

Sacred And Secular Religion And Politics Worldwide Cambridge Studies In Social Theory Religion And Politics

Election Timing
Media Portrayals of Religion and the Secular
Sacred Islam and Secular Citizenship in the Netherlands, United Kingdom, and France
Of Sacred and Secular Desire
Medieval Crossover
Beyond the Sacred-secular Divide
The Golden Cord
Landscapes of the Secular
The Sacred in a Secular Age
The Oxford Handbook of Early Modern English Literature and Religion
Development, Civil Society and Faith-Based Organizations
Social Identities Between the Sacred and the Secular
The Sacred and the Secular in Medieval Healing
Sacred Objects in Secular Spaces
Borderline Virginites
Religion and Popular Music in Europe
Secular Music and Sacred Theology
The Sacred Secular
The Sacred and the Secular University
Touchdown Jesus
Sacred and Secular
Sacred to Secular
The Secularization Debate
Sacred and Secular Musics
Sacred and Secular Transactions in the Age of Shakespeare
Bridging the Sacred and the Secular
Law, Love and Freedom
The Postsecular Sacred
Sacred and Secular in Medieval and Early Modern Cultures
Sovereignty and the Sacred
Where the Sacred and Secular Harmonize
Religion and Nationalism in Global Perspective
Sacred and Secular Martyrdom in Britain and Ireland since 1914
From Sacred to Secular
The Changing World Religion Map
Theology and Film
Imagery, Ritual, and Birth
Christmas As Religion
Sacred Music in Secular Society
Beyond Sacred and Secular

Election Timing

This book examines the role of faith-based organizations in managing international aid, providing services, defending human rights and protecting democracy. It argues that greater engagement with faith communities and organizations is needed, and questions traditional secularism that has underpinned development policy and practice in the North.

Media Portrayals of Religion and the Secular Sacred

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.

Islam and Secular Citizenship in the Netherlands, United Kingdom, and France

Is it true that Christianity is being marginalised by the secular media, at the expense of Islam? Are the mass media Islamophobic? Is atheism on the rise in media coverage? Media Portrayals of Religion and the Secular Sacred explores such questions and argues that television and newspapers remain key sources of popular information about religion. They are particularly significant at a time when religious participation in Europe is declining yet the public visibility and influence of religions seems to be increasing. Based on analysis of mainstream media, the book is set in the context of wider debates about the sociology of religion and media representation. The authors draw on research conducted in the 1980s and 2008-10 to examine British media coverage and representation of religion and contemporary secular values, and to consider what has changed in the last 25 years. Exploring the portrayal of Christianity and public life, Islam and religious diversity, atheism and secularism, and popular beliefs and practices, several media events are also examined in detail: the Papal visit to the UK in 2010 and the ban of the controversial Dutch MP, Geert Wilders, in 2009. Religion is shown to be deeply embedded in the language and images of the press and television, and present in all types of coverage from news and documentaries to entertainment, sports reporting and advertising. A final chapter engages with global debates about religion and media.

Of Sacred and Secular Desire

“What does it mean to see the American landscape in a secular way?” asks Nicolas Howe at the outset of this innovative, ambitious, and wide-ranging book. It's a surprising question because of what it implies: we usually aren't seeing American landscapes through a non-religious lens, but rather as inflected by complicated, little-examined concepts of the sacred. Fusing geography, legal scholarship, and religion in a potent analysis, Howe shows how seemingly routine questions about how to look at a sunrise or a plateau or how to assess what a mountain is both physically and ideologically, lead to complex arguments about the nature of religious experience and its implications for our lives as citizens. In American society—nominally secular but committed to permitting a diversity of religious beliefs and expressions—such questions become all the more fraught and can lead to difficult, often unsatisfying compromises regarding how to interpret and inhabit our public lands and spaces. A serious commitment to secularism, Howe shows, forces us to confront the profound challenges of true religious diversity in ways that often will have their ultimate expression in our built environment. This provocative exploration of some of the fundamental aspects of American life will help us see the land, law, and society anew.

