

1: Worship in Medieval and Early Modern Europe : Dr. Karin Maag :

Worship in Medieval and Early Modern Europe offers readers a chance to understand better the societal and confessional norms that motivated late medieval and early modern Christians to maintain or change traditional Catholic worship practices. Featuring some of the most outstanding scholars in the field, this volume will be invaluable to.

Instances of persecution of witchcraft are documented from Classical Antiquity , paralleling evidence from the ancient Near East and the Old Testament. An ancient Greek defixion from Eyguieres In ancient Greece , for example, Theoris , a woman of Lemnos, was prosecuted for casting incantations and using harmful drugs. The terms of the frequent references in Horace to Canidia illustrate the odium in which sorceresses were held. In the imperial period, it is evident from many Latin authors and from the historians that Rome swarmed with occultists and diviners, many of whom in spite of the Lex Cornelia almost openly traded in poisons, and not infrequently in assassination to boot. Paradoxical as it may appear, such emperors as Augustus , Tiberius , and Septimius Severus , while banishing from their realms all seers and necromancers, and putting them to death, in private entertained astrologers and wizards among their retinue, consulting their art upon each important occasion, and often even in the everyday and ordinary affairs of life. These prosecutions are significant, as they establish that and the prohibition under severest penalties, the sentence of death itself of witchcraft was demonstrably not a product of Christianity, but had long and necessarily been employed in the heathen world and among pagan peoples and among polytheistic societies. The Council of Elvira , Canon 6, refused the holy Viaticum to those who had killed a man by a "per maleficium", translated as "visible effect of malicious intention" and adds the reason that such a crime could not be effected "without idolatry"; which probably means without the aid of the Devil, devil-worship and idolatry being then convertible terms. Similarly canon 24 of the Council of Ancyra imposes five years of penance upon those who consult magicians, and here again the offence is treated as being a practical participation in paganism. This legislation represented the mind of the Church for many centuries. Similar penalties were enacted at the Eastern council in Trullo , while certain early Irish canons in the far West treated sorcery as a crime to be visited with excommunication until adequate penance had been performed. The laws of the Visigoths , which were to some extent founded upon the Roman law , punished witches who had killed any person by their spells with death; while long-continued and obstinate witchcraft, if fully proven, was visited with such severe sentences as slavery for life. If a free man accuses a free woman of witchcraft or poisoning, the accused may be disculpated either by twelve people swearing an oath on her innocence or by one of her relatives defending her in a trial by combat. In this case, the accuser is required to pay a fine Pactus Legis Alamannorum With Christianization, belief in witchcraft came to be seen as superstition. The Council of Leptinnes in drew up a "List of Superstitions", which prohibited sacrifice to saints and created a baptismal formula that required one to renounce works of demons, specifically naming Thor and Odin. Persecution of witchcraft nevertheless persisted throughout most of the Early Middle Ages , into the 10th century. When Charlemagne imposed Christianity upon the people of Saxony in , he proclaimed: If anyone, deceived by the Devil, shall believe, as is customary among pagans, that any man or woman is a night-witch, and eats men, and on that account burn that person to death Let nobody presume to kill a foreign serving maid or female slave as a witch, for it is not possible, nor ought to be believed by Christian minds. The consequence was that from this time forward the penalty of witchcraft was death, and there is evidence that if the constituted authority, either ecclesiastical or civil, seemed to slacken in their efforts the populace took the law into their own hands with far more fearful results. These rites were closely connected with witchcraft, and especially do S. Aldhelm, Ecgberht of York, and other prelates prohibit the masquerade as a horned animal, a stag, or a bull, which S. Caesarius of Arles had denounced as a "foul tradition", an "evil custom", a "most heinous abomination". The laws of King Athelstan , corresponsive with the early French laws, punished any person casting a spell which resulted in death by extracting the extreme penalty. Even then this was obviously no new penalty, but the statutory confirmation of a long-established punishment. So the witches of Forres who attempted the life of King Duffus in the year by the old bane of slowly melting a wax image, when discovered, were according to the law burned at the stake. The Canon

