

The Stripping Of The Altars Traditional Religion In England 1400 1580

Includes essays on Venus and Adonis, A midsummer night's dream, Othello, Macbeth, The tempest, Cardenio, and King Lear.

This prize-winning account of the pre-Reformation church recreates lay people's experience of religion in fifteenth-century England. Eamon Duffy shows that late medieval Catholicism was neither decadent nor decayed, but was a strong and vigorous tradition, and that the Reformation represented a violent rupture from a popular and theologically respectable religious system. For this edition, Duffy has written a new Preface reflecting on recent developments in our understanding of the period. From reviews of the first edition: "A magnificent scholarly achievement [and] a compelling read."—Patricia Morrison, *Financial Times* "Deeply imaginative, movingly written, and splendidly illustrated. . . . Duffy's analysis . . . carries conviction."—Maurice Keen, *New York Review of Books* "This book will afford enjoyment and enlightenment to layman and specialist alike."—Peter Heath, *Times Literary Supplement* "[An] astonishing and magnificent piece of work."—Edward T. Oakes, *Commonweal*

London and the Reformation (1989) was the first book by Susan Brigden (later to win the prestigious Wolfson Prize for her *Thomas Wyatt: The Heart's Forest*). It tells of London's sixteenth-century transformation by a new faith that was both fervently evangelised and fiercely resisted, as a succession of governments and monarchs - Henry VIII, Edward VI, and Mary - vied for control. London's disproportionate size and wealth, its mix of social forces and high politics, and the strength of its religious sectors made the capital a key factor in the reception of the English Reformation. Brigden draws upon rich archival sources to examine how these religious dilemmas were confronted. 'A tour de force of historical narrative... which can be read with both pleasure and profit by scholars and non-scholars alike.'

Times Literary Supplement 'Magisterial... richly detailed... teeming with the vivid street language of the sixteenth century.' *London Review of Books*

"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.

Fresh examinations of one of the most important church furnishings of the middle ages.

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. Above 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 the regime, the burnings, proved devastatingly effective. Only the death of the childless queen and her cardinal on the same day in November 1558 brought the protestant Elizabeth to the throne, thereby changing the course of English history.

Originally published in 1967, this book is a history of church puritanism as a movement and as a political and ecclesiastical organism; of its membership structure and internal contradictions; of the quest for 'a further reformation'. It tells the fascinating story of the rise of a revolutionary moment and its ultimate destruction.

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 Prophecy* (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.

A "brilliant and hilarious" novel of the end times in America and one psychiatrist's quest to save mankind, from a *New York Times*–bestselling author (*Dallas Morning News*). The United States seems to be on the brink of catastrophe. From the abandoned cars littering the highways (no one remembers how to fix them) to the endless hours spent on the golf course (now open twenty-four hours for those who can't bother to wait until daylight to putt) to the starkly polarized political and religious factions dividing the country (which are increasingly difficult to tell apart), it is startlingly evident that the great experiment of the American Dream has failed. The only problem is that no one has noticed. No one, that is, except Dr. Thomas More. Dr. More, an alcoholic, womanizing, lapsed-Catholic psychiatrist, has invented the lapsometer: a machine capable of diagnosing and curing the spiritual afflictions that are speeding society toward its inevitable collapse. If used correctly, the lapsometer could make anxiety, depression, alienation, and racism things of the past. But, in the wrong hands, it could propel the nation even more quickly into chaos. Hailed as "vividly entertaining" by the *Los Angeles Times* and "profoundly moving" by the *Milwaukee Journal*, *Love in the Ruins* is a towering, mind-bending work of satirical speculative fiction by the National Book Award–winning author of *The Moviegoer*.

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.

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

In 1992, Eamon Duffy created a sensation in Reformation studies by publishing his groundbreaking book *The Stripping of the Altars*. In it he demonstrated the health of late medieval religion in England and that the thesis hitherto accepted that the Reformation came to wipe away a corrupt and rotten Church was essentially false. In this book follow-up to *The Stripping of the Altars*, Duffy makes further soundings in late medieval religion, but drills down to the particular and avoids any wide historical sweep. Among the topics he covers are "Purgatory," "The Black Death," "Adoration of the Mother of God," and "Heresy." By his meticulous research, Duffy has discovered many original documents and records during his academic career, proving that his thesis about the Reformation is basically irrefutable. This book is illustrated by a small collection of full color plates which further demonstrate the richness of late medieval religion.

