

Trent And All That Renaming Catholicism In The Early Modern Era

Delves into the ancient debate regarding the nature and purpose of the seven sacraments What are the sacraments? For centuries, this question has elicited a lively discussion and among theologians, and a variety of answers that do anything but outline a unified belief concerning these fundamental ritual structures. In this extremely cohesive and well-crafted volume, a group of renowned scholars map the theologies of sacraments offered by key Christian figures from the Early Church through the twenty-first century. Together, they provide a guide to the variety of views about sacraments found throughout Christianity, showcasing the variety of approaches to understanding the sacraments across the Catholic, Protestant, and Orthodox faith traditions. Chapters explore the theologies of thinkers from Basil to Aquinas, Martin Luther to Gustavo Gutiérrez. Rather than attempting to distill their voices into a single view, the book addresses many of the questions that theologians have tackled over the two thousand year history of Christianity. In doing so, it paves the way for developing theologies of sacraments for present and future contexts. The text places each theology of the sacraments into its proper sociohistorical context, illuminating how the church has used the sacraments to define itself and its congregations over time. The definitive resource on theologies of the sacraments, this volume is a must-read for students, theologians, and spiritually interested readers alike.

A collection of essays on the development of the Jesuits and the Ignatian spirit covers such topics as the Jesuit education, the order's influence on the world throughout its 450-year history, and the variations of its spiritual expressions. Original.

This book offers a new view of Italian Renaissance intellectual life, linking philosophy and literature as expressed in both Latin and Italian.

Drawing on an extensive collection of Catholic, Lutheran, and Calvinist sermon collections (postils), this book offers the first comprehensive, systematic presentation of standard preaching texts in early modern Germany including their creation, print production, use, and censorship.

The first major study of the the Eucharist that divided Western Christendom in the sixteen century.

This book identifies the distinguishing features of fundamental theology, as distinct from philosophical theology, natural theology, apologetics, and other similar disciplines. Addressing the potential for confusion about basic Christian claims and beliefs, Gerald O'Collins sets out to relaunch fundamental theology as a discipline by presenting a coherent vision of basic theological questions and positions that lay the ground for work in specific areas of systematic theology. Rethinking Fundamental Theology examines central theological questions: about God, human experience and, specifically, religious experience; the divine revelation coming through the history of Israel and through the life, death and resurrection of Jesus; human faith that responds to revelation; the nature of tradition that transmits the record and reality of revelation; the structure of biblical inspiration and truth, as well as basic issues concerned with the formation of the canon; the founding of the Church with some leadership structures; the relationship between Christ's revelation and the faith of those who follow other religions. O'Collins concludes with some reflections on theological method. Written with the scholarship and

accessibility for which O'Collins is known and valued, this book will relaunch fundamental theology as a distinct and necessary discipline in faculties and departments of theology and religious studies around the world.

Renowned scholar Craig Bartholomew, coauthor of the bestselling textbook *The Drama of Scripture* (75,000 copies sold), writes in his main area of expertise--hermeneutics--to help seminarians pursue a lifetime of biblical interpretation. Integrating the latest research in theology, philosophy, and biblical studies, this substantive hermeneutics textbook is robustly theological in its approach, takes philosophical hermeneutics seriously, keeps the focus throughout on the actual process of interpreting Scripture, and argues that biblical interpretation should be centered in the context and service of the church--an approach that helps us hear God's address today.

This book explains how Roman Catholicism and its beliefs and practices came to be what they are. The authors move through history to sum up the present characteristics of Catholic Christianity and the major tests it faces in the third millennium. Explaining matters in a fresh and original way, they do justice to the Catholic heritage and show that Catholicism is a dynamic and living faith. Well-structured, highly informative, and clearly written, the book does not evade critical problems and the negative side of history. Rather, O'Collins and Farrugia explore challenges facing Catholics and other Christians and engage with contemporary moral issues. --Book cover,

A Companion to Vittoria Colonna

The so-called Counter- or Catholic Reformation has traditionally been viewed as a monolith, but these essays decisively challenge this interpretation, emphasizing the variety, vitality, and complexity of Catholicism in the early modern era.

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.

Counter Reformation, Catholic Reformation, the Baroque Age, the Tridentine Age, the Confessional Age: why does Catholicism in the early modern era go by so many names? And what political situations, what religious and cultural prejudices in the nineteenth and twentieth centuries gave rise to this confusion? Taking up these questions, John O'Malley works out a remarkable guide to the intellectual and historical developments behind the concepts of Catholic reform, the Counter Reformation, and, in his felicitous term, Early Modern Catholicism. The result is the single best overview of scholarship on Catholicism in early modern Europe, delivered in a pithy, lucid, and entertaining style. Although its subject is fundamental to virtually all other issues relating to sixteenth- and seventeenth-century Europe, there is no other book like this in any language. More than a historiographical review, *Trent and All That* makes a compelling case for subsuming the present confusion of terminology under the concept of Early Modern Catholicism. The term indicates clearly what this book so eloquently demonstrates: that Early Modern Catholicism was an aspect of early modern history, which it strongly influenced and by which it was itself in large measure determined. As a reviewer commented, O'Malley's discussion of terminology opens up a different way of conceiving of the whole history of Catholicism between the Reformation and the French Revolution.

