

The Stripping Of The Altars Traditional Religion In England 1400 1580

The story of the eventful and controversial life of Margery Kempe - wife, mother, businesswoman, pilgrim and visionary - is the earliest surviving autobiography in English. Here Kempe (c.1373-c.1440) recounts in vivid, unembarrassed detail the madness that followed the birth of the first of her fourteen children, the failure of her brewery business, her dramatic call to the spiritual life, her visions and uncontrollable tears, the struggle to convert her husband to a vow of chastity and her pilgrimages to Europe and the Holy Land. Margery Kempe could not read or write, and dictated her remarkable story late in life. It remains an extraordinary record of human faith and a portrait of a medieval woman of unforgettable character and courage.

A sumptuously written people's history and a major retelling and reinterpretation of the story of the English Reformation Centuries on, what the Reformation was and what it accomplished remain deeply contentious. Peter Marshall's sweeping new history—the first major overview for general readers in a generation—argues that sixteenth-century England was a society neither desperate for nor allergic to change, but one open to ideas of “reform” in various competing guises. King Henry VIII wanted an orderly, uniform Reformation, but his actions opened a Pandora's Box from which pluralism and diversity flowed and rooted themselves in English life. With sensitivity to individual experience as well as masterfully synthesizing historical and institutional developments, Marshall frames the perceptions and actions of people great and small, from monarchs and bishops to ordinary families and ecclesiastics, against a backdrop of profound change that altered the meanings of “religion” itself. This engaging history reveals what was really at stake in the overthrow of Catholic culture and the reshaping of the English Church.

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.

A “brilliant and hilarious” novel of the end times in America and one psychiatrist's quest to save mankind, from a New York Times–bestselling author (Dallas Morning News). The United States seems to be on the brink of catastrophe. From the abandoned cars littering the highways (no one remembers how to fix them) to the endless hours spent on the golf course (now open twenty-four hours for those who can't bother to wait until daylight to putt) to the starkly polarized political and religious factions dividing the country (which are increasingly difficult to tell apart), it is startlingly evident that the great experiment of the American Dream has failed. The only problem is that no one has noticed. No one, that is, except Dr. Thomas More. Dr. More, an alcoholic, womanizing, lapsed-Catholic psychiatrist, has invented the lapsometer: a machine capable of diagnosing and curing the spiritual afflictions that are speeding society toward its inevitable collapse. If used correctly, the lapsometer could make anxiety, depression, alienation, and racism things of the past. But, in the wrong hands, it could propel the nation even more quickly into chaos. Hailed as “vividly entertaining” by the Los Angeles Times and “profoundly moving” by the Milwaukee Journal, *Love in the Ruins* is a towering, mind-bending work of satirical speculative fiction by the National Book Award–winning author of *The Moviegoer*.

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

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 later medieval English church is invariably viewed through the lens of the Reformation that transformed it. But in this bold and provocative book historian George Bernard examines it on its own terms, revealing a church with vibrant faith and great energy, but also with weaknesses which reforming bishops worked to overcome. Bernard emphasises royal control over the church. He examines the challenges facing bishops and clergy, and assesses the depth of lay knowledge and understanding of the teachings of the church, highlighting the practice of pilgrimage. He reconsiders anti-clerical sentiment and the extent and significance of heresy. He shows that the Reformation was not inevitable: the late medieval church was much too full of vitality. But Bernard also argues that alongside that vitality, and often closely linked to it, were vulnerabilities that made the break with Rome and the dissolution of the monasteries possible. The result is a thought-provoking study of a church and society in transformation.

The Bishops of Rome have been Christianity's most powerful leaders for nearly two millennia, and their influence has extended far beyond the purely spiritual. The popes have played a central role in the history of Europe and the wider world, not only shouldering the spiritual burdens of their ancient office, but also in contending with - and sometimes precipitating - the cultural and political crises of their times. In an acclaimed series of BBC radio broadcasts Eamon Duffy explored the impact of ten popes he judged to be among 'the most influential in history'. With this book, readers may now also enjoy Duffy's portraits of ten exceptional men who shook the world. The book begins with St Peter, the Rock upon whom the Catholic Church was built, and follows with Leo the Great (fifth century), Gregory the Great (sixth century), Gregory VII (eleventh century), Innocent III (thirteenth century), Paul III (sixteenth century), and Pius IX (nineteenth century). Among twentieth-century popes, Duffy examines the lives and contributions of Pius XII, who was elected on the eve of the Second World War, the kindly John XXIII, who captured the world's imagination, and John Paul II, the first non-Italian pope in 450 years. Each of these ten extraordinary individuals, Duffy shows, shaped their own worlds, and in the process, helped to create ours.

