

Poverty And Piety In An English Village Terling 1525 1700 Clarendon Paperbacks

The "holy poor" have long maintained an elite status within Christianity. Differing from the "real" poor, these clergymen, teachers, and ascetics have historically been viewed by their fellow Christians as persons who should receive material support in exchange for offering immeasurable immaterial benefits—teaching, preaching, and prayer. Supporting them—quite as much as supporting the real poor—has been a way to accumulate eventual treasure in heaven. Yet from the rise of Christian monasticism in Egypt and Syria to present day, Christians have argued fiercely about whether monks should work to support themselves. In *Treasure in Heaven*, renowned historian Peter Brown shifts attention from Western to Eastern Christianity, introducing us to this smoldering debate that took place across the entire Middle East from the Euphrates to the Nile. Seen against the backdrop of Asia, Christianity might have opted for a Buddhist model by which holy monks lived by begging alone. Instead, the monks of Egypt upheld an alternative model that linked the monk to humanity and the monastery to society through acceptance of the common, human bond of work. This model of Third World Christianity—a Christianity that we all too easily associate with the West—eventually became the basis for the monasticism of western Europe, as well as for modern Western attitudes to charity and labor. In *Treasure in Heaven*, Brown shows how and why we are still living—at times uncomfortably—with that choice.

This book provides a unique insight into understanding the Igbo social, economic, and political world through comprehensive analyses of indigenous and foreign religious practices, issues surrounding women, literature, language, sexism in musical lyrics, films, and community development and government. It also explores thought-provoking cultural practices relating to marriage and divorce, reincarnation, naming, and masquerade dance. The themes covered in the book help readers appreciate the often-neglected multifaceted local and external forces that continue to shape the Igbo experience in southeastern Nigeria.

Poverty and Piety in an English Village Terling, 1525-1700 Poverty and Piety in an English Village Terling, 1525-1700 Drawing on moving personal accounts--letters, oral histories, and memoirs--as well as original documentary evidence found in parish records, histories, and demographic data, Hugh McLeod explores the role of religion in the everyday life of working-class communities. The book reveals how belief and unbelief are related to the experiences of poverty, social class and alienation, to the ways in which people celebrated rites of passage and survived personal crises, to relationships between men and women, and to political organizations. McLeod examines the link between secularisation and the growth of cities as centres of working-class life, and chronicles how new forms of religiosity arose alongside secular political movements and remained a force among the poor even as institutional attachments diminished. Another

important contribution is the book's discussion of the gendering of religious experience.

This book examines, in greater depth than the existing literature, the history of Islamic economic thought. It seeks to introduce Islamic views to debates surrounding critical economic concepts, such as scarcity, wealth, poverty, charity, usury, self-interest, rationality, and markets. It does so through a comparative analysis with the views of Judaic, Christian, and secular economic thought. "Prophecy" is meant to signify the theoretical dimension of religion, while "piety" represents its practical element; neither part is feasible without the other. Together, prophecy and piety inform the Islamic view of economic concepts and phenomena. This view seeks to adjust our approach to profits, both in this world and the next, and seeks to reexamine what is truly profitable and worthy of sacrifice.

Via a collection of stories of medieval men and women, the author explains what it meant to be a good Muslim during this period and how Islamic law defined holy behavior.

John Henderson examines the relationship between religion and society in late medieval Florence through the vehicle of the religious confraternity, one of the most ubiquitous and popular forms of lay association throughout Europe. This book provides a fascinating account of the development of confraternities in relation to other communal and ecclesiastical institutions in Florence. It is one of the most detailed analyses of charity in late medieval Europe. "[A] long-awaited book. . . . [It is] the most complete survey of confraternities and charity, not only for Florence, but for any Italian city state to date. . . . This book recovers more vividly than other recent works what it meant to be a member of a confraternity in the late middle ages."—Samuel K. Cohn, Jr., *Economic History Review* "Henderson offers new and fascinating information. . . . A stimulating and suggestive book that deserves a wide readership." —Gervase Rosser, *Times Higher Education Supplement*

