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Reformation And Iconography
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***The King's Bedpost:
Reformation And
Iconography In A
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Religions teach their

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*adherents how to see and
feel at the same time;
learning to see is not a
disembodied process but
one hammered from the
forge of human need,
social relations, and*

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material practice. David Morgan argues that the history of religions may therefore be studied through the lens of their salient visual themes. The Forge of

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*Vision tells the history
of Christianity from the
sixteenth century
through the present by
selecting the visual
themes of faith that
have profoundly*

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*influenced its
development. After
exploring how
distinctive Catholic and
Protestant visual
cultures emerged in the
early modern period,*

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Morgan examines a variety of Christian visual practices, ranging from the imagination, visions of nationhood, the likeness of Jesus, the material

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*life of words, and the
role of modern art as a
spiritual quest, to the
importance of images for
education, devotion,
worship, and domestic
life. An insightful,*

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*informed presentation of
how Christianity has
shaped and continues to
shape the modern world,
this work is a must-read
for scholars and
students across fields*

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*of religious studies,
history, and art
history.*

*This book explores how
the Reformation's
transformation of
religious belief into a*

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political statement and the saturation of the national past with religious implications (created by the political developments of the 1530s) was

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reflected in sixteenth-century English historiography and historical drama, including Shakespeare's history plays.

This unique resource

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*describes and evaluates
ten of the most
important events in
British history between
the Norman Conquest of
1066 and the Glorious
Revolution of 1689 and*

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its aftermath. A full chapter is devoted to each event, and each chapter includes an introduction presenting factual information in a clear, chronological

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order. Longer, interpretive essays explore the short-term and far-reaching ramifications of the events. Coverage for each event also includes

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an annotated

bibliography of works

suitable for students

and a full-page

illustration. A glossary

of terms, a timeline of

British history up to

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*1714, and a
chronological list of
ruling houses and
monarchs help students
to better understand the
major developments in
modern British history,*

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*along with their
significance and long-
term impact.*

*Discussing the diverse
relationships between
law and the artistic
image, this book*

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includes coverage of the history of the relationship between art and law, and the ways in which the visual is made subject to the force of the law.

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*Broken Idols of the
English Reformation
Roger Ascham and His
Sixteenth-Century World
The Forge of Vision
The Social Universe of
the English Bible*

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Mortal Thoughts

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

Historical Dictionary of the
Reformation and Counter-
Reformation provides a

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comprehensive account of two chains of events—the Protestant Reformation and the Catholic Counter-Reformation—that have left an enduring imprint on Europe, America, and the world at large. This is done through a chronology, an introductory essay, a

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bibliography, and over 300 cross-referenced dictionary entries on persons, places, countries, institutions, doctrines, ideas, and events.

This is the first full-scale study of interactions between Italy's religious reform and English

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reformations, which were notoriously liable to pick up other people's ideas. The book is of fundamental importance for those whose work includes revisionist themes of ambiguity, opportunism and interdependence in sixteenth century religious change. Anne

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Overell adopts an inclusive approach, retaining within the group of Italian reformers those spirituali who left the church and those who remained within it, and exploring commitment to reform, whether 'humanist', 'protestant' or 'catholic'. In 1547, when the

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internationalist Archbishop Thomas Cranmer invited foreigners to foster a bolder reformation, the Italians Peter Martyr Vermigli and Bernardino Ochino were the first to arrive in England. The generosity with which they were received caused comment all over Europe:

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handsome travel expenses, prestigious jobs, congregations which included the great and the good. This was an entry *con brio*, but the book also casts new light on our understanding of Marian reformation, led by Cardinal Reginald Pole, English by birth but

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once prominent among Italy's spirituali. When Pole arrived to take his native country back to papal allegiance, he brought with him like-minded men and Italian reform continued to be woven into English history. As the tables turned again at the accession of Elizabeth I, there

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was further clamour to 'bring back Italians'. Yet Elizabethans had grown cautious and the book's later chapters analyse the reasons why, offering scholars a new perspective on tensions between national and international reformations.

Exploring a nexus of contacts in

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England and in Italy, Anne Overell presents an intriguing connection, sealed by the sufferings of exile and always tempered by political constraints. Here, for the first time, Italian reform is shown as an enduring part of the Elect Nation's literature and myth.