Would you tell your deepest secrets to a relative stranger? And if you did, would you feel vulnerable? Cleansed? Or perhaps even worse than you did before? Confession has always performed a complex role in society, always created mixed feelings in its practitioners. As an acknowledgement of sinfulness, it can provide immense psychological relief; but while aiming to replace remorse with innocence, its history has become inextricably intertwined with eroticism and shame. The Dark Box is an erudite and personal history; Cornwell draws on his own memories of Catholic boyhood, and weaves it with the story of confession from its origins in the early church to the current day, where its enduring psychological potency is evidenced by everything from the Vatican's 'confession app' to Oprah Winfrey's talk shows. Since the 16th century, seclusion of two individuals in the intimate 'dark box', often discussing sexual actions and thoughts, has eroticised the experience of confession. When, in 1905, Pius X made confession a weekly, rather than yearly ritual, the horrific cases of child abuse which have haunted the Catholic church in the twentieth century became possible. John Cornwell's impassioned treatise on the dangers of confession is now available in paperback.

"The first part of the book reviews the main features of religious belief and practice up to 1536. Duffy examines the factors that contributed to the close lay engagement with the structures of late medieval Catholicism: the liturgy that was widely understood even though it was in Latin; the impact of literacy and printing on lay religious knowledge; the conventions and contents of lay prayer; the relation of orthodox religious practice and magic; the Mass and the cult of the saints; and lay belief about death and the afterlife. In the second part of the book Duffy explores the impact of Protestant reforms on this traditional religion, providing new evidence of popular discontent from medieval wills and parish records. He documents the widespread opposition to Protestantism during the reigns of Henry and Edward, discusses Mary's success in reestablishing Catholicism, and describes the public resistance to Elizabeth's dismantling of parochial Catholicism that did not wane until the late 1570s. A major revision to accepted thinking about the spread of the Reformation, this book will be essential reading for students of British history and religion."--BOOK JACKET.

By looking at what happened physically in the local churches, in contrast to the formal enactments of government, and using sources such as churchwardens' accounts and surviving religious artefacts, the book recaptures the experience of the ordinary parishioner in this crucial period of religious change.

A major contribution to the economic and social history of a mysterious period, the years around 1500, using new evidence and methods of analysis. Presents a fresh and engaging view of history by highlighting an individual, John Heritage.

The Catholic Church is on the threshold of a bold new era in its two-thousand year history. As the curtain comes down on the Church defined by the 16th-century Counter-Reformation, the curtain is rising on the Evangelical Catholicism of the third millennium: a way of being Catholic that comes from over a century of Catholic reform; a mission-centered renewal honed by the Second Vatican Council and given compelling expression by Blessed John Paul II and Pope Benedict XVI. The Gospel-centered Evangelical Catholicism of the future will send all the people of the Church into mission territory every day—a territory increasingly defined in the West by spiritual boredom and aggressive secularism. Confronting both these cultural challenges and the shadows cast by recent Catholic history, Evangelical Catholicism unapologetically proclaims the Gospel of Jesus Christ as the truth of the world. It also molds disciples who witness to faith, hope, and love by the quality of their lives and the nobility of their aspirations. Thus the Catholicism of the 21st-century and beyond will be a culture-forming counterculture, offering all men and women of good will a deeply humane alternative to the soul-stifling self-absorption of postmodernity. Drawing on thirty years of experience throughout the Catholic world, from its humblest parishes to its highest levels of authority, George Weigel proposes a deepening of faith-based and mission-driven Catholic reform that touches every facet of Catholic life—from the episcopate and the papacy to the priesthood and the consecrated life; from the renewal of the lay vocation in the world to the redefinition of the Church's engagement with public life; from the liturgy to the Church's intellectual life. Lay Catholics and clergy alike should welcome the challenge of this unique moment in the Church's history, Weigel urges. Mediocrity is not an option, and all Catholics, no matter what their station in life, are called to live the evangelical vocation into which they were baptized: without compromise, but with the joy, courage, and confidence that comes from living this side of the Resurrection.