Episcopi, which was written circa AD though alleged to date from AD, once more following the teachings of Saint Augustine, declared that witches did not exist and that anyone who believed in them was a heretic. The crucial passage from the Canon Episcopi reads as follows: It is also not to be omitted that some unconstrained women, perverted by Satan, seduced by illusions and phantasms of demons, believe and openly profess that, in the dead of night, they ride upon certain beasts with the pagan goddess Diana, with a countless horde of women, and in the silence of the dead of the night to fly over vast tracts of country, and to obey her commands as their mistress, and to be summoned to her service on other nights. But it were well if they alone perished in their infidelity and did not draw so many others into the pit of their faithlessness. For an innumerable multitude, deceived by this false opinion, believe this to be true and, so believing, wander from the right faith and relapse into pagan errors when they think that there is any divinity or power except the one God. Offenders were designated offenders by virtue of their performing various actions or wearing certain objects declared by the legislation to be condemned or forbidden. There were only practitioners of various kinds of magic, both male and female, who might belong to any rank of ecclesiastical or lay society, and whose actions might, or might not, bring them within the compass of canon or secular law, depending on external factors that were usually local but could, from time to time, be more general. Maxwell-Stewart, The Emergence of the Christian Witch Magic and Medicine in the Middle Ages[edit] During the European Middle Ages, the centuries following Christianization of the continent, the Church focused on the persecution of heresy in order to maintain unity of doctrine. Practitioners of folk magic were left unmolested by the authorities. During the eleventh and twelfth centuries, there are few cases of witchcraft in England, and such accusations as were made appeared to have been brought before the ecclesiastical court. In the twelfth through fifteenth centuries, Christianity was throughout nearly all of Europe and was often tied into what we now define as magic. Instead of being able to identify one type of magician, there are many who practiced several types of magic in this time including: There are many written works from monks and priests rather than laypeople because they were literate and capable of writing down their day-to-day activities. Much of their "magic" consisted of the usage of medicinal herbs in order to heal. Each monastery was expected to be able to provide medical aid, a way in which they used various types of "magic" to become healers. Classical medicine entailed magical elements, they would use various charms or potions to help drive away sickness. Many ordinary parish priests might have had some experience in medicine, but they also were more likely to practice other forms of magic. For example, it was the duty of a parish priest to perform an agricultural ritual for infertile fields in the twelfth century. The ceremony takes an entire day, and consists of digging out clumps of the earth and sprinkling it with holy water, oil, milk, honey, herbs, and a recitation. This is seen as a "Christian" act because the words that the priest says are taken from the Bible, specifically Genesis 1: Magical acts such as these were widespread because it seemed to be under the umbrella of Christianity but also has ties to classical magic. One in particular was referred to as a "leechbook", or a doctor-book that included masses to be said over the healing herbs. For example, a procedure for curing skin disease first involves an ordinary herbal medicine followed by strict instructions to draw blood from the neck of the ill, pour it into running water, spit three times and recite a sort of spell to complete the cure. In addition to the leechbook, the Lacnunga included many prescriptions derived from the European folk culture that more intensely involved magic. The Lacnunga prescribed a set of Christian prayers to be said over the ingredients used to make the medicine, and such ingredients were to be mixed with straws that had the names "Matthew, Mark, Luke, and John" inscribed on them. In order for the cure to work, several charms were sung in Latin over the medicine. Early Modern Witch Hunts[edit] Main article: Witch trials in Early Modern Europe The origins of the accusations against witches in the Early Modern period are eventually present in trials against heretics, which trials include claims of secret meetings, orgies, and the consumption of babies. The idea of an explicit and ceremonial pact with the Devil was crucial to the development of the witchcraft concept, because it provided an explanation that differentiated the figure of the witch from that of the learned necromancer or sorcerer whose magic was presumed to be diabolic in source, but with the power to wield it being achieved through rigorous application of study and complex ritual. A rise in the practice of necromancy in the 12th century, spurred on by an influx of texts on magic and diabolism from the Islamic world, had alerted clerical authorities to the potential