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The Companion to Historiography is an original analysis of the moods and trends in historical writing throughout its phases of development and explores the assumptions and procedures that have formed the creation of historical perspectives. Contributed

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by a distinguished panel of academics, each essay conveys in direct, jargon-free language a genuinely international, wide-angled view of the ideas, traditions and institutions that lie behind the contemporary urgency of world history.

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This book sheds light on the shaping of the English Bible and its impact on early modern English society and culture.

Restoring the First-century Church
in the Twenty-first Century
John Jewel and the Elizabethan
Church

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Playing the King

Religion, Romance and Reality in
the English Literary Tradition

A Short History of the Reformation

A Visual History of Modern
Christianity

Notions of which behaviours
comprised sin, and what actions

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might lead to salvation, sat at the heart of Christian belief and practice in early modern England, but both of these vitally important concepts were fundamentally reconfigured by the reformation. Remarkably little work has been

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undertaken exploring the ways in which these essential ideas were transformed by the religious changes of the sixteenth-century. In the field of reformation studies, revisionist scholarship has underlined the vitality of late-

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medieval English Christianity and the degree to which people remained committed to the practices of the Catholic Church up to the eve of the reformation, including those dealing with the mortification of sin and the promise

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of salvation. Such popular commitment to late-medieval lay piety has in turn raised questions about how the reformation itself was able to take root. Whilst post-revisionist scholars have explored a wide range of religious beliefs and

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practices - such as death, providence, angels, and music - there has been a surprising lack of engagement with the two central religious preoccupations of the vast majority of people. To address this omission, this collection focusses

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upon the history and theology of sin and salvation in reformation and post-reformation England.

Exploring their complex social and cultural constructions, it underlines how sin and salvation were not only great religious constants, but also

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constantly evolving in order to survive in the rapidly transforming religious landscape of the reformation. Drawing upon a range of disciplinary perspectives - historical, theological, literary, and material/art-historical - to both

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reveal and explain the complexity of the concepts of sin and salvation, the volume further illuminates a subject central to the nature and success of the Reformation itself. Divided into four sections, Part I explores reformers ' attempts to

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define and re-define the theological concepts of sin and salvation, while Part II looks at some of the ways in which sin and salvation were contested: through confessional conflict, polemic, poetry and martyrology. Part III focuses on the

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practical attempts of English divines to reform sin with respect to key religious practices, while Part IV explores the significance of sin and salvation in the lived experience of both clergy and laity. Evenly balancing contributions by

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established academics in the field with cutting-edge contributions from junior researchers, this collection breaks new ground, in what one historian of the period has referred to as the ‘ social history of theology ’ . The essays in this volume give an

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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

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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

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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

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criticism. New agendas emerged in the various sub-disciplines of theology and religious studies. Some of the issues raised by biblical criticism, for example Christology and the 'quest of the historical Jesus', were to remain

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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

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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

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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

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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.

Focuses on the political, social,

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cultural, and religious changes that occurred in Great Britain during the sixteenth and seventeenth centuries.

This study explores why women in the English Renaissance wrote so few sonnet sequences, in

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comparison with the traditions of Continental women writers and of English male authors. In this focus on a single genre, Rosalind Smith examines the relationship between gender and genre in the early modern period, and the critical

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assumptions currently underpinning questions of feminine agency within genre.

Memory and the Dissolution of the Monasteries in Early Modern England

The Oxford Illustrated History of

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Tudor and Stuart Britain

God and the Gothic

A Brief History of the English
Reformation

Experiencing God in Late Medieval
and Early Modern England

Faith and Concealment between

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Italy and Tudor England

God and the Gothic:

**Romance and Reality in the
English Literary Tradition**

provides a complete

reimagining of the Gothic

literary canon to examine its

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**engagement with
theological ideas, tracing its
origins to the apocalyptic
critique of the Reformation
female martyrs, and to the
Dissolution of the
monasteries, now seen as**

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**usurping authorities. A
double gesture of
repudiation and regret is
evident in the consequent
search for political,
aesthetic, and religious
mediation, which**

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**characterizes the aftermath
of the Glorious Revolution
and Whig Providential
discourse. Part one
interprets eighteenth-
century Gothic novels in
terms of this Whig debate**

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**about the true heir,
culminating in Ann
Radcliffe's melancholic
theology which uses
distance and loss to enable
a new mediation. Part two
traces the origins of the**

