

INTRODUCTION

At the beginning of the sixteenth century, most of European countries were confronted with religious problems. Europe was turned upside down by agitations and reforms. Many writers, especially English writers such as **Shakespeare**, **Herbert** of Cherbury, **Dryden** dealt with the question of religion.

At first sight one may wonder why we have chosen to study the birth of Church of England, instead of another more interesting topic. Another question, one might also hold, is to know if a theme like “*The Church of England: Political tool or religious weapon?*” could be of any use.

Before providing answers to these questions, we think it would be interesting to have, first of all, a brief idea about the situation that induces the religious problems of England.

It was in the trouble mixed with fray and panic that **Henry VIII** who was king of England decided to be the supreme chief of the Church of England, because of Roma’s refusal to his marriage annulment with **Catherin of Aragon**, his late brother’s widow. Therefore, **Henry VIII** was excommunicated and he broke off with Roma.

Henceforth, religion has become a junction of conflict from where, religious moral values are disappearing gradually because of selfishness, greediness and bad intentions.

The global view of the Christian World shows that it is divided into multiple churches that pretend to be authentic. Each of them teaches the Gospel message with a personal touch. This situation was not undoubtedly the desire of Jesus

Christ, but rose up from the first Christian community. In fact, **Saint Paul** has experienced these divisions after the departure of Christ: “*Christ is divided.....*,”¹

Examining carefully the English literature today, we notice that many writers have already dealt with the religious question. Among them we can quote **Hackett**² with his book intituled **Henry VIII 1491-1547**; **Haw R.**³ with **the State of Matrimony**. In this book, the author presents an investigation of the relationship between ecclesiastical and civil marriage in England after the reformation. As for **Pollard A. F.**⁴, in **Henry VIII**, he made a theological sketch or outline of mission.

These writings talk about **Henry VIII** as the main person who gave birth to the Church of England and they deal with the origins of the problem. Generally there were problems towards uprisings in the Sixteenth Europe. **Henry VIII** addressed a demand to the **Pope** for a divorce with **Queen Catherine** and this, in order to contract a new marriage with **Ann**. the **Pope**'s refusal and decision to maintain the Roman Catholic Church moral values and **Henry VIII**'s obstinacy to achieve his goal are main causes of this historical break off with Roma.

The present work is divided into three parts.

First of all, we will put across the background of the study. Here, we will mainly deal with the research content and framework, in one hand, and in the other hand, through a literary review, we will expose the point of view of those who have worked on this topic in the past.

Secondly, we would make a general presentation of England and then, point out Church and Politics in their broadly senses.

¹ Jerusalem Bible, Corinthian, Chap 1, Verse 13

² F. Hackett, Henry VIII 1491 – 1547, French translation, Paris 1930

³ R. Haw, The State of Matrimony, London SPCK 1952

⁴ A. F. Pollard, Henry VIII, London 1905

The third and last part of our theme development would be based on the church and Politics of England. It will consist in dealing with **Henry VIII**'s divorce, his contraction of a new marriage, the different causes or reasons that urged him on those situations and what these have given rise to in the English society.

PART ONE BACKGROUND TO THE STUDY

CHAPTER ONE: RESEARCH CONTENT AND FRAMEWORK

1.1. Problem statement

Three main streams fed into the English Reformation. First, there was an indigenous tradition of religious dissent, normally called **Lollards**. This was derived, sometimes indirectly, from the teaching of the late 14th-century Oxford divine, **John Wycliffe**. Secondly, there were the theological ideas stemming first from **Martin Luther**, and later from **Huldreich Zwingli** and **John Calvin**. These ideas were to some extent Anglicized for popular consumption. And, thirdly, there were the political actions that stemmed from the search of **Henry VIII** for an annulment of his first marriage the king's "great matter". In addition, there were currents of thought that provide a background and help to explain how the second and third of these streams were received. The most important of these was the intellectual movement known as humanism. This had originally developed in Italy as an interest in the pagan writers of Greek and Roman antiquity, but it also had a Christian dimension, which focused upon the original Biblical languages, and led to an increased emphasis upon the example of the early Church. There was also a pattern of secular thought that emphasized royal power at the expense of both the Church and the nobility, a pattern sometimes known as absolutism. Finally, and critically, there was the reaction of the Orthodox Church to the attacks made upon it. This took both a positive form a search for an enhanced spirituality and a negative form of denial and persecution.

1.2. Purpose of the study

A study of this theme will provide a deep understanding on the Church of England and its Political implication. It will permit to examine the general impacts and the implication of the England's Politics in its Church issues through the whole area of the country.

Nevertheless, this research work is a preparatory study for other researchers who might have to study the Church and Politics of England anywhere in the world.

1.3. Limitation of the study

The study is to investigate the impacts and implications of Politics of England in its Church. Then, see how it has affected the social and political development of England as a whole.

More importantly this work is expected to find out how the Church of England was created under the greatest tension with Roma. Politically and socially we will see the consequences of this Church on the development of the country regards to its hope formally and presently. This study is carried out in the school of learning where research project is to be undertaken by the students in their academical pursuits.

1.4. Research methodology

Initially we intended to research and study all religions in the England, but quickly realised this would be impossible within the time and resources of this project. We made a presentation of England with general view of Church and politics.

We first of all developed an account of the current demographic, social, and ecclesial context of England. This, although supplemented by first-hand knowledge, was mainly literature-based.

CHAPTER TWO: LITERATURE REVIEW

2.1. Concept clarification

The immediate origin of the Anglican schism was the initiative of **Henry VIII** who separated himself from Roma because Pope **Clement VII** refused in 1527 to admit his marriage annulment with **Catherin of Aragon**.

In fact, this schism had remote roots. Like most of the sovereigns of Europe, the English king, during the middle Age, had tried many times to limit the rights of the Holy See on the churches of their countries. Therefore, the English monarchy couldn't accept the absolute power of Roma over the English Church. And this situation caused some frustrations and took a great part in the situations that prevailed subsequently and transformed completely the English religious life.

With less violence than the empire, England witnessed the investiture quarrel under **Henry I** (1100 – 1135), and in this conflict with **Thomas Becket**. **Henry II Plantagenet** (1154 – 1189) was opposed to the claims of the Holy See, as the defender of British old customs. To some extend, nobody could deny the attachment of British people to their traditional and we have to figure out that they never have intentions to replace their ancient use with a supreme Holy See practice; especially at the moment they have proved their strength and power. In the XIVth century, at the epoch that the national English consciousness had asserted itself in the Wrestling of the hundred Years War, the heaviness of the “avignonnaise” pontifical taxation system, still heavier in England than in the other countries, had given rise to energetic reactions from British sovereigns.

There was a conflict of opinion in England. Heresy was not a common item, it was then the point of differences (in the field of opinions). It would seem that Englishmen were well enough satisfied with the traditional faith as far as its teachings were concerned. At the time troubles started in Europe, mainly in

Germany, England was very little affected by that conflict of opinions called “heresy”. The king and the people were quite normally Catholics.

The Renaissance and Reformation have already appeared. For the British Crown, the Church of England is a venerated institution that dazzles with its interesting history. It is a kind of monument of the British roots, it is also a powerful political weapon, some kind of national religious security and a school of British religious truths.

2.2. Available Literature view

The more I have researched on “the Church of England,” the more I have realized that this topic has not been treated by many people. This makes the work of research very difficult. However, First-hand information are available in the internet. The problem with internet is the fact that they don’t provide references such as authors name and date of publication. Sadly, too, the electronic nature of the “Web” means that data found there is ephemeral; what is here today may be gone tomorrow, without a clue as to where to trace it.

Another major primary source is my visit to the libraries such as "St Gall" (Ouidah)’s one and that of "fraternité St Dominique". There I came across the pages of *The Christian Challenge*, a monthly periodical published since 1962 and devoted to chronicling Anglicanism around the world. Although it covers news both inside and outside the official Anglican Communion, the magazine’s editorial stance is very sympathetic to the traditionalists. Despite strong editorial opinions, the news articles represent broad coverage of the Continuum, rather than the doings of only one or two traditionalist denominations. It also has printed (or reprinted) some of the movement’s most important documents. Probably the most important of these is the “Affirmation of **St. Louis**” from the 1977 Congress of Concerned Churchmen, the manifesto which brought the main part of the “Continuing Church” movement into being.

For the sections on the *episcopi vagantes*, two works are indispensable. The first is H.R.T. **Brandreth's** book *Episcopi Vagantes and the Anglican Church*. **Brandreth**, a priest in the Church of England whose worked in the mid-20th century, was apparently the first to cover the topic at any great length. His studies focus mostly on the European *vagantes*, but do spend some time on their American cousins as well. **Brandreth's** bibliography is extensive, including many pamphlets and books by these churches and their bishops. He also performs the useful service of providing consecration lists, showing the major lines of succession. Footnotes to these lists offer brief biographies of the lesser lights, who are not covered as thoroughly in the main text. The second indispensable work is Roman Catholic layman **Peter F. Anson's** *Bishops at Large*, which expands upon **Brandreth's** book.. Published in the 1960s, within a decade of **Brandreth's** revised edition, this book clarifies many facts to which **Brandreth** merely alluded. Although both authors are willing to grant that individual *vagantes* may be men of holy life and good intentions, by and large they find them to be a somewhat disreputable lot. Regarding parallels to the 20th century Continuing Church movement, **Allen Guelzo's** book *For the Union of Evangelical Christendom* presents the fascinating and often surprising story of the Reformed Episcopal Church, founded in 1873 by dissident Protestant Episcopal Bishop **George David Cummins** of Kentucky. The REC, formed as a "Low Church," Evangelical reaction to the Anglo-Catholicism of the Oxford Movement, forms an interesting counterpoint to the Continuing Church because of the REC founders' views on episcopacy. Many of the 20th century dissenters left the Episcopal Church over the question of women's ordination; as Anglo- Catholics, they held that it was sacramentally impossible for a woman to be either a priest or a bishop, and therefore the tactual line of "apostolic succession" would be broken if a woman bishop performed consecrations. **Cummins'** group, however, held episcopacy to be only a desirable form of government, sanctioned by use and antiquity. Considering that the Episcopal Church has in the twenty years opened up dialogues with the REC, a

group it previously branded as schismatic, may provide an interesting forecast for the Continuing Church.

Newspapers and news magazines have corroborated many facts found in other sources; they also show how the outside world has viewed the “Continuum” over the years. *The New York Times* employed at least one special correspondent within the movement to report on the Congress of **St. Louis**, as well as on the 1978 **Denver** consecrations which officially founded the Anglican Church in North America. *Time*, *Newsweek*, and *U.S. News & World Report*, also reported on these events. More specifically religious periodicals, such as *Christian Century* and *Christianity Today*, provided some of the most complete coverage of the movement.

For the general history of the Episcopal Church, **Robert Prichard’s** 1991 *A History of the Episcopal Church* offered an excellent introduction. **Clara Loveland’s** *The Critical Years: The Reconstruction of the Anglican Church in the United States of America: 1780-1789* (1956), gave a look into the consecration of **Samuel Seabury** as the first Episcopal Church bishop of Connecticut, an event which bears on the Denver and later consecrations of the Continuum. **E. Clowes Chorley’s** *Men and Movements in the American Episcopal Church* is a classic exposition of the “High,” “Broad,” and “Low” parties in the Episcopal Church, parties which have contributed much to the making of the Continuing Church. **Don S. Armentrout’s** article “Episcopal Splinter Groups: Schisms in the Episcopal Church, 1963-1985” is one of the few scholarly studies of the Continuing Church; what makes it more interesting is that it was done by a scholar within the Episcopal Church itself, rather than by a “Continuing Anglican” scholar.

Several works on the history of the Scottish Episcopal Church also proved useful in finding parallels to the Continuing Church’s story. **Frederick Goldie’s** *A Short History of the Episcopal Church in Scotland: From the Restoration to the Present Time* and **Marion Lochhead’s** *Episcopal Scotland in the 19th Century* are both helpful. Methodist history provided another parallel to the story of the

Continuing. One of the most useful works consulted was **Frederick A. Norwood's** 1974 *The Story of American Methodism: History of the United Methodists and Their Relations*. Also very useful was **Wade Crawford Barclay's** 1949 work *Early American Methodism, 1769-1844*. Especially useful, in relation to the question of “apostolic succession” and ecumenical relations, are works on the conversations between the Church of England and Britain's Methodist Church.

Several books stand out for ecclesiology. Representing the “High Church” Anglican view is *The Apostolic Ministry: Essays on the History and Doctrine of Episcopacy* (1946), edited by **Kenneth E. Kirk**. For the Evangelical side, there is **Tim Bradshaw's** *The Olive Branch: An Evangelical Anglican Doctrine of the Church* (1992). John Calvin's *Institutes of the Christian Religion* was another basic resource; although Anglicans have never formally accepted Calvinism as official doctrine, many Anglicans over the years have gleaned from Geneva's field. Additionally, Calvin had firsthand knowledge of the disputes between Catholics and Protestants—and the issues have not changed that much. James G. McCarthy's *The Gospel According to Rome* (1995), and Loraine Boettner's *Roman Catholicism* (1962) provide overviews of Catholic doctrine, with discussion of ecclesiology, while William Webster's *Peter and the Rock* (1996) deals specifically with the question of papal primacy, based on the Lord's words to Simon Peter. Alexander Balmain Bruce's *The Training of the Twelve* offered a solid, Reformed view of Jesus' own teachings on ministry.

In terms of general reference, the various editions of **Mead and Hill's** *Handbook of Denominations in the United States* and of the *Yearbook of American and Canadian Churches* proved indispensable as well. Their capsule descriptions of the various Old Catholic denominations, as well as some of the Continuing Church denominations, were valuable in corroborating data provided by the churches themselves.

2.3. Criticism

The Church of England has launched a fierce attack on the government, describing limited resources devoted to training religious education teachers as a scandal that is affecting "an essential part" of every child's studies.

In an outburst that reflects the church's deepening unease at the government's perceived lack of support for the teaching of RE, it singled out the education secretary, **Michael Gove**, for implicit criticism, calling on him to work with religious leaders to improve the level of teaching in what is a core subject in the national curriculum.

The criticism comes as a damning Ofsted report, published today, finds that more than half of all schools have been failing pupils in their religious education, a subject that the watchdog claims is increasingly important "in an ever more globalised and multicultural 21st century" because of the way it promotes respect and empathy.

The Office for Standard in Education (Ofsted) report cites a litany of failures in the way RE is taught, including low standards, weak teaching and a confused sense of what the subject is about. It said it found good or outstanding knowledge of the tenets of Christianity in only five of the 30 primary schools it visited.

The Church of England, which has long campaigned for religious education to be taken more seriously by government, said it was not surprised by the report's findings. As the Rev **Jan Ainsworth**, the Church's chief education officer said:

*It is no comfort to us that **Ofsted's** detailed report on the state of religious education in this country's schools confirms all the messages we have been giving the secretary of state over the last two years;*

The report places the blame for poor standards squarely on government policy. "In particular, the removal of support and squeeze on places for training RE teachers is a scandal and will take years to reverse. RE is still a core curriculum in church schools, and we repeat our offer to Mr Gove to work with him.

Ofsted has called on Gove to push for an improvement in current GCSE examinations for the subject and in the supply and training of religious education teachers.

"Religious education in schools matters," said **Michael Cladingbowl**, **Ofsted's** director of schools. "It develops children's understanding of belief and the world in which we live. At its best, it encourages children and young people to extend their natural curiosity and prepares them for life in modern society.

