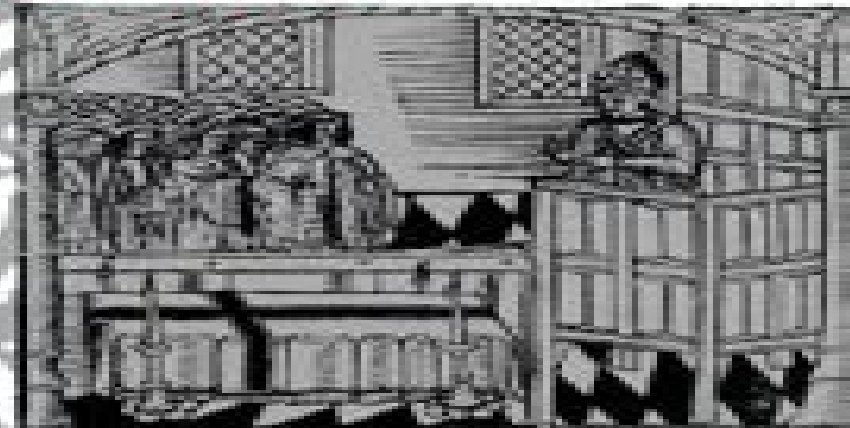


The Theology of John Fisher
Richard Rex



The Theology Of John Fisher The Theology Of John Fisher

Malcolm B. Yarnell III



The Theology Of John Fisher The Theology Of John Fisher:

The Theology of John Fisher Richard Rex, 2003-09-18 This book examines the intellectual career of Bishop John Fisher 1468 1535 the early sixteenth century bishop of Rochester and victim of Henry VIII s Reformation whose numerous writings included one of the most influential refutations of Martin Luther of the century It places Fisher s writings in the context of contemporary movements of Renaissance and Reformation **The English Works of John Fisher, Bishop of Rochester** Fisher, 1876 **Fisher of Men: a Life of John Fisher, 1469-1535** M. Dowling, 1999-06-30 John Fisher 1469 1535 was a figure of European stature during the Tudor age His many roles included those of bishop humanist theologian cardinal and ultimately martyr This study places him in the context of sixteenth century Christendom focusing not just on his resistance to Henry VIII but also on his active engagement with the renaissance and reformation Christianae Fidei Corroboratio Richard Andrew William Rex, 1988 *The Works and Days of John Fisher* Edward Surtz, 1967 No detailed description available for The Works and Days of John Fisher **English Works of John Fisher, Bishop of Rochester** John Fisher, 2002-02-21 Bishop John Fisher was a scholar and theologian of European reputation famous as a preacher and author of the first sermon sequence to be printed in English He was beheaded for his opposition to Henry VIII s divorce from Catherine of Aragon and pursued after his death by the enmity of the king who suppressed his books and sought to blacken his name The figure of John Fisher links the age of late medieval piety with the growth of Christian humanism and the new learning which as a friend of Erasmus he introduced as chancellor of Cambridge University His English writings are distinctive for their structured elegance and clarity This new edition contains sermons written during the last fifteen years of Fisher s life including a previously unpublished eyewitness account of the Field of Cloth of Gold celebrations and devotional works composed while he was a prisoner in the Tower of London *The Roots of William Tyndale's Theology* Ralph S Werrell, 2013-08-29 William Tyndale is one of the most important of the early reformers and particularly through his translation of the New Testament has had a formative influence on the development of the English language and religious thought The sources of his theology are however not immediately clear and historians have often seen him as being influenced chiefly by continental and in particular Lutheran ideas In his important new book Ralph Werrell shows that the most important influences were to be found closer to home and that the home grown Wycliffite tradition was of far greater importance In doing so Werrell shows that the apparent differences between Tyndale s writings from the period before 1530 and his later writings in the period leading up to his arrest and martyrdom in 1526 are spurious and that a simpler explanation is that his ideas were formed as a result of an upbringing in a household in which Wycliffite ideas were accepted Werrell explores the impact of humanist writers and above all Erasmus on the development of Tyndale s thought He also shows how far Tyndale s theology fully developed by 1525 was from that of the continental reformers He then examines in detail some of the main strands of Tyndale s thought and in particular doctrines such as the Fall Salvation the Sacraments

