

Sacred And Secular Cambridge University Press

Moving from monasticism to constitutionalism, and from antinomianism to anarchism, this book reveals law's connection with love and freedom. 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. This book illuminates the pervasive interplay of 'sacred' and 'secular' phenomena in the literature, history, politics, and religion of the Middle Ages and Early Modern periods. The essays gathered here constitute a new way of applying a classic dichotomy to major cultural phenomena of the pre-modern era. *Machiavelli and Mystery of State* studies the intersection of sacred and secular conceptions of kingship in the Renaissance by documenting in detail six instances of the attempt to connect Machiavelli's thought to an ancient and secret tradition of political counsel, the *arcana imperii* or mysteries of state. This book illuminates an important and neglected dimension of Machiavelli's powerful influence on Renaissance political discourse. This book compares secularity in societies not shaped by Western Christianity, particularly in Asia, the Middle East, and North Africa. There is a complex relationship between religiosity and secularism in the American experience. America is notable both for its strict institutional separation of church and state, and for the strong role that religion has played in its major social movements and ongoing political life. This book seeks to illuminate for readers the dynamics underlying this seeming paradox, and to examine how the various religious groups in America have approached and continue to approach the tensions between sacred and secular. This much-anticipated revision brings

Corbett and Corbett's classic text fully up to date. The second edition continues with a thorough discussion of historical origins of religion in political life, constitutional matters, public opinion, and the most relevant groups, all while taking theology seriously. Revisions include fully updating all the public opinion data, fuller incorporation of voting behavior among different religious and demographic groups, enhanced discussion of minority religions such as Mormonism and Islam, and new examples throughout.

This path-breaking book argues that practices of the sacred are constitutive of modern secular politics. Following a tradition of enquiry in anthropology and political theory, it examines how limit situations shape the political imagination and collective identity. As an experiential and cultural fact, the sacred emerges within, and simultaneously transcends, transgressive dynamics such as revolutions, wars or globalisation. Rather than conceive the sacred as a religious doctrine or a metaphysical belief, Wydra examines its adaptive functions as origins, truths and order which are historically contingent across time and transformative of political aspirations. He suggests that the brokenness of political reality is a permanent condition of humanity, which will continue to produce quests for the sacred, and transcendental political frames. Working in the spirit of the genealogical mode of enquiry, this book examines the secular sources of political theologies, the democratic sacred, the communist imagination, European political identity, the sources of human rights and the relationship of victimhood to new wars.

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.

This book develops a theory of existential security. It demonstrates that the publics of virtually all advanced industrial societies have been moving toward more secular orientations during the past half century, but also that the world as a whole now has more people with traditional religious views than ever before. This second edition expands the theory and provides new and updated evidence from a broad perspective and in a wide range of countries. This confirms that religiosity persists most strongly among vulnerable populations, especially in poorer nations and in failed states. Conversely, a systematic erosion of religious practices, values and beliefs has occurred among the more prosperous strata in rich nations.

Religion is back again in Europe after never having been gone. It is manifest in the revival of religious institutions and traditions in former communist countries, in political controversies about the relationship between the church(es) and the

state and about the freedom of religion and the freedom to criticize religion, and in public unease about religious minorities. This book is about religion and civil society in Europe. It moves from general theoretical and normative approaches of this relationship, via the examination of national patterns of religion-state relations, to in-depth analyses of the impact of religion and secularization on the values, pro-social attitudes and civic engagement of individuals. It covers Europe from the Lutheran North to the Catholic South, and from the secularized West to the Orthodox East and Islamic South-East with comparative analyses and country studies, concluding with an overall Europe-USA comparison.

The belief that religion was dying became the conventional wisdom in the social sciences during most of the 20th century. However, religion has not disappeared and is unlikely to do so, and the secularization thesis needs updating. This text develops a theory of secularization and existential security.

Sacred Scripture and Secular Struggles shows how early Christians employed biblical texts in addressing wider societal issues of imperial power, slavery, the use of wealth, suicide and other fundamental issues brought about by the convergence of empire and ecclesia.