Too often we found religious education lessons being squeezed out by other subjects and children and young people leaving school with little knowledge or understanding of different religions. This just isn't good enough when religion and belief are playing such a profound part in today's world. Pupils deserve much better.

The findings are likely to make difficult reading for Gove, who has previously admitted to not doing enough to help promote the subject. Speaking at a Church of England seminar this year, he said the fact that RE was protected as a core subject had led him to focus on other subjects.

"I think RE has suffered as a result of my belief that the protection it had in the curriculum was sufficient, and I don't think that I've done enough," he explained.

An inquiry by the all-party parliamentary group on RE earlier this year found that more than half of those teaching it in primary schools had no

qualifications in the subject. It found the subject was often relegated to teaching assistants, who received little support or training.

The inquiry also found there had been a "dramatic" reduction in support for RE teachers as a result of local funding cuts and the expansion of the government's academies programme.

PART TWO GENERAL PRESENTATION

CHAPTER THREE: PRESENTATION OF ENGLAND

3.1. General overview

3.1.1. Geographical situation

England (in Latin, *Anglia*), country and constituent part of the island of Great Britain, comprising, with the principality of Wales, the principal division of the United Kingdom of Great Britain and Northern Ireland. England occupies all of the island east of Wales and south of Scotland, another country and division of the United Kingdom. United as an independent monarchy in the 10th century, England in time achieved political control over the rest of the island, all the British Isles, and vast sections of the world, becoming the nucleus of one of the largest empires in history. The capital, largest city, and chief port of England is London, with a population of 7,172,036 (2001). It is also the capital of the United Kingdom, and the site of the headquarters of the Commonwealth of Nations.

England is very roughly triangular in shape, with its apex at the mouth of the River Tweed on the north-eastern border with Scotland. The eastern side, bounded by the North Sea, extends generally south-east, via East Anglia, to the North Foreland in Kent, the northern extremity of the chalk uplands in south-eastern England called the Downs. The western side of the triangle extends generally south-west from the mouth of the Tweed along the border with Scotland, via the Irish Sea coast, the border with Wales, and the Atlantic Ocean coast to Land's End, the westernmost extremity of mainland England and of the island of Great Britain. The northern frontier with Scotland extends from the Solway Firth in the west along the Cheviot Hills to the mouth of the Tweed on the east. The base of the triangle fronts the English Channel and the Strait of Dover along the south-western and southern coast of England. The total area of England is 130,410 sq km (50,352 sq mi), equivalent to 57 per cent of the area of Great Britain and 54 per cent of the area of the United Kingdom. This total includes the region of the Scilly Isles,

located south-west of Land's End in the Atlantic Ocean; the Isle of Wight, located off the southern coast; and the Isle of Man, located in the Irish Sea between England and Northern Ireland.

3.1.2. Historical overview

YEAR	EVENT
Pre-AD 43	Part of Ancient Britain, home to a succession of peoples dating from the Old Stone Age
AD 43	Invaded and later occupied by Roman armies.
409	Withdrawal of last Roman troops.
400s	Invaded by the Anglo-Saxons, who named the country Angle-land, or England.
590	Ethelbert made King of the Britons.
596	Augustine sent by Pope Gregory I to take Christianity to the country.
597	Ethelbert welcomed Augustine's mission and was baptized.
664	Synod of Whit by unified English Christianity.
c. 790	First Danish and Viking raids.
828	Egbert became first Saxon to be recognized as King of England.
841-846	Kenneth I conquered Pictish Kingdom and became first king of Scotland.
870	St Edmund martyred fighting the Danes.
871	Accession of Alfred the Great as King of Wessex.
878	Alfred defeated Danes at Edington. Creation of Danelaw.
937	Conquest of Danelaw complete. Creation of a unified government for all England.
960	St Dunstan became Archbishop of Canterbury and restored church.
1016	Canute II defeated Edward II Ironside and incorporated Britain into his Scandinavian empire.

1066	Harold II succeeded Edward the Confessor. Norman Conquest, death of Harold at the Battle of Hastings, and accession of William I. Wholesale reform of English and Welsh society; introduction of feudalism.
1086	Domesday Book survey conducted.
1135	Stephen of Blois seized throne from his cousin Matilda; civil war in England.
1153	Henry Plantagenet, duke of Normandy and Anjou, defeated Stephen and was made his heir.
1154	Death of Stephen. Henry II began reign of reform and expansion.
1170	Martyrdom of Thomas à Becket, Archbishop of Canterbury.
1215	King John forced by barons to accept Magna Carta.
1276- 1284	Conquest of Wales completed by Edward I.
1296	Edward I defeated John de Balliol at the Battle of Dunbar and annexed Scotland.
1314	Battle of Bannockburn: English disastrously defeated, Scotland's independence preserved.
1337	Hundred Years' War with France began over French aid for Scotland and Edward's claim on the French throne.
1349	Outbreak of Black Death.
1453	End of Hundred Years' War.
1455- 1485	Wars of the Roses.
1485	Death of Richard III at Battle of Bosworth Field, end of Plantagenet dynasty. Henry, Earl of Richmond, succeeded as Henry VII, start of Tudor period.
1509	Accession of Henry VIII.
1534	At the urging of Henry VIII, Parliament made the king supreme head of

	the Church in England.
1536	Dissolution of the monasteries. First Act of Union with Wales.
1541	Irish parliament acknowledged Henry as king of Ireland.
1543	Second Act of Union with Wales.
1554	Restoration of papal supremacy. Persecution of English Protestants.
1558	Accession of Elizabeth I.
1587	Execution of Mary, Queen of Scots.
1588	The Spanish Armada, on its way to invade England, was defeated by an English fleet.
1603	Accession of James VI of Scotland as James I of England.
1605	Gunpowder Plot discovered.
1642- 1646	First English Civil War between supporters of the king, Charles I, and supporters of Parliament.
1649	Charles tried and executed; English Commonwealth established, Oliver Cromwell led English army to suppress Irish royalists: massacre of populations of Drogheda and Wexford, and land confiscations by Protestants.
1651	Subjugation of Scotland.
1653	Oliver Cromwell became Lord Protector.
1659	Following the death of Cromwell, the Rump Parliament was restored.
1660	Restoration of the monarchy (and in 1662 the Church of England) by Parliament.
1665	Last major outbreak of plague.
1666	Great Fire of London.
1688	Glorious Revolution ended James II's rule.
1689	Bill of Rights passed by Parliament.

1707	England and Wales united politically with Scotland by Act of Union, forming the Kingdom of Great Britain. The Scottish parliament was dissolved.
Post-1707	See 'History of Great Britain' table in United Kingdom: <i>History</i> .

3.2. Government

3.2.1. Political Divisions

Under the local government reforms of 1974, England was divided into 39 non-metropolitan counties, 6 metropolitan counties, and Greater London (established in 1965 as a separate administrative entity). The counties were subdivided into a total of about 330 districts, which together were further divided into some 10,000 parishes. In 1985 the Greater London Council and the six metropolitan county councils were abolished. The vast majority of their functions were transferred, in the case of Greater London, to the 32 London boroughs and the Corporation of the City of London, and in the case of the metropolitan counties, to the metropolitan district councils. In districts that have the title of city or borough, the leader of the council is the mayor. Before the reorganization of local government in 1974, England was divided into 46 administrative counties, Greater London, and 79 county boroughs. The present counties and former counties of England, are described in separate articles in this encyclopedia.

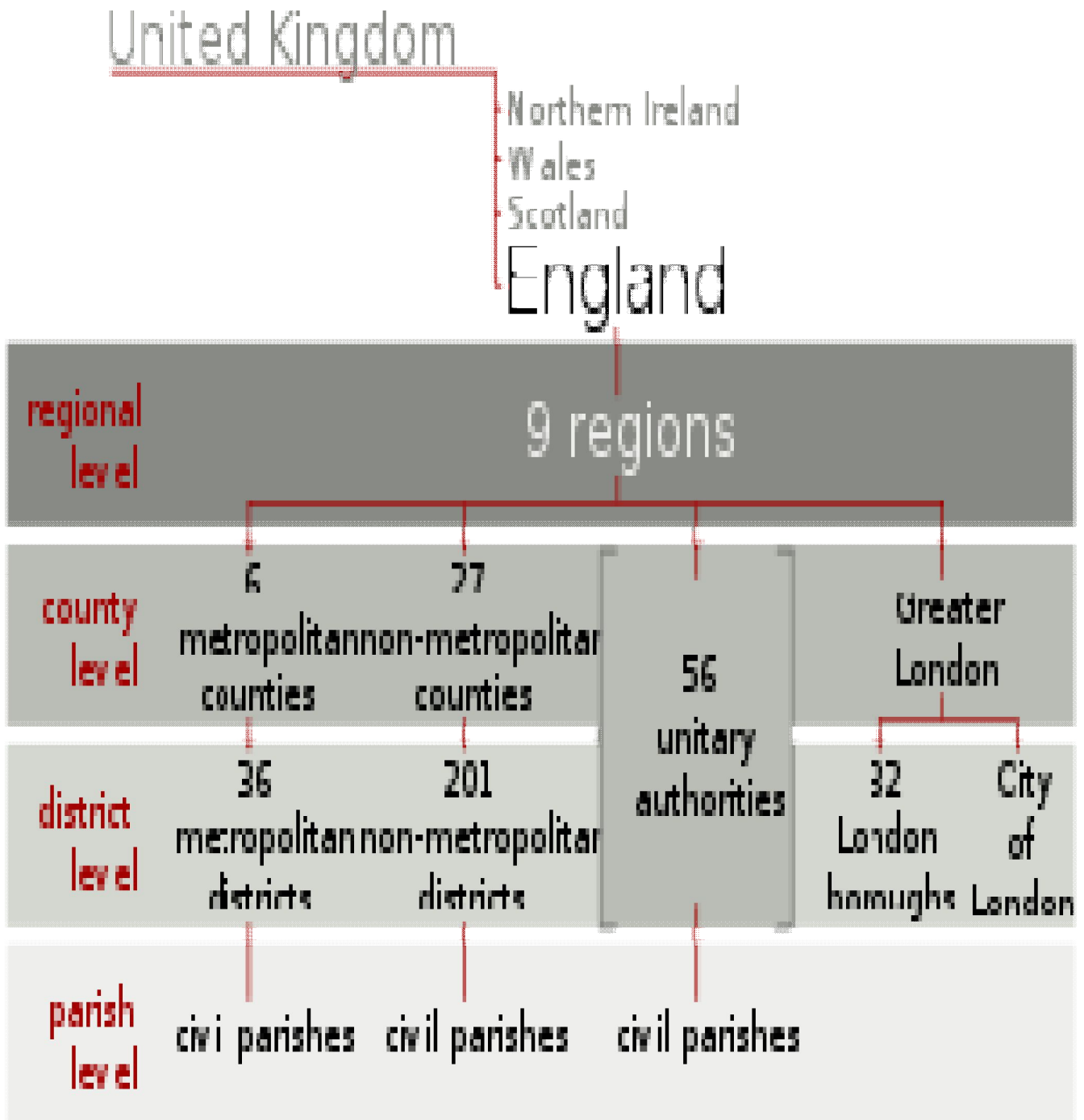
The local government system in England was reformed again, based on the recommendations of a local government commission established under the provisions of the 1992 Local Government Act. Initially it had been anticipated that the unitary system that had existed since 1986 in Greater London and the former metropolitan areas would be extended to cover all 39 non-metropolitan counties. However, the commission, which completed its report in 1994, proposed less far-reaching changes that resulted in a mixture of existing two-tier county and district

councils with new single-tier authorities. The changes were implemented in stages; the first of the new unitary authorities, for the Isle of Wight, came into effect in April 1995. On April 1, 1996, a unitary system was introduced in three more counties: Avon, Cleveland, and Humberside, all of which ceased to exist. Each of the three was replaced by four new unitary authorities. For ceremonial and related purposes these unitary authorities will be encompassed, in the case of Avon and Humberside, within the pre-1974 county boundaries of Somerset or Gloucestershire, or Durham and North Yorkshire, or Lincolnshire or East Riding of Yorkshire, which have been resurrected for these purposes. Also, on April 1, a unitary authority was introduced for the city of York, in North Yorkshire; the remainder of the county has retained its two-tier system. Another ten counties underwent administrative changes in 1997, all along the same lines as North Yorkshire: the main urban areas become unitary authorities, with the remainder of the county retaining the two-tier system. The main exception is Leicestershire, where the ancient county of Rutland, absorbed into Leicestershire in 1974, regained a separate identity as a unitary authority. On April 1, 1998, 19 new unitary authorities were created within 10 counties. The two main changes were the abolition of the county of Berkshire (and the formation of six unitary authorities in its place) and the return to pre-1974 boundaries in Hereford and Worcester with the creation of Herefordshire unitary authority (Worcestershire remains a county).

3.2.2. Main cities

Birmingham, population 976,400 (2001 estimate), is the second-largest city, after London, and is the centre of an extensive industrial area that contains major concentrations of the automotive and other industries. Liverpool, population 439,476 (2001), is a major British port and also a great commercial, industrial, and cultural centre. Manchester, 392,900 (2001 estimate), is the chief focus of the cotton and synthetic-fibre textile industries, as well as an important financial and

commercial centre. Among other important cities are Leeds, 715,500 (2001 estimate), a major legal and financial centre; Sheffield, 513,100 (2001 estimate), the heavy engineering centre famous for its high-quality steels, cutlery, and tools; and Bristol, 380,615 (2001), a leading port and commercial centre.



Political division of England

CHAPTER FOUR: CHURCH

4.1. Definitions

4.1.1. The Church

Many people today understand the church as a building. This is not a biblical understanding of the church. The word “church” comes from the Greek word *ekklesia* which is defined as “an assembly” or “called-out ones.” The root meaning of “church” is not that of a building, but of people. It is ironic that when you ask people what church they attend, they usually identify a building. Romans 16:5 says “... greet the church that is in their house.” Paul refers to the church in their house—not a church building, but a body of believers. The church is the body of Christ, of which He is the head. Ephesians 1:22-23 says, “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” The body of Christ is made up of all believers in Jesus Christ from the day of Pentecost (Acts chapter 2) until Christ’s return. The body of Christ is comprised of two aspects:

1) The universal church consists of all those who have a personal relationship with Jesus Christ. “For we were all baptized by one Spirit into one body whether Jews or Greeks; slave or free and we were all given the one Spirit to drink” (1 Corinthians 12:13). This verse says that anyone who believes is part of the body of Christ and has received the Spirit of Christ as evidence. The universal church of God is all those who have received salvation through faith in Jesus Christ.

2) The local church is described in Galatians 1:1-2: “Paul, an apostle ... and all the brothers with me, to the churches in Galatia.” Here we see that in the province of Galatia there were many churches what we call local churches. A

Baptist church, Lutheran church, Catholic church, etc., is not the church, as in the universal church but rather is a local church, a local body of believers. The universal church is comprised of those who belong to Christ and who have trusted Him for salvation. These members of the universal church should seek fellowship and edification in a local church.

In summary, the church is not a building or a denomination. According to the Bible, the church is the body of Christ all those who have placed their faith in Jesus Christ for salvation (John 3:16; 1 Corinthians 12:13). Local churches are gatherings of members of the universal church. The local church is where the members of the universal church can fully apply the “body” principles of 1 Corinthians chapter 12: encouraging, teaching, and building one another up in the knowledge and grace of the Lord Jesus Christ.

