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Counter Reformation, Catholic
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situations, what religious and cultural
prejudices in the nineteenth and twentieth

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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

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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

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in The Early Modern Era
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

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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,

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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.

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The second Vatican Council was convened by Pope John XXIII between 1962 and 1965. It marked a fundamental shift toward the modern Church and its far-reaching innovations replaced or radically changed many of the practices, rules, and attitudes that had dominated Catholic life and culture since the Council of Trent in the sixteenth

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century. In this book a distinguished team of historians and theologians offers an impartial investigation of the relationship between Vatican II and Trent by examining such issues as Eucharistic theology, liturgical change, clerical reform, the laity, the role of women, marriage, confession, devotion to Mary, and interfaith understanding. As the

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first book to present such a comprehensive study of the connection between the two great Councils, this is an invaluable resource for students, theologians, and church historians, as well as for bishops, clergy, and religious educators.

Exactly 450 years after the solemn closure of

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the Council of Trent on 4 December 1563, scholars from diverse regional, disciplinary and confessional backgrounds convened in Leuven to reflect upon the impact of this Council, not only in Europe but also beyond. Their conclusions are to be found in these three impressive volumes. Bridging different generations of scholarship, the

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authors reassess in a first volume Tridentine views on the Bible, theology and liturgy, as well as their reception by Protestants, deconstructing many myths surviving in scholarship and society alike. They also deal with the mechanisms 'Rome' developed to hold a grip on the Council's implementation. The second volume

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analyzes the changes in local ecclesiastical life, initiated by bishops, orders and congregations, and the political strife and confessionalisation accompanying this reform process. The third and final volume examines the afterlife of Trent in arts and music, as well as in the global impact of Trent through missions.

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

John W. O' Malley gives us the most comprehensive account ever written of the Society of Jesus in its founding years, one

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that heightens and transforms our understanding of the Jesuits in history and today. Following the Society from 1540 through 1565, O' Malley shows how this sense of mission evolved. He looks at everything—the Jesuits' teaching, their preaching, their casuistry, their work with orphans and prostitutes, their attitudes

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toward Jews and “ New Christians, ” and their relationship to the Reformation. All are taken in by the sweep of O ’ Malley ’ s story as he details the Society ’ s manifold activities in Europe, Brazil, and India.

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In The Early Modern Era
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.

An authoritative survey of music and its

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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

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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

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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,

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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.

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