



WYH2231 The Reformation in Britain and Ireland
Wycliffe College
Toronto School of Theology
May 3 to June 25 2021

Instructor Information

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Course Identification

Course Number: WYH2231
 Course Format: Online
 Course Name: The Reformation in Britain and Ireland
 Course Location: Online
 Class Times: TBD
 Prerequisites: None

Course Description

Surveys the Reformation in Britain and Ireland from the accession of Henry VIII (1509) to the death of Elizabeth (1603). Identifies the historiographical debates and the perspectives of modern scholarship. Assesses the condition of the late medieval church in respect of vitality, institutional disfunction, and reform. Provides a detailed examination of developments under Henry VIII including the king's "great matter," the enactment of royal supremacy, the formal break with Rome, and the emergence of a nascent evangelical group. Accounts for the rise of a more overt, official Protestantism under Edward VI, followed by the reverse actions of Mary I to place England at the forefront of Catholic attempts to stem Protestantism. Details the nature of the Elizabethan settlement and the challenges to it from Catholic and Puritan elements. The differing experiences of the reform in Scotland and Ireland are addressed. Consideration of doctrinal and liturgical developments. Assessment of the legacies of the Reformation.

Course Resources

Required Course Text

Alec Ryrie, *The age of Reformation: the Tudor and Stewart realms, 1485-1603*. New York: Pearson Longman, 2nd ed. 2017. [E-copy: <http://go.utlib.ca/cat/11569291>]

Supplementary readings and links to primary documents will be posted on the course website.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask [insert college contact] for further help.]

Course Learning Objectives/Outcomes

Students successfully completing this course will be able to demonstrate the following learning outcomes.

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will be able to	This outcome will be demonstrated through these course elements:	This course outcome corresponds to this aspect of the Wycliffe College outcomes statement for the BD programs:
Explain and summarize the main events, ideas, and personalities of the Reformation in Britain and Ireland	Short Papers Discussion Forums	M.Div.:1.4 MTS: 1.4
Articulate and evaluate the main issues of debate, controversy, and interpretation in the historiography of the Reformation in Britain and Ireland	Short Papers Discussion Forums	M.Div.: 1.4 MTS: 1.4
Distinguish the differing experiences of Reformation in England, Scotland, and Ireland	Short Papers Discussion Forums	M.Div.:1.4 MTS: 1.4

Identify the complex legacies of the Reformation in respect of its political, ecclesial, economic, and intellectual traditions	Short Papers Discussion Forums	M.Div.:1.4 MTS: 1.4
Locate, identify, and evaluate primary and secondary literature in the subject area	Short Papers Discussion Forums	M.Div.: 2.2 MTS: 2.2, 2.3

Evaluation

Requirements

The final grade for the course will be based on evaluations in these areas:

1. Discussion Forum (40%).

Four discussion forums devoted to critical issues. Each forum will extend over two weeks. See pool of topics (Appendix) from which these will be chosen.

2. Short Papers (60%)

Three short papers (20% x 3) based on aspects of key personalities, topics, events, and primary source documents. You can choose either category in any order, but the deadlines must be adhered to. A list of choices is provided in the Appendix.

Due dates:

Short Paper 1: 28 May.

Short Paper 2: 25 June.

Short Paper 3: 23 July.

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work. Basic Degree students are expected to hand in assignments by the date given in the course outline. One mark per day will be deducted for late submission of assignments. This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

For summer school, the following grouping of weeks (see below) will obtain:

3 May: Week 1 (week 1)

10 May: Week 2 (weeks 2 & 3)

17 May Week 3 (weeks 4 & 5)

24 May Week 4 (week 6)

31 May: Week 5 (weeks 7 & 8)

7 June Week 6 (weeks 9 & 10)

14 June Week 7 (week 11)

21 June Week 8 (week 12)

Week 1

Reformation History: Conflict or Consensus?

Historiographical survey of the debates about the nature of the changes that happened in 16th century Britain, in particular whether they came about because of a series of political decisions imposed from above by Henry VIII and Elizabeth I, as the expression of popular religious fervor from below, or as a combination of both. This class will include an orientation to library resources for the course.

Reading: P. Collinson, "The English Reformation, 1545–95." In *Companion to Historiography*. ed Michael Bentley. London and New York, 1997, 323–347.

Week 2**Late Medieval Christianity I: A Vibrant Faith?**

Surveys the complex relationships of beliefs, practices, and institutions of late medieval Christianity in Britain. Identification of evidence of vitality in lay piety in its various forms, along with evidence of challenges and structural problems.

Reading: Ryrie, ch. 1.

