

Plagues Priests And Demons Sacred Narratives And The Rise Of Christianity In The Old World And The New

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Plagues, Priests, and Demons is a comparative and interdisciplinary study of the rise of Christianity in the late Roman Empire and colonial Mexico. Analysis of early Christian literature and Spanish missionary texts reveals that epidemic disease undermined pre-Christian societies, contributing respectively to pagan and Indian interest in new forms of social and religious life.

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Daniel T. Reff has delved more deeply into the beliefs of Jesuit missionaries than any other scholar of northern Mexico. Reff was trained as an anthropologist,

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The Robigalia was a festival in ancient Roman religion held April 25, named for the god Robigus. Its main ritual was a dog sacrifice to protect grain fields from disease. Games in the form of "major and minor" races were held. The Robigalia was one of several agricultural festivals in April to celebrate and vitalize the growing season, but the darker sacrificial elements of these occasions are ...

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Drawing on anthropology, religious studies, history, and literary theory, Plagues, Priests, and Demons explores significant parallels in the rise of Christianity in the late Roman empire and colonial Mexico.

Drawing on anthropology, religious studies, history, and literary theory, Plagues, Priests, and Demons explores significant parallels in the rise of Christianity in the late Roman empire and colonial Mexico. Evidence shows that new forms of infectious disease devastated the late Roman empire and Indian America, respectively, contributing to pagan and Indian interest in Christianity. Christian clerics and monks in early medieval Europe, and later Jesuit missionaries in colonial Mexico, introduced new beliefs and practices as well as accommodated indigenous religions, especially through the cult of the saints. The book is simultaneously a comparative study of early Christian and later Spanish missionary texts. Similarities in the two literatures are attributed to similar cultural-historical forces that governed the 'rise of Christianity' in Europe and the Americas.

This book dispels the widely-held view that paganism survived in Russia alongside Orthodox Christianity, demonstrating that 'double belief', dvoeverie, is in fact an academic myth. Scholars, citing the medieval origins of the term, have often portrayed Russian Christianity as uniquely muddled by paganism, with 'double-believing' Christians consciously or unconsciously preserving pagan traditions even into the twentieth century. This volume shows how the concept of dvoeverie arose with nineteenth-century scholars obsessed with the Russian 'folk' and was perpetuated as a propaganda tool in the Soviet period, colouring our perception of both popular faith in Russian and medieval Russian culture for over a century. It surveys the wide variety of uses of the term from the eleventh to the seventeenth century, and contrasts them to its use in modern historiography, concluding that our modern interpretation of dvoeverie would not have been recognized by medieval clerics, and that 'double-belief' is a modern academic construct. Furthermore, it offers a brief foray into medieval Orthodoxy via the mind of the believer, through the language and literature of the period.

Yaron Ayalon explores the Ottoman Empire's history of natural disasters and its responses on a state, communal, and individual level.

While the idea that successful missions needed Indigenous revolts and missionary deaths seems counterintuitive, this book illustrates how it became a central logic of frontier colonization in Spanish North America. Missions Begin with Blood argues that martyrdom acted as a ceremony of possession that helped Jesuits understand violence, disease, and death as ways that God inevitably worked to advance Christendom. Whether petitioning superiors for support, preparing to extirpate Native "idolatry," or protecting their conversions from critics, Jesuits found power in their persecution and victory in their victimization. This book correlates these tales of sacrifice to deep genealogies of redemptive death in Catholic discourse and explains how martyrological idioms worked to rationalize early modern colonialism. Specifically, missionaries invoked an agricultural metaphor that reconfigured suffering into seed that, when watered by sweat and blood, would one day bring a rich harvest of Indigenous Christianity.

Plague in the Early Modern World presents a broad range of primary source materials from Europe, the Middle East, North Africa, China, India, and North America that explore the nature and impact of plague and disease in the early modern world. During the early modern period frequent and recurring outbreaks of plague and other epidemics around the world helped to define local identities and they simultaneously forged and subverted social structures, recalibrated demographic patterns, dictated political agendas, and drew upon and tested religious and scientific worldviews. By gathering texts from diverse and often obscure publications and from areas of the globe not commonly studied, Plague in the Early Modern World provides new information and a unique platform for exploring early modern world history from local and global perspectives and examining how early modern people understood and responded to plague at times of distress and normalcy. Including source materials such as memoirs and autobiographies, letters, histories, and literature, as well as demographic statistics, legislation, medical treatises and popular remedies, religious writings, material culture, and the visual arts, the volume will be of great use to students and general readers interested in early modern history and the history of disease.

Designed as a general introduction to Christian liturgy, this book explores the meaning, history, and practice of worship in Eastern and Western, Catholic and Protestant traditions. Its chapters cover the theology of worship, the historical development of Eucharist and the Prayer Offices, the lectionary and customs of the church year, other sacramental rites, and the use of music and the arts. As such, it is a perfect textbook for students seeking to understand the basics of liturgical worship, as well as a reliable guide for worship leaders.

The relationships between religion, spirituality, health, biomedical institutions, complementary, and alternative healing systems are widely discussed today. While many of these debates revolve around the biomedical legitimacy of religious modes of healing, the market for them continues to grow. The Routledge Handbook of Religion, Medicine, and Health is an outstanding reference source to the key topics, problems, and debates in this exciting subject and is the first collection of its kind. Comprising over thirty-five chapters by a team of international contributors, the Handbook is divided into five parts: Healing practices with religious roots and frames Religious actors in and around the medical field Organizing infrastructures of religion and medicine: pluralism and competition Boundary-making between religion and medicine Religion and epidemics Within these sections, central issues, debates and problems are examined, including health and healing, religiosity, spirituality, biomedicine, medicalization, complementary medicine, medical therapy, efficacy, agency, and the nexus of body, mind, and spirit. The Routledge Handbook of Religion, Medicine, and Health is essential reading for students and researchers in religious studies. The Handbook will also be very useful for those in related fields, such as sociology, anthropology, and medicine.

The surprising true story of how the course of human history was redirected, time and again, by the pesky mosquito.

La Conquistadora explores Mary's prominence on and off the battlefield in the culturally and ethnically diverse world of medieval Iberia, where Muslims, Christians, and Jews lived side by side, and in colonial Mexico, where Spaniards and indigenous peoples mingled.

A common objective of saint veneration in all three Abrahamic religions is the recovery and perpetuation of the collective memory of the saint. Christianity, Judaism, and Islam all yield intriguing similarities and differences in their respective conceptions of sanctity. This edited collection explores the various literary and cultural productions associated with the cult of saints and pious figures, as well as the socio-historical contexts in which sainthood operates, in order to better understand the role of saints in monotheistic religions. Using comparative religious and anthropological approaches, an international panel of contributors guides the reader through three main concerns. They describe and illuminate the ways in which sanctity is often configured. In addition, the diverse cultural manifestations of the cult of the saints are examined and analysed. Finally, the various religious, social, and political functions that saints came to play in numerous societies are compared and contrasted. This ambitious study covers sanctity from the Middle Ages until the contemporary period, and has a geographical scope that includes Europe, Central Asia, North Africa, the Americas, and the Asian Pacific. As such, it will be of use to scholars of the history of religions, religious pluralism, and interreligious dialogue, as well as students of sainthood and hagiography.

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