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The phases of the English Reformation, which also covered Wales and Ireland, were largely driven by changes in government policy, to which public opinion gradually accommodated itself. Based on Henry VIII's desire for an annulment of his marriage (first requested of Pope Clement VII in 1527), the English Reformation began as

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more of a political affair than a theological dispute.

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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

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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.

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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

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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

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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.

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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

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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

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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.

This book presents a new edition of the classic study of the religious changes that

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transformed England in the sixteenth century. Henry VIII officially brought the Protestant Reformation to England in the 1530s when he severed the English Church from the Papacy. But the seeds of the movement, according to A.G.Dickens, were planted much earlier. The English Reformation, first published in 1964, follows

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the movement from its late medieval origins through the settlement of Elizabeth I in 1559 and the rise of Puritanism.

The Reformation era has long been seen as crucial in developing the institutions and

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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

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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

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informative appendixes, 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

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A major reassessment of England's break
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Abandoning the traditional narrative

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approach to the subject, Richard Rex presents an analytical account which sets out the logic of Henry VIII's shortlived Reformation. Starting with the fundamental matter of the royal supremacy, Rex goes on to investigate the application of this principle to the English ecclesiastical establishment and to the traditional religion

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of the people. He then examines the extra impetus and the new direction which Henry's regime gave to the development of a vernacular and literate devotional culture, and shows how, despite Henry's best intentions, serious religious divisions had emerged in England by the end of his reign. The study emphasises the personal role of

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Henry VIII in driving the Reformation process and how this process, in turn, considerably reinforced the monarch's power. This updated edition of a powerful interpretation of Henry VIII's Reformation retains the analytical edge and stylish lucidity of the original text while taking full account of the latest research. An important new

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chapter elucidates the way in which 'politics' and 'religion' interacted in early Tudor England.

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

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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

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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

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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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