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The Reformation in Medieval Perspective

Edited with an Introduction by Steven E. Ozment



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Reformation In Medieval Perspective

Paul A. Russell



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Reformation in Medieval Perspective , 1971 Seeing the Reformation in medieval perspective William David James Cargill Thompson, Lay Theology in the Reformation Paul A. Russell, 2002-06-20 This book examines the coming of the Protestant Reformation from the viewpoint of eight common people who were sufficiently disturbed by the events of 1521 5 to write treatises letters dialogues and sermons which they published Their works are lively testimony to the interest of laypeople in the affairs of the church and their willingness to discuss often complex theological training These works are among the first documents of lay theology and piety but they are also propaganda disappointed with the Catholic clergy and with secular authorities the authors of these pamphlets were called to prophesy preach and convert their readers listeners lest Christ return soon to find his church unprepared They demanded a new apostolate for laypeople something the clergy had feared for centuries and something which civic authorities feared as a potential source of radical ideas **The Reformation of the Sixteenth Century** Roland Bainton, 1985-09-30 Bainton presents the many strands that made up the Reformation in a single brilliantly coherent account He discusses the background for Luther s irreparable breach with the Church and its ramifications for 16th Century Europe giving thorough accounts of the Diet of Worms the institution of the Holy Commonwealth of Geneva Henry VIII s break with Rome and William the Silent s struggle for Dutch independence

Historical Dictionary of the Reformation and Counter-Reformation Michael Mullett, 2010-04-30 The Protestant Reformation of the 16th century has traditionally been viewed as marking the onset of modernity in Europe It finally broke up the federal Christendom of the middle ages under the leadership of the papacy and substituted for it a continent of autonomous and national states independent of Rome The Historical Dictionary of the Reformation and Counter Reformation provides a comprehensive account of two chains of events the Protestant Reformation and the Catholic Counter Reformation that have left an enduring imprint on Europe America and the world at large This is done through a chronology an introductory essay a bibliography and over 300 cross referenced dictionary entries on persons places countries institutions doctrines ideas and events **A Short History of the Reformation** Helen L. Parish, 2018-08-30 When in October 1517

Martin Luther pinned his Ninety Five Theses to the door of All Saints Church in Wittenberg he shattered the foundations of western Christendom The Reformation of doctrine and practice that followed Luther s seismic action and protest against the sale of indulgences fragmented the Church and overturned previously accepted certainties and priorities But it did more challenging the relationship between spiritual and secular authority perceptions of the supernatural the interpretation of the past the role of women in society and church and clerical attitudes towards marriage and sex Drawing on the most recent historiography Helen L Parish locates the Protestant Reformation in its many cultural social and political contexts She assesses the Reformers impact on art and architecture on notions of authority scripture and tradition and reflecting on the extent to which the printing press helped spread Reformation ideas on oral print and written culture **The Reformation of Feeling** Susan C. Karant-Nunn,2012-10-18 Susan Karant Nunn argues that the 16th century Reformation movement sought not only to modify people s doctrinal convictions and their behavior but to root these changes in altered sentiment

Luther and the Reformation of the Later Middle Ages Eric Leland Saak,2017-04-19 In 1517 Martin Luther posted his 95 Theses an act often linked with the start of the Reformation In this work Eric Leland Saak argues that the 95 Theses do not signal Luther s break from Roman Catholicism An obedient Observant Augustinian Hermit Luther s self understanding from 1505 until at least 1520 was as Brother Martin Luther Augustinian not Reformer and he continued to wear his habit until October 1524 Saak demonstrates that Luther s provocative act represented the culmination of the late medieval Reformation It was only the failure of this earlier Reformation that served as a catalyst for the onset of the sixteenth century Protestant Reformation Luther s true Reformation discovery had little to do with justification by faith or with his 95 Theses Yet his discoveries in February of 1520 were to change everything **Scriptural Perspicuity in the Early English Reformation**