Distinguished scholar addresses the key issues an intelligent person needs to tackle in making sense of being a Catholic today. >

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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 the Reformation represented a violent rupture from a popular & thoroughly respectable religious system. Previous ed.: 1992.

In *The Age of Shakespeare*, Frank Kermode uses the history and culture of the Elizabethan era to enlighten us about William Shakespeare and his poetry and plays. Opening with the big picture of the religious and dynastic events that defined England in the age of the Tudors, Kermode takes the reader on a tour of Shakespeare's England, vividly portraying London's society, its early capitalism, its court, its bursting population, and its epidemics, as well as its arts—including, of course, its theater. Then Kermode focuses on Shakespeare himself and his career, all in the context of the time in which he lived. Kermode reads each play against the backdrop of its probable year of composition, providing new historical insights into Shakespeare's characters, themes, and sources. The result is an important, lasting, and concise companion guide to the works of Shakespeare by one of our most eminent literary scholars.

As an authority on the religion of medieval and early modern England, Eamon Duffy is preeminent. In his revisionist masterpiece *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 of the Reformation in the emergence of English national identity; and the improbable story of the twentieth century revival of Anglican and Catholic pilgrimage to the medieval Marian shrine of Walsingham. Finally, he considers the changing ways in which attitudes to the Reformation have been reflected in fiction, culminating with Hilary Mantel's gripping trilogy on the rise and fall of Henry VIII's political and religious fixer, Thomas Cromwell, and her controversial portrayal of Cromwell's Catholic opponent and victim, Sir Thomas More.

'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.

By looking at what happened physically in the local churches, in contrast to the formal enactments of government, and using sources such as churchwardens' accounts and surviving religious artefacts, the book recaptures the experience of the ordinary parishioner in this crucial period of religious change.

In *The Jesuits*, Malachi Martin reveals for the first time the harrowing behind-the-scenes story of the "new" worldwide Society of Jesus. The leaders and the dupes; the blood and the pathos; the politics, the betrayals and the humiliations; the unheard-of alliances and compromises. The Jesuits tells a true story of today that is already changing the face of all our tomorrows.

A thorough analysis of the Reformation, examining its roots through its greater European influences and focusing on what it meant to the individual Christian of that day There are many sound histories of the Reformation in the old style with its preference for ideas and theologians. Taking a new approach, this guide shows how it came to the individual Christian and what it meant. It analyzes whether--and why--Reformation teaching was or was not accepted, and looks at how it changed lives--with particular reference to the parish church, belief, and commitment. The author focuses largely on Britain but does not ignore European experience, and in the second part of the book looks at questions such as Why was there a reformation? How did it happen? What did it achieve? and Does it matter?

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.

In these vivid and approachable essays Eamon Duffy engages with some of the central aspects of Western religion in the thousand years between the decline of pagan Rome and the rise of the Protestant Reformation. In the process he opens windows on the vibrant and multifaceted beliefs and practices by which medieval people made 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. Duffy unpicks 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.

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). Among 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.

In the second decade of the sixteenth century medieval piety suddenly began to be attacked in some places as 'idolatry', or false religion. Wherever these ideas became accepted, churches were sacked, images smashed and burned, relics destroyed, and the Catholic Mass abolished. This study calls attention to the centrality of the idolatry issue for the Reformation. It traces the development of Protestant iconoclastic theology and practice, provides a survey and synthesis of its unfolding from Erasmus through Calvin, and lays a foundation for understanding the Reformed ideology that stood in conflict with Catholicism and Lutheranism. Professor Eire's main thesis is that the argument against 'idolatry' was central to Reformed Protestantism, both in its theological aspect and in its political ramifications, and that it reached its fullest and most enduring expression in Calvinism.

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.

