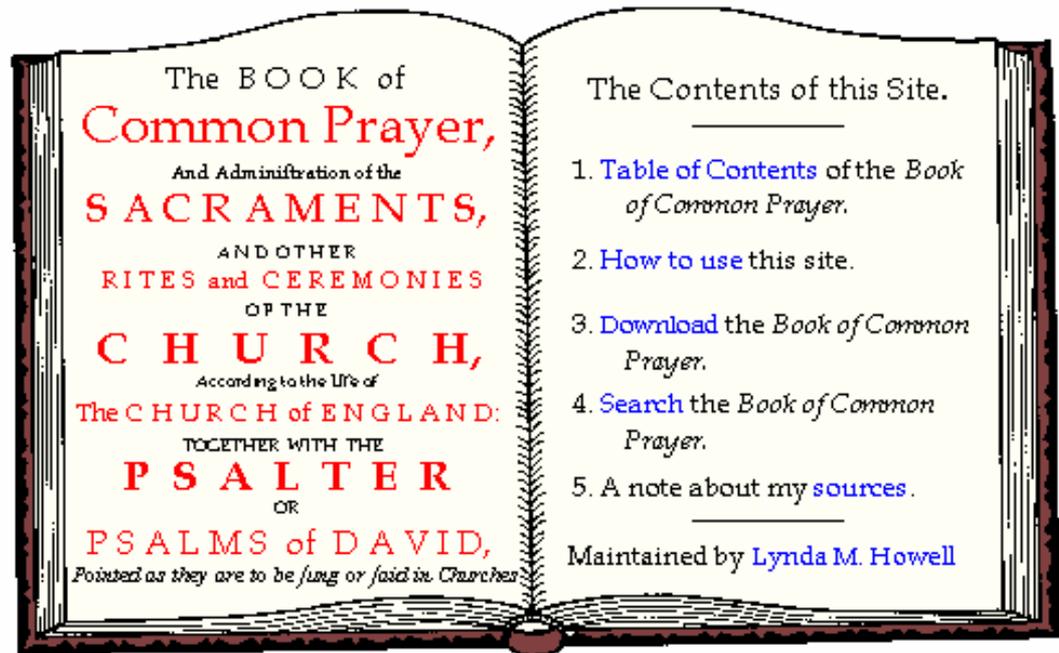


Overview of the 39 Articles of Religion

Church of the Ascension

Fall 2006

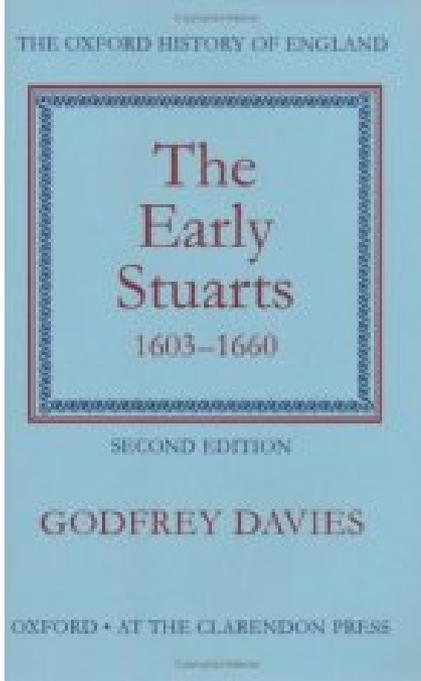
David Laughlin



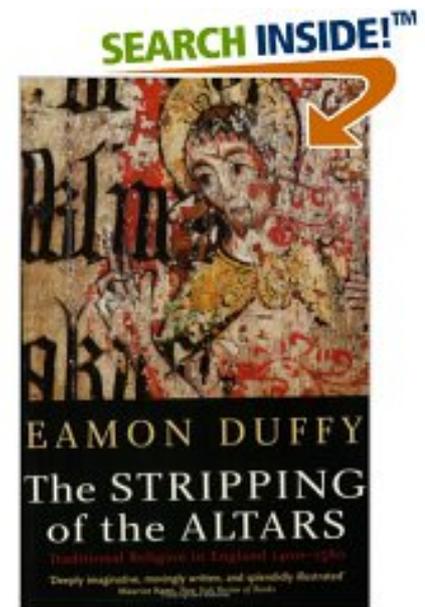
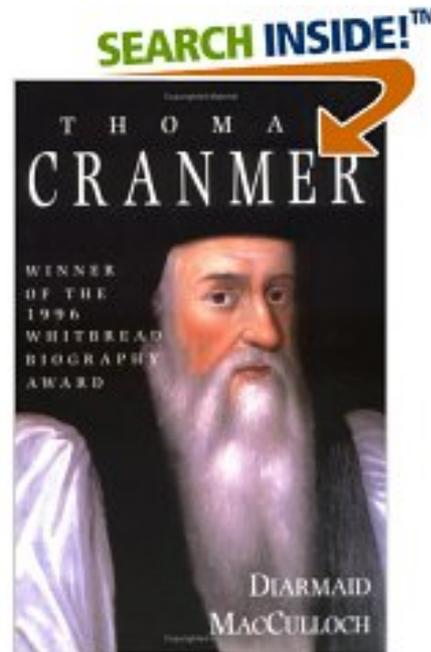
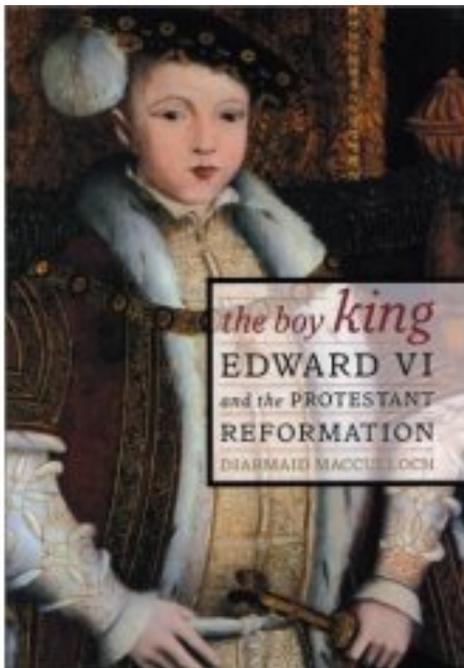
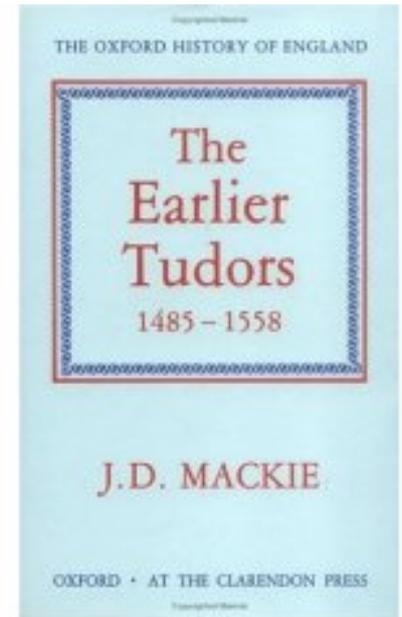
Outline

