

Church Papists

CATHOLICISM, CONFORMITY AND CONFESSIONAL
POLEMIC IN EARLY MODERN ENGLAND



ALEXANDRA WALSHAM

CHURCH PAPISTS

• *Walsham*

Church Papists Catholicism Conformity And Confessional Polemic In Early Mo

J. Mayer



Church Papists Catholicism Conformity And Confessional Polemic In Early Mo:

Confessions of Faith in Early Modern England Brooke Conti, 2014-01-18 As seventeenth century England wrestled with the aftereffects of the Reformation the personal frequently conflicted with the political In speeches political pamphlets and other works of religious controversy writers from the reign of James I to that of James II unexpectedly erupt into autobiography John Milton famously interrupts his arguments against episcopacy with autobiographical accounts of his poetic hopes and dreams while John Donne's attempts to describe his conversion from Catholicism wind up obscuring rather than explaining Similar moments appear in the works of Thomas Browne John Bunyan and the two King Jameses themselves These autobiographies are familiar enough that their peculiarities have frequently been overlooked in scholarship but as Brooke Conti notes they sit uneasily within their surrounding material as well as within the conventions of confessional literature that preceded them Confessions of Faith in Early Modern England positions works such as Milton's political tracts Donne's polemical and devotional prose Browne's *Religio Medici* and Bunyan's *Grace Abounding to the Chief of Sinners* as products of the era's tense political climate illuminating how the pressures of public self declaration and allegiance led to autobiographical writings that often concealed more than they revealed For these authors autobiography was less a genre than a device to negotiate competing political personal and psychological demands The complex works Conti explores provide a privileged window into the pressures placed on early modern religious identity underscoring that it was no simple matter for these authors to tell the truth of their interior life even to themselves Church papists Alexandra Walsham, 1993

Paul's Cross and the Culture of Persuasion in England, 1520-1640 Torrance Kirby, P.G. (Paul)

Stanwood, 2013-12-12 The open air pulpit within the precincts of St Paul's Cathedral known as Paul's Cross can be reckoned among the most influential of all public venues in early modern England Between 1520 and the early 1640s this pulpit and its auditory constituted a microcosm of the realm and functioned at the epicentre of events which radically transformed England's political and religious identities Through cultivation of a sophisticated culture of persuasion sermons at Paul's Cross contributed substantially to the emergence of an early modern public sphere This collection of 24 essays seeks to situate the institution of this most public of pulpits and to reconstruct a detailed history of some of the more influential sermons preached at Paul's Cross during this formative period Contributors include Thomas Dabbs Ellie Gebarowski Shafer Cecilia Hatt Roze Hentschell Anne James Gerard Kilroy John N King Torrance Kirby Bradford Littlejohn Steven May Natalie Mears Mary Morrissey David Neelands Kathleen O Leary Mark Rankin Angela Ranson Richard Rex John Schofield Jeanne Shami P G Stanwood Susan Wabuda John Wall Ralph Werrell and Jason Zuidema *Allegorical Quests from Deguileville to Spenser* Marco Nievergelt, 2012 An examination of sixteenth century quest narratives focussing on their conscious use of a medieval tradition to hold a mirror up to contemporary culture Offers the first full study of the allegorical knightly quest tradition from the Middle Ages to the Renaissance Richly satisfying as impressive in the detail of its scholarship as in the elegance of its

critical formulations It seamlessly moves between different literary traditions and across conventional period boundaries In Dr Nievergelt's treatment of this theme the successive retellings of the tale of the knight's quest come to stand as an emblem of shifting values and norms both religious and worldly and of our repeated failures to realise those ideals Dr Alex Davis Department of English University of St Andrews The literary motif of the allegorical knightly quest appears repeatedly in the literature of the late medieval early modern period notably in Spenser but has hitherto been little examined Here in his examination of a number of sixteenth century English allegorical chivalric quest narratives focussing on Spenser's *Faerie Queene* but including important lesser known works such as Stephen Bateman's *Travayled Pylgrime* and William Goodyear's *Voyage of the Wandering Knight* the author argues that the tradition begins with the French writer Guillaume de Deguileville His seminal *Plerinage de la vie humaine* was composed c 1331-1355 it was widely adapted translated rewritten and printed over the next centuries Dr Nievergelt goes on to demonstrate how this essentially medieval literary form could be adapted to articulate reflections on changing patterns of identity society and religion during the early modern period and how it becomes a vehicle of self exploration and self fashioning during a period of profound cultural crisis Dr Marco Nievergelt is Lecturer Maître Assitant and SNF Swiss National Science Foundation Research Fellow in the English Department at the Université de Lausanne

Domesticating the Reformation Mary Hampson Patterson, 2007 This book rescues three little known bestsellers of the English Reformation and employs them in an examination of intellectual and religious revolution How did sixteenth century English Protestant manuals of private devotion often to be read aloud stream continental theology into the domestic contexts of parish school and home Patterson elucidates ideological programs presented in key texts in light of evolving patterns of public and private worship she also considers the processes of transmission by which complex doctrinal debates were packaged for cultivating an everyday piety in a confusing age of inflammatory politicized religion It is in the most prosaic challenges of daily realities that the deepest opportunities lie for experiencing the divine Intersecting issues of piety rhetoric and the devotional life of the home this book brings to life reformists endeavors to guide popular responses to the Protestant revolution itself

