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The Great Reformation in Britain (1515-1610)

Case study: Anglican Church and Scottish Church

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Dedication

I dedicate this humble work to my spirit's father, to whom I express here a word of love and memory, and to my dearest mother who has never stopped loving me and continuously helping me to keep my spirit up. My heartfelt thanks are addressed to my brothers and my sister, for their never-ending patience and precious advice. Many thanks for their moral support.

I'd like to seize this opportunity to send a thought to my grandmother, my aunts and uncles without forgetting my intimate friends.

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Abstract

present study is an attempt to prove that Great Reformation in Britain since sixteenth The century , strumming from the European Renaissance, the rise of humanism, under the name of Great schism from the Roman Catholic Church and the Protestant Revolution in 16th century.

We started our research with a Historical background about the topic of Reformation thought on Roman Catholic Church, or more correctly the Latin Church; to pave the ground for the discussion of the spread the reforms movement in England and Scotland, also the establishment of Anglican church and Scottish Presbyterian church(1515-1610).

In our study, we have tried two answer two main interrelated research questions. The first is why the reasons and causes of the Reformation in Church of England are differed from those that happened in Scotland? Secondly concerns with the results, if the English and Scottish Reformation are decline in the same atmosphere and achieve same goals, so why the result of establishment and the beliefs are different?

The finding of this research is answers these questions. So we conclude this dissertation by a comparison case between the two establishments' churches, particularly, in the reforms movement, doctrinal differences, and structure of each church, the worship patterns of the two churches even in the state of each church in its country.

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General Introduction

Introduction

The period 1500-1610 saw a transformation of the religious and way of thinking in Western Europe. This great reforms movement started officially when Martin Luther nailed his Ninety-five statements criticizing practices with Roman catholic Church, on the door of chapel of Wittenberg in 1517, Martin with this action declare the beginning a new era in Europe; after a centuries of domination by Roman Catholicism in one hand and agitated the religious evolution in England and Scotland to broke away from the Catholicism and adopted a new doctrine based on the truth of Scripture and God's word. Since the Reformation changed the religion and doctrine in Western Europe; we will take English and Scottish church as main issues on the Reformation in Great Britain under the reign of Tudor and Stuart dynasty (1515-1610).

As stated earlier on this introduction, our study deals with the Reformation in 16th century. In general term, this research work has the objectives of finding the impact of the religious movement through the radical changes in the establishment of Anglican Church and the Presbyterian church of Scotland.

In this respect, the dissertation will attempt to cover some political and religious issues that are considered as the basic principals in the British Reformation policy toward the Scottish Kirk and the Church of England.

The analysis of this issue will be extended by trying to provide an answer to the following questions: why the reasons and causes of the Reformation in Church of England are differed from those that happened in Scotland, and if the English and Scottish Reformation are decline in the same atmosphere and achieve same goals, so why the result of establishment and the beliefs are different? It is assumed that the

General Introduction

Problems in the demands and personal interest in one hand and in the structure and doctrine of each church.

The present dissertation is composed of four chapters; the First chapter focuses on the background and the atmosphere of the Roman Catholic Church in medieval ages and its main doctrines of the Roman Catholicism theology. Another important issue in this part is the birth of the Reformation thought on church polity and the protestant challenge which led by Martin Luther.

The Second chapter deals with one of the most famous reforms in Western Europe, English Reformation and the separation from the Roman Catholicism what made the English church between the Reforms movement and the spiritual renewal. Furthermore, the nature of the English Reformation under the reign of Tudor dynasty, we will mention also some internal restoration and problems in the Reformations under the reign of queen Mary the Tudor. The main content of this chapter is the establishment of Anglican Church by Elizabeth I and the Articles of Religion.

In Third chapter will discuss the Scottish Reformation and the coming of Presbyterianism in Scottish Kirk. On the outset of the last chapter; Fourth chapter is the most important one since it deals with the two establishments churches (Anglican and Scottish church) in comparative case, deals with how the Reformation built the structure of the churches, the founder of each church, and the way each church gained its status in its country. Finally, move on the worship patterns of each church.

Chapter One: Historical background: The Medieval Roman Catholic Church

Introduction

This initial chapter introduces a historical background about medieval Roman Catholic Church. We will start this chapter by giving a general overview about Roman Catholic Church by shed the light about its theology and the policy in the construction of the Western mind. After that; we will mention some of the false doctrine of the Roman Church and the principals that grounded it.

The other point that will be addressed in this chapter the other side of the Roman Catholic Church, which pushed for reforms. For the reformation thought church polity, some of the mains sides in this religious movement are presented in this chapter. The last points concerning with the Protestant challenge and some trends reform that have emerged against the Roman church, led by Martin Luther.

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1.1 Medieval Roman Catholic Church

At the start of the Middle Ages, all Christians in Western Europe belonged to a single church; which became known as the Roman Catholic Church. After the fall of Rome, the church played a vital role in society and religion; in other hand, it was one of the few ties that people had to a more stable time. The church provided leadership to religion and at the same time control politics, Art, education and economic; this was the dark ages for the true Christianity.

The law of Western Europe was governed by the church. An entire jurisdiction was exercised by the church which protected the widow, orphans, even organized the distribution of foods, Monasteries provided hospitality to refugees and travels, Monks also preserved old texts.

The Roman Catholic Church was only church at that time, which played an important role in England and Western Europe. It was felt to have monopoly on religion knowledge and the relationship between Europeans and God; in other ways, the church could ruled who went to Heaven and who went to the Hell, which gave him a hug power to dominated all what happened in the society and politics. Although all Christians were part of the one church led by pope and controlled all part even inside and outside in the land, it was a major political forces during this time, kings and queens needed to approval a particularly when they were somewhat weak(as in time of conflict owner succession). This among the church to exercise political power as it could help to determine which came to throne would be deemed acceptable, also had the power to influence the decision of king and could stop or pass law which

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benefited them in a long run; there was a long history of the tension; the church and secular authority over this political issue.

Additionally; the church was deeply involved in economic life. It was controlled a great deal of land what made it the main source of wealth at that time, simply because the taxes, indulgences and the church demanded a Tithe, from all the common life which meant that they had to pay 10 percent of his money, produce or labor to help support with the church also own monasteries.

1.2. The False Doctrine of the Roman Catholicism

Roman Catholic Church was theologically sick and its theology led to atrocious corruption. It was spiritually executed, and almost lifeless; Rome had seriously departed from a teaching of the Bible and was engrossed in real heresy.

1.2.1. Salvation by Works

By the 14th century, Augustinian theology was lost or badly neglected. Rome had accepted almost in totality the free will teaching of Pelagius¹ (5th century) that it had formerly repudiated. Salvation was not caused by God's grace through a supernatural new birth, but by assent to Roman Catholic dogma and practice, Faith was not trust in Christ for salvation, but submission to the church. Salvation was not by grace through faith in Christ alone, but by faith in the church and good works prescribed by the church. Practically speaking, "good works" consisted of mere external obedience to the church, and did not necessarily flow from a life of faith in Christ. The Roman

¹ Pelagius (circa 360-circa 420), British or Irish monk. He denied the doctrine of original sin and predestination, defending innate human goodness and free will. This belief was condemned as heretical by the synod of Carthage in about 418.

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Catholic Church stressed external actions, legal observance and penitential works and man actually gained heaven by his works. (Arnold, 2017)

Also by putting all the land connected to the monasteries, often willed to it by people wanting to ensure their own Salvation, for example Peasants would work with the church for free, and usually not have much time for their own needs.

The church would tell people that if they didn't pay their Tithes, their souls would go to hell when they passed on. In "The History Of Christian Theology Teaching" Phillip state that People in medieval times believed that they could only go to heaven if the church let them; they believed this only because that was what the church had told theme and people think that the pope as God's representative on the earth by send him to save people for their sins, the Salvation was confined within teaching of the Roman Catholicism, everyone how disagreed with Catholic church was in the line of heresy trail and excommunication as we will have see in Martin Luther. Most people in medieval Europe believed in God and an afterlife, in which the soul lives on after the body's death. (p154)

The Church taught that people gained Salvation, or entry into heaven and eternal life, by following the Church's teachings and living a moral life. Failing to do so condemn the soul to eternal suffering in hell, to believers' hell was a real and terrifying place, its torments, such as fire and demons, were pictured in vivid detail in many paintings. (Arnold, 2017)

The Church taught its members that receiving the sacraments was an essential part of gaining salvation. Sacraments were sacred rites that Christians believed brought

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them grace, or a special blessing from God. The sacraments marked the most important occasions in a person's life. By the late of 15th century the Catholic Church had entrenched and linked "membership" in the Church with salvation. The threat of "excommunication" was used as a weapon to keep followers in line and to punish those that had move outside the boundaries of conduct and actions set by the Church hierarchy.

1.2.2. Infallibility of the Pope

The Roman Catholic Churches 'teaching about the pope ("pope" means father). The Church taught that Pope was God's instrument and representative on Earth and salvation could only be found by its means. Furthermore, the pope as the leader of the Catholic Church was by then declared as the "Vicar of Christ"², or his personal representative. Until the 5th century, this title had been reserved to describe the Holy Spirit sent to Christ's Apostles to complete their religious training. Once the title was transferred to the pope, it began to imply an extraordinary holiness of supreme and universal primacy existed over all of Christendom in this office in one human being. The Roman theology gave the pope the Key's of the Kingdom because for him Christ made pope infallibility when he acted or spoke, as Christ's representative on earth (speaking from the seat of authority)

This ability made pope the first bishops of Rome with an absolute power; he passed on his apostolic authority to the next bishops of Rome. But in other side many pope declared himself "the servant of servants" such as George VII, believing that he was

² Ottovon, Corvin. Scandals in the Roman Catholic Church. Merkm publishing, 2003, p 34.

