**1. Elizabeth’s Religious Settlement: Some Extracts**

**Extract A**

**The importance of foreign policy (1)**

Whichever Edwardian Prayer Book Elizabeth would have preferred, it is certain that she would have preferred to retain some Catholic ceremonial within her Church, for both political and personal reasons. She was aware of the importance of persuading Catholic powers, especially Spain, that her Church was little different in external appearance from theirs. She also needed to convince the Protestant princes of Germany that she was a true follower of their Protestant doctrine. Historians today do not accept the view expressed by Sir John Neale in 1953 that Elizabeth only wanted an interim Church Settlement in 1559, one which would return England to the religious situation at the time of her father’s death in 1547 – Catholicism without the Pope – and that she only changed her mind as a result of pressure from Protestant MPs during the first session of the 1559 Parliament.

**Susan Doran *Elizabeth I and Religion 1558-1603* 1994**

**Extract B**

**The importance of foreign policy (2)**

Elizabeth was careful to hide her true intentions towards religion. Subscribing to advice that neither the old nor the new councillors should wholly understand what she intended to do, she succeeded in confusing contemporaries and historians alike. Elizabeth had to prepare for events. To do this she received advice, requested or not. The most important and detailed advice was contained in Richard Goodrich’s *Divers Points of Religious Contrary to the Church of Rome*, and the anonymous *Device for the Alteration of Religion*. Goodrich’s extract contained sound legal and political information warning of the dangerous effects that too quick a change from Catholicism to Protestantism might have. The *Device for the Alteration of Religion* is even more interesting, seeing the return to Protestantism as part of a complicated web of problems. It is arranged as a series of questions and answers, such as *What dangers will the change bring ? The Queen will be excommunicated; the French will renew the war, encouraged by the Pope, invading through Scotland; the Irish may rebel and the Catholics at home will make trouble*.

**Norman Jones *Elizabeth’s First Year: The Conception and Birth of the Elizabethan Political World,* 1984.**

**Extract C**

**Domestic considerations – nullifying the Catholic threat**

Historians today generally agree that Elizabeth wanted the official Church under her to proceed further in reform than it had under Henry VIII, but there is disagreement about what form of Protestantism she really did want. It is difficult for us to know, since Elizabeth herself was extremely ambiguous about religion. Elizabeth’s lack of clarity may have caused religious confusion, but it allowed her to gain a firm control over her realm. Elizabeth’s clear dislike of religious enthusiasm caused her Catholic subjects to hope that she might return to their faith, and thus it prevented any significant Catholic uprising.

**Carole Levine *The Reign of Elizabeth I* 2002**

**Extract D**

**Domestic considerations – parliamentary opposition**

It was vital for the new Queen to signal her religious intentions, not only to relieve dangerous uncertainty amongst her own subjects, but also to avoid turning the perilous international situation into a thorough-going disaster. However, it is difficult to identify precise links between the problems of foreign affairs and the immediate moves of Elizabeth’s government towards a religious settlement. We might easily exaggerate the extent to which the delicate international climate dictated a cautious approach towards changes in religion. The first three government Bills presented to Parliament on the religious settlement were sufficiently radical to arouse determined opposition. The Marian bishops in the House of Lords maintained an unwavering opposition to all of these Bills. After a break for Easter, Parliament was therefore presented with new bills of Supremacy and Uniformity.

**John Warren *Elizabeth I: Religion and Foreign Affairs* 1993.**

**Possible Questions**

**1. Compare the views expressed in Extracts A and D on the problems faced by Elizabeth I in devising her Church Settlement.**

**2. Using these four Extracts and your own knowledge, how far do you agree that domestic considerations were the main influence on the Elizabethan Church Settlement ?**

**2. The Local Impact – Two Extracts**

**Extract A**

Against the instances of parishes which welcomed Elizabeth’s church, there is much more evidence of the opposite. Parish after parish acquiesced with reluctance. Statistics are rare but do survive for the whole of Lincolnshire, an isolated county which Henry VIII had described as one of the most brute and beastly of the whole realm, and of least experience. In the first couple of years over three quarters of its roods were removed, but only a fifth of parishes had complied on altars and images. Often nothing was done until royal Visitors arrived or a local Protestant notable decided to intervene. In Lincolnshire, 153 parishes claimed to have removed all trappings of Catholic worship, but that was not until 1566, and after a specially intensive enquiry.

But powerful influences worked against this position in the long term. The royal supremacy had been dinned into English ears for twenty of the previous twenty-six years; anything else smacked of disloyalty. There were immediate pressures too – the pull of the parish community and the pull of the family, which commonly included both traditionalists and Protestants, sometimes even in the same marital bed. And particularly enticing to the younger generation, the future lay in accepting the system, not in maintaining the protests of their fathers.