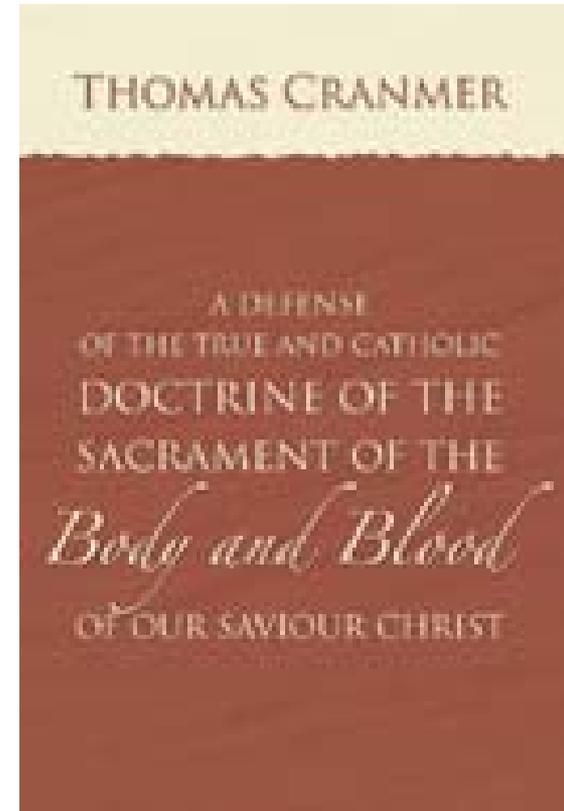
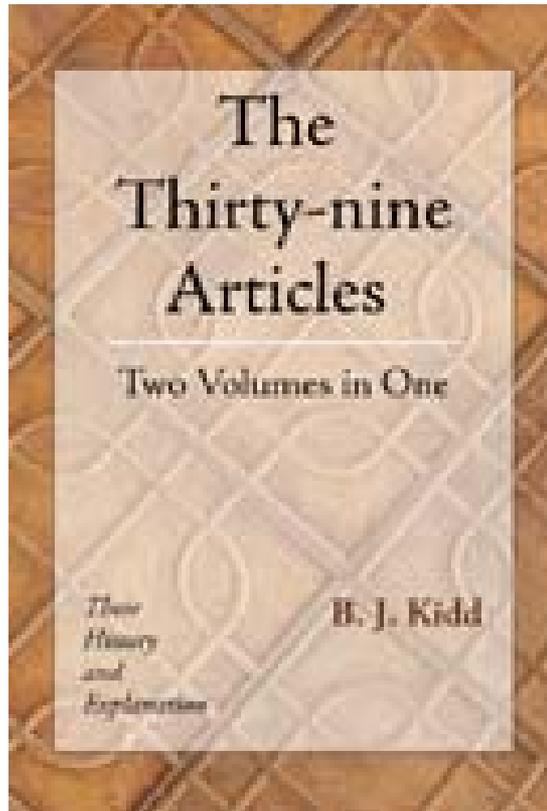
Introduction to the Reformation in England

- **Catholic Beliefs (articles 1-8)**
- **Salvation: Our Perspective (articles 9-16)**
- **Salvation: God's Perspective (articles 17/18)**
- **Church and Councils (articles 19-24)**
- **The Sacraments (articles 25-30)**
- **Church Discipline (articles 31-36)**
- **Church and State (articles 37-39)**
- **Summary**



Biography for History





**Biography
for Doctrine**

THEOLOGICAL STATEMENT OF THE COMMON CAUSE PARTNERS

August 18, 2006

...We receive the *Thirty-Nine Articles* of Religion of 1562, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.

Speaking specifically of Anglican distinctives, the statement commits those who sign to “the 1549 through the 1662 Book of Common Prayer and its ordinal as the foundation for Anglican worship,” to “the godly Historic Episcopate,” as necessary “for the full being of the Church,” and to “affirm the Thirty-Nine Articles of Religion as foundational for authentic Anglican belief and practice and as correctives to doctrinal abuses.”

in their *literal* and *grammatical* sense
contra post-modernism ?

Anglican response to certain doctrinal issues
doctrine not discipline ?

expressing the fundamental *principles* of authentic
Anglican belief.

Not the USA Prayer books!

It is not easy to know where to start with the history of the Reformation in England.

Lollards and John Wyclif?

