

Reformation In Britain And Ireland Oxford History Of The Christian Church

The Reformation of the Landscape is a richly detailed and original study of the relationship between the landscape of Britain and Ireland and the tumultuous religious changes of the sixteenth and seventeenth centuries.

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.

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,

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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.

This book is a new and wide-ranging introduction to the Reformation throughout the British Isles. Full treatment is given to the fascinating and often very different but interrelated experiences in England, Wales, Scotland and Ireland. This approach is unique. Previous introductions have invariably concentrated on England, with lesser sections on Wales and Scotland, often ignoring Ireland altogether. The book is more than a modern introduction, survey and summary of the Reformation period. Ian Hazlett provides fresh research and critical analysis, which will be of considerable interest to a new generation of scholars and students. The material is written and organized in a highly readable and accessible form. Here is a well-balanced introduction and resource for non-specialists as well as scholars and students.

A richly detailed and original study of the relationship between the landscape of Britain and Ireland, and the tumultuous religious changes of the sixteenth and seventeenth centuries.

This edited collection brings together varying angles and approaches to tackle the multi-dimensional issue of anti-Catholicism since the Protestant Reformation in Britain and Ireland. It is of course difficult to infer from such geographically and historically diverse studies one single contention, but what the book as a whole suggests is that there can be no teleological narration of anti-Catholicism – its manifestations were episodic, more or less rooted in common worldviews, and its history does not end today.

"In this treatise, Stevenson defends the doctrine of religious social covenants. The discussion has interesting and useful comments on the use of creeds and the need for testimony bearing. However, its most important component is its explanation and defence of the descending obligations of covenants. Originally written in 1822, this is the third edition expanded by some twenty pages of material."--publisher description.

The Reformation was about ideas and power, but it was also about real human lives. Alec Ryrie provides the first comprehensive account of what it actually meant to live a Protestant life in England and Scotland between 1530 and 1640, drawing on a rich mixture of contemporary devotional works, sermons, diaries, biographies, and autobiographies to uncover the lived experience of early modern Protestantism. Beginning from the surprisingly urgent, multifaceted

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emotions of Protestantism, Ryrie explores practices of prayer, of family and public worship, and of reading and writing, tracking them through the life course from childhood through conversion and vocation to the deathbed. He examines what Protestant piety drew from its Catholic predecessors and contemporaries, and grounds that piety in material realities such as posture, food, and tears. This perspective shows us what it meant to be Protestant in the British Reformations: a meeting of intensity (a religion which sought authentic feeling above all, and which dreaded hypocrisy and hard-heartedness) with dynamism (a progressive religion, relentlessly pursuing sanctification and dreading idleness). That combination, for good or ill, gave the Protestant experience its particular quality of restless, creative zeal. The Protestant devotional experience also shows us that this was a broad-based religion: for all the differences across time, between two countries, between men and women, and between puritans and conformists, this was recognisably a unified culture, in which common experiences and practices cut across supposed divides. Alec Ryrie shows us Protestantism, not as the preachers on all sides imagined it, but as it was really lived.

This collection of essays on the alternative establishments which both Presbyterians and Catholics attempted to create in Britain and Ireland offers a dynamic new perspective on the evolution of post-reformation religious communities. Deriving from the Insular Christianity project in Dublin, the book combines essays by some of the leading scholars in the field with work by brilliant and upcoming researchers. The contributions, all of which were commissioned, range from synoptic essays which fill in gaps in the existing historiography to tightly coherent research essays that break new ground with regard to a series of central institutional and intellectual issues and problems. This is a book which will appeal to all those interested in the religious history of early modern Britain and Ireland.

The history of the British Isles is the story of four peoples linked together by a process of state building that was as much about far-sighted planning and vision as coincidence, accident and failure. It is a history of revolts and reversal, familial bonds and enmity, the study of which does much to explain the underlying tension between the nations of modern day Britain. The Making of the British Isles recounts the development of the nations of England, Scotland, Wales and Ireland from the time of the Anglo-French dual monarchy under Henry VI through the Wars of the Roses, the Reformation crisis, the reigns of Henry VIII and Elizabeth I, the Anglo-Scottish dynastic union, the British multiple monarchy and the Cromwellian Republic, ending with the acts of British Union and the Restoration of the Monarchy.

The Reformation in Britain and Ireland An Introduction T&T Clark

The study of the Reformation in England and Wales, Ireland and Scotland has usually been treated by historians as a series of discrete national stories. Reformation in Britain and Ireland draws upon the growing genre of writing about British History to construct an innovative narrative of religious change in the four countries/three kingdoms. The text uses a broadly chronological framework to consider the strengths and weaknesses of the pre-Reformation churches; the political crises of the break with Rome; the development of Protestantism and changes in popular religious culture. The tools of conversion - the Bible, preaching and catechising - are accorded specific attention, as is doctrinal change. It is argued that political calculations did most to determine the success or failure of reformation, though the ideological commitment of a clerical elite was also of central significance.

In this new study, Michael Mullett examines the social, political and religious development of Catholic communities in England, Wales, Scotland and Ireland from the Reformation to the arrival of toleration in the nineteenth century. The story is a sequence from active persecution, through unofficial tolerance, to legal recognition. Dr Mullett brings together original research with the new insights of specialist monographs

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and articles over recent years and provides indispensable information on how Britain's and particularly Ireland's, present religious situation has evolved. The book also offers a timely updated review of the role religion has played in the emergence of collective identities in Britain and Ireland between 1558-1829. Controversial and shaking some long-held assumptions, the book is strongly argued on the basis of extensive research and a review of the existing literature.

