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35

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Mary I of England  
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Bloody Mary, Mary  
Tudor Edward VI~~

~~(1547-1553) - 10~~

~~Minute History~~

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birth of Mary Queen  
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Mary compares

Elizabeth to her  
father, Henry VIII

Mary Tudor 12.

Sodom and Gomorrah

(Genesis 19) The

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Catherine disagrees

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Mary and Francis's

son Mary I's Religious

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Henry VIII -

OverSimplified The

Forgotten Tudor Boy

King Edward VI | The

Unknown Tudors |

Absolute History

English Catholicism

Under Mary Tudor

The attempted

restoration of

Catholicism

championed by Mary

Tudor (1554-58) and

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her cousin Cardinal Reginald Pole has therefore been interpreted as the last gasp of an outdated mediævalism. The burning at the stake of 284 heretics, including fifty-six women, proves, if proof is needed, that “ bloody ” is indeed the best epithet for Mary ’ s reign.

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TUDOR The Church  
of Mary Tudor. "The  
success of Cardinal  
Pole's final legation."  
He calls his  
proposition that Pole  
succeeded

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"counterintuitive" (p.

149). It may be doubted whether he proves that Pole

succeeded, but he

certainly demon

strates that Pole

received a high

number of appeals as

Legate. He has found

English Catholicism

under Mary Tudor -

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Catholicism

Fires of Faith:  
Catholic England  
Under Mary  
Tudor. Project

Jon Wright is

impressed with a  
book that examines  
how Mary Tudor  
brought England back  
to Roman obedience.

Eamon Duffy has  
done as much as  
anyone to make us  
rethink the religious  
history of late

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medieval and early modern England. His portrayal of the pre-Reformation

devotional landscape has sometimes been excessively roseate, and commitment to Reformist ideas in some sectors of early Tudor society was a little more robust than he ' d like to ...



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CATHOLICISM

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TUDOR Reforming

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Tudor: The

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Bartolomé Carranza.

Edited by John

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Truman. (Brookfield, Vermont: Ashgate Publishing Company. 2005. Pp. xx, 235.

\$94.95.) The Church of Mary Tudor. Edited by Eamon Duffy and David Loades.

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Publishing Company.  
2005. Pp. xx, 235.  
\$94.95.) The Church  
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Book Description: The reign of Mary Tudor has been remembered as an era of sterile repression, when a reactionary monarch launched a doomed attempt to reimpose Catholicism on an

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unwilling nation.

Above all, the burning  
alive of more than

280 men and women

for their religious

beliefs seared the rule

of "Bloody Mary" into

the protestant

imagination as an

alien aberration in the

onward and upward

march of the English-

speaking peoples.

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English

Fires of Faith:

Catholic England  
under Mary Tudor on  
JSTOR Project

In 1554, Mary  
married Philip II of  
Spain. Spain was a  
Catholic country and  
Philip joined Mary in  
her bid to restore  
England to Rome.  
However, the  
marriage was not  
popular, the people



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English

had no wish to be governed by a foreigner and there was racial tension between the English and Spanish merchants in London.

The Tudors - Bloody Mary Counter Reformation - History  
Mary Tudor was the first queen regnant of England, reigning

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English

from 1553 until her death in 1558. She is best known for her religious persecutions of Protestants and the executions of over 300 subjects.

Mary Tudor - Death,  
Facts & Husband -  
Biography

The religious turmoil  
that England and  
Wales had

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English

experienced since the late 1520 's continued after the death of Edward VI.

By Edward ' s death, England had a Church of England that was very recognisable as being Protestant.

Whether Luther inspired it or Calvin was a separate issue but all vestiges of Catholicism has been

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removed. Edward ...

Under Mary

The Church 1553 to  
1558 - History

Learning Site

Mary I (18 February  
1516 – 17

November 1558),

also known as Mary

Tudor and "Bloody

Mary" by her

Protestant opponents,

was the queen of

England from July

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English

1553 until her death.

