



**James E. Bradley  
Dale K. Van Kley  
editors**

**Religion  
and  
Politics  
in Enlightenment Europe**

# Religion And Politics In Enlightenment Europe

**James Urry**



## **Religion And Politics In Enlightenment Europe:**

**Religion and Politics in Enlightenment Europe** James E. Bradley, Dale K. Van Kley, 2001 This work shows that the collapse of the post reformation confessional state was more the result of religious dissent from within much of it orthodox than attacks of an anti religious Enlightenment In sharp contrast to the Reformation era religious conflicts which tended to pit Protestant and Catholic confessions and states against each other the 18th century religious conflicts described in this work took place within the various confessional establishments and states that founded and maintained them such as Russian Orthodoxy in the East and the Anglican Establishment in England and Ireland In the course of its analysis this work destroys the notion of any kind of privileged relationship between religion and political or social reaction This work reveals the religious roots of modern ideas of individual rights and limitations on government as well as the imperative of political order and the need for social hierarchy

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*The Oxford Handbook of Religion and Europe* Grace Davie, Lucian Leuștean, 2022 Features contributions from leading scholars providing crucial insight into the role of religious ideas structures and institutions in the making of Europe Introduces the building blocks of Europe s religious and the part that they played in the formation of the continent Explores the relationship between religious communities and ideologies in the twentieth century connections that play out very differently in East and West Europe Examines the role of religion in the construction of the European Union from the end of the Second World War until the present day Assesses the relationship between the major world religions and the idea of Europe Book jacket

**Art and Religion in Eighteenth-Century Europe** Nigel Aston, 2009-07-15 Eighteenth century Europe witnessed monumental upheavals in both the Catholic and Protestant faiths and the repercussions rippled down to the churches religious art forms Nigel Aston now chronicles here the intertwining of cultural and institutional turmoil during this pivotal century The sustained popularity of religious art in the face of competition from increasingly prevalent secular artworks lies at the heart of this study Religious art staked out new spaces of display in state institutions palaces and private collections the book shows as well as taking advantage of patronage from monarchs such as Louis XIV and George III who funded religious art in an effort to enhance their monarchical prestige

Aston also explores the motivations and exhibition practices of private collectors and analyzes changing Catholic and Protestant attitudes toward art. The book also examines purchases made by corporate patrons such as charity hospitals and religious confraternities and considers what this reveals about the changing religiosity of the era as well. An in-depth historical study *Art and Religion in Eighteenth Century Europe* will be essential for art history and religious studies scholars alike.

**Religion and Mass Electoral Behaviour in Europe** David Broughton, Hans-Martien ten Napel, 2000-12-14 The onset of a new millennium has given renewed impetus to the study of religion and its place in the secular world. *Religion and Mass Electoral Behaviour in Europe* is an innovative cutting edge study which focuses on the question of whether and how religion continues to influence and shape electoral behaviour across Europe. With exceptional detail this book presents empirical data drawn from a range of country case studies to provide examples of different religious experiences and relationships.

*Religion, Politics and Dissent, 1660-1832* Robert D. Cornwall, 2016-04-15 The idea of the long eighteenth century 1660-1832 as a period in which religious and political dissent were regarded as antecedents of the Enlightenment has recently been advanced by several scholars. The purpose of this collection is further to explore these connections between religious and political dissent in Enlightenment Britain. Addressing the many and rich connections between political and religious dissent in the long eighteenth century, the volume also acknowledges the work of Professor James E. Bradley in stimulating interest in these issues among scholars. Contributors engage directly with ideas of secularism, radicalism, religious and political dissent and their connections with the Enlightenment or Enlightenments together with other important themes including the connections between religious toleration and the rise of the enlightenments. Contributors also address issues of modernity and the ways in which a modern society can draw its inspiration from both religion and secularity as well as engaging with the seventeenth century idea of the synthesis of religion and politics and its evolution into a system in which religion and politics were interdependent but separate. Offering a broadly conceived interpretation of current research from a more comprehensive perspective than is often the case, the historiographical implications of this collection are significant for the development of ideas of the nature of the Enlightenment and for the nature of religion, society and politics in the eighteenth century. By bringing together historians of politics, religion, ideas and society to engage with the central theme of the volume, the collection provides a forum for leading scholars to engage with a significant theme in British history in the long eighteenth century.

