

Anglican History since 1688, Trinity Term, 2019, Pusey House, Oxford

This inter-disciplinary seminar is intended for those engaged in research in the history and theology of the Church of England and the other Anglican churches after 1688. It draws together scholars working on the political, institutional, theological, missionary, and social history of the Anglican churches both in Britain and throughout the world. We are keen to attract doctoral students and other researchers, both new and established. It is an informal atmosphere and allows scholars the opportunity to get to know other people working in the field and to share their ideas with one another.

Convened by:

Rev'd Dr Andrew Atherstone (Tutor in History and Latimer Research Fellow, Wycliffe Hall)

Rev'd Prof Mark Chapman (Vice-Principal, Ripon College Cuddesdon; Professor of the History of Modern Theology, University of Oxford)

Rev'd Dr George Westhaver (Principal, Pusey House)

Lectures take place at 4 pm with tea and coffee from 3:45.

Trinity Term

2 May 1st week

'Christian Civilisation', 'Secularisation', and the Revolutionary Reimagination of British Modernity, 1954-1965

Dr Sam Brewitt-Taylor *Darby Fellow in History, Lincoln College, Oxford*

The secularisation thesis famously associated 'secularisation' with the eclipse of 'tradition' and the advent of 'modernity' - but what if the binary contrast between 'tradition' and 'modernity' is an ideological construct, with its own contested history? This paper argues that mainstream British discussion did not internalise this binary until the mid-1950s, and this radical re-working of British ideologies of modernity was a central precondition of the 'secular revolution' of the early 1960s.

16 May 3rd week

A Revolution of Minds? Towards a Cultural History of the Writing and Reception of Newman's Tract 90

John Martin Handel *Graduate Student, Department of History, Berkley*

Tract 90 is often seen as the key intellectual turning point in John Henry Newman's conversion from Anglicanism to Roman Catholicism. The failure of the tract to conjugate Roman Catholic doctrine within Anglican ecclesiology ultimately pushed Newman towards Rome. But was Tract 90 actually a failure? Why have we come to see it that way? Instead of reading Tract 90 within Newman's conversion narrative, this paper asks how it impacted the broader discursive formation of early-mid Victorian religion and politics and looks at the long shadow the tract cast on trans-Atlantic intellectual life in the nineteenth century.

30 May 5th week

"'Soapy Sam' and the 'Professor of Lying': Samuel Wilberforce & John Henry Newman's strained relationship"

Dr Jérôme Grosclaude *Visiting Research Fellow, Oxford Centre for Methodism and Church History; Associate Professor in British Civilisation, University of Clermont Auvergne*

This paper will examine the relationship between Samuel Wilberforce and John Henry Newman. The two priests had a common cause in their wish to see the Church of England rediscover its Catholic identity – which led them to work alongside one another at the beginning of the Oxford Movement – but quickly drifted apart because of their strong divergences on the nature of the Church and the place of Tradition, as well as Samuel Wilberforce’s strong hostility to Rome.

13 June 7th week

The Church of England and Early Socialism

Rev’d Dr Philip Lockley *Curate of St Clement’s Church, Oxford; Former Lecturer in Theology at Trinity College, Oxford*

The Anglican Christian Socialist tradition is almost universally thought to have begun in 1848 – founded by F.D. Maurice, Charles Kingsley and J.M. Ludlow, in response to Chartist unrest and the threat of revolution. A distinguished tradition of social thought and action flowed from this group’s early initiatives and Maurice’s distinctive theology. However, Anglican engagement with ‘socialism’ was nothing new in 1848; the term ‘socialist’ emerged as a shorthand for ideas circulating since the 1810s. Tracing the Church of England’s interactions with co-operation, trade unionism and communitarian ideas as alternatives to capitalist competition before 1848 sets the emergence of ‘Maurician’ Christian Socialism in a largely forgotten context. This lecture presents a new narrative of these interactions, revealing a striking breadth of churchmanship drawn to socialist alternatives. Re-examining Maurice’s thought from the time reveals how his ecclesiology forged an influential path away from the theological and social assumptions of prior Anglican supporters of socialism.