She is best known for her vigorous attempt to reverse the English

Reformation, which

had begun during the reign of her father,

Henry VIII. Her

attempt to restore to the church the

property confiscated

in the previous two ...

Mary I of England -

*Page 29/86*

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English

Wikipedia

More substantial  
reassessments have  
come in W. Wizeman,

The Theology and  
Spirituality of Mary  
Tudor's Church

(2006), and in  
Reforming

Catholicism in the  
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Tudor: The

Achievement of Friar  
Bartolomé Carranza,

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edited by J. Edwards  
and R. Truman

(2005). Now at last  
here is a vividly-

written and forcefully-  
argued book-length  
defence of the church  
under Queen Mary.

Fires of Faith:

Catholic England

under Mary Tudor, by

...

The reign of Mary

*Page 31/86*

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English

Tudor has been remembered as an era of sterile repression, when a reactionary monarch launched a doomed attempt to reimpose Catholicism on an unwilling nation. Above all, the burning alive of more than 280 men and women for their religious beliefs seared the rule



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of “Bloody Mary ”  
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The reign of Mary  
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remembered as an era of sterile repression, when a reactionary monarch launched a doomed attempt to reimpose Catholicism on an unwilling nation.

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Protestants were

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executed in England  
under heresy laws  
during the reigns of  
Henry VIII

(1509–1547) and  
Mary I

(1553–1558).

Radical Christians  
also were executed,  
though in much  
smaller numbers,  
during the reigns of  
Edward VI

(1547–1553),

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English

Elizabeth I, and James I (1603–1625). The excesses of this period were recorded in Foxe's Book of Martyrs .

List of Protestant martyrs of the English Reformation ...  
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Eamon Duffy's "Fires

of Faith: Catholic

England Under Mary

Tudor" is a very

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welcome addition to the ongoing reassessment of the English Reformation that he began with his "The Stripping of the Altars". The subject is important because it sets the stage for any study of Christianity in the English speaking world.

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era of sterile

repression, when a

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launched a doomed

attempt to reimpose

Catholicism on an

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English

Above all, the burning alive of more than 280 men and women for their religious beliefs seared the rule of “Bloody Mary” into the protestant imagination as an alien aberration in the onward and upward march of the English-speaking peoples.

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Tudor has been  
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Above all, the burning  
alive of more than  
280 men and women  
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beliefs seared the rule of “Bloody Mary” into the protestant imagination as an alien aberration in the onward and upward march of the English-speaking peoples. In this controversial reassessment, the renowned reformation historian Eamon Duffy argues that Mary's regime

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English

was neither inept nor backward looking.

Led by the queen's cousin, Cardinal

Reginald Pole, Mary's church dramatically reversed the religious revolution imposed under the child king Edward VI. Inspired by the values of the European Counter-Reformation, the cardinal and the

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English

queen reinstated the papacy and launched an effective propaganda campaign through pulpit and press. Even the most notorious aspect of the regime, the burnings, proved devastatingly effective. Only the death of the childless queen and her cardinal on the same

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day in November

1558 brought the protestant Elizabeth to the throne, thereby changing the course of English history.

The reign of Queen Mary is popularly remembered largely for her re-introduction of Catholicism into England, and

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English

especially for the  
persecution of  
Protestants,  
memorably described  
in John Foxe's Acts  
and Monuments.

Mary's brief reign has  
often been treated as  
an aberrant  
interruption of  
England's march to  
triumphant  
Protestantism, a  
period of political

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English

sterility, foreign influence and religious repression rightly eclipsed by the happier reign of her more sympathetic half-sister, Elizabeth. In pursuit of a more balanced assessment of Mary's religious policies, this volume explores the theology, pastoral practice and ecclesiastical



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Administration of the Church in England during her reign. Focusing on the neglected Catholic renaissance which she ushered in, the book traces its influences and emphases, its methods and its rationales - together the role of Philip's Spanish clergy and

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Catholicism

Catholics - in relation to the wider influence of the continental

Counter Reformation and Mary's humanist learning. Measuring these issues against the reintroduction of papal authority into England, and the balance between persuasion and coercion used by the

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English

authorities to restore Catholic worship, the volume offers a more nuanced and balanced view of Mary's religious policies. Addressing such intriguing and under-researched matters from a variety of literary, political and theological perspectives, the

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English

essays in this volume cast new light, not only on Marian Catholicism, but also on the wider European religious picture.

