

## ***Lollards And Reformers Images And Literacy In Late Mediaeval Religion History Series***

***The Oxford English Literary History is the new century's definitive account of a rich and diverse literary heritage that stretches back for a millennium and more. Each of these groundbreaking volumes offers a leading scholar's considered assessment of the authors, works, cultural traditions, events, and ideas that shaped the literary voices of their age. The series will enlighten and inspire not only everyone studying, teaching, and researching in English Literature, but all serious readers. Overstepping traditional period divisions, this volume in the new Oxford English Literary History runs from 1350 to the death of Henry VIII. It thus spans the extraordinary burst of English literary writing in the reign of Richard II; powerful phases of fifteenth-century literature; and the cultural revolution provoked by the split with Rome. Although potent traditions praise both the "Reformation" and "Renaissance" as liberating movements, this book argues the reverse. Sixteenth-century centralization instead narrowed possibilities enjoyed by late medieval writers, whose work was energized***

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***by generic and stylistic diversity. From roughly 1350 a wide range of literary kinds flourished, in a wide range of dialects. Many of these texts can be described as a mixed commonwealth of styles and genres, such as Langland's Piers Plowman, Gower's Confessio Amantis, Chaucer's Canterbury Tales, the dramatic "mystery" cycles, and Malory's works. In the sixteenth century that stylistic variety gave way to a literary practice that prized coherence and unity above all. Some kinds of writing, especially romance, survived the cultural revolution. Others, such as Langland's attempt to reform the Church, the broadbased politics of Gower and Hoccleve, and the feminine visionary mode of Julian of Norwich, became untenable. For all its finely tuned classicism or Protestant energy, sixteenth-century writing--by figures such as Wyatt, Surrey, and the dramatist John Bale--emerges as the product of profoundly divided writers, torn between their commitment to the new order and their awareness of its painful, often destructive constraints.***

***This book offers a unique analysis of visual religion in Reformation England as seen in its religious printed images. Challenging traditional notions of an iconoclastic Reformation, it offers a thorough analysis of the widespread body of printed images and the ways the images gave shape to the religious culture.***

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***This volume brings together scholarship that discusses late-medieval religious controversy on a pan-European scale, with particular attention to developments in England, Bohemia, and at the general councils of the fifteenth century. Controversies such as those that developed in England and Bohemia have received ample attention for decades, and recent scholarship has introduced valuable perspectives and findings to our knowledge of these aspects of European religion, literature, history, and thought. Yet until recently, scholars working on these controversies have tended to work in regional isolation, a practice that has given rise to the impression that the controversies were more or less insular, their significance measured in terms of their local or regional influence. Europe After Wyclif was designed specifically to encourage analysis of cultural cross-currents—the ways in which regional controversies, while still products of their own environments and of local significance, were inseparable from cultural developments that were experienced internationally.***

***This volume brings together ten essays by Alexandra Walsham dealing with Catholic Reformation in Protestant Britain. It revisits questions about the Catholic experience in England, Wales and Scotland, and situates it in the wider European context of the Counter Reformation to take stock of the***

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***current scholarly debate and suggest avenues for future research. Two of the chapters are entirely new, whilst the others are all updated and revised versions of previously published pieces.***

***A Century of Theological and Religious Studies in Britain, 1902-2002***

***Representing Women***

***The Middling Sort and the Politics of Social Reformation***

***Transactions of the Royal Historical Society: Volume 15***

***Law, Literature, and Feminism***

***Sacred Violence in Early America***

***Theological Perceptions and Visual Images in Sixteenth-century Europe***

The function of images in the major illustrated English poetic works from the Anglo-Saxon period to the early fifteenth century is the primary concern of this book. Hilmo argues that the illustrations have not been sufficiently understood because modern judgments about their artistic merit and fidelity to the literary texts have got in the way of a historical understanding of their function. The author here proves that artists took their work seriously because images represented an invisible order of reality, that they were familiar with the vernacular poems, and that they were innovative in adapting existing iconographies to guide the ethical reading process of their audience. To provide a theoretical basis for the understanding of