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supreme among all bishops. Another pope Hildebrand or George VII in 11th century declared himself as a Vicar of Christ and the representative of Peter, what led the lowest peasant and the highest ruler to recognize himself as Christ representative on earth and supreme ruler over all religions; Boniface VIII said, “we declared, state and pronounce that for every human creature to be subject to the Roman pope is altogether necessary for salvation”³

1.3 Some Basic in Roman Catholic Church

The basic beliefs Christianity has almost disappeared and with the neglect of true doctrine came the passing of life and light that constitutes to worship of the true God as declared in Christ. The church managed all the beliefs and religion of the church, as they were the church official only how can read and write Latin, could explain the Bible and Scriptures, as the result gave all the power to be the mouth of God. But the art helps the people in church services were held in Latin. Most ordinary people could not read, so Bible stories were told in beautiful images and stained glass windows, or in ‘mystery plays’ on special holidays like those held in Coventry. People travelled for miles to places of pilgrimage, to pray to saints for help in their lives; many of these places had relics, which were preserved parts of saints’ bodies; people believed visiting these relics and praying to saints would lead to miracles or heal them from illness. The painting and sculptures of Jesus and Christian saints were placed in churches to help people worship since most people did not know how to read, such as

³ the Roman Catholic in Middle times essays, influence; art. 123helpme.com.
<http://www.123.helpme.com/roman-catholic-church-in-medieval-times.preview.web>. accessed on 3 May 2017.

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the glass of windows tells the stories in bible, stained glass windows was originally used in the medieval times as a "biblia pauperum" Which meant "poor man's bible" they were used in the time when people couldn't read or write, so stained glass windows were used as a substitute for bibles and hymnals since each and every one of the windows tell a story people could understand and open their eyes to what the picture in the stained glass window meant. They could incorporate narratives drawn from the bible, literature or history; they may also represent saints or patrons or even use symbolic motifs.

Each one was different, and each one represented a different story in the bible, like they might have Mary holding baby Jesus, or Jesus on the cross. Besides, this power needs a homogenous system and structure, over time church leader developed an organization that was modeled on the structure of the old Roman government.

By the High Middle Ages they had created a system in which all clergy members had a rank. The pope, who was the bishop of Rome, was the supreme head of the Roman Catholic Church. He was assisted and counseled by high-ranking clergymen called Cardinals; Cardinals were appointed by the pope and ranked just below him in the church hierarchy. Archbishops came next, they oversaw large; an important areas called "dioceses and archdioceses"⁴. Below them were bishops who were from wealthy families to managed areas called dioceses form great cathedrals within each one's priests each priest had own church building.

⁴ Refers to religious area of jurisdictions of the church

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1.4. Reformation Thought on Church Policy

After centuries of domination by the Roman Catholic Church in Europe, many voices and opinions appeared with a new theology and opinions dealt about the truth of scripture and how the true faith in God should be expressed, this new intellectual movement has developed to be a series of reforms against the Catholic Church.

Above all, it was a long time ago, all Christians were part of one church, led by pope, the church started to become corrupt, people had to pay taxes to support the church; this is exhausted many poor people, furthermore many churchman were greedy and bad in their job, also the bishops were from wealthy families, no poor could become bishops in a church in addition to the simony, when buying and selling church position's nepotism. The authoritarianism and the Feudal system of the church in religion ,economics and politics even in its treatment of people and the hierarchical system impressed the people and others provoked his anger to embody it in series of reforms and correct the teaching and practice of the Roman Catholic Church, calling it back to obedience to God's word.

The term "Reformation" is commonly used to indicate the beginning of the Protestantism and all the Christian who deviated from the Roman Catholic Church in the 16th century. Other historians like MacCulloch describe Reformation as the greatest religious movement rather politics in 16th century, it was a revival of Biblical and New Testament theology; instead of one Reformation. Many different ones emerged out of broadly shared movement for ecclesiastical reforms: there Lutherans, the Anglican, the Scottish, the Zwinglian, the Calvinist. (p 15)

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The Radical Reformation started when people began to criticize the Roman Catholic Church such as John Wycliffe (1320-1384), John Huss (1360-1415), and Georama Savonarola (1452-1498) spoke out against the papacy for its "wordiness" and "corruption". And some critics had claimed that the church dogma and doctrine itself contained errors and gaps; but the Catholic Church had resisted such challenges and considered its most dangerous critics as Heretics.

There are two leading aspects in which the Reformation, viewed as a whole, may be regarded; the one more external and negative and the other more intrinsic and positive. In the first aspect it was a great revolt against the sea of Rome, and against the authority of the church and of churchmen in religious matters, combined with an assertion of the exclusive authority of the Bible, and of the right of all men to examine and interpret it for themselves. In the second and more important and positive aspect, the Reformation was the proclamation and inculcation, upon the alleged authority of Scripture, of certain views in regard to the substance of Christianity or the way of salvation, and in regard to the organization and ordinances of the Christian church.⁵

1.4.1 Protestant Challenge and the Spread of Religious Reforms.

Besides all this, the Catholic Church himself encouraged beliefs to pray to Mary and the saint, but during the late of 16th the criticism becomes stronger. There were reports that priests, monks and nuns did not behave as well as they should. Some felt that the Catholic Church was more interested in money and power rather the worship and repair people, for example the church sold "Indulgences"⁶ for those how had confined

⁵ Cunningham, *the Reformation and the Theology of the Reformation*. Banner of the Truth. December 1.1979;

⁶ Martin Luther, *Against the sale of indulgence*.courses.Wcupa.edu.
<http://coureses.wcupa.edu/joines/his101/web>.

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sins for a fine paid to the church your sins would be forgiven, even sin like murder could be forgiven and when died, the church said that you would go to heaven., one of these, Tetzels Indulgences, was heard to advertise loudly, “the minute your money drops in the box, the soul of your relative jumps out of purgatory into heaven”. This made the church richer and stronger.

The Reformation started when a German monk called Martin Luther nailed his protest (Ninety-five Theses)⁷ about practices of the Roman Catholicism church on the door of the a chapel in Wittenberg in 1517 to declare it a new era in Europe by changing its religious side.

The Reformation changed the religion and doctrine by made Protestantism a new religion in the country. In the same time many people and government adopted the new between Protestant⁸ and Catholic because their differences in beliefs such as the protestants believed that you could not buy your way to heaven and opposed the sale of the indulgences, they felt that the church was corrupt also attacked the Cult and Saints, they belief that relics were fakes which could not cure illness or perform miracles. They considered that the catholic used them to make money. In other way, the Catholic Church believed that stories and images could be used to help know their religion; they were supporters of Mystery Plays for religious celebrations and festivals.

In the catholic church, services were in Latin what means, only a few people could read the Bible and be informed what happen in the church, protestants emphasizes

⁷ A list of Martin Luther’s questions regarding the doctrine and authority of the Catholic Church and an instruction to the faithful

⁸ Refers to protest, the rising complaint against church’s doctrine and practices. Meaning those that were to protest and eventually break with the church.

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about the general approach of the people to the concept of the bible. Everyone should have the chance to read it, which necessitated translated and printed the Bible into English and Welsh.

Monasticism theology, had declined mysticism was on the rising there was revival of the Roman church tradition, men with a spirit of inquire and independence were discovering the new world and new ways to live, was called Renaissance, it also a factor that challenge when men use their mind, but the Renaissance was purely secular not religion, became brought humanism, but the Reformation brought true Christianity.

The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the middle Ages and the beginning of modern times. Starting from religion, it gave, directly or indirectly, a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization.⁹

A number of standards of protestant began to the Reformation, Luther and Antibaptist churches in Germany, Anglican (Episcopalian) churches in England and Presbyterian churches in Scotland. As well as Luther's idea spread over all Europe and influenced many thinker including Erasmus of Rotterdam. They included Zwingli, Martin Bucer, John Oecolampadius, Guillaume Farel, Heinrich Bullinger, Wolfgang Capito, Franz Lambert, and Theodore Beza. The name most often connected with their work, however, is Calvin. In the history of Reformed churches

⁹ Schaff, *History of Christian Church*. Volume IV. Medieval Christianity AD 590-1073. Grand Rapids, MI: Christian classics Ethereal Library. 1882. pp 35,39.
http://pdf.amazingdiscoveries.org/ebooks/history_of_christain_church.pdf. Accessed on 6May 2017.

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his influence had been the strongest until the appearance of Karl Barth in the 20th century.¹⁰

Other scholars helped to spread the Reformation. Philipp Melanchthon, Luther's colleague at the University of Wittenberg, became the chief theologian of the Reformation in Germany. Johannes Reuchlin of Heidelberg enlarged the field of ideas by fostering the study of Hebrew and Greek, knowledge of these ancient languages enabled people to read the Bible in its original forms. From Johannes Tauler of Strasbourg had come the mystic idea of "heart religion," which had led to Luther's doctrine of "justification by faith."¹¹

The Reformed movement started in Switzerland. Zurich broke with Roman Catholicism in 1522, mainly through the influence of Zwingli's preaching. Over the next three years the town council accepted a fully Protestant church reform. The church at Basel did likewise in 1525 through the work of Oecolampadius, Farel, and Capito. Bern, leader of the Swiss cantons, followed in 1528, inspiring others to do the same.

