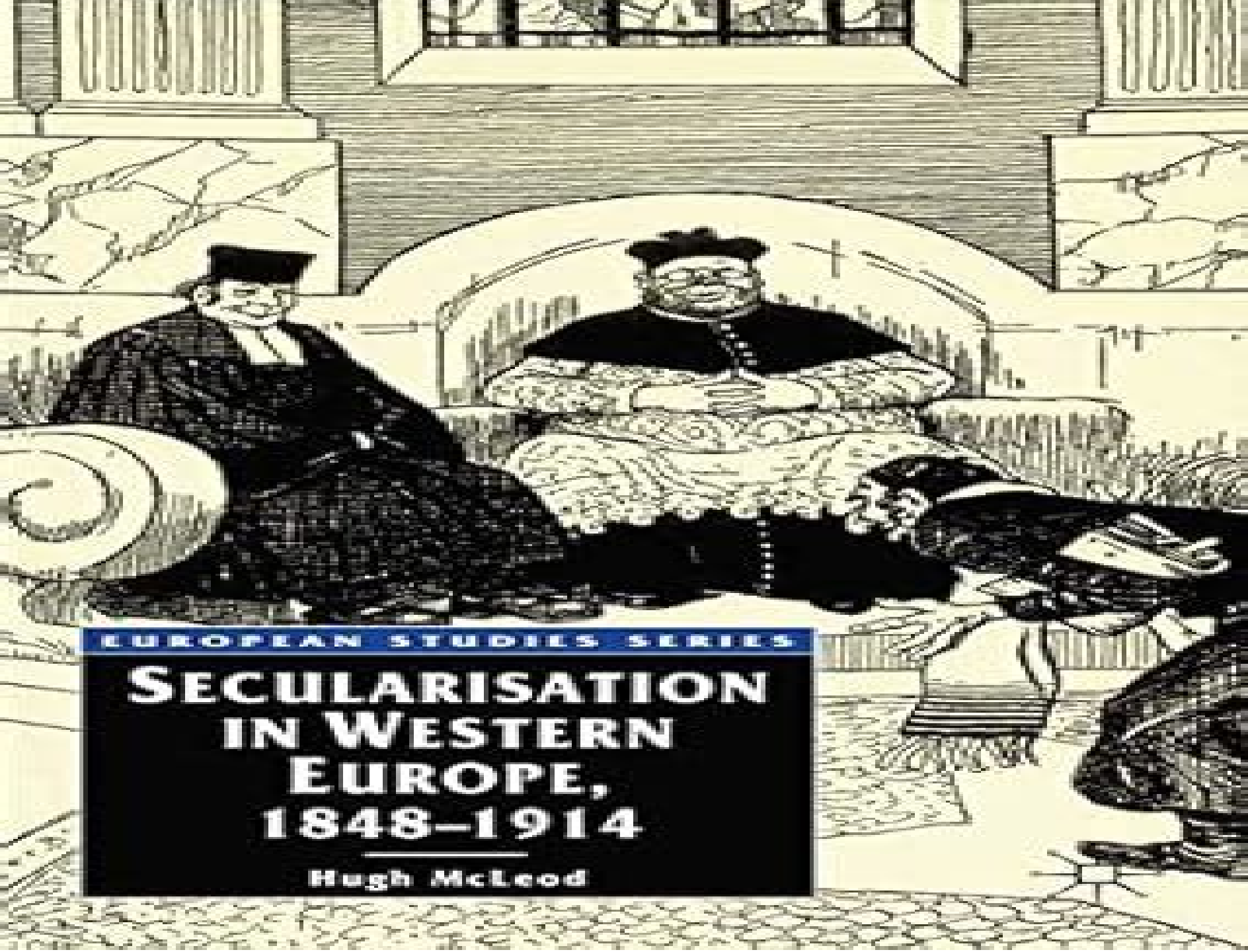




EUROPEAN STUDIES SERIES

SECULARISATION IN WESTERN EUROPE, 1848-1914

Hugh McLeod

Secularisation In Western Europe 1848 1914

Georgina Byrne



Secularisation In Western Europe 1848 1914:

