READING LISTS

Introductory Reading


General Historiography

For reference where appropriate throughout the course.

Reference works


Historiographical studies


T. Donovan, *Historical Thought in America: Post-War Patterns* (1973)


G. Iggers, *New Directions in European Historiography* (1975)


S. Foot, ‘Has Ecclesiastical History lost the Plot?’, in *The Church on its Past*, ed. Peter Clarke and Charlotte Methuen, Studies in Church History 49 (2013), 1-25

H. McLeod, ‘The long march of religious history: where have we travelled since the sixties and why’, in *Religion as an Agent of Change: Crusades, Reformation, Pietism*, ed. Per Ingesman (Leiden, 2015)
1. EARLY CHURCH

Early Church I: Paganism and Christianity

Questions:

1. How have historians understood the influence of paganism on Christianity and vice versa? What assumptions about Christianity do their interpretations reveal?

2. What use do historians make of apologetic literature in their depiction of the relationship between the church and the culture(s) within which Christianity spread?

Useful reading for both sessions:

E.A. Clark, *Founding the Fathers* (2011)
R.M. Grant, *Augustus to Constantine* (1971); *Early Christianity and Society* (1977)

Pagans and Christians

Peter Brown: *Society and the Holy in Late Antiquity* (London, 1982), especially part 1.
Christoph Markschies, *Between two worlds: structures of earliest Christianity* (London 1999).

Apologetics

Source text: Read one of the Apologies: for instance, by Justin Martyr, or Tertullian.

For an introduction to the apologists see:


For discussions of the relationship between philosophy and Christianity, see:


Edwards et al., *Apologetics in the Roman Empire* (1999), esp. intro. and essay by Rajak.

Early Church II: Heresy and Orthodoxy

Questions:

1. How have historians accounted for the success of Christianity in the first four centuries?
2. How do past definitions of the boundary between orthodoxy and heresy influence historians’ definition of that distinction?

Sources:


For the significance of Constantine and Eusebius’ account of the history of the church, see:


Norman H. Baynes, Constantine the Great and the Christian Church (2nd ed. 1972), preface by Henry Chadwick.

Robert M. Grant, Eusebius as Church Historian (1980).


On orthodoxy and heresy, see:


Henry Chadwick, Heresy and Orthodoxy in the Early Church (1991), especially the introduction.

Bart D. Ehrman, *The Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* (2003). See also the many Youtube clips of US pastors and theologians attacking Ehrman !
2. **MEDIEVAL**

**Medieval I: The cult of the saints**

Questions:

1. How and why has historical writing about the cult of saints changed over the past forty years?
2. Why do many historians find the prevalence of miracle stories in medieval historiography problematical?

Perhaps the key essay underpinning this class is:


See also:

- In recent years there have been a number of perhaps more 'popular', but still scholarly, approaches to the medieval cult of saints. See, for example,

The classic literature on hagiography was originally published in French:


In English see:


S. Justice, ‘Did the middle ages believe in their miracles?’, *Representations* 103 (2008), 1-29


Julia M. H. Smith, ‘Early Medieval Hagiography in the Late Twentieth Century’, *Early Medieval Europe*, 1 (1992), 69-76. (Useful review article.)


And for an early modern perspective:


Bertram Colgrave published separate translations of lives of St Cuthbert, the earliest lives of Gregory the Great, Eddius Stephanus’ Life of St Wilfrid, and Felix’s Life of Guthlac with CUP; look them up on OLIS.

Medieval II: The Medieval Church: institutions and culture

Questions:

1. To what extent is medieval history always the history of the Church?
2. Where is the Church in the new cultural history of the Middle Ages?

This week's questions are designed to help you think about what has happened to medieval Church history over the last forty years or so. The first question asks you to think about conventional readings of medieval ecclesiastical history which focus on institutions, especially the papacy and monasticism, and on individuals (especially popes). Does this create a reading of the middle ages in which the Church, and representatives of ecclesiastical power are always at the centre? The second asks you to look at the cultural turn in historical studies in the late 1980s and beyond. Where, in those new readings of religious culture (many influenced by anthropology), has the ‘old’ Church history gone? Is new cultural history of the middle ages also a history of the Church? Or, in focusing on popular culture and lay religious practice, is the Church as an institution being pushed to the margins?