1.4.2 Martin Luther

As we have seen in the previous part; many people critics Roman Catholic Church policy according to his mismanagement and corruption. Martin Luther as many others simple priests began to have some doubts about the teaching of the Catholic Church.

Martin Luther (1483-1546) was a German monk, priest, professor, theologian and church reformer. He criticized many aspects of the Roman Catholic Church of his day, including the complex system of sacraments a monk and theology in Wittenberg;

¹⁰ Ibid.;22-23.

¹¹ acts that lead to freedom from blame or guilt derived from sin

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Martin feared that the Latin Church had become too corrupt to provide people with guidance, especially about the salvation through good works part. The church believes that people could go to Heaven by doing things like charity, helping the sick or making a donation to the church.

"The Church needs a reformation. And this cannot be the work either of a single man, as the pope - but it must be that of the whole world"¹²

Luther began to criticize the theological basis for much of the daily of the Church, in other word; he wondered if all of the things done by the Catholic Church leader could be justified. Martin reread the Biblical Gospel and conclusively broke from the Roman Catholic Church due to strong disagreement over several things which he felt were Anti-faith and Anti-Christ, his difference of opinion with Catholic Church was asked the question "how catholic church saved and enters heaven"¹³

At Wittenberg Luther started to question about several doctrines of the Catholic Church, his idea of penance and righteousness as well as salvation and the usefulness of indulgences. Started to change from what his discipline had led him to believe lither began to develop his own idea and formulate them into doctrine know as justification by faith, what become the theological foundation of Protestantism which opened the division between the Roman catholic church and Martin.

For Luther the Bible was clear, only faith would buy you a ticket to heaven the rest of what the church thought and done was wrong. With this words Martin ignited the Protestant Reformation in Western Europe, with a strong personality Martin took up

¹² Martin.Luther. Arizona Quotes. Winded Fly LTD, 23 April2017.
<http://www.brainquote.com>, Accessed on 5 May 2017.

¹³Martin Revolution. The Reformation. Fact and summary .History.com.
<http://www.history.com/topic/reformation>.

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the weapons of pen and pulpit against the corruption of the Catholicism on one side and the extreme of the Radical Reformation on the other side. He spoke out against clerical celibacy, papal abuse, the denying of the scriptures and communion wine to non-clergy, the cult of Saints, salvation by work and others catholic doctrines.

Luther was strongly opposed to the authority of pope, he rejected the claim of the pope; when considered pope as divinely appointed head of the Christendom and no can be saved unless he submits to the Roman Pope, unlike Wycliffe and Hus before him set up the Bible as the single source of Christian truth. He denied that priests had any power that layman did not have, he declared that the vows taken by monks and nuns were not building and the monasteries should be abolished.

In the 1517 Luther and the church leadership began to struggle because Pope Leo X started to sell indulgences. People bought this paper and the church gets the money to build St Peter Church. In the same year, a Dominican monk named John Tetzel began to selling indulgences. Tetzel promised people to buy an indulgence to free a friend's soul from purgatory¹⁴, and the person who bought the indulgence could be sure salvation, in other way to get money.

"You should know: whoever has confessed and is contrite and puts alms into the box, as his confessor counsels him will have all this sins forgiven...so why you are standing about idly?

Run all of you, for the salvation of your souls."¹⁵

¹⁴An existence between this life and eternal life in Heaven, where souls reside while they are cleansed of their residual sin from earthy life.

¹⁵ H, Ganss. Johann Tetzel. The catholic Encyclopedia, vol.14. New York: Robert Appleton company,1912, 6 Sept. 2017. <http://www.Newadvent.Org/cathen/14539.htm>. Accessed on 14 July 2017.

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Also according to Tetzel, When a coin in the coffer rings a soul from Purgatory springs. Luther decided it was time that something was done .To organize his thinking, on October 31, 1517 Martin composed a list of statements and question that become known as the Ninety- five Theses and nailed on door of the Castle Church in Wittenberg, Luther’s 95theses are often considered a charter, a bold declaration of independence for the Protestant Church. He wanted to start people about the hypocrisies within the church and to encourage church leaders to consider changing their ways and was simply inviting fellow academic to a “disputation on the power and efficacy of indulgence”.¹⁶

Luther’s 95 theses set the world flame with debate over the practice of Indulgence selling and the salvation. The rottenness of the Roman Catholic Church was at the heart of the Martin’s attack, Luther clarified that “there’s nothing in the Bible about Indulgence, indulgence can’t save your soul the pope shouldn’t be charging people for it, as well as the pope need to give everyone a refund who bought an indulgence for a dead relative”¹⁷

“Those who believe that, through letters of pardon [indulgences], they are made sure of their own salvation will be eternally damned along with their teachers.”¹⁸

For Luther salvation could not be formed in institution or charter or in the hand of human beings saw it as a spiritual gift due from God to the human beings. Luther turned to New Testament book for answers and formed that man could never earn

¹⁶ D’aubigne, *History of the Reformation of the sixteenth century*, London; 1848. P34

¹⁷M. Luther, *the Babylonian Captivity of the church*.1883.p55

<http://www.amazingdiscoveries.org/ebook/babyloniancaptivityt/pdf>. accessed on14May 2017

¹⁸ Martin Luther. Reformation .95theses.

<http://www.grace.orldmission.org/pdf/martinreformation>.

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salvation by leading a blameless life. Salvation came not from visiting relics, but from faith in the Christ and God. One particular verse Romans 1:17 "For it is righteousness of God revealed from faith to faith; as it is written the just shall live through faith."

On the other hand, man's salvation was a divine gift from God Martin said "Is it wonderful news to believe that salvation lies ourselves?" also "God does not work salvation for fictitious sinners. Be a sinner and sin vigorously..... does not for a moment imagine that his life is the adding place of justice; sin must be committed" (54 theses)

Luther belief that the Church selling the Indulgence just for money guaranteed and it use the indulgences to increase in profit and greed because the pardon of the church was in God's power alone. In thesis 82, he questioned the spiritual value of indulgences "why does need the pope purgatory, for the sake of holy love and of the direct need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The Reformer reasons would be most just; the latter is most trivial".

Luther's idea was quickly spread across Europe, aroused the mind of men and improved their heart ideas do not act. In November the Pope Leo X condemned him in Diet¹⁹ of Worms 1520, but all this did was make Luther more radical, in the same year he wrote series of pamphlets developing his ideas 'On Christian Liberty', 'on the Freedom of Christian Man', 'To the Christ Nobility', 'On the Bablyonish Captivity of the church' and 'they began Servitude of the Church' they explained Luther's theory of Salvation (Soteriology) and clarify his theory of the role of state in church Reform. In

¹⁹ Refers to a religious legislative or council held to determine religious matters

Chapter One: Historical background: The Medieval Roman Catholic Church

1534, Luther published a complete translation of the Bible into German made Luther the leader of Reformation in Germany. For years he had protested that some of the clergy (Vatican) were selling Indulgences without making clear that people must also be sincerely repentant for those sins

Chapter One: Historical background: The Medieval Roman Catholic Church

Conclusion

In this chapter, we have looked at some of the grounded issue of the Reformation in 16th century and the Great schism from the Roman Catholic Church. In this initial chapter we tried to give some basic ideas that could help the doctrine of the Reformation in Great Britain especially in England and Scotland.

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

Introduction

The tragedy of the English Reformation was smaller but not simpler than that whole Reformation. On all sides there was spiritual pursuit, heretic efforts as well as much that was short-sighted. So, the present study discusses Church of England between the reforms movement and spiritual renewal (1534-1563).

In this chapter shed the light the revolution of English Reformation under the reign of Henry VIII and Edward VI, than we move to the catholic restoration in 1555.

The last point, speak about Queen Elizabeth I and the establishments of Anglican Church in 1563.

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

2.1. Separation from the Roman Catholic Church

For a long time, Roman Catholic Church controlled all part in Europe. The Church of England was a part of this church, it was anxious with its church situation. Many bishops were rich and other priests, monks were often scandalously immoral and the religion was woven with superstition this what led to a series of reforms in religion.

England in the late of 15th century and the beginning of the 16th century was a land of contrast; one of this contrasts the split from the Roman Catholic Church and underwent major changes in doctrine and liturgy. This began as a top process that divided the country and created a new church and beliefs. The Church of England it divided into two provinces, the Archbishops of Canterbury, York and the Monarch is governor of the church according to theologically Jesus is the head. (Battle,2014)

2.1.1. Henericain Reformation

The Reformation in England was a series of event in 16th century in religion and parliament; many factors contributed to the process such as the decline of Feudalism and the rise of nationalism, the rise of common law, also the innovation of printing press and increased circulation of the Bible and the transmission of new knowledge and new ideas.

Above all the Reformation in England started under the reign of King Henry VIII. Henry was the papacy's strongest supporter of this time how had supports the pope with money, furnished troops in the pope's wars also criticized Luther's ideas «Lutheranism». (Rex, 1714) In 1520, Henry named "Defender of the Faith" but all of this was change by "divorce case"²⁰. Henry was anxious to ensure a male heir after his death. Catherine of

²⁰ L.R.Cardiner. The English Reformation.Simond.1964.
<http://www.catholicPamphets.net/theEnglish/reformation.p31.pdf>. accessed on 27Apr 2017.

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

Aragon had born one daughter. He wanted his marriage annulled in order to remarry but unfortunately the pope Clement VII refused this decision simply because Catherine was the aunt of the mighty Emperor Charles V.