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

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.

The 17th century was a dynamic period characterized by huge political and social changes, including the Civil War, the execution of Charles I, the Commonwealth and the Restoration. The Britain of 1714 was recognizably more modern than it was in 1603. At the heart of these changes was religion and the search for an acceptable religious settlement, which stimulated the Pilgrim Fathers to leave to settle America, the Popish plot and the Glorious Revolution in which James II was kicked off the throne. This book looks at both the private aspects of human beliefs and practices and also institutional religion, investigating the growing competition between rival versions of Christianity and the growing expectation that individuals should be allowed to worship as they saw fit.

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

This is a lovely and accessible examination of all branches of the Christian Church in England, Ireland, Scotland, and Wales in the twentieth century in their central interaction with politics, social issues, war, and culture. It considers their pursuit of an elusive unity throughout a century when prevailing cultural attitudes underwent massive change.

The Handbook takes as its subject the complex phenomenon of Christian monasticism. It addresses, for the first time in one volume, the multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'. The essays in the book span a period of nearly two thousand years—from late ancient times, through the medieval and early modern eras, on to the present day. Taken together, they offer, not a narrative survey, but rather a map of the vast terrain. The intention of the Handbook is to provide a balance of some essential historical coverage with a representative sample of current thinking on monasticism. It presents the work of both academic and monastic authors, and the essays are best understood as a series of loosely-linked episodes, forming a long chain of enquiry, and allowing for various points of view. The authors are a diverse and international group, who bring a wide range of critical perspectives to bear on pertinent

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themes and issues. They indicate developing trends in their areas of specialisation. The individual contributions, and the volume as a whole, set out an agenda for the future direction of monastic studies. In today's world, where there is increasing interest in all world monasticisms, where scholars are adopting more capacious, global approaches to their investigations, and where monks and nuns are casting a fresh eye on their ancient traditions, this publication is especially timely.

The last few years have witnessed a growing interest in the study of the Reformation period within the three kingdoms of Britain, revolutionizing the way in which scholars think about the relationships between England, Scotland and Ireland. Nevertheless, it is a fact that the story of the British Reformation is still dominated by studies of England, an imbalance that this book will help to right. By adopting an international perspective, the essays in this volume look at the motives, methods and impact of enforcing the Protestant Reformation in Ireland and Scotland. The juxtaposition of these two countries illuminates the similarities and differences of their social and political situations while qualifying many of the conclusions of recent historical work in each country. As well as Investigating what 'reformation' meant in the early modern period, and examining its literal, rhetorical, doctrinal, moral and political implications, the volume also explores what enforcing these various reformations could involve. Taken as a whole, this volume offers a fascinating insight into how the political authorities in Scotland and Ireland attempted, with varying degrees of success, to impose Protestantism on their countries. By comparing the two situations, and placing them in the wider international picture, our understanding of European confessionalization is further enhanced.

The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the British Isles in relation to wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field. Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

The story of Catholicism in Britain from the Reformation to the present day, from a master of popular history – 'A first-class storyteller' *The Times* Throughout the three hundred years that followed the Act of Supremacy – which, by making Henry VIII head of the Church, confirmed in

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law the breach with Rome – English Catholics were prosecuted, persecuted and penalised for the public expression of their faith. Even after the passing of the emancipation acts Catholics were still the victims of institutionalised discrimination. The first book to tell the story of the Catholics in Britain in a single volume, *The Catholics* includes much previously unpublished information. It focuses on the lives, and sometimes deaths, of individual Catholics – martyrs and apostates, priests and laymen, converts and recusants. It tells the story of the men and women who faced the dangers and difficulties of being what their enemies still call ‘Papists’. It describes the laws which circumscribed their lives, the political tensions which influenced their position within an essentially Anglican nation and the changes in dogma and liturgy by which Rome increasingly alienated their Protestant neighbours – and sometime even tested the loyalty of faithful Catholics. The survival of Catholicism in Britain is the triumph of more than simple faith. It is the victory of moral and spiritual unbending certainty. Catholicism survives because it does not compromise. It is a characteristic that excites admiration in even a hardened atheist.

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

Long ghettoized within British and Irish studies, Catholicism and Recusancy in Britain and Ireland demonstrates that, despite many challenges and differences among them, English, Scottish, Welsh, and Irish Catholics formed strong bonds and actively participated in the life of their nations and their Church.

This Handbook brings together leading historians of the events surrounding the English revolution, exploring how the events of the revolution grew out of, and resonated, in the politics and interactions of the each of the Three Kingdoms - England, Scotland, and Ireland. It captures a shared British and Irish history, comparing the significance of events and outcomes across the Three Kingdoms. In doing so, the Handbook offers a broader context for the history of the Scottish Covenanters, the Irish Rising of 1641, and the government of Confederate Ireland, as well as the British and Irish perspective on the English civil wars, the English revolution, the Regicide, and Cromwellian period. The Oxford Handbook of the English Revolution explores the significance of these events on a much broader front than conventional studies. The events are approached not simply as political, economic, and social crises, but as challenges to the predominant forms of religious and political thought, social relations, and standard forms of cultural expression. The contributors provide up-to-date analysis of the political happenings, considering the structures of social and political life that shaped and were re-shaped by the crisis. The Handbook goes on to explore the long-term legacies of the crisis in the Three Kingdoms and their impact in a wider European context.

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