dangers of malefic magic. As the notion spread that all magic involved a pact with the Devil, legal sanctions against witchcraft grew harsher. Each new conviction reinforced the beliefs in the methods torture and pointed interrogation being used to solicit confessions and in the list of accusations to which these "witches" confessed. The rise of the witch-craze was concurrent with the rise of Renaissance magic in the great humanists of the time this was called High Magic, and the Neoplatonists and Aristotelians that practised it took pains to insist that it was wise and benevolent and nothing like Witchcraft, which helped abet the rise of the craze. Witchcraft was held to be the worst of heresies, and early skepticism slowly faded from view almost entirely. In the early 14th century, many accusations were brought against clergymen and other learned people who were capable of reading and writing magic; Pope Boniface VIII d. The Templars were also tried as Devil-invoking heretics in 1310. The middle years of the 14th century were quieter, but towards the end of the century, accusations increased and were brought against ordinary people more frequently. In 1259, the University of Paris declared that the demonic pact could be implicit; no document need be signed, as the mere act of summoning a demon constituted an implied pact. Tens of thousands of trials continued through Europe generation after generation; William Shakespeare wrote about the infamous "Three Witches" in his tragedy Macbeth during the reign of James I, who was notorious for his ruthless prosecution of witchcraft. In chapters 6-11 of the Octavius, Caecilius, the pagan opponent of Christianity, accuses Christians of rejecting ancestral beliefs and of failing to imitate the piety of the Romans chap. They practice indiscriminate sexual activity, worship the head of an ass, worship the genital organs of their priests, and initiate novices by making them kill infants and cannibalize them chap. Their rites are held in secret, and they have no temples chap. Finally they are a subversive sect that threatens the stability of the whole world chap. This book was banned by the Church in 1617 and scholars are unclear on just how influential the Malleus was in its day. Less than one hundred years after it was written, the Council of the Inquisitor General in Spain discounted the credibility of the Malleus since it contained numerous errors. The "Caroline Code", the basic law code of the Holy Roman Empire imposed heavy penalties on witchcraft. As society became more literate due mostly to the invention of the Printing Press in the 15th century, increasing numbers of books and tracts fueled the witch fears. The craze reached its height between 1580 and 1630. After 1580, the Jesuits replaced the Dominicans as the chief Catholic witch-hunters, and the Catholic Rudolf II presided over a long persecution in Austria. The Jura Mountains in southern Germany provided a small respite from the insanity; there, torture was imposed only within the precise limits of the Caroline Code of 1532, little attention was paid to the accusations of or by children, and charges had to be brought openly before a suspect could be arrested. These limitations contained the mania in that area. The nuns of Loudun, novelized by Aldous Huxley and made into a film by Ken Russell, provide an example of the craze during this time. The nuns had conspired to accuse Father Urbain Grandier of witchcraft by faking symptoms of possession and torment; they feigned convulsions, rolled and gibbered on the ground, and accused Grandier of indecencies. Grandier was convicted and burned; however, after the plot succeeded, the symptoms of the nuns only grew worse, and they became more and more sexual in nature. This attests to the degree of mania and insanity present in such witch trials. In 1700, Louis XIV issued an edict against witchcraft that was rather moderate compared to former ones; it ignored black cats and other lurid fantasies of the witch mania. After 1700, the number of witches accused and condemned fell rapidly. Witchcraft in Britain[edit] Further information: They governed witchcraft and providing penalties for its practice, rather for pretending to practise it. In Wales, fear of witchcraft mounted around the year 1600. The Church made greater efforts to enforce the canon law of marriage, especially in Wales where tradition allowed a wider range of sexual partnerships. There was a political dimension as well, as accusations of witchcraft were levied against the enemies of Henry VII, who was exerting more and more control over Wales. Custom provided a framework of responding to witches and witchcraft in such a way that interpersonal and communal harmony was maintained, Showing to regard to the importance of honour, social place and cultural status. Even when found guilty, execution did not occur. He set out the much stiffer Witchcraft Act of 1562, which made it a felony under common law. One goal was to divert suspicion away from male homosociality[citation needed] among the elite, and focus fear on female communities and large gatherings of women. He thought they threatened his political power so he laid the foundation for witchcraft and occultism policies, especially in Scotland. Occult power was supposedly a

womanly trait because women were weaker and more susceptible to the devil. The Witchcraft Act of 1563 marked a complete reversal in attitudes. Penalties for the practice of witchcraft as traditionally constituted, which by that time was considered by many influential figures to be an impossible crime, were replaced by penalties for the pretence of witchcraft. A person who claimed to have the power to call up spirits, or foretell the future, or cast spells, or discover the whereabouts of stolen goods, was to be punished as a vagrant and a con artist, subject to fines and imprisonment. Taylor, Bernard Barnett, [18] Michael J. Harner and Julio C.