This prize-winning account of the pre-Reformation church recreates lay people's experience of religion, showing that late-medieval

Catholicism was neither decadent nor decayed, but a strong and vigorous tradition. For this edition, Duffy has written a new introduction reflecting on recent developments in our understanding of the period. "A mighty and momentous book: a book to be read and re-read, pondered and revered; a subtle, profound book written with passion and eloquence, and with masterly control."--J. J. Scarisbrick, *The Tablet* "Revisionist history at its most imaginative and exciting. . . . [An] astonishing and magnificent piece of work."--Edward T. Oakes, *Commonweal* "A magnificent scholarly achievement, a compelling read, and not a page too long to defend a thesis which will provoke passionate debate."--Patricia Morison, *Financial Times* "Deeply imaginative, movingly written, and splendidly illustrated."--Maurice Keen, *New York Review of Books* Winner of the Longman-History Today Book of the Year Award

PT 3: Catholic books in a Protestant world.

Fresh examinations of one of the most important church furnishings of the middle ages.

Offers a clear, complete and convincing examination and explanation of Catholic doctrine. It presents not only what the Church teaches, but also why it is obligated to do so, and why its members are obligated to examine and to apply that teaching. It offers the latest Catholic teaching on moral theology.

An engaging, richly illustrated account of parish churches and churchgoers in England, from the Anglo-Saxons to the mid-sixteenth century. Parish churches were at the heart of English religious and social life in the Middle Ages and the sixteenth century. In this comprehensive study, Nicholas Orme shows how they came into existence, who staffed them, and how their buildings were used. He explains who went to church, who did not attend, how people behaved there, and how they—not merely the clergy—affected how worship was staged. The book provides an accessible account of what happened in the daily and weekly services, and how churches marked the seasons of Christmas, Lent, Easter, and summer. It describes how they celebrated the great events of life: birth, coming of age, and marriage, and gave comfort in sickness and death. A final chapter covers the English Reformation in the sixteenth century and shows how, alongside its changes, much that went on in parish churches remained as before.

This book provides an introduction to the latest research on the English Reformation from Edward VI's accession to the death of Elizabeth I. It highlights the difference between the official Reformation - what those in power wanted to happen - and the actual impact on clergy and people throughout the nation, including those Catholics and Protestants whom the official Elizabethan settlement ultimately failed to satisfy or include. It describes the growth of barriers between a world of literate, articulate religion and patterns of illiterate belief and magical practice; it assesses the ambiguities, the failures and the achievements of late Tudor religious structures.

This prize-winning account of the pre-Reformation church recreates lay people's experience of religion in fifteenth-century England. Eamon Duffy shows that late medieval Catholicism was neither decadent nor decayed, but was a strong and vigorous tradition, and that the Reformation represented a violent rupture from a popular and theologically respectable religious system. For this edition, Duffy has written a new Preface reflecting on recent developments in our understanding of the period. From reviews of the first edition: "A magnificent scholarly achievement [and] a compelling read."—Patricia Morrison, *Financial Times* "Deeply imaginative, movingly written, and splendidly illustrated. . . . Duffy's analysis . . . carries conviction."—Maurice Keen, *New York Review of Books* "This book will afford enjoyment and enlightenment to layman and specialist alike."—Peter Heath, *Times Literary Supplement* "[An] astonishing and magnificent piece of work."—Edward T. Oakes, *Commonweal*