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**doppelganger in Calvinist
anthropology and
establishes that its
employment by a range of
Scottish writers offers a
productive mode of
subjectivity, necessary in a**

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**culture equally concerned
with historical continuity. In
part three, Irish Gothic is
shown to be seeking ways to
mediate between Catholic
and Protestant identities
through models of sacrifice**

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**and ecumenism, while in
part four nineteenth-century
Gothic is read as
increasingly theological,
responding to materialism
by a project of re-
enchantment. Ghost story**

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**writers assert the
metaphysical priority of the
supernatural to establish
the material world. Arthur
Machen and other Order of
the Golden Dawn members
explore the double and**

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**other Gothic tropes as
modes of mystical ascent,
while raising the physical to
the spiritual through
magical control, and the M.
R. James circle restore the
sacramental and psychical**

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efficacy of objects.

**In the political ferment of
the Tudor century one
family above all others was
always at the troubled
centre of court and council.
During those years the**

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Dudleys were never far from controversy. Three of them were executed for treason. They were universally condemned as scheming, ruthless, over-ambitious charmers, and one was

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**defamed as a wife murderer.
Yet Edmund Dudley was
instrumental in establishing
the financial basis of the
Tudor dynasty, and John
Dudley, Duke of
Northumberland, led**

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victorious armies, laid the foundations of the Royal Navy, ruled as uncrowned king and almost succeeded in placing Lady Jane Grey on the throne. The most famous of them all, Robert Dudley,

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**Earl of Leicester, came the
closest to marrying
Elizabeth I, was her
foremost favourite for 30
years and governed the
Netherlands in her name,
while his successor, Sir**

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Robert Dudley, was one of the Queen's most audacious seadogs in the closing years of her reign, but fell foul of James I. Thus the fortunes of this astonishing family rose and fell with those of the

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**royal line they served
faithfully through a
tumultuous century. see
www.derekwilson.com
This stimulating volume
explores how the memory of
the Reformation has been**

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**remembered, forgotten,
contested, and reinvented
between the sixteenth and
twenty-first centuries.
Remembering the
Reformation traces how a
complex, protracted, and**

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**unpredictable process came
to be perceived, recorded,
and commemorated as a
transformative event.**

**Exploring both local and
global patterns of memory,
the contributors examine**

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**the ways in which the
Reformation embedded
itself in the historical
imagination and analyse the
enduring, unstable, and
divided legacies that it
engendered. The book also**

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**underlines how modern
scholarship is indebted to
processes of memory-
making initiated in the early
modern period and
challenges the conventional
models of periodisation that**

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**the Reformation itself
helped to create. This
collection of essays offers
an expansive examination
and theoretically engaged
discussion of concepts and
practices of memory and**

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**Reformation. This volume is
ideal for upper level
undergraduates and
postgraduates studying the
Reformation, Early Modern
Religious History, Early
Modern European History,**

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and Early Modern Literature.

**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**

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**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.**

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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

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**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**

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**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**

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**fundamentally transformed
not only Anglican ways of
worship but also of seeing,
hearing and remembering.
Documents on the Image
Debate in Reformation
England**

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**The Authority of Art and the
Aesthetics of Law
Charity and Lay Piety in
Reformation London,
1500-1620
The Black Legend of the
Dudleys**

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Remembering the Reformation Traacherous Faith

When, in October 1517, Martin Luther pinned his Ninety-Five Theses to the door of All Saints' Church in Wittenberg he shattered the

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foundations of western Christendom. The Reformation of doctrine and practice that followed Luther's seismic action, and protest against the sale of indulgences, fragmented the Church and overturned previously accepted certainties and priorities. But it did

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more, challenging the relationship between spiritual and secular authority, perceptions of the supernatural, the interpretation of the past, the role of women in society and church, and clerical attitudes towards marriage and sex. Drawing on the

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most recent historiography, Helen L Parish locates the Protestant Reformation in its many cultural, social and political contexts. She assesses the Reformers' impact on art and architecture; on notions of authority, scripture and tradition; and

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- reflecting on the extent to which the printing press helped spread Reformation ideas - on oral, print and written culture.

