Abstracts and biographical notices

Raisa Maria Toivo and Sari Katajala-Peltomaa, Introducing Lived Religion, the HEX project (Tampere University, Finland)
‘On the relationship between history of experience and history of lived religion’

We begin with a short presentation of HEX, the Academy of Finland Centre of Excellence in the History of Experience and its Lived Religion theme. What kind of work and collaborations does HEX do, and what are our theoretical frameworks? How do we understand lived religion or religion as experience? In this paper, we will dig into the relationship between history of experience and lived religion with a critique on how the “lived religion classics” (Orsi, Hall, McGuire) use the term “experience”.

We will then apply the theoretical framework to two case studies: “Lived religion as history of experience: prayer and bodily experience in early modern Finland” and “Imagined experiences? Miracles, sermons and cultural scripts in Vadstena Abbey, Sweden (c. 1370-1500)”. These case studies provide an analysis of the different levels of personal and shared experience, and the shared yet simultaneously intimate nature of religion as lived. For this analysis we use different secular and religious source materials and analyse them with the concepts of cultural scripts and embodiment.

Raisa Maria Toivo is a Professor of History and the Head of the Lived Religion Team in the Academy of Finland Centre of Excellence in the History of Experience at the University of Tampere, Finland. Her thematic focus lies on lived religion, gender, and religious conflict such as minority religion and witchcraft, as well as history of family violence. Her publications include Faith and Magic in Early Modern Finland (Palgrave Macmillan 2016), and (With Sari Katajala-Peltomaa) Gender and Lived Religion in Late Medieval and Early Modern Europe (Routledge 2021).

Sari Katajala-Peltomaa is a Senior Research Fellow in the Academy of Finland Centre of Excellence in the History of Experience at the University of Tampere, Finland. She has specialized in late medieval hagiographic material, especially canonization processes. The thematic focus of her work lies on lived religion, gender, and family in a comparative European context. Her publications include Demonic Possession and Lived Religion in Later Medieval Europe (Oxford University Press 2020), and (With Raisa Maria Toivo) Gender and Lived Religion in Late Medieval and Early Modern Europe (Routledge 2021).
CLAIRE MARSLAND (Durham University, UK)

“Either none or very simple” : challenging perceptions of Catholic liturgical material practice 1560-1620’

In 1580, secular Priest Richard Bristow remarked that English Catholics had to resort to basic materials for mass equipment: ‘For though some in great pouertie, as commonly in times of persecution and spoile, as now also in England, vsed either none or very simple vestmentes, and wooden, glasen, leaden, or copper chalices.’[1] The idea that persecuted English Catholics were forced to resort to simple, un-decorative liturgical artefacts is a perception which has framed research into recusant Catholic material culture in the 19th and 20th centuries. However, this poster contends that lack of liturgical items in England and the need to resort to basic materials such as wood and glass was an exaggeration on the part of continental exiles. It was an argument used to create an association between English Catholics and persecuted early Roman Christians and was useful propaganda in counter-reformation Europe. Whilst there is no doubt that English Catholics did use basic materials for their liturgical equipment, physical evidence challenges the idea that they were left entirely without access to sacred silver and appropriate liturgical equipment.


Claire Marsland is a part-time PhD student at Durham University researching Catholic material culture 1560-1700, expected completion 2022. She also works as the curator at Ushaw Historic House, Chapels & Gardens, a historic Catholic seminary in Durham. Claire was assistant on the British Academy funded project Fabric of Resistance which examined church textiles used by English Catholics during penal times, led by Dr Mary Brooks (Durham University Archaeology).

Fabric of Resistance - Online Exhibition

LIAM TEMPLE (Durham University, UK)

‘Encountering Catholicism and Capuchins at Somerset House’

The Capuchins played an important, if underappreciated, role in the religious politics of the early seventeenth century in England. Based at the chapel of Henrietta Maria at Somerset House, the Capuchins served both French and English Catholics in London: hearing confession,
celebrating mass, carrying the sacrament to the ill or imprisoned, leading confraternities, delivering lectures and even teaching children. The chapel was not simply a site of worship for existing Catholics, but was also a site of curiosity, conversation and conversion for many English Protestants, who frequented the chapel in large numbers and engaged in conferences with the Capuchins. When the chapel first opened in 1636, the doors could apparently not be closed for three days due to the constant flow of visitors. After the third day the chapel was cleared of such crowds, but only because Charles I desired to visit and experience the chapel for himself. Many simply came to experience Catholicism on a scale hitherto unknown in England for a generation. The chapel, with its extravagant music, architecture and visuals, did not disappoint.