Linehan and Nelson eds, The Medieval World (2001): several useful essays, esp, in the section called ‘Beliefs, social values and symbolic order’; look also at ‘Elites, organisations and groups’.


The Papacy

C.N.L. Brooke, Medieval Church and Society (1971). [collected essays]

Lives of popes (it might be worth concentrating on key figures, say Gregory the Great and Innocent III):

Jeffrey Richards, The popes and the papacy in the early Middle Ages, 476-752 (London, 1979).
Carole Straw, Gregory the Great: perfection in imperfection (Berkeley, 1988).

**Monasticism:**

Barbara H. Rosenwein, *To be the Neighbour of St Peter: the Social Meaning of Cluny’s Property, 909-1049* (Ithaca / London, 1989).

**New Cultural Histories**


**Some sixteenth-century studies for comparison:**

3. EARLY MODERN

Early Modern I: The Myth of the English Reformation

Questions

1. What approaches have historians taken to the English Reformation over the last forty years?
2. What has been at stake in debates about the Counter-Reformation of Mary Tudor?

Useful for both sessions:


Some earlier histories of the English Reformation:


English Reformation

There is a whole genre of writing about the historiography of the English Reformation. Some key examples (in reverse chronological order) include:


**A selection of discussions of the English Reformation (alphabetically by author):**


Claire Cross, *Church and People, 1450-1660* (1999, 2nd ed.)


—, *Suffolk and the Tudors: politics and religion in an English county 1500-1600* (1986).


**The Church of Mary Tudor**

**Sources:**


John Foxe, *Acts and Monuments* with tracking of the different editions and much valuable editorial apparatus can be found at [http://www.hrionline.ac.uk/johnfoxe/](http://www.hrionline.ac.uk/johnfoxe/).

**Historiographical overviews:**


Eamon Duffy, *Fires of Faith: Catholic England under Mary Tudor* (2009), Introduction


**Reading Foxe / Foxe’s influence on the historiography of Mary’s reign (raises important questions about the use of polemical sources):**


**Discussions of the church in England in the reign of Mary I:**


Eamon Duffy and David M. Loades (eds), *The Church of Mary Tudor* (2005), especially the introduction.


**On early-modern Catholicism / Catholic Reform(ation) / the Counter-Reformation (one question to ponder is who uses which term and why!):**


Early Modern II: Assessing the German Reformation

Questions

1. How have historians of the Reformation assessed the state of the late-medieval church?

2. How useful is the “confessionalization thesis” as an account of the impact of the German Reformation?

Historiographical discussions:


Examples of different historical approaches to German Reformation:


Compare also: Thomas A. Brady Jr, Heiko A. Oberman, James D. Tracy (eds), Handbook of European history, 1400-1600: late Middle Ages, Renaissance, and Reformation (1994-95).

Early definitions of the epoch of the German Reformation:


Ernst Troeltsch, Protestantism and progress: a historical study of the relation of Protestantism to the modern world (1912).

Karl Holl, The cultural significance of the Reformation (1959; first published 1921).

Joseph Lortz’s Reformation in Germany (1939) is a classic account of late-medieval corruption and degeneration.

Bernd Moeller, Imperial cities and the Reformation (1972; originally published 1962).

A. G. Dickens, The German nation and Martin Luther (1974).

Further reading on the late-medieval church:

Thomas Brady, German Histories in the Age of Reformations, 1400-1650 (Cambridge University Press: Cambridge 2009)


Steven Ozment, The Age of Reform, 1250 - 1550: An intellectual and religious history of late medieval and reformation Europe (Yale University Press: New Haven CN 1980)

Andrew Pettegree (ed.), The Reformation World (Routledge: London 2000), Chs. 2 and 3

Bernard M. G. Reardon, Religious Thought in the Reformation (Longman: London 1981), Ch. 1


Robert N. Swanson, Religion and devotion in Europe, c. 1215-c. 1515 (Cambridge University Press; Cambridge 1995).


