

Westminster Whitehall And The Vatican Role Of Cardinal Hinsley 1935 43

This book uses Christian reactions to the Spanish Civil War to analyse the role and importance of Christianity in interwar Britain. This conflict is used as a proxy through which to discuss the status of Christianity in Britain because the Nationalists claimed to be fighting a Holy War against communist-atheism. This representation meant that the conflict was of considerable interest to Christians in Britain. British Christians frequently used the war in Spain to discuss their broader concerns. Many leading Catholics and fascist Protestants argued that the events in Spain were an exaggerated form of the communist threat to Britain; by contrast, many Protestants used the war to voice their wider criticisms of Catholicism. Catholics responded to these chastisements by reassuring that members of their faith were patriots who resisted communist internationalism and atheism. Christian responses to the war, therefore, increased pre-existing tension between Protestantism and Catholicism. Similarly, Catholicism's already difficult relationship with Labour was adversely affected by these movements' reactions to the conflict. Labour's involvement with the Basque children operations showed that it wanted to maintain relatively harmonious relations with Catholicism, but these efforts were unsuccessful. Ultimately, this study uses British Christian reactions to the Spanish Civil War to indicate that Christianity was actually an important aspect of interwar British society. The questions raised by government support for faith-based schools are now proving to be increasingly relevant and contentious. In one form or another they have a long history and are embedded in classical disagreements about the proper relationship between State and Church, or between secular power and religious freedom. They have been given a sharper edge by recent events, and by the emphasis laid by some governments on the importance of increasing public support for schools attached to different denominations and religions. Is it appropriate in a pluralist society to support some forms of religious expression and not others? What are the basic reasons for mingling (or indeed refusing to mingle) political and religious issues? What are the larger social effects of encouraging separate schooling for distinct sectors of society? These are among the questions raised and illuminated by this case study - historical and comparative in character - of the developing relationship between the State and the Catholic communities in three very different societies.

From the early nineteenth to the mid-twentieth century, an impressive group of English speaking intellectuals converted to Catholicism. Outspoken and gifted, they intended to show the fallacies of religious skeptics and place Catholicism, once again, at the center of western intellectual life. The lives of individual converts—such as John Henry Newman, G. K. Chesterton, Thomas Merton, and Dorothy Day—have been well documented, but Patrick Allitt has written the first account of converts' collective impact on Catholic intellectual life. His book is also the first to characterize the distinctive style of Catholicism they helped to create and the first to investigate the extensive contacts among Catholic convert writers in the United States and Britain. Allitt explains how, despite the Church's dogmatic style and hierarchical structure, converts working in the areas of history, science, literature, and philosophy maintained that Catholicism was intellectually liberating. British and American converts followed each other's progress closely, visiting each other and sending work back and forth across the Atlantic. The outcome of their labors was not what the converts had hoped. Although they influenced the Catholic Church for three or four generations, they were unable to restore it to the central place in Western intellectual life that it had enjoyed before the Reformation.

This is a lively and accessible examination of all branches of the Christian Church in England, Ireland, Scotland, and Wales in the twentieth century in their central interaction with politics, social issues, war, and culture. It considers their pursuit of an elusive unity throughout a century when prevailing cultural attitudes underwent massive change.

A Cultural Mind in the Age of the Great War

The Artist and the Trinity
The Oxford Handbook of Elizabeth Anscombe
The Third Spring
The Spanish Civil War and the British Labour Movement

The Oxford Dictionary of the Christian Church

Irish Officers in the British Forces, 1922-45 looks at the reasons why young Irish people took the king's commission, including the family tradition, the school influence and the employment motive. It explores their subsequent experiences in the forces and the responses in independent Ireland to the continuation of this British military connection.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. It is widely assumed that the French in the British Isles during the Second World War were fully fledged supporters of General de Gaulle, and that, across the channel at least, the French were a 'nation of resisters'. This study reveals that most exiles were on British soil by chance rather than by design, and that many were not sure whether to stay. Overlooked by historians, who have concentrated on the 'Free French' of de Gaulle, these were the 'Forgotten French': refugees swept off the beaches of Dunkirk; servicemen held in camps after the Franco-German armistice; Vichy consular officials left to cater for their compatriots; and a sizeable colonist community based mainly in London. Drawing on little-known archival sources, this study examines the hopes and fears of those communities who were bitterly divided among themselves, some being attracted to Pétain as much as to de Gaulle.

