

ROYAL INJUNCTIONS

Mary I (1516–1558), Queen of England (1553–1558)

1554

1. That every bishop and his officers, with all other having ecclesiastical jurisdiction, shall with all speed and diligence, and all manner of ways to them possible, put in execution all such canons and ecclesiastical laws heretofore in the time of King Henry VIII used within this realm of England, and the dominions of the same, not being direct and expressly contrary to the laws and statutes of this realm.
2. That no bishop, or any of his officers, or other person aforesaid, hereafter in any of their ecclesiastical writings in process, or other extra-judicial acts, do use to put in this clause or sentence: *Regia auctoritate fulcitus*.
3. That no bishop, or any his officers, or other person aforesaid, do hereafter exact or demand in the administration of any person to any ecclesiastical promotion, order, or office any oath touching the primacy or succession, as of late, in few years past, has been accustomed and used.
4. That every bishop and his officers, with all other persons aforesaid, have a vigilant eye, and use special diligence and foresight that no persons be admitted or received to any ecclesiastical function, benefice, or office, being a sacramentary, infected or defamed with any notable kind of heresy or other great crime; and that the said bishop do stay, and cause to be stayed, as much as lies in him, that benefices and ecclesiastical promotions do not notably decay, or take hindrance, by passing or confirming of unreasonable leases.
5. That every bishop, and all other persons aforesaid, do diligently travail for the repressing of heresies and notable crimes, especially in the clergy, duly correcting and punishing the same.
6. That every bishop and all other persons aforesaid, do likewise travail for the condemning and repressing of corrupt and naughty opinions, unlawful books, ballads, and other pernicious and hurtful devices engendering hatred among the people, and discord among the same; and that schoolmasters, preachers, and teachers do exercise and use their offices and duties without teaching, preaching, or setting forth any evil or corrupt doctrine; and that, doing the contrary, they may be, by the bishop and his said officers, punished and removed.
7. That every bishop, and all the other persons aforesaid, proceeding summarily, and with all celerity and speed, may and shall deprive, or declare deprived, and remove, according to their learning and discretion, all such persons from their benefices and ecclesiastical promotions, who, contrary to the state of their order and the laudable custom of the Church, have married and used women as their wives, or otherwise notably and slanderously disordered or abused themselves; sequestering also, during the said process, the fruits and profits of the said benefices and ecclesiastical promotions.
8. That the said bishop, and all other persons aforesaid, do use more lenity and clemency with such as have married whose wives be dead, than with others, whose women do yet remain in life; and likewise such priests as, with the consents of their wives or women, openly in the presence of the bishop, do profess to abstain, to be used the more favourably: in which case, after penance effectually done, the bishop, according to his discretion and wisdom, may, upon just consideration, receive and admit them again to their former administration, so it be not in the same place; appointing them such a portion to live upon, to be paid out of their benefice, whereof they be deprived, by discretion of the said bishop, or his officers, as they shall think may be spared of the said benefice.
9. That every bishop, and all persons aforesaid, do foresee that they suffer not any religious man, having solemnly professed chastity, to continue with his woman or wife; but that all such persons, after deprivation of their benefice or ecclesiastical promotion, be also divorced every one from the said woman, and due punishment otherwise taken for the offence therein.

10. That every bishop, and all other persons aforesaid, do take order and direction, with the parishioners of every benefice where priests do want, to repair to the next parish for divine service; or to appoint for a convenient time, till other better provision may be made, one curate to serve *alternis vicibus* in divers parishes, and to allot to the said curate for his labours some portion of the benefice that he so serves.
11. That all and all manner of processions of the Church be used, frequented, and continued after the old order of the Church, in the Latin tongue.
12. That all such holy days and fasting days be observed and kept as was observed and kept in the latter time of King Henry VIII.
13. That the laudable and honest ceremonies which were wont to be used, frequented, and observed in the Church be also hereafter frequented, used, and observed.
14. That children be christened by the priest and confirmed by the bishops, as heretofore hath been accustomed and used.
15. Touching such persons as were heretofore promoted to any orders after the new sort and fashion of order, considering they were not ordered in very deed, the bishop of the diocese finding otherwise sufficiency and ability in those men, may supply that thing which wanted in them before; and then, according to his discretion, admit them to minister.
16. That, by the bishop of the diocese, a uniform doctrine be set forth by homilies, or otherwise, for the good instruction and teaching of all people; and that the said bishop, and other persons aforesaid, do compel the parishioners to come to their several churches, and there devoutly to hear divine service, as of reason they ought.
17. That they examine all schoolmasters and teachers of children, and finding them suspect in any wise, to remove them, and place Catholic men in their rooms, with a special commandment to instruct their children, so as they may be able to answer the priest at the Mass, as has been accustomed.
18. That the said bishop, and all other the persons aforesaid, have such regard, respect, and consideration of and for the setting forth of the premises with all kind of virtue, godly living, and good example, with repressing also and keeping under of vice and unthriftiness, as they and every of them may be seen to favour the restitution of true religion; and also to make an honest account and reckoning of their office and cure to the honour of God, our good contention, and the profit of this realm and dominions of the same.