

Religion And Culture In Early Modern Europe 1500 1800

This lively book focuses on how different Jewish, Muslim, and Christian communities engage with new media. Rather than simply reject or accept new media, religious communities negotiate complex relationships with these technologies in light of their history and beliefs. Heidi Campbell suggests a method for studying these processes she calls the "religious-social shaping of technology" and students are asked to consider four key areas: religious tradition and history; contemporary community values and priorities; negotiation and innovating technology in light of the community; communal discourses applied to justify use. A wealth of examples such as the Christian e-vangelism movement, Modern Islamic discourses about computers and the rise of the Jewish kosher cell phone, demonstrate the dominant strategies which emerge for religious media users, as well as the unique motivations that guide specific groups.

Inventing Polemic examines the ways in which the new technology of print and Reformation polemic together dramatically transformed the literary culture of early modern England. Bringing together important work in two distinct areas, the history of the book and the history of religion, it gives an innovative account of the formation of literary culture in Tudor-Stuart England. Each of the central chapters of the book focuses on specific publishing events: Foxe's Actes and Monuments, the Marprelate pamphlets, the first two quartos of Hamlet, Donne's Pseudo-Martyr and The Anatomy of the World, and Milton's Areopagitica. Lander also considers the way in which subsequent understandings of literature and the literary were shaped by a conscious and conspicuous rejection of polemic. This study is an important reconsideration of some of the most influential texts of early modern England, focusing on their relation to the charged religious environment as it is reflected in and shaped by the products of the emergent book trade.

Religion in ancient Israel didn't develop in a vacuum; it was influenced by the Near Eastern culture around it as much as it in turn influenced that culture. Dearman explores that dynamic interplay in this thought-provoking study. Using archaeological and literary evidence (both biblical and extrabiblical) he shows how distinctive Old Testament traditions (such as the paradoxical role of the prophets) flourished in the interaction of Israelite religion with cultural and political forces, while other traditions languished. Religion and Culture in Ancient Israel by J. Andrew Dearman is the comprehensive study of religious forms and customs that has been needed by the discipline for many years. . . . Dearman's work is a mixture of traditional and social scientific examinations of the world of ancient Israel and its social matrix. From its opening use of Clifford Geertz' definition of 'religion,' a tone is set, but not one that 'over interprets' the available sources. There is no parallelomania here, no exaggeration of archaeological data, no theological agenda, and no attempt to rehash Albright or Gottwald. Instead, Dearman provides a fresh approach, geared to both a historical and a literary examination of religious forms and phenomena in ancient Israel. . . . The goal of any textbook is to provide (1) information in a systematic manner and (2) to hold the interest of the reader so that the author's message gets across to his or her audience.

Dearman has succeeded well with both of these. Victor Matthews, Professor of Religious Studies, Southwest Missouri State University

This book compares shifting formulations of gender, interfaith, and ethnic relations across continents from antiquity to the Nineteenth century. Contributors address three areas: depictions of homosexual and transgendered behaviours, conceptualizations of femininity and masculinity, and the marriageability of ethnic and religious minorities.

In the pre-industrial societies of early modern Europe, religion was a vessel of fundamental importance in making sense of personal and collective social, cultural and spiritual exercises. This text presents Kaspar von Greyerz's important overview and interpretation of the religions and cultures of Early Modern Europe.

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Religion and the Medieval and Early Modern Global Marketplace brings together scholars from a variety of disciplines to examine the intersection, conflict, and confluence of religion and the market before 1700. Each chapter analyzes the unique interplay of faith and economy in a different locale: Syria, Ethiopia, France, Iceland, India, Peru, and beyond. In ten case studies, specialists of archaeology, art history, social and economic history, religious studies, and critical theory address issues of secularization, tolerance, colonialism, and race with a fresh focus. They chart the tensions between religious and economic thought in specific locales or texts, the complex ways that religion and economy interacted with one another, and the way in which matters of faith, economy, and race converge in religious images of the pre- and early modern periods. Considering the intersection of faith and economy, the volume questions the legacy of early modern economic and spiritual exceptionalism, and the ways in which prosperity still entangles itself with righteousness. The interdisciplinary nature means that this volume is the perfect resource for advanced undergraduates, postgraduates, and scholars working across multiple areas including history, literature, politics, art history, global studies, philosophy, and gender studies in the medieval and early modern periods.

