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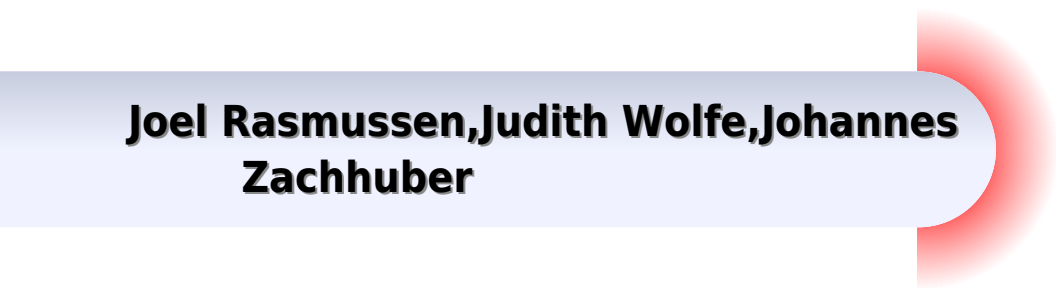
*Archbishops of Canterbury and
Their Diocese*

JEREMY GREGORY

OXFORD HISTORICAL MONOGRAPHS

Restoration Reformation And Reform 1660 1828 Archbishops Of Canterbury And Their Diocese

**Joel Rasmussen, Judith Wolfe, Johannes
Zachhuber**



Restoration Reformation And Reform 1660 1828 Archbishops Of Canterbury And Their Diocese:

Restoration, Reformation, and Reform, 1660-1828 Jeremy Gregory, 2000-04-20 This wide ranging and original book makes a significant contribution to our understanding of the Church of England in the long eighteenth century It explores the nature of the Restoration ecclesiastical regime the character of the clerical profession the quality of the clergy s pastoral work and the question of Church reform through a detailed study of the diocese of the archbishops of Canterbury In so doing the book covers the political social economic cultural intellectual and pastoral functions of the Church and by adopting a broad chronological span it allows the problems and difficulties often ascribed to the eighteenth century Church to be viewed as emerging from the seventeenth century and as continuing well into the nineteenth century Moreover the author argues that some of the traditional periodizations and characterisations of conventional religious history need modification Much of the evidence presented here indicates that clergy in the one hundred and seventy years after 1660 were preoccupied with difficulties which had concerned their forebears and would concern their successors In many ways clergy in the diocese of Canterbury between 1660 and 1828 continued the work of seventeenth century clergy particularly in following through and in some instances instigating the pastoral and professional aims of the Reformation as well as participating in processes relating to Church reform and further anticipating some of the deals of the Evangelical and Oxford Movements Reluctance to recognise this has led historians to neglect the strengths of the Church between the Restoration and the 1830s which it is argued should not be judged primarily for its failure to attain the ideals of these other movements but as an institution possessing its own coherent and positive rationale

[The Oxford Handbook of the British Sermon 1689-1901](#) Keith A. Francis, William Gibson, 2012-10-04 This Handbook accesses historical theological rhetorical literary and linguistic studies to demonstrate the interdisciplinary strength of the field of sermon studies and to show the centrality of sermons to private and public life in this golden age of the British sermon

British Philanthropy in the Globalizing World Roshan Allpress, 2024-02-16 Between 1756 and 1840 philanthropy in the British world grew from the domain of small associational committees to a vast enterprise of philanthropic and humanitarian societies with global reach British Philanthropy in the Globalizing World tells the story of this movement from its inception in small networks of mercantile and religious entrepreneurs to its signal projects and achievements in the abolition of slavery in evangelical missionary societies Bible societies and in the early indigenous rights movement It traces the lives and networks of hundreds of philanthropists across four generations showing how their social religious economic intellectual and cultural worlds intersected to foster philanthropic innovation through organisational models transnational networks and the creation of a unique formative culture It shows how groups such as the Clapham Sect including William Wilberforce Henry Thornton Hannah More James Stephen and others emerged in an intergenerational context and how they sought to effect social and cultural change across multiple spheres For every headline achievement there were many failed experiments inner wrestlings and long running

