

Secularization Of Early Modern England From Religious Culture To Religious Faith

Secularization Of Early Modern England From Religious Culture To Religious Faith Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the energy of words has are more evident than ever. They have the capability to inspire, provoke, and ignite change. Such is the essence of the book **Secularization Of Early Modern England From Religious Culture To Religious Faith**, a literary masterpiece that delves deep in to the significance of words and their impact on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall impact on readers.

The Modern Schism Martin E. Marty 2012-09-01 The reality of the secular has come to obsess modern religious thinkers, notes Martin E. Marty. This volume analyzes from the first time the complex story of THE MODERN SCHISM, an episode in the cultural and spiritual history of the West which has had fateful consequences for contemporary society. Dr. Marty argues that during the previous century, there occurred a cluster of events more devastating to--and potentially more hopeful for--Christianity than anything that happened during such similar periods as the Renaissance and the Enlightenment. He traces three different types of secularization which together make up the "modern schism," shows how they have developed in the West, and where they are leading man today. By contrasting the ways in which the old Christian order was attacked in Europe, ignored in England, and transformed in America, the author points to present alternatives to that order and what they mean for society.

Misery to Mirth Hannah Newton 2018 Misery to Mirth aims to change our thinking about health in early modern England. Drawing on sources such as diaries and medical texts, it shows that recovery did exist as a concept, and that it was a widely-reported event. The study examines how patients, and their loved ones, dealt with overcoming a seemingly fatal illness.--

The Death of Christian Britain Callum G. Brown 2013-04-15 The Death of Christian Britain uses the latest techniques to offer new formulations of religion and secularisation and explores what it has meant to be 'religious' and 'irreligious' during the last 200 years. By listening to people's voices rather than purely counting heads, it offers a fresh history of de-christianisation, and predicts that the British experience since the 1960s is emblematic of the destiny of the whole of western Christianity. Challenging the generally held view that secularization has been a long and gradual process beginning with the industrial revolution, it proposes that it has been a catastrophic short term phenomenon starting with the 1960's. Is Christianity in Britain nearing extinction? Is the decline in Britain emblematic of the fate of western Christianity? Topical and controversial, The Death of Christian Britain is a bold and original work that will bring some uncomfortable truths to light.

Private and Domestic Devotion in Early Modern Britain Alec Ryrie 2016-04-15 Scholars increasingly recognise that understanding the history of religion means understanding worship and devotion as well as doctrines and polemics. Early modern Christianity consisted of its lived experience. This collection and its companion volume (*Worship and the Parish Church in Early Modern Britain*, ed. Natalie Mears and Alec Ryrie) bring together an interdisciplinary range of scholars to discuss what that lived experience comprised, and what it meant. Private and domestic devotion - how early modern men and women practised their religion when they were not in church - is a vital and largely hidden subject. Here, historical, literary and theological scholars examine piety of conformist, non-conformist and Catholic early modern Christians, in a range of private and domestic settings, in both England and Scotland. The subjects under analysis include Bible-reading, the composition of prayers, the use of the psalms, the use of physical props for prayers, the pious interpretation of dreams, and the troubling question of what counted as religious solitude. The collection as a whole broadens and deepens our understanding of the patterns of early modern devotion, and of their meanings for early modern culture as a whole.

Secular Steeples 2nd edition Conrad Ostwalt 2012-09-27 An exploration of secularization in America, this book provides students with an innovative way of understanding the relationship between religion and secular culture. In *Secular Steeples*, Conrad Ostwalt challenges long-held assumptions about the relationship between religion and culture

and about the impact of secularization. Moving away from the idea that religion will diminish as secularization continues, Ostwalt identifies areas of popular culture where secular and sacred views and objectives interact and enrich each other. The book demonstrates how religious institutions use the secular and popular media of television, movies, and music to make sacred teachings relevant. From megachurches to sports arenas, the Bible to Harry Potter, biker churches to virtual worship communities, Ostwalt demonstrates how religion persists across cultural forms, secular and sacred, with secular culture expressing religious messages and sometimes containing more authentic religious content than official religious teachings. An ideal text for anyone studying religion and popular culture, each chapter provides questions for discussion, a list of important terms and guided readings.