Many Americans wish to believe that the United States, founded in religious tolerance, has gradually and naturally established a secular public sphere that is equally tolerant of all religions--or none. Culture and Redemption suggests otherwise. Tracy Fessenden contends that the uneven separation of church and state in America, far from safeguarding an arena for democratic flourishing, has functioned instead to promote particular forms of religious possibility while containing, suppressing, or excluding others. At a moment when questions about the appropriate role of religion in public life have become trenchant as never before, Culture and Redemption radically challenges conventional depictions--celebratory or damning--of America's "secular" public sphere. Examining American legal cases, children's books, sermons, and polemics together with popular and classic works of literature from the seventeenth to the twentieth centuries, Culture and Redemption shows how the vaunted secularization of American culture proceeds not as an inevitable by-product of modernity, but instead through concerted attempts to render dominant forms of Protestant identity continuous with democratic, civil identity. Fessenden shows this process to be thoroughly implicated, moreover, in practices of often-violent exclusion that go to the making of national culture: Indian removals, forced acculturations of religious and other minorities, internal and external colonizations, and exacting constructions of sex and gender. Her new readings of Emerson, Whitman, Melville, Stowe, Twain, Gilman, Fitzgerald, and others who address themselves to these dynamics in intricate and often unexpected ways advance a major reinterpretation of American writing.

This book discusses the ways in which early modern hagiographic sources can be used to study lived religion and everyday life from the fifteenth to the seventeenth century. For several decades, saints' lives, other spiritual biographies, miracle narratives, canonisation processes, iconography, and dramas, have been widely utilised in studies on medieval religious practices and social history. This fruitful material has however been overlooked in studies of the early modern period, despite the fact that it witnessed an unprecedented growth in the volume of hagiographic material. The contributors to this volume address this, and illuminate how early modern hagiographic material can be used for the study of topics such as religious life, the social history of medicine, survival strategies, domestic violence, and the religious experience of slaves.

The values and institutions of the Christian Church remained massively dominant in early modern English society and culture, but its theology, liturgy and unity were increasingly disputed. The period was overall one of institutional conformity and individual diversity: the centrality of Christian religion was universally acknowledged; yet the nature of religion and of religious observance in England changed dramatically during the Reformation, Renaissance, and Restoration. Further, because English culture was still biblical and English society was still religious, the state involved itself in ecclesiastical matters to

an extraordinary extent. Successive political and ecclesiastical administrations were committed to helping each other, but their attempts to mould religious beliefs and customs were effectively attempts to modify English culture. Church and state were complementary, yet because they were ultimately distinct estates, they could work only, at best, uneasily in partnership with each other. Cultural output is thus an ideal lens for examining this period of tension in the church, state and society of England. The case studies contained in this volume examine the intersection of politics, religion and society over the entire early modern period, through distinct examples of cultural texts produced and cultural practices followed.

Objects of Devotion: Religion in Early America tells the story of religion in the United States through the material culture of diverse spiritual pursuits in the nation's colonial period and the early republic. The beautiful, full-color companion volume to a Smithsonian National Museum of American History exhibition, the book explores the wide range of religious traditions vying for adherents, acceptance, and a prominent place in the public square from the 1630s to the 1840s. The original thirteen states were home to approximately three thousand churches and more than a dozen Christian denominations, including Anglicans, Baptists, Catholics, Congregationalists, Lutherans, Methodists, Presbyterians, and Quakers. A variety of other faiths also could be found, including Judaism, Islam, traditional African practices, and Native American beliefs. As a result, America became known throughout the world as a place where, in theory, if not always in practice, all are free to believe and worship as they choose. The featured objects include an 1814 Revere and Sons church bell from Salem, the Jefferson Bible, wampum beads, a 1654 Torah scroll brought to the New World, the only known religious text written by an enslaved African Muslim, and other revelatory artifacts. Together these treasures illustrate how religious ideas have shaped the country and how the treatment and practice of religion have changed over time. *Objects of Devotion* emphasizes how religion can be understood through the objects, both rare and everyday, around which Americans of every generation have organized their communities and built this nation. *Religion, Culture, and the Monstrous* explores the intersection of monster theory and religious studies. Within these chapters lurk a gamut of strange and demonic creatures from the Bronze Age to contemporary popular culture, illuminating how monsters reflect cultural ways of seeing the world and exist in surplus of named categories.