Jerusalem was the centre of the Christian movement, at least until its destruction by Roman armies in AD 70, but from this centre Christianity radiated to other cities and towns in Palestine and beyond. At first, its appeal was largely, although not completely, confined to the adherents of Judaism, to whom it presented itself as “new”, not in the sense of novel and brand new, but in the sense of continuing and fulfilling what God had promised to Abraham, Isaac, and Jacob. Already in its very beginnings, therefore, Christianity manifested a dual relation to the Jewish faith, a relation of continuity and yet of fulfilment, of antithesis and yet of affirmation. The forced conversions of Jews in the Middle Ages and the history of anti-Semitism (despite official condemnations of both by Church leaders) are evidence that the antithesis could easily overshadow the affirmation. The fateful loss of continuity with Judaism has, however, never been total. Above all, the presence of so many elements of Judaism in the Christian Bible has acted to remind Christians that Jesus was himself a Jew and that the New Testament did not stand on its own but was appended to the Old.

An important source of the alienation of Christianity from its Jewish roots was the change in the membership of the Church that took place by the end of the 2nd century (just when and how is uncertain). At some point, Christians with Gentile backgrounds began to outnumber Jewish Christians. Clearly, the work of the apostle Paul was influential. Born a Jew, he was deeply involved in the destiny of Judaism, but as a result of his conversion, he believed that he was the “chosen instrument” to bring the message of Christ to the Gentiles. He was the one who formulated, in his Epistles to several early Christian congregations, many of the ideas and terms that were to constitute the core of Christian belief. He deserves the title of the “first Christian theologian”, and most theologians who came after him based their concepts and systems on his Epistles, now collected and codified in the New Testament. *See also* Conversion of Europe

From these Epistles and from other sources in the first two centuries it is possible to gain some notion of how the early congregations were organized. The Epistles to Timothy and to Titus bearing the name of Paul (although many biblical scholars now find his authorship of these letters implausible) show the beginnings of an organization based on an orderly transmission of leadership from the generation of the first apostles to subsequent “bishops”, but the fluid use of such terms as “bishop”, “presbyter”, and “deacon” in the documents precludes identification of a single and uniform policy. By the 3rd century agreement was widespread about the authority of the bishop as the link with the apostles. He was such a link, however, only if in his life and teaching he adhered to the teaching of the apostles as this was laid down in the New Testament and in the “deposit of faith” transmitted by the apostolic Churches.

4.1.2. Origin of the Church

The ability to trace one's church back to the “first church” through apostolic succession is an argument used by a number of different churches to assert that

their church is the “one true church.” The Roman Catholic Church makes this claim. The Greek Orthodox Church makes this claim. Some Protestant denominations make this claim. Some of the “Christian” cults make this claim. How do we know which church is correct? The biblical answer is – it does not matter!

The first church, its growth, doctrine, and practices, were recorded for us in the New Testament. Jesus, as well as His apostles, foretold that false teachers would arise, and indeed it is apparent from some of the New Testament epistles that these apostles had to fight against false teachers early on. Having a pedigree of apostolic succession or being able to trace a church's roots back to the "first church" is nowhere in Scripture given as a test for being the true church. What is given is repeated comparisons between what false teachers teach and what the first church taught, as recorded in Scripture. Whether a church is the "true church" or not is determined by comparing its teachings and practices to that of the New Testament church, as recorded in Scripture.

For instance, in Acts 20:17-38, the Apostle Paul has an opportunity to talk to the church leaders in the large city of Ephesus one last time face to face. In that passage, he tells them that false teachers will not only come among them but will come from them (vv. 29-30). Paul does not set forth the teaching that they were to follow the "first" organized church as a safeguard for the truth. Rather, he commits them to the safekeeping of "God and to the word of His grace" (v. 32). Thus, truth could be determined by depending upon God and "the word of His grace" (i.e., Scripture, see John10:35).

This dependence upon the Word of God, rather than following certain individual "founders" is seen again in Galatians 1:8-9, in which Paul states, "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let

him be accursed." Thus, the basis for determining truth from error is not based upon even who it is that is teaching it, "we or an angel from heaven," but whether it is the same gospel that they had already received – and this gospel is recorded in Scripture.

Another example of this dependence upon the Word of God is found in 2 Peter. In this epistle, the Apostle Peter is fighting against false teachers. In doing so, Peter begins by mentioning that we have a "more sure word" to depend upon than even hearing the voice of God from heaven as they did at Jesus' transfiguration (2 Peter 1:16-21). This "more sure word" is the written Word of God. Peter later tells them again to be mindful of "the words which were spoken before by the holy prophets and the commandment of us the apostles of the Lord and Savior" (2 Peter 3:2). Both the words of the holy prophets and the commandments Jesus gave to the apostles are recorded in Scripture.

How do we determine whether a church is teaching correct doctrine or not? The only infallible standard that Scripture says that we have is the Bible (Isaiah 8:20; 2 Timothy 3:15-17; Matthew 5:18; John 10:35; Isaiah 40:8; 1 Peter 2:25; Galatians 1:6-9). Tradition is a part of every church, and that tradition must be compared to God's Word, lest it go against what is true (Mark 7:1-13). It is true that the cults and sometimes orthodox churches twist the interpretation of Scripture to support their practices; nonetheless, Scripture, when taken in context and faithfully studied, is able to guide one to the truth.

The "first church" is the church that is recorded in the New Testament, especially in the Book of Acts and the Epistles of Paul. The New Testament church is the "original church" and the "one true church." We can know this because it is described, in great detail, in Scripture. The church, as recorded in the New Testament, is God's pattern and foundation for His church. On this basis, let's examine the Roman Catholic claim that it is the "first church." Nowhere in the New Testament will you find the "one true church" doing any of the following: praying to Mary, praying to the saints, venerating Mary, submitting to a pope,

having a select priesthood, baptizing an infant, observing the ordinances of baptism and the Lord's Supper as sacraments, or passing on apostolic authority to successors of the apostles. All of these are core elements of the Roman Catholic faith. If most of the core elements of the Roman Catholic Church were not practiced by the New Testament Church (the first church and one true church), how then can the Roman Catholic Church be the first church? A study of the New Testament will clearly reveal that the Roman Catholic Church is not the same church as the church that is described in the New Testament.

The New Testament records the history of the church from approximately A.D. 30 to approximately A.D. 90. In the 2nd, 3rd, and 4th centuries, history records several Roman Catholic doctrines and practices among early Christians. Is it not logical that the earliest Christians would be more likely to understand what the Apostles truly meant? Yes, it is logical, but there is one problem. Christians in the 2nd, 3rd, and 4th centuries were not the earliest Christians. Again, the New Testament records the doctrine and practice of the earliest Christians...and, the New Testament does not teach Roman Catholicism. What is the explanation for why the 2nd, 3rd, and 4th century church began to exhibit signs of Roman Catholicism?

The answer is simple – the 2nd, 3rd, and 4th century (and following) church did not have the complete New Testament. Churches had portions of the New Testament, but the New Testament (and the full Bible) were not commonly available until after the invention of the printing press in A.D. 1440. The early church did its best in passing on the teachings of the apostles through oral tradition, and through extremely limited availability to the Word in written form. At the same time, it is easy to see how false doctrine could creep into a church that only had access to the Book of Galatians, for example. It is very interesting to note that the Protestant Reformation followed very closely after the invention of the printing press and the translation of the Bible into the common languages of the

people. Once people began to study the Bible for themselves, it became very clear how far the Roman Catholic Church had departed from the church that is described in the New Testament.

Scripture never mentions using "which church came first" as the basis for determining which is the "true" church. What it does teach is that one is to use Scripture as the determining factor as to which church is preaching the truth and thus is true to the first church. It is especially important to compare Scripture with a church's teaching on such core issues as the full deity and humanity of Christ, the atonement for sin through His blood on Calvary, salvation from sin by grace through faith, and the infallibility of the Scriptures. The "first church" and "one true church" is recorded in the New Testament. That is the church that all churches are to follow, emulate, and model themselves after.

4.2. The Church history

The purpose of the church is to worship God (Luke 4:8; John 4:23; Rev. 4:10), study His Word (2 Tim. 2:15; 1 Cor. 4:6), pray (Acts 2:42), love one another (John 13:35; Phil. 1:1-4), help each other (Gal. 6:2), partake of baptism and the Lord's supper (Luke 22:19-20), to learn how to live as godly people (Titus 2:11-12), and to be equipped to evangelize the world (Eph. 4:12; Matt. 28:18-20).

The church is generally seen in two ways: the visible and invisible. The visible church is comprised of all those who attend services, who claim to be Christians, etc. The invisible church is comprised only of those who are actually born again. But the Christian church does not include false religious systems such as Islam, Buddhism, Hinduism, Mormonism, Jehovah's Witnesses, etc., since they deny the essentials of the Christian faith. Nevertheless, the church is the body of true believers who have trusted in the redemptive work of Christ, who is God in flesh, who died and physically rose from the dead. Therefore, those who claim to be Christians, those who have trusted in Christ by faith alone, are members of the

true church. These people attend different local bodies across a multitude of denominations around the world.

Though there isn't a single verse that defines the purpose of the church, Acts 2:42 gives a nice synopsis. It says, "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." All churches should model themselves after this verse.

God has given us teaching elders, who are called pastors, so that we might be equipped "for the work of service, to the building up of the body of Christ," (Eph. 4:12). 1 Cor. 12:28 tells us that, "God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues." The term "body of Christ" is another name for the Christian church. The Bible reveals additional aspects of the purpose of the church that are worth viewing:

- **To guard the proper teachings of the church**, 2 Tim. 2:1-2, "You therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."
- **To discipline believers**, Matt. 18:15-17, "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer."
- **To become more like Christ**, Eph. 4:15-16, "but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ."
- **To be subject to pastoral leadership**, 1 Pet. 5:1-3, "Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of

Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock."

- **To be unified in Christ**, Gal. 3:28, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

4.2.1. Medieval Church

The medieval English Church was first and foremost an institution, as it was everywhere in Europe, fully integrated with contemporary society. Its archbishops, bishops, and abbots were great lords, with large estates and extensive *manned*, who owed allegiance to the king in respect of their temporalities. Its priests were officers of their parish communities, charged with duties of mediation and leadership, and supported by taxes in the form of glebe and tithe. This had come about because the agents of the original conversion had succeeded in convincing the rulers of that period that they had a monopoly in administering the grace of God. The Church thus controlled the ultimate destiny of mankind, determined what was acceptable in the sight of God, and mediated salvation to lay society. Men were divided into three sorts: those who fought (and also ruled—the nobility), those who worked (the peasantry, but also artisans and craftsmen), and those who prayed (clergy and monks). Of these, it was the latter that set the moral standard, and validated the functions of the others in the name of God.

At its most exalted, the medieval papacy had claimed to validate all temporal authority, to depose unsatisfactory rulers, and to prescribe agendas to emperors, kings, and princes. The key to this power, which was known as the *potestas ordinis*, was the sacramental authority of the priest, who pardoned sinners,

validated marriages, and affected the miracle of the Mass whereby the Eucharistic elements of bread and wine were transubstantiated into the body and blood of Christ. It was this feat that gave him his unique intercessory function, enabled him to wield the sanction of excommunication, and gave him the power of life and death over his neighbours. His ability to do that depended solely upon the validity of his orders, conferred by the Church. This power in turn explains the lavish endowments that the Church had received over the years, from those convinced that such benefactions would earn them a place in paradise. The clergy was thus a privileged caste, and its function was epitomized in the *opus dei*, the constant fount of prayer and praise that the regular religious offered to God on behalf of their unprivileged compatriots. This value system was deeply embedded in lay society, and the great majority of laymen and laywomen was content to seek salvation by obeying the rules prescribed, and by offering their humble pieties in the hope of earning grace. Everyone, from the prince to the pauper, must tread the same road, and be measured by the same standard. The Church maintained itself by sophisticated theological and philosophical structures, and by a monopolistic control over education that precluded any effective ideological challenge.

It was, however, vulnerable in certain respects. Because the Church held a large amount of property, it had an extensive interface with the property-holding laity, and this meant constant disputes over rights, and endless litigation. In England all property rights were adjudicated in the king's courts, and the clergy was constantly tempted to use its spiritual muscle to gain advantages. This was bitterly resented. Popes were also tempted to use their positions to provide their own servants and kinsmen to benefices in the various kingdoms of Western Europe, and this was resisted at the highest level in England by the statutes of Provisos and Praemunire of the late 14th century, which allowed the king to licence ecclesiastical jurisdiction and by implication to withhold that licence.

By the 15th century there was also a great gulf between the wealth and pretensions of the Church, and the humble world of Jesus Christ and his Apostles. This had been noticed before, but the English Lollards were persistently subversive on the issue, and since they also denied transubstantiation, their attack was truly radical. The Lollards had been fiercely repressed, and had little intellectual leadership or cohesion indeed, Lollardy has been described as a state of mind rather than a creed so they did not in themselves constitute a threat, but their existence was to be important.

The third challenge was less radical, but more insidious. For a variety of reasons lay education was developing in the 15th century, and the clerical monopoly was being eroded. Questions began to be asked, not at first hostile, and many clergy welcomed the intellectual debate. The Church as an institution did not. Changes in patterns of worship, and improvements in clerical discipline were canvassed, usually in a positive spirit of desiring improvement, but the papacy saw these increasingly as a threat. In England, reformers like John Colet were threatened with charges of heresy. The works of the great (and orthodox) humanist reformer Desiderius Erasmus ended up on that list of forbidden books promulgated by Pope Paul IV in 1559, and known as the Index of Forbidden Books.

In spite of the Lollards, in 1500 England was regarded as a model of orthodox practice. The king was a good churchman, and the Church supported him. Clerical discipline was relatively good, and most laymen did not expect too much from their (usually) worthy but poorly educated priests. Regular religious vocations had never really recovered from the Black Death, but that was not a problem high on anyone's agenda. Church building and lay piety were flourishing as never before. The only worm in the bud, as it transpired later, was that much of this devotional activity was fuelled not by satisfaction but by anxiety. A religious angst was developing, as happens from time to time for obscure reasons, and the first reaction was to multiply religious practices because that was the only way that

people knew to address such concerns. The first person to ask the question, “Has the Church really got it right?”, was going to find an audience.

4.2.2. Roma’s Church

Roman Catholic Church, the largest single Christian body, composed of those Christians who acknowledge the supreme authority of the Bishop of Rome, the pope, in matters of faith. The word “catholic” (Greek *katholikos*) means “universal” and has been used to designate the Church since its earliest period, when it was the only Christian Church. The Roman Catholic Church regards itself as the only legitimate inheritor, by an unbroken episcopal succession descending from St Peter to the present time, of the commission and powers conferred by Jesus Christ on the 12 apostles. The Church has had a profound influence on the development of European culture and on the introduction of European values into other civilizations. Its total membership as the 1990s began was about 995.8 million (about 18.8 per cent of the world population). The Church has its greatest numerical strength in Europe and Latin America but also has a large membership in other parts of the world.