The Shakespearean World Jill L Levenson 2017-03-27 The Shakespearean World takes a global view of Shakespeare and his works, especially their afterlives. Constantly changing, the Shakespeare central to this volume has acquired an array of meanings over the past four centuries. "Shakespeare" signifies the historical person, as well as the plays and verse attributed to him. It also signifies the attitudes towards both author and works determined by their receptions. Throughout the book, specialists aim to situate Shakespeare's world and what the world is because of him. In adopting a global perspective, the volume arranges thirty-six chapters in five parts: Shakespeare on stage internationally since the late seventeenth century; Shakespeare on film throughout the world; Shakespeare in the arts beyond drama and performance; Shakespeare in everyday life; Shakespeare and critical practice. Through its coverage, *The Shakespearean World* offers a comprehensive transhistorical and international view of the ways this Shakespeare has not only influenced but has also been influenced by diverse cultures during 400 years of performance, adaptation, criticism, and citation. While each chapter is a freshly conceived introduction to a significant topic, all of the chapters move beyond the level of survey, suggesting new directions in Shakespeare studies - such as ecology, tourism, and new media - and making substantial contributions to the field. This volume is an essential resource for all those studying Shakespeare, from beginners to advanced specialists.

Rethinking Secular Time in Victorian England Stefan Fisher-Høyrem 2022 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. Stefan Fisher-Hyrem (PhD) is a historian and Senior Academic Librarian at the University of Agder, Norway.

Periodizing Secularization Clive D. Field 2019-10-31 Moving beyond the (now somewhat tired) debates about secularization as paradigm, theory, or master narrative, *Periodizing Secularization* focuses upon the empirical evidence for secularization, viewed in its descriptive sense as the waning social influence of religion, in Britain. Particular emphasis is attached to the two key performance indicators of religious allegiance and churchgoing, each subsuming several sub-indicators, between 1880 and 1945, including the first substantive account of secularization during the fin de siècle. A wide range of primary sources is deployed, many of them relatively or entirely unknown, and with due regard to their methodological and interpretative challenges. On the back of them, a cross-cutting statistical measure of 'active church adherence' is devised, which clearly shows how secularization has been a reality and a gradual, not revolutionary, process. The most likely causes of secularization were

an incremental demise of a Sabbatarian culture (coupled with the associated emergence of new leisure opportunities and transport links) and of religious socialization (in the church, at home, and in the school). The analysis is also extended backwards, to include a summary of developments during the eighteenth and early nineteenth centuries; and laterally, to incorporate a preliminary evaluation of a six-dimensional model of 'diffusive religion', demonstrating that these alternative performance indicators have hitherto failed to prove that secularization has not occurred. The book is designed as a prequel to the author's previous volumes on the chronology of British secularization - Britain's Last Religious Revival? (2015) and Secularization in the Long 1960s (2017). Together, they offer a holistic picture of religious transformation in Britain during the key secularizing century of 1880-1980.

Memory and the Dissolution of the Monasteries in Early Modern England Harriet Lyon 2021-10-21 The dissolution of the monasteries was recalled by individuals and communities alike as a seismic rupture in the religious, cultural, and socio-economic fabric of early modern England. It was also profoundly important in shaping contemporary historical consciousness, the topographical imagination, and local tradition. Memory and the Dissolution is a book about the dissolution of the monasteries after the dissolution. Harriet Lyon argues that our understanding of this historical moment is enriched by taking a long chronological view of the suppression, by exploring how it was remembered to those who witnessed it and how this memory evolved in subsequent generations. Exposing and repudiating the assumptions of a conventional historiography that has long been coloured by Henrician narratives and sources, this book reveals that the fall of the religious houses was remembered as one of the most profound and controversial transformations of the entire English Reformation.

