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Apostolic orders work within the community, outside of the convent or monastery. These people may have jobs as teachers, nurses, doctors, counselors etc. The aim is to get a balance between...

Between the later middle ages and the eighteenth century, religious orders were in the vanguard of reform movements within the Christian church. Recent scholarship on medieval Europe has emphasised how mendicants exercised a significant influence on the religiosity of the laity by actually shaping their spirituality and piety. In a similar way for the early modern period, religious orders have been credited with disseminating Tridentine reform, training new clergy, gaining new converts and bringing those who had strayed back into the fold. Much about this process, however, still remains unknown, particularly with regards to east central Europe. Exploring the complex relationship between western monasticism and lay society in east central Europe across a broad chronological timeframe, this collection provides a re-examination of the level and nature of interaction between members of religious orders and the communities around them. That the studies in this collection are all located in east central Europe - Transylvania, Hungary, Austria, and Bohemia- fulfils a second key aim of the volume: the examination of clerical and lay piety in a region of Europe almost entirely ignored by western scholarship. As such the volume provides an important addition to current scholarship, showcasing fresh research on a subject and region on which little has been published in English. The volume further contributes to the reintegration of eastern and western European history, expanding the existing parameters of scholarly discourse into late medieval and early modern religious practice and piety.

Between the later middle ages and the eighteenth century, religious orders were in the vanguard of reform movements within the Christian church. Recent scholarship on medieval Europe has emphasised how mendicants exercised a significant influence on the religiosity of the laity by actually shaping their spirituality and piety. In a similar way for the early modern period, religious orders have been credited with disseminating Tridentine reform, training new clergy, gaining new converts and bringing those who had strayed back into the fold. Much about this process, however, still remains unknown, particularly with regards to east central Europe. Exploring the complex relationship between western monasticism and lay society in east central Europe across a broad chronological timeframe, this collection provides a re-examination of the level and nature of interaction between members of religious orders and the communities around them. That the studies in this collection are all located in east central Europe - Transylvania, Hungary, Austria, and Bohemia- fulfils a second key aim of the volume: the examination of clerical and lay piety in a region of Europe almost entirely ignored by western scholarship. As such the volume provides an important addition to current scholarship, showcasing fresh research on a subject and region on which little has been published in English. The volume further contributes to the reintegration of eastern and western European history, expanding the existing parameters of scholarly discourse into late medieval and early modern religious practice and piety.

Ever since the time of Francis of Assisi, a commitment to voluntary poverty has been a controversial aspect of religious life. This volume explores the interaction between poverty and religious devotion in the mendicant orders between the thirteenth and fifteenth centuries. While poverty has often been perceived more as a Franciscan than as a Dominican emphasis, this volume considers its role within a broader movement of evangelical renewal associated with the mendicant transformation of religious life. At a time of increased economic prosperity, reformers within the Church sought new ways of encouraging identification with the person of Christ. This volume considers the paradoxical tension between voluntary poverty as a way of emulating Christ and involuntary poverty as situation demanding a response from those with the means to help the poor. Drawing on history, literature and visual arts, it explores how the mendicant orders continued to transform religious life into the time of the renaissance. The papers in this volume are organised under three headings, prefaced with an introductory essay by the editors: Poverty and the Rule of Francis, exploring the interpretation of poverty in the Franciscan Order; Devotional Cultures, considering aspects of devotional life fostered by mendicant religious communities, Franciscan, Augustinian and Dominican; Preaching Poverty, on the way poverty was promoted and practiced within the Dominican Order in the later Middle Ages and Renaissance.