This paper argues that the chapel, and the variety of people who visited it, played an important role in the lived religion of many Catholics and Protestants in early seventeenth-century London. It draws on the written testimony of the French Capuchin Cyprien de Gamaches (d. 1679), whose account provides us with key insights into his activities serving Henrietta Maria and the royal family between 1630 and 1669. His detailed descriptions of the activities undertaken at Somerset House by the Capuchins provide fresh insight into the nature of Catholicism in London and the role the Capuchins played in wider religious and political developments in the period.

Liam Temple is the Capuchin Fellow in the History of Catholicism at the Centre for Catholic Studies, Durham University. His post-doctoral project researches the largely unexplored history of the relation between the Capuchins and Great Britain from the early modern period to the present day. His first monograph, Mysticism in Early Modern England, was published with Boydell and Brewer in 2019 and he has published widely on the mysticism of English Benedictines and Poor Clares in the early modern period.

CORMAC BEGADON (Durham University, UK)

The historiography of European monastic life in the eighteenth century has been largely shaped by two profound, and inter-connected historical events: the Enlightenment and the French Revolution. Derek Beales (Prosperity and Plunder: European Catholic Monasteries in the Age of Revolution, 1650–1815 (2003)) suggested that historians had been traditionally content with taking a teleological view of religious life in the eighteenth century, examining it from the end of the period, resulting in the conclusion that Christianity was incompatible with Enlightenment and revolution. Older scholarship tended, therefore, to point towards the
gradual, and then dramatic decline in monasticism, essentially presenting it as an institution meandering towards an inevitable death. The reality was, however, considerably different, with many communities vibrantly engaged in their own forms of spiritual and apostolic renewal. This was the case with the Canonesses, who underwent a period of sustained and substantial growth in the eighteenth century. This growth was unquestionably prompted by their adaption and implementation of Enlightenment ideals to their spiritual lives and their apostolic projects. This embrace did not result in the dilution of enclosure, adherence to the Rule, nor perhaps even increased secularisation, but rather led to the community’s spiritual renewal and wholesale participation in the promotion of a global Catholic devotional movement, namely that in honour of the Sacred Heart.

Cormac Begadon is the Sepulchrine Fellow in the History of Catholicism, based at the Centre for Catholic Studies, Durham University. He is a historian of early modern religious and intellectual culture, with a particular research interest in Catholic religious and their interactions with the Enlightenment and French Revolution. From 2015–17 he was a member of the AHRC-funded Monks in Motion Project, based at Durham University. The project explored the experiences of the English Benedictine monks in exile, c.1553–1800. From 2017–19 he was employed on a project exploring the history of Goldenbridge, a large centre of institutional and educational care in Dublin founded in the mid-nineteenth century. The project was undertaken in conjunction with the Sisters of Mercy and University College Dublin. He is currently completing a monograph on the subject, entitled ‘Institutional Care in Pre-Independence Ireland: St Vincent’s, Goldenbridge 1854–c.1916’ and has co-edited a collection of essays British and Irish Religious Orders in Europe, 1560–1800: Conventuals, Mendicants and Monastics in Motion, which will be published by Boydell in 2021.

Mette Birkedal Bruun, Natacha Klein Käfer, Søren Franck Jensen, (Copenhagen University, Denmark)
‘Privacy and Lived Religion in the Early Modern Period’
The Centre for Privacy Studies, University of Copenhagen, is dedicated to interdisciplinary research into privacy (1500-1800). We pursue notions, experiences, and spaces of privacy and the private in a wide array of early modern sources pertaining to particular historical cases. One such case is the late-sixteenth century Dresden court, which offers an intriguing window into instances of early modern lived religion because it exemplifies how connections between religious canon and lived experiences are negotiated by historical figures charged with different experiences and religious obligations.
In 1577, the former court preacher Nikolaus Selnecker (1530-92) wrote to Electress Anna of Saxony (1532-85) asking for some of her famous *aqua vitae*. Besides being portrayed as an ideal protestant *Landesmutter* of post-Reformation Saxony, Anna was a recognized healer, with extensive experience in alchemical, herbal, and experimental procedures, a knowledge she shared with doctors and other noblewomen. Such knowledge was considered a valuable princely interest, but often hovered in the liminal space between sanctioned practices and dangerous superstition, and Anna was suspected of sorcery, a rumour that could be deadly for people of other social strata.

