a facsimile edition of the Geneva Bible of 1560, published by the University of Wisconsin Press, Madison WI 1969, which contains a helpful introduction.

The documents included in this collection may be located in the following sources. The numbers correspond to the number of the document.

01. William Tyndale, *New Testament*, 1534 (ed. D. Daniell, New Haven, 1989).
02. William Tyndale, *Pentateuch*, 1530 (ed. by D. Daniell, New Haven, 1992).
03. *Statutes of the Realm*, 3, pp. 334-338,
04. H. Gee and W. J. Hardy ed., *Documents Illustrative of English Church History*, London, 1896, pp. 145-153,
05. *Ibid.*, pp. 154-176.
06. *Ibid.*, pp. 176-178.
07. *Statutes of the Realm*, 3, pp. 385-388
08. *Ibid.*, 3, pp. 427-429,
09. *Ibid.*, 3, pp. 460-461.
10. *Ibid.*, 3, pp. 462-464.
11. *Ibid.*, 3, pp. 464-471.
12. H. Gee, *op. cit.*, pp. 251-252.
13. *Statutes of the Realm*, 3, p. 492.
14. *Ibid.*, 3, pp. 509-510.
15. G. Mentz, *Die Wittenberger Artikel von 1536*, A. Deichert, Leipzig, 1905.
16. C. Hardwick, *A History of the Articles of Religion*, Cambridge, 1851, pp. 231-248.
17. H. Gee, *op. cit.*, pp. 269-274.
18. *Ibid.*, pp. 275-281.
19. J. E. Cox ed., *Miscellaneous Writings and Letters of Thomas Cranmer*,

- Parker Society, Cambridge, 1846, pp. 472-484.
20. *Statutes of the Realm*, 3, pp., 739-743.
  21. J. E. Cox, op. cit., pp. 118-125.
  22. Printed by Richard Grafton, the King's Printer, 31 July 1547.
  23. *Statutes of the Realm*, 4, pp. 2 3.
  24. Ibid., 4, pp. 34.
  25. Ibid., 4, pp. 37-39.
  26. *The Book of Common Prayer*, 1549.
  27. Ibid.
  28. *Statutes of the Realm*, 4, p. 67.
  29. Ibid., pp. 130 131.
  30. C. Hardwick, op. cit., pp. 265-323.
  31. H. Gee, op. cit., pp. 380-383.
  32. *Statutes of the Realm*, 4, pp. 350-355.
  33. Ibid., 4, pp. 355-358.
  34. Printed by the Queen's Printer, 1559.
  35. C. Hardwick, op. cit., pp. 325-329.
  36. *The Holy Bible*, Geneva, 1560.
  37. *The New Testament*, Reims, 1582.
  38. J. Strype, *The Life and Acts of John Whitgift*, Oxford, 1822, 1, pp. 229-230.
  39. R Schaff, *The Creeds of Christendom*, New York, 1931, 3, pp. 523--525.
  40. *The Old Testament*, Douai, 1609-1610.
  41. The Holy Bible, London, 1611.
  42. P. Schaff, op. cit., 3, pp. 526-544.
  43. Ibid., 3, pp. 545-597.
  44. Prefaced to the Articles of Religion in the Book of Common Prayer, 1662.
  45. H. Gee, op. cit., pp. 569-574.
  46. R Schaff, op. cit., 3, pp. 600-673.
  47. Ibid., 3, pp. 709 729.
  48. H. Gee, op. cit, pp. 585-588.
  49. *Statutes of the Realm*, 5, pp. 364-370.
  50. *The Book of Common Prayer*, 1662.
  51. *Statutes of the Realm*, 5, pp. 782-785.
  52. Ibid., 6, pp. 74-76,
  53. P. Schaff, op. cit., 3, pp. 738-741 and W. Cathcart, ed., *The Baptist Encyclopaedia*, Philadelphia, 1881, pp, 1311-1321.
  54. *Statutes of the Realm*, 7, pp. 636-638.

The Supplementary Texts may be found in the following sources:

01. *Statutes of the Realm*, 1, 316-318, and 2, 69-72.
02. Ibid., 1, p. 329.
03. Ibid., 2, pp. 84-86.
04. P. Schaff, up. cit., 3, pp. 3-73.

Special thanks are due to the Rev. Dr. Roger Beckwith of Latimer House, Oxford, for his assistance with points of translation and to the Rev. Dr. John Ashley Null, who pointed out to me both the importance and the relative inaccessibility of the Wittenberg Articles and the Edwardian Injunctions. Thanks are also due to Miss Wendy Bell, Librarian of Oak Hill College, London, who provided copies of important texts and essential bibliographical information. Much of the work on these texts was done at different times in the Library of the General Theological Seminary, New York, the University Library, Cambridge and in the Library of Samford University, Birmingham, Alabama, where the staff have been unfailingly kind and helpful. The collection was initially prepared as a resource for teaching Anglican Studies to my students at Oak Hill College in London. Circumstances have prevented me from using it in that capacity, but it is to those students, from whom I was so suddenly and so cruelly separated, that this work is humbly dedicated.

### Note on Translations

Apart from the Canons of the Synod of Dort, original Latin or German texts are included in this edition. Where an official, or generally recognized translation exists, that has been included as well. In other cases, the documents have been specially translated for this edition. Every effort has been made to stay as close as possible to the original text, and to translate technical terms consistently, without sacrificing English style too much. Complete accuracy in this matter is unattainable, but the reader is asked to bear in mind the following points:

1. *Pietas* is normally rendered as *godliness*, not as *piety*.
2. *Iustitia* is normally rendered as *righteousness*, not as *justice*.
3. *Paenitentia* is normally rendered as *penitence*, not as *penance* (“Catholic”) or *repentance* (“Protestant”). This is to preserve the ambiguity of the Latin, and to avoid taking sides in the controversy about the correct meaning of this word in some of the documents printed here. The reader is asked to bear in mind that either a “Catholic” or a “Protestant” translation may be possible, and that scholars often disagree as to which of the two was originally intended. This consideration also applies to the phrase *agite paenitentiam*, which is here translated as *do penitence* rather than as *repent*, even though the latter would be regarded today as better English.

### Note on Dates

Dates in the text of the various documents are accompanied by a modern explanation or abbreviation in parentheses, e.g.:

The fourth day of May in the year of our Lord, one thousand five hundred and forty seven (04 May 1547)

Easter 1539 (06 April 1539).

The Gregorian Calendar was introduced in Catholic Europe on 15 October 1582, but it was not accepted in England until 1752, dates here are usually given in the Old (Julian) Style, which in the sixteenth and seventeenth centuries was ten days behind the New (Gregorian) Style. On the other hand, years are reckoned to have begun on 01 January, not on 25 March, as was the custom in England until 1751, and in Scotland until 1599. For example, 16 January 1593 (OS) would be 26 January 1594 (NS) but would appear here as 16 January 1594. In one or two cases, this difference affects the date of publication given for a particular document; e.g. Tyndale's first edition of the New Testament was published in February 1526 (NS), but is usually listed as 1525 in catalogues, which take the date on the title page as their point of reference. Likewise, the Thirty eight Articles of Religion were published in 1563 by our reckoning, but in 1562 according to the Style in use at the time.

#### Note on Units of Account

Non-British readers may need to be reminded that until 15 February 1971, the pound sterling consisted of 20 shillings (20s.), each of which was in turn subdivided into 12 pence (12d.). It was also common for sums between one and five pounds to be denominated only in shillings and pence. Another unit of account used in sixteenth-century England was the mark, which was equivalent to thirteen shillings four pence (13s. 4d.), or two thirds of a pound sterling.