

Rethinking Catholicism In Reformation England Oxford Historical Monographs

This book explores the impact of the sixteenth-century Reformation on the plays of William Shakespeare. Taking three fundamental Protestant concerns of the era – (double) predestination, conversion, and free will – it demonstrates how Protestant theologians, in England and elsewhere, re-imagined these longstanding Christian concepts from a specifically Protestant perspective.

Shakespeare utilizes these insights to generate his distinctive view of human nature and the relationship between humans and God. Through in-depth readings of the Shakespeare comedies 'The Merry Wives of Windsor', 'Much Ado About Nothing', 'A Midsummer Night's Dream', and 'Twelfth Night', the romance 'A Winter's Tale', and the tragedies of 'Macbeth' and 'Hamlet', this book examines the results of almost a century of Protestant thought upon literary art.

This seventh volume includes three treatises that strike a helpful balance of emphases on theology, history, and practice. A Reformed Catholic exists as a systematic, theological presentation of Perkins's Reformed soteriology in contrast with the Church of Rome. Perkins's Problem of the Forged Catholicism

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is an exercise in historical theology, proving from the primary source documents of church history that the Roman Catholicism articulated at Trent is not supported by the first twelve hundred years of the church's witness. *A Warning Against Idolatry* handles worship practices—including liturgies, ceremonies, customs, and rites—concluding that all the externals of worship must be regulated by Scripture in the strictest sense. Taken as a whole, Perkins's polemical work against the Church of Rome draws a clear dividing line between Roman Catholicism and the Reformed tradition.

Rethinking Catholicism in Reformation
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Building on current scholarly interest in the religious dimensions of the play, this study shows how Shakespeare uses *Hamlet* to comment on the Calvinistic Protestantism predominant around 1600. By considering the play's inner workings against the religious ideas of its time, John Curran explores how Shakespeare portrays in this work a completely deterministic universe in the Calvinist mode, and, Curran argues, exposes the disturbing aspects of Calvinism. By rendering a Catholic Prince Hamlet caught in a Protestant world which consistently denies him his aspirations for a noble life, Shakespeare is able in this play, his most theologically engaged, to delineate the differences

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between the two belief systems, but also to demonstrate the consequences of replacing the old religion so completely with the new.

Focusing on the life and work of the evangelical reformer John Bale (1485–1563), Wort presents a study of conversion in the sixteenth century.

Stephen Hamrick demonstrates how poets writing in the first part of Elizabeth I's reign proved instrumental in transferring Catholic worldviews and paradigms to the cults and early anti-cults of Elizabeth. Stephen Hamrick provides a detailed analysis of poets who used Petrarchan poetry to transform many forms of Catholic piety, ranging from confession and transubstantiation to sacred scriptures and liturgical singing, into a multivocal discourse used to fashion, refashion, and contest strategic political, religious, and courtly identities for the Queen and for other Court patrons. These poets, writers previously overlooked in many studies of Tudor culture, include Barnabe Googe, George Gascoigne, and Thomas Watson. Stephen Hamrick here shows that the nature of the religious reformations in Tudor England provided the necessary contexts required for Petrarchanism to achieve its cultural centrality and artistic complexity. This study makes a strong contribution to our understanding of the complex interaction among Catholicism, Petrarchanism, and the second English Reformation.

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The dissolution of the monasteries was recalled by individuals and communities alike as a seismic rupture in the religious, cultural, and socio-economic fabric of early modern England. It was also profoundly important in shaping contemporary historical consciousness, the topographical imagination, and local tradition. *Dissolution* is a book about the dissolution of the monasteries after the dissolution. Harriet Lyon argues that our understanding of this historical moment is enriched by taking a long chronological view of the suppression, by exploring how it was remembered to those who witnessed it and how this memory evolved in subsequent generations. Exposing and repudiating the assumptions of a conventional historiography that has long been coloured by Henrician narratives and sources, this book reveals that the fall of the religious houses was remembered as one of the most profound and controversial transformations of the entire English Reformation.

