

The Post Reformation Religion Politics And Society In Britain 1603 1714

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Religious Conversion in Early Modern English Drama - Lieke Stelling 2018-12-31

Few subjects of the English stage have proved more alluring and enduring than religious conversion. The emergence of the Elizabethan theatre marked a profound shift in the way in which conversion was presented. If medieval drama had encouraged conversion without reservation, early Elizabethan plays started to question it. Considering over forty canonical and lesser known works, this study argues that more so than any other medium, early modern drama engaged with the question of the possibility of undergoing a radical transformation in faith and presented the period's understanding of it as fundamentally unsettled. Offering the first cross-religious exploration of conversion in early modern English drama, and presenting a new reading of William Shakespeare's tragedy *Othello*, Lieke Stelling reveals telling patterns in the stage's treatment of conversion and religious identity.

The Politics of Disclosure, 1674-1725 - Rebecca Bullard 2015-10-06

This is a study of the 'secret history', a polemical form of historiography which flourished in England during the late seventeenth and early eighteenth centuries.

[Protestant Identities](#) - Muriel C. McClendon 1999

Assessing the English Reformation's legacy of increasing religious diversification, this book explores the complex ways in which England's gradual transformation from a Roman Catholic to a Protestant nation presented men and women with new ways in which to define their relationships with society.

The Debate on the English Reformation - Rosemary O'Day 2015-11-01

Extensively revised and updated, this new edition of *The debate on the English Reformation* combines a discussion of successive historical approaches to the English Reformation with a critical review of recent debates in the area, offering a major contribution to modern historiography as well as to Reformation studies. It explores the way in which successive generations have found the Reformation relevant to their own times and have in the process rediscovered, redefined and rewritten its story. It shows that not only people who called themselves historians but also politicians, ecclesiastics, journalists and campaigners argued about interpretations of the Reformation and the motivations of its principal agents. The author also shows how, in the twentieth century, the debate was influenced by the development of history as a subject

and, in the twenty-first century, by state control of the academy. Undergraduates, researchers and lecturers alike will find this an invaluable and essential companion to their studies.

Revelation Restored - Warren Johnston 2011

An analysis of the nature of apocalyptic and millennial beliefs that reveals concerns prominent in England in the early seventeenth century had not abated after 1660.

Latin America's Neo-reformation - Eric Patterson 2005

First Published in 2005. Routledge is an imprint of Taylor & Francis, an informa company.

The Germ of an Idea - Margaret DeLacy 2016-03-05

Contagionism is an old idea, but gained new life in Restoration Britain. The Germ of an Idea considers British contagionism in its religious, social, political and professional context from the Great Plague of London to the adoption of smallpox inoculation. It shows how ideas about contagion changed medicine and the understanding of acute diseases.

Religion, Politics and Society in Britain, 800-1066 - A E Redgate 2014-03-05

Using a comparative and broad perspective, Religion, Politics and Society in Britain 800-1066 draws on archaeology, art history, material culture, texts from charms to chronicles, from royal law-codes to sermons to poems, and other evidence to demonstrate the centrality of Christianity and the Church in Britain 800-1066. It delineates their contributions to the changes in politics, economy, society and culture that occurred between 800 and 1066, from nation-building to practicalities of government to landscape. The period 800-1066 saw the beginnings of a fundamental restructuring of politics, society and economy throughout Christian Europe in which religion played a central role. In Britain too the interaction of religion with politics and society was profound and pervasive. There was no part of life which Christianity and the Church did not touch: they affected belief, thought and behaviour at all levels of society. This book points out interconnections within society and between archaeological, art historical and literary evidence and similarities between aspects of culture not only within

Britain but also in comparison with Armenian Christendom. A. E. Redgate explores the importance of religious ideas, institutions, personnel and practices in the creation and expression of identities and communities, the structure and functioning of society and the life of the individual. This book will be essential reading for students of early medieval Britain and religious and social history.