"Now in its 3rd edition, Reformation England 1480-1642 provides a clear and accessible narrative account of the English Reformation, explaining how historical interpretations of its major themes have changed and developed over the past few decades, where they currently stand, and where they seem likely to go. This new edition brings the text fully up-to-date with description and analysis of recent scholarship on the pre-Reformation Church, the religious policies of Henry VIII, Edward VI and Mary I, the impact of Elizabethan and Jacobean Puritanism, the character of English Catholicism, the pitfalls of studying popular religion, and the relationship between the Reformation and the outbreak of civil war in the seventeenth century. With a significant amount of fresh material, including maps, illustrations and a substantial new Afterword on the Reformation's 'Legacies' in English (and British) history, Reformation England 1480-1642 will continue to be an indispensable guide for students approaching the complexities and controversies of the English Reformation for the first time, as well as for anyone wishing to deepen their understanding of this fascinating and formative chapter in the history of England"--

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

In God's Battalions, award-winning author Rodney Stark takes on the long-held view that the Crusades were the first round of European colonialism, conducted for land, loot, and

converts by barbarian Christians who victimized the cultivated Muslims. To the contrary, Stark argues that the Crusades were the first military response to unwarranted Muslim terrorist aggression. Stark reviews the history of the seven major Crusades from 1095 to 1291, demonstrating that the Crusades were precipitated by Islamic provocations, centuries of bloody attempts to colonize the West, and sudden attacks on Christian pilgrims and holy places. Although the Crusades were initiated by a plea from the pope, Stark argues that this had nothing to do with any elaborate design of the Christian world to convert all Muslims to Christianity by force of arms. Given current tensions in the Middle East and terrorist attacks around the world, Stark's views are a thought-provoking contribution to our understanding and are sure to spark debate.

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.

Scholar, ecclesiastic, teacher and poet of the eighth century, Alcuin was a person of deep Christian faith, tenacious in his loyalty to orthodox Catholic theology. He had a seminal influence upon his own generation and those that came after him. Although he remained a Northumbrian Christian at heart, the part of his life about which most is known was spent on the Continent. He never lost contact with his homeland; but his most significant and lasting work was evidently accomplished in Europe and his influence on the early medieval Western Church was an abiding one. This book examines his life and career in England and on the continent; it also considers his legacy as a churchman and a leading political figure. This volume prefigures a forthcoming work on Alcuin's intellectual legacy, 'Alcuin : A Study of his Theology' (due for release, April 2013). This rich study is intended for the general reader as well as for those studying, teaching or researching this period of early medieval history and theology in schools and universities.

This prize-winning account of the pre-Reformation church recreates lay people's experience of religion, showing that late-medieval Catholicism was neither decadent nor decayed, but a strong and vigorous tradition. For this edition, Duffy has written a new introduction reflecting on recent developments in our understanding of the period. "A mighty and momentous book: a book to be read and re-read, pondered and revered; a subtle, profound book written with passion and eloquence, and with masterly control."--J. J. Scarisbrick, *The Tablet* "Revisionist history at its most imaginative and exciting. . . . [An] astonishing and magnificent piece of work."--Edward T. Oakes, *Commonweal* "A magnificent scholarly achievement, a compelling read, and not a page too long to defend a thesis which will provoke passionate debate."--Patricia Morison, *Financial Times* "Deeply imaginative, movingly written, and splendidly illustrated."--Maurice Keen, *New York Review of Books* Winner of the Longman-History Today Book of the Year Award
PT 3: Catholic books in a Protestant world.

This sweeping and eminently readable book is the first synthetic history of Calvinism in almost fifty years. It tells the story of the Reformed tradition from its birth in the cities of Switzerland to the unraveling of orthodoxy amid the new intellectual currents of the seventeenth century. As befits a pan-European movement, Benedict's canvas stretches from the British Isles to Eastern Europe. The course and causes of Calvinism's remarkable expansion, the inner workings of the diverse national churches, and the theological debates that shaped Reformed doctrine all receive ample attention. The English Reformation is situated within the history of continental Protestantism in a way that reveals the international significance of English developments. A fresh examination of Calvinist worship, piety, and discipline permits an up-to-date assessment of the classic theories linking Calvinism to capitalism and democracy. Benedict not only paints a vivid picture of the greatest early spokesmen of the cause, Huldrych Zwingli and John Calvin, but also restores many lesser-known figures to their rightful place. Ambitious in conception, attentive to detail, this book offers a model of how to think about the history and significance of religious change across the long Reformation era.