Very useful collection of articles illustrating historiographical trends in scholarship on the European Reformation:

Andrew Pettegree: The Reformation: Critical Concepts in Historical Studies, 4 vols (2004) [not in the Bodleian, only in All Souls library; however, see here for a table of contents with places of original publication: http://www.burioni.it/libri/news/routledge3/reformation.htm]

For a discussion between German church historians of the factors which define the unity of the Reformation, see:


The role of anticlericalism:

Hans-Jürgen Goertz, Antiklerikalismus und Reformation: sozialgeschichtliche Untersuchungen (1995) is seminal, but is not available in English; for a presentation of his thesis and responses to it, see Peter A. Dykema and Heiko A. Oberman, Anticlericalism in Late Medieval and Early Modern Europe (Studies in Medieval and Reformation Traditions 51; Brill: Leiden 1993).

The confessionalisation thesis has formed the context for much historiographical discussion over the past decade or more; much of this literature is also in German, but see:

Those who read German might have a look at: Thomas Kaufmann’s useful (and brief) “Einleitung” in:

A classic statement of the thesis can be found in Heinz Schilling, “Confessionalization in the Empire: Religious and Societal Change in Germany between 1555 and 1620“ in *Religion, Political Culture and the Emergence of Early Modern Society* (1992), 205-45

See also:


4. EIGHTEENTH AND NINETEENTH CENTURIES

I. Enlightenment, modernity and religion in contemporary historiography

Questions:

1. How far have historians’ analysis of the relationship between Enlightenment and religion in England damaged the narrative of secularization?

2. How did Enlightenment shifts in “the idea of progress” influence the writing of history?

Enlightenment and Religion

Religion as agent of Enlightenment:


Jane Shaw, Miracles in Enlightenment England (Yale 2006).


Enlightenment and Secularization

The idea of progress

Sources:


Edward Gibbon, The History of the Decline and Fall of the Roman Empire, ed. David Womersley (3 Vols, 2005), see especially chs. XV and XVI

Secondary literature:


Karl Löwith, Meaning in History: The Theological Implications of the Philosophy of History (1949).


II: Nineteenth Century

Questions

1. How did nineteenth-century developments in understanding science influence the development of history as a discipline?

2. To what extent was impartiality the guiding principle of nineteenth-century historical accounts?

The pioneer of history as “scientific” method was Leopold von Ranke:


on Ranke see also:

Georg G. Iggers and James M. Powell (eds), Leopold von Ranke and the shaping of the historical discipline (1990).


You might want also to look back at the work of Adolf von Harnack, Mission and Expansion of Christianity (1908)

Compare also the work of Albrecht Ritschl (e.g. The Christian doctrine of justification and reconciliation: the positive development of the doctrine [1902])

and Ernst Troeltsch (e.g. Protestantism and progress: a historical study of the relation of Protestantism to the modern world / by Ernst Troeltsch [1912]).

on the importance of historical method in the work of Harnack and Troeltsch, see: G. Wayne Glick, The reality of Christianity: a study of Adolf von Harnack as historian and theologian (1967); Wilhelm Pauck, Harnack and Troeltsch: two historical theologians (1968).

For English applications of and engagement with von Ranke’s historical methods, see:

- the work of William Stubbs (e.g. The Constitutional History of England),

- the work of Samuel Rawson Gardiner (e.g. History of the Commonwealth and Protectorate, 1649-1656).


Lord Acton, Essays in the liberal interpretation of history: selected papers (Chicago 1967).

see especially: A lecture on the study of history: delivered at Cambridge, June 11, 1895 (1895);

“German schools of History,” English Historical Review, 1 (1886), 7-42

on Acton:

Herbert Butterfield, Lord Acton (1948).

Owen Chadwick, Acton and History (Cambridge 1998).
J R Seeley, “The teaching of politics: an inaugural lecture delivered in Cambridge,” in: J R Seeley, Lectures and Essays (London 1870) [on his appointment as Regius Professor of History, makes an aggressive case for the application of scientific method] on Seeley:


See also relevant sections and chapters of:


Stefan Berger, Mark Donovan, Kevin Passmore (eds), Writing National Histories: Western Europe since 1800 (1999).


Peter Mandler, History and National Life (2002).


Benedikt Stuchtey and Peter Wende (eds), British and German Historiography, 1750-1950: traditions, perceptions and transfers (2000).