

Ecclesia Anglicana

**The First 1500 Years:
The Church in England
from the Roman Occupation
to the Elizabethan Settlement
(63 AD - 1563 AD)**

November 30, 2020

Where by divers sundry old authentic histories and chronicles it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one supreme head and king having the dignity and royal estate of the imperial crown of the same.

— Act of Restraint of Appeals
24 Henry VIII, Chapter 12, 1533

Anglicanism and the Church of England did not begin with Henry VIII's break with Rome in 1533. In fact, Christianity was well-established in the Roman province of Britannia long before the arrival of St. Augustine of Canterbury in 597.

The Gospel according to St. Matthew, 27: 57-61.

When evening fell, a wealthy man from Arimathea, Joseph by name,
Who had himself become a disciple of Jesus,
Approached Pilate and asked for the body of Jesus;
And Pilate gave orders that he should have it.
Joseph took the body, wrapped it in a clean linen sheet,
And laid it in his own unused tomb, which he had cut out of the rock.
He then rolled a large stone against the entrance, and went away.
Mary of Magdala was there, and the other Mary, sitting opposite the grave.

The Gospel according to St. John, 19: 38-42.

After that, Joseph of Arimathea, a disciple of Jesus,
But a secret disciple for fear of the Jews,
Asked Pilate for permission to remove the body of Jesus.
He consented; so Joseph came and removed the body.
He was joined by Nicodemus (the man who had visited Jesus by night),
Who brought with him a mixture of myrrh and aloes,
More than half a hundredweight.
They took the body of Jesus and following Jewish burial customs they wrapped it,
With the spices, in strips of linen cloth.
Near the place where he had been crucified there was a garden,
And in the garden a new tomb, not yet used for burial; and there,
Since it was the eve of the Jewish sabbath and the tomb was near at hand,
They laid Jesus.

The legend that Joseph of Arimathea brought Christianity to Britain in the first century dates to the Benedictine monk and historian William of Malmesbury, who published his *De Gestis Regum Anglorum* (Deeds of the Kings of the English) in 1125. There is no definitive proof that Joseph of Arimathea founded the monastery at Glastonbury in 63 AD. However, the claim that Christianity arrived in Britain very early has broad historical support.

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the countenance divine,
Shine forth upon our clouded hills?
And was Jerusalem builded here,
Among these dark satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

- “Jerusalem,” England’s “alternate national anthem” (English Hymnal)
Music by Sir Charles Hubert H. Parry, orchestration by Sir Edward Elgar
From the Preface to “Milton: A Poem in Two Books,” by William Blake

The legend connecting the Church of England with Joseph of Arimathea:

“That Josephus came of old to Glastonbury
And there the heathen prince, Arviragus
Gave to him an isle of marsh whereon to build;
And there he built with wattles from the marsh
A little lonely church in days of yore.”...

The legend tells of the cup... “From which our Lord
Drank at the last sad supper with his own,” ...which...
“Arimathæan Joseph journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord;
And there awhile it bode: and if a man
Could touch or see it, he was heal’d at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to Heaven and disappear’d.”

- Alfred, Lord Tennyson, from “Idylls of the King”

Introduction

These notes have been prepared for an adult education course at the Episcopal Church of the Good Shepherd, in Richmond, Virginia, on “The Church in England from the Roman Occupation to the Elizabethan Settlement.” This course will cover a period of 1500 years of English history — from the legendary arrival of Joseph of Arimathea at Glastonbury in 63 AD, to the adoption of the 39 Articles of Religion by the First Convocation of the Church of England in 1563.

The Church IN England existed for almost 1500 years before the Church OF England separated from Rome in 1533. We in the Episcopal Church USA are the spiritual offspring of the Church of England, and part of the world-wide Anglican Communion. Hopefully, if there is sufficient interest, future courses for our adult education program will address Anglicanism, the Church of England since the Reformation, and the history of the American Episcopal Church.

The history of Western civilization cannot be fully understood apart from the history of the Christian Church. The underlying theme of this course is that the Church has been the essential ingredient in the development of Western culture. It was the Roman Catholic Church in the Middle Ages which preserved classical culture by inheriting the organizational genius of the Roman Empire and thereby developing the capacity to transmit Greek, Roman, and Judeo-Christian values and learning to the early modern world of Europe. In the process, the Church created a uniquely Western culture, based on the worth of the individual. This culture is grounded in the belief that God created Man in His image, and gave His only Son to the end that our sins could be forgiven, and that all who believe in Him should have everlasting life.

Likewise, it was the Church which was essential to the creation of a unified English nation, and a uniquely English culture, out of more than a millennium of violent upheavals — invasion, conquest, death and destruction, and civil war.

The history of England for more than a thousand years after the Roman occupation is a story of cooperation, competition and conflict between Church and State. During this time, many of the smartest, most capable and ambitious young men, regardless of their family background, made their careers in the Church — and the Church in turn promoted the best and brightest of them up through the hierarchy into positions of leadership. The State, lacking its own professional civil service, utilized the talents of the Church’s leadership class, and top church officials served as advisors and ministers to kings. Church and State were inextricably connected; we cannot hope to understand the history of one without the other. Kings supported the Church, but they also maintained their independence from Rome, which they saw as a foreign power. They expected to control the Church by making appointments to the top ecclesiastical positions — and in turn they expected the Church to show proper deference to their political and national interests.

The Church in England was the great unifying force, the civilizing force, that assimilated successive invasions of Anglo-Saxons, Vikings, Danes, and Normans over seven centuries following the end of the Roman occupation of Britannia. In the face of terrible adversity — centuries of invasions, with unimaginable death, destruction, displacement, and enslavement — the Church emerged as the principal, and often the only bond of union and channel of culture. Broadly speaking, across Europe, it was the Christian Church that was able to preserve the culture of antiquity and transmit the heritage of Jerusalem, Athens, and Rome to the early modern world.

As Justo Gonzalez has explained in *The Story of Christianity* (the textbook for Ross Wright's survey course on church history at Randolph-Macon College): "Many of the invaders were pagan, and therefore the conquered felt the need to teach their faith to their victors. Slowly, through the unrecorded witness of thousands of Christians, the invaders accepted the Christian faith, and eventually from their stock came new generations of leaders of the church."

It was the Roman Catholic Church which became the one great unifying institution in Western Europe in the Middle Ages. In England, on the far western edge of Europe, it was the Norman Invasion in 1066, building on the foundation of the unified kingdom created by the Saxon kings of Wessex, that established a strong, centralized monarchy and gradually brought the nation into the mainstream of European culture. The invasion also marks the beginning of five centuries of efforts to strengthen and reform the English church, and in that process create a growing sense of independence from the authority of Rome.

Inevitably, with strong kings and strong church leaders, our story is one of continuous cooperation, competition, and conflict between Church and State. The great Archbishop of Canterbury, Lanfranc, appointed by William the Conqueror in 1070, worked closely with William for 17 years to reorganize and reform the Church, and, not incidentally, to maintain its independence from Rome. Lanfranc was not English — he was a brilliant Italian jurist whose father was a town magistrate. It was William I, not Henry VIII, who first demanded that his English Council (or Synod) of Bishops adopt no policy without his prior assent. English kings were asserting their independence from the Pope for five centuries before the Reformation. Henry VIII's insistence on ending his marriage to Catherine of Aragon was the occasion, but not the underlying cause, of the English Reformation.

We cannot begin to understand the history of England without also understanding the history of the Church in England. And what a story it is!

Overview of Key Points

1. The Catholic Church saved western civilization, and built the foundation for western culture.
2. England has a long and bloody history of being invaded and colonized — by the Celts, by the Romans, by the Teutonic tribes of Angles, Saxons and Jutes, by Vikings from Scandinavia, by the Danes, and by the Normans — and fighting endless wars and competing with popes, emperors, and kings for power, influence and wealth. And yet for the 1500 years covered by this course, from 63 to 1563 AD, the Church was the single most important unifying institution for civilizing and assimilating successive waves of invaders and creating a uniquely English culture.
3. The Celtic (or British) Church expanded throughout the Isles for over 500 years before the arrival of the Roman Church with St. Augustine in 597. The Celtic Church continued to maintain its independence from Rome — and while it formally submitted to Rome at the Council of Whitby in 664, it would continue to have great influence and contribute to the Anglo-Saxon church's tradition of independence.
4. In the four centuries from 664 to the Norman Conquest in 1066, the Anglo-Saxon Church in England still developed to a great extent independently of Rome, combining elements of Roman and Celtic monasticism, worship, and culture.
5. Kings of England (and France and Spain) have always considered themselves to be the heads of their churches in their kingdoms. William I (the Conqueror) was on a mission, approved by the Pope, not only to claim the crown of England, but to reform the Anglo-Saxon church and bring it back to the mainstream of Roman Catholicism. However, William still considered himself the head of the Church in England and he and subsequent kings resisted the growing power of the imperial papacy in Rome.
6. The next five centuries (from 1066 to the break with Rome in 1533) saw a continuous power struggle between kings and popes over control of the Church in England. English nationalism grew steadily during this period.
7. The annulment of the marriage of Henry VIII and Catherine of Aragon was the occasion, but not the underlying cause, of the break with Rome in 1533. "The one definite thing that can be said about the Reformation in England is that it was an act of state," according to historian F. M. Powicke. It was imposed from above, for reasons having as much (or more) to do with power, money and nationalism as theology. The Protestant cause was not the majority opinion. The people of England were very happy with and supportive of their English Catholic Church in the early 1500's, and there is no evidence that the Reformation was a bottom-up affair.
8. The Elizabethan Settlement of 1559 and the creation of the Church of England represent a compromise between extreme Protestants (Puritans) on the one hand and Roman Catholics on the other, intended to ensure the survival of the state.

Organization of the Course

Part One

Introduction, Overview and the Lessons of History

The Church and the Rise of Western Culture

The First Thousand Years from the legendary arrival of Joseph of Arimathea in Roman Brittain, in 63 AD, to the Norman invasion of William the Conqueror in 1066

Part Two

The next 400 years from the Norman conquest to the waning of the Middle Ages and the beginning of the Early Modern Period

The rise of the imperial Church and the origins of the Reformation and Counter-Reformation; centuries of conflict between strong popes and strong monarchs

Turning Points in History — 1450

Part Three

The English Reformations

From the Lollards to John Wycliffe, to Henry VIII and Cardinal Wolsey, to Anne Boleyn, Thomas More and Thomas Cromwell

The break with Rome, subjugation of the clergy, and dissolution of the monasteries

Part Four

The English Reformations, continued

Edward VI, Thomas Cranmer and the first English Prayer Book

The Marian Restoration (1553–58)

The Elizabethan Settlement (1559)

The First Convocation of 1663 and the 39 Articles of Religion

The Council of Trent and the Counter-Reformation (1545–1563)

The Legacy of the English Reformations

Why Should We Be Interested in This?

- I. The Lessons of History
 - A. We do not learn the lessons of history.
 - B. Power – not freedom – is the universal value.
 - C. Along with lust for power, religion is the most profound motivator in human history.

- II. Despite all of its flaws, which we in the 21st century tend to focus on, it was the universal Christian Church which transformed life from the mores and attitudes of the ancient world to the more enlightened values of the modern world. This is a process which has been ongoing for more than two thousand years and is by no means complete.
 - A. The triumph of Christianity in the Roman Empire meant that Christian customs and values became dominant in the Roman Empire. Sunday and special feast-days in the Christian liturgical calendar were regularly observed as imperial holidays. Christian ceremonies were popularly associated with familiar experiences such as marriage, birth, and death.
 - B. Not only were the outward observances changed, but the life of the individual and the state were gradually transformed for the better. The Christian Church:
 1. Promoted higher standards of moral conduct in the masses of the people than did paganism, thereby purifying and uplifting society:
 - a. Christianity put special emphasis on the home and the family as the very center of religious and moral life;
 - b. Placed new responsibilities on the father of the family;
 - c. Stressed the duty of parents to children, and of children to parents; and,
 - d. Raised the position of women and made marriage a sacrament — and insisted on purity of life.
 2. Encouraged emancipation of slaves, and taught that rich and poor are equal in the sight of God — and that all have an immortal soul:
 - a. The Christian Church was the first great institution to advocate for the abolition of slavery; and,
 - b. The Church taught that Jesus had worked with his hands as a carpenter, and that manual labor was not a disgrace, but wholesome and honorable — and thereby held up a new and much needed ideal of honest work and simplicity, frugality and temperance.

