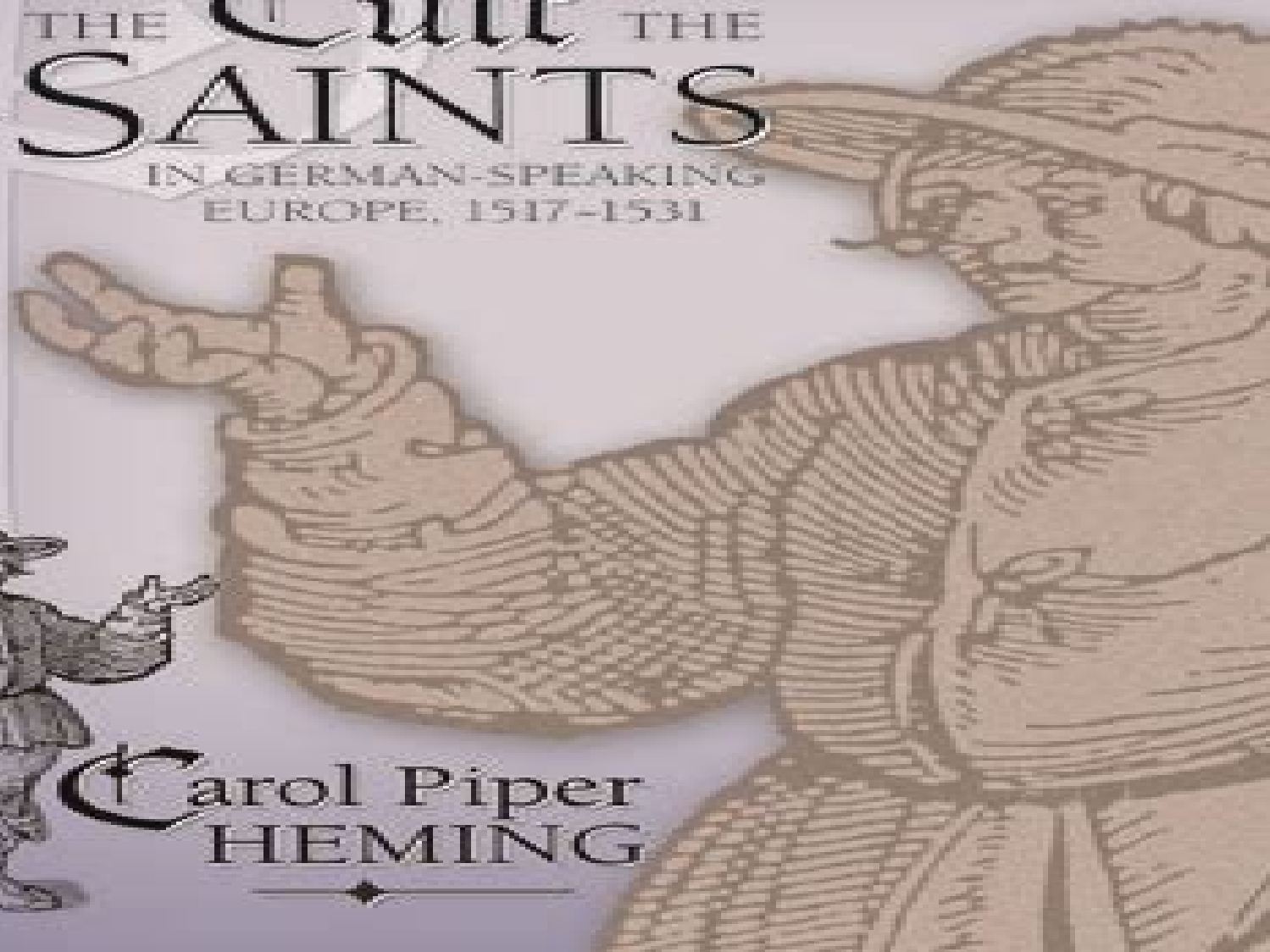


# Protestants AND THE Cult OF THE SAINTS IN GERMAN-SPEAKING EUROPE, 1517-1531



Carol Piper  
HEMING



# Protestants And The Cult Of The Saints In Germanspeaking Europe 1517-1531

**Marjorie Elizabeth Plummer**



## **Protestants And The Cult Of The Saints In Germanspeaking Europe 15171531:**

**Protestants and the Cult of the Saints** Carol Piper Heming, 2003-08-01 The role of the saints became a theological dilemma for scholars and laity alike throughout the Reformation era As Protestants tried to remove themselves from the hold of the Catholic Church the cult of the saints remained a formidable presence Through the analysis of 180 pamphlets published by reformers in German speaking Europe Carol Heming shows the struggle Protestants faced in purging the cult of the saints from their culture and religion Heming examines why Reformation leaders so strongly and universally denounced the cult of the saints and whether the holy patrons disappeared from Protestant areas without benefit of champion or defender Complete scriptural references used in the pamphlets against the saints and images are included

**Contesting the Reformation** C. Scott Dixon, 2012-04-30 Contesting the Reformation provides a comprehensive survey of the most influential works in the field of Reformation studies from a comparative cross national interdisciplinary perspective Represents the only English language single authored synthetic study of Reformation historiography Addresses both the English and the Continental debates on Reformation history Provides a thematic approach which takes in the main trends in modern Reformation history Draws on the most recent publications relating to Reformation studies Considers the social political cultural and intellectual implications of the Reformation and the associated literature

**Of Chronicles and Kings** John Bergsagel, Thomas Riis, David Hiley, 2015-12-09 This volume collects the proceedings of a symposium on the manuscript Kiel University Library S H 8 A 80 which contains the earliest copy of the so called Roskilde Chronicle as well as the complete monastic Offices and Masses of the Danish saint Knud Lavard Thirteen scholars offer a variety of analyses of the manuscript including studies of the crusades and crusaders in the liturgy kingship and sanctity in the lives of British and Scandinavian saints and the writing of patriotic history

**The Formation of Clerical And Confessional Identities in Early Modern Europe** Wim Janse, Barbara Pitkin, 2006 This rich volume by an interdisciplinary group of American and European scholars offers an innovative portrait of the complex formation of clerical and confessional identities within the context of the radically changed religious and political situations in sixteenth and seventeenth