**Religion and Politics in the Contemporary United States** R. Marie Griffith, Melani McAlister, 2008-06-09 This collection of essays from a special issue of *American Quarterly* explores the complex and sometimes contradictory ways that religion matters in contemporary public life. *Religion and Politics in the Contemporary United States* offers a groundbreaking cross-disciplinary conversation between scholars in American studies and religious studies. The contributors explore numerous modes through which religious faith has mobilized political action. They utilize a variety of definitions of politics ranging from lobbying by religious leaders to the political impact of popular culture. Their

work includes the political activities of a very diverse group of religious believers Christians Jews Muslims Hindus Buddhists and others In addition the book explores the meanings of religion for people who might contest the term those who are spiritual but not religious for example as well as activists who engage symbols of faith and community but who may not necessarily consider themselves members of a specific religion Several essays also examine the meanings of secular identity humanist politics and the complex evocations of civil religion in American life No other book on religion and politics includes anything like the diversity of religions ethnicities and topics that this one does from Mormon political mobilization to attempts at Americanizing Muslims in the post 9 11 United States from C sar Ch vez to James Dobson from interreligious cooperation and conflict over Darfur to the global politics surrounding the category of Hindus and South Asians in the United States

*Religion and the Conceptual Boundary in Central and Eastern Europe* T. Bremer,2015-12-11 This volume concentrates on the conceptual boundary through Europe which is determined by Western and Eastern Christianity The chapters show that the boundary has never been a stable and defined division but that it was also subject to change and development and a place of encounter and exchange between religions and cultures

**The Limits of Empire: European Imperial Formations in Early Modern World History** William Reger,2016-03-03 This volume published in honor of historian Geoffrey Parker explores the working of European empires in a global perspective focusing on one of the most important themes of Parker s work the limits of empire which is to say the centrifugal forces sacral dynastic military diplomatic geographical informational that plagued imperial formations in the early modern period 1500 1800 During this time of wrenching technological demographic climatic and economic change empires had to struggle with new religious movements incipient nationalisms new sea routes new military technologies and an evolving state system with complex new rules of diplomacy Engaging with a host of current debates the chapters in this book break away from conventional historical conceptions of empire as an essentially western phenomenon with clear demarcation lines between the colonizer and the colonized These are replaced here by much more fluid and subtle conceptions that highlight complex interplays between coalitions of rulers and ruled In so doing the volume builds upon recent work that increasingly suggests that empires simply could not exist without the consent of their imperial subjects or at least significant groups of them This was as true for the British Raj as it was for imperial China or Russia Whilst the thirteen chapters in this book focus on a number of geographic regions and adopt different approaches each shares a focus on and interest in the working of empires and the ways that imperial formations dealt with or failed to deal with the challenges that beset them Taken together they reflect a new phase in the evolving historiography of empire They also reflect the scholarly contributions of the dedicatee Geoffrey Parker whose life and work are discussed in the introductory chapters and we re proud to say in a delightful chapter by Parker himself an autobiographical reflection that closes the book

*European Self-Reflection Between Politics and Religion* L. Bruun,K. Lammers,G. Sørensen,2013-05-07 This collection of essays suggests new ways of looking at the intertwining of political and

religious agonies in the period 1914-1991. The long European civil war revealed that Europe far from being formed by a one track progression has followed several tracks or fault lines leading to a number of contrasts in European self perception.

**Earthly Powers** Michael Burleigh, 2005. This book encompasses the philosophes of the Enlightenment and the influence of thinkers like de Maistre and de Bonald and Lamennais as well as the pseudo religious aspects of Marxism. It looks at painters like Zoffany and David and analyses their representations of their times; it considers the exploits of O'Connell hero of Catholic emancipation, Mazzini, Mickiewicz and Garibaldi and goes via nineteenth century English and Russian literature to the epic struggles between Church and State, industry and the rise of Christian socialism concluding with the advent of the old stone gods that heralded the totalitarian political religions of the twentieth century. Jacket **Christian Faith,**

**Philosophy & International Relations**, 2019-10-29. International relations are in constant turbulence. Globalisation, the rise and fall of superpowers, the fragilisation of the EU, trade wars, real wars, terrorism, persecution, new nationalism and identity politics, climate change are just a few of the recent disturbing developments. How can international issues be understood and addressed from a Christian faith perspective? In this book answers are presented from various Christian traditions: Neo Calvinism, Catholic social teaching, critical theory and Christian realism. The volume offers fundamental theological and Christian philosophical perspectives on international relations and global challenges, case studies about inspiring Christian leaders such as Robert Schuman, Dag Hammarskjöld, Abraham Kuyper and prophetic critiques of supranational issues.