In the history of the attempted restoration of Roman Catholicism in the England of Mary Tudor, the contribution of her

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English

husband Philip and his Spanish entourage has been largely ignored. This book highlights one of the most prominent of Philip's religious advisers, the friar Bartolomé Carranza. A leading Dominican, Carranza served the emperor Charles V, whom he represented at the earlier sessions

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English

of the Council of Trent, and then Philip II of Spain, who brought him to England. Even before Mary's death, Fray Bartolomé left for the Low Countries, and then returned to Spain, where, as archbishop of Toledo, he was arrested for 'heresy' by the Spanish Inquisition.

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English

His trial, first in Spain and then in Rome, lasted from 1559 until shortly before his death, partially rehabilitated, in Rome in 1576. The book contains papers on the activity and intellectual character of the English Church under Mary, on Carranza's eventful life, particularly his

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Catholicism  
Under Mary  
Tudor Project

activity in England,  
and on his often close  
collaboration with his  
friend Cardinal

Reginald Pole, set in  
the wider context of  
sixteenth-century  
Catholicism. Attention  
is also drawn both to  
Carranza's perhaps  
surprising subsequent  
fame and influence in  
the Spanish Church,  
and to the common



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English

ground which, despite obvious differences and subsequent divisions, did indeed exist between reformers in Spain and England.

In this groundbreaking new biography of "Bloody Mary," Linda Porter brings to life a queen best remembered for

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English

burning hundreds of Protestant heretics at the stake, but whose passion, will, and sophistication have for centuries been overlooked. Daughter of Henry VIII and Katherine of Aragon, wife of Philip of Spain, and sister of Edward VI, Mary Tudor was a cultured Renaissance princess.

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English

A Latin scholar and outstanding musician, her love of fashion was matched only by her zeal for gambling. It is the tragedy of Queen Mary that today, 450 years after her death, she remains the most hated, least understood monarch in English history.

Linda Porter's

*Page 59/86*

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English

pioneering new  
biography—based on  
contemporary  
documents and  
drawing from recent  
scholarship—cuts  
through the myths to  
reveal the truth about  
the first queen to rule  
England in her own  
right. Mary learned  
politics in a hard  
school, and was  
cruelly treated by her

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Mary

father and bullied by  
the strongmen of her  
brother, Edward VI.  
An audacious coup  
brought her to the  
throne, and she  
needed all her strong  
will and courage to  
keep it. Mary made a  
grand marriage to  
Philip of Spain, but  
her attempts to  
revitalize England at  
home and abroad

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were cut short by her premature death at the age of forty-two. The first popular biography of Mary in thirty years, *The First Queen of England* offers a fascinating, controversial look at this much-maligned queen.

Recreating lay people's experience

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of the religion of the pre-Reformation church, this text argues that late-medieval Catholicism was neither decadent nor decayed, but was a strong & vigorous tradition, & that the Reformation represented a violent rupture from a popular & thoroughly respectable religious

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English

system. Previous ed.:  
1992.

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Eamon Duffy  
publishes a book on  
the broad sweep of  
English Reformation  
history, including a  
study of Late  
Medieval religion and  
society.

English Reformations  
takes a refreshing



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Catholicism: a 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

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religious views and practices 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

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English

sets out to recreate the sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the reversal of earlier religious changes. This is a scholarly and stimulating book, which challenges traditional ideas about the

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English

Reformation and  
offers a powerful and  
convincing alternative  
analysis.