century Europe

**Pious Postmortems** Bradford Bouley, 2017-10-05 In Pious Postmortems Bradford A Bouley considers the examinations performed on reputedly holy corpses in the sixteenth and seventeenth centuries at the request of the Catholic Church Bouley concludes that neither religious nor scientific truths were self evident but rather negotiated through a complex array of local and broader interests

**Monks, Miracles and Magic** Helen L. Parish, 2016-04-29 Helen L Parish presents an innovative new study of Reformation attitudes to medieval Christianity revealing the process by which the medieval past was rewritten by Reformation propagandists This fascinating account sheds light on how the myths and legends of the middle ages were reconstructed reinterpreted and formed into a historical base for the Protestant church in the sixteenth century Crossing the often artificial boundary between medieval and modern history Parish draws upon a valuable selection of writings on the

lives of the saints from both periods and addresses ongoing debates over the relationship between religion and the supernatural in early modern Europe Setting key case studies in a broad conceptual framework *Monks Miracles and Magic* is essential reading for all those with an interest in the construction of the Protestant church and its medieval past

**Following Zwingli** Luca Baschera, Bruce Gordon, 2016-04-15 *Following Zwingli* explores history scholarship and memory in Reformation Zurich The humanist culture of this city was shaped by a remarkable sodality of scholars many of whom had been associated with Erasmus In creating a new Christian order Zwingli and his colleagues sought biblical historical literary and political models to shape and defend their radical reforms After Zwingli's sudden death the next generation was committed to the institutional and intellectual establishment of the Reformation through ongoing dialogue with the past The essays of this volume examine the immediacy of antiquity early Christianity and the Middle Ages for the Zurich reformers Their reading and appropriation of history was no mere rhetorical exercise or polemical defence The Bible theology church institutions pedagogy and humanist scholarship were the lifeblood of the Reformation But their appropriation depended on the interplay of past ideals with the pressing demands of a sixteenth century reform movement troubled by internal dissention and constantly under attack This book focuses on Zwingli's successors and on their interpretations of the recent and distant past the choices they made and why How those pasts spoke to the present and how they were heard tell us a great deal not only about the distinctive nature of Zurich and Zwinglianism but also about locality history and religious change in the European Reformation