Tyndale and the Bible

Colet / More / Erasmus ? New learning

I will start with the Dutch Catholic in England

Desiderius Erasmus (1466/9 - 1536)

new learning

humanism

ad fontes

**Greek New
Testament**

1516/7

Translated into
Latin and
different from the
Vulgate



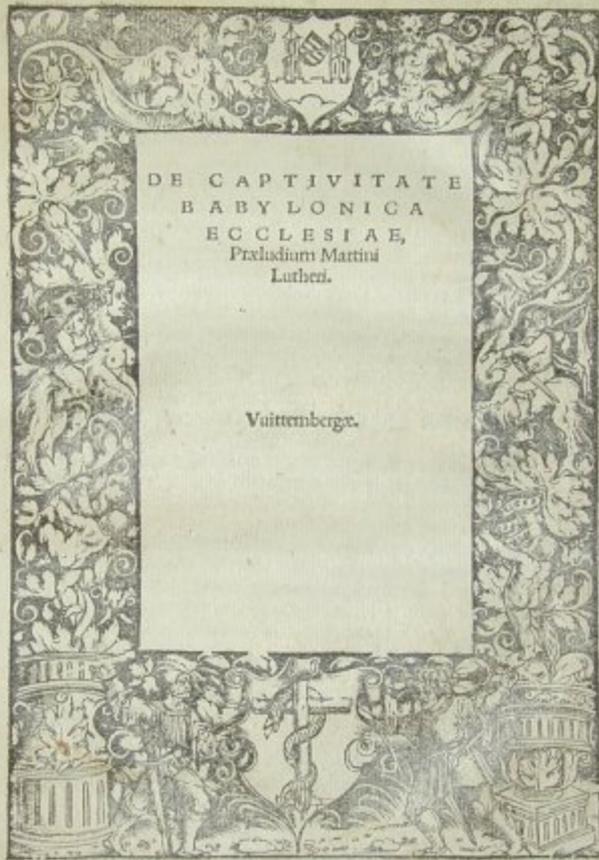


Martin Luther

(1483 - 1546)

95 Theses of 1517





210.6
LUT

FIRST PRINCIPLES
OF
THE REFORMATION
OR
THE NINETY-FIVE THESES AND THE
THREE PRIMARY WORKS
OF
DR. MARTIN LUTHER
TRANSLATED INTO ENGLISH
EDITED
WITH THEOLOGICAL AND HISTORICAL INTRODUCTIONS
By HENRY WACE D.D.
FREDELIANT OF ST. PAUL'S, FELLOW OF LINCOLN'S INN, PRINCIPAL OF KING'S COLLEGE LONDON,
CHAPELLAIN TO THE ARCHBISHOP OF CANTERBURY
AND
C. A. BUCHHEIM Ph.D.
PROFESSOR OF THE GERMAN LANGUAGE AND LITERATURE IN KING'S COLLEGE LONDON
WITH A PORTRAIT
LONDON
JOHN MURRAY, ALBEMARLE STREET
1883

See next page

“The Babylonian Captivity surpassed everything which he had written so far against the Roman Church...It was the chief evidence of Luther’s heresy” –Martin Brecht, *Martin Luther: His Road to Reformation, 1483-1521*

“On Oct 6, 1520, (Luther’s) *Babylonian Captivity* emerged from the press of Melchior Lotter in Wittenberg – a forty-four page Latin bomb planted in the midst of the delicate machinery of the Catholic sacramental system. The publication of the *Babylonica*, as it came to be known in English, shattered any **lingering illusions that Luther was a reformer cast in the mold of Erasmus...His tone and radicalism jarred educated Europe.” –Richard Marius, *Martin Luther: The Christian Between God and Death***

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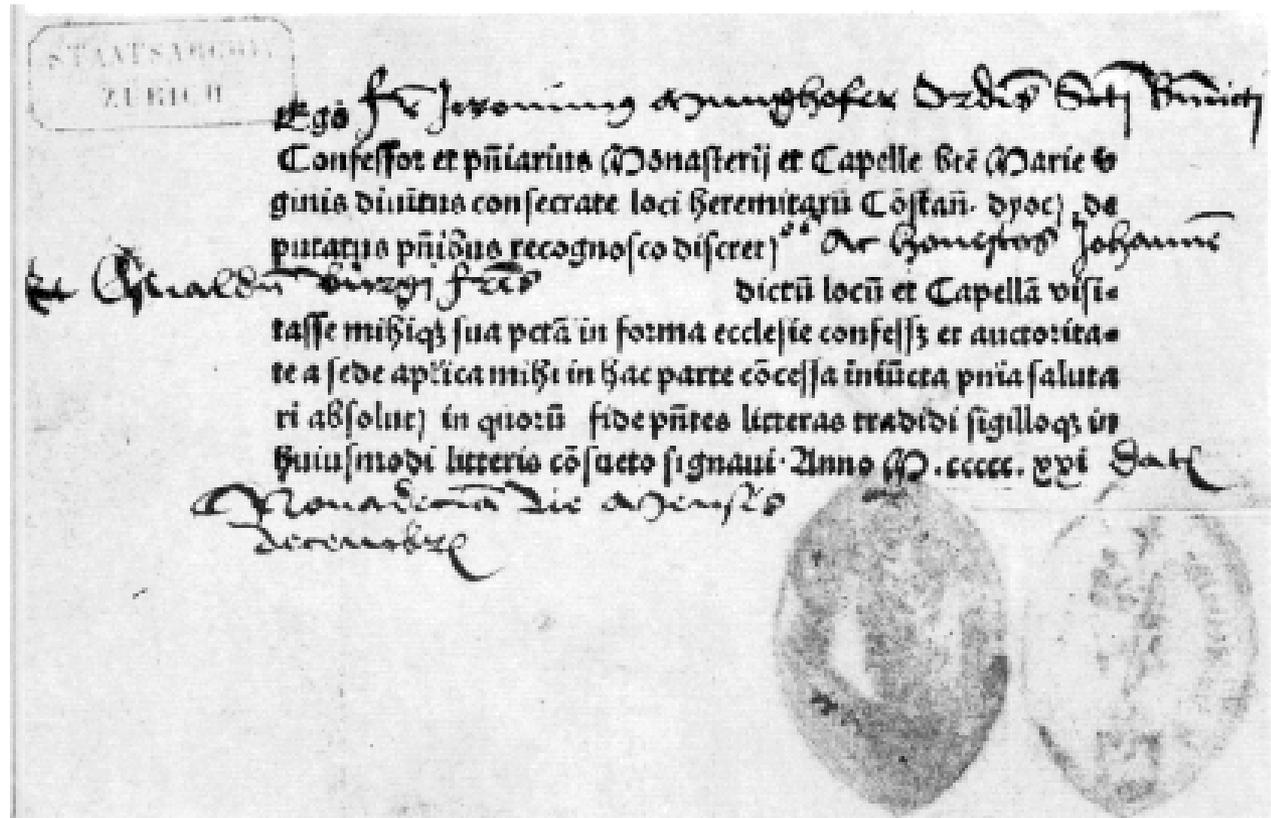
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"God does not deal, nor has he ever dealt, with man otherwise than through a *word of promise*... We in turn cannot deal with God otherwise than through *faith* in the Word of his promise. He does not desire *works*, nor has he need of them... There is no doubt, therefore, that in our day all priests and monks, together with their bishops and all their superiors, are idolators, living in a most perilous state by reason of this ignorance, abuse, and mockery of the mass, or sacrament, or promise of God."