London and the Reformation (1989) was the first book by Susan Brigden (later to win the prestigious Wolfson Prize for her *Thomas Wyatt: The Heart's Forest*). It tells of London's sixteenth-century transformation by a new faith that was both fervently evangelised and fiercely resisted, as a succession of governments and monarchs - Henry VIII, Edward VI, and Mary - vied for control. London's disproportionate size and wealth, its mix of social forces and high politics, and the strength of its religious sectors made the capital a key factor in the reception of the English Reformation. Brigden draws upon rich archival sources to examine how these religious dilemmas were confronted. 'A tour de force of historical narrative... which can be read with both pleasure and profit by scholars and non-scholars alike.' *Times Literary Supplement* 'Magisterial... richly detailed... teeming with the vivid street language of the sixteenth century.' *London Review of Books*

"Tracing the astonishing transformation that the early Christian church underwent - from sporadic niches of Christian communities surviving in the wake of a horrific crucifixion to sanctioned alliance with the state - Charles Freeman shows how freedom of thought was curtailed by the development of the concept of faith. The imposition of 'correct belief' and an institutional framework that enforced orthodoxy were both consolidating and stifling. Uncovering the church's relationships with Judaism, Gnosticism, Greek philosophy and Greco-Roman society, Freeman offers dramatic new accounts of Paul, the resurrection, and the church fathers and emperors."--BOOK JACKET.

In these vivid and approachable essays Eamon Duffy engages with some of the central aspects of Western religion in the thousand years between the decline of pagan Rome and the rise of the Protestant Reformation. In the process he opens windows on the vibrant and multifaceted beliefs and practices by which medieval people made sense of their world: the fear of death and the impact of devastating pandemic, holy war against Islam and the invention of the blood libel against the Jews, provision for the afterlife and the continuing power of the dead over the living, the meaning of pilgrimage and the evolution of Christian music. Duffy unpicks the stories of the Golden Legend and Yale University's mysterious Voynich manuscript, discusses the cult of 'St' Henry VI and explores childhood in the Middle Ages. Accompanying the book are a collection of full colour plates which further demonstrate the richness of late medieval religion. In this highly readable collection Eamon Duffy once more challenges existing scholarly narratives and sheds new light on the religion of Britain and Europe before and during the Reformation.

Debates about the meaning of Vatican II and its role in modern Catholic and global history have largely focused on close theological study of its authoritative documents. This volume of newly commissioned essays contends that the historical significance of the council is best examined where these messages encountered the particular circumstances of the modern world: in local dioceses around the world. Each author examines the social, political, and domestic circumstances of a diocese, asking how they produced a distinctive lived experience of the Council and its aftermath. How did the Council change relationships and institutions? What was it like for laymen and women, for clergy, for nuns, for powerful first-world dioceses and for those in what we now know as the global south? A comparative reading of these chapters affords insights into these dimensions of Vatican II, and will spark a new generation of research into the history of 20th century Catholicism as both international and local.

In 1992, Eamon Duffy created a sensation in Reformation studies by publishing his groundbreaking book *The Stripping of the Altars*. In it he demonstrated the health of late medieval religion in England and that the thesis hitherto accepted that the

Reformation came to wipe away a corrupt and rotten Church was essentially false. In this book follow-up to *The Stripping of the Altars*, Duffy makes further soundings in late medieval religion, but drills down to the particular and avoids any wide historical sweep. Among the topics he covers are "Purgatory," "The Black Death," "Adoration of the Mother of God," and "Heresy." By his meticulous research, Duffy has discovered many original documents and records during his academic career, proving that his thesis about the Reformation is basically irrefutable. This book is illustrated by a small collection of full color plates which further demonstrate the richness of late medieval religion.

The Stripping of the Altars Traditional Religion in England, C.1400-c.1580 Yale University Press