**Spinoza on Philosophy, Religion, and Politics** Susan James, 2012-01-26. Susan James explores the revolutionary political thought of one of the most radical and creative of modern philosophers, Baruch Spinoza. His *Theologico-Political Treatise* of 1670 defends religious pluralism, political republicanism and intellectual freedom. James shows how this work played a crucial role in the development of modern society. *Mennonites, Politics, and Peoplehood* James Urry, 2006. Mennonites and their forebears are usually thought to be a people with little interest or involvement in politics. *Mennonites, Politics and Peoplehood* reveals that since their early history Mennonites have in fact been active participants in worldly politics. From western to eastern Europe and through different migrations to North America, James Urry's meticulous research traces Mennonite links with kingdoms, empires, republics and democratic nations in the context of peace, war and revolution. He stresses a degree of Mennonite involvement in politics not previously discussed in literature, including Mennonite participation in constitutional reform and party politics and shows the polarization of their political views from conservatism to liberalism and even revolutionary activities. Using a wide variety of sources, *Mennonite Politics and Peoplehood* combines an inter-disciplinary approach to reveal that Mennonites far from being the 'Quiet in the Land' have deep roots in politics. **Religion, Politics and Law in the European Union** Lucian N. Leustean, John T.S.

Madeley, 2013-09-13. EU enlargement to countries in Central and Eastern Europe in 2004, the inclusion of Bulgaria and Romania in 2007 and increasing debates on Turkey's membership has dramatically transformed the European Union into a

multi religious space Religious communities are not only shaping identities but are also influential factors in political discourse This edited volume examines the activities of religious actors in the context of supranational European institutions and the ways in which they have responded to the idea of Europe at local and international levels By bringing together scholars working in political science history law and sociology this volume analyses key religious factors in contemporary EU architecture such as the transformation of religious identities the role of political and religious leaders EU legislation on religion and the activities of religious lobbies This book was published as a special issue of Religion State and Society

**Confiscating the common good** Edward J. Woell, 2022-08-02 Comprising five microhistories this book proposes that the French Revolution's religious politics in small towns weakened democratic society to such an extent that it precluded political democracy It details two revolutionary dynamics that damaged the civic life of small towns social polarisation and the loss of local institutions that had been a source of social capital as well as a common good Detailed narratives about Pont Mousson Gournay en Bray Vienne Haguenau and Is sur Tille also reveal that contrary to the view upheld by many scholars small town religious politics extended far beyond the pivotal Ecclesiastical Oath of 1791 Other developments the nationalisation of Church property the dissolution of religious orders and the elimination of bishoprics chapters parishes and collegial churches also adversely affected the wellbeing of these small urban communities not only in the Revolution but also in the two centuries that followed

Religious Identities in Britain, 1660-1832 Robert G. Ingram, 2017-03-02 Through a series of studies focusing on individuals this volume highlights the continued importance of religion and religious identity on British life throughout the long eighteenth century From the Puritan divine and scholar Roger Morrice active at the beginning of the period to Dean Shipley who died in the reign of George IV the individuals chosen chart a shifting world of enlightenment and revolution whilst simultaneously reaffirming the tremendous influence that religion continued to bring to bear For whilst religion has long enjoyed a central role in the study of sixteenth and seventeenth century British history scholars of religion in the eighteenth century have often felt compelled to prove their subject's worth Sitting uneasily at the juncture between the early modern and modern worlds the eighteenth century has perhaps provided historians with an all too convenient peg on which to hang the origins of a secular society in which religion takes a back seat to politics science and economics Yet as this study makes clear in spite of the undoubted innovations and developments of this period religion continued to be a prime factor in shaping society and culture By exploring important connections between religion politics and identity and asking broad questions about the character of religion in Britain the contributions put into context many of the big issues of the day From the beliefs of the Jacobite rebels to the notions of liberty and toleration to the attitudes to the French Wars the book makes an unambiguous and forceful statement about the centrality of religion to any proper understanding of British public life between the Restoration and the Reform Bill

