

English Catholicism Under Mary Tudor Project Muse

Early Modern English Catholicism: Identity, Memory and Counter-Reformation is an interdisciplinary collection that brings together leading scholars in the field to demonstrate the significance of early modern English Catholicism as a contributor to national and European Counter-Reformation culture.

In this groundbreaking new biography of "Bloody Mary," Linda Porter brings to life a queen best remembered for burning hundreds of Protestant heretics at the stake, but whose passion, will, and sophistication have for centuries been overlooked. Daughter of Henry VIII and Katherine of Aragon, wife of Philip of Spain, and sister of Edward VI, Mary Tudor was a cultured Renaissance princess. A Latin scholar and outstanding musician, her love of fashion was matched only by her zeal for gambling. It is the tragedy of Queen Mary that today, 450 years after her death, she remains the most hated, least understood monarch in English history. Linda Porter's pioneering new biography—based on contemporary documents and drawing from recent scholarship—cuts through the myths to reveal the truth about the first queen to rule England in her own right. Mary learned politics in a hard school, and was cruelly treated by her father and bullied by the strongmen of her brother, Edward VI. An audacious coup brought her to the throne, and she needed all her strong will and courage to keep it. Mary made a grand marriage to Philip of Spain, but her attempts to revitalize England at home and abroad were cut short by her premature death at the age of forty-two. The first popular biography of Mary in thirty years, *The First Queen of England* offers a fascinating, controversial look at this much-maligned queen.

Between 1535 and 1603, more than 200 English Catholics were executed by the State for treason. Drawing on an extraordinary range of contemporary sources, Anne Dillon examines the ways in which these executions were transformed into acts of martyrdom. Utilizing the reports from the gallows, the Catholic community in England and in exile created a wide range of manuscripts and texts in which they employed the concept of martyrdom for propaganda purposes in continental Europe and for shaping Catholic identity and encouraging recusancy at home. Particularly potent was the derivation of images from these texts which provided visual means of conveying the symbol of the martyr.

Through an examination of the work of Richard Verstegan and the martyr murals of the English College in Rome, the book explores the influence of these images on the Counter Reformation Church, the Jesuits, and the political intentions of English Catholics in exile and those of their hosts. *The Construction of Martyrdom in the English Catholic Community, 1535-1603* shows how Verstegan used the English martyrs in his *Theatrum crudelitatum* of 1587 to rally support from Catholics on the Continent for a Spanish invasion of England to overthrow Elizabeth I and her government. The English martyr was, Anne Dillon argues, as much a construction of international, political rhetoric as it was of English religious and political debate; an international Catholic banner around which Catholic European powers were urged to rally.

According to traditional interpretations, the Reformations in England and Scotland had little in common: their timing, implementation, and very character marked them out as separate events. This book challenges the accepted view by demonstrating that the processes of reform in the two countries were, in fact, thoroughly intertwined.

Cover -- Blurbs, Acknowledgements, Title Page, Copyright -- Contents -- Introduction -- Abbreviations for Works Commonly Cited -- 1. Pre-Reformation/Late Medieval -- 2. English Reformation -- 3. Ceremonies -- 4. Ecclesiology -- 5. Predestination -- 6. Catholic Reformation and Counter-Reformation -- 7. Primers, Prayers, and Psalms -- 8. Pastoral Theology -- 9. Protestantism and the Social World -- 10. Conclusion -- Glossary