Medieval Crossover

Sovereignty and the Sacred challenges contemporary models of polity and economy through a two-step engagement with the history of religions. Beginning with the recognition of the convergence in the history of European political theology between the sacred and the sovereign as creating "states of exception"--that is, moments of rupture in the normative order that, by transcending this order, are capable of re-founding or remaking it--Robert A. Yelle identifies our secular, capitalist system as an attempt to exclude such moments by subordinating them to the calculability of laws and markets. The second step marshals evidence from history and anthropology that helps us to recognize the contribution of such states of exception to ethical life, as a means of release from the legal or economic order. Yelle draws on evidence from the Hebrew Bible to English deism, and from the Aztecs to ancient India, to develop a theory of polity that finds a place and a purpose for those aspects of religion that are often marginalized and dismissed as irrational by Enlightenment liberalism and utilitarianism. Developing this close analogy between two elemental domains of society, *Sovereignty and the Sacred* offers a new theory of religion while suggesting alternative ways of organizing our political and economic life. By rethinking the transcendent foundations and liberating potential of both religion and politics, Yelle points to more hopeful and ethical modes of collective life based on egalitarianism and popular sovereignty. Deliberately countering the narrowness of currently dominant economic, political, and legal theories, he demonstrates the potential of a revived history of religions to contribute to a rethinking of the foundations of our political and social order.

Beyond the Sacred-secular Divide

The fertile land of the five rivers (punj+ab in Persian) has persistently stirred the imagination of its peoples. Its story is the story of invasion. In 326 BCE Alexander the Great marched through the Hindu Kush, conquered the verdant plains now divided between India and Pakistan, and stamped Greek cultural and linguistic influence on the region. Over the centuries the lure of the Punjab attracted further waves of outsiders: Scythians, Sassanians, Huns, Afghans, Turks, Mughals and - closer to our own times - the British. Many savage battles were fought. But at the same time, as different ethnic and religious groups came together and melded, the collective psyche of the Punjab was coloured by vibrant new patterns, new worldviews and new languages. Punjabi poetry is the dynamic result of these cross-cultural encounters. In her rich and diverse anthology, Nikky-Guninder Kaur Singh makes a major contribution to interfaith dialogue and comparative literary studies. Covering the entire spectrum of writers, from the artistic patterns of the first Punjabi poet (Baba Farid, 1173-1265) to feminist author Amrita Pritam (d. 2005), the volume serves as an ideal introduction to the three faiths of Sikhism, Islam and Hinduism. Whether focusing on Sikh gurus or Sufi saints, it boldly illuminates the area's unique character, linguistic rhythms and celebrations, and will have strong appeal to undergraduate students of religion, literature and South Asian studies, as well as general readers.

The Golden Cord

Sacred Music in Secular Society is a new and challenging work asking why Christian sacred music is now appealing afresh to a wide and varied audience, both

religious and secular. Blending scholarship, theological reflection and interviews with some of the greatest musicians and spiritual leaders of our day, Arnold suggests that the intrinsically theological and spiritual nature of sacred music remains an immense attraction particularly in secular society. This book will appeal to readers interested in contemporary spirituality, Christianity, music, worship, faith and society, whether believers or not, including theologians, musicians and sociologists.

Landscapes of the Secular

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.

The Sacred in a Secular Age

John Courtney Murray, SJ (1904-1967), is most renowned for his ethical writings, which distinguish between the secular and the sacred, and for his defense of civil religious freedom based on natural law philosophy. His later theological writings, however, in which he sought to reintegrate the temporal and the spiritual, civil society and the church, philosophy and theology, have been largely ignored. In this new collection of essays--previously scattered among various periodicals over the course of thirty years--J. Leon Hooper, S.J., presents a selection of Murray's theological writings that not only outlines and highlights the integrity of Murray's moves towards a public theological discourse but also contributes to the ongoing post-conciliar task of integrating the secular and the sacred, thereby invigorating American public conversation today. In his editorial introductions, Hooper furthers Murray scholarship by identifying two distinct links between Murray's well known non-theological writings and the explicitly theological work that also spans his public life. Common to both areas are Murray's deepening appreciation of the historicity of all human knowing and the cognitional operations that the human person brings to both sacred and profane living. By making available Murray's explicitly theological and Christian humanism writings, this collection further

enriches American ethical, theological and philosophical debate.

