Reading religious change in medieval and early modern Europe

The fifteenth annual Perth Medieval and Renaissance Group Symposium
Acknowledgements

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SPONSORS
Faculty of Arts, Humanities and Social Sciences, UWA
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School of Music, UWA
School of Social and Cultural Studies, UWA
Vice-Chancellor’s Discretionary Fund, UWA
ARC Network for Early European Research (Friday reception)

SYMPOSIUM COMMITTEE
Andrew Lynch
Shane McLeod
Jacqueline Van Gent

Further thanks to: the staff of St George’s College, especially Margo Darbyshire and Annemarie Freeman; Harvey Cheese for kindly providing cheeses for the Friday reception; Professor Jane Davidson, Holly Leonard and members and students of the School of Music; and Brett Hirsch (website, programme, posters and technical assistance).
### Friday 23 May

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<td><strong>REGISTRATION AND TEA &amp; COFFEE</strong></td>
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<td>9:30 - 10:00</td>
<td>Religious change and cultural contact</td>
<td>Text, culture, identity: the mendicant orders</td>
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<td>10:00 - 10:30</td>
<td>Bridgette Slavin</td>
<td>Paul Chandler</td>
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<td>10:30 - 11:00</td>
<td>Shane McLeod</td>
<td>Anne Holloway</td>
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<td>Anna Welch</td>
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<td>11:00 - 11:30</td>
<td><strong>MORNING TEA AND OFFICIAL WELCOME</strong></td>
<td>Professor Anne Pauwels</td>
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<tr>
<td>11:30 - 12:30PM</td>
<td><strong>PLENARY PAPER</strong></td>
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<td>Feminizing the Discourse of Monastic Temptation and Nocturnal Emissions in the Middle Ages: Heloise's Ep. IV</td>
<td>Juanita Feros Ruys</td>
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<td>Chair: Professor Philippa Maddern</td>
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<td>12:30 - 2:00</td>
<td><strong>LUNCH</strong></td>
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<td>2:00 - 2:30</td>
<td>Tomas Zahora</td>
<td>Carmel Posa</td>
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<td>3:00 - 3:45</td>
<td><strong>AFTERNOON TEA &amp; COFFEE</strong></td>
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<td>3:45 - 4:45</td>
<td><strong>PLENARY PAPER</strong></td>
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<td>Bad News Bible: Six Dark, Dynamic, and Demeaning Paradoxes of Sixteenth-Century Evangelical Bible Reading</td>
<td>James Simpson</td>
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<td>Chair: Associate Professor Andrew Lynch</td>
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<td>5:15</td>
<td><strong>BOOK LAUNCH</strong></td>
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<td>Smaragdus of Saint Michael: Commentary on the Rule of Saint Benedict</td>
<td>Fr. David Barry O.S.B.</td>
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<td>Philippa Maddern and Fr. Placid Spearritt O.S.B., Abbot of New Norcia</td>
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<td>6:00</td>
<td><strong>RECEPTION WITH REFRESHMENTS</strong></td>
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<td>ARC Network for Early European Research and Harvey Cheese</td>
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### Saturday 24 May

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<td><strong>EVIL AND EMOTION: LATER MEDIEVAL NARRATIVES</strong></td>
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<td><strong>10:00 - 10:30</strong></td>
<td><strong>Anthony Ray</strong></td>
<td><strong>Penelope Buckley</strong></td>
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<td><strong>John Tillotson</strong></td>
<td><strong>Andrew Lynch</strong></td>
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<td><strong>NICHOLAS BRODIE</strong></td>
<td><strong>ANNABEL MILNE</strong></td>
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<td><strong>11:00 - 11:30</strong></td>
<td><strong>MORNING TEA &amp; BOOK LAUNCH</strong></td>
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<td><strong>Women, Identities, and Communities in Early Modern Europe</strong></td>
<td><strong>Stephanie Tarbin and Susan Broomhall, ed.</strong></td>
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<td><strong>11:30 - 12:30PM</strong></td>
<td><strong>PLENARY PAPER</strong></td>
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<td><strong>Conscience and the Law: The Modernity of Thomas More</strong></td>
<td><strong>BRIAN CUMMINGS</strong></td>
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<td><strong>Chair:</strong> Professor Bob White</td>
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<td><strong>LUNCH</strong></td>
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<td><strong>1:30 - 2:00</strong></td>
<td><strong>THE ENGLISH REFORMATION</strong></td>
<td><strong>RELIGION AND THE LITERARY IMAGINATION</strong></td>
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<td><strong>2:00 - 2:30</strong></td>
<td><strong>Stephanie Trigg</strong></td>
<td><strong>Suzanne Wijsman</strong></td>
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<td><strong>2:30 - 3:00</strong></td>
<td><strong>Lawrence Warner</strong></td>
<td><strong>Chris Wortham</strong></td>
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<td><strong>3:00 - 4:00</strong></td>
<td><strong>AFTERNOON TEA AND MUSICAL PERFORMANCE</strong></td>
<td><strong>CONVERSION: AT HOME AND ABROAD</strong></td>
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<td><strong>Henry Purcell/Nahum Tate, Dido and Aeneas (selections)</strong></td>
<td><strong>REFORMING AUTHORITY</strong></td>
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<td><strong>Soloists, chorus and musicians from the UWA School of Music</strong></td>
<td><strong>CONVERSION: At Home and Abroad</strong></td>
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<td><strong>Venue:</strong> Eileen Joyce Studio, School of Music, UWA</td>
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<td><strong>4:00 - 4:30</strong></td>
<td><strong>Carole Cusack</strong></td>
<td><strong>Marcus Harmes</strong></td>
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<td><strong>4:30 - 5:00</strong></td>
<td><strong>John Gascoigne</strong></td>
<td><strong>Elizabeth Murray</strong></td>
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<td><strong>5:00 - 5:30</strong></td>
<td><strong>Jacqueline Van Gent</strong></td>
<td><strong>Jared van Duinen</strong></td>
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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
Jacqueline Van Gent (UWA)
First Fruit: Indigenous Conversions and Moravian Missions in the 18th Century

The Moravian Church formed the first significant Protestant mission society and founded missions around the world from 1734. The strong Pietist roots of the Moravian Church are reflected in an emphasis on personal conversion. In their proselytizing efforts Moravians aimed at individual conversions - 'First Fruit' - rather than communal conversions of indigenous people. This paper argues that while indigenous conversion narratives are expressions of individual faith, they need to be read in the context of genre requirements posed by Pietist spiritual autobiographies and in the wider historical context of early modern colonial expansion. How do indigenous accounts of religious change reflect the fundamental reorganization of their societies, cultures and concepts of personhood?

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.

Elizabeth Murray (Melbourne)

Same Voice, Different Purpose: Clergy in Reformation North Shropshire

The Reformation in England went through dramatic changes in religious policy with changes of monarch from Edward VI to Mary to Elizabeth. A close study of the clergy in North Shropshire reveals that church personnel affects the way the Reformation proceeded in that region. The structures of the church in England remained during the sixteenth century, although the character of that church was altered. How did the role of bishops change in a church with a lay monarch at the head? Did the loyalties of the bishop affect the parishes in their dioceses? Were the bishops or the parish clergy more influential in the lives of congregations?

The parish church personnel during the Reformation in Shropshire was generally stable. It was usual for a priest in Shropshire to serve in a parish until he died. The environment of English worship changed during the sixteenth century while most of the parish clergy remained in their cure. The role of the priest was transformed from mediators of divinity to preachers and