

The Beginnings Of English Protestantism

This title provides an account of the Victorian perception of the religious dissenters persecuted by Mary I compared with the real response to religious change in Tudor England.

It is a commonly held belief that medieval Catholics were focussed on the 'bells and whistles' of religious practices, the smoke, images, sights and sounds that dazzled pre-modern churchgoers. Protestantism, in contrast, has been cast as Catholicism's austere, intellectual and less sensual rival sibling. With its white-washed walls, lack of incense (and often music) Protestantism worship emphasised preaching and scripture, making the new religion a drab and disengaged sensual experience. In order to challenge such entrenched assumptions, this book examines Tudor views on the senses to create a new lens through which to explore the English Reformation. Divided into two sections, the book begins with an examination of pre-Reformation beliefs and practices, establishing intellectual views on the senses in fifteenth-century England, and situating them within their contemporary philosophical and cultural tensions. Having established the parameters for the role of sense before the Reformation, the second half of the book mirrors these concerns in the post-1520 world, looking at how, and to what degree, the relationship between religious practices and sensation changed as a result of the Reformation. By taking this long-term, binary approach, the study is able to tackle fundamental questions regarding the role of the senses in late-medieval and early modern English Christianity. By looking at what English men and women thought about sight, hearing, smell, taste and touch, the stereotype that Protestantism was not sensual, and that Catholicism was overly sensualised is wholly undermined. Through this examination of how worship was transformed in its textual and liturgical forms, the book illustrates how English religion sought to reflect changing ideas surrounding the senses and their place in religious life. Worship had to be 'sensible', and following how reformers and their opponents built liturgy around experience of the sacred through the physical allows us to tease out the tensions and pressures which shaped religious reform. During the last decade of Henry VIII's life, his Protestant subjects struggled to reconcile two loyalties: to their Gospel and to their king. This book tells the story of that struggle and describes how a radicalised English Protestantism emerged from it. Focusing on the critical but neglected period 1539–47, Dr Ryrie argues that these years were not the 'conservative reaction' of conventional historiography, but a time of political fluidity and ambiguity. Most evangelicals continued to hope that the king would favour their cause, and remained doctrinally moderate and politically conformist. The author examines this moderate reformism in a range of settings - in the book trade, in the universities, at court and in underground congregations. He also describes its gradual eclipse, as shifting royal policy and the dynamics of the evangelical movement itself pushed reformers towards the more radical, confrontational Protestantism which was to shape the English identity for centuries.

"Fundamentally revising the understanding of the nature and intellectual contours of early English Protestantism, Karl Gunther argues that sixteenth-century English evangelicals were calling for reforms and envisioning godly life in ways that were far more radical than have hitherto been appreciated. Typically such ideas have been seen as later historical developments, associated especially with radical puritanism, but Gunther's work draws attention to their development in the earliest decades of the English Reformation. Along the way, the book offers new interpretations of central episodes in this period of England's history, such as the "Troubles at Frankfurt" under Mary and the Elizabethan vestments controversy. By shedding new light on early English Protestantism, the book ultimately casts the later development of puritanism in a new light, enabling us to re-situate it in a history of radical Protestant thought that reaches back to the beginnings of the English Reformation itself"--

Reformation Unbound

Protestantism and the Politics of Religious Change in the Gloucester Vale, 1483–1560

The Faith That Made the Modern World

Memory and the English Reformation

Essays On English Protestantism and Puritanism (History Series, 23)

British Protestant Missions and the Conversion of Europe, 1600–1900

Studies of the English Reformation have tended either to emphasise the vitality of traditional religious culture, or to shift the focus to the reigns of Elizabeth and the early Stuarts. As a result the men and women who once seemed central to the story, those who became Protestants in the early and middle decades of the sixteenth century, have tended to be marginalised. These essays draw attention to those critical early years, and to the importance of the evangelical movement in the making of England's religious revolution. By considering themes such as conversion and martyrdom, gender and authority, printing and propaganda, and the long shadow of medieval religious culture, the authors show early English Protestantism to have been a complex and many-headed movement. Rather than assuming the onward march of Protestantism, the essays reveal the unpredictable and deeply-contested process by which an English Protestant identity came to be formed.

