

PRAYER

BIBLE

Matthew 5:10-12

QUIZ

1. What English king was described in class as a contemporary of Martin Luther? King Henry VIII
2. What year did that king ascend the throne? 1509
3. One of the features of religion in England in 1500 was the belief that in the Lord's Supper, when the priest blessed the bread and wine, the bread and wine became the body and blood of Christ. What do we call that doctrine? transubstantiation
4. In the prevailing religion in England in the 1500s, people were taught that most of the dead went to a place of torment before going to heaven. What was that place called? purgatory
5. Chapter one mentions that the English of 1500 had no coffee or tea, and most people drank a certain drink---what? beer

OFFICIAL TIMELINE

1509 King Henry VIII ascends the throne of England

READING ASSIGNMENT

Chapter Four: How Henry VIII Changed the Old Order

LECTURE:

The State of Religious Liberty in 1500

There was a small minority involved in a reformation movement. That movement had been started or strengthened by the work of John Wycliffe in the late 1300s.

They had illegal copies of the bible in English,  
and a book of Wycliffe's called *The Wicket*.

-referring to the "narrow gate" saying of our Lord Jesus

-argues for translation of the Bible into English

And they say it is heresy to express the holy scripture in English, but in saying so they would condemn the Holy Ghost who gave tongues to Christ's apostles so they could speak the word of God in all languages that were ordained of God under heaven

-argues against transsubstantiation

And worst of all they make us believe a false law that they have made up regarding the sacred host, for the most false belief is taught about it. For where do you ever find that Christ, or any of his disciples or apostles, taught any man to worship it?

For in all holy scripture, from the beginning of Genesis to the end of the Apocalypse, there are no words written about the making of Christ's body; but this is written: that Christ was the Son of the Father, and that he was conceived of the Holy Ghost, and that he took flesh and blood from the virgin Mary, and that he was dead, and that he rose again from death on the third day, and that he ascended to heaven truly God and man, and that we should believe in all scriptures that are written about him

First you take the host of bread, or a piece of bread, and make it [into Christ] as you say, and the innocent people worship it. And then you take to yourself the chalice, and likewise make — make, I meant to say — the blood in it, and then they worship it also. But if it is, as I am sure, that the flesh and blood of Christ ascended, then you are false harlots to God and to us. Where do you find that Christ or any of his disciples ever taught any man to worship this bread or wine? If they did not mention it, what shall we say of the apostles who were with Christ so much, and who were called by the Holy Ghost; but forgot to put it in the creed when they made it—the creed which Christians believe? Or we can admit they knew no such God [as the bread in the mass], for they believe in no more gods but in him that was at the beginning, and who made out of nothing all things visible and invisible (Heb 1, Ps 102) which Lord took on himself flesh and blood, being in the virgin—that God. But you have many false ways, to mislead the innocent people with tricks of the fiend...

The people were called Lollards (no one knows why). The interaction of the Roman Catholic Church authorities and the government with the Lollards shows the state of religious liberty.

## **What were the main tenets that the church authorities would not tolerate?**

- pilgrimage was unfruitful
- adoration of saints should not be practiced
- scriptures should be read to people in English
- there was no carnal presence of Christ's body in the sacrament

## **What was the actual law?**

De Heretico Comburendo Of Heretic Burning

Passed 1401 by Parliament under King Henry IV; repealed by Henry VIII in 1534.

What was prohibited?

that no man within this realm, or other dominion, subject to the king's majesty,

- presume to preach publicly or privily, without license . . . nor that any hereafter do preach, teach, and inform in secret or openly, or
- make or write any book, contrary to the catholic faith or the determination of holy church nor
- make any conventicles, or
- keep and exercise schools by any means, touching the, sect, and their most wicked doctrines and opinion. And further, that no man hereafter do
- by any means favour any such preacher, or any maker of such conventicles, or any maker or writer of such books; or any such teacher, informer, or stirrer up of the people, nor in any wise maintain or sustain any of them:

What was required?

-And that all and singular persons having any books or writings containing the said wicked doctrines and opinions shall, within forty days after the proclamation of this present ordinance and statute really and effectually deliver, or cause to be delivered, all the said books and writings unto the diocesan of the place.

What were the penalties?