The Oxford Handbook of Early Modern English Literature and Religion

This pioneering Handbook offers a comprehensive consideration of the dynamic relationship between English literature and religion in the early modern period. The sixteenth and seventeenth centuries were the most turbulent times in the history of the British church - and, perhaps as a result, produced some of the greatest devotional poetry, sermons, polemics, and epics of literature in English. The early-modern interaction of rhetoric and faith is addressed in thirty-nine chapters of original research, divided into five sections. The first analyses the changes within the church from the Reformation to the establishment of the Church of England, the phenomenon of puritanism and the rise of non-conformity. The second section discusses ten genres in which faith was explored, including poetry, prophecy, drama, sermons, satire, and autobiographical writings. The middle section focuses on selected individual authors, among them Thomas More, Christopher Marlowe, John Donne, Lucy Hutchinson, and John Milton. Since authors never write in isolation, the fourth section examines a range of communities in which writers interpreted their faith: lay and religious households, sectarian groups including the Quakers, clusters of religious exiles, Jewish and Islamic communities, and those who settled in the new world. Finally, the fifth section considers some key topics and debates in early modern religious literature, ranging from ideas of authority and the relationship of body and soul, to death, judgment, and eternity. The Handbook is framed by a succinct introduction, a chronology of religious and literary landmarks, a guide for new researchers in this field, and a full bibliography of primary and secondary texts relating to early modern English literature and religion.

Development, Civil Society and Faith-Based Organizations

This textbook is the ideal introduction to exploring how film can enrich our study of theology, opening up debates surrounding contemporary culture and theological inquiry. It uses film to challenge the sacred/secular divide, spanning a broad range of themes from religion and violence, eschatology, war, and peace to justice, feminism, and the environment. The accessible structure lays out both the methods and theological perspectives required for understanding theology through film. Examples of films discussed range from *Unforgiven*, *Jarhead*, and *The Passion of the Christ*, to *An Inconvenient Truth*, *Something's Gotta Give*, and *Vanilla Sky*. The book is also accompanied by website resources available at www.blackwellpublishing.com/theologyandfilm.

Social Identities Between the Sacred and the Secular

Focusing on the important relationship between the 'sacred' and the 'secular', this book demonstrates that it is not paradoxical to think in terms of both secular and sacred or neither, in different times and places. International experts from a range of disciplinary perspectives draw on local, national, and international contexts to provide a fresh analytical approach to understanding these two contested poles.

Exploring such phenomena at an individual, institutional, or theoretical level, each chapter contributes to the central message of the book - that the 'in between' is real, embodied and experienced every day and informs, and is informed by, intersecting social identities. *Social Identities between the Sacred and the Secular* provides an essential resource for continued research into these concepts, challenging us to re-think where the boundaries of sacred and secular lie and what may lie between.

The Sacred and the Secular in Medieval Healing

Offers a new framework for understanding how religion and nationalism interact across diverse countries and religious traditions.

Sacred Objects in Secular Spaces

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.