The Age of Reformation charts how religion, politics and social change were always intimately interlinked in the sixteenth century, from the murderous politics of the Tudor court to the building and fragmentation of new religious and social identities in the parishes. In this book, Alec Ryrie provides an authoritative overview of the religious and political reformations of the sixteenth century. This turbulent century saw Protestantism come to England, Scotland and even Ireland, while the Tudor and Stewart monarchs made their authority felt within and beyond their kingdoms more than any of their predecessors. This book demonstrates how this age of reformations produced not only a new religion, but a new politics – absolutist, yet pluralist, populist yet bound by law. This new edition has been fully revised and updated and includes expanded sections on Lollardy and anticlericalism, on Henry VIII's early religious views, on several of the rebellions which convulsed Tudor England and on unofficial religion, ranging from Elizabethan Catholicism to incipient atheism. Drawing on the most recent research, Alec Ryrie explains why

these events took the course they did - and why that course was so often an unexpected and unlikely one. It is essential reading for students of early modern British history and the history of the reformation.

A study of the religious culture of sixteenth-century England, centred around preaching.

The revival of Catholicism under Mary Tudor was a moment of supreme crisis for English Protestantism. Although the dismantling of the church polity that had been created under Edward VI left Protestants exposed and bewildered, their vigorous tradition, Andrew Pettegree argues, showed an unexpected resilience. Although many sought safety in flight abroad, and those who had to remain faced the uncomfortable choice between conformity and martyrdom, the vitality of the English Protestants' own religion was preserved and a new church emerged at the Elizabethan settlement. This book presents six original studies which explore various aspects of this survival under Mary. Exiles, martyrs and conformists are all here considered as part of a rich and varied testimony to the strides that the evangelical cause had made in England in the previous two decades, culminating in the bold reforming experiment of the reign of Edward VI. The concluding chapters offer a reinterpretation of the events leading to the emergence of a new Protestant church in the Elizabethan settlement of religion, and justify a more generous assessment of the achievement of early English Protestantism.

The Origins of the Scottish Reformation

Humanism and Protestantism in Early Modern English Education

Essays on Early Modern Protestantism and the Protestant Enlightenment

Protestant Visions of Reform in England, 1525-1590

Commonwealth and the English Reformation

Marvelous Protestantism

Aspects of English Protestantism examines the reverberations of the Protestant Reformation, which contented up until the end of the 17th century. In this wide-ranging book Nicholas Tyacke looks at the history of Puritanism, from the Reformation itself, and the new marketplace of ideas that opened up, to the establishment of the freedom of worship for Protestant non-conformists in 1689. Tyacke also looks at the theology of the Restoration Church, and the relationship between religion and science.

Provides a comprehensive account of what it meant to live a Protestant life in England and Scotland between 1530 and 1640.

The Reformation transformed Europe, and left an indelible mark on the modern world. It began as an argument about what Christians needed to do to be saved, but rapidly engulfed society in a series of fundamental changes. This Very Short Introduction provides a lively and up-to-date guide to the process. It explains doctrinal debates in a clear and non-technical way, but is equally concerned to demonstrate the effects the Reformation had on politics, society, art, and minorities. Peter Marshall argues that the Reformation was not a solely European phenomenon, but that varieties of faith exported from Europe transformed Christianity into a truly world religion. The complex legacy of the Reformation is also assessed; its religious fervour produced remarkable stories of sanctity and heroism, and some extraordinary artistic achievements, but violence, holy war, and martyrdom were equally its products. A paradox of the Reformation - that it intensified intolerance while establishing pluralism - is one we still wrestle with today. 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.

William Perkins and the Making of Protestant England 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, W. B. Patterson argues that 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.