Nicholas Boyle's latest work begins with an observation--from theologian and medievalist Father Marie-Dominique Chenu, O.P.--that the Bible should be seen as a divinely ordained mediation between human culture and divine truth. But how far can we say that the Bible is 'literature'? Chenu is surely right that God is revealed in Scripture not through a system of ideas, but through a vivid historical narrative of people and places. But the Bible is also a sacred book. Expanding on this central dilemma, Boyle demonstrates that biblical scholarship and literary criticism must work together in the largely neglected task of integrating theology and modern secular culture. Boyle explores two lines of thought. In the first series of essays, he discusses a range of writers, primarily philosophers and theologians, who have treated the Bible as literature as a means of reconciling the sacred and the secular. In the second series, Boyle moves to the theme of literature as Bible, seeking a Catholic way of reading secular literature. These sophisticated and learned essays--drawn from the Erasmus Lectures Boyle delivered at the University of Notre Dame in 2003--cover a remarkable range of philosophers, theologians, and writers, including Herder, Schleiermacher, Hegel, Levinas, Goethe, Austen, Melville, and Tolkien. This volume will reward its reader with penetrating, and often brilliant, insights.

This comparative analysis of the constitutional law of religion-state relations in the United States and Germany focuses on the principle of state neutrality. A strong emphasis on state neutrality, a notoriously ambiguous concept, is a shared feature in the constitutional jurisprudence of the US Supreme Court and the German Federal Constitutional Court, but neutrality does not have the same meaning in both systems. In Germany neutrality tends to indicate more distance between church and state, whereas the opposite is the case in the United States. Neutrality also has other meanings in both systems, making straightforward

comparison more difficult than it might seem. Although the underlying trajectory of neutrality is different in both countries, the discussion of neutrality breaks down into largely parallel themes. By examining those themes in a comparative perspective, the meaning of state neutrality in religion-state relations can be delineated.

The decline in power, popularity and prestige of religion across the modern world is not a short-term or localized trend nor is it an accident. It is a consequence of subtle but powerful features of modernization. Renowned sociologist, Steve Bruce, elaborates the secularization paradigm and defends it against a wide variety of recent attempts at rebuttal and refutation. Using the best available statistical and qualitative evidence Bruce considers the implications for the Guy Ben-Porat explores the evolving tensions between the liberal component in Israeli society and the constraints imposed by religious orthodoxy.

Forges innovative connections between monastic archaeology and heritage studies, revealing new perspectives on sacred heritage, identity, medieval healing, magic and memory. This title is available as Open Access.

Many fear that democracies are suffering from a legitimacy crisis. This book focuses on 'democratic deficits', reflecting how far the perceived democratic performance of any state diverges from public expectations. Pippa Norris examines the symptoms by comparing system support in more than fifty societies worldwide, challenging the pervasive claim that most established democracies have experienced a steadily rising tide of political disaffection during the third-wave era. The book diagnoses the reasons behind the democratic deficit, including demand (rising public aspirations for democracy), information (negative news about government) and supply (the performance and structure of democratic regimes). Finally, Norris examines the consequences for active citizenship, for governance and, ultimately, for democratization. This book provides fresh insights into major issues at the heart of comparative politics, public opinion, political culture, political behavior, democratic governance, political psychology, political communications, public policymaking, comparative sociology, cross-national survey analysis and the dynamics of the democratization process.

Informative and provocative, this book introduces readers to debates in the contemporary study of religion and suggests future research possibilities.

Is there a place for religious language in the public square? Which institution of government is best suited to deciding whether religion should influence law? Should states be required to treat religion and non-religion in the same way? How does the historical role of religion in a society influence the modern understanding of the role of religion in that society? This volume of essays examines the nature and scope of engagements between law and religion, addressing fundamental questions such as these. Contributors range from eminent scholars working in the fields of law and religion to important new voices who add vital and original ideas. From conservative to liberal, doctrinal to post-modernist and secular to religious, each contributor brings a different approach to the questions under discussion, resulting in a lively, passionate and thoughtful debate that adds light rather than heat to this complex area.