Borderline Virginities

This extensive work explores the changing world of religions, faiths and practices. It discusses a broad range of issues and phenomena that are related to religion, including nature, ethics, secularization, gender and identity. Broadening the context, it studies the interrelation between religion and other fields, including education, business, economics and law. The book presents a vast array of examples to illustrate the changes that have taken place and have led to a new world map of religions. Beginning with an introduction of the concept of the "changing world religion map", the book first focuses on nature, ethics and the environment. It examines humankind's eternal search for the sacred, and discusses the emergence of "green" religion as a theme that cuts across many faiths. Next, the book turns to the theme of the pilgrimage, illustrated by many examples from all parts of the world. In its discussion of the interrelation between religion and education, it looks at the role of missionary movements. It explains the relationship between religion, business, economics and law by means of a discussion of legal and moral frameworks, and the financial and business issues of religious organizations. The next part of the book explores the many "new faces"

that are part of the religious landscape and culture of the Global North (Europe, Russia, Australia and New Zealand, the U.S. and Canada) and the Global South (Latin America, Africa and Asia). It does so by looking at specific population movements, diasporas, and the impact of globalization. The volume next turns to secularization as both a phenomenon occurring in the Global religious North, and as an emerging and distinguishing feature in the metropolitan, cosmopolitan and gateway cities and regions in the Global South. The final part of the book explores the changing world of religion in regards to gender and identity issues, the political/religious nexus, and the new worlds associated with the virtual technologies and visual media.

Religion and Popular Music in Europe

We have long recognized that many objects in museums were originally on display in temples, shrines, or monasteries, and were religiously significant to the communities that created and used them. How, though, are such objects to be understood, described, exhibited, and handled now that they are in museums? Are they still sacred objects, or formerly sacred objects that are now art objects, or are they simultaneously objects of religious and artistic significance, depending on who is viewing the object? These objects not only raise questions about their own identities, but also about the ways we understand the religious traditions in which these objects were created and which they represent in museums today. Bringing together religious studies scholars and museum curators, *Sacred Objects in Secular Spaces* is the first volume to focus on Asian religions in relation to these questions. The contributors analyze an array of issues related to the exhibition in museums of objects of religious significance from Hindu, Buddhist, and Sikh traditions. The "lives" of objects are considered, along with the categories of "sacred" and "profane", "religious" and "secular". As interest in material manifestations of religious ideas and practices continues to grow, *Sacred Objects in Secular Spaces* is a much-needed contribution to religious and Asian studies, anthropology of religion and museums studies.

Secular Music and Sacred Theology

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.

The Sacred Secular

How does the sacred/secular opposition explain itself in the context of musical production? This volume traces this binary as it frames Western Classical music and Indian Classical music in the 18th and 19th centuries, laying the ground for a contemporary exploration of what is ostensibly sacred music in South Asia. Offering a potent critique of musicological knowledge-making, Virinder S. Kalra explores examples of South Asian musics in various domains and traverses a new cartography of music in which the sacred and the secular overlap. Drawing on examples which include Qawwali, kirtan and popular devotional genres, *Sacred and Secular Musics* offers new empirical material, as well as new insights into conceptualising religion and music, and the ways in which music performs sacredness and secularity across the contested India-Pakistan border in the region of Punjab. Through its deconstruction of the sacred/secular opposition, *Sacred and Secular Musics* explores the relationship of religion and music to wider questions of religion and politics. Its postcolonial approach brings Asia into the Western sacred/secular opposition, and provides a set of analytical tools - a language and range of theories - to allow further exploration of non-western religious music.

The Sacred and the Secular University

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.

Touchdown Jesus

Predatory evangelism and corporate Christianity have corrupted any notion of Australia being 'secular' - despite our Constitution and 84% of the population wishing to keep religion out of politics and social policy. *Sacred to Secular* validates why this is so; what national benefits accrue from becoming 'religion-neutral' - politically and socially - and how that can be achieved. We analyse the spread of Christian fundamentalism in public and private schools, in politics, and how covert lobbyists block a broad swathe of contemporary policy. We juxtapose all this against the highly successful models of Sweden and other Scandinavian countries, and how they've moved on from politicised religion to become stable and highly productive societies (chapter 9). As a rich nation in a modern evidence-based era, Australia is an oddity with its 'illusion' of Christian affiliation. Chapter 5 traces why each national census has grossly inflated the statistics and how the ABS will remedy this. What is it that impedes the evolutionary progress to secularism in Australia? Paradoxically, the vacuum created by falling Catholic and Anglican congregations has been filled with an influx of evangelical churches from America - politicised conservative Christianity in the Tea Party mould that has crippled US Congress. *Sacred to Secular* studies the small but highly influential Church

