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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 number of specific themes using a range of types of evidence and theoretical approaches. Some chapters make detailed

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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

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will be of interest to a broad audience.

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.

In *Patrons of the Old Faith*, Jaap Geraerts provides the first full-length study of the Catholic nobility in two inland provinces of the Dutch Republic, Utrecht and Guelders, in the late sixteenth and seventeenth centuries.

Loades explores England's religious cultures during the reign of

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Mary Tudor. He investigates how conflicting traditions of conformity and dissent negotiated the new spiritual, political and legal landscape which followed her reintroduction of Catholicism to England.

This international and interdisciplinary volume investigates Protestant devotional identities in sixteenth- and seventeenth-century England. Divided into two sections, the book examines the 'sites' where these identities were forged – the academy, printing house, household, theatre and prison – and the 'types' of texts that expressed them – spiritual autobiographies, religious poetry and writings tied to the *ars moriendi* – providing a broad analysis of social, material and literary forms of devotion during England's Long Reformation. Through archival and cutting-edge research, a

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detailed picture of 'lived religion' emerges, which re-evaluates the pietistic acts and attitudes of well-known and recently discovered figures. To those studying and teaching religion and identity in early modern England, and anyone interested in the history of religious self-expression, these chapters offer a rich and rewarding read.

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

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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.

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



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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 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.

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The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the

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British Isles in relation to wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field.

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Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

This book is about reading practice and experience in late medieval and early modern England. It focuses on the kinds of literatures that were more readily available to the widest spectrum of the population. Four case studies from many possibilities have been selected, each examining a particular type of popular literature under the headings 'religious', 'moral', 'practical' and 'fictional'. A key concern of the book is how we might use particular types of evidence in order to understand more about reading practice and experience, so issues of method and approach are discussed fully in the opening chapter. One distinctive element

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of this book is that it attempts to uncover evidence for the reading practices and experiences of real, rather than ideal, readers, using evidence that is found within the material of a book or manuscript itself, or within the structure of a specific genre of literature. Salter attempts to negotiate a path through a set of methodological and interpretive issues in order to arrive at a better understanding of how people may have read and what they may have read. This, in turn, leads on to how we may interpret the evidence that manuscripts and early printed books provide for the ways that medieval and early modern people engaged with reading. This book will be of interest to academics and research students who study the history of reading, popular culture, literacy, manuscript and print culture, as well as to those interested more generally in medieval and early modern society and culture.

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