English Reformation Literature The Tudor Origins Of The Protestant Tradition

Leading scholars from both sides of the Atlantic explore translations as a key agent of change in the wider religious, cultural and literary developments of the early modern period, and restore translation to the centre of our understanding of the literature and history of Tudor England.

In the years from 1534, when Henry VIII became head of the English church until the end of Mary Tudor's reign in 1558, the forms of English religious life evolved quickly and in complex ways. At the heart of these changes stood the country's professed religious men and women, whose institutional homes were closed between 1535 and 1540. Records of their reading and writing offer a remarkable view of these turbulent times. The responses to religious change of friars, anchorites, monks and nuns from London and the surrounding regions are shown through chronicles, devotional texts, and letters. What becomes apparent is the variety of positions that English religious men and women took up at the Reformation and the accommodations that they reached, both spiritual and practical. Of particular interest are the extraordinary letters of Margaret Vernon, head of four nunneries and personal friend of Thomas Cromwell. The Oxford Handbook to Tudor Drama is the authoritative secondary text on Tudor drama. It both integrates recent important research across different
disciplines and periods and sets a new agenda for the future study of Tudor drama, questioning a number of the central assumptions of previous studies. Balancing the interests and concerns of scholars in theatre history, drama, and literary studies, its scope reflects the broad reach of Tudor drama as a subject, inviting readers to see the Tudor century as a whole, rather than made up of artificial and misleading divisions between 'medieval' and 'renaissance', religious and secular, pre- and post-Shakespeare. The contributors, both the established leaders in their fields and the brightest young scholars, attend to the contexts, intellectual, theatrical and historical within which drama was written, produced and staged in this period, and ask us to consider afresh this most vital and complex of periods in theatre history. The book is divided into four sections: Religious Drama; Interludes and Comedies, Entertainments, Masques, and Royal Entries; and Histories and political dramas. Spanning the different phases of the English Reformation from William Tyndale's 1525 translation of the Bible to the death of Elizabeth I in 1603, John King's magisterial anthology brings together a range of texts inaccessible in standard collections of early modern works. The readings demonstrate how Reformation ideas and concerns pervade well-known writings by Spenser, Shakespeare, Sidney, and Marlowe and help foreground such issues as the relationship between church and state, the status of women, and resistance to unjust authority. Plays, dialogues, and satires in which clever laypersons outwit ignorant clerics counterbalance texts documenting the controversy over the permissibility
of theatrical performance. Moving biographical and autobiographical narratives from John Foxe's Book of Martyrs and other sources document the experience of Protestants such as Anne Askew and Hugh Latimer, both burned at the stake, of recusants, Jesuit missionaries, and many others. In this splendid collection, the voices ring forth from a unique moment when the course of British history was altered by the fate and religious convictions of the five queens: Catherine Parr, Lady Jane Grey, Mary I, Mary Queen of Scots, and Elizabeth I.

This volume is an examination of the debate over clerical marriage in Reformation polemic, and of its impact on the English clergy in the second half of the sixteenth century. Clerical celibacy was more than an abstract theological concept; it was a central image of mediaeval Catholicism which was shattered by the doctrinal iconoclasm of Protestant reformers. This study sets the debate over clerical marriage within the context of the key debates of the Reformation, offering insights into the nature of the reformers' attempts to break with the Catholic past, and illustrating the relationship between English polemicists and their continental counterparts. The debate was not without practical consequences, and the author sets this study of polemical arguments alongside an analysis of the response of clergy in several English dioceses to the legalisation of clerical marriage in 1549. Conclusions are based upon the evidence of wills, visitation records, and the proceedings of the ecclesiastical courts. Despite the printed rhetoric, dogmatic certainties were often beyond the reach of the
majority, and the author's conclusions highlight the chasm which could exist between polemical ideal and practical reality during the turmoil of the Reformation.

