

DOWNLOAD PDF THE RELIGIOUS ORDERS IN ENGLAND (THE TUDOR AGE)

Chapter 1 : The Religious Orders in England : Dom David Knowles :

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

It was less than 2 million in 1500, and about 4 million in 1550. The growing population stimulated economic growth, accelerated the commercialisation of agriculture, increased the production and export of wool, encouraged trade, and promoted the growth of London. Various inflationary pressures, perhaps due to an influx of New World gold and a rising population, set the stage for social upheaval with the gap between the rich and poor widening. This was a period of significant change for the majority of the rural population, with manorial lords beginning the process of enclosure of village lands that previously had been open to everyone. The main events, constitutional changes, and players at the national level have long been known, and the major controversies about them largely resolved. Historians until the late 20th century assumed that they knew what the causes were: The interpretation by Geoffrey Elton in 1953 is representative of the orthodox interpretation. The existing situation proved untenable because the laity feared, resented, and despised much about the Church, its officers, its courts and its wealth. A poverty-stricken and ignorant lower clergy, wealthy bishops and abbots, a wide ramification of jurisdiction, a mixture of high claims and low deeds did not make for respect or love among the laity. More important, the Catholic Church was in a strong condition in 1500. England was devoutly Catholic, it was loyal to the pope, local parishes attracted strong local financial support, religious services were quite popular both at Sunday Mass and at family devotions. Complaints about the monasteries and the bishops were uncommon. The kings got along well with the popes and by the time Luther appeared on the scene, England was among the strongest supporters of orthodox Catholicism, and seemed a most unlikely place for a religious revolution. Henry VIII engaged in a number of administrative, economic and diplomatic initiatives. He paid very close attention to detail and, instead of spending lavishly, concentrated on raising new revenues. Henry VIII of England and Anglo-Scottish Wars Henry VIII, flamboyant, energetic, militaristic and headstrong, remains one of the most visible kings of England, primarily because of his six marriages, all designed to produce a male heir, and his heavy retribution in executing many top officials and aristocrats. In foreign-policy, he focused on fighting France "with minimal success" and had to deal with Scotland, Spain, and the Holy Roman Empire, often with military mobilisation or actual highly expensive warfare that led to high taxes. The chief military success came over Scotland. This followed from his break from Rome, which was caused by the refusal of the Pope to annul his original marriage. Henry thereby introduced a very mild variation of the Protestant Reformation. There were two main aspects. First Henry rejected the Pope as the head of the Church in England, insisting that national sovereignty required the Absolute supremacy of the king. Henry worked closely with Parliament in passing a series of laws that implemented the break. Englishmen could no longer appeal to Rome. All the decisions were to be made in England, ultimately by the King himself, and in practice by top aides such as Cardinal Wolsey and Thomas Cromwell. Parliament proved highly supportive, with little dissent. The decisive moves came with the Act of Supremacy in 1534 that made the king the protector and only supreme head of the church and clergy of England. After Henry imposed a heavy fine on the bishops, they nearly all complied. The laws of treason were greatly strengthened so that verbal dissent alone was treasonous. There were some short-lived popular rebellions that were quickly suppressed. The league level in terms of the aristocracy and the Church was supportive. The highly visible main refusals came from Bishop Fisher and Chancellor Thomas More; they were both executed. Among the senior aristocrats, trouble came from the Pole family, which supported Reginald Pole who was in exile in Europe. Henry destroyed the rest of the family, executing its leaders, and seizing all its property. The second stage involved the seizure of the monasteries. The monasteries operating religious and charitable institutions were closed, the monks and nuns were pensioned off, and the valuable lands were sold to friends of the King,

DOWNLOAD PDF THE RELIGIOUS ORDERS IN ENGLAND (THE TUDOR AGE)

