

Religion In The Enlightenment

S. J. Barnett

The Religious Enlightenment David Sorkin, 2011-05-15 Sorkin is right to argue that enlightenment and faith went together for most participants in the Enlightenment, and that this is a major topic that has been relatively neglected. He has written an outstanding and eminently accessible book bringing the whole question centrally to scholars' attention. He skillfully demonstrates that all confessions and religious traditions found themselves very much in a common predicament and sought similar solutions.--Jonathan Israel, Institute for Advanced Study Powerfully cogent. Sorkin seeks to show that the 'religious Enlightenment' was not a contradiction in terms but was an integral and central part of the Enlightenment. Anyone interested in the history of the Enlightenment in particular or the eighteenth century in general will want to read this book. Sorkin is one of the leading scholars working in the field. His scholarship is as wide as it is deep.--Tim Blanning, University of Cambridge

Religion, the Enlightenment, and the New Global Order John M. Owen IV, J. Judd Owen, 2011-01-17 Largely due to the cultural and political shift of the Enlightenment, Western societies in the eighteenth century emerged from sectarian conflict and embraced a more religiously moderate path. In nine original essays, leading scholars ask whether exporting the Enlightenment solution is possible or even desirable today. Contributors begin by revisiting the Enlightenment's restructuring of the West, examining its ongoing encounters with Protestant and Catholic Christianity, Judaism, Islam, and Hinduism. While acknowledging the necessity of the Enlightenment emphasis on toleration and peaceful religious coexistence, these scholars nevertheless have grave misgivings about the Enlightenment's spiritually thin secularism. The authors ultimately upend both the claim that the West's experience offers a ready-made template for the world to follow and the belief that the West's achievements are to be ignored, despised, or discarded.

Philosophy and Religion in Enlightenment Britain Ruth Savage, 2012-04-26 Philosophy and Religion in Enlightenment Britain explores some of the themes and issues that exercised thinkers concerned with religion and philosophy, and their interrelatedness, in the period known as the long eighteenth century, while illustrating the techniques and style of intellectual history as practised in the early twenty-first century. The volume will encourage further understanding of the influences that were current at the time that some of the most significant works in western philosophy were written, and use primary materials to achieve this. The essays presented here have been specially commissioned from both established,

distinguished collaborators and young, up-and-coming scholars, to illustrate the breadth and diversity of philosophy in the late seventeenth and eighteenth centuries. This was a period when ideas were being formed and developed against a background of evolving views in science, politics, and religion, and in light of their implications for traditional religious belief and thought. The figures examined range from Locke and Hume to lesser known personalities who provide a different perspective on the intellectual environment of the time, such as Samuel Halliday, Martin Clifford, and Henry Scougal. In addition, the volume contains new transcriptions of two revealing works by Hume: a letter illustrating his later attitude to political theory, and an early essay on ethics and chivalry.

New Approaches to Religion and the Enlightenment Brett C. McInelly, Paul E. Kerry, 2018-11-09 The Enlightenment, an eighteenth-century philosophical and cultural movement that swept through Western Europe, has often been characterized as a mostly secular phenomenon that ultimately undermined religious authority and belief, and eventually gave way to the secularization of Western society and to modernity. To whatever extent the Enlightenment can be credited with giving birth to modern Western culture, historians in more recent years have aptly demonstrated that the Enlightenment hardly singled the death knell of religion. Not only did religion continue to occupy a central place in political, social, and private life throughout the eighteenth century, but it shaped the Enlightenment project itself in significant and meaningful ways. The thinkers and philosophers normally associated with the Enlightenment, to be sure, challenged state-sponsored church authority and what they perceived as superstitious forms of belief and practice, but they did not mount a campaign to undermine religion generally. A more productive approach to understanding religion in the age of Enlightenment, then, is to examine the ways the Enlightenment informed religious belief and practice during the period as well as the ways religion influenced the Enlightenment and to do so from a range of disciplinary perspectives, which is the goal of this collection. The chapters document the intersections of religious and Enlightenment ideas in such areas as theology, the natural sciences, politics, the law, art, philosophy, and literature.

Religion, Enlightenment and Empire Jessica Patterson, 2021-12-16 Explores British interpretations of Hinduism at a crucial period in the East India Company's conquest of Bengal.

The Fall of Man and the Foundations of Science Peter Harrison, 2007-12-20 See:

The Enlightenment and Religion S. J. Barnett, 2003 This publication offers a critical survey of religious change and its causes in 18th-century Europe. Focusing on the Enlightenment in Italy, France and England, the text illustrates how the canonical view of 18th-century religious change has in reality been constructed upon scant evidence and assumption.