3. Discouraged cruelty and vice, which characterized the Roman Empire as long as it was pagan; and, introduced greater humanity and humaneness into public and private life. The Church:
 - a. Took on charitable missions, as paganism had never done, to support the care of the poor, the sick, widows and orphans, the disabled, and prisoners;
 - b. Stopped the selling of children and forbade sexual trafficking; protested against immorality not only in private life but in books and on the stage; and,
 - c. Denounced the Roman gladiatorial contests in which slaves fought and killed one another for the amusement of the idle crowds.

Cruelty and vice were never abolished, but under Christianity they were diminished and their opposites were held up as ideals of individual and social behavior.

- C. Western culture is worthy of study, because it is in the West that we can trace the rise of human freedom and human potential most clearly – and underlying this unique culture is the faith and tradition of the Christian Church and its embrace of reason.

III. The Church saved western civilization and built the foundation of western culture – transmitting Greek and Roman culture along with Judeo-Christian morality and ethics to early modern Europe.

- A. Art, architecture, music, literature, science and philosophy
- B. International law and the concept of natural rights
- C. Respect for the sanctity of individual human life
- D. Care for widows, orphans, and the poor
- E. Hospitals, schools and universities
- F. The Scientific Revolution
- G. Monastic system — the monks saved and copied classical manuscripts, and provided libraries and centers of learning and social action
- H. Industry and agriculture — monasteries provided model farms and factories, laboratories for breeding and improving plants and livestock

In other words, the church developed, over a thousand years, the advanced civilization, based on reason and literacy, that emerged gradually from the chaos and barbarism that followed the fall of the Roman Empire.

IV. After the Roman legions withdrew from Britannia, around the time the Visigoths under Aleric sacked Rome in 410, the Roman province was overrun and civic life was virtually destroyed by successive waves of barbarian invasions by Teutonic tribes from mainland Europe — Angles, Saxons, Jutes — in the 400's and 500's.

The Celts and the Romano–Britons who weren't killed or enslaved fled to the far west (Devon, Cornwall, Wales) or Ireland.

- A. These invasions eventually created Anglo–Saxon England.
- B. Later, the Vikings and Danes invaded from Scandinavia in the 800's and 900's, bringing more death and destruction.
- C. Still later, the Normans ("Northmen" or "Norsemen," who were also originally from Scandinavia), invaded in 1066, defeated the Anglo–Saxons and established Norman rule from France.

It was the Church in England that successfully assimilated these groups over the 600 years after the Roman Army withdrew — and thereby created the English Nation.

And it was the Roman Empire, and specifically the Pax Romana, the recognition of Christianity by the Emperor Constantine, and the excellent network of Roman roads, which allowed the message of Christianity to spread throughout Europe.

V. Earlier historians considered the entire millennium between the fall of Rome and the Renaissance/Reformation to have been the "Dark Ages," but historians now recognize the 'dark' period was really the two centuries of the 400s and 500s (the era of the barbarian invasions of what had been the Roman province of Britannia, a period from which there are very few records). Otherwise, we now refer to the "Middle Ages," from the 600's to the early 1400's, as a time of great change, progress, learning, art and economic activity that led to the early modern period.

- A. In England, the Anglo–Saxon period marks the beginning of English art, architecture, literature, etc.
- B. Venerable Bede, "Father of English History," (673–735) wrote "The Ecclesiastical History of the English People."
- C. Alfred the Great (848–899), King of Wessex (the West Saxons), saved England from total domination/destruction by the Vikings.

VI. Monasteries were the most important institutions during the Middle Ages for the transmission and advancement of Western culture, before the creation of the universities by the church in the 12th century.

- A. St. Benedict (480–547), Rule of St. Benedict
- B. St. Patrick (392–461), first monk missionary, goes to Ireland
- C. St. Columba sails from Ireland, founds the mission at Iona in 563

VII. Separation of church and state is a relatively modern invention — and not a universal value. Even in England today, the Queen is still the Supreme Governor of the Church of England.

- A. History of Europe is very much the story of the power struggle between monarchs and church leaders — and over time the not-so-strong were dominated by the strong.

1. Powerful churchmen were also leading officials in the secular governments.
 2. Can you imagine today the Archbishop of York (Wolsey) being at the same time the most powerful minister in the government? And Wolsey wasn't the first by any means.
 3. Nor the last. Is the Ayatollah the most powerful person in the government of Iran today?
- B. The history of Europe is also the story of a continuing struggle between the leaders of Christendom (Christian Western Europe) and the "heretics within" Europe and the "infidels without" (Muslim armies/Ottoman empire) outside of Europe trying to break in/conquer.
1. Church constantly dealing with heresy.
 2. Western Europe is still Western Europe because Charles Martel (grandfather of Charlemagne) defeated the Muslim invaders at Poitiers in 732 and the Polish Army arrived just in time to defeat the invading Ottoman Turks at the gates of Vienna in 1683.

VIII. Freedom of Religion is also a modern, western innovation, but it is also not a universal value, even today.

- A. The idea that there could be more than one church within the realm of the monarch, or any church different than the church of the monarch, was unknown.
1. Peace of Westphalia, 1648 ("cuius regio, eius religio,"), ended Thirty Years War and over a century of European Wars of Religion
- B. Likewise, the idea that the individual could be free, exercising his own conscience, to choose his (let alone her) own religion, or church, or choose to not believe or go to church at all, was unknown. People did not even conceive of the idea (let alone accept) that their neighbor could attend a different church. Dissent was heresy — punishable by death, imprisonment, public humiliation, or torture.
- C. Can you think of examples today where freedom of religion does not exist? Where ordinary people are willing to kill or maim their neighbor over differences in religion?
- D. What is the difference between freedom of worship and the free exercise of religion? What does it mean that the First Amendment states that Congress shall pass no law respecting the establishment of religion?

IX. In England, the first thousand years of Christianity reflected the tension and competition between the Celtic (aka British) church and the Roman Church.

- A. Celtic churches (not the Celtic Church)
 1. Monastic, governed by abbots (non-hierarchical)
 2. Western, northern, Irish, Scottish
 3. Independent/developed separately from Rome
 4. Monastery at Iona, an island off western coast of Scotland (Inner Hebrides), founded by St. Columba in 563. Center of Celtic Christianity for four centuries. Produced the Book of Kells.
 5. Monastery at Lindisfarne, island off northeast coast of England, founded by St. Aiden in 634. Produced the Lindisfarne Gospels.

- B. Roman Church
 1. Episcopal, governed by bishops (hierarchical)
 2. Eastern and midlands
 3. Obedient to Rome/Popes
 4. Canterbury Cathedral
 5. St. Augustine, sent by Pope Gregory the Great in 597
 6. Theodore of Tarsus, 668, made Canterbury a seat of learning

- C. Council of Whitby (664), where the Celtic churches professed obedience to Rome and agreed to the Roman calculation of the date of Easter

X. After England was united under a single monarch in the tenth century (955), the next five centuries saw constant struggle between kings and popes over who was really in charge of the Church in England — and who would control its assets. The Church was too big and too wealthy to leave it to the churchmen to govern.

XI. Reforming the Church has been an ongoing process since shortly after the beginning. Going back to Peter and Paul, there have always been disagreements, and there were always voices calling for reform, but you might say that the conditions beginning around 1450 made the western world ripe for a major period of reform.

XII. Key turning points at the middle of the 15th century (1450):

- A. Invention of the printing press with movable type printing c. 1440 by Johannes Gutenberg; printing of his first book — the Bible — in 1455.

- B. Fall of Constantinople in 1453 to the Ottoman Turks. Greek scholars move to the west, especially Italy, bringing classical knowledge. End of the Eastern Roman (Byzantine) Empire/beginning of the Renaissance.

- C. Pope Nicholas V decides around 1450 to replace the fourth century basilica of St. Peter's (built on the spot where Peter was crucified). Nothing happened until Julius II actually got the project started and laid the cornerstone in 1506. (Rex Harrison played Julius II in "The Agony and the Ecstasy," opposite Charlton Heston's Michaelangelo, who was painting the Sistine Chapel.)

- Follow the money. The popes' strategies for raising the money needed to rebuild St. Peter's Basilica in Rome and Martin Luther's reaction sparked the Reformation.
- D. Birth of Leonardo da Vinci in 1452/rediscovery of classical culture
- E. End of the Hundred Years War between England and France in 1453 — which should have been good news, but in England, Henry VI has a nervous breakdown, and Richard, Duke of York, named protector — which is bad news — and this begins the Wars of the Roses.
1. Henry VI taken prisoner by Yorkists in 1455 at Battle of St. Albans, same year Gutenberg prints his first Bible, and Sultan Mehmet II mobilizes his army to march on Belgrade, and then into Europe.
 2. It's all starting to happen...civil war in England, and the Muslim armies of the Ottoman Empire are starting to march on Europe.
- F. At this point, the Ottoman Empire is a more advanced civilization than Western Europe, and England is a small, backwater state on the outer fringe of Europe.
- G. But the long term trends will favor Western Europe over the Ottoman Turks, and the West will eventually surpass the Arabic world. Why?
1. Renaissance and Reformation
 2. Growth of centralized states in Europe and England
 3. Growth of modern, market economies — the rise of capitalism and the end of the Feudal system of economics
 4. Age of exploration, invention and empire
 5. Enlightenment, education, and scientific discovery
 6. Growing independence of the state from the church in the west
 7. Beginning of the emancipation and education of women
 8. Christian v Muslim values (Pope Benedict XVI speech)
- H. By the beginning of the 1800's it would be clear that the civilization and military prowess of the west had surpassed the once-powerful Ottoman Empire, and Europe would dominate the Middle East.
- XIII. The rise of the modern nation-states in the West with stronger centralized governments had the effect of making those nation-states less willing to be dominated by the Pope in Rome (not just true of England).
- XIV. In England, Henry VIII's desire for an annulment of his marriage to Catherine of Aragon was the occasion, but not the underlying cause of the break with Rome and the English Reformation.

- A. Desire for a male heir was a legitimate, serious issue in a country that still remembered the Wars of the Roses — England needed a stable monarchy.
 - B. Henry needed money to pay for his and Cardinal Wolsey's foreign wars and ambitions, so they went after the monasteries — first, the larger, wealthier ones, then the rest. The smaller monasteries were in need of reform, but the system overall was not as bad as the attacks and the rhetoric suggested.
 - C. Protestant ideas were infiltrating from Geneva, and many people were favorable to the idea of the Bible and the mass in English.
 1. Nevertheless, the average people across England were happy with their church in the early years of the 16th Century, before the government began to impose revolutionary changes in worship.
 2. Attachment to the existing Catholic Church was stronger on some parts of England than in others.
 3. Historians debate the extent to which the people of England either favored the changes or not. There were no public opinion polls.
 4. Generally speaking, the changes were imposed from the top down, not the bottom up.
 - E. Sir Thomas More believed that his obligations to God were higher than his obligations to his king. At his execution, he famously said: "I am the King's good servant, but God's first."
 - F. Thomas Cromwell was the model of a Machiavellian power broker.
 - G. Thomas Cranmer oversaw the writing of the first English Prayer Book in 1549 (and we've been fighting over it ever since).
- XV. The Marian Restoration might have succeeded if Mary had not died in 1558.
- A. "Bloody Mary" was so named because of the burning of about 300 Protestants at the stake during her reign, and skillful propaganda on the part of her Protestant antagonists. However, about as many Catholic priests were executed during Elizabeth's reign as Protestants were executed during Mary's. The difference was that Mary's regime prosecuted for heresy, for which the punishment was death by burning, but Elizabeth's regime, while burning some, more frequently prosecuted Catholics for treason, for which the punishment was death by drawing and quartering. It was a tough time for dissidents either way.