Tragedy as Philosophy in the Reformation World Russ Leo, 2019-01-24 *Tragedy as Philosophy in the Reformation World* examines how sixteenth and seventeenth century poets theologians and humanist critics turned to tragedy to understand providence and agencies human and divine in the crucible of the Reformation Rejecting familiar assumptions about tragedy vital figures like Philipp Melanchthon David Pareus Lodovico Castelvetro John Rainolds and Daniel Heinsius developed distinctly philosophical ideas of tragedy irreducible to drama or performance inextricable from rhetoric dialectic and metaphysics In its proximity to philosophy tragedy afforded careful readers crucial insight into causality probability necessity and the terms of human affect and action With these resources at hand poets and critics produced a series of daring and influential theses on tragedy between the 1550s and the 1630s all directly related to pressing Reformation debates concerning providence predestination faith and devotional practice Under

the influence of Aristotle's Poetics they presented tragedy as an exacting forensic tool enabling attentive readers to apprehend totality And while some poets employed tragedy to render sacred history palpable with new energy and urgency others marshalled a precise philosophical notion of tragedy directly against spectacle and stage playing endorsing anti theatrical theses on tragedy inflected by the antique Poetics In other words this work illustrates the degree to which some of the influential poets and critics in the period emphasized philosophical precision at the expense of even to the exclusion of dramatic presentation In turn the work also explores the impact of scholarly debates on more familiar works of vernacular tragedy illustrating how William Shakespeare's Hamlet and John Milton's 1671 poems take shape in conversation with philosophical and philological investigations of tragedy Tragedy as Philosophy in the Reformation World demonstrates how Reformation took shape in poetic as well as theological and political terms while simultaneously exposing the importance of tragedy to the history of philosophy

Shakespeare's Hybrid Faith J. Mayer, 2006-08-04 This book throws new light on the issue of the dramatist's religious orientation by dismissing sectarian and one sided theories tackling the problem from the angle of the variegated Elizabethan context recently uncovered by modern historians and theatre scholars It is argued that faith was a quest rather than a quiet certainty for the playwright

Sodomscapes Lowell Gallagher, 2017-06-01 Sodomscapes presents a fresh approach to the story of Lot's wife as it's been read across cultures and generations In the process it reinterprets foundational concepts of ethics representation and the body While the sudden mutation of Lot's wife in the flight from Sodom is often read to confirm our antiscopic bias a rival tradition emphasizes the counterintuitive optics required to nurture sustainable habitations for life in view of its unforeseeable contingency Whether in medieval exegesis Russian avant garde art Renaissance painting or today's Dead Sea health care tourism industry the repeated desire to reclaim Lot's wife turns the cautionary emblem of the mutating woman into a figural laboratory for testing the ethical bounds of hospitality Sodomscape the book's name for this gesture revisits touchstone moments in the history of figural thinking and places them in conversation with key thinkers of hospitality The book's cumulative perspective identifies Lot's wife as the resilient figure of vigilant dwelling whose in betweenness discloses counterintuitive ways of understanding what counts as a life amid divergent claims of being with and being for

Persecution, Plague, and Fire Ellen MacKay, 2011-02-15 The theater of early modern England was a disastrous affair The scant record of its performance demonstrates as much for what we tend to remember today of the Shakespearean stage and its history are landmark moments of dissolution the burning down of the Globe the forced closure of playhouses during outbreaks of the plague and the abolition of the theater by its Cromwellian opponents Persecution Plague and Fire is a study of these catastrophes and the theory of performance they convey Ellen MacKay argues that the various disasters that afflicted the English theater during its golden age were no accident but the promised end of a practice built on disappearance and erasure a kind of fatal performance that left nothing behind but its self effacing poetics Bringing together dramatic theory performance studies and theatrical religious and

cultural history MacKay reveals the period's radical take on the history and the future of the stage to show just how critical the relation was between early modern English theater and its public

Redefining Female Religious Life Laurence Lux-Sterritt, 2019-06-04 This short study offers a contribution to the flourishing debate on post-Reformation female piety. In an effort to avoid excessive polarization, condemning conventual life as restrictive or hailing it as a privileged path towards spiritual perfection, it analyses the reasons which led early modern women to found new congregations with active vocations. Were these novel communities born out of their founders' rejection of the conventual model? Through the comparative analysis of two congregations which became in seventeenth-century France and England the embodiment of women's efforts to become actively involved in the Catholic Reformation, this book offers a nuanced interpretation of female religious life and particularly of the relationship between cloistered tradition and apostolic vocations. Despite the differences in their national political and religious backgrounds, both the French Ursulines and the Institute of English Ladies shared the same aim: to revitalise the links between the Catholic faith and the people, reaching out of the cloister and into the world by educating girls who would later become wives and mothers. This study suggests that these pioneering Catholic women, though in breach of Tridentine decrees, did not turn their backs on contemplative piety. Although both the French Ursulines and the English Ladies undertook work which had hitherto been the preserve of religious men, they were motivated by their desire to help the Church rather than by a wish to liberate women from what eighteenth-century writers later perceived as the shackles of conventual obedience. It is argued that the founders of new uncloistered congregations were embracing vocations which they construed as personal sacrifices; they followed the arduous path of mixed life in an act of self-abnegation and chose apostolic work as their early modern reinterpretation of medieval asceticism.

Whispering the Strategies of Language: An Mental Quest through **Church Papists Catholicism Conformity And Confessional Polemic In Early Mo**

In a digitally-driven world wherever screens reign supreme and quick conversation drowns out the subtleties of language, the profound strategies and mental nuances concealed within phrases frequently go unheard. Yet, situated within the pages of **Church Papists Catholicism Conformity And Confessional Polemic In Early Mo** a interesting fictional treasure blinking with fresh thoughts, lies a fantastic quest waiting to be undertaken. Written by a talented wordsmith, this wonderful opus encourages visitors on an introspective trip, softly unraveling the veiled truths and profound influence resonating within ab muscles fabric of each and every word. Within the emotional depths of this moving review, we will embark upon a heartfelt exploration of the book is key themes, dissect its charming writing model, and yield to the strong resonance it evokes strong within the recesses of readers hearts.

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