

Anticlericalism From The Reformation To The First World War

In July of 1926, an army of Mexican Catholics launched a war against the Mexican government. Bearing aloft the banners of Christ the King and the Virgin of Guadalupe, they equipped themselves not only with guns, but also scapulars, rosaries, prayers, and religious visions. These soldiers were called *cristeros*, and the war they fought, which would continue until the mid-1930s, is known as *la cristiada*, or the *Cristero* war. The most intense fighting occurred in Mexico's west-central states: Jalisco, Guanajuato, and Michoacán. For this reason, scholars have generally regarded the war as a regional event, albeit one with national implications. Using previously unexamined archival materials from both Mexico and the United States, Julia Young investigates the intersections between Mexico's *Cristero* War and Mexican migration to the United States during the late 1920s. In doing so, she reframes the war as a transnational conflict, and underscores the deep religious devotion that informed the political affiliations of Mexican emigrants. *Mexican Exodus* traces the formation, actions, and ideologies of the *Cristero* diaspora, a network of tens of thousands of Mexican emigrants, exiles, and refugees across the United States who supported the Catholic uprising from beyond the border--countering a longstanding belief that Mexicans "lost" their religion once they reached the supposedly more modern, secular culture of the United States. This group participated in the conflict in a variety of ways; they took part in religious ceremonies and spectacles, organized political demonstrations and marches, formed associations and organizations, and

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planned strategic collaboration with religious and political leaders in order to generate public sympathy for their cause. A few of them even launched militant efforts that included arms smuggling, military recruitment, espionage, and armed border revolts. Ultimately, the Cristero diaspora aimed to overturn the anticlerical government and reform the Mexican Constitution of 1917. Although they were unable to achieve these political goals, Young argues, these emigrants - and the war itself - would have a profound and enduring resonance for Mexican emigrant community formation, political affiliations, and religious devotion throughout subsequent decades, and up to the present day.

The book retraces the history of the Church of England from the Henrician schism (1533–34) to the present day, and focuses on the complex relations between the Church and the State which, in the case of an established Church, are of paramount importance. Theological questions, and in particular the conflicting influences of Catholicism and Protestantism, in its various forms, are also examined. The religious settlement engineered by Elizabeth I and her advisers in the 16th century saved England from the atrocities of religious war. However, the countless theological battles and party feuds which have punctuated the history of the Church suggest that the Elizabethan settlement was not entirely successful. The Church of England today is a “broad Church”, hosting within its fold a wide range of traditions and beliefs. The coexistence between liberals and conservatives and, to a lesser extent, between Anglo-Catholics and Evangelicals, remains uneasy and the unity of the Church is fragile. The Church of England, whose increasingly vague doctrine and multifaceted liturgy can be baffling, is furthermore confronted with other pressing challenges, such as the rapidly growing secularization of British society and the issue of disestablishment, which are seriously

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undermining its role and influence as a national Church.

Barnett traces the Christian critique of the Church and its history in Protestant (English) and Catholic (Italian) thought from the Reformation to the Enlightenment. More than one hundred and fifty years of bitter polemic between the two great confessions and their religious dissidents produced an unprecedented, comparative historical and sociological anticlericalism. In the last decades of the seventeenth century, English dissenting thought was pregnant with a devastating critique of the church, which came to be termed the 'Deist' view of Church history: by 1700 the cornerstone of high 'Enlightenment anticlerical thought' was in ascent.

Tales about treacherous Jesuits and scheming popes are an important and pervasive part of European culture. They belong to a set of ideas, images, and practices that, when grouped under the label anti-Catholicism, represent a phenomenon that can be traced back to the Reformation. Anti-Catholic movements and sentiments crossed boundaries between European countries, contributing to the early modern consolidation of national identities. In the nineteenth century, secularist movements adopted and transformed confessional criticism in a new internationalist dimension that was articulated across the whole Western world. A variety of liberal, conservative, secular, Protestant, and other forces gave shape to this counter-image, taking on the function of a pattern from which one's own ideals and beliefs could be chiselled out. The contributions to this volume show how different national contexts affected the proliferation of anti-Catholic messages over the course of four centuries of European history, and demonstrate that anti-Catholicism constituted a powerful European cross-cultural phenomenon.