Primary Documents: Julian of Norwich, *Revelations of Divine Love* (selections).

Week 3**Late Medieval Christianity II: Reform Movements**

Surveys and assesses reform movements notably around John Wyclif and the Lollards, conciliarism, lay piety, and humanism, their potential and limitations. How the medieval legacy of heresy predisposed secular and ecclesiastical authorities against early expressions of Protestantism.

Reading: Ryrie, ch. 2-3.

Primary Documents: *The Booke of Margery Kempe* (selections).

Week 4**The Henrician Revolution I: to 1532**

Examination of the preoccupation of Henry VIII (r. 1509-1547) with kingship, authority, and affairs of succession. Specific attention to detailing the facts of the king's "Great Matter" and his undermining of the privileges of the clergy. Despite the early infiltration of reform ideas, little advance was achieved by reformers in their broader adoption before the late 1520s.

Reading: Ryrie, ch. 4.

Week 5**The Henrician Revolution II: 1532-1547**

Examination of the Henrician revolution as a series of acts of state between 1532 and 1534 that severed England's obedience to Rome and established the king as the supreme head of the church in England. The essential anti-Roman, but not yet Protestant nature of the Reformation characterizes the Henrician revolution.

Reading: Ryrie, ch. 5.

Primary Documents: Act of Supremacy (1534); Ten Articles (1536), Six Articles (1539).

Week 6**Edwardian Advance and Marian Restoration, 1547-1558**

Under Edward VI, the statutory reformation began to look truly Protestant. Identifies two phases: the first (1547-9) saw the introduction of Protestantism in a moderate, accumulative way; the second (1549-1553), was more thorough and included significant liturgical (*Book of Common Prayer*) and doctrinal changes (Articles of Religion) advanced by Cranmer. The influence of

continental Protestants taking refuge in England in the 1540s. The reinstatement of Catholicism under Mary and the campaign against Protestants.

Reading: Ryrie, ch. 6; 163-179.

Primary Documents: Prayer Book (1549, 1552).

Week 7

The Elizabethan Settlement I: Securing Protestantism

Under Elizabeth (r.1559-1603) peace and loyalty were sought and this meant that Church of England doctrine was definitely Protestant, but the structure and worship were Catholic. The extent of adoption of religious changes in the 1560s and 1570s is assessed. Elizabethan Protestantism offered the middle way as a peaceful means of church reform that received wide acceptance among English people and enriched their faith since they benefited from the richness of Catholic liturgy and at the same time the biblically-sound Protestant doctrines.

Reading: Ryrie, 180-188, 212-225.

Week 8

The Elizabethan Settlement II: Challenges and Compromises

Analyzes challenges to the Elizabethan settlement from two sectors. Firstly, demands of the Puritans for a fuller reform in the areas of preaching, catechesis, and worship. Secondly, the persistence of Catholics as a religious minority who refused to attend Protestant worship (recusants) or who attended but remained Catholic. Defence of the religious settlement by Hooker.

Reading: Ryrie, 225-234, 244-267.

Primary Documents: Alexander Nowell, *A Catechisme, or first Instruction and Learning of Christian Religion* (1570).

Week 9

Scotland: Origins

Identification of the different nature of Protestantism that emerged in Scotland. Associated with the desire for a form of independence from England. Beginnings of protests against corruption in the church and among clergy, availability of evangelical literature, early incursion of Lutheran ideas, and acts of iconoclasm, began after 1520. Crucial emergence of John Knox as the reformer in Scotland. The influence of international dynastic politics is emphasized.

Reading: Ryrie, ch.8.

Primary Documents: Scottish Confession (1560).

Week 10

Scotland: Developments

Surveys the dramatic adoption of Calvinism in 1559-60 but its slow progress thereafter. Three forms of Christianity emerged in Scotland: the remaining Catholics; a reformed church with an organized hierarchy of bishops, hence called "Episcopalian," which was relatively amenable to

royal authority and consequently favored by James VI and his successors; and a Presbyterian church (kirk) whose relationship to royal government was sometimes adversarial.

Reading: Ryrie, 235-244.

Primary Documents: First Book of Discipline (1560); Second Book of Discipline (1578).

Week 11

Ireland: Failure of the Reformation

Like Scotland, the Irish context was substantially different than England's, and the end result totally contrary. In England, state, church, and people became Protestant: in Ireland, church and state adopted the Reformation, but the people remained Catholic. The weakness of government, the weakness of the established church, and Catholic resilience are examined as causal in the failure of the Reformation.

