

Religious Transformations In The Early Modern World

The series Religion and Society (RS) contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

The Lived Ancient Religion project has radically changed perspectives on ancient religions and their supposedly personal or public character. This volume applies and further develops these methodological tools, new perspectives and new questions. The religious transformations of the Roman Imperial period appear in new light and more nuances by comparative confrontation and the integration of many disciplines. The contributions are written by specialists from a variety of disciplinary contexts (Jewish Studies, Theology, Classics, Early Christian Studies) dealing with the history of religion of the Mediterranean, West-Asian, and European area from the (late) Hellenistic period to the (early) Middle Ages and shaped by their intensive exchange. From the point of view of their respective fields of research, the contributors engage with discourses on agency, embodiment, appropriation and experience. They present innovative research in four fields also of theoretical debate, which are “Experiencing the Religious”, “Switching the Code”, „A Thing Called Body“ and “Commemorating the Moment”.

Religious Transformation in Modern Asia offers phenomenological glimpses of the religious transition in 18th to 20th centuries. The colonial experience of indigenous Asian people, as case studies, will be expounded in relation to the emergence of a new religion, Christianity.

Global Reformations offers a sustained, comparative, and interdisciplinary exploration of religious transformations in the early modern world. The volume explores global developments and tracks the many ways in which Reformation movements shaped relations of Christians with other Christians, and also with Jews, Muslims, Buddhists, and aboriginal groups in the Americas. Contributions explore the negotiations, tensions, and contacts that developed across social, gender, and religious lines in different parts of the globe, focusing on how different convictions about religious reform and approaches to it shaped social action and cross-confessional encounters. The essays explore the convergence of religious reform, global expansion, and governmental consolidation in the early modern world and examine the Reformation as a global phenomenon; the authors ask how a global frame complicates our understanding of what the Reformation itself was and offer a unique and up-to-date examination of the Reformation that broadens readers' understanding in creative and useful ways. Demonstrating new research and innovative approaches in the study of cross-cultural contact during the early modern period, this volume is ideal for advanced undergraduates and graduates of early modern history, religious history, women's & gender studies, and global history.

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In spite of the debate about secularization or de-secularization, the existential-bodily need for religion is basically the same as always. What have been changed are the horizons within which religions are interpreted and the relationships within which religions are integrated. This book explores how religions continue to challenge secular democracy and science, and how religions are themselves being challenged by secular values and practices. All traditions - whether religious or secular - experience a struggle over authority, and this struggle seems to intensify with globalization, as it has brought people around the world in closer contact with each other. In this book internationally leading scholars from sociology, law, political science, religious studies, theology and the religion and science debate, take stock of the current interdisciplinary research on religion and open new perspectives at the cutting edge of the debate on religion in the 21st century.

The development of mass education and the mass media have transformed the Islamic tradition in contemporary Egypt and the wider Muslim world. In *Putting Islam to Work*, Gregory Starrett focuses on the historical interplay of power and public culture, showing how these new forms of communication and a growing state interest in religious instruction have changed the way the Islamic tradition is reproduced. During the twentieth century new styles of religious education, based not on the recitation of sacred texts but on moral indoctrination, have been harnessed for use in economic, political, and social development programs. More recently they have become part of the Egyptian government's strategy for combating Islamist political opposition. But in the course of this struggle, the western-style educational techniques that were adopted to generate political stability have instead resulted in a rapid Islamization of public space, the undermining of traditional religious authority structures, and a crisis of political legitimacy. Using historical, textual, and ethnographic evidence, Gregory Starrett demonstrates that today's Islamic resurgence is rooted in new ways of thinking about Islam that are based in the market, the media, and the school.

In the first century of the Common Era, two new belief systems entered long-established cultures with radically different outlooks and values: missionaries started to spread the teachings of Jesus of Nazareth in Rome and the Buddha in China. Rome and China were not only ancient cultures, but also cultures whose elites felt no need to receive the new beliefs. Yet a few centuries later the two new faiths had become so well-established that their names were virtually synonymous with the polities they had entered as strangers. Although there have been numerous studies addressing this phenomenon in each field, the difficulty of mastering the languages and literature of these two great cultures has prevented any sustained effort to compare the two influential religious traditions at their initial period of development. This book brings together specialists in the history and religion of Rome and China with a twofold aim. First, it aims to show in some detail the similarities and differences each religion encountered in the process of merging into a new cultural environment. Second, by juxtaposing the familiar with the foreign, it also aims to capture aspects of this process that could otherwise be overlooked. This approach is based on the general proposition that, when a new religious belief begins to make contact with a society that has already had long honored beliefs, certain areas of contention will inevitably ensue and changes on both sides have to take place. There will be a dynamic interchange between the old and the new, not only on the narrowly defined level of "belief," but also on the entire cultural body that nurtures these beliefs. Thus, this book aims to

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reassess the nature of each of these religions, not as unique cultural phenomena but as part of the whole cultural dynamics of human societies.