A view of Persian and Hellenistic Judean communities through theological and socioeconomic lenses Johannes Unsok Ro employs philological, historical, and sociological approaches to investigate the close connections between socioeconomic structures, social inequality, and theological developments in the Judean communities in Persian- and Hellenistic-era Palestine. Ro contends that competing points of view from communities of lay returnees, priestly returnees, and communities of resident Judeans and Samaritans were juxtaposed within the Hebrew Bible, which took shape during the postexilic period. By exploring issues such as the relationship between the shaping of the canon and literacy in the Judean community, the term strangers in the biblical law codes, the socioeconomic structures of Judean communities reflected in the biblical law codes, the development of the theological concept of divine punitive justice, the piety of the poor in certain psalms, and the concept of poverty in the Dead Sea Scrolls, Ro illustrates that the communities behind each text and its redactions can be ascertained through sociological and theological lenses. Features Demonstration that a theology of the poor materialized orally among the poor but found written expression among Levites Insight into the socioeconomic and theological concerns of the authorial groups behind various biblical law codes A case that biblical "poverty" sometimes refers to humility and a theologically reflected consciousness of lowliness

toward God

The degree to which the English Protestant Reformation was a reflection of genuine popular piety as opposed to a political necessity imposed by the country's rulers has been a source of lively historical debate in recent years. Whilst numerous arguments and documentary sources have been marshalled to explain how this most fundamental restructuring of English society came about, most historians have tended to divide the sixteenth century into pre and post-Reformation halves, reinforcing the inclination to view the Reformation as a watershed between two intellectually and culturally opposed periods. In contrast, this study takes a longer and more integrated approach. Through the prism of charity and lay piety, as expressed in the wills and testaments taken from selected London parishes, it charts the shifting religious ideas about salvation and the nature and causes of poverty in early modern London and England across a hundred and twenty year period. Studying the evolution of lay piety through the long stretch of the period 1500 to 1620, Claire Schen unites pre-Reformation England with that which followed, helping us understand how 'Reformations' or a 'Long Reformation' happened in London. Through the close study of wills and testaments she offers a convincing cultural and social history of sixteenth century Londoners and their responses to religious innovations and changing community policy.

Economics of Faith examines the role of religious leaders in the development of poor relief institutions in early modern Europe. As preachers, policy makers, advocates, and community leaders, these reformers offered a new interpretation of salvation and good works that provided the religious foundation for poor relief reform. Although poverty was once associated with the religious image of piety, reformers no longer saw it as a spiritual virtue. Rather they considered social welfare reform to be an integral part of religious reform and worked to modify existing poor relief institutions or to set up new ones. Population growth, economic crises, and migration in early modern Europe caused poverty and begging to be an ever-increasing concern, and religious leaders encouraged the development and expansion of poor relief institutions. This new cadre of reformers served as catalysts, organizers, stabilizers, and consolidators of strategies to alleviate poverty, the most glaring social problem of early modern society. Although different roles emerged from varying relationships and negotiations with local political authorities and city councils, reform-minded ministers and lay leaders shaped a variety of institutions to address the problem of poverty and to promote social and communal responsibility. As religious options multiplied within Christianity, one's understanding of community determined the boundaries, albeit contested and sometimes fluid, of responsible poor relief. This goal of communal care would be especially relevant for religious refugees who as foreigners and strangers became responsible for caring for their own group.

This book is an excellent work of scholarship. It seeks to redefine the early modern English economy by rejecting the concept of capitalism, and instead explores the cultural meaning of credit, resulting from the way in which it was economically structured. It is a major argument of the book that money was used only in a limited number of exchanges, and that credit in terms of household reputation, was a 'cultural currency' of trust used to transact most business. As the market expanded in the late-sixteenth century such trust became harder to maintain, leading to an explosion of debt litigation, which in turn resulted in social relations being partially redefined in terms of contractual equality.

This is a study of a single community in early modern England. The authors examine the interaction of demographic, economic, social, administrative and cultural change on the villagers of Terling between 1525 and 1700.