Peace, Print and Protestantism, 1450-1558

Europe's House Divided 1490-1700

A History of Puritanism in England and America

The Beginnings of English Protestantism

William Perkins and the Making of a Protestant England

The Reformation: A Very Short Introduction

In this highly innovative study, Ian Green examines the complete array of Protestant titles published in England from the 1530s to the 1720s. These range from the large specialist volumes at the top to cheap tracts at the bottom, from radical on one wing to conservative on the other, and from instructive and devotional manuals to edifying-cum-entertaining works such as religious verse and cautionary tales. Wherever possible the author adopts a statistical approach to permit a focus on those works which sold most copies over a number of years, and in an annotated Appendix provides a brief description of over seven hundred best selling or steady selling religious titles of the period. A close study of these texts and the forms in which they were offered to the public suggests a rapid diversification of both the types of work published and of the

readerships at which they weretargeted. It also demonstrates shrewd publishers' frequent attempts to plug gaps in a rapidly expanding market. Where previous studies of print have tended to focus on the polemical and the sensational, this one highlights the didactic, devotional, and consensual elements found in most steady selling works. It is also suggested that in these works there were at least three Protestantisms on offer anorthodox, clerical version, a moralistic, rational version favoured by the educated laity, and a popular version that was barely Protestant at all and that the impact of these probably varied both within and between different readerships. These conclusions shed much light not only on the means by which English Protestantism was disseminated, but also on the doctrinally and culturally diffused nature of English Protestantism by the end of the Stuart period. Both the text and the appendix should prove invaluable to anyone interested inthe history of the Reformation or in printing as a medium of education and communication in early modern England.

Applying current political theory on nationhood as well as methods established by recent performance studies, this study sheds new light on the role the public theatre played in the rise of English national identity around 1600. It situates selected history plays by Shakespeare and Marlowe in the context of non-fictional texts (such as historiographies, chorographies, political treatises, or dictionary entries) and cultural artefacts (such as maps or portraits), and thus highlights the circulation, and mutation, of national thought in late sixteenth-century culture. At the same time, it goes beyond a New Historicist approach by foregrounding the performative surplus of the theatre event that is so essential for the shaping of collective identity. How, this study crucially asks, does the performative art of theatre contribute to the dynamics of the formation of national identity? Although theories about the nature of nationalism vary, a majority of theorists agree that notions of a shared territory and history, as well as questions of religion, class and gender play crucial roles in the shaping of national identity. These factors inform the structure of this book, and each is examined individually. In contrast to existing publications, this inquiry does not take for granted a pre-existing national identity that simply manifested itself in the literary works of the period; nor does it proceed from preconceived notions of the playwrights' political views. Instead, it understands the early modern stage as an essentially contested space in which conflicting political positions are played off against each other, and it inquires into how the imaginative work of negotiating these stances eventually contributed to a rising national self-awareness in the spectators.

On the 500th anniversary of Luther's theses, a landmark history of the revolutionary faith that shaped the modern world. "Ryrie writes that his aim 'is to persuade you that we cannot understand the modern age without understanding the dynamic history of Protestant Christianity.' To which I reply: Mission accomplished." -Jon Meacham, author of American Lion and Thomas Jefferson Five hundred years ago a stubborn German monk challenged the Pope with a radical vision of what Christianity could be. The revolution he set in motion toppled governments, upended social norms and transformed millions of people's understanding of their relationship with God. In this dazzling history, Alec Ryrie makes the case that we owe many of the rights and freedoms we have cause to take for granted--from free speech to limited government--to our Protestant roots. Fired up by their faith, Protestants have embarked on courageous journeys into the unknown like many rebels and refugees who made their way to our shores. Protestants created America and defined its special brand of entrepreneurial diligence. Some turned to their bibles to justify bold acts of political opposition, others to spurn orthodoxies and insight on their God-given rights. Above all Protestants have fought for their beliefs, establishing a tradition of principled opposition and civil disobedience that is as alive today as it was 500 years ago. In this engrossing and magisterial work, Alec Ryrie makes the case that whether or not you are yourself a Protestant, you live in a world shaped by Protestants.

This book is the first account of British Protestant conversion initiatives directed towards continental Europe between 1600 and 1900. Continental Europe was considered a missionary land--another periphery of the world, whose centre was imperial Britain. British missions to Europe were informed by religious experiments in America, Africa, and Asia, rendering these offensives against Europe a true form of "imaginary colonialism". British Protestant missionaries often understood themselves to be at the forefront of a civilising project directed at Catholics (and sometimes even at other Protestants). Their mission was further reinforced by Britain becoming a land of compassionate refuge for European dissenters and exiles. This book engages with the myth of International Protestantism, questioning its early origins and its narrative of transnational

belonging, while also interrogating Britain as an imagined Protestant land of hope and glory. In the history of western Christianities, "converting Europe" had a role that has not been adequately investigated. This is the story of the attempted, and ultimately failed, effort to convert a continent.

