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The English Reformation began with Henry VIII of England (r. 1509-1547 CE) and continued in stages over the rest of the 16th century CE. The process witnessed the break away from the Catholic Church headed by the Pope in Rome. The Protestant Church of England was thus established and the English monarch became its supreme head.

[English Reformation - Ancient History Encyclopedia](#)

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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.

The English Reformation was the event which chiefly shaped English identity well into the twentieth century. It made the English kingdom a self-consciously Protestant state dominating the British Isles, and boasting an established Church which eventually developed a peculiar religious agenda, Anglicanism. Although Henry VIII triggered a break with the Pope in his eccentric quest to rid himself of an inconveniently loyal wife, the Reformation soon slipped from his control, and in the reigns of his Tudor successors, it developed a momentum which made it one of the success stories of European Protestantism. In this book, MacCulloch discusses the developing Reformation in England through the later Tudor reigns: Edward VI, Mary I and Elizabeth I. He provides a narrative of events, then discusses the ideas which shaped the English Reformation, and surveys the ways in which the English reacted to it, how far and quickly they accepted it and assesses those who remained dissenters. This new edition is fully updated to take account of new material in the field that has appeared in the last decade.

"This is Reformation history as it should be written, not least because it resembles its subject matter: learned, argumentative, and, even when mistaken, never dull."--Eamon Duffy, author of The Stripping of the Altars: Traditional Religion in England, 1400-1580

'Church Music and Protestantism in Post-Reformation England' breaks new ground in the religious history of Elizabethan England, through a closely focused study of the relationship between the practice of religious music and the complex process of Protestant identity formation. Hearing was of vital importance in the early modern period, and music was one of the most prominent, powerful and emotive elements of religious worship. But in large part, traditional historical narratives of the English Reformation have been distinctly tone deaf. Recent scholarship has begun to take increasing notice of some elements of Reformed musical practice, such as the congregational singing of psalms in meter. This book marks a significant advance in that area, combining an understanding of theory as expressed in contemporary religious and musical discourse, with a detailed study of the practice of church music in key sites of religious worship. Divided into three sections - 'Discourses', 'Sites', and 'Identities' - the book begins with an exploration of the classical and religious discourses which underpinned sixteenth-century understandings of music, and its use in religious worship. It then moves on to an investigation of the actual practice of church music in parish and cathedral churches, before shifting its attention to the people of Elizabethan England, and the ways in which music both served and shaped the difficult process of Protestantisation. Through an exploration of these issues, and by reintegrating music back into the Elizabethan church, we gain an expanded and enriched understanding of the complex evolution of religious identities, and of what it actually meant to be Protestant in post-Reformation England.

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 appendices, 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 text draws upon the growing genre of writing about British History to construct an innovative narrative of religious change in the four countries/three kingdoms.

This famous book was the first up-to-date survey of its field for a generation: even today, when work on early modern social history proliferates, it remains the only general economic history of the age. This second edition, substantially revised and expanded, is clear in outline, rich in detail, stressing continuity as well as change, balancing the glamour of privilege with the misery and privation of the poor, and dealing with the dark side of Tudor life -- vagabondage, starvation, superstition and cruelty -- as well as its heroic achievements.

The most ambitious one-volume survey of the Reformation yet, this book is beautifully illustrated throughout. The strength of this work is its breadth and originality, covering the Church, art, Calvinism and Luther.

Spenser and the Discourses of Reformation England is a wide-ranging exploration of the relationships among literature, religion, and politics in Renaissance England. Richard Mallette demonstrates how one of the great masterpieces of English literature, Edmund Spenser's The Faerie Queene, reproduces, criticizes, parodies, and transforms the discourses of England during that remarkable political and literary era. According to Mallette, The Faerie Queene not only represents Reformation values but also challenges, questions, and frequently undermines Protestant assumptions. Building upon recent scholarship, particularly new historicism, Protestant poetics, feminism, and gender theory, this ambitious study traces The Faerie Queene's linkage of religion to political and social realms. Mallette's study expands traditional theological conceptions of Renaissance England, showing how the poem incorporates and transmutates religious discourses and thereby tests, appraises, and questions their avowals and assurances. The book's focus on religious discourses leads Mallette to examine how such matters as marriage, gender, the body, revenge, sexuality, and foreign policy were represented in both traditional and subversive ways in Spenser's influential masterpiece. A bold and finely argued contribution to our understanding of Spenser, Reformation thought, and Renaissance literature and society, Mallette's study will add to the ongoing reassessment of England during this important period.

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