


Penitence and the English Reformation

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Abstract




Change in penitential thinking and practice in England during the sixteenth century had a profound impact on both church and society. There has been no published work on penitence in England across the century. This study meets that gap examining why and how change came about; the way penitential change in England had its own peculiarities and differed from changes on the continent; and the consequences of change. The thesis has a special focus on pastoral ministry to penitents. The six main chapters consider: 1) ministry of the sacrament of penance prior to the Reformation; 2) the importance of penitence in the thinking of both conservative and evangelical humanists; 3) changes in church teaching about the sacrament during the reign of Henry VIII; 4) how the abandoning of the sacrament and obligatory auricular confession effected the role and work of clergy during the reign of Edward VI; ministry to those with 'afflicted consciences' during the Marian persecution; the politicisation of exiles; 5) the importance of the sacrament to church leaders for the restoration of the Marian church; 6) the Elizabethan church compensating for the loss of the sacrament by preaching repentance with the use of catechisms and devotional material; whether there is evidence to argue for a popular reception of the new penitential ideas. The focus on penitence brings out new insights. Henry VIII despite his antipathy to Luther and justification by faith, collaborated with Cranmer in bringing about more changes in penitential thinking and practice than has hitherto been noticed. The Edwardian Reformation was not merely destructive as some historians imply but established within the Church of England a new pattern of pastoral ministry. Attempts to restore papal Catholicism under Mary showed both the importance of penance and how church leaders had differing views of the significance of the sacrament which suggests tensions within the episcopate. Evidence also suggests resistance to return to earlier penitential practice. The Elizabethan church was not only concerned to justify the rejection of the sacrament of confession but many of its leaders were aware of the losses this involved. They looked for ways to compensate for these. Pastors developed experience in 'practical divinity' as a means of helping those with an 'afflicted conscience'. In fact the penitential changes together with the Marian persecution meant that conscience came to the fore as an issue in moral and political decisions. Consideration of the importance of repentance in metrical psalms, religious ballads, plays and broadsheets shows something of the impact penitential changes had on the culture as England moved to become a Protestant nation.

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The English Reformation started in the reign of Henry VIII. The English Reformation was to have far reaching consequences in Tudor England. However, a divorce was not a simple issue. In fact, it was a very complicated one. Henry VIII was a Roman Catholic and the head of this church was the pope based in Rome. x. To view this video please enable JavaScript, and consider upgrading to a web browser that supports HTML5 video. The Reformation video. The Roman Catholic faith believed in marriage for life. It did not recognise, let alone support, divorce. Find out about the English Reformation. What were the causes and how did the personal affairs of Henry VIII influence its progress? His main publications are: Emden and the Dutch Revolt: Exile and the Development of Reformed Protestantism (Oxford University Press, 1992); The Early Reformation in Europe, (Cambridge University Press, 1992); Calvinism in Europe, 1540-1610: A Collection of Documents, (Manchester University Press, 1992); Calvinism in Europe, 1540-1620, (Manchester University Press, 1994);

and Marian Protestantism: Six. Abstract. Book Information Penitence in the Age of Reformations. Edited by Katharine Jackson Lualdi and Anne T. Thayer. Ashgate, St Andrews Studies in Reformation History. Aldershot. 2000. Pp. 292. £49.50. A brief discussion of values, methods, and the utility of psychohistory introduces four major topics: (a) the nature of psychohistory, (b) psychobiography, (c) the history of childhood, and (d) group processes and historical trends. Each topic is considered in a series of articles including works by E. H. Erikson, A. L. George, I. L. Janis, K. Kenison, F. E. Manuel, C. J. Karier, H. C. Kelman English | Français. The Journal of Ecclesiastical History. Article. Article. (St Andrews Studies in Reformation History.) Pp. xiv+226 incl. 5 figs and 11 tables. Aldershot: Ashgate, 2002. £49.50. 0 7546 0662 7. 8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them. 9. Hence the Holy Spirit acting in the Pope does well for us, in that, in his decrees, he always makes exception of the article of death and of necessity. 10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory. 14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings. 15. This fear and horror is sufficient by itself, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair.