

## The Refashioning Of Catholicism 1450-1700 A Reassessment Of The Counter Reformation European History In Perspective

"Encyclopedia of World Religions" explores the major religions of the world, emphasizing the living faiths and their background. Each illustrated volume provides access to the theological concepts, personalities, historical events, institutions, and movements that helped shape the history of each religion and the way it is practiced.

The years 1450-1650 were a momentous period for the development of Christianity. They witnessed the age of Reformation and Counter-Reformation: perhaps the most important era for the shaping of the faith since its foundation. C. Scott Dixon explores how the ideas that went into the making of early modern Christianity re-oriented the Church to such an extent that they gave rise to new versions of the religion. He shows how the varieties and ambivalences of late medieval theology were now replaced by dogmatic certainties, where the institutions of Christian churches became more effective and 'modern', staffed by well-trained clergy. Tracing these changes from the fall of Constantinople to the end of the Thirty Years' War, and treating the High Renaissance and the Reformation as part of the same overall narrative, the author offers an integrated approach to widely different national, social and cultural histories. Moving beyond Protestant and Catholic conflicts, he contrasts Western Christianity with Eastern Orthodoxy, and examines the Church's response to fears of Ottoman domination.

Vincent de Paul, the Lazarist Mission, and French Catholic Reform offers a major re-assessment of the thought and activities of the most famous figure of the seventeenth-century French Catholic Reformation, Vincent de Paul. Confronting traditional explanations for de Paul's prominence in the *dévo*t reform movement that emerged in the wake of the Wars of Religion, the volume explores how he turned a personal vocational desire to evangelize the rural poor of France into a congregation of secular missionaries, known as the Congregation of the Mission or the Lazarists, with three inter-related strands of pastoral responsibility: the delivery of missions, the formation and training of clergy, and the promotion of confraternal welfare. Alison Forrester further demonstrates that the structure, ethos, and works that de Paul devised for the Congregation placed it at the heart of a significant enterprise of reform that involved a broad set of associates in efforts to transform the character of devotional belief and practice within the church. The central questions of the volume therefore concern de Paul's efforts to create, characterize, and articulate a distinctive and influential vision for missionary life and work, both for himself and for the Lazarist Congregation, and Forrester argues that his prominence and achievements depended on his remarkable ability to exploit the potential for association and collaboration within the *dévo*t environment of seventeenth-century France in enterprising and systematic ways. This is the first study to assess de Paul's activities against the wider backdrop of religious reform and Bourbon rule, and to reconstruct the combination of ideas, practices, resources, and relationships that determined his ability to pursue his ambitions. A work of forensic detail and complex narrative, *Vincent de Paul, the Lazarist Mission, and French Catholic Reform* is the product of years of research in ecclesiastical and state archives. It offers a wholly fresh perspective on the challenges and opportunities entailed in the promotion of religious reform and renewal in seventeenth-century France.

*The History of the Church through its Buildings* takes the reader to meet people who lived through momentous religious changes in the very spaces where the story of the Church took shape. Buildings are about people, the people who conceived, designed, financed, and used them. Their stories become embedded in the very fabric itself, and as the fabric is changed through time in response to changing use, relationships, and beliefs, the architecture becomes the standing history of passing waves of humanity. This process takes on special significance in churches, where the arrangement of the space places members of the community in relationship with one another for the performance of the church's rites and ceremonies. Moreover, architectural forms and building materials can be used to establish relationships with other buildings in other places and other times. Coordinated systems of signs, symbols, and images proclaim beliefs and doctrine, and in a wider sense carry extended narratives of the people and their faith. Looking at the history of the church through its buildings allows us to establish a tangible connection to the lives of the people involved in some of the key moments and movements that shaped that history, and perhaps even a degree of intimacy with them. Standing in the same place where the worshippers of the past preached and taught, or in a space they built as a memorial, touching the stone they placed, or marking their final resting-place, holding a keepsake they treasured or seeing a relic they venerated, probably comes as close to a shared experience with these people as it is possible to come. Perhaps for a fleeting moment at such times their faces may come more clearly into focus...

Hillman presents a fascinating account of the role that women played during the Catholic Reformation in France. She reconstructs the devotional practices of a network of powerful women showing how they reconciled Catholic piety with their roles as part of an aristocratic elite, challenging the view that the Catholic Reformation was a male concern.

A comprehensive history of the Calvinist movement.

Born in Boston of immigrant parents, Thomas A. Judge, CM (1868-1933) preached up and down the east coast on the Vincentian mission band between 1903 and 1915. Disturbed by the "leakage" of the immigrant poor from the church, he enlisted and organized lay women he met on the missions to work for the "preservation of the faith," his watchword. His work grew apace with, and in some ways anticipated, the growing body of papal teaching on the lay apostolate. When he became superior of the godforsaken Vincentian Alabama mission in 1915, he invited the lay apostles to come south to help. "This is the layman's hour," he wrote in 1919. By then, however, many of his lay apostles had evolved in the direction of vowed communal life. This pioneer of the lay apostle founded two religious communities, one of women and one of men. With the indispensable help of his co-founder, Mother Boniface Keasey, he spent the last decade of his life trying to gain canonical approval for these groups, organizing them, and helping them learn "to train the work-a-day man and woman into an apostle, to cause each to be alert to the interests of the Church, to be the Church." The roaring twenties saw the work expanded beyond the Alabama missions as far as Puerto Rico, which Judge viewed as a gateway to Latin America. The Great Depression ended this expansive mood and time and put agonizing pressure on Judge, his disciples, and their work. In 1932, the year before Judge's death, the apostolic delegate, upon being appraised of Judge's financial straits, described his work as "the only organized movement of its kind in the Church today that so completely meets the wishes of the Holy Father with reference to the Lay Apostolate."

Despite a long history of external threats and internal strife, the Roman Catholic Church remains a vast and influential presence in our modern world. But what were its origins, and how has it changed and adapted over the centuries? After Pope Benedict XVI dramatically resigned in early 2013 (the first Pope to resign since the fifteenth century), and Pope Francis was elected, many

wondered what direction he would lead the Church in, and whether the Church could modernise in the face of the demands of our world. In this Very Short Introduction, Gerald O'Collins covers the history of the Catholic Church, and considers some of the key issues facing Catholicism today, such as the catastrophic revelations about clerical child abuse, the impact of the growth of Islam, and the destruction in the Middle East of ancient Christian church communities. He also shows how Catholics are being increasingly challenged by an opposition between their traditional Christian values and rights which are endorsed by the secular world, such as the right to physician assisted suicide or same-sex marriage, and considers the future for the largest and oldest institution in the world. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The bestselling Catholicism has now been revised and updated for an eagerly-anticipated second edition. This lucid and accessible account explains how Roman Catholicism and its beliefs and practices came to be what they are. Renowned scholars Gerald O'Collins and Mario Farrugia move through history to sum up the present characteristics of Catholic Christianity and the major challenges it faces in the third millennium. Clear and engaging, the authors present matters in a fresh and original way. They skilfully depict the Catholic heritage and show that Catholicism is a dynamic and living faith. O'Collins and Farrugia engage with contemporary moral issues and explore the challenges which Catholics and other Christians must face. This is an authoritative, lively, and up-to-date introduction to Catholicism for the twenty-first century.

Celebrated at the heart of a notoriously unstable period, the Vacant See, papal funerals in early modern Rome easily fell prey to ceremonial chaos and disorder. Charged with maintaining decorum, papal Masters of Ceremonies supervised all aspects of the funeral, from the correct handling of the papal body to the construction of the funeral apparato: the temporary decorations used during the funeral masses in St Peter's. The visual and liturgical centre of this apparato was the chapelle ardente or castrum doloris: a baldachin-like structure standing over the body of the deceased, decorated with coats of arms, precious textiles and hundreds of burning candles. Drawing from printed festival books and previously unpublished sources, such as ceremonial diaries and diplomatic correspondence, this book offers the first comprehensive overview of the development of early modern funeral apparati. What was their function in funeral liturgy and early modern festival culture at large? How did the papal funeral apparati compare to those of cardinals, the Spanish and French monarchy, and the Medici court in Florence? And most importantly, how did contemporaries perceive and judge them? By the late sixteenth century, new trends in conspicuous commemoration had rendered the traditional papal funeral apparati in St Peter's obsolete. The author shows how papal families wishing to honor their uncles according to the new standards needed to invent ceremonial opportunities from scratch, showing off dynastic resilience, while modelling the deceased's memoria after carefully constructed ideals of post-Tridentine sainthood.

A Companion to Medieval and Early Modern Confraternities presents confraternities as fundamentally important venues for the acquisition of spiritual riches, material wealth, and social capital in early modern Europe and Post-Conquest America.

There have been twenty-one universal gatherings 'ecumenical councils' of the Catholic Church. The first opened in 325, the last closed in 1965, and the names of many ring out in the history of the church: Nicea, Chalcedon, Trent, Vatican II. Though centuries separate the councils, each occurred when the church faced serious crises, sometimes with doctrinal matters, sometimes with moral or even political matters, and sometimes with discerning the church's relation to the world. The councils determined much of what the Catholic Church is and believes. Additionally, many councils impacted believers in other Christian traditions and even in other faiths. In this accessible, readable, and yet substantial account of the councils Joseph Kelly provides both the historical context for each council as well as an account of its proceedings. Readers will discover how the councils shaped the debate for the following decades and even centuries, and will appreciate the occasional portraits of important conciliar figures from Emperor Constantine to Pope John XXIII. Joseph F. Kelly, PhD, is professor of religious studies at John Carroll University in Cleveland, Ohio. He is author of *The Origins of Christmas*, *An Introduction to the New Testament for Catholics*, *The Collegeville Church History Timeline*, and *The Birth of Jesus According to the Gospels*, all published by Liturgical Press.

Dr Georg Eder was an extraordinary figure who rose from humble origins to hold a number of high positions at Vienna University and the city's Habsburg court between 1552 and 1584. His increasingly uncompromising Catholicism eventually placed him at odds, however, with many influential figures around him, not least the confessionally moderate Habsburg Emperor, Maximilian II. Pivoting around a dramatic incident in 1573, when Eder's ferocious anti-Lutheran polemic, the *Evangelical Inquisition*, fell under sharp Imperial condemnation, this book investigates three key aspects of his career. It examines Eder's position as a Catholic in the predominantly Protestant Vienna of his day; the public expression of Eder's Catholicism and the strong Jesuit influence on the same; and Eder's rescue and subsequent survival as a lay advocate of Catholic reform, largely through the alternative protection of the Habsburgs' rivals, the Wittelsbach Dukes of Bavaria. Based on a wide variety of printed and manuscript material, this study contributes to existing historiography by reconstructing the career of one of late sixteenth-century Vienna's most prominent figures. In a broader sense it also adds significantly to the wider canon of Reformation history by re-examining the nature and extent of Catholicism at the Viennese court in the latter half of the sixteenth century. It concludes by emphasising the importance of influential laity such as Eder in advancing the cause of Catholic reform, and challenges the prevalent portrayal of the sixteenth-century Catholic laity as an anonymous and largely passive group who merely responded to the ministries of others.

Emperor Ferdinand II (1619–37) stands out as a crucial figure in the Counter-Reformation in central Europe, a leading



player in the Thirty Years War, the most important ruler in the consolidation of the Habsburg monarchy, and the emperor who reinvigorated the office after its decline under his two predecessors. This is the first biography since a long-outdated one written in German in 1978, and the first ever in English. It looks at his reign as territorial ruler of Inner Austria from 1598 until his election as emperor and especially at the influence of his mother, the formidable Archduchess Maria, in order to understand his later policies as emperor. This book focuses on the consistency of his policies and the profound influence of religion throughout his career, and follows the contest at court between those who favored consolidation of the Habsburg lands and those who aimed for expansion in the empire.

The Blackwell Companion to Catholicism offers an extensive survey of the history, doctrine, practices, and global circumstances of Roman Catholicism, written by a range of distinguished and experienced Catholic writers. Engages its readers in an informed and informative conversation about Roman Catholic life and thought Embraces the local and the global, the past and the present, life and the afterlife, and a broad range of institutions and activities Considers both what is distinctive about Catholic life and thought, and how Catholicism overlaps with and transforms other ways of thinking and living Topics covered include: peacemaking, violence and wars; money, the vow of poverty and socio-economic life; art by and about Catholics; and men, women and sex

Examines the interaction between Christianity and the secular world, covering four major periods in Christian history: The Imperial Church (300-500); the Medieval Church (1050-1250); the Reformation Church (1450-1650); and the Modern Church (1800-2000).

In his portrait of Duke George of Saxony (1471–1539) Christoph Volkmar offers a fresh perspective on the early Reformation in Germany. Long before the Council of Trent, this book traces the origins of Catholic Reform to the very neighborhood of Wittenberg.

What are the origins of the Catholic Church? How has Catholicism changed and adapted over the centuries? What challenges does the Catholic Church face in the twenty-first century? Gerald O'Collins answers these and other questions in this clear, accessible introduction to the largest and oldest institution in the world.

The World of Catholic Renewal offers an interpretation of the historical events experienced in the Catholic lands of Europe and the wider world from the mid-sixteenth century to the eighteenth century. In this accessible study Professor Hsia looks at many aspects of Catholicism, ranging from art and architecture to the social composition of the Tridentine clergy, in an attempt to understand Catholic renewal as a vast historical development that shaped European civilization between the sixteenth and eighteenth centuries.

'In the last two decades, the history of the Counter-Reformation has been stretched and re-shaped in numerous directions. Reflecting the variety and innovation that characterize studies of early modern Catholicism today, this volume incorporates topics as diverse as life cycle and community, science and the senses, the performing and visual arts, material objects and print culture, war and the state, sacred landscapes and urban structures. Moreover, it challenges the conventional chronological parameters of the Counter-Reformation and introduces the reader to the latest research on global Catholicism. The Ashgate Research Companion to the Counter-Reformation presents a comprehensive examination of recent scholarship on early modern Catholicism in its many guises. It examines how the Tridentine reforms inspired conflict and conversion, and evaluates lives and identities, spirituality, culture and religious change. This wide-ranging and original research guide is a unique resource for scholars and students of European and transnational history.

After the accession of the Protestant Elizabeth, the Catholic imagining of England was mainly the project of the exiles who had left their homeland in search of religious toleration and foreign assistance."--BOOK JACKET.

This anthology makes available in modern spelling substantial Catholic contributions to literature, history, political thought, devotion, and theology in the sixteenth and seventeenth centuries. It presents silenced voices and redefines the culture of Early Modern England including such figures as Shakespeare, Donne, Spenser, Milton, and Jonson.

Historical Dictionary of Catholicism, Third Edition contains a chronology, an introduction, a bibliography, the dictionary has more than 500 cross-referenced entries on themes such as baptism, contraception, labor, church architecture, the sexual abuse crisis, doctrine and theology, spirituality and worship, and church structure.

Catholic Europe, 1592-1648 examines the processes of Catholic renewal from a unique perspective; rather than concentrating on the much studied heartlands of Catholic Europe, it focuses primarily on a series of societies on the European periphery and examines how Catholicism adapted to very different conditions in areas such as Ireland, Britain, the Netherlands, East-Central Europe, and the Balkans. In certain of these societies, such as Austria and Bohemia, the Catholic Reformation advanced alongside very rigorous processes of state coercion. In other Habsburg territories, most notably Royal Hungary, and in Poland, Catholic monarchs were forced to deploy less confrontational methods, which nevertheless enjoyed significant measures of success. On the Western fringe of the continent, Catholic renewal recorded its greatest advances in Ireland but even in the Netherlands it maintained a significant body of adherents, despite considerable state hostility. In the Balkans, Ó hAnnracháin examines the manner in which the papacy invested substantially more resources and diplomatic efforts in pursuing military strategies against the Ottoman Empire than in supporting missionary and educational activity. The chronological focus of the book is also unusual because on the peripheries of Europe the timing of Catholic reform occurred differently. Catholic Europe, 1592-1648 begins with the pontificate of Clement VIII and, rather than treating religious renewal in the later sixteenth and seventeenth centuries as essentially a continuation of established patterns of reform, it argues for the need to understand the contingency of this process and its constant adaptation to contemporary events and preoccupations.

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

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anti-Catholicism throughout the period 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.

The Refashioning of Catholicism, 1450-1700A Reassessment of the Counter-ReformationMacmillan International Higher EducationThe Refashioning of Catholicism, 1450-1700The Refashioning of Catholicism, 1450-1700A Reassessment of the Counter ReformationCUA Press The so-called Counter- or Catholic Reformation has traditionally been viewed as a monolith, but these essays decisively challenge this interpretation, emphasizing the variety, vitality, and complexity of Catholicism in the early modern era.

Publisher description: In this book the monks of St. Meinrad recount the tradition of Catholic prayer. In the early chapters they explore prayer chronologically, from Old Testament psalms, New Testament models, and early church theologies, through the per Emperor Ferdinand II (1619-1637) stands out as a crucial figure in the Counter-Reformation in central Europe, a leading player in the Thirty Years War, the most important ruler in the consolidation of the Habsburg monarchy, and the emperor who reinvigorated the office after its decline under his two predecessors. This is the first biography of Ferdinand since a long-outdated one written in German in 1978 and the first ever in English. It looks at his reign as territorial ruler of Inner Austria from 1598 until his election as emperor and especially at the influence of his mother, the formidable Archduchess Maria, in order to understand his later policies as emperor. This book focuses on the consistency of his policies and the profound influence of religion on his policies throughout his career. It also follows the contest at court between those who favored consolidation of the Habsburg lands and those who aimed for expansion in the empire, as well as between those who favored a militant religious policy and those who advocated a moderate one.

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 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 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 second Vatican Council was convened by Pope John XXIII between 1962 and 1965. It marked a fundamental shift toward the modern Church and its far-reaching innovations replaced or radically changed many of the practices, rules, and attitudes that had dominated Catholic life and culture since the Council of Trent in the sixteenth century. In this book a distinguished team of historians and theologians offers an impartial investigation of the relationship between Vatican II and Trent by examining such issues as Eucharistic theology, liturgical change, clerical reform, the laity, the role of women, marriage, confession, devotion to Mary, and interfaith understanding. As the first book to present such a comprehensive study of the connection between the two great Councils, this is an invaluable resource for students, theologians, and church historians, as well as for bishops, clergy, and religious educators.

This book chronicles the history of the Protestant Reformation in sixteenth century Geneva under the leadership of John Calvin and is the best modern study of the Genevan Reformation available. The narrative of this work is enhanced by twenty-seven tables of extensive statistical data and eleven prosopographical appendices drawn from the author's extensive studies in the Geneva archives. His work shows the challenges faced by Calvin and his associates as they sought to proclaim and enact their Christian faith in a Genevan society that was facing severe problems with the influx of refugees from all over Europe.

"Whoever needs an act of faith to elucidate an event that can be explained by reason is a fool, and unworthy of reasonable thought." This line, spoken by the notorious 18th-century libertine Giacomo Casanova, illustrates a deeply entrenched perception of religion, as prevalent today as it was hundreds of years ago. It is the sentiment behind the narrative that Catholic beliefs were incompatible with the Enlightenment ideals. Catholics, many claim, are superstitious and traditional, opposed to democracy and gender equality, and hostile to science. It may come as a surprise, then, to learn that Casanova himself was a Catholic. In *The Catholic Enlightenment*, Ulrich L. Lehner points to such figures as representatives of a long-overlooked thread of a reform-minded Catholicism, which engaged Enlightenment ideals with as much fervor and intellectual gravity as anyone. Their story opens new pathways for understanding how faith and modernity can interact in our own time. Lehner begins two hundred years before the Enlightenment, when the Protestant Reformation destroyed the hegemony Catholicism had enjoyed for centuries. During this time the Catholic Church instituted several reforms, such as better education for pastors, more liberal ideas about the roles of women, and an emphasis on human freedom as a critical feature of theology. These actions formed the foundation of the Enlightenment's belief in individual freedom. While giants like Spinoza, Locke, and Voltaire became some of the most influential voices of the time, Catholic Enlighteners were right alongside them. They denounced fanaticism, superstition, and prejudice as irreconcilable with the Enlightenment agenda. In 1789, the French Revolution dealt a devastating blow to their cause, disillusioning many Catholics against the idea of modernization. Popes accumulated ever more power and the Catholic Enlightenment was snuffed out. It was not until the Second Vatican Council in 1962 that questions of Catholicism's compatibility with modernity would be broached again. Ulrich L. Lehner tells, for the first time, the forgotten story of these reform-minded Catholics. As Pope Francis pushes the boundaries of Catholicism even further, and Catholics once again grapple with these questions, this book will prove to be required reading.

A best-selling resource, updated for the new millennium, examines five areas corresponding to the major historical and epochal developments in Catholicism, in a volume complemented by informative new illustrations. Reprint. 12,500 first printing.

Bireley explores the anti-Machavellian tradition of sixteenth- and seventeenth-century Europe and the writers who cultivated it, including Giovanni Botero and Justus Lipsius. The tradition produced an international political literature that is immensely important for understanding

the Counter-Reformation, Baroque culture, and early modern politics and diplomacy. Originally published in 1990. A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

Throughout its history, Christianity has adapted to contemporary society and culture in order to reach people effectively and have an impact on the world. This process often evokes controversy. Certainly this is the case in the current century, and so it was in the sixteenth. Robert Bireley argues that early modern Catholicism, the period known more traditionally as the Counter Reformation, was both shaped by and an active response to the profound changes of the sixteenth century--the growth of the state; economic expansion and social dislocation; European colonialism across the seas; the Renaissance; and, of course, the Protestant Reformation. Bireley finds that there were two fundamental, contrasting desires that helped shape early modern Catholicism: the desire especially of a lay elite to lead a full Christian life in the world and the widespread desire for order and discipline after the upheavals of the long sixteenth century. He devotes particular attention to new methods of evangelization in the Old World and the New, education at the elementary, secondary, and university levels, the new active religious orders of women as well as men, and the effort to create a spirituality for the Christian living in the world. This book will be of great value to all those studying the political, social, religious, and cultural history of the period. ABOUT THE AUTHOR: Robert Bireley, S.J., is professor of history at Loyola University Chicago. He is the author of three books including *The Counter-Reformation Prince: Antimachiavellianism or Catholic Statecraft in Early Modern Europe* and *Politics and Religion in the Age of the Counterreformation: Emperor Ferdinand II, William Lamormaini, S.J., and the Formation of Imperial Policy* as well as a number of articles on early modern European History. PRAISE FOR THE BOOK: "Bireley has produced a fine new survey of the history of Catholicism in the early modern period. He targets his reassessment of the "Counter Reformation" at advanced undergraduates and the general public. He has served them well. . . .

This book should be considered required reading for all those who teach about the early modern world at any level, whether from a historical, theological, or cultural perspective. . . ."--Theological Studies "This book is an excellent introduction to the topic. It is thorough, yet concise and written clearly. It would be appropriate for use as a text for colleges or seminaries and could easily be appropriated and appreciated by adult study groups or adults interested in knowing more about how their faith has been fashioned by the society in which it has lived, and how, in turn, their faith has fashioned society. Highly recommended."--Catholic Library World "The learned Jesuit author of this concise textbook is well known for his studies, in English and German, on the relations of Catholic counsellors, especially members of the Society of Jesus, and statesmen of early modern Europe, and on Catholic statecraft at that time more generally. . . . Bireley argues for a period of Catholic renewal which, for all its special intensity, was not in any sense a mere reaction to or product of the Protestant challenge. There is stress here on institutional change, involving popes, bishops, and clergy, on new forms of spirituality, both in more traditional regular communities and in innovative groups pursuing a more active form of religious commitment, and on advances in Catholic education, for laity as well as clergy, females as well as males."--Catholic Historical Review

A survey of the latest scholarship on Catholic missions between the 16th and 18th centuries, this collection of fourteen essays offers a global view of the organization, finances, personnel, and history of Catholic missions to the Americas, Africa, and Asia.

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