and the Blood of Christ showing how different they are from Luther and most other contemporary reformers While Tyndale in his early writings used some of Luther's writings he made theological changes and additions to Luther's text The influences of John Trevisa Wyclif and the later Wycliffite writers were far more important Werrell shows that without accepting the huge influence of the Wycliffite ideas Tyndale's significance as a theologian and the development of the English Reformation cannot be fully understood The English Works of John Fisher Saint John Fisher,1876 **Preachers and People in the Reformations and Early Modern Period** Larissa Taylor,2021-10-01 Sermons are an invaluable source for our knowledge of religious history and sociology anthropology and the mental landscape of men and women in pre modern Europe of what they were taught and what they practiced But how did an individual process the preached message from the pulpit How exactly do written sermons duplicate the preached Word Do they at all The 11 leading scholars who have contributed to this book do not offer uniform answers or an all encompassing study of preaching in the Reformations and early modern period in Europe They do however provide new insights on Catholic Lutheran and Reformed preaching in Western and Central Europe Part One examines changes in sermon structure style and content in Christian sermons from the thematic sermon typical of the Middle Ages to the wide variety of later preaching styles Catholic preaching after Trent proves not to be monolithic and intolerant but a hybrid of forms past and present applied as needed to particular situations Lutheran homiletic theory is traced from Luther and through Melancthon the intention of the sermon being to transform the worship service based on exegesis of Scripture In Reformed worship the expository sermon often given on a daily basis with a continuing exegesis was designed to communicate the tenets of the faith in terms that the laity could understand plain style Part Two deals with the social history of preaching in France where preachers often incited their hearers to attack human beings or holy objects or were themselves attacked in Italy where preaching became a collective and home grown product in early modern Germany where the authorities strove for uniformity of preaching practice and the preacher was seen as a moral guardian in Switzerland where leaders from Zwingli on sought to bring religious practice conduct and government in line with biblical teaching and propagated a pastoral vision of preaching in England where after the Reformation preachers became the indispensable agents of salvation but clergy and congregations were often ill prepared for the task in Scandinavia where post Reformation sermons have a clear didactic aim teaching obedience to the authorities and in the Low Countries characterized by its numerous denominations all with their own churches and particular practices in terms of preaching The volume ends with a consideration of the influence of late medieval preaching on the Reformation concluding that the diversity of emphasis on how the practice of penance was preached and received very likely affected the appeal or not of the Lutheran Reformed message in a given country The English Works Of John Fisher Saint John Fisher,2023-07-18 This book is a compilation of writings by John Fisher a prominent English bishop who lived in the 15th and 16th centuries Fisher was renowned for his defense of Catholic teachings and his opposition to King Henry VIII's attempts to establish the Church of England The book

includes a variety of writings including sermons academic treatises and letters This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant

Thomas Cranmer's Doctrine of Repentance Ashley Null,2001-04-06 Self serving lacky self deceiving puppet Swiss Protestant partisan or sensible Erasmian humanist which if any was Thomas Cranmer For centuries historians have offered often bitterly contradictory answers Although Cranmer was a key participant in the changes to English life brought about by the Reformation his reticent nature and lack of extensive personal writings have left a vacuum that in the past has too often been filled by scholarly prejudice or presumption For the first time however this book examines in depth little used manuscript sources to reconstruct Cranmer's theological development on the crucial Protestant doctrine of justification The author explores Cranmer's cultural heritage why he would have been attracted to Luther's thought and then provides convincing evidence for the Reformed Protestant Augustinianism which Cranmer enshrined in the formularies of the Church of England For Cranmer the glory of God was his love for the unworthy the heart of theology was proclaiming this truth through word and sacrament Hence the focus of both was on the life of on going repentance remembering God's gracious love inspired grateful human love Humanism, Reform and the Reformation Brendan Bradshaw,Eamon Duffy,1989-01-26