CHAPTER FIVE: POLITICS

5.1. Definitions

Politics is exciting because people disagree. They disagree about how they should live. Who should get what? How should power and other resources be distributed? Should society be based on cooperation or conflict? And so on. They also disagree about how such matters should be resolved. How should collective decisions be made? Who should have a say? How much influence should each person have? And so forth. For Aristotle, this made politics the ‘master science’: that is, nothing less than the activity through which human beings attempt to improve their lives and create the Good Society. Politics is, above all, a social activity. It is always a dialogue, and never a monologue. Solitary individuals such as Robinson Crusoe may be able to develop a simple economy, produce art, and so on, but they cannot engage in politics. Politics emerges only with the arrival of a Man (or Woman) Friday. Nevertheless, the disagreement that lies at the heart of politics also extends to the nature of the subject and how it should be studied. People disagree about what it is that makes social interaction ‘political’, whether it is where it takes place (within government, the state or the public sphere generally), or the kind of activity it involves (peacefully resolving conflict or exercising control over less powerful groups). Disagreement about the nature of politics as an academic discipline means that it embraces a range of theoretical approaches and a variety of schools of analysis. Finally, globalizing tendencies have encouraged some to speculate that the disciplinary divide between politics and international relations has now become redundant.

5.1.1. The Politics

Politics, in its broadest sense, is the activity through which people make, preserve and amend the general rules under which they live. Although politics is also an academic subject (sometimes indicated by the use of ‘Politics’ with a

capital P), it is then clearly the study of this activity. Politics is thus inextricably linked to the phenomena of conflict and cooperation. On the one hand, the existence of rival opinions, different wants, competing needs and opposing interests guarantees disagreement about the rules under which people live. On the other hand, people recognize that, in order to influence these rules or ensure that they are upheld, they must work with others – hence Hannah Arendt’s (see p. 7) definition of political power as ‘acting in concert’. This is why the heart of politics is often portrayed as a process of conflict resolution, in which rival views or competing interests are reconciled with one another. However, politics in this broad sense is better thought of as a *search* for conflict resolution than as its achievement, as not all conflicts are, or can be, resolved. Nevertheless, the inescapable presence of diversity (we are not all alike) and scarcity (there is never enough to go around) ensures that politics is an inevitable feature of the human condition. Any attempt to clarify the meaning of ‘politics’ must nevertheless address two major problems. The first is the mass of associations that the word has when used in everyday language; in other words, politics is a ‘loaded’ term. Whereas most people think of, say, economics, geography, history and biology simply as academic subjects, few people come to politics without preconceptions. Many, for instance, automatically assume that students and teachers of politics must in some way be biased, finding it difficult to believe that the subject can be approached in an impartial and dispassionate manner (see p. 19). To make matters worse, politics is usually thought of as a ‘dirty’ word: it conjures up images of trouble, disruption and even violence on the one hand, and deceit, manipulation and lies on the other. There is nothing new about such associations.

As long ago as 1775, Samuel Johnson dismissed politics as ‘nothing more than a means of rising in the world’, while in the nineteenth century the US historian Henry Adams summed up politics as ‘the systematic organization of hatreds’.

The second and more intractable difficulty is that even respected authorities cannot agree what the subject is about. Politics is defined in such different ways: as the exercise of power, the science of government, the making of collective decisions, the allocation of scarce resources, the practice of deception and manipulation, and so on. The virtue of the definition advanced in this text – ‘the making, preserving and amending of general social rules’ – is that it is sufficiently broad to encompass most, if not all, of the competing definitions.

However, problems arise when the definition is unpacked, or when the meaning is refined. For instance, does ‘politics’ refer to a particular way in which rules are made, preserved or amended (that is, peacefully, by debate), or to all such processes? Similarly, is politics practised in all social contexts and institutions, or only in certain ones (that is, government and public life)?

From this perspective, politics may be treated as an ‘essentially contested’ concept, in the sense that the term has a number of acceptable or legitimate meanings (concepts are discussed more fully later in the chapter). On the other hand, these different views may simply consist of contrasting conceptions of the same, if necessarily vague, concept. Whether we are dealing with rival concepts or alternative conceptions, it is helpful to distinguish between two broad approaches to defining politics (Hay, 2002; Leftwich, 2004). In the first, politics is associated with an *arena* or location, in which case behaviour becomes ‘political’ because of where it takes place. In the second, politics is viewed as a *process* or mechanism, in which case ‘political’ behaviour is behaviour that exhibits distinctive characteristics or qualities, and so can take place in any, and perhaps all, social contexts. Each of these broad approaches has spawned alternative definitions of politics, and, as discussed later in the chapter, helped to shape different schools of political analysis (see Figure 1.1). Indeed, the debate about ‘what is politics?’ is worth pursuing precisely because it exposes some of the deepest intellectual and ideological disagreement in the academic study of the subject.

5.1.2. Rules

Political Theory, subdivision of political science traditionally concerned with the body of ideas expressed by political philosophers who have asked not only how politics work but how they should work. These philosophers have been concerned with the nature and justification of political obligation and authority and the goals of political action. Although their prescriptions have varied, and some have been utopian in concept, they have shared the conviction that it is the political philosopher's duty to distinguish between what is and what ought to be, between existing political institutions and potentially more humane institutions. The term *political theory*, in the past century, has come to be used as well to denote descriptive, explanatory, and predictive generalizations about political behaviour regardless of the morality involved. This approach is more concerned with mathematical, statistical, and quantifiable techniques than with normative concerns.

5.2. Political History

5.2.1. Political world's history

The political history of the world is the history of the evolution of the political events, ideas, movements, leaders and entities, and the way these elements shape society as a whole; Special importance is their crystallisation into political entities such as republics, empires and so on; and the study of the international relations between them. Together with this descriptive analysis, the history of political thinking narrates the evolution of the political ideas and philosophy, and goes back to antiquity. Political history, and thus the history of political thinking throughout human existence stretches though up to Medieval period and the Renaissance. In the Age of Enlightenment, political entities expanded from basic systems of self-governance and monarchy to the complex democratic and

communist systems that exist of the Industrialized and the Modern Era, in parallel, political systems have expanded from vaguely defined frontier-type boundaries, to the definite boundaries existing today.

5.2.2. Aspect of Political history

The first "scientific" political history was written by Leopold von Ranke in Germany in the 19th century. His methodologies profoundly affected the way historians critically examine sources; see historiography for a more complete analysis of the methodology of various approaches to history. An important aspect of political history is the study of ideology as a force for historical change. One author asserts that "political history as a whole cannot exist without the study of ideological differences and their implications." Studies of political history typically centre around a single nation and its political change and development. Some historians identify the growing trend towards narrow specialization in political history during recent decades: "while a college professor in the 1940s sought to identify himself as a "historian", by the 1950s "American historian" was the designation."

From the 1970s onwards, new movements sought to challenge traditional approaches to political history. The development of social history and women's history shifted the emphasis away from the study of leaders and national decisions, and towards the role of ordinary citizens; "...by the 1970s "the new social history" began replacing the older style. Emphasis shifted to a broader spectrum of American life, including such topics as the history of urban life, public health, ethnicity, the media, and poverty." As such, political history is sometimes seen as the more 'traditional' kind of history, in contrast with the more 'modern' approaches of other fields of history.

PART THREE: THE CHURCH AND POLITICS OF ENGLAND

CHAPTER SIX: THE CHURCH OF ENGLAND

6.1. Anglicanism

The name "Anglican" means "of England", but the Anglican church exists worldwide. It began in the sixth century in England, when Pope Gregory the Great sent St. Augustine to Britain to bring a more disciplined Apostolic succession to the Celtic Christians. The Anglican Church evolved as part of the Roman church, but the Celtic influence was folded back into the Roman portion of the church in many ways, perhaps most notably by Charlemagne's tutor Aidan. The Anglican church was spread worldwide first by English colonization and then by English-speaking missionaries.

The Anglican church, although it has apostolic succession, is separate from the Roman church. The history of Christianity has produced numerous notable separations. In 1054 came the first major split from Roman administration of the church, when the Eastern Orthodox church and the Roman split apart.

The conflict of authority in England between church and state certainly dates back to the arrival of Augustine, and has simmered for many centuries. The murder of Thomas a Becket was one of the more famous episodes of this conflict. The Magna Carta, signed by King John in 1215, contains 63 points; the very first point is a declaration that the English church is independent of its government.

6.1.1. General overview

Church of England, term used, in its general sense, to refer to the various traditions that have together constituted the Christian Church in England, dating from the introduction of Christianity into that country. More specifically, it is the branch of the Christian Church that, since the Reformation, has been the established Church of England, and that is now a major world Christian

denomination under the titular headship of the monarch. The earliest unquestioned historical evidence of an organized Christian Church in England is found in the writings of such early Christian fathers as Tertullian and Origen in the first years of the 3rd century, although the first Christian communities probably were established some decades earlier. Three English bishops are known to have been present at the Council of Arles in 314. Others attended the Council of Sardica in 347 and that of Ariminum in 360, and a number of references to the Church in Roman Britain are found in the writings of 4th-century Christian Fathers.

The ritual and discipline of the early English Church were largely introduced by the Celtic and Gallic missionaries and monks, until the arrival of St Augustine of Canterbury and his missionary companions from Rome in 597. Thereafter, the Celtic and Roman forms of worship became polarized, particularly in the method used for calculating the date of Easter, the organization of monasteries, and the accountability of the clergy. This was resolved at the Synod of Whitby (664) when the crucial decision was made to sever the connection with the Irish Church and to place the organization of the English Church under Roman discipline. During the next four centuries, the Church in Saxon England exhibited the same lines of growth and development that characterized the Church everywhere in the Early Middle Ages. After the Norman Conquest (1066), Continental influence in England strengthened the connections between the English Church and the papacy. The vigorous assertions of power successfully made by popes from Gregory VII to Innocent III between the late 11th and the early 13th centuries were felt in England, as elsewhere, and clerical influence and privilege were widely extended in secular affairs. Several times during the medieval period, English kings sought to limit the power of the Church and the claims of its independent canon law, but without success until the reign of **Henry VIII**.

6.1.2. Rules

The doctrine of the Church of England is found primarily in the Book of Common Prayer, containing the ancient creeds of undivided Christendom, and secondarily in the Thirty-Nine Articles, which are interpreted in accordance with the prayer book. Appeal is made to the first four General Councils of the Christian Church, as well as generally to Holy Scriptures as interpreted by “the Catholic Fathers and ancient bishops”. The Church of England differs from the Roman Catholic Church chiefly in denying the claims of the papacy both to jurisdiction over the Church and to infallibility as promulgator of Christian doctrinal and moral truth, and in rejecting the distinctively Roman doctrines and discipline. Also, unlike the Roman Catholic Church, the Church of England allows women to become priests. The Church of England differs from the Eastern Orthodox Church to a lesser degree. On the other hand, the Anglican Church and its sister Churches in the Anglican Communion differ from most Protestant Churches in requiring episcopal ordination for all their clergy; in the structure and tone of their liturgical services, which are translations and revised versions of the pre-Reformation services of the Church; and in a spiritual orientation in which a Catholic sacramental heritage is combined with the biblical and evangelical emphases that came through the Reformation.

The Church of England globally has a baptized membership of about 27.5 million, over half of the population of England.



Emblem of England's Church

6.2. The birth of the England's Church

The Church of England became the established Church of the country in the 16th century, during the Reformation. It is the nominal Church of nearly three fifths of the population; about one (1) million people attend services on a normal Sunday, many more on special occasions, such as Easter and Christmas. In November 1992 the General Synod of the Church of England voted to allow the ordination of women to the priesthood. Legislation to this effect was subsequently passed by Parliament, and the first women priests were ordained in April 1994. The denomination next in importance is the Roman Catholic Church, which has about 4 million members in England, grouped in 19 dioceses. Among the numerous other Protestant denominations are the Methodist (the largest), Baptist, and the United Reformed Church, formed in 1972 by the merger of the Congregational Church in England and Wales, and the Presbyterian Church of England. These three Churches are usually known as the “Free Churches”. Other Protestant Churches include the Unitarians, Free Christians, the Religious Society of Friends (Quakers), the Salvation Army, and numerous Pentecostalist organizations.

According to the 2001 census, there are some 35,251,244 people who describe themselves as Christians in England. There are also 1,524,887 Muslims and 257,671 Jews in England. The Sikh community in England numbers 327,343, concentrated in London and the Midlands. There are also 546,982 Hindus, living primarily in London, Leicester, Birmingham, and Bradford. England has, as well, small Buddhist (139,046), Jain, and Zoroastrian communities. The Jewish community in England dates from 1656, and is the second-largest in Europe. The growth of the other non-Christian faiths dates mainly from the 1950s.

6.2.1. The breaking off with Roma

“Anglicanism”, a given name to the whole doctrines, rituals, particular institutions at the Anglican Church or the Church of England, is the philosophy of the Church of State.

Elsewhere, at the beginning of 1531, Henry had put the Church of England into the Schism way, staked out by the Act of submission (15 May 1532) (2) and the Act of supremacy (November 1534) (3). This last act has given to the King and his successors the title of “*Single and Supreme Chief of the Church of England*” and has concentrated on his hand all the ecclesiastic power.

The English revolts have then met satisfaction. A great number of English people accepted the fact and the Act of Submission gave obligation to every Englishman to submit himself to the single and State Church of England. From the Act of Supremacy, this Church becomes the supreme one and the King is its head and has the duty to rule over it as he does with the Crown. But this desire is not shared by all the Englishmen.

These situations (dispositions about or referring to the Church ruling), have never met some resistance in the clergy, with some exceptions such as John Fisher and Thomas more who died martyrs in 1535 (because they disapprove of the way

the Crown was ruling over the church of England). The suppression and the spoliation of the monasteries have been conducted with in extreme vigour, from go beyond the schism, and the Six Articles of June 1539 have maintained in full the Catholic dogmas, the 1536 to 1549. Therefore, Henry VIII did not think to most attacked by the reform. There were transubstantiation, communion under only one kind, ecclesiastical celibacy life, validity of the chastity's vows, private masses, auricular confession.

At the time of **Henry VIII's**, the Church of England was not something completely innovated so that, under Henry successors, it will undergo several transformations.

The reform about religion has been introduced in England under **Henry VIII** and **Jane Seymour's** son's reign, **Edward VI**, from 1547 to 1553. After the suppression of the six articles, the Book of Common Prayer has been imposed. It has deeply reformed the missal, the breviary and the ritual, while the Forty-two Articles (1551) have defined a faith's confession into a Calvinist sense.

Under **Edward VI** in 1549, the Book of Common Prayer establishes the rite of the Anglican Liturgy, henceforth, celebrated in vernacular language and no more in Latin.

It happened a period, after **Edward VI's** death, that the situation in England has changed a little on Catholics favour. During that period, from 1553 to 1558, Catholics reacted under **Mary Tudor**.

After the brief period of Catholicism, it is **Elisabeth I** who succeeded to Mary Tudor from 1558 to 1603; to the establishment of the Act of Supremacy has succeeded the Act of Uniformity in 1559, which obliged every Englishman to follow the Book of Common Prayer of **Edward VI**, and the Anglican Church had had its expression in the faith's confession of the Thirty-nine Articles (1563), that raised despite all against the dissident Calvinist of Puritanism.

After the establishment of the Church of England, the Book of Common Prayer has met much more progress, evolution from King **Henry VIII**'s successors than with its creator.

6.2.2. The Causes

At the moment when English people have proved their strength through wrestlings and became impoverished, the clergy became more and more wealthy.