In *Medieval Crossover: Reading the Secular against the Sacred*, Barbara Newman offers a new approach to the many ways that sacred and secular interact in medieval literature, arguing that the sacred was the normative, unmarked default category against which the secular always had to define itself and establish its niche. Newman refers to this dialectical relationship as "crossover"—which is not a genre in itself, but a mode of interaction, an openness to the meeting or even merger of sacred and secular in a wide variety of forms. Newman sketches a few of the principles that shape their interaction: the hermeneutics of "both/and," the principle

of double judgment, the confluence of pagan material and Christian meaning in Arthurian romance, the rule of convergent idealism in hagiographic romance, and the double-edged sword in parody. *Medieval Crossover* explores a wealth of case studies in French, English, and Latin texts that concentrate on instances of paradox, collision, and convergence. Newman convincingly and with great clarity demonstrates the widespread applicability of the crossover concept as an analytical tool, examining some very disparate works.

Comparing policy in America, France, and Turkey, this book analyzes the impact of ideological struggles on public policies toward religion.

The title of Charles Taliaferro's book is derived from poems and stories in which a person in peril or on a quest must follow a cord or string in order to find the way to happiness, safety, or home. In one of the most famous of such tales, the ancient Greek hero Theseus follows the string given him by Ariadne to mark his way in and out of the Minotaur's labyrinth. William Blake's poem "Jerusalem" uses the metaphor of a golden string, which, if followed, will lead one to heaven itself. Taliaferro extends Blake's metaphor to illustrate the ways we can link what we see, feel, and do with deep spiritual realities. Taliaferro offers a foundational case for the recognition of the experience of the eternal God of Christianity, in which God is understood as the fount of all goodness and the subject and object of our best love, revealed through scripture, tradition, philosophical reflection, and encountered in everyday events. He addresses philosophical obstacles to the recognition of such experiences, especially objections from the "new atheists," and explores the values involved in thinking and experiencing God as eternal. These include the belief that the eternal goodness of God subordinates temporal goods, such as the pursuit of fame and earthly glory; that God is the essence of life; and that the eternal God hallows domestic goods, blessing the everyday goods of ordinary life. An exploration of the moral and spiritual riches of the Christian tradition as an alternative to materialism and naturalism, *The Golden Cord* brings an originality and depth to the debate in accessible and engaging prose.

Is religion a source of political stability and social continuity, or an agent of radical change? This question, so central to contemporary conversations about religion and extremism, has generated varied responses over the last century. Taking Jewish and Islamic education as its objects of inquiry, *Mandatory Separation* sheds light on the contours of this debate in Palestine during the formative period of British rule, detailing how colonial, Zionist, and Palestinian-Muslim leaders developed competing views of the form and function of religious education in an age of mass politics. Drawing from archival records, school syllabi, textbooks, newspapers, and personal narratives, Suzanne Schneider argues that the British Mandatory government supported religious education as a supposed antidote to nationalist passions at the precise moment when the administrative, pedagogic, and curricular transformation of religious schooling rendered it a vital tool for Zionist and Palestinian leaders. This study of their policies and practices illuminates the tensions, similarities, and differences among these diverse educational and political philosophies, revealing the lasting significance of these debates for thinking about religion and political identity in the modern Middle East.

As early as the 1780s, African Americans told stories that enabled them to survive and even thrive in the midst of unspeakable assault. Tracing previously unexplored narratives from the late eighteenth century to the 1920s, Laurie Maffly-Kipp brings to light an extraordinary trove of sweeping race histories that African Americans wove together out of racial and religious concerns. Asserting a role in God's plan, black Protestants sought to root their people in both sacred and secular time. A remarkable array of chroniclers—men and women, clergy, journalists, shoemakers, teachers, southerners and northerners—shared a belief that narrating a usable past offered hope, pride, and the promise of a better future. Combining Christian faith, American

patriotism, and racial lineage to create a coherent sense of community, they linked past to present, Africa to America, and the Bible to classical literature. From collected shards of memory and emerging intellectual tools, African Americans fashioned stories that helped to restore meaning and purpose to their lives in the face of relentless oppression. In a pioneering work of research and discovery, Maffly-Kipp shows how blacks overcame the accusation that they had no history worth remembering. African American communal histories imagined a rich collective past in order to establish the claim to a rightful and respected place in the American present. Through the transformative power of storytelling, these men and women led their people—and indeed, all Americans—into a more profound understanding of their interconnectedness and their prospects for a common future.