And if any person or persons, of what sex, state, or condition soever he or they be, shall hereafter do or attempt any thing in the premises, or any of them, contrary to this royal ordinance and statute aforesaid, or shall not deliver the said hooks in form aforesaid: that thon the diocesan of the same place, in his own diocese, by authority of the said ordinance and statute, shall cause to be **arrested and detained** under safe custody in his own **prisons** the said person or persons, in this behalf defamed or evidently suspected, or any of them, until he or they so offending have canonically purged him or themselves of the articles laid to his or their charge in this behalf; or until he or they have abjured, according as the laws ecclesiastical require, the said wicked sect, preachings, doctrines, and heretical and erroneous opinions so that the said diocesan, by himself or his commissaries, proceed publicly and judicially to all effect of the law against the said persons so arrested and remaining under his safe custody: and that he end and determine the matter within three months after the said arrest (all delays and excuses set apart), according to the canonical sanctions- And if any person, in any case above expressed, shall be canonically convicted before she diocesan of the place or his commissaries, that then the said diocesan may cause the said person so convicted (according to the measure and quality of his fault) to be **kept in his own prisons, so long as to his discretion shall seem expedient.**

And further, the said diocesan (except in cases wherein, according to the canonical sanctions, the party offending ought to be left to the secular court) may charge the said person to **pay a fine of money** unto the king's majesty, such as he shall think competent, for the measure and quality of his fault. In which case the said diocesan shall he bound to give notice of the said fine into the king's majesty's exchequer, by his letters patent under his seal; to the intent that else said fine may be levied by the king's authority and to his use, of the goods of the person so convicted.

What if someone would not recant?

And further, if any person within the said realm and dominions shall be sententially convicted before the diocesan or his commissaries of the said wicked preachings, doctrines, opinions, schools, and heretical and erroneous informations, or any of them; and will refuse duly to abjure the said wicked sect, preachings, teachings, opinions, schools, and informations; or if, after abjuration once made by the said party, he be pronounced as relapsed by the diocesan of the place or his commissaries, so that by the canonical sanctions he ought to be left to the secular court, whereupon credence shall be given to the diocesan or his commissaries in this behalf: That then the sheriff of the same county, and the mayor and sheriffs, or the sheriff, mayor, or bailiffs of the city, town, or borough of the same county, next to the said diocesan, or his said commissaries, shall personally be present, as oft as they shall be required, to join with the said diocesan or his commissaries in giving sentence against the said persons, or any of them and, after the said sentence so pronounced, shall receive them, and any of them, and cause the same to be **burned** in an eminent place before the people ; to the intent that this kind of punishment may strike a terror on the mind, of others, that the like wicked doctrines and heretical end erroneous opinions, or the authors and favourers thereof, be not maintained or in any wise tolerated (which God forbid!) within the said realm and dominions, against the catholic faith, and the christian religion, and the determinations of holy church. In all which and singular the premises, concerning the ordinance and statute aforesaid, let the sheriffs, mayors, and bailiffs of the said counties, cities, towns, and boroughs, be attendant on, aiding, and favouring the said diocesians and their commissaries.

So, the actual law was that anyone teaching, supporting, or even owning books expressing opinions contrary to the Roman Catholic church would be subject to arrest, indefinite imprisonment, fines, and, ultimately, burning.

### **What things might a person say that would get him charged with heresy?**

1485

"First, John Blomston was openly and publicly infamed, accused, reported, and appeached, that he was a very heretic, because he had preached, taught, holden, and affirmed, that the power attributed to St. Peter in the church of God, by our Saviour Jesus Christ immediately, did not flit or pass from him, to remain with his successors.

"Item, That there was as much virtue in a herb, as in the image of the Virgin Mary.

"Item, That prayer and alms avail not the dead; for incontinent after death he goeth either to heaven or hell, whereupon he concludeth there is no purgatory.

"Item, That it was foolishness to go on pilgrimage to the image of our Lady of Doncaster, Walsingham, or of the tower of the city of Coventry; for a man might as well worship the blessed Virgin by the fire-side in the kitchen, as in the aforesaid places; and as well might a man worship the blessed Virgin when he seeth his mother or sister, as in visiting the images, because they be no more but dead stocks and stones.

"Item, That he said in English, with a frowning countenance, as it appeared, A vengeance on all such whoreson priests, for they have great envy that a poor man should get his living among them.

"Richard Hegham of the same city was accused, &c., to be a very heretic, because he did hold that a Christian man being at the point of death, should renounce all his own works good and ill, and submit him to the mercy of God.

"Item, That it was fondness to worship the images of our Lady of Tower in the aforesaid city, or of other saints, for they are but stocks and stones.

"Item, That if the image of our Lady of Tower were put into the fire, it would make a good fire.

"Item, That it were better to deal money unto poor folks, than to offer to the image of Christ and other saints; which are but dead stocks and stones.