A significant collection of essays by leading scholars on the vital decade of the 1670s in Britain, Ireland and North America. This was a period of profound tension and uncertainty (culminating in the exclusion crisis of 1678-83), in which the 1660s restoration settlement began to break down, and debates came to seem much more complex and ambiguous than the earlier simple polarity between royalist Anglicanism and a radical, non-conformist opposition. New issues included the disturbing prospect of open catholicism at court, realisation that religious dissent would not simply be persecuted out of existence, confusion over the correct response to the rise of Louis XIV's France on the continent, the evident emergence of public opinion in the form of the press and coffee house culture, new questions about the proper relationship between England, Ireland, Scotland and the North American colonies, and refashionings of national identities connected to all these issues. These essays explore the political, cultural and religious turbulence which resulted; and break new ground in the interdisciplinary study of the newly confusing, but highly innovative world. Taken together they suggest the 1670s was a crucial period in the emergence of 'modern' assumptions and concerns.

The First Great Awakening was a time of heightened religious activity in the colonial New England. Among those whom the English settlers tried to convert to Christianity were the region's native peoples. In this book, Linford Fisher tells the gripping story of American Indians' attempts to wrestle with the ongoing realities of colonialism between the 1670s and 1820. In particular, he looks at how some members of previously unevangelized Indian communities in Connecticut, Rhode Island, western Massachusetts, and Long Island adopted Christian practices, often joining local Congregational churches and receiving baptism. Far from passively sliding into the cultural and physical landscape after King Philip's War, he argues, Native individuals and communities actively tapped into transatlantic structures of power to protect their land rights, welcomed educational opportunities for their children, and joined local white churches. Religion repeatedly stood at the center of these points of cultural engagement, often in hotly contested ways. Although these Native groups had successfully resisted evangelization in the seventeenth century, by the eighteenth century they showed an increasing interest in education and religion. Their sporadic participation in the First Great Awakening marked a continuation of prior forms of cultural engagement. More surprisingly, however, in the decades after the Awakening, Native individuals and sub-groups asserted their religious and cultural autonomy to even greater degrees by leaving English churches and forming their own Indian Separate churches. In the realm of education, too, Natives increasingly took control, preferring local reservation schools and demanding Indian teachers whenever possible. In the 1780s, two small groups of Christian Indians moved to New York and founded new Christian Indian settlements. But the majority of New England Natives—even those who affiliated with Christianity—chose to remain in New England, continuing to assert their own autonomous existence through leasing land, farming, and working on and off the reservations. While Indian involvement in the Great Awakening has often been seen as total and complete conversion, Fisher's analysis of church records, court documents, and correspondence reveals a more complex reality. Placing the Awakening in context of land loss and the ongoing struggle for cultural autonomy in the eighteenth century casts it as another step in the ongoing, tentative engagement of native peoples with Christian ideas and institutions in the colonial world. Charting this untold story of the Great Awakening and the resultant rise of an Indian Separatism and its effects on Indian cultures as a whole, this gracefully written book challenges long-held notions about religion and Native-Anglo-American interaction

Utilising a wide range of early sources, this title identifies the roots of the concept of Christian martyrdom, as looking at how it has been expressed in events such as the shootings at Columbine High School in 1999.

"The reader is taken on a global exploration of the forms and diversities of religions and their social and cultural contexts... It is up to the minute in research and theory, and comfortably grounded in the traditions of the social explanation of things religious and spiritual." - Gary Bouma AM, Monash University "Tells how sociology of religion originated in the work of key nineteenth and twentieth century theorists and then brings the story into the present era of globalization, hybrid spirituality, and the Internet. Students of religion will find this an engaging and informative survey of the field." - Robert Wuthnow, Princeton University "It considers the 'big questions' - What is religion? How is religion changing in a modern world? What is the future of religion? - and addresses them through tangible case studies and observations of contemporary life. Its global perspective reflects the breadth, diversity and vibrancy of this field." - Sylvia Collins-Mayo, Kingston University This is a rich and dynamic introduction to the varieties of religious life and the central issues in the sociology of religion today. It leads the reader through the key ideas and main debates within the field as well as offering in-depth descriptions and analysis of topics such as secularization, fundamentalism, Pentecostal Christianity, Buddhism, Hinduism, Islam, atheism, 'The spiritual marketplace', digital religion and new religions like Wicca. Emphasising religion as a global phenomenon, examining especially the ways in which globalization has had an impact on everyday religious life, Singleton has created an illuminating text suitable for students in a wide range of courses looking at religion as a social and cultural phenomenon.