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early monuments, artefacts, and texts, she examines patristic opinions on image-making, supported by the most authoritative modern sources. Fresh emphasis is given to the iconic nature of medieval images from the time of the iconoclastic debates of the 8th and 9th centuries to the renewed anxiety of image-making at the time of the Lollard attacks on images. She offers an important revision of the reading of the Ruthwell Cross, which changes radically the interpretation of the Cross as a whole. Among the manuscripts examined here are the Caedmon, Auchinleck, Vernon, and Pearl manuscripts. Hilmo's thesis is not confined to overtly religious texts and images, but deals also with historical writing, such as Layamon's Brut, and with poetry designed ostensibly for entertainment, such as the Canterbury Tales. This study convincingly demonstrates how the visual and the verbal interactively manifest the real "text" of each illustrated literary work. The artistic elements place vernacular works within a larger iconographic framework in which human composition is seen to relate to the activities of the divine Author and Artificer. Whether iconic or anti-iconic in stance, images, by their nature, were a potent means of influencing the way an English author's words, accessible in the vernacular, were thought about and understood within the context of the theology of the Incarnation that informed them and governed their aesthetic of

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spiritual function. This is the first study to cover the range of illustrated English poems from the Anglo-Saxon period to the early 15th century.

The sense of touch had a deeply uncertain status in the sixteenth and seventeenth centuries. It had long been seen as the most certain and reliable of the senses, and also as biologically necessary: each of the other senses could be relinquished, but to lose touch was to lose life itself. Alternatively, touch was seen as dangerously bodily, and too fully involved in sensual and sexual pleasures, to be of true worth. *Feeling Pleasures* argues that this tension came to the fore during the English Renaissance, and allowed some of the central debates of this period—surrounding the nature of human experience, of the material world, and of the relationship between the human and the divine—to proceed through discussions of touch. It also argues that the unstable status of touch was of particular import to the poetry of this period. By bringing touch to the fore in a period usually associated with the dominance of vision and optics, Joe Moshenska offers reconsiderations of major English poets, especially Edmund Spenser and John Milton, while exploring a range of spheres in which touch assumed new significance. These include theological debates surrounding relics and the Eucharist in the work of Erasmus, Thomas Cranmer and Lancelot Andrewes; the philosophical history of tickling;

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the touching of paintings and sculptures in a European context; faith healing and experimental science; and the early reception of Chinese medicine in England.

This is the most complete account yet of the movement that anticipated many of the ideas and demands of the sixteenth- and seventeenth-century reformers and puritans. Bringing together the evidence concerning Lollardy from all sources, it draws a coherent picture of the movement, clarifying the reasoning behind the radical opinions of Wyclif's disciples, and justifying the concern shown by the ecclesiastical authorities.

This significant and innovative collection explores the changing piety of townspeople and villagers before, during and after the Reformation. It brings together leading and new scholars from England and the Netherlands to present new research on a subject of importance to historians of society and religion in late medieval and early modern Europe. Contributors examine the diverse evidence for transitions in piety and the processes of these changes. The volume incorporates a range of approaches including social, cultural and religious history, literary and manuscript studies, social anthropology and archaeology. This is, therefore, an interdisciplinary volume that constitutes a cultural history of changing pieties in the period c. 1400-1640. Contributors focus on a

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number of specific themes using a range of types of evidence and theoretical approaches. Some chapters make detailed reconstructions of specific communities, groups and individuals; some offer perceptive and useful analyses of theoretical and comparative approaches to transition and to piety; and others closely examine cultural practices, ideas and tastes. Through this range of detailed work, which brings to light previously unknown sources as well as new approaches to more familiar sources, contributors address a number of questions arising from recent published work on late medieval and early modern piety and reformation. Individually and collectively, the chapters in this volume offer an important contribution to the field of late medieval and early modern piety. They highlight, for the first time, the centrality of processes of transition in the experience and practice of religion. Offering a refreshingly new approach to the subject, this volume raises timely theoretical and methodological questions that will be of interest to a broad audience.

