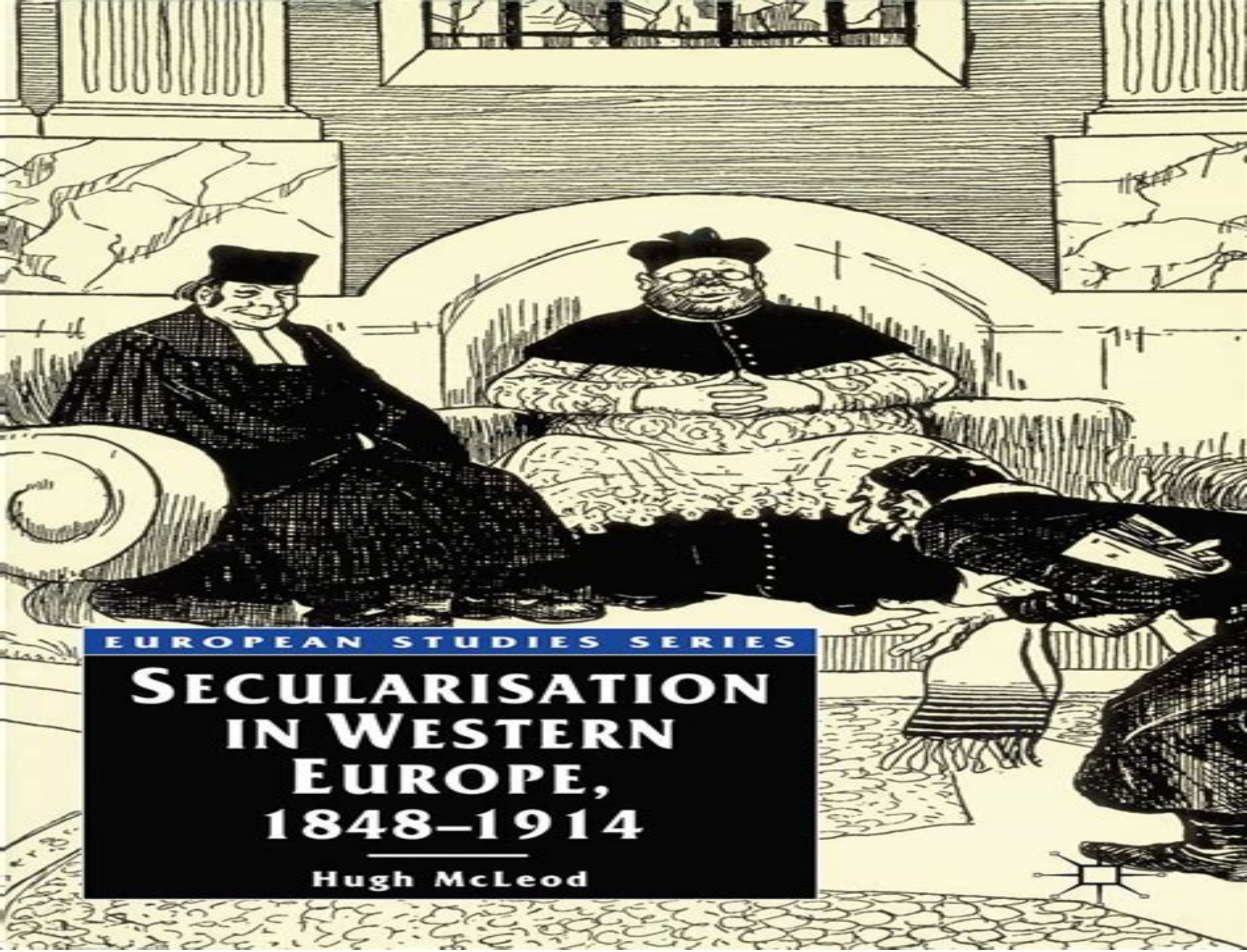




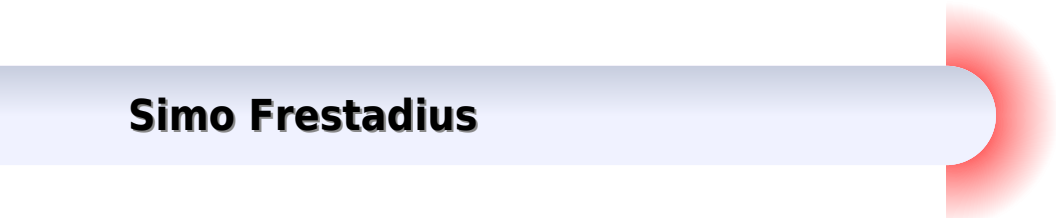
EUROPEAN STUDIES SERIES

SECULARISATION IN WESTERN EUROPE, 1848-1914

Hugh McLeod

Secularisation Of Western Europe 1848 1914

Simo Frestadius



Secularisation Of 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

Secularisation in the Christian World Michael Snape, 2016-04-01 The power of modernity to secularise has been a foundational idea of the western world Both social science and church history understood that the Christian religion from 1750 was deeply vulnerable to industrial urbanisation and the Enlightenment But as evidence mounts that countries of the European world experienced secularising forces in different ways at different periods the timing and causes of de Christianisation are now widely seen as far from straightforward Secularisation in the Christian World brings together leading scholars in the social history of religion and the sociology of religion to explore what we know about the decline of organised Christianity in Britain Europe the United States Canada and Australia The chapters tackle different strands themes comparisons and territories to demonstrate the diversity of approach thinking and evidence that has emerged in the last 30 years of scholarship into the religious past and present The volume includes both new research and essays of theoretical reflection by the most eminent academics It highlights historians and sociologists in both agreement and dispute With contributors from eight countries the volume also brings together many nations for the first consolidated international consideration of recent themes in de Christianisation With church historians and cultural historians and religious sociologists and sociologists of the godless society this book provides a state of the art guide to secularisation studies , **Churches**

and Social Order in Nineteenth- and Twentieth-Century Canada Michael Gauvreau, Ollivier Hubert, 2006-08-07 Changing social and cultural strategies pursued by Protestant and Catholic religious institutions have shaped the social order in Quebec and English Canada Through a sustained comparison of Protestantism and Catholicism this volume explores the transition from pre industrial to industrial society and challenges conventional chronologies of religious change **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

