

## Acknowledgments

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**Book Registration, Exhibitors, and Times**

Badges and program booklets may be picked up during the times listed:

Music Faculty, Foyer

Wednesday, 6 April, 1:00 – 4:00 PM

Thursday, 7 April 8:30 AM – 5:00 PM

Friday, 8 April 8:30 AM – 5:00 PM

Saturday, 9 April 8:30 – 11:30 AM

Replacement/additional programs may be purchased at the registration desk for £13 cash or \$25 cash or check drawn on US bank.

**Book Exhibit**

Music Faculty, Foyer

Wednesday, 6 April, 1:00 – 4:00 PM

Thursday, 7 April 8:30 AM – 5:00 PM

Friday, 8 April 8:30 AM – 5:00 PM



## Renaissance Art

The opening lines of Dante's pilgrimage supply a point of departure for an examination of the ways that artists identified themselves in Renaissance paintings and sculptures. This examination will focus on different forms of signature, which define different aspects of authorship and artistic consciousness.

Friday, 8 April  
11:00 – 12:30 PM

King's College Chapel Tour  
Conducted by Jean Michel Massing, *King's College* and Virginia Raguin, *College of the Holy Cross*

The huge series of windows for the Chapel, 1526-47 exhibits a Continental Renaissance style. Bishop Richard Fox (1501-28) set the program, "the story of the olde lawe and new lawe." In addition to the upper windows, the side chapels house a collection of historic windows, including Renaissance drawings on glass — roundels — from England, France, Germany, and the Low Countries. These are accessible for close inspection so that the evaluation of authenticity will be part of the seminar. Because of the close contact, session is limited to twenty persons. Contact Virginia Raguin [vraguin@holycross.edu](mailto:vraguin@holycross.edu).

Friday, 8 April  
5:30 – 7:00 PM

Plenary Session: Christianity in Sixteenth-Century Europe  
*Sponsor:* The Renaissance Society of America  
*Location:* Cambridge Corn Exchange

**Organized by** Craig Harline, *Birgham Young University*

Diarmaid MacCulloch, *University of Oxford, Saint Cross College*  
"Protestantism in Mainland Europe: New Directions"

Most stimulating for this Anglophone historian at least has been the reintegration of religious history into mainstream social and political history generally, but also a heightened sense of an international movement embracing an entire continent and beyond. We no longer make artificial distinctions between the Reformations of the Atlantic Isles and those on the mainland, we can see more clearly what is local and what is part of an international phenomenon, and we can also appreciate the artificiality of considering Protestantism in isolation from reform movements in both the pre-Reformation Western Church and post-Tridentine Roman Catholicism. I will commend the advantages of emancipating religious history from specific religious commitment. I will discuss the effect of the breaking-down of barriers to travel and research in the wake of the 1989-90 revolutions in the recovery of our sense of the importance of Reformations in eastern Europe, and also highlight our realization that a heritage of southern European dissent shaped the heterodoxy that proved the solvent of Reformation certainties.

Mary Laven, *University of Cambridge, Jesus College*  
"Encountering the Counter-Reformation"

While the Reformation has, from the very beginning, been seen as a drama that drew its cast from every sphere of society, the Counter-Reformation was until recently considered as the project of elites. Even those who sought to write the social history of the Catholic reform movement allocated to "the people" the role of resisting the course of change rather than contributing to the transformation of early modern Catholicism. Swimming against this tide, a succession of local case studies (focusing in particular on rituals and objects) has demonstrated the manifold ways in which men and women of all social backgrounds participated in the reinvention of Roman Catholicism. This paper considers new emphases in the social and cultural history of the Counter-Reformation, and asks whether there remains a place for thinking about the age of reform in terms of discipline and confessionalization.

Eamon Duffy, *University of Cambridge, Magdalene College*  
"The Reformation After Revisionism"

For a generation writing about the English Reformation has been dominated by debates about the character, pace, popularity of the transition from Catholic to Protestant belief and practice in England. These "revisionist" debates have had a regrettable tendency to produce artificial polarities into a complex set of processes, and some recent studies (Norman Jones's *The English Reformation*, Eamon Duffy's *Voices of Morebath*, and Ethan Shagan's *Popular Politics and the English Reformation*) have attempted to move beyond these polarities to consider the processes by which England became Protestant. This paper surveys some of these studies and attempts an overview of the state of English Reformation historiography.

Saturday, 9 April  
12:00 – 2:00 PM

"Quanta Beltà"

Lute music by Paul Beier, Civica Scuola di Musica, Accademia Internazionale della Musica, Milan from the "Intabolatura de lauto" (1546) of Francesco da Milano and Perino Fiorentino

Location: Music Faculty, Recital Hall

Saturday, 9 April  
4:00 – 5:30 PM

Awards Presentation

Josephine Waters Bennett Lecture

*Sponsor:* The Renaissance Society of America

Philip Ford, *University of Cambridge, Clare College*  
"Homer in the French Renaissance"

Location: Music Faculty, Concert Hall

Saturday, 9 April  
5:30 – 7:00PM

Closing Reception

*Sponsor:* The Renaissance Society of America

Location: Music Faculty, Foyer