John Owen, Richard Baxter and the Formation of Nonconformity - Tim Cooper 2016-05-06

John Owen (1616-1683) and Richard Baxter (1615-1691) were both pivotal figures in shaping the nonconformist landscape of Restoration England. Yet despite having much in common, they found themselves taking opposite sides in several important debates, and their relationship was marked by acute strain and mutual dislike. By comparing and contrasting the parallel careers of these two men, this book not only distils the essence of their differing theology, it also offers a broader understanding of the formation of English nonconformity. Placing these two figures in the context of earlier events, experience and differences, it argues that Restoration nonconformity was hampered by their strained personal relationship, which had its roots in their contrasting experiences of the English Civil War. This study thus contributes to historiography that explores the continuities across seventeenth-century England, rather than seeing a divide at 1660. It illustrates the way in which personality and experience shaped the development of wider movements.

Religious Politics in Post-reformation England - Kenneth Fincham 2006

New scrutinies of the most important political and religious debates of the post-Reformation period.

Peace in the Post-Reformation - John Bossy 1998-11-05

Christians are supposed to love their neighbours, including their enemies. This is never easy. When feud and honour are common realities, it is even harder than usual. This book sketches the history of peace-making between people (not countries) as an activity of churches or of Christianity between the Reformation and the eighteenth century. The

story is recounted in four countries (Italy, France, Germany, and England) and in several religious settings (including Roman Catholic, Lutheran, Church of England, and Calvinist). Each version is a variation upon a theme: what the author calls a 'moral tradition' which contrasts, as a continuing imperative, with the novelties of theory and practice introduced by the sixteenth-century reformers. In general the topic has much to say about the destinies of Christianity in each country, and more widely, and strikes a chord which will resonate in both the social and the religious history of the West.

[Early Modern England 1485-1714](#) - Newton Key 2013-04-03

The second edition of this bestselling narrative history has been revised and expanded to reflect recent scholarship. The book traces the transformation of England during the Tudor-Stuart period, from feudal European state to a constitutional monarchy and the wealthiest and most powerful nation on Earth. Written by two leading scholars and experienced teachers of the subject, assuming no prior knowledge of British history Provides student aids such as maps, illustrations, genealogies, and glossary This edition reflects recent scholarship on Henry VIII and the Civil War Extends coverage of the Reformations, the Rump and Barebone's Parliament, Cromwellian settlement of Ireland, and the European, Scottish, and Irish contexts of the Restoration and Revolution of 1688-9 Includes a new section on women's roles and the historiography of women and gender Click here for more discussion and debate on the authors' blogspot:

<http://earlymodernengland.blogspot.com/> [Wiley disclaims all responsibility and liability for the content of any third-party websites that can be linked to from this website. Users assume sole responsibility for accessing third-party websites and the use of any content appearing on such websites. Any views expressed in such websites are the views of the authors of the content appearing on those websites and not the views of Wiley or its affiliates, nor do they in any way represent an endorsement by Wiley or its affiliates.]

A Gambling Man - Jenny Uglow 2010-11-23

The Restoration was a decade of experimentation: from the founding of

the Royal Society for investigating the sciences to the startling role of credit and risk; from the shocking licentiousness of the court to failed attempts at religious tolerance. Negotiating all these, Charles II, the "slippery sovereign," laid odds and took chances, dissembling and manipulating his followers. The theaters may have been restored, but the king himself was the supreme actor. Yet while his grandeur, his court, and his colorful sex life were on display, his true intentions lay hidden. Charles II was thirty when he crossed the English Channel in fine May weather in 1660. His Restoration was greeted with maypoles and bonfires, as spring after the long years of Cromwell's rule. But there was no way to turn back, no way he could "restore" the old dispensation. Certainty had vanished. The divinity of kingship had ended with his father's beheading. "Honor" was now a word tossed around in duels. "Providence" could no longer be trusted. As the country was rocked by plague, fire, and war, people searched for new ideas by which to live. And exactly ten years after he arrived, Charles would again stand on the shore at Dover, this time placing the greatest bet of his life in a secret deal with his cousin, Louis XIV of France. Jenny Uglow's previous biographies have won the James Tait Black Memorial Prize and International PEN's Hessel-Tiltman Prize for History. A Gambling Man is Uglow at her best: both a vivid portrait of Charles II that explores his elusive nature and a spirited evocation of a vibrant, violent, pulsing world on the brink of modernity.

