The reign of Mary Tudor has been remembered as an era of sterile repression, when a reactionary monarch launched a doomed attempt to reimpose Catholicism on an unwilling nation. Above all, the burning alive of more than 280 men and women for their religious beliefs seared the rule of ‘Bloody Mary’ into the protestant imagination as an alien aberration in the onward and upward march of the English-speaking peoples. In this controversial reassessment, the renowned reformation historian Eamon Duffy argues that Mary’s regime was neither inept nor backward looking. Led by the queen's cousin, Cardinal Reginald Pole, Mary's church dramatically reversed the religious revolution imposed under the child king Edward VI. Inspired by the values of the European Counter-Reformation, the cardinal and the queen reinstated the papacy and launched an effective propaganda campaign through pulpit and press. Even the most notorious aspect of the regime, the burnings, proved devastatingly effective. Only the death of the childless queen and her cardinal on the same day in November 1558 brought the protestant Elizabeth to the throne, thereby changing the course of English history.

Distinguished scholar addresses the key issues an intelligent person needs to tackle in making sense of being a Catholic today. Michele Dillon investigates why pro-change Catholics continue to remain actively involved with the Church. This book sets out the theological case for ordination of women bishops in the Church of England. In 'Women as Bishops' a range of contributors argue that it is not only possible but desirable that women be ordained bishops in the Church, and that the Church of England has the competence to do so and should proceed now. Contributors to the book include Oxford theologians Dr Mark Chapman, Dr Charlotte Methuen and Dr Jane Shaw and also theologians from the Old Catholic and Methodist Churches as well as leading Roman Catholic proponent for women's ordination, Dr John Wijngaards. Separate chapters deal specifically with the criticisms raised by the Roman Catholic bishops of England and Wales and conservative anglo-catholics. So far the debate has lacked a clear, positive voice from a Catholic perspective in favour of women bishops. We hope that this book redresses that balance. The publication comes at a crucial time after the General Synod of the Church of England has decided to proceed towards the consecration of women bishops.

First published in 2006. Routledge is an imprint of Taylor & Francis, an informa company. An Episcopal priest provides an introduction to various world religions and discusses the theological and historical distinctions between the numerous Christian denominations. According to current polls, about 85 percent of Americans identify with some religious faith and more than 40 percent say they attend religious services at least once a week. In recent years, religious observance—and even religious belief—have become important factors influencing voter choice. Active participation in electoral politics by some religious groups has fueled apprehensions that the traditional separation of church and state may be threatened. A. James Reichley explores the questions and conflicting positions surrounding the relations between government and politics in a new book that draws upon his landmark work, Religion in American Public Life. In Faith in Politics, Reichley explores the history of religion in American public life, and considers some practical and philosophic questions affecting future participation by religious groups in the formation of public policy. Reichley begins by examining the various attitudes and points of view of strict separationists, liberal social activists, moderate accommodationists, and direct interventionists. He goes on to discuss the way religion and politics relate to each other through a theorectic structure of seven value systems: monism, absolutism, ecstacism, egoism, collectivism, civil humanism, and transcendent idealism. Further chapters examine the trends and constitutional arrangements that developed during the formative years of the American Republic; the evolution of judicial interpretations of the free exercise and establishment clauses; and the history of church involvement in politics from the early years of the Republic to the 2000 election and the aftermath of the September 11 terrorist attacks. A chapter covering events and developments from 1986 to 2002 includes accounts of political activism by the African American church, ideological divisions among Roman Catholics, Jewish liberalism and commitment to Israel, the rise and decline of the religious right, and political differences among mainline Protestants. Finally, Reichley confronts the question of whether a free society depends ultimately on religious values for cohesion and vindication of human rights. In the fascinating Catholics’ Lost Cause, Adam Tate argues that the primary goal of clerical leaders in antebellum South Carolina was to build a rapprochement between Catholicism and southern culture that would aid them in rooting Catholic institutions in the region in order to both sustain and spread their faith. A small minority in an era of prevalent anti-Catholicism, the Catholic clergy of South Carolina engaged with the culture around them, hoping to build an indigenous southern Catholicism. Tate’s book describes the challenges to antebellum Catholics in defending their unique religious and ethnic identities while struggling not to alienate their overwhelmingly Protestant counterparts. In particular, Tate cites the work of three antebellum bishops of the Charleston diocese, John England, Ignatius Reynolds, and Patrick Lynch, who sought to build a southern Catholicism in tune with their specific regional surroundings. As tensions escalated and the sectional crisis deepened in the 1850s, South Carolina Catholic leaders supported the Confederate States of America, thus aligning themselves and their flocks to the losing side of the Civil War. The war devastated Catholic institutions and finances in South Carolina, leaving postbellum clerical leaders to rebuild within a much different context. Scholars of American Catholic history, southern history, and American history will be thoroughly engrossed in this largely overlooked era of American Catholicism.