Seventeen distinguished historians of early modern Britain pay tribute to an outstanding scholar and teacher, presenting reviews of major areas of debate.

Religion and Society in Early Modern England is a thorough sourcebook covering interplay between religion, politics, society, and popular culture in the Tudor and Stuart periods. It covers the crucial topics of the Reformation through narratives, reports, literary works, orthodox and unorthodox religious writing, institutional church documents, and

parliamentary proceedings. Helpful introductions put each of the sources in context and make this an accessible student text.

Scholars have long separated a few privileged “religions of the Book” from faiths lacking sacred texts, including ancient Roman religion. Looking beyond this distinction, Duncan MacRae delves into Roman treatises on the nature of gods and rituals to grapple with a central question: what was the significance of books in a religion without scripture?

This volume brings together some of the most exciting current scholarship on these themes. This interdisciplinary and geographically broad-ranging volume pays tribute to the ground-breaking work of Charles Zika.

This lively and readable survey introduces students to key areas of the field and shows how to apply an anthropological approach to the study of contemporary world religions. Written by an experienced teacher, it covers all of the traditional topics of anthropology of religion, including definitions and theories, beliefs, symbols and language, and ritual and myth, and combines analytic and conceptual discussion with up-to-date ethnography and theory. Eller includes copious examples from religions around the world – both familiar and unfamiliar – and two mini-case studies in each chapter. He also explores classic and contemporary anthropological contributions to important but often overlooked issues such as violence and fundamentalism, morality, secularization, religion in America, and new religious movements. *Introducing Anthropology of Religion* demonstrates that anthropology is both relevant and essential for understanding the world we inhabit today.

This book explores the recent trend toward the transformation of religious symbols and practices into culture in Western democracies. Analyses of three legal cases involving religion in the public sphere are used to illuminate this trend: a municipal council chamber; a town hall; and town board meetings. Each case involves a different national context—Canada, France and the United States—and each illustrates something interesting about the shape-shifting nature of religion, specifically its flexibility and dexterity in the face of the secular, the religious and the plural. Despite the differences in national contexts, in each instance religion is transformed into culture or heritage by the courts to justify or excuse its presence and to distance the state from the possibility that it is violating legal norms of distance from religion. The cultural practice or symbol is represented as a shared national value or activity. Transforming the ‘Other’ into ‘Us’ through reconstitution is also possible. Finally, anxiety about the ‘Other’ becomes part of the story of rendering religion as culture, resulting in the impugning of anyone who dares to question the putative shared culture. The book will be essential reading for students, academics and policy-makers working in the areas of sociology of religion, religious studies, socio-legal studies, law and public policy, constitutional law, religion and politics, and cultural studies.

Leading scholars from Italy and the United States offer a fresh and nuanced image of the religious reform movements on the Italian peninsula in the sixteenth and seventeenth centuries. United in their conviction that religious ideas can only be fully understood in relation to the particular social, cultural, and political contexts in which they develop, these scholars explore a wide range of protagonists from popes, bishops, and inquisitors to humanists and merchants, to artists, jewelers, and nuns. What emerges is a story of negotiations, mediations, compromises, and of shifting boundaries between heresy and orthodoxy. This book is essential reading for all students of the history of Christianity in early modern Europe.

As the 20th Century draws to a close, cultural conflict plays an increasingly dominant role in American politics, with religion acting as a catalyst in the often bitter confrontations ranging from abortion to public education. These insightful essays by leading scholars in the field examine the role of religion in these 'culture wars' and present a mixed assessment of the scope and divisiveness of such conflicts.