A Social History of England, 1500-1750 - Keith Wrightson

2017-02-13

The rise of social history has had a transforming influence on the history of early modern England. It has broadened the historical agenda to include many previously little-studied, or wholly neglected, dimensions of the English past. It has also provided a fuller context for understanding more established themes in the political, religious, economic and intellectual histories of the period. This volume serves two main purposes. Firstly, it summarises, in an accessible way, the principal findings of forty years of research on English society in this period, providing a comprehensive overview of social and cultural change in an

era vital to the development of English social identities. Second, the chapters, by leading experts, also stimulate fresh thinking by not only taking stock of current knowledge but also extending it, identifying problems, proposing fresh interpretations and pointing to unexplored possibilities. It will be essential reading for students, teachers and general readers.

William Perkins and the Making of a Protestant England - W. B. Patterson 2014-10-30

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, Perkins was in fact a prominent and effective apologist for the established church whose contributions to English religious thought had an immense influence on an English Protestant culture that endured well into modern times. The English Reformation is shown to be a part of the European-wide Reformation, and Perkins himself a leading Reformed theologian. In *A Reformed Catholike* (1597), Perkins distinguished the theology upheld in the English Church from that of the Roman Catholic Church, while at the same time showing the considerable extent to which the two churches shared common concerns. His books dealt extensively with the nature of salvation and the need to follow a moral way of life. Perkins wrote pioneering works on conscience and 'practical divinity'. In *The Arte of Prophecyng* (1607), he provided preachers with a guidebook to the study of the Bible and their oral presentation of its teachings. He dealt boldly and in down-to-earth terms with the need to achieve social justice in an era of severe economic distress. Perkins is shown to have been instrumental to the making of a Protestant England, and to have contributed significantly to the development of the religious culture not only of Britain but also of a broad range of countries on the Continent.

Religion, Literature, and Politics in Post-Reformation England, 1540-1688 - Donna B. Hamilton 1996-02-29

Demonstrates the centrality of religion to Post-Reformation English history, culture, and politics.

The Christian Monitors - Brent S. Sirota 2014-01-07

This original and persuasive book examines the moral and religious revival led by the Church of England before and after the Glorious Revolution, and shows how that revival laid the groundwork for a burgeoning civil society in Britain. After outlining the Church of England's key role in the increase of voluntary, charitable, and religious societies, Brent Sirota examines how these groups drove the modernization of Britain through such activities as settling immigrants throughout the empire, founding charity schools, distributing devotional literature, and evangelizing and educating merchants, seamen, and slaves throughout the British empire—all leading to what has been termed the “age of benevolence.”

The Oxford History of Protestant Dissenting Traditions, Volume I - John Coffey 2020-05-29

The Oxford History of Protestant Dissenting Traditions, Volume I traces the emergence of Anglophone Protestant Dissent in the post-Reformation era between the Act of Uniformity (1559) and the Act of Toleration (1689). It reassesses the relationship between establishment and Dissent, emphasising that Presbyterians and Congregationalists were serious contenders in the struggle for religious hegemony. Under Elizabeth I and the early Stuarts, separatists were few in number, and Dissent was largely contained within the Church of England, as nonconformists sought to reform the national Church from within. During the English Revolution (1640-60), Puritan reformers seized control of the state but splintered into rival factions with competing programmes of ecclesiastical reform. Only after the Restoration, following the ejection of two thousand Puritan clergy from the Church, did most Puritans become Dissenters, often with great reluctance. Dissent was not the inevitable terminus of Puritanism, but the contingent and unintended consequence of the Puritan drive for further reformation. The story of Dissent is thus bound up with the contest for the established Church, not simply a heroic tale of persecuted minorities contending for religious toleration. Nevertheless, in the half century after 1640, religious pluralism became a fact of English life, as denominations formed and toleration was widely

advocated. The volume explores how Presbyterians, Congregationalists, Baptists, and Quakers began to forge distinct identities as the four major denominational traditions of English Dissent. It tracks the proliferation of Anglophone Protestant Dissent beyond England—in Wales, Scotland, Ireland, the Dutch Republic, New England, Pennsylvania, and the Caribbean. And it presents the latest research on the culture of Dissenting congregations, including their relations with the parish, their worship, preaching, gender relations, and lay experience.