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Writing the Nation in Reformation England offers a major re-evaluation of English writing between 1530 and 1580. Studying authors such as Andrew Borde, John Leland, William Thomas, Thomas Smith, and Thomas Wilson, Cathy Shrank highlights the significance of these decades to the formation of English nationhood and examines the impact of the break with Rome on the development of a national language, literary style, and canon. As well as demonstrating the close relationship between literary culture and English identities, it reinvests Tudor writers with a sense of agency. As authors, counsellors, and thinkers they were active citizens participating within, and helping to shape, a national community. In the process, their works were also used to project an image of themselves as authors, playing - and fitted to play - their part in the public domain. In showing how these writers engaged with, and promoted, concepts of national identity, the book makes a significant contribution to our broader understanding of the early modern period, demonstrating that nationhood was not a later Elizabethan phenomenon, and that the Reformation had an immediate impact on English culture, before England emerged as a 'Protestant' nation. Taking into consideration the political and literary issues hanging upon the circulation of Machiavelli's works in England, this volume highlights how topics and ideas stemming from Machiavelli's books - including but not
limited to the Prince - strongly influenced the contemporary political debate. The first section discusses early reactions to Machiavelli's works, focusing on authors such as Reginald Pole and William Thomas, depicting their complex interaction with Machiavelli. In section two, different features of Machiavelli's reading in Tudor literary and political culture are discussed, moving well beyond the traditional image of the tyrant or of the evil Machiavel. Machiavelli's historiography and republicanism and their influences on Tudor culture are discussed with reference to topical authors such as Walter Raleigh, Alberico Gentili, Philip Sidney; his role in contemporary dramatic writing, especially as concerns Christopher Marlowe and William Shakespeare, is taken into consideration. The last section explores Machiavelli's influence on English political culture in the seventeenth century, focusing on reason of state and political prudence, and discussing writers such as Henry Parker, Marchamont Nedham, James Harrington, Thomas Hobbes and Anthony Ascham. Overall, contributors put Machiavelli's image in sixteenth- and seventeenth-century England into perspective, analyzing his role within courtly and prudential politics, and the importance of his ideological proposal in the tradition of republicanism and parliamentarianism.

Exploration the reception of fifteenth-century English manuscripts and two generations of a Tudor family who owned and read them.

English Reformation Literature The Tudor Origins of the Protestant Tradition
Twenty years ago, historians thought they understood the Reformation in England. Professor A. G. Dickens's elegant The English Reformation was then new, and highly influential: it seemed to show how national policy and developing reformist allegiance interacted to produce an acceptable and successful Protestant Reformation. But, since then, the evidence of the statute book, of Protestant propagandists and of heresy trials has come to seem less convincing, Neglected documents, especially the records of diocesan administration and parish life, have been explored, new questions have been asked - and many of the answers have been surprising. Some of the old certainties have been demolished, and many of the assumptions of the old interpretation of the Reformation have been undermined, in a wide-ranging process of revision. But the fruits of the new 'revisionism' are still buried in technical academic journals, difficult for students and teachers to find and to use. There is no up-to-date textbook, no comprehensive new survey, to challenge the orthodoxies enshrined in older works. This volume seeks to fulfill two crucial needs for students of Tudor England. First, it brings together some of the most readable of the recent innovative essays and articles into a single book. Second, it seeks to show how a new 'revisionist' interpretation of the English Reformation can be constructed, and examines its strengths and weaknesses. In short, it is an alternative to a new textbook survey - until someone has time (and courage) to write one. The new Introduction sets out the framework for a new understanding of the Reformation, and shows how already published work can be fitted into it. The nine essays (one printed here for the first time) provide detailed studies of particular problems in Reformation history, and general surveys of the progress of religious change. The new Conclusion tries to plug some of the remaining gaps, and suggests how the Reformation came to divide the English
nation. It is a deliberately controversial collection, to be used alongside existing textbooks and to promote rethinking and debate.

The sixteenth century was an age of Reformation. There was religious reformation, as Protestantism came to England, Scotland and even Ireland, bringing liberation, chaos and bloodshed in its wake. And there was political reformation, as the Tudor and Stewart ('Stuart') monarchs made their authority felt within and beyond their kingdoms more than any of their predecessors. Together, these two reformations produced not only a new religion, but a new politics - absolutist yet pluralist, populist yet law-bound - and a new society - controlled, fractured, yet more widely engaged and empowered than ever before. In this book, Alec Ryrie provides an authoritative overview of these momentous events, showing how religion, politics and social change were always intimately interlinked, from the murderous politics of the Tudor court to the building and fragmentation of new religious and social identities in the parishes. Drawing on the most recent research, he explains why events took the course they did - and why that course was so often an unexpected and an unlikely one.

All the reforming mid-Tudor regimes used historical discourses to support the religious changes which they introduced and the Reformation as a historical event was written and rewritten by various historians to offer legitimation for policies.