Religion and Politics in Enlightenment Europe James E. Bradley, Dale K. Van Kley, 2001 This work shows that the collapse of the post-reformation confessional state was more the result of religious dissent from within, much of it orthodox, than attacks of an anti-religious Enlightenment. In sharp contrast to the Reformation-era religious conflicts which tended to

pit Protestant and Catholic confessions and states against each other, the 18th century religious conflicts described in this work took place within the various confessional establishments and states that founded and maintained them, such as Russian Orthodoxy in the East and the Anglican Establishment in England and Ireland. In the course of its analysis, this work destroys the notion of any kind of privileged relationship between religion and political or social reaction. This work reveals the religious roots of modern ideas of individual rights and limitations on government, as well as the imperative of political order and the need for social hierarchy.

'Religion' and the Religions in the English Enlightenment Peter Harrison,2002-05-02 This study examines the changes which took place in the understanding of 'religion' and 'the religions' during the Enlightenment in England, the period when the decisive break with Patristic, Medieval and Renaissance notions of religion occurred. Dr Harrison's view is that the principles of the English Enlightenment not only made a special contribution to our modern understanding of what religion is, but they pioneered, in addition, the 'scientific', or non-religious approach, to religious phenomena. During this period a crisis of authority in the Church necessitated a rational enquiry into the various forms of Christianity, and in addition, into the claims of all religions. This led to a concept of 'religion' (based on 'natural' theology) which could link together the apparently disparate religious beliefs and practices found in the empirical religions.

The Secular Enlightenment Margaret Jacob,2021-04-20 Provides a panoramic account of the radical ways that life began to change for ordinary people in the age of Locke, Voltaire, and Rousseau. In this book, familiar Enlightenment figures share places with voices that have remained largely unheard until now, from freethinkers and freemasons to French materialists, anticlerical Catholics, pantheists, pornographers, readers, and travelers. Jacob reveals how this newly secular outlook was not a wholesale rejection of Christianity but rather a new mental space in which to encounter the world on its own terms. She takes readers from London and Amsterdam to Berlin, Vienna, Turin, and Naples, drawing on rare archival materials to show how ideas central to the emergence of secular democracy touched all facets of daily life. Jacob demonstrates how secular values and pursuits took hold of eighteenth-century Europe, spilled into the American colonies, and left their lasting imprint on the Western world for generations to come. --Adapted from publisher description.

God in the Enlightenment William J. Bulman,Robert G. Ingram,2016-04-25 We have long been taught that the Enlightenment was an attempt to free the world from the clutches of Christian civilization and make it safe for philosophy. The lesson has been well learned. In today's culture wars, both liberals and their conservative enemies, inside and outside the academy, rest their claims about the present on the notion that the Enlightenment was a secularist movement of philosophically driven emancipation. Historians have had doubts about the accuracy of this portrait for some time, but they have never managed to furnish a viable alternative to it-for themselves, for scholars interested in matters of church and state, or for the public at large. In this book, William J. Bulman and Robert G. Ingram bring together recent scholarship from

distinguished experts in history, theology, and literature to make clear that God not only survived the Enlightenment but thrived within it as well. The Enlightenment was not a radical break from the past in which Europeans jettisoned their intellectual and institutional inheritance. It was, to be sure, a moment of great change, but one in which the characteristic convictions and traditions of the Renaissance and Reformation were perpetuated to the point of transformation, in the wake of the Wars of Religion and during the early phases of globalization. The Enlightenment's primary imperatives were not freedom and irreligion but peace and prosperity. As a result, Enlightenment could be Christian, communitarian, or authoritarian as easily as it could be atheistic, individualistic, or libertarian. Honing in on the intellectual crisis of the late seventeenth and early eighteenth centuries while moving from Spinoza to Kant and from India to Peru, God in the Enlightenment takes a prism to the age of lights.