"But you will say: What is this? Will you not overturn the practice and teaching of all the churches and monasteries, by virtue of which they have flourished all these centuries? For the mass is the foundation of their anniversaries, intercessions, applications, communications, etc., that is to say, of their fat income. I answer: This is the very thing that has constrained me to write of the captivity of the church. For it is in this manner that the sacred testament of God has been forced into the service of a most impious traffic."

-Martin Luther, *The Babylonian Captivity*

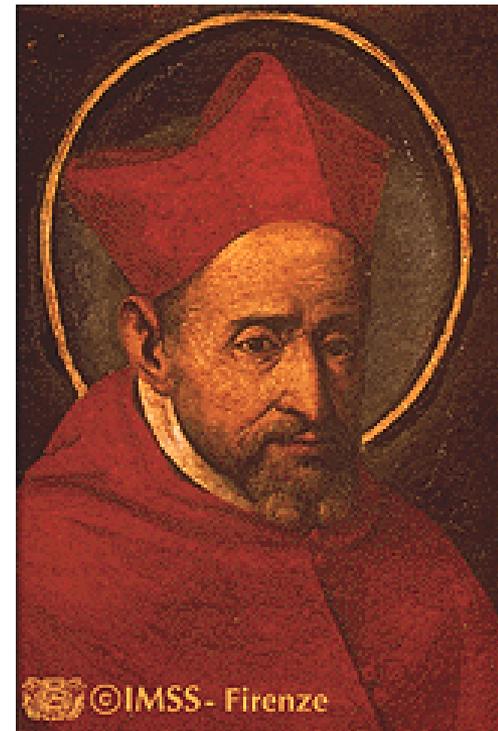
Example of
the corruption
of the church



This printed receipt of **indulgence** was issued in
December 1521 and delivered to two brothers at
Einsiedeln by a Benedictine monk

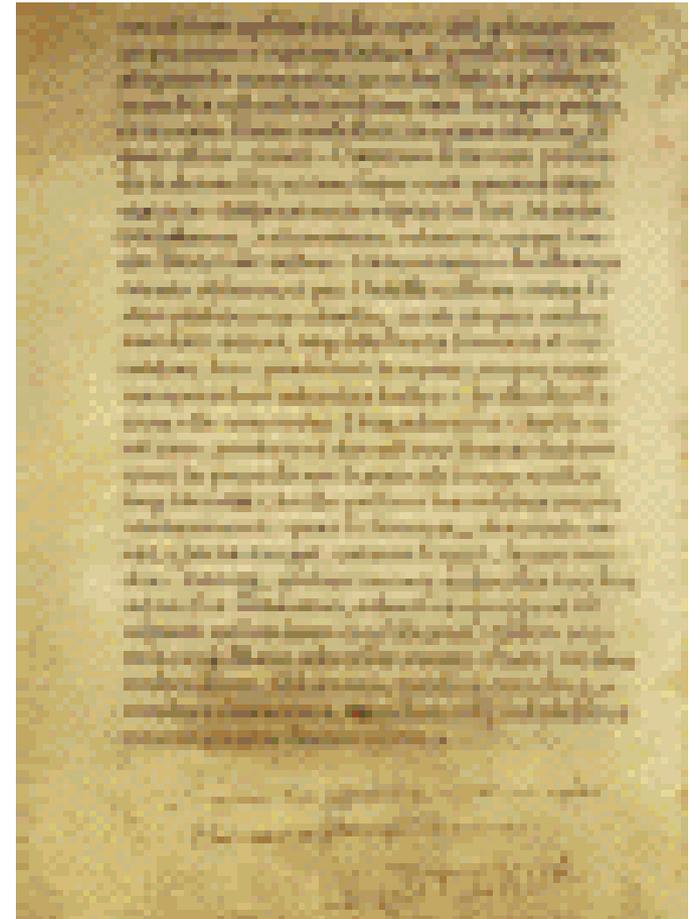
“... there was almost an entire abandonment of equity in ecclesiastical judgments; in morals no discipline, in sacred literature no erudition, in divine things no reverence; religion was almost extinct”