A.G. Dickens is the most eminent English historian of the Reformation. His books and articles

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have illuminated both the history and the historiography of the Reformation in England and in Germany. Late Monasticism and the Reformation contains an edition of a poignant chronicle from the eve of the Reformation and a new collection of essays. The first part of the book is a reprint of his edition of The Chronicle of Butley Priory, only previously available in a small privately financed edition which has long been out of print. The last English monastic chronicle, it extends from the early years of the sixteenth century up to the Dissolution. Besides giving an intimate portrait of the community at Butley, it reveals many details concerning the local history and personalities of Suffolk during that period. The second part contains the most important essays published by A.G. Dickens since his Reformation Studies (1982). Their themes concern such areas of current interest as the strength and geographical distribution of English Protestantism before 1558; the place of anticlericalism in the English Reformation; and Luther as a humanist. Also included are some local studies including essays on the early Protestants of Northamptonshire and on the mock battle of 1554 fought by London schoolboys over religion.

This new edition on the English Reformation includes a chapter placing Tudor England in a wider temporal and geographical context, which addresses some fundamental questions about the Reformation in Europe and its long-term causes; a new section on that controversial saint Sir Thomas More as well as one on Thomas Cromwell and Anne Boleyn; an expanded account of the reign of Edward VI and, most particularly, of the Marian Reaction. A further new chapter provides a fresh look at three important themes in the light of recent research: the influence of anticlericalism, both Catholic and Protestant, on the Reformation; the uneven spread of pre-Elizabethan Protestantism across England; and finally, the intriguing question - was the

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English Reformation in some sense a youth movement?

In the fifty years between 1530 and 1580, England moved from being one of the most lavishly Catholic countries in Europe to being a Protestant nation, a land of whitewashed churches and antipapal preaching. What was the impact of this religious change in the countryside? And how did country people feel about the revolutionary upheavals that transformed their mental and material worlds under Henry VIII and his three children? In this book a reformation historian takes us inside the mind and heart of Morebath, a remote and tiny sheep farming village on the southern edge of Exmoor. The bulk of Morebath's conventional archives have long since vanished. But from 1520 to 1574, through nearly all the drama of the English Reformation, Morebath's only priest, Sir Christopher Trychay, kept the parish accounts on behalf of the churchwardens. Opinionated, eccentric, and talkative, Sir Christopher filled these vivid scripts for parish meetings with the names and doings of his parishioners. Through his eyes we catch a rare glimpse of the life and pre-Reformation piety of a sixteenth-century English village. The book also offers a unique window into a rural world in crisis as the Reformation progressed. Sir Christopher Trychay's accounts provide direct evidence of the motives which drove the hitherto law-abiding West-Country communities to participate in the doomed Prayer-Book Rebellion of 1549 culminating in the siege

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of Exeter that ended in bloody defeat and a wave of executions. Its church bells confiscated and silenced, Morebath shared in the punishment imposed on all the towns and villages of Devon and Cornwall. Sir Christopher documents the changes in the community, reluctantly Protestant and increasingly preoccupied with the secular demands of the Elizabethan state, the equipping of armies, and the payment of taxes. Morebath's priest, garrulous to the end of his days, describes a rural world irrevocably altered and enables us to hear the voices of his villagers after four hundred years of silence.

This volume brings together studies of communities, politics, religion, gender, and social conflict in the Holy Roman Empire, with special reference to the city of Strasbourg, during the late Middle Ages and the Reformation era. Also included are interpretations of early modern German history and the historical sociology of early modern Europe.

Perhaps no period in Christian history experienced such social tumult and upheaval as the Reformation, as it quickly became apparent that social and political issues, finding deep resonance with the common people, were deeply entwined with religious ones raised by the Reformers. Led by eminent Reformation historian Peter Matheson, this volume of *A People's History of Christianity* explores such topics as child-bearing, a good death, rural and village

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piety, and more. Includes 50 illustrations, maps, and an 8-page color gallery. The Fifteen Confederates was published anonymously in the fall of 1521, shortly after Martin Luther's hearing at the Diet of Worms and subsequent disappearance. The fifteen pamphlets that make up the book address religious, social, economic, and political challenges facing the German people. Their author, Johann Eberlin von Gunzburg, subsequently became one of the most prolific and popular pamphleteers of the German Reformation. As an important contribution to the pamphlet war that accompanied the beginnings of the Reformation in Germany, The Fifteen Confederates provides us a valuable window on the aspirations and dreams that accompanied Luther's initial calls for reform of the church and society.