intellectual collaborations that left a wide and deep imprint on the cultural and political landscape of the English speaking world Drawing on the separate historiographies of metropolitan philanthropy associational culture anti slavery moral reform Evangelicalism colonial missions and economic thought the study unites into one analytical frame both the imaginative and organizational realities of philanthropy offering a dual focus on individual philanthropists their inner lives daily practices and participation in collaborative communities and on mapping the networks that bound philanthropic societies and projects together in metropolitan London and at the far reaches of the British world In doing so it offers a very human portrait of these entrepreneurs and evangelicals as they pursued a philanthropic global vision Comfort in the Eighteenth-Century Country House Jon Stobart,2021-09-21

Country houses were grand statements of power and status but they were also places where people lived This book traces the changes in layout the new technologies and the innovations in furniture that made them more convenient and comfortable It argues that these material changes were just one aspect of comfort in the country house feeling comfortable was just as important as being comfortable Achieving this involved the comfort and solace to be found in daily routines religious faith and above all relationships with family and friends Such emotional comforts and the attachment to things and places that embodied and memorialized them made country houses into homes *Religion,*

Loyalty and Sedition William Gibson,2016-11-15 The Hanoverian Succession of 1714 has not attracted the scholarly attention that it deserves This is partly because the idea of the long eighteenth century stretching from 1688 to 1832 has tended to treat the period as one without breaks However 1714 was in some respects as significant a date as 1688 It was the last time in British history that there was a dynastic change and one in which religious issues were at the forefront in people s minds This collection of essays were among the papers delivered at conferences in 2014 to mark the tercentenary of the Hanoverian Succession of 1714 held at Oxford Brookes University and Bath Spa University They reflect some of the major issues that were evident in the period before during and after 1714 In particular they deal with how disloyalty was managed by the government and by individuals They also demonstrate how central religion was to the process of securing the Hanoverian Succession and to the identity of the new regime established by George I Disloyalty real or imagined was apparent in legal suits in sermons and preaching and in the material culture of the period And once the Jacobite rebellion of 1715 had been overcome the need to secure the loyalty of the Church and clergy was a key objective of the government **Protestant**

Nations Redefined Pasi Ihalainen,2005-10-01 This volume reconstructs the various meanings attached to the concepts of nation and fatherland in eighteenth century English Dutch and Swedish political preaching After discussing sermons as a medium of national ideology it analyses the decline of the Israelite prototype of nation the changing relationship between religious and national communities international Protestantism the weakening stereotype of popery redefinitions of the Protestant monarchy and the diversification of national vocabulary It also compares the rise of non theological languages of classical patriotism freedom economy and nature in three political cultures revealing how the secular worship of nation arose

even within the public presentation of religion As post nationalist comparative history this study will be welcomed by readers with varied national and scholarly backgrounds interested in the Enlightenment and nationalism

The Quakers in English Society, 1655-1725 Dr. Adrian Davies,2000 The study also examines many other facets of Quakerism from the literacy rates of Quakers and the level of persecution suffered by followers to the reasons for the sect s decline and concludes with a survey of the changes that had overcome the movement since the heady days of birth Jacket

The Oxford History of Anglicanism, Volume III Rowan Strong,2017-01-26 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world s largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century and what was its historical influence during the past six centuries It explores not just the ecclesiastical and theological aspects of global Anglicanism but also the political social economic and cultural influences of this form of Christianity that has been historically significant in western culture and a burgeoning force in non western societies today The chapters are written by international experts in their various historical fields which includes the most recent research in their areas as well as original research The series forms an invaluable reference for both scholars and interested non specialists Volume three of The Oxford History of Anglicanism explores the nineteenth century when Anglicanism developed into a world wide Christian communion largely but not solely due to the expansion of the British Empire By the end of this period an Anglican Communion had come into existence as a diverse conglomerate of often competing Anglican identities with their often unresolved tensions and contradictions but also with some measure of genuine unity The volume examines the ways the various Anglican identities of the nineteenth century are both metropolitan and colonial constructs and how they influenced the wider societies in which they formed Anglican Churches