Whilst much recent research has dealt with the popular response to the religious change ushered in during the mid-Tudor period, this book focuses not just on the response to broad liturgical and doctrinal change, but also looks at how theological and reform messages could be utilized among local leaders and civic elites. It is this cohort that has often been neglected in previous efforts to ascertain the often
elusive position of the common woman or man. Using the Vale of Gloucester as a case study, the book refocuses attention onto the concept of "commonwealth" and links it to a gradual, but long-standing dissatisfaction with local religious houses. It shows how monasteries, endowed initially out of the charitable impulses of elites, increasingly came to depend on lay stewards to remain viable. During the economic downturn of the mid-Tudor period, when urban and landed elites refocused their attention on restoring the commonwealth which they believed had broken down, they increasingly viewed the charity offered by religious houses as insufficient to meet the local needs. In such a climate the Protestant social gospel seemed to provide a valid alternative to which many people gravitated. Holding to scrutiny the revisionist revolution of the past twenty years, the book reopens debate and challenges conventional thinking about the ways the traditional church lost influence in the late middle ages, positing the idea that the problems with the religious houses were not just the creation of the reformers but had rather a long history. In so doing it offers a more complete picture of reform that goes beyond head-counting by looking at the political relationships and how they were affected by religious ideas to bring about change.

A consistent, indigenous English doctrine of scriptural perspicuity correlates with a commitment to the availability of the vernacular scriptures in English and supports the English roots of the Early English Reformation (EER). Although political events and figures dominate the EER, its religious component springing from John Wyclif and streaming throughout the tradition must be recognized more widely. This book critically surveys the doctrine of scriptural perspicuity from the beginning of the Church in the first century (noted as early as John Chrysostom) through the seventeenth century, examining its impact on the current debates concerning
competing hermeneutical systems, reader response hermeneutics, and the debates in conservative American Presbyterianism and Reformed theology on subscription to the Westminster Confession of Faith, the length of «creation days», and other issues.

Following on from Foundation, Tudors is the second volume in Peter Ackroyd's astonishing series, The History of England. Rich in detail and atmosphere and told in vivid prose, Tudors recounts the transformation of England from a settled Catholic country to a Protestant superpower. It is the story of Henry VIII's cataclysmic break with Rome, and his relentless pursuit of both the perfect wife and the perfect heir; of how the brief reign of the teenage king, Edward VI, gave way to the violent reimposition of Catholicism and the stench of bonfires under 'Bloody Mary'. It tells, too, of the long reign of Elizabeth I, which, though marked by civil strife, plots against the queen and even an invasion force, finally brought stability. Above all, however, it is the story of the English Reformation and the making of the Anglican Church. At the beginning of the sixteenth century, England was still largely feudal and looked to Rome for direction; at its end, it was a country where good governance was the duty of the state, not the church, and where men and women began to look to themselves for answers rather than to those who ruled them.

The Literary Culture of the Reformation examines the place of literature in the Reformation, considering both how arguments about biblical meaning and literary interpretation influenced the new theology, and how developments in theology in turn influenced literary practices. Part One focuses on Northern Europe, reconsidering the relationship between Renaissance humanism (especially Erasmus) and religious ideas (especially Luther). Parts Two and Three examine Tudor and early Stuart England. Part Two describes the rise of vernacular theology and protestant culture in relation
to fundamental changes in the understanding of the English language. Part Three studies English religious poetry (including Donne, Herbert, and in an Epilogue, Milton) in the wake of these changes. Bringing together genres and styles of writing which are normally kept apart (poems, sermons, treatises, commentaries) Brian Cummings offers a major re-evaluation of the literary production of this intensely verbal and controversial period.