2: » Early Modern Religious Reform Religion in the Early Modern Atlantic World

Worship in Medieval and Early Modern Europe. Offers readers a chance to understand better the societal and confessional norms that motivated late medieval and early modern Christians to maintain or change traditional Catholic worship practices.

Early Modern Religious Reform Christopher Gillett Reformation historiography is nearly as old as the phenomenon itself. In attempts to legitimate their own denominations, early modern Christians of various stripes all recognized the importance of establishing their interpretation of events the definitive one. As a result of this centuries-long process, the modern student inherits a voluminous and diverse scholarship, a comprehensive survey of which would be virtually impossible. Happily “probably for all concerned” my remit here is not to be comprehensive; subsequent entries will deal with various subtopics within the field of Reformation studies. Instead, the purpose of the following survey is to investigate some of the trends in Reformation studies over the past half century, demonstrating where the scholarship has been and where it seems to be going. Broadly speaking, one of the largest tensions within the scholarly debate on early modern religious reform is concerned with the competing impulses of centralization and decentralization. This takes on multiple iterations in the literature: First, scholars diverge on the best way to organize the diverse “and often competing” theological, ecclesiastical, and political developments of the early modern period into coherent analytical concepts: Was the Reformation a single process that progressed in multiple stages, or were there multiple reformations? Williams argued that the theological principles at work in the radical reformation were of such a different character than those of the aforementioned reformers that the proponents of these radical ideas did not even qualify as Protestants “Williams describes them, generically, as sectarians. In the annotated bibliography that follows, it will become clear that at this point there is no consensus within the field of Reformation studies as to a preferred option. Another way in which the contending forces of centralization and decentralization are apparent in the work of Reformation historians is in the contrasts between national Reformation histories and those histories of the Reformation that take a European perspective. Essentially, this divide comes down to a central question: Does it make more sense to emphasize the uniqueness of early modern religious reforms in various European states, or should one search for similarities between national Reformations by placing them in a comparative, international context? For their part, national Reformation historiographies have a venerable tradition within the broader context of national historiographies. This approach tends to limit the types of questions scholars ask to those of particular relevance to their own national field. One major area of focus for French Reformation historians, such as Natalie Zemon Davis and Barbara Diefendorf, is the effect of the Reformation on the stability of the state. The French civil wars “alternately referred to as the French wars of religion” that raged between and are often central to the analysis of the reform movement that developed in France. Perhaps the most insular of all national Reformation historiographies, however, is that of England. To some extent, this insularity is attributable to the unique ecclesiastical, theological, and political developments of the sixteenth and early seventeenth centuries that led to the establishment of a state church quite unlike that found elsewhere in Europe. In the s and s, a number of revisionist historian challenged this assumption. Scarisbrick, Christopher Haigh, and Eamon Duffy all attacked the notion that the Reformation in England was a popular phenomenon. Instead, these historians emphasized the strength and vitality of the late medieval church and viewed the Reformation as process that was imposed on an unwilling population by the government. At the turn of the millennium, a new wave of historians, referred to as the post-revisionists, challenged the interpretations of revisionists by suggesting new directions for the scholarly inquiry, undermining the importance of the central questions at the heart of the revisionist critique. Among these suggestions, in *Tudor Church Militant*, Diarmaid MacCulloch made a vociferous argument for considering the English Reformation as part of a larger European phenomenon. Support for considering the Reformation as a coherently international phenomenon has been growing consistently since the early s. In , Euan Cameron took a European perspective in his study of the Reformation. In *The Reformation*, MacCulloch builds on the work of Euan Cameron to offer an even