In Selnecker's writings, devotion is presented as a precondition for good health. Continuing a long tradition of describing Christ as a physician, Selnecker prescribes repentance, faith, and a Christian life as the key cure for diseases that are ultimately God’s punishment for sin. In their correspondence, however, Selnecker stands by Anna’s practices and requests her remedies for his own health concerns. Anna and Selnecker’s interactions present to us the intricacies of religious devotion as public discourse and daily practice. In our presentation, we shall present findings related to Anna and Selnecker’s activities and exchanges and discuss them in the light of more general concerns related to pockets of privacy in early modern lived religion.


Natacha Klein Käfer is a postdoctoral researcher at the Centre for Privacy Studies at the University of Copenhagen. Her research focuses on healing knowledge and its connections to privacy and confidentiality in the early modern period, as well as transcontinental networks of knowledge. She explores how early modern healers managed to maintain control over their healing knowledge and the private information of their patients. Moreover, she is working on
the notion of posthumous privacy and how respect for the dead played a role in anatomical developments. Her PhD thesis (Freie Universität Berlin / University of Kent, 2017) dealt with the long-term history of German charms and how magical and healing knowledge was created, used, and transformed from medieval textual traditions to current folk practices in German immigrant areas in the Americas. She is interested in integrating close reading of archival sources with digital humanities methods.

Søren Frank Jensen is PhD fellow at the Centre for Privacy Studies at the University of Copenhagen. He studied theology at the University of Copenhagen and Yale University. His research revolves around biblical interpretation in texts and practices. He is especially interested in prescribed public and private devotion, ideals of the Christian life for secular authorities and their subjects, spiritual direction, and biblical hermeneutics. In his PhD project, he investigates notions of privacy in court preacher Nikolaus Selnecker’s (1530-92) commentary on the Book of Psalms.

ALEXANDRA WALSHAM (Cambridge University, UK)
‘Leaving Legacies: Memory Practices and Lived Religion in Early Modern England’

On paper, the Reformation presented a profound theological challenge to traditional practices that bound the living and the dead together in an intricate web of mutual obligation. The abolition of purgatory rendered intercessory prayer for departed souls redundant and displaced it by commemorative strategies that centred upon the edifying moral and spiritual example that deceased ancestors provided to their successors and heirs. This paper explores lived religion in post-Reformation England through the lens of memory. It focuses attention on the imperatives that drove early modern people on the threshold of death to leave textual and material legacies to their surviving relatives and friends. It investigates how these processes forged trans-temporal connections between individuals and the communities of blood and faith of which they were members. It delineates a religious culture in which forms of communication between the generations – past, present and future – remained alive and well.

Alexandra Walsham is Professor of Modern History at the University of Cambridge. She has published widely on the religious and cultural history of early modern Britain and is currently completing a monograph entitled The Reformation of the Generations: Age, Ancestry and Memory in Early Modern England.
LINDA ZAMPOL D’ORTIA (Ca’Foscari University of Venice and Australian Catholic University)
‘Emotional paths to Catholic evangelization in sixteenth-century Japan: the case of consolation’

This paper explores the role of emotions in the evangelization carried out in sixteenth-century Japan by the missionaries of the Society of Jesus, by considering consolation as it appears in connection with Catholic festival activities, such as processions, liturgy, and mystery plays. Just as they did in Europe, performance of emotions played a vital role in these practices of lived religion, especially in a context where verbal communication was not always successful due to language barriers. The analysis of Jesuit texts written in Japan, such as letters, reports, and histories, highlights the emotional practices that the missionaries linked to the sensual aspects of public religious ceremonies, and how they exploited them to reach different segments of the audience with their message. Consolation in particular played a fundamental role, as it was believed essential to sustaining and edifying the Christian community, Japanese and Europeans alike. This paper thus unveils how the mission’s emotional practices mobilized consolation during festival activities; how such practices were informed by the theological backgrounds of the missionaries, and by their perceptions of Japanese cultural, aesthetic, and religious traditions as well; and the role the depictions of these practices had in texts destined for a wider European public.

