

Burning To Read English Fundamentalism And Its Reformation Opponents

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Burning to Read essentially provides a "prequel" to John Stachniewski's magisterial study of late 16th and early 17th century Calvinism (The Persecutory Imagination), which has long flown under the radar as a key corrective to scholarship that regarded Protestantism of the Tudor era as a relatively benign precursor to the (now questionably) dominant liberal cultures of modern Anglo-American societies.

~~Burning to Read: English Fundamentalism and Its ...~~

Burning to Read: English Fundamentalism and Its Reformation Opponents by James Simpson. really liked it 4.00 · Rating details · 23 ratings · 7 reviews
The evidence is everywhere: fundamentalist reading can stir passions and provoke violence that changes the world. Amid such present-day conflagrations, this illuminating book reminds us of ...

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Amid present-day conflagrations, this illuminating book reminds us of the sources, and profound consequences, of Christian fundamentalism in the sixteenth century. Simpson focuses on the cultural transformation in early modern England that allowed common people to read the Bible for the first time. The last wave of fundamentalist reading in the West provoked 150 years of violent upheaval; as ...

~~Burning to Read—English Fundamentalism and Its ...~~

James Simpson. Burning to Read." English Fundamentalism and Its Reformation Opponents. Cambridge, MA: Harvard University Press, 2007. 368 pp.; US \$27.95 ISBN 9780674026711 Few moments in the history of reading are as complex as the Protestant Reformation, and few provide a greater sense of reading's immense cultural significance.

~~James Simpson. Burning to Read." English Fundamentalism ...~~

Burning to Read: English Fundamentalism and Its Reformation Opponents James Simpson The evidence is everywhere: fundamentalist reading can stir passions and provoke violence that changes the world.

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The sixteenth-century Reformation represented conflict and, at least as far as theologians were concerned, it was a battle of the books. It is true that the theologians continued to meet, debate and disagree face to face and faith to faith: Luther and Melancthon encountered Zwingli and Cœcolampadius at Marburg in Hesse in 1529 to thrash out their differences over the sacrament of union, the ...

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~~Burning To Read English Fundamentalism And Its Reformation ...~~

"Burning to Read is a landmark in the study of fundamentalism. In James Simpson's radical reassessment, the Protestant Reformation appears not as a parent of the Enlightenment, but rather as a progenitor of the extreme and intolerant literalism that has seized every major world religion today.

~~Burning to Read: English Fundamentalism and Its ...~~

After exploring the heroism and achievements of sixteenth-century English Lutherans, particularly William Tyndale, Burning to Read turns to the bad news of the Lutheran Bible. Simpson outlines the dark, dynamic, yet demeaning paradoxes of Lutheran reading: its demands that readers hate the biblical text before they can love it; that they be constantly on the lookout for unreadable signs of their own salvation; that evangelical readers be prepared to repudiate friends and all tradition on the ...

~~Burning to Read — James Simpson | Harvard University Press~~

Burning to Read: English Fundamentalism and its Reformation Opponents - By James Simpson

~~(PDF) Burning to Read: English Fundamentalism and its ...~~

Burning to Read—James Simpson 2009-06-30 Amid present-day conflagrations, this illuminating book reminds us of the sources, and profound consequences, of Christian fundamentalism in the sixteenth century. Simpson focuses on the cultural transformation in early modern England that allowed common people to read the Bible for the first time. The last wave of fundamentalist reading in the West provoked 150 years of violent upheaval; as we approach a second wave, this powerful book alerts

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In Burning to Read, this erudite and original student of later medieval and Renaissance literature focuses on a single, well-defined episode: the role of books, and more particularly the reading of the Bible, in the English Reformation...His subtle, intense, beautifully written essay helps the reader to understand, historically and existentially, why seemingly reasonable people end up burning books and executing readers.

~~Burning to Read : English Fundamentalism and Its ...~~

James Simpson, Burning to Read: English Fundamentalism and the Reformation

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How did the English Reformation, with its illiberal, intolerant beginnings, lay the groundwork for the Enlightenment—free will, liberty of conscience, religious toleration, constitutionalism, and all the rest? In his provocative rewriting of the history of liberalism, James Simpson uncovers its unexpected debt to Protestant evangelicalism.