XVI. The Elizabethan Settlement of 1559 represents a compromise, or Middle Way, between Catholics and Puritans, designed to hold the country together and prevent further civil war. In the long run, it succeeded, and helped create the modern English state that established the most extensive empire in human history. The Elizabethan Settlement, however, came at the cost of religious freedom. Catholicism was outlawed, priests were executed, and civil rights for Catholics were denied by law until the 19th century. A group of Puritans left for Holland, and from there sailed to America on the Mayflower.

XVII. At the time of the Reformation, England was not the most important country in Europe, and Henry VIII was not the most important monarch. England was relatively poor, a backwater on the edge of Europe. How did England later emerge in the 18th century as the greatest empire in the world since the Roman Empire?

XVIII. Up until now (i.e. up to 1563) my nominees for the greatest/most important secular leaders in Western Christendom would include:

1. Constantine the Great (r. 325–337), first Christian ruler of the Roman Empire, who legalized Christianity, giving paganism the death blow, and who called the great ecumenical council at Nicaea.
2. Charlemagne, crowned Holy Roman Emperor by the Pope in Rome on Christmas Day in 800, laid the foundation of modern Europe.
3. Alfred the Great (r. 871–899), saved England from the Vikings.
4. Charles V (Holy Roman Emperor from 1519–56, and crowned on October 26, 1520 — 500 years ago), fought valiantly for 37 years to hold Europe (Christendom) together, and defend it from “the heretic within and the infidel without.” He was the bridge to the Counter-Reformation, which came too late to save the Catholic Church from the break-up.
5. Queen Elizabeth I (r. 1558–1603), who held the country together, ruthlessly — in the best tradition of Machiavelli — and laid the foundation for future greatness of England; created the Church OF England (as opposed to the Church IN England).

XIX. For this course, we will distinguish between the Church IN England (the first 1500 years), and the Church OF England (the next 500 years to 2020).

XX. In this course, we will refer to BC, which means “Before Christ,” and AD, which means Anno Domini, or the Year of Our Lord, because our civilization has established its dating system based on the year of the birth of Jesus Christ (but which was not actually the year 1). There is no year zero.

Pre-History of Britain to the Roman Occupation

- 1.6 million BC Beginning of the Ice Ages
- 0.5 million BC Evidence of human habitation in Southern England
- 29,000 BC Neanderthals survived the Ice Age but are replaced by Homo Sapiens; jaw fragment in Devon
- 14,000 BC Great Thaw begins; climate grows warmer, seas rise
- 10,000 BC End of the Ice Age, towards the end of the Paleolithic “Old Stone Age”
- 8000 BC Mesolithic Period, “Middle Stone Age” begins; hunter-gatherers; in the Fertile Crescent, beginnings of agriculture, animal husbandry, village life
- 6000 BC Land connection from Britain to mainland Europe gradually disappears
- 4000 BC
– 2500 BC Neolithic Period, “New Stone Age;” the ancestors of the people who built Stonehenge were Neolithic farmers who migrated west from the Eastern Mediterranean, traveling first to Iberia, and from there to the Isles
- Domesticated animals and plants
 - May have introduced tradition of building monuments using large megaliths, but left no written record of their culture
- 2400 BC
– 700 BC “Bronze Age,” (= 90% copper + 10% tin); Britain was a backwater, compared to the more advanced societies of continental Europe
- Stonehenge built in stages (2200–1600 BC)
 - Beaker Folk from Holland and the Rhineland begin to settle in Wessex c. 2000 BC; brought copper and discovered tin in Cornwall
- 600 BC
– 43 AD “Iron Age; Roman conquest in 43 AD marks end of the prehistoric period
- Celts arrive beginning c. 600 BC; Celts (Greek keltoi, “strangers”) originated in the area between the headwaters of the Rhine, Danube and Rhône Rivers, and spread across Europe; their priests and magistrates were called druids
 - Cantiaci — Celtic tribe in Kent (Canterbury)
 - Belgae (tribes of mixed Celtic/Germanic stock, from Gallia Belgica, in Northern Gaul) conquer SE Britain in 75 BC; introduce heavy plow leading to an agricultural revolution; strike first coins in Britain

Key Terms:

Gaels are an ethnolinguistic group native to Ireland, Scotland and the Isle of Man. The Gaelic language is a branch of the Celtic languages. Gaelic language and culture originated in Ireland.

Iverni were a people of early Ireland living in the far southwest of the island; in the second century Ptolemy notes that this was once the name of all the peoples of Ireland, and that this is the name of the island as a whole (Ivernia).

Caledonians were a Celtic tribal confederacy in what is now Scotland, that portion of Northern Britain north of the Rivers Clyde and Forth, during the Iron Age and the Roman eras. The Greek form of the tribal name gave form to the name Caledonia for their territory.

The Latin name for the Gaels is Scoti or Scotti. An early use of the term is found in a Roman list dated 312 AD of the Names of All the Provinces, which included a list of tribes believed to be a growing threat to the empire (including the Scoti, as a new term for the Irish). About 500 AD we see the first report of a Scotti Settlement in Caledonia. The Scotti eventually came to dominate the culture so that part of Northern Britain became known as Scotland.

The Picts were a Celtic tribe in Caledonia. The Romans called them Picts because they were “painted people,” and their territory was called Pictland. Today we do not know what they called themselves.

325 BC Pytheus, a Greek geographer and explorer from Marseille, sails around the Isles, which he recorded in Celtic terms as Pretanike (Romanized in Latin to Britannia) for the Isles as a whole, Ierne for the smaller western island (Ireland, or in Latin Hibernian, or the modern Irish Eire), and Albionon (or in Latin (Albionum) for the larger eastern island.

55–54 BC Julius Caesar twice invades Celtic Britain, or Albion (“he came, he saw, but he did not conquer”); tribute paid; trade established

6/4 BC Birth of Jesus

30/36 AD Death of Jesus

43 AD Emperor Claudius sends Roman army to invade and subdue the Britons; beginning of the occupation of Roman Britannia

49 St. Paul sails from Troy to Philippi — the missionary work of the Church begins in Europe

- 60/61 Resistance to Roman rule in southern Britannia ends as Celtic troops led by Boudicca (Boudicea), Queen of the Iceni tribe (of Norfolk) are defeated and massacred by Roman forces under Gaius Seutonius Paulinus
- 63 According to legend, the first Christian, Joseph of Arimathea (who prepared the body of Jesus after the crucifixion) arrives at Glastonbury at about the same time as the deaths of Saint Peter and Saint Paul.
- Glastonbury (south of Bristol), was one of three early centers of Christianity (the “Three Perpetual Choirs”) in Roman Britain (along with Amesbury and Llantwit Major).
 - Christianity was introduced by traders, merchants, adventurers, invaders and persecuted converts seeking refuge in the island along long-established trading routes — the Pax Romana and excellent Roman roads contribute to the spread of the Gospel.
- 77–85 Agricola completes the Roman conquest of Britain
- 206 Early Church Father Tertullian writes that “in districts inaccessible to the Romans people called Britanni had become subject to Christ.”
- 303–312 Persecution of Christians under Diocletian
- 305 Death of St. Alban, the first recorded British Christian martyr.
- 306 Constantine proclaimed emperor by his soldiers at Eboracum (York)
- 313 Constantine removes ban on Christianity (Edict of Milan)
- 314 Three British Bishops (York, London, Lincoln) attend Council of Arles
- 325 Constantine convenes the Council of Nicaea in Turkey
- 330 Constantine moves the capital of the Roman Empire to Byzantium in 324; renamed Constantinople in 330. This is the beginning of the Byzantine Empire (330–1453) and the Ottoman Empire (1453–1923).
- 380 Theodosius, the last emperor to rule both the east and the west, issues the Edict of Thessalonica, declaring Nicene Christianity to be the official religion of the Roman Empire.
- 395 The Roman Empire is divided into the Eastern and Western Empire\s
- 402 Capital of the Western Empire moved to Ravenna

The Anglo-Saxon Invasions (Fifth and Sixth Centuries)

- 410 Roman legions withdraw from Brittania after the sack of Rome by Alaric and the Visigoths; barbarian invasions (Teutonic tribes of Angles, Saxons, Jutes) begin; civic life in Roman Britain collapses; few records exist of this era — this is why the 5th & 6th Centuries are considered the “Dark Ages”
- 431 St. Palladius, the first Christian bishop in Ireland, before St. Patrick, spends less than a year in an unsuccessful mission to the Scotti in Ireland, then spends the next 20 years in Scotland
- 432 Death of St. Ninian, Scotland’s first saint, who converted the Southern Picts, based at Whithorn Priory
- 432 St. Patrick (389–461) consecrated as a bishop and returns to Ireland, spends the rest of his life building the Celtic Church in Ireland
- 449 Hengest lands at Ebbsfleet (Kent) from Jutland with force of mercenaries hired to defeat the Picts — the same spot where Augustine would land a century and a half later — and in that time the Angles (Engles), Saxons and Jutes conquer Brittania, which becomes England
- 455 Vandals sack Rome
- 476 Romulus Augustulus, the last western emperor, is deposed
- 500 Celtic cavalry defeats Saxon foot-soldiers at the Battle of Mons (this is the origin of the Arthurian legend)
- 500 Celtic “Scotti” from Ireland settle near Argyle (giving Scotland its name)
- 529 St. Benedict founds the Benedictine Order at Montecassino, Italy
- Rule of St. Benedict: (1) renunciation of the world and earthly possessions; (2) perpetual vows; and (3) obedience.
 - Note: Distinction between regular and secular clergy:
 - Regular (Latin regula = special rule) — based in monasteries
 - Secular — based in churches in towns and villages
- 550 The monk Gildas the Wise writes “On the Ruin of Britain”
-

By the middle of the sixth century, there were seven independent Anglo-Saxon kingdoms in England. Known as the Heptarchy, they were: Kent, Essex (East Saxons), Sussex (South Saxons), Wessex (West Saxons), East Anglia, Mercia, and Northumbria.

Kings were elected by the Witan, the council of wise men (which evolved from the old Germanic folkmoets) from before the seventh century until the eleventh century.

- 552 Saxons from Wessex defeat the Britons at Old Sarum, near the future site of Salisbury Cathedral
- 563 St. Columba (“The Apostle of Caledonia”), sails from Ireland to Iona, an island of the Inner Hebrides off the west coast of Scotland; he founds a monastery there and brings Celtic Christianity to Scotland (Book of Kells)
- 597 Pope St. Gregory the Great sends the monk Augustine to England (earlier in his life, Gregory had seen fair-haired boys being sold in the Roman slave market and exclaimed: “Non Angli, sed angeli”)
- 597 Augustine (the “Roman Apostle of the English”) lands in Kent; greeted by Æthelberht, King of Kent (r. 589–616), and his Queen, Bertha; establishes the center of Roman Christianity in England at Canterbury; competition and conflict with the existing Celtic Christian community continues until Council of Whitby in 664 (and beyond...)

Celtic (British) Christianity

Roman Christianity

Monastic—*independent*
 Abbots in charge
 Western and Northern England
 Wales, Ireland and Scotland
 St. Patrick, Ireland—432–465
 St. David, Wales (520–589)
 St. Columba, Iona—563–597
 St. Aiden, Lindisfarne—634–651

Episcopal—*obedient to Rome*
 Bishops in charge
 Eastern and Southern England
 St. Augustine of Canterbury—597
 St. Theodore of Tarsus—668–690
 St. Cuthbert—740–760

Gregory the Great sets out the guidance for the Roman Catholic Church in England, which was maintained through the Middle Ages:

- Money: Income of the church was to be divided four ways: one-quarter each for the Bishop, the Priest, Relief of the Poor, and Maintenance of the Church;
- Liturgy: Augustine was advised to develop his own rite, choosing what he found to be “most pious, religious, and correct” from the customs of other churches, adapting them to the needs of the English; and,
- Organization: England was to be divided into two provinces (eventually centered in Canterbury and York), each with its own archbishop.