in Historical Theology Richard M. Edwards,2009 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 *Rethinking Catholicism in Reformation England* Lucy E. C. Wooding,2000 This book sheds new light on the unfolding of Reformation in England by examining the ideological development of Catholicism in the formative years between the break with Rome and the consolidation of Elizabethan Protestantism It argues that the undoubted strength of Catholicism in these years may have come less from its traditionalism and its resistance to change than from its ability to embrace reforming principles The

humanist elements within Henry VIII's religious policies encouraged the development of the Erasmian potential already well established in English Catholic thought. A dominant strain of Catholic ideology emerged which attempted not only to defend but also to reform the Catholic faith and to promote the study of Scripture, the use of the vernacular and the refashioning of doctrine. This provided the basis for attempts to launch a Catholic Reformation under Mary I and remained influential during the early years of Elizabeth until reconfigured by the experience of exile and the drive for Counter Reformation uniformity. Dr Wooding shows that Catholicism in this period was neither a defunct tradition nor one merely reacting to Protestantism but a vigorous intellectual movement responding to the reformist impulse of the age. Its development illustrates the English Reformation in microcosm: scholarly, humanist, practical and preserving its own peculiarities distinct from European trends. It shows that reform was not a Protestant reserve but a broad concern in which many participated. Rethinking Catholicism in Reformation England makes an important contribution to the intellectual history of the Reformation. BOOK JACKET

Action and Person: Conscience in Late Scholasticism and the Young Luther Baylor, 2022-03-07 **Are You Alone Wise?** Susan Schreiner, 2011-01-11 The topic of certitude is much debated today. On one side commentators such as Charles Krauthammer urge us to achieve moral clarity. On the other those like George Will contend that the greatest present threat to civilization is an excess of certitude. To address this uncomfortable debate Susan Schreiner turns to the intellectuals of early modern Europe, a period when thought was still fluid and had not yet been reified into the form of rationality demanded by the eighteenth and nineteenth centuries. Schreiner argues that Europe in the sixteenth century was preoccupied with concerns similar to ours: both the desire for certainty, especially religious certainty, and warnings against certainty permeated the earlier era. Digging beneath overt theological and philosophical problems, she tackles the underlying fears of the period as she addresses questions of salvation, authority, the rise of skepticism, the outbreak of religious violence, the discernment of spirits and the ambiguous relationship between appearance and reality. In her examination of the history of theological polemics and debates as well as other genres, Schreiner sheds light on the repeated evaluation of certainty and the recurring fear of deception. Among the texts she draws on are Montaigne's *Essays*, the mystical writings of Teresa of Avila, the works of Reformation fathers William of Occam, Luther, Thomas Muntzer and Thomas More, and the dramas of Shakespeare. The result is not a book about theology but rather about the way in which the concern with certitude determined the theology, polemics and literature of an age. **Rediscovering the Natural Law in Reformed Theological Ethics** Stephen J. Grabill, 2006-10-05 Is knowledge of right and wrong written on the human heart? Do people know God from the world around them? Does natural knowledge contribute to Christian doctrine? While these questions of natural theology and natural law have historically been part of theological reflection, the radical reliance of twentieth-century Protestant theologians on revelation has eclipsed this historic connection. Stephen Grabill attempts the treacherous task of reintegrating Reformed Protestant theology with natural law by appealing to Reformation-era theologians such as John Calvin, Peter Martyr

Vermigli Johannes Althusius and Francis Turretin who carried over and refined the traditional understanding of this key doctrine Rediscovering the Natural Law in Reformed Theological Ethics calls Christian ethicists theologians and laypersons to take another look at this vital element in the history of Christian ethical thought *The Power of the Cross* Graham Tomlin,2007-03-01 In a postmodern world the church cannot escape the question of power The contemporary critique of the church suggests that it reigned for so long in Western society not because it was more true than its rivals but because it was more powerful Is the Christian claim to truth merely a veiled bid for power Has not the church regularly abused its power during the years of Christendom Does Christian theology have the resources to answer these charges This book argues that it does in the quiet but recurrent theme of the theology of the cross It explores the origins and contours of this kind of theology in three of its major exponents St Paul Martin Luther and Blaise Pascal showing how each of them turned to a theology of the cross to combat the abuse of power within the church It concludes by considering how such theology might do the same in the postmodern context Of interest to anyone concerned with the role of the church in a postmodern world or in the theology of the cross itself this book explores vital themes for the church s life and thought both today and in the future