hierarchy and their lobbyists that dominate the social agenda. We focus too on corporate Christianity with its growing entrepreneurial interests in private health; private schools; aged care; and in tax-free benefits of \$31 billion per year - in a period of "budget austerity". "Personal and private faith" is not the issue here - people will believe what they wish - but chapter 7 does review what neuro-science says about religion. Chapter 8 analyses the provenance of Christianity and the New Testament with meticulous research by Dr Richard Carrier - irrefutable proof of 'pious fraud' and fabrication that the public and media will find enlightening. The book comes together at chapter 9 with evidence of Sweden's secular success and why it is a realistic model for Australia's future. Sacred to Secular is based on authoritative and credible research - referencing academics, historians, theologians and respected journalistic sources.

Sacred and Secular

In *The Postsecular Sacred: Jung, Soul and Meaning in an Age of Change*, David Tacey presents a unique psychological study of the postsecular, adding a Jungian perspective to a debate shaped by sociology, philosophy and religious studies. In this interdisciplinary exploration, Tacey looks at the unexpected return of the sacred in Western societies, and how the sacred is changing our understanding of humanity and culture. Beginning with Jung's belief that the psyche has never been secular, Tacey examines the new desire for spiritual experience and presents a logic of the unconscious to explain it. Tacey argues that what has fuelled the postsecular momentum is the awareness that something is missing, and the idea that this could be buried in the unconscious is dawning on sociologists and philosophers. While the instinct to connect to something greater is returning, Tacey shows that this need not imply that we are regressing to superstitions that science has rejected. The book explores indigenous spirituality in the context of the need to reanimate the world, not by going back to the past but by being inspired by it. There are chapters on ecopsychology and quantum physics, and, using Australia as a case study, the book also examines the resistance of secular societies to becoming postsecular. Approaching postsecularism through a Jungian perspective, Tacey argues that we should understand God in a manner that accords with the time, not go back to archaic, rejected images of divinity. The sacred is returning in an age of terrorism, and this is not without significance in terms of the 'explosive' impact of spirituality in our time. Innovative and relevant to the world we live in, this will be of great interest to academics and scholars of Jungian studies, anthropology, indigenous studies, philosophy, religious studies and sociology due to its transdisciplinary scope. It would also be a useful resource for analytical psychologists, Jungian analysts and psychotherapists.

Sacred to Secular

The past several years have seen many examples of friction between secular European societies and religious migrant communities within them. This study combines ethnographic work in three countries (The Netherlands, the United Kingdom, and France) with a new theoretical frame (regimes of secularity). Its mission is to contribute to an understanding of minority identity construction in secular societies. In addition to engaging with academic literature and ethnographic research, the book takes a critical look at three cities, three nation-

contexts, and three grassroots forms of Muslim religious collective organization, comparing and contrasting them from a historical perspective. Carolina Ivanescu offers a thorough theoretical grounding and tests existing theories empirically. Beginning from the idea that religion and citizenship are both crucial aspects of the state's understanding of Muslim identities, she demonstrates the relevance of collective identification processes that are articulated through belonging to geographical and ideological entities. These forms of collective identification and minority management, Ivanescu asserts, are configuring novel possibilities for the place of religion in the modern social world.