**Robert Cardinal
Bellarmine (1542-1621),
writing in 1617**



Enter Henry VIII (1521) of England

*Assertio Septem Sacramentorum Martinum Lutherum
(Declaration of the Seven Sacraments Against Martin
Luther)*



For this he was declared to be
Fidei Defensor (Defender of the
Faith) by Pope Leo X on
October 11, 1521



Assertio Septem Sacramentorum Martinum Lutherum
(*Declaration of the Seven Sacraments Against Martin*
Luther)



Marburg 1529

<http://www.churchsociety.org>

Schwabach Articles (1529)

In 1529 under Elector John of Saxony a set of seventeen articles were produced in an attempt to forge a political alliance between the Germans and Swiss on the basis of common acceptance of the doctrine in the articles. They are known as the Schwabach Articles and similar articles were discussed at Marburg but were they failed to gain full approval.



The Colloquy at Marburg was called in hopes of reconciling the two centers of the German Reformation – Zurich and Wittenberg, but conflict over the Lord's Supper split their common cause.

“Ihr habt einen andern Geist als wir”, Luther

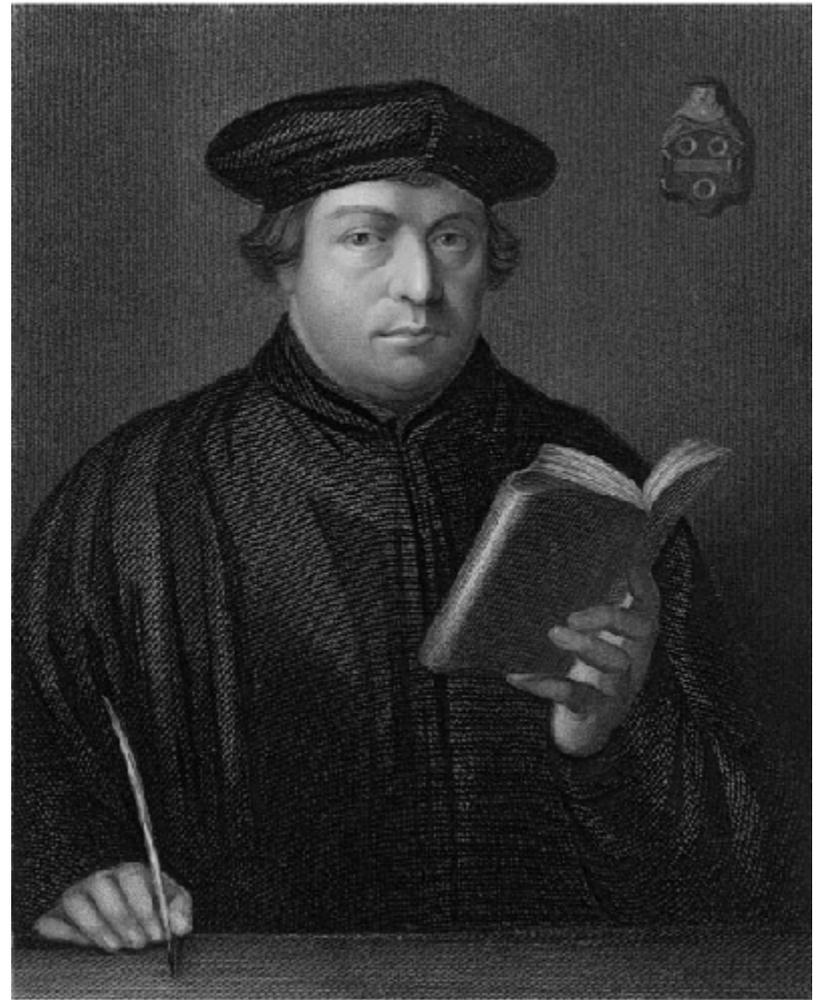
[The initials of the page of Proben.]
O M N I B V S
ET SINGVLIS HAS
nostras lecturis, nos qui iidem nomi-
na nostra subscripimus Augustanae
Confessioni additi Electores, Prin-
cipes, & Sacri Romani Imperij, in Germania ordines,
pro dignitate & gradu cuiusq; nostra studia,
amicitiam ac salutem cum officio con-
suetam deferimus & num-
ciamus.

UNGENS DEI
Opt. Max. benefici-
um est, quod postre-
mis temporibus, & in
hac mundi senecta,
pro ineffabili amore,
clementia ac miseri-
cordia sua, humano generi lucem Eu-
angelij & verbi sui (per quod solum ve-
ram salutem accipimus) post tenebras
illas Papisticarum superstitionum, in
Germania charissima patria nostra,
A 2 puram

Augsburg Confession 1530

In 1530 Charles V Emperor of the Holy Roman Empire called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end Philip Melancthon a close friend of Martin Luther and a Professor of New Testament at Wittenberg University was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document the Augsburg Confession was presented to the emperor on June 25 1530.





Martin Luther (1483-1546)

Phillip Melancthon (1497-1560)

<http://www.reformationart.com/index.html>



Ulrich Zwingli
(1484-1531).



Martin Luther
(1483-1546)



Wives of Henry VIII

Catherine of Aragon (December 16, 1485 – January 7, 1536)

Daughter of Ferdinand/Isabella

Had been “married” to Henry’s brother, Arthur. Julius II dissolved the marriage

Four stillborn children born to them by 1514

Mother of Mary (18 February 1516 – 17 November 1558)

“The King’s Business”

King Henry VIII believed that he was under the curse of Lev. 20:21:

“...if a man marries his brother’s wife it is an act of impurity...they shall be childless”

And not any child in Henry’s mind: a male child!

So the King sought an annulment of the marriage

The King's Case for Annulment rested on :

Leviticus 18:6

None of you shall approach anyone near of kin to uncover nakedness: I am the Lord.

