

Reading religious change IN MEDIEVAL AND EARLY MODERN EUROPE

THE FIFTEENTH ANNUAL PERTH MEDIEVAL AND RENAISSANCE GROUP SYMPOSIUM



Acknowledgements

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ARC Network for Early European Research (Friday reception)

SYMPOSIUM COMMITTEE

Andrew Lynch

Shane McLeod

Jacqueline Van Gent

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Friday 23 May

Time	Parallel Session A	Parallel Session B
9:00 - 9:30AM	REGISTRATION AND TEA & COFFEE	
	RELIGIOUS CHANGE AND CULTURAL CONTACT	TEXT, CULTURE, IDENTITY: THE MENDICANT ORDERS
9:30 - 10:00	Bridgette Slavin	Paul Chandler
10:00 - 10:30	Shane McLeod	Anne Holloway
10:30 - 11:00		Anna Welch
11:00 - 11:30	MORNING TEA AND OFFICIAL WELCOME PROFESSOR ANNE PAUWELS	
11:30 - 12:30PM	<p align="center">PLENARY PAPER</p> <p align="center"><i>Feminizing the Discourse of Monastic Temptation and Nocturnal Emissions in the Middle Ages: Heloise's Ep. IV</i></p> <p align="center">JUANITA FEROS RUY</p> <p align="center">Chair: Professor Philippa Maddern</p>	
12:30 - 2:00	LUNCH	
	ENGAGING WITH THE TWELFTH CENTURY	
2:00 - 2:30	Tomas Zahora	
2:30 - 3:00	Carmel Posa	
3:00 - 3:45	AFTERNOON TEA & COFFEE	
3:45 - 4:45	<p align="center">PLENARY PAPER</p> <p align="center"><i>Bad News Bible: Six Dark, Dynamic, and Demeaning Paradoxes of Sixteenth-Century Evangelical Bible Reading</i></p> <p align="center">JAMES SIMPSON</p> <p align="center">Chair: Associate Professor Andrew Lynch</p>	
5:15	<p align="center">BOOK LAUNCH</p> <p align="center"><i>Smaragdus of Saint Michael: Commentary on the Rule of Saint Benedict</i></p> <p align="center">Fr. David Barry O.S.B. Philippa Maddern and Fr. Placid Spearritt O.S.B., Abbot of New Norcia</p>	
6:00	<p align="center">RECEPTION WITH REFRESHMENTS</p> <p align="center">ARC Network for Early European Research and Harvey Cheese</p>	

Saturday 24 May

Time	Parallel Session A	Parallel Session B
9:00 - 9:30AM	REGISTRATION AND TEA & COFFEE	
	PIETY AND THE POOR	EVIL AND EMOTION: LATER MEDIEVAL NARRATIVES
9:30 - 10:00	Anthony Ray	Penelope Buckley
10:00 - 10:30	John Tillotson	Andrew Lynch
10:30 - 11:00	Nicholas Brodie	Anna Milne
11:00 - 11:30	MORNING TEA & BOOK LAUNCH <i>Women, Identities, and Communities in Early Modern Europe</i> Stephanie Tarbin and Susan Broomhall, ed.	
11:30 - 12:30PM	<p style="text-align: center;">PLENARY PAPER</p> <p style="text-align: center;"><i>Conscience and the Law: The Modernity of Thomas More</i> BRIAN CUMMINGS</p> <p style="text-align: center;"><i>Chair:</i> Professor Bob White</p>	
12:30 - 1:30	LUNCH	
	THE ENGLISH REFORMATION	RELIGION AND THE LITERARY IMAGINATION
1:30 - 2:00	Stephanie Trigg	Suzanne Wijsman
2:00 - 2:30	Lawrence Warner	Chris Wortham
2:30 - 3:00	Lesley O'Brien	Danijela Kambaskovic-Sawers
3:00 - 4:00	<p style="text-align: center;">AFTERNOON TEA AND MUSICAL PERFORMANCE</p> <p style="text-align: center;">Henry Purcell/Nahum Tate, <i>Dido and Aeneas</i> (selections) Soloists, chorus and musicians from the UWA School of Music Venue: Eileen Joyce Studio, School of Music, UWA</p>	
	CONVERSION: AT HOME AND ABROAD	REFORMING AUTHORITY
4:00 - 4:30	Carole Cusack	Marcus Harmes
4:30 - 5:00	John Gascoigne	Elizabeth Murray
5:00 - 5:30	Jacqueline Van Gent	Jared van Duinen
5:30	CLOSE	

Sessions

Friday 23 May

Religious Change and Cultural Contact

Session 1A [9:30 – 11:00]

Chair: Andrew Lynch (UWA)

Bridgette Slavin (Sydney)

Coming to terms with Druids in early Christian Ireland

Shane McLeod (UWA)

A missionary free zone? The conversion of the Norse in 9th-century England

Text, Culture, Identity: The Mendicant Orders

Session 1B [9:30 – 11:00]

Chair: Anne Scott (UWA)

Paul Chandler (Insitutum Carmelitanum, Roma)

The Medieval Carmelites' Search for Identity

Anne Holloway (Melbourne)

The Dominican Order: Simple as Doves or Prudent as Serpents?

