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The Catholic heretical movement called Jansenism tried to out-purify Calvinism, but in stead called forth the so-called enlightenment, which is the foundation for today's secularism, which all Christian denominations have to struggle against. Overall, I heartily recommend "The Refashioning of Catholicism, 1450-1700."

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Emperor Ferdinand II (1619–37) stands out as a crucial figure in the Counter-Reformation in central Europe, a leading player in the Thirty Years War, the most important ruler in the consolidation of the Habsburg monarchy, and the emperor who reinvigorated the office after its decline under his two predecessors. This is the first biography since a long-outdated one written in German in 1978, and the first ever in English. It looks at his reign as territorial ruler of Inner Austria from 1598 until his election as emperor and especially at the influence of his mother, the formidable Archduchess Maria, in order to understand his later policies as emperor. This book focuses on the consistency of his policies and the profound influence of religion throughout his career, and follows the contest at court between those who favored consolidation of the Habsburg lands and those who aimed for expansion in the empire.

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A competent Catholic scholar carries on an objective study of the determined efforts of the Catholic Church to reform itself, to stem the advances of Protestantism, and if possible to recover the lands lost to heresy in the earlier 16th century.

Bireley explores the anti-Machavellian tradition of sixteenth- and seventeenth-century Europe and the writers who cultivated it, including Giovanni Botero and Justus Lipsius. The tradition produced an international political literature that is immensely important for understanding the Counter-Reformation, Baroque culture, and

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Examines the interaction between Christianity and the secular world, covering four major periods in Christian history: The Imperial Church (300-500); the Medieval Church (1050-1250); the Reformation Church (1450-1650); and the Modern Church (1800-2000).

A comprehensive history of the Calvinist movement.

Catholic Europe, 1592-1648 examines the processes of Catholic renewal from a unique perspective; rather than concentrating on the much studied heartlands of Catholic Europe, it focuses primarily on a series of societies on the European periphery and examines how Catholicism adapted to very different conditions in areas such as Ireland, Britain, the Netherlands, East-Central Europe, and the

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Balkans. In certain of these societies, such as Austria and Bohemia, the Catholic Reformation advanced alongside very rigorous processes of state coercion. In other Habsburg territories, most notably Royal Hungary, and in Poland, Catholic monarchs were forced to deploy less confrontational methods, which nevertheless enjoyed significant measures of success. On the Western fringe of the continent, Catholic renewal recorded its greatest advances in Ireland but even in the Netherlands it maintained a significant body of adherents, despite considerable state hostility. In the Balkans, Ó hAnnracháin examines the manner in which the papacy invested substantially more resources and diplomatic efforts in pursuing military strategies against the Ottoman Empire than in supporting missionary and educational activity. The chronological focus of the book is also unusual because on the peripheries of Europe the timing of Catholic reform occurred differently. Catholic Europe, 1592-1648 begins with the pontificate of Clement VIII and, rather than treating religious renewal in the later sixteenth and seventeenth centuries as essentially a continuation of established patterns of reform, it argues for the need to understand the contingency of this process and its constant adaptation to contemporary events and preoccupations.

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