Cardinal Giovanni Morone (1509-80) remains one of the most intriguing characters in the history of the sixteenth century Catholic Church - with neither his contemporaries nor subsequent scholars being able to agree on his motivations, theology or his legacy. Appointed Bishop of Modena in 1529 and created Cardinal in 1542 by Pope Paul III, his glittering career

appeared to be in ruins following his arrest in 1557 on charges of heresy. Yet, despite spending more than two years imprisoned in Castel Sant' Angelo, he managed to resurrect his career and in 1563 was appointed principal legate to the Council of Trent, whereupon he resolved the difficulties besetting the council, which had brought it to a virtual standstill, and guided it to a successful conclusion. Concentrating largely - but by no means exclusively - upon the period of the pontificate of Pius IV (1559-65) and an evaluation of Morone's role as presiding legate at the Council of Trent, this book tackles a number of issues that have exercised scholars. How does Morone's activity at Trent in 1563 now look in the light of the information available in connection with his processo? What was the result of the wider activity of Morone and the spirituali during Pius' pontificate? How did Morone's career progress after Trent, with regards his actions as a diocesan in the immediate post-conciliar situation and his renewed difficulties in the pontificate of Pius V? Through a re-reading of important archival material and a re-examination of the wealth of recently published primary sources, this study revisits these key questions, and analyses the fluctuating fortunes of Morone's career as bishop, diplomat, heretic and cardinal legate.

The death of John Paul II and the election of Benedict XVI constituted two important elements in the broad theological and cultural landscape of Catholicism. This change of pontificate has also nourished the journalistic and political dispute about Vatican II, its history and its legacy, and not only the historiographical and theological debate. But the research on Vatican II is already proceeding forward and beyond the state of knowledge about the Council reached at the end of the 90s. For 21st century Catholics and theologians interested in understanding contemporary Catholicism in the light of Vatican II the intellectual undertaking is far from accomplished yet. The book offers comprehensive presentation of the theological and historiographical debate about Council Vatican II. The attempt to go beyond "the clash of interpretations" - Vatican II as a rupture in the history of Catholicism on one side, the need to read Vatican II in continuity with the tradition on the other - is necessary indeed because the ongoing debate about Vatican II is largely misrepresented by the use of "clashing interpretations" as a tool for understanding the role of the council in present-day Catholicism. Chronicling the history of the Daughters of Charity through the seventeenth century, this study examines how the community's existence outside of convents helped to change the nature of women's religious communities and the early modern Catholic church. Unusually for the time, this group of Catholic religious women remained uncloistered. They lived in private houses in the cities and towns of France, offering medical care, religious instruction and alms to the sick and the poor; by the end of the century, they were France's premier organization of nurses. This book places the Daughters of Charity within the context of early modern poor relief in France - the author shows how they played a critical role in shaping the system, and also how they were shaped by it. The study also examines the complicated relationship of the Daughters of Charity to the Catholic church of the time, analyzing it not only for what light it can shed on the history of the community, but also for what it can tell us about the Catholic Reformation more generally.

A survey of the latest scholarship on Catholic missions between the 16th and 18th centuries, this collection of fourteen essays offers a global view of the organization, finances, personnel, and history of Catholic missions to the Americas, Africa, and Asia.

A historical and a theological analysis of the most important movement in twentieth-century Roman Catholic theology.

'In the last two decades, the history of the Counter-Reformation has been stretched and re-shaped in numerous directions. Reflecting the variety and innovation that characterize studies of early modern Catholicism today, this volume incorporates topics as diverse as life cycle and community, science and

the senses, the performing and visual arts, material objects and print culture, war and the state, sacred landscapes and urban structures. Moreover, it challenges the conventional chronological parameters of the Counter-Reformation and introduces the reader to the latest research on global Catholicism. The Ashgate Research Companion to the Counter-Reformation presents a comprehensive examination of recent scholarship on early modern Catholicism in its many guises. It examines how the Tridentine reforms inspired conflict and conversion, and evaluates lives and identities, spirituality, culture and religious change. This wide-ranging and original research guide is a unique resource for scholars and students of European and transnational history.