Table of contents

As an authority on the religion of medieval and early modern England, Eamon Duffy is preeminent. In his revisionist masterpiece *The Stripping of the Altars*, Duffy opened up new areas of research and entirely fresh perspectives on the origin and progress of the English Reformation. Duffy's focus has always been on the practices and institutions through which ordinary people lived and experienced their religion, but which the Protestant reformers abolished as idolatry and superstition. The first part of *A People's Tragedy* examines the two most important of these institutions: the rise and fall of pilgrimage to the cathedral shrines of England, and the destruction of the monasteries under Henry VIII, as exemplified by the dissolution of the ancient Anglo-Saxon monastery of Ely. In the title essay of the volume, Duffy tells the harrowing story of the Elizabethan regime's savage suppression of the last Catholic rebellion against the Reformation, the Rising of the Northern Earls in 1569. In the second half of the book Duffy considers the changing ways in which the Reformation has been thought and written about: the evolution of Catholic portrayals of Martin Luther, from hostile caricature to partial approval; the role of historians of the Reformation in the emergence of English national identity; and the improbable story of the twentieth century revival of Anglican and Catholic pilgrimage to the medieval Marian shrine of Walsingham. Finally, he considers the changing ways in which attitudes to the Reformation have been reflected in fiction, culminating with Hilary Mantel's gripping trilogy on the rise and fall of Henry VIII's political and religious fixer, Thomas Cromwell, and her controversial portrayal of Cromwell's Catholic opponent and victim, Sir Thomas More.

The Reformation was a seismic event in history, whose consequences are still working themselves out in Europe and across the world. The protests against the marketing of indulgences staged by the German monk Martin Luther in 1517 belonged to a long-standing pattern of calls for internal reform and renewal in the Christian Church. But they rapidly took a radical and unexpected turn, engulfing first Germany and then Europe as a whole in furious arguments about how God's will was to be discerned, and how humans were to be 'saved'. However, these debates did not remain confined to a narrow sphere of theology. They came to reshape politics and international relations; social, cultural, and artistic developments; relations between the sexes; and the patterns and performances of everyday life. They were also the stimulus for Christianity's transformation into a truly global religion, as agents of the Roman Catholic Church sought to compensate for losses in Europe with new conversions in Asia and the Americas. Covering both Protestant and Catholic reform movements, in Europe and across the wider world, this beautifully illustrated volume tells the story of the Reformation from its immediate, explosive beginnings, through to its profound longer-term consequences and legacy for the modern world. The story is not one of an inevitable triumph of liberty over oppression, enlightenment over ignorance. Rather, it tells how a multitude of rival groups and individuals, with or without the support of political power, strove after visions of 'reform'. And how, in spite of themselves, they laid the foundations for the plural and conflicted world we now inhabit.

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.

A major reassessment of England's break with Rome

Distinguished scholar addresses the key issues an intelligent person needs to tackle in making sense of being a Catholic today. > In the sixteenth century, the people of England witnessed the physical transformation of their most valued buildings: their parish churches. This is the first ever full-scale investigation of the dramatic changes experienced by the English parish church during the English Reformation. By drawing on a wealth of documentary evidence, including court records, wills and church wardens' accounts, and by examining the material remains themselves - such as screens, fonts, paintings, monuments, windows and other artefacts - found in churches today, Robert Whiting reveals how, why and by whom these ancient buildings were transformed. He explores the reasons why Catholics revered the artefacts found in churches as well as why these objects became the subject of Protestant suspicion and hatred in subsequent years. This richly illustrated account sheds new light on the acts of destruction as well as the acts of creation that accompanied religious change over the course of the 'long' Reformation.

The Reformation was the seismic event in European history over the past 1000 years, and one which tore the medieval world apart. Not just European religion, but thought, culture, society, state systems, personal relations - everything - was turned upside down. Just about everything which followed in European history can be traced back in some way to the Reformation and the Counter-Reformation which it provoked. The Reformation is where the modern world painfully and dramatically began, and MacCulloch's great history of it is recognised as the best modern account.

Explores the Catholic predicament in Elizabethan England through the eyes of one remarkable family: the Vauxes of Harrowden

Hall.

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. A thorough analysis of the Reformation, examining its roots through its greater European influences and focusing on what it meant to the individual Christian of that day There are many sound histories of the Reformation in the old style with its preference for ideas and theologians. Taking a new approach, this guide shows how it came to the individual Christian and what it meant. It analyzes whether--and why--Reformation teaching was or was not accepted, and looks at how it changed lives--with particular reference to the parish church, belief, and commitment. The author focuses largely on Britain but does not ignore European experience, and in the second part of the book looks at questions such as Why was there a reformation? How did it happen? What did it achieve? and Does it matter?

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