Gregory's only mistake was in giving Augustine authority over the Celtic (British) bishops, who had kept the church alive when the rest of England had reverted to heathenism after the barbarian invasions

- British bishops refused to accept primacy of the Bishop of Rome, the Roman baptismal rite, or the Roman calculation of the date of Easter

600 Early seventh century; with encouragement of Augustine, the king promulgates the Law of Æthelberht, the first written code of law in Old English; beginning of personal injury law

616 Battle of Chester; Anglo-Saxons massacre combined Celtic forces from Wales and Mercia, and also kill 200 monks who were praying for the Welsh army

Fall of the Western Roman Empire Around the Mediterranean

632 Death of Mohammed

632-636 Islamic Armies under Caliphs Abu Bakr, Omar and Othman conquer Syria, Palestine, Persia, and Egypt (enter Jerusalem in 638); Christian pilgrims can no longer easily go to Jerusalem, turn to Rome instead. Bishop of Rome, deprived of support from Constantinople, now begins to turn west to the Franks for support.

633 Penda, King of Mercia and the last of the great heathen kings of Britain, defeats and kills King Edwin of Northumbria at Hatfield, massacres large numbers of people, and many Northumbrians relapse into paganism.

- Two exiled princes of Northumbria, Oswald and Oswy, come to the rescue; they had taken refuge in Scotland among the monks at Iona, who had crossed over from Ireland.

634 Oswald won a great victory at Heavenfield in 634 and became King of Northumbria, marking the beginning of an important era in the spread of Christianity in Britain — but the evangelization was done by Scottish, not by Roman missionaries.

634 St. Aiden, an Irish monk, "Apostle of Northumbria," founds monastery at Lindisfarne (island off NE coast of England), which becomes the center of Celtic Christian evangelization of northern England (Lindisfarne Gospels).

634-687 St. Cuthbert, the most important medieval saint of northern England, patron saint of Northumbria, reconciles Celtic with Roman traditions.

657 St. Hilda becomes founding abbess of Whitby Abbey. A great-niece of King Edwin of Northumbria, she brought together Teutonic, Celtic and Roman influences, and was a great teacher.

The Council of Whitby and the Anglo-Saxon Church

664 At the Council of Whitby, the Celtic Church submits to Rome, resolving disputes over the date of Easter and other issues

- Wilfrid successfully argues the case for Rome, pointing out that Jesus had described Peter as the rock upon which He would build His church, and that Peter would have the keys to the Kingdom of Heaven (see Matthew 16:17). Afterwards, St. Wilfrid was named Bishop of York (664–678) and canonized (April 24).
- Oswy, who had succeeded Oswald as King in the northern half of Northumbria, was convinced. He ruled in favor of the Roman usage. The Celtic monks at Lindisfarne returned to Iona.
- Implications/legacy of Council of Whitby — Roman control began to be exercised over the English Church, but in the long run the advantages outweighed the disadvantages:
 - The decision gave unity to the English Church. There were many forces pulling England apart in the Middle Ages; it was a good thing that political divisions were not to be increased by ecclesiastical divisions. The unity of the Church was eventually to give the State a pattern of unity.
 - The decision brought England into the mainstream of civilizing influences which then centered at Rome. The Roman Church brought Christian civilization to young nations; Rome was the center of letters, arts, and general culture, and England benefited from this.
 - The decision gave strength to the Church; the Church gradually gained ecclesiastical independence, to be able to resist the power of the state.
 - The decision gave the Church governance; it was in this respect that the Celtic Church was lacking. The Roman Church excelled in organization and management.
 - The organizing power of the Roman Empire was inherited by the Roman Church; Rome gave to England its organized parochial and diocesan system.

- 669 St. Theodore of Tarsus, Archbishop of Canterbury (668–690), was the mastermind needed to organize the Church as a permanent institution which could carry out the continuous spiritual work of a national Church. For 20 years, he fought with St. Wilfrid, Bishop of York, over a series of reforms. These two great leaders represented the ecclesiastical claims of Rome (Wilfred) versus national sentiment (Theodore). (Compare these two figures to Thomas Becket and Henry II 500 years later.)
- St. Theodore of Tarsus reorganized the framework of diocesan government, and fought to reduce the size of the enormous diocese of York over Wilfred’s objections;
 - Promoted education at the schools attached to the monasteries at Canterbury and York, expanding the curriculum to include grammar, logic, philosophy, astronomy, arithmetic, theology, Latin and Greek; and,
 - Did not actually create the parochial system, but encouraged its development so that over time the whole of England was gradually divided into parishes, in each of which there was a priest specifically responsible for its spiritual welfare.
- 672 Council at Hereford – first council of Bishops in England; called by St. Theodore of Tarsus. The Council of Whitby had dealt with limited issues; this was the first synod to deal with general ecclesiastical issues.
- 681–686 St. Wilfred converts the last of the English Kingdoms (Sussex)
- 700 Beowulf
- First Viking raids (but the first Viking invasion was not until 793)
- 716 St. Boniface (b. Devon, 683; martyred in Frisia, 754) arrives on his mission to evangelize Germany
- 731 Venerable Bede (673–735), a scholar at the monastery at Jarrow and considered the Father of English History, completes his “Ecclesiastical History of the English People,” based on the work of Gildas (550)
- 732 Charles Martel (“The Hammer”) defeats Moors at Poitiers (Tours)
- 735 Bishopric of York elevated to an Archbishopric
- 786 Offa, King of Mercia, receives the first and only papal legate until the eve of the Norman Conquest; Offa’s Dyke (from Chester to the Wye) built to protect Anglo–Saxon Mercia from the Celtic Britons in Wales.

- Offa convinced the Pope to create a new archbishopric at Lichfield, in return for an annual payment (or bribe), so Mercia would not be under Canterbury. This office was rescinded in 802, but the annual payment continued. This was the origin of “Peter’s Pence,” a tax of a penny on each hearth.

The Viking Invasions and the Last Kingdom

793 First Viking invasions; the monastery at Lindisfarne was destroyed in 793 and Iona in 795. By 870 Wessex was the last of the seven Anglo-Saxon kingdoms which had not been conquered by the Scandinavians.

- The ninth century was one of death and destruction, until Alfred the Great finally defeated the Danes in 878 and negotiated a treaty which divided England between Wessex and the Danelaw.

The Viking slave trade was extensive from the sixth through the 11th centuries. The Old Norse word for slave was “thrall,” as in “held in thrall.” Viking slavery in the British Isles in the Middle Ages was brutal. When monasteries were sacked, the priests who weren’t killed were usually sold by the Vikings to the Arabs. Priests were considered highly desirable as slaves because they were well-educated.

821 The Annals of Ulster record a great number of female slaves taken in a Viking raid near Dublin.

977 Ibn Hawqal, an Arab geographer, describes the Viking slave trade as extending across the Mediterranean Sea from Spain to Egypt. Others recorded that slaves from Northern Europe were transported from Scandinavia through Russia to Byzantium and Baghdad.

1047 The Anglo-Saxon Chronicle records a Viking raiding fleet selling its cargo of English captives in Flanders. (Slavery was not abolished in England until 1837 and in Sweden until 1847.)

The Beginning of the Holy Roman Empire (Carolingian Dynasty)

797 Constantine VI, the last Roman Emperor to be recognized by both east and west and by the Pope, is deposed by his mother, Irene. Pope Leo III refuses to recognize a woman as Empress, so he needs another protector and makes an historic turn to the West.

800 Charlemagne, the grandson of Charles Martel, and King of the Franks (r. 768–814), is crowned Holy Roman Emperor (HRE) in Rome by Pope Leo III, and brings Alcuin of York, head of cathedral school at York, to the Carolingian court — this is the beginning of Carolingian Renaissance.

- 814–40 Charlemagne’s son, Louis the Pious, King of the Franks and HRE (from 814–840), has three sons: Lothair, Pippin, and Louis the German; then has a fourth son, Charles the Bald, by his second wife
- Lothair (HRE 840–55, King of Middle Francia, Lotharingia)
 - Pippin (King of Aquitaine, 817–838)
 - Louis of Bavaria (the German), King of East Francia, 843–876
- 843 Treaty of Verdun divides the Empire between three warring sons of Louis the Pious: Charles the Bald (France); Louis (Germany); and Lothair (Rome and the narrow strip in the middle from the Mediterranean to the North Sea, including Burgundy and the Low Countries, later called Lotharingia). This partition is considered the origin of modern France and Germany).
- 855–875 Louis II, son of Lothair and King of Italy, is Holy Roman Emperor; defeats the Saracens (Arab Muslims) who are raiding in Southern Italy
- 875–877 Charles the Bald, son of Louis the Pious, and King of West Francia (840–877) and Holy Roman Emperor (875–877)
- 877–879 Louis the Stammerer, son of Charles the Bald, King of West Francia
- 898–922 Charles the Simple (son of Louis the Stammerer), King of West Francia (see below, in 911*)
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- 860 Kenneth McAlpin unites Picts and Scots to launch concept of Scotland
- 866 Vikings capture York
- 869 Danish army defeats King Edmund of East Anglia and ties him to a tree; when he refuses to renounce Christ, he is riddled with arrows until dead. The site is now the town (and abbey) of Bury St. Edmund.
- 871 Alfred the Great (r. 871–899) is the ideal Christian king. Alfred defeats the Danes under Guthrum in 878 at the Battle of Edington; signs pact with Danish leaders (Treaty of Wedmore), establishing the boundary between Anglo–Saxon Wessex and the Danelaw; supports the church, improves education, and begins writing the Anglo–Saxon Chronicle. Guthrum is baptized, becomes a Christian, takes the name of Athelstan, and within a century, the Danes are Christianized.
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- 910 William I, Duke of Aquitaine, founds the Benedictine Abbey in Cluny, in Burgundy. The Cluniac movement aimed to reform the church, by removing worldly and secular influences.

- To free the church from lay influence, the Cluniacs aimed to establish papal absolutism, eliminate simony (the purchase of ecclesiastical offices), and oppose lay investiture (whereby kings appointed bishops and abbots and invested them with the symbols of office, the ring and the crozier).
- The Cluniacs also promoted clerical celibacy, because ecclesiastical offices were becoming hereditary benefices descending from fathers to sons, and because the reformers wanted to free the clergy from the entanglement of wives and children.

- 911 Alfred's son, Edward the Elder (r. 899–924), conquers the Danish territories of Mercia and East Anglia
- 911 *Charles the Simple, King of West Francia, cedes territory to the Viking Norsemen (aka Northmen, or Normans), which eventually becomes known as the Duchy of Normandy; within 150 years the Normans are completely assimilated into the French culture.
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- 917–918 Alfred's son, Edward the Elder (r. 899–924), conquers the Danish territories of Mercia and East Anglia. In 917, Edward captures the Danish fortress at Tempsford, in Bedfordshire, and kills the Danish king. By 918, Edward eliminates Danish control south of the Humber, and lays the foundation for a unified kingdom in southern England.
- 927 Æthelstan, son of Edward the Elder, and the first king of a united England (r. 924–939), conquers the last remaining Viking kingdom of York in 927, making him the first Anglo-Saxon ruler of the whole of England. However, after 934, the Vikings reclaimed York, which was not finally reconquered until 954.
- 942 Edmund I, son of Edward the Elder (r. 939–946) reconquers the Midlands in 942, reconquers Northumbria in 944, and signs a treaty with Malcolm I of Scotland in 945 establishing peaceful relations and a safe border. Edmund's sister marries Holy Roman Emperor Otto I.
- 954 Eadred, son of Edward the Elder (r. 946–955) finally brings the kingdom of Northumbria under total English control in 954 by defeating Eric Bloodaxe, who had been King of Norway.
- 955 Unification of England into a single kingdom from the English Channel to the River Forth, combining West Saxons, East Anglians, Mercians, Northumbrians, and Danes under the royal dynasty of Wessex, with Edmund's son Eadwig ruling from 955–959 and Edmund's son Edgar the Peaceful ruling from 959–975.