It is a commonly held belief that medieval Catholics were focussed on the 'bells and whistles' of religious practices, the smoke, images, sights and sounds that dazzled pre-modern churchgoers. Protestantism, in contrast, has been cast as Catholicism's austere, intellective and less sensual rival sibling. With its white-washed walls, lack of incense (and often music) Protestantism worship emphasised preaching and scripture, making the new religion a drab and disengaged sensual experience. In order to challenge such entrenched assumptions, this book examines Tudor views on the senses to create a new lens through which to explore the English Reformation. Divided into two sections, the book begins with an examination of pre-Reformation beliefs and practices, establishing intellectual views on the senses in fifteenth-century England, and situating them within their contemporary philosophical and cultural tensions. Having established the parameters for the role of sense before the Reformation, the second half of the book mirrors these concerns in the post-1520 world, looking at how, and to what degree, the relationship between religious practices and sensation changed as a result of the Reformation. By taking this long-term, binary approach, the study is able to tackle fundamental questions regarding the role of the senses in late-medieval and early modern English Christianity. By looking at what English men and women thought about sight, hearing, smell, taste and touch, the stereotype that Protestantism was not
sensual, and that Catholicism was overly sensualised is wholly undermined. Through this examination of how worship was transformed in its textual and liturgical forms, the book illustrates how English religion sought to reflect changing ideas surrounding the senses and their place in religious life. Worship had to be 'sensible', and following how reformers and their opponents built liturgy around experience of the sacred through the physical allows us to tease out the tensions and pressures which shaped religious reform.

This pioneering Handbook offers a comprehensive consideration of the dynamic relationship between English literature and religion in the early modern period. The sixteenth and seventeenth centuries were the most turbulent times in the history of the British church - and, perhaps as a result, produced some of the greatest devotional poetry, sermons, polemics, and epics of literature in English. The early-modern interaction of rhetoric and faith is addressed in thirty-nine chapters of original research, divided into five sections. The first analyses the changes within the church from the Reformation to the establishment of the Church of England, the phenomenon of puritanism and the rise of non-conformity. The second section discusses ten genres in which faith was explored, including poetry, prophecy, drama, sermons, satire, and autobiographical writings. The middle section focuses on selected individual authors, among them Thomas More, Christopher Marlowe, John Donne, Lucy Hutchinson, and John Milton. Since authors never write in isolation, the fourth section examines a range of communities in which writers interpreted their faith: lay and religious households, sectarian groups including the Quakers, clusters of religious exiles, Jewish and Islamic communities, and those who settled in the new world. Finally, the fifth section considers some key topics and debates in early modern religious literature, ranging from ideas of authority and the
relationship of body and soul, to death, judgment, and eternity. The Handbook is framed by a succinct introduction, a chronology of religious and literary landmarks, a guide for new researchers in this field, and a full bibliography of primary and secondary texts relating to early modern English literature and religion.

The Description for this book, Tudor Royal Iconography: Literature and Art in an Age of Religious Crisis, will be forthcoming.

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 book is a study of the English Reformation as a political and literary event. Focusing on an eclectic group of texts, unified by their explication of the key elements of the cultural history of the period 1510-1580 the book unravels the political, poetic and religious themes of the era. Through readings of work by Edmund Spenser, William Tyndale, Sir Thomas More and John Skelton, as well as less celebrated Tudor writers, Betteridge surveys pre-Henrician literature as well as Henrician Reformation texts, and delineates the literature of the reigns of Edward VI, Mary Tudor and Elizabeth I. Ultimately, the book argues that this literature, and the era, should not be understood simply on the basis of conflicts between Protestantism and Catholicism but rather that Tudor culture must be seen as fractured between
emerging confessional identities and marked by a conflict between those who embraced confessionalism and those who rejected it. This important study will be fascinating reading for students and researchers in early modern English literature and history.

The Description for this book, English Reformation Literature: The Tudor Origins of the Protestant Tradition, will be forthcoming.

This 2003 book is a full-scale history of early modern English literature, offering perspectives on English literature produced in Britain between the Reformation and the Restoration. While providing the general coverage and specific information expected of a major history, its twenty-six chapters address recent methodological and interpretive developments in English literary studies. The book has five sections: 'Modes and Means of Literary Production, Circulation, and Reception', 'The Tudor Era from the Reformation to Elizabeth I', 'The Era of Elizabeth and James VI', 'The Earlier Stuart Era', and 'The Civil War and Commonwealth Era'. While England is the principal focus, literary production in Scotland, Ireland and Wales is treated, as are other subjects less frequently examined in previous histories, including women's writings and the literature of the English Reformation and Revolution. This history is an essential resource for specialists and students.

A defining volume of essays in which leading international scholars apply an interdisciplinary approach to the long and evolving relationship between English Literature and Theology.

Recasts the Reformation as a battleground over memory, in which new identities were formed through acts of commemoration, invention and repression.

This volume seeks to address a relatively neglected subject in the field of English reformation studies: the reformation in its
urban context. Drawing on the work of a number of historians, this collection of essays will seek to explore some of the dimensions of that urban stage and to trace, using a mixture of detailed case studies and thematic reflections, some of the ways in which religious change was both effected and affected by the activities of townsmen and women.