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 commentary to make it clear how the

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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 fast-paced survey of Western civilization's transition from the Middle Ages to modernity brings that tumultuous period vividly to life. Carlos Eire, popular professor and gifted writer, chronicles the two-hundred-year era of the Renaissance and Reformation with particular attention to issues that persist as concerns in the present day. Eire connects the Protestant and Catholic Reformations in new and profound ways, and he demonstrates convincingly that this crucial turning point in history not only affected people long gone, but continues to shape our world and define who we are today. The book focuses on the vast changes that took place in Western civilization between 1450 and 1650, from Gutenberg's printing press and the subsequent revolution in the spread of ideas to the close of the Thirty Years' War. Eire devotes equal attention to the various Protestant traditions and churches as well as to Catholicism, skepticism, and secularism, and he takes into account the expansion of European culture and religion into other lands, particularly the Americas and Asia. He also underscores how changes in religion transformed the Western secular world. A book created with students and nonspecialists in mind, Reformations is an inspiring, provocative volume for any reader who is curious about the role of ideas and beliefs in history.

Sir Richard Morison (c.1513-1556) is best known as Henry

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VIII's most prolific propagandist. Yet he was also an accomplished scholar, politician, theologian and diplomat who was linked to the leading political and religious figures of his day. Despite his prominence, Morison has never received a full historical treatment. Based on extensive archival research, *Renaissance and Reform in Tudor England* provides a well-rounded picture of Morison that contributes significantly to the broader questions of intellectual, cultural, religious, and political history. Tracey Sowerby contextualizes Morison within each of his careers: he is considered as a propagandist, politician, reformer, diplomat and Marian exile. Morison emerges as a more influential and original figure than previously thought.

Peter Ackroyd, one of Britain's most acclaimed writers, brings the age of the Tudors to vivid life in this monumental book in his *The History of England* series, charting the course of English history from Henry VIII's cataclysmic break with Rome to the epic rule of Elizabeth I. Rich in detail and atmosphere, Peter Ackroyd's *Tudors* is the story of Henry VIII's relentless pursuit of both the perfect wife and the perfect heir; of how the brief reign of the teenage king, Edward VI, gave way to the violent reimposition of Catholicism and the stench of bonfires under "Bloody Mary." It tells, too, of the long reign of Elizabeth I, which, though marked by civil strife, plots against the queen and even an invasion force, finally brought stability. Above all, however, it is the story of the English Reformation and the making of the Anglican Church. At the beginning of the sixteenth century, England was still largely feudal and looked to Rome for direction; at its end, it was a country where good governance was the duty of the state, not the church, and where men and women began to look to themselves for answers rather than to those who ruled them.

William Perkins and the Making of Protestant England

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presents a new interpretation of the theology and historical significance of William Perkins (1558-1602), a prominent Cambridge scholar and teacher during the reign of Queen Elizabeth I. Though often described as a Puritan, Perkins was in fact a prominent and effective apologist for the established church whose contributions to English religious thought had an immense influence on an English Protestant culture that endured well into modern times. The English Reformation is shown to be a part of the European-wide Reformation, and Perkins himself a leading Reformed theologian. In *A Reformed Catholike* (1597), Perkins distinguished the theology upheld in the English Church from that of the Roman Catholic Church, while at the same time showing the considerable extent to which the two churches shared common concerns. His books dealt extensively with the nature of salvation and the need to follow a moral way of life. Perkins wrote pioneering works on conscience and 'practical divinity'. In *The Arte of Prophecyng* (1607), he provided preachers with a guidebook to the study of the Bible and their oral presentation of its teachings. He dealt boldly and in down-to-earth terms with the need to achieve social justice in an era of severe economic distress. Perkins is shown to have been instrumental to the making of a Protestant England, and to have contributed significantly to the development of the religious culture not only of Britain but also of a broad range of countries on the Continent.

This volume presents a selection of papers from the 6th International Conference of the Tudor Symposium, held at the University of Sheffield in 2009. It brings together new explorations of Tudor literature from scholars based all over Europe: France, Greece, Hungary, Ireland, Norway, and the United Kingdom. The papers cover the long mid-Tudor period, from Skelton and more to the young Shakespeare, but with a central emphasis on the middle decades of the

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sixteenth century. Topics range widely from philosophy and social commentary to more traditionally literary kinds of writing, such as lyric and tragedy (both dramatic and non-dramatic). The volume as a whole offers an attractively kaleidoscopic image of the variety of new work being carried out in the area in the new millennium.

