

## Religious Transformations In The Early Modern World

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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 ...

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religion provides a provocative lens through which to view patterns of social restriction religious transformations in the early modern americas 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

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.

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, Jônia Ferreira Furtado, Sandra M. Gustafson, David D. Hall, Stephanie Kirk, Asunción Lavrin, Sarah Rivett, Teresa Toulouse.

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"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"--

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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 " .

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.

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.

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.