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.

Reformation Fictions rehabilitates some twenty polemical dialogues published in Elizabethan England, for the first time giving them a literary, historicist and, to a lesser extent, theological reading. By juxtaposing these Elizabethan publications with key Lutheran and Calvinist dialogues, theological tracts, catechisms, sermons, and dramatic interludes, Antoinina Bevan Zlatar explores how individual dialogists exploit the fictionality of their chosen genre. Writers like John Véron, Anthony Gilby, George Gifford, John Nicholls, Job Throckmorton, and Arthur Dent, to name the most prolific, not only understood the dialogue's didactic advantages over other genres, they also valued it as a strategic defence against the censor. They were convinced, as Erasmus had been before them, that a cast of lively characters presented antithetically, often with a liberal dose of Lucianic humour, worked wonders with carnal readers. Here was an exemplary way to make doctrine entertaining and memorable, here was the honey to make the medicine go down. They knew too that these dialogues, particularly their use of manifestly imaginary interlocutors and a plot of conversion, licensed the delivery of singularly radical messages. What comes to light is a body of literature, often scurrilous, always serious, that gives us access to early modern concepts of fiction, rhetoric, and satire. It showcases the imagery of Protestant polemic against Catholicism, and puritan invective against the established Elizabethan Church, all the while triggering the frisson that comes from the illusion
of eavesdropping on early modern conversations. A Companion to Tudor Literature presents a collection of thirty-one newly commissioned essays focusing on English literature and culture from the reign of Henry VII in 1485 to the death of Elizabeth I in 1603. Presents students with a valuable historical and cultural context to the period. Discusses key texts and representative subjects, and explores issues including international influences, religious change, travel and New World discoveries, women’s writing, technological innovations, medievalism, print culture, and developments in music and in modes of seeing and reading. "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. Greg Walker examines the impact of tyrannical government on the work of poets, playwrights and prose writers in the early English Renaissance.

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 consumption of books is closely intertwined with the material conditions of their production. The Tudor period saw both revolutionary progress in printing technology and the survival of traditional forms of communication from the manuscript era. Offering a comprehensive account of Tudor book culture, these new essays by experts in early book history consider the formative years of English printing; book format, marketing, and the reception of books; print, politics, and patronage; and connections between reading and religion. They challenge the conventional view of the 1557 foundation of the Stationers' Company as an event that marks a shift between older and newer modes of book production, sale, and reading. Both continuity and change led to the gradual development of late medieval book culture into the genuinely early modern book culture that emerged by the death of Queen Elizabeth.

This is the first encyclopedia to be devoted entirely to Tudor England. 700 entries by top scholars in every major field combine new modes of archival research with a detailed Tudor chronology and appendix of biographical essays. Entries include: * Edward Alleyn [actor/theatre manager] * Roger Ascham * Bible translation * cloth trade * Devereux family * Espionage * Family of Love * food and diet * James Hepburn, Earl of Bothwell * inns * Ket's Rebellion * John Lyly * mapmaking * Frances Meres * miniature painting * Pavan * Pilgrimage of Grace * Revels Office * Ridolfi plot * Lady Mary Sidney, Countess of Pembroke * treason * and much more. Also includes an 8-page color insert.

This is the first major collection of essays to look at the literature of the entire Tudor period, from the reign of Henry VII to death of Elizabeth I. It pays particularly attention to the years before 1580. Those decades saw, amongst other things, the establishment of print culture and growth of a reading public; the various phases of the English Reformation.
and process of political centralization that enabled and accompanied them; the increasing emulation of Continental and classical literatures under the influence of humanism; the self-conscious emergence of English as a literary language and determined creation of a native literary canon; the beginnings of English empire and the consolidation of a sense of nationhood. However, study of Tudor literature prior to 1580 is not only of worth as a context, or foundation, for an Elizabethan 'golden age'. As this much-needed volume will show, it is also of artistic, intellectual, and cultural merit in its own right. Written by experts from Europe, North America, and the United Kingdom, the forty-five chapters in The Oxford Handbook to Tudor Literature recover some of the distinctive voices of sixteenth-century writing, its energy, variety, and inventiveness. As well as essays on well-known writers, such as Philip Sidney or Thomas Wyatt, the volume contains the first extensive treatment in print of some of the Tudor era's most original voices.

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.

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