- From the time of Alfred, the monarchy is the unifying force in England, but the church is closely aligned with the monarchy.

960 St. Dunstan, Archbishop of Canterbury from 960–988, was the greatest churchman of the tenth century and the first of the great ecclesiastical statesmen of the Middle Ages. With Dunstan, there was a strong alliance between the Church and the House of Wessex. Dunstan became, in effect, prime minister — church and state were intertwined.

- Bishops were advisors and ministers of the king.
- Bishops were nominated by the king, although the formality of election by the Church was retained. By the eleventh century, bishops were consecrated pursuant to royal writ and were invested by the king with their insignia of office, the ring and crozier.
- Councils disappeared; canons were issued by royal authority; the witan, which included both bishops and secular leaders, decided all business, including secular and ecclesiastical; bishops sat on the shire courts, which heard all causes, civil and ecclesiastical.

959 King Edgar the Peaceful (r. 959–975) and Dunstan formed an alliance and worked together for 16 years. They founded or restored 40 monasteries; restored cathedral chapters to monks and encouraged Cluniac reforms, forbidding simony and nepotism; and encouraged celibacy of priests.

978 Following the death of Edgar in 975 and the accession of Æthelred the Unready in 978, Dunstan retired from political life to more spiritual work at Canterbury.

- With Aethelred's mismanagement of public affairs, the earls who represented the old royal families of the Heptarchy kept alive the old feelings of provincial separatism, fighting against the king and against each other. A period of decline began in the Church.
- This disunity encouraged Danish raids against England. King Æthelred attempted to buy off the Danes with payments of tribute, which continued long afterwards as the hated Danegeld tax

951 Otto, King of Germany, crosses the Alps and is crowned King of Italy

962 Otto I crowned Holy Roman Emperor in Rome; restores the imperial link between Germany and Italy; demands allegiance of the Pope

- There are now three major powers in Europe: The Holy Roman Empire, France, and the Pope

The Danish Kings of England

- 1002–16 In retaliation for the St. Brice's Day massacre of Danes in England in 1002, the King of Denmark, Sweyn Forkbeard, invades England and eventually defeats the English King, Æthelred the Unready.
- Canterbury sacked by the Danes in 1011; archbishop killed
 - Forkbeard conquers England, crowned King of England on Christmas Day, 1013, but dies less than two months later
 - Æthelred and his family have fled to Normandy (Æthelred's wife is Emma, daughter of Richard I, Duke of Normandy)
 - When Forkbeard dies, the English noblemen send a delegation to Æthelred to negotiate his restoration to the throne — this is the first recorded pact in English constitutional history between a monarch and his subjects. Unfortunately, Æthelred dies in 1016.
- 1016 Forkbeard's son, King Cnut (r. 1016–1035), succeeds his father as King of England, but converts to Christianity, supports and protects the Church, and marries Æthelred's widow, Emma. Cnut grows into the job, starting out as a bloodthirsty and tyrannical ruler, but maturing into a peaceful and God-fearing king; he becomes a thorough Englishman.
- King Cnut disassociates the English kingship from the House of Wessex and makes Wessex an earldom.
 - Æthelred and Emma's son is Edward the Confessor, who remains in exile in France
- 1043 Edward the Confessor (r. 1043–1066) assumes crown, after the death of the Danish Kings, and favors the French Normans (in effect, the Norman Conquest begins under Edward the Confessor). Edward is the founder of Westminster Abbey.
- The half-century preceding the actual Norman invasion (1016–66) was a period of religious decline in England.
 - The reign of Edward was marked by prolonged struggle between two contending parties: (1) the foreign party, basically the Normans invited over by Edward, including the Archbishop of Canterbury, Robert of Jumieges; and (2) the national party, whose leader was Godwin, the first earl of Wessex.

- 1052 Godwin and the national party succeeded in excluding the foreign party from political influence, and ousted Robert from the see of Canterbury, replacing him with Stigand, the Bishop of Winchester. The pope declared Stigand to be a schismatic intruder, and ordered the reinstatement of Robert. The English Church also regarded Stigand as the usurper.
- This is essentially a conflict between the Norman influence and those favoring the Roman Church and the Pope; and, the English (Anglo-Saxon) nationalists, led by Godwin, the Earl of Wessex.
- 1054 The Great Schism (between the Eastern Orthodox and Western Catholic Churches)
- 1057 Macbeth killed in battle near Aberdeen and Malcolm, son of Duncan, succeeds to the throne of Scotland.
- 1066 Edward the Confessor dies on January 3, six days after the dedication of Westminster Abbey. The witan elects Harold, Earl of Wessex and son of Godwin, as king (and Harold will be the last Anglo-Saxon King).

The Norman Conquest

- 1066 William the Bastard, Duke of Normandy, denounces the English nation and Church to the pope as supporters of the schismatic Stigand, the Archbishop of Canterbury, and claims the throne of England. (William's claim was nil, because the witan had the right to elect the king.)

The Norman Conquest begins with the blessing of the Pope — and with the explicit purpose of reforming the Church in England.

William defeats the Anglo-Saxon army under Harold Godwinson at the Battle of Hastings on October 14, after Harold had just defeated the Norwegian invaders at the Battle of Stamford Bridge on September 25.

This is a key turning point — for centuries the Church in England had gone its own way — 1066 marks the end of the Anglo-Saxon church.

From Rome's point of view, the takeover of England was to build up supporters of the Pope who were independent of the Holy Roman Empire.

Thousands of Normans were imposed upon England as an elite upper class; French became the spoken language at court, and England was brought into the mainstream of European politics. The most important result of the conquest was the establishment of an extremely strong kingship; the genius of the Normans was in the organization and management of the government.

- William I begins to reform the church — to improve it, but not to be subservient to the Pope.
- William I sees the church to be corrupt and schismatic — he intends to bring the English church into the mainstream of continental church life; Archbishop of Canterbury Lanfranc (1070–89), Italian jurist, Benedictine monk, assists William.
- William considers himself to be head of the Church in England; he replaces church leaders with Norman churchmen, and almost completely submerges the Anglo–Saxon culture to the Norman.
 - William requires that no assembly of bishops adopt any policy without his prior approval. This is the same power that Henry VIII claimed in the Act of Submission of the Clergy (1532 in Convocation, 1534 in Parliament).
- The Normans are the greatest builders of their times. William initiates a major church–building program by 1070, starting with rebuilding Canterbury, using Norman stone masons, replacing older, wooden Anglo–Saxon churches with massive Norman (Romanesque) architecture. Durham Cathedral, begun in 1093, is the greatest masterpiece of Romanesque architecture, not only in England but anywhere. In its use of flying buttresses and pointed arches, giving flexibility to the design of the vaults, Durham was a harbinger of what would become the Gothic style.

The Two Swords — Ecclesiastical vs. Secular Power

- 1073–85 Pope St. Gregory VII (Hildebrand) was one of the great reforming popes. He also defined the Pope as a universal monarch, and began to increase the power of the Imperial Papacy — leading to power struggles between monarchs and the Church.
- 1074 Gregory called the Council at the Lateran in Rome in 1074 which condemned simony and required celibacy for the clergy
- 1076 The English Church Council at Winchester, under the influence of William, did not move quite as quickly in reforming as Gregory wanted. Council at Winchester allowed priests who were already married to keep their wives, but clerical marriage was forbidden in the future. The English Church also prohibited simony (the sale of church offices).
- 1076 Conflict with Holy Roman Emperor Henry IV over lay investiture led to Gregory excommunicating the emperor in 1076 and Henry walking to Canossa and waiting on the Pope for three days in the snow in 1077.

- Investiture Controversy — whether the Church (the Pope) or the secular monarch (the king or the Holy Roman Emperor) — should “invest” (or present) senior bishops with the symbols of their office (ring, staff) when appointed.
- Within the Church, there were powerful interests aligned with the Holy Roman Emperor who supported the traditional claims of European monarchs to control ecclesiastical appointments within their realm. These groups believed Gregory went too far when he excommunicated Henry IV. They supported a rival claimant to the Papacy in 1080 at the Synod of Brixon, which declared that Gregory was deposed and replaced as Pope by Clement III, who was consecrated in Rome in 1084. Clement III died in 1100, and his body was dumped into the Tiber. Clement III is considered an anti-pope by the Roman Catholic Church.

1079 By papal decree in 1079, Gregory promoted and regulated the concept of the university by ordering the establishment of cathedral schools that transformed themselves into the first European universities

Gregory sounded the alarm over the Muslim attacks on the Church of the Holy Sepulchre in Jerusalem, calling for military action and foreshadowing the First Crusade, which began in 1095.

Opponents of the Catholic Church view Gregory’s rule as the beginning of the imperial papacy. Gregory proclaimed in 1075 in *Dictatus Papae*:

- The Roman Church was founded by God alone;
- The Bishop of Rome alone is properly called universal;
- He alone may depose bishops and reinstate them;
- The Pope is the only person whose feet are kissed by all princes;
- He alone may depose emperors; his decrees may be annulled by no one; he alone may annul the decrees of all;
- The Roman Church has never erred, nor ever, by the witness of Scripture, shall err to all eternity; and,
- The Pope may absolve the subjects of the unjust from their allegiance.

At the same time, it’s also fair to say that the consolidation and unification of Western Christendom in the medieval papacy produced temporary advantages in a turbulent age of strife and intrigue. For the roughly two centuries after the death of Gregory in 1085, it was the dynamic center of European civilization, binding together in a great spiritual commonwealth diverse types of race and culture in a common religious tradition. Feudalism lacked a centralized authority and relied on force and the right of might. To remedy these defects from the legacy of Teutonic barbarism and Celtic tribalism, a wider conception of citizenship was needed with deeper loyalties overriding all distinctions of class and nation.

It was this that the medieval Church supplied with its own constitution and culture, its own law and sovereign head who claimed and maintained as of divine right supreme and absolute authority in matters spiritual and temporal.

The 12th Century (1100's) saw the realization in practice of the Cluniac reforms, including the consolidation of papal authority. Central to papal authority was the development of Canon Law. The papal Curia became, in effect, the final court of appeals for the whole of Latin Christendom. Moreover, not only did the Pope have the right to hear cases on appeal, but many courts which sat in England and elsewhere administered justice, not by right of the bishop, but through a papal legate. The ecclesiastical jurisdiction of the Church courts covered at least half of the whole field of the law, including church lands, marriage, wills, contracts and slander.

1086 Domesday Book completed under King William I; provides a manuscript record of the Great Survey, which listed land holdings and their value, to determine what taxes were owed during the previous reign of Edward the Confessor — thereby allowing King William to reassert the rights of the Crown and determine where economic power lay

1095 St. Wulfstan dies — the last surviving Anglo-Saxon Bishop (of Worcester) of the Church in England; described as “the one sole survivor of the Old Fathers of the English people.” He was a strong opponent of the slave trade, and, together with Archbishop Lanfranc, was mainly responsible for ending the slave trade from Bristol.

1095 Pope Urban II calls for the First Crusade to free the Holy Land

England from the Henry I to the Last Plantagenet

Henry I (r. 1100–1135), the fourth son of William the Conqueror, followed the Conqueror's son William Rufus (William II) on the throne of England. The death of Henry's son left the succession open to controversy, and when Henry died in 1135, his nephew Stephen (the son of the Conqueror's daughter) came over from Normandy and claimed the throne over Henry's own daughter, Matilda (or Maude), with the help of his (Stephen's) brother (who was the Bishop of Winchester and Abbot of Glastonbury).