The Secularization Debate

This examination of illustrations in early American books, pamphlets, magazines, almanacs, and broadsides provides a new perspective on the social, cultural, and political environment of the late colonial period and the early republic. American printers and engravers drew upon a rich tradition of Christian visual imagery. Used first to inculcate Protestant doctrines, regional symbolism later served to promote reverence for the new republic. The chapters are devoted to *momento mori* imagery, children's readers, visionary literature, and illustrated Bibles. One chapter shows the demonization of the Indians even as the Indian was being adopted as a symbol of America. Other chapters deal with propaganda for the American Revolution, canonization of leaders, secularized roles for women, and socialization of sites in the new nation. Throughout, analysis of image and text shows how the religious and the secular contrasted, coexisted, and intermingled in eighteenth-century American illustrated imprints. Barbara E. Lacey is a Professor of history at St. Joseph College. It includes more than 110 illustrations.

Sacred and Secular Musics

Every human being is born and has gone through a process of birth. This book explores how imagery is used in religious, secular, and nonreligious ways during the contemporary rituals of birth, through analysis of a wide variety of art, iconography, poetry, and material culture.

Sacred and Secular Transactions in the Age of Shakespeare

The author explains when leaders call for elections and the consequences of their decisions.

Bridging the Sacred and the Secular

Revolutionizing the lives and renewing the minds of believers and local churches from North America to Africa, the Kingdom Lifestyle Bible Studies help people grow in their relationships with the King and his kingdom. Each tested, insightful study is designed for group or individual use and equips believers to engage in a vibrant life with Christ and offer healing to a broken world.

Law, Love and Freedom

This volume challenges and redefines the traditional distinction made between the sacred and the secular in medieval healing, medical practice, and theory as evidenced in the historic, text record, and by material culture (sites and objects). The studies here are interdisciplinary and are grouped into two parts. The first focuses on secular and religious texts, demonstrating how the language of sacred and secular healing blurs and merges in both Latin and vernacular textual traditions. Chapters critically examine how medieval English literature draws directly from medical discourse when representing the physical and moral consequences of wrath; the reasons why empirical experience in medical education is central to the writings of Valesco de Tarenta; the narrative significance of Bede's representation of plague in his eighth-century prose *Life of Cuthbert*; and the implications of distinctions between late medieval religious sermons and secular discourse on plague. Authors also discuss how secular medicine and religious faith intersect in two, recorded, late medieval English miracles and present the largely unexplored impact of access to food on people's everyday health. The second part investigates how the concepts of the sacred and the secular are seen in material culture. Chapters explore how the practice of lapidary medicine by early practitioners and midwives used the protective and healing properties ascribed to gemstone amulets, eagle-stones, and lodestones. At pilgrimage sites, the dynamic nature of cure and spiritual interaction is evidenced in art and artifact. One type of object, pilgrim badges from English sites, is used to explore statistically the wider social context of faith and healing."

The Postsecular Sacred

Comparing the politics of Judaism and Islam, this book demonstrates that common religious political party characteristics in Israel and Turkey can be as striking as their differences.

Sacred and Secular in Medieval and Early Modern Cultures

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.

Sovereignty and the Sacred

How and why did virginity come to play such a crucial part in the Christian Church in the formative and defining period of Late Antiquity? Sissel Undheim analyzes the negotiations over what constituted virginity and assesses its socio-religious value in fourth-century Rome by looking at those at the very margins of virginity and non-virginity. The Church Fathers' efforts to demarcate an exclusively Christian virginity, in contrast to the 'false virgins' of their pagan adversaries, displays a

tension that, it is argued, played a larger role in the construction of a specifically Christian sacred virginity than previous studies have acknowledged. Late fourth-century Christian theologians' persistent appraisals of sacred virgins paved the way for a wide variety of virgins that often challenged the stereotype of the unmarried female virgin. The sources abound with seemingly paradoxical virgins, such as widow virgins, married virgins, virgin mothers, infant virgins, old virgins, heretical virgins, pagan virgins, male virgins, false virgins and fallen virgins. Through examining these kinds of 'borderline virgins' as they appear in a range of textual sources from varied genres, Undheim demonstrates how physical, cultural and cognitive boundaries of virginity were contested, drawn and redrawn in the fourth and early fifth centuries in the Latin West.