**The Oxford History of Protestant Dissenting Traditions, Volume II** Andrew C. Thompson, 2018-05-30 The five volume Oxford History of Dissenting

Protestant Traditions series is governed by a motif of migration out of England. It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy, the Book of Common Prayer, the Thirty Nine Articles, and royal supremacy, but then follows those traditions as they spread beyond England and also traces newer traditions that emerged downstream in other parts of the world from earlier forms of Dissent. Secondly, it does the same for the doctrines, church practices, stances toward state and society, attitudes toward Scripture, and characteristic patterns of organization that also originated in earlier English Dissent but that have often defined a trajectory of influence independent ecclesiastical organizations. The Oxford History of Protestant Dissenting Traditions, Volume II, charts the development of Protestant Dissent between the passing of the Toleration Act 1689 and the repealing of the Test and Corporation Acts 1828. The long eighteenth century was a period in which Dissenters slowly moved from a position of being a persecuted minority to achieving a degree of acceptance and eventually full political rights. The first part of the volume considers the history of various dissenting traditions inside England. There are separate chapters devoted to Presbyterians, Congregationalists, Baptists, and Quakers, the denominations that traced their history before this period, and also to Methodists who emerged as one of the denominations of New Dissent during the eighteenth century. The second part explores the ways in which these traditions developed outside England. It considers the complexities of being a Dissenter in Wales and Ireland, where the state church was Episcopalian, as well as in Scotland where it was Presbyterian. It also looks at the development of Dissent across the Atlantic, where the relationship between church and state was rather looser. Part three is devoted to revivalist movements and their impact, with a particular emphasis on the importance of missionary societies for spreading Protestant Christianity from the late eighteenth century onwards. The fourth part looks at Dissenters' relationship to the British state and their involvement in the campaigns to abolish the slave trade. The final part discusses how Dissenters lived, the theology they developed, and their attitudes towards Scripture, the importance of both sermons and singing, their involvement in education and print culture, and the ways in which they expressed their faith materially through their buildings.

Religions and Churches in a Common Europe János Wildmann, 2012-10. The European religious landscape is changing fundamentally. Are we experiencing a decline, revival, recycling, or transformation of religion? Moreover, will Europe become a museum of religions or a laboratory of new religious experiences? A group of experts from different disciplines and nationalities meeting in Pecs, Hungary, the European Capital of Culture 2010, examines in detail the contrasting developments around the religious lives of individuals, communities, institutions emerging from processes of secularisation, relativisation, and privatisation, believing without belonging. What emerges is a picture of very contrasting mega trends with positive and negative aspects characterised, for example, by a sharp decline in traditional situations as well as the emergence of new situations rich of flourishes which are featured mostly under the so-called creative minorities. On which heritage of ultimate values does the EU and its member states want to base the cohesion of the new society while respecting cultural diversities?



and religious pluralism What happens in the world of religions cannot be side lined if we are looking for an appropriate response Important indications can be provided by the way in which the heads of religious institutions as well as communities and individuals live in possible dialogue in a European society that is increasingly multicultural multi ethnic and multi religious The analysis of on going experiences in Europe shows that a truly constructive dialogue can give a vital contribution to the strengthening of social cohesion and democracy But what are the real terms in this confrontation In other words what is tolerable And what is acceptable European experts who have worked with a multidisciplinary and systemic approach of the analysis of these phenomena attended the initiatives of the European Research Group R I P E Religious Innovation and Pluralism in 21st Century Europe which was founded in 2006 by P **Unveiling Modernity in**

**Twentieth-Century West African Islamic Reforms** Ousman Kobo,2012-08-27 In this book Ousman Kobo analyzes the origins of Wahhabi inclined reform movements in two West African countries Commonly associated with recent Middle Eastern influences reform movements in Ghana and Burkina Faso actually began during the twilight of European colonial rule in the 1950s and developed from local doctrinal contests over Islamic orthodoxy These early movements in turn gradually evolved in ways sympathetic to Wahhabi ideas Kobo also illustrates the modernism of this style of Islamic reform The decisive factor for most of the movements was the alliance of secularly educated Muslim elites with Islamic scholars to promote a self consciously modern religiosity rooted in the Prophet Muhammad s traditions This book therefore provides a fresh understanding of the indigenous origins of Wahhabism

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