David Harrington Watt's Antifundamentalism in Modern America gives us a pathbreaking account of the role that the fear of fundamentalism has played—and continues to play—in American culture. Fundamentalism has never been a neutral category of analysis, and Watt scrutinizes the various political purposes that the concept has been made to serve. In 1920, the conservative Baptist writer Curtis Lee Laws coined the word "fundamentalists." Watt examines the antifundamentalist polemics of Harry Emerson Fosdick, Talcott Parsons, Stanley Kramer, and Richard Hofstadter, which convinced many Americans that religious fundamentalists were almost by definition backward, intolerant, and anti-intellectual and that fundamentalism was a dangerous form of religion that had no legitimate place in the modern world. For almost fifty years, the concept of fundamentalism was linked almost exclusively to Protestant Christians. The overthrow of the Shah of Iran and the establishment of an Islamic republic led to a more elastic understanding of the nature of fundamentalism. In the late 1970s and early 1980s, Americans became accustomed to using fundamentalism as a way of talking about Muslims, Jews, Hindus, Sikhs, and Buddhists, as well as Christians. Many Americans came to see Protestant fundamentalism as an expression of a larger phenomenon that was wreaking havoc all over the world. Antifundamentalism in Modern America is the first book to provide an overview of the way that the fear of fundamentalism has shaped U.S. culture, and it will lead readers to rethink their understanding of what fundamentalism is and what it does.

Karl Keating defends Catholicism from fundamentalist attacks and explains why fundamentalism has been so successful in converting "Romanists". After showing the origins of fundamentalism, he examines representative anti-Catholic groups and presents their arguments in their own words. His rebuttals are clear, detailed, and charitable. Special emphasis is given to the scriptural basis for Catholic doctrines and beliefs.

Focusing on conversion as one of early modern Europe's most pressing issues, the present book offers a comprehensive reading of artistic and literary ways in which spiritual transformations and exchanges of religious identities were given meaning.

This book provides an accessible, concise and intellectually stimulating introduction and guide to one of the richest, most challenging poems of pre-Reformation English. New to the internationally-renowned "Exeter Medieval Texts and Studies" series, James Simpson's indispensable guide to Piers Plowman has been fully revised for this reissue. As any teacher of the poem knows, teaching Piers Plowman is massively facilitated by a reliable introductory guide providing both information and interpretation. This book does just that. Its main aim is to demonstrate to undergraduate readers the centrality of Piers Plowman in any account of the literary and cultural history of the later English Middle Ages. Piers Plowman's principal project is the re-imagining of a vernacular Church; the text questions the culture within which it is anchored and moves towards an active re-imagining of social and religious institutions. Simpson's book demonstrates how the poem's historical significance is embedded in its formal choices. This is a truly introductory guide to Piers Plowman notable for its clarity, its intellectual subtlety and its originality. Piers Plowman is a key medieval undergraduate text, both for its literary value and its religious significance. This full revision of the book incorporates the best new scholarship on Piers since the original 1990 edition.

"The press has become a tool of oppression—politicized, self-aware, self-motivated, and power-hungry. . . . In short, these people can no longer be trusted." —From S. E. Cupp's *Losing Our Religion* It's time to wake up and smell the bias. The go-to commentator for such programs as Fox News's Hannity and CNN's Larry King Live and *Reliable Sources*, S. E. Cupp is just that—a reliable source for the latest news, trends, and forecasts in young, bright, conservative America. Savvy and outspoken when shattering left-leaning assumptions as she did in *Why You're Wrong About the Right*, Cupp now takes on the most pressing threat to the values and beliefs held and practiced by the majority of Americans: the marginalizing of Christianity by the flagrantly biased liberal media. From her galvanizing introduction, you know where S. E. Cupp stands: She's an atheist. A non-believer. Which makes her the perfect impartial reporter from the trenches of a culture war dividing America and eroding the Judeo-Christian values on which this country was founded. Starting at the top, she exposes the unwitting courtship of President Obama and the liberal press, which consistently misreports or downplays Obama's clear discomfort with, or blatant disregard for, religious America—from covering up religious imagery in the backdrop of his Georgetown University speech to his absence from events surrounding the National Day of Prayer, to identifying America in his inaugural address as, among other things, "a nation of non-believers." She likens the calculated attacks of the liberal media to a class war, a revolution with a singular purpose: to overthrow God and silence Christian America for good. And she sends out an urgent call for all Americans to push back the leftist propaganda blitz striking on the Internet, radio, television, in films, publishing, and print journalism—or invite the tyrannies of a "mainstream" media set on mocking our beliefs, controlling our decisions, and extinguishing our freedoms. Now, discover the truth behind the war against Christmas—and how political correctness keeps the faithful under wraps . . . the one-sided analyses of Prop 8 and the gay marriage debate . . . the media pot-shots at Sarah Palin's personal faith . . . the politicization of entertainment mainstays such as *American Idol* and the Miss USA Pageant . . . and much more. Also included are her penetrating interviews with Dinesh D'Souza, Martha Zoller, James T. Harris, Newt Gingrich, Kevin Madden, and Kevin Williamson of *National Review*, delivering must-read analyses of the latest stunning lowlights from the liberal media.