Shakespeare and Religious Change K. Graham 2009-07-16 This balanced and innovative collection explores the relationship of Shakespeare's plays to the changing face of early modern religion, considering the connections between Shakespeare's theatre and the religious past, the religious identities of the present and the deep cultural changes that would shape the future of religion in the modern world.

Religion and Society in Early Modern England David Cressy 2007-05-07 Religion and Society in Early Modern England is a thorough sourcebook covering interplay between religion, politics, society, and popular culture in the Tudor and Stuart periods. It covers the crucial topics of the Reformation through narratives, reports, literary works, orthodox and unorthodox religious writing, institutional church documents, and parliamentary proceedings. Helpful introductions put each of the sources in context and make this an accessible student text.

Science and Christianity in Pulpit and Pew Ronald L. Numbers 2007-09-10 These essays address broad topics such as the popularization of scientific ideas, secularization and the development of the naturalistic worldview.

Faith and Fraternity Laura Branch 2017-05-08 In Faith and Fraternity Laura Branch provides the first sustained comparative analysis of London's livery companies during the Reformation, and demonstrates how they retained a vibrant religious culture despite their confessionally mixed membership.

The Making of Post-Christian Britain Alan D. Gilbert 1980

Religion, Reform and Modernity in the Eighteenth Century Robert G. Ingram 2007 A new interpretation of English history and religion in the eighteenth century. The eighteenth century has long divided critical opinion. Some contend that it witnessed the birth of the modern world, while others counter that England remained an ancien regime confessional state. This book takes issue with both positions, arguing that the former overstate the newness of the age and largely misdiagnose the causes of change, while the latter rightly point to the persistence of more traditional modes of thought and behaviour, but downplay the era's fundamental uncertainty and misplace the reasons for and the timeline of its passage. The overwhelming catalyst for change is here seen to be war, rather than long-term social and economic changes. Archbishop Thomas Secker [1693-1768], the Cranmer or Laud of his age, and the hitherto neglected church reforms he spearheaded, form the particular focus of the book; this is the first full archivally-based study of a crucial but frequently ignored figure. ROBERT G. INGRAM is Assistant Professor at the Department of History, Ohio University.

The Decline of the Secular University C. John Sommerville 2006-06-29 The American university has embraced a thorough secularism that makes it increasingly marginal in a society that is characterized by high levels of religious belief. The very secularization that was supposed to be a liberating influence has resulted in the university's failure to provide

leadership in political, cultural, social, and even scientific arenas. In *The Decline of the Secular University*, C. John Sommerville explores several different ways in which the secular university fails in its mission through its trivialization of religion. He notes how little attention is being given to defining the human, so crucial in all aspects of professional education. He alerts us to problems associated with the prevailing secular distinction between "facts" and "values." He reviews how the elimination of religion hampers the university from understanding our post-Cold War world. Sommerville then shows how a greater awareness of the intellectual resources of religion might stimulate more forthright attention to important matters like our loss of a sense of history, how to problematize secularism, the issue of judging religions, the oddity of academic moralizing, and the strangeness of science at the frontiers. Finally, he invites the reader to imagine a university where religion is not ruled out but rather welcomed as a legitimate voice among others. Sommerville's bracing and provocative arguments are sure to provoke controversy and stimulate discussion both inside and outside the academy.

Cross, Crown & Community David J. B. Trim 2004 The values and institutions of the Christian Church remained massively dominant in early modern English society and culture, but its theology, liturgy and unity were increasingly disputed. The period was overall one of institutional conformity and individual diversity: the centrality of Christian religion was universally acknowledged; yet the nature of religion and of religious observance in England changed dramatically during the Reformation, Renaissance, and Restoration. Further, because English culture was still biblical and English society was still religious, the state involved itself in ecclesiastical matters to an extraordinary extent. Successive political and ecclesiastical administrations were committed to helping each other, but their attempts to mould religious beliefs and customs were effectively attempts to modify English culture. Church and state were complementary, yet because they were ultimately distinct estates, they could work only, at best, uneasily in partnership with each other. Cultural output is thus an ideal lens for examining this period of tension in the church, state and society of England. The case studies contained in this volume examine the intersection of politics, religion and society over the entire early modern period, through distinct examples of cultural texts produced and cultural practices followed.