Feeling Pleasures

Europe After Wyclif

Reform and Cultural Revolution

History, radicalism, and John Foxe

The Making of the British Isles



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The Canterbury Tales

Sacramental Theology and the Decoration of Baptismal Fonts

*In Beyond Reformation? An Essay on William Langland's Piers Plowman and the End of Constantinian Christianity, David Aers presents a sustained and profound close reading of the final version of William Langland's Piers Plowman, the most searching Christian poem of the Middle Ages in English. His reading, most unusually, seeks to explore the relations of Langland's poem to both medieval and early modern reformations together with the ending of Constantinian Christianity. Aers concentrates on Langland's extraordinarily rich ecclesiastic politics and on his account of Christian virtues and the struggles of Conscience to discern how to go on in his often baffling culture. The poem's complex allegory engages with most institutions and forms of life. In doing so, it explores moral languages and their relations to current practices and social tendencies. Langland's vision conveys a strange sense that in his historical moment some moral concepts were being transformed and some traditions the author cherished were becoming unintelligible. Beyond Reformation? seeks to show how Langland grasped subtle shifts that were difficult to discern in the fourteenth century but were to become forces with a powerful future in shaping Western Christianity. The essay form that Aers has chosen for his book contributes to the effectiveness of the argument he develops in tandem with the structure of Langland's poem: he sustains and tests his argument in a series of steps or "passus," a Langlandian mode of proceeding. His essay unfolds an argument about medieval and early modern forms of Constantinian Christianity and reformation, and the way in which Langland's own vision of a secularizing, de-Christianizing late medieval church draws him toward the idea of a church of "fools," beyond papacy, priesthood, hierarchy, and institutions. For Aers, Langland opens up serious diachronic issues concerning Christianity and culture. His essay includes a brief summary*

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*of the poem and modern translations alongside the original medieval English. It will challenge specialists on Langland's poem and supply valuable resources of thought for anyone who continues to struggle with the church of today.*

*The European Reformation of the sixteenth century was one of the most formative periods in the history of Christian thought and remains one of the most fascinating events in Western history. The Cambridge Companion to Reformation Theology provides a comprehensive guide to the theology and theologians of the Reformation period. Each of the eighteen chapters is written by a leading authority in the field and provides an up-to-date account and analysis of the thought associated with a particular figure or movement. There are chapters focusing on lesser reformers such as Martin Bucer, and on the Catholic and Radical Reformations, as well as the major Protestant reformers. A detailed bibliography and comprehensive index allows comparison of the treatment of specific themes by different figures. This authoritative and accessible guide will appeal to students of history and literature as well as specialist theologians.*

*No description available.*

*The essays in this volume give an account of how the agenda for theology and religious studies was set and reset throughout the twentieth century - by rapid and at times cataclysmic changes (wars, followed by social and academic upheavals in the 1960s), by new movements of thought, by a bounty of archaeological discoveries, and by unprecedented archival research. Further new trends of study and fresh approaches (existentialist, Marxian, postmodern) have in more recent years generated new quests and horizons for reflection and research. Theological enquiry in Great Britain was transformed in the late nineteenth century through the gradual acceptance of the methods and results of historical criticism. New agendas emerged in the various sub-disciplines of theology and religious*

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*studies. Some of the issues raised by biblical criticism, for example Christology and the 'quest of the historical Jesus', were to remain topics of controversy throughout the twentieth century. In other important and far-reaching ways, however, the agendas that seemed clear in the early part of the century were abandoned, or transformed and replaced, not only as a result of new discoveries and movements of thought, but also by the unfolding events of a century that brought the appalling carnage and horror of two world wars. Their aftermath brought a shattering of inherited world views, including religious world views, and disillusion with the optimistic trust in inevitable progress that had seemed assured in many quarters and found expression in widely influential 'liberal' theological thought of the time. The centenary of the British Academy in 2002 has provided a most welcome opportunity for reconsidering the contribution of British scholarship to theological and religious studies in the last hundred years.*

*London and the Reformation*

*Textuality and the Visual Image*

*Reconstructing Piety*

*Catholic Reformation in Protestant Britain*

*The Radical Reformation, 3rd ed.*

*The State of Britain and Ireland, 1450-1660*

*The history of the British Isles is the story of four peoples linked together by a process of state building that was as much about far-sighted planning and vision as coincidence, accident and failure. It is a history of revolts and reversal, familial bonds and enmity, the study of which does much to*

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*explain the underlying tension between the nations of modern day Britain. The Making of the British Isles recounts the development of the nations of England, Scotland, Wales and Ireland from the time of the Anglo-French dual monarchy under Henry VI through the Wars of the Roses, the Reformation crisis, the reigns of Henry VIII and Elizabeth I, the Anglo-Scottish dynastic union, the British multiple monarchy and the Cromwellian Republic, ending with the acts of British Union and the Restoration of the Monarchy.*