The great schism of the West has tampered with the fidelity to Roma; during the economic crisis at the end of the XVIth century the resource of the ecclesiastical properties instigates scandal and anger; Wyclif attacks the pope, the curia, the hierarchy; in his "De Officio Regis" (about 1379), he swears that the king must be sovereign among the Church as in the State and soon the "Lollards"'s agitation flies into a rage with the bishops and monks. All these revolutions taken by England had some impact on Roma's decision when as far as the problem of the divorce between Catherin of Aragon and **King Henry VIII** took place.

The royal absolution in the religious domain established under the Tudor at the early beginning of the XVIth century with the support of the High Clergy represented by Wolsey who directly administers the Church of England without worrying about Roma. **Henry VIII**'s schism met with sympathies and complicities in the country as well as into the gentry. It covets more the monastic possessions than among the nation where some tendencies of anarchical mysticism have stayed alive since Wyclif, than with the jurists who wish for the suppression of the ecclesiastical courts than finally with the intellectuals won over to humanistic ideas spread by the "oxford's cenacle", with **Jonh Colet**, Erasmus and **Thomas More**.

Henry VIII to whom a theologic pamphlet against **Luther** had won for him the title of "Defender of the faith" (1) from Pope Leo X, was conducted to divorce **Catherin of Aragon** for Political reasons.

He had opposed both Luther and his doctrines. In fact in 1521, as a reward for a treatise issued by him against the monk of Wittenberg, **Henry** received from **Leo X** the title of “Defender of the faith”.

Wolsey who didn't get anymore the annulations of the marriage by Roma, **Henry VIII**, supported by **Thomas Cranmer**, archbishop of Canterbury, got the divorce pronounced by an English tribunal (23rd, May, 1533) Act against which Pope **Clement VII** replied through the King's excommunication (23rd, March, 1534).

The England's admission into the Reformation Movement was an accident. It was the result of a sad issue, through the desire of **King Henry VIII** to get the annulment of his marriage with his legitimate wife **Catherin of Aragon**. The reason why **Henry** wanted this marriage annulled was that he had been completely seduced by **Ann Boleyn**. The King could not have the Pope adhesion to grant the annulment, so those such as particularly his minister, **Thomas Cromwell**, who flattered and supported him, gradually moved for the breaking off with Roma.

It was a selfish interest that had conducted this monarch to change. At the opportune moment the cunning temptress had yielded to the royal passion. **Ann Boleyn** was pregnant. On the 25th January 1533, the king married her in secret. On 5th April, the parliament prohibited any appeals from English courts to Roma. This meant that, the pronouncement of divorce made by the docile **Cranmer** on 23rd May was absolute and final. Already in September, a daughter called **Elizabeth** was born. And Roma answered to this scandalous state of affairs through the king's excommunication. This decision was quite unequivocal. All this was achieved at the end of 1534.

In 1527, **King Henry VIII** announced his desire to divorce his wife, on the grounds that the papal dispensation making the marriage possible was invalid. The chief reason for the divorce, however was that **Catherin** had failed to produce a

male heir. **Mary** was her only surviving child, later **Mary I** of England. Hence, **Henry** was in love with the young and beautiful lady. In waiting of the Queen that **Ann Boleyn** was however, several obstacles stood in the way of divorce. **Catherin's** nephew, the holy Roma Emperor **Charles V**, strongly opposed the divorce, and Pope **Clement VII** who had been made a prisoner by Charles could not invalidate the marriage without displeasing his captor. Another reason was the religious definite rule restored by Jesus-Christ by which a marriage is single, a sacred act that any Christian has obligation to assume once in his life except when occurs one partner's death.

If **Henry** has let his thoughts and feelings shown it's probably because the field had already been prepared to him. In fact, some Englishmen had enough with Roma's supremacy and absolution over the clergy of England; also, the ecclesiastical properties that the clergymen dispose of while some people were suffering. Thus, there is no smoke without fire. Therefore, it's so true that Henry would like to quench his thirst, but he was also supported by a nation contaminated by the neighbours of the west. The question of divorce draws also its original sources on the outside of England, on the King's alliance with neighbouring states.

In 1511, **Henry** joined in the holy league against France, and in 1513 he led the English forces through a victorious campaign in northern France. When deserted by his allies, **Henry** arranged in 1514, a marriage between his sister **Mary** and **Louis XII**; King of France with whom he formed an alliance. **Francis I** who is **Louis's** successor, met **Henry** at a magnificently staged meeting on the field of the cloth in 1520, but no significant political decisions resulted from this meeting. In 1525 riots broke out in England in protest against **Henry's** attempt to levy taxes for military purposes, and he withdraw from major military activity in Europe. Thus, we can consider this as the first political reason for that question of divorce.

For a Christian, it is the strength of evil destructive powers that have influenced the world and also the church in its human aspect to satisfy some people personal desires.

CHAPTER SEVEN: POLITICS IN ENGLAND

7.1. The sixteenth century England

7.1.1. EDWARD III's England

Edward III (1312-1377), king of England (1327-1377), who initiated the long, drawn-out struggle with France called the Hundred Years' War.

Edward was born at Windsor on November 13, 1312, the elder son of **Edward II**, of the House of Plantagenet. Involved by his mother, Isabella of France, in her intrigues against his father, he was proclaimed king after the latter was forced to abdicate in 1327. During **Edward's** minority, England was nominally ruled by a council of regency, but the actual power was in the hands of Isabella and her paramour, **Roger Mortimer**. In 1330, however, the young king staged a palace coup and took the power into his own hands. He had **Mortimer** hanged and confined his mother to her home.

Edward began a series of wars almost directly after he had control of England. Taking advantage of civil war in Scotland in 1333, he invaded the country, defeated the Scots at Halidon Hill in England, and restored **Edward de Balliol** to the throne of Scotland. Balliol, however, was soon deposed, and later attempts by Edward to establish him permanently as king of Scotland were unsuccessful. In 1337 France came to the aid of Scotland. This action was the culminating point in a series of disagreements between France and England, and **Edward** declared war on **Philip VI** of France, taking the title of King of France in

1340. In the same year, the English fleet destroyed a larger French fleet off Sluis, in the Netherlands. The action resulted in a truce that, although occasionally disturbed, lasted for six years.

War broke out again in 1346. **Edward**, accompanied by his eldest son, **Edward** the Black Prince, invaded Normandy and won a great victory over France at the Battle of Crecy. He captured Calais in 1347, and a truce was re-established. **Edward** returned to England, where he maintained one of the most magnificent courts in Europe, founding the Order of the Garter around 1348. The war with France was renewed in 1355, and again the English armies were successful, with the Black Prince winning the Battle of Poitiers in 1356 and taking John II of France captive. The Peace of Brétigny, in 1360, gave England all of Aquitaine, and **Edward** in return renounced his claim, first made in 1328, to the French throne.

Edward continued to assert his will both domestically and abroad. In 1363 he concluded an agreement with his brother-in-law, David II of Scotland, uniting the two kingdoms in the event of **David's** death without male issue. Three years later Edward repudiated the papacy's feudal supremacy over England, held in fief since 1213. He renewed his war with France, disavowing the Peace of Brétigny. This time, however, the English armies were unsuccessful. After the truce of 1375, **Edward** retained few of his previously vast possessions in France.

The king had, by this time, become senile. He was completely in the power of an avaricious mistress, Alice Peres, who, along with his fourth son, John of Gaunt, dominated England. Peres was banished by Parliament in 1376, and **Edward** himself died at Sheen, near London, on June 21, 1377. He was succeeded by his grandson, **Richard II**.

7.1.2. Henry VIII's England

The sixteenth century was marked by the advent of the Tudor's dynasty, which started with the accession on the throne of **Henry Tudor, Earl of Richmond**, in 1485, after his victory against **Richard III** at Bosworth battle which stopped the long war of "Two-Roses" where had been fighting the rival families of the Lancaster and the Yorks. Therefore, three generations of the **Tudors** sovereigns would succeed to each other on England throne till **Queen Elisabeth I's** death in 1603. Through this, we find that in England, the accession to the throne is a matter of succession. It is monarchy. But a change could occur in case a fight or a war happened through which the royal family lost. And then the victorious family has the turn.

This century was marked by very important inventions through their consequences, such as the typographic composition imported from Germany by **William Caxton** toward 1480, the travellers and explorer's discoveries, which will afford the maritime and commercial expansion of England during the following centuries.

It happened that during that period, England was opened to the outside World. And this opening had an important impact on English people's life either good or not.

There was the development of humanism, particularly under the influence of **Thomas More**, whose the Utopia, published in Latin language in 1516, put an accent on the knowledge of the classical ancient time's authors and on the training of the rhetoric and announces the action and the treatises of the influential pedagogues such **Roger Ascham** and **Thomas Elyot**.

In the domain of prose, the most remarkable work of the first part of the XVI th century is The Utopia, the remainder was essentially composed by **Sermons** by **Cranmer** and the translations of the "Nouveau testament" by **William Tyndale**

and **Miles Coverdale**. The end of the XVIth century saw the growth of works of fiction, with the novels of **Jonh Lyly**, as *Euphues or the Anatomy of Wit* in 1578, that will be at the beginning of the vogue of the euphuism. The other important contribution to the prose of that period was composed of the “*Arcadia*” in 1590, by **Philip Sidney** who created the taste of the pastoral afterwards. On the other hand, we find a realistic trend particularly illustrated by **Thomas Nashe’s** novel, *The unfortunat traveller* (1), whose humour and variety foreshadow those of **Henri Fielding**.

It appears that the XVIth century was essentially marked by the emancipation of the English society in all the domains. The poetic genres practiced are then very varied and have gone from the epic which was considered as the nobler, at the pastoral and satire, from a more humble status but nevertheless very asked. The Lyric poems, often relatively brief, are particular taken. **Sir Thomas Wyatt** and the Earl of Surrey will introduce in England the sonnet, fixed form of fourteen verses established by the Italian poet **Petrarch** from 1304 to 1374, who explores the contradictory nature of lover’s feeling towards one lady who is conventionally so beautiful as, she is inaccessible and whom, he idealizes and desires turn by turn. In another register, the narrative poem of Ovidian inspiration and of mythologic and herotic characteristic, such as *Hero and Leander* of Marlowe or “*Venus*” and “*Adonis*” of **Shakespeare**, emphasizing on physical beauty and the pleasure of senses and aims to seduce the taste of the aristocrats of the Court. But it is the epic, for which the model is given by the Aristocrate and “*the tasse*”, that remains then the highest form of poetry. In that heroic fashion, it comes to exalt the honnour’s values of courage and of loyalty. It is Spenser who, with the *Faerie Queen*, will obtain the most brilliant success in that domain, where he adds one important part of marvel and allegory that give to his poetry a national and protestant dimension.

But, at that epoch, it was mostly the theatre which enjoyed the most significant growth. In the middle Ages, the Mysteries and the Moralities (whom

Everyman marks the end to the XVth century) were organized by by the corporation and played by the lovers. Until 156, date at which **James Burbage** constructed the first permanent theatre at Shoreditch, beyond the walls of the City, the play were performed in the show room of princely residences, in law schools of London or in the hostels. The actors, henceforth attached to the house of a lord, to which they carry the lively and whom they are theoretically the servants, avoid the legislation on the wandering and the idleness which have stricken the strolling players, pilloried, whipped and branded with red iron when they were apprehended. Beside adults companies as “Lord Chamberlain’s Men” (the company of **Shakespeare**, formed in 1594), there were children’s company such as the “children of St Paul’s, young boys forming the chorus of the cathedral and who have presented enhance plays pieces at the court.

Those standing and professional theatre will grow up until 1580, the most known has been the theatre of Rose, of Fortune and one of the Globe, built in 1599 on the other side of the Thames, at Southwark, near the arenas of the bears fights. Someone estimates at 2000, the average number of spectators that those theatres could receive but the recent discovery of Rose and Globe foundations obliges to review that number.

At that period, it was given to the art a certain advantage in a way in order to relax the atmosphere, to charm, to point out Human Being’s values. Also in every domain of art, there was a specificity. All was done to encourage the effort and progress of the artists and then to bring more and more people to give a great interest to the matter.

When the religious revolution took place that profoundly transformed the British disposition, the English monarchy, enriched by spoliations of ecclesiastical possessions, was taking more and more important part in the European affairs and discovered its maritime skills. Refusing to engage himself into François I’s

Alliance (meeting of the field of the Cloth of Gold, 1520), **Henry VIII** had adopted a skilful balancing Act between France and Empire.

Henry was born in London in 1491. After the death of his father **Henry VII**, he became king in 1547. At the beginning of this reign, **Henry VIII** has a good policy, a hearty personality, a fondness for sport, hunting and a military prowess. All these endeared the king to his subjects. **Henry VIII** was a monarch of the “Renaissance”. The “Renaissance” was a period of renewed interest in the arts and learning. He entertained a great number of scholars and artists, including the German painter **Hans Holbein** the Younger. Holbein painted several famous portraits of the king and members of his court.

That is to say, **Henry VIII** was a king of upholder of arts and intellectual values in that period.

Very far to be a rate, it emerges from his that king **Henry VIII** is an innovator in many fields.

7.2. Social and Political Implications in the Church of England

7.2.1. Social Consequences

The birth of the Church of England created many, troubles in the world, impacts in the British society and problems that raised in England, till the sixteenth century up to the twenty-first century.

After having the English Clergy agreement through nominations, and with the complicity of the House of Lord, the Parliament power traditionally anti Roma, **Henry VIII** used intimidation and politics to face his enemies (those who did not agree with him) to achieve the goal.

In one word, the great problem of Religion in England is the fact that it was connected with the Crown. There was a mixture of powers. Therefore, every

Englishman must express his acceptance and adhesion to the ideas and give an absolute renunciation to the pope supremacy. Then, to live peacefully in England, British people were obliged to follow the State Church. Englishmen followed the established Church more because of fear than faith. This situation had not gained all the people's agreement. Therefore some people had escaped their country, some had left England and Ireland to create the United States of America for freedom. And then, when people did not want to obey the new Church rules, they were severely punished. The King didn't hesitate to murder people cardinals, bishops, abbots, priests, scholars, peers, knight, middle class citizens and many women of gentle birth were killed because of religious matters. Persecution was widely applied, striking down both Protestants and Catholics. Those who denied the Real Presence were burnt in Calais, London and Windsor, or the express orders of **Henry VIII** and his successors. The King is the "Merciful God!" declared one foreign visitor to England. He confessed: "what a way these people live! They hand Papists on one side of the street, and burnt Antipapists on the other!" (1). The whole life of the Church was placed under the authority of the King through the action known as "the submission of the Clergy". It was on May 16, 1532, at the beginning of the new religious advent in England, that the bishops and Clergy tried to resist. But more and more, they failed on their attempt to revolt and ceased to resist. However, one heroic bishop in the name of St John Fisher bishop of Rochester, former Chancellors of Cambridge university. **Fisher** was the friend of **More** and **Erasmus**. He was one of the greatest scholars of his time, he possessed one of the finest libraries in Europe, but devoted to the welfare of his diocese as much as to the learning of his University. For his integrity and loyalty to his faith, he was beheaded on June 22, 1535. From time to time, the situation has degraded in the kingdom. The living conditions became more and more difficult.