Married Priests in the Catholic Church Adam A. J. DeVille,2021-04-01 These essays offer a historically rigorous dismantling of Western claims about the superiority of celibate priests Although celibacy is often seen as a distinctive feature of the Catholic priesthood both Catholic and Orthodox Churches in fact have rich and diverse traditions of married priests The essays contained in Married Priests in the Catholic Church offer the most comprehensive treatment of these traditions to date These essays written by a wide ranging group that includes historians pastors theologians canon lawyers and the wives and children of married Roman Catholic Eastern Catholic and Eastern Orthodox priests offer diverse perspectives from many countries and traditions on the subject including personal historical theological and canonical accounts As a collection these essays push especially against two tendencies in thinking about married priesthood today Against the idea that a married priesthood would solve every problem in Catholic clerical culture this collection deromanticizes and demythologizes the notion of married priesthood At the same time against distinctively modern theological trends that posit the superiority apostolicity and ontological necessity of celibate priests this collection refutes the claim that priestly ordination and celibacy

must be so closely linked In addressing the topic of married priesthood from both practical and theoretical angles and by drawing on a variety of perspectives Married Priests in the Catholic Church will be of interest to a wide audience including historians theologians canon lawyers and seminary professors and formators as well as pastors parish leaders and laypeople Contributors Adam A J DeVille David G Hunter Dellas Oliver Herbel James S Dutko Patrick Viscuso Alexander M Laschuk John Hunwicke Edwin Barnes Peter Galadza David Meinzen Julian Hayda Irene Galadza Nicholas Denysenko William C Mills Andrew Jarmus Thomas J Loya Lawrence Cross and Basilio Petr

The Oxford History of Anglicanism, Volume II

Jeremy Gregory, 2017-09-29 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world's largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century and what was its historical influence during the past six centuries It explores not just the ecclesiastical and theological aspects of global Anglicanism but also the political social economic and cultural influences of this form of Christianity that has been historically significant in western culture and a burgeoning force in non western societies today The chapters are written by international experts in their various historical fields which includes the most recent research in their areas as well as original research The series forms an invaluable reference for both scholars and interested non specialists Volume two of The Oxford History of Anglicanism explores the period between 1662 and 1829 when its defining features were arguably its establishment status which gave the Church of England a political and social position greater than before or since The contributors explore the consequences for the Anglican Church of its establishment position and the effects of being the established Church of an emerging global power The volume examines the ways in which the Anglican Church engaged with Evangelicalism and the Enlightenment outlines the constitutional position and main challenges and opportunities facing the Church considers the Anglican Church in the regions and parts of the growing British Empire and includes a number of thematic chapters assessing continuity and change

Life in the Georgian Parsonage Jon Stobart, 2025-01-23 An innovative approach in the field of material culture and consumption studies Life in the Georgian Parsonage looks at the houses consumption and lifestyle of Church of England clergy in the long 18th century linking moral debates and popular representations of the clergy to the material culture of their houses and their motivations as consumers By focusing on ethical and moral dimensions of consumer practices it challenges established readings of consumption in the long 18th century as an essentially secular process in which goods were markers of wealth status and taste by bringing the clergyman into the frame their lives their habits and their homes Cross disciplinary in its approach combining material culture and religious and social history and sitting at the intersection of these fields Life in the Georgian Parsonage fills a significant gap enhancing in important ways our knowledge of this group as a crucial but understudied set of 18th century consumers while also contributing to understanding the parish clergy of England in the context of 18th century society and