Christianity took root in the Americas during the early modern period when a historically unprecedented migration brought European clergy, religious seekers, and explorers to the New World. Protestant and Catholic settlers undertook the arduous journey for a variety of motivations. Some fled corrupt theocracies and sought to reclaim ancient principles and Christian ideals in a remote unsettled territory. Others intended to glorify their home nations and churches by bringing new lands and subjects under the rule of their kings. Many imagined the indigenous peoples they encountered as "savages" awaiting the salvific force of Christ. Whether by overtly challenging European religious authority and traditions or by adapting to unforeseen hardship and resistance, these envoys reshaped faith, liturgy, and ecclesiology and fundamentally transformed the practice and theology of Christianity. *Religious Transformations in the Early Modern Americas* explores the impact of colonial encounters in the Atlantic world on the history of Christianity. Essays from across disciplines examine religious history from a spatial perspective, tracing geographical movements and population dispersals as they were shaped by the millennial designs and evangelizing impulses of European empires. At the same time, religion provides a provocative lens through which to view patterns of social restriction, exclusion, and tension, as well as those of acculturation, accommodation, and resistance in a comparative colonial context. Through nuanced attention to the particularities of faith, especially Anglo-Protestant settlements in North America and the Ibero-Catholic missions in Latin America, *Religious Transformations in the Early Modern Americas* illuminates the complexity and variety of the colonial world as it transformed a range of Christian beliefs. Contributors: Ralph Bauer, David A. Boruchoff, Matt Cohen, Sir John Elliot, Carmen Fernández-Salvador, Júnia Ferreira Furtado, Sandra M. Gustafson, David D. Hall, Stephanie Kirk, Asunción Lavrin, Sarah Rivett, Teresa Toulouse.

The first volume to explore various facets of contemporary change in consecrated religious life in selected Central and Eastern European countries, this book presents a series of studies of Catholic and Orthodox monasticism. With attention to changes in the economy, everyday life, organisation and social presence of monastic orders, contributors shed light on the impact of 20th and 21st century social and cultural processes – such as communism and its collapse or the growth of new communication technologies – on life in the cloister. Bringing together research from various locations in Central and Eastern Europe, it will appeal to scholars and students of sociology, religious studies and theology, with interests in religious orders and transformations of religious life from a social perspective.

"The Riddell memorial lectures, forty-fifth series, delivered at the University of Newcastle upon Tyne on 2, 3, 4 December 1974." Includes bibliographical references.

This comprehensive volume focuses on the world's religions and the changes they have undergone as they become more global and diverse in form. It explores the religions of the world not only in the regions with which they have been historically associated, but also looks at the new cultural and religious contexts in which they are developing. It considers the role of migration in the

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spread of religions by examining the issues raised for modern societies by the increasing interaction of different religions. The volume also addresses such central questions as the dynamics of religious innovation which is evidenced in the rise and impact of new religious and new spirituality movements in every continent.

New Era - New Religions examines new forms of religion in Brazil. The largest and most vibrant country in Latin America, Brazil is home to some of the world's fastest growing religious movements and has enthusiastically greeted home-grown new religions and imported spiritual movements and new age organizations. In Brazil and beyond, these novel religious phenomena are reshaping contemporary understandings of religion and what it means to be religious. To better understand the changing face of twenty-first-century religion, *New Era - New Religions* situates the rise of new era religiosity within the broader context of late-modern society and its ongoing transformation.

One of the major trends in the psychology of religion is the growing interest in religious and spiritual meaning making in relation to religious and spiritual transformation processes, notably as the aftermath of traumatic experiences and in situations of crisis, stress or disease when personal well-being is at stake and coping activities and skills are enhanced. This volume covers this broad and complex area of interrelated issues. The contributions focus on religious and spiritual meaning making and transformation. They do not compose an integrated perspective on religious meaning making and transformation processes. Rather, this volume assembles and presents the current state of research on this complex of issues. Thus it not only provides an excellent overview of the psychological study of constructs of meaning and religious transformation, but also contributes to our knowledge of contemporary religious life in the context of socio-cultural transformation processes (pluralisation, globalization).