In 1548, **Edward VI**, as the Supreme Head of the Church, caused it to be ordained that any clergyman not using the book of Common Prayer, or using any

other form of prayer, should suffer imprisonment for life! Three years later, this was extended to the laity. In fact, both priests and many of the laity were forced to adopt Anglicanism, or suffer death in way of which the axe was the most merciful. All Catholics were placed under the arrow of oppressive laws. To become a Catholic was to commit an act of high treason. No Christenings, marriages or burials could take place among them except according to the rites of the Church of England. Espionage and treachery were well rewarded. A statute of Parliament, passed in 1605, reads:

“Any person discovering where Mass was said, shall have his own pardon and one-third of the goods forfeited by the attainer”. “No man could enjoy security in the privacy of his own house, where he was liable at all hours, but generally in the night, to be visited by a magistrate at the head of an armed mob. All the inmates were interrogated; their persons were searched and there instances on record of females of rank whose reason and lives were endangered from the brutality of the officers”. (2) As a proof that these atrocious laws were pitilessly carried out, it is useful to recall the fact that, in 1626, **Lord Scoops** was accused of being too lenient, because he convicted only 1670 Catholics in the limited area of East Riding in Yorkshire.

The **Elizabethan** despotism has completed the absolutist work of **Henry VIII**. Playing with her popularity, **Elizabeth** strove herself to govern without the control of Protestantism in Scotland till 1560 which achieved to move nearer this to England. For a century, the Stuarts of Scotland and the **Tudors** of England strengthened the family links through Marguerite **Tudor's** marriage, old daughter of **Henry VII**, with **Jacques IV** Stuart of Scotland. Probably, Scotland would be wandered from these events, but the union of two Crowns (of Scotland, and England) could not easily make the situation.

Elizabeth who was not married and hadn't children, it is the son of her victim. **Mary Stuart**, who has become at her death the throne heir of England; **Jacques VI** of Scotland then inherited in 1603 the English Crown under the name **Jacques I**, realizing the Scotland and England unity which has become definite by the union Act of 1707. See England History after 1603 in Great Britain. This union could also, probably make the ascent of the Church of England easier in both England and Scotland.

In 1535, **Henry VIII** proclaimed himself Head of the Church of England and in 1538, he ordered the dissolution of the monasteries for which the goods will go to enrich a new aristocracy that will stay attached to the Crown.

After the execution of **Ann Boleyn**, **King Henry VIII** married **Jane Seymour** the following day; espoused **Ann of Cleves** a year after; then came the gentle **Catherin Howard**; she was also beheaded after fifteen months of matrimony, and made room for **Catherin Parr**. To a **Catherin** succeeds another one. But the last **Catherin** narrowly escaped the scaffold. **Henry** insisted upon the teaching of full Catholic doctrine in everything but the Papacy: on the Mass, the Sacraments, and everything else in the whole Catholic's life. **Melanchthon** begged the King to accept the Reformation in full, but his pleas were all in vain. **Henry** refused that because somewhere, he did not forget, because he had refuted Luther on his theories, and was one of the best Catholic faithful. Then, if on the one hand **Henry** wanted a heir for his succession for political reason; on the other hand, English people wanted a complete Reformation as it happened in some foreign countries. These people made profit of the situation because the King himself used religion (something very sensitive on that period) to resolve his personal problem. A famous saying is "we cannot want something and its opposite at the same time". If Henry himself made the Englishmen emancipated through the opening of their country to the outside, and then encouraged Reformation on technical and

scientific inventions, on artistic domain etc..., it is not the Reformation on religion field that **Henry** will oppose himself.

The mixing of powers, thus religious and royal powers, with the complete confiscation of the spiritual authority by the Crown, could be well remarkable through several examples. **Henry** may dispose of his power as he wants, decide on people's death or life, without worrying about a justice or a court; therefore, there was no more judgement and criticism that people could lodge against him.

The political and non popular basis of the English Revolt in England of the Reformation, in every sense, depended on the initiative of the Crown. The Reformation of **Edward VI's** reign was brought about by an alliance between politicians utterly worldly, devoid of morality, and Reformers so bigoted as to play blindly into their hands. **Henry** died, a rickety child, his diseased little son **Edward**, nominally succeeded him. But real power was in the hands of the unscrupulous men who formed the council. They rigorously pursued and increased the loot of religious endowment and even made an effort to impose a new Protestant religion repugnant to the government, who had all the evidence available, sets that majority at eleven twelfths of the people. Never before in history, not even in Lutheran Germany, had the state engineered such a total confiscation of spiritual authority to its own advantage.

The Reformation, indeed, was a typical piece of English conservatism, conducted with the familiar mixture of muddle, deviousness, hypocrisy, and ex post facto rationalisation. How politics could react upon religion, was most strikingly demonstrated in England. No country seemed more soundly orthodox. Yet the Pope's authority had hardly been called into doubt before it was altogether removed. That it took its origin in a political revolution, only the wilfully blind would deny, doctrine and belief were secondary matters. At King **Henry VIII's** death, the religious problems became crucial. The Anglican Church has moved to

Protestant religion under **Henry's** son, King **Edward VI** with imposition of spiritual life, seen as the best by the King and his collaborators.

7.2.2. Political Consequences

Since the creation of the Church of England up to the 21st century, English society has been in great difficulties. The rivalry between Protestants and Catholics, the problem of Irish Republican Army (I.R.A), the Sinn Fein, and the religious troubles in the united Kingdom have been dominated by conflicts that caused a lot of deaths and loss to England.

To put an end to all these problems, many writers, doctors of divinity and theologians have studied the ways to cope with the situation through their discoveries.

The five years of Mary **Tudors's** reign, the elder sister of **Edward VI**, who died in 1553, are marked by an attempt of the Catholicism return and by numerous religious persecutions towards the Anglican clergy's members. The wife of **Philippe II** of Spain should henceforth be known, under the slanderous name of "**Marie le Sanglante**". Her death in 1558 brought back in England the protestants who have withdrawn from the continent and she was replaced by her half-sister **Elizabeth, Henry VIII** and **Ann Boleyn's** daughter, that made shut up into the Tower of London.

Mary Tudor, from 1553 to 1558 has held the breach between the Church of England and Roma (November 1554) but has alienated the English people through bloody persecutions. **Elizabeth I** (1558 to 1603) opposed to Catholicism less by intimate conviction than by despotic disposition, has established early after her advent the Act of supremacy (April 1559) and in the same year, has made voted by the parliament, the Act of Uniformity that has imposed the second Book of Common prayer of **Edward VI** (1552). Finally, the confession of protestant faith of Anglican Church was defined into the Thirty-nine Articles of 1563, that have

admitted only two sacraments (the christening and the Holy Communion) and have denied the transubstantiation and true presence in her religious policy, **Elizabeth** succeeded to lean on the nobility and the upper class, that took advantage of the ecclesiastical properties, but she bumped into the episcopate resistance for all the members had been pushed aside and replaced.

It stands out through these that, only one action could generate many consequences that could continue during centuries. Thus, if for instance a King's or Queen's mother or grandmother who succeeded the throne has been Catholic, he or she will also be a Catholic and would proceed to settling of scores in order to avenge the parent and vice versa.

Nowadays in the 21st century, religious conflict seems to be universal, even in America, Asia, Australia, Africa..... As an example, in America different sectarian movements border on themselves. In Africa Catholic Church, different Protestant Churches, the different Evangelic churches, several sects and African traditional religion "Voodoo" cohabited with difficulty because of the difference of doctrines, opinions. But they try to live peacefully in the same area.

But, the Church of England has bumped into the Calvinist opposition of the puritans, the Presbyterians and congregationalism. From 1603 to 1625, Jacques I leant his absolutism on the Anglican episcopatism and persecuted Puritans and Catholics. The conflict became worse under **Charles I** (1625 to 1649); a tentative to reintroduce into the Anglican Church several essential "Roma" elements, and that the animator was the archbishop of Canterbury Land, has dressed against the king, puritans and Scottish Presbyterians and was one of the cause of the 1642's Revolution. Suppressed in January 1643, the Anglican Church was officially established after the advent of Charles II in 1660 (Act of Uniformity, May, 19th, 1662) but the tentative of Catholic restoration of the Stuart's last King, Jacques II from 1685 to 1688, led to the Revolution of 1688. The new King, **Guillaume III**

(1689 to 1702) established peace between Anglicans and Puritans through the Act of Tolerance of 1689. The Irish Republican Army (I.R.A), the Sinn Fein and the religious troubles in the U.K. Ireland is a western Island of British archipelago. It is a bloc politically shared between the Irish Republic with Dublin its capital in the South and the Ulster or North Ireland with capital Belfast. But, Ulster is united with the United Kingdom.

The Sinn Fein is an Irish nationalist movement, founded in 1902 by **Arthur Griffith**. The Sinn Fein has grown slowly. It knows more emergence with the adhesion of numerous workers of Dublin, controlled by **James Connolly** who purchased **Griffith** and has the control of the movement. The Sinn Fein has known several revolts among which we can cite: the violent action after the home Rule's law of 1912, the troubles in 1914, the revolt of the Monday of Easter 1916, launched by **Patrick Peers** and an extremist groups he controls. This revolt failed and gave to the Sinn Fein its first martyrs.

In October 1917, the Sinn Fein has had a new leader in the person of **De Valera** who headed an armed fight against British troops from 1919 to 1920.

In 1922 a split happened among the movement. On the one side, there was a group of the moderates **Griffith** and **Cosgrave**. They have accepted Ireland state free and formed the Gaelic league, the Cumann nan. On the other side, there were the followers of **De Valera**. They wanted to reconstitute a new Republican Army and founded a radical movement, the Fianna Fail.

In Ulster, the Sinn Fein has become the independence party, the political part of the I.R.A. in the South of Ireland has subsisted a Sinn Fein with the same program like the one of Ulster, but has a weak electoral success. A Marxist Sinn Fein workers party has no more considerable hearing.

The Irish Republic Army (**I.R.A**) is a nationalist organization created in January 1919, when the independence of the Ireland has unilaterally been

proclaimed by the **Sinn Fein**. Under **Michael Collins**, and in union with the Dublin's squad, the I.R.A. has fight against the English, using the methods of the welfare and of local terrorism. In the 1920, the I.R.A. has continued the fight for the reunification of the Island. But this attitude has not been accepted by the new Irish government which broke the movement. Before the Second World War, the I.R.A. has returned to its terrorist methods against the British troops settled down at Ulster, and then the Dublin Government took new decisions against it. Unfortunately the attacks in Ulster became more and more at the end of fifties mostly, on the active service of Northern Catholics for equality of civil rights. To an official I.R.A., was opposed a dissident one, also provisional, which thought that less violence would be enough to make English leave the north of the Island. In the sixties and seventies, his second I.R.A. went far in its terrorist action against the Protestants and British troops until England, in London. The Dublin's chiefs government has arrested several of its chiefs and has taken it out of law in November 1974. Despite the reprisals against it, the motivation has not reduced even in Ulster, Ireland etc... This movement was the cause of the death of many people, the English Ambassador of Dublin in July 1976, 112 victims in 1977, 81 in 1978, 113 in 1979, 76 in 1981, provoked the death of **Louis Mountbatten** the 27th, August, 1979. The English harden their position and the imprisoned men have made a revolt for hunger, to obtain a recognition of their political prisoners statute. After that, **Boddy Sands**, a nationalist prisoner elected deputy at British parliament died after sixty-four days of hunger strike. Three other members of I.R.A. died in the same month, in the same way. Under the influence of the Catholic Church and the obstruction of **Margaret Thatcher**, English prime minister, to accept the political prisoner's statute to the Irish terrorists, that movement has stopped after the death of ten members of I.R.A.

The Irish hatred for English was mainly a land problem. The English were trying to occupy all the main and fertile lands. But this hatred will be with more

anger because of religious struggles. The Irish, who remain Catholic, were now fighting not only for their national Independence and, their matrimonial life, but also for their faith. However England was unwilling any enemy's attack based in Ireland because Spain and France were very closed to Roman catholic Clergy. So that in 1541 **Henry VIII** proclaimed himself, King of Ireland; when he tried to force the Irish to become Protestants and confiscated lands, many Irish such as **Shane O'Neill** in 1559, **Fitzgerald de Desmond** in 1568 / 1583 and others, organised some revolts but these were frightened seriously by the English government. The establishment of the Scottish power with **James I** and latter by **Cromwell** who tried to confiscate again some lands, the life style of the general populace brought the Irish to become more rejected. In 1699, certain bills insure to Irish Catholic the religious liberty and enough guaranties to the lands. The situation will change in 1704 due to a new law that refused to Catholics to buy any land and to share the land that they had before. The Catholic hierarchy was banished. The Irish Parliament was not really representative of the Irish people because it was composed only of Protestants and had no real power. This situation really affected, the relationship between Irish and English that become more and more aggressive and came from bad to worse from decades to decades. During the First World War, two hundred thousand Irish were volunteers to fight against the British army. The nationalist extremists constituted an underground army, the Irish Republican Brotherhood (I.R.B) that prepared an insurrection. Many of them were related to Germany in order to find guns easily. The Easter revolt that was raised up by the IRB was completely defeated in one week by the English army. But this made certain propaganda to the Sinn Fein that was directed at that time by **De Valera** who was elected in December 1918. The Sinn Feiners constituted a separated Irish Parliament "The Dail Eireann" and proclaimed the independence of Ireland in January 1919. Ireland was now divided into two. The main part of Island was a free Staten member of Common Wealth, and the Eastern-North of the Island (Ulster) that have in majority Protestant inhabitants belong to the United Kingdom.

The situation in Ireland is influenced by elections. Some Great Britain authorities have tried to understand it. In November **Marguerite Thatcher** and **G. Fitzgerald** signed a compromise that accepted Great Britain Sovereign on the Ulster, gave a consultative statute to the Republic of Ireland, concerning the great decision about the Northern Ireland. This compromise has been refused and rejected by Protestant and the extremis Catholics of the I.R.A.

Nevertheless, the Christian Ireland was isolated from the rest of Europe, because of the way that Catholicism is practiced. What gave birth to the anger and the power of the associations such as I.R.A, I.R.B, Sinn Fein, is a hatred against England that has been increased by the 1846, 48 starvation, that involved the emigration of a couple of million Irish to America. During its revolution through the time, the Sinn Fein members after creating a parliament and proclaiming the Independence of Ireland has done for three years of time guerrilla operations, terrorist actions hijackts much **Arthur Griffith** and **Michael Collins** accepted the treaty of London, December the 6th, 1921. Ireland was divided into two parts. The main part of Ireland was on Independent Republic and the second one related to Great Britain. What gave more strength to the Sinn Feiners was the powerful movement started by **V. Collell** that has involved the improvement of Catholics lives. **Gladstone** completed to decrease the religious passions by separating the Irish Church (Protestant) from the state.

How people could not enjoy security in the privacy, even in their own houses, the place they are supposed to be liable at all hours. The situation was so alarming in England that, instead of having over or delivering themselves from hypocrisy and at the same time afraid about the law avoiding then the death, some of the Englishmen who were still free into their choice, in their mind, have obliged themselves and have left the country for abroad.

Someone whose name is **Henry VIII** raised a problem and after died. And that problem has created a dramatic situation till nowadays. English people could obtain their salvation through understanding that the religious problem is not a realistic one but only an egoist desire of divorce followed by the rejection of the marriage by the Pope. Even if **King Henry VIII** has no heir, in the royal family, there shall be one who will be his successor. But, unfortunately, he thought that he could change his destiny by contracting marriages as much as to have male heirs. In fact, even if he had created a religion, he could have left English people free to choose theirs. Those Englishmen, who follow him, will be in the Church of England and the others who want to maintain their old religion will continue with Roman Catholic Church or the others. If English could understand the basic egoism, impatient, cruelty, self-interest and obsession problem of **King Henry VIII**; then, there will be a new society without rivalry between Protestants and Catholics, the movements like the Sinn Fein with its military branch “the I.R.A” and the religious troubles in the United Kingdom. Then, the problem of religious dimension will be solved and the feuds will leave place to reciprocal acceptance. All they need to know is that they are all Christians then brothers and sisters and Christ they all follow is the same even with Catholics and protestants and his holy name symbolizes unity and brotherhood.