Secularisation, Pentecostalism and Violence David Martin 2017-03-16 In this book David Martin brings together a coherent summary of his many years of ground-breaking academic work on the sociology of religion. Covering key and contentious areas from the last half-century such as secularisation, religion and violence, and the global rise of Pentecostalism, it presents a critical recuperation of these themes, some of them first initiated by the author, and a review of their reception history. It then reviews that reception history in a way that discusses not only the subjects themselves, but also the academic practices that have surrounded them. As such, this collection is vital reading for all academics with an interest in David Martin's work, as well as those involved with the sociology of religion and the study of secularisation more generally.

The Decline of the Secular University C. John Sommerville 2006-06-29 The American university has embraced a thorough secularism that makes it increasingly marginal in a society that is characterized by high levels of religious belief. The very secularization that was supposed to be a liberating influence has resulted in the university's failure to provide leadership in political, cultural, social, and even scientific arenas. In *The Decline of the Secular University*, C. John Sommerville explores several different ways in which the secular university fails in its mission through its trivialization of religion. He notes how little attention is being given to defining the human, so crucial in all aspects of professional education. He alerts us to problems associated with the prevailing secular distinction between "facts" and "values." He reviews how the elimination of religion hampers the university from understanding our post-Cold War world. Sommerville then shows how a greater awareness of the intellectual resources of religion might stimulate more forthright attention to important matters like our loss of a sense of history, how to problematize secularism, the issue of judging religions, the oddity of academic moralizing, and the strangeness of science at the frontiers. Finally, he invites the reader to imagine a university where religion is not ruled out but rather welcomed as a legitimate voice among others. Sommerville's bracing and provocative arguments are sure to provoke controversy and stimulate discussion both inside and outside the academy.

The Secularization of Early Modern England Charles John

Sommerville 1992 This study overcomes the ambiguity and daunting scale of the subject of secularization by using the insights of anthropology and sociology, and by examining an earlier period than usually considered. Concentrating not only on a decline of religious belief, which is the last aspect of secularization, this study shows that a transformation of England's cultural grammar had to precede that loosening of belief, and that this was largely accomplished between 1500 and 1700. Only when definitions of space and time changed and language and technology were transformed (as well as art and play) could a secular world-view be sustained. As aspects of daily life became divorced from religious values and controls, religious culture was supplanted by religious faith, a reasoned, rather than an unquestioned, belief in the supernatural. Sommerville shows that this process was more political and theological than economic or social.

Dying, Death, Burial and Commemoration in Reformation Europe

Elizabeth C. Tingle 2016-03-09 In recent years, the rituals and beliefs associated with the end of life and the commemoration of the dead have increasingly been identified as of critical importance in understanding the social and cultural impact of the Reformation. The associated processes of dying, death and burial inevitably generated heightened emotion and a strong concern for religious propriety: the ways in which funerary customs were accepted, rejected, modified and contested can therefore grant us a powerful insight into the religious and social mindset of individuals, communities, Churches and even nation states in the post-reformation period. This collection provides an historiographical overview of recent work on dying, death and burial in Reformation and Counter-Reformation Europe and draws together ten essays from historians, literary scholars, musicologists and others working at the cutting edge of research in this area. As well as an interdisciplinary perspective, it also offers a broad geographical and confessional context, ranging across Catholic and Protestant Europe, from Scotland, England and the Holy Roman Empire to France, Spain and Ireland. The essays update and augment the body of literature on dying, death and disposal with recent case studies, pointing to future directions in the field. The volume is organised so that its contents move dynamically across the rites of passage, from dying to death, burial and the afterlife. The importance of spiritual care and preparation of the dying is one theme that emerges from this work, extending our knowledge of Catholic *ars moriendi* into Protestant Britain. Mourning and commemoration; the fate of the soul and its post-mortem management; the political uses of the dead and their resting places, emerge as further prominent themes in this new research. Providing contrasts and comparisons across different European regions and across Catholic and Protestant regions, the collection contributes to and extends the existing literature on this important historiographical theme.