Matilda was not to be denied, however. She had first married the Holy Roman Emperor, Henry V, who died, and then she married the Count of Anjou, Geoffrey Plantagenet. Their son, Henry of Anjou, would take the English throne in 1154 as Henry II — the first of the Plantagenet kings, after a period of civil war known as the Anarchy from 1135–1153, between Matilda and Stephen. The Anarchy was ended by the Treaty of Wallingford in 1153, which allowed Stephen to remain on the throne until he died in 1154, and to be succeeded by Matilda's son Henry of Anjou (Henry II).

- 1107 St. Anselm, Archbishop of Canterbury and Henry I of England reach a compromise on Investiture Controversy, under which the King of England appoints the bishops but the Archbishop invests them with ring and staff.
- This agreement becomes the model for the Concordat of Worms between the Pope and the Holy Roman Emperor in 1122
- 1110 Roger, Bishop of Salisbury (1102–1139), who started out as a priest in Normandy, becomes the second most powerful man in England during the reign of Henry I, and creates the Exchequer System, essentially the Department of Taxation. Roger and his family control the Exchequer for the next century, enriching themselves in the process
- 1152 Pope approves separation of Eleanor, Queen of France, from her husband, King Louis VII; within three months she marries Henry of Anjou (who will become King Henry II of England in 1154); she is known in England as Queen Eleanor of Aquitaine
- 1170 “Murder in the Cathedral,” by T.S. Elliott
- Henry II (r. 1154–89), the first Plantagenet King (Angevins), is considered the founder of English common law. He promoted reforms to abolish “Benefit of Clergy,” so that in criminal cases, clergy or church clerks could still be tried by church courts, but would be sentenced in secular or civil courts, rather than in church courts. The Council of Clarendon in 1164 addressed this issue, and also prohibited appeals to Rome without the king’s approval.
 - Henry appointed his friend and chancellor, Thomas Becket, to be Archbishop of Canterbury in 1162; upon his appointment, Becket calls for a feast in honor of the Holy Trinity — this becomes the origin of Trinity Sunday.
 - Becket opposed Henry’s attempt to abolish Benefit of Clergy; Henry rails against Becket and is overheard by four knights, who subsequently murder the archbishop in Canterbury Cathedral in 1170. The whole country is shocked — Henry is condemned, and the event turns into a great triumph of church over state
 - Looking for a suitable deed to return himself into the good graces of the church, Henry invades Ireland in 1171 (in 1169, the Earl of Pembroke, Richard “Strongbow” de Clare, had seized Dublin and Waterford — this is the beginning of the English domination of Ireland). Henry also calls a synod which brings the Irish church back into line with the Roman Church and enacts reforms which address papal concerns.

1183 “The Lion in Winter,” with Peter O’Toole and Katherine Hepburn

- At Christmas, 1183, Henry II imprisons his wife, Queen Eleanor of Aquitaine, after she backed a rebellion by their sons — the future kings Richard the Lionhearted (Anthony Hopkins) and John, and a middle son Geoffrey (who died).

1215 King John (r. 1199–1216) signs Magna Carta at Runnymede; the first clause states “...that the English Church shall be free, and shall hold its rights entire and its liberties uninjured”

- King John and Pope Innocent III (1198–1216) were in conflict, but the English barons sided with Pope. The barons demanded that John enforce the Charter of Liberties, a proclamation by Henry I (in 1100) that bound the king to enforce certain laws regarding the treatment of church officials and nobles. When John refused, the barons entered London and forced the king to accept their declaration; in return the barons declared their fealty to the king, leading to the acceptance of Magna Carta. The meeting of the barons is considered the origin of the English Parliament.

During the 13th century, there were continuous conflicts between the Church, the barons, and King Henry III (r. 1216–1272), who has been characterized by most historians as fickle, cowardly, incompetent, and totally lacking in wise judgment.

- To his credit, Henry III was a great champion of Gothic art and initiated the rebuilding of Westminster Abbey in 1245.
- In 1258, the barons forced Henry III to accept the Provisions of Oxford, which created the forerunner of the Privy Council, to keep the king in check. In the aftermath of a civil war in 1264, Henry was neutralized and his son Edward took control.

Under Edward I (r. 1272–1307), the Statutes of Mortmain (1279, 1290) were enacted to preserve the King’s revenues by preventing land from passing into the possession of the Church.

In England, there was growing nationalism and opposition to Roman control. In Rome, the papacy was increasing and centralizing its power under the Curia and an enlarged College of Cardinals. The Pope needed more money, so he increased taxation in the field. For example, he created “Provisions,” in which the Pope’s Italian officials in Rome were given “Benefices,” (or absentee positions in England, with generous salaries paid by Englishmen); and, they were allowed to pay modest stipends to priests in England who actually did the required work.

1274 St. Thomas Aquinas (1225–1274), one of the greatest western philosophers and theologians, who developed the synthesis of faith and reason, dies in 1274 before completing his Summa Theologica

The English Church in the Middle Ages

Secular v. Monastic Cathedrals

Secular – 7 cathedrals (“Old Foundation”) – served by chapters of canons that did not take vows of poverty:

- Deans
- Presentors (music, choirs)
- Chancellors
- Treasurers

Monastic – 8 cathedrals (“Monastic Foundations”) – served by chapters of Benedictine monks (including Canterbury)

Parish Churches – rectors chosen by lay patrons, who considered themselves to be the “owners” of their local parish church

“Appropriations,” through which lay patrons gave their local church to a monastery, and the monks employed a priest on stipend to administer the sacraments; this was reformed in the 13th century (1200’s) when bishops set up vicarages

12th century (1100s) — the golden age of English monasteries, but their greatest days were over by 1200; in the 13th century (1200s), monasteries would begin to be eclipsed by schools of theology in the new universities

Friars begin to arrive in England in the 13th century

1221 13 Dominicans from France arrive at Canterbury, then on to Oxford to establish school of theology

1224 9 Franciscans arrive at Canterbury, then on to Oxford to establish another school of theology (Roger Bacon, father of the scientific method, William of Ockham)

Age of the great Gothic Cathedrals, including Canterbury (begun 1178), Salisbury (completed 1258), York (building of the present nave, 1291–1360)

Edward I (r. 1272–1307) — Longshanks (compare “Braveheart” and “Outlaw King”)

- War of Scottish Independence — William Wallace (Battle of Stirling Bridge, in 1297, executed in 1304); Robert the Bruce defeats the English at Bannockburn in 1314

Papacy at the height of its powers at the end of the 13th century, when Pope Boniface VIII declares in the papal bull, *Unam Sanctam*, that “subjugation to the Roman Pontiff is absolutely essential to the salvation of every human creature.”

In 1296, Boniface VIII issued the papal bull, *Clericis Laicos*, reiterating the principle established in previous Lateran Councils, that secular monarchs could not tax the clergy without the approval of the pope, with the penalty being excommunication. England and France were at War, and both kings were ignoring this precedent. In 1297, Edward I responded by issuing, with the support of Parliament, an edict outlawing clergy who did not pay their taxes, and threatening to seize their lands

Statute of Carlisle (1307) – intended to prevent any further money being sent overseas by English religious houses

A Distant Mirror – The Calamitous 14th Century

In her book, Barbara Tuchman details a period of weak government, lack of strong leadership, heavy taxation, plague, heresy, and insurrection — and more than a century of turmoil and division in the Catholic Church.

The Black Death (bubonic plague from Central Asia) arrives in 1348, kills 50 million people in Europe (60% of the population) and about half of the population of England by 1370.

Labor shortages lead to wage and price inflation; Parliament passes bills to restrain wages (Statute of Laborers, 1351), but left prices unregulated, then imposed poll tax; led to Peasants Revolt (1381)

Monk of Malmsbury: “Lord Jesus! Either take away the pope from our midst or lessen the power which he possesses to have over our people.”

The Hundred Years War (1347–1453) overlapped the “Babylonian Captivity” of 1305–77, when seven French popes were based in Avignon. The English suspected that their church funds sent to the pope were being diverted to support the French war effort. In retaliation, Parliament enacted legislation to reduce the power of Rome:

- 1351 Statute of Provisors of Benefices
- 1353 First Statute of Praemunire (the offense of asserting or maintaining papal jurisdiction in England), which forbade appeals to Rome in patronage disputes

1365	Peter's Pence suspended
1383	Statute Against Aliens Holding English Benefices
1390	Second Statute of Provisors
1390	Second Statute of Praemunire

Widespread criticism of worldly bishops, idle, absentee clergy, and sporting monks

Edward III (r. 1327–77) starts Hundred Years War (1337–1453) by reviving his claim to the throne of France; wins the Battle of Crecy (1346)

- Edward III had 14 children. This created a huge problem — a century of factional conflicts between his descendants beginning in the 14th century led to civil war in the 15th century (Wars of the Roses)
 1. Edward (the Black Prince) died in 1376; when Edward III died the next year, the Black Prince's 10-year-old son became Richard II (r.1377–99), who was murdered in the Revolution of 1399
 2. John of Gaunt (Duke of Lancaster) never became king
 - m. 1st Blanche of Lancaster
 - Henry Bolingbroke overthrows Richard II to become the first Lancastrian king, Henry IV (1399–1413)
 - Henry V (r. 1413–22), whose English long-bowmen defeated the French at Agincourt in 1415 (Laurence Olivier played Henry V in the 1945 classic movie)
 - Henry VI (r. 1422–61 and 1470–71) was a weak king, who had a mental breakdown in 1453 which started the Wars of the Roses, when the Yorkists opposed him (red rose for Lancaster, white rose for York)
 - m. 2nd Queen Constance of Castile (Spanish line of succession to Catherine of Aragon and HRE Charles V)
 - m. 3rd Kathryn Swynford (sister-in-law of Geoffrey Chaucer)
 - John Beaufort married Margaret Holland; their granddaughter, Margaret Beaufort, married Edmund Tudor (Earl of Richmond), who was the son of Owen Tudor — a Welsh squire who married the widow of Henry V — so their son Henry Tudor had a claim to the throne on the Lancastrian side

- In 1485 Henry Tudor defeats Richard III at Bosworth Field, crowned Henry VII, marries Elizabeth York, eldest daughter of Edward IV, ending the Wars of the Roses.

3. Edmund (First Duke of York)

- Edward IV (r. 1461–70 and 1471–83) dies young
Edward V (r. 1483, “The Princes in the Tower”)
Richard III, the last Plantagenet king (r.1483–85, killed at Bosworth Field)

Turmoil in the Catholic Church

Meanwhile, in the Roman Catholic Church, the troubled 14th century saw the “Babylonian Captivity,” (1305–77), the time in which seven French popes relocated to Avignon, in France, which was England’s enemy.

- Papal court in Avignon was notorious for its immorality
- Benefices were sold, often more than once, so that the first purchaser was defrauded
- Papal justice was expensive; fees were exorbitant
- France was being subsidized with English currency, but the Popes were supporting France against England

The “Babylonian Captivity” was followed by the “Great Schism,” (1378–1417), with two rival popes — at one point there were three popes

In 1417, the Great Schism ended with election of Pope Martin V, who wanted to restore the power and wealth of the papacy — and repeal the anti-papal legislation passed by the English Parliament in the previous century

“Chantries” — before the 14th and 15th centuries (1300s and 1400s), lay patrons would endow, or give money, to monasteries for monks to remember them and their families after their death in their prayers; as confidence in the monasteries fell, these bequests began to be transferred to “chantries,” or the endowment of priests to say daily masses for the souls of the benefactors and their families

- By the 1400s, all large churches contained chantries, with separate chapels or altars

- Most parish churches had some type of chantry — a Benefice to which a priest was duly instituted, which was very profitable — the priest only had to say daily mass and Office for the Dead
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John Wycliffe (1328–84) and his followers (Lollards), and roving bands of preachers (“Poor Preachers”) previewed the Reformation more than a century before Martin Luther. Wycliffe’s doctrines were officially condemned by the Church at convocations in 1382 and 1408. Henry V also suppressed the Lollards, and he also confiscated church property — but only “alien priories,” which were under the control of French religious houses.