Henry looked to the theological universities and parliament for challenge papacy supremacy by reforming the parliament, attacked the Roman Catholic Church and questions the pope's power in England. The angry king wanted to replace Rome's authority over the England church with his own. He passed the act of Succession of the Church of England in 1534 opens the gates to the protestant influence. And in the same year the act of supremacy when status Henry VIII as the supreme head of Church of England. (Rex, 1714)

2.1.2 Act of Supremacy 1534

In 1534, the English Parliament forever changed the religious establishment in England with passing of the act of supremacy, when the Henry VIII rejected the authority of pope and declared himself as «the only supreme head on Earth of the Church in England»²¹. This was a beginning of the new church in England with no canon Law. (Gillaspie, 2008)

The Act of Supremacy is name of two acts passed by the English parliament, which established the English Monarch as the supreme head of church, however it was more political act than religious one, the act defined as a new power that had been given to the king. The original act passed in 1534 at the request of Henry VIII, while the second act passed during the reign of Elizabeth I.

²¹ MacCulloch,ed, *the Reign of Henry VIII : politics, policy and piety*. Basingstoke; 1995.p 54.

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

The second act was necessary to reestablish the English monarch as head of the church. "Henry as supreme head of the church, preceded to reform the religion of this subjects and so complete the break with Rome"²²

The Act limited the authority of pope; any monks who against him spoke against him to be traitors and must be executed. Furthermore, gave Henry the power to close down the monasteries and take their land and money what make people anger, and there was a rebellion called "pilgrimage of Grace in 1536". In 1539, this become known as "Dissolution of the Monasteries", carried out by the king's leading minister of Canterbury Thomas Cromwell. It started the process that would see the closure of all religion house in England and built a church with own costumes and beliefs" Anglican church".(Conachar,1955)

Henry's reign gave a chance to the growth of Protestantism in England when made two wives protestant with Cromwell Thomas, also the bible translated into English Language (1539).the important thing when Henry passed the six Articles in 1539 which meant the church remained Catholic and it was as the birth of doctrines of the Anglican Church. On Henry VIII's death the Church of England was not a Protestant Church but a Catholic Church without a pope.

2. 2. King Edward VI and the Conversion of the English Reformation

Upon the Henry's death in 1547, his son Edward VI at the age of nine was inherited a country (1547-1553) that was divided by religious struggle. Was the third monarch of the Tudor dynasty and England's first ruler. Edward VI was dominated first by his appointed

²² Rex. Henry's break with Rome. London, 1714. P 45.
<http://galeengage.co.uk/image/Rex's.breakwith.Romeessays.pdf>. accessed 19 Apr2017;

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Lord Protectorate of the Realm, the Duke of Somerset (1547-1549) and later on by the Duke of Northumberland (1549-1553). When Henry VIII had broken the link between English church and Rome his son take the opportunity and continued the political and religious Reformation what made England officially a protestant country.

The Reformation of the Church of England didn't really begin until the Henry's son with his friend the archbishop Thomas Cranmer, whom appointed at the head of the Archbishops of Canterbury in 1532. The architect moved the Church of England in amore protestant lines. By 1547 England saw the beginning of the Reformation in religion, there had been a move away from the reforming trend toward the end of Henry's reign with his Six Articles, Edward paved the way to reform the Roman Catholic Church, to destroy the monasteries and established the supremacy of the state over the church in England.

With the aid of Thomas Cranmer "the architect of reform in England", the young king made England a protestant country and ruled by protectors on his behalf. They passed laws in 1547 with Edward's agreement to destruct and removed the décor and abolish Latin Mass, stone altars were taken out of the church and replaced by wooden communion tables also ornaments such as candles and goblets were sold and stained glass windows were smashed which made the church protestant .Furthermore the king gave the permission to send the missionaries around the country to tell people about the new beliefs.

This Edwardian Reformation under the leadership of Thomas Cranmer change the church completely, but when the parliament passed the Act of Uniformity, which means that all churches had to use the Protestant book of common prayer in 1549 and 1552, they was change the church forever, were based on the older liturgy but influenced by the protestant principals. It was the first prayer book of Edward VI with a native language and English

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

faith, meanwhile, repealed the Heresy laws and dissolved the chantries, but the book for those who wanted the radical Reformation in church it's not enough we need many things and changes. (William, 1909)

In 1552, the parliaments passed a new act of Uniformity and revise a Prayer Book which knows later as the Black rubric, producing by Cranmer who took advice from protestant theologians such as Zwingalian and Calvinist churches. The publication of Cranmer marked the arrival of English church at Protestantism and it considered the second Common Prayer Book the foundation point of the Church of England service.

During the brief reign of Edward the Reformation made considerable issue in England no further change were made in the form of government of the church of England, but changes were made in its doctrine and worship.

2.3. Catholic Restoration under Queen Mary the Tudor 1555

When Edward VI died, young step-sister Mary succeeded the throne 1553; she was the daughter of Henry VIII and Catherine of Aragon. Once Mary become Queen she stopped the Protestant Reformation and began to covert England back to catholic world. (G.M.Trevelyan; 1942)

Under Queen Mary (1553-1558) England was again a catholic nation. She restored the rule of the pope, cardinal pope was brought to England from the Rome and made it Archbishops of Canterbury and declared it as the head of the church by refusing all acts against the papacy since 1529, and change church service into Latin because she hated the protestant and the reformed of English church, according to Mary "Protestantism had only

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

been the official religion in England for six year, but the Catholicism had been the official religion for hundred years before”²³.

In addition all reforms that passed under Edward were repealed and changed. Many priests and bishops were dismissed and her first Act of parliament was to validate Henry’s marriage to her mother, the parliament of 1553 abolished most of the protestant legislation including the second prayer books, the Act of Uniformity, the marriage of the clergy and the Forty two Articles. Queen Mary wanted to revive the glory of the Catholic Church. She hoped to restore the monasteries and structure, décor, status and painting in the church, also the protestant book was replaced by catholic ones and returns the Latin Mass.

The Marian restoration did not stop to change the church, but its policy has gone beyond reasonable limits for a series of persecution. In 1555, parliament passed a set of Heresy laws that made it a crime to be protestant in England. The protestant persecution began, Mary burnt and killed 227 men and 56 women at the stake who refused to adhere to catholic and considered as heretics people, started by Johan Roger who translated Tyndale’s Bible into English , also including several bishops and even Thomas Cranmer, Latimer, Bradford, Ridley and Hooper.

In the reign of Mary Tudor the Church of England once again submitted to Papal authority. And Roman Catholic Church, but this policy was rejected when Elizabeth I came to the throne in 1558.

²³Bbc.KS3.Bitesize history.the Reformation,page3.Bbc.co.uk.
<http://www.bbc.co.uk/bitesize/ks3/tudor.stuart/reformation>. web.

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2.4. Queen Elizabeth I and the Establishment of Anglican Church 1563

In; 1558 Bloody Mary died and Elizabeth inherited the throne at the age of 25 year. The Queen like his father and brother wanted to restore the protestant church and return back to the deal religion in England and purify the Church of England and their own beliefs. This decision to establish a national protestant church in 1559 and correct the relation between the church and the parliament was very complex one after a series of persecutions under Mary I. Elizabeth wanted to continue what her father and brother established a modern church mix between catholic doctrine and protestant beliefs in a series of religious settlements.

The religious settlements that eventually emerged in the reign of Elizabeth, which gave the Church of England an especial identity and rejecting the authority of pope to end the religion conflict in the country it had to balance between protestant and catholic principals what made the Church of England in a middle way between the Calvinism and Catholicism; with vernacular worship and revised Book of Common Prayer.(MacCulloch, 2003) The religious settlements formulate the Church of England; this newly separation was gave some formal structure in 1562; this structure is not a management process of governing and organization but shading and practicing traditions and beliefs which written in the Holy Bible and the Articles of religion and made the Book of Prayer the first source in the worship.

The Elizabethan settlements led the English Church upon a Middle way between the Calvinism and the Roman Catholic Church and rebuilt a proper link between crown and church. The first Act after becoming a Queen called the parliaments and passed a series of

Chapter Two: English church between Reforms Movement and Spiritual Renewal (1534-1563)

acts began to be implemented in the summer of 1559, such as the Act of Supremacy and the act of Uniformity. Elizabeth and the parliament reformed the church to create a compromise when re-instituted the Act of Supremacy what made the Queen the supreme Governor rather the Supreme Head, and gave him the right to controlled all the activities of the Clergy, appointed the dignitaries and could take discipline measures of any laws passed by Parliament. Elizabeth I replaced new bishops who appointed by Mary with a new ones to revise the doctrine and liturgy of the church finished by 39 articles adopted as the official text by the Anglicans; some of whom were returning from the exile in Europe such as Matthew Parker (1504-1575) as the Archbishops of Canterbury.

Elizabeth passed the second act "Act of Uniformity" in 1562²⁴, dealt with the liturgy be used in every Church in land to revised the book of common Prayer after Edward's reign, church attendance on Sunday and Holy days was made compulsory, also return the ornaments and vestments of the church as they been before.

The Roman Catholics rituals didn't leave the Elizabethan church because the clever queen was able to satisfy and balance the struggle parties by accommodating catholic beliefs in her religious settlements so they could go to the modern church without feeling guilty on their faith. Furthermore church services were in English and the priest can marry. (MacCulloch,2003)

Some traditions remained such as church music and the décor in Catholics church still what made the Church of England very special under Elizabeth's reign; it was not purely catholic but also unlike other protestant churches across Europe. Queen Elizabeth wanted to restore the protestant and evangelize the protestant faith in England with a peaceful way

²⁴ Cobbett. *History of the protestant reformation in England and Ireland*. Ex-classics project, 2009, pp 66,70. <http://www.exclassic.com/proteef/pdf>. Accessed on 19Apr 2017.