Secularisation in Western Europe, 1848-1914 Hugh Mcleod, 2000-08-11 Secularisation can mean many quite different things rising unbelief the privatisation of belief weakening denominational identity the development of a religiously neutral state This book reveals both the many sidedness of secularisation and the great unevenness with which it affected different areas of life France is the classic example of the secularisation of society in the later nineteenth century Church and school then church and state were separated Town councils tore down crosses and banned processions Teachers and doctors were seen as a new priesthood Yet even in France things were not so simple In the west most people remained practising Catholics and Lourdes demonstrated the continuing vitality of popular religion When we look at Germany and England or compare Catholics with Protestants and Jews the picture becomes even more complex This book examines the nature and causes of religious change in the three countries and the class gender and regional differences within each Modern Spiritualism and the Church of England, 1850-1939 Georgina Byrne, 2010 Shows how some of the ideas about the afterlife presented by spiritualism helped to shape popular Christianity in the period From the moment of its arrival in Britain in 1852 modern spiritualism became hugely popular among all sections of society As well as offering mysterious and entertaining s ance phenomena spiritualism was underpinned by a belief that the living could communicate with the departed and even come to know what life after death looked like This book offering the first detailed account of the theology of spiritualism examines what happened when the Church of England itself already grappling with questions about the nature of the afterlife met with such a vibrant and confident presentation Although this period saw a gradual liberalising in the Church s own theology of heaven and hell this was not communicated to the wider public as long as sermons and liturgy remained largely framed in traditional language Over time spiritualism already embedded in common culture explicitly influenced the thinking of some Anglican clergy and implicitly began to permeate and shape popular Christianity to the extent that even some of spiritualism s harshest critics made use of its colourful imagery This study sets one significant aspect of Christian doctrine alongside an attractive alternative and provides a fascinating example of the negotiation of belief the way in which in the interface between Church and culture religious belief came to be refreshed and redefined GEORGINA BYRNE is an ordained Anglican priest and currently Director of Ordinands for the Diocese of Worcester and a Residentiary Canon at Worcester Cathedral

A Short History of Secularism Graeme Smith, 2007-11-28 What does it mean to call Western society secular What is secularism And how should we understand the concept of secularism in international relations particularly the clash between radical Islam and the West The Latin term from which the word secular is derived saeculum means generation or age and came to mean that which belongs to this life to the here and now in this world It is widely used as a shorthand for the ideology which shapes contemporary society without reference to the divine However according to Graeme Smith secularism represents a great deal more He offers a radical reappraisal of the notion of secularism and its history beginning with the

Greeks and proceeding to modernity and the contemporary period The assumption that the West is becoming increasingly secular is often unquestioned By contrast Dr Smith discerns a different kind of society one informed by a historical legacy which makes sense only when it is appreciated that it is religious Secularism was born of Christianity Daringly and very originally Smith argues that it is impossible to understand the idea of the secular without appreciating that at root it is Christian A Short History of Secularism will fundamentally reshape discussions of western culture religion and politics It will have strong appeal to students of religion political philosophy and the history of ideas , **Periodizing Secularization** Clive D. Field, 2019-10-31 Moving beyond the now somewhat tired debates about secularization as paradigm theory or master narrative Periodizing Secularization focuses upon the empirical evidence for secularization viewed in its descriptive sense as the waning social influence of religion in Britain Particular emphasis is attached to the two key performance indicators of religious allegiance and churchgoing each subsuming several sub indicators between 1880 and 1945 including the first substantive account of secularization during the fin de siècle A wide range of primary sources is deployed many of them relatively or entirely unknown and with due regard to their methodological and interpretative challenges On the back of them a cross cutting statistical measure of active church adherence is devised which clearly shows how secularization has been a reality and a gradual not revolutionary process The most likely causes of secularization were an incremental demise of a Sabbatarian culture coupled with the associated emergence of new leisure opportunities and transport links and of religious socialization in the church at home and in the school The analysis is also extended backwards to include a summary of developments during the eighteenth and early nineteenth centuries and laterally to incorporate a preliminary evaluation of a six dimensional model of diffusive religion demonstrating that these alternative performance indicators have hitherto failed to prove that secularization has not occurred The book is designed as a prequel to the author's previous volumes on the chronology of British secularization Britain's Last Religious Revival 2015 and Secularization in the Long 1960s 2017 Together they offer a holistic picture of religious transformation in Britain during the key secularizing century of 1880-1980