This book assembles ten special studies each devoted to an aspect of Fisher's multifaceted career or to exploring the intellectual and religious outlook of someone who was at the same time a moderniser a reformer and an opponent of the Reformation John Fisher's career provides an illuminating perspective on English religious and intellectual history in a crucial phase of development As a churchman he became the foremost preacher in England issuing a call to ecclesiastical reform and personal repentance that echoed the call of Savonarola at Florence At the same time he provides an early example of the pastoral bishop that was to become the ideal of both the Reformation and the Counter Reformation Finally in the crisis that paved the way for the English Reformation he became the leading defender of Queen Catherine against the divorce suit of Henry VIII He was among the small band who were executed in 1535 as conscientious objectors to the oaths of Succession and Royal Ecclesiastical Supremacy He has been venerated as a Catholic martyr ever since **Erasmus's Life of Origen** Desiderius Erasmus,2016 Erasmus of Rotterdam 1466 1536 hailed Origen of Alexandria 185 254 as a holy priest a gifted homilist a heroic Christian and a celebrated exegete and theologian of the ancient Church In this book Thomas Scheck presents one of the fruits of Erasmus's endeavors in the field of patristic studies a particularly neglected field of scholarship within Erasmus studies by providing the first English translation annotated and thoroughly introduced of

Erasmus final work the Prefaces to his Edition of Origen's writings 1536 Originally published posthumously two months after Erasmus's death the work surveys Origen of Alexandria's life writings preaching and contribution to the Catholic Church The staggering depth and breadth of Erasmus's learning are exhibited here as well as the maturity of his theological reflections which in many ways anticipate the irenicism of the Second Vatican Council with respect to Origen Erasmus presents Origen as a marvelous doctor of the ancient Church who made a tremendous contribution to the Catholic exegetical tradition and who lived a saintly life

Eucharistic Doctors Owen F. Cummings, 2005 Spanning two millennia with particular attention to the post Reformation period and including key thinkers both Catholic and non Catholic Eucharistic Doctors argues that the Eucharist makes the Church The thirty Eucharistic doctors included in this volume are not doctors in the formal sense of the term but in the broad Christian tradition of eucharistic thought Ranging from the patristic age to contemporary time and embracing both the Eastern and Western Churches they include Ignatius of Antioch Hippolytus Ambrose John Chrysostom Augustine Maximus the Confessor Thomas Aquinas Wyclif Luther Calvin Thomas Cranmer George Herbert Bellarmine Jeremy Taylor Schleiermacher Newman and many more Although they represent different geographical locations time periods languages and traditions they all have this in common a recognition of the Eucharist as central to the Christian faith Book jacket

The Eucharistic Theology of St. John Fisher Paul Blair, 2016

The Theology and Spirituality of Mary Tudor's Church William Wizeman, 2017-09-29 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 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 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 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 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 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 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 Europe particularly Bartolom Carranza as well as the Tridentine catechism and the decrees and official texts

of the English Reformation *Life of Blessed John Fisher* T. E. Bridgett, Brother Hermenegild, 2013-04-25 THE name of JOHN FISHER the learned theologian the saintly prelate the heroic martyr is familiar to everyone who has acquired the mere outlines of history yet many deep students of the period in which he lived will be ready to confess that their knowledge is restricted to a few facts of his life and perhaps the details of his death The days in which his lot was cast were evil and a man of his noble character could occupy no very conspicuous place in them except by contrast protestation and martyrdom He could not fill the foreground like Luther Calvin and Cranmer or even like Cardinal Wolsey or Bishop Stephen Gardiner And though the same remark applies to his friend and fellow martyr Sir Thomas More yet there were many circumstances that made the character of the latter more generally attractive to the biographer and to the reader It was a new thing at that period for a layman to rival the best ecclesiastics in learning eloquence and theology as well as in law and in statesmanship The chancellor's charming family life where virtue and letters religion and wit united with patriarchal simplicity was if not a new development of the social system yet a return after ages of ignorance and barbarism to the best Christian traditions of the days of St Basil and St Paulinus In his own family too the Blessed Thomas More found those who were capable of recording as well as appreciating his virtues and of telling the incidents of his life and death throughout Europe Thus multitudes are acquainted with the words and acts the public and private life of More whose knowledge of Fisher is merely that he was a learned and virtuous bishop tyrannically put to death by Henry VIII The memories of the two martyrs are typified in the fate of their pictures The picture of Sir Thomas and his household by Holbein still fresh and often reproduced by the engraver has made us all familiar with his gracious and noble aspect while more than one old canvas or panel without a history and showing only a pale ascetic face on a faded background left the beholder uncertain whether he had been gazing on a Warham a Tunstal or a Fisher But it is not yet too late After lying long forgotten an authentic portrait of the martyr bishop was found by Queen Caroline in a secret drawer in the royal palace and we now know how he looked in 1527 for the sketch is by Holbein's faithful pencil And so too by the opening of the national and of foreign archives and the diligence of their guardians documents unknown for centuries have once more been brought to light and enable the student to fill in many details of Fisher's life and character The Decree of Beatification begins ENGLAND once called the Island of Saints and the Dowry of the Virgin Mother of God as even from the first ages of the Church it had been renowned for the sufferings of many Martyrs so also when it was torn by the fearful schism of the sixteenth century from the obedience and communion of the Roman See was not without the testimony of those who for the dignity of this See and for the truth of the orthodox Faith did not hesitate to lay down their lives by the shedding of their blood In this most noble band of Martyrs nothing whatever is wanting to its completeness or its honour neither the grandeur of the Roman purple nor the venerable dignity of Bishops nor the fortitude of the Clergy both secular and regular nor the invincible firmness of the weaker sex Eminent amongst them is JOHN FISHER Bishop of Rochester and Cardinal of the Holy Roman Church whom Paul III speaks of in his Letters as