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and her tolerant personality able to build the Anglican Church, for her catholic and protestant were both part of same faith «there is only one Christ Jesus, and one faith »²⁵

²⁵ Keaton.Elizabeth I. 2011,pp15,20; <http://www.wou.edu/history/files.2015.pdf>. accessed an 6 May2017.

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Conclusion

This chapter has been concerned primarily with the English Reformation which were embodied in the various divisions between Roman Catholic Church and the Church of England during Tudor dynasty, its main characteristic dealt with how the movement evolved into the most important events in England during 16th century and how this religious reforms contributed to the birth of a new reform church with its own beliefs and a true doctrine.

Chapter Three: Scottish Kirk between Episcopalism and Presbyterianism Reforms (1540- 1650)

Introduction

The Scottish Reforms may be the result of the great reforms movement in western Europe which led by Martin Luther in 1517 ,as English Reformation, but for a variety of reasons, the results were one aimed to ending of the Roman catholic presence and limiting the authority of the pope.

In this part we will attempts to address the radical changes that took place in the Church of Scotland. Firstly, we will know about the Scottish Kirk on the eve of the Reformation, and the state of the church. Then we move to the important part that contains Scottish converts led by John Knox in 1559.

Secondly, we will see the protestant revolution in Scotland, and Scottish Kirk under the reign of Queen Mary of Scots. The last step, we will try to know how the Presbyterians dominated the Church of Scotland.

Chapter Three: Scottish Kirk between Episcopatism and Presbyterianism Reforms (1540- 1650)

3.1. Scottish Kirk on the Eve of the Reformation

Church of Scotland "The Kirk", as it is commonly known. It is the only church that has specific top level statutory recognition. The church reformed in 1560 by "a bottom-up" movement within the Kirk itself²⁶.

Scottish Kirk is a Scottish word meaning Church of Scotland; the church was responsible for education, health, welfare and discipline. It was very important for Scottish people, it concerned as a spiritual link between the god and the individuality; and changes to its forms of worship could give your chances of salvation, in other meaning your future in either Heaven or Hell.

3.1.1. The State of the Church

Throughout the middle Ages, Scotland had always been run by not one but by two rulers; the reigning monarch and the church. It was the king who collected the taxes, called men to battle and laid down the law. But most ordinary people owed their true allegiance not to him but to the catholic faith. Clerics such as bishops; abbots and even the pope himself had always been a key part of Scottish society, they were often close to the king, and no monarch could rule without church's decision. (Clayton, 2017)

By the end of 15th century, the church had become hugely wealthy. It had vast power and authority over the land, huge abbeys, and fine cathedrals; but it was also, too corrupt and it had slaves to sow the seeds of its own destruction. Despite its power and its influence; many ordinary Scots have simply stopped going to church by 1500;

²⁶ Reid. *Aiming High in Higher Scottish Society: The Age of Reformation*. University of Glasgow, 2012. <http://www.gla.ac.uk/media.248877.en.pdf>. accessed on 21 Aug 2017.

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the situation had become so bad that bishops were living in splendor and Scottish cathedrals were some of the most glorious buildings in the country. While ordinary priests were on the edge of poverty, and their churches were literally falling down through neglect.

Moreover, there were often scandals; too, the rule of celibacy with clerics were supposed to adhere to were the often not just ignored, but made a mockery of Archbishops Beaton of ST Andrews. For instance, had no less than eight illegitimate children while bishops Hepburn of Moray had nine and on Iona the sacred isle which was the cradle of Christianity in Scotland, also monks kept woman in their monasteries, one of nuns was the daughter of one of the monks.²⁷

Scottish church was like another church in Europe dominated by Roman Catholic Church. Great spiritual darkness had once again spread over Scotland, it become wealthy and the hand of pope become more tyrannical by owning half of the Scottish realm, also the monarch was weak with no power with any authority. So the Scots want to reform the church and built a national reform church

There was much dissatisfaction in some quarter in the Roman Church as regards both its theology and its practice. The Church more interested in their income than religious duties; in contrast, parish, priests were very poorly paid. Too much emphasis had been given in its teaching to salvation by work rather than by faith; for instance, time spent in purgatory could be lessened by carrying out good works or even by buying indulgences.

²⁷ The history of the suffering of the Church of Scotland from the restoration 1560. London; 2013. Intrenet Archieve.web accessed on 13may 2017.

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Moreover, the church was criticized the behavior of some churchmen who neglected their duties and misused money. In other hand, the church was too much concerned with temporal affairs and was getting increasingly richer, the Pope and the bishops were too involved in politics and the religious order, paid little attention to their vows of poverty.

During the 16th century Europe and Scotland saw various events; a religious revolution broke out the country change it forever. Martin Luther's theses and the Calvin principals quickly spread over the land, also the age of the Reformation against church polity started in Scotland, as the book of Martin and Tyndale translation of New Testament entered Scotland they were received with great interest. Disillusion with the Catholic Church brought Protestantism to Scotland.

There was no doubt that things had to change. The historians and author Father Mark Dilworth, a former keeper of the Scottish Archives and an authority on the Scottish Reformation says that the Catholic Church itself recognized this. They realized that it needed reforming and things needed to be straightened out" Dilworth adds "but they wanted to leave the basic structure of the church intact, the reformers felt that everything needed to be tidied up. They wanted the whole basis of religious observance to be altered.

Many people began to take their faith seriously; one of them Patrick Hamilton (1504-1528) the first martyr of the Scottish Reformation also know in Scottish history as the "first person how die for his faith".²⁸ Hamilton a nobleman who studied in France

²⁸P. Iormier. Patrick Hamilton, the first preacher of the Scottish Reformation, Edinburgh: T. Constable & Co., 1857. P 154. Internet Archive. Web. Online. Accessed on 31 July 2017.

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absorbing Lutherans doctrines, he returned to Scotland in 1527 preaching the Protestant faith in Scotland. In 1520's Hamilton attacked the abuses of the church's method without critic the Roman doctrine, but he was arrested and burned as the teacher of Luther's doctrine, followed by George Wisheart.

His death awakened many, John Knox in The Reformation in Scotland "the reek of his burning has affected as many as it blew upon". (p10)

George Wisheart (1513-1546) he studied in Germany and Switzerland. In 1546 he returned to Scotland and preached powerfully protestant ideas on Romans in Dundee and E.Loathian. In1546, George executed and burnt at the stake by Cardinal Beaton for heresy at ST Andrews. In 1546 Beaton himself was murdered by Protestants led by John Knox in ST Andrews castle, After the Battle of Pinkie in 1547, English garrisons, in position along the border, distribution English translation of the Bible to local people; thus, Knox declared officially the beginning of the Reformation in Scotland. (Cowan, 1982)

3.1.2. John Knox and the Scottish Converters

John Knox is considered to be the greatest reforms in history of Scotland Reformation. John was born in 1514, his father was William Knox who fought the Battle of Follden and his mother was an educated woman named Sinclair, john went to ST Andrews University when studied the Bible and Augustine and become committed to reformation doctrine. John also knows with the famous work "the History of the Reformation in Scotland".

Chapter Three: Scottish Kirk between Episcopalism and Presbyterianism Reforms (1540- 1650)

From 1542 Scotland was governed by a protestant leader Regent Arran who supported John and helped them to spread the protestant beliefs; Knox was angry with catholic practice and the behavior of pope. Firstly, he passed a law that allowed people to read the Bible in their own language; he appointed the protestant Thomas Guillame to preach around Scotland.

After Wishart's death in 1546, Knox thought to continue the work of her colleagues, how had captured ST Andrews castle, some of the protestants in castle called Knox to become their minister. A few days later he accepted the call. In summer of 1547 French warships attacked the castle. Knox was taken prisoner, kept abroad in one of this ship and forced to row it in chains with other galley slaves. However, after 19 months he was set free and went to England where Archbishop Cranmer was working to promote the Reformation, and he was appointed as a preacher in Berwick. In reality, Knox attacked the Roman Catholic mass as idolatry because it was created by the brain of man and not commended by God. Also; Knox wanted to put the Bible as a single source in all doctrine and beliefs.

In 1549, he was released by English and preached in England. He was a chaplain to King Edward VI and was involved in formation of Second English prayer book. But when Mary the Tudor came to the throne in 1553, Knox fled to the continent like many others Protestants, he went to Geneva when met with John Calvin and influenced by Calvin's doctrine. In the "Bible commonwealth" Knox came to believe fully in Calvinism, in the right of the true church to impose strict rules of conduct and beliefs on the individual, also in the right of the people to rebel against a civil

Chapter Three: Scottish Kirk between Episcopatism and Presbyterianism Reforms (1540- 1650)

authority against false doctrine. Knox called Calvin's Geneva "the most perfect school of Christ that even was on the earth, since the days of the Apostles"²⁹

John Knox learnt the principals and practice of Presbyterian Church; he waited for the supports to grow for the first Reformation in Scotland to build the Church of Scotland "Kirk".

Finally, John Knox died on December 24, 1572. Two days before his death he said, "I have been in meditation these last two nights concerning the troubled church of God, the spouse of Jesus Christ, despised of the world, but precious in His sight. I have called to God for it, and I have committed it to her Head, Jesus Christ."³⁰

3.2. Scottish Reformed Church

The Church of Scotland (the Kirk) was founded by John Knox in 1559; it is Presbyterian and Calvinist, when the kings of Scotland were also ruling in England they tried to transform it into a branch of the England Anglican church but they failed. It was only at the end of the 17th century, in 1690, after a long struggle, that the Church of Scotland was once more governed according to the Presbyterian system.

