



## **CMRC ANNUAL RESEARCH DAY: 'IDEAS OF ROME'**

**Monday, 22 January 2018, 11am-3.45pm**

**University of Southampton Avenue Campus, Building 65, Lecture Theatre B**

### **Session 1 (11am-12.15pm): English Pre-Reformation Ideas of Rome**

- a) Fredrica Teale, 'At the lintels of Peter and Paul: Pilgrimage to Rome from English religious institutions of the thirteenth and fourteenth centuries'
- b) Bruno Russell, 'Becoming the Enemy: Perceptions of Rome and the Cardinal c. 1520-35'

### **Session 2 (12.15-1.30pm): Keynote Lecture**

Brenda Bolton, M.B.E., Emerita of University of London, author of 'The Medieval Reformation' and many studies on Medieval Rome, the Papacy and Pastoral Care

'Ideas and realities: the experience of travellers to Rome in the central Middle Ages'

### **Lunch break (1.30-2.30pm)**

### **Session 3 (2.30-3.45pm): English Post-Reformation Ideas of Rome**

- a) George Bernard, 'Henry VIII and the royal supremacy'
- b) Ros King, 'Shakespeare's Rome'

## ABSTRACTS

**Paper 1a (Teale):** Amongst the more than a million pilgrims who flooded into Rome in the Jubilee year of 1350 were many English monks who despite being expressly forbidden to travel by the Rule of St Benedict had nevertheless made the journey to the basilicas of St Peter and St Paul in search of papal absolution for their sins (and subsequently papal dispensations for their travel). Such pilgrimages were not, however, limited to Holy Years, but were a regular, though rarely documented part of monastic life throughout the preceding century. This paper looks at the issue of pilgrim monks and also at some of the more obscure ways in which the ideas of ancient Rome were reflected in an English monastery.

**Paper 1b (Russell):** This paper interprets the theme 'Ideas of Rome' to mean how perceptions of Rome shifted and changed on the eve of the English Reformation. It explores how attitudes to Wolsey and then Henry VIII's emerging Break with Rome affected Early Modern English attitudes to Rome. Did Rome become seen as the English enemy? How did propagandists and ministers use language to bolster such an idea, if the evidence suggests that it really existed?

**Paper 2 (Bolton):** Each of the three great pilgrimage destinations of medieval Christendom – Jerusalem, Compostela and Rome – offered unique rewards to those who undertook the arduous journey. In Palestine – the land of Christ's birth – travellers associated themselves with the holy places of the Old and New Testaments. After c. 800AD, at Compostela in the remote Iberian bishopric of Iria, a special devotion grew up around the recently discovered bones of the Apostle James the Elder. In Rome, enlightened travellers might wonder at the continuity of pagan temples converted into churches but also venerated the martyred saints Peter and Paul at the threshold of their tombs, *ad limina apostolorum*. Whilst German kings received imperial coronation, plenipotentiaries, proctors, penitents and pilgrims sought redress or forgiveness or both. Nothing, however, was inevitable in the two centuries between 1100 and 1300, not even the presence in Rome of its bishop, the pope. What ideas and perceptions influenced the medley of visitors to the City described as *Caput Mundi*, 'Head of the World'? The ideas and realities which confronted them during their travels and on arrival provide the focus of this talk.