**Hildegard of Bingen and Musical Reception** Jennifer Bain, 2015-05-14 Jennifer Bain contextualizes the revival of Hildegard's music engaging with intersections amongst local devotion and political religious and intellectual activity

**The Oxford Handbook of the Baroque** John D. Lyons, 2019-08-08 Few periods in history are so fundamentally contradictory as the Baroque the culture flourishing from the mid sixteenth to the mid eighteenth centuries in Europe When we hear the term Baroque the first images that come to mind are symmetrically designed gardens in French chateaux scenic fountains in Italian squares and the vibrant rhythms of a harpsichord Behind this commitment to rule harmony and rigid structure however the Baroque also embodies a deep fascination with wonder excess irrationality and rebellion against order The Oxford Handbook of the Baroque delves into this contradiction to provide a sweeping survey of the Baroque not only as a style but also as a historical cultural and intellectual concept With its thirty eight chapters edited by leading expert John D Lyons the Handbook explores different manifestations of Baroque culture from theatricality in architecture and urbanism to opera and dance from the role of water to innovations in fashion from mechanistic philosophy and literature to the tension between religion and science These discussions present the Baroque as a broad cultural phenomenon that arose in response to the enormous changes emerging from the sixteenth century the division between Catholics and Protestants the formation of nation states and the growth of absolutist monarchies the colonization of lands outside Europe and the mutual impact of European and non European cultures Technological developments such as the

telescope and the microscope and even greater access to high quality mirrors altered mankind's view of the universe and of human identity itself By exploring the Baroque in relation to these larger social upheavals this Handbook reveals a fresh and surprisingly modern image of the Baroque as a powerful response to an epoch of crisis

**Flesh Made Word** Lauren Smelser White, 2022-08-16 This book delineates the individualist interpretation problem that has long beset Protestant biblical interpretation and engages theological resources that could serve to move beyond it Lauren Smelser White argues that readers of Scripture specifically those who long to submit their lives to God's transforming Word which they believe the Bible discloses ought to reckon with the participatory role that human bodies corporeal and corporate play in producing revelation's norms Such a reckoning need not entail giving up on Scripture delivering the life changing address of a divine Other In support of that claim White distills a picture of revelation as a divine human discursive encounter a process wherein our hermeneutic constructions are incorporated into the Word's self disclosure and whereby interpreters who embrace this venture in vulnerability may experience graced transformation She concludes by proposing that this Christomorphic interpretation process is analogous to a mother's embodied responsiveness in caring for her child Such a hermeneutic paradigm suggests distinctive commitments from communities who desire to cooperate with the Holy Spirit in interpretive acts

**The Saint and the Chopped-Up Baby** Laura Ackerman Smoller, 2014-01-21 Vincent Ferrer 1350-1419 a celebrated Dominican preacher from Valencia was revered as a living saint during his lifetime receiving papal canonization within fifty years of his death In *The Saint and the Chopped Up Baby* Laura Ackerman Smoller recounts the fascinating story of how Vincent became the subject of widespread devotion ranging from the saint's tomb in Brittany to cult centers in Spain Italy France Germany and Latin America where Vincent is still venerated today Along the way Smoller traces the long and sometimes contentious process of establishing a stable image of a new saint Vincent came to be epitomized by a singularly arresting miracle tale in which a mother kills chops up and cooks her own baby only to have the child restored to life by the saint's intercession This miracle became a key emblem in the official portrayal of the saint promoted by the papal court and the Dominican order still haunted by the memory of the Great Schism 1378-1414 that had rent the Catholic Church for nearly forty years Vincent however proved to be a potent religious symbol for others whose agendas did not necessarily align with those of Rome Whether shoring up the political legitimacy of Breton or Aragonese rulers proclaiming a new plague saint or trumpeting their own holiness individuals imposed their own meanings on the Dominican saint Drawing on nuanced readings of canonization inquests hagiography liturgical sources art and devotional materials Smoller tracks these various appropriations from the time of Vincent's 1455 canonization through the eve of the Enlightenment In the process she brings to life a long raucous discussion ranging over many centuries *The Saint and the Chopped Up Baby* restores the voices of that conversation in all its complexity