During the Spanish Civil War many groups on the European right were galvanised by the Nationalist cause. This book recounts the experiences of a number of foreign volunteers, all of whom saw their engagement in Spain as a means of promoting their own political causes at home.

This book offers an interpretation of a foreign conflict that has had a greater impact on modern British politics than any other.

Financing the Vatican, 1850-1950

Britannia, Europa and Christendom

Christopher Dawson

Church, State, and the Judgement of Nations

Cardinal Hume and the Changing Face of English Catholicism

Ireland and the Vatican

Confronting the Nazi War on Christianity

A guide through the many publications on 20th-century British history, this reference contains over 27,000 entries arranged by theme, with introductions to each chapter.

But Flint's extensive research in the Vatican archives finds that even the most skillful British campaign would have found it difficult to set up diplomatic relations that, for the most part, the Papal government did not want."

Uniquely authoritative and wide-ranging in its scope, The Oxford Dictionary of the Christian Church is the indispensable reference work on all aspects of the Christian Church. It contains over 6,500 cross-referenced A-Z entries, and offers unrivalled coverage of all aspects of this vast and often complex subject, from theology; churches and denominations; patristic scholarship; and the bible; to the church calendar and its organization; popes; archbishops; other church leaders; saints; and mystics. In this new edition, great efforts have been made to increase and strengthen coverage of non-Anglican denominations (for example non-Western European Christianity), as well as broadening the focus on Christianity and the history of churches in areas beyond Western Europe. In particular, there have been extensive additions with regards to the Christian Church in Asia, Africa, Latin America, North America, and Australasia. Significant updates have also been included on topics such as liturgy, Canon Law, recent international developments, non-Anglican missionary activity, and the increasingly important area of moral and pastoral theology, among many others. Since its first appearance in 1957, the ODDC has established itself as an essential resource for ordinands, clergy, and members of religious orders, and an invaluable tool for academics, teachers, and students of church history and theology, as well as for the general reader.

Elizabeth Anscombe is now recognised as one of the most important philosophers of the second half of the 20th century. She left a large corpus of work, wide-ranging in content, always original and bold. Her monograph Intention, published in 1957, is a modern classic, and was described by Donald Davidson as "the most important treatment of action since Aristotle." Her writings in ethics have inspired countless discussions, and she has been credited with having changed the face of Anglophone moral philosophy by reviving and arguing for virtue ethics, now a major field. Since Anscombe's death in 2001, her philosophical work has received a steadily increasing level of attention worldwide. Anscombe is often difficult to read, and she has certainly been frequently misunderstood, but the sympathetic interest in her work which is now evident in so many quarters is making it possible for a true picture to begin to emerge of the range, depth, and power of her contribution to philosophy. The Oxford Handbook of Elizabeth Anscombe conveys something of that emerging picture of Anscombe's overall philosophy-showing the great fecundity of her ideas in essays that develop and expand on those ideas-and allows contributors to engage critically with Anscombe, not merely to expound what she said. The handbook opens with an introduction that addresses the question of the unity in diversity of Anscombe's philosophy, relating this to the twenty-two essays that follow. The handbook is divided into parts along broadly thematic lines, addressing: intention, ethical theory, human life, the first person, and Anscombe on other philosophers.

Responses to the Critics of Pius XII

G.K. Chesterton, Graham Greene, Christopher Dawson, and David Jones

Catholic Converts

Church, nation and race

Popes, Patriarchs, Tsars and Commissars

Proceedings of the Brown University Conference (Providence, October 2010)

Contemporaries and historians have found it difficult to interpret the ambiguous relationship between National Socialism and Christianity. Both the Catholic and Protestant Churches tended to agree with National Socialists in their authoritarianism, their attacks on socialism and communism, and their campaign against the Versailles Treaty; but the doctrinal position of the Churches could not be reconciled with the principle of racism, a foreign policy of unlimited aggressive warfare, or a domestic agenda involving the complete subservience of Church to State. Important sections of the Nazi Party sought the complete extirpation of Christianity and its substitution by a purely racial religion, but considerations of expediency made it impossible for the National Socialist leadership to adopt this radical anti-Christian stance as official policy. The Kulturkampf Newsletters, which have not appeared in English since the 1930s, were produced by German Catholic exiles in France. They scrupulously document the tensions between various strands of Nazi policy, and the nature of the policy eventually adopted: this was to reduce the Churches' influence in all areas of public life through the use of every available means, yet without provoking the difficulties - diplomatic as well as domestic - which an openly declared war of extermination might have caused.