This work, aimed at students unfamiliar with religious ideas and terminology, attempts to convey the centrality of religion to people's lives in early modern England, and to understand why people were prepared to die and kill for their faith. The first book to address the role of correspondence in the study of religion, Debating the Faith: Religion and Letter Writing in Great Britain, 1550-1800 shows how letters shaped religious debate in early-modern and Enlightenment Britain, and discusses the materiality of the letters as well as questions of form and genre. Particular attention is paid to the contexts in which letters were composed, sent, read, distributed, and then destroyed, copied or printed, in periods of religious tolerance or persecution. The opening section, ‘Protestant identities’, examines the importance of letters in the shaping of British protestantism from the underground correspondence of Protestant martyrs in the reign of Mary I to dissident letters after the Act of Toleration. ‘Representations of British Catholicism’, explores the way English, Irish and Scottish Catholics, whether in exile or at home, defined their faith, established epistolary networks, and addressed political and religious allegiances in the face of adversity. The last part, ‘Religion, science and philosophy’, focuses on the religious content of correspondence between natural scientists and philosophers.?
decadent nor decayed, but was a strong & vigorous tradition, & that the Reformation represented a violent rupture from a popular & thoroughly respectable religious system. Previous ed.: 1992.

Explores the Catholic predicament in Elizabethan England through the eyes of one remarkable family: the Vauxes of Harrowden Hall. This book examines the Catholic elaboration on the relationship between state and Church in late Elizabethan and Jacobean England. Among the several factors which have contributed to the complex process of state-formation in early modern Europe, religious affiliation has certainly been one of the most important, if not the most important. Within the European context of the consolidation of both the nation-state entities and the state-Churches, Catholicism in England in the 16th and 17th centuries presents peculiar elements which are crucial to understanding the problems at stake, from both a political and a religious point of view. Catholics in early modern England were certainly a minority, but a minority of an interestingly doubled kind. On the one hand, they were a "sect" among many others. On the other hand, Catholicism was a "universal", catholic religion, in a country in which the sovereign was the head - or governor - of both political and ecclesiastical establishments. In this context, this monograph casts light on the mechanisms through which a distinctive religious minority was able to adapt itself within a singular political context. In the most general terms, this book contributes to the significant question of how different religious affiliations could (or might) be integrated within one national reality, and how political allegiance and religious belief began to be perceived as two different identities within one context. Current scholarship on the religious history of early modern England has considerably changed the way in which historians think about English Protestantism. Recent works have offered a more nuanced and accurate picture of the English Protestant Church, which is now seen not as a monolithic institution, but rather as complex and fluid. This book seeks to offer certain elements of a complementary view of the English Catholic Church as an organism within which the debate over how to combine the catholic feature of the Church of Rome.

Reveals through a study of how ordinary Catholics lived their faith that Roman Catholicism, and not just Protestantism, can be seen as part of the Evangelical spectrum of religious experience.

Catholic EnglandFaith, religion and observance before the ReformationManchester University Press

This study overcomes the ambiguity and daunting scale of the subject of secularization by using the insights of anthropology and sociology, and by examining an earlier period than usually considered. Concentrating not only on a decline of religious belief, which is the last aspect of secularization, this study shows that a transformation of England's cultural grammar had to precede that loosening of belief, and that this was largely accomplished between 1500 and 1700. Only when definitions of space and time changed and language and technology were transformed (as well as art and play) could a secular world-view be sustained. As aspects of daily life became divorced from religious values and controls, religious culture was supplanted by religious faith, a reasoned, rather than an unquestioned, belief in the supernatural.