The Scottish reformed church became a national church but it was separate from the state indeed, the sovereign was not the head of the church as was the case for

²⁹John Knox, John Knox and the Scottish Reformation: Christian history timeline journeying with Knox. Christian History/learn the History of Christianity and the Church. <http://www.christaintyToday.com/history/issue46/46622.Web>.

³⁰ John Knox. Scottish Reformer and founder of Presbyterianism in Scotland.2012 <http://www.orangeorderScotland.com/john.knox.pdf>. p2.

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Anglicans. John devoted followers of Calvin, aimed at preserving the spiritual independence of the church.

3.2.1 Knox and the Birth of Scottish Reformation

The Reformation was turning point in Scottish history. At the religion level it signified the end of five hundred years of dominance and corruption of the Roman Catholic Church, the reformation split the church into catholic and protestant factions; creating two roads to salvation. So, it was very important to people that the Scottish state chose to travel down the right road, when Lutherans books in Latin started to appear in Scotland. The radical message which they carried quickly made a strong impression on many Scots. In Scottish Reformation divided into two phases, the first Reformation and the establishment of a Protestant religion, was started in 1560 but there were tension to come with the return of Mary Stuart as both a catholic queen and widow of Francis II on 20 August 1561 when he tried to return Scotland to the obedience of Rome.

We move now to the second phase, when the parliament met in the same year and passed more laws in favor of the Reformation .The years from 1560 to 1561 we saw worship simplified, evangelism, care of the poor and more education, so the ordinary people could read the Bible. Instead of the out ward forms of Roman Catholicism, public worship was now based around reading, preaching and singing from God's words.

The reformers aimed at an improvement of manners to create a godly society with a protestant discipline, the Protestantism had localized the focus of religion actively to the Parish Kirk, John Knox one of this reformers and the leader of Scottish

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Reformation, who gave a new birth to the Church of Scotland a special faith and one doctrine led by Calvin's church by the abolition of catholic doctrine, ignored the episcopacy government and insert the Presbyterian system in church of Scotland by this method refused the Roman church principals.

Thought his powerful influence Knox helped to bring the Reformation to Scotland and helped bring Scotland to the pure Gospel. Whereas many others Reformers preached and expounded on the Doctrine of justification by faith alone but Knox emphasized to the "idolatry of the Mass"³¹ in most of his sermons. The great preacher play a virtual role in the starting of religion reform in Scotland, began when John returned to Scotland as the spokesman of the Reformation against Catholicism, especially when Scotland was at the edge of civil religious war and Scots were now ready to end the existence of Rome once and for all.

The conflict between Regent Mary of Guise (Marie de Guise) and the protestant preacher because of her catholic faith did not stop John from the reformist idea; a few weeks after John Knox's arrival a proclamation banned any one from preaching the sacrament without a bishop's authority. Knox's life from the time of his return to Scotland in May 1559 is a part of the history of his country. He went back to Scotland, asking for prayer that he would "Shrink not when the battles approach"³². Knox began the work of reformation as reformer and preacher; see as reformer when he wrote the Scots Confessions of Faith 1560, it was an important document and the

³¹ Knox. A vindication of the Doctrine that the sacrifice of the Mass is idolatry 1550, Ed. Kevin Reed, Dallas, TX: Presbyterian Heritage Publication. Pp 132,134. <http://www.swrb.ab.ca/newslett/actualuls/vindicat.pdf.p67.internet>. Accessed on 25 April 2017.

³². Ibid, p138

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first Scottish protestant Confession of faith, which explained what the Reformed Church believed.

It was drawn up by the “Six Johns”: Knox, Willock, Winram, Spottswode, Row and Douglas. It contained 25 Articles on subjects such as God, creation, sins, faith, Good work, the church and the Sacraments. The document was inspired and influenced by Calvinism doctrine, J.Melville, Diary. Said it is “as craggy and irregular and powerful as the hill in the northern Scotland”. It served the church in Scotland all the way down to the time of the Westminster Confession, when the Scottish Kirk adopted the Westminster standards alongside of the historic Scots Confessions as the source charter for the church in Scotland. (120)

Not only did John Knox write the Scots Confessions, but in the same year he wrote his ideas for the new Reformation in Scotland in the First Book of Discipline, with the help of a committee of churchman. He wanted a number of changes such as the new protestant church to gain the properties and lands of the Catholic Church, also the superintendents without any specific religion powers, would organize the church in their areas, third change represented on the congregations were to play a key role in the new church by appointing their ministers and the protestant church provide education and looked after poor.

It is a book of church polity outlined the constitution and financing of the Reformed church. Now; the church had new theology, Calvinism also a new polity which is Presbyterianism; the first Book was Knox’s efforts put into a book, the polity that would be practiced in the new reform church in Scotland.

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On 15th August 1560, Scotland officially became a protestant state with the mass outland and the Pope's jurisdiction denied. However, it was not until 1567 that Act of 1560 were ratified, when queen was forced to abdicate.

Moreover, the question of who financed the new church was left undone even though the Old Catholic could still legally demand church income. The Queen refused to endorse the policies of the Reformation parliament but nonetheless on the 20th December 1560, the first General Assembly of the new church met in Edinburg. Mary; the eighteen years old daughter of Mary of Guise arrived from France and was crowned Queen Mary of Scots. (Farser, 1969)

3.2.2. Scottish Church and the Catholic Queen Mary of Scots

In August of 1560 with the protestant victorious, there took place the meeting of the parliament, which know in Scottish history as the Reformation in Parliament. It abolished papal jurisdiction, forbade the Mass, approved a protestant confession faith and authorized the compilation of new Book of Discipline, to set up the government of the church. This new church had numerous problems, the return of the widowed Mary to Scotland to up her position as queen though she found it expedient to conciliate the protestant; she was a catholic and hoped to restore the Catholic Church in Scotland. The new Kirk was far more and more democratic organization than the English Church, because it had no bishops and was governed by a General Assembly. The Kirk taught the importance of personal belief and the study of the Bible; this led quickly spread the idea that education was important for everyone in Scotland.

Mary, Queen of Scots (8 December 1542- 8 February1587) who was famously known as Mary Stuart or Mary I daughter of King James V of Scotland and Marry of

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Guise. She was cultured, intelligent, beautiful and Roman Catholic. Mary becomes a queen when she was a week old after her father's death; after Mary inherited the throne (14 December 1542 to 24 July 1567), Scotland was ruled by three Regents until she became of age. First by Catholic Cardinal Beaton; followed by Protestant Earl of Arran until 1554, when Mary's mother Mary of Guise took over. (Phillip, 1964)

Queen Mary was troubled by a bad luck and wrong decision (married with King of France Francois II). Mary returned to Edinburgh in 1561 to find it much changed. The country had undergone a religious reformation and was now Protestant, there was hostility to the devoutly Catholic Queen and she was clashed repeatedly with radical preacher, famously known John Knox, between 1561 and 1566 there were several meetings between John and Queen Mary, they nearly always were over crisis pertaining to their religious differences.

The Protestant leaders of the country had allowed Queen Mary to have private mass, but Knox said that he feared one mass more than ten thousand armed enemies landing to try and overthrow their whole religion, because if they accepted idolatry they would lose God's presence and protection. Knox appeared before the Queen on four different occasions, reducing her to tears a number of times, when he said that she shouldn't marry a Roman Catholic. The new Kirk in Scotland disliked Mary and her French Catholicism; because the queen was careful not to give the Kirk any reasons for actually opposing her, she made it clear she should not try to bring back Catholicism.

The new Catholic Queen passed a law which stated the religions was to stay the same without fear of death, but legally it could be argued that either Protestant or Catholic

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beliefs were correct as reforms had been passed without royal ratification, this made the Scottish catholic more outspoken against the protestant state and Jesuit priests held secret meeting with the queen. John Knox travelled as a preacher but still held his pulpit in ST Giles and focused on the new church, when a group of Roman Catholics were arrested for religious offences the queen would intervene to seek their release.(Carpenter,2003)

Many people weren't happy with Mary either and after coming, especially when married with the Scottish catholic Lord Darnley and the struggle with the preachers made a sad story during her reign ;they had one son James VI, in 1566.(Brown,2000)

Knox returned to Edinburgh in 1567and again began preaching against the queen, During this time the queen had lost her husband and been abducted, she was held prisoner at Locheven, as she was now lost much of her support among nobles also Mary now unable to perform her duties as queen her young son. James VI was crowned with Mary gone. John Knox was now able to carry on the Reformation in Scotland without any hindrance. He confined himself mainly to preaching on religion subject. In 1571 he retired to ST Andrews, there he occasionally preached and wrote. At the end of his life, he returned to Edinburgh for one last sermon in 1572, he died.

3.3. Presbyterianism in Scotland

Since the Protestant Reformation in 1560, the Presbyterian form become characteristic of Scotland national church" Kirk"; was a foreign system (comes from USA) brought to Scotland largely by Andrew Melville.(Andersen,1996)

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Presbyterianism comes from Greek word for elder « Presbutors»³³ and is a system of church government originally developed by John Calvin a 16th century French reformer and developed later in Scotland by John Knox. It is distinct from other government in that it uses a representative from of government that includes by layperson and clergy as opposed to the episcopacy government which gave the power to the king (monarch) rather the people.