conspicuous for sanctity celebrated for learning venerable by age an honour and an ornament to the kingdom and to the Clergy of the whole world With him must be named the layman THOMAS MORE Chancellor of England whom the same Pontiff deservedly extols as excelling in sacred learning and courageous in the defence of truth *Mary at the Foot of the Cross*, VI ,2007-01-01 Catholics always believe that there is a close association between the mystery of Christ in the Holy Eucharist and the mystery of Mary This sense of faith is given theological and doctrinal exposition in this exciting new volume of *Mary at the Foot of the Cross VI Marian Coredemption in the Eucharistic Mystery* Originally presented as Acts of the Marian symposium in England in the year of the Eucharist 2005 this precious collection of articles presents profound insights on the relationship between Marian Coredemption and Eucharistic mystery Articles such as the late John Paul II s teachings on Mary s Presence in the Mass Mary and the Eucharist in John of the Cross St Louis Grignion de Montfort St Veronica Giuliani are only some of the most inspiring thought on the subject matter compiled in one decent volume Ideal for scholarly research written by theologians and scholars this volume is also accessible to non professional readers as well A must reading on the central truth of our Catholic faith Mary and the Holy Eucharist **Royal Priesthood in the English Reformation** Malcolm B. Yarnell III,2013-12 This book assesses the understandings of the Christian doctrine of royal priesthood long considered one of the three major Reformation teachings as held by an array of royal clerical and popular theologians during the English Reformation **The Church of England and Christian Antiquity** Jean-Louis Quantin,2009-02-12 Today the statement that Anglicans are fond of the Fathers and keen on patristic studies looks like a platitude Like many platitudes it is much less obvious than one might think Indeed it has a long and complex history Jean Louis Quantin shows how between the Reformation and the last years of the Restoration the rationale behind the Church of England s reliance on the Fathers as authorities on doctrinal controversies changed significantly Elizabethan divines exactly like their Reformed counterparts on the Continent used the Church Fathers to vindicate the Reformation from Roman Catholic charges of novelty but firmly rejected the authority of tradition They stressed that on all questions controverted there was simply no consensus of the Fathers Beginning with the avant garde conformists of early Stuart England the reference to antiquity became more and more prominent in the construction of a new confessional identity in contradistinction both to Rome and to Continental Protestants which by 1680 may fairly be called Anglican English divines now gave to patristics the very highest of missions In that late age of Christianity so the idea ran now that charisms had been withdrawn and miracles had ceased the exploration of ancient texts was the only reliable route to truth As the identity of the Church of England was thus redefined its past was reinvented This appeal to the Fathers boosted the self confidence of the English clergy and helped them to surmount the crises of the 1650s and 1680s But it also undermined the orthodoxy that it was supposed to support

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