All Hail to the Archpriest - Michael Questier 2019-08-29

All Hail to the Archpriest revisits the debates and disputes known collectively in the literature on late sixteenth and early seventeenth century England as the 'Archpriest controversy'. Peter Lake and Michael Questier argue that this was an extraordinary instance of the conduct of contemporary public politics and that, in its apparent strangeness, it is in fact a guide to the ways in which contemporaries negotiated the unstable later Reformation settlement in England. The published texts which form the core of the arguments involved in this debate survive, as do several caches of manuscript material generated by the dispute. Together they tell us a good deal about the aspirations of the writers and the networks that they inhabited. They also allow us to retell the progress of the dispute both as a narrative and as an instance of contemporary public argument about topics such as the increasingly imminent royal succession, late Elizabethan puritanism, and the function of episcopacy. Our contention is that, if one takes this material seriously, it is very hard to sustain standard accounts of the accession of James VI in England as part of an almost seamless continuity of royal government, contextualised by a virtually untroubled and consensus-based Protestant account of the relationship between Church and State. Nor is it possible to maintain that by the end of Elizabeth's reign the fraction of the national Church, separatist and otherwise, which regarded itself or was regarded by others as Catholic, had been driven into irrelevance.

Religion, Politics and Society in Britain 1066-1272 - Henry Mayr-Harting 2014-04-04

The period from 1066 to 1272, from the Norman Conquest to the death

of Henry III, was one of enormous political change in England and of innovation in the Church as a whole. Religion, Politics and Society 1066-1272 charts the many ways in which a constantly changing religious culture impacted on a social and political system which was itself dominated by clerics, from the parish to the kingdom. Examining the various ways in which churchmen saw their relation to secular power, Henry Mayr-Harting introduces many of the great personalities of the time, such as Thomas Becket and Robert Grosseteste. At the same time he shows how religion itself changed over the course of two centuries, in response to changing social conditions - how rising population fuelled the economic activities of the monasteries, and how parish reform demanded a more educated clergy and by this increased the social prestige of the Church. Written by an acknowledged master in the field, this magisterial account will be an unmissable read for all students of Norman and Plantagenet England and of the history of the medieval Church as a political, social and spiritual force.

Divinity and State - David Womersley 2010-02-18

This book explores how the Reformation's transformation of religious belief into a political statement and the saturation of the national past with religious implications (created by the political developments of the 1530s) was reflected in sixteenth-century English historiography and historical drama, including Shakespeare's history plays.

[As Often As You Eat This Bread](#) - Gregory David Soderberg 2022-11-14

Why can't Christians agree about communion? Why is it that in some churches all worship services culminate in a holy meal whereas other churches celebrate this "holy supper" only once in a while? Theologian Gregory Soderberg has researched this question, excavating patterns of communion frequency within one of the bigger Christian families: the Reformed tradition. Despite being the sacrament of unity, the eucharist has often been a cause of strife in Christian churches. In his study, Gregory David Soderberg is the first to focus in depth on communion frequency in the Reformed tradition. He concludes that, although the 16th century Reformers desired more frequent communion, this was balanced by their desire to create mature Christian communities. So,

preachers and church leaders stressed the priority of moral conduct and the importance of understanding what the eucharist meant for Protestants. The study analyses sources from the very beginnings of this tradition in 16th century Zürich and Geneva, and it follows its trajectories through England and Scotland all the way down to 19th century USA. Ultimately, it is hoped that understanding the polemics of the past will help churches today to celebrate the sacrament of unity more meaningfully.

The Reformed David(s) and the Question of Resistance to Tyranny - Nevada Levi DeLapp 2014-08-28

This study centers on the question: how do particular readers read a biblical passage? What factors govern each reading? DeLapp here attempts to set up a test case for observing how both socio-historical and textual factors play a part in how a person reads a biblical text. Using a reception-historical methodology, he surveys five Reformed authors and their readings of the David and Saul story (primarily 1 Sam 24 and 26). From this survey two interrelated phenomena emerge. First, all the authors find in David an ideal model for civic praxis—a “Davidic social imaginary” (Charles Taylor). Second, despite this primary agreement, the authors display two different reading trajectories when discussing David's relationship with Saul. Some read the story as showing a persecuted exile, who refuses to offer active resistance against a tyrannical monarch. Others read the story as exemplifying active defensive resistance against a tyrant. To account for this convergence and divergence in the readings, DeLapp argues for a two-fold conclusion. The authors are influenced both by their socio-historical contexts and by the shape of the biblical text itself. Given a Deuteronomic frame conducive to the social imaginary, the paradigmatic narratives of 1 Sam 24 and 26 offer a narrative gap never resolved. The story never makes explicit to the reader what David is doing in the wilderness in relation to King Saul. As a result, the authors fill in the “gap” in ways that accord with their own socio-historical experiences.