Mary Tudor's reign is regarded as a period where, within a short space of time, an early modern European state attempted to reverse the religious policy of preceding governments. This required the use of persuasion and coercion, of propaganda and censorship, as well as the controversial decision to revive an old statute against heresy. The efforts to renew Catholic worship and to revive Catholic education and spirituality were fiercely opposed by a small but determined group of Protestants, who sought ways of thwarting the return of Catholicism. The battle between those seeking to renew Catholicism and those determined to resist it raged for the full five years of Mary's reign. This volume brings together eleven authors from different disciplines (English Literature, History, Divinity, and the History of the Book), who explore the different policies undertaken to ensure that Catholicism could flourish once more in England. The safety of the clergy and of the public at the Mass was of paramount importance, since sporadic unrest took place early on. Steps were taken to ensure that reformist worship was stopped and that the country re-embraced Catholic practices. This involved a number of short- and long-term plans to be enacted by the regime. These included purging the universities of reformist ideas and ensuring the (re)education of both the laity and the clergy. On a wider scale this was undertaken via the pulpit and the printing press. Those who opposed the return to Catholicism did so by various means. Some retreated into exile, while others chose the press to voice their objections, as this volume details. The regime's responses to the actions of individuals and to the clandestine texts produced by their opposition come under scrutiny throughout this volume. The work presented here also offers new insight into the role of King Philip and his Spanish advisers. These essays therefore present a detailed assessment of the role of the Spanish who came with to England as a result of the marriage of Philip and Mary. They also move away from the ongoing discussions of 'persecution' seeking, rather, to present a more nuanced understanding of the regime's attempts to renew and revive a nation of worshippers, and to eradicate the disease of heresy. They also look at the ways those attempts were opposed by individuals at home and abroad, thereby providing a broad-ranging but detailed assessment of both Catholic renewal and Protestant resistance during the years 1553-1558.

A new appraisal of the first Tudor queen offers a detailed portrait of the daughter of Henry VIII and his Spanish wife, Catherine of Aragon, exploring her religious faith and policies, as well as her historical significance in English history.

In the wake of England's break with Rome and gradual reformation, English Catholics took root outside of the country, in Catholic countries across Europe. Their arrival and the foundation of convents and colleges on the Continent attracted scholarly attention. However, we need to understand their impact beyond that initial moment of change. *Confessional Mobility*, therefore, looks at the continued presence of English Catholics abroad and how the English Catholic community was shaped by these cross-Channel connections. Corens proposes a new interpretative model of 'confessional mobility'. She opens up the debate to include pilgrims, grand tour travellers, students, and mobile scholars alongside exiles. The diversity of mobility highlights that those abroad were never cut off or isolated on the Continent. Rather, through correspondence and constant travel, they created a community without borders. This cross-Channel community was not defined by its status as victims of persecution, but provided the lifeblood for English Catholics for generations. *Confessional Mobility* also incorporates minority Catholics more closely into the history of the Counter-Reformation. Long side-lined as exceptions to the rule of a hierarchical, triumphant, territorial Catholic Church, English Catholics have seldom been recognised as an instrumental part in the wider Counter-Reformation. Attention to movement and mission in the understanding of Catholics incorporates minority Catholics alongside extra-European missions and reinforces current moves to decentred Counter-Reformation scholarship.

Few areas of early modern English history have roused such passions and interpretations as the rule of Mary Tudor and her efforts to return the country to Catholicism following the reigns of her father and brother. In this book, Dr Wizeman explores Catholic theology and spirituality according to the religious literature printed during the reign of Mary Tudor (1553-1558). As part of the strategy to renew Catholic religion in England after the reformations under Henry VIII and Edward VI, Marian theologians, authors and editors produced numerous works of catechesis, religious polemic, devotion and sermons. These writings demonstrate that the Catholicism of Marian England was not a mere insular reaction to the preceding decades of religious change, nor a *via media* polity which eschewed important elements of traditional religion while embracing tenets of the Reformation. Rather the theology and spirituality of Mary Tudor's church, as well as many of its strategies for religious renewal, was intimately connected to - and in fact anticipated or paralleled - the theology, spirituality and strategies for reform embraced by Counter-Reformation Catholicism, especially after the promulgation of the decrees of the Council of Trent (1545-1563). After considering the recent historiography of Mary Tudor's reign, the book contextualises these writings through a brief history of the Marian church and a discussion of the authors and dedicatees. It then presents an analysis of the Marian writers' and theologians' views on revelation, christology, soteriology, ecclesiology, sacramental theology, piety and eschatology. Finally, the study compares the Catholic belief asserted in these works to that found in texts by English theologians printed before 1553, especially John Fisher, and by contemporary theologians in Europe, particularly Bartolomé Carranza, as well as the Tridentine catechism, and the decrees and official texts of the English Reformation.