Linda Zampol D’Ortia is Marie Skłodowska-Curie fellow at Ca’ Foscari University of Venice and at the Australian Catholic University, with a project on the role of emotional practices in the early modern Jesuit missions in Asia. Linda holds a B.A. in Japanese studies (Ca’Foscari) and a M.A. in Religious Studies with a concentration in Asian religions (Ca’Foscari/Padua). She obtained her PhD in Religious Studies and History in 2017, from the University of Otago (New Zealand), with the dissertation "The Cape of the Devil. Salvation in the Japanese Jesuit Mission Under Francisco Cabral (1570-1579)." She has held research fellowships at the Centre for Religious Studies of Ruhr University Bochum, at the National Library of Australia, and at the Centre for Comparative Studies of Civilisations and Spiritualities of Giorgio Cini Foundation (Venice), where she explored and written about early modern Catholicism and its Asian missions in relation to the senses, emotions, material culture, and failure.
SUSAN BROOMHALL (Australian Catholic University)

‘Living faith in disastrous times: Dutch East India Company men on the coast of the Southland’

This paper explores how the language of faith and emotions came together for men of the Dutch East India Company (VOC) who were left on the Australian coast in lands unfamiliar to them. Their log books and reports, compiled as events unfolded or soon after, were designed to be read within the VOC community and strongly foregrounded the Company’s strong Protestant belief system as part of what appear as personal and corporate management regimes. This presentation considers emotional and faith expression in two accounts that can be understood in the wider context of the VOC’s growing list of disastrous experiences on the west coast. The first was written by Abraham Leeman, who was left on the west coast of the Australian continent in 1658 with a group of 13 crew during a search for a VOC vessel, Vergulde Draeck, believed to have been lost in the same vicinity. Leeman and his crew were forced to sail their boat north and trek through jungle as they made their way to Batavia. The second is the journal recorded by Adriaen van der Graef, the under-steersman on the Zeewijk which was shipwrecked on the Houtman Abrolhos in June 1727 and maintained through the months that the remaining crew lived on the west coast islands until they had built themselves a boat to sail to Batavia to seek help.

Susan Broomhall is Director of the Gender and Women’s History Research Centre in the Institute for Humanities and Social Sciences, Australian Catholic University. She is the author of numerous monographs and edited collections focussed on women and gender; emotions; science, technologies, and knowledge practices; agricultural and environmental practices; material culture; cultural contact and global encounters; heritage of the early modern world. Her current research includes a study of narratives of Korean women from the time of the Japanese invasions in the late sixteenth century; women’s activities and the role of gender ideologies in shaping experiences in the Dutch East India Company; understanding turbulent social and physical systems in historical activity, especially in health and environmental events; women’s activities and the role of gender ideologies in early modern natural research management regarding forests and waterways in particular; and women’s participation in agricultural innovations since the early modern period.
FRANCESCO QUATRINI (University of Naples, Italy)
‘Religion in the Early Enlightenment: The Importance of Religious Dissenters for the Seventeenth-Century Political Discourse’

In this poster presentation I will present the key elements of my research so far and the plans for future research. My research has been focusing on the role of seventeenth-century Protestant dissenters in the promotion of political concepts that would become foundational for the Enlightenment discourse. I will thus introduce the Dutch Collegiants and the Polish Brethren, focusing on their religious practices and their encounters in the 17th-century Dutch Republic. Far from being considered as institutional churches, these nonconforming Christians met privately to practice their own view of Christianity. My research has been focused on both the public and private aspects of their religion, which included examinations of a wider range of sources, from published writings to private letters, in order to reveal how their ‘lived religion’ led them to overcome confessional divides and became important members of the so called ‘Republic of Letters’.

Francesco Quatrini has received his Phd at the University of Macerata in 2017 with a dissertation on the life and thought of the Dutch Collegiant Adam Boreel. His first monograph based on his dissertation and titled “Adam Boreel (1602-1665): A Collegiant’s Attempt to Reform Christianity” has been published by Brill in 2020. After his Phd, Dr. Quatrini worked first at Queen’s University Belfast as a Research Fellow in the ERC funded-project “War and the Supernatural in Early Modern Europe,” led by Dr. Ian Campbell, and then at the Faculty of Theology and Religion of the Vrije University Amsterdam. Currently he is a post-doc researcher based at the University of Naples l’Orientale, working as a team member of a national funded-project on the concept of sacrifice in early modern Europe. He has published articles on both the Collegiants and the Socinians in peer-reviewed journals, including History of European Ideas, the Journal of the History of Ideas, and the Historical Journal.