Since the late 1980s the theme of God's self-revelation has been treated only briefly in Christian theology, at times simply ignored, and often confused with biblical inspiration. *Revelation: Towards a Christian Theology of God's Self-Revelation* lays out its basic characteristics, and begins by distinguishing between revelation in the primary sense (a living encounter with God's self-disclosure) and in the secondary sense (statements of faith derived from that encounter, or 'propositional' revelation). It considers revelation as transforming and informing, as being 'sacramental' or mediated through words and deeds, as communicated through an endless variety of means and mediators, as related to but distinct from biblical inspiration and truth, and as reaching those of 'other' faiths or of no faith at all. Gerald O'Collins skilfully distinguishes between past (or 'foundational') revelation, present (or 'dependent') revelation, and future (or 'eschatological') revelation. He expounds with ecumenical sensitivity the complex relationship between tradition and scripture. O'Collins moves into controversial areas by insisting that the divine self-revelation takes place only when received by human faith and that 'outside revelation there is no salvation (*extra revelationem nulla salus*)'. This volume offers a coherent account of God's self-revelation, which can serve as a basis for all that follows in theology and for dialogue with those who follow 'other' living faiths or none at all. O'Collins extends and enriches what he has proposed in earlier books and articles about the characteristics of God's self-revelation.

By bringing together two apparently unrelated issues - the role of censorship in the creation of print culture and the place of Jewish culture within the context of Christian society - the author advances a new outlook on both, allowing each to be examined through the conceptual framework usually reserved for the other. The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an

evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the British Isles in relation to wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field. Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

The Second Vatican Council ended in December 1965, but Vatican II is still happening in the global church. Catholicism has always had a universal claim, but the globalization of Catholicism as a truly "world church" became part of Catholic theology only thanks to that gathering--decided by St. John XXIII--of bishops, theologians, lay observers, ecumenical representatives, and journalists. Vatican II is the most important event in church history after the Reformation and the Counter-Reformation, and it is the key to understanding Catholicism and its inner tensions today.

Jerald Bauer's *Westminster Dictionary of Church History* was originally published in 1969 and has ably served an entire generation of pastors, students, and scholars over the last decades of the twentieth century. In recognition of both the dictionary's age and the latest developments in patristics and other fields of study, Westminster John Knox Press commissioned this volume to continue in the previous work's tradition by providing up-to-date and immediate, authoritative, and introductory definitions and explanations of the major personalities, events, facts, and movements in the history of Christianity. Volume One covers the early, medieval, and Reformation periods and contains nearly fourteen hundred articles written by more than two hundred contributors. Volume Two will cover the modern period, from 1700 on.

Trent, the Catholic Church's attempt to put its house in order after the Reformation, has long been praised and blamed for things it never did. This one-volume history, the first in modern times, explores the volatile issues that pushed several Holy Roman emperors, kings and queens of France, five popes, and all of Europe to the brink of disaster.

An authoritative survey of music and its context in the Renaissance.

Get Free Trent And All That Renaming Catholicism In The Early Modern Era

Explores the Holy Land as a critical site where Catholics sought spiritual and political legitimacy during a period of profound change.

A Companion to Early Modern Rome, 1492-1692, edited by Pamela M. Jones, Barbara Wisch, and Simon Ditchfield, is a unique multidisciplinary study offering innovative analyses of a wide range of topics. The 30 chapters critique past and recent scholarship and identify new avenues for research.

Jesuits have contributed to the life and theological development of the Church for many generations - culminating in Pope Francis, the first Jesuit Pope. Ignatius Loyola called his men and all those inspired by the Ignatian Spiritual Exercises to a certain ecclesial disposition a way of thinking, judging and feeling with the Church. Gill Goulding discusses the key texts from St Ignatius' life and work to identify the Ignatian ecclesial disposition that is centered on Christ. It is fuelled by a Trinitarian horizon, and with a clear emphasis on the dignity of every human person. Goulding introduces and examines key historical figures such as St Pierre Favre and Mary Ward; as well as two of the major 20th century theologians - Henri de Lubac and Avery Dulles. Finally, Goulding highlights the Ignatian ecclesial disposition in the highest authority of the contemporary Roman Catholic Church, in the background to the pontificates of John Paul II, Benedict XVI and Francis, focusing on the centrality of Christ and the work of the New Evangelization. This book raises the key questions of the relationship between Christ and the Church as the body of Christ. It indicates the importance of maintaining a Trinitarian horizon in theological vision and raises the pertinent if difficult question of the meaning of Christian obedience. Goulding also underlines the importance of the integration of spirituality and theology which has ramifications for all Christian denominations and possibilities for ongoing inter-faith dialogue.

Students of Western civilization need more than facts. They need to understand the cross-cultural, global exchanges that shaped Western history; to be able to draw connections between the social, cultural, political, economic, and intellectual happenings in a given era; and to see the West not as a fixed region, but a living, evolving construct. These needs have long been central to *The Making of the West*. The book's chronological narrative emphasizes the wide variety of peoples and cultures that created Western civilization and places them together in a common context, enabling students to witness the unfolding of Western history, understand change over time, and recognize fundamental relationships.