The Church of Mary Tudor Routledge

"Superb.... A perceptive, suspenseful account." --The New York Times Book Review "Dunn demythologizes Elizabeth and Mary. In humanizing their dynamic and shifting relationship, Dunn describes it as fueled by both rivalry and their natural solidarity as women in an overwhelmingly masculine world." --Boston Herald The political and religious conflicts between Queen Elizabeth I and the doomed Mary, Queen of Scots, have for centuries captured our imagination and inspired memorable dramas played out on stage, screen, and in opera. But few books have brought to life more vividly the exquisite texture of two women's rivalry, spurred on by the ambitions and machinations of the forceful men who surrounded them. The drama has terrific resonance even now as women continue to struggle in their bid for executive power. Against the backdrop of sixteenth-century England, Scotland, and France, Dunn paints portraits of a pair of protagonists whose formidable strengths were placed in relentless opposition. Protestant Elizabeth, the bastard daughter of Anne Boleyn, whose legitimacy had to be vouchsafed by legal means, glowed with executive ability and a visionary energy as bright as her red hair. Mary, the Catholic successor whom England's rivals wished to see on the throne, was charming, feminine, and deeply persuasive. That two such women, queens in their own right, should have been contemporaries and neighbours sets in motion a joint biography of rare spark and page-turning power.

Recreating lay people's experience of the religion of the pre-Reformation church, this text argues that late-medieval Catholicism was neither 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.

English Reformations takes a refreshing new approach to the study of the Reformation in England. Christopher Haigh's lively and readable study disproves any facile assumption that the triumph of Protestantism was inevitable, and goes beyond the surface of official political policy to explore the religious views and practices of ordinary English people. With the benefit of hindsight, other historians have traced the course of the Reformation as a series of events inescapably culminating in the creation of the English Protestant establishment. Haigh sets out to recreate the sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the reversal of earlier religious changes. This is a scholarly and stimulating book, which challenges traditional ideas about the Reformation and offers a powerful and convincing alternative analysis.

The co-monarchy of Mary I and Philip II put England at the heart of early modern Europe. This positive reassessment of their joint reign counters a series of parochial, misogynist and anti-Catholic assumptions, correcting the many myths that have grown up around the marriage and explaining the reasons for its persistent marginalisation in the historiography of sixteenth-century England. Using new archival discoveries and original sources, the book argues for Mary as a great Catholic queen, while fleshing out Philip's important contributions as king of England. It demonstrates the many positive achievements of this dynastic union in everything from culture, music and art to cartography,

commerce and exploration. An important corrective for anyone interested in the history of Tudor England and Habsburg Spain.

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.

In the history of the attempted restoration of Roman Catholicism in the England of Mary Tudor, the contribution of her husband Philip and his Spanish entourage has been largely ignored. This book highlights one of the most prominent of Philip's religious advisers, the friar Bartolomé Carranza. A leading Dominican, Carranza served the emperor Charles V, whom he represented at the earlier sessions of the Council of Trent, and then Philip II of Spain, who brought him to England. Even before Mary's death, Fray Bartolomé left for the Low Countries, and then returned to Spain, where, as archbishop of Toledo, he was arrested for 'heresy' by the Spanish Inquisition. His trial, first in Spain and then in Rome, lasted from 1559 until shortly before his death, partially rehabilitated, in Rome in 1576. The book contains papers on the activity and intellectual character of the English Church under Mary, on Carranza's eventful life, particularly his activity in England, and on his often close collaboration with his friend Cardinal Reginald Pole, set in the wider context of sixteenth-century Catholicism. Attention is also drawn both to Carranza's perhaps surprising subsequent fame and influence in the Spanish Church, and to the common ground which, despite obvious differences and subsequent divisions, did indeed exist between reformers in Spain and England.

Smithfield, settled on the fringes of Roman London, was once a place of revelry. Jesters and crowds flocked for the medieval St Bartholomew's Day celebrations, tournaments were plentiful and it became the location of London's most famous meat market. Yet in Tudor England, Smithfield had another, more sinister use: the public execution of heretics. *The Burning Time* is a vivid insight into an era in which what was orthodoxy one year might be dangerous heresy the next. The first martyrs were Catholics, who cleaved to Rome in defiance of Henry VIII's break with the papacy. But with the accession of Henry's daughter Mary - soon to be nicknamed 'Bloody Mary' - the charge of heresy was leveled against devout Protestants, who chose to burn rather than recant. At the center of Virginia Rounding's vivid account of this extraordinary period are two very different characters. The first is Richard Rich, Thomas Cromwell's protégé, who, almost uniquely, remained in a position of great power, influence and wealth under three Tudor monarchs, and who helped send many devout men and women to their deaths. The second is John Deane, Rector of St Bartholomew's, who was able, somehow, to navigate the treacherous waters of changing dogma and help others to survive. *The Burning Time* is their story, but it is also the story of the hundreds of men and women who were put to the fire for their faith.