This book draws on a mass of documentary material to provide a major reinterpretation of British labour's response to the Spanish Civil War. It challenges the view that the labour leadership 'betrayed' the Spanish Republic, and that this polarised the movement along 'left' versus 'right' lines. Instead, it argues that the overriding concern of the major leaders was to defend labour's institutional interests against the political destabilisation caused by the conflict, rather than to defend Spanish democracy. Although the main advocates of this position were trade union leaders associated with the labour right such as Walter Citrine and Ernest Bevin, the book argues that their dominance reflected the centrality of the trade unions to labour movement decision-making rather than the abuse of union power to achieve political goals. This is the first scholarly study of the finances and financiers of the Vatican between 1850 and 1950. Dr Pollard, a leading historian of the papacy, explores the transformation of the Vatican into a major financial power and the part this played in the development of the modern papacy. Using hitherto unexplored sources, he sheds new light on tensions between the Vatican's engagement with capitalism and the Church's social teaching and conflicts between the Vatican and the Allies during the Second World War and the early Cold War.

This book will look at the lives of ten men who have been appointed by Rome to head the Roman Catholic Church in this country. The biographies will be set against the background of four main topics: 1. In 1850 RCs were still a marginalized community, an uneasy amalgam of recusant families Irish immigrants and distinguished converts. The challenge was to create an indigenous Catholicism. 2. The Church in Britain had to contend with a constituency which tended to be poor and illiterate. Part of the Archbishops' drive was to boost education and thus drive Catholics out of poverty 3. Relations with the Church of England and the wish to preserve Catholic identity. 4. Catholics were and are increasingly a significant identifiable section of British society. The Archbishops of Westminster has attempted to express their voice in the national debates - whether successfully or not is an issue discussed in this fascinating book. The present Catholic hierarchy how often taken issue with the dikats coming from Rome on many issues- liturgy, divorced and remarried Catholics, the ordination of married men. If Rome appoints a man who is more inclined to kowtow to Rome this could be bad news for liberal minded progressive people of any religious belief or none. It is generally agreed that Hume outscore Carey as a national spiritual leader. How will the new appointment rate with the Chief Rabbi and Rowan Williams also in contention.

Modern Italy

Fortress Church

Faith-based Schools and the State

A Biography of a Book 1914-1989

Popular Moralists in Mid-twentieth-century Britain

The Diplomatic Relations Question, 1846-1852

British Christians and European Integration

The period 1928-1942 saw some of the greatest political and social upheavals in modern British history. Lang, as Archbishop of Canterbury, led the Church of England through this tumultuous period and was a pivotal influence in political and religious decision-making. In this book, Robert Beaken provides a new perspective on Lang, including his considerable relationship with the royal family. Beaken also shows how Lang proved to be a sensitive leader during wartime, opposing any demonisation of the enemy and showing compassion to conscientious objectors. Despite his central role at a time of flux, there has been little written on Lang since the original biography published in 1949, and history has not been kind to this intellectually gifted but emotionally complex man. Although Lang has often been seen as a fairly unsuccessful archbishop who was resistant to change, Beaken shows that he was, in fact, an effective leader of the Anglican community at a time when the Church of England was internally divided over issues surrounding the Revised Prayer Book and its position in an ever-changing world. Lang's reputation is therefore ripe for reassessment. Drawing on previously unseen material and first-hand interviews, Beaken tells the story of a fascinating and complex man, who, he argues, Britain's first 'modern' Archbishop of Canterbury.

This volume provides an up-to-date analysis of Catholicism in Britain and France, examining various aspects of the faith in the 200 years since the French Revolution. By focusing on two countries whose religious establishment and experience were markedly different, and by adopting a comparative approach, the book is able to offer an unusual perspective on the challenges facing the Catholic church in the modern world and on its impact not only on believers, but also on the two societies as a whole.

