

Similarly in 1532 Henry acted to forbid payment of fees, etc., to Rome without his particular consent. This took a huge bite out of the Roman income and put Clement, still warring with Charles, et al, in a very precarious financial position. Whether Clement liked Henry's other activities or not, he could not afford this loss of finance (and the divorce had not yet been finalized) and in order to keep the papacy solvent agreed to a request from Henry that Cranmer be appointed archbishop of Canterbury. This was confirmed in 1533 so that the apostolic succession was marked in the English church while the Pope grimaced. Cranmer then convened a church court that determined Henry and Catherine's marriage annulled and pronounce legitimate his January, 1533, marriage to Anne.

While the Pope threatened excommunication against the man given the title "Defender of the Faith" by Leo X, Henry worked through parliament and in 1534 secured passage of the Supremacy Act. He was made full head of the English church...no payments would be made to Rome, etc. Ecclesiastical properties would soon be confiscated in wholesale proportions and all clergy were required to submit. There was a small rebellion, the Pilgrimage of Grace, in 1536 and many who disagreed with Henry were executed, among the Sir Thomas More, the Utopia author and former confidante of the king.

After seizing the monastic properties, Henry (1536) secured passage of the TEN ARTICLES, the most evangelical of any of his pronouncements. This was followed in 1537 by the commissioning of a new English Bible under the direction of Myles Coverdale. Henry had bitterly opposed Tyndale and had largely been responsible for his suppression and death. But he was influenced by Cranmer, et al, in the idea that there should be an English Bible available to the people. The COVERDALE BIBLE was well received and a copy of it was available in every church...chained to the lectern. This marked the height of Henry's protestantism. He had the freedom desired for his marriages, the wealth of the monasteries, and the release from papal authority. From here on it was all down hill.

In our judgment, Henry VIII was never really a reformer nor really interested in reformation. He was supremely concerned with power and will. When he had these in a supreme sense he abused them. Thus after 1537 he moved back towards Rome and if there had been a wise pope he could have brought him into