Heresy and the Origins of English Protestantism

The Tudor and Stewart Realms 1485-1603

Protestants

Performing National Identity

The Gospel and Henry VIII

A Great Expectation

An innovative and compelling study of puritanism that follows the full sweep of the movement's history in England and America. Begun in the mid-sixteenth century by Protestant nonconformists keen to reform England's church and society while saving their own souls, the puritan movement was a major catalyst in the great cultural changes that transformed the early modern world. Providing a uniquely broad transatlantic perspective, this groundbreaking volume traces puritanism's tumultuous history from its initial attempts to reshape the Church of England to its establishment of godly republics in both England and America and its demise at the end of the seventeenth century. Shedding new light on puritans whose impact was far-reaching as well as on those who left only limited traces behind them, Michael Winship details puritanism's triumphs and tribulations and shows how the puritan project of creating reformed churches working closely with intolerant governments evolved and broke down over time in response to changing geographical, political, and religious exigencies.

Published to mark the 500th anniversary of the events of 1517, *Reformation Divided* explores the impact in England of the cataclysmic transformations of European Christianity in the sixteenth and seventeenth centuries. The religious revolution initiated by Martin Luther is usually referred to as 'The Reformation', a tendentious description implying that the shattering of the medieval religious foundations of Europe was a single process, in which a defective form of Christianity was replaced by one that was unequivocally benign, 'the midwife of the modern world'. The book challenges these assumptions by tracing the ways in which the project of reforming Christendom from within, initiated by Christian 'humanists' like Erasmus and Thomas More, broke apart into conflicting and often murderous energies and ideologies, dividing not only Catholic from Protestant, but creating deep internal rifts within all the churches which emerged from Europe's religious conflicts. The book is in three parts: In 'Thomas More and Heresy', Duffy examines how and why England's greatest humanist apparently abandoned the tolerant humanism of his youthful masterpiece *Utopia*, and became the bitterest opponent of the early Protestant movement. 'Counter-Reformation England' explores the ways in which post-Reformation English Catholics accommodated themselves to a complex new identity as persecuted religious dissidents within their own country, but in a European context, active participants in the global renewal of the Catholic Church. The book's final section 'The Godly and the Conversion of England' considers the ideals and difficulties of radical reformers attempting to transform the conventional Protestantism of post-Reformation England into something more ardent and committed. In addressing these subjects, Duffy shines new light on the fratricidal ideological conflicts which lasted for more than a century, and whose legacy continues to shape the modern world.

The religious history of seventeenth- and eighteenth-century Protestantism was marked by a twofold movement. On the one hand there were attempts to consolidate and, if necessary, to reaffirm the heritage of the Reformation; on the other hand, we meet a growing critical edge to the legacy of mainstream orthodox thought, which could lead to a process of gradual renewal and reorientation, but also to forms of radical and controversial criticism. Conservative as well as critical tendencies can be discerned in the religious landscape on both sides of the North Sea. In spite of differences in the historical framework and spiritual culture, the developments in Great-Britain and on the Continent often present remarkable parallels, and the water of the North Sea was not too deep for creative interaction. This volume contains a number of essays which deal with various aspects of English and Dutch church history and theology in the seventeenth and eighteenth centuries. Special attention is given to the problems surrounding the Calvinist doctrine of predestination; to English Puritanism and its impact on the Netherlands; to Jewish-Christian relations and polemics in the seventeenth century; to seventeenth-century millenarianism, in particular the circle of the Cambridge Platonists; to the attitude of Dutch Reformed theologians to the Church of England; to eighteenth-century English and Dutch orientalist studies and to the development of enlightened ideas in the circles of English and Dutch Protestantism.

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 details of his parishioners. Through his eyes we catch a rare glimpse of the life and pre-Reformation piety of a sixteenth-century English village. This 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 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.