Sommerville shows that this process was more political and theological than economic or social.

Drawing upon a multi-disciplinary methodology employing diverse written sources, material practices and vivid life histories, Faith in the family seeks to assess the impact of the Second Vatican Council on the ordinary believer, alongside contemporaneous shifts in British society related to the sexual revolution of the late twentieth century. Chapters examine the changes in the Roman Catholic liturgy and Christology; devotion to Mary, the rosary and the place of women in the family and church, as well as the enduring (but shifting) popularity of Saints Bernadette and Thérèse. Appealing to students of modern British gender and cultural history, as well as a general readership interested in religious life in Britain in the second half of the twentieth century, Faith in the family illustrates that despite unmistakable differences in their cultural accoutrements and interpretations of Catholicism, English Catholics continued to identify with and practise the Faith of Our Fathers before and after Vatican II.

For many Catholics, the Elizabethan "Golden Age" was an alien concept. Following the criminalization of their religion by Elizabeth I, nearly two hundred Catholics were executed, and many more wasted away in prison during her reign. Torture was used more than at any other time in England's history. While some bowed to the pressure of the government and new church, publicly conforming to acts of Protestant worship, others did not - and quickly found themselves living in a state of siege. Under constant surveillance, haunted by the threat of imprisonment - or worse - the ordinary lives of these so-called recusants became marked by evasion, subterfuge, and constant fear. In God's Traitors, Jessie Childs tells the fascinating story of one Catholic family, the Vauxes of Harrowden Hall, from the foundation of the Church of England in the 1530s to the Gunpowder Plot of 1605, and their struggle to keep the faith in Protestant England. Few Elizabethans would have disputed that obedience was a Christian duty, but following the excommunication of Queen Elizabeth by Pope Pius V in 1570 and the growing anti-Catholic sentiment in the decades that followed, it became increasingly difficult for English Catholics to maintain a dual allegiance to their God and their country. Childs examines the Vauxes' efforts to reconcile their Catholic identity with the Protestant establishment and the means by which they exerted defiance. Tracing the family's path from staunch loyalty to the Crown, to passive resistance and on to increasing activism, Childs illustrates the pressures and painful choices that confronted the persecuted Catholic community. Though recusants like the Vauxes comprised only a tiny fraction of the Catholic minority in England, they aroused fears in the heart of the commonwealth. Childs shows how anti-papery became an ideology and a cultural force, shaping not only the life and policy of Elizabeth I, but also those of her successors. From clandestine chapels and side-street inns to exile communities and the corridors of power, God's Traitors exposes the tensions and insecurities that plagued Catholics living under the rule of Elizabeth I. Above all, it is a timely story of courage and concession, repression and reaction, and the often terrible consequences when religion and politics collide.

In the sixteenth and seventeenth centuries, to be English and Catholic was to face persecution, financial penalties, and sometimes death. Yet some English Catholics prospered, reconciling their faith and loyalty to their country. Among the most prominent was George Calvert, a talented and ambitious man who successfully navigated the politics of court and became secretary of state under King James I. A conforming Protestant from the age of twelve, Calvert converted back to Catholicism when a political crisis forced him to resign his position in 1625. The king rewarded Calvert by naming him Baron of Baltimore in Ireland. Insulated by wealth, with the support of powerful friends, and no longer occupied with court business, Baltimore sought to exploit his land grants in Ireland and Newfoundland. Seeking to increase his own fortune and status while enlarging the king's dominions, he embarked on a series of colonial enterprises that eventually led to Maryland. The experiences of Calvert and his heirs foster our understanding of politics and faith in Jacobean England. They also point to one of the earliest codifications of religious liberty in America, for in founding Maryland, Calvert and his son Cecil envisioned a prosperous society based on freedom of conscience. In English and Catholic, John D. Krugler traces the development of the "Maryland Design," the novel solution the Calverts devised to resolve the conflict of loyalty they faced as English Catholics. In doing so, Krugler places the founding and early history of Maryland in the context of pervasive anxieties in England over identity, allegiance, and conscience. Explaining the evolution of the Calvert vision, Krugler ties together three main aspects of George Calvert's career: his nationalism and enthusiasm for English imperialism; his aim to find fortune and fame; and his deepening sense of himself as a Catholic. Skillfully told here, the story of the Calverts' bold experiment in advancing freedom of conscience is also the story of the roots of American liberty. - Jerome de Groot