Reading: Ryrie, ch. 11; Lennon, C. "Protestant Reformations, 1550–1641." In J. Ohlmeyer ed., *The Cambridge History of Ireland*. Cambridge: Cambridge University Press, 2018, 196-219.

Primary Documents: Irish Act of Uniformity (1560).

Week 12

Reformation Legacies

Three very different kinds of reformation had emerged by c.1600. In England it took a conservative, state-controlled form with monarchs dictating religious policy. In Scotland was Europe's most radical national reformation, started as a lay and clerical movement against the queen's wishes. In Ireland the reformation failed miserably.

Reading: Ryrie, 290-92; Alec Ryrie, "The Reformation in Anglicanism" in *The Oxford Handbook of Anglican Studies*. Ed. Mark Chapman, Sathianathan Clarke, and Martyn Percy.

Appendix: Forum Topics

Forum format.

The forums occur in two-week units.

The first week of each forum should be devoted to background reading on the topic and the preparation of a response (minimum 250 words) which should be posted to the forum by Friday of the first week.

The second week of each forum should be devoted to giving a considered response to the posting (from the first week) of another class member.

Discussion forum topics will be selected from the following:

Historiography

- What is there to learn from the changing views of historians on the nature of the English Reformation?
- How do we integrate new scholarship with what we already know?

Late Medieval Church

- Papal authority on the eve of the Reformation: secure or insecure?
- The limits of late medieval lay piety.
- The church on the eve of the Reformation demonstrated vitality with deep structural problems.

Henry

- Would the Reformation have occurred if Henry VIII had not sought a divorce?
- Adoption of the reformation by act of parliament: valid or invalid?

Edward and Mary

- Edward was not able to fully support the new reform agenda that needed a mature leader.
- Were Mary Tudor's religious policies bound to fail because of the strength of English Protestantism?

Elizabeth

- The Elizabethan settlement produced a Protestantism that was not homogenous. Discuss.
- Puritans were an abiding presence that Elizabeth had to accommodate.
- Elizabeth's neutral attitude to certain Reformation doctrines were overridden by her concern for the nation's order and stability that could be threatened by theological debates.

Scotland

- Scotland's political relationship to England and France determined the course Protestantism took there. Discuss.

Ireland

- The enforcement of the new settlement demanded a vigorous campaign of instruction and preaching, which the Dublin government lacked the resources to mount.

Appendix: Short Papers

Students are required to choose one from each of three categories for study.

A guide with questions for answering for each of three categories and a grading rubric will be provided on the course website.

Students will be introduced to the following library resources to assist with these papers:

- Early English Books Online
- Oxford Dictionary of National Biography
- Dictionary of Irish Biography
- Oxford Bibliographies> Renaissance and Reformation
- The Oxford Companion to Scottish History
- Historical Abstracts

Persons

The following are suggestions for study. Students may choose a person of their own but it must have the prior approval of the instructor.

Nicholas Ridley (1500-1555)

Robert Barnes

Thomas Bilney

William Body

John Bull

William Byrd

Robert Crowley

Edward Fox

Edmund Grindal

Richard Hunne

James Morice

Robert Aske

Anne Askew

Katherine Parr

John Cheke

Roger Ascham

Primary Sources

The following are suggestions for study. Students may choose a source of their own but it must have the prior approval of the instructor.

Statute of Praemunire (1393)

Henry VIII. *Defence of the Seven Sacraments* (1521)

Edward Foxe. *Collectanea satis copiosa* (1530)

William Tyndale. *Obedience of a Christian Man and How Christian Rulers Ought to Govern* (1528)

Simon Fish. *Supplication of the Beggars* (1528)

William Tyndale. *Practice of Prelates* (1530)

Henry VIII. *The Glasse of Truth* (1531)

Christopher St. Germain. *Doctor and Student: or Dialogue between a Doctor of Divinity and a Student in the Lawes of England* (1531)
 Act of Appeals (1533)
 Act of Supremacy (1534)
 Stephen Gardner. *On True Obedience* (1535)
 Coverdale Bible (1535)
 Ten Articles (1536)
 Pontrefact Articles (1536)
 Chantries Act (154?)
Institution of a Christian Man or Bishop's Book (1537)
 The Six Articles Act (1539)
 Henry VIII. *A Necessary Doctrine and Erudition for any Christian man* (King's Book) (1543)
 Katherine Parr. *Prayers and Meditations* (1545)
 Katherine Parr. *The Lamentation and Complaint of a Sinner* (1547)
The Examination of Anne Askew (1546)
Certain Sermons or Homilies Appointed to Be Read in Churches. [Book of Homilies] (1547, 1562, 1571)
 John Ponet. *A Short Treatise of Politike Power* (1556)
 Christopher Goodman. *How Superior Powers Ought to Be Obeyed of their Subjects* (1558)
 John Jewel. *An Apology of the Church of England* (1562)
 John Foxe. *Acts and Monuments* (Book of Martyrs) (1563)
 Matthew Parker. *Advertisements* (1566)
 Thirty-Nine Articles (1563, 1571)
 John Field and Thomas Wilcox. *An Admonition to the Parliament* (1572)

Topics/Events

The following are suggestions for study. Students may choose a topic of their own, but it must have the prior approval of the instructor.