culture Bringing together a wide range of source material from probate inventories to personal account books satirical prints to sermons diaries to designs for parsonages the author reconstructs the material lives and household arrangements of the Georgian clergy in glorious detail Examining the parish clergy over this period of profound social and religious change through the lens of consumption and consumption through the lives of these clergymen has a transformative impact both on these areas of enquiry and on our understanding of English society in the 18th century *Eighteenth Century Britain* Nigel Yates,2014-06-11 The church of the eighteenth century was still reeling in the wake of the huge religious upheavals of the two previous centuries Though this was a comparatively quiet period this book shows that for the whole period religion was a major factor in the lives of virtually everybody living in Britain and Ireland Yates argues that the established churches Anglican in England Ireland and Wales and Presbyterian in Scotland were an integral part of the British constitution an arrangement staunchly defended by churchmen and politicians alike The book also argues that although there was a close relationship between church and state in this period there was also limited recognition of other religions This led to Britain becoming a diverse religious society much earlier than most other parts of Europe During the same period competition between different religious groups encouraged ecclesiastical reforms throughout all the different churches in Britain

Religion and National Identity Alistair Mutch,2015-03-23 What is the enduring impact of Presbyterianism on what it means to be Scottish Presbyterianism has shaped Scotland and its impact on the world Behind its beliefs lie some distinctive practices of governance which endure even when belief fades These practices place a particular emphasis on the detailed recording of decisions and what we can term a systemic form of accountability This book examines the emergence and consolidation of such practices in the 18th century Church of Scotland Using extensive archival research and detailed local case studies it contrasts them to what is termed a personal form of accountability in England in the same period The wider impact of the systemic approach to governance and accountability especially in the United States of America is explored as is the enduring impact on Scottish identity This book offers a fresh perspective on the Presbyterian legacy in contemporary Scottish historiography at the same time as informing current debates on national identity Key Features A novel focus on religion as social practice as opposed to belief or organization A strong focus on Scotland but in the context of Britain Extensive archival work in the Church of Scotland records with an emphasis on form as well as content A different focus on the Church of Scotland in the eighteenth century Offers a detailed focus on local practice in the context of national debates *Anti-Methodism and Theological Controversy in Eighteenth-Century England* Simon Lewis,2022-01-27

Eighteenth century Methodism was a divisive phenomenon which attracted a torrent of printed opposition especially from Anglican clergymen Yet most of these opponents have been virtually forgotten Anti Methodism and Theological Controversy in Eighteenth Century England is the first large scale examination of the theological ideas of early anti Methodist authors

The Presbyterians of Ulster, 1680-1730 Robert Whan,2013 A comprehensive survey and analysis of the Presbyterian

community in its important formative period The Presbyterian community in Ulster was created by waves of immigration massively reinforced in the 1690s as Scots fled successive poor harvests and famine and by 1700 Presbyterians formed the largest Protestant community in the north of Ireland This book is a comprehensive survey and analysis of the Presbyterian community in this important formative period It shows how the Presbyterians formed a highly organised self confident community which exercised a rigorous discipline over its members and had a well developed intellectual life It considers the various social groups within the community demonstrating how the always small aristocratic and gentry component dwindled and was virtually extinct by the 1730s the Presbyterians deriving their strength from the middling sorts clergy doctors lawyers merchants traders and in particular successful farmers and those active in the rapidly growing linen trades and among the laborious poor It discusses how Presbyterians were part of the economically dynamic element of Irish society how they took the lead in the emigration movement to the American colonies and how they maintained links with Scotland and related to other communities in Ireland and elsewhere Later in the eighteenth century the Presbyterian community went on to form the backbone of the Republican separatist movement ROBERT WHAN obtained his Ph D in History from Queen s University Belfast

The Oxford History of Anglicanism Anthony Milton, Jeremy Gregory, Rowan Strong, Jeremy N. Morris, William L. Sachs, 2017 A volume considering the history of the Anglican studies from 1662 1829

