

# Religious Poverty and the Profit Economy in Medieval Europe

LESTER K. LITTLE



# Religious Poverty And The Profit Economy In Medieval Europe

**James D. Mixson**



## **Religious Poverty And The Profit Economy In Medieval Europe:**

**Religious Poverty and the Profit Economy in Medieval Europe** Lester K. Little, 1978      **Religious poverty and the profit economy in Medieval Europe**, 1978      Contesting Christendom James L. Halverson, 2008 The pervasiveness of the Christian religion has long been treated as one of the key features of medieval society. Indeed, Europe in the Middle Ages is often described simply as a Christian culture. Yet what do we mean when we say that medieval Europe was a Christian society and what did it mean to be a Christian in the Middle Ages? These questions are fundamental to any understanding of the Middle Ages, yet the variety of theoretical approaches and conclusions represented in this carefully selected and provocative collection of key works in the field highlights the complexity of the answers. Introducing students to medieval Christianity, James L. Halverson presents a rich array of readings that offers a variety of ways to study the history of religion within a chronological setting. His opening chapter and introductions to each section and selection frame the essays and provide a strong conceptual framework to build upon. Making it clear that scholars have approached religion from many perspectives and used many different methodologies, this collection presents some of the best scholarship of religion as culture and practice, emphasizing the ongoing attempt to understand the social and cultural aspects of medieval Christianity. Contributors: Rudolf Bell, Constance Brittain Bouchard, Peter Brown, Marcus Bull, Caroline Walker Bynum, Mark R. Cohen, Georges Duby, Eamon Duffy, Joan Ferrante, Richard Fletcher, Katherine L. French, Thomas A. Fudge, Herbert Grundmann, James L. Halverson, Karen Louise Jolly, Lester Little, Rob Means, Bernd Moeller, Andrew P. Roach, Jane Tibbets Schulenburg, Keith Thomas, and Ian Wood.      *A History of Pastoral Care* G. R. Evans, 2000-05-01 A history of pastoral care is a history of the Christian church in action. But if any sense is to be made of the centuries of Christian work and effort, not only the practicalities of making the message of the Gospel a reality on earth but also the ideas which have shaped the attempt, century by century, must be examined. This is the history of 2000 years of thought and practice in Christian pastoral ministry. Until comparatively late in that story, the bulk of the formative thinking took place in the Middle East and in Europe, and this forms the background for recent developments in understanding human nature and the ways in which that understanding has influenced our thinking in pastoral care. Subjects covered range from the Biblical foundations to the sects and new religious movements from the Fathers, the monks, the Friars, the Templars to the changes at the end of the twentieth century.

**Emotions, Communities, and Difference in Medieval Europe** Maureen C. Miller, Edward Wheatley, 2017-01-12 This book of eleven essays by an international group of scholars in medieval studies honors the work of Barbara H. Rosenwein, Professor Emerita of History at Loyola University Chicago. Part I, *Emotions and Communities*, comprises six essays that make use of Rosenwein's well-known and widely influential work on the history of emotions and what Rosenwein has called emotional communities. These essays employ a wide variety of source material such as chronicles, monastic records, painting, music theory, and religious practice to elucidate emotional commonalities among the medieval people who experienced them.