Anna Welch (Melbourne College of Divinity)

In the Image of Francis: Franciscan Identity

in the Written and Visual Sources of the Thirteenth Century

Sessions

Friday 23 May

Engaging with the Twelfth Century

Session 2A [2:00 – 3:00]

Chair: Carole Cusack (Sydney)

Tomas Zahora (Fordham)

Pelagianism, Grace and aedificatio morum at the End of the Twelfth Century

Carmel Posa (Notre Dame, Broome)

'Hujus autem discretionis beatus non immemor Benedictus': Discretio and an Embodied Reading of the Rule of St. Benedict in the Writings of Heloise of the Paraclete

Book Launch

[5:15]

Fr. David Barry O.S.B. (New Norcia)

Smaragdus of Saint Michael: Commentary on the Rule of Saint Benedict

Published at Kalamazoo, Cistercian Publications.

Speakers:

Philippa Maddern (UWA)

Fr. Placid Spearritt O.S.B., Abbot of New Norcia.

A reception, sponsored by the ARC Network for Early European Research, will follow the book launch.

Sessions

Saturday 24 May

Piety and the Poor

Session 3A [9:30 – 11:00]

Chair: Jacqueline Van Gent (UWA)

Anthony Ray (Tasmania)

Nobility and Poverty in the Cloister:

The Cistercian Nuns of Bavaria during the Reformation

John Tillotson (ANU)

Piety and the Poor in the Wills of the Sixteenth-Century London Elite

Nicholas Brodie (Tasmania)

A Godly Exhortation: A Reformation of Histories of the Poor Law

Evil and Emotion: Later Medieval Narratives

Session 3B [9:30 – 11:00]

Chair: Claire McIlroy (UWA)

Penelope Buckley (Melbourne)

Changing Responses to heresy in the Alexiad and the West

Andrew Lynch (UWA)

Religion and Emotion in MS Laud Misc. 108:

King Horn, Havelok, and the South English Legendary

Anna Milne (Canterbury)

Religious Belief in Salimbene de Adam's Representation of Frederick II

Sessions

Saturday 24 May

The English Reformation

Session 4A [1:30 – 3:00]

Chair: Andrew Lynch (UWA)

Stephanie Trigg (Melbourne)

'If images be forbidden, why doothe the King weare S. Georg on his brest?'

Lawrence Warner (Sydney)

Piers Plowman, Prophecy and Religious Change, 1400–1555

Lesley O'Brien (ECU)

Religious Change in the English Reformation:

Polemics, Politics and Henry VIII's 'Divorce Crisis' c.1520–c.1535

Religion and the Literary Imagination

Session 4B [1:30 – 3:00]

Chair: Brett Hirsch (UWA)

Suzanne Wijsman (UWA)

Wild Men in Hebrew Manuscript Art of the Late Middle Ages

Christopher Wortham (UWA)

The Morality Play and the Reformation

Danijela Kambaskovic-Sawers (Macquarie, ANU)

Bible and Desire in the Sonnet Sequences of Drayton, Daniel and Shakespeare

Sessions

Saturday 24 May

Conversion: At Home and Abroad

Session 5A [4:00 – 5:30]

Chair: Philippa Maddern (UWA)

Carole Cusack (Sydney)

Enlightenment Concepts, Medieval Contexts

John Gascoigne (UNSW)

Pacific Exploration as Religious Critique

Jacqueline Van Gent (UWA)

Indigenous Conversions and Moravian Missions in the Eighteenth Century

Reforming Authority

Session 5B [4:00 – 5:30]

Chair: Stephanie Tarbin (UWA)

Marcus Harmes (Queensland)

The Representation of Episcopal Power in an Age of Persecution, 1640-1680

Elizabeth Murray (Melbourne College of Divinity)

Same Voice, Different Purpose: Clergy in Reformation North Shropshire

Jared van Duinen (UNSW)

European Irenicism and English Arminianism

Marcus Harmes (Queensland)

The Representation of Episcopal Power in an Age of Persecution, 1640-1680

The bishops of the reformed English Church are a neglected element of early modern studies. With some exceptions, such as Laud and to a lesser extent Abbot and Sheldon, the bishops who governed the Church of England in the seventeenth century have not been explored as a source of ecclesiastical authority. Neither has the question of what it meant to be the bishop of a reformed Church been subjected to extensive critical scrutiny. This paper aims to redress this balance, as it explores the meaning attached to episcopal authority which was both Protestant and reformed.

Whatever attention reformed episcopal authority has received in modern scholarship has asserted that the bishops themselves formulated theories of *jure divino* episcopacy, meaning that they endeavoured to preserve the episcopate from further reform by asserting the apostolic dignity of the office. However, reform, authority and dissent were in fact more complex issues. This paper will argue that bishops justified the basis of episcopal authority through recourse to the persecution of their order. To this end it examines a tightly associated body of literature which interpreted the persecution of both orthodox and dissenting clergy.

The notion of persecution was subjected to intellectual scrutiny in the Restoration period. The suppression of the episcopate and its degradation during the Civil Wars and Commonwealth was paradoxically a justification for episcopal power. The accounts of episcopal suffering, which reached their fullest and most comprehensive expression in John Walker's text *Of the Sufferings of the Clergy*, allowed the orthodox clergy to illustrate the ecclesiastical discipline exercised by other Protestant communities

Primary sources for this paper, including John Hales and the anonymous but pro-episcopal "A Person of Quality", described the imperative to conform to ecclesiastical authority which emanated from other Protestant communities, including the religious authorities which had suppressed the bishops during the Commonwealth. As such, they could delineate the basis of Protestant religious authority. The representation of the bishops as victims therefore clarified their authority, as their own persecution revealed the conformity demanded by other Protestant communities. The bishops themselves, their chaplains and other clergy closely associated with the episcopate strove to establish and consolidate this interpretation.