This book examines the ambivalence of folk Catholicism as a resource to fight against injustice, exploitation, and oppression. Cases are cited to illuminate the value and potential trespasses of popular religious beliefs and practices. Over centuries, representatives of the powerful middle and upper middle classes did not hesitate to manipulate popular piety to protect their power and privileges. In fact, much of popular religion still reflects the dominant ideology. Popular piety has the potential for liberation against unjust social and economic structures. When properly guided, this practice can broaden and deepen political consciousness and mobilize people to act. Without a strong level of political consciousness as well as liberative evangelization, popular religion will be alienating to the poor while strengthening the status quo of the rich and the powerful. This study argues that it will be the elites, the well-educated and committed Christians, not the masses, who would foster the transformation of society.

This volume provides a comprehensive survey of the contemporary study of Islamic law and a critical analysis of its deficiencies. Written by outstanding senior and emerging scholars in their fields, it offers an innovative historiographical examination of the field of Islamic law and an ideal introduction to key personalities and concepts. While capturing the state of contemporary Islamic legal studies by chronicling how far the field has come, the Handbook also explains why certain debates recur and indicates fundamental gaps in our knowledge. Each chapter presents bold new avenues for research and will help readers appreciate the contested nature of key concepts and topics in Islamic law. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come.

Lay voluntary associations played a vital role in the creation of a religiously informed ethnic culture among the Irish Catholics in Toronto. Clarke places the Toronto experience in the context of the two Irish-Catholic awakenings - one national, the other religious - in the nineteenth century. While the role of the laity in the nationalist awakening is commonly recognized, their part in the movement for religious renewal is usually minimized. Initiative on the part of the laity has been thought to have existed only outside the church, where it remained a troubling and at times insurgent force. Clarke revises this picture of the role of the laity in church and community. He examines the rich associational life of the laity, which ranged from nationalist and fraternal associations independent of the church to devotional and philanthropic associations affiliated with the church. Associations both inside and outside the church fostered ethnic consciousness in different but complementary ways that resulted in a cultural consensus based on denominational loyalty. Through these associations, lay men and women developed an institutional base for the activism and initiative that shaped both their church and their community. Clarke demonstrates that lay activists played a pivotal role in transforming the religious life of the community.

In this stimulating and important book Lester Little advances the original thesis that, paradoxically, it was the leading practitioners of voluntary poverty, Franciscan and Dominican friars, who finally formulated a Christian ethic which justified the activities of merchants, moneylenders, and other urban professionals, and created a Christian spirituality suitable for townsmen. Little has synthesized a vast body of specialized literature in Italian, German, French, and English to write an interpretive essay which provides a new perspective on the interaction between economic and social forces and the religious movements advocating the apostolic ideal of voluntary poverty...Little's book is a major contribution, not only to the history of the religious movement of voluntary poverty, but also to the interdisciplinary study of the middle ages.

--Journal of Social History

First Published in 1982. Routledge is an imprint of Taylor & Francis, an informa company.

This unique commentary on James by an outstanding New Testament specialist, David B. Gowler, provides a broad range of original perspectives on how people have interpreted, and been influenced by, this important epistle. The author explores a vast array of interpretations extending far beyond theological commentary, sermons, and hymns, to also embrace the epistle's influences on literature, art, politics, and social theory. The work includes examples of how successive generations have portrayed the historical figure of James the Just, in both pictorial and textual form. Contextualizing his analysis with excerpts from key documents, including artistic representations of the epistle, the author reviews the dynamic interactions between the James and Jesus traditions and compares James's epistle with those of Paul. The volume highlights James's particular concern for the poor and marginalized, charting the many responses to this aspect of his legacy. Drawing on sources as varied as William Shakespeare, John Calvin, Charles Schultz's Peanuts, and political cartoons, this is an exhaustive study of the theological and cultural debates sparked by the Epistle of James. James Through the Centuries is published within the Wiley Blackwell Bible Commentaries series. Further information about this innovative reception history series is available at www.bbibcomm.info.