"John Smith was accused to be a very heretic, because he did hold, that every man is bound to know the Lord's Prayer and the Creed in English...

"Roger Browne, of the same city, was also accused to be a heretic, because he did hold, that no man ought to worship the image of our Lady of Walsingham, nor the blood of Christ at Hales, but rather God Almighty, who would give him whatsoever he would ask.

"Item, That he held not up his hands, nor looked up, at the elevation of the eucharist.

"Item, That he promised one to show him certain books of heresy, if he would swear that he would not utter them, and if he would credit them.

"Item, That he did eat flesh in Lent, and was taken with the manner.

"Item, If any man were not shriven in his whole life long, and in the point of death would be confessed, and could not, if he had no more but contrition only, he should pass to joy without purgatory...

"Item, Because he said all is lost that is given to priests.

"Item, That there was no purgatory that would pardon all sins, without confession and satisfaction.

"Thomas Butler, of the same city, was likewise openly accused to be a very heretic, because he did hold, that there were but two ways, that is to say, to heaven and to hell.

"Item, That no faithful man should abide any pain after the death of Christ, for any sin, because Christ died for our sins.

"Item, That there was no purgatory, for every man immediately after death passeth either to heaven or hell.

"Item, That whosoever departeth in the faith of Christ and the church, howsoever he hath lived, shall be saved.

"Item, That prayers and pilgrimages are nothing worth, and avail not to purchase heaven.

"John Falkes was accused to be a very heretic, because he did affirm, that it was a foolish thing to offer to the image of our Lady, saying, Her head hall be hoar or I offer to her; what is it but a block? If it could speak to me, I would give it a halfpenny worth of ale.

"Item, That when the priest carrieth to the sick the body of Christ, why carrieth he not also the blood of Christ?

"Item, That he did eat cow milk upon the first Sunday of Lent.

"Item, That as concerning the sacrament of penance and absolution, no priest hath power to assoil any man from his sins, when he cannot make one hair of his head.

"Item, That the image of our Lady was but a stone or a block.

"Richard Hilmin was accused that he was a very heretic, because he did say and maintain, that it was better to part with money to the poor, than to give tithes to priests, or to offer to the images of our Lady, and that it were better to offer to images made by God, than to the images of God painted.

"Item, That he had the Lord's Prayer, and the salutation of the angel, and the Creed in English, and another book did he see and had, which contained the Epistles and Gospels in English, and according to them would he live, and thereby believed to be saved.

"Item, That no priest speaketh better in the pulpit than that book.

"Item, That the sacrament of the altar is but bread, and that the priests make it to blind the people.

"Item, That a priest, whilst he is at mass, is a priest; and after one mass done, till the beginning of another mass, he is no more than a layman, and hath no more power than a mere layman."

## **What did someone have to do when he had been found guilty of heresy, but recanted to avoid being burned?**

After they were enforced to recant, they were assoiled and put to penance.

And thus have you the names, with the causes and the penance, of those who were at this present time abjured. By this word "abjured" is meant, that they were constrained by their oath, swearing upon the evangelists, and subscribing with their hand, and a cross to the same, that they did utterly and voluntarily renounce, detest, and forsake, and never should hold hereafter these or any other like opinions, contrary to the determination of the holy mother Church of Rome: And further, that they should detect unto their ordinary, whomsoever they should see or suspect hereafter to teach, hold, or maintain the same.

"In the year of our Lord 1488, the third of April, Margaret Goyt, wife of James Goyt, of Ashburn, was brought before the aforesaid John, bishop of Coventry and Litchfield, who was there accused that she said, that that which the priests lift over their heads at mass, was not the true and very body of Christ; for if it were so, the priests could not break it so lightly into four parts, and swallow it as they do; for the Lord's body hath flesh and bones, so hath not that which the priests receive.

"Item, That priests, buying forty cakes for a halfpenny, and showing them to the people, and saying, that of every of them they make the body of Christ, do nothing but deceive the people and enrich themselves.

"Item, Seeing God in the beginning did create and make man, how can it be that man should be able to make God?"

This woman also was constrained to recant, and so was she assoiled and did penance.

Penance enjoined under pain of relapse, by John Longland, bishop of Lincoln, the 19th day of December, A.D. 1521.