- Wycliffe was an Oxford scholar, priest and critic of the Church. During the Great Schism, he asked, if there were two popes, why have any? Was a supreme and irresponsible pope necessary? He severely criticized the papacy — its power and greed — and the secular clergy.
 - Wycliffe rejected the Medieval view of the Eucharist as idolatry. He taught that there was only one source of sacred knowledge — the Bible, which every good man could interpret for himself. His greatest achievement was an English translation of the Latin Vulgate — the first English Bible.
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1450 One of the Key Turning Points in History

- Decline of Feudalism and the Rise of Capitalism in the West
- Invention of the printing press in 1440 by Johannes Gutenberg
- Fall of Constantinople in 1453 to the Ottoman Turks
- Pope Nicholas V conceives the idea of replacing St. Peter’s Basilica in Rome, but nothing happens until Pope Julius II actually starts the project in 1506. (In “The Agony and the Ecstasy,” opposite Rex Harrison as Julius II, Charlton Heston as Michaelangelo doubts his ability to paint the murals on the ceiling of the Sistine Chapel until he receives divine inspiration.)
- Leonardo da Vinci (1452–1519), Michelangelo (1475–1564), and Raphael (1483–1520), and the rise of Renaissance Rome
- In 1453, the Hundred Years War ends, and the Wars of the Roses begin when Henry VI of the House of Lancaster has a nervous breakdown and Richard, Duke of York, is named Protector.

- Henry VI taken prisoner by Yorkists at the Battle of St. Albans in 1455 — the same year Gutenberg prints his first book, the Bible, and Sultan Mehmet II mobilizes his Ottoman Turkish army to march on Belgrade, and from there to threaten Europe

Beginning of the Early Modern Period

Prior to 1450, English economy based on export of wool; now, manufacture of cloth for export begins to replace wool as the leading export. Land enclosure for grazing sheep replaces much of the local farming, and destroys village life in 40 percent of the country. Concentration of wealth promotes the rising merchant class.

After the middle of the 15th century (1450), we now enter the early modern period of Western European history, during which the religious history of the era is defined by the external struggle of Christendom against the Muslim Ottoman Empire and the internal political struggle between competing visions of Christianity.

- From the perspective of Charles V (Holy Roman Emperor from 1519–1556) it would be the struggle against the infidel without and the heretic within.
- From the perspective of the more radical Protestants, it would be the struggle of the Godly versus the anti-Christ (the Pope).
- From the perspective of Queen Elizabeth I, it would be the challenge of managing her Puritan and Catholic subjects and defining her state church in such a manner as to hold her kingdom together and avoid another civil war.
 - What was the perspective of the ordinary lay people in England?
 - The available evidence suggests the people were very religious and were fully satisfied and supportive of their English Catholic Church and their parish clergy prior to the Reformation (although many of the bishops and high church leaders may not have been popular).

A generation of civil war ends in 1485 when Henry Tudor defeats Richard III at Bosworth Field, and takes the crown as Henry VII.

- Memories of civil war and the dangers inherent in the lack of a clear line of succession of male heirs to the throne will affect the political and religious calculations of the monarchy throughout the Tudor era.

1491 Birth of Prince Harry (Henry VIII)

- 1492 Christopher Columbus sails west to the New World
- 1500 Birth of Charles, the grandson of Ferdinand of Aragon and Isabella of Castille, in Ghent. Charles becomes Duke of Burgundy (ruler of the Netherlands) in 1506, King of Spain in 1516, and Charles V, Holy Roman Emperor, in 1519. Charles V is the most consequential ruler in the first half of the 16th century, devoting his career to the defense of Western Europe from the Ottoman Empire and the defense of the Catholic Church from Protestantism. By the end of his reign in 1556, the Church had been split, but the advance of the Ottoman Empire had been stopped, at least temporarily. Charles died in 1558, the same year that Henry VIII's daughter Elizabeth (by Anne Boleyn), assumed the throne of England.
- 1501 Henry's older brother, Arthur, marries Catherine of Aragon, daughter of Ferdinand and Isabella. Arthur dies shortly after the marriage, but was the marriage consummated? (See "The Spanish Princess" on STARZ.)
- 1509 Henry VIII crowned at age 17, and six weeks later marries his older brother's widow, Catherine of Aragon (with papal dispensation)
- 1514 Thomas Wolsey appointed Archbishop of York; the following year he became both a Cardinal and the Lord Chancellor of England (the King's chief advisor). There was nothing unusual in the Middle Ages for high churchmen to steer the ship of state. What was new was Wolsey's use of his power to couple together the English Church and the English State — with himself under the King as their head! Still he needed the rights of a Papal legate (the Pope's direct representative), which he became in 1518.

Wolsey taught Henry VIII (and Thomas Cromwell) two important lessons:

- Church and State could be welded together to form an engine of immense power; and,
- This power could be used to centralize the absolute power of the King and expand the power and influence of England in Europe.

Wolsey wanted to use this power to finance a grandiose foreign policy directed wholly in the interests of the Pope, the office which Wolsey wanted eventually to assume. But Wolsey's foreign policy was a failure. Wolsey nearly bankrupted the country, with Wolsey clinging to a French alliance as protection against Charles V. Wolsey used papal authority to consolidate power in England under himself and Henry, but he used that power for ends which the English had very little direct interest in. By 1529, Wolsey was already ripe for removal, and his failure to resolve the "King's Matter," only precipitated his inevitable fall. He was replaced as Lord Chancellor by St. Thomas More.

The Cleaving of Western Christendom

1517 March 15, the Fifth Council of the Lateran in Rome adjourns — after failing to resolve the major problems facing the Catholic Church.

October 31, Martin Luther, an Augustinian monk and professor of theology, posts his 95 theses on the church door at Wittenberg.

- Luther objects to the traveling Dominican friar, Johann Tetzel, selling indulgences. Tetzel's sales pitch was: "As soon as the coin in the coffer rings, the soul from purgatory springs."
- Technically, by letter of the law, indulgences could not be bought or sold; they were granted in exchange for a monetary contribution for building the new St. Peter's Basilica. They also represented a promise that a contribution would reduce one's time in purgatory. This was an affront to Luther, who believed one's standing before God (justification) was by faith — not works — and indulgences represented works because they involved the exchange of funds for God's favor.
- Tetzel is assigned to distribute indulgences throughout Germany by Pope Leo X and by Archbishop Albrecht of Mainz, who was only 27 — too young to be an archbishop. However, Albrecht was a member of the powerful Hohenzollern family, and son of the Musgrave of Brandenburg — one of the seven electors of the Holy Roman Emperor.
- Albrecht was named Archbishop of Mainz in 1415 at age 25, thanks to bribes, and because Pope Leo X wanted to influence the selection of the next emperor when the aging Maximilian died. When the see of Mainz (another one of the seven electors) became available in 1514, Albrecht had already been appointed Bishop of Halberstadt and Archbishop of Magdeburg (which supervised the church at Wittenberg). This was contrary to church law, which required that bishops be at least 30 years old.
- To obtain the see of Mainz, Albrecht bought the office for an installation fee of 10,000 ducats. Albrecht had to borrow the 10,000 ducats, and he had to obtain the permission of the Pope to hold three bishoprics simultaneously, which was also contrary to church law — so Albrecht offered another 10,000 ducats as a bribe to Leo to help rebuild St. Peter's Basilica in Rome.
- Albrecht borrowed these funds from the House of Fugger, the Pope's exclusive banking agent for Germany in Augsburg.

- The total amount of the loan is 26,000 ducats, including 10,000 to buy the office, a bribe of 10,000 for the capital campaign for St. Peter's, and 6,000 in interest and fees to the Fugger bank.
- Everyone is happy with this deal (except Martin Luther, the young Augustinian monk in Wittenberg):
 - The Pope raises funds to rebuild St. Peter's;
 - The House of Fugger makes a profit; and,
 - Albrecht has three bishoprics, including the see of Mainz, which comes with the imperial elector's seat — so the Hohenzollerns now have another vote for the next Emperor.
- Albrecht can repay the bank loan because the Pope has granted him the authority to sell indulgences in his territory (and keep half the proceeds) for eight years. Albrecht appoints Tetzel to be his traveling salesman.

1519 Emperor Maximilian dies in January, and in July, Charles of Burgundy, King Charles I of Spain, is named Holy Roman Emperor Charles V. In Rome, Pope Leo X, always in fear of a strong emperor, is opposed to the election of Charles (he favors the Elector of Saxony), and in France, King Francis I is the strongest opponent of Charles' election, because he fears his kingdom will be hemmed in on all sides by the empire.

- At the very time the leading powers in Western Christendom (the Holy Roman Empire, France, and the Papacy) should be uniting to deal with the "heretic within" (Luther) and the "infidel without" (the invasion of Europe by the Ottoman Empire — they are jockeying for position and fighting amongst themselves. As a result, the idea of Protestantism will take hold and Christendom will be split.

1520 Leo X issues bull of excommunication against Luther in July.

In August, Luther publishes "An Address to the Christian Nobility" of the German Nation, arguing that whenever the church cannot reform itself because of the corruption of the clergy, it becomes the responsibility of the secular authorities (the nobility) to clean house. In October, Luther publishes "On the Babylonian Captivity of the Church," outlining his vision for reform of the church.

On November 28, 1520, Ferdinand Magellan reaches the Pacific Ocean

1521 Five hundred years ago — half a millennium!

- Luther is condemned by Charles V at the Diet of Worms;
- Hernan Cortes fights Aztecs (mass human sacrifice);
- Ferdinand Magellan baptizes natives in Philippines;

- Ignatius Loyola struck by a cannonball, recuperates in hospital;
- Pope Leo X names Henry VIII “Defender of the Faith,” for repudiating Luther; shortly thereafter, the Pope dies — never understanding how much the failure of the church to reform itself played into Luther’s hands and gave him so many followers. Leo is replaced by Adrian VI, an ascetic Flemish Cardinal who fails in his unpopular attempts to reign in excessive Vatican spending; the pious Adrian dies within a year.

1522 Capture of Rhodes by Turks under Suleiman the Magnificent

1523 Clement VII, head of the powerful Medici family, which controls 1/3 of votes in the College of Cardinals, is elected Pope — prevailing by making lavish promises of church offices to the proud and corrupt society of Renaissance Rome. Clement brings about the greatest disaster in Rome since the Lombards invaded almost 1,000 years earlier in 568.

- Fearing growing power of Charles V, Pope Clement VII allies with the Emperor Charles’ arch-enemy, King Francis I of France
- For the head of Christ’s Church to fight a war with the Church’s greatest lay champion in the face of maximum assaults by the infidel without and the heretic within was an act of folly unmatched in the whole history of the Church.

1524–25 Peasants Revolt in Germany — violence spreads out of control across Germany; largest mass uprising in Europe before the French Revolution

- The prominent role of religion in the uprising cannot be solely attributed to the upheaval sparked by Luther, but neither can the role of religion be totally discounted

1525 Ulrich Zwingli publishes “Commentary on the True and False Religion,” in Zurich, Switzerland, creating a foundation for the religious tradition that came to be known as “Reformed.”