Leviticus 18:16

You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

uncover nakedness means to have sexual intercourse

Luther pointed out that the following verse had to be taken into account:

Deut. 25:5

When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her,

Luther concluded that the Levitical injunction was in force if the brother was still alive: if dead and no children the brother was obliged to marry the widow.

cf. Matt. 22:23ff

Enter the Archbishop: Thomas Cranmer: he approved the annulment just in time for the birth of Elizabeth (1533) to Ann Boleyn

Cranmer

1489-1556



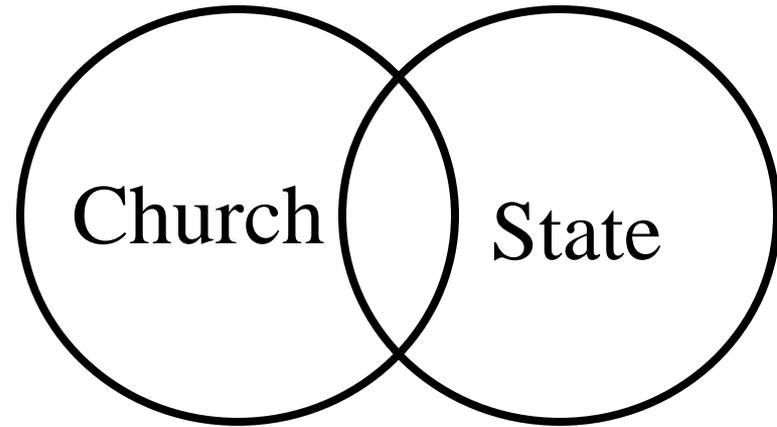
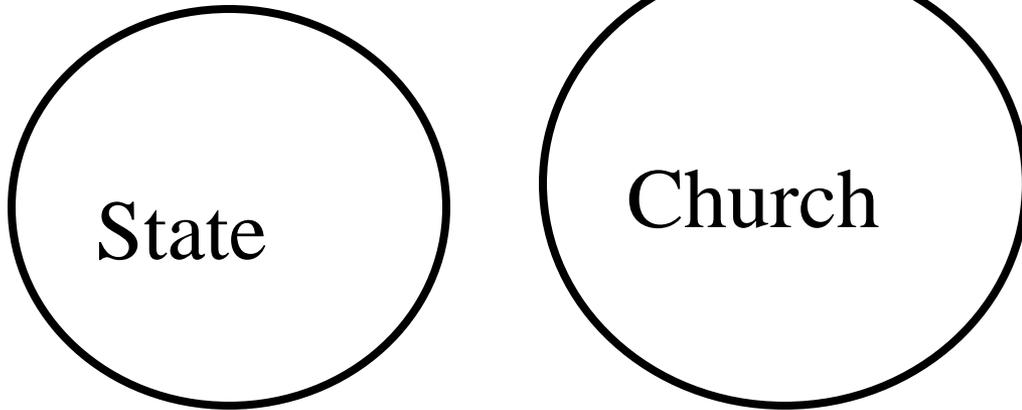
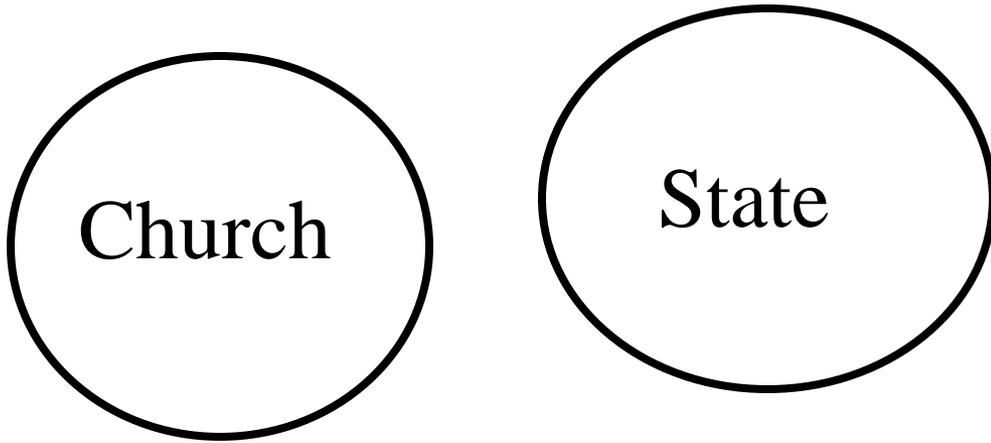
1529-1536 “Reformation Parliament”

National Independence of Churches versus papal universalism.

“..The English Church,without the intermedling of any exterior persons or persons, ..(may)... declare and determine all ...doubts and ...administer all such offices and duties as to their rooms spiritual doth appertain”

State papers, 1532/3

Three Views of the Church and State



Calvin and the
Reformed

Roman view:
temporal power

Henry VIII
Erastianism

Act of Succession 1534

With the annulment of the marriage to **Catherine of Aragon**, her daughter Mary was declared illegitimate and Elizabeth the rightful heir.



All had to acknowledge this on the pain of death

Bishop (Cardinal) Fisher (1459-1535)

Sir Thomas More (1478-1535)

First Act of Supremacy 1534

The **Act of Supremacy** November 1534 (26 Hen. 8, c. 1) was an Act of the Parliament of England under King Henry VIII of England declaring that he was 'the only supreme head on earth of the Church in England' and that the English crown shall enjoy "all honours, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity".