The relationship between religion and culture is the key concern of this selection of John O'Malley's articles, as it was in his earlier one, *Rome and the Renaissance: Studies in Culture and Religion*. The present articles address the questions of religious controversy, Church reform, and the character of Renaissance humanism, continuing the research published previously, but developing it in two specific directions. The first is that of Renaissance preaching and rhetoric in terms both of their evolution over the period, and of the particular contributions made by such figures as Luther or Erasmus. The second topic is the early history of the Jesuits, with studies on their attitudes towards humanist culture as well as on the ideas of Ignatius Loyola himself. This ambitious book probes our biological past to discover the kinds of lives that human beings have imagined were worth living. Bellah's theory goes deep into cultural and genetic evolution to identify a range of capacities (communal dancing, storytelling, theorizing) whose emergence made religious development possible in the first millennium BCE.

Tom Meyer combines ancient and modern history, research and personal experience of living with Jews and Arabs in Jerusalem over a period of four years to reveal exciting insights into the humanity, history, religion and politics of the Holy Land as we enter the 21st century. Inside you'll find- - Information to equip you with an introductory knowledge of Middle East culture and religion, with an emphasis on the religious, historical, and political features of Israel and Palestine. - Data to better recognize the culture and religion within Israel and Palestine in its specific historical and geographical context and how they compare, contrast and relate to one another. - Facts to help you understand and describe important aspects of the various tensions in the Holy Land. - The tools you'll need to acquire the ability to identify and explain popular subjects pertaining to Israel and Palestine and the Middle East at large. Tom Meyer has an MA in the Historical Geography of Israel and another MA in Middle East Culture and Religion from Jerusalem University College. He is currently working towards a PHD. His ministry Wordsower tells complete books of the Holy Bible word for word from memory. www.thescripturecannotbebroken.com

The connection between popular culture and religion is an enduring part of American life. With seventy-five percent new content, the third edition of this multifaceted and popular collection has been revised and updated throughout to provide greater religious diversity in its topics and address critical developments in the study of religion and popular culture. Ideal for classroom use, this expanded volume gives increased attention to the implications of digital culture and the increasingly interactive quality of popular culture provides a framework to help students understand

and appreciate the work in diverse fields, methods, and perspectives contains an updated introduction, discussion questions, and other instructional tools

This introductory text provides students with a 'toolbox' of approaches for analyzing religion and popular culture. It encourages readers to think critically about the ways in which popular cultural practices and products, especially those considered as forms of entertainment, are laden with religious ideas, themes, and values. The chapters feature lively and contemporary case study material and outline relevant theory and methods for analysis. Among the areas covered are religion and food, violence, music, television and videogames. Each entry is followed by a helpful summary, glossary, bibliography, discussion questions and suggestions for further reading/viewing. Understanding Religion and Popular Culture offers a valuable entry point into an exciting and rapidly evolving field of study.

Designed to serve as an introduction to American religion, this volume is distinctive in its approach: instead of following a traditional narrative, the book is arranged thematically. Eleven chapters by top scholars present, in carefully organized and accessible fashion, topics and perspectives fundamental to the understanding of religion in America. Some of the chapters treat aspects of faith typical to most religious groups, such as theology, proselytization, supernaturalism, and cosmology. Others deal with race, ethnicity, gender, the state, economy, science, diversity, and regionalism--facets of American culture that often interact with religion. Each topical essay is structured chronologically, divided into sections on pre-colonial, colonial, revolutionary and early republican, antebellum, postbellum and late nineteenth-century, early twentieth-century, and modern America. One can study the extended history of a certain theme, or read "across" the book for a study of all the themes during a specific period in history. This book's new approach offers a rich analysis of the genuine complexity of American religious life. With a helpful glossary of basic religious terms, movements, people, and groups, this book will become an essential tool for students and teachers of religion. Contributors: Yvonne Chireau, Swarthmore College Amy DeRogatis, Michigan State University William Durbin, Washington Theological Union Tracy Fessenden, Arizona State University James German, State University of New York, Potsdam Philip Goff, Indiana University-Purdue University at Indianapolis Paul Harvey, University of Colorado, Colorado Springs Sue Marasco, Vanderbilt University Winnifred Fallers Sullivan, University of Chicago Divinity School Roberto Trevino, University of Texas, Arlington David Weaver-Zercher, Messiah College

Religion is living culture. It continues to play a role in shaping political ideologies, institutional practices, communities of interest, ways of life and social identities. Mediating Faiths brings together scholars working across a range of fields, including cultural studies, media, sociology, anthropology, cultural theory and religious studies, in order to facilitate greater understanding of recent transformations. Contributors illustrate how religion continues to be responsive to the very latest social and cultural developments in the environments in which it exists. They raise fundamental questions concerning new media and religious expression, religious youth cultures, the links between spirituality, personal development and consumer culture, and contemporary intersections of religion, identity and politics. Together the chapters demonstrate how belief in the superempirical is negotiated relative to secular concerns in the twenty-first century.