Through compelling personal stories and in rich detail, McClain reveals the give-and-take interaction between the institutional church in Rome and the needs of believers and the hands-on clergy who provided their pastoral care within England. In doing so, she illuminates larger issues of how believers and low-level clergy push the limits of official orthodoxy in order to meet devotional needs.

'The author does a wonderful job of telling a gripping story that also gives a sense of the complexity of the reign and the period ... Students who read this will be well instructed about a very significant period of English history - and they will be entertained as well.' - Anne McLaren, University of Liverpool, UK

Henry VIII was one of England's most unforgettable monarchs. He was at once inspiring, menacing and perplexing to his contemporaries, and his reputation remains both impressive and enigmatic. Lucy Wooding's timely study provides an insightful and original portrait of this larger-than-life figure, and of the many paradoxes of his character and reign. Building on significant advances in recent research to put forward a distinctive interpretation of Henry's complex character and remarkable style of kingship, Wooding locates him firmly in the context of the English Renaissance and the fierce currents of religious change that characterized the early Reformation. Complete with colour illustrations, this compelling new biography gives a fresh portrayal of Henry VIII, cutting away the misleading mythology in order to provide a vivid account of this passionate, wilful, intelligent and destructive king.

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God's Ploughman, provides a unique study of the life and ministry of one of early modern England's most significant preachers. Rather than offering a biography or analysis of sermons, the author creates a new genre, the 'preaching life.' The result is an integrative study that situates Latimer's life and ministry within the rapidly changing religious, cultural, and political environment of Tudor England. COMMENDATION "Mike Pasquarello, well-versed in homiletics and historical theology, is perfectly positioned to repossess one of the most significant sixteenth-century English preachers and prelates, Hugh Latimer. Letting Latimer speak can only deepen our understanding of the great age of religious reform and the resistances reformers encountered." -

Peter Iver Kaufman, University of Richmond, USA

This collection of original essays combines the interests of leading 'Catholic historians' and leading historians of early modern English culture to pull Catholicism back into the mainstream of English historiography

Henry VIII's decision to declare himself supreme head of the church in England, and thereby set himself in opposition to the authority of the papacy, had momentous consequences for the country and his subjects. At a stroke people were forced to reconsider assumptions about their identity and loyalties, in rapidly shifting political and theological circumstances. Whilst many studies have investigated Catholic and Protestant identities during the reigns of Elizabeth and Mary, much less is understood about the processes of religious identity-formation during Henry's reign.

"This book sheds new light on the unfolding of

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Reformation in England by examining the ideological development of Catholicism in the formative years between the break with Rome and the consolidation of Elizabethan Protestantism. It argues that the undoubted strength of Catholicism in these years may have come less from its traditionalism, and its resistance to change, than from its ability to embrace reforming principles. The humanist elements within Henry VIII's religious policies encouraged the development of the Erasmian potential already well established in English Catholic thought. A dominant strain of Catholic ideology emerged which attempted not only to defend, but also to reform the Catholic faith, and to promote the study of Scripture, the use of the vernacular, and the refashioning of doctrine. This provided the basis for attempts to launch a Catholic Reformation under Mary I, and remained influential during the early years of Elizabeth, until reconfigured by the experience of exile and the drive for Counter-Reformation uniformity." "Dr. Wooding shows that Catholicism in this period was neither a defunct tradition, nor one merely reacting to Protestantism, but a vigorous intellectual movement responding to the reformist impulse of the age. Its development illustrates the English Reformation in microcosm: scholarly, humanist, practical, and preserving its own peculiarities distinct from European trends. It shows that reform was not a Protestant reserve, but a broad concern in which many participated. Rethinking Catholicism in Reformation England makes an important contribution to the intellectual history of the Reformation."--BOOK JACKET. The Reformation used to be singular: a unique event that