My dissertation explores the central role of Roman Catholic orders in the creation of a resilient and stable Catholic community in post-1945 East German society. The persistence of these highly visible religious figures as well as their work in charities, retirement homes, schools, and hospitals not only threatened the socialist state's mission to create a secularized society, but also bolstered and unified the dispersed East German Catholic population. Though the German Democratic Republic (GDR) ostensibly embraced scientific atheism, religious orders remained important in the postwar era, particularly in their performance of social functions. Catholic institutes upheld the integrity of their congregations and repudiated aspects of state policy by maintaining close ties to their Western counterparts and by preserving traditional rites and sacred spaces within the confines of a socialist state. Sisters, in particular, were significant in cultivating a Catholic subculture in East Germany. Religious women provided physical spaces in the form of

convents, confessional hospitals, and chapels, where the devout could practice their beliefs and have open discourse away from the political constraints of the state. By examining state archival sources, the records of specific orders, property contracts, and the private records of the Catholic Church, this study looks beyond oppositional history to see how religious communities adapted to socio-political changes and how both the state and the Church often blended religion and socialist ideas. As a result, monastic and religious orders continued to act in vital roles in socialist society and influenced even secular communities. The space of the convent helped maintain traditional ministry and nurtured a semi-public sphere that kept Catholics connected to a global community of religious guests from West Germany, the Eastern Bloc, and the developing world. In this way, the lay leadership of the Church in East Germany created a Catholic culture that was pluralistic and dynamic. By 1989, religious institutes had helped create a distinct East German Catholic identity by adapting to ever-changing geopolitics, ensuring the survival of spaces for devotion, and by promoting a positive image of the Roman Catholic Church. This analysis of the influence of numerous religious communities in socialism adds to the relatively small body of literature on the agency of Catholic orders in twentieth-century Germany and highlights the importance of lay leadership, especially from sisters, in preserving Catholic tradition and devotion.

In 1517, the usually tranquil friary in the Hungarian town of Körmend found itself at the centre of controversy when its Augustinian friars, charged with drunkenness, sexual abuses and liturgical negligence, were driven out and replaced with observant Franciscans. The agent of change in this conflict, cardinal Thomas Bakócz, claimed to be acting in the name of 'cloister reform' motivated by a religious agenda, while the Augustinians portrayed themselves as the victims of a political game. Based on the surviving interrogations of a papal enquiry into these events, this book illuminates the tensions and potential conflict that lurked within the religious culture of a seemingly unremarkable and remote town. The story of the friary trial of Körmend provides a fascinating window into religion and society of Europe at the dawn of the Reformation, investigating the processes by which ordinary people emerge as historical agents from the written records. By focussing on their experiences as represented in the trial documents the book reveals the spaces and borders of individual and communal action within the dynamic of lay-clerical relations negotiated in a friary reform at the beginning of the 16th century. Furthermore, the moral nature of the accusations levelled at the Augustinians - and whether these were justified or instigated for political reasons - offers further insights into the nature of late-medieval Catholicism and the claims of Protestant reformers.

This book explores the key motif of the religious other in devotional (bhakti) literatures and practices from across the Indian subcontinent unmasking processes of representation that involve adoption, appropriation, and rejection of different social and religious agents. The book reconsiders and challenges inherited notions of the bhakta's or devotee's other. Considering the ways in which bhakti might be conceived as having an inter-regional impact—as a force, discourse, network, mythology, ethic—the book critically engages with extant scholarly narratives about what bhakti is and traces when and how those narratives have been used. The sheer diversity of South Asia's devotional traditions renders them an especially rich resource for examining social and religious fault lines, thereby furthering scholarly understanding of how communalism and sectarianism originate and develop on local or regional levels, with wider geographic implications. Bringing together studies from a subcontinent-wide variety of linguistic, geographical, and historical frames for the first time, this book will be an important contribution to the literature on bhakti and will be of interest to scholars of South Asian Religions and Asian Religions.

In *Preaching and Inquisition in Renaissance Italy* Giorgio Caravale draws upon the records of the Roman Inquisition to offer an account of the relationship between oral sermons and the spread of Protestant ideas in the Italian peninsula.

Early Modern English Catholicism: Identity, Memory and Counter-Reformation is an interdisciplinary collection that brings together leading scholars in the field to demonstrate the significance of early modern English Catholicism as a contributor to national and European Counter-Reformation culture.

The *Oxford Handbook of Christian Monasticism* addresses, for the first time in one volume, multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'.