The degree to which the English Protestant Reformation was a reflection of genuine popular piety as

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opposed to a political necessity imposed by the country's rulers has been a source of lively historical debate in recent years. Whilst numerous arguments and documentary sources have been marshalled to explain how this most

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fundamental restructuring of English society came about, most historians have tended to divide the sixteenth century into pre and post-Reformation halves, reinforcing the inclination to view the Reformation as a watershed between two intellectually

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and culturally opposed periods. In contrast, this study takes a longer and more integrated approach. Through the prism of charity and lay piety, as expressed in the wills and testaments taken from selected London parishes, it charts the shifting religious ideas

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about salvation and the nature and causes of poverty in early modern London and England across a hundred and twenty year period. Studying the evolution of lay piety through the long stretch of the period 1500 to 1620, Claire Schen unites pre-

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Reformation England with that which followed, helping us understand how 'Reformations' or a 'Long Reformation' happened in London. Through the close study of wills and testaments she offers a convincing cultural and social history of sixteenth

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century Londoners and their responses to religious innovations and changing community policy.

Explores the seismic impact of the dissolution of the monasteries, offering a new perspective on the English Reformation.

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A reappraisal of Lope's literary career,
bringing out the complexities of his
dramatic texts.

Defending the Faith

King's Bedpost

Art and Religion in Eighteenth-
Century Europe

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Nicodemites

Seeing Faith, Printing Pictures:

Religious Identity during the English
Reformation

The Boy King

*'Restoring the First-century
Church in the Twenty-first*

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Century: Essays on the Stone-Campbell Restoration Movement in Honor of Don Haymes' is a snapshot of a major American religious movement just after the turn of the millennium. When the Disciples of Alexander Campbell and the

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*ÒChristiansÓ of Barton Warren
Stone joined forces early in the
19th century, the first indigenous
ecumenical movement in the
United States came into being. Two
hundred years later, this American
experiment in biblical primitivism*

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has resulted in three, possibly four, large segments. Best known is the Christian Church (Disciples of Christ), active wherever ecumenical Christians gather. The denomination is typically theologically open, having been

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*reshaped by theological Liberalism
and the Social Gospel in the
twentieth century, and has been re-
organized on the model of other
Protestant bodies. The largest
group, the Churches of Christ,
easily distinguished by their*

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*insistence on 'a cappella' music
(singing only), is theologically
conservative, now tending towards
the evangelical, and
congregationally autonomous,
though with a denominational
sense of brotherhood. The*

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Christian Churches/Churches of Christ (Independent) are a 'via media' between the two other bodies: theologically conservative and evangelical, congregationally autonomous, pastorally oriented, and comfortable with instrumental

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music. The fourth numerically significant group, the churches of Christ (Anti-Institutional), is a conservative reaction to the 'a cappella' churches, much in the way that the Southern 'a capella' churches reacted against the

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emerging intellectual culture and social location, instrumental music and institutional centrism of the Northern Disciples following the Civil War. Besides these four, numerous smaller fragments, typically one-article splinter

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*groups, decorate the history of the
Restoration Movement: One-Cup
brethren, Premillennialists, No-
Sunday-School congregations, No-
Located-Preacher churches, and
others. This movement to unite
Christians on the basis of faith and*

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immersion in Jesus Christ, and to restore New-Testament Christianity, is too little recognized on the American religious landscape, and it has been too little studied by the academic community. This volume is focused

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*primarily on the 'a cappella'
churches and their interests, but
implications for the entire Stone-
Campbell Restoration Movement
abound. The voices that speak
freely within were unimpeded in
authoring these essays by standards*

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*of orthodoxy imposed from without.
All of the contributors are
acquainted with Don Haymes, the
honoree of the volume, and have
been inspired by this friend and
colleague, a man with a rigorous
and earthy intellect and a heavenly*

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spirit. David Bundy, series editor

*Studies in the History and Culture
of World Christianities*

Eighteenth-century Europe

witnessed monumental upheavals

in both the Catholic and Protestant

faiths and the repercussions rippled

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down to the churches' religious art forms. Nigel Aston now chronicles here the intertwining of cultural and institutional turmoil during this pivotal century. The sustained popularity of religious art in the face of competition from

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increasingly prevalent secular artworks lies at the heart of this study. Religious art staked out new spaces of display in state institutions, palaces, and private collections, the book shows, as well as taking advantage of patronage

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from monarchs such as Louis XIV and George III, who funded religious art in an effort to enhance their monarchical prestige. Aston also explores the motivations and exhibition practices of private collectors and analyzes changing

