

Revolution In Religion: English Reformation, 1530 70 (Past In Perspective)

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.

First published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

Traditionally, Christian martyrdom is a repetition of the story of Christ’s suffering and death: the more closely the victim replicates the Christological model, the more legible the martyrdom. But if the textual construction of martyrdom depends on the rehearsal of a paradigmatic story, how do we reconcile the broad range of individuals, beliefs, and persecutions seeking justification by claims of martyrdom? Observing how martyrdom is constituted through the interplay of historical event and literary form, Alice Dailey explores the development of English martyr literature through the period of intense religious controversy from the heresy executions of Queen Mary to the regicide of 1649. Through close study of texts ranging from late medieval passion drama and hagiography to John Foxe’s Acts and Monuments, martyrologies of the Counter-Reformation, Charles I’s Eikon Basilike, and John Milton’s Eikonoklastes, The English Martyr from Reformation to Revolution traces the shifting constructions of the martyr figure across Reformation England. By putting history and literary form in dialogue, Dailey describes not only the reformation of one of the oldest, most influential genres of the Christian West but a revolution in the very concept of martyrdom. In late sixteenth- and early seventeenth-century England, she argues, martyrdom develops from medieval notions of strict typological repetition into Charles I’s defense of individual conscience—an abstract, figurative form of martyrdom that survives into modernity. Far from static or purely formulaic, martyrology emerges in Dailey’s study as a deeply nuanced genre that discloses the mutually constitutive relationship between the lives we live and the stories we tell. “Martyrdom is not a death but a story that gets written about a death.” From this simple yet profound premise, Alice Dailey takes us into a tour de force of historical formalism. Martyrdom, as Dailey brilliantly and delicately unpacks it, sits at the nexus of story and the material world. It works through both the suffering of the flesh and the shifting contours of narrative form. In a study that reaches across time (medieval to postmodern) and confessions (Protestant and Catholic), Dailey herself masterfully crafts a compelling story about the life of narrative. This book will naturally be of great value to students of early modern religion, but it will also fascinate anyone interested in how human lives—and the meanings of those lives—are shaped by, and lived through, narrative forms.”—Kristen Poole, University of Delaware “Alice Dailey’s innovative new study of English martyrology details the transformations undergone by the narrative forms, theological meanings, and visual imagery of sacred suffering in Reformation England. In the period stretching from the sixteenth century through the end of the English Civil War, the Catholic underground was stymied in its search for the glory of the martyrs by the rhetoric of treason wielded against them by the Protestant state, but periodically sustained by its own powerful and resilient treasury of religious narratives. In this broad and bracing study, Dailey conceives of the Catholic question in a pluralist manner, to include not only the fates of individual Catholics and Catholic communities, but also the survival of Catholic literary and architectural forms in post-Reformation England.”—Julia Reinhard Lupton, The University of California, Irvine 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)

The Beginnings of English Protestantism

Religion, Politics and Society in Britain, 1603-1714

In a Series of Discourses on the Most Essential Points of Controversy Between Protestants and Papists

The Post-Reformation

Literature and Politics in the English Reformation

Access to History: Henry VIII to Mary I: Government and Religion, 1509-1558

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. 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.

For full description, see Renaissance Europe: Age of Recovery and Reconciliation, 2/e.

The proto-Liberalism of the late seventeenth century in England reverses all the central persuasions of illiberal evangelical religion of the early sixteenth century. Free-will, division of powers, non-literalist Biblical reading, aesthetics, theatricality: each reverses cardinal positions of Lutheran and Calvinist religion. How? Permanent Revolution argues that all revolutions take about 150 years to settle down. In the case of the Reformation in England, the first revolution (what Simpson calls “permanent revolution”) was heady and radical. It was also ultimately unsustainable. In about 150 years it produced its opposite, the second Reformation which led to the Enlightenment. In our own times, the author says, liberals make a dangerous mistake when they do not understand that Evangelical fundamentalists descend from the same parent as themselves - the “permanent revolution” of the early Reformation. The core of the book is about the English Reformation and the archive is largely literary. Yet the political and intellectual ramifications exceed the remit of literary studies. The story of the proto-Enlightenment narrated here is not a story of secularist repudiation from outside. Instead, it is primarily a story of transformation and reversal of the Protestant tradition from within. The second Reformation (the one that became the Enlightenment) is less a secularist opponent of the first than its dissident younger sibling, driven and marked, if not scarred, by its older evangelical sibling and competitor.--