more inclusive examination of the eponymous phenomenon as one that transcended national borders. Like Cameron he argues that the medieval Church was not as weak as some historians have made it out to be. A series of others studies on sub-fields within Reformation studies have also begun to take an international turn: As a result of this broadening of scope, various social, cultural, political, theological, and economic phenomena which were formerly not considered to be part of the reforming process now come under the umbrella of Reformation studies. Natalie Zemon Davis suggested in that popular violence in the French civil wars between and could be read for particular religious meanings. But this trend has also concomitantly contributed to the decentralization of reformation studies into the aforementioned regionally-focused studies. One outcome of this more inclusive approach to the study of the reformation has been to examine the relationship between religion and the state. In the s and s, the confessionalization thesis gained influence among Reformation historians. In its most extreme iteration, the confessionalization thesis argued that early modern states and churches engaged in mutually reinforcing attempts to enact social discipline. In this way, the emergence of the early modern state and the emergence of new denominations were linked to the development of methods to formulate and enforce particular creeds “ or confessions. The roots of the confessionalization thesis can be traced back to the work of Hubert Jedin on the Catholic Reformation which is addressed in a subsequent blog entry. By the s, Reformation scholars began to speak of confessionalization in terms of the ideological and political formulation of three confessions: Lutheranism, Catholicism, and Reformed. In his book, Bossy argues that traditional religion was replaced by two equally innovative religious systems “ Protestantism and Catholicism. As the early modern period wore on, Churches became stricter about the implementation of moral and ritual norms. Bossy laments the effect this had on the traditional Christianity of Europe, as he sees the latter as being primarily a religion that emphasized social cohesion, rather than rigid conformity. By the end of the s, however, scholars began to challenge elements of the confessionalization thesis. Benedict described how the reform of manners promised by the Reformed Church was a point of attraction to many people below the level of religious or political elites, thereby subverting the notion that religion was used as a method of social control. Another consequence of the early modern origins of Reformation historiography was the development of strongly confessional interpretations. These interpretations often emphasized the importance of hero-like figures, such as Martin Luther and John Calvin, in precipitating and perpetuating reform movements “ as if the reform movements emerged from the minds of these men fully formed. More modern scholarship seeks to redress the overemphasis of the role of individuals by placing these figures in the context of their own movements but also establishing them within longer traditions of European Christian reform movements. Placing the reformers in the context of late medieval scholasticism and humanism allows historians to demonstrate the continuities between the late medieval period and the early modern period. Steven Ozment attempts to trace the continuities between late medieval and Reformation thought in *The Age of Reform*, John Bossy advances an interesting and original interpretation of what the sacraments and sense of community engendered by traditional religious beliefs meant to Christians and how the meanings of various elements of traditional belief changed as people changed their minds in response to the innovations of both Protestant and Catholic reformers. For example, Bossy explains the wave of iconoclasm that erupted in Germany as indicative of a feeling of betrayal at the hands of the saints. He points out that the relationship between saint and supplicant could be tense even during the traditional period of Christian devotion, since prayers of petition that went unanswered or at least, not answered in the way in which the supplicant wished could be ascribed to a failure of the saint. Finally, historians debate the effect of the Reformation on the secularization of society. Many scholars “ including Max Weber and Keith Thomas “ argue that the Protestant Reformation ended a perception of the world that had room to incorporate the supernatural. While Eamon Duffy “ and the other English revisionists “ rejected the notion that traditional religion was superstitious in the same way that Thomas and Weber argued, the former does emphasize the fact that the Protestant Reformation violently ended a system by which people considered themselves to still be in communion with the deceased. In that sense, the world was desacralized. But in an important article released in , Alexandra Walsham suggested that it is unfair to ascribe the secularization of the world to the Reformation. In doing so, Bainton hopes to reveal something of the authentic

