

## The Post Reformation Religion Politics And Society In Britain 1603 1714

Focusing on the interaction of religion and politics, this is a comprehensive chronological survey of the political thought of post-Reformation Britain which examines the work of a wide range of thinkers.

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.

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

"This book grew out of a PhD dissertation that I began in 2013 at the University of Cambridge. I have been especially fortunate to have Alexandra Walsham as a mentor through all stages of this project, first as my graduate supervisor and throughout the process of turning my research into a book. I am indebted to her for all of her guidance"--

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.

Using the case of early-sixteenth-century Antwerp, argues that practices of religious toleration in the Christian West first emerged not as the outgrowth of beliefs about human rights, but as a practical consequence of religious coexistence. 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.

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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Mixed Faith and Shared Feeling explores the mutually generative relationship between post-Reformation religious life and London's commercial theaters. It explores the dynamic exchange between the imaginatively transformative capacities of shared theatrical experience, with the particular ideological baggage that individual playgoers bring into the theater. While early modern English drama was shaped by the polyvocal, confessional scene in which it was embedded, Musa Gurnis contends that theater does not simply reflect culture but shapes it. According to Gurnis, shared theatrical experience allowed mixed-faith audiences to vicariously occupy alternative emotional and cognitive perspectives across the confessional spectrum. In looking at individual plays, such as Thomas Middleton's *A Game of Chess* and Shakespeare's *Measure for Measure*, Gurnis shows how theatrical process can restructure playgoers' experiences of confessional material and interrupt dominant habits of religious thought. She refutes any assumption that audiences consisted of conforming Church of England Protestants by tracking the complex and changing religious lives of seventy known playgoers. Arguing against work that seeks to draw fixed lines of religious affiliation around individual playwrights or companies, she highlights the common practice of cross-confessional collaboration among playhouse colleagues. *Mixed Faith and Shared Feeling* demonstrates how post-Reformation representational practices actively reshaped the ways ideologically diverse Londoners accessed the mixture of religious life across the spectrum of beliefs. This book examines the afterlife of the lollard movement, demonstrating how it was shaped and used by evangelicals and seventeenth-century Protestants. It focuses on the work of John Foxe, whose influential *Acts and Monuments* (1563) reoriented the lollards from heretics and traitors to martyrs and model subjects, portraying them as Protestants' ideological forebears. It is a scholarly mainstay that Foxe edited radical lollard views to bring them in line with a mainstream monarchical church. But this book offers a strong corrective to the argument, revealing that the subversive material present in Foxe's text allowed seventeenth-century religious radicals to appropriate the lollards as historical validation of their own theological and political positions. The book argues that the same lollards who were used to strengthen the English church in the sixteenth century would play a role in its fragmentation in the seventeenth.

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.

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.”

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.

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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.

Crawford examines accounts of monstrous births in popular pamphlets along with the strikingly graphic illustrations

accompanying them, demonstrating how Protestant reformers used these accounts to guide their public through the spiritual confusion and social turmoil of the time.

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

In this extraordinary and ambitious book, Peter Lake examines how different sections of sixteenth- and early seventeenth-century England - protestant, puritan and catholic, the press and the popular stage - sought to enlist these pamphlets to their own ideological and commercial purposes."

This book, first published in 1984, brings together three essays written by specialists in German history of the sixteenth and seventeenth centuries whose important work is little known to English-speaking historians. Peter Blickle argues for a strong connection between the theology of the Reformation and the ideologies of the social protest movements of the period. Hans-Christoph Rublack takes a wider theme of the political and social norms in urban communities in the Holy Roman Empire and emphasises the ideas of justice, peace and unity held within the community despite the upheavals of revolution and protest. Winfried Schulze provides a comparative assessment of early modern peasant resistance within the Holy Roman Empire.

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.

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. A lively account of popular religion in England under Elizabeth I and the early Stuarts, a time when everyone had to go to church and almost everyone was religious to some extent. The book deals with the religious beliefs and practices of ordinary people - mainly by quoting their actual words.

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.

For women in early modern Europe, the Reformation and the Enlightenment entailed both new freedom and new restrictions. In response to an ideology that immured the female mind and spirit inside the body, women found in religion a hope for individual freedom, a sense of self-identity, and a justification for gender equality. Under the Veil: Feminism and Spirituality in Post-Reformation Europe invokes the veil's dual significance, as the marker of the religious woman, and as the metaphoric veil separating female interior life from its public construction. This collection of nine essays focuses specifically on the direct links between emergent feminism and religious faith as experienced through wide cultural, geographic, and confessional differences, united by themes of female subjectivity, selfhood, autonomy, and community. The essays range in topic and scope from the early seventeenth to the early nineteenth centuries, across Europe, Britain, and North America, through a wide range of experiences and written accounts – its subjects are Philadelphian visionaries and Quaker missionaries, Iroquois leaders and early Canadian nuns, Islamic societies and European female travellers, French mystics and educators, and British writers and intellectuals. These accounts reveal how women across a wide spectrum of formal beliefs and cultural backgrounds found in religion a way to negotiate the restrictions of their outward lives, and a radical source of personal and collective independence and value.