Republican learning Justin Champion, 2013-07-19 This electronic version has been made available under a Creative Commons BY NC ND open access license This book explores the life thought and political commitments of the free thinker John Toland 1670 1722 Studying both his private archive and published works it illustrates how Toland moved in both subversive and elite political circles in England and abroad It explores the connections between his republican political thought and his irreligious belief about Christian doctrine the ecclesiastical establishment and divine revelation arguing that far from being a marginal and insignificant figure Toland counted queens princes and government ministers as his friends and political associates The book argues that Toland shaped the republican tradition after the Glorious Revolution into a practical and politically viable programme focused not on destroying the monarchy but on reforming public religion and the Church of England It explores the connections between Toland s erudition and print culture arguing that his intellectual project was aimed at compromising the authority of Christian knowledge as much as the political power of the Church

The Oxford Handbook of Nineteenth-Century Christian Thought Joel Rasmussen, Judith Wolfe, Johannes Zachhuber, 2017-06-22 Through various realignments beginning in the Revolutionary era and continuing across the nineteenth century Christianity not only endured as a vital intellectual tradition contributed importantly to a wide variety of significant conversations movements and social transformations across the diverse spheres of intellectual cultural and social history The Oxford Handbook of Nineteenth Century Christian Thought proposes new readings of the diverse sites and variegated role of the Christian intellectual tradition across what has come to be called the long nineteenth century It represents the first comprehensive examination of

a picture emerging from the twin recognition of Christianity's abiding intellectual influence and its radical transformation and diversification under the influence of the forces of modernity Part one investigates changing paradigms that determine the evolving approaches to religious matters during the nineteenth century providing readers with a sense of the fundamental changes at the time Section two considers human nature and the nature of religion It explores a range of categories rising to prominence in the course of the nineteenth century and influencing the way religion in general and Christianity in particular were conceived Part three focuses on the intellectual cultural and social developments of the time while part four looks at Christianity and the arts a major area in which Christian ideas stories and images were used adapted changes and challenged during the nineteenth century Christianity was radically pluralized in the nineteenth century and the fifth section is dedicated to Christianity and Christianities The chapters sketch the major churches and confessions during the period The final part considers doctrinal themes registering the wealth and scope through broad narrative and individual example This authoritative reference work offers an indispensable overview of a period whose forceful ideas continue to be present in contemporary theology

The Cambridge Companion to John Wesley Randy L. Maddox, Jason E. Vickers, 2010
This is a general comprehensive introduction to John Wesley's life and work and to his theological and ecclesiastical legacy Written from various disciplinary perspectives this volume will be an invaluable aid to scholars and students including those encountering the work and thought of Wesley for the first time

Eighteenth-Century Dissent and Cambridge

Platonism Louise Hickman, 2017-05-12 Eighteenth Century Dissent and Cambridge Platonism identifies an ethically and politically engaged philosophy of religion in eighteenth century Rational Dissent particularly in the work of Richard Price 1723-1791 and in the radical thought of Mary Wollstonecraft It traces their ethico-political account of reason natural theology and human freedom back to seventeenth century Cambridge Platonism and thereby shows how popular histories of the philosophy of religion in modernity have been over-determined both by analytic philosophy of religion and by its critics The eighteenth century has typically been portrayed as an age of reason defined as a project of rationalism liberalism and increasing secularisation leading inevitably to nihilism and the collapse of modernity Within this narrative the Rational Dissenters have been accused of being the culmination of eighteenth century rationalism in Britain epitomising the philosophy of modernity This book challenges this reading of history by highlighting the importance of teleology deformity the immutability of goodness and the divinity of reason within the tradition of Rational Dissent and it demonstrates that the philosophy and ethics of both Price and Wollstonecraft are profoundly theological Price's philosophy of political liberty and Wollstonecraft's feminism both grounded in a Platonic conception of freedom are perfectionist and radical rather than liberal This has important implications for understanding the political nature of eighteenth century philosophical theology these thinkers represent not so much a shaking off of religion by secular rationality but a challenge to religious and political hegemony By distinguishing Price and Wollstonecraft from other forms of rationalism including deism and Socinianism this

book takes issue with the popular division of eighteenth century philosophy into rationalistic and empirical strands and through considering the legacy of Cambridge Platonism draws attention to an alternative philosophy of religion that lies between both empiricism and discursive inference

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