John Foxe or Fox (1518-1587), a staunchly Protestant divine, wrote his book as this story seen from the Protestant point of view. *The Acts and Monuments of the Christian Church*, better known as *Foxe's Book of Martyrs*, was first published in English in 1563. (see the Bibliographic Note). In this enormously long history of the Church from the death of Christ to the accession of Queen Elizabeth I, he is anxious to prove firstly the complete hatefulness, evil and corruption of the Catholic church, the papacy and the monastic orders, and secondly to assert the right of the monarch to appoint bishops and clergy, and to dispose of church property and income at will. Everything (and that means everything) which supports this view goes in; everything which does not is either left out, glossed over, or rejected as ipso facto untrue because asserted by his opponents. For example, his treatment of Savonarola is breathtaking in its omissions. To read Foxe's account, one would think that Savonarola was a humble monk, plucked from his cell and burned for preaching a few sermons - there is not a word about his capture of the government of Florence, theocratic rule (with bonfires of vanities,) nor of his inciting a French army to invade Italy and occupy Florence; still less of his claims to possess miraculous powers. When Foxe's sources support his prejudices, however, his credulity knows no bounds; he is as ready to peddle the myth of Jewish blood-sacrifices of Christian children as he is to believe in the foundation of the church in England by Joseph of Arimathea. When he gets closer to his own times, however, his accounts are in most cases taken from eye-witness evidence or official documents and must be accepted as basically factual in most cases. There is no doubt that Protestants were savagely persecuted by Henry VIII and especially by Mary I and that this contributed to the fear and hatred which animates the book. The gruesome and enormously detailed accounts of the trials and martyrdoms of Cranmer, Ridley, Latimer and all the other victims of Bloody Mary's tyranny are sober fact. Nonetheless, any students tempted to regard the book as a work of history are warned to check anything Foxe says with some more even-handed historian before reproducing it. We recommend *Reformation: Europe's House Divided* by Diarmaid MacCulloch for a general overview or *Fires of Faith: Catholic England under Mary Tudor* by Eamon Duffy for a more detailed account of the Marian persecutions

The revival of Catholicism under Mary Tudor was a moment of supreme crisis for English Protestantism. Although the dismantling of the church polity that had been created under Edward VI left Protestants exposed and bewildered, their vigorous tradition, Andrew Pettegree argues, showed an unexpected resilience. Although many sought safety in flight abroad, and those who had to remain faced the uncomfortable choice between conformity and martyrdom, the vitality of the English Protestants' own religion was preserved and a new church emerged at the Elizabethan settlement. This book presents six original studies which explore various aspects of this survival under Mary. Exiles, martyrs and conformists are all here considered as part of a rich and varied testimony to the strides that the evangelical cause had made in England in the previous two decades, culminating in the bold reforming experiment of the reign of Edward VI. The concluding chapters offer a reinterpretation of the events leading to the emergence of a new Protestant church in the Elizabethan settlement of religion, and justify a more generous assessment of the achievement of early English Protestantism.

"Phenomenal . . . A must read for us who desire to topple the dictatorship of relativism and culture of death and replace it with the only alternative" (The Imaginative Conservative). Especially concerned with the public nature of religion, historian Glenn W. Olsen—author of *Christian Marriage: A Historical Study* and *On the Road to Emmaus: The Catholic Dialogue with American and Modernity*—sets forth an exhaustively researched and persuasive account of how religion has been reshaped in the modern period. *The Turn to Transcendence* traces both the loss of transcendence and attempts to recover it while making its own proposals. Neither reactionary nor modernist, it questions how—under conditions of modern life—some form of the sacred and some form of the secular might both flourish at the same time. But it also provides a warning that a religion unable to maintain itself with its own overt architecture, language, and calendars against an enveloping secular culture is destined for oblivion. "Glenn Olsen's book could hardly be more pivotal or insightful. Confronting the growing amnesia regarding culture's religious origin and transcendent purpose, Olsen proves both a masterful cartographer of modernity and a visionary of a culture that encourages and enables us to seek beyond ourselves." —Carl A. Anderson, Supreme Knight of the Knights of Columbus "A brilliant book. It rests on an amazing amount of scholarship that is wide-ranging in history, literature, art, science, music, theology, and philosophy." —James Hitchcock, professor of history, St. Louis University

"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.