In *Envoys of A Human God* Andreu Martínez offers an insightful study of the Jesuit mission to Christian Ethiopia. The work combines different approaches –cultural-historical, political and sociological– and draws from a multiplicity of sources, from archival research to archaeology.

Catholic Europe, 1592-1648 is an unusual book which concentrates on a series of societies often ignored in general historical treatments of Catholic renewal and which are almost never considered alongside each other. By comparing different societies on the periphery of Europe, this volume offers the opportunity to evaluate both the very varied nature of Catholic adaptation to different conditions and events, and also the limitations which restricted it in societies such as England and the Balkans. On the periphery of Europe, Catholic renewal was largely a phenomenon of the later sixteenth and seventeenth centuries, and *Catholic Europe, 1592-1648* probes the manner in which conventional treatments of the phenomenon of religious change in the Catholic

world can underestimate the degree to which this was conditioned by contemporary events as well as the great landmarks of the sixteenth century such as the foundation of the Jesuits or the Council of Trent.

In *True Reform*, Massimo Faggioli takes *Sacrosanctum Concilium* as an interpretive key to the Second Vatican Council. He offers a thorough reflection on the relationship between the liturgical constitution and the whole achievement of Vatican II and argues that the interconnections between the two must emerge if we want to understand the impact of the council on global Catholicism

The *Oxford Handbook of Ecclesiology* is a unique scholarly resource for the study of the Christian Church as we find it in the Bible, in history and today. As the scholarly study of how we understand the Christian Church's identity and mission, ecclesiology is at the centre of today's theological research, reflection, and debate. Ecclesiology is the theological driver of the ecumenical movement. The main focus of the intense ecumenical engagement and dialogue of the past half-century has been ecclesiological and this is the area where the most intractable differences remain to be tackled. Ecclesiology investigates the Church's manifold self-understanding in relation to a number of areas: the origins, structures, authority, doctrine, ministry, sacraments, unity, diversity, and mission of the Church, including its relation to the state and to society and culture. The sources of ecclesiological reflection are the Bible (interpreted in the light of scholarly research), Church history and the wealth of the Christian theological tradition, together with the information and insights that emerge from other relevant academic disciplines. This Handbook considers the biblical resources, historical development, and contemporary initiatives in ecclesiology. It offers invaluable and comprehensive guide to understanding the Church.

Dieser Band setzt das große internationale Standardwerk zur Rezeption der Hebräischen Bibel/des Alten Testaments, das christliche und jüdische Fachleute aus der ganzen Welt vereint, fort. Es stellt die alttestamentliche Exegese von den Anfängen innerbiblischer Schriftdeutung bis zur gegenwärtigen Forschung umfassend dar. Dieser Band widmet sich der Zeitspanne zwischen Renaissance und Aufklärung (1300–1800). As a consequence of numerous social and theological movements over the last few decades, the Roman Catholic Church finds itself in a situation that some have described as a state of 'peril'. This book traces the emergence of that 'peril', develops a systematic ecclesiology that identifies both the mission and resources of the Church in the present-day, and explores possible responses to some of the specific challenges facing the contemporary Church. The book develops an understanding of the Catholic tradition in order to highlight its potential for development.

The *Companion to Venetian History, 1400-1797* provides a single volume overview of the most recent developments. It is organized thematically and covers a range of topics including political culture, economy, religion, gender, art, literature, music, and the environment. Each chapter provides a broad but comprehensive historical and historiographical overview of the current state and future directions of research.

The three volumes present the current state of international research on Martin Luther's life and work and the Reformation's manifold influences on history, churches, politics, culture, philosophy, arts and society up to the 21st century. The work is initiated by the *Fondazione per le scienze religiose Giovanni XXIII* (Bologna) in cooperation with the European network *Refo500*. This handbook is also available in German.

The establishment of permanent embassies in fifteenth-century Italy has traditionally been regarded as the moment of transition between medieval and modern diplomacy. In *The Refugee-Diplomat*, Diego Pirillo offers an alternative history of early modern diplomacy, centered not on states and their official representatives but around the figure of "the refugee-diplomat" and, more specifically, Italian religious dissidents who forged ties with English and northern European Protestants in the hope of inspiring an Italian Reformation. Pirillo reconsiders how diplomacy worked, not only within but also outside of formal state channels, through underground networks of individuals who were able to move across confessional and linguistic borders, often adapting their own identities to the changing political conditions they encountered. Through a trove of diplomatic and mercantile letters, inquisitorial records, literary texts, marginalia, and visual material, *The Refugee-Diplomat* recovers the agency of religious refugees in international affairs, revealing their profound impact on the emergence of early modern diplomatic culture and practice.

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