English Reformation 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.

A major contribution to the economic and social history of a mysterious period, the years around 1500, using new evidence and methods of analysis. Presents a fresh and engaging view of history by highlighting an individual, John Heritage.

Witchcraft, astrology, divination and every kind of popular magic flourished in England during the sixteenth and seventeenth centuries, from the belief that a blessed amulet could prevent the assaults of the Devil to the use of the same charms to recover stolen goods. At the same time the Protestant Reformation attempted to take the magic out of religion, and scientists were developing new explanations of the universe. Keith Thomas's classic analysis of beliefs held on every level of English society begins with the collapse of the medieval Church and ends with the changing intellectual atmosphere around 1700, when science and rationalism began to challenge the older systems of belief.

Eamon Duffy publishes a book on the broad sweep of English Reformation history, including a study of Late Medieval religion and society.

A study not of the institution of the Church but of Christianity itself, this book explores the Christian people, their beliefs, and their way of life, providing a new understanding of Western Christianity at the time of the Reformation. Bossy begins with a systematic exposition of traditional or pre-Reformation Christianity, exploring the forces that tended to undermine it, the characteristics of the Protestant and Catholic regimes that superseded it, and the fall-out that resulted from its disintegration.

Views the Reformation as it appeared in pamphlets and sermons, woodcuts and paintings, poetry and song, correspondence, and contours of daily life.

Includes bibliographical references (p. 152-156) and index.

"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 anti-papal preaching. What was the impact of this religious change in the countryside? And how did the country people feel about the revolutionary upheavals that transformed their mental and material worlds under Henry VIII and his children? In this book a reformation historian takes us inside the mind and heart of Morebath, a remote and tiny sheep farming village where 33 families worked the difficult land on the southern edge of Exmoor. From 1520 to 1574 Morebath's only priest, Sir Christopher Trychay, kept the parish accounts on behalf of the churchwardens. Through his eyes we catch a rare glimpse of the life and religious activities of the parish. The book also offers a unique window into a rural world in crisis as the reformation progressed. Sir Christopher documents the changes in the pre-reformation piety of a sixteenth-century English village. The book also offers a unique window into a rural world in crisis as the reformation progressed. Sir Christopher documents the changes in the pre-reformation piety of a sixteenth-century English village.

"The Voices Of Morebath: Reformation And Rebellion In An English Village." -- Page 2 of cover.

- Winner of the Hawthornden Prize for Literature.

"In another world it is otherwise, but here below to live is to change, and to be perfect is to have
changed often." -- From An Essay on the Development of Christian Doctrine (1903) Saint John Henry Newman was one of the most controversial and influential thinkers of his day, and his many writings have remained
highly influential since his death in August 1890. He is also widely regarded as one of the finest prose
stylists of modern times, as well as a popular poet and hymn-writer. Published to coincide with Newman's
canonization by Pope Francis in October 2019, this engaging and judicious introduction to Newman's life
and legacy will be welcomed by newcomers and seasoned enthusiasts alike.

The Bishops of Rome have been Christianity's most powerful leaders for nearly two millennia, and their
influence has extended far beyond the purely spiritual. The popes have played a central role in the
history of Europe and the wider world, not only shouldering the spiritual burdens of their ancient
office, but also in contending with - and sometimes precipitating - the cultural and political crises of
their times. In an acclaimed series of BBC radio broadcasts Eamon Duffy explored the impact of ten popes
he judged to be among 'the most influential in history'. With this book, readers may now also enjoy
Duffy's portraits of ten exceptional men who shook the world. The book begins with St Peter, the Rock
upon whom the Catholic Church was built, and follows with Leo the Great (fifth century), Gregory the
Great (sixth century), Gregory VII (eleventh century), Innocent III (thirteenth century), Paul III
(sixteenth century), and Pius IX (nineteenth century). A mong twentieth-century popes, Duffy examines the
lives and contributions of Pius XII, who was elected on the eve of the Second World War, the kindly John
XXIII, who captured the world's imagination, and John Paul II, the first non-Italian pope in 450 years.
Each of these ten extraordinary individuals, Duffy shows, shaped their own worlds, and in the process,
helped to create ours.