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Catholic and Protestant attitudes toward art. The book also examines purchases made by corporate patrons such as charity hospitals and religious confraternities and considers what this reveals about the changing religiosity of the era

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as well. An in-depth historical study, Art and Religion in Eighteenth-Century Europe will be essential for art history and religious studies scholars alike. The King's Bedpost is a fascinating and lavishly-illustrated detective

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story about the important allegorical painting Edward VI and the Pope, which the author has redated through the discovery of its Dutch sources. The anatomy of the picture and the imagery to which it is related opens up a wide-ranging

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discussion that contributes to the iconography, history and religious developments of the period. A large and varied cast of characters joins the Tudor monarchs as the tale unfolds, and ultimately offers the key to a series of hitherto locked

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doors.

This book explores the Bible as a political document in seventeenth-century England, revealing how it provided a key language of political debate.

The King's Bedpost

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*Lope de Vega and the Limits of
Conformity*

*Scripture, Society, and Culture in
Early Modern England*

Companion to Historiography

*Sin and Salvation in Reformation
England*

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*Puritan Iconoclasm During the
English Civil War*

*Treacherous Faith offers a new
and ambitious cross-disciplinary
account of the ways writers from
the early English Reformation to
the Restoration generated,*

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sustained, or questioned cultural anxieties about heresy and heretics. This book examines the dark, often brutal story of defining, constructing, and punishing heretics in early modern England, and especially

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*the ways writers themselves
contributed to or interrogated the
politics of religious fear-
mongering and demonizing. It
illuminates the terrors and
anxieties early modern writers
articulated and the fantasies they*

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*constructed about pernicious
heretics and pestilent heresies in
response to the Reformation's
shattering of Western
Christendom. Treacherous Faith
analyzes early modern writers
who contributed to cultural fears*

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*about the contagion of heresy
and engaged in the making of
heretics, as well as writers who
challenged the constructions of
heretics and the culture of
religious fear-mongering. The
responses of early modern*

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writers in English to the specter of heresy and the making of heretics were varied, complex, and contradictory, depending on their religious and political alignments. Some writers (for example, Thomas More, Richard

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Bancroft, and Thomas Edwards)
used their rhetorical
resourcefulness and
inventiveness to contribute to the
politics of heresy-making and the
specter of cunning, diabolical
heretics ravaging the Church, the

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*state, and thousands of souls;
others (for example, John Foxe)
questioned within certain cultural
limitations heresy-making
processes and the violence and
savagery that religious
demonizing provoked; and some*

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writers (for example, Anne Askew, John Milton, and William Walwyn) interrogated with great daring and inventiveness the politics of religious demonizing, heresy-making, and the cultural constructions of heretics.

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Treacherous Faith examines the complexities and paradoxes of the heresy-making imagination in early modern England: the dark fantasies, anxieties, terrors, and violence it was capable of generating, but also the ways the

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dreaded specter of heresy could stimulate the literary creativity of early modern authors engaging with it from diverse religious and political perspectives.

Treacherous Faith is a major interdisciplinary study of the ways

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the literary imagination, religious fears, and demonizing interacted in the early modern world. This study of the early modern specter of heresy contributes to work in the humanities seeking to illuminate the changing dynamics

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of religious fear, the rhetoric of religious demonization, and the powerful ways the literary imagination represents and constructs religious difference. This book offers a unique analysis of visual religion in

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*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*

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*gave shape to the religious
culture.*

*Experiencing God in Late
Medieval and Early Modern
England demonstrates that
experiences of divine revelation,
both biblical and contemporary,*

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were central to late medieval and early modern English religion. The book sheds light on previously under-explored notions about divine revelation and the role these notions played in shaping large portions of

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*English thought and belief.
Bringing together a wide variety
of source materials, from
contemplative works and
accounts of revelatory
experiences to biblical
commentaries, devotionals, and*

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religious imagery, David J. Davis argues that in the period there was a collective representation of divine revelation as a source of human knowledge, which transcended other religious and intellectual divisions. Not only did

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most people think that divine revelation, through a ravishing encounter with God, was possible, but also divine revelation was understood to be the pinnacle of religious experience and a source of pure

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understanding. The book highlights a common discourse running through the sources that underpinned this collective representation of how human beings experienced the divine, and it demonstrates a continual

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effort across large swathes of English religion to prepare an individual's soul for an encounter with the divine, through different spiritual disciplines and devotional practices. Over a period of several centuries this

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discourse and the larger culture of revelation provided an essential structure and legitimacy both to contemporary claims of divine revelation and the biblical precedents that contemporary experiences were modelled after.