The five essays in Part II Communities and Difference explore different kinds of communities and have difference as their primary theme difference between the poor and the unfree between power as wielded by rulers or the clergy between the western Mediterranean region and the rest of Europe and between a supposedly great king and lesser ones      **Early Buddhist Transmission and Trade Networks** Jason Neelis,2010-11-19 This exploration of early paths for Buddhist transmission within and beyond South Asia retraces the footsteps of monks merchants and other agents of cross cultural exchange A reassessment of literary epigraphic and archaeological sources reveals hisorical contexts for the growth of the Buddhist sa gha from approximately the 5th century BCE to the end of the first millennium CE Patterns of dynamic Buddhist mobility were closely linked to transregional trade networks extending to the northwestern borderlands and joined to Central Asian silk routes by capillary routes through transit zones in the upper Indus and Tarim Basin By examining material conditions for Buddhist establishments at nodes along these routes this book challenges models of gradual diffusion and develops alternative explanations for successful Buddhist movement      *Money, Markets and Trade in Late Medieval Europe* Lawrin Armstrong,Martin M. Elbl,Ivana Elbl,David Armstrong,2007 The volume explores late medieval market mechanisms and associated institutional fiscal and monetary organizational decision making legal and ethical issues as well as selected aspects of production consumption and market integration The essays span a variety of local regional and long distance markets and networks      **Debating medieval Europe** Stephen Mossman,2025-06-24 Debating medieval Europe serves as an entry point for studying and teaching medieval history Rather than simply presenting foundational knowledge or introducing sources it provides the reader with frameworks for understanding the distinctive historiography of the period digging beneath the historical accounts provided by other textbooks to expose the contested foundations of apparently settled narratives This second volume addresses the central and later Middle Ages covering the period c 1050 c 1450 The chapters cover such topics as the papacy the Empire and the German lands the British Isles the Crusades and the Latin East and incorporates the very latest epidemiological research in its presentation of the Black Death It features a highly distinguished selection of medieval historians including Graham Loud Amy Livingstone and Len Scales      The Oxford History of Medieval Europe George Holmes,2001 Covering a thousand years of history this volume tells the story of the creation of Western civilization in Europe and the Mediterranean Now available in a compact more convenient format it offers the same text and many of the illustrations which first appeared in the widely acclaimed Oxford Illustrated History of Medieval Europe Written by expert scholars and based on the latest research the book explores a period of profound diversity and change focusing on all aspects of medieval history from the empires and kingdoms of Charlemagne and the Byzantines to the new nations which fought the Hundred Years War The Oxford History of the Medieval World also examines such intriguing cultural subjects as the chivalric code of knights popular festivals and the proliferation of new art forms and the catastrophic social effect of the Black Death      *Poverty's Proprietors* James D. Mixson,2009 Focusing on the theme of

property and community this study offers a new account of the origins of fifteenth century Observant reform in the monasteries and canonries of the southern Empire Through close readings of unpublished texts it traces how ideas about reformed community emerged both beyond and within the religious orders in the era of the Council of Constance Focusing on reform among monks and canons in Bavaria and Austria to 1450 it then shows how those ideas were applied in practice through reforming visitation and through a devotional culture steeped in the a oenew pietya of the day These considerations allow the Observant Movement to offer fresh perspectives on the history religious community reform and the church in the fifteenth century

**Routledge Revivals: Women and Gender in Medieval Europe (2006)** Margaret Schaus,2017-07-12 First published in 2006 Women and Gender in Medieval Europe examines the daily reality of medieval women from all walks of life in Europe between 450 CE and 1500 CE This reference work provides a comprehensive understanding of many aspects of medieval women and gender such as art economics law literature sexuality politics philosophy and religion as well as the daily lives of ordinary women Masculinity in the middle ages is also addressed to provide important context for understanding women s roles Additional up to date bibliographies have been included for the 2016 reprint Written by renowned international scholars and easily accessible in an A to Z format students researchers and scholars will find this outstanding reference work to be a valuable resource on women in Medieval Europe

*The New Cambridge Medieval History: Volume 5, C.1198-c.1300* Rosamond McKitterick,David Abulafia,1995 Sample Text

*Economy and Nature in the Fourteenth Century* Joel Kaye,2000-10-05 This book provides perspectives on the ways in which scholastic natural philosophy anticipated and contributed to the emergence of scientific thought

**The New Cambridge Medieval History: c. 1024-c. 1198. Pt. 1 and 2** Rosamond McKitterick,Paul Fouracre,Timothy Reuter,David Edward Luscombe,David Abulafia,Jonathan Riley-Smith,Christopher Allmand,Michael Jones,1995

**How the West Became Antisemitic** Ivan G. Marcus,2024-06-11 An examination of how the Jews real and imagined so challenged the Christian majority in medieval Europe that it became a society that was religiously and culturally antisemitic in new ways In medieval Europe Jews were not passive victims of the Christian community as is often assumed but rather were startlingly assertive forming a Jewish civilization within Latin Christian society Both Jews and Christians considered themselves to be God s chosen people These dueling claims fueled the rise of both cultures as they became rivals for supremacy In How the West Became Antisemitic Ivan Marcus shows how Christian and Jewish competition in medieval Europe laid the foundation for modern antisemitism Marcus explains that Jews accepted Christians as misguided practitioners of their ancestral customs but regarded Christianity as idolatry Christians on the other hand looked at Jews themselves not Judaism as despised They directed their hatred at a real and imagined Jew theoretically subordinate but sometimes assertive an implacable enemy within In their view Jews were permanently and physically Jewish impossible to convert to Christianity Thus Christians came to hate Jews first for religious reasons and eventually for racial ones Even when Jews no longer lived among them medieval Christians could not forget their former