Britannia, Europa and Christendom brings to light the webs of influence linking Christian leaders and politicians and shows the conflicting relationships between national identity and Christian universalism, and between Britain as a one-time world power, a European nation, and junior partner in the 'transatlantic alliance'.

A thoughtful, highly acclaimed biography of Giovanni Battista Montini, Paul VI, which sheds light on and powerfully underscores the personal and ecclesial sides of a man who brought modernity to the church.

British Christian Responses to the Spanish Civil War

Paul VI

The First Modern Pope

Westminster, Whitehall and the Vatican

The Past and the Future

The Catholic Church and Russia

The English Roman Catholic Bishops and Politics, 1903-63

In the brutal fight that has raged in recent years over the reputation of Pope Pius XII, leader of the Catholic Church during World War II, the Holocaust, and the early years of the Cold War, the task of defending the Pope has fallen primarily to reviewers. These reviewers formulated a brilliant response to the attack on Pius, but their work was scattered in various newspapers, magazines, and scholarly journals, making it nearly impossible for the average reader to gauge the results. In The Pius War, Weekly Standard's Joseph Bottum has joined with Rabbi David G. Dalin to gather a representative and powerful sample of these reviews, deliberately chosen from a wide range of publications. Together with a team of professors, historians, and other experts, the reviewers conclusively investigate the claims attacking Pius XII. The Pius War, and a detailed annotated bibliography that follows, will prove to be a definitive tool for scholars and students destined to become a major resource for anyone interested in questions of Catholicism, the Holocaust, and World War II.

When the British thought of themselves as a Protestant nation their natural enemy was the pope and they adapted their view of history accordingly. In contrast, Rome's perspective was always considerably wider and its view of Britain was almost invariably positive, especially in comparison to medieval emperors, who made and unmade popes, and post-medieval Frenchmen, who treated popes with contempt. As the twenty-first-century papacy looks ever more firmly beyond Europe, this new history examines political, diplomatic and cultural relations between the popes and Britain from their vague origins, through papal overlordship of Europe, the reformation and the process of repairing that breach.

The Artist and the Trinity' aims to create a Christian theology of work based on Dorothy L. Sayers' analogy of the Trinity to the process of artistic creation. Sayers' analogy gives us an account of the person that does not collapse into the atomism of modern liberal capitalism, but is fully relational. By putting Sayers into dialogue with Alasdair MacIntyre, the book develops a fully Trinitarian theology of work that accounts for the interdependence of human beings, and for the ethical requirements of caring for the weak, the young, and the old in a way that is gender neutral.

How four of Britain's best-known thinkers influenced the public consciousness on issues from God to the environment.

Catholic Progressives in England after Vatican II

Money and the Rise of the Modern Papacy

The Christian Church, 1900-2010

A History of Rule, Rupture and Reconciliation

Archbishop in War and Crisis

Contesting the Moral High Ground

Fighting For Franco

Westminster, Whitehall and the VaticanThe Role of Cardinal Hinsley, 1935-43ContinuumCatholic Progressives in England after Vatican IIUniversity of Notre Dame Press

The Vatican's opening of its archives in 2006 for the period of the papacy of Pius XII (1922-1939) has prompted a burst of historical research which is not only shedding new light on the role of the Holy See and the Church in this period of extraordinary political and social turmoil, but also on some of the major world events of this period. In 2008, a number of institutions created a research network, bringing together scholars from different countries who are working in these archives and highlighting its emerging work to the broader scholarly community. This book represents the proceedings from a conference of this research network, held in Providence, Rhode Island, at the Brown University in October 2010. (Series: Christianity and History, Series of the John XXIII Foundation for Religious Studies in Bologna - Vol. 11) ""As the essays reveal, such a historic decision will impact the way that scholars interpret modern church history for years to come. Yet, as coeditor Charles Gallagher, S.J., reminds us in his introduction, the opening will also allow scholars "to uncover a history which is not only papal, but political, cultural, economic, and global" (p. 17)."

Establishes how English historian Christopher Dawson's simple definition of culture as 'a common way of life' reconciles intellectual and behavioural approaches to culture. In addition, Dawson's cultural mind provides a synthesis helpful for recognising the importance of Christian culture in education.