The Performance of Religion Cia Sautter 2017-01-12 The performing arts are uniquely capable of translating a vision of an ideal or sacred reality into lived practice, allowing an audience to confront deeply held values and beliefs as they observe a performance. However, there is often a reluctance to approach distinctly religious topics from a performance studies perspective. This book addresses this issue by exploring how religious values are acted out and reflected on in classic Western theatre, with a particular emphasis on the plays put on during the Globe Theatre's yearlong season of 'Shakespeare and the Bible'. Looking at plays such as *Much Ado About Nothing*, *Dr. Faustus* and *Macbeth*, each chapter includes ethnographic overviews of the performance of these plays as well as historical and theological perspectives on the issues they address. The author also utilizes scholarship from other academics, such as Paul Tillich and Martin Buber, in examining the relationship between art and culture. This helps readers of this book to look at religion in culture, and raise questions and explore ideas about how people appraise their religious values through an encounter with a performance. *The Performance of Religion: Seeing the sacred in the theatre* treads new ground in bringing performance and religious studies scholarship into direct conversation with one another. As such, it is essential reading for any academic with an interest in theology, religion and ethics and their expression in culture through the performing arts.

Bible and Novel Norman Vance 2013-07-05 The Victorian novel acquired greater cultural centrality just as the authority of the scriptures and of traditional religious teaching seemed to be declining. Did the novel supplant the Bible? The novelists often adopted or participated in a broadly progressive narrative of social change which can be seen as a secular replacement for the theological narrative of 'salvation history' and the waning authority of biblical narrative. Victorian fiction seems in

some ways to enact the process of secularization. But contemporary religious resurgence in various parts of the world and postmodern scepticism about grand narratives have challenged and complicated the conventional view of secularization as an irreversible process, an inevitable 'disenchantment of the world' which is an aspect and function of the grand narrative of modernization. Such developments raise new questions about apparently post-Christian Victorian fiction. In our increasingly secular society novel-reading is now more popular than Bible-reading. Serious novels are often taken more seriously than scripture. Norman Vance looks at how this may have come about as an introduction to four best-selling late-Victorian novelists: George Eliot, Thomas Hardy, Mary Ward and Rider Haggard. Does the novel in their hands take the place of the Bible? Can apparently secular novels still have religious significance? Can they make new imaginative sense of some of the religious and moral themes and experiences to be found in the Bible? Do Eliot and her successors anticipate some of the insights of modern theology and contemporary investigations of religious experience? Do they call in question long-standing rumours of the death of God and the triumph of the secular? *Bible and Novel* develops a new context for reading later Victorian fiction, using it to illuminate the increasingly perplexed and confusing issue of 'secularization' and recent negotiations of the 'post-secular'.

Sacred and Secular Transactions in the Age of Shakespeare

Katherine Steele Brokaw 2019-08-15 The term "secular" inspires thinking about disenchantment, periodization, modernity, and subjectivity. The essays in *Sacred and Secular Transactions in the Age of Shakespeare* argue that Shakespeare's plays present "secularization" not only as a historical narrative of progress but also as a hermeneutic process that unleashes complex and often problematic transactions between sacred and secular. These transactions shape ideas about everything from pastoral government and performative language to wonder and the spatial imagination. Thinking about Shakespeare and secularization also involves thinking about how to interpret history and temporality in the contexts of Shakespeare's medieval past, the religious reformations of the sixteenth century, and the critical dispositions that define Shakespeare studies today. These essays reject a necessary opposition between "sacred" and "secular" and instead analyze how such categories intersect. In fresh analyses of plays ranging from *Hamlet* and *The Tempest* to *All's Well that Ends Well* and *All Is True*, secularization emerges as an interpretive act that explores the cultural protocols of representation within both Shakespeare's plays and the critical domains in which they are studied and taught. The volume's diverse disciplinary perspectives and theoretical approaches shift our focus from literal religion and doctrinal issues to such aspects of early modern culture as theatrical performance, geography, race, architecture, music, and the visual arts.

