

**Religion under Mary 1553-1558**

Restoration of catholicism		The Marian persecution	
<b>Religious aims</b>	To restore the Church as it had been prior to the Henrician reforms. Mary was a devout Catholic and wanted to restore Papal supremacy and ideally the monasteries. Haigh suggests a great deal of support for return to Catholicism, including in London, traditionally thought of as Protestant	<b>4<sup>th</sup> February 1555</b>	Burnings begin- John Rogers, a protestant clergyman, is burnt at the stake in London
<b>First Act of Repeal October 1553</b>	Restored Church to its condition at the death of Henry- Mary wanted to go further but advised against it by those around her	<b>Gardiner</b>	Summoned 80 imprisoned preachers to his house and urged them to recant their views. Only two did so
<b>Arrest of leading churchmen</b>	Church leaders such as Cranmer, Rogers, Hooper and Latimer were arrested early in the reign and placed in prison- were all Protestants	<b>Pole, Renard and (later Gardiner)</b>	Opposed to burnings. Mary saw deaths as necessary to cleanse the Church of its contamination, whereas her advisors differed
<b>April 1554</b>	Made Cranmer, Ridley and Latimer take place in public disputations with leading Catholic scholars without their papers- aimed at making them look silly and weaken Protestant arguments	<b>1555-1556: Cranmer, Hooper, Latimer</b>	All leading churchmen. Cranmer had actually recanted his Protestant beliefs, but then shifted back to his original position. All burnt- Cranmer in middle of Oxford- had been Archbishop of Canterbury since 1533. 289 protestants burnt in total- mostly influential figures who others might follow
<b>Printers</b>	Those who had held patents under Edward (for spreading Protestant ideas) mostly found them removed	<b>Effects of burnings</b>	Disputed. Seems to have made into martyrs. Those who willingly died earlier on seem to have been inspiration for those burnt later. Made Protestantism seem something worth dying for and enabled production of protestant propaganda
<b>Existing priests</b>	Around 20% of existing priests had married. Within one year of Mary's accession they had to give up their wives or being priests. Most did, though not all. Tittler: negatively affected Mary's ability to restore Catholicism	<b>Exiles</b>	Around 800 Protestants took to the continent in exile from January 1554
<b>Early 1554</b>	Mary wants to restore Church to its position in 1529 but needs Papal blessing	<b>Pole's restoration</b>	
<b>1554</b>	Pope Julius contemplates sending Cardinal Pole (who is living in Catholic exile) to England as Papal Legate and giving Mary Papal blessing, but not until is agreed a return to Papal supremacy and return of Church lands taken by Cromwell and Henry. Philip and Charles convince him this is impractical and that most monastic land is now in the hands of Catholics anyway	<b>Pole's role</b>	Saw that the Church needed restoration if Catholicism was to firmly take root. Pole identified lack of Church finances and discipline of priests as the issue so set about addressing these issues. Restored Church plate and traditional service books (but did not bring back images or cult of saints)
<b>Nov 1554</b>	Pole returns to England and tells Parliament that the pope welcomes 'the return of the lost sheep.' Mary's third Parliament subsequently removes the Act of Attainder against him, and though there are disputes between Pole and Parliament, former monastic land is not returned	<b>Actual measures</b>	The Legantine Synod of 1555-1556 issued 12 decrees which set out standards expected from priests. Specifically said bishops were to reside in dioceses, preaching was important and bishops should observe priests. Also ordered the creation of seminaries (priest schools) attached to cathedrals, but only actually happened in York. Later in the reign new issues of the prayer book were issued, a new book of homilies and texts such as Bonner's 'A Profitable and Necessary Doctrine' which explained faith at an accessible level were produced, but critically not until later
<b>Jan 1555</b>	The Second Act of Repeal is passed, restoring England's religious position to that of 1529- complete with Papal supremacy. Heresy laws as they were under Henry also restored (Paget had earlier in the reign managed to resist the imposition of these). Religious policy now split into two strands: persecution and education	<b>Effects of measures</b>	Recruitment of priests increased greatly (particularly in the north), and all of the bishops appointed by Pole refused to serve Elizabeth. Church finances improved. But some churches in London fell into ruin; others embraced the new Catholicism. Some have argued that the imposition of new texts late in the reign show that earlier measures were unsuccessful
<b>Consequences</b>	<ol style="list-style-type: none"> <li>1. Pole's reputation amongst landowners suffered and never really recovered</li> <li>2. Mary had acknowledged that parliamentary authority over religion superseded anything else- parliamentary law was above religion. Had wanted to avoid this</li> </ol>	<b>Historian's views</b>	Duffy: Pole's programmes were constructive- he sought to embed the positives from Henry and Edward's reign, if not the doctrine Tittler: There was no humanism in the Marian reforms. England was restored to how Pole thought it was, not the reality. A vibrant Church was not the aim. Williams: The Church by 1558 was essentially Catholic once more Haigh: Pole's reforms would have helped grow the faith after 1558 if they had had time