How do we talk meaningfully about the sacred in contexts where conventional religious expression has so often lost its power? Inspired by the influential work of David Jasper, this important volume builds on his thinking to identify sacrality in a world where the old religious and secular debates have exhausted themselves and theology struggles for a new language in their wake. Distinguished writers explore here the idea of the sacred as one that exists, paradoxically, in a space that is both possible and impossible: profoundly theological on the one hand, but also deeply this-worldly and irreligious on the other. This is a sacredness that is simultaneously 'present' and 'absent': one which encompasses – as Jasper himself characterises it – 'the impossible possibility of an absolute vision'. The book teaches us that the sacred assumes a renewed potency when fully engaged with the creativity that happens across religion, literature, philosophy and the arts.

In *Secular Translations*, the anthropologist Talal Asad reflects on his lifelong engagement with secularism and its contradictions. He draws out the ambiguities in our concepts of the religious and the secular through a rich consideration of translatability and untranslatability, exploring the circuitous movements of ideas between histories and cultures. In search of meeting points between the language of Islam and the language of secular reason, Asad gives particular importance to the translations of religious ideas into nonreligious ones. He discusses the claim that liberal conceptions of equality represent earlier Christian ideas translated into secularism; explores the ways that the language and practice of religious ritual play an important but radically transformed role as they are translated into modern life; and considers the history of the idea of the self and its centrality to the project of the secular state. Secularism is not only an abstract principle that modern liberal democratic states espouse, he argues, but also a range of sensibilities. The shifting vocabularies associated with each of these sensibilities are fundamentally intertwined with different ways of life. In exploring these entanglements, Asad shows how translation opens the door for—or requires—the utter transformation of the translated. Drawing on a diverse set of thinkers ranging from al-Ghazali to Walter Benjamin, *Secular Translations* points toward new possibilities for intercultural communication, seeking a language for our time beyond the language of the state.

This study of Italian women and Catholicism from the fourth through the twentieth century reflects this conflict and the tension between the masculine character of divinity in the Catholic church and the potential for equality in the gospels and early writings ("neither male nor female, but one in Jesus")."--BOOK JACKET.

O'Halloran provides a comparative evaluation of contemporary law as it relates to religion in six developed nations.

During and immediately after the First World War, there was a merging of Christian and nationalist traditions of martyrdom, expressed in the design of war cemeteries and war memorials, and the state funeral of the Unknown Warrior in 1920. John Wolffe explores the subsequent development of these traditions of 'sacred' and 'secular' martyrdom, analysing the ways in which they operated - sometimes in parallel, sometimes merged together and sometimes in conflict with each other. Particular topics explored include the Protestant commemoration of Marian and missionary martyrs, and the Roman Catholic campaign for the canonization of the 'saints and martyrs of England'. Secular martyrdom is discussed in relation to military conflicts especially the Second World War and the Falklands. In Ireland there was a particularly persistent merging of sacred and secular martyrdom in the wake of the Easter Rising of 1916 although by the time of the Northern Ireland 'Troubles' in the later twentieth-century these traditions diverged. In covering these themes, the book also offers historical and comparative context for understanding present-day acts of martyrdom in the form of suicide attacks.

"This book develops a theory of secularization and existential security, demonstrating that the publics of virtually all advanced industrial societies have been moving toward more secular orientations during the past fifty years, but also that the world as a whole now has more people with traditional religious views than ever before"--

A Longman–History Today Book Prize Finalist Winner of the Thomas J. Wilson Memorial Prize A Times Literary Supplement Book of the Year "Deeply thoughtful...A delight." —The Economist "[A] tour de force...Bevilacqua's extraordinary book provides the first true glimpse into this story...He, like the tradition he describes, is a rarity."