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This discourse detailed the physical, metaphysical, and epistemological features of how a human being was understood to experience divine revelation, providing a means to delimit and define what happened when an

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*individual was rapture by God.
Finally, the book situates the
experience of revelation within
the wider context of knowledge
and identifies the ways that
claims to divine revelation were
legitimated as well as stigmatized*

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*based on this common
understanding of the experience
of rapture.*

*"This is Reformation history as it
should be written, not least
because it resembles its subject
matter: learned, argumentative,*

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*and, even when mistaken, never
dull."--Eamon Duffy, author of
The Stripping of the Altars:
Traditional Religion in England,
1400-1580
The Politics of Absence
Religion, Secularity, & Identity in*

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*Shakespeare and Early Modern
Culture*

Law and the Image

*The Political Bible in Early
Modern England*

*The Cult of King Charles the
Martyr*

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*Events that Changed Great
Britain, from 1066 to 1714*

***In Nicodemites: Faith and
Concealment Between
Italy and Tudor England,
Anne Overell examines
those who concealed their***

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***beliefs, thus avoiding
persecution. Focusing on
dilemmas in England and
Italy, she concludes that
Nicodemites contributed
to the erratic
development of***

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toleration.

***Religion, politics and
fear: how England was
transformed by the
Tudors. The English
Reformation was a unique
turning point in English***

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***history. Derek Wilson
retells the story of how
the Tudor monarchs
transformed English
religion and why it still
matters today. Recent
scholarly research has***

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***undermined the
traditional view of the
Reformation as an event
that occurred solely
amongst the elite. Wilson
now shows that, although
the transformation was***

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political and had a huge impact on English identity, on England's relationships with its European neighbours and on the foundations of its empire, it was essentially

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***a revolution from the
ground up. By 1600, in
just eighty years, England
had become a radically
different nation in which
family, work and politics,
as well as religion, were***

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dramatically altered.

***Praise for Derek Wilson:
'Stimulating and
authoritative.' John Guy.
'Masterly. [Wilson] has a
deep understanding of . . .
characters, reaching out***

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across the centuries.

Sunday Times.

***This edited volume offers
a fresh and far-reaching
survey of the life, career,
intellectual networks,
output and times of Roger***

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Ascham (1515/16-1568).

***This volume brings
together a diverse group
of Reformation scholars
to examine the life, work,
and enduring significance
of John Jewel, bishop of***

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***Salisbury from 1560 to
1571. A theologian and
scholar who worked with
early reformers in
England such as Peter
Martyr Vermigli, Martin
Bucer, and Thomas***

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Cranmer, Jewel had a long-lasting influence over religious culture and identity. The essays included in this book shed light on often-neglected aspects of

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***Jewel's work, as well as
his standing in
Elizabethan culture not
only as a priest but as a
leader whose work as a
polemicist and apologist
played an important role***

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***in establishing the
authority and legitimacy
of the Elizabethan Church
of England. The
contributors also place
Jewel in the wider context
of gender studies,***

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***material culture, and
social history. With its
inclusion of a short
biography of Jewel's early
life and a complete list of
his works published
between 1560 and 1640,***

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***Defending the Faith is a
fresh and robust look at
an important Reformation
figure who was
recognized as a champion
of the English Church,
both by his enemies and***

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by his fellow reformers.

***In addition to the editors,
contributors to this
volume are Andrew
Atherstone, Ian Atherton,
Paul Dominiak, Alice
Ferron, Paul A. Hartog,***

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***Torrance Kirby, W.
Bradford Littlejohn,
Aislinn Muller, Joshua
Rodda, and Lucy
Wooding.
Edward VI and the
Protestant Reformation***

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***Sonnets and the English
Woman Writer,
1560-1621***

***The Specter of Heresy in
Early Modern English
Literature and Culture
Historical Dictionary of***

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***the Reformation and
Counter-Reformation
The Uncrowned Kings of
England
Italian Reform and
English Reformations,
c.1535-c.1585***

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In 1547, the young King Edward VI issued a series of religious injunctions that were intended to reform the Churches in England. Religious imagery was a tangible and permanent aspect of the landscape, both inside and outside