The Age of Reformation - Alec Ryrie 2017-01-12

The Age of Reformation charts how religion, politics and social change

were always intimately interlinked in the sixteenth century, from the murderous politics of the Tudor court to the building and fragmentation of new religious and social identities in the parishes. In this book, Alec Ryrie provides an authoritative overview of the religious and political reformations of the sixteenth century. This turbulent century saw Protestantism come to England, Scotland and even Ireland, while the Tudor and Stewart monarchs made their authority felt within and beyond their kingdoms more than any of their predecessors. This book demonstrates how this age of reformations produced not only a new religion, but a new politics – absolutist, yet pluralist, populist yet bound by law. This new edition has been fully revised and updated and includes expanded sections on Lollardy and anticlericalism, on Henry VIII's early religious views, on several of the rebellions which convulsed Tudor England and on unofficial religion, ranging from Elizabethan Catholicism to incipient atheism. Drawing on the most recent research, Alec Ryrie explains why these events took the course they did – and why that course was so often an unexpected and unlikely one. It is essential reading for students of early modern British history and the history of the reformation.

Godly Kingship in Restoration England - Jacqueline Rose 2011-07-21

The position of English monarchs as supreme governors of the Church of England profoundly affected early modern politics and religion. This innovative book explores how tensions in church-state relations created by Henry VIII's Reformation continued to influence relationships between the crown, Parliament and common law during the Restoration, a distinct phase in England's 'long Reformation'. Debates about the powers of kings and parliaments, the treatment of Dissenters and emerging concepts of toleration were viewed through a Reformation prism where legitimacy depended on godly status. This book discusses how the institutional, legal and ideological framework of supremacy perpetuated the language of godly kingship after 1660 and how supremacy was complicated by the ambivalent Tudor legacy. It was manipulated by not only Anglicans, but also tolerant kings and intolerant parliaments, Catholics, Dissenters and radicals like Thomas Hobbes.

Invented to uphold the religious and political establishments, supremacy paradoxically ended up subverting them.

[A New History of England](#) - Jeremy Black 2008-04-25

In his New History of England, leading historian Jeremy Black takes a cool and dispassionate look at the vicissitudes of over two millennia of English history.

Witchcraft and Whigs - Andrew Sneddon 2017-10-03

This ground-breaking biography of Bishop Francis Hutchinson (1669-1739) provides a detailed and rare portrait of an early eighteenth century Irish bishop and witchcraft theorist. Drawing upon a wealth of printed primary source material, the book aims to increase our understanding of the eighteenth-century established clergy, both in England and Ireland. It illustrates how one of the main sceptical texts of the seventeenth and eighteenth centuries, the Historical essay concerning witchcraft (1718), was constructed and how it fitted into the wider intellectual and literary context of the time, examining Hutchinson's views on contemporary debates concerning modern prophecy and miracles, demonic and Satanic intervention, the nature of Angels and hell, and astrology. This book will be of particular interest to academics and students in the areas of history of witchcraft, and the religious, political and social history of Britain and Ireland in the late seventeenth and early eighteenth centuries.

Sir Robert Filmer (1588-1653) and the patriotic monarch - Cesare Cuttica 2016-05-16

This book, now available in paperback, studies the patriarchalist theories of Sir Robert Filmer (1588-1653) in the context of early modern English and European political cultures. Making use of unexplored primary material and adopting an innovative contextual approach, Cuttica provides a long-overdue account of an often referred-to but largely misunderstood thinker. By focusing on Filmer's most important writing, Patriarcha (written in the 1620s-30s but published in 1680), this monograph rethinks some crucial issues in the reading of political history in the seventeenth century. Most importantly, it invites new reflections on the theory of patriarchalism and gives novel insights into the place of

patriotism in the development of English political discourse and identity. Thanks to its originality in both approach and content, this volume will be of interest to historians of early modern England as well as scholars of political thought.