thereby producing a large, wealthy, gentry class that supported Henry. In terms of theology and ritual there was little change, as Henry wanted to keep most elements of Catholicism and detested the "heresies" of Martin Luther and the other reformers. He inherited seven small warships from his father, and added two dozen more by In addition to those built in England, he bought up Italian and Hanseatic warships. It was the most powerful naval force to date in English history: It forced the outnumbered French fleet back to its ports, took control of the English Channel, and blockaded Brest. Henry was the first king to organise the navy as a permanent force, with a permanent administrative and logistical structure, funded by tax revenue. His personal attention was concentrated on land, where he founded the royal dockyards, planted trees for shipbuilding, enacted laws for in land navigation, guarded the coastline with fortifications, set up a school for navigation and designated the roles of officers and sailors. He closely supervised the construction of all his warships and their guns, knowing their designs, speed, tonnage, armaments and battle tactics. He encouraged his naval architects, who perfected the Italian technique of mounting guns in the waist of the ship, thus lowering the centre of gravity and making it a better platform. He supervised the smallest details and enjoyed nothing more than presiding over the launching of a new ship. It lacked a useful strategy. Only in the broadest respects was he [the king] taking independent decisions He was amazingly energetic and far-reaching. In terms of achievements, he built a great fortune for himself, and was a major benefactor of arts, humanities and education. He projected numerous reforms, but in the end English government had not changed much. For all the promise, there was very little achievement of note. Historians agree that Wolsey was a disappointment. He injected Tudor power into the darker corners of the realm and radically altered the role of the Parliament of England. This transition happened in the s, Elton argued, and must be regarded as part of a planned revolution. Meanwhile, customs revenue was slipping. To get even larger sums it was proposed to seize the lands owned by monasteries, some of which the monks farmed and most of which was leased to local gentry. Taking ownership meant the rents went to the king. He created a new department of state and a new official to collect the proceeds of the dissolution and the First Fruits and Tenths. The Court of Augmentations and number of departments meant a growing number of officials, which made the management of revenue a major activity. Its drawback was the multiplication of departments whose sole unifying agent was Cromwell; his fall caused confusion and uncertainty; the solution was even greater reliance on bureaucratic institutions and the new Privy Council. How to pay for it remained a serious issue. The growing number of departments meant many new salaried bureaucrats. There were further financial and administrative difficulties in 1558, aggravated by war, debasement, corruption and inefficiency, which were mainly caused by Somerset. The courts of general surveyors and augmentations were fused into a new Court of Augmentations, and this was later absorbed into the exchequer along with the First Fruits and Tenths. There was little debt, and he left his son a large treasury. Henry VIII spent heavily on luxuries, such as tapestries and palaces, but his peacetime budget was generally satisfactory. The heavy strain came from warfare, including building defences, building a Navy, Suppressing insurrections, warring with Scotland, and engaging in very expensive continental warfare. The mint no longer generated extra revenue after debasement was stopped in 1526. At the time the conservative faction, led by Bishop Stephen Gardiner and Thomas Howard, 3rd Duke of Norfolk that was opposed to religious reformation seemed to be in power, and was poised to take control of the regency of the nine-year-old boy who was heir to the throne. However, when the king died, the pro-reformation factions suddenly seized control of the new king, and of the Regency Council, under the leadership of Edward Seymour. When the boy king was crowned, Somerset became Lord Protector of the realm and in effect ruled England from 1547 to 1549. Seymour led expensive, inconclusive wars with Scotland. His religious policies angered Catholics. Purgatory was rejected so there was no more need for prayers to saints, relics, and statues, nor for masses for the dead. Some permanent endowments called chantries had been established that supported thousands of priests who celebrated masses for the dead, or operated schools or hospitals in order to earn grace for the soul in purgatory. The endowments were seized by Cromwell in 1547. By autumn 1547, his costly wars had lost momentum, the crown faced financial ruin, and riots and rebellions had broken out around the country. He was overthrown by his former ally John

DOWNLOAD PDF THE RELIGIOUS ORDERS IN ENGLAND (THE TUDOR AGE)

Dudley, 1st Duke of Northumberland. In the early 20th century this line was taken by the influential A. A more critical approach was initiated by M. Bush and Dale Hoak in the mids. Since then, Somerset has often been portrayed as an arrogant ruler, devoid of the political and administrative skills necessary for governing the Tudor state. To prevent further uprisings he introduced countrywide policing, appointed Lords Lieutenants who were in close contact with London, and set up what amounted to a standing national army. Working closely with Thomas Cramner , the Archbishop of Canterbury, Dudley pursued an aggressively Protestant religious policy. They promoted radical reformers to high Church positions, with the Catholic bishops under attack. The Mass was no longer to be celebrated, and preaching became the centerpiece of church services. Purgatory , Protestantism declared, was a Catholic superstition that falsified the Scriptures. Prayers for the dead were useless because no one was actually in Purgatory. It followed that prayers to saints, veneration of relics, and adoration of statues were all useless superstitions that had to end. For centuries devout Englishman had created endowments called chantries designed as good works that generated grace to help them get out of purgatory after they died. Many chantries were altars or chapels inside churches, or endowments that supported thousands of priests who said Masses for the dead. In addition there were many schools and hospitals established as good works. In a new law closed down 2, chantries and seized their assets. To Catholic opinion, the problem set by these legal confiscations The Edwardian dissolution exerted its profounder effects in the field of religion. In large part it proved destructive, for while it helped to debar a revival of Catholic devotion it clearly contain elements which injured the reputation of Protestantism. Queen Mary took over and had him beheaded. She was next in line for the throne.

DOWNLOAD PDF THE RELIGIOUS ORDERS IN ENGLAND (THE TUDOR AGE)

Chapter 2 : racedaydvl.com: Religious Orders

We use cookies to distinguish you from other users and to provide you with a better experience on our websites. Close this message to accept cookies or find out how to manage your cookie settings.