Anticlericalism

Anne Boleyn and the Reformation

Dissolution of the Monasteries

Pilgrimage of Grace (1536)

Prayer Book Rebellion (1549)

Humanism

Puritans in Elizabethan England

Catholics in Elizabethan England

Select Bibliography

General Works

- Hazlett, Ian. *The Reformation in Britain and Ireland: An Introduction*. London, 2003.
- Heal, Felicity. *Reformation in Britain and Ireland*. Oxford and New York, 2003.
- Ives, Eric. *The Reformation Experience: Living through the Turbulent 16th Century*. Oxford, 2012.
- MacCulloch, Diarmaid. *Reformation: Europe's House Divided, 1490–1700*. London, 2003.
- Marshall, Peter. *Reformation England, 1480–1642*. 2nd London, 2012.
- Milton, Anthony. *The Oxford History of Anglicanism, Volume 1: Reformation and Identity c.1520-1662*. Oxford University Press, 2017.
- Ryrie, Alec. *The Age of Reformation: The Tudor and Stewart Realms, 1485–1603*. New York and London, 2017.
- Ryrie, Alec. *Palgrave Advances in the European Reformations*. Basingstoke, UK: Palgrave Macmillan, 2006. Chapter 6 on “Britain and Ireland.”

Historiography

- Collinson, P. “The English Reformation, 1485–95.” In *Companion to Historiography*. Ed. Michael Bentley. London and New York, 1997, 323–347.
- Dickens, A. G. *The English Reformation*. London, 1989.
- Dixon, C. Scott. *Contesting the Reformation*. Malden, MA, 2012.
- Duffy, E. “The English Reformation after Revisionism.” *Renaissance Quarterly* 59.3 (2006): 720–731.
- O’Day, Rosemary. *The Debate on the English Reformation*. London, 1986.
- Scarisbrick, J. J. *The Reformation and the English People*. Oxford, 1984.
- “Special Issue: A. G. Dickens and the English Reformation.” *Historical Research* 77 (2004).

Late Medieval

- Aston, Margaret. *Lollards and reformers: images and literacy in late medieval religion*. London, 1984.

Clark, James G., ed. *The Religious Orders in Pre-Reformation England*. Woodbridge, UK, 2002.

Duffy, Eamon. *The Stripping of the Altars: Traditional Religion in England, 1400-1580*. New Haven & London, 1992.

Harper-Bill, Christopher. *The Pre-Reformation Church in England, 1400–1530*. London, 1989.

Heath, Peter. *The English Parish Clergy on the Eve of the Reformation*. London, 1969.

Swanson, R.N. *Catholic England: Faith, Religion, and Observances before the Reformation*. Manchester, 1993.

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Britain

Avis, P. & D. Selwyn. *Thomas Cranmer: Churchman and Scholar*. Woodbridge, 1993.

Bernard, G. W. *The King's Reformation: Henry VIII and the Remaking of the English Church*. New Haven, 2005.

Bremer, Francis. *Puritanism: A Very Short Introduction*. Oxford, 2009.

Carleton, Kenneth. *Bishops and Reform in the English Church, 1520–1559*. Woodbridge, 2001.

Chapman, Raymond (ed). *Law and Revelation: Richard Hooker and His Writings*. Norwich, 2009.

Collinson, P. *The Religion of the Protestants: The Church in English Society, 1559–1625*. Oxford, 1982.

Duffy, E. *Voices of Morebath: Reformation and Rebellion in an English Village*. New Haven & London, 2001.

-----. *Saints, Sacrilege, and Sediton: Religion and Conflict in the Tudor Reformations*. London, 2012.

Gunther, Karl. *Reformation Unbound: Protestant vision of reform in England: 1525-1590*. Cambridge, 2014.

Haigh, Christopher. *English Reformations: Religion, Politics, and Society under the Tudors*. Oxford, 1993.

Heal, F. *Reformation in Britain and Ireland*. Oxford, 2003.

