



The Secularization of the European Mind in the Nineteenth Century

Owen Chadwick

Secularisation European Mind Gifford Lecture

Joanna Dales



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The Secularization of the European Mind in the Nineteenth Century Owen Chadwick, 1975 *The Secularization of the European Mind in the Nineteenth Century* Owen Chadwick, 1979 The Secularization of the European Mind in the Nineteenth Century Owen Chadwick, 1990-09-13 Owen Chadwick's acclaimed lectures on the secularisation of the European mind trace the declining hold of the Church and its doctrines on European society in the nineteenth century Religion and Public Doctrine in Modern England: Volume 1 Maurice Cowling, 2003-09-25 A further contribution to understanding the role played by Christianity in modern English thought **Secularization and Its Discontents** Rob Warner, 2010-12-23 Authoritative guide to contemporary debates and issues in the sociology of religion providing a clear examination of classical secularization and the post secularization paradigm Narratives of Secularization Peter Harrison, 2018-12-07 It is increasingly clear that histories of secularization are not simply dispassionate descriptions of the decline of religious belief and practice in the West. Rather such narratives often seek to celebrate secularization, promote some version of it, lament it or otherwise oppose it in favour of a programme of desecularization or resacralization. The aim of this book is to identify some of the major genres of the history of secularization and to explore their historical contexts, normative commitments and tendential purposes. The contributors to the volume offer different perspectives on these questions, not least because a number of them are themselves participants in the cultural political programs described above. The primary purpose of this book, however, is the identification of such programs rather than their promotion. Overall the collection seeks to bring analytical clarity to ongoing debates about secularization and help explain the co-existence of apparently conflicting stories about the origins of Western modernity. This book was originally published as a special issue of the *Intellectual History Review* journal **A History of the University in Europe: Volume 3, Universities in the Nineteenth and Early Twentieth Centuries (1800-1945)** Walter Rüegg, 2006-11-06 The story of the modern research university in Europe and its expansion to other continents, first published in 2004 **Children of Lucifer** Ruben van Luijk, 2016-05-02 If we are to believe sensationalist media coverage, Satanism is at its most benign: the purview of people who dress in black, adorn themselves with skull and pentagram paraphernalia and listen to heavy metal. At its most sinister, its adherents are worshippers of evil incarnate and engage in violent and perverse secret rituals, the details of which mainstream society imagines with a fascination verging on the obscene. *Children of Lucifer* debunks these facile characterizations by exploring the historical origins of modern Satanism. Ruben van Luijk traces the movement's development from a concept invented by a Christian church eager to demonize its internal and external competitors to a positive anti-religious identity embraced by various groups in the modern West. Van Luijk offers a comprehensive intellectual history of this long and unpredictable trajectory. This story involves Romantic poets, radical anarchists, eccentric esotericists, Decadent writers and schismatic exorcists among others and culminates in the establishment of the Church of Satan by carnival entertainer Anton Szandor.

LaVey Yet it is more than a collection of colorful characters and unlikely historical episodes The emergence of new attitudes toward Satan proves to be intimately linked to the ideological struggle for emancipation that transformed the West and is epitomized by the American and French Revolutions It is also closely connected to secularization that other exceptional historical process which saw Western culture spontaneously renounce its traditional gods and enter into a self imposed state of religious indecision Children of Lucifer makes the case that the emergence of Satanism presents a shadow history of the evolution of modern civilization as we know it Offering the most comprehensive account of this history yet written van Lwijk proves that in the case of Satanism the facts are much more interesting than the fiction

God's Century Monica Duffy Toft, Daniel Philpott, Timothy Samuel Shah, 2011-02-02 A fresh and illuminating perspective on the surge in religion's political influence across the globe Is religion a force for good or evil in world politics How much influence does it have Despite predictions of its decline religion has resurged in political influence across the globe helped by the very forces that were supposed to bury it democracy globalization and technology And despite recent claims that religion is exclusively irrational and violent its political influence is in fact diverse sometimes promoting civil war and terrorism but at other times fostering democracy reconciliation and peace Looking across the globe the authors explain what generates these radically divergent behaviors In a time when the public discussion of religion is overheated these dynamic young scholars use deeply original analysis and sharp case studies to show us both how and why religion's influence on global politics is surging Finally they offer concrete suggestions on how to both confront the challenges and take advantage of the opportunities posed by globally resurgent religion

Secularism and the Pursuit of Transcendence, Volume II Stanley E. Porter, Wendy J. Porter, 2025-02-19 We live in a secular age or so we have been told Nevertheless the Christian church strongly believes that we still experience and in fact are surrounded by acts of transcendence encounters with God that often defy imagination and explanation And yet we do try to explain such phenomena whether theologically experientially biblically historically philosophically literarily or even or especially artistically These two volumes are more than just papers from a major conference on secularism and the pursuit of transcendence held at McMaster Divinity College in Hamilton Ontario They contain genuine attempts by people deeply engaged with their secular surroundings to explain what we mean by transcendence Transcendence has been a longstanding topic among the best thinkers of this and previous ages and the same is true for these volumes which include contributions by Charles Taylor Robert Wuthnow Merold Westphal and Christina Gschwandtner but also by a wide range of others who address the question from divergent vantage points The responses vary as much as the orientations of those involved in the pursuit of defining not only what it means to live in our secular age but to be involved in the pursuit of transcendence or even to perceive the Transcendent's pursuit of us