Crime and Mentalities in Early Modern England Malcolm Gaskill 2003-01-30 Crime and law have now been studied by historians of early modern England for more than a generation. *Crime and Mentalities in Early Modern England* attempts to reach further than most conventional treatments of the subject, to explore the cultural contexts of law-breaking and criminal prosecution, and to recover their hidden social meanings. In this sense the book is more than just a 'history from below': it is a history from within. Conversely, the book explores crime to shed light on the long-term development of English mentalities in general. To this end, three serious crimes - witchcraft, coining and murder - are examined in detail, revealing new and important insights into how religious reform, state formation, secularisation, and social and cultural change (for example, the spread of literacy and the availability of print) may have transformed the thinking and outlook of most ordinary people between 1550 and 1750.

Religious Ideas for Secular Universities C. John Sommerville 2009-11-10 During the last century American students and scholars have found it increasingly difficult to discuss the relation of religion to the mission of self-consciously secular colleges and universities. Respected scholar C. John Sommerville here offers thought-provoking reflections on this subject in a conversational style. / Sommerville explores the crisis of the secular university, argues that religion and secular universities need each other, and examines how Christianity shows up on both sides of our culture wars. The astute reflections in *Religious Ideas for Secular Universities* point the way to a dialogue that would do justice both to religious insights and to truly neutral secular education.

The Decline of Christendom in Western Europe, 1750-2000 Hugh McLeod 2003-07-17 Christendom lasted for over a thousand years in Western Europe, and we are still living in its shadow. For over two

centuries this social and religious order has been in decline. Enforced religious unity has given way to increasing pluralism, and since 1960 this process has spectacularly accelerated. In this 2003 book, historians, sociologists and theologians from six countries answer two central questions: what is the religious condition of Western Europe at the start of the twenty-first century, and how and why did Christendom decline? Beginning by overviewing the more recent situation, the authors then go back into the past, tracing the course of events in England, Ireland, France, Germany and the Netherlands, and showing how the fate of Christendom is reflected in changing attitudes to death and to technology, and in the evolution of religious language. They reveal a pattern more complex and ambiguous than many of the conventional narratives will admit.

Popular Cultures in England 1550-1750 Barry Reay 2014-06-17 Explores the important aspects of popular cultures during the period 1550 to 1750. Barry Reay investigates the dominant beliefs and attitudes across all levels of society as well as looking at different age, gender and religious groups.

Refashioning Futures David Scott 2022-03-08 How can we best forge a theoretical practice that directly addresses the struggles of once-colonized countries, many of which face the collapse of both state and society in today's era of economic reform? David Scott argues that recent cultural theories aimed at "deconstructing" Western representations of the non-West have been successful to a point, but that changing realities in these countries require a new approach. In *Refashioning Futures*, he proposes a strategic practice of criticism that brings the political more clearly into view in areas of the world where the very coherence of a secular-modern project can no longer be taken for granted. Through a series of linked essays on culture and politics in his native Jamaica and in Sri Lanka, the site of his long scholarly involvement, Scott examines the ways in which modernity inserted itself into and altered the lives of the colonized. The institutional procedures encoded in these modern postcolonial states and their legal systems come under scrutiny, as do our contemporary languages of the political. Scott demonstrates that modern concepts of political representation, community, rights, justice, obligation, and the common good do not apply universally and require reconsideration. His ultimate goal is to describe the modern colonial past in a way that enables us to appreciate more deeply the contours of our historical present and that enlarges the possibility of reshaping it.