Being Protestant in Reformation Britain

Eschatological Thought in English Protestantism to 1660

Print and Protestantism in Early Modern England

The History of Protestantism (Complete 24 Books in One Volume)

Reformation Divided

Victorian Protestantism and Bloody Mary

Acts and Monuments by John Foxe, popularly abridged as Foxe's Book of Martyrs, is a celebrated work of church history and martyrology, first published in English in 1563 by John Day. Published early in the reign of Queen Elizabeth I and only five years after the death of the Roman Catholic Queen Mary I, Foxe's Acts and Monuments was an affirmation of the Protestant Reformation in England during a period of religious conflict between Catholics and Protestants. Foxe's account of church history asserted a historical

justification that was intended to establish the Church of England as a continuation of the true Christian church rather than as a modern innovation, and it contributed significantly to a nationalistic repudiation of the Roman Catholic Church. The sequence of the work, initially in five books, covered first early Christian martyrs, a brief history of the medieval church, including the Inquisitions, and a history of the Wycliffite or Lollard movement. It then dealt with the reigns of Henry VIII and Edward VI, during which the dispute with Rome had led to the separation of the English Church from papal authority and the issuance of the Book of Common Prayer. The final book treated the reign of Queen Mary and the Marian Persecutions. (courtesy of wikipedia.com) This volume is the first attempt to assess the impact of both humanism and Protestantism on the education offered to a wide range of adolescents in the hundreds of grammar schools operating in England between the Reformation and the Enlightenment. By placing that education in the context of Lutheran, Calvinist and Jesuit education abroad, it offers an overview of the uses to which Latin and Greek were put in English schools, and identifies the strategies devised by clergy and laity in England for coping with the tensions between classical studies and Protestant doctrine. It also offers a reassessment of the role of the 'godly' in English education, and demonstrates the many ways in which a classical education came to be combined with close support for the English Crown and established church. One of the major sources used is the school textbooks which were incorporated into the 'English Stock' set up by leading members of the Stationers' Company of London and reproduced in hundreds of thousands of copies during the seventeenth and eighteenth centuries. Although the core of classical education remained essentially the same for two centuries, there was a growing gulf between the methods by which classics were taught in elite institutions such as Winchester and Westminster and in the many town and country grammar schools in which translations or bilingual versions of many classical texts were given to weaker students. The success of these new translations probably encouraged editors and publishers to offer those adults who had received little or no classical education new versions of works by Aesop, Cicero, Ovid, Virgil, Seneca and Caesar. This fascination with ancient Greece and Rome left its mark not only on the lifestyle and literary tastes of the educated elite, but also reinforced the strongly moralistic outlook of many of the English laity who equated virtue and good works with pleasing God and meriting salvation.

Crawford examines accounts of monstrous births in popular pamphlets along with the strikingly graphic illustrations accompanying them, demonstrating how Protestant reformers used these accounts to guide their public through the spiritual confusion and social turmoil of the time.

The hardline, uncompromising theology preached by the English Church in the 16th and 17th Centuries had disturbing effects on the literature of the period. This study, originally published in 1983, assesses the importance of the prevailing religious climate to the work of several major writers, both in and out of sympathy with the contemporary protestantism. It is argued that the accepted view of the period as essentially 'Christian-Humanist' obscures the harsher aspects of a Calvinism which throws into relief the agonies of a writer like Donne, the acceptances of one like George Herbert. Many writers rejected more or less explicitly the Christian dogma, through the heroic assertion of human potential in Shakespearean and other dramatic characters, the nihilism of Marlowe, or the secular rationalism of Bacon and Hobbes. Milton is central to this complex web of belief and rejection, piety and atheism, acceptance of predestination and determination to accept fate, that characterises the period. Finally, Sinfield shows how this protestantism disintegrated under the strain of internal contradictions and external pressures, and in the process helped to stimulate secularism. In this original and clearly written book, scholarship is deployed unobtrusively to place many major works in an unaccustomed and stimulating perspective.