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churches. For many people, it was one of the first aspects of the Church to be reformed, and the degree to which it was reformed often was indicative of an individual's or community's theological leanings. Behind this

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destruction lay a longstanding debate over the nature, purpose, and appropriate uses of images, particularly in relation to worship and devotion. The Reformation lines between icon and idol, however, are much more difficult to

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identify than any single debate, event, or royal injunction would suggest. From Icons to Idols tracks the image debate from the perspectives of both Protestants and Catholics across the period of religious change in England from

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1525 to 1625. For scholars of the English Reformation, iconoclasm has played a major role in the historiographical disputes over the nature, length, and efficacy of Protestant reform. The fresh perspective of David J. Davis

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incorporates geography historical use and abuse, popular appeal, size, dimensions and what was represented.

An examination of Puritan iconoclasm, the reasons which led to it, and the forces which sustained

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it.

The first study to deal exclusively with the cult and the political theology underpinning it, taking the story up to 1859.

Continuing his exploration of the pathways of British history, Timothy

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Venning examines the turning points of the Tudor period, though he also strays over into the early Stuart period. As always, he discusses the crucial junctions at which History could easily have taken a different turn and analyses

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the possible and likely results.

While necessarily speculative to a degree, the scenarios are all highly plausible and rooted in a firm understanding of actually events and their context. In so doing, Timothy Venning gives the reader a

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clearer understanding of the factors at play and why things happened the way they did, as well as a tantalizing view of what might so easily have been different. ??Key scenarios discussed in this volume include: ??' Did the pretenders

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*Lambert Simnel and Perkin
Warbeck ever have a realistic
chance of a successful
invasion/coup???' If Henry
Fitzroy, Henry VIII's illegitimate son,
had not died young, might he have
been a suitable King or at least*

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*Regent on the King's death? ??'
What if Edward VI had not died at
15 but reigned into the 1560s and
70s???' How might the Spanish
Armada have succeeded in landing
an army in England, and with what
likely outcome?*

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Divinity and State

Essays on the Stone-Campbell

*Restoration Movement in Honor of
Don Haymes*

*Reformation and Iconography in a
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Memory and the English

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Reformation

From Icons to Idols

The Tudors

Since the nineteenth century it has been assumed that the concept of personal identity in the early modern period is bound up with

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secularization. Indeed, many explanations of the emergence of modernity have been based on this thesis, in which Shakespeare as a secular author has played a central role. However, the idea of secularization is now everywhere

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under threat. The secularity of modern society is less apparent than it was a generation ago.

Shakespeare, too, has come to be seen in a religious perspective.

What happens to human identity in this different framework? Mortal

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Thoughts asks what selfhood looks like if we do not assume that an idea of the self could only come into being as a result of an emptying out of a religious framework. It does so by examining human mortality. What it is to be human, and how a

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life is framed by its ending, are issues that cross religious confessions in early modernity, and interrogate the sacred and secular divide. A series of chapters examines literature and art in relation to concepts such as

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conscience, martyrdom, soliloquy,
luck, suicide, and embodiment.

Religious and philosophical
creativity are revealed as poised
around anxieties about finitude and
contingency, challenging
conventional divisions between

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kinds of literary and artistic endeavour. Mortal Thoughts considers incipient genres of life writing (More, Foxe, and Montaigne) and life drawing (Dürer, Hans Baldung Grien) in relation to dramatic representation and literary

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narration (Shakespeare, Donne, Milton). In the process it asks whether the problem of human identity rewrites historical boundaries.

The dramatic religious revolutions of the sixteenth and seventeenth

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centuries involved a battle over social memory. On one side, the Reformation repudiated key aspects of medieval commemorative culture; on the other, traditional religion claimed that Protestantism was a religion

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without memory. This volume shows how religious memory was sometimes attacked and extinguished, while at other times rehabilitated in a modified guise. It investigates how new modes of memorialisation were embodied in

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texts, material objects, images, physical buildings, rituals, and bodily gestures. Attentive to the roles played by denial, amnesia, and fabrication, it also considers the retrospective processes by which the English Reformation

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became identified as an historic event. Examining dissident as well as official versions of this story, this richly illustrated, interdisciplinary collection traces how memory of the religious revolution evolved in the two centuries following the

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Henrician schism, and how the
Reformation embedded itself in the
early modern cultural imagination.