*From the Preface: Bristol is the city that John Cabot sailed from and Thomas Chatterton dreamed, that Hugh Latimer preached to and Oliver Cromwell seized, that entertained Parliaments in the Middle Ages and rioted for Reform in the nineteenth century. Since the Norman Conquest, it has always had an important place in English history, experiencing events and contributing to developments that stirred the nation. What follows is an account of its connection with one small piece of that history, the rise of the Atlantic economy in the early modern period and the accompanying transformation of English economic ideas and practices. But this book is not about economics alone. It is grounded on the belief that we can no more abstract the economy from politics, culture, and society than we can separate intentional human action from thought and judgment. It also*

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*rejects the notion that the life of a city like Bristol could ever be treated as a self-contained whole. Instead it views such cities as social organisms living in close relationship with their surroundings. What gives them their structure is the set of internal codes they carry. And what enables them to survive is their ability to adapt to or transform their environment, which itself is always changing.*

*In Unity in Diversity, Randall J. Pederson critiques current trends in the study of Puritanism, and proposes a different path for defining Puritanism, centered on unitas and diversitas, by looking at John Downame, Francis Rous, and Tobias Crisp.*

*The English Reformation was no bolt of lightning out of a clear blue sky. Nor was it an event that was inevitable, smooth, or predictable. Rather, it was a process that had its turbulent beginnings in the late medieval period and extended through until the Restoration. This book places the emphasis not just on law makers or the major players, but also, and more importantly, on those individuals and parish communities that lived through the twists and turns of reform. It explores the unpredictable process of the English Reformation through the fabric, rituals and spaces of the parish church in the Diocese of Norwich c. 1450–1662, as recorded, through the churchwardens' accounts and the material remains of the late medieval and*

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*early modern periods. It is through the uses and abuses of the objects, rituals, spaces of the parish church that the English Reformation became a reality in the lives of these faith communities that experienced it.*

*Religious Practices and Experiences, c.1400-1640*

*Seeing Faith, Printing Pictures: Religious Identity during the English Reformation*

*Medieval Images, Icons, and Illustrated English Literary Texts*

*English Puritans and the Puritan Reformation, 1603-1689*

*Wycliffite Texts and Lollard History*

*Images and Relics*

*The Antichrist and the Lollards: Apocalypticism in Late Medieval and Reformation England*

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 whited windows were beliefs and minds

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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.

This book capitalizes on brilliant recent work on sixteenth-century iconoclasm to extend the study of images, both their making and their breaking, into an earlier period and wider discursive territories. Pressures towards iconoclasm are powerfully registered in fourteenth and fifteenth-century writings, both heterodox and orthodox, just as the use of images is central to the practice of both politics and religion. The governance of images turns out, indeed, to be central to governance itself. It is also of critical concern in any moment of historical change, when new cultural forms must incorporate or destroy the images of the old order. The iconoclast redescribes images as pure matter, objects of idolatry worthy only of the hammer. Issues of historical memory, no less than of social ethics, are, then, inherent to the making, love, and destruction of images. These issues are the consistent concern of the essays of this volume, essays commissioned from a range of outstanding late medievalists in a variety of disciplines: literature, art history, Biblical studies, and intellectual history.

Baptismal fonts were necessary to the liturgical life of the medieval Christian. Baptism marked the entrance of the faithful into the right relation, with the Catholic Church representing the main cultural institution of medieval society. In the period between ca. 1050 and ca. 1220, the decoration of the font often had an important function: to underscore the theology of baptism in the context of the sacraments of the Catholic Church. This period witnessed a surge of concern about sacraments. Just as religious

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thinkers attempted to delineate the sacraments and define their function in sermons and Sentence collections, sculptural programs visualized the teaching of orthodox ideas for the lay audience. This book looks at three areas of primary concern around baptism as a sacrament – incarnation, initiation, and the practice of baptism within the institution of the Church – and the images that embody that religious discussion. Baptismal fonts have been recognized as part of the stylistic production of the Romanesque period, and their iconography has been generally explored as moral and didactic. Here, the message of these fonts is set within a very specific history of medieval Catholic sacramental theology, connecting erudite thinkers and lay users through their decoration and use.

This study examines apocalyptic ideologies in Late Medieval and Reformation England. Focussing on Wycliffite vision of the end, this work analyzes Lollard apocalyptic rhetoric and probes the cultural and social impacts of apocalyptic ideas.