**Palimpsests of Religious Encounter in Asia, 1500-1800**, 2025-06-18 During the thick globalism of the early modern world evidence of religious contact between conflict and commerce has been overlooked

in national narratives In Palimpsests of Religious Encounter in Asia 1500 1800 a cross disciplinary group of international experts delve into on site artefacts and archives to consider the geographical imagination the transfer of knowledge the politics of interreligious dialogue the practice of reception and the cyclical flow of meaning across transcultural things Illustrations of objects rarely available to the public demonstrate how religious belief can provide a shared methodological platform for the global turn of art history Contributors Francis X Clooney S J Fayaz A Dar Antonio De Caro Michiko Fukaya Kayo Hirakawa Ren B Javellana S J Emy Merin Joy Zubair Khalid Edith Llamas Camacho Sidh Losa Mendiratta Mia M Mochizuki D Max Moerman Rapha le Preisinger Dhruv Raina Timon Screech Nicolas Standaert Guillermo Wilde Ines G upanov

**Saints and Signs** Massimo Leone, 2010-08-31 Saints and Signs analyzes a corpus of hagiographies paintings and other materials related to four of the most prominent saints of early modern Catholicism Ignatius of Loyola Philip Neri Francis Xavier and Therese of Avila Verbal and visual documents produced between the end of the Council of Trent 1563 and the beginning of the pontificate of Urban VIII 1623 are placed in their historical context and analyzed through semiotics the discipline that studies signification and communication in order to answer the following questions How did these four saints become signs of the renewal of Catholic spirituality after the Reformation How did their verbal and visual representations promote new Catholic models of religious conversion How did this huge effort of spiritual propaganda change the modern idea of communication The book is divided into four sections focusing on the four saints and on the particular topics related to their hagiologic identity early modern theological debates on grace Ignatius of Loyola cultural contaminations between Catholic internal and external missions Philip Neri the Christian identity in relation to non Christian territories Francis Xavier the status of women in early modern Catholicism Therese of Avila

*The Stigmata in Medieval and Early Modern Europe* Carolyn Muessig, 2020-02-06 Francis of Assisi s reported reception of the stigmata on Mount La Verna in 1224 is almost universally considered to be the first documented account of an individual miraculously and physically receiving the five wounds of Christ The early thirteenth century appearance of this miracle however is not as unexpected as it first seems Interpretations of Galatians 6 17 I bear the marks of the Lord Jesus Christ in my body had been circulating since the early Middle Ages in biblical commentaries These works perceived those with the stigmata as metaphorical representations of martyrs bearing the marks of persecution in order to spread the teaching of Christ in the face of resistance By the seventh century the meaning of Galatians 6 17 had been appropriated by bishops and priests as a sign or mark of Christ that they received invisibly at their ordination Priests and bishops came to be compared to soldiers of Christ who bore the brand stigmata of God on their bodies just like Roman soldiers who were branded with the name of their emperor By the early twelfth century crusaders were said to bear the actual marks of the passion in death and even sometimes as they entered into battle The Stigmata in Late Medieval and Early Modern Europe traces the birth and evolution of religious stigmata and particularly of stigmatic theology as understood through the ensemble of theological discussions and devotional practices

Carolyn Muessig assesses the role stigmatics played in medieval and early modern religious culture and the way their contemporaries reacted to them The period studied covers the dominant discourse of stigmatic theology that is from Peter Damian's eleventh century theological writings to 1630 when the papacy officially recognised the authenticity of Catherine of Siena's stigmata

**Saints and Sainthood around the Baltic Sea** Carsten Selch Jensen, Kurt Villads Jensen, Tuomas M S Lehtonen, Nils Holger Petersen, Tracey Sands, 2018-04-15 This volume addresses the history of saints and sainthood in the Middle Ages in the Baltic Region with a special focus on the cult of saints in Russia Prussia Finland Sweden Denmark Estonia and Latvia Livonia Essays explore such topics as the introduction of foreign and old saints into new regions the creation of new local cults of saints in newly Christianized regions the role of the cult of saints in the creation of political and lay identities and the potential role of saints in times of war