Rev. David Hanson defined the Presbyterianism as a term of government, means rule by elder; instead of a pope will be one way of hierarchal system, will be having a church be governed by equal vote way, Presbyterianism sais that people have the right to collect leaders in the church, those leaders who the one's exercise the leadership and the government in the church and oversee the congregation.

In Presbyterianism, Jesus Christ is the head of the church. Each congregation elects elders who meet together as a session to make decisions about the congregation. Minister is an elder with a special responsibility for teaching and preaching, minister and elder from each congregation in a certain area also meet together as a Presbytery every few months to make decisions about the churches in that area, once a year a minister and elder from each congregation meet as a Synod or (if the church is very big) a General Assembly to make decisions on the church in the whole country. (Koji, 2009)

In Episcopalianism, the King or Queen is usually seen as head of the church. The church is ruled by Archbishops and Bishops. Most of the kings during the Reformation and Covenanter period preferred Episcopalianism because it was easier for

³³ M.C .Kin, Presbyterian Question, Presbyterian Answer: Exploring Christian Faith, 107.8.

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them to control. They would only have to try and influence the Archbishops and Bishops, rather than each individual elder and minister. At the Reformation, many Episcopalians still tried to spread the teaching of the reformers though and in England John Knox worked alongside “Archbishop Cranmer”³⁴. However he refused the offer to become a bishop.

3.3.1. The Coming of Presbyterians Church in Scotland

The Reformation period lasted from 1560-1690. Knox gave to the Church of Scotland a confession of faith and liturgy modeled on Calvin’s church at Geneva; he also produced the abolition of episcopacy, through the setting up of the Presbyterian governance in Scotland church. And with the death of this greatest reformer, the first Phase of the Scottish Reformation can be said to have ended and in the same time the rise of new phase and new church program who ignored the Episcopacy polity.³⁵

3.3.2. The Reign of James VI

When Queen Mary abdicated her throne in 1567; while his son still boy. Scotland was governed by a series of regents who ruled until his son James VI assumed in 1587; also become the king of England under the name of James the first (1603-1625). The third king from the Stuart line to deal with the Reformation believed in the "Divine right of the king" that the king should have complete power over everything, even religion.

³⁴ MacCulloch. *Thomas Cranmer*, New Haven and London, 1996. Google book. Web.1sept 2015. Accessed on 13 Aug 2017.

³⁵ The Reformed Presbyterian Church of Scotland, British politics and Scottish Independence. <http://www.glasgowpress.org/misten.web>. Accessed on 1 June 2017.

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He often came into conflict with the church, and tried to control the General Assemblies of the Scottish church and force them to restore the episcopacy policy and gave again authority to the bishops on the Church of Scotland; this gave the rise to a series of agitation against the king led by Knox's spiritual successor, Andrew Melville had called James "God's silly vassal" and said that there were two kingdom in Scotland and one was the Kirk, and in this kingdom James could not be a king or lord but only a member "there are two kings and two kingdoms in Scotland.' As well as King James "There is Christ Jesus, the King of the Church" whose subject James VI is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member"³⁶. This outlined Melville's views that the Kirk received the authority from the God, not state and monarch.

Andrew Melville (1545-1622) father of Scottish Presbyterianism, Melville strongly believed that the government should have no control over the church also wanted to make sure that church was organized the way it was in the New Testament. He said that the church should be Presbyterian. For him episcopacy naturally accorded better with absolute monarchy" better a compliant Episcopacy than a stubborn Presbyterian" also "Monarchy and Presbytery get along like God and the devil".³⁷

In 1587; Melville was Moderator of the General Assembly which draw up the Second Book of Discipline 1578. This book set out Presbyterianism as the way the church should be run but the parliament in the same year passed the Black Act. (J. Kirk, 2004)

³⁶McCrie, *The life of Andrew Melville, Philadelphia: Presbyterian Broad of Publication. 1840.* www.neskar.co/the-life-of-andrew-melville-the-Scottish-reformer.by-thomas-maccree.pdf. web.p30; accessed on 29 sept 2017.

³⁷ The Reformed Presbyterian Church of Scotland, British Polities and Scottish independence. <http://www.glasgowPcs.org/misten.web>. Accessed on 1 Aug 2017.

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In 1581 the king's confession against Roman Catholicism was signed by the king and people across Scotland. Melville proposed a new church organization from which bishops were excluded but the tension between James and the Presbyterians eased for a while following the re-establishment of Presbyterianism in Scotland 1592, when king James VI was pleased with the church, got rid of the Black Acts and passed the Golden Act. the Kirk had planned for 13 presbyteries, giving the Kirk control over such matters as the appointment of Ministers, disciplinary matters and the attendance of representative at the General Assembly, it appeared at this point that the Kirk could become independent of the king and influence of nobles. (Maclead, 1998)

For the decisions at parish level were made through the Kirk Sessions which was made up of elders and deacons, Kirk Sessions set appropriate standards of behavior, fined individuals for wrong-doing, and amongst other things, stressed the need for attendance at daily and Sunday services. This strict discipline gave the Kirk influence and authority over members of the congregation. In 1612, full Episcopacy was introduced in Scotland. In 1618, James brought in his worst laws yet "The Five Articles of Perth. The five Articles were:

- 1) Kneeling rather than sitting at the Lord's Supper.
- 2) Private Communion.
- 3) Baptism not withheld longer than one Lord's Day and administered privately where necessary (it means if the baby was about to die).
- 4) Confirmation by bishops.
- 5) The observance of holy days such as Christmas and Easter.

These forced five Episcopal and Roman Catholic worship practices on the church, including kneeling at communion and celebration of Christmas and Easter. Ministers and preacher who refused to accept them were removed from their churches or put in

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prison such as Andrew Melville became a prisoner in Tower of London. King James died in 1622 and followed by his son Charles in 1625.

Chapter Three: Scottish Kirk between Episcopalism and Presbyterianism Reforms (1540- 1650)

Conclusion

The purpose of this chapter has been given a the historical background to the study of the Scottish reform church in 16th century, mainly events on the eve of the Reformation led by John Knox, which are the most important factors that affect on the establishment of Presbyterian church in Scotland.

Chapter Four: Anglican Church Vs Scottish Church

Introduction

In the previous chapter, we have presented an idea of the religious division that took place in the Church of England and Scottish church. We have reported what historians and theologian thinkers discuss about our field of interest. In this chapter we will go deeply and discuss the nature and the structure of each establishment's church; will start this chapter by the Reformation and the church; also we will see the founder, theology and the doctrine of the two churches.

Then, we move to another important element in this chapter; the structure and governance system of each church (Anglicanism Vs Presbyterianism).

Finally; we will try to conclude this chapter by the worship patterns and the prayer in Church of England and the Church of Scotland.

Chapter Four: Anglican Church Vs Scottish Church

4.1. Reformation and the Church

The religious Reforms in the 16th century created new churches with special characteristics that made them different completely from one another; in beliefs even in the structure and in his way of worship.

In England the Reformation was established by crown and for the crown what make the church strongly linked with the monarch as a head of the church, but in Scotland the Reformation was established again the crown by the people such as Knox. Therefore, Christ was seen head of the church in Scotland not the monarch, was just a member. This means that Scottish church with its Presbyterian system had a freedom from state and crown interference which the later Stuart monarch resented and continually challenged until 1690.

The English Reformation had some unique features, it was a compromise and this still reflected today in the Church of England which is a “broad” church, when King Henry VIII broke with Rome for dynastic and financial reasons. Contrary to what happened in the Scottish Reformation, was radical, thorough and uncompromising other snipped at the branches of popery but he (Knox) strikes at the roots to destroy the whole. (Marshall, 2014)

English reformation is also the mother of most of our churches, both the church of England and the church of Scotland adopted the Westminster confession, establishing Reformed, Calvinist doctrine but the church of England return back to Episcopal Church Government which was hierarchal while the church of Scotland adopted the Calvin’s democratic Presbyterian system of church government; and up to now Calvinism still influenced on the Scottish Church. (Keddie, 1993)

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4.2. The Ideological Differences

We saw in the 16th century the birth of two churches (Church of England and Church of Scotland), but with new theology, faith and doctrine that made them different from each other till now.

The Church of England; the established church in England or the Anglican church was the official state church in country, which combines catholic and protestant. Governed by bishops with the king or queen as its official head and highest rank in the Canon Pyramid, one of the primary results of the Reformation, it was founded in early of sixteenth century by King Henry VIII when declared himself as the head of the Christian church in England and abolished papacy. Church of England is the Mother church of the worldwide Anglican Communion which referred specifically to the Church of England; it is tradition Christianity comprising churches with historical connection to the Church of England and with similar beliefs. Anglicanism is the third largest branch of Christianity in the world with 70 million Adherents in 38 provinces spreading across 161 centuries.

The doctrine of the Anglican church is an interesting mix of Catholicism and protestant Reformation theology, and later developed in the reign of Elizabeth I laid out the protestant doctrine and practice of the Anglican church, it is grounded in the holy Scriptures, and in such teaching of the ancient Fathers of the church as are agreeable to the said Scriptures, in particular such doctrine is to be found in the Thirty- nine Articles of Religion, the Book of common Prayer and the Ordinal.

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The church derives its doctrine from the Bible and is called to proclaim that faith is fresh in each generation, led by the Holy Spirit, the church bore witness to Christian truth in historic texts that were developed in the 16th and 17th centuries.