From the Ruthwell Cross to the Ellesmere Chaucer

Lollards and Reformers

The Oxford History of Anglicanism

Reformation and Identity C. 1520-1662

The Premature Reformation

Reformation England 1480-1642

Karlstadt, Emser and Eck on Sacred Images : Three Treatises in Translation

The interrelated demographic, economic, religious, and cultural transformations that England experienced in the late sixteenth



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and early seventeenth centuries were most pronounced in larger towns in the south and east, such as Colchester in Essex. The effects produced by these changes led to an effort at social and sexual regulation by the town's more prosperous residents, in order to control and modify the negative impact on the local population, especially the poor. This book provides an in-depth portrait of an urban setting, discussing both wrongdoers themselves and the motivations of the craftsmen and tradesmen - the «middling sorts» - who enforced local standards of conduct. Most general accounts of the reformation concentrate on its events and personalities while recent scholarship has been largely devoted to its social and economic consequences. Benard Reardon's famous book has been designed specifically to reassert the role of religion in the study of reformation history and make the theological issues and arguments that fuelled it accessible to non-specialists today.

Lollards and Reformers Images and Literacy in Late Medieval Religion A&C Black

An interdisciplinary anthology of writing by and about women and the way they talk about themselves and allow others to talk

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about them in ways that are sometimes liberating, sometimes incriminating, but always fraught with questions of personal, and therefore political, power. Some topics include the concept of representation in the law; race and essentialism in feminist legal theory; and representing the lesbian in law and literature. Lacks an index. Paper edition (unseen), \$19.95.

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Broken Idols of the English Reformation

Religious Thought in the Reformation

Incarnation, Initiation, Institution

A Reformation Debate

Sixth Series

A Companion to Lollardy

The Widening Gate

**London and the Reformation (1989)** was the first book by Susan Brigden (later to win the prestigious Wolfson Prize for her *Thomas Wyatt: The Heart's Forest*). It tells of London's sixteenth-century transformation by a new faith that was both fervently evangelised and fiercely resisted, as a succession of governments and monarchs - Henry VIII, Edward VI, and Mary - vied for control. London's disproportionate size and wealth, its mix of social forces

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and high politics, and the strength of its religious sectors made the capital a key factor in the reception of the English Reformation. Brigden draws upon rich archival sources to examine how these religious dilemmas were confronted. 'A tour de force of historical narrative... which can be read with both pleasure and profit by scholars and non-scholars alike.' Times Literary Supplement 'Magisterial... richly detailed... teeming with the vivid street language of the sixteenth century.' London Review of Books

The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world's largest versions of Christianity. This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century; and what was its historical influence during the past six centuries. It explores not just the ecclesiastical and theological aspects of global Anglicanism, but also the political, social, economic, and cultural influences of this form of Christianity that has been historically significant in western culture, and a burgeoning force in non-western societies today. The chapters are written by international experts in their various historical fields which includes the most recent research in their areas, as well as original research. The series forms an invaluable reference for both scholars and interested non-specialists.

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Volume one of The Oxford History of Anglicanism examines a period when the nature of "Anglicanism" was still heavily contested. Rather than merely tracing the emergence of trends that we associate with later Anglicanism, the contributors instead discuss the fluid and contested nature of the Church of England's religious identity in these years, and the different claims to what should count as "Anglican" orthodoxy. After the introduction and narrative chapters explain the historical background, individual chapters then analyze different understandings of the early church and church history; variant readings of the meaning of the royal supremacy, the role of bishops and canon law, and cathedrals; the very diverse experiences of religion in parishes, styles of worship and piety, church decoration, and Bible usage; and the competing claims to "Anglican" orthodoxy of puritanism, "avant-garde conformity" and Laudianism. Also analyzed are arguments over the Church of England's confessional identity and its links with the foreign Reformed Churches, and the alternative models provided by English Protestant activities in Ireland, Scotland and North America. The reforms of the 1640s and 1650s are included in their own right, and the volume concludes that the shape of the Restoration that emerged was far from inevitable, or expressive of a settled "Anglican" identity.