**Eric Ives *The Reformation Experience: Living through the turbulent 16th century* 2012**

**Extract B**

**Note:** *Sir Christopher Trychay was the priest in Morebath, Devon, from 1520 – 74, and thus experienced all the changes brought about by the English Reformation. ‘Sir’ does not mean that he was a knight: it was the usual title for priests at that time, and was an alternative to ‘Father’.*

By 1561 Sir Christopher, his mass-book still within reach, was teaching his people something recognisable to his superiors as Protestant Christianity. There is no easy accounting for it, though Tudor men had the habit of obedience, and Morebath’s one venture into resistance had ended badly.

And when all was said and done, most of what he found in the Prayer Book he would have found godly enough. Elizabethan Anglicanism rejected images, detested the Pope. Nevertheless, after a draconian beginning, it was far less abrasive than the Edwardine ‘Tudor Church Militant’ on which it was modelled. Elizabeth was a sincere Protestant, but she had none of her brother’s precocious reforming zeal, and in her reign some of the deep rhythms of pre-Reformation religion, outlawed or suspect under Edward, were allowed to re-assert themselves. Women were churched, parish ales were drunk, rogation-tide processions visited the old boundaries.

**Eamon Duffy *The Voices of Morebath: Reformation and Rebellion in an English Village* 2001**

**Possible Question:**

**1. To what extent do Ives and Duffy agree on the reasons for the eventual acceptance of Elizabeth’s Church Settlement ?**

**3. Some Contemporary Sources**

**Source A**

*The Queen that now is, since the death of Queen Mary, has so far continued to hear Mass and Vespers, as she used formerly to do. One thing to be noticed, however, is that many of her new councillors and officers are suspected of sectarianism\* and are, for the most part, of the number of those who served King Edward; add to this that the Londoners hope much for change. I have learnt from someone who is in a position to know that it is her intention to settle religion as it was eight years before the death of King Henry, when the forms of the ancient religion were followed except as regards the power of the Pope.*

*\*sectarianism:* Protestantism

**Letter from Christophe d’Asonnleville, imperial ambassador, to King Philip II, 25 November 1558**

**Source B**

*All and every Archbishop, Bishop and all and every other ecclesiastical person and all and every temporal judge, justice, mayor, and every other lay or temporal officer and minister and every other person having your Highness’ fee or wages shall make a corporal oath:*

*I do utterly testify and declare on my conscience that the Queen’s Highness is the only Supreme Governor of this realm and all other her Highness’ dominions and countries, as well in all spiritual and ecclesiastical causes or things as temporal, and that no foreign prince, person, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority ecclesiastical or spiritual within this realm.*

**From the Act of Supremacy, April 1559**

**Source C**

*All and every person inhabiting within this realm shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort themselves to their parish church or chapel accustomed, upon every Sunday and other days ordained, upon pain that every person so offending shall forfeit for every such offence twelve pence…*

*Where at the death of our late sovereign Lord King Edward VI there remained one uniform order of common service and prayer, and of the administration of the sacraments, rites and ceremonies of the Church of England, which was set forth in one book…the said book shall stand and be in full force and effect.*

*And further be it enacted that all and singular ministers be bounden to say and use the Matins, Evensong, celebration of the Lord’s Supper and administration of each of the sacraments, in such order and form as is mentioned in the said book.*

*And when the minister delivereth the bread he shall say: ‘the body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life and take and eat this in remembrance that Christ died for thee, and feed on Him in thine heart by faith with thanksgiving. And the minister that delivereth the cup shall say: ‘the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life. And drink this in remembrance that Christ’s blood was shed for thee, and be thankful’.*

**From the Act of Uniformity, April 1559**

**Source D**

*It cannot sufficiently be expressed, what felicity & blessed happiness this Realm hath received in receiving her at the Lord’s almighty and gracious hand. For as there have been divers kings and rulers over this Realm, and I have read of some, yet I could never find in English chronicle the like that may be written of this our noble and worthy Queen, whose coming in, not only was so calm, so joyful, so peaceable, without shedding of any blood, but also her reign hitherto (reigning now four years and more), hath been so quiet, that yet (the Lord have all the glory) to this present day, her sword is a virgin, spotted and polluted with no drop of blood.*

**From John Foxe’s *Acts and Monuments* [1563 edition]**

**Possible Questions**

**1. How reliable is SourceA as a guide to Elizabeth’s attitude to religion in the first part of her reign ?**

**2. Why was the title conferred on the Queen by the Act of Supremacy regarded as so important [Source B] ?**

**3. What was the significance of the change made to the sacrament of the Lord’s Supper, and why was it so important to both Protestants and Catholics [Source C] ?**

**4. Which of the key religious issues faced by Elizabeth at the beginning of her reign was not tackled by the Acts of Supremacy and Uniformity ?**

**5. According to Foxe, what was the most important – and unexpected – aspect of the early years of Elizabeth’s reign [Source D] ?**