Charles defeats French army in northern Italy, takes Francis prisoner, and for inexplicable reasons Clement allies with Francis

1526 Turks under Suleiman take Buda, capital of Hungary, which becomes part of the Ottoman Empire, 50 miles from Vienna

Charles’ envoy, Cardinal Colonna, with mercenary troops, invades Rome in September; attacks and loots St. Peter’s; Clement flees by the covered way to Castel Sant’ Angelo

- 1527 An imperial army under Charles, Duke of Bourbon, invades Italy intending to restore Rome, but this army, made up of German Lutherans who are all fired up to destroy the anti-Christ, mutinies over unpaid wages, and sacks Rome. On May 6, the city walls of Rome are breached and the Swiss Guard is overwhelmed.
- That same night, May 6, Henry VIII leads Anne Boleyn out on the dance floor — his first public recognition of her at a State occasion.
- 1527 On May 7, Rome is sacked and the inhabitants murdered, raped, and mutilated with appalling ferocity; churches are desecrated, and much of the city is burned. (On May 8, Henry VIII discusses his desire for an annulment with Cardinal Wolsey for the first time.) Pope Clement VII surrenders in June and throws himself at the mercy of Emperor Charles V.
- It was a long and difficult process to disentangle the position of the Pope as head of the Church, desperately in need of help, from his position as the defeated and captured head of a sovereign state which had been at war with the emperor and his allies.
 - The Pope was held prisoner in Castel Sant' Angelo until December, when he withdrew from Rome to Orvieto 60 miles away, and met with the special envoy from England, Dr. William Knight, who first told him of the wish of King Henry VIII to annul his marriage with Catherine, Charles V's aunt, so that he might marry Anne Boleyn. (We can only imagine the Pope's reaction.)
- 1528 Wolsey sends Stephen Gardiner and Edward Foxe to Rome to persuade the Pope to authorize a marriage tribunal. After long negotiations, Clement grants a bull constituting the tribunal, but reserves final authority for himself (and demands that it be kept secret).
- 1529 Court opens in May, 1529 to try "the King's great matter." Court adjourns in July, and the Pope remands the case to Rome. In October, Wolsey is charged with violating the Statute of Praemunire, by receiving and putting into effect bulls from the Pope regarding the Church without royal authorization. This is the beginning of the end for Wolsey.
- Wolsey had wanted a French alliance, but Catherine was an obstacle, because her family (which ruled Spain and the Holy Roman Empire) was opposed to France.
 - The Pope was in a strong position — he was now on good terms with Charles V and in no fear of England's ally, France. Given the distribution of power in Europe, Henry had no means of putting pressure on the Pope.

- Wolsey was unpopular with the Boleyn faction and the trading and merchant classes, because of the heavy taxation to finance Wolsey's foreign adventures; they feared he was leading them into an unnecessary war with Charles V. The failure of the "King's great matter" merely precipitated Wolsey's inevitable fall.
- Wolsey was the last of the great English ecclesiastical statesmen of the Middle Ages. He was at once the servant of the King and the Pope, maintaining an illogical concentration of power of Church and State, setting the stage for revolution.

Turks fail in their attempt to take Vienna (September–October, 1529)

Reformation Parliament opens in November, 1529 (and lasts until 1536).

1531 Zwingli's alliance blockades the Catholic Cantons of Switzerland, and in a counter-attack, Zwingli is killed on the battlefield

Creation of the Schmalkaldic League, a Protestant military alliance led by Philip of Hesse — this is the beginning of the Wars of Religion

Henry VIII accuses clergy of a breach of Praemunire for having accepted Wolsey as papal legate — the Church begins to negotiate with the crown

1532 Submission of the Clergy — the right of legislation independent of the State is given up by the Church in England.

- This is the beginning of the Royal Supremacy. However, the Royal Supremacy did not mean that England was to adopt the ideas and doctrines of the continental reformers. The breach with Rome was mainly a constitutional change.

St. Thomas More resigns as Lord Chancellor (May 16)

Thomas Cranmer appointed Archbishop of Canterbury (October 1, 1532, but he was not consecrated until the following March 30, 1533)

Act in Conditional Restraint of Annates allowed only five percent of the money normally remitted to Rome. Annates were church taxes collected in England and sent to Rome. They were levied on any diocese by Rome as payment in return for the nomination and papal authorization for the consecration of a bishop. One third of the first year's revenues of the diocese were normally sent to Rome.

1533 Henry VIII secretly marries Anne Boleyn (January 24 or 25, 1533)

- 1533 Act in Restraint of Appeals, drafted by Thomas Cromwell and adopted by Parliament in April, forbids all appeals to the Pope in Rome on religious or other matters, making the king the final authority in England, Wales, other English possessions. This was done by claiming that England was an Empire and the English crown was an imperial crown. Herein lies the fundamental principle of the English Reformation.
- Cranmer announces on May 23 that Henry's marriage to Catherine was against the law of God, and is therefore annulled; Anne is crowned Queen on June 1, and, in retaliation, the pope excommunicates Henry on July 11.
- Anne Boleyn gives birth to Princess Elizabeth (September 7).
- 1534 Thomas Cromwell appointed king's principal secretary and chief minister, and promptly engineered the royal takeover of the church through legislation adopted in Parliament:
- Act of Succession, which stripped Queen Catherine of her title and declared her (and Henry's) daughter Mary a bastard.
 - Act of Supremacy, which declared that Henry was the "Supreme Head on Earth of the Church of England" — fusing together the church and the monarchy. The act also granted the crown the power of visitation, which led to the dissolution of the monasteries.
 - Act of Uniformity, which gave the crown complete control over the Church of England, and made any challenge to the king's ultimate authority over the church an act of treason, punishable by death.
- 1535 St. Thomas More executed for treason, for refusing to take the Oath of Supremacy mandated by the Act of Uniformity. His last words were: "I die the King's good servant, but God's first." ("A Man For All Seasons")
- 1536 Pilgrimage of Grace ruthlessly suppressed by Henry VIII
- 1536 John Calvin, in Basel, Switzerland, begins to write "Institutes of the Christian Religion"
- 1536–40 Dissolution of the monasteries
- 1540 Thomas Cromwell executed, brought down by his conservative, aristocratic enemies, who decided the country's decline towards "doctrinal radicalism" had gone too far
- 1545 Opening of the Council of Trent; beginning of the Counter-Reformation, which will result in major reforms in the Roman Catholic Church

- 1547 Death of Henry VIII; succeeded by Edward VI, his son by Jane Seymour
- 1549 Publication of the first English Prayer Book by Thomas Cranmer; a rebellion over the new Prayer Book breaks out in Devon and Cornwall (and we've been fighting over the Prayer Book ever since).
- 1552 Second Act of Uniformity calls for revising the Prayer Book; Cranmer's second Prayer Book is more radically Protestant
- 1553 "The Stripping of the Altars" under Edward VI
- Edward VI dies of tuberculosis; succeeded by Queen Mary I
- Lady Jane Gray (great-granddaughter of Henry VII by his daughter Mary) was defacto Queen for nine days after Edward VI died. Edward's will named Jane as his successor, in part because she was Protestant and his half-sister Mary was Catholic. Lady Jane married Lord Guildford Dudley, son of Edward's chief minister (John Dudley, Duke of Northumberland). Within days, however, the Privy Council switched its support to Mary, and eventually Lady Jane and her husband were executed for treason.
- 1556 Thomas Cranmer burned at the stake; the next day Reginald Pole is consecrated as Archbishop of Canterbury.
- The total number of persons executed as heretics during the Marian Restoration (1553–1558) does not compare with those executed as loyal Catholics during the last dozen years of the reign of Henry VIII or during the 45-year reign of Elizabeth, despite the fact that Protestant historians have dubbed her "Good Queen Bess," in contrast to "Bloody Mary."
- 1558 Death of Queen Mary; succeeded by Elizabeth I on November 17
- 1559 Elizabeth I crowned in January.
- Acts of Supremacy and Uniformity adopted in Parliament, over the objections of Convocation, establishing the Elizabethan Settlement and authorizing the revised Prayer Book of 1559.
- 1563 The 42 Articles of Religion (originally adopted in 1553 during the reign of Edward VI) were reduced to 39 in Convocation. These 39 Articles, as adopted in 1801 by the Protestant Episcopal Church in the United States, are found in our 1979 Book of Common Prayer, pages 867–876.
- 1563 Conclusion of the Council of Trent, which had begun in 1545

RECAP (Norman Invasion to the Tudor Revolution)

William I and Archbishop Lanfranc realign the Church in England with the mainstream of continental Roman Catholicism; however, they maintain their independence.

Church and State are intertwined; power struggles between strong popes and strong monarchs; continuous efforts to reform the church and curb abuses.

Growing need for revenues to support endless wars and expanding bureaucracies.

Transition from Feudalism to Capitalism. Revolution in land and work; enclosures; towns and guilds. Until the mid-14th century, wool is England's leading export; thereafter weaving expanded and woolen cloth become the major export — producing great wealth. Growing power and influence of urban merchant classes (middleman); becoming more interested in defending their economic interests than defending their church. Growth of nation-states and national economies; increasing nationalism.

Decline of the Monasteries and the rise of the Universities (including Oxford and Cambridge); the New Learning (Erasmus). Gradual transformation of university curriculum away from the Medieval emphasis on scholasticism and the training of clergy to a greater emphasis on humanism and education of the growing urban class of lawyers, merchants and government officials.

The Protestant Reformation (beginning in Germany); Rome delays needed reforms until the Council of Trent, after the Reformation had become institutionalized.

Civil strife in England for more than a century from 1377, when Edward III dies and is succeeded by his 10-year old son Richard II, to 1485, when Henry Tudor defeats and kills Richard III — the last of the Plantagenet kings. Henry VII ends the Wars of the Roses and succeeds in bringing the country together, building up the royal treasury, and encouraging economic growth, but his son Henry VIII (together with Cardinal Wolsey) spends too much money on foreign wars — and Henry fears resumption of civil war at home without a male heir.

The stage is set for the Tudor Revolution — creation of a strong central government coupled to a national church, much of whose wealth is transferred to the state or to the aristocracy. The English people were generally happy with their existing church in the early 16th century, but the English Reformation, imposed from above, establishes a state-controlled church whose underlying secular purpose is to advance English nationalism and unity. The new Church of England will maintain the appearance and forms and structure of the existing Roman Catholic Church, but will adopt much of the theology of the Protestant Reformation in a grand compromise — combining Catholic tradition with Protestant spirit — known as the Elizabethan Settlement.

Conclusions

1. By the 16th century, England for 1500 years had survived and assimilated successive bloody invasions and colonizations by the Romans, Germanic tribes, Scandinavian Vikings, Danes, and Normans.
2. The Church in England, with its Celtic and Roman Catholic traditions, educated leadership, and organizational strength, was the single most important unifying force for these 1500 years. The church assimilated and civilized the barbarian invaders, preserved classical culture, promoted humanitarian values, provided social services and a center for town and village life, founded universities, and over many centuries created a uniquely English culture and ecclesiastical tradition.
3. Church and State were inextricably connected. Strong monarchs and strong church leaders worked closely together and fought each other fiercely — to reform the church, to end corruption and abuses in the church, and to promote the national interest as they saw it.
4. Kings worked incessantly to maintain their independence from the increasingly powerful papacy in Rome. The Popes — especially beginning with Gregory VII — assumed a growing political and military role in international affairs, which was bound to conflict with the rise of nationalism across Western Europe.
5. Power struggles in the Christian West (“Christendom”) between the Papacy, the Holy Roman Empire, France, Spain, and England, along with the threat of invasion and conquest by the Muslim Ottoman Empire in the East, defined the international context in the early modern period. The Protestant Reformation added another layer of complexity to the relations between states and the internal politics in this era.
6. Charles V and the Roman Catholic Church ultimately failed in their efforts to preserve a unified Catholic Church in the West, and Western Europe experienced more than a century of religious wars between Catholic and Protestant powers from the 1520’s to the Peace of Westphalia in 1648. Fortunately for the West, Ottoman imperialism was finally stopped at the gates of Vienna in 1683, thanks to the combined military forces of the Holy Roman Empire and the King of Poland. Western civilization and Christianity would survive.
7. The English Reformation, which was imposed on the people from above, as an act of state, and the creation of an separate, independent Church of England, were the next steps in what had been five centuries of independent-mindedness on the part of strong English kings and church leaders, beginning with William the Conqueror and continuing through the Tudor dynasty. Nevertheless, there is no denying that under Henry VIII, it was a messy and tawdry affair.