For most of the eighteenth century, British protestantism was driven neither by the primacy of denominations nor by fundamental discord between them. Instead, it thrived as part of a complex transatlantic system that bound religious institutions to imperial politics. As Katherine Carte argues, British imperial protestantism proved remarkably effective in advancing both the interests of empire and the cause of religion until the war for American independence disrupted it. That Revolution forced a reassessment of the role of religion in public life on both sides of the Atlantic. Religious communities struggled to reorganize within and across new national borders. Religious leaders recalibrated their relationships to government. If these shifts were more pronounced in the United States than in Britain, the loss of a shared system nonetheless mattered to both nations. Sweeping and explicitly transatlantic, Religion and the American Revolution demonstrates that if religion helped set the terms through which Anglo-Americans encountered the imperial crisis and the violence of war, it likewise set the terms through which both nations could imagine the possibilities of a new world.

This pioneering Handbook offers a comprehensive consideration of the dynamic relationship between English literature and religion in the early modern period. The sixteenth and seventeenth centuries were the most turbulent times in the history of the British church - and, perhaps as a result, produced some of the greatest devotional poetry, sermons, polemics, and epics of literature in English. The early-modern interaction of rhetoric and faith is addressed in thirty-nine chapters of original research, divided into five sections. The first analyses the changes within the church from the Reformation to the establishment of the Church of England, the phenomenon of puritanism and the rise of non-conformity. The second section discusses ten genres in which faith was explored, including poetry, prophecy, drama, sermons, satire, and autobiographical writings. The middle section focuses on selected individual authors, among them Thomas More, Christopher Marlowe, John Donne, Lucy Hutchinson, and John Milton. Since authors never write in isolation, the fourth section examines a range of communities in which writers interpreted their faith: lay and religious households, sectarian groups including the Quakers, clusters of religious exiles, Jewish and Islamic communities, and those who settled in the new world. Finally, the fifth section considers some key topics and debates in early modern religious literature, ranging from ideas of authority and the relationship of body and soul, to death, judgment, and eternity. The Handbook is framed by a succinct introduction, a chronology of religious and literary landmarks, a guide for new researchers in this field, and a full bibliography of primary and secondary texts relating to early modern English literature and religion.

This book offers fascinating new thinking about the christianisation of early medieval Gaul, the liturgy of Gaul as a significant component of Merovingian culture, and the place of paganism and superstitions in the Merovingian world.

Art, Literature and Religion in Early Modern Sussex is an interdisciplinary study of a county at the forefront of religious, political and artistic developments in early-modern England. Ranging from the schism of Reformation to the outbreak of Civil War, the volume brings together scholars from the fields of art history, religious and intellectual history and English literature to offer new perspectives on early-modern Sussex. Essays discuss a wide variety of topics: the coherence of a county divided between East and West and Catholic and Protestant; the art and literary collections of Chichester cathedral; communities of Catholic gentry; Protestant martyrdom; aristocratic education; writing, preaching and exile; local funerary monuments; and the progresses of Elizabeth I. Contributors include Michael Questier; Nigel Llewellyn; Caroline Adams; Karen Coke; and Andrew Foster. The collection concludes with an Afterword by Duncan Salkeld (University of Chichester). This volume extends work done in the 1960s and 70s on early-modern Sussex, drawing on new work on county and religious identities, and setting it into a broad national context. The result is a book that not only tells us much about Sussex, but which also has a great deal to offer all scholars working in the field of local and regional history, and religious change in England as a whole.

The question of Shakespeare's Catholic contexts has occupied many scholars in recent years and this study brings together 16 original essays examining Shakespeare's work in the light of revisionist scholarship, from monastic life in 'Measure for Measure' to Puritanism in 'Hamlet'.