Twenty years ago, historians thought they understood the Reformation in England. Professor A. G. Dickens's elegant *The English Reformation* was then new, and highly influential: it seemed to show how national policy and developing reformist allegiance interacted to produce an acceptable and successful Protestant Reformation. But, since then, the evidence of the statute book, of Protestant propagandists and of heresy trials has come to seem less convincing. Neglected documents, especially the records of diocesan administration and parish life, have been explored, new questions have been asked - and many of

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the answers have been surprising. Some of the old certainties have been demolished, and many of the assumptions of the old interpretation of the Reformation have been undermined, in a wide-ranging process of revision. But the fruits of the new 'revisionism' are still buried in technical academic journals, difficult for students and teachers to find and to use. There is no up-to-date textbook, no comprehensive new survey, to challenge the orthodoxies enshrined in older works. This volume seeks to fulfill two crucial needs for students of Tudor England. First, it brings together some of the most readable of the recent innovative essays and articles into a single book. Second, it seeks to show how a new 'revisionist' interpretation of the English Reformation can be constructed, and examines its strengths and weaknesses. In short, it is an alternative to a new textbook survey - until someone has time (and courage) to write one. The new Introduction sets out the framework for a new understanding of the Reformation, and shows how already published work can be fitted into it. The nine essays (one printed here for the first time) provide detailed studies of particular problems in Reformation history, and general surveys of the progress of religious change. The new Conclusion tries to plug some of the remaining gaps, and suggests how the Reformation came to divide the English nation. It is a deliberately controversial collection, to be used alongside existing textbooks and to promote

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rethinking and debate.

Many of the leading figures of the Reformation and many of their most able opponents came from among the ranks of the Franciscan Order. This Order became the focus of attack in a pamphlet war waged against it in 1523 by converts to the Reformation. These criticisms were based on arguments by Luther in his Judgement on Monastic Vows, and the pamphlets provided an important channel for these views. Luther's arguments were also reinforced by criticisms of the mendicant orders drawn from medieval polemical and satirical literature. The campaign of 1523 brought together both Reformation and pre-Reformation anticlerical themes. In this book Geoffrey Dipple looks at the perception of the Franciscan order in the 15th and 16th centuries, placing the attacks firmly in the context of late medieval inter-clerical rivalries. He looks particularly at the anticlerical polemics of one of the primary participants - Johann Eberlin von Günzburg - the most vocal of the Franciscan's critics.

Jerald Bauer's Westminster Dictionary of Church History was originally published in 1969 and has ably served an entire generation of pastors, students, and scholars over the last decades of the twentieth century. In recognition of both the dictionary's age and the latest developments in patristics and other fields of study, Westminster John Knox Press commissioned this volume to continue in the previous work's tradition by

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providing up-to-date and immediate, authoritative, and introductory definitions and explanations of the major personalities, events, facts, and movements in the history of Christianity. Volume One covers the early, medieval, and Reformation periods and contains nearly fourteen hundred articles written by more than two hundred contributors. Volume Two will cover the modern period, from 1700 on.

Royal Priesthood in the English Reformation assesses the understandings of the Christian doctrine of royal priesthood, long considered one of the three major Reformation teachings, as held by an array of royal, clerical, and popular theologians during the English Reformation. Historians and theologians often present the doctrine according to more recent debates rather than the contextual understandings manifested by the historical figures under consideration. Beginning with a radical reevaluation of John Wyclif and an incisive survey of late medieval accounts, the book challenges the predominant presentation of the doctrine of royal priesthood as primarily individualistic and anticlerical, in the process clarifying these other concepts. It also demonstrates that the late medieval period located more religious authority within the monarchy than is typically appreciated. After the revolutionary use of the doctrine by Martin Luther in early modern Germany, it was wielded variously between and within diverse English royal, clerical, and lay factions under Henry VIII and Edward VI, yet the Old and New Testament passages behind the doctrine were definitely construed in a monarchical direction. With Thomas Cranmer, the English evangelical presentation of the universal

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priesthood largely received its enduring official shape, but challenges came from within the English magisterium as well as from both radical and conservative religious thinkers. Under the sacred Tudor queens, who subtly and successfully maintained their own sacred authority, the various doctrinal positions hardened into a range of early modern forms with surprising permutations.

