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In *Beneath the Cross* Barbara Diefendorf presents her work as a middle ground which claims that both religion and politics played important roles in the Saint Bartholomews Day Massacre. For the Catholics, society was collectively the body of Christ. Thus, heresy is a cancer that needs to be cut out from the community. There could be no compromise.

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According to Barbara Diefendorf, traditional historiography has focused almost exclusively on the political dimension which framed this tragedy (Barbara B. Diefendorf, *Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris* (New York, Ny.: Oxford University Press, 1991), p. 4).

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Paris-site of the royal court, a strong judicial apparatus, the University, predominant Catholic parishes, the Reformed Church, plagues, and famines-grabs and maintains center stage throughout the book. Beneath the Cross is a must-read for the novice, scholar, or admirer of French religious history.

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Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris. Link/Page Citation When Francois I wanted to express his horror of heresy in 1535, he told officials at a banquet that "if one of the arms of my body was infected with this corruption, I would cut it off." ...

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Beneath the Cross. Catholics and Huguenots in Sixteenth-Century Paris. Barbara B. Diefendorf. Description. The religious conflicts of sixteenth-century France, particularly the St. Bartholomew's Day massacres of 1572, continue to draw a good deal of attention from historians.

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Beneath the Cross also argues that the massacre, despite the orthodox depiction as a calculated consequence, resulted from the limited call by the king for the assassination of Huguenot leaders that mixed with (at least 15) years of Catholic fear of a Protestant takeover; disparate views of heresy between commoners and magistrates; and a faithful response to calls to manifest God's justice upon heretics that culminated in the slaughter of Protestants.

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