English Catholicism was strong and popular in the early s, and while there were those who held Protestant sympathies, they would have remained a religious minority if political events had not intervened. Derived from the writings of John Wycliffe , a 14th-century theologian and Bible translator, Lollardy stressed the primacy of Scripture and emphasised the preaching of the word over the sacrament of the altar , holding the latter to be but a memorial. Unable to gain access to the levers of power, the Lollards were much reduced in numbers and influence by the 15th century. They sometimes faced investigation and persecution and rarely produced new literature after Humanists downplayed the role of rites and ceremonies in achieving salvation and criticised the superstitious veneration of relics. Erasmus and Colet emphasised a simple, personal piety and a return ad fontes , back to the sources of Christian faith—the scriptures as understood through textual and linguistic scholarship. In this view, only faith , itself a gift from God, can secure the grace of God. Justification by faith alone threatened the whole basis of the Roman Catholic penitential system with its doctrine of purgatory , prayer for the dead , indulgences , and the sacrificial character of the mass. Not only did purgatory lack any biblical basis according to Protestants, but the clergy were accused of using fear of purgatory to make money from prayers and masses. Catholics countered that justification by faith alone was a "licence to sin". Printed abroad and smuggled into the country, the Tyndale Bible was the first English Bible to be mass produced; there were probably 16 copies in England by Tyndale translated the Greek word charis as favour rather than grace to de-emphasize the role of grace-giving sacraments. His choice of love rather than charity to translate agape de-emphasized good works. When rendering the Greek verb metanoete into English, Tyndale used repent rather than do penance. The former word indicated an internal turning to God, while the latter translation supported the sacrament of confession. Heretical ideas were openly discussed, and militant iconoclasm was seen in Essex and Suffolk between and In order to promote and defend the Royal Supremacy, Henry VIII embraced the language of the continental Reformation and relied on men with Protestant sympathies, such as Cromwell and Cranmer, to carry out his religious program. Cranmer and Henry felt obliged to seek assistance from Strasbourg and Basel , which brought him into contact with the more radical ideas associated with Huldrych Zwingli. In January , the King made Cromwell his vicegerent in spirituals. Even the Archbishop of Canterbury answered to Cromwell. He persuaded Henry that safety from political alliances that Rome might attempt to bring together lay in negotiations with the German Lutheran princes of the Schmalkaldic League. The negotiations did not lead to an alliance, but it brought Lutheran ideas to England. These established a semi-Lutheran doctrine for the church. Justification by faith, qualified by an emphasis on good works following justification, was a core teaching. The traditional seven sacraments were reduced to three only—baptism , Eucharist and penance. Catholic teaching on praying to saints , purgatory and the use of images in worship was undermined. In August , the same month the Ten Articles were published, Cromwell issued a set of Royal Injunctions to the clergy. The rationale was partly economic as too many holidays led to a loss of productivity and were "the occasion of vice and idleness". The clergy were also ordered to place Bibles in both English and Latin in every church for the people to read. It lacked royal approval, however. In September, Cromwell issued a second set of Royal Injunctions ordering the destruction of images to which pilgrimage offerings were made, the prohibition of lighting candles before images of saints, and the preaching of sermons against the veneration of images and relics. He once again instructed each parish to acquire an English Bible. Dissolution of the Monasteries For Cromwell and Cranmer, a step in the Protestant agenda was attacking monasticism , which was associated with the doctrine of purgatory. Between and , 18 Carthusians were killed for doing the same.

DOWNLOAD PDF THE RELIGIOUS ORDERS IN ENGLAND (THE TUDOR AGE)

Chapter 3 : BBC - iWonder - How the Tudor dynasty shaped modern Britain

This volume opens with a survey of monastic life and activities in the early Tudor period, which throws new light on the fortunes of the Cistercian abbeys and on the influence upon the monks of the new humanist education.

Chapter 4 : The Religious Orders in England - David Knowles - Google Books

Monastic Matrix: A scholarly resource for the study of women's religious communities from to CE; Monastic Matrix is an ongoing collaborative effort by an international group of scholars of medieval history, religion, history of art, archaeology, religion, and other disciplines, as well as librarians and experts in computer technology.

Chapter 5 : Tudor period - Wikipedia

The Religious Orders in England (Vol. 3: The Tudor Age) by Knowles, Dom David and a great selection of similar Used, New and Collectible Books available now at racedaydvl.com

Chapter 6 : The Religious Orders in England Volume III The Tudor Age | Oxfam GB | Oxfam's Online Store

THE RELIGIOUS ORDERS IN ENGLAND, volume III, THE TUDOR AGE by Knowles, David. and a great selection of similar Used, New and Collectible Books available now at racedaydvl.com

Chapter 7 : Religious Orders in Medieval Britain

Of all published articles, the following were the most read within the past 12 months.

Chapter 8 : Religion in Medieval England - Wikipedia

*THE RELIGIOUS ORDERS IN ENGLAND 3: THE TUDOR AGE. By David Knowles. Cambridge: Cambridge Univ. Press, Pp. xiv + \$ In Dom David Knowles published his *The Monastic Order in England*, in which he gave us a complete survey of the history of the older monastic orders (Benedictine, Cluniac, Cistercian, and Carthusian) from St.*

Chapter 9 : English Reformation - Wikipedia

The Religious Orders in England by Dom David Knowles, , available at Book Depository with free delivery worldwide.