Moreover, when at the creation of the Anglican Church, the King has separated the religion from the Crown and then people have free choice about the different religious confession; nowadays, perhaps many people would have subscribed to his cause with troubles, discords, fights in the World.

If the King behaved as we see above, despite the Church laws, it should probably be that, **Henry VIII** would have been manifested from the Pope at the time, the spontaneously to accept the divorce; if there were not problems that the King had with the brother of **Queen Catherin of Aragon, Henry VIII's** wife at that time.

Probably, it was for the simple fact that **King Henry VIII** had married his dead brother's wife that he had not succeeded to obtain a male heir. But, because in front of God and the people at the Church of England laws prescribed, he would succeed to content himself with the situation and see the divine power to manifest.

In fact, if it was not **Henry VIII's** self-interest to have male heirs, all is letting shows that he likes too much his original Church: The Roman Catholic Church and that he was very attached to it.

It finally appears that the Reform applied by **Henry VIII** to the Englishmen was much more burning than the one of **Luther** that he has run down.

If we try a little bit to go through the psychological and moral nature of **Henry VIII**, we would remark that, the person he is, despite his selfishness, self-interest and his power's abuse, would have embodied in some extent the divine fear.

What leads us to have this view point or analysis is that, early the broken with Roma, he was in full power to create the Church of England by making this new Church as something innovated. But **Henry VIII** didn't do that. He made every effort to maintain the "Catholic" character of nature, despite its total autonomy. In fact, we can deduce from the analysis that he is always attached to the Roman Catholic Church values. Thus, as the Nigerian writer **WOLE Soyinka** has said: "Man is like a fish in the aquarium" (3). In difficulty, man has near him the solution but, refuses to look around him. He forsakes that solution and prefers to go far, to find the solution that he never achieves to get. Then, like that fish in aquarium, **Henry VIII** has many male heirs into his extended family, but because of his human self-interest, went very far, over to dissolve a Church and didn't hesitate to make many persons die, just to satisfy his thirst that consisted in having his own heirs. Unfortunately, at that really moment he didn't count with what would happen after that.

Another aspect that has not arranged the situation was the new reform that the Catholic Church has adhered.

Confronted with the compelling spread of Protestantism, the Roman Church reacts by shooting a strong floating of Catholic Reforms, that we called the Counter-Reformation, and by searching to impose itself to the new territories.

The Counter-Reform took disciplinary precautions and looks around for drawing up a new doctrine. On the disciplinary level, they made every effort to restore the authority of the pope by restoring to the judiciary procedure and to the force of weapons; this undertaking continued till the peace of Westphalia in 1648 where has been endorsed the territorial distribution of different confessions on the principle of the *cujus region, ejus religion*. As far as the doctrinal action is concerned, it is concreted through the meeting of the council of thirty (1546 to 1563) where has been précised the Catholic dogma on the points and principles that the Protestantism had put on cause or in which it had proposed a new interpretation of the scriptures and Fathers of the Church. The council confirmed a symbol of the faith (symbol of the apostles, on the third century), established the canon of the holly scripture, defined the dogma of the original sin and its effects, and then those of the baptism, condemned the Lutheran principle of the justification by the only one faith (at which must necessarily join the intervention of the Church), “invented” or at least decreed the existence of the purgatory, prescribed the indissolubility of marriage and reaffirmed the list of the Seven Sacraments and presented them all as instituted by Christ. The council précised again the ritual of the mass, the criteria, of the adoration of the holies, of the worship of relics and pictures, the valour of indulgences. It condemned the nepotism, imposed to the prelates to live into simplicity and forbade definitely to priests to marry themselves. To that joined all kinds of repressive measures, about the activities and behaviours as much as: the prostitution, the cohabitation, the blasphemy and the actors.

Finally, a new order has been imposed to the members of the clergy to whom the nomination must be from the moment on obedient to the ecclesiastical powers.

The fight against the heresy has been entrusted, on the ground essentially ideology, to new religious order and particularly to the company of Jesus. The members of this order, the Jesuits, have specialized themselves on the supervision of the faithful through confession, the supervision of consciences, predication, the educational teaching and training of the seminarists, which allowed them to intervene deeply into the moral and spiritual life of their epoch. Bit by bit, however, their activities run over the single framework of spirituality and the Jesuits have been taken to intervene, directly or indirectly, into numerous aspects of the political and social life. It is elsewhere very difficult to determine where was situated the limit between the intentions strictly doctrinal and its use ends resolutely temporal.

In fact, the Roman Catholic Church didn't go against the heretics with the doctrinal polemic, it was brutal and often bloody ends.

This enterprise of systematic repression has been conducted by a group of institution that had very large power: that's what is called the Inquisition. It was essentially organized around the ecclesiastical courts specialized in the repression of the heresies.

An arsenal of legal measures in the domain of writing works completed the Inquisition. The censor became compulsory before any appearance and a catalogue, an Index of forbidden books has been realized.

The structure of both Anglican and the Roman Catholic Churches are basically the same but the practices are different specifically the faith articles in the case of the Church of England that are more the historical results of **Luther** and **Calvin** mixed with principle of **Eraste**.

The best aspect that the Anglican Church showcase about the Christ is that, he is alive in the Church, acting, showing God's reality, not to praise his memory with words but with intensive activities. This mystical human reality is one of the most interesting elements in the Anglicanism.

Later on a very long period of latitudinarism indifference to the dogmas, rationalistic deism, that gave birth to pietisms' movements such as the Methodism and the Quakers, the Church of England has waken up, in XIXth century, with the Oxford movement, that the major leaders were the theologians **Pusey** and **Keble**. The oxford's movement has brought some Anglican priests to a pure a simple return to Roman Catholicism (Newman, Manning), but is also rose the Episcopalian High Church, the aspiration to a most total commitment to the traditional universal Church. At the beginning of XXth century, three higher floating have armed themselves into the Anglicanism; the one the Low Church, especially recruited into the middle classes at communal court or low court, firmly attached to the reform and the national particularism of the Church of England, then hostile to any return, not only toward Roma but toward the Catholic uses.

The Anglican modernism that has been for long time limited to the exegesis problems, started to affirm itself on the collective work **Lux Mundi** in 1889. Its principal organization has been the Churchmen's Union, founded in 1898, and its most resounding manifestation is the publication of the collective compendium: "the Foundation in 1912".

The Anglo-Catholicism, even authentically Anglican, has emphasized the dogmatic and solemn realities of the christianism, the importance of the tradition, the continuation of the Anglican Church with the Universal Church, to which the unity of faith stays despite the historical divisions. The clergy that belonged to that tendency has reintroduced into the Anglican rites of a great number of catholic uses, what raised sharp protestations at the beginning of that century. In 1927, the

Anglo-Catholics succeeded in making adopted by the national Assembly of the Anglican Church, a reform of the Prayer Book, an official liturgical book of 1662, a reform essentially based on the Eucharist the institution of a sacrament. Violently attacked by the protestant tendency, this reform adopted twice by the Lord's court in 1927 and in 1928, has been rejected everytime by the Communals, where have predominated the faithful of the Low Church. Therefore the new Prayer Book must be introduced into many dioceses. On May, the 1st, 1966 has justified any change of the cult forms without the Parliament approval, until then obligatory, provided that the changed had been proved by the "convocations" of Canterbury and York and by the national Assembly of the Church. It is necessary to confer to the Anglo-Catholicism the monastic revival of the Anglicanism in the XXth century. It was at the monasteries of **Mirfield**, **Nashdom Abbey**, etc... Established by the State, the Anglican Church has as chief, at first, the sovereign, who is crowned by the archbishop of Canterbury, Primate of England and president of Anglican Communion that gathered the Anglican Churches of Ireland, of Wales. The American Episcopalians and the ancient Anglican Missionary Churches in the Whole World. All the bishops of the Anglican Communion gather periodically (generally every ten years) at the conferences of Lambeth in London. The two collegial traditional organisms of the Church of England are the "convocations" of provinces of Canterbury and York, composed by a high Court: bishops, a low Court Clergy's Representatives and, since 1885, a Court of the laity, which have a consultative role. The National Assembly of the Church, presided over by the archbishop of Canterbury, gathered in London, generally thrice a year.

Elsewhere, in 1986, Pope Jean-Paul II recommended to all religions a message for peace, mutual understanding, by inviting them to a gathering put themselves together and pray for peace throughout the world, once a year. The Pope has celebrated this event at the basilica St Paul, in October 1986. The fight between Protestants and Catholics has its roots in the independentist desire that

gives life to each citizen almost the same thing happened and has opposed the Sunnite people and the Shiite people, into the Middle East.

To reach an effective and helpful result from negotiations, conjunctions will be headed to settle up talk on the field of politics. Negotiations need be made for emotional and affective dimensions, by calling or shooting an appeal to the religious sensibility, to the charity that advocates each of the two people rival.

To hit a definite solution, the first step I suggest will consist in separating politics from religion. It means that, as the King or Queen, is the head of Monarchy and the head of the Church of England, he or she will only henceforth rule over the monarchy an archbishop will be elected for the Church. Then, we will witness a separation of powers. If the English really wanted to relieve themselves of any ideas of revolt, revenge, in fact, to avenge one's mother; at the time the King or the Queen has the throne, to start, remove all the political laws that weight on the religion. That implies that the King or the Queen will never be again chief of the Church.

If the accumulation of powers is the central base of problem, it appears obvious that the separation will resolve the diverse troubles and conflicts. Therefore, every citizen could be free to choose his religion, and we can observe unity and brotherhood among British Citizens and in overseas territories.

True enough, those writings and the Vatican intentions are fruits of imagination that say almost at the same place without great change. Then, to attempt peace and unity, all Christians, Protestants, Catholics or others need to put in practice their faith, they must really live their religious life and practice the tolerance they all strongly urge.

As an Englishman, it is difficult to reject the Church of England because it a purely national and is traditional institution. For Catholics, the most unacceptable idea is that, this Anglican Church will consider itself on the rank, refuse the

features, change the path of Peter's Church. In other words, the Anglican Church was the accurate instrument of **Henry VIII** to satisfy his need, desire, ambitions and wishes. For English, the Church is the visible, explicit and full representation of the faith of God through the British Crown. The solution about the religious problem in the British Empire seems to read: no peace without understanding the historical background of religious division, no religious choice without separating religious doctrines with political power and none of these great goods without union, understanding and peace.

Nobody could refuse to a Church to have its own practices. The great matter should probably concern the doctrines that all the religious have in their credit. And this problem needs to be eradicated. The laws in a Church must not prevent the blooming of another one. For instance in one Church, they could refuse the faithful to wear short trousers while others accept the situation. In the same way, in that Church, people could accept the lipstick or blusher that, is rejected elsewhere etc... These are laws and differences from one church to one another.

To solve the religious problems in the United Kingdom, first of all, we need to explain the historical background that brought about the birth of the Church of England. Basically the main features of that situation are: **Henry VIII**, King of England trying to have the agreement of the Roman Catholic Church Clergy for his divorce with Catherin of Aragon.

Some British monarchs avoiding the establishment of any revolts or rebellions against the Established Church in Ireland probably supported by the French or Spanish governments

The British current political authorities need to explain the actual role of the King on the Church of England; he has now just a moral value and cannot be considered as head of any Church of England. His love affairs, different conjugal problems are real examples of his failure in faith and gospel.

The King of England, Head of the Anglican church who used to be the equivalent of the Pope in the Roman Catholic Church is merely now, just a simple honourable “Head of the Church”; so his rule of Defender of the Faith and calling his citizens for a king of propaganda to the Anglican Church has no meaning in the British society. It is much easier today for Catholics and Protestants to live together in England. The same situation will occur in Ireland if British political system separates itself from its religious historical links. Irish instead of making campaigns against Protestants or some others against Catholics should try to get together, unite and develop their country with no consideration of the religion or any type of discrimination. The basically features of the I.R.A., the Sinn Fein and other organizations should no longer be religious. Terrorism Highjacks, should no longer be done against Catholics and Protestants and should give their place to peaceful political exchange of point of view, debate, ambitious programs for or against the Independence of South or North Ireland.

One other way to solve the Irish problem is to organize a referendum election, to showcase the Independence desire of the whole Irish people, Northern or southern. Bishops, Fathers, and all Clergymen from both the Roman Catholic and the Anglican Churches should promote a kind of neighbourhood, religion respect to their disciples, so that it would be easy to practice Catholicism, Protestantism and why not Islam, Buddhism, Sikhism, Judaism and also African religions.

But among all those solution, the most important are also the most difficult one: to erase leadership of the Anglican Church due to the British Crown in the British Empire, and to make referendum election and respect the vote of the Irish people. If taken, those decisions will play a key rule on a salvation, the unity and the peace of both the English and Irish peoples. However, organizations such as the Sinn Fein, the I.R.A. and the other religious and political organizations, fighting themselves should prohibited and transformed to free political parties without any

religious consideration or attitude and calling for peace, prosperity and well being for both English and Irish peoples.

Another opportunity to take great decision about that real matter is to organize meetings between the State of Vatican and the ruling bishops of the Anglican Church to speak about the peaceful solution for the religious problem in the United Kingdom. The main highlight should be the true desire of Christians whether they are Catholics and Protestants: Jesus-Christ has always taught about peace, love and brotherhood between Christians; Catholic and Protestants must get together, unit and share the beauty, the wealth and the joy of the land on which they are living. In fact, a real Christian should be able to share his foods, shelter, knowledge, joy, peace and environment with any pagan, any member of another religion and automatically any Christian whether he is Catholic or Protestant. The Anglican Church's clergy will improve the moral value of the Church by separating itself by from the King, because he is becoming more and more weakened by his religious life, his lifestyle and sexual dishonour. In the Northern Ireland, they should be religious persecution, segregation and discrimination. The Scotland Yard should be more opened to the people whether they are Catholic or Protestant. In the Southern Ireland, serious laws should be taken to ensure for all the people good social conditions in the country whether they are strangers, English, Irish, Scottish, Welsh, Catholics or not. A special plan I call "peace plan" should be taken and directed under the leadership of the United Nations and some Worldwide great personalities and some noble praises to solve completely and totally all kinds of religious problems and discriminations. This type of plan may be useful for the awful situations occurred in the middle-east, in the south of India, in the north of Nigeria in the Sudan and so on and so forth. After the death of the Princess of Wales, lady Diana a rough focus on the British monarchy shows that, in a very close future, the world will experience at least the decrease of the power

of the British Crown, and at most its end; so, the solutions to the British religious problems will come at that period at the nick of the time.

The solution to the British religions problem is in one word, a sociological religious and political achievement; a kind of joint of the speeches, the actions and the fact to come up with that old-aged and serious rivalry.

CHAPTER EIGHT: CHURCH OF ENGLAND IN SOME AFRICAN COUNTRIES

8.1. Case of Nigeria and Uganda

Anglican churches in Nigeria and Uganda have through history stood for biblical truth and principle and been at the forefront of action for justice, peace and equality. They have transformed their societies especially the relationships of men and women. One African Anglican Archbishop recently: “Defenders of polygamous families have never lived in one.” The church was also at the forefront of developing democracy in African societies, often in opposition to the ruling colonial powers and their national successors.