The reign of Mary Tudor has been remembered as an era of sterile repression, when a reactionary monarch
launched a doomed attempt to reimpose Catholicism on an unwilling nation. A bove all, the burning alive of
more than 280 men and women for their religious beliefs seared the rule of 'Bloody Mary' into the
protestant imagination as an alien aberration in the onward and upward march of the English-speaking
peoples. In this controversial reassessment, the renowned reformation historian Eamon Duffy argues that
Mary's regime was neither inept nor backward looking. Led by the queen's cousin, Cardinal Reginald Pole, Mary's church dramatically reversed the religious revolution imposed under the child king Edward VI.
Inspired by the values of the European Counter-Reformation, the cardinal and the queen reinstated the
papacy and launched an effective propaganda campaign through pulpit and press. Even the most notorious
aspect of this period, the burning alive of all over Europe. Dorchester became the most religiously radical town in the kingdom. The tolerant, paternalist Elizabethan town oligarchy was quickly replaced by a group of men who had a vision of a godly
community in which power was to be exercised according to religious commitment rather than wealth or
rank. One of this book's most remarkable achievements is the re-creation, with an intimacy unique for an
English community so distant from our own, of the lives of those who do not make it into history books.
We glimpse the ordinary men and women of the town drinking and swearing, fornicating and repenting,
triumphing over their neighbours or languishing in prison, striving to live up to the new ideals of their
community or rejecting them with bitter anger and mocking laughter. In it subtle exploration of human
motives and aspirations, in its brilliant and detailed reconstruction, this book shows how much of the
past we can recover when in the hands of a master historian.

England's Glorious Revolution is a fresh and engaging examination of the Revolution of 1668-1689, when
the English people rose up and deposed King James II, placing William III and Mary II on the throne.
Steven Pincus's introduction explains the context of the revolution, why these events were so stunning to
temporaries, and how the profound changes in political, economic, and foreign policies that ensued
make it the first modern revolution. This volume offers 40 documents from a wide array of sources and
perspectives including memoirs, letters, diary entries, political tracts, pamphlets, and newspaper
accounts, many of which are not widely available. Document headnotes, questions for consideration, a
chronology, a selected bibliography, and an index provide further pedagogical support.

His finest work and one that was both symptom and engine of the concept of 'history from below' Here
Levellers, Diggers, Ranters, Muggletonians, the early Quakers and others taking advantage of the collapse
censorship to bid for new kinds of freedom were given centre stage Hill lives on 'Times Higher
Education In 'The World Turned Upside Down' Christopher Hill studies the beliefs of such radical groups
as the Diggers, the Ranters, the Levellers and others, and the social and emotional impulses that gave
rise to them. The relations between rich and poor classes, the part played by wandering 'masterless' men,
the outbursts of sexual freedom, the great imaginative creations of Milton and Bunyan - these and many
other elements build up into a marvellously detailed and coherent portrait of this strange, sudden
eruption of revolutionary beliefs. 'Established the concept of an "English Revolution" every bit as
significant and potentially as radical as its French and Russian equivalents' Daily Telegraph 'Brilliant
marvelous erudition and sympathy' David Caute, New Statesman 'This book will outlive our time and will
stand as a notable monument to the man, the committed radical scholar, and one of the finest historians of
the age' The Times Literary Supplement 'The dean and paragon of English historians' E.P. Thompson

The plague outbreak of 1636 in Newcastle-upon-Tyne was one of the most devastating in English history.
This hugely moving study looks in detail at its impact on the city through the eyes of a man who stayed as
others fled: the scrivener Ralph Tailor. As a scrivener Tailor was responsible for many of the wills
and inventories of his fellow citizens. By listening to and writing down the final wishes of the dying, the young scrivener often became the principal provider of comfort in people’s last hours. Drawing on the rich records left by Tailor during the course of his work along with many other sources, Keith Wrightson vividly reconstructs life in the early modern city during a time of crisis and envisions what such a calamitous declination of the population must have meant for personal, familial, and social relations.