Civil Religion and the Enlightenment in England, 1707-1800 Ashley Walsh, 2024-05-14 This innovative book reveals how Enlightened writers in England, both lay and clerical, proclaimed public support for Christianity by transforming it into a civil religion, despite the famous claim of Jean-Jacques Rousseau that Christians professed an uncivil faith. This innovative book reveals how Enlightened writers in England, both lay and clerical, proclaimed public support for Christianity by transforming it into a civil religion, despite the famous claim of Jean-Jacques Rousseau that Christians professed an uncivil faith. In the aftermath of the seventeenth-century European wars of religion, civil religionists such as David Hume, Edward Gibbon, the third earl of Shaftesbury, and William Warburton sought to reconcile Christian ecclesiology with the civil state and Christian practice with civilized society. They built their arguments in the context of England's long Reformation, syncretizing 'primitive' gospel Christianity with ancient paganism as they attempted to render Christianity a modern version of Roman republican civil religion. They believed that outward observance of the reformed Protestant faith was vital for belonging to the Christian commonwealth of Hanoverian England. Uncovering a major theme in eighteenth-century intellectual and religious history that connected classical Rome with Italian Renaissance humanism and the Enlightenment, this deeply interdisciplinary book draws from recent post-secular trends in social and political theory. Combining intellectual history with the political and ecclesiastical history of the Church of England, it will prove as indispensable for historians as students of political theory, theology, and literature.

Faith in the Enlightenment? Lieven Boeve, 2006 One of the urgent tasks of modern philosophy is to find a path between the rationalism of the Enlightenment and the relativism of postmodernism. Rationalism alone cannot suffice to solve today's problems, but neither can we dispense with reasonable critique. The task is to find ways to broaden the scope of rational thought without losing its critical power. The first part of this volume explores the ideas of Enlightenment philosophers and shows nuances often absent from the common view of the Enlightenment. The second part deals with some of the modern heirs of Enlightenment, such as Durkheim, Habermas, and Derrida. In the third part this volume looks at alternatives to

Enlightenment thought in West European, Russian and Buddhist philosophy. Part four provides, over against the Enlightenment, a new starting point for the philosophy of religion in thinking about human beings, God, and the description of phenomena.

The Catholic Enlightenment Ulrich L. Lehner, 2016 Whoever needs an act of faith to elucidate an event that can be explained by reason is a fool, and unworthy of reasonable thought. This line, spoken by the notorious 18th-century libertine Giacomo Casanova, illustrates a deeply entrenched perception of religion, as prevalent today as it was hundreds of years ago. It is the sentiment behind the narrative that Catholic beliefs were incompatible with the Enlightenment ideals. Catholics, many claim, are superstitious and traditional, opposed to democracy and gender equality, and hostile to science. It may come as a surprise, then, to learn that Casanova himself was a Catholic. In *The Catholic Enlightenment*, Ulrich L. Lehner points to such figures as representatives of a long-overlooked thread of a reform-minded Catholicism, which engaged Enlightenment ideals with as much fervor and intellectual gravity as anyone. Their story opens new pathways for understanding how faith and modernity can interact in our own time. Lehner begins two hundred years before the Enlightenment, when the Protestant Reformation destroyed the hegemony Catholicism had enjoyed for centuries. During this time the Catholic Church instituted several reforms, such as better education for pastors, more liberal ideas about the roles of women, and an emphasis on human freedom as a critical feature of theology. These actions formed the foundation of the Enlightenment's belief in individual freedom. While giants like Spinoza, Locke, and Voltaire became some of the most influential voices of the time, Catholic Enlighteners were right alongside them. They denounced fanaticism, superstition, and prejudice as irreconcilable with the Enlightenment agenda. In 1789, the French Revolution dealt a devastating blow to their cause, disillusioning many Catholics against the idea of modernization. Popes accumulated ever more power and the Catholic Enlightenment was snuffed out. It was not until the Second Vatican Council in 1962 that questions of Catholicism's compatibility with modernity would be broached again. Ulrich L. Lehner tells, for the first time, the forgotten story of these reform-minded Catholics. As Pope Francis pushes the boundaries of Catholicism even further, and Catholics once again grapple with these questions, this book will prove to be required reading.

Doubt, Ethics and Religion Luigi Perissinotto, Vicente Sanf elix, 2013-05-02 This book explores Wittgenstein's conception of ethics, religion and philosophy. It aims at providing us with the tools necessary for assessing to what extent the Austrian philosopher can be considered an anti-Enlightenment thinker. The articles collected in this volume explore the relationship between Wittgenstein's thought and that of several authors who were, in various ways, key to the counter-enlightenment, authors such as Hume, Schopenhauer, Nietzsche, Tolstoy, James and Pierce. One of the central issues examined here is Wittgenstein's opposition to the Cartesian method of doubt - a cornerstone of the enlightened movement against prejudice and superstition.