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happened within a tidily circumscribed period of time, in a tightly constrained area and largely because of a single individual. Few students of early modern Europe would now accept this view. Offering a broad overview of current scholarly thinking, this collection undertakes a fundamental rethinking of the many and varied meanings of the term concept and label 'reformation', particularly with regard to the Catholic Church. Accepting the idea of the Reformation as a process or set of processes that cropped up just about anywhere Europeans might be found, the volume explores the consequences of this through an interdisciplinary approach, with contributions from literature, art history, theology and history. By examining a single topic from multiple interdisciplinary perspectives, the volume avoids inadvertently reinforcing disciplinary logic, a common result of the way knowledge has been institutionalized and compartmentalized in research universities over the last century. The result of this is a much more nuanced view of Catholic Reformation, and once that extends consideration much further - both chronologically, geographically and politically - than is often accepted. As such the volume will prove essential reading to anyone interested in early modern religious history.

Mary Tudor's reign is regarded as a period where, within a short space of time, an early modern European state attempted to reverse the religious policy of preceding governments. This required the use of persuasion and coercion, of propaganda and censorship, as well as the controversial decision to revive an old statute against heresy. The efforts to renew Catholic worship and to

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revive Catholic education and spirituality were fiercely opposed by a small but determined group of Protestants, who sought ways of thwarting the return of Catholicism. The battle between those seeking to renew Catholicism and those determined to resist it raged for the full five years of Mary's reign. This volume brings together eleven authors from different disciplines (English Literature, History, Divinity, and the History of the Book), who explore the different policies undertaken to ensure that Catholicism could flourish once more in England. The safety of the clergy and of the public at the Mass was of paramount importance, since sporadic unrest took place early on. Steps were taken to ensure that reformist worship was stopped and that the country re-embraced Catholic practices. This involved a number of short- and long-term plans to be enacted by the regime. These included purging the universities of reformist ideas and ensuring the (re)education of both the laity and the clergy. On a wider scale this was undertaken via the pulpit and the printing press. Those who opposed the return to Catholicism did so by various means. Some retreated into exile, while others chose the press to voice their objections, as this volume details. The regime's responses to the actions of individuals and to the clandestine texts produced by their opposition come under scrutiny throughout this volume. The work presented here also offers new insight into the role of King Philip and his Spanish advisers. These essays therefore present a detailed assessment of the role of the Spanish who came with to England as a result of the marriage of Philip and Mary. They also move away from

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the ongoing discussions of 'persecution' seeking, rather, to present a more nuanced understanding of the regime's attempts to renew and revive a nation of worshippers, and to eradicate the disease of heresy. They also look at the ways those attempts were opposed by individuals at home and abroad, thereby providing a broad-ranging but detailed assessment of both Catholic renewal and Protestant resistance during the years 1553-1558.

The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the British Isles in relation to wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period

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and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field. Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

In *The Division of Christendom*, revered historian Hans J. Hillerbrand details the events and ideas of the sixteenth century and contends that the Protestant Reformation must be seen as an interplay of religious, political, and economic forces in which religion played a major role. Hillerbrand tells the fascinating story of the ways in which theological disagreements divided the centuries-old Christian church and the roles that leading characters such as Luther, Zwingli, Anabaptists, and Calvin played in establishing new churches, even as Roman Catholicism continued to develop in its own ways. The book covers all significant aspects of this period and interprets these important events in their own context while reflecting on the consequences of the Reformation for later periods and for today.

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This is the first full-scale study of interactions between Italy's religious reform and English reformations, which were notoriously liable to pick up other people's ideas. The book is of fundamental importance for those whose work includes revisionist themes of ambiguity, opportunism and interdependence in sixteenth century religious change. Anne Overell adopts an inclusive approach, retaining within the group of Italian reformers those spirituali who left the church and those who remained within it, and exploring commitment to reform, whether 'humanist', 'protestant' or 'catholic'. In 1547, when the internationalist Archbishop Thomas Cranmer invited foreigners to foster a bolder reformation, the Italians Peter Martyr Vermigli and Bernardino Ochino were the first to arrive in England. The generosity with which they were received caused comment all over Europe: handsome travel expenses, prestigious jobs, congregations which included the great and the good. This was an entry con brio, but the book also casts new light on our understanding of Marian reformation, led by Cardinal Reginald Pole, English by birth but once prominent among Italy's spirituali. When Pole arrived to take his native country back to papal allegiance, he brought with him like-minded men and Italian reform continued to be woven into English history. As the tables turned again at the accession of Elizabeth I, there was further clamour

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to 'bring back Italians'. Yet Elizabethans had grown cautious and the book's later chapters analyse the reasons why, offering scholars a new perspective on tensions between national and international reformations. Exploring a nexus of contacts in England and in Italy, Anne Overell presents an intriguing connection, sealed by the sufferings of exile and always tempered by political constraints. Here, for the first time, Italian reform is shown as an enduring part of the Elect Nation's literature and myth.