While much has been written on the connections between Lollardy and the

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Reformation, this collection of essays is the first detailed and satisfactory interpretation of many aspects of the problem. Margaret Aston shows how Protestant Reformers derived encouragement from their predecessors, while interpreting Lollards in the light of their own faith. This highly readable book makes an important contribution to the history of the Reformation, bringing to life the men and women of a movement interesting for its own sake and for the light it sheds on the religious and intellectual history of the period. Sacred Violence in Early America offers a sweeping reinterpretation of the violence endemic to seventeenth-century English colonization by reexamining some of the key moments of cultural and religious encounter in North America. Susan Juster explores different forms of sacred violence—blood sacrifice, holy war, malediction, and iconoclasm—to uncover how European traditions of ritual violence developed during the wars of the Reformation were introduced and ultimately transformed in the New World. Juster's central argument concerns the rethinking of the relationship between the material and the spiritual worlds that began with the Reformation and reached perhaps its fullest expression on the margins of empire. The Reformation transformed the Christian landscape from an environment rich in sounds, smells, images, and tactile encounters, both divine and human, to an austere space of scriptural contemplation and

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prayer. When English colonists encountered the gods and rituals of the New World, they were forced to confront the unresolved tensions between the material and spiritual within their own religious practice. Accounts of native cannibalism, for instance, prompted uneasy comparisons with the ongoing debate among Reformers about whether Christ was bodily present in the communion wafer. Sacred Violence in Early America reveals the Old World antecedents of the burning of native bodies and texts during the seventeenth-century wars of extermination, the prosecution of heretics and blasphemers in colonial courts, and the destruction of chapels and mission towns up and down the North American seaboard. At the heart of the book is an analysis of "theologies of violence" that gave conceptual and emotional shape to English colonists' efforts to construct a New World sanctuary in the face of enemies both familiar and strange: blood sacrifice, sacramentalism, legal and philosophical notions of just and holy war, malediction, the contest between "living" and "dead" images in Christian idolology, and iconoclasm.

Lollardy and Orthodox Religion in Pre-Reformation England

Faith Communities and the Re-formation of the English Parish Church

Bristol and the Atlantic Economy, 1450-1700

The Cambridge Companion to Reformation Theology

Geoffrey Chaucer

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Colchester, 1570-1640

Women and Men in Lollard Communities, 1420-1530

A collection of major articles representing some of the best historical research.

Based on the "The Canterbury Tales", this work features an introduction by master scholar Harold Bloom, a chronology detailing Chaucer's life, a bibliography, and an index.

Detailed investigation of the religious gild, showing its importance to all aspects of medieval life.

George Williams' monumental *The Radical Reformation* has been an essential reference work for historians of early modern Europe, narrating in rich, interpretative detail the interconnected stories of radical groups operating at the margins of the mainline Reformation. In its scope—spanning all of Europe from Spain to Poland, from Denmark to Italy—and its erudition, *The Radical Reformation* is without peer. Now in paperback format, Williams' magnum opus should be considered for any university-level course on the Reformation.

Unity in Diversity

Pieties in Transition

Religious Guilds in Late Medieval Yorkshire, 1389-1547

The Sense of Touch in Renaissance England

Images and Literacy in Late Medieval Religion

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### Religion, Literature, and Politics in Post-Reformation England, 1540-1688

#### Renovating the Sacred

Enth.: "Hans Holbein the Younger: The Cult of the Portrait" (S. 149-156).

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

Shannon McSheffrey studies the communities of the late medieval English heretics, the Lollards, and presents unexpected conclusions about the precise ways in which gender shaped participation and interaction within the movement.

The Revolt of the Netherlands has long been familiar to English-speaking readers, but the Reformation there has remained largely a closed book. The Reformation in the Low Countries developed along very different lines from German Lutheranism. While the decentralised character of political authority ensured the survival of religious dissent, a prolonged persecution of heresy postponed the formation of



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public Protestant churches until after 1572. Conflicting interests and beliefs, as well as the war and political struggle, shaped the final religious outcome. Local considerations and individual responses played their part alongside the decisions of rulers, whether Philip II and his lieutenant, the duke of Alva, or William the Silent. Alastair Duke's work is of central importance to a proper understanding of both Reformation and Revolt.

Lollards in the English Reformation

Reformation and Revolt in the Low Countries

Beyond Reformation?

Gender and Heresy

Piety, Fraternity, and Power

Images, Idolatry, and Iconoclasm in Late Medieval England

An Essay on William Langland's *Piers Plowman* and the End of Constantinian Christianity

**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.**

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**Demonstrates the centrality of religion to Post-Reformation English history, culture, and politics. In A Companion to Lollardy, Patrick Hornbeck sums up what we know about lollardy, describes, its fortunes in the hands of its most recent chroniclers, explores the many individuals, practices, texts, and beliefs that have been called lollard.**