People and piety - Elizabeth Clarke 2020-09-29

This international and interdisciplinary volume investigates Protestant devotional identities in sixteenth- and seventeenth-century England. Divided into two sections, the book examines the 'sites' where these identities were forged - the academy, printing house, household, theatre and prison - and the 'types' of texts that expressed them - spiritual autobiographies, religious poetry and writings tied to the ars moriendi - providing a broad analysis of social, material and literary forms of devotion during England's Long Reformation. Through archival and cutting-edge research, a detailed picture of 'lived religion' emerges, which re-evaluates the pietistic acts and attitudes of well-known and recently discovered figures. To those studying and teaching religion and identity in early modern England, and anyone interested in the history of religious self-expression, these chapters offer a rich and rewarding read.

American Unitarianism and the Protestant Dilemma - Lydia Willsky-Ciollo 2015-11-11

This book examines American Unitarianism and its struggle to define religious authority during its nascence in the nineteenth century. This story is situated in the context of Protestant history, revealing how American Unitarianism is representative of the broader Protestant dilemma of establishing the Bible as the primary religious authority.

The Post-Reformation - John Spurr 2014-06-11

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.

Reformation Without End - Robert Ingram 2019-09

Reformation without end conceives of eighteenth-century English history as a late chapter in the nation's long Reformation. Contemporaries thought that the Reformation had caused two bloody seventeenth-century English revolutions.

Commonwealth and the English Reformation - Ben Lowe 2017-03-02

Whilst much recent research has dealt with the popular response to the religious change ushered in during the mid-Tudor period, this book focuses not just on the response to broad liturgical and doctrinal change, but also looks at how theological and reform messages could be utilized among local leaders and civic elites. It is this cohort that has often been neglected in previous efforts to ascertain the often elusive position of the common woman or man. Using the Vale of Gloucester as a case study, the book refocuses attention onto the concept of "commonwealth" and links it to a gradual, but long-standing dissatisfaction with local religious houses. It shows how monasteries, endowed initially out of the charitable impulses of elites, increasingly came to depend on lay stewards to remain viable. During the economic downturn of the mid-Tudor period, when urban and landed elites refocused their attention on restoring the commonwealth which they believed had broken down, they increasingly viewed the charity offered by religious houses as insufficient to meet the local needs. In such a climate the Protestant social gospel seemed to provide a valid alternative to which many people gravitated. Holding to scrutiny the revisionist revolution of the past twenty years, the book reopens debate and challenges conventional thinking about the ways the traditional church lost influence in the late middle ages, positing the idea that the problems with the religious houses were not just the creation of the reformers but had rather a long history. In so doing it offers a more complete picture of reform that goes beyond head-counting by looking at the political relationships and how they were affected by religious ideas

to bring about change.

The Oxford Handbook of Early Modern English Literature and Religion - Andrew Hiscock 2017-06-22

This pioneering Handbook offers a comprehensive consideration of the dynamic relationship between English literature and religion in the early modern period. The sixteenth and seventeenth centuries were the most turbulent times in the history of the British church and, perhaps as a result, produced some of the greatest devotional poetry, sermons, polemics, and epics of literature in English. The early-modern interaction of rhetoric and faith is addressed in thirty-nine chapters of original research, divided into five sections. The first analyses the changes within the church from the Reformation to the establishment of the Church of England, the phenomenon of puritanism and the rise of non-conformity. The second section discusses ten genres in which faith was explored, including poetry, prophecy, drama, sermons, satire, and autobiographical writings. The middle section focuses on selected individual authors, among them Thomas More, Christopher Marlowe, John Donne, Lucy Hutchinson, and John Milton. Since authors never write in isolation, the fourth section examines a range of communities in which writers interpreted their faith: lay and religious households, sectarian groups including the Quakers, clusters of religious exiles, Jewish and Islamic communities, and those who settled in the new world. Finally, the fifth section considers some key topics and debates in early modern religious literature, ranging from ideas of authority and the relationship of body and soul, to death, judgment, and eternity. The Handbook is framed by a succinct introduction, a chronology of religious and literary landmarks, a guide for new researchers in this field, and a full bibliography of primary and secondary texts relating to early modern English literature and religion.