“The first part of the book reviews the main features of religious belief and practice up to 1536. Duffy examines the factors that contributed to the close lay engagement with the structures of late medieval Catholicism: the liturgy that was widely understood even though it was in Latin; the impact of literacy and printing on lay religious knowledge; the conventions and contents of lay prayer; the relation of orthodox religious practice and magic; the Mass and the cult of the saints; and lay belief about death and the afterlife. In the second part of the book Duffy explores the impact of Protestant reforms on this traditional religion, providing new evidence of popular discontent from medieval wills and parish records. He documents the widespread opposition to Protestantism during the reigns of Henry and Edward, discusses Mary’s success in reestablishing Catholicism, and describes the public resistance to Elizabeth’s dismantling of parochial Catholicism that did not wane until the late 1570s. A major revision to accepted thinking about the spread of the Reformation, this book will be essential reading for students of British history and religion.” -- BOOK JACKET.

Aas an authority on the religion of medieval and early modern England, Eamon Duffy is preeminent. In his revisionist masterwork The Stripping of the Altars, Duffy opened up new areas of research and entirely fresh perspectives on the origin and progress of the English Reformation. Duffy’s focus has always been on the practices and institutions through which ordinary people lived and experienced their religion, but which the Protestant reformers abolished as idolatry and superstition. The first part of A People’s Tragedy examines the two most important of these institutions: the rise and fall of pilgrimage to the cathedral shrines of England, and the destruction of the monasteries under Henry VIII, as exemplified by the dissolution of the ancient Anglo-Saxon monastery of Ely. In the title essay of the volume, Duffy tells the harrowing story of the Elizabethan regime’s savage suppression of the last Catholic rebellion against the Reformation, the Rising of the Northern Earls in 1569. In the second half of the book Duffy considers the changing ways in which the Reformation has been thought and written about: the evolution of Catholic portrayals of Martin Luther, from hostile caricature to partial approval; the role of historians and ideologues, 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.

Why were so many religious images and objects broken and damaged in the course of the Reformation? Margaret Aston’s magisterial new book charts the conflicting imperatives of destruction and rebuilding throughout the English Reformation from the desecration of images, rails and screens to bells, organs and stained glass windows. She explores the motivations of those who smashed images of the crucifixion in stained glass windows and who pulled down crosses and defaced symbols of the Trinity. She shows that destruction was part of a methodology of religious revolution designed to change people as well as places and to forge in the long term new generations of new believers. Beyond blanked walls and whitened windows were beliefs and minds impregnated by new modes of religious learning. Idol-breaking with its emphasis on the treacheries of images fundamentally transformed not only Anglican ways of worship but also of seeing, hearing and remembering.

The reign of Queen Mary is popularly remembered largely for her re-introduction of Catholicism into England, and especially for the persecution of Protestants, memorably described in John Foxe’s Acts and Monuments. Mary’s brief reign has often been treated as an aberrant interruption of England’s march to triumphant Protestantism, a period of political sterility, foreign influence and religious repression rightly eclipsed by the happier reign of her more sympathetic half-sister, Elizabeth. In pursuit of a
more balanced assessment of Mary’s religious policies, this volume explores the theology, pastoral practice and ecclesiastical administration of the Church in England during her reign. Focusing on the neglected Catholic renaissance which she ushered in, the book traces its influences and emphases, its methods and its rationales — together the role of Philip’s Spanish clergy and native English Catholics — in relation to the wider influence of the continental Counter-Reformation and Mary’s humanist learning. Measuring these issues against the reintroduction of papal authority into England, and the balance between persuasion and coercion used by the authorities to restore Catholic worship, the volume offers a more nuanced and balanced view of Mary’s religious policies. Addressing such intriguing and under-researched matters from a variety of literary, political and theological perspectives, the essays in this volume cast new light, not only on Marian Catholicism, but also on the wider European religious picture.

No period in British history has more resonance and mystery today than the sixteenth century. New Worlds, Lost Worlds brings the atmosphere and events of this great epoch to life. Exploring the underlying religious motivations for the savage violence and turbulence of the period—from Henry VIII’s break with Rome to the overwhelming threat of the Spanish Armada—Susan Brigin attempts to make sense of their world: the fear of death and the impact of devastating pandemic, holy war against Islam and the invention of the blood libel against the Jews, provision for the afterlife and the continuing power of the dead over the living, the meaning of pilgrimage and the evolution of Christian music. Dufy unacks the stories of the Golden Legend and Yale University’s mysterious Voynich manuscript, discusses the cult of ‘St’ Henry VI and explores childhood in the Middle Ages. Accompanying the book are a collection of full colour plates which further demonstrate the richness of late medieval religion. In this highly readable collection Eamon Duffy once more challenges existing scholarly narratives and sheds new light on the religion of Britain and Europe before and during the Reformation.