Where the Sacred and Secular Harmonize

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.

Religion and Nationalism in Global Perspective

In *Christmas as Religion*, Christopher Deacy explores the premise that religion plays an elementary role in our understanding of the Christmas festival, but takes issue with much of the existing literature which is inclined to limit the contours and parameters of "religion" to particular representations and manifestations of institutional forms of Christianity. "Religion" is often tacitly identified as having an ecclesiastical frame of reference, so that if the Church is not deemed to play a central role in the practice of Christmas for many people today then it can legitimately be side-lined and relegated to the periphery of any discussion relating to what Christmas "means." Deacy argues that such approaches fail to take adequate stock of the manifold ways in which people's beliefs and values take shape in modern society. For example, Christmas films or radio programmes may comprise a non-specifically Christian, but nonetheless religiously rich, repository of beliefs, values, sentiments and aspirations. Therefore, this book makes the case for laying to rest the secularization thesis, with its simplistic assumption that religion in Western society is undergoing a period of escalating and irrevocable erosion, and to see instead that the secular may itself be a repository of the religious. Rather than see Christmas as comprising alternative or analogous forms of religious expression, or dependent on any causal relationship to the Christian tradition, Deacy maintains that it is religious per se, and, moreover, it is its very secularity that makes Christmas such a compelling, and even transcendent, religious holiday.

Sacred and Secular Martyrdom in Britain and Ireland since 1914

"Society for the Scientific Study of Religion." Includes bibliographies and index.

From Sacred to Secular

When the basic conceptions of the world held by whole generations in the West are formed by popular culture, and in particular by the music that serves as its soundtrack, can theology remain unchanged? The authors of the essays in this important volume insist that the answer is no. These gifted theologians help readers make sense of what happens to religious experience in a world heavily influenced by popular media culture, a world in which songs, musicians, and celebrities influence our individual and collective imaginations about how we might live. Readers will consider the theological relationship between music and the creative process, investigate ways that music helps create communities of heightened moral consciousness, and explore the theological significance of songs. Contributors to this fascinating collection include: David Dalt Maeve Heaney Daniel White Hodge Michael J. Iafrate Jeffrey F. Keuss Mary McDonough Gina Messina-Dysert Christian Scharen Myles Werntz Tom Beaudoin is associate professor of theology at Fordham University, specializing in practical theology. His books include *Witness to Dispossession: The Vocation of a Postmodern Theologian*; *Consuming Faith: Integrating Who We Are with What We Buy*; and *Virtual Faith: The Irreverent Spiritual Faith of Generation X*. He has given nearly 200 papers, lectures, or presentations on religion and culture over the last thirteen years. He has been playing bass in rock bands since 1986 and directs the Rock and Theology Project for Liturgical Press (www.rockandtheology.com). "

The Changing World Religion Map

"The Sacred and the Secular University rewrites the history of higher education in the United States. It will interest all readers who are concerned about American universities and about how the content of a "college education" has changed over the course of the last century."--Jacket.

Theology and Film

Moving from monasticism to constitutionalism, and from antinomianism to anarchism, this book reveals law's connection with love and freedom.

Imagery, Ritual, and Birth

This book is an intriguing narrative of the interplay between American religion and patterns of American culture in the nineteenth and twentieth centuries. R. Laurence Moore considers the ways nationalism, the separation of church and state, democratic pluralism, and shifts in boundaries between secular and sacred practice have shaped American religion for the past two hundred years.