Sacred Space in Early Modern Europe Will Coster 2005-07-28 In this 2005 book, leading historians examine sanctity and sacred space in Europe during and after the religious upheavals of the early modern period.

The Secularization of Early Modern England C. John Sommerville 1992

Secularization and Religious Innovation in the North Atlantic World David Hempton 2017 In the early twenty-first century it had become a cliché that there was a "God Gap" between a more religious United States and a more secular Europe. The apparent religious differences between the United States and western Europe continue to be a focus of intense and sometimes bitter debate between three of the main schools in the sociology of religion. According to the influential "Secularization Thesis," secularization has been an integral part of the processes of modernization in the Western world since around 1800. For proponents of this thesis, the United States appears as an anomaly and they accordingly give considerable attention to explaining why it is different. For other sociologists, however, the apparently high level of religiosity in the USA provides a major argument in their attempts to refute the Thesis. *Secularization and Religious Innovation in the North Atlantic World* provides a systematic comparison between the religious histories of the United States and western European countries from the eighteenth to the late twentieth century, noting parallels as well as divergences, examining their causes and especially highlighting change over time. This is achieved by a series of themes which seem especially relevant to this agenda, and in each case the theme is considered by two scholars. The volume examines whether American Christians have been more innovative, and if so how far this explains the apparent "God Gap." It goes beyond the simple American/European binary to ask what is "American" or "European" in the Christianity of the nineteenth and twentieth centuries, and in what ways national or regional differences outweigh these commonalities.

Religion in Europe at the End of the Second Millennium Andrew M. Greeley 2017-07-05 Most sociologists of religion describe a general decline in religious faith and practice in Europe over the last two centuries. The secularizing forces of the Enlightenment, science, industrialization, the influence of Freud and Marx, and urbanization are

all felt to have diminished the power of the churches and demystified the human condition. In Andrew Greeley's view, such overarching theories and frameworks do not begin to accommodate a wide variety of contrasting and contrary social phenomena. *Religion at the End of the Second Millennium* engages the complexities of contemporary Europe to present a nuanced picture of religious faith rising, declining, or remaining stable.

The Secularization Debate William H. Swatos 2000 Introduced to social scientific audiences by Max Weber, the concept of secularization has had a major influence on the way in which religion has been understood in the West since the 1960s, but since the late 1980s both its predictive and descriptive adequacy has been seriously challenged. *The Secularization Debate* is a collection of essays by prominent American and European scholars that forcefully delineates the critical issues pivotal to the hotly contested concept of secularization and its continued relevance in the postmodern era.

A Nation Transformed Alan Houston 2001-08-20 *A Nation Transformed* is a major collection of essays by a mix of young and eminent scholars of early modern English history, literature, and political thought. The fruit of an intense interdisciplinary two-day conference held at the Huntington Library, California, it asks whether and in what ways the culture and politics of early modern England was transformed by the second half of the seventeenth century. In sharp contrast to those who have emphasised continuity and the persistence of the ancien régime, the contributors argue that England in 1700 was profoundly different from what it had been in 1640. Essays in the volume deal with changes in natural philosophy, literature, religion, politics, political thought, and political economy. The insights offered here, based on innovative research, will interest scholars and students of early modern history, Renaissance and Augustan literature, and historians of political thought.