nature of Erasmus – a figure who had alternately been conscripted into service for the partisan interests of both Catholic and Protestant historians, or ignored altogether. While he unsparingly criticized the practices and behaviors of many within the Catholic Church, Erasmus was committed to remaining within the Church of his birth, as it was in his perspective the only bulwark against religious innovation. On this point, he diverged from his correspondent and sometimes friend, Martin Luther. Bainton demonstrates how these two men – both of whom were steeped in the tradition of humanism and critical readings of ancient texts – influenced one another, but also the reasons for their fundamental differences. Situating Luther and the other reformers in the tradition of humanism in this way is particularly helpful in understanding the origins of both the Protestant and Catholic reforms of the early modern period. *The Age of Reform*, Yale University Press, In this work, Ozment seeks to provide the student of the Reformation with an insight into the late medieval intellectual origins of the Reformation. This intellectual tradition not only provided the method for challenging the authority of the Church, but also the content of medieval scholarship provided the reformers with a set of ideas against which they could react – particularly the emphasis within medieval scholasticism on the position of man in securing his own salvation. *European Reformation* Benedict, Philip. *A Social History of Calvinism*. Benedict argues in this work that it was really the reformed movement that made Protestantism as successful in Europe as it was in the early modern period. By the mid-sixteenth century, Benedict suggests, reformed Protestantism had overtaken Lutheranism as the most dynamic and widely established form of Christianity in Protestant Europe. By providing a comparative perspective for reformed churches in England, Scotland, France, Germany, Switzerland, the Netherlands, Hungary, Poland, and Lithuania, Benedict emphasizes the importance for considering the development of reformed religion in a European context. Such efforts, however, do not attempt to devalue the pietistic and ecclesiastical differences that emerged between various national churches, but rather enable the author to offer compelling explanations for these differences. Benedict challenges the confessionalization thesis, by arguing that one of the appeals of reformed religion to the lower orders was a reformation of manners, but that in many instances they did not enjoy the support of the state. This was a process, then, in which people rigorously engaged throughout society and was not necessarily enforced from above. Benedict concedes that Catholics also established democratic states and were influential in the development of resistance theory, but refuses to totally discard the notion that the experience of lay participation in various church governing bodies may have affected the way that secular governing bodies took shape in countries with experience of the reformed tradition. Finally, Benedict concedes that the institution of reformed religion in Europe did contribute to a disenchantment of the world. By ending certain Catholic rituals that emphasized the connections between Christians such as prayers of petition for deceased friends and family-members, the growth of reformed religion destroyed a sense of community between the living and the dead. *Oxford University Press*, This alliance broke down, however, when it became clear to both parties that their interests were not as harmonious as they at first appeared. Cameron argues that this trend can be identified in a number of European states, thereby emphasizing the uniformity of the Reformation as single, coherently European phenomena. The author acknowledges that divergent theological positions and political developments arose in various European states; but, he posits that, despite the theological differences of the reformers, the fundamental similarity between their critiques was a challenge to the soteriology, penitential cycle, and institutions of the Catholic Church. By constructing his analysis in this way, Cameron not only emphasizes the essential similarities between the magisterial reformers – such as Martin Luther, Huldrych Zwingli, and John Calvin – but also more radical reformers – such as Andreas Karlstadt. Cameron also challenges the notion that one possible explanation for the Reformation was that Catholic spirituality was moribund in the late medieval period. Throughout the medieval period, in order to fund these activities – into which the Church had been forced by necessity, in some instances – limited resources were redirected away from the spiritual mission of the church toward maintaining the secular responsibilities of the church. *Christian Martyrdom in Early Modern Europe*. Harvard University Press, In *Salvation at Stake*, Gregory clearly articulates the importance of incorporating the theological positions of the institutional churches into the study of popular religion. Gregory does not assume that the respective faiths of the martyrs he considers represented theological monoliths, consistently towing the exact same theological party line. But

he recognizes that both in the actions of the martyrs and in the ways that these actions were commemorated and enabled by wider swaths of the laity – in the sense that martyrs were encouraged to persevere in their dedication to their faith by networks of friends, family, and fellow-believers – one can see a level of devotion to the theological principles of the institutional Churches that belies the notion that popular belief can be characterized as neo-pagan or somehow un-Christian. Edward VI and the Protestant Reformation. Reprinted as *The Boy King*: University of California Press, Reprinted as *The Reformation*: In both of these works, MacCulloch signals his intention to move away from nationally exclusive narratives of the Reformation. To this end, MacCulloch cites the importance of Continental reformers, such as Martin Bucer, to the development of the theology of the Church of England. Moreover, he emphasizes that Henry VIII sought to position himself as occupying the middle ground in the wider context of the European disputes. In *The Reformation*, MacCulloch broadly considers early modern religious reforms as an international affair – including analysis of the reformation in Scandinavia and the English American colonies. In all of this, MacCulloch emphasizes the coherence of the Reformation as a single phenomenon – even those reforms within the Catholic Church can be seen to be part of one larger process.

3: "The Reformation of Preaching" by Barbara Pitkin

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