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This Christian classic  
tells the stories of  
brave men and  
women who were  
martyred for their  
faith in the fourteenth  
through sixteenth  
centuries.

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Few areas of early modern English history have roused such passions and interpretations as the rule of Mary Tudor and her efforts to return the country to Catholicism following the reigns of her father and brother. In this book, Dr Wizeman explores Catholic theology and

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English

spirituality according

to the religious

literature printed

during the reign of

Mary Tudor

(1553-1558). As part

of the strategy to

renew Catholic

religion in England

after the reformations

under Henry VIII and

Edward VI, Marian

theologians, authors

and editors produced

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English

numerous works of catechesis, religious polemic, devotion and sermons. These

writings demonstrate that the Catholicism of Marian England was not a mere insular reaction to the preceding decades of religious change, nor a via media polity which eschewed important elements of

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Catholicism  
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Museo

traditional religion while embracing tenets of the Reformation. Rather the theology and spirituality of Mary Tudor's church, as well as many of its strategies for religious renewal, was intimately connected to - and in fact anticipated or paralleled - the



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theology, spirituality and strategies for reform embraced by Counter-Reformation Catholicism, especially after the promulgation of the decrees of the Council of Trent (1545-1563). After considering the recent historiography of Mary Tudor's reign, the book

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English

Contextualises these writings through a brief history of the Marian church and a discussion of the authors and dedicatees. It then presents an analysis of the Marian writers' and theologians' views on revelation, christology, soteriology, ecclesiology,

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Catholicism, sacramental theology,

piety and

eschatology. Finally,

the study compares

the Catholic belief

asserted in these

works to that found

in texts by English

theologians printed

before 1553,

especially John

Fisher, and by

contemporary

theologians in

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English

Catholicism in  
Europe, particularly  
Bartolomé Carranza,  
as well as the  
Tridentine catechism,  
and the decrees and  
official texts of the  
English Reformation.

Mary Tudor's reign is  
regarded as a period  
where, within a short  
space of time, an  
early modern  
European state

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attempted to reverse the religious policy of preceding governments. This required the use of persuasion and coercion, of propaganda and censorship, as well as the controversial decision to revive an old statute against heresy. The efforts to renew Catholic

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worship and to revive

Catholic education

and spirituality were

fiercely opposed by a

small but determined

group of Protestants,

who sought ways of

thwarting the return

of Catholicism. The

battle between those

seeking to renew

Catholicism and those

determined to resist it

raged for the full five

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English

years of Mary's reign.

This volume brings together eleven authors from

different disciplines

(English Literature, History, Divinity, and

the History of the

Book), who explore

the different policies

undertaken to ensure

that Catholicism

could flourish once

more in England. The

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safety of the clergy  
and of the public at  
the Mass was of  
paramount

importance, since  
sporadic unrest took  
place early on. Steps  
were taken to ensure  
that reformist  
worship was stopped  
and that the country  
re-embraced Catholic  
practices. This  
involved a number of



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English

short- and long-term plans to be enacted by the regime. These included purging the universities of reformist ideas and ensuring the (re)education of both the laity and the clergy. On a wider scale this was undertaken via the pulpit and the printing press. Those

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English

who opposed the return to Catholicism did so by various means. Some

retreated into exile, while others chose the press to voice their objections, as this volume details.

The regime's responses to the actions of individuals and to the clandestine texts produced by

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their opposition come under scrutiny throughout this volume. The work presented here also offers new insight into the role of King Philip and his Spanish advisers. These essays therefore present a detailed assessment of the role of the Spanish who came with to

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Catholicism in England as a result of the marriage of Philip and Mary. They also move away from the ongoing discussions of 'persecution' seeking, rather, to present a more nuanced understanding of the regime's attempts to renew and revive a nation of worshippers, and to

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eradicate the disease of heresy. They also look at the ways those attempts were opposed by individuals at home and abroad, thereby providing a broad-ranging but detailed assessment of both Catholic renewal and Protestant resistance during the years 1553-1558.

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