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Reginald Pole was one of the most complex figures in sixteenth-century history. The only Englishman to follow a career at the Roman Curia in the crucial decades of the Reformation, the victim successively of the Tudor Reformation and the Roman Inquisition, his life was marked by misunderstanding, failure and tragedy. This book is a study of his career in Italy, his involvement in the Council of Trent and his share in the vain attempt to obtain reunification with the Protestants. Dr Fenlon discusses in great detail Pole's attitudes towards the doctrine of the Protestant reformers, its influence within Italy and the development of his group of `spirituals' at Viterbo. But this is not simply a biography of Pole nor an analysis of his influence. Rather it is an examination of the crisis the Catholic Church and its adherents faced in the Reformation, the conflict exemplified in Pole's personal experience and that of the groups among which he moved, between obedience to the established ecclesiastical order and sympathy with Luther's tenets. The crisis and its resolution reflect the genesis of the Reformation and the Catholic Counter Reformation which resulted in the final confessional divisions of Christian Europe.

Electing the Pope in Early Modern Italy, 1450-1700 is the first major study of early modern papal elections and uses them as an opening for re-assessing the papacy's wider history in the fifteenth to the eighteenth centuries. This was a momentous period for the papacy, which saw them acquire a temporal state, lose half a Church, see their state tip into decline, and then found them coming full circle by burnishing their pastoral credentials once more. Theceremonial pomp and high drama that accompanied early modern papal elections make compelling theatre and are documented here in detail for the first time in English. This study, however, is more than just anarrative account of interesting anecdotes: through the figures of these cardinals, it offers us a unique case study for observing the approaches to decision-making and problem-solving within an elite political group.

Winner of the 2004 Josephine Roberts Edition Prize from the Society for the Study of Early Modern Women. A brilliant scholar and one of the finest writers of her day, Olympia Morata (1526-1555) was attacked by some as a "Calvinist Amazon" but praised by others as an inspiration to all learned women. This book publishes, for the first time, all her known writings—orations, dialogues, letters, and poems—in an accessible English translation. Raised in the court of Ferrara in Italy, Morata was educated alongside the daughters of the nobility. As a youth she gave public lectures on Cicero, wrote commentaries on Homer, and composed poems, dialogues, and orations in both Latin and Greek. She also became a prominent Protestant evangelical, studying the Bible extensively and corresponding with many of the leading theologians of the Reformation. After fleeing to Germany in search of religious freedom, Morata tutored students in Greek and composed what many at the time felt were her finest works—a series of translations of the Psalms into Greek hexameters and sapphics. Feminists and historians will welcome these collected writings from one of the most important female humanists of the sixteenth century.

Thousands of men and women were executed for incompatible religious views in sixteenth-century Europe. The meaning and significance of those deaths are studied here comparatively for the first time, providing a compelling argument for the importance of martyrdom as both a window onto religious sensibilities and a crucial component in the formation of divergent Christian traditions and identities. Gregory explores Protestant, Catholic, and Anabaptist martyrs in a sustained fashion, addressing the similarities and differences in their self-understanding. He traces the processes and impact of their memorialization by co-believers, and he reconstructs the arguments of the ecclesiastical and civil authorities responsible for their deaths. In addition, he assesses the controversy over the meaning of executions for competing views of Christian truth, and the intractable dispute over the distinction between true and false martyrs. He employs a wide range of sources, including pamphlets, martyrologies, theological and devotional treatises, sermons, songs, woodcuts and engravings, correspondence, and legal records. Reconstructing religious motivation, conviction, and behavior in early modern Europe, Gregory shows us the shifting perspectives of authorities willing to kill, martyrs willing to die, martyrologists eager to memorialize, and controversialists keen to dispute.

This is the first full-scale study of interactions between Italy's religious reform and English reformations, which were notoriously liable to pick up other people's ideas. The book is of fundamental importance for those whose work includes revisionist themes of ambiguity, opportunism and interdependence in sixteenth century religious change. Anne Overell adopts an inclusive approach, retaining within the group of Italian reformers those spirituali who left the church and those who remained within it, and exploring commitment to reform, whether 'humanist', 'protestant' or 'catholic'. In 1547, when the internationalist Archbishop Thomas Cranmer invited foreigners to foster a bolder reformation, the Italians Peter Martyr Vermigli and Bernardino Ochino were the first to arrive in England. The generosity with which they were received caused comment all over Europe: handsome travel expenses, prestigious jobs, congregations which included the great and the good. This was an entry con brio, but the book also casts new light on our understanding of Marian reformation, led by Cardinal Reginald Pole, English by birth but once prominent among Italy's spirituali. When Pole arrived to take his native country back to papal allegiance, he brought with him like-minded men and Italian reform continued to be woven into English history. As the tables turned again at the accession of Elizabeth I, there was further clamour to 'bring back Italians'. Yet Elizabethans had grown cautious and the book's later chapters analyse the reasons why, offering scholars a new perspective on tensions between national and international reformations. Exploring a nexus of contacts in England and in Italy, Anne Overell presents an intriguing connection, sealed by the sufferings of exile and always tempered by political constraints. Here, for the first time, Italian reform is shown as an enduring part of the Elect Nation's literature and myth.

A new interpretation of what the Catholic Reform meant at local diocesan level c.1550-1700.

This collection of essays by an international team of experts, explores the wideranging impact of Renaissance humanism on sixteenth century England. Investigating areas as diverse as art, education, religion, political thought, literature and science, the book offers fresh and challenging accounts of prominent Tudor figures such as Thomas More, William Tyndale and John Foxe. As well as historiographical overviews of the subject and a discussion of the fifteenth century background to Tudor developments, one of the book's central themes is the nature of England's fundamental cultural experiences in relation to continental Europe.

Drawing on his Roman Catholic background, personal interviews with Catholics and Evangelicals, and years of research, Chris Castaldo takes readers on a fascinating and practical exploration of the challenges and opportunities encountered by Catholics who become Evangelicals. He examines the five major reasons why Christ's followers often leave the Catholic Church, and shows how to emulate Jesus in practical ways when engaging Catholic friends and family. And, with humor and authenticity, he shares his own faith journey in order to help readers understand and work through their own. For those who are tired of scratching their head in confusion or frustration about how their Catholic background may influence their walk with Jesus, and why on earth their Catholic family believes they've gone off the deep end, Holy Ground offers vast insight and practical help. More than providing historical perspective, theological reflection, and practical lessons, it shows readers how to emulate the grace and truth of Jesus Christ in relating to the Catholic people whom they love.

Contextualizing Michelangelo's poetry and spirituality within the framework of the religious Zeitgeist of his era, this study investigates his poetic production to shed new light on the artist's religious beliefs and unique language of art. Author Ambra Moroncini looks first and foremost at Michelangelo the poet and proposes a thought-provoking reading of Michelangelo's most controversial artistic production between 1536 and c.1550: The Last Judgment, his devotional drawings made for Vittoria Colonna, and his last frescoes for the Pauline Chapel. Using theological and literary analyses which draw upon reformist and Protestant scriptural writings, as well as on Michelangelo's own rime spirituali and Vittoria Colonna's spiritual lyrics, Moroncini proposes a compelling argument for the impact that the Reformation had on one of the greatest minds of the Italian Renaissance. It brings to light how, in the second quarter of the sixteenth century in Italy, Michelangelo's poetry and aesthetic conception were strongly inspired by the revived theologia crucis of evangelical spirituality, rather than by the theologia gloriae of Catholic teaching.

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