- Houliston, V. *Catholic Resistance in Elizabethan England*. Aldershot, 2007.
- Hutchinson, F. E. *Cranmer and the English Reformation*. New York, 1962.
- Ives, E. *The Reformation Experience: Living Through the Turbulent Sixteenth-Century*. London, 2012.
- Jones, Norman. *The English Reformation: Religion and Cultural Adaptation*. Oxford, 2002.
- Lake, P. *Moderate Puritans and the Elizabethan Church*. Cambridge, 1982.
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- MacCulloch, Diarmaid. *The Later Reformation in England, 1547–1603*. 2nd ed. New York, 2001.
- MacCulloch, Diarmaid. *Tudor Church Militant: Edward VI and the Protestant Reformation*. London, 1999.
- MacCulloch, Diarmaid. “Henry VIII and the Reform of the Church.” In *The Reign of Henry VIII: Politics, Policy, and Piety*. Ed. Diarmaid MacCulloch. Basingstoke, 1995, 159–180.
- MacCulloch, Diarmaid. *Thomas Cranmer: A Life*. New Haven, 1996.
- Marsh, C. *Popular Religion in Sixteenth-Century England*. Basingstoke, 1998.
- Marshall, Peter, ed. *The Impact of the English Reformation, 1500–1640*. London, 1997.
- *Reformation England, 1480-1642*. London, 2012.
- *Heretics and Believers: A History of the English Reformation*. London, 2017.
- Marshall, Peter, and Alec Ryrie, eds. *The Beginnings of English Protestantism*. Cambridge, 2002.
- Pettegree, A. *Marian Protestantism: Six Studies*. Aldershot, 1996.
- Questier, Michael. *Conversion, Politics, and Religion in England 1580-1625*. Cambridge, 1996.
- Rex, Richard. *Henry VIII and the English Reformation*. 2nd ed. Basingstoke, 2006.
- Ryrie, Alec. *The Gospel and Henry VIII: Evangelicals in the Early English Reformation*. Cambridge, 2003.
- Shagan, Ethan H. *Popular Politics and the English Reformation*. Cambridge, 2002.

Stolt, Leo F. *Church and State in Early Modern England, 1509–1640*. Oxford and New York, 1990.

Walsham, A. *Church Papists: Catholicism, Conformity and Confessional Polemic in Early Modern England*. London, 1999.

Whiting, R. *The Blind Devotion of the People: Popular Religion and the English Reformation*. Cambridge, 1989.

Scotland

Elizabethanne Boran and Crawford Gribben (eds.), *Enforcing Reformation in Ireland and Scotland, 1550–1700*. Aldershot, 2006.

Donaldson, Gordon. *The Scottish Reformation*. Cambridge, 2008. Originally published 1960.

Graham, Michael, *The Uses of Reform: 'Godly Discipline' and Popular Behaviour in Scotland and Beyond*. Leiden, 1996.

Kirk, James, *Patterns of Reform: Continuity and Change in the Reformation Kirk*. Edinburgh, 1989.

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——— *Scottish Puritanism 1590–1638*. Oxford, 2000.

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Ireland

Bradshaw, Brendan. *The Dissolution of the Religious Orders in Ireland under Henry VIII*. Cambridge, 1974.

———. “Sword, Word and Strategy in the Reformation in Ireland.” *Historical Journal* 21.3 (1978), 475–502.

Brady, Ciaran. “Conservative Subversives: The Community of the Pale and the Dublin Administration, 1556–1558.” In *Radicals, Rebels and Establishments: Historical Studies*, ed. Patrick J. Corish. Belfast, 1985, 11–32.

Canny, Nicholas. “Why the Reformation Failed in Ireland: Une question mal posée.” *Journal of Ecclesiastical History* 30.4 (1979), 423–50.

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———. “Economic Problems of the Church: Why the Reformation Failed in Ireland.” *Journal of Ecclesiastical History* 41.2 (1990), 239–265.

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-----“The Protestant Reformation in Ireland,” in C. Brady and R. Gillespie, ed. *Natives and Newcomers: essays on the making of Irish colonial society, 1534-1641*. Dublin, 1986, 50-74.

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-----*The Irish Church and the Tudor Reformations*. Dublin, 2010.

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Specific Topics

Brigden, S. *London and the Reformation*. Oxford, 1989.

Maltby, Judith. *Prayer Book and People in Elizabethan and Early Stuart England*. Cambridge, 1998.

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Null, Ashley. “Thomas Cranmer and Anglican Way of Reading the Scripture.” *Anglican and Episcopal History* 74:4 (2006), 488-526.