In forty-one essays eminent historians of culture, religion, and social history redefine and redirect the debate regarding the scope and impact of European anticlericalism during the period 1300-1700. The meaning of reform and resentment is here clearly articulated.

Anticlericalism in late medieval and early modern Europe BRILL

Americans are often baffled by France's general indifference to religion and laws forbidding religious symbols in public schools, full-face veils in public places, and even the interdiction of burkinis on French beaches. An understanding of laicite provides insight in beginning to understand France and its people. Laicite has been described as the complete secularization of institutions as a necessity to prevent a return to the Ancien Regime characterized by the union of church and state. To understand the concept of laicite, one must begin in the sixteenth century with the Protestant Reformation and freedom of conscience recognized by the Edict of Nantes in 1598. This has been called the period of incipient laicite in the toleration of Protestantism. The Revocation of the Edict of Nantes in 1685 reestablished the union of the throne and

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altar, which resulted in persecution of the Huguenots who fought for the principle of the freedom of conscience. French laicity presents a specificity in origin, definition, and evolution which led to the official separation of church and state in 1905. The question in the early twentieth century concerned the Roman Catholic Church's compatibility with democracy. That same question is being asked of Islam in the twenty-first century.

Give your students the best chance of success with this tried and tested series, combining in-depth analysis, engaging narrative and accessibility. Access to History is the most popular, trusted and wide-ranging series for A-level History students. This title:

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These writings examine anticlericalism in its many forms, from revolutionary protest to intellectual debate. They focus mainly on the established church, but cover the Roman Catholic and dissenting traditions as well.

Over the past twenty years, new approaches to the history of the Reformation of the

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Church have radically altered our understanding of that event within its broadest social and cultural context. In this classic study R. W. Scribner provided a synthesis of the main research, with a special emphasis on the German Reformation, and presented his own interpretation of the period. Paying particular attention to the social history of the broader religious movements of the German Reformation, Scribner examined those elements of popular culture and belief which are now seen to have played a central role in shaping the development and outcome of the movements for reform in the sixteenth century. Scribner concluded that 'the Reformation', as it came to be known, was only one of a wide range of responses to the problem of religious reform and revival, and suggested that the movement as a whole was less successful than previously claimed. In the second edition of this invaluable text, C. Scott Dixon's new Introduction, supplementary chapter and bibliography continue Scribner's original lines of inquiry, and provide additional commentary on developments within German Reformation scholarship over the sixteen years since its first publication.

Focusing on the territories of the Holy Roman Empire from the early Reformation to the mid-eighteenth century, this volume of fifteen interdisciplinary essays examines some of the structures, practices and media of communication that helped shape the social, cultural, and political history of the period. Not surprisingly, print was an important focal point, but it was only one medium through which individuals and institutions constructed publics and communicated with an audience. Religious iconography and ritual,

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sermons, music, civic architecture, court ceremony, street gossip, acts of violence, are also forms of communication explored in the volume. Bringing together scholars from diverse disciplines and scholarly backgrounds, this volume transcends narrow specializations and will be of interest to a broad range of academics seeking to understand the social, political and cultural consequences of the "information revolution" of Reformation Europe.

The Reformation has traditionally been explained in terms of theology, the corruption of the church and the role of princes. R.W. Scribner, while not denying the importance of these, shifts the context of study of the German Reformation to an examination of popular beliefs and behaviour, and of the reactions of local authorities to the problems and opportunities for social as well as religious reform. This book brings together a coherent body of work that has appeared since 1975, including two entirely new essays and two previously published only in German.

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This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial

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commentary to make it clear how the cited sources are interrelated related. This ebook is a static version of an article from Oxford Bibliographies Online: Renaissance and Reformation, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of European history and culture between the 14th and 17th centuries. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxfordbibliographies.com.