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The significance of the Epistle of James within early Christianity, when not neglected, has been disputed. In recent years the letter, and its author, have received renewed attention, and this contribution to the revival examines the way in which the author and his addressees are depicted within the social world of emerging Christianity. Edgar finds strong points of contact with the sayings of Jesus and with early Christian itinerant proclaimers, who are often seen as having been active in preserving and transmitting these sayings. The Epistle challenges the shaky commitment of its readers to their new allegiance, and, in the light of the coming of God's eschatological ruce, employs the model of patronage to lay out the choice between loyalty to God and identification with the earthly value system dominated by the rich. The essays in this volume re-examine two major medieval turning points in the relationship between rich and poor: the revolution in charity of the twelfth and thirteenth centuries, and the era of late medieval crises when the vulnerability of the poor increased dramatically and charitable generosity often declined. Drawing on a variety of sources from England, France, the Low Countries, Italy, and Iberia, the contributors to this volume add new perspectives on the agency of the poor, the influence of gendered forms of devotion, parallels in Christian and Jewish representations of the deserving and undeserving poor, and the effect of mendicant piety on the status of the involuntary poor. A broader implication of the volume as a whole is that medieval studies of poverty and wealth need to pay more attention to the role of rulers, ruling elites, and public policy in shaping the experiences of the poor.

A study of an industrial community in early modern England. Whickham, a village built on an underground mountain of coal in north-east England, was arguably Britain's first modern industrial society. The authors make use of contemporary sources to explore many aspects of life in Whickham.

This publication carefully describes the HIV/AIDS pandemic and how it is understood in some African contexts, which hampers prevention initiatives. It also delineates the complex nature of the poverty and HIV/AIDS interplay. To address the situation, a family systems practical ecclesiological theology and approach to HIV/AIDS ministry, and a pastoral counselling approach that derives from and is sensitive to the African context, are proposed.

An ecumenical roster of leading specialists approach wealth and poverty through the theology, social practices, and institutions of early Christianity.

A formidable collection of studies on religious conversion and converts in Jewish history Theodor Dunkelgrün and Pawel Maciejko observe that the term "conversion" is profoundly polysemous. It can refer to Jews who turn to religions other than Judaism and non-Jews who tie their fates to that of Jewish people. It can be used to talk about Christians becoming Muslim (or vice versa), Christians "born again," or premodern efforts to Christianize (or Islamize) indigenous populations of Asia, Africa, and the Americas. It can even describe how modern, secular people discover spiritual creeds and join religious communities. Viewing Jewish history from the perspective of conversion across a broad chronological and conceptual frame, *Bastards and Believers* highlights how the concepts of the convert and of conversion have histories of their own. The volume begins with Sara Japhet's study of conversion in the Hebrew Bible and ends with Netanel Fisher's essay on conversion to Judaism in contemporary Israel. In between, Andrew S. Jacobs writes about the allure of becoming an "other" in late Antiquity; Ephraim Kanarfogel considers Rabbinic attitudes and approaches toward conversion to Judaism in the Middle Ages; and Paola Tartakoff ponders the relationship between conversion and poverty in medieval Iberia. Three case studies, by Javier Castaño, Claude Stuczynski, and Anne Oravetz Albert, focus on different aspects of the experience of Spanish-Portuguese conversos. Michela Andreatta and Sarah Gracombe discuss conversion narratives; and Elliott Horowitz and Ellie Shinker analyze Eastern European converts' encounters with missionaries of different persuasions. Despite the differences between periods, contexts, and sources, two fundamental and mutually exclusive notions of human life thread the essays together: the conviction that one can choose one's destiny and the conviction that one cannot escape one's past. The history of converts presented by *Bastards and Believers* speaks to the possibility, or impossibility, of changing one's life. Contributors: Michela Andreatta, Javier Castaño, Theodor Dunkelgrün, Netanel Fisher, Sarah Gracombe, Elliott Horowitz, Andrew S. Jacobs, Sara Japhet, Ephraim Kanarfogel, Pawel Maciejko, Anne Oravetz Albert, Ellie Shinker, Claude Stuczynski, Paola Tartakoff.

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