New Media and Religious Transformations in Africa casts a critical look at Africa's rapidly evolving religious media scene. Following political liberalization, media deregulation, and the proliferation of new media technologies, many African religious leaders and activists have appropriated such media to strengthen and expand their communities and gain public recognition. Media have also been used to marginalize and restrict the activities of other groups, which has sometimes led to tension, conflict, and even violence. Showing how media are rarely neutral vehicles of expression, the contributors to this multidisciplinary volume analyze the mutual imbrications of media and religion during times of rapid technological and social change in various places throughout Africa.

This book brings together scholars of a variety of the world's major civilizations to focus on the universal theme of inner transformation. The idea of the "self" is a cultural formation like any other, and models and conceptions of the inner world of the person vary widely from one civilization to another. Nonetheless, all the world's great religions insist on the need to transform this inner world. Such transformations, often ritually enacted, reveal the primary intuitions, drives, and conflicts active within the culture. The individual essays study dramatic examples of these processes in a wide range of cultures, including China, India, Tibet, Greece and Rome, Late Antiquity, Islam, Judaism, and medieval and early-modern Christian Europe.

This volume of primary sources brings together letters, memoirs, petitions, tracts, and stories related to religion and reform around

the globe from the fifteenth through the eighteenth centuries. The common subject of the sources is the Reformation, and these texts demonstrate the themes and impacts of religious reform in Europe and around the globe. Scholars once framed the Reformation as a sixteenth-century European dispute between Protestant and Catholic churches and states, but now look expansively at connections and entanglements between different confessions, faiths, time periods, and geographical areas. The Reformation coincided with Europeans' expanding reach across the globe as traders, settlers, and colonists, but the role that religion played in this drive has yet to be fully explored. These readings highlight these reformers' engagements with Judaism, Islam, Buddhism, and indigenous spirituality, and the entanglement of Christian reform with colonialism, trade, enslavement, and racism. Offering a sustained, comparative, and interdisciplinary exploration of religious transformations in the early modern world, this collection of primary sources is invaluable to both undergraduate and postgraduate students working on theology, the Reformation, and early modern society.

This comprehensive guide offers an unrivalled introduction to recent work in the study of religion, from the religious traditions of Asia and the West, to new forms of religion and spirituality such as New Age. With an historical introduction to each religion and detailed analysis of its place in the modern world, *Religions in the Modern World* is ideal for newcomers to the study of religion. It incorporates case-studies and anecdotes, text extracts, chapter menus and end-of-chapter summaries, glossaries and annotated further reading sections. Topics covered include: * religion, colonialism and postcolonialism * religious nationalism * women and religion * religion and globalization * religion and authority * the rise of new spiritualities.

Christianity and the Transformation of the Book combines broad-gauged synthesis and close textual analysis to reconstruct the kinds of books and the ways of organizing scholarly inquiry and collaboration among the Christians of Caesarea, on the coast of Roman Palestine. The book explores the dialectical relationship between intellectual history and the history of the book, even as it expands our understanding of early Christian scholarship.

Religions in the Modern World: Traditions and Transformations, Third Edition is the ideal textbook for those coming to the study of religion for the first time, as well as for those who wish to keep up-to-date with the latest perspectives in the field. This third edition contains new and upgraded pedagogic features, including chapter summaries, key terms and definitions, and questions for reflection and discussion. The first part of the book considers the history and modern practices of the main religious traditions of the world, while the second analyzes trends from secularization to the rise of new spiritualities. Comprehensive and fully international in coverage, it is accessibly written by practicing and specialist teachers.

In *How Jesus Became Christian*, Barrie Wilson asks "How did a young rabbi become the god of a religion he wouldn't recognize, one which was established through the use of calculated anti-Semitism?" Colourfully recreating the world of Jesus Christ, Wilson brings the answer to life by looking at the rivalry between the "Jesus movement," informed by the teachings of Matthew and adhering to Torah worship, and the "Christ movement," headed by Paul, which shunned Torah. Wilson suggests that Paul's movement was not rooted in the teachings and sayings of the historical Jesus, but solely in Paul's mystical vision of Christ, a man

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Paul actually never met. He then shows how Paul established the new religion through anti-Semitic propaganda, which ultimately crushed the Jesus Movement. Sure to be controversial, this is an exciting, well-written popular religious history that cuts to the heart of the differences between Christianity and Judaism, to the origins of one of the world's great religions and, ultimately, to the question of who Jesus Christ really was – a Jew or a Christian.