Catholics, Protestants and the Conversion of England

A Study in Scottish History from the Reformation to the Revolution

The English Martyr from Reformation to Revolution

Religion, Politics, and Society Under the Tudors

A Religious Revolution

During the years from 1520 to 1540, both revolution and Reformation were introduced into England. The Royal Supremacy, conceived to meet Henry VIII's domestic needs, ended the jurisdiction of Rome, vested responsibility for the English Church with the crown and demanded uncompromising obedience to the new ecclesiastical order. Spiritual reformation came along with political revolution, bringing continental Protestantism to the heart of English religious life. In this situation, where the king wielded supreme authority, the emergence of different factions gave expression to differing allegiances, ideologies and centres of power.

Patricia Crawford demonstrates how the consideration of gender is central to our understanding of religious history. Women and Religionhas three broad themes: the role and experience of women in the religious upheaval in the period from the Reformation to the Restoration; the significance of religion to contemporary women, focusing on the range of practices and beliefs; and the gendered nature of religious beliefs, institutions and language in the early modern period.

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 via the 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.

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.

Protestant Best Sellers, Private Devotion, and the Revolution of English Piety

The English Reformation, 1530-1570

The Voices of Morebath

The King's Reformation

The Reformation and the Illiberal Roots of Liberalism
Domesticating the Reformation

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 discovery, 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. Few periods of English history have been so subject to 'revisionism' as the Tudors and Stuarts. This volume offers a full introduction to the complex historiographical debates currently raging about politics and religion in early modern England. It * draws together thirteen articles culled from familiar and also less accessible sources * embraces revisionist and counter-revisionist viewpoints * combines controversial works on both politics and religion * covers Tudor as well as early Stuart England * includes helpful glossary, explanatory headnotes and suggestions for further reading. These carefully edited and introduced essays draw on the new evidence of newsletters and ballads and ritual, as well as the more traditional sources, to offer a new and broader understanding of this transformative era of English history.

A collection of Professor Loades' essays on aspects of the English Reformation covering the political context, censorship and clandestine printing, relations with Rome, and sectarianism. An introduction examines the role of the state in the development of the Anglican Settlement.

Revolution in ReligionThe English Reformation, 1530-1570

Commonwealth and the English Reformation

Politics, Censorship, and the English Reformation

Age of Reform and Revolution

Reformation Europe

Broken Idols of the English Reformation

Henry VIII and the Remaking of the English Church

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

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 Reformation and Counter-Reformation represented the greatest upheaval in Western society since the collapse of the Roman Empire a millennium before. The consequences of those shattering events are still felt today—from the stark divisions between (and within) Catholic and Protestant countries to the Protestant ideology that governs America, the world's only remaining superpower. In this masterful history, Diarmaid MacCulloch conveys the drama, complexity, and continuing relevance of these events. He offers vivid portraits of the most significant individuals—Luther, Calvin, Zwingli, Loyola, Henry VIII, and a number of popes—but also conveys why their ideas were so powerful and how the Reformation affected everyday lives. The result is a landmark book that will be the standard work on the Reformation for years to come. The narrative verse of The Reformation as well as its provocative analysis of American culture's debt to the Reformation will ensure the book's wide appeal among history readers.

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.

Women and Religion in England, 1500-1720

The English People and the English Revolution, 1640-1649

Heretics and Believers

Factional Politics and the English Reformation, 1520-1540

A Rational Defence of the English Reformation and Protestant Religion

Reformation to Revolution

Literature and politics in the English Reformation is a study of the English Reformation as a political and literary event. Focusing on an eclectic group of texts, unified by their articulation of the key elements of the cultural history of the period 1510-80, the book unravels the political, poetic and religious themes of the era. --book jacket.