This book examines the lives of two leading Irish ecclesiastics, James Ussher (1581-1656) and John Bramhall (1594-1663). Both men were key players in the religious struggles that shook the British Isles during the first half of the seventeenth century, and their lives and works provide important insights into the ecclesiastical history of early modern Europe. As well as charting the careers of Ussher and Bramhall, this study introduces an original and revealing method for examining post-Reformation religion. Arguing that the Reformation was stimulated by religious impulses that pre-date Christianity, it introduces a biblical concept of 'Justice' and 'Numinous' motifs to provide a unique perspective on ecclesiastical development. Put simply, these motifs represent on the one hand, the fear of God's judgement, and on the other, the sacred conception of the fear of God. These subtle understandings that co-existed in the Catholic church were split apart at the Reformation and proved to be separate poles around which different interpretations of Protestantism gathered. By applying these looser concepts to Ussher and Bramhall, rather than rigid labels such as Arminian, Laudian or Calvinist, a more subtle understanding of their careers is possible, and provides an altogether more satisfactory method of denominational categorisation than the ones presently employed, not just for the British churches but for the history of the Reformation as a whole.

'Masterly' - Eric Metaxas 'Mould-breaking' - John Guy 'A little gem of a book' - Suzannah Lipscomb From the Introduction: 'There is no such thing as "the English Reformation". A "Reformation" is a composite event which is only made visible by being framed the right way. It is like a "war": a label we put onto a particular set of events, while we decide that other – equally violent – acts are not part of that or of any "war". Sixteenth- and seventeenth-century English people knew that they were living through an age of religious upheaval, but they did not know that it was "the English Reformation", any more than the soldiers at the battle of Agincourt knew that they were fighting in "the Hundred Years' War". . . . 'Plainly these religious upheavals permanently changed England and, by extension, the many other countries on which English culture has made its mark. There is not, however, a single master narrative of all this turmoil. How could there be? . . . The way you choose to tell the story is governed by what you think is important and what is trivial, by whether there are heroes or villains you want to celebrate or condemn, and by the legacies and lessons which you think matter. Once you have chosen your frame, it will give you the story you want. 'So this book does not tell "the story" of "the English Reformation". It tells the stories of six English Reformations, or rather six stories of religious change in sixteenth- and seventeenth-century England. The stories are parallel and overlapping, but each has a somewhat different chronological frame, cast of characters and set of pivotal events, and has left a different legacy.'

Assessing early modern literature and England's Long Reformation, this book challenges the notion that the English Reformation ended in the sixteenth century, or even by the seventeenth century. Contributions by literary scholars and historians of religion put these two disciplines in critical conversation with each other, in order to examine a complex, messy, and long-drawn-out process of reformation that continued well beyond the significant political and religious upheavals of the sixteenth century. The aim of this conversation is to generate new perspectives on the constant remaking of the Reformation—or Reformations, as some scholars prefer to characterize the multiple religious upheavals and changes, both Catholic and Protestant—of the early modern period. This

interdisciplinary book makes a major contribution to debates about the nature and length of England's Long Reformation. *Early Modern Literature and England's Long Reformation* is essential reading for scholars and students considering the interconnections between literature and religion in the early modern period. The chapters in this book were originally published as a special issue of the journal *Reformation*.

This volume deals with religion and politics in late and post-Reformation Germany, in particular the relationship between Lutherans and Calvinists. Nischan explores three major topics: first, how Lutherans and Reformed used sermons and ritual to develop a sense of denominational identity; second, how religion and politics interacted in the age of confessionalism; and, finally, how Reformed irenicism sought to overcome existing confessional differences between Lutherans and Calvinists. The geographical focus of these essays is northern Germany, specifically Brandenburg-Prussia; chronologically they cover the period between the Peace of Augsburg and the middle years of the Thirty Years' War.

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.

*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.

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

events took the course they did - and why that course was so often an unexpected and an unlikely one.

For centuries following the spread of Islam, the Middle East was far ahead of Europe. Yet, the modern economy was born in Europe. Why was it not born in the Middle East? In this book Jared Rubin examines the role that Islam played in this reversal of fortunes. It argues that the religion itself is not to blame; the importance of religious legitimacy in Middle Eastern politics was the primary culprit. Muslim religious authorities were given an important seat at the political bargaining table, which they used to block important advancements such as the printing press and lending at interest. In Europe, however, the Church played a weaker role in legitimizing rule, especially where Protestantism spread (indeed, the Reformation was successful due to the spread of printing, which was blocked in the Middle East). It was precisely in those Protestant nations, especially England and the Dutch Republic, where the modern economy was born.

In *The Excommunication of Elizabeth I*, Aislinn Muller examines the excommunication and deposition of Queen Elizabeth I of England by the Roman Catholic Church, and its political afterlife during her reign.

*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.

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