When we think of breaking images, we assume that it happens somewhere else. We also tend to think of iconoclasts as barbaric. Iconoclasts are people like the Taliban, who blew up Buddhist statues in 2001. We tend, that is, to look with horror on iconoclasm. This book argues instead that iconoclasm is a central strand of Anglo-American modernity. Our horror at the destruction of art derives in part from the fact that we too did, and still do, that. This is most obviously true of England's iconoclastic century between 1538 and 1643. That century of legislated early modern image breaking, exceptional in Europe for its jurisdictional extension and duration, stands at the core of this book. That's when written texts, especially poems, rather than visual images became our living monuments. Surely, though, the story of image breaking stops in the eighteenth century, with its enlightened cultivation of the visual arts and the art market. Not so, argues *Under the Hammer*: once started, iconoclasm is difficult to stop. It ripples through cultures, into the psyche, and it ripples through history. Museums may have protected images from the iconoclast's hammer, but also subject images to metaphorical iconoclasm. Aesthetics may have drawn a protective circle around the image, but as it did so, it also neutralised the image. The ripple effect also continues across the Atlantic, into puritan culture, into twentieth-century American Abstract Expressionism, and into the puritan temple of modern art. That, in fact, is where this book starts, with mid-twentieth-century abstract painting: the image has survived, just, but it bears the scars of a 500 year history.

Many of the divisions facing Christians today include disagreements over the interpretation of Scripture. These disagreements arise not only regarding the meaning of particular biblical passages, but also involve different approaches to determining how the meaning of Scripture is discerned. Such disagreement over the interpretation of Scripture is nothing new. Insights available from past efforts to resolve disputes over interpretation can be a valuable resource for modern efforts to facilitate intra-Christian dialogue. This study elucidates the biblical hermeneutic championed by Richard Hooker, a formative figure of the Anglican tradition, to recommend it as a resource for modern Christians. In his approach to interpreting scripture, Hooker recognizes the importance of both rational reflection and inspired insight while also treading a middle path that balances the respect due to interpretive authorities against the responsibilities of the individual conscience. These and other elements of Hooker's hermeneutic make it a valuable resource for those who seek to promote dialogue and reconciliation in a divided church.

The scribes of early medieval England wrote out their vernacular poems using a format that looks primitive to our eyes because it lacks the familiar visual cues of verse lineation, marks of punctuation, and capital letters. The paradox is that scribes had those tools at their disposal, which they deployed in other kinds of writing, but when it came to their vernacular poems they turned to a sparser presentation. How could they afford to be so indifferent? The answer lies in the expertise that Anglo-Saxon readers brought to the task. From a lifelong immersion in a tradition of oral poetics they acquired a sophisticated yet intuitive understanding of verse conventions, such that when their eyes scanned the lines written out margin-to-margin, they could pinpoint with ease such features as alliteration, metrical units, and clause boundaries, because those features are interwoven in the poetic text itself. Such holistic reading practices find a surprising source of support in present-day eye-movement studies, which track the complex choreography between eye and brain and show, for example, how the minimal punctuation in manuscripts snaps into focus when viewed as part of a comprehensive system. How the Anglo-Saxons Read Their Poems uncovers a sophisticated collaboration between scribes and the earliest readers of poems like *Beowulf*, *The Wanderer*, and *The Dream of the Rood*. In addressing a basic question that no previous study has adequately answered, it pursues an ambitious synthesis of a number of fields usually kept separate: oral theory, paleography, syntax, and prosody. To these philological topics Daniel Donoghue adds insights from the growing field of cognitive psychology. According to Donoghue, the earliest readers of Old English poems deployed a unique set of skills that enabled them to navigate a daunting task with apparent ease. For them reading was both a matter of technical proficiency and a social practice.

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