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 of 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, in 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 put 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 s

head-counting by looking at the political relationships and how they were affected by religious ideas to bring about change.

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, 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 co

ordinated march of Protestantism, the essays reveal the unpredictable and deeply-contested process by which an English Protestant identity came to be formed. Questions of religion lay at the center of the "glorious flux" of politics and society in the English Revolution. In particular, the radicalism of the period stemmed directly from religious dissent. These eight essays offer a fresh survey of the popular religious movements and ideas between 1640 and 1660 which were the driving force behind th

Qevellers, Baptists, and other groups that existed outside the ruling Stuart society, the contributors highlight the social, political, and economic significance of many of these groups in 17th-century England.

Revolution in Religion

Reformation Divided

Memory and the English Reformation

English Reformations

Martin Luther's 95 Theses

Politics and Religion

The Access to History series is the most popular and trusted series for AS and A level history students. This title analyses the political and religious developments in Britain during this period. It begins by examining the personality and role of Henry VIII and the rise and fall of Wolsey. It then goes on to examine the Henrician Reformation, the break with Rome and the dissolution of the monasteries. After assessing the effectiveness of Henry's reign the subsequent reigns of Edward VI and Mary I are evaluated, with a concluding section providing an overview of the changes to Church and State in this period. Throughout the book key dates, terms and issues are highlighted, and historical interpretations of key debates are outlined. Summary diagrams are included to consolidate knowledge and understanding of the period, and exam-style questions and tips written by examiners for all exam specifications provide the opportunity to develop exam skills.

During the 1500s, religious change came to Europe and people began to question the beliefs and practices of Catholicism. This engaging book introduces readers to the changes that people like Martin Luther, John Calvin, and Henry VIII wanted during the Reformation. The captivating images, stunning facts, and engaging sidebars give readers insight into issues of that time, including social order, indulgences, and the development of Protestantism. Feast your eyes on this wide appeal among history readers.

The dramatic religious revolutions of the sixteenth and seventeenth centuries involved a battle over social memory. On one side, the Reformation repudiated key aspects of medieval commemorative culture; on the other, traditional religion claimed that Protestantism was a religion without memory. This volume shows how religious memory was sometimes attacked and extinguished, while at other times rehabilitated in a modified guise. It investigates how new modes of memorialisation were embodied in texts, material objects, images, physical buildings, rituals, and bodily gestures. Attentive to the roles played by denial, amnesia, and fabrication, it also considers the retrospective processes by which the English Reformation became identified as an historic event. Examining dissident as well as official versions of this story, this richly illustrated, interdisciplinary collection traces how memory of the religious revolution evolved in the two centuries following the Henrician schism, and how the Reformation embedded itself in the early modern cultural imagination.

The pace and extent of England's conversion to protestantism between 1530 and 1570 is a subject of lively controversy among historians. In this study the reader is guided through the interpretations of rival scholars, and the complex events of those years. The English Reformation grew out of political action, the existing tensions between secular and ecclesiastical jurisdiction, and the indigenous heretical tradition, namely Lollardy. The dramatic events of the Reformation in Germany and Switzerland also introduced radical and unfamiliar ideas, which were then adapted to the circumstances of the English Church. The establishment of these ideas down to 1570 is analysed in detail with documentary illustration.

Protestant Mind of English Reformation, 1570-1640

How Catholics Endured the English Reformation

The Causes of the English Revolution 1529-1642

Religion in Revolutionary England

English Provincial Society from the Reformation to the Revolution

Permanent Revolution

Religion, politics and fear: how England was transformed by the Tudors. The English Reformation was a unique turning point in English history. Derek Wilson retells the story of how the Tudor monarchs transformed English religion and why it still matters today. Recent scholarly research has undermined the traditional view of the Reformation as an event that occurred solely amongst the elite. Wilson now shows that, although the transformation was political and had a huge impact on English identity, on England's relationships with its European neighbours and on the foundations of its empire, it was essentially a revolution from the ground up. By 1600, in just eighty years, England had become a radically different nation in which family, work and politics, as well as religion, were dramatically altered. Praise for Derek Wilson: 'Stimulating and authoritative.' John Guy. 'Masterly, [Wilson] has a deep understanding of . . . characters, reaching out across the centuries.' Sunday Times.