But compared with the Scottish church we find different completely, the Church of Scotland or the established church in Scotland; is the official church in Scotland, Calvinist in doctrine and Presbyterian in constitution. In 1560 John Knox reformed the established church along Presbyterian lines, but there were repeated attempts by Stuart monarch to impose Episcopalianism and the Church of Scotland was not finally established as Presbyterian and adopted Calvinist doctrine and Presbyterian in constitution. The main beliefs are found within the Bible; in the Old and New Testaments; Scottish church like all mainstream churches it accepts the doctrine of the Holy Trinity, that the God consider as Father, Jesus Christ as the Son and the Holy Spirit and in the church it see Jesus Christ as the only head of the church and teaches that in the church in his body. (Sidwell, 2009)

The Scottish church believes that God demonstrated his love for the humanity through his son Jesus Christ and offers to reconcile people to each other and to God, also the church belief God wants the world to be a just place where people show concern for others and treat each other with equality and respect, it believe that the God present in today' world, it exists alongside people in a spiritual form. The Holy Spirit provides strength, security and peace.

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4.3. The Church's Structure and Governance System

4.3.1. Anglican Communion

The government of the Church of England under the Queen Majesty's; by archbishops, bishops, deans, archdeacons and the rest of the clergy and the laity that bear in the same, is not repugnant to the world of God. The Canons of the Church of England; p8

The Church of England is the successor of the medieval church in England. It has its own liturgy, the Book of Common Prayer dating from 1549. The Church is Episcopacy, headed by the king or the king. Led by bishops, there are 108 bishops; and syndical governed. The General Synod is the highest governing body of the Church of England, is elected from the laity and clergy of each diocese and meets in London or York at least twice annually to consider legislation for the good of the church. It divide into two provinces Canterbury in the southern and York in the northern of England, the two provinces cover England, the Isles of Man and even a small part of Wales. Each province led by archbishops and is built from diocese; there are 41 in England, the province of Canterbury has 30 dioceses, including of the Dioceses of Europe and the province of York has 14.

It defined administrative areas presided over by a bishops who has exclusive jurisdiction within it, each dioceses is divided into Archdeaconries and parishes. parish relatively small geographical area is the main working sub-division of the dioceses within the bishops shares his cure of souls with the incumbent, the parish is the heart of England and each parish is oversee by a parish priest.

Chapter Four: Anglican Church Vs Scottish Church

Archdeaonries; a senior Christian cleric divide into deaneries, serve mainly as association of parishes for the purpose of co-ordinate mission; however, they are important in the electoral process for synodical government. The Dioceses are further dived into archdeaonries, deaneries and parishes and the archdeaonry headed by archdeacon appointed by the bishop. A deanery, presided over by a dean, is a collection of parishes within an archdeaonry. (Ryle, 1878)

The bishops are responsible for the diocese, for its spiritual leadership, and centered upon a cathedral church. The church nominates two candidates to fill each vacancy of archbishops and bishops, one of these candidates is then appointed by Sovereign on the advice of the prime Minister. The Two Archbishops, the bishop of London, Durham and Winchester; together with 21 other bishops in order of Seniority, sit in the House of Lords.

The Church of England has its own Central governing and Legislative body, the General Synod is the national synodical body for the whole of the church of England, this has three houses, one for the dioceses and bishops, while the other two are made up respectatives of the clergy and laity of the church, lay people are also involved in church government in the parishes. The various organizations within the church report to the Synod on such matters as the mission of the clergy and laity, missionary work inter-church relations, social questions, the care of church buildings, education and appointment for the ministry. Measures passed by General Synod are scrutinized by Parliament's ecclesiastical committee, which consists of members drawn from both Houses. However, the committee can only accept or reject the measures placed before it; it does not have the power to amend them.

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4.3.2 Presbyterian Rule in Scottish Church

Since the Reformation 1560, the Presbyterian form became characteristic of the Scottish Kirk. This system was originally from USA, brought to Scotland by John Knox and Andrew Melville. In a term of government in Scottish church, when Jesus Christ is the head of the church, each congregation elects elders who meet together as a session to make decision about the congregation. A minister in a elder with a special responsibility for teaching and preaching. (Hodge, 2002)

Queen is not the supreme governor of the Scottish church, as she in the Anglican Church. The sovereign has the right to attend the General Assembly but not to take part in deliberations. The Oath of Accession includes a promise to « maintain and preserve the protestant Religion and Presbyterian Church government». The Queen maintains warm relation with the Church of Scotland where she worship when in Scotland and from which the chaplains of the Royal Household in Scotland are appointed. Scottish Kirk is not the state-controlled and neither the Scottish nor the Westminster parliaments are involved in Kirk appointments.

Scottish Kirk's governance maintained by the Presbyterian system courts, which means no person or group has the absolute authority in the church, the Kirk does not have one person who act as the head of faith, as the role of the lord God's. Its supreme rule of faith and life is through the teaching of Bible; the church government is organized on the basic of Courts mainly along lines set from 1560 to 1690. Each of these courts has committees; the parish, there are about 1,600 of these parishes and governed locally by Kirk session. (Kirk, 2004) The Kirk Session consisting of the

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ministers and a number of elders known as the presbytery, there are 47 presbyteries meeting as rule once a month.

The presbytery Synod corresponding in area to dioceses where the membership of the court is the same as that of the presbytery, the minister and an elder from each parish within the bound of the Synod, the supreme court is the General Assembly meeting every May in Edinburgh under the presidency of an annually appointed minister known as the Moderator. Its decisions are final subject, in matters affecting the constitution of the church, to the “Barrier Act”³⁸ by which a measure passed by one Assembly must be referred to the presbyteries and come up for final settlement at next Assembly. The Moderator during his year of office has the title of “Right Reverend” and takes precedence at court after the Royal Dukes.

4.4. Worship Patterns of Each Church

Worship lies at the heart of the Christian life. In the worship we express our theology and define our identity, in Anglican Church the worship related directly with the Book of Common Prayer, it is a common prayer the nearest collection of worship authorized for use in the Church of England alongside the Book of Common Prayer. Organized by traditional time table for Sunday and holy days followed by majority of Christians churches across the world, details with local variation, are contained in common worship. For the prayer there are the service Morning Prayer, evening prayer and night prayer, each of these services drawn by Calendar church and prayer authorized for use in church of England, such as one of the churches has three Sunday

³⁸ Bunchanan. *Compendium of the law of the Church of Scotland*. Edinburgh, 1866. P 58. Google Book.web. 1 Sep 2017.

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service: 8: a. m. Holy Communion (in modern language) 10 a.m. morning worship is usually communion but once a month is a service of the world; and in 6:00 p.m. evening worship usually evensong but once a month a Eucharist.

The worship connected directly with common lectionary, the program of Bible readings for the set services of public worship that has been agreed between the major Christian churches. The Church of England uses the slightly adopted Revised Common Lectionary. And the intercession, the period within the structure of liturgical worship where people are led in prayer for the needs of the church and the world.

For the Scottish church grounded on real faith near the love and worship of God through following the teaching and examples of Jesus Christ. We express our love for God by our love and practical care for each other and for those we live with and encounter in our daily live.

The church made the Bible it's a primary source derived from it the worship of the church, it's usually read and preached from at services; the Church of Scotland does not have a prayer book which has to be followed but does have a book of resources and model of worship. As national church, the Scottish church; see its duty as being to relate to all citizens and institution, providing opportunities for learning (Free Presbyterian Church of Scotland, 2017)

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Conclusion

This chapter has been concerned primarily with the result of the Reformation on each church (Anglican Church and Scottish Presbyterian church). Also deals with its most important differences, from the ideological differences, the founder of each church also, the way each church gained its status in its country, the governance system and the worship patterns of each church.

General Conclusion

Conclusion

During a long period in history, Roman Catholic Church is the single church at that time dominated Western Europe and Great Britain for many centuries, It played a virtual in everyday life, the church control politics, religion even economics.

The power of the church make them more corrupted and with a sick theology, false doctrine, tyrannical policy. In spite of these problems, Martin Luther challenged the Roman Catholicism and gave the Christianity a new doctrine far from Latin Church. , Martin proved himself as the leader of the protestant Reformation in Western Europe. The Reformation was spread over the world at that time, at England when Henry VIII broke from the Roman Church and declared himself the supreme head of the church, in Scotland when wisheart and know created a new road for the Scottish church.

This modest work tries to give an over view of the Reformation in 16th century and how it developed in England and Scotland, from being an enlightening idea to becoming a theory and religious movement cross the western Europe with standard goals and principals.

The first part was theoretical, in which we present the definition of Medieval Roman church to its origin and false doctrine. It presents also Reformation thought on church policy in Scotland and England under the Tudor and Stuart dynasty (1515-1610), then the establishment of Anglican Church and Scottish Presbyterian Church.

The Second part indeed gives more important to the impact of the reforms movement in the structure of each church and the achievement in the religious side between the Anglican Church and Presbyterian Church of Scotland. It show the main differences

General Conclusion

between each church in theology, governance system in Church of England and Presbyterian rule in Scottish church, finally the most important side that make Anglican church completely different from the Presbyterian Scottish Kirk is the way patterns and customs. This chapter contains the best example of the Reformation success in Great Britain since the sixteenth century that is new doctrines head new churches in the Christian world.

Chapter One

Medieval Roman Catholic Church

Chapter Two

**English Church between Reforms
Movement and Spiritual Renewal**

(1534-1563)

Chapter Three

**Scottish Kirk between Episcopalian and
Presbyterian Reforms**

(1560-1610)

Chapter four

Anglican Church Vs Scottish Church

General Introduction

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