LOUISE DESCHRYVER (KU Leuven, Belgium)
‘Embattled Bodies: Death, the Senses and the Reformation in sixteenth-century Antwerp (1519-1589)’

Through diseases, war and religious violence, the experience of death was omnipresent in the sixteenth-century Low Countries. By the time the Dutch Revolt broke out, however, the Reformation had for years increasingly been dividing Catholics and Protestants on the appropriate use of the body and the senses in death. Thus, in the sixteenth century, the living,
dying and the dead bodies of Dutch inhabitants were assailed by political calamities and confessional uncertainties at the same time. In my PhD project, I investigate how Dutch laymen and –women physically coped with death’s shifting sensory presence in urban communities, specifically focussing on Antwerp. My poster will highlight the connections between the three conceptual nodes of my research (the body, the senses and emotions) and seek to show how these can enhance our understanding of the religious experience of death (lived death, if you will) in early modern times. On a historiographical level, this project aims to enhance our understanding of how not (just) ideas, but (dead) bodies made the Dutch Revolt. Secondly, and perhaps more importantly, I seek to deepen our understanding of the so-called ‘reformation of the senses’, on which many questions still remain unanswered. What factors, for example, contributed to lay sensory experiences being more or less affected by circulating paradigms of ‘the reformation of the senses’? Did a context of war, illegality and religious persecution enhance or intersect sensory confessionalisation in death? In my presentation I hope to offer some preliminary answers to these and other questions.

Louise Deschryver (1995) studied history at KU Leuven, where she graduated with a master’s thesis on children’s self-perception in early nineteenth-century Belgium. Currently, she is working as a PhD fellow of the FWO Flanders on a project researching death, the senses and the Reformation in the sixteenth-century Low Countries. Concretely, she gauges to what extent the Reformation brought about not only profound theological conflicts on death and the afterlife, but also new sensory repertoires and conflicts in embodying the final moment of life. A first doctoral article, focussing on the French-speaking regions of the southern Low Countries, has been published in Early Modern Low Countries in 2020. A second one, zooming in on the dead body as a site of confessional and political sensory strife in the years between the Beeldenstorm (1566) and the ‘Spanish fury’ (1576) in Antwerp, is being prepared.  

ELEANOR HEDGER (University of Birmingham, UK) 

In contrast to the somewhat secure institutions of confinement that we are accustomed to today, early modern prisons were privately managed establishments prone to inefficiency, laxity, and corruption. Prisoners often took advantage of poor management, transforming the prison space into one that reflected their own social or religious identity. A number of scholars have shown that early modern prisons were sites of culture, in which inmates engaged in literary production, cross-confessional debate, and pertinently, communal worship. Indeed, according to the Protestant martyrologist, John Foxe, 'almost all prisons in England were become right Christian schools & Churches' during the reign of Mary I, due to the faith and devotion of the Protestant inmates that resided in them. In this poster, I will address the ways in which Protestant prisoners used musical and sonic performance to transform and improve their prison
experience. For those that were imprisoned for their religious beliefs, the act of singing religious songs served as a source of comfort and gesture of defiance in the face of adversity. I will also consider how these performances served to sacralise and territorialise the prison space, and how such performances could provoke hostile reactions from opposing confessional groups, thus exacerbating religious conflict amongst prisoners. Ultimately, I will show that consideration of the soundscapes of spaces such as the early modern prisons offers a fruitful conduit for exploring the concept of 'lived religion'.


Ellie completed an undergraduate and Masters degree in Music before embarking on her interdisciplinary PhD, which draws insights from musicological, historical, literary, and critical methodologies. She recently completed her PhD at the University of Birmingham, which was funded by the Midlands4Cities AHRC Doctoral Training Partnership. Her thesis, entitled 'Soundscapes of Punishment in Early Modern England', explores the ways in which historical subjects experienced, interpreted, and responded to punitive soundscapes, thus sharpening our ears to the violent and punitive, but also the consolatory power, of the sonic realm.

**CHARLIE BEIROUTI (Oxford University, UK)**

“‘The most superstitious, credulous, fabulous creatures alive’: John Covel (1638-1722) and Popular Religion in the Ottoman Empire’

Between 1671 and 1677, John Covel, an Anglican cleric and fellow at Christ’s College, Cambridge, served as chaplain to successive English ambassadors in the Ottoman Empire. During this time, Covel travelled across large parts of Thrace and Asia Minor, before returning to England via much of Greece, Italy and France. Over the course of his travels throughout the Eastern Mediterranean, Covel devoted a considerable amount of time and energy to studying the ‘superstitious’ religious behaviours of local Greek Christians, Muslims and Jews. This paper will examine how Covel used his experiences of travel to think more deeply about not only the correct worship of God, but also what it meant to worship God incorrectly. It will explore how Covel referred to the religious diversity of the Ottoman world to shed light on what religious error looked like in practice, and on why people might succumb to the pitfalls of worshipping God inaccurately. In this way, this paper will consider how Covel sought to draw a sharper distinction between good and bad forms of religious worship, and to ensure that Anglicans embraced the former, while avoiding the latter.

