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### Trent and All That — John W. O'Malley | Harvard University ...

O'Malley's Trent and All That (2000) is an intellectual history that examines the terms historians have used to describe the "Catholic side" of the early modern period enduringly dubbed "the Reformation" by Lutheran historians in the late seventeenth century. O'Malley identifies a problem in how historians have unreflectively used loaded terms like "reform" and "reformation" to describe the Catholic side in this period, and he wants to propose his own solution—the ...

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Trent and All That: Renaming Catholicism in the Early Modern Era. Link/Page Citation By John W. O'Malley. Cambridge, Mass.: Harvard University Press, 2000. 219 pp. \$24.95 cloth; \$15.00 paper. A compact yet complex and fascinating study, this book takes its origin from lectures the author gave in Fall 1993 at Campion Hall, Oxford. ...

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### Trent and All That: Renaming Catholicism in the Early ...

There is little content about what happened at Trent and all that. It reads like a Doctoral Thesis on "A proposal for renaming the Counter Reformation". There is precious little about Trent and all that. There are a few pages on what the decrees accomplish, but it is sparse and far from exhaustive.

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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.

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.

A Social History of the Cloister is a study of life in teaching convents across France through two hundred years of history, a history that provided the beginnings and inspiration for most of today's institutions for the Catholic education of girls.

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

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.

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

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.

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

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.

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