The Irish Presbyterian Mind - Andrew R. Holmes 2018-09-13

The Irish Presbyterian Mind considers how one protestant community responded to the challenges posed to traditional understandings of Christian faith between 1830 and 1930. Andrew R. Holmes examines the attitudes of the leaders of the Presbyterian Church in Ireland to biblical

criticism, modern historical method, evolutionary science, and liberal forms of protestant theology. He explores how they reacted to developments in other Christian traditions, including the so-called 'Romeward' trend in the established Churches of England and Ireland and the 'Romanisation' of Catholicism. Was their response distinctively Presbyterian and Irish? How was it shaped by Presbyterian values, intellectual first principles, international denominational networks, identity politics, the expansion of higher education, and relations with other Christian denominations? The story begins in the 1830s when evangelicalism came to dominate mainstream Presbyterianism, the largest protestant denomination in present-day Northern Ireland. It ends in the 1920s with the exoneration of J. E. Davey, a professor in the Presbyterian College, Belfast, who was tried for heresy on accusations of being a 'modernist'. Within this timeframe, Holmes describes the formation and maintenance of a religiously-conservative intellectual community. At the heart of the interpretation is the interplay between the Reformed theology of the Westminster Confession of Faith and a commitment to common evangelical principles and religious experience that drew protestants together from various denominations. The definition of conservative within the Presbyterian Church in Ireland moved between these two poles and could take on different forms depending on time, geography, social class, and whether the individual was a minister or a member of the laity.

Reformation without end - Robert G. Ingram 2018-03-27

This study provides a radical reassessment of the English Reformation. No one in eighteenth-century England thought that they were living during 'the Enlightenment'; instead, they saw themselves as facing the religious, intellectual and political problems unleashed by the Reformation, which began in the sixteenth century. Moreover, they faced those problems in the aftermath of two bloody seventeenth-century political and religious revolutions. This book examines how the eighteenth-century English debated the causes and consequences of those revolutions and the thing they thought had caused them, the Reformation. It draws on a wide array of manuscript sources to show

how authors crafted and pitched their works.

Providence and Empire - Stewart Brown 2014-01-09

The 19th century was, to a large extent, the 'British century'. Great Britain was the great world power and its institutions, beliefs and values had an immense impact on the world far beyond its formal empire. *Providence and Empire* argues that knowledge of the religious thought of the time is crucial in understanding the British imperial story. The churches of the United Kingdom were the greatest suppliers of missionaries to the world, and there was a widespread belief that Britain had a divine mission to spread Christianity and civilisation, to eradicate slavery, and to help usher in the millennium; the Empire had a providential purpose in the world. This is the first connected account of the interactions of religion, politics and society in England, Scotland, Ireland and Wales between 1815 and 1914. *Providence and Empire* is essential reading for any student who wishes to gain an insight into the social, political and cultural life of this period.

Dominion - Derek Hirst 2012-03-15

A rich narrative history of England's increasing dominance over the territories that became known as the British Isles in the sixteenth and seventeenth centuries, from the reign of Henry VII through to the Act of Union of 1707.

Popular Politics and the English Reformation - Ethan H. Shagan 2003
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The Long European Reformation - Peter G. Wallace 2019-09-28

In this established textbook, Wallace provides a succinct overview of the European Reformation, interweaving the influential events of the religious reformation with the transformations of political institutions, socio-economic structures, gender relations and cultural values throughout Europe. Examining the European Reformation as a long-term process, he reconnects the classic 16th century religious struggles with the political and religious pressures confronting late medieval Christianity, and argues that the resolutions proposed by reformers such as Luther were not fully realised for most Christians until the early 18th century. This new edition features a brand new chapter on the

Reformation from a global perspective, updated historiography, a new chronology, and updated material throughout, including on the interrelationship between religion and politics after 1648. The Long European Reformation provides an even-handed and detailed account of this complex topic, providing a clear overview that is perfect for undergraduate and postgraduate students of history and religious

studies. New to this Edition: - New chapter on the Reformation in global perspective - Incorporates new perspectives and current debates on Luther and the place of the Reformation within Western history, including consideration of how people lived with their religious differences - Expanded conclusion with references to the 500th anniversary and religious continuities