Huxley's Church and Maxwell's Demon Matthew Stanley, 2014-11-24 During the Victorian period the practice of science shifted from a religious context to a naturalistic one It is generally assumed that this shift occurred because naturalistic science was

distinct from and superior to theistic science Yet as Huxley's Church and Maxwell's Demon reveals most of the methodological values underlying scientific practice were virtually identical for the theists and the naturalists each agreed on the importance of the uniformity of natural laws the use of hypothesis and theory the moral value of science and intellectual freedom But if scientific naturalism did not rise to dominance because of its methodological superiority then how did it triumph Matthew Stanley explores the overlap and shift between theistic and naturalistic science through a parallel study of two major scientific figures James Clerk Maxwell a devout Christian physicist and Thomas Henry Huxley the iconoclast biologist who coined the word agnostic Both were deeply engaged in the methodological institutional and political issues that were crucial to the theistic naturalistic transformation What Stanley's analysis of these figures reveals is that the scientific naturalists executed a number of strategies over a generation to gain control of the institutions of scientific education and to reimagine the history of their discipline Rather than a sudden revolution the similarity between theistic and naturalistic science allowed for a relatively smooth transition in practice from the old guard to the new

Rethinking Secular Time in Victorian England Stefan Fisher-Høyrem, 2022-08-29 This open access book draws on conceptual resources ranging from medieval scholasticism to postmodern theory to propose a new understanding of secular time and its mediation in nineteenth century technological networks Untethering the concept of secularity from questions of religion and belief it offers an innovative rethinking of the history of secularisation that will appeal to students scholars and everyone interested in secularity Victorian culture the history of technology and the temporalities of modernity

The Folly of the Cross Richard Viladesau, 2018-05-01 The Folly of the Cross is the fourth book in Richard Viladesau's series examining the aesthetics and theology of the cross through Christian history Previous volumes have brought the story up through the Baroque era This new book examines the reception of the message of the cross from the European Enlightenment to the turn of the twentieth century The opening chapters set the stage in the transition from the Baroque to the Classical eras describing the changing intellectual and cultural paradigms of the time Viladesau examines the theology of the cross in the eighteenth and nineteenth centuries and the aesthetic mediation of the cross in music and the visual arts He shows how in the post Enlightenment era the aesthetic treatment of the cross widely replaced the dogmatic treatment and how this thought was translated into popular spirituality piety and devotion The Folly of the Cross shows how classical theology responded to the critiques of modern science history Biblical scholarship and philosophy and how both classical and modern theology served as the occasions for new forms of representation of Christ's passion in the arts and music

Religious Philosophy as Multidisciplinary Comparative Inquiry Wesley J. Wildman, 2010-11-05 What can philosophy contribute to the study of religion This book argues that the study of religion needs philosophy in the form of multidisciplinary comparative inquiry Contradicting the current tendency to regard philosophical reflection and the academic study of religion as independent endeavors best kept apart Wesley J Wildman brings them together offering a broader vision than that of traditional

philosophy of religion and surmounting many of its difficulties His newer conception of religious philosophy is well suited to the modern multicultural secular university Through multidisciplinary comparative inquiry religious philosophy allows for a variety of approaches from historical and analytical work to evocative description and theoretical evaluation of truth claims and both secular and religious thinkers participate The tasks and varieties of religious philosophy as they arc across the world s religions and philosophies are discussed along with religious philosophy s modern and postmodern contexts Wildman s thoughtful and thought provoking book will be essential reading for all those concerned with the study of religion present and future

Satanism Per Faxneld, Johan Nilsson, 2023 Satanism is a current of thought that generates intense feelings It remains understudied by academics This selection of key source texts from the period 1841 to 2017 attempts to remedy that gap Ranging from the esoteric to the anti clerical countercultural and political the texts span a wide variety of genres from poetry and polemical religious tracts to ritual instructions and internet FAQ s All are provided with comprehensive introductions written by specialists in the field that offer readers both critical historical context and expert scholarly interpretation Chronologically structured the book can be read as a succinct historical overview of the development of Satanism with the immediacy that only primary sources can provide It is ideal for both classroom and research use as well as a fascinating read for anyone with an interest in the occult the transgressive secularization and the fringes of the religious landscape