The complex web of events which we call the Reformation had a profound and lasting effect on English life. This book is a new attempt to understand how it 'happened' and how English men and women responded to it. Using the evidence of wills and account-books, examining late medieval church building and, above all, the striking popularity of the lay fraternity, Professor Scarisbrick argues that there was little violent discontent with the old Church on the eve of the Reformation - that, on the whole, English layfolk had been able to fashion a Church which suited their needs well enough. The main thrust for the ensuing changes came from 'above' and was rarely accompanied by the fierce anticlericalism and iconoclasm that was often a feature of the continental Reformation. Professor Scarisbrick examines the unparalleled spoliation of religious houses, shrines, colleges, chantries, guilds and parish churches in the years 1536 to 1553, and lay attitudes to it. He argues that the changes encountered more resistance than has often been supposed. The story of what happened to schools and hospitals in Edward VI's reign and the survival and revival of the old faith under (and after) Mary add weight to his arguments. He shows clearly that to describe the Reformation as a victory of layman over cleric is far too simple, and that many of our common assumptions about the Reformation need to be reconsidered.

A fully revised and updated version of this authoritative account of the birth of the Protestant traditions in sixteenth-century Europe, providing a clear and comprehensive narrative of these complex and many-

stranded events.

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.

The later medieval English church is invariably viewed through the lens of the Reformation that transformed it. But in this bold and provocative book historian George Bernard examines it on its own terms, revealing a church with vibrant faith and great energy, but also with weaknesses which reforming bishops worked to overcome. Bernard emphasises royal control over the church. He examines the challenges facing bishops and clergy, and assesses the depth of lay knowledge and understanding of the teachings of the church, highlighting the practice of pilgrimage. He reconsiders anti-clerical sentiment and the extent and significance of heresy. He shows that the Reformation was not inevitable: the late medieval church was much too full of vitality. But Bernard also argues that alongside that vitality, and often closely linked to it, were vulnerabilities that made the break with Rome and the dissolution of the monasteries possible. The result is a thought-provoking study of a church and society in transformation.

The essay form that Aers has chosen for his book contributes to the effectiveness of the argument he develops in tandem with the structure of Langland's poem: he sustains and tests his argument in a series of steps or “passus,” a Langlandian mode of proceeding. His essay unfolds an argument about medieval and early modern forms of Constantinian Christianity and reformation, and the way in which Langland's own vision of a secularizing, de-Christianizing late medieval church draws him toward the idea of a church of “fools,” beyond papacy, priesthood, hierarchy, and institutions. For Aers, Langland opens up serious diachronic issues concerning Christianity and culture. His essay includes a brief summary of the poem and modern translations alongside the original medieval English. It will challenge specialists on Langland's poem and supply valuable resources of thought for anyone who continues to struggle with the church of today.

YOUCAT is short for Youth Catechism of the Catholic Church, which is the official catechism for World Youth Day. Written for high-school age people and young adults, YOUCAT is an accessible, contemporary expression of the Catholic Faith. The popular format includes Questions-and-Answers, highly-readable commentary, margin pictures and illustrations, summary definitions of key terms, Bible citations, and quotes from the Saints and other great teachers. What's more, YOUCAT is keyed to the Catechism of the Catholic Faith, so people can go deeper. It explains: What Catholics believe (doctrine) How they celebrate the mysteries of the faith (sacraments) How Catholics are to live (moral life) How they should pray (prayer and spirituality) The questions are direct and honest, even at times tough; the answers straightforward, relevant, and compelling. After the Bible, YOUCAT will likely become the go-to place for young people to learn the truth about the Catholic faith. Pope Benedict XVI wrote the foreword; Cardinal Christoph Schoenborn, the editor of YOUCAT and the Archbishop of Vienna, Austria, wrote the afterword.

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