This fascinating portrait of Britain's oldest migrant group combines rich historical detail with penetrating insights into the everyday experiences of the Irish who made Britain their home after 1945. The Irish in Post-war Britain reconstructs, with both empathy and imagination, the lives of the generation who left Ireland in huge numbers to work in Britain during the 1940s and 1950s. Its original approach demonstrates that any understanding of a migrant group must take account of both elements of the society that they had left as well as the social landscape of their new country, and explores the ethnic diversity of post-war Britain.

A Political History

Pius XI and America

British Christians and the Third Reich

The Role of Cardinal Hinsley, 1935-43

England, Ireland, Scotland, Wales

The Papacy in the Age of Totalitarianism, 1914-1958

The Kulturkampf Newsletters, 1936-1939

This book is the first detailed examination of these four authors as part of a Roman Catholic, counter-modern community of discourse. It is informed by extensive research in the writers' works, scholarship on them, and their personal papers.

A comprehensive examination of the complex triangular relationship between the Irish government, the bishops and the Holy See from the origins of the Irish State in 1922 to the end of the de Valera government.

The Papacy in the Age of Totalitarianism, 1914-1958 examines the most momentous years in papal history. Popes Benedict XV (1914-1922), Pius XI (1922-1939), and Pius XII (1939-1958) faced the challenges of two world wars and the Cold War, and threats posed by totalitarian dictatorships like Italian Fascism, German National Socialism, and Communism in Russia and China. The wars imposed enormous strains upon the unity of Catholics and the hostility of the totalitarian regimes to Catholicism lead to the Church facing persecution and martyrdom on a scale similar to that experienced under the Roman Empire and following the French Revolution. At the same time, these were years of growth, development, and success for the papacy. Benedict healed the wounds left by the 'modernist' witch hunt of his predecessor and re-established the papacy as an influence rather than a peace diplomat during the First World War. Pius XI resolved the 'Roman Question' with Italy and put papal finances on a sounder footing. He also helped reconcile the Catholic Church and science by establishing the Pontifical Academy of Sciences and took the first steps to move the Church away from entrenched anti-Semitism. Pius XI continued his predecessor's policy of the 'indigenisation' of the missionary churches in preparation for de-colonisation. Pius XII fully embraced the media and other means of publicity, and with his inflexible promulgation of the Assumption in 1950, he took papal absolutism and centralism to such heights that he has been called the 'last real pope'. Ironically, he also prepared the way for the Second Vatican Council.

Church, nation and race compares the worldwides and factors that promoted or, indeed, opposed antisemitism amongst Catholics in Germany and England after the First World War. As a prequel to books on Hitler, fascism and genocide, the book turns towards ideas and attitudes that preceded and shaped the ideologies of the 1920s and 1940s. Apart from the long tradition of Catholic anti-Jewish prejudices, the book discusses new and old alternatives to European modernity offered by Catholics in Germany and England. This book is a political history of ideas that introduces Catholic views of modern society, race, nation and the ' Jewish question ' . It shows to what extent these views were able to inform political and social activity. Church, nation and race will interest academics and students of antisemitism, European history, German and British history.

The forgotten French

Catholicism in Britain & France Since 1789

With God on Our Side

Dorothy L. Sayers' Theology of Work

The Politics and Diplomacy of Church-state Relations, 1922-1960

Catholics in America, France and England

Britain and the Spanish Civil War

A new edition of the classic historical text on Italy

After the persecutions that followed the Reformation, the Catholic Church that re-emerged in the 19th century was a defensive, introspective one, largely made up of working-class immigrants and a handful of land-owning families who kept the faith despite adversity. It was viewed with some suspicion by the English Establishment as something foreign, subversive, to be held at arm's length. But particularly after World War II a new generation of educated Catholics emerged, outward-looking, questioning, anxious to take their places in society. Peter Stanford argues that Basil Hume's appointment was a symbol of change. His very Englishness has exercised some of the nightmares in the national subconscious about the Catholic Church. And in his struggles as a leader with a flock that is not as obedient as once it was, the cardinal has redefined English Catholicism by blending its traditional theological conservatism with a liberal pastoral practice.