This title uses a range of evidence to investigate the polemical and practical impact of religious exile. Moving beyond contemporary stereotypes, it reconstructs the experience and the priorities of the English Catholics in Paris and the hostile and sympathetic responses that they elicited in both England and France.

In spite of an upsurge in interest in the social history of the Catholic community and an ever-growing body of literature on early modern 'superstition' and popular religion, the English Catholic community's response to the invisible world of the preternatural and supernatural has remained largely neglected. Addressing this oversight, this book explores Catholic responses to the supernatural world, setting the English Catholic community in the contexts of the wider Counter-Reformation and the confessional culture of early modern England. In so doing, it fulfils the need for a study of how English Catholics related to manifestations of the devil (witchcraft and possession) and the dead (ghosts) in the context of Catholic attitudes to the supernatural world as a whole (including debates on miracles). The study further provides a comprehensive examination of the ways in which English Catholics deployed exorcism, the church's ultimate response to the devil. Whilst some aspects of the Catholic response have been touched on in the course of broader studies, few scholars have gone beyond the evidence contained within anti-Catholic polemical literature to examine in detail what Catholics themselves said and thought. Given that Catholics were consistently portrayed as 'superstitious' in Protestant literature, the historian must attend to Catholic voices on the supernatural in order to avoid a disastrously unbalanced view of Catholic attitudes. This book provides the first analysis of the Catholic response to the supernatural and witchcraft and how it related to a characteristic Counter-Reformation preoccupation, the phenomenon of exorcism.

The reign of Queen Mary is popularly remembered largely for her re-introduction of Catholicism into England, and especially for the persecution of Protestants, memorably described in John Foxe's Acts and Monuments. Mary's brief reign has often been treated as an aberrant interruption of England's march to triumphant Protestantism, a period of political sterility, foreign influence and religious repression rightly eclipsed by the happier reign of her more sympathetic half-sister, Elizabeth. In pursuit of a more balanced assessment of Mary's religious policies, this volume explores the theology, pastoral practice and ecclesiastical administration of the Church in England during her reign. Focusing on the neglected Catholic renaissance which she ushered in, the book traces its influences and emphases, its methods and its rationales - together the role of Philip's Spanish clergy and native English Catholics - in relation to the wider influence of the continental Counter Reformation and Mary's humanist learning. Measuring these issues against the reintroduction of papal authority into England, and the balance between persuasion and coercion used by the authorities to restore Catholic worship, the volume offers a more nuanced and balanced view of Mary's religious policies. Addressing such intriguing and under-researched matters from a variety of literary, political and theological perspectives, the essays in this volume cast new light, not only on Marian Catholicism, but also on the wider European religious picture.

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.

In the fifty years between 1530 and 1580, England moved from being one of the most lavishly Catholic countries in Europe to being a Protestant nation, a land of whitewashed churches and antipapal preaching. What was the impact of this religious change in the countryside? And how did country people feel about the revolutionary upheavals that transformed their mental and material worlds under Henry VIII and his three children? In this book a reformation historian takes us inside the mind and heart of Morebath, a remote and tiny sheep farming village on the southern edge of Exmoor. The bulk of Morebath's conventional archives have long since vanished. But from 1520 to 1574, through nearly all the drama of the English Reformation, Morebath's only priest, Sir Christopher Trychay, kept the parish accounts on behalf of the churchwardens. Opinionated, eccentric, and talkative, Sir Christopher filled these vivid scripts for parish meetings with the names and doings of his parishioners. Through his eyes we catch a rare glimpse of the life and pre-Reformation piety of a sixteenth-century English village. The book also offers a unique window into a rural world in crisis as the Reformation progressed. Sir Christopher Trychay's accounts provide direct evidence of the motives which drove the hitherto law-abiding West-Country communities to participate in the doomed Prayer-Book Rebellion of 1549 culminating in the siege of Exeter that ended in bloody defeat and a wave of executions. Its church bells confiscated and silenced, Morebath shared in the punishment imposed on all the towns and villages of Devon and Cornwall. Sir Christopher documents the changes in the community, reluctantly Protestant and increasingly preoccupied with the secular demands of the Elizabethan state, the equipping of armies, and the payment of taxes. Morebath's priest, garrulous to the end of his days, describes a rural world irrevocably altered and enables us to hear the voices of his villagers after four hundred years of silence.