Historical Dictionary of the Reformation and Counter-Reformation Hans J. Hillerbrand,2013-04-03 The Reformation of the 16th century has always been seen as one of the pivotal events in European history Lord Acton the famous 19th century British historian compared the importance of Martin Luther s speech at the diet at Worms in 1521 with Napoleon s defeat at the Battle of Waterloo in 1813 Lord Acton s may or may not be an extravagant claim but it is certainly true that the events of the 16th and 17th centuries now called the Reformation and Counter Reformation changed forever the religious and political history of the West The Historical Dictionary of the Reformation and Counter Reformation provides a one volume balanced alternative to the overwhelming amounts of literature on the events of the time and the theological and political debates that spawned those events *Life in Christ* Mark A. Garcia,2008-04-01 In three wide ranging case studies Mark A Garcia offers a comprehensive yet focused analysis of the centrality of union with Christ in Calvin s thought It explains not only the distinctive nature of Calvin s response to Rome on justification but why this response must be carefully distinguished from that of his Lutheran counterparts The fruit of these investigations is the first extensive demonstration that Calvin s exposition of union with Christ in relating justification and sanctification points to an emerging Reformed theology of justification that diverges from the Lutheran tradition Calvin s exegetical and theological model of union with Christ accents the importance in the early Reformed tradition of the relationship between Christology and salvation **German Reformation** R. W. Scribner,2017-03-14 Over the past twenty years new approaches to the history of the Reformation of the Church have radically altered our understanding of that event within its broadest social and cultural context In this classic study R W Scribner provided a synthesis of the main research with a special emphasis on the German Reformation and presented his own interpretation of the period Paying particular attention to the social history of the broader religious

movements of the German Reformation Scribner examined those elements of popular culture and belief which are now seen to have played a central role in shaping the development and outcome of the movements for reform in the sixteenth century Scribner concluded that the Reformation as it came to be known was only one of a wide range of responses to the problem of religious reform and revival and suggested that the movement as a whole was less successful than previously claimed In the second edition of this invaluable text C Scott Dixon s new Introduction supplementary chapter and bibliography continue Scribner s original lines of inquiry and provide additional commentary on developments within German Reformation scholarship over the sixteen years since its first publication

When Fathers Ruled Steven Ozment, 2009-07-01 Here is a lively study of marriage and the family during the Reformation primarily in Germany and Switzerland that dispels the commonly held notion of fathers as tyrannical and families as loveless Did husbands and wives love one another in Reformation Europe Did the home and family life matter to most people In this wide ranging work Steven Ozment has gathered the answers of contemporaries to these questions His subject is the patriarchal family in Germany and Switzerland primarily among Protestants But unlike modern scholars from Philippe Ariès to Lawrence Stone Ozment finds the fathers of early modern Europe sympathetic and even admirable They were not domineering or loveless men nor were their homes the training ground for passive citizenry in an age of political absolutism From prenatal care to graveside grief they expressed deep love for their wives and children Rather than a place where women and children were bullied by male chauvinists the Protestant home was the center of a domestic reform movement against Renaissance antifeminism and was an attempt to resolve the crises of family life Demanding proper marriages for all women Martin Luther and his followers suppressed convents and cloisters as the chief institutions of womankind s sexual repression cultural deprivation and male clerical domination Consent companionship and mutual respect became the watchwords of marriage And because they did genuine divorce and remarriage became possible among Christians for the first time This graceful book restores humanity to the Reformation family and to family history

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