An Anthology of Writings from 1483 to 1999 Firmly I Believe and Truly celebrates the depth and breadth of the spiritual, literary, and intellectual heritage of the Post-Reformation English Roman Catholic tradition in an anthology of writings that span a five hundred year period between William Caxton and Cardinal Hume. Intended as a rich resource for all with an interest in Roman Catholicism, the writings have been carefully selected and edited by a team of scholars with historical, theological, and literary expertise. Each author is introduced to provide context for the included extracts and the chronological arrangement of the anthology makes the volume easy to use whilst creating a

Skillfully told here, the story of the Calvverts' bold experiment in advancing freedom of conscience is the story of the roots of American liberty. This updated second edition of the Catechism of the Catholic Church incorporates all the final modifications made in the complete, official Latin text, accompanied by line-by-line explanations of orthodox Catholicism, summaries of each section, a detailed index, extensive cross-references, and helpful footnotes.

The Reformation transformed English religion. For many, the spirituality of the preceding period remains largely unknown, or overburdened with Protestant mythology of decadence. These sources seek to explore the nature of religious belief and practice in pre-Reformation England, using original source material to make the debates accessible. This consideration of the sources begins with an analytical chapter discussing the varieties of spirituality in later medieval England and the ways in which they received expression, through participation in church services, actions like pilgrimages, charitable foundations, devotional readings and instruction. Opposition to prevailing spirituality, expressed through 'Lollardy', is also considered. The sources demonstrate with immediacy and potency these diverse expressions of faith and observance. Many of the documents are translated for the first time from unpublished manuscript material. This study demonstrates the vitality of the pre-Reformation religious practices, but also addresses the key methodological questions which arise from the sources about the nature of the material; its reliability as historical evidence, and the validity of external actions as testimony to intellectual and emotional experience.

This collection of original essays combines the interests of leading 'Catholic historians' and leading historians of early modern English culture to pull Catholicism back into the mainstream of English historiography

This unique collection of Voltaire's most renowned philosophical books has been designed and formatted to the highest digital standards. François-Marie Arouet (1694-1778), known by his nom de plume Voltaire, was a French Enlightenment writer, historian, and philosopher famous for his wit, his attacks on the established Catholic Church, and his advocacy of freedom of religion, freedom of expression, and separation of church and state. He was an outspoken advocate of several liberties, despite the risk this placed him in under the strict censorship laws of the time. As a satirical polemicist, he frequently made use of his works to criticize intolerance, religious dogma, and the French institutions of his day. Table of Contents: A PHILOSOPHICAL DICTIONARY LETTERS ON ENGLAND TREATISE ON TOLERANCE CANDIDE ZADIG (The Book of Faith) MICRÓMEGAS THE HURON (Pupil of Nature) THE PRINCESS OF BABYLON MEMNON THE PHAEDRUS NEW YORK UNDER THE BLACK AND THE WHITE THE WORLD AS IT GOES ANDRE DES TOUCHES AT SIAM BABAEC PLATO'S DREAM PLEASURE IN HAVING NO PLEASURE THE GOOD BAHRAIN THE TWO COMFORTERS ANCIENT FAITH AND FABLE THE STUDY OF NATURE A DIALOGUE BETWEEN MARCUS AURELIUS AND A RECOLLE'T FIAR DIALOGUE BETWEEN A BAHRAIN AND A JESUIT DIALOGUES BETWEEN LUCRETIUS AND POSIDONIUS DIALOGUE BETWEEN A CLIENT AND HIS LAWYER DIALOGUE BETWEEN MADAME DE MAINTÉNEN AND MADEMOISELLE DE L'ENCLOS DIALOGUE BETWEEN A SAVAGE AND A BACHELOR OF ARTS Published to mark the 500th anniversary of the events of 1517, Reformation Divided explores the impact in England of the cataclysmic transformations of European Christianity in the sixteenth and seventeenth centuries. The religious revolution initiated by Martin Luther is usually referred to as 'The Reformation', a tendentious description implying that the shattering of the medieval religious foundations of Europe was a single process, in which a defective form of Christianity was replaced by one that was unequivocally benign, 'the midwife of the modern world'. The book challenges these assumptions by tracing the ways in which the project of reforming Christendom from within, initiated by Christian 'humanists' like Erasmus and Thomas More, broke apart into conflicting and often murderous energies and ideologies, dividing not only Catholic from Protestant, but creating deep internal rifts within all the churches which emerged from Europe's religious conflicts. The book is in three parts: In 'Thomas More and Heresy', Duffy examines how and why England's greatest humanist apparently abandoned the tolerant humanism of his youthful masterpiece Utopia, and became the bitterest opponent of the early Protestant movement. "Counter-Reformation England" explores the ways in which post-Reformation English Catholics accommodated themselves to a complex new identity as persecuted religious dissidents within their own country, but in a European context, active participants in the global renewal of the Catholic Church. The book's final section 'The Godly and the Conversion of England' considers the ideals and difficulties of radical reformers attempting to transform the conventional Protestantism of post-Reformation England into something more ardent and committed. In addressing these subjects, Duffy shines new light on the fratricidal ideological conflicts which lasted for more than a century, and whose legacy continues to shape the modern world.