Critical Enthusiasm tracks the intertwined histories of religious radicalism and economic transformation in the long eighteenth century. Rosenberg situates the rhetoric of enthusiastic rapture in the context of the major institutional transformations of early modernity: the dispossession and plunder of the globe, the rise of finance, legal reform, and the administration of racialized labor. "The title of this book, and perhaps also of the course for which you are reading it, is Early Modern Europe. The dates in the title inform you about the chronological span covered (1450-1789), but they do not explain the designation "early modern." That term was developed by historians seeking to refine an intellectual model first devised during this very period, when scholars divided European history into three parts: ancient (to the end of the Roman Empire in the west in the fifth century), medieval (from the fifth century to the fifteenth), and modern (from the fifteenth century to their own time). In this model, the break between the Middle Ages and the modern era was marked by the first voyage of Columbus (1492) and the beginning of the Protestant Reformation (1517), though some scholars, especially those who focused on Italy, set the break somewhat earlier with the Italian Renaissance. This three-part periodization became extremely influential, and as the modern era grew longer and longer, historians began to divide it into "early modern" - from the Renaissance or Columbus to the French Revolution in 1789 - and what we might call "truly modern" - from the French Revolution to whenever they happened to be writing"--

"Unique, creative, and well written. There are virtually no other books to compare with it." -- Donald B. Kraybill

This interdisciplinary volume examines the role of sensation in the religious transformations of early modern Europe. Sensation was both central to the doctrinal disputes of the Reformation and critical in shaping new or reformed devotional practices. What is the relationship between Christian theology - as practised in liturgies, Bible readings, academic research, doctrinal commissions - and what goes on in culture more generally? Graham Ward offers a new approach to interpretation as a cultural activity and examines how the practices of theology might influence cultural transformation.

The early modern period witnessed sometimes startling, sometimes subtle transformations in the religious and intellectual life of peoples across the globe. For reasons that varied widely, leaders and thinkers from Mexico to the Ottoman Empire and from China to the Indian subcontinent sought to reform existing religions, develop new spiritual practices, promote innovative texts, and, on occasion, even create new religions. Presenting documents from different regions and different religious and philosophical traditions, including Islam, Judaism, Sikhism, Christianity, and Confucianism, this volume allows students to explore and analyze these varied transformations. A general introduction introduces the framework for examining the chapter case studies, while the chapters provide context, a group of primary sources, and a set of questions to consider. Useful pedagogic supports include headnotes to the documents, a chronology, a set of broader questions to consider that help students compare transformations, a

selected bibliography, and an index.

The mid-thirteenth century AD marks the beginning of tremendous social change among Ancestral Pueblo peoples of the northern US Southwest that foreshadow the emergence of the modern Pueblo world. Regional depopulations, long-distance migrations, and widespread resettlement into large plaza-oriented villages forever altered community life. Archaeologists have tended to view these historical events as adaptive responses to climatic, environmental, and economic conditions. Recently, however, more attention is being given to the central role of religion during these transformative periods, and to how archaeological remains embody the complex social practices through which Ancestral Pueblo understandings of sacred concepts were expressed and transformed. The contributors to this volume employ a wide range of archaeological evidence to examine the origin and development of religious ideologies and the ways they shaped Pueblo societies across the Southwest in the centuries prior to European contact. With its fresh theoretical approach, it contributes to a better understanding of both the Pueblo past and the anthropological study of religion in ancient contexts. This volume will be of interest to both regional specialists and to scholars who work with the broader dimensions of religion and ritual in the human experience.

From one of the world's leading writers on religion and the highly acclaimed author of the bestselling *A History of God, The Battle for God* and *The Spiral Staircase*, comes a major new work: a chronicle of one of the most important intellectual revolutions in world history and its relevance to our own time. In one astonishing, short period – the ninth century BCE – the peoples of four distinct regions of the civilized world created the religious and philosophical traditions that have continued to nourish humanity into the present day: Confucianism and Daoism in China; Hinduism and Buddhism in India; monotheism in Israel; and philosophical rationalism in Greece. Historians call this the Axial Age because of its central importance to humanity's spiritual development. Now, Karen Armstrong traces the rise and development of this transformative moment in history, examining the brilliant contributions to these traditions made by such figures as the Buddha, Socrates, Confucius and Ezekiel. Armstrong makes clear that despite some differences of emphasis, there was remarkable consensus among these religions and philosophies: each insisted on the primacy of compassion over hatred and violence. She illuminates what this "family" resemblance reveals about the religious impulse and quest of humankind. And she goes beyond spiritual archaeology, delving into the ways in which these Axial Age beliefs can present an instructive and thought-provoking challenge to the ways we think about and practice religion today. A revelation of humankind's early shared imperatives, yearnings and inspired solutions – as salutary as it is fascinating. Excerpt from *The Great Transformation*: In our global world, we can no longer afford a parochial or exclusive vision. We must learn to live and behave as though people in remote parts of the globe were as important as ourselves. The sages of the Axial Age did not create their compassionate ethic in idyllic circumstances. Each tradition developed in societies like our own that were torn apart by violence and warfare as never before; indeed, the first catalyst of religious change was usually a visceral rejection of the aggression that the sages witnessed all around them. . . . All the great traditions that were created at this time are in agreement about the supreme importance of charity and benevolence, and this tells us something important about our humanity.