A Mission to Reform Manners Naomi Johanna Taback 2013 This dissertation looks at three voluntary societies formed in London shortly after the revolution of 1688. These societies, with overlapping membership, shared a broad vision for the improvement of manners and morals throughout the burgeoning British Empire. The Society for Reformation of Manners, founded in 1691, called for the enforcement of the civil laws against prostitution, swearing, drunkenness, gambling, and other moral crimes. The Society for Promoting Christian Knowledge, founded in 1698, established schools and distributed books--forming some of the first public lending libraries--throughout England and its colonies. The Society for the Propagation of the Gospel in Foreign Parts, founded in 1701, sent missionaries abroad to convert, educate and civilize the European settlers, African slaves, and American Indians. I show that in response to the uncertainties of the post-revolutionary period and the establishment of religious toleration in 1689, religiously motivated reformers advanced new ideas about the nature of society. They looked to shared manners, habits, customs and mores--rather than shared religious beliefs and practices--as the binding agents of society. Reformers described the benefits good manners brought individuals and communities; good manners, they said, were essential to a stable, commercial, tolerant society. Thus I show that some of the most religious people in this period spoke in secular terms. As the ideas and practices of religious toleration became more firmly rooted in English society, people turned to manners as the glue that held the community--or nation--together. This is the birth of a particular strand of social thinking. This dissertations then follows the process by which ideas of religious diversity were transformed in the context of the colonies. The societies hoped to encourage better--and more uniform--manners and habits on both sides of the Atlantic, bringing all peoples of the empire under a common cultural denominator. In doing so, they created a new imperial ideology. An explication of the writings of these reformers, then, offers new insights into the making of secular culture in the Atlantic World and the origins of the Enlightenment in England.

Religion and Culture in Early Modern Europe, 1500-1800 Kasper von Greyerz 2008 In the pre-industrial societies of early modern Europe, religion was a vessel of fundamental importance in making sense of personal and collective social, cultural and spiritual exercises. This text presents Kaspar von Greyerz's important overview and interpretation of the religions and cultures of Early Modern Europe.

Forgetting Faith? Isabel Karremann 2012-01-27 For the last decade, early modern studies have significantly been reshaped by raising new and different questions on the uses of religion. This 'religious turn' has generated new discussion of the social processes at work in early modern Europe and their cultural effects - from the struggle over religious rites and doctrines to the persecution of secret adherents to forbidden

practices. The issue of religious pluralisation has been mostly debated in terms of dissent and escalation. But confessional controversy did not always erupt into hostilities over how to symbolize and perform the sacred nor lead to a paralysis of social agency. The order of the day may often have been to suspend confessional allegiances rather than enforce religious conflict, suggesting a pragmatic rather than polemic handling of religious plurality. This raises the urgent question of how 'normal' transconfessional and even transreligious interaction was produced in a context of highly sharpened and always present reflexivity on religious differences. Our volume takes up this question and explores it from an interdisciplinary and interconfessional perspective. The title "Forgetting Faith?" raises the question whether it was necessary or indeed possible to sidestep religious issues in specific contexts and for specific purposes. This does not mean, however, to describe early modern culture as a process of secularization. Rather, the collection invites discussion of the specific ways available to deal with confessional conflict in an oblivional mode, precisely because faith still mattered more than many other social paradigms emerging at that time, such as nationhood, ethnic origin or class defined through property.

The Origins of the Bible and Early Modern Political Thought Travis DeCook 2021-03-18 In this book, Travis DeCook explores the theological and political innovations found in early modern accounts of the Bible's origins. In the charged climate produced by the Reformation and humanist historicism, writers grappled with the tension between the Bible's divine and human aspects, and they produced innovative narratives regarding the agencies and processes through which the Bible came into existence and was transmitted. DeCook investigates how these accounts of Scripture's production were taken up beyond the expected boundaries of biblical study, and were redeployed as the theological basis for wide-reaching arguments about the proper ordering of human life. DeCook provides a new, critical perspective on ideas regarding secularity, secularization, and modernity, challenging the dominant narratives regarding the Bible's role in these processes. He shows how these engagements with the Bible's origins prompt a rethinking of formulations of secularity and secularization in our own time.

Christian Ideals in British Culture D. Nash 2013-05-07 This book offers a challenge to conventional histories of secularisation by focusing upon the importance of central religious narratives. These narratives are changed significantly over time, but also to have been invested with importance and meaning by religious individuals and organisations as well as by secular ones.

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