Scripture, Skepticism, and the Character of God Dane Neufeld, 2019-07-11 During a period of great religious upheaval Anglican philosopher and ecclesiastic Henry Longueville Mansel 1820 1871 became famous for his 1858 Bampton Lectures which sought to defend traditional faith by employing a skeptical philosophy Understanding Mansel and the passionate debate that surrounded his career provides insight into the current struggle for ancient religions to articulate their traditions in a modern world In *Scripture Skepticism and the Character of God* Dane Neufeld explores the life and thought of the now forgotten nineteenth century theologian Examining the ideological differences between this philosopher and his contemporaries Neufeld makes a case for the coherence of Mansel s position and traces the vestiges of his thought through the generations that followed him Mansel found himself at the centre of an explosive debate concerning the Christian scriptures and the moral character of the God they described Though the rise of science is often credited with provoking a crisis of doubt shifting ideas about humanity and God were just as central to the spiritual unrest of the nineteenth century Mansel s central argument that the entire Bible must be read as a unified witness to the reality of God provoked disagreement among theologians churchmen and free thinkers alike who were uncomfortable with certain aspects of the scriptural portrayal of God s activity and character Mansel s attempt to reconcile theological skepticism with scripturalism was misunderstood He was branded a hopeless fideist by the free thinkers and a dangerous skeptic by high broad and evangelical churchmen alike Many of the controversies in contemporary Christianity concern the collision between modern morality and biblical renderings of God Neufeld argues that Henry Mansel while a deeply polarizing figure brought

clarity and precision to this debate by exposing what was at stake for Christian belief and biblical interpretation in the Victorian period

View From the Murney Tower Richard Allen, 2008-06-15 Salem Goldworth Bland 1859 1950 was among the most significant religious leaders in Canadian history A Methodist and later United Church minister Bland's long career and widespread influence made him a leading figure in the popularizing of liberal theology social reform and the Social Gospel movement He was also a man who struggled with the polarities of evangelical faith and worldly culture and who sought a unifying world view in the mentoring of Sir J William Dawson in the sciences George Monro Grant in public affairs and John Watson in philosophy The View from the Murney Tower is a two volume biography of Salem Bland by Richard Allen author of The Social Passion Religion and Reform in Canada 1914 28 This first volume begins with Bland's upbringing in the home of an educated industrialist turned preacher It goes on to explore his emergence as a liberating mind and eloquent speaker prepared to support new currents of scientific and social thought as well as to discuss their implications for Christian faith and life Allen concludes this first volume with Bland's departure from central Canada for the west in 1903 by which time he had become a somewhat controversial figure amongst conservative evangelicals throughout the country More than just biography however The View from the Murney Tower is also an examination of progressive religion in late Victorian Canada a time in which Darwinism and other Biblical social and intellectual controversies were profoundly affecting the growth of a young nation

Scientific Explanation and Religious Belief Michael G. Parker, Thomas M. Schmidt, 2005 Contributions from an international conference held December 11 13 2002 at the Institute for Philosophy of Religion at the Johann Wolfgang Goethe University in Frankfurt

The Creation of Modern Quaker Diversity, 1830-1937 Stephen W. Angell, Pink Dandelion, David Harrington Watt, 2023-04-28 The period from 1830 to 1937 was transformative for modern Quakerism Practitioners made significant contributions to world culture from their heavy involvement in the abolitionist and women's rights movements and creation of thriving communities of Friends in the Global South to the large scale post World War I humanitarian relief efforts of the American Friends Service Committee and Friends Service Council in Britain The Creation of Modern Quaker Diversity 1830 1937 explores these developments and the impact they had on the Quaker religion and on the broader world Chapters examine the changes taking place within the denomination at the time including separations particularly in the United States that resulted in the establishment of distinct branches and a series of all Quaker conferences in the early twentieth century that set the agenda for Quakerism Written by the leading experts in the field this engaging narrative and penetrating analysis is the authoritative account of this period of Quaker history It will appeal to scholars and lay Quaker readers alike and is an essential volume for meeting libraries In addition to the editors the contributors include Joanna Clare Dales Richard Kent Evans Douglas Gwyn Thomas D Hamm Robynne Rogers Healey Julie L Holcomb Sylvester A Johnson Stephanie Midori Komashin Emma Jones Lapsansky Isaac Barnes May Nicola Sleapwood Carole Dale Spencer and Randall L Taylor

The Quaker Renaissance and Liberal Quakerism in Britain, 1895-1930

Joanna Dales, 2020-07-20 Many Quakers who reached maturity towards the end of the nineteenth century found that their parents religion had lost its connection with reality New discoveries in science and biblical research called for new approaches to Christian faith Evangelical beliefs dominant among nineteenth century Quakers were now found wanting especially those emphasising the supreme authority of the Bible and doctrines of atonement whereby the wrath of God is appeased through the blood of Christ Liberal Quakers sought a renewed sense of reality in their faith through recovering the vision of the first Quakers with their sense of the Light of God within each person They also borrowed from mainstream liberal theology new attitudes to God nature and service to society The ensuing Quaker Renaissance found its voice at the Manchester Conference of 1895 and the educational initiatives which followed gave to British Quakerism an active faith fit for the testing reality of the twentieth century

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