The Reformation era has long been seen as crucial in developing the institutions and society of the English-speaking peoples, and study of the Tudor and Stuart era is at the heart of most courses in English history. The influence of the Book of Common Prayer and the King James version of the Bible created the modern English language, but until the publication of Gerald Bray's *Documents of the English Reformation* there had been no collection of contemporary documents available to show how these momentous social and political changes took place. This comprehensive collection covers the period from

1526 to 1700 and contains many texts previously relatively inaccessible, along with others more widely known. The book also provides informative appendixes, including comparative tables of the different articles and confessions, showing their mutual relationships and dependence. With fifty-eight documents covering all the main Statutes, Injunctions and Orders, Prefaces to prayer books, Biblical translations and other relevant texts, this third edition of Documents of the English R

This Christian classic tells the stories of brave men and women who were martyred for their faith in the fourteenth through sixteenth centuries.

After the accession of the Protestant Elizabeth, the Catholic imagining of England was mainly the project of the exiles who had left their homeland in search of religious toleration and foreign assistance."--BOOK JACKET.

Eamon Duffy publishes a book on the broad sweep of English Reformation history, including a study of Late Medieval religion and society.

This fascinating book details the persecution suffered by the English people under the Tudor and Stuart monarchs. It is well known that Henry VIII, Mary Tudor's father, was the catalyst for the English Reformation that created the chasm between England and Rome, but when Mary ascended the throne, being an ardent Catholic, it was the Protestants that suffered what's known as the Marian Persecutions.

This work uses contemporary records to construct the reality of life under the Tudors and Stuarts.

This collection of interdisciplinary essays examines the origins and growth of Mary Tudor's historical reputation, from the reign of Elizabeth I up to the 20th century. Re-appraising aspects of her reign that have been misrepresented the book creates a more balanced, objective portrait of England's last Catholic, and first female, monarch.

Essay from the year 2017 in the subject History - Miscellaneous, grade: University, University of Luxembourg, language: English, abstract: The following essay aims to provide an understanding of religious relations and the rivalry between Elizabeth and Mary Stuart, Queen of Scots, as well as Philip II, King of Spain. In order to do so, it is essential to deliver a suiting context in addition to a thoroughly analysis on the development of these relations. To facilitate this task it is necessary to set up a central question, which will guide the assignment. Our central question is: Did the execution of Mary Stuart lead to the Spanish Armada? Finally, a conclusion will sum up the main points of this essay and give a final perspective on the central question. The enigmatic Virgin Queen, Elizabeth I of England, left many questions unresolved, particularly in regard to religion. Elizabeth was the "saviour" of Protestantism, together with her rise to the throne; she established it as the state religion as of today. She put in place an uncompromisingly Protestant Church in parliament, of which she became the Supreme Governor. Actually, it was a return to her brother's, Edward VI, settlement. However, five hundred years ago, this religious change provoked a lot of irritation and anger among Catholics within and without England. During this time, many people ardently supported Roman Catholicism, as did Elizabeth's half-sister, Mary Tudor and Elizabeth's cousin Mary Stuart, Queen of Scotland. Consequently, as supporter of Protestantism, Elizabeth I made herself numerous enemies throughout her reign and England was constantly on the brink of a religious war. Thus, even her cousin Mary Stuart, became unavoidably her rival. When Elizabeth became queen in 1558, on the death of her half-sister Mary, she inherited a country in which there was deep religious division. With Elizabeth I's ascension to the throne, England was now a Protestant nation. Yet, many Catholics in England and overseas didn't accept Elizabeth as the rightful queen of England. They thought that the Catholic Mary Stuart, Queen of Scotland, should be given the throne because of Elizabeth's illegitimacy. In fact, Elizabeth was declared illegitimate in 1536, since the Catholics would not recognize Henry VIII's marriage to Anne Boleyn as being legal. Plus, they did not condone Henry's annulment to Catherine of Aragon. Therefore, Catholics saw Elizabeth's cousin Mary Stuart, granddaughter of Margaret Tudor, Henry VIII's sister, as the legitimate queen of England.

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