Wives of Henry VIII, #2



Anne Boleyn, (c.1501/1507)

Mother of **Elizabeth I** (7 September 1533 – 24 March 1603)

A stillborn boy born in 1536

beheaded 19 May 1536

Now came a series of articles to be believed that eventually were all replaced by the 45-42 and 39

The Ten Articles of 1536

Bishop's Book (Institution of a Christian Man, 1537)

Thirteen Articles (1538) leans toward Luther

Six Articles contra Luther

King's Book (A necessary Doctrine and Erudition for any Christian man, 1543)

The Ten Articles of 1536

Articles Devised by the King's Highest majesty to Establish Christian Quietness and Unity Among Us and to Avoid Contentious Opinions

Somewhat Lutheran (*a la* Augsburg Confession of 1530 and Wittenberg Articles of 1536) except for prayers to saints, for the dead and some sort of teaching on purgatory.

A slight gain for the Protestant cause in England

1536: The Ten Articles

The first five articles relate to doctrine:

The principal Articles concerning our Faith.

The Sacrament of Baptism.

The Sacrament of Penance.

The Sacrament of the Altar.

Justification.

The second five concern "the laudable ceremonies used in the church"

And first of Images.

Of honouring of Saints.

Of praying to Saints.

Of Rites and Ceremonies.

Of Purgatory.

1537: The Bishop's Book

The Episcopate issued a formulary they titled, *The Institution of a Christian Man*, known popularly as "The Bishop's Book".

The book never received the sanction of Convocation of Parliament.

Henry VIII himself disliked the book and submitted it to a careful revision.

Anon.

*The institution of a Christen man conteynyng
the exposytion or interpretation of the commune
Crede, of the seuen Sacramentes, of the .x.
commandementes, and of the Pater noster, and
the Aue Maria, iustyfication [and] purgatory.,
[Londini : In aedibus Thomae Bertheleti regii
impresoris, An. M.D.XXXVII. [1537]]*

Date: 1537

Bib Name / Number: STC (2nd ed.) / 5164

Thirteen Articles (1538)

Distinctly Protestant

Lutheran and English meet and Augsburg

The Augsburg Confession is evident in it

Really politically motivated

1539: The Statute of Six Articles

Enforced under penalties the very doctrines and practices which the Lutherans had called as abuses.

The Act was passed by Parliament in June of 1539. It remained Henry's policy toward reforms until his death. The Six Articles was referred to as "the bloody whip with six strings" by protestants. Below is an abbreviated form of the document.

First, that in the most blessed sacrament of the altar, by the strength and efficacy of Christ's mighty word (it being spoken by the priest), is present really, under the form of bread and wine, the natural body and blood of our Savior Jesus Christ, conceived by the Virgin Mary; and after the consecration there remaineth no substance of bread and wine, nor any other substance, but the substance of Christ-God and man.

Secondly, that communion in both kinds is not necessary ad salutem, by the law of God, to all persons; and that it is to be believed, and not doubted of, but that in the flesh, under the form of the bread, is the very blood; and with the blood, under the form of the wine, is the very flesh; as well apart, as though they were both together.

Thirdly, that priests after the order of priesthood received, as afore, may not marry, by the law of God.

Fourthly, that vows of chastity or widowhood, by man or woman made to God advisedly, ought to be observed by the law of God; and that it exempts them from other liberties of Christian people, which without that they might enjoy.

Fifthly, that it is meet and necessary that private masses be continued and admitted in this the King's English Church and Congregation, as whereby good Christian people, ordering themselves accordingly, do receive both godly and goodly consolations and benefits; and it is agreeable also to God's law.

Sixthly, that auricular confession is expedient and necessary to be retained and continued, used and frequented in the Church of God.

The Great Bible: 1539

1526 Tyndale New Testament

1535 Tyndale revised NT and some of Old

1536 Miles Coverdale completes Tyndales version

1536/7 Matthews Bible licensed by Henry VIII

1539 Great Bible

1560 Geneva Bible (with notes!)

1568 Bishops Bible

1611 KJV

King's Book (A necessary Doctrine and Erudition for any Christian man, 1543)

1543: The King's Book

The revised formulary was titled, *A Necessary Doctrine and Erudition for any Christian Man* known as "The King's Book". It was the same book in substance and arrangement, but its coherence and learning were much improved.

Henry VIII, King of England, 1491-1547.

*A necessary doctrine and erudicion for any
chrysten man set furth by the kynges maiestye
of Englande. &c.*, [Imprinted at London : In
Fletestrete by Thomas Berthelet, printer to the
kynges highnes, the sixt of December the
yere of our lorde .M.D.XLV. [1545]]

Date: 1545

Wives of Henry VIII, #3



Queen Jane, née **Jane Seymour** (born c. 1507/1508 – d. 24 October 1537)

Mother of **Edward VI** (12 October 1537 – 6 July 1553).

Died shortly thereafter from complications of childbirth



Wives of Henry VIII, 4-6

Anne of Cleves (September 22, 1515 – July 16, 1557)

The marriage was annulled on July 9, 1540.



Catherine Howard (born between 1520 and 1525; beheaded February 13, 1542)



Catherine Parr (c.1512 – 7 September 1548). Henry's widow

Edward VI (1547-1553)



Elizabeth I (1558- 1603)



**Born: 12 Oct 1537, Hampton Court Palace,
Richmond, England**

**Acceded: 25 Feb 1547,
Westminster Abbey, London, England**

**Died: 6 Jul 1553, Greenwich Palace,
London, England**

**Buried: Westminster Abbey, London,
England**

**Father: HENRY VIII TUDOR (King of
England)**

**Mother: Jane SEYMOUR (Queen of
England)**

Forty-two (or forty- five) Articles, 19 June, 1553

Thirty-nine Articles, 1562/3 (without 29)

1570 Elizabeth excommunicated by Pius V

1571 Article 29 put back in

The Book of Common Prayer

ARTICLES OF RELIGION

Agreed upon by the Archbishops and Bishops of both Provinces

and the whole clergy

in the Convocation holden at *London* in the year 1562

for the avoiding of diversities of opinions and for the establishing of consent

touching true religion.