This volume seeks to increase understanding of the origins, ideology, implementation, impact, and historiography of religion and conflict in the medieval and early modern periods. The chapters examine ideas about religion and conflict in the context of text and identity, church and state, civic environments, marriage, the parish, heresy, gender, dialogues, war and finance, and Holy War. The volume covers a wide chronological period, and the contributors investigate relationships between religion and conflict from the seventh to eighteenth centuries ranging from Byzantium to post-conquest Mexico. Religious expressions of conflict at a localised level are explored, including the use of language in legal and clerical contexts to influence social behaviours and the use of religion to legitimise the spiritual value of violence, rationalising the enforcement of social rules. The collection also examines spatial expressions of

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religious conflict both within urban environments and through travel and pilgrimage. With both written and visual sources being explored, this volume is the ideal resource for upper-level undergraduates, postgraduates, and researchers of religion and military, political, social, legal, cultural, or intellectual conflict in medieval and early modern worlds.

The Protestant Clergy of Early Modern Europe provides a comprehensive survey of the Protestant clergy in Europe during the confessional age. Eight contributions, written by historians with specialist research knowledge in the field, offer the reader a wide-ranging synthesis of the main concerns of current historiography. Themes include the origins and the evolution of the Protestant clergy during the age of Reformation, the role and function of the clergy in the context of early modern history, and the contribution of the clergy to the developments of the age (the making of confessions, education, the reform of culture, social and political thought).

"Matthew Redinger makes a significant contribution to our understanding of U.S.–Mexican relations from 1924 to 1936. This is a book that will be important reading for scholars and students." —William Beezley, University of Arizona

"Matthew Redinger's fine study is remarkable in that it will appeal not only to readers of American diplomatic history and Mexican–United States relations, but

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also to those who wish to have a richer understanding of the history of the Catholic Church. With its focus on the importance of private interest groups in U.S. foreign policy, it is especially relevant to our own times." —Robert R. Swartout, Jr., Carroll College "Geography brought them together, but history drove them apart." This is the fundamental reality of the relationship between the United States and Mexico, contends Matthew A. Redinger. Roman Catholics in the United States became increasingly alarmed by the anticlerical articles included in the new Mexican Constitution of 1917 and by the moves to enforce them in the 1920s, through nationalizing church property and closing religious schools. U.S. Catholics viewed the anticlerical agenda of radical social reformers as a threat to their very soul. Individual religious and lay leaders and numerous Catholic organizations responded by launching broad-based initiatives to arouse sympathetic public opinion and to force the U.S. government to alter its relationship to the Mexican government. Redinger's study offers an insightful analysis of the efforts of many American Catholics working as a private interest group to effect change in U.S.–Mexican relations and in the public policy of this nation. His judicious examination of numerous ecclesiastical and governmental archives, as well as personal papers, elucidates an important period in American Catholic history.

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The debate over clerical celibacy and marriage had its origins in the early Christian centuries, and is still very much alive in the modern church. The content and form of controversy have remained remarkably consistent, but each era has selected and shaped the sources that underpin its narrative, and imbued an ancient issue with an immediacy and relevance. The basic question of whether, and why, continence should be demanded of those who serve at the altar has never gone away, but the implications of that question, and of the answers given, have changed with each generation. In this reassessment of the history of sacerdotal celibacy, Helen Parish examines the emergence and evolution of the celibate priesthood in the Latin church, and the challenges posed to this model of the ministry in the era of the Protestant Reformation. Celibacy was, and is, intensely personal, but also polemical, institutional, and historical. Clerical celibacy acquired theological, moral, and confessional meanings in the writings of its critics and defenders, and its place in the life of the church continues to be defined in relation to broader debates over Scripture, apostolic tradition, ecclesiastical history, and papal authority. Highlighting continuity and change in attitudes to priestly celibacy, Helen Parish reveals that the implications of celibacy and marriage for the priesthood reach deep into the history, traditions, and understanding of the church.

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Recent decades have witnessed the fragmentation of Reformation studies. High-level research has tended to be confined within specific geographical, confessional or chronological boundaries. By bringing together scholars working on a wide variety of topics, this volume aims to counteract this centrifugal trend and to provide a broad perspective on the impact of the European reformation. The essays present new research from historians of politics, of the church and of belief. Their geographical scope ranges from Scotland and England via France and Germany to Transylvania and their chronological span from the 1520s to the 1690s. Together, they demonstrate that movements for religious reform left no sphere of European life untouched.

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