Protestantism and Drama in Early Modern England

Heretics and Believers

Marian Protestantism

Foxe's Book Of Martyrs

The Voices of Morebath

The Age of Reformation

From 1570 to 1640, Protestantism became the leading moral and intellectual force in England. During these seven decades of rapid social change, the English Protestants were challenged to make "morally and spiritually comprehensible" a new pattern of civilization. In numerous sermons and tracts such men as Donne, Hall, Hooker, Laud, and Perkins explored the meaning of man and his society. The nature of the Protestant mind is a crucial question in modern historiography and sociology. Drawing on the writings of these important years, the authors find that the real genius of the Protestant mind was not "Puritanism," but the via media, the reconciliation of religious and social tensions. "Puritanism," the authors show, "is a word, not a thing." Originally published in 1961. The Princeton Legacy Library

uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Recasts the Reformation as a battleground over memory, in which new identities were formed through acts of commemoration, invention and repression.

The Scottish Reformation of 1560 is one of the most controversial events in Scottish history, and a turning point in the history of Britain and Europe. Yet its origins remain mysterious, buried under competing Catholic and Protestant versions of the story. Drawing on fresh research and recent scholarship, this book provides the first full narrative of the question. Going beyond the heroic certainties of John Knox, this book recaptures the lived experience of the early Reformation: a bewildering, dangerous and exhilarating period in which Scottish (and British) identity was remade.

The last years of Henry VIII's life, 1539-47, have conventionally been seen as a time when the king persecuted Protestants. This book argues that Henry's policies were much more ambiguous; that he continued to give support to Protestantism and that many accordingly also remained loyal to him. It also examines why the Protestants eventually adopted a more radical, oppositional stance, and argues that English Protestantism's eventual identity was determined during these years.

English Reformations

Religious Currents and Cross-Currents

Staging England in the Elizabethan History Play

Monstrous Births in Post-Reformation England

Evangelicals in the Early English Reformation

Reformation

Containing detailed readings of plays by Shakespeare, Marlowe and Middleton, as well as poetry and prose, this book provides a major historical and critical reassessment of the relationship between early modern Protestantism and drama. Examining the complex and painful shift from late medieval religious culture to a society dominated by the ideas of the Reformers, Adrian Streete presents a fresh understanding of Reformed theology and the representation of early modern subjectivity. Through close analysis of major thinkers such as Augustine, William of Ockham, Erasmus, Luther and Calvin, the book argues for the profoundly Christological focus of Reformed theology and explores how this manifests itself in early modern drama. Moving beyond questions of authorial 'belief', Streete assesses Elizabethan and Jacobean drama's engagement with the challenges of the Reformation.

Fundamentally revising our understanding of the nature and intellectual contours of early English Protestantism, Karl Gunther argues that sixteenth-century English evangelicals were calling for reforms and envisioning godly life in ways that were far more radical than have hitherto been appreciated. Typically such ideas have been seen as later historical developments, associated especially with radical Puritanism, but Gunther's work draws attention to their development in the earliest decades of the English Reformation. Along the way, the book offers new interpretations of central episodes in this period of England's history, such as the 'Troubles at Frankfurt' under Mary and the Elizabethan vestments controversy. By shedding new light on early English Protestantism, the book ultimately casts the later development of Puritanism in a new light, enabling us to re-situate it in a history of radical Protestant thought that reaches back to the beginnings of the English Reformation itself.

A study of radical English Protestant views of reformation, revising understandings of early English Protestantism and the development of Puritanism.

The Reformation was the seismic event in European history over the past 1000 years, and one which tore the medieval world apart. Not just European religion, but thought, culture, society, state systems, personal relations - everything - was turned upside down. Just about everything which followed in European history can be traced back in some way to the Reformation and the Counter-Reformation which it provoked. The Reformation is where the modern world painfully and dramatically began, and MacCulloch's great history of it is recognised as the best modern account.

Protestant Mind of English Reformation, 1570-1640

Aspects of English Protestantism C. 1530-1700

The Senses and the English Reformation

Preaching During the English Reformation

A History of the English Reformation

Literature in Protestant England, 1560-1660 (Routledge Revivals)

A sumptuously written people's history and a major retelling and reinterpretation of the story of the English Reformation Centuries on, what the Reformation was and what it accomplished remain deeply contentious. Peter Marshall's sweeping new history—the first major overview for general readers in a generation—argues that sixteenth-century England was a society neither desperate for nor allergic to change, but one open to ideas of “reform” in various competing guises. King Henry VIII wanted an orderly, uniform Reformation, but his actions opened a Pandora's Box from which pluralism and diversity flowed and rooted themselves in English life. With sensitivity to individual experience as well as masterfully synthesizing historical and institutional developments, Marshall frames the perceptions and actions of people great and small, from monarchs and bishops to ordinary families and ecclesiastics, against a backdrop of profound change that altered the meanings of “religion” itself. This engaging history reveals what was really at stake in the overthrow of Catholic culture and the reshaping of the English Church.

