

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

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.

Alan MacFarlane has studied the parishes of Earls Colne in Essex and Kirkby Lonsdale in Cumbria, as well as other parishes, and has undertaken anthropological fieldwork in a contemporary community in Nepal. In collaboration with Sarah Harrison and Charles Jardine he has devised a method of collecting, breaking down and then reintegrating historical records in a way which makes it possible to answer some of the sociological, demographic, anthropological, geographical and other questions which interest many people. For the amateur historian or genealogist who wants to know about a village or family, the method makes it possible to find out almost everything that survives in historical documents concerning each person who lived in a village, each plot of land and house.

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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 ruse, 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.

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

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 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.

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 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.

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.

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

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.

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.

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

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.

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. This book explains why modern western welfare states come in three variants: a liberal-residual regime (Anglo-Saxon countries); a generous universalist, redistributive regime (Scandinavia); a generous, occupationally fragmented and non-redistributive regime (continental Europe). The presence or absence of religious conflicts which led to the formation of religious parties is a key factor in these different outcomes.

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.

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.

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*

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