Glenn W. Olsen is a Professor of History at the University of Utah.

The sixteenth century was an age of Reformation. There was religious reformation, as Protestantism came to England, Scotland and even Ireland, bringing liberation, chaos and bloodshed in its wake. And there was political reformation, as the Tudor and Stewart (later ‘Stuart’) monarchs made their authority felt within and beyond their kingdoms more than any of their predecessors. Together, these two reformation produced not only a new religion, but a new politics — absolutist yet pluralist, populist yet law-bound — and a new society — controlled, fractured, yet more widely engaged and empowered than ever before. In this book, Alec Ryrie provides an authoritative overview of these momentous events, showing how religion, politics and social change were always intimately interlinked, from the murderous politics of the Tudor court to the building and fragmentation of new religious and social identities in the parishes. Drawing on the most recent research, he explains why events took the course they did — and why that course was so often an unexpected and an unlikely one.

A provocative book from a highly original scholar, challenging much of what we know about early Christian manuscripts. In this bold and groundbreaking book, Brent Nongbri provides an up-to-date introduction to the major collections of early Christian manuscripts and demonstrates that much of what we thought we knew about these books and fragments is mistaken. While biblical scholars have expended much effort in their study of the texts contained within our earliest Christian manuscripts, there has been a surprising lack of interest in thinking about these books as material objects with individual, unique histories. We have too often ignored the ways that the antiquities market obscures our knowledge of the origins of these manuscripts. Through painstaking archival research and detailed studies of our most important collections of early Christian manuscripts, Nongbri vividly shows how the earliest Christian books are more than just carriers of texts or samples of handwriting. They are three-dimensional archaeological artifacts with fascinating stories to tell, if we’re willing to listen.

Recreating lay people’s experience of the religion of the pre-Reformation church, this text argues that late-medieval Catholicism was neither decadent nor decayed, but was a strong & vigorous tradition, & that

Dreaming the English Renaissance examines ideas about dreams, actual dreams people had and recorded, and the many ways dreams were used in the culture and politics of the Tudor/Stuart age in order to provide a window into the mental life and the most profound beliefs of people of the time.

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.

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

PT 3: Catholic books in a Protestant world.

Josselin was vicar of Earl’s Colne, Essex, from 1641 until his death in 1683, and this is the intimate record of his ministry and his private doubts and triumphs as a Christian that give the Diary its shape. As a prosperous farmer, he also noted details of harvests, accounts, the weather and farming methods, which pieces together a picture of yeoman farming at that time. As father and husband he felt impelled to record a series of observations on family life that seem unique for this period. Recognized as one of the great seventeenth-century diaries, ranging over topics from sin and disease, dreams and money to millenarianism and the Civil War, this richly rewarding document reveals Josselin as a sympathetic and entirely human figure, and provides fascinating insights into the thought-world of seventeenth-century life.

A lively history set in sixteenth-century England, detailing the hitherto unknown case of an extraordinary physician, magician, and con-man named Gregory Wisdom - and the London underworld to which he belonged.

From its earliest centuries, one of the most notable features of Christianity has been the veneration of the saints – the holy dead. This ambitious history tells the fascinating story of the cult of the saints from its origins in the second-century days of the Christian martyrs to the Protestant Reformation. Robert Bartlett examines all of the most important aspects of the saints -- including miracles, relics, pilgrimages, shrines, and the saints' role in the calendar, literature, and art. The book explores the central role played by the bodies and body parts of saints, and the special treatment these relics received. From the routes, dangers, and rewards of pilgrimage, to the saints' impact on everyday life, Bartlett's account is an unmatched examination of an important and intriguing part of the religious life of the past-as well as the present.

One woman’s testimonial about the Peron years sheds light on gender hierarchies, the role of women in industry, women as union militants, and the material culture of working class family life in Argentina.