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In our contemporary evolutionary worldview, the universe is in a continuous creative transformation. Yet what is true of the universe is also true of human life. Eminent theologian Karl Peters here explores the many forms of spiritual transformations - from predictable passages experienced with age, to the unexpected passages we are suddenly required to make, to religious conversion, to calamity and even death. Through story and analysis, *Spiritual Transformations* also draws out how they bring us into our sacred center (God within), bring about wholeness, release us from self-preoccupation, and relate us in new ways to others, the earth, and the cosmos itself.

The Western Sephardic communities came into being as a result of confessional migration. However, in contrast to the other European confessional communities, the Sephardic Jews in Western Europe came to Judaism after a separation of generations from the religion of their ancestors. The contributions in this volume detail those transformations in the Early Modern Western Sephardic communities.

For 500 years Catholicism has been the dominant religious force throughout Latin America. Its hegemony was based on a complex relationship with popular culture; the colorful and the macabre, the syncretic and the purist, the indigenous and the cosmopolitan, the popular and the erudite have combined to form a uniquely creative and reflexive cultural complex. But in the second half of the twentieth century, just as the Church sought to reform itself by proclaiming its "preferential option for the poor", some of the most charismatic forms of Protestantism, carried along by an open and aggressive hostility to the traditions of popular culture, began to establish themselves at the heart of the popular sectors themselves - in the large urban slums, among Indian groups and, increasingly, throughout other strata of Latin American societies. Today around a fifth of the population of countries like Brazil and Chile Protestant, mostly Pentecostal. Is this a new Reformation? A cultural revolution? Or merely another confirmation of the illusion of liberation? Drawing on detailed research in Brazil and extensive knowledge of Latin America as a whole, Lehmann explores the predicament of the Catholic Church in the face of the apparently irresistible rise of Pentecostalism, examines the structure and practices of the religious organizations and assesses the broader political implications of these developments. This well informed and carefully researched study sheds new light on one of the most remarkable cultural transformations of our time.

The religious transformations that marked late antiquity represent an enigma that has challenged some of the West's greatest thinkers. But, according to Guy Stroumsa, the oppositions between paganism and Christianity that characterize prevailing theories have endured for too long. Instead of describing this epochal change as an evolution within the Greco - Roman world from polytheism to monotheism, he argues that the cause for this shift can be found not so much around the Mediterranean as in the Near East. *The End of Sacrifice* points to the role of Judaism, particularly its inventions of new religious life following the destruction of the Second Temple in 70 CE. The end of animal sacrifice gave rise to new forms of worship, with a concern for personal salvation, scriptural study, rituals like praying and fasting, and the rise of religious communities and monasticism. It is what Christianity learned from Judaism about texts, death, and, above all, sacrifice that allowed it to supersede Greco - Roman religions and, Stroumsa argues, transform religion itself. A concise and original approach to a much - studied moment in religious history, *The End of Sacrifice* will be heralded by all scholars of late antiquity.

"An intelligent synthesis of observations from a wide range of anthropological, historical, and other literature....[Russell's] ultimate mapping of the Germanizing shifts in early medieval Christian belief and praxis is done with a subtle eye to this particularization, its consequences, and the attempted undoing of it since the Second Vatican Council."--Catholic Historical Review

A sociological study of religion in America challenges conceptions that the United States is the most religious western nation, citing a rise in religious sentiments and institutions in recent history while identifying key differences in current and traditional belief systems. Reprint.

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This collection of essays deals with anthropological rather than theological aspects of the Near Eastern and Mediterranean religions from the archaic period to Late Antiquity. Part one focuses on "Confession and Conversion," part two on "Guilt, Sin and Rituals of Purification."

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