Farrelly uses America's early history of anti-Catholicism to reveal contemporary American understandings of freedom, government, God, the individual, and the community.

This special publication is one of several to mark the occasion of the reopening of the restored church of the Venerable English College in Rome. It is in three parts. The first section is historical, a collection of articles on subjects related to the origins of the College, its church and the significance of the Martyrs' Picture and Martyrs' Cycle frescoes in the tribune; the second part is photographic: a celebration in images of the finished church; the final chapters and the enclosed DVD explain the work of the architects and artists, covering diverse issues from project management to the philosophy behind the chosen degree of restoration and level of intervention.

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Marjo Kaartinen has brought the world of monks, friars, and nuns freshly alive in the late fifteenth and early sixteenth century. Their monastic vows - obedience, poverty, chastity, and stability - still made a difference to them and to the laypeople around them, even when they failed to live up to them. Much of Kaartinen's story is told through the words of the religious themselves, from self-defence to self-criticism, and this makes the reading all the better. *Religious Life and English Culture in the Reformation* helps us understand why some forms of Catholic sensibility lasted so long and why Protestant reformers drew from the very ideals they wanted to undermine.

This text draws upon the growing genre of writing about British History to construct an innovative narrative of religious change in the four countries/three kingdoms.

This new edition of Lucy Wooding's *Henry VIII* is fully revised and updated to provide an insightful and original portrait of one of England's most unforgettable monarchs and the many paradoxes of his character and reign. Henry was a Renaissance prince whose Court dazzled with artistic display, yet he was also a savage adversary, who ruthlessly crushed all those who opposed him. Five centuries after his reign, he continues to fascinate, always evading easy characterization. Wooding locates Henry VIII firmly in the context of the English

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Renaissance and the fierce currents of religious change that characterized the early Reformation, as well as exploring the historiographical debates that have surrounded him and his reign. This new edition takes into account significant advances in recent research, particularly following the five hundredth anniversary of his accession in 2009, to put forward a distinctive interpretation of Henry's personality and remarkable style of kingship. It gives a fresh portrayal of Henry VIII, cutting away the misleading mythology that surrounds him in order to provide a vivid account of this passionate, wilful, intelligent and destructive king. This compelling biography will be essential reading for all early modern students.

This book is a study of English conversion narratives between 1580 and 1660. Focusing on the formal, stylistic properties of these texts, it argues that there is a direct correspondence between the spiritual and rhetorical turn. Furthermore, by focusing on a comparatively early period in the history of the conversion narrative the book charts for the first time writers' experimentation and engagement with rhetorical theory before the genre's relative stabilization in the 1650s. A cross confessional study analyzing work by both Protestant and Catholic writers, this book explores conversion's relationship with reading; the links between conversion, eloquence, translation and trope; the conflation of spiritual movement with literal travel; and the use of

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the body as a site for spiritual knowledge and proof. In spite of an upsurge in interest in the social history of the Catholic community and an ever-growing body of literature on early modern 'superstition' and popular religion, the English Catholic community's response to the invisible world of the preternatural and supernatural has remained largely neglected. Addressing this oversight, this book explores Catholic responses to the supernatural world, setting the English Catholic community in the contexts of the wider Counter-Reformation and the confessional culture of early modern England. In so doing, it fulfils the need for a study of how English Catholics related to manifestations of the devil (witchcraft and possession) and the dead (ghosts) in the context of Catholic attitudes to the supernatural world as a whole (including debates on miracles). The study further provides a comprehensive examination of the ways in which English Catholics deployed exorcism, the church's ultimate response to the devil. Whilst some aspects of the Catholic response have been touched on in the course of broader studies, few scholars have gone beyond the evidence contained within anti-Catholic polemical literature to examine in detail what Catholics themselves said and thought. Given that Catholics were consistently portrayed as 'superstitious' in Protestant literature, the historian must attend to Catholic voices on the supernatural in order to avoid a disastrously unbalanced view of

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Catholic attitudes. This book provides the first analysis of the Catholic response to the supernatural and witchcraft and how it related to a characteristic Counter-Reformation preoccupation, the phenomenon of exorcism.