This book offers a collection of essays tightly focused around the issue of religion in England between 1640 and 1660, a time of upheaval and civil war in England. Edited by well-known scholars of the subject, topics include the toleration controversy, women's theological writing, observance of the Lord's Day and prayer books. To aid understanding, the essays are divided into three sections examining theology in revolutionary England, inside and outside the revolutionary National Church and local impacts of religious revolution. Carefully and thoughtfully presented, this book will be of great use for those seeking to better understand the practices and patterns of religious life in England in this important and fascinating period.

Essays that explore how Protestants responded to the opportunities and perils of revolution in the transatlantic age Revolution as Reformation: Protestant Faith in the Age of Revolutions, 1688-1832 highlights the role that Protestantism played in shaping both individual and collective responses to revolution. These essays explore the various ways that the Protestant tradition, rooted in a perpetual process of recalibration and reformulation, provided the lens through which Protestants experienced and understood social and political change in the Age of Revolutions. In particular, they call attention to how Protestants used those changes to continue or accelerate the Protestant imperative of refining their faith toward an improved vision of reformed religion. The editors and contributors define faith broadly: they incorporate individuals as well as specific sects and denominations, and as much of "life experience" as possible, not just life within a given church. In this way, the volume reveals how believers combined the practical demands of secular society with their personal faith and how, in turn, their attempts to reform religion shaped secular society. The wide-ranging essays highlight the exchange of Protestant thinkers, traditions, and ideas across the Atlantic during this period. These perspectives reveal similarities between revolutionary movements across and around the Atlantic. The essays also emphasize the foundational role that religion played in people's attempts to make sense of their world, and the importance they placed on harmonizing their ideas about religion and politics. These efforts produced novel theories of government, encouraged both revolution and counterrevolution, and refined both personal and collective understandings of faith and its relationship to society.

The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available to you in print, making them highly accessible to libraries, undergraduate students, and independent scholars. The Age of Enlightenment profoundly enriched religious and philosophical understanding and continues to influence present-day thinking. Works collected here include masterpieces by David Hume, Immanuel Kant, and Jean-Jacques Rousseau, as well as religious sermons and moral debates on the issues of the day such as the slave trade. The Age of Reason saw conflict between Protestantism and Catholicism transformed into one between faith and logic -- a debate that continues in the twenty-first century. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ British Library T124471

Author of the 'System of divinity and morality' = Ferdinando Warner. London: printed for R. Griffiths, 1752. xiv,477, [1]p.: 12"

Radical Religion in the English Revolution

A History of the English Reformation

Religion, Politics and Society in Kent, 1500-1640

Supremacy and Survival

Foxe's Book Of Martyrs

Revolution As Reformation

This book rescues three little-known bestsellers of the English Reformation and employs them in an examination of intellectual and religious revolution. How did sixteenth-century English Protestant manuals of private devotion - often to be read aloud - stream continental theology into the domestic contexts of parish, school, and home? Patterson elucidates ideological programs presented in key texts in light of evolving patterns of public and private worship; she also considers the processes of transmission by which complex doctrinal debates were packaged for cultivating an everyday piety in a confusing age of inflammatory, politicized religion. It is in the most prosaic keynotes of daily realities, that the deepest opportunities lie for experiencing the divine. Intersecting issues of piety, rhetoric, and the devotional life of the home, this book brings to

life reformists' endeavors to guide popular responses to the Protestant revolution itself.

A major reassessment of England's break with Rome

A Brief History of the English Reformation

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

The Reformation: A Very Short Introduction

The Reformation

History of the Church of Ireland: From the Reformation to the revolution: with a preliminary survey, from the Papal usurpation, in the twelfth century, to its legal abolition in the sixteenth

Protestant Faith in the Age of Revolutions, 1688-1832