



EUROPEAN STUDIES SERIES

# SECULARISATION IN WESTERN EUROPE, 1848-1914

Hugh McLeod

# Secularisation In Western Europe 1848 1914

**Angela Franks**



## **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 , 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 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. [Sexuality and the Church of England, 1918-1980](#) Laura Ramsay, 2024-06-24. This book presents an original and archivally rich account of the Church of England's institutional grappling with matters of sex, relationships, marriage, birth control, and same-sex attraction between 1918 and 1980, uncovering a long and complex history of debates and disagreements that led to its present-day impasse over issues of sexuality. Across a long and previously underexplored chronology, the book examines various ways in which Anglicans shaped and popularised understandings of sex and desire, conceptions of sexual morality, and notions of sexual citizenship. Its account begins in the interwar years when the church exerted a powerful influence on attitudes and approaches towards sex and morality, moves through the challenges of the post-war years when Anglicans continued to debate and construct the new moral landscape of the permissive society, and ends in the late twentieth century when the church's preferred means of functioning as an agent of mediation ultimately meant it lost pace with new approaches towards sexual identities and relationships. Despite its historically established role in guiding the nation, by the late 1970s the church had unwittingly painted itself into a corner by provoking internal disputes that it struggled to resolve. As its compromise positions became outdated, the church's views increasingly fell out of favour and contributed to its gradual demise as a former expert on sexual issues. *United Kingdoms* Alvin Jackson, 2023. The United Kingdom is weakening. Alvin Jackson examines the UK in the light of the experience of similar union states elsewhere, offering the first sustained comparative study across the long nineteenth century and beyond, drawing conclusions which shed new light on the particular history, condition, and fate of the UK. *Religion and the Political Imagination* Ira Katznelson, Gareth Stedman Jones, 2010-10-07. The theory of secularisation became a virtually unchallenged truth of twentieth-century social science. First sketched out by Enlightenment philosophers, then transformed into an irreversible global process by nineteenth-century thinkers, the theory was given substance by the precipitate drop in religious practice across Western Europe in the 1960s. However, the re-emergence of acute conflicts at the interface between religion and politics has confounded such assumptions. It is clear that these ideas must be rethought. Yet as this distinguished international team of scholars reveal, not everything contained in the idea of secularisation was false. Analyses of developments since 1500 reveal a wide spectrum of historical processes: partial secularisation in some spheres has been accompanied by sacralisation in others. Utilising new approaches derived from history, philosophy, politics, and anthropology, the essays collected in *Religion and the Political Imagination* offer new ways of thinking about the urgency of religious issues in the contemporary world. [Body and](#)



Identity Angela Franks, 2025-08-15 Angela Franks provides a sweeping intellectual history of identity particularly in terms of how identity relates to the body with an emphasis on the importance of Christianity to this understanding. Modern questions about our bodies and how we see ourselves are often complex and problematic. To better answer these contemporary questions and navigate identity politics, Angela Franks seeks to provide a better understanding of identity. She begins by giving three basic meanings of the term identity through time: the true or authentic self and our awareness of ourselves. She engages with thinkers from antiquity to present day and investigates the decisive developments that Christianity provided. Within Christianity came a new awareness of the distinctive individuality of each person, the true self called by God in a way that often breaks away from the solid or fixed structures of identity formation such as family, class, and nation. This more liquid idea of identity continues to evolve in modern times though without its theistic emphasis on God's call. The result is a purely liquid self that consists of consciousness and activity but without a grounded self that is either the object or the subject of consciousness. This is the empty self we have today, one that is given much more to do and less to be. A comprehensive history of identity, *Body and Identity*, brings the theological history of the self to the forefront in order to address the empty self and how identity is defined today.

*Secularism in the Arab World* Aziz al-Azmeh, 2020-03-18 This book is a translation of Aziz al-Azmeh's seminal work *Al Ilmaniya min mandhur mukhtalif* that was first published in Beirut in 1992. Both celebrated and criticised for its reflections on Arab secularisation and secularism in the modern history of the Arab World, it is the only study to date to approach its subject as a set of historical changes which affected the regulation of the social, political, and cultural order and which permeated the concrete workings of society rather than as an ideological discussion framed from the outset by the assumed opposition between Islam and secularism. The author takes a comprehensive analytical perspective to show that an almost imperceptible yet real, multi-faceted and objective secularising process has been underway in the Arab world since the 1850s. The early onset was the result of adapting to systemic novelties introduced at the time and a reaction to the perceived European advance and local retardation. The need for meaningful reform and the actions taken in order to put in place a new organisation of state and society based on modern organisational and educational criteria rather than older religious traditions stemmed from the perceived weakness of Arab politics and from an internal drive to overcome this situation. The book follows these themes into the close of the 20th century, marked with the rise of Islamism. A preface to the English translation takes a retrospective look at the theme from the vantage point of social, political, and intellectual issues of relevance today.

**Churches, Chaplains and the Great War** Hanneke Takken, 2018-09-03 This book is an international comparative study of the British, German, and French military chaplains during the First World War. It describes their role, position, and daily work within the army and how the often conflicting expectations of the church, the state, the military, and the soldiers affected these. This study seeks to explain similarities and differences between the chaplaincies by looking at how the pre-war relations between church, state, and

society influenced the work of these army chaplains      **Unbelievers** Alec Ryrie, 2019-11-19 How has unbelief come to dominate so many Western societies The usual account invokes the advance of science and rational knowledge Ryrie's alternative in which emotions are the driving force offers new and interesting insights into our past and present Charles Taylor author of *A Secular Age* Why have societies that were once overwhelmingly Christian become so secular We think we know the answer pointing to science and reason as the twin culprits but in this lively startlingly original reconsideration Alec Ryrie argues that people embraced unbelief much as they have always chosen their worldviews through the heart more than the mind Looking back to the crisis of the Reformation and beyond he shows how long before philosophers started to make the case for atheism powerful cultural currents were challenging traditional faith As Protestant radicals eroded time honored certainties and ushered in an age of anger and anxiety some defended their faith by redefining it in terms of ethics setting in motion secularizing forces that soon became transformational *Unbelievers* tells a powerful emotional history of doubt with potent lessons for our own angry and anxious times Well researched and thought provoking Ryrie is definitely on to something right and important Christianity Today A beautifully crafted history of early doubt *Unbelievers* covers much ground in a short space with deep erudition and considerable wit The Spectator Ryrie traces the root of religious skepticism to the anger the anxiety and the desperate search for certainty that drove thinkers like John Donne to grapple with church dogma New Yorker      **Dialogue Derailed** Ambrose Mong, 2017-05-25 Joseph Ratzinger has shaped and guided the church's mission to proclaim the good news as well as to forge good relations with non Catholic Christian communities other religious traditions and the secular world at large Through a critique of Ratzinger's theology this book draws attention to the importance of theological discourses originating from non European contexts Mong highlights the gap between a dogmatic understanding of faith and the pastoral realities of the Asian church as well as the difficulties faced by Asian theologians trying to make their voices heard in a church still dominated by Western thinking While Mong concurs with much of Ratzinger's analysis of the problems in modern society such as the aggressive secularism and crisis of faith in Europe he brings attention to the realities of religious pluralism in Asia which require the church to adopt a different approach in its theological formulations and pastoral practices      **Religion and Politics in the Risorgimento** D. Raponi, 2014-10-14 This book examines Anglo Italian political and cultural relations and analyses the importance of religion in the British Orientalist perception of Italy It puts religion at the centre of a harsh political and cultural war one that was fought on international diplomatic and domestic levels      *Pentecostal Rationality* Simo Frestadius, 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

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