*Lived Religion and the Long Reformation in Northern Europe c. 1300-1700* Raisa Maria Toivo, Sari Katajala-Peltomaa, 2016-09-27 Lived Religion and the Long Reformation in Northern Europe puts Reformation in a daily life context using lived religion as a conceptual and methodological tool exploring how people lived out their religion in their mundane toils and how religion created a performative space for them This collection reinvestigates the character of the Reformation in an area that later became the heartlands of Lutheranism The way people lived their religion was intricately linked with questions of the value of individual experience communal cohesion and interaction During the late Middle Ages and Early Modern Era religious certainty was replaced by the experience of doubt and hesitation Negotiations on and between various social levels manifest the needs aspirations and resistance behind the religious change Contributors include Kaarlo Arffman Jussi Hanska Miia Ij's Sari Katajala Peltomaa Jenni Kuuliala Marko Lamberg Jason Lavery Maija Ojala Pivi Rissanen Schröder Raisa Maria Toivo

**Piety and Plague** Franco Mormando, Thomas Worcester, 2007-10-01 Plague was one of the enduring facts of everyday life on the European continent from earliest antiquity through the first decades of the eighteenth century It represents one of the most important influences on the development of Europe's society and culture In order to understand the changing circumstances of the political economic ecclesiastical artistic and social history of that continent it is important to understand epidemic disease and society's response to it To date the largest portion of scholarship about plague has focused on its political economic demographic and medical aspects This interdisciplinary volume offers greater coverage of the religious and the psychological dimensions of plague and of European society's response to it through many centuries and over a wide geographical terrain including Byzantium This research draws extensively upon a wealth of primary sources both printed and painted and includes ample bibliographical reference to the most important secondary sources providing much new insight into how generations of Europeans responded to this dread disease

**Plague, Print, and the Reformation** Erik A. Heinrichs, 2017-11-01 This book surveys a neglected set of sources German plague prints and treatises published between 1473 and 1573 in order to explore the intertwined histories of plague print medicine and religion during the Reformation era It argues that a

particularly German reform of healing flourished in printed texts during the Renaissance and Reformation as physicians and clerics devised innovative responses to the era's persistent epidemics. These reforms are German since they reflect the innovative trends that originated in or were particularly strong within German-speaking lands including the rapid growth of vernacular print, Protestantism, and new interest in alchemy and the native plants of Northern Europe that were unknown to the ancients. Their reforms are also German in the sense that they unfolded mainly in vernacular print which encouraged physicians to produce local knowledge grounded in personal experience and local observations as much as universal theories. This book contributes to the history of medicine and science by tracing the growth of more empirical forms of medical knowledge. It also contributes to the history of the Renaissance and Reformation by uncovering the innovative contributions of various forgotten physicians. This book presents the broadest study of German plague treatises in any language. *Love's Pilgrimage* Grace Tiffany, 2006. In *Love's Pilgrimage* Grace Tiffany explores literary adaptations of the Catholic pilgrimage in the Protestant poetry and prose of Edmund Spenser, William Shakespeare, John Donne, John Milton, and John Bunyan. Her discussion of these authors' works illuminates her larger claim that while in the sixteenth century conventional pilgrimages to saints' shrines disappeared, as did shrines themselves, from English life, the imaginative importance of the pilgrimage persisted and manifested itself in various ways in English culture. *Stripping the Veil* Marjorie Elizabeth Plummer, 2022-03-31. Protestant nuns and mixed confessional convents are an unexpected anomaly in early modern Germany. According to sixteenth-century evangelical reformers, theological positions outlined in their publications, and reform-minded rulers, institutional efforts, monastic life in Protestant regions should have ended by the mid-sixteenth century. Instead, many convent congregations exhibiting elements of traditional and evangelical practices in Protestant regions survived into the seventeenth century and beyond. How did these convents survive? What is a Protestant nun? How many convent congregations came to house nuns with diverse belief systems and devotional practices, and how did they live and worship together? These questions lead to surprising answers. *Stripping the Veil* explores the daily existence, ritual practices, and individual actions of nuns in surviving convents over time against the backdrop of changing political and confessional circumstances in Protestant regions. It also demonstrates how incremental shifts in practice and belief led to the emergence of a complex, often locally constructed devotional life. This continued presence of nuns and the survival of convents in Protestant cities and territories of the German-speaking parts of the Holy Roman Empire is evidence of a more complex lived experience of religious reform, devotional practice, and confessional accommodation than traditional histories of early modern Christianity would indicate. The internal differences and the emerging confessional hybridity, blending and fluidity, also serve as a caution about designating a nun or groups of nuns as Lutheran, Catholic, or Reformed, or even more broadly as Protestant or Catholic during the sixteenth century.



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