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It was the second decade of the 17th century. Europe was divided. On the one hand, the Catholic Church, which for almost 1,300 years ruled the minds of the Europeans alone and now faced splits. On the other, several different churches, generically called evangelical, or Protestant, if we want to use a more historical name. Since the 16th century, when Luther wrote his 95 theses, where he questioned Catholic dogmas, Protestants had expanded: Lutherans (this is the church that emerged from Luther's teachings and it is the first of all) in Northern Germany, Sweden, Norway, Denmark. Calvinists, church founded by Calvin in the Netherlands, south-eastern France, half of Switzerland, and much of England. The Anglicans, a church founded by the King of England Henry VIII, primarily in his own country, had been smaller but equally active churches. This religious division, early on, caused turmoil, and changed concepts, completely reshaped European politics and the European economy, created conflicts and further divided the already divided Europe. In a society where religion and politics mingled, where Christianity was an intrinsic part of the mindset of the peoples and where each church spoke the true and pure doctrine of Jesus Christ, accepting little of the others, war would be possible and unfortunately inevitable, but not even the most pessimistic could imagine that the religious divisions of European Christendom could cause the greatest of all religion wars in the history of the continent and one of the largest in the world: the Thirty Years War, which took place from 1618 to 1648. In this war, where virtually every European power has clashed, we find it all: betrayal, political Machiavellianism, contradiction, cruelty, patriotism, rebellion for freedom, ambition and religiosity. All of these ingredients are an integral part of this gigantic military conflict that would forever change the course not only of Europe but of the planet.

"This book sheds new light on the unfolding of Reformation in England by examining the ideological development of Catholicism in the formative years between the break with Rome and the consolidation of Elizabethan Protestantism. It argues that the undoubted strength of Catholicism in these years may have come less from its traditionalism, and its resistance to change, than from its ability to embrace reforming principles. The humanist elements within Henry VIII's religious policies encouraged the development of the Erasmian potential already well established in English Catholic thought. A dominant strain of Catholic ideology emerged which attempted not only to defend, but also to reform the Catholic faith, and to promote the study of Scripture, the use of the vernacular, and the refashioning of doctrine. This provided the basis for attempts to launch a Catholic Reformation under Mary I, and remained influential during the early years of Elizabeth, until reconfigured by the experience of exile and the drive for Counter-Reformation uniformity." "Dr. Wooding shows that Catholicism in this period
was neither a defunct tradition, nor one merely reacting to Protestantism, but a vigorous intellectual movement responding to the reformist impulse of the age. Its development illustrates the English Reformation in microcosm: scholarly, humanist, practical, and preserving its own peculiarities distinct from European trends. It shows that reform was not a Protestant reserve, but a broad concern in which many participated. Rethinking Catholicism in Reformation England makes an important contribution to the intellectual history of the Reformation."—BOOK JACKET.