"In primis, That every one of them shall, upon a market-day...go thrice about the market at Burford, and then to stand up upon the highest greece of the cross there, a quarter of an hour, with a faggot of wood every one of them upon his shoulder, and every one of them once to bear a faggot of wood upon their shoulders, before their procession upon a Sunday, which shall be limited unto them at Burford, from the choir-door going out, to the choir-door going in; and all the high mass time, to hold the same faggot upon their shoulders, kneeling upon the greece before the high altar there; and every of them to do likewise in their own parish church, upon such a Sunday as shall be limited unto them: and once to bear a faggot at a general procession at Uxbridge, when they shall be assigned thereto; and once to bear a faggot at the burning of a heretic, when they shall be admonished thereto.

"Also every one Of them to fast, bread and ale only, every Friday during their life; and every even of Corpus Christi, every one of them to fast bread and water during their life, unless sickness unfeigned let the same.

"Also, to be said by them every Sunday, and every Friday, during their life, once our Ladypsalter; and if they forget it one day, to say as much another day for the same.

"Also neither they, nor any of them, shall hide their mark upon their cheek, neither with hat, cap, hood, kerchief, napkin, or none otherwise; nor shall suffer their beards to grow past fourteen days; nor ever haunt again together with any suspected person or persons, unless it be in the open market, fair, church, or common inn or alehouse, where other people may see their conversation.

"And all these injunctions they and every of them to fulfil with their penance, and every part of the same, under pain of relapse."



**The Case of John Badby**  
-from Foxe's *Book of Martyrs*

Sunday, March 1, 1409, in Worcester, a man named John Badby was brought before a council of the Archbishop of Canterbury and the Archbishop of York, and many other church and government officials. He was being tried for the crime of heresy being heretically taught and openly maintained that is, that the sacrament of the body of Christ, consecrated by the priest upon the altar, is not the true body of Christ by the virtue of the words of the sacrament; but that after the sacramental words spoken by the priests to make the body of Christ, the material bread doth remain upon the altar as in the beginning, neither is it turned into the very body of Christ, after the sacramental words spoken of the priests.

Badby had already been convicted of heresy by his own bishop, and had now been referred to this great council for a final verdict and sentencing. He was questioned again about this doctrine, and said That after the consecration at the altar, there remaineth material bread, and the same bread which was before...

"When all these things were thus finished, and all the said conclusions were often read in the vulgar tongue, the aforesaid archbishop demanded of him, whether he would renounce and forsake his opinions and such-like conclusions or not, and adhere to the doctrine of Christ and catholic faith? He answered, That, according to that he had said before, he would adhere and stand to those words, which before he had made answer unto. Then the archbishop oftentimes required the said John...that he would forsake those opinions and conclusions, and that henceforth he would cleave to the Christian faith; which thing to do, in the audience of all the lords and others that were present, he expressly denied and refused.

Two weeks later, the council reconvened. They questioned John Badby again, and the same articles, as he had before spoken and deposed, he still held and defended, and said, that whilst he lived he would never retract the same. The archbishop then proceeded to confirm and ratify the former sentence given before by the bishop of Worcester against the said John Badby, pronouncing him for an open and public heretic.

These things thus done and concluded by the bishops in the forenoon, in the afternoon the king's writ was not far behind, by the force whereof John Badby, still persevering in his constancy unto the death, was brought into Smithfield, and there, being put in an empty barrel, was bound with iron chains fastened to a stake, having dry wood put about him. ...the prince, the king's eldest son, was there present, who, showing some part of the good Samaritan, began to endeavour how to save the life of him, whom the hypocritical Levites and Pharisees sought to put to death.

In this mean season, the prior of St. Bartholomew's in Smithfield brought, with all solemnity, the sacrament of God's body, with twelve torches borne before, and so showed the sacrament to the poor man being at the stake. And then they demanding of him how he believed in it, he answered, That he knew well it was hallowed bread, and not God's body. And then was the tun put over him, and fire put unto him. And when he felt the fire, he cried, Mercy! calling belike upon the Lord; and so the prince immediately commanded to take away the tun, and quench the fire. The prince, his commandment being done, asked him if he would forsake heresy, to take him to the faith of holy church? which thing if he would do, he should have goods enough; promising also unto him a yearly stipend out of the king's treasury, so much as should suffice his contentation.

But this valiant champion of Christ refused the offer of worldly promises, being no doubt more vehemently inflamed with the Spirit of God than with any earthly desire. Wherefore, when as yet he continued unmovable in his former mind, the prince commanded him straight to be put again into the pipe or tun, and that he should not afterward look for any grace or favour. But as he could be allured by no rewards, even so was he nothing at all abashed at their torments, but, as a valiant champion of Christ, he persevered invincible to the end, not without a great and most cruel battle, but with much greater triumph; the Spirit of Christ having always the upper hand in his members, in spite of the fury, rage, and power of the whole world.