Charlie Beirouti is a fourth-year PhD candidate at the University of Oxford, based in the Faculty of History. Funded jointly by New College and the Arts and Humanities Research Council, his
research centres broadly on understandings of religious diversity in seventeenth-century English travel accounts, particularly those written by Church of England clerics who lived and worked within the Mughal and Ottoman empires. Charlie is a founding member of MEMOs, or ‘Medieval and Early Modern Orients’, an AHRC-funded project that aims to further our knowledge of England’s relations with Islam and Islamic cultures and societies during the Medieval and early modern periods. He has written a number of blog posts for MEMOs, which can be found via the project website.

SAMERA HASSAN (Independent researcher)

‘Muslim Mysticism in Early Modern England: Anglican and Quaker Responses to Hayy ibn Yaqthan’

In 1671, Hayy Ibn Yaqthan, written by the 12th century Andalusian Muslim philosopher and physician Ibn Tufayl, was published in Latin by the arabist Edward Pococke under the title Philosophus Autodidactus. It narrates the story of a baby, after whom the story is named, who is abandoned on an uninhabited island. Through his developing faculties of rationality, he observes the world around him and is able to draw conclusions about both natural phenomena and God. The zenith of Hayy ibn Yaqthan’s quest for divine knowledge is reached in his attainment of a mystical ecstatic union with God through his self-developed religious practices. The text proved hugely popular and Hayy Ibn Yaqthan was translated and published a further three times in England over the next forty years- by the Quaker missionary George Keith in 1674, the Anglican minister George Ashwell in 1686, and by the Anglican minister and arabist Simon Ockley in 1708. The descriptions of Hayy’s religious practices and mystical experiences proved particularly divisive for the text’s translators. However, the reactions to the religious practices depicted in Hayy did not fall into a neat dichotomy of disapproval of ‘enthusiasm’ from Anglicans and approval and adoption by Quakers. Rather, these translation projects reveal that their authors harboured a much more nuanced and complex relationship with mysticism, a complexity that was compounded further by the Islamic origins of the tale. This paper will analyse the aforementioned translators’ treatments of the mysticism described in Hayy ibn Yaqthan and how these relate to the translators’ own religious beliefs and practices. By examining the varying extents to which the translators found the text useful as a source of practical religious instruction, the paper aims to explore the ambivalent status of mysticism and Islam in the decades following the religious turmoil of the English Civil War.

Samera Hassan is an independent researcher. She is the co-founder and Deputy Editor of Medieval and Early Modern Orients (MEMOs), an AHRC-funded project that aims to further
knowledge of encounters between England and the Islamic worlds. Her research interests include Arabic studies in early modern England, and Islam in early modern English religious polemic.

KATHERINE HILL (Birkbeck College, University of London)

‘Upright repentance: discipline and disorderly lives of early modern Mennonite’

In 1735, Mennonite ministers in Danzig reprimanded Jan Spronk, the deacon in Königsberg, for wearing a Japanese gown with an otter fur muff and he made good at a meeting where he gave a ‘brotherly kiss of love.’ This was just one example of the disputes over behaviour and discipline that characterised the lives of Mennonites in early modern Prussia. Using church books, diaries and early modern chronicles this paper examines the codes of behaviour, practices of discipline and rituals of repentance or shaming, asking how this shaped the emotional and subjective lives of Mennonite men and women.

Kat Hill is Senior Lecturer at Birkbeck; she was awarded a Leverhulme Research Leadership award with almost £1million to lead a project entitled am currently working on a book project entitled ‘Global Faiths: Anabaptist Confessional Communities of Dispersion, 1550-present day’. This project breaks new ground by reassessing the history of confessional diasporas and migration that emerged from the early strains of radical thought in the reformation. It adopts a new global and interdisciplinary approach to understanding the legacies of religious change and migration. The project interrogates the ways in which non-conformist confessional groups that came out of the Anabaptist tradition in the reformations of the sixteenth century – groups such as the Mennonites, Hutterites and Amish – existed beyond the formalities of institutional churches and sustained communities across continents and centuries.