neighbors Modern antisemitism based on the imagined Jew as powerful and world dominating is a transformation of this medieval hatred A sweeping and well documented history of the rivalry between Jewish and Christian civilizations during the making of Europe How the West Became Antisemitic is an ambitious new interpretation of the medieval world and its impact on modernity *The Origin, Development, and Refinement of Medieval Religious Mendicancies* Donald Prudlo, 2011-02-14 The nature of mendicancy as it developed among various religious orders during the thirteenth and fourteenth centuries is the subject of considerable debate In spite of this little in the way of a comprehensive review of the phenomenon as a whole has been undertaken What has been done has either been order specific with an emphasis on the Friars Minor or has focused on points of special conflict regarding the mendicant ideal University debates Spiritual Franciscans Little work exists on the roots of mendicancy or on the creative ways in which mendicancy was understood and deprecated in various quarters Few studies try to bring together both the theory and practice of religious mendicancy The effect that events had in molding and changing the mendicant ideal is also often neglected as are the ways in which it was independently and creatively appropriated by individuals and groups Needless to say all of this is strange for a movement that most are content to label Mendicant Perhaps it may even be the case that mendicancy is not useful as a descriptive concept The purpose and intention of this handbook is to offer an analysis of the term and to present an up to date and comprehensive introduction to the phenomenon of religious mendicancy in the central and later middle ages It provides a contextualized guide that will introduce the central issues in contemporary scholarship regarding the mendicant orders This project approaches the controversies from a multitude of angles and unites in one volume the insights of different disciplines such as social and intellectual history literary analysis and theology The present work is divided into three main sections I The origins and foundations of medieval mendicancy II The development and articulation of mendicant ideals III The reception and appropriation of mendicancy in the middle ages The chapters herein serve as a solid point of departure for advanced students and scholars **The Oxford Illustrated History of Medieval Europe** George Holmes, 1988 The individual chapters are scholarly and up to the minute without loss of accessibility or pace The illustrations are many apposite and refreshingly unhackneyed Times Literary Supplement *Medieval Transformations: Texts, Power, and Gifts in Context* Esther Cohen, Mayke de Jong, 2022-02-28 This volume deals with shifts and changes that took place during the Middle Ages when things or ideas or writings were transferred from time to time place to place or one ideological realm to another The same objects ideas or texts changed their meaning impact or symbolic value according to different contexts The twelve papers written by leading experts investigate the authority attributed to texts and their canonization in different contexts the shifting uses and meanings of gifts from honorable instruments in the settlement of disputes to corruption and bribery and the transition of violence and power from relationships between equals to a tool for the maintenance of hierarchies Contributors include Gadi Algazi Monique Bernards Arnoud Jan Bijsterveld Esther Cohen Valentin Groebner Yitzhak Hen

Mayke de Jong Rob Meens Marco Mostert Thomas F X Noble Timothy Reuter Hendrik Teunis and Stephen D White **Wage**

**Labor and Guilds in Medieval Europe** Steven A. Epstein, 1991 Epstein takes a fresh look at the organization of labor in medieval towns and emphasizes the predominance of a wage system within them He offers illuminating comment on a wide range of subjects\_ on guilds and guild organization on women and Jews in the work force on the value given labor and on the sources of disaffection His book presents a feast of themes in medieval social history David Herlihy Brown University

Bridging the Medieval-Modern Divide James Muldoon, 2016-04-15 The debate about when the middle ages ended and the modern era began has long been a staple of the historical literature In order to further this debate and illuminate the implications of a longue dur e approach to the history of the Reformation this collection offers a selection of essays that address the medieval modern divide Covering a broad range of topics encompassing legal social cultural theological and political history the volume asks fundamental questions about how we regard history and what historians can learn from colleagues working in other fields that may not at first glance appear to offer any obvious links By focussing on the concept of the medieval modern divide in particular the relation between the Middle Ages and the Reformation each essay examines how a medievalist deals with a specific topic or issue that is also attracting the attention of Reformation scholars In so doing it underlines the fact that both medievalists and modernists are often involved in bridging the medieval modern divide but are inclined to construct parallel bridges that end between the two starting points but do not necessarily meet As a result the volume challenges assumptions about the strict periodization of history and suggest that a more flexible approach will yield interesting historical insights

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