At the end of World War II, the once-isolationist American Catholic Church appointed 'consultants' to the U.S. delegation to the 1945 United Nations Conference on International Organization at San Francisco (UNCIO), a parley which had been mandated by the Big Three to draft a charter for the projected world organization. This analysis, based primarily on archival sources from the U.S. State Department, the National Catholic Welfare Conference (NCWC), and the Catholic Association for International Peace (CAIP), focuses on the bid by these international affairs specialists from the NCWC and the CAIP to modify the Dumbarton Oaks and Yalta proposals along the lines suggested by Pius XII's 'Five Point Peace Program' and the American hierarchy's statements, On International Order and On Organizing World Peace. In this crusade to 'liberalize' the UN Charter, the American Catholic Church realized only partial success. This limited accomplishment was, nevertheless, sufficient impetus for its progression from public hostility to cautious promotion of the UN. Co-published with Catholic University, Department of Church History.

In Catholic Progressives in England after Vatican II, Jay P. Corrin traces the evolution of Catholic social and theological thought from the end of World War II through the 1960s that culminated in Vatican Council II. He focuses on the emergence of reformist thinking as represented by the Council and the corresponding responses triggered by the Church's failure to expand the promises, or expectations, of reform to the satisfaction of Catholics on the political left, especially in Great Britain. The resistance of the Roman Curia, the clerical hierarchy, and many conservative lay men and women to reform was challenged in 1960s England by a cohort of young Catholic intellectuals for whom the Council had not gone far enough to achieve what they believed was the central message of the social gospels, namely, the creation of a community of humanistic socialism. This effort was spearheaded by members of the English Catholic New Left, who launched a path-breaking journal of ideas called Slant. What made Slant revolutionary was its success in developing a coherent philosophy of revolution based on a synthesis of the "New theology" fueling Vatican II and the New Left's Marxist critique of capitalism. Although the English Catholic New Left failed to meet their revolutionary objectives, their bold and imaginative efforts inspired many younger Catholics who had despaired of connecting their faith to contemporary social, political, and economic issues.

Corrin's analysis of the periodical and of such notable contributors as Terry Eagleton and Herbert McCabe explains the importance of Slant and its associated group within the context of twentieth-century English Catholic liberal thought and action.

International Volunteers in Nationalist Spain During the Spanish Civil War

The Pius War

The Popes and Britain

The Irish in Post-War Britain

Great Britain and the Holy See

Cosmo Lang

History

This unique account of Russia's encounter with Catholicism from the medieval period to the present provides fascinating insights into Catholic-Russian relations. Dennis Dunn analyzes religious politics in the former USSR and in Russia, particularly in areas where relations between the state-backed Orthodox establishment and the Catholic Church have renewed debates about civil rights, religious freedom and Russian national identity under Vladimir Putin's regime. Discussing issues such as the role of Pope John Paul II in helping to bring down the Iron Curtain, Dunn argues provocatively that Catholic-Russian relations are a microcosm of Western-Russian relations and sheds new light on the historical strain between Russia and the West. Showing how Russia's adoption of a secular ideology - a vain attempt to surpass the West - alienated the Russian government not only from the Catholic Church but also from its own Orthodox foundation, this book discusses how Russia sealed its fate while precipitating the Cold War with the West. Students and general readers interested in Russian history, Western-Russian relations, Catholicism, and comparative religion more broadly, will find this an invaluable and accessible account of an important and understudied subject.

"In this ground-breaking study, Andrew Chandler examines the complex relationship between religions and politics, church and state, and national and international politics during the period that witnessed the rise and fall of the Third Reich. He explores these dilemmas within the context of the tumultuous years when many British Christian confronted and challenged the Nazi regime. Chandler shows how many of the key moral questions which came to define the modern world now crystallized: What view should the Christian take of the political state? How should the claims of dictators and democrats be judged? How should the Church protest against injustice -- and what can be done about it? How should peace be preserved and when should war be declared? How should a just war be justly fought? It is a history which places the Third Reich firmly in an international perspective, revealing the moral arguments and debates that Nazism provoked across the democracies. It is also an important study of the many ways in which men and women outside Germany intervened, protested, and campaigned against the Hitler regime and sought to support its critics and its victims"--

British and American Intellectuals Turn to Rome

Catholics and antisemitism in Germany and England, 1918-45

The Westminster Cardinals

Irish Officers in the British Forces, 1922-45