Christmas As Religion

Music and religion have, throughout history, walked hand in hand. In the rites and rituals of small tribal religions, great world religions, and more recent New-Age and neo-heathen movements, different kinds of music have been used to celebrate the gods, express belief and help believers get in contact with the divine. This innovative book focuses on how mainstream and counter-cultural groups use religion and music to negotiate the challenges of modernisation and globalisation

in the European context: a region under-explored by existing literature on the subject. With its internal ethnic diversity, ever-expanding borders and increasing differentiation, Europe has undergone massive dislocation in recent years. The authors show that, in the midst of such change, rock, pop and dance music may in their various forms be used by their practitioners as resources for new kinds of spiritual and religious identification, even as these forms are used as symbols of the deficiencies of secular society. Focusing on Christianity, Judaism, Islam and New Religious Movements, the book explores such topics as Norwegian Black Metal and Neo-paganism, contemporary Jewish Music in the UK, the French hip hop scene, the musical thinking of Muslim convert Cat Stevens/Yusuf Islam and European dance music culture. It offers an ideal introduction to leading-edge thinking at the exciting interface of 'music and religion'.

Sacred Music in Secular Society

Among pivotal historical moments in the United States, the civil rights movement stands out. In *Where the Sacred and Secular Harmonize: Birmingham Mass Meeting Rhetoric and the Prophetic Legacy of the Civil Rights Movement*, David G. Holmes offers an original rhetorical analysis of six speeches delivered during the 1963 civil rights campaign in Birmingham, Alabama. Holmes frames his analysis within the biblical concept of prophecy. However, he stresses the idea of prophecy as sociopolitical forth-telling, rather than mystical foretelling. Based on his own transcriptions from rare recordings, Holmes examines how these orations, which clergy and laypeople delivered, address enduring themes such as the role of religion and politics, black leadership and black activism, and the political and popular legacies of the civil rights movement. Drawing upon American history, politics, hermeneutics, homiletics, and rhetoric, Holmes's discussion ranges from civil rights prophets to contemporary politicians, including Martin Luther King Jr. and Barack Obama. *Where the Sacred and Secular Harmonize* illustrates how the Birmingham mass meeting oratory of 1963 represented a quality of democratic discourse desperately needed today.

Beyond Sacred and Secular

The *Sacred Secular* examines cultural spaces where people are experiencing something sacred. These places are not in the church. They're in yoga studios, neighborhood potlucks, and TED Talks. Dottie Escobedo-Frank and Rob Rynders see lessons for the church in these spaces. They see new ways we can convey to people that the church is uniquely sacred and significant and that Jesus is for them. These glimpses into the sacred-secular will inspire creative church leaders to set aside their assumptions about what church looks like. The *Sacred Secular* nurtures empowerment, creativity, spiritual movement, and the courage to embody the sacredness and substance of our faith. "Many of us in the church (including clergy) feel we have more in common with the 'spiritual but not religious' than we have with lots of church folks these days. We are just as spiritually hungry and thirsty as ever, but we're open to finding God in surprising places and spaces . . . including 'secular' ones. This beautifully written book is all about that phenomenon. I think you're going to love it." —Brian D. McLaren, author/speaker, brianmclaren.net "Be prepared to hear contemporary stories akin to the Apostle Peter discovering God in an 'outsider'—Cornelius—in twenty-first-century urban America. This book is a

Get Free Sacred And Secular Religion And Politics Worldwide Cambridge Studies In Social Theory Religion And Politics

jewel from two missional church practitioners in The United Methodist Church. It offers wisdom, vision, creativity, and humility that will mark the gospel-bearing church of the future. I highly recommend The Sacred Secular to pastors, church planters, and laity who want their congregations to know how to develop culturally connected faith communities in our rapidly changing world.” —Elaine A. Heath, Dean, Duke Divinity School, Duke University, Durham, NC

Get Free Sacred And Secular Religion And Politics Worldwide Cambridge
Studies In Social Theory Religion And Politics

[ROMANCE](#) [ACTION & ADVENTURE](#) [MYSTERY & THRILLER](#) [BIOGRAPHIES &
HISTORY](#) [CHILDREN'S](#) [YOUNG ADULT](#) [FANTASY](#) [HISTORICAL FICTION](#) [HORROR](#)
[LITERARY FICTION](#) [NON-FICTION](#) [SCIENCE FICTION](#)