Secularization and the Working Class Lukas Fasora, Jiri Hanus, Jiri Malir, 2011-07-01 Secularization and the Working Class brings together contributions from thirteen Central European historians who have taken a long term interest in the issue of the secularization of modern society and social issues affecting the working class By using contemporary historical methods they have researched the theoretical aspects of secularization theories as well as individual cases which illustrate Czech developments within the framework of the Austrian monarchy These cases touch upon working conditions working class organizations and political parties cultural life and means of communication Among other things they present the conflicts that led to rifts within society This representative collection of texts is will appeal to historians of modern history interested in the fascinating issues of European development all those who are interested in the living conditions of the working class in the 19th and 20th centuries

The Wayward Flock Mark Edward Ruff, 2005-01-31 In the late nineteenth and early twentieth centuries the western and southern regions of Germany were home to intensely devout Roman Catholic communities By the late 1950s however this Catholic subculture could not withstand the onslaught of a culture of consumption motorcycles Hollywood films and vacations abroad In The Wayward Flock Mark Edward Ruff analyzes why the strategy of using modern means to fight modern society which had worked so successfully from the 1870s to the 1920s did not succeed in the postwar era Ruff examines the vast network of Catholic youth organizations in West Germany that had traditionally served as a source for future youth leaders and a means by which the church could resist the changes of modern society But organization membership dwindled from nearly 1.5 million in the 1920s to 600,000 by the early 1960s due in large part Ruff argues to generational differences an emerging ethic of consumption and changes in West Germany's political makeup Ultimately Ruff demonstrates church leaders were unable to provide viable alternatives to the antimodern and antiliberal ideologies of the past

Pentecostal Rationality Simo Freestadius, 2019-11-14 This book not only articulates a tradition specific Pentecostal rationality of Biblical Pragmatism but also provides the first intellectual history of a major British classical Pentecostal denomination the Elim Pentecostal Church Pentecostal theologians increasingly acknowledge that their theological

methodology should be informed by a Pentecostal rationality epistemology and theological hermeneutics Simo Frestadius offers such a Pentecostal rationality from a Foursquare perspective Frestadius first analyses and evaluates some of the main contemporary Pentecostal rationalities and epistemologies to date with a particular emphasis on the works of Amos Yong and James K A Smith and L William Oliverio Jr before proposing that Alasdair MacIntyre's tradition focused and historically minded narrative approach is conducive in providing a more tradition constituted Pentecostal rationality Utilising the methodological insights of MacIntyre the book then provides a philosophically informed historical narrative of a major British Pentecostal tradition namely the Elim Foursquare Gospel Alliance by exploring its underlying context and roots as a classical Pentecostal movement its emergence as a religious tradition and its two major epistemological crises Based on this historical narration and analysis it is argued that Elim's tacit Pentecostal rationality is best defined as Pentecostal Biblical Pragmatism in a Foursquare Gospel framework This form of rationality is then developed vis vis Elim's Pentecostal concept of truth biblical hermeneutics and pragmatic epistemic justification in dialogue with William P Alston In doing the above the book not only articulates a tradition specific Pentecostal rationality of Biblical Pragmatism but also provides the first intellectual history of a major British classical Pentecostal denomination **Secularisation** Christopher Hartney, 2014-06-02

Secularisation New Historical Perspectives unveils an exciting range of case studies exploring emerging research in secularisation with an international outlook Inspired by scholarship conducted by the Religious History Association this collected volume questions the paradigm of secularisation by exploring its historical manifestations and making projections as to the future divide between religious life and the secular world A must read for anyone interested in events and personalities that shaped the religious landscape of the present this volume contains meticulous historical research It also presents a strong focus on the Southern Hemisphere which is often largely absent in discussions of secularity Topics covered here include schisms between secularism and Christianity in Australia and on a global scale Jesuit frontier missions in Ibero America the publically religious displays of the Salvation Army competition between church life and emerging recreational pursuits at the turn of the century Joseph Fletcher's contributions ethical secularity the privileged place of Christianity within the Queensland educational system notions of religiously justified violence amongst the ANZAC forces and the ongoing debate between constitutional secularity and Christian nationhood in the United States of America from its foundation up until the present day The latter part of the volume explores the secularisation paradigm as a cultural creation in its own right an important consideration for any scholar in this field To this end the authors explore the mythic status of secularisation as a social and historical concept question the validity of historical approaches to this discourse explore whether or not definitions of religion are too conservative to be workable and pose the question of whether or not secular institutions like state museums are really what they claim to be The role of religion in public life is a fascinating question to explore and one that must be tackled via a truly international exploration of secularisation So too must the inquisitive scholar consider the

very nature of the terms employed in research Secularisation New Historical Perspectives is the perfect toolkit for such investigations 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

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