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0955-873X: Author: Peter  
Marshall: Edition:  
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Publisher: Bloomsbury USA,  
2003: ISBN: 0340706244,  
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England 1480-1642 (Reading  
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Reformation England,  
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Bloomsbury Academic. 2012.  
ISBN 978-1849665292. 1517:  
Martin Luther and the  
Invention of the  
Reformation. Oxford: Oxford  
University Press. 2017. ISBN  
978-0-19-968201-0. Heretics  
and Believers: A History of

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the English Reformation. New Haven, Connecticut: Yale University Press. 2017.

~~Peter Marshall (historian)~~  
~~Wikipedia~~

When the first edition of  
Peter Marshall's Reformation

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England 1480–1642 was published in 2003, the idea of the Long Reformation was still relatively novel. But the notion soon caught on: in 2004, Peter Wallace wrote *The Long European Reformation*, which extended

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the chronological boundaries by more than a century at both ends. The approach was more startling to some early modernists than it was to medievalists, many of the latter having long appreciated that Marshall's

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Reformation England,  
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the past few decades, where they currently stand, and where they seem likely to go. A great deal of interesting and important new work on the English Reformation has appeared recently, such as lively

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debates on Queen Mary's role, work on the divisive character of Puritanism, and studies on music and its part in the Reformation. The spate of new material indicates the importance and vibrancy of the topic, and

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also of the continued need for students and lecturers to have some means of orientating themselves among its thickets and by-ways. This revised edition takes into account new contributions to the subject

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argues that the Reformation was not a solely European phenomenon, but that varieties of faith exported from Europe transformed Christianity into a truly world religion. The complex legacy of the Reformation is

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also assessed; its religious fervour produced remarkable stories of sanctity and heroism, and some extraordinary artistic achievements, but violence, holy war, and martyrdom were equally its products. A

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paradox of the Reformation -  
that it intensified  
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the ghost of an old woman  
begin to be reported in the

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small English coastal town of Minehead, and a royal commission is sent to investigate. December 1640: a disgraced Protestant bishop is hanged in the Irish capital, Dublin, after being convicted of an

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'unspeakable' crime. In this remarkable piece of historical detective work, Peter Marshall sets out to uncover the intriguing links between these two seemingly unconnected events. The result is a compelling tale

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of dark family secrets, of efforts to suppress them, and of the ways in which they finally come to light. It is also the story of a shocking seventeenth-century Church scandal which cast its shadow over religion and

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Scott. A fascinating story in its own right, Mother Leakey and the Bishop is also a sparkling demonstration of how the telling of stories is central to the way we remember the past, and can

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become part of the fabric of  
history itself.

This is a collection of the  
most important and  
interesting recent articles  
on the impact of religious  
change in England in the

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sixteenth and early  
seventeenth centuries. An  
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commentaries help to guide  
the reader through the maze  
of current scholarly  
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'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

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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

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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

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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

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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' -

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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

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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

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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



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religious identities, and of what it actually meant to be Protestant in post-Reformation England.

Notions of which behaviours comprised sin, and what actions might lead to

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

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little work has been undertaken exploring the ways in which these essential ideas were transformed by the religious changes of the sixteenth-century. In the field of reformation studies,

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revisionist scholarship has underlined the vitality of late-medieval English Christianity and the degree to which people remained committed to the practices of the Catholic Church up to the eve of the reformation,

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including those dealing with the mortification of sin and the promise of salvation. Such popular commitment to late-medieval lay piety has in turn raised questions about how the reformation itself was able to take

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root. Whilst post-revisionist scholars have explored a wide range of religious beliefs and practices - such as death, providence, angels, and music - there has been a surprising lack of

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engagement with the two central religious preoccupations of the vast majority of people. To address this omission, this collection focusses upon the history and theology of sin and salvation in reformation

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and post-reformation  
England. Exploring their  
complex social and cultural  
constructions, it underlines  
how sin and salvation were  
not only great religious  
constants, but also  
constantly evolving in order



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

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

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explores reformers' attempts to define and re-define the theological concepts of sin and salvation, while Part II looks at some of the ways in which sin and salvation were contested: through confessional conflict,

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polemic, poetry and  
martyrology. Part III  
focuses on the practical  
attempts of English divines  
to reform sin with respect  
to key religious practices,  
while Part IV explores the  
significance of sin and

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salvation in the lived  
experience of both clergy  
and laity. Evenly balancing  
contributions by established  
academics in the field with  
cutting-edge contributions  
from junior researchers,  
this collection breaks new

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ground, in what one  
historian of the period has  
referred to as the 'social  
history of theology'.

Focusing on the life and  
work of the evangelical  
reformer John Bale

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(1485-1563), Wort presents a study of conversion in the sixteenth century.

The importance of the medieval abbot needs no particular emphasis. The monastic superiors of late

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medieval England ruled over thousands of monks and canons, who swore to them vows of obedience; they were prominent figures in royal and church government; and collectively they controlled properties worth around



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double the Crown's annual ordinary income. Moreover, as guardians of regular observance and the primary interface between their monastery and the wider world, abbots and priors were pivotal to the

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effective functioning and well-being of the monastic order. The Abbots and Priors of Late Medieval and Reformation England provides the first detailed study of English male monastic superiors, exploring their

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evolving role and reputation  
between the fourteenth and  
sixteenth centuries.

Individual chapters examine  
the election and selection  
of late medieval monastic  
heads; the internal  
functions of the superior as

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the father of the community;  
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Crown; their external

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suppression of their houses.  
This study of monastic  
leadership sheds much  
valuable light on the  
religious houses of late  
medieval and early Tudor  
England, including their  
spiritual life,

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administration, spending priorities, and their multifaceted relations with the outside world. The Abbots and Priors of Late Medieval and Reformation England also elucidates the crucial part played by monastic superiors

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in the dramatic events of  
the 1530s, when many heads  
surrendered their  
monasteries into the hands  
of Henry VIII.

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