—New Republic In the seventeenth and eighteenth centuries, a pioneering community of Western scholars laid the groundwork for the modern understanding of Islamic civilization. They produced the first accurate translation of the Qur'an, mapped Islamic arts and sciences, and wrote Muslim history using Arabic sources. The Republic of Arabic Letters is the first account of this riveting lost period of cultural exchange, revealing the profound influence of Catholic and Protestant intellectuals on the Enlightenment understanding of Islam. "A closely researched and engrossing study of...those scholars who, having learned Arabic, used their mastery of that difficult language to interpret the Quran, study the career of Muhammad...and introduce Europeans to the masterpieces of Arabic literature." —Robert Irwin, Wall Street Journal "Fascinating, eloquent, and learned, The Republic of Arabic Letters reveals a world later lost, in which European scholars studied Islam with a sense of affinity and respect...A powerful reminder of the ability of scholarship to transcend cultural divides, and the capacity of human minds to accept differences without denouncing them." —Maya Jasanoff "What makes his study so groundbreaking, and such a joy to read, is the connection he makes between intellectual history and the material history of books." —Financial Times

Explores the persistence of 'blasphemy' in modern secular democracies and examines ways of talking and thinking about the Bible.

This book examines the various Christian responses to Islam in Nigeria. It is a study of the complex, interreligious relationships in Nigeria. Using a polymethodic approach, the book grapples with many narratives dealing with interreligious competition and cooperation in Nigeria.

An Introduction to Religion and Politics offers a comprehensive overview of the many theories of religion and politics, and provides students with an accessible but in-depth account of the most significant debates, issues and methodologies. Fox examines the ways in which religion influences politics, analyses the current key issues and provides a state of the art account of religion and politics, highlighting the diversity in state religion policies around the world. Topics covered include: Secularism and secularization Religious identity Religious worldviews, beliefs, doctrines and theologies Religious legitimacy Religious institutions and mobilization Rational and functional religion Religious fundamentalism Conflict, violence and terror This work combines theoretical analysis with data on the religion policies of 177 governments, showing that while most of the world's government support religion and many restrict it; true neutrality on the issue of religion is extremely rare. Religion is becoming an inescapable issue in politics. This work will be essential reading for all students of religion and politics, and will also be of great interest to those studying related subjects such as comparative politics, international relations and war and conflict studies.

An interdisciplinary study of Romanticism which focuses on the reception of the Biblical canon in poetry, art and theory.

Sacred and Secular Religion and Politics Worldwide Cambridge University Press

How do religious emotions and national sentiment become entangled across the world? In exploring this theme, *The Secular Sacred* focuses on diverse topics such as the dynamic roles of Carnival in Brazil, the public contestation of ritual in Northern Nigeria, and the culturalization of secular tolerance in the Netherlands. The contributions focus on the ways in which sacrality and secularity mutually inform, enforce, and spill over into each other. The case studies offer a bottom-up, practice-oriented approach in which the authors are wary to use categories of religion and secular as neutral descriptive terms. *The Secular Sacred* will be of interest to sociologists, anthropologists, ethnographers, political scientists, and social psychologists, as well as students and scholars of cultural studies and semiotics. Chapter 1 is available open access under a Creative Commons Attribution 4.0 International License via link.springer.com. What is the place of religion in modern political systems? This volume addresses that question by focusing on ten countries across several geographic areas: Western and East-Central Europe, North America, the Middle East and South Asia. These countries are comparable in the sense that they are committed to constitutional rule, have embraced a more or less secular culture, and have formal guarantees of freedom of religion. Yet in all the cases examined here religion impinges on the political system in the form of legal establishment, semi-legitimation, subvention, and/or selective institutional arrangements and its role is reflected in cultural norms, electoral behaviour and public policies. The relationship between religion and politics comes in many varieties in differing countries, yet all are faced with three major challenges: modernity, democracy and the increasingly multi-ethnic and multi-religious nature of their societies.

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