In the World Library of Educationalists, international experts compile career-long collections of what they judge to be their finest pieces – extracts from books, key article, salient research findings, major theoretical and practical contributions – so the world can read them in a single manageable volume. Readers will be able to follow the themes and strands and see how their work contributes to the development of the field. Gerald Grace is renowned internationally for his research and teaching in the areas of Catholic education, spirituality, leadership and effectiveness in faith schooling, and educational policy. In Faith, Mission and Challenge in Catholic Education, Gerald Grace brings together 15 of his key writings in one place. Starting with a specially written Introduction, which gives an overview of his career and contextualises his selection within the development of the field, the chapters cover: - the interactions of faith, mission and spirituality in the development of Catholic education - how to replace ideology, polemic and prejudice in discussions about faith-based schooling with evidence-based argument - understanding the distinctive nature of concepts such as 'leadership' and 'effectiveness' in faith-based education - using 'mission integrity' as a key concept for the evaluation of contemporary Catholic schooling - examining the interactions of Catholic values, Catholic curriculum and educational policy developments. This book not only shows how Gerald Grace's thinking developed during his career, it also gives an insight into the development of the fields to which he contributed. The questions raised by government support for faith-based schools are now proving to be increasingly relevant and contentious. In one form or another they have a long history and are embedded in classical disagreements about the proper relationship between State and Church, or between secular power and religious freedom. They have been given a sharper edge by recent events, and by the emphasis laid by some governments on the importance of increasing public support for schools attached to different denominations and religions. Is it appropriate in a pluralist society to support some forms of religious expression and not others? What are the basic reasons for mingling (or indeed refusing to mingle) political and religious issues? What are the larger social effects of encouraging separate schooling for distinct sectors of society? These are among the questions raised and illustrated by this case study – historical and comparative in character – of the developing relationship between the State and the Catholic communities in three very different societies. Through compelling personal stories and in rich detail, McClain reveals the give-and-take interaction between the institutional church in Rome and the needs of believers and the hands-on clergy who provided their pastoral care within England. In doing so, she illuminates larger issues of how believers and low-level clergy push the limits of official orthodoxy in order to meet devotional needs.

Jose Escamilla has a forty-year Christian ministry. He has a four-year university education and an associate in arts degree in bilingual studies from San Diego City College. As an adolescent, he attended Nogales Bible School in Nogales, Arizona, for five years. There he received training for the Christian ministry and served eight years in Mexico as a pastor. In 1979 he applied for US residency, and in 1989 he became a US citizen. In San Diego he started a new congregation under the sponsorship of the Pacific Southwest Region Christian Church (Disciples of Christ). He started the new church with around six families. When he retired in 2003, there were more than one hundred in the church. Since then, his son, Xose, took charge of the church. Now the attendance is between five hundred and five hundred fifty people. Now a retired pastor, Escamilla lives in Sun City, California, with his wife. A comprehensive history of the Catholic Church from its beginnings in Jesus’ ministry to its current status in an increasingly secular world.

The Lectures on the Present Position of Catholics in England is John Henry Newman's brilliant satirical attack on anti-Catholic prejudice and propaganda. The lectures appeared at a time of national uproar, the "Papal Aggression" crisis of 1850-51, and they landed Newman in court for libel. Aimed at a popular audience, they are supremely readable, at times shocking, and certainly the most humorous of any of Newman's writings. Yet they are less well known today than his other works and until now have only been intermittently available. Newman himself thought they were his best-written work, and the leading Newman scholar, Ian Ker, has called them a "neglected satirical masterpiece".

Anti-Catholic sentiment was a major social, cultural, and political force in Victorian England, capable of arousing remarkable popular passion. Hitherto, however, anti-Catholic feeling has been treated largely from the perspective of parliamentary politics or with reference to the propaganda of various London-based anti-Catholic religious organizations. This book sets out to Victorian anti-Catholicism in a much fuller and more inclusive context, accounting for its persistence over time, disfiguring it from anti-Irish sentiment, and explaining its social, economic, political, and religious bases locally as well as nationally. The author is principally concerned with determining what led ordinary people to violent acts against Roman Catholic targets, violent acts against Roman Catholic petitions, joining anti-Catholic organizations, and reading anti-Catholic literature. All too often, English history, and even British history, turns out to be the history of what was happening in the West End. One of the special distinctions of this book is that it shows the interplay between national issues and their local conditions. The book covers the period ca.