

## Faith and Power

## Soteriological vs Magic Religion (Russell)

- ▶ Soteriological religion promises personal salvation, typically in the afterlife.
- ▶ Magic religion focuses on the here and now and seeks to offer solutions to problems of the present world, such as disease and infertility.
- ▶ Soteriological religion is **world-rejecting**; magic religion is **world-accepting**.
- ▶ Soteriological religion presents the afterlife as essentially other; magic religion envisions it as essentially a continuation of the present life.

## Power Factors in Soteriological Adoption Rates

- ▶ Heterogeneous (i.e. urban), anomic societies
- ▶ Repressed social groups
- ▶ Political instability

Motivations for adoption by political leaders:

- ▶ Increase social cohesion, political stability (“imagined community”)
- ▶ Extend influence through the power of the Church
- ▶ Raise threshold for social unrest

Conversion for extrareligious reasons tends to result in syncretism.

# Northern Europe

## Factors resisting conversion

- ▶ Rural
  - High degree of social cohesion
  - Local, community-based religious culture
- ▶ Society structured around kinship
  - High degree of social cohesion

## Factors favouring conversion

- ▶ Desire among kings for consolidation of power
  - A Christian royalty, particularly one on good terms with the Church, discourages revolt among a Christian population
  - The Church could help organize the people into a power structure

# Iceland

- ▶ No king!
- ▶ Kings of Norway interested in Christianizing Iceland
  - ▶ Christian mission
  - ▶ Political gain
- ▶ *Goðar* may also have had political reasons to adopt or resist Christianity

King Óláfr Tryggvason of Norway (reign 995–1000) saw the potential for political consolidation through missionary activity.

## Substitution

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During the five years in which he [i.e. Óláfr Tryggvason] bore the title of king in Norway, he converted five countries to Christianity: Norway, Iceland, Shetland, Orkney, and fifthly the Faroe Islands. He first erected churches by his own residences, and he did away with sacrifice and sacrificial toasts, substituting the festive toasts of **Christmas** and **Easter**, **St John's Mass** brew and the autumn ale at **Michaelmas** as a favour to the people (*Ágrip* ch. 19).

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Iceland officially became Christian in 999 or 1000 and subject to the Norwegian Crown in 1262.

## Bibliography

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