Class and Other Identities Lex Heerma van Voss, Marcel van der Linden, 2002 With the onset of a more conservative political climate in the 1980s social and especially labour history saw a decline in the popularity that they had enjoyed throughout the 1960s and 1970s This led to much debate on its future and function within the historical discipline as a whole Some critics declared it dead altogether Others have proposed a change of direction and a more or less exclusive focus on images and texts The most constructive proposals have suggested that labour history in the past concentrated too much on class and that other identities of working people should be taken into account to a larger extent than they had been previously such as gender religion and ethnicity Although class as a social category is still as valid as it has been before the questions now to be asked are to what extent non class identities shape working people's lives and mentalities and how these are linked with the class system In this volume some of the leading European historians of labour and the working classes

address these questions Two non European scholars comment on their findings from an Indian resp American point of view The volume is rounded off by a most useful bibliography of recent studies in European labour history class gender religion and ethnicity *The Wiley Blackwell Companion to World Christianity* Lamin Sanneh, Michael McClymond, 2016-05-23 The Wiley Blackwell Companion to World Christianity presents a collection of essays that explore a range of topics relating to the rise spread and influence of Christianity throughout the world Features contributions from renowned scholars of history and religion from around the world Addresses the origins and global expansion of Christianity over the course of two millennia Covers a wide range of themes relating to Christianity including women worship sacraments music visual arts architecture and many more Explores the development of Christian traditions over the past two centuries across several continents and the rise in secularization Faith in Poetry Michael D. Hurley, 2017-11-16 In this ambitious book Michael D Hurley explores how five great writers William Blake Alfred Tennyson Christina Rossetti Gerard Manley Hopkins and T S Eliot engaged their religious faith in poetry with a view to asking why they chose that literary form in the first place What did they believe poetry could say or do that other kinds of language or expression could not And how might poetry itself operate as a unique mode of believing These deep questions meet at the crossroads of poetics and metaphysics and the writers considered here offer different answers But these writers also collectively shed light on the interplay between literature and theology across the long nineteenth century at a time when the authority and practice of both was being fiercely reimagined **Entangling Web** Alec Ryrie, Mark A. Lamport, 2024-03-19 Europe has a tremendously important role in the history of Christianity and was the continent with the most Christians from roughly the year 900 to 1980 However Europe is now home to only 22 percent of all Christians in the world down from 68 percent in 1900 The major trend of European religion in the twentieth and twenty first centuries has been secularization disestablishment and decreased influence of state churches lower importance of religion in the public sphere the decline of religious beliefs and practices and individual religious switching from Christianity to atheism and agnosticism One hundred years ago it was true that the typical Christian in the world was a white European Given current trends however Europe is clearly no longer the geographic nor demographic center of world Christianity Yet that does not mean Europe has no role in the future It is still the home of major Christian communions such as Catholics Rome Anglicans Canterbury Russian Orthodox Moscow and Lutherans Geneva European mission agencies are active throughout the world providing theological education and social welfare programs combatting climate change and advocating for gender equality The Problem of Pleasure Dominic Erdozain, 2010 The book combines intellectual cultural and social history to address a major area of encounter between Christianity and British culture the world of leisure This book traces the rise and fall of the evangelical movement the powerhouse of Victorian religion via its preoccupation with pleasure Victorian evangelicalism demonstrated an ability to excite the affections but also a corresponding suspicion of worldly pleasures Suspicion developed into hostility and a movement premised on freedom became coercive and alienating

The crisis of Victorian religion began It is generally held that the mid Victorian turn to recreation and sport solved the problem justifying God to the people through cricket cycling and football This book argues otherwise that the problem of pleasure was inflamed by the ecclesiastical remedy The problem of overdrawn boundaries between church and world gave way to a new and subtle confusion of gospel and culture Historians have praised the mood of engagement but the costs were profound In fact sport became the perfect vehicle for that humanistic unmystical morality that defines the secularity of the twentieth century Secularisation did not wait for the Dionysian rebellions of the 1960s it emerged almost a hundred years earlier in the Victorian transformation of religion into ethics Central to the process was the problem of pleasure DOMINIC ERDOZAIN is Lecturer in the History of Christianity King s College London

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