Reprinted

by His Majesty's commandment

with his royal declaration

prefixed thereunto.



Cranmer

1489-1556



**Mathew
Parker**

1504-1575

**Of the Authors
of the Articles**



Nicolas Ridley

d.1555



John Jewel

1522-1571

Cranmer



Ridley



Burning of Latimer and Ridley, from John Foxe's book (1563)

'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as shall never be put out'

Articles of Religion

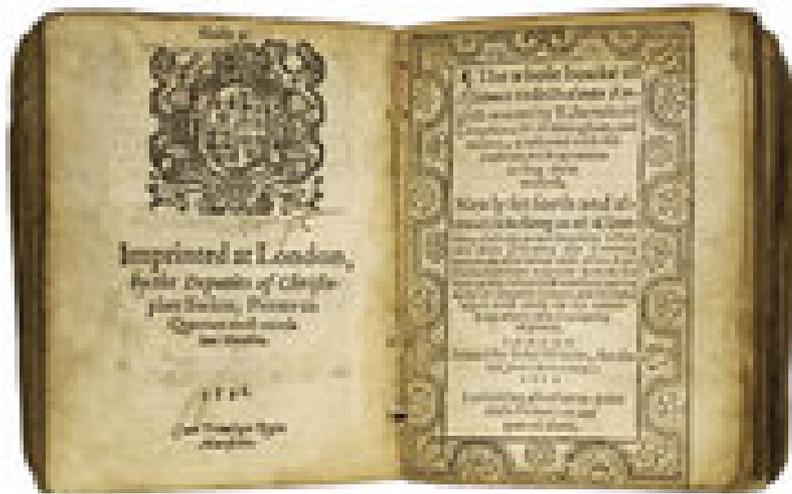
As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

1553 Archbishop Cranmer and Bishop Ridley (The 42)

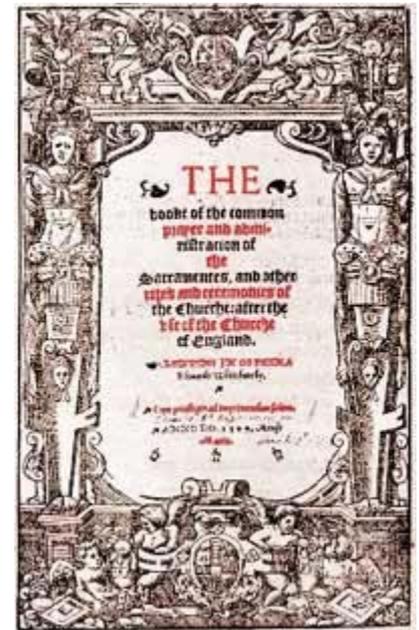
1563 Archbishop Parker (no # 29)

1571 Bishop Jewel (29 incorporated)





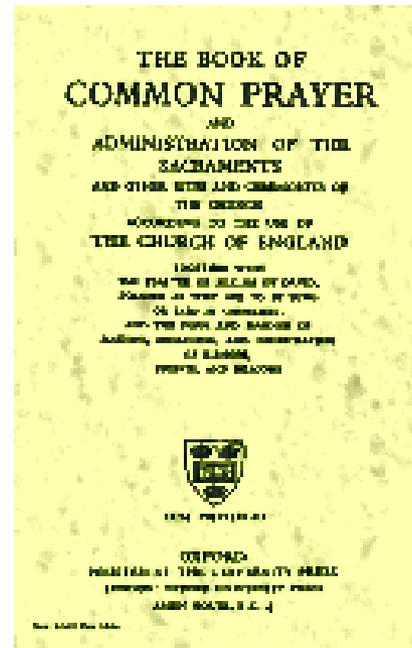
The 39 Articles



THE BOOK OF COMMON PRAYER

AND ADMINISTRATION OF
THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE CHURCH
ACCORDING TO THE USE OF
THE ANGLICAN
CHURCH OF CANADA
TOGETHER WITH
THE PSALTER
AS IT IS APPOINTED TO BE SAID OR SUNG
IN CHURCHES

AND THE FORM AND MANNER OF MAKING
ORDAINING AND CONSECRATING OF
BISHOPS PRIESTS AND DEACONS





See next page

King Edward VI and the Pope (includes **John Russell, 1st Earl of Bedford; Thomas Cranmer; King Edward VI; King Henry VIII; John Dudley, Duke of Northumberland; Edward Seymour, 1st Duke of Somerset**) by Unknown artist, oil on panel, circa 1570: On display at the National Portrait Gallery



The painting was probably produced between 1568 and 1571, to commemorate the anti-papal policies of Edward VI and to celebrate the successful re-establishment of the Church of England under [Elizabeth I](#). This painting shows [Henry VIII](#) on his deathbed (left), pointing towards his successor Edward VI. To the right of Edward are members of his council including the Protector, Lord Somerset, and John Dudley, Duke of Northumberland. In the inset (top right) is a scene of the destruction of holy images, and below Edward, the Pope is crushed by 'the worde of the Lord' - written in English. The blank white spaces may have been intended for further anti-Catholic inscriptions



William White (April 4, 1748 – July 17, 1836) was the first and fourth Presiding Bishop of the Episcopal Church, USA (1789; 1795-1836), the first Bishop of the Diocese of Pennsylvania (1787-1836, and the second United States Senate Chaplain (appointed December 9, 1790).

William White the chief architect of the constitution of the American Episcopal Church and the Presiding Bishop at its organizing General Convention in 1789, once said, "**Good churches (throughout history) were those that could be most clear about what they believed.**" Accordingly, at the 1801 convention the **Thirty-Nine Articles** were adopted.