Religion and the Origins of the German Enlightenment Thomas Ahnert, 2006 Analysis of the close relationship between religion and secular learning in the works of one of the central figures of the early German Enlightenment, the jurist and philosopher Christian Thomasius (1655-1728). The Enlightenment continues to be associated with the secularization and de-Christianization of intellectual culture in the West. And yet, religious thought played a far greater role in the emergence of the Enlightenment than is often recognized. In this book Thomas Ahnert analyzes the close relationship between religion and secular learning in the works of one of the central figures of the early German Enlightenment, the jurist and philosopher Christian Thomasius (1655-1728). Thomasius is now known mainly for his enlightened intellectual reform program, but Thomasius also believed that such reform necessarily involved a regeneration of Christian faith, which had been corrupted by self-interested clergymen and ecclesiastical institutions. This book is the first to examine the importance of Thomasius's complex religious beliefs for the entire spectrum of his main intellectual interests, which ranged from moral philosophy and law to history and the explanation of natural phenomena. Thomas Ahnert is Lecturer in Early Modern Intellectual History at the University of Edinburgh. complex religious beliefs for the entire spectrum of his main intellectual interests, which ranged from moral philosophy and law to history and the explanation of natural phenomena. Thomas Ahnert is Lecturer in Early Modern Intellectual History at the University of Edinburgh. complex religious beliefs for the entire spectrum of his main intellectual interests, which ranged from moral philosophy and law to history and the explanation of natural phenomena. Thomas Ahnert is Lecturer in Early Modern Intellectual History at the University of Edinburgh. complex religious beliefs for the entire spectrum of his main intellectual interests, which ranged from moral philosophy and law to history and the explanation of natural phenomena. Thomas Ahnert is Lecturer in Early Modern Intellectual History at the University of Edinburgh.

The Limits of Tolerance Denis Lacorne, 2019-05-07 The modern notion of tolerance—the welcoming of diversity as a force for the common good—emerged in the Enlightenment in the wake of centuries of religious wars. First elaborated by philosophers such as John Locke and Voltaire, religious tolerance gradually gained ground in Europe and North America. But with the resurgence of fanaticism and terrorism, religious tolerance is increasingly being challenged by frightened publics. In this book, Denis Lacorne traces the emergence of the modern notion of religious tolerance in order to rethink how we should respond to its contemporary tensions. In a wide-ranging argument that spans the Ottoman Empire, the Venetian republic, and recent controversies such as France's burqa ban and the white-supremacist rally in Charlottesville, *The Limits of Tolerance* probes crucial questions: Should we impose limits on freedom of expression in the name of human dignity or decency? Should we accept religious symbols in the public square? Can we tolerate the intolerant? While acknowledging that tolerance can never be entirely without limits, Lacorne defends the Enlightenment concept against recent attempts to circumscribe it, arguing that without it a pluralistic society cannot survive. Awarded the Prix Montyon by the Académie

Française, *The Limits of Tolerance* is a powerful reflection on twenty-first-century democracy's most fundamental challenges.

The Religion of Self-Enlightenment Emily Scialom, 2016-08-25 Carrick Ares grows up without any particular beliefs in anything. He is boring, and proudly so. Yet when he suddenly dies in a car accident, he experiences what he feels to be the afterlife. It then causes him to go through a huge existential crisis. The only person with whom he speaks about it is a psychiatrist, Paul Turnstone. They together explore the theories Carrick has about life. Carrick goes mad and thinks that he finds the truth of existence. Struggling to dress himself, hinders not his adamant that he knows the answers to the biggest questions of life. He produces a book, *The Religion of Self-Enlightenment*, which becomes the expression of his theories. It discusses exactly how to heal the crises which are now plaguing individuals and the wider world.

Religious Tolerance from Renaissance to Enlightenment Eric MacPhail, 2019-11-22 This new study examines the relationship of atheism to religious tolerance from the Renaissance to the Enlightenment in a broad array of literary texts and political and religious controversies written in Latin and the vernacular primarily in France, the Netherlands, and Switzerland. The main authors featured are Desiderius Erasmus, Sebastian Castellio, Jean Bodin, Michel de Montaigne, Dirck Coornhert, Justus Lipsius, Gisbertus Voetius, the anonymous Theophrastus redivivus, and Pierre Bayle. These authors reflect and inform changing attitudes to religious tolerance inspired by a complete reconceptualization of atheism over the course of three centuries of literary and intellectual history. By integrating the history of tolerance in the history of atheism, *Religious Tolerance from Renaissance to Enlightenment: Atheist's Progress* should prove stimulating to historians of philosophy as well as literary specialists and students of Reformation history.

The Enlightenment John Robertson, 2015 This introduction explores the history of the 18th-century Enlightenment movement. Considering its intellectual commitments, Robertson then turns to their impact on society, and the ways in which Enlightenment thinkers sought to further the goal of human betterment, by promoting economic improvement and civil and political justice.

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