English Reformations takes a refreshing new approach to the study of the Reformation in England. Christopher Haigh's lively and readable study disproves any facile assumption that the triumph of Protestantism was inevitable, and goes beyond the surface of official political policy to explore the religious views and practices of ordinary English people. With the benefit of hindsight, other historians have traced the course of the Reformation as a series of events inescapably culminating in the creation of the English Protestant establishment. Haigh sets out to recreate the sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the reversal of earlier religious changes. This is a scholarly and stimulating book, which challenges traditional ideas about the Reformation and offers a powerful and convincing alternative analysis.

Whilst much recent research has dealt with the popular response to the religious change ushered in during the mid-Tudor period, this book focuses not just on the response to broad liturgical and doctrinal change, but also looks at how theological and reform messages could be utilized among local leaders and civic elites. It is this cohort that has often been neglected in previous efforts to ascertain the often elusive position of the common woman or man. Using the Vale of Gloucester as a case study, the book refocuses attention onto the concept of "commonwealth" and links it to a gradual, but long-standing dissatisfaction with local religious houses. It shows how monasteries, endowed initially out of the charitable impulses of elites, increasingly came to depend on lay stewards to remain viable.

During the economic downturn of the mid-Tudor period, when urban and landed elites refocused their attention on restoring the commonwealth which they believed had broken down, they increasingly viewed the charity offered by religious houses as insufficient to meet the local needs. In such a climate the Protestant social gospel seemed to provide a valid alternative to which many people gravitated. Holding to scrutiny the revisionist revolution of the past twenty years, the book reopens debate and challenges conventional thinking about the ways the traditional church lost influence in the late middle ages, positing the idea that the problems with the religious houses were not just the creation of the reformers but had rather a long history. In so doing it offers a more complete picture of reform that goes beyond head-counting by looking at the political relationships and how they were affected by religious ideas to bring about change.

This eBook edition of "The History of Protestantism (Complete 24 Books in One Volume)" has been formatted to the highest digital standards and adjusted for readability on all devices. "The History of Protestantism, which we propose to write, is no mere history of dogmas. The teachings of Christ are the seeds; the modern Christendom, with its new life, is the goodly tree which has sprung from them. We shall speak of the seed and then of the tree, so small at its beginning, but destined one day to cover the earth."Content:Progress From the First to the Fourteenth CenturyWicliffe and His Times, or Advent of ProtestantismJohn Huss and the Hussite WarsChristendom at the Opening of the Sixteenth CenturyHistory of Protestantism in Germany to the Leipsic Disputation, 1519From the Leipsic Disputation to the Diet at Worms, 1521.Protestantism in England, From the Times of Wicliffe to Those of Henry Viii.History of Protestantism in Switzerland From a.d. 1516 to Its Establishment at Zurich, 1525.History of Protestantism From the Diet of Worms, 1521, to the Augsburg Confession, 1530.Rise and Establishment of Protestantism in Sweden and Denmark.Protestantism in Switzerland From Its Establishment in Zurich (1525) to the Death of Zwingli (1531)Protestantism in Germany From the Augsburg Confession to the Peace of PassauFrom Rise of Protestantism in France (1510) to Publication of the Institutes (1536)Rise and Establishment of Protestantism at Geneva.The JesuitsProtestantism in the Waldensian ValleysProtestantism in France From Death of Francis I (1547) to Edict of Nantes (1598)History of Protestantism in the NetherlandsProtestantism in Poland and BohemiaProtestantism in Hungary and TransylvaniaThe Thirty Years' WarProtestantism in France From Death of Henry IV (1610) to the Revolution (1789)Protestantism in England From the Times of Henry VIIIProtestantism in Scotland

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