This book considers the ideological development of English Catholicism in the sixteenth century, from the complementary perspectives of history, theology, and literature. The author shows that Catholicism in this period was neither a defunct tradition, nor one merely reacting to Protestantism, but a vigorous intellectual movement responding to the reformist impulse of the age. Her study makes an important contribution to the intellectual history of the Reformation.

Reformation England 1480-1642 provides a clear and accessible narrative account of the English Reformation, explaining how historical interpretations of its major themes have changed and developed over the past few decades, where they currently stand - and where they seem likely to go. A great deal of interesting and important new work on the English Reformation has appeared recently, such as lively debates on Queen Mary's role, work on the divisive character of Puritanism, and studies on music and its part in the Reformation. The spate of new material indicates the importance and vibrancy of the topic, and also of the continued need for students and lecturers to have some means of

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orientating themselves among its thickets and by-ways. This revised edition takes into account new contributions to the subject and offers the author's expert judgment on their meaning and significance. This book offers a unique analysis of visual religion in Reformation England as seen in its religious printed images. Challenging traditional notions of an iconoclastic Reformation, it offers a thorough analysis of the widespread body of printed images and the ways the images gave shape to the religious culture.

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 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

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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 rethinking and debate.

By reconstructing the history of sermons preached at Paul's Cross between 1520 and 1640 this collection of essays examines the flourishing 'culture of persuasion' which transformed England's political

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and religious identities and fostered a nascent public sphere.

A wide-ranging yet accessible investigation into the importance of religion in Shakespeare's works, from a team of eminent international scholars.

Early Modern English Catholicism: Identity, Memory and Counter-Reformation is an interdisciplinary collection that brings together leading scholars in the field to demonstrate the significance of early modern English Catholicism as a contributor to national and European Counter-Reformation culture.

Notions of which behaviours comprised sin, and what actions might lead to salvation, sat at the heart of Christian belief and practice in early modern England, but both of these vitally important concepts were fundamentally reconfigured by the reformation. Remarkably little work has been undertaken exploring the ways in which these essential ideas were transformed by the religious changes of the sixteenth-century. In the field of reformation studies, revisionist scholarship has underlined the vitality of late-medieval English Christianity and the degree to which people remained committed to the practices of the Catholic Church up to the eve of the reformation, including those dealing with the mortification of sin and the promise of salvation. Such popular commitment to late-medieval lay piety has in turn raised questions about how the reformation itself was able to take root. Whilst post-revisionist scholars

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have explored a wide range of religious beliefs and practices - such as death, providence, angels, and music - there has been a surprising lack of engagement with the two central religious preoccupations of the vast majority of people. To address this omission, this collection focusses upon the history and theology of sin and salvation in reformation and post-reformation England. Exploring their complex social and cultural constructions, it underlines how sin and salvation were not only great religious constants, but also constantly evolving in order to survive in the rapidly transforming religious landscape of the reformation. Drawing upon a range of disciplinary perspectives - historical, theological, literary, and material/art-historical - to both reveal and explain the complexity of the concepts of sin and salvation, the volume further illuminates a subject central to the nature and success of the Reformation itself. Divided into four sections, Part I explores reformers' attempts to define and re-define the theological concepts of sin and salvation, while Part II looks at some of the ways in which sin and salvation were contested: through confessional conflict, polemic, poetry and martyrology. Part III focuses on the practical attempts of English divines to reform sin with respect to key religious practices, while Part IV explores the significance of sin and salvation in the lived experience of both clergy and laity. Evenly balancing contributions by established

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academics in the field with cutting-edge contributions from junior researchers, this collection breaks new ground, in what one historian of the period has referred to as the 'social history of theology'.

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