Christian mission at its most authentic has not supported the status quo, or privileged injustice and oppressive social practices. In India Christians opposed widow burning. In Pakistan the church still leads the fight against child slavery.

The recent laws concerning homosexual behaviour in Uganda and Nigeria have led to strident condemnation from some in the West.

The African Anglican church’s membership of the global Anglican Communion enables accountability and mutual challenge between churches. The following exchange between a Nigerian archdeacon called **Paul** and a visiting American Ph.D student illustrates this:

“Paul had heard that some priests in the US and England are gay. "What would these Christian brothers of yours say if I asked them how they could be homosexual, and train for ordination?"

I told him how seminary classmates of mine who are gay tell me that they believe God created them to be that way. After a few moments, he spoke again. "In

every culture, there is something to be converted by the gospel. In Nigeria, it is our lying, cheating, and pervasive corruption."

He paused again, reflective. "What is it that needs to be converted in America?" It was an honest question, asked genuinely, and I realised that it was not one to which I had ever given serious thought. I stumbled, looking for an answer⁵.

So, parents in Uganda and Nigeria are very concerned to protect their young boys from being preyed upon by paedophiles. The church's vocation is the protection of the vulnerable. As a church and nation Ugandans know far more about the victims of violence than western liberals.

A Ugandan parliamentarian has signalled through the law that such preying is completely taboo. UK Parliamentarians make the same argument for the use of the law in the UK on other matters.

The Anglican churches have stood against any violence against people with same-sex attraction and behind the scenes the Ugandan Anglican church had a significant moderating influence on the bill. Without the church's role the forces of violence against same-sex attracted people would have triumphed.

Every community establishes boundaries for what is and is not acceptable. Many in the West would agree that it is reasonable to criminalise sexual behaviour between adults and minors in order to protect the vulnerable. There are clearly issues of norms of behaviour that are promoted in schools and youth groups. Uganda, like many other countries, has taken the view that the promotion of same sex behaviour is to be regarded as criminal activity.

⁵ (Church Times February 21 p.36)

The western church can share its views on the wisdom of criminalising same-sex behaviour between adults without weakening their respect for and support to the Ugandan Church in its stand against violence. This is a sign of maturity in our relationships.

This concern for the wellbeing of a community, especially the vulnerable, does not degrade the rights of same-sex attracted people. Claiming that it does depends on the unproved assumption that such attraction is entirely innate. President **Museveni** is investigating this assumption and inviting debate on the topic. This goes completely against the mainstream view of western culture. “Gay activists” in the west think that the issue is beyond debate and vilify any attempt to raise the question. Who is being prejudiced?

8.2. Another case of breaking of with Roman Catholic Church

(Current issues Of Gbanamè in Benin)

Since 2007, one of Catholic Roman Church schism is taking place in Benin country under the name “Eglise Catholique Reformée de Gbanamè” (Reformed Catholic Church of Gbanamè).

“Gbanamè” is an arrondissement of the Zangnanado’s commune, department of Zou in the East-centre of Benin. A thaumaturge of 20 years old claims that the Holy Spirit is incarnate in her body. And then proclaims herself as a living God, starts making predication. She goes against the Roman Pope, Archbishops, Bishops and the Priests. A former Roman priest who followed her is excommunicated from Roman Catholic Church. The Benin government tried to find a solution but faced a radical opposition from the leader and her followers. They haven’t acceded to the government threaten. The consequences are that many families are split and fight between Roman Catholic Church members and those of

Reformed Catholic Church of Gbanamè are increasing. Government has to do its better to find a convenient solution to this situation.

Benin is a French-speaking country, so, since a long time, Beninese haven't known another Catholic Church a part of Roman's one.

In English-speaking countries in Africa, this matter is not happened because English Colonizers has implanted in their colonies at the same time the Roman Catholic Church and Anglican Church. Thus, English-speaking haven't mind of the co-existence of Roman Catholic Church and Anglican Church.

French-speaking, especially Beninese who has never lived this experience has difficulty to accept and integrate a Catholic Church that is not Roman.

The value of our research work is to point out to our compatriots that all Catholics Churches are not Roman's. So, we invite them to an acceptation, tolerance, and to a largest opened mind as far as the Phenomenal of "Gbanamè" is concerned.

The "historic Christianity" illustrates amply this fact, unlike the "ideal Christianity" towards which our hearts are as naturally carried. To supplant the mithraïsme in the Roman Empire in the IVth century, the Christianity had just had, in 391, in support of the Roman emperor to declare illegal this religion nevertheless very popular. It is from the mithraïsme that the Christianity tears away on December 25th (which coincides about with the winter solstice and where commemorates the birth of **Mithra**) to make Christmas, fictitious anniversary of the birth of Jesus. The catholic schism of "Gbanamè" is thus a situation with which the Roman Catholic Church in Benin has to learn to live, to coexist peacefully.

CHAPTER NINE: DISCUSSION OF FINDINGS AND PERSONAL STAND

Although some of the most famous figures in the Protestant Reformation worked in Germany and Switzerland, there were people working elsewhere in Europe for similar goals. One of the places where Protestantism achieved major inroads was England although this owed at least as much to politics as it did to religious dissent.

The basics of the story of the English Reformation are widely known - English **King Henry VIII** wanted to marry a new wife, but the pope wouldn't let him. So, he separated the English church from the Roman Catholic Church in order to divorce his first wife and marry someone new. All of this is true, but there are a number of missing details which make the story more interesting and more complicated.

Originally, the man who came to be **Henry VIII** was not destined to be king his older brother **Arthur** was died and he was married to **Catherine of Aragon**, a daughter of **King Ferdinand** and **Queen Isabella** of Spain. This was an important political union, so when **Arthur** died, a number of problems ensued. The solution was to have the new heir, **Henry**, marry **Catherine**.

Unfortunately, church law prohibited a man to marry his brother's widow and besides, Henry wasn't all that interested in Catherine to begin with. However, it was a necessary union and so the pope was asked for a dispensation - which was quickly granted. So, once Henry reached the appropriate age, he married Catherine and the peace between Spain and England was sealed.

Unfortunately, neither were very happy with the other. Children are very important to political unions such as this and matters were not working out very well in this area. **Catherine** had six children, only one of which lived - a girl name

Mary Tudor. At this time no woman had ever ruled England and **Henry** didn't really think highly of the prospect. Thus, the lack of a male heir outraged both his ego and his sense of political values. He was convinced that the problem was **Catherine's**, so he sought to have the marriage annulled in order that he might marry someone new - someone who would produce male children.

Henry thought he had a very good argument for annulment, too. After all, he had married his brother's wife against church law, despite the dispensation. This argument might have worked, except for the fact that the pope had important political factors to consider as well. **Catherine** was the aunt of **Charles V**, at the time the Holy Roman Emperor whose armies at the time were in control of Italy. Had **Henry** sent Catherine away as "unsuitable", **Charles** would have been outraged both at **Henry** and any pope who allowed it. So, the annulment which was request for political reasons was also denied for political reasons.

But **Henry** was not to be deterred; he conferred with **Thomas Cranmer**, an academic who told **Henry** that he should be allowed to divorce and that **Henry** should also consult the English universities. **Henry** submitted his case to the theological faculties and most major universities agreed: the marriage was invalid and **Henry** should be free to marry someone new.

Although the motivation for this was obviously political, **Henry's** argument and its acceptance by others should be noted carefully. **Henry** did not simply assert that the marriage was invalid, but rather that it was invalid because it contradicted the Bible. **Leviticus 21:14** prohibited a man from marrying his brother's widow. According to **Henry's** argument, the **Pope** had no right to override God's laws - the Bible is absolute and only God can make exceptions. The **Pope** is limited to making exceptions for church laws and customs which, in turn, must not contradict the law of God.

Henry was quite happy to hear the answer he wanted, so in 1533 he sent **Catherine** away and soon thereafter married **Anne Boleyn**. In order to solidify his hold on power, **Henry** had **Cranmer** named archbishop of Canterbury and forced all of the clergy in England to submit to him rather than the **Pope**.

The final and decisive act came in 1534 when the English Parliament passed the Supremacy Act, making the English monarch the supreme head of the English church - not the **Pope**. Anyone who opposed this move for religious reasons was also declared an opponent of the English monarch, thus a political traitor. One such person was **Sir Thomas More**, lord chancellor and humanist who declined to swear the required oath of allegiance to **Henry** and therefore executed in 1535. Four hundred years later, the Catholic Church declared him a saint.

Reaction to these moves was mixed. Quite a few people supported **Henry** for purely political reasons. It was at this time that nationalism was slowly developing throughout Europe and people were objecting to the idea of a foreign power, even Rome, having any significant say in the political destiny of their country. Thus, they liked the idea that English churches were controlled by the English people.

This also occurred during the early stages of the Reformation which was sweeping across the continent. Although it had not yet taken hold everywhere, it was still making an impact. There were many people in England who appreciated the break from Rome for purely religious reasons. They, however, were doomed to disappointment because **Henry** did very little to advance the cause of religious reform in England. On the contrary, he tried to keep the Church as closely aligned to traditional Catholic practices as possible. What Reform ideas did spread were due mostly to the efforts of Cranmer.

Unfortunately for **Henry**, he also had to endure disappointment because he didn't get the son he wanted - although the surviving daughter from his first marriage, **Mary Tudor**, was declared by parliament as ineligible for the throne, they had to declare that the one daughter from the second marriage, **Elizabeth**, was the proper heir. It was not until one of his other four wives, **Jane Seymour**, produced a son that he finally got a male heir: **Edward VI** (1547-1553).

Because the English crown employed political authority to protect Protestant ideas and oppose Roman Catholicism, England became a haven for Protestants who had to flee political and religious persecution on the continent. Cranmer invited those who not only needed protection, but who also were able to help him. In the end, English Protestantism had an important influence on the development of Continental Protestantism when people eventually returned home.

CONCLUSION

We have tried to shed more light on the question of religion in England even though many writers have already dealt with it. We may think now that the birth of the Church of England will cease being unknown in our University and we do hope that many over studies even more important than this will be undertaken on this topic whose literary output is almost untiring and overwhelming.

Moreover, writers use other patterns through literature various genres as far as literary critics, historical drama (specific case of **Shakespeare**), poetry are concerned..., in order to eradicate the different troubles that the religion especially the Church of England raises in Europe. This is well illustrated in Hackett's, **Henry VIII** 1491 to 1547 (1) and in Haw R., the State of Matrimony (2). Although, they received the religious education, one another, they add these experiences to their intellectual background to make something useful for the humanity. They used their means to make their identity known through ways to denounce things and resolve religious problems. It is therefore a duty for the forthcoming generations to follow their path by keeping the positive religious heritage from elders.

Through our work, we found out **King Henry VIII's** action to create Anglican Church, the causes and consequences on English life and its impacts and implications throughout the world. Essentially, we work focused on the awkward results coming from the association of both political and religious powers. After the establishment of the Church of England, it has met much more progress, evolution and consequences from **Henry VIII's** successors than with its own creator.

The great problem of religion in England is the fact that it was connected with the crown. There is a mixture of religious and political powers.

According to all we have dealt with above and the fact that the King of England was at the same time the head of State and the single and supreme chief of the Church of England, we can deduce that the Church of England is both a Political Tool and a Religious Weapon.

In one word, the Church of England is a Political Tool because Great Britain till nowadays has a close link with her former colonies and continues to rule over some of the overseas territories. Examples of Australia and Northern Ireland.

Besides, the Anglican Church is Religious Weapon because in Ireland even for political matter, Protestants and Catholics are usually confronted each other and then, the England's position of hegemony became a religious conflict. Even in England, we cannot assert that the religions that have settled down are all recognized if they cannot cohabitated, and at the same time the Catholic Church's bishops and cardinals have a lot difficulty to go England.

The Church of England is used by the British monarchy not only to solve social problems but also, to give enough political strength and pression on the British. The official religion in Britain is the Anglican Church, which is under the auspices of the British Crown who used it to establish their religious domination on the whole empire.

England's admission into the Reformation movement was an accident. It was the result of the desire of a king to get an annulment of his marriage with his legitimate wife.

The English people need to know that the religious problem is not a realistic one but only an egoist desire of divorce followed by the rejection of the marriage by the Pope.

Our intentions through the study is to consider each other as the same, brothers and sisters in order to find the convenient way to move on for the welfare of the humanity.

The study also dealt with the religious problems in England up to the 21st century and the probable suggestion that may bring to the English the intelligence and wisdom to bring back peace into the English society.

Excommunicated by the Pope, the King obliged the Church of England to recognize him as chief and had killed many Catholic important personalities as Thomas More, who will be canonized. Then took birth the Anglican Church to which **Henry VIII** endeavoured to preserve a “catholic” character despite its total autonomy. That did not prevent England to become protestant under Edward VI, to come back to the Catholicism under Mary Stuart and to revive definitely with the Anglicanism till **Elizabeth I**.

The establishment of the Anglican Church was effective when most of English were no longer unwilling to conserve the hierarchy by refusing to be obedient to the Pope. But in some families, Fathers were hidden and they celebrate in clandestinity. Most of those Fathers were arrested and executed in England, not for heresy, but high betrayal. It was an awful death. They were hanged, detached, and disembowelled.

No Church, whatever may be its members, its age and its faith, is innocent about the Christian divisions; the breaking up comes from the interpretation of the Holy Book due to egoist purposes. What helped the most the establishment of the Anglican Church is the fact that English believe that there is a special right given by God to the King who is directly the symbol and the strength of God in the Nation. So, they accept the leadership of the King, but do not base the faith on him, but on the Church.

BIBLIOGRAPHY

- ❖ Belloc Hillaire, *Characters of the Reformation* Ed Wallace, 1974.
- ❖ Daniel-Rops Henri, *The Protestant Reformation* Vol. 2, Ed Audrey Butcher, 1978.
- ❖ Deschamps Collection *Histoire Intérieure de l'Angleterre*, Ed 1992
- ❖ Documentation Catholique, *Collection Rome*, Ed 1924.
- ❖ Documentation Catholique, *Collection Rome*, Ed 1977.
- ❖ Hughes Philip, *A Popular History of the Reformation*, Garden City, NY: Doubleday Image Ed 1957.
- ❖ Lagrange Collection *Histoire du XVIè siècle*, Ed 1989.
- ❖ Lavilliers Phillippe *L'Amérique du Nord Anglaise et Française jusqu'en 1753*, Ed 1992.
- ❖ Lucas Henry S., *The Renaissance and the Reformation*, NY: Harper & Bros, Ed 1934.
- ❖ Microsoft Corporation, *Encyclopédie ENCARTA 2000*, Microsoft 2000.
- ❖ Mourure Collection, *Encyclopédie de l'Histoire des temps*, Ed 1990.
- ❖ Newman John Henry, *APOLOGIA Pro Vita Sua ou Histoire de mes Opinions religieuses*, Ed 1939.
- ❖ Newman John Henry, *Grammaire de l'Assentiment*, Nouvelle Collection, Ed 1978.
- ❖ Newman John Henry, *Pensées sur l'Eglise*, Ed 1956.
- ❖ Stoddard John, *Rebuilding a lost faith*, Collection Kenedy & Sons, Ed 1922.
- ❖ Wole Soyinka, *The Interpreters*, African Writers Series Collection, Ed 1978.