Religion and the Secular
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The Latin Church in the Crusader States
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What is the character of secularism in countries that were not pervaded by Christianity, such as China, India, and the nations of the Middle East? To what extent is the secular an imposition of colonial rule? How does secularism comport with local religious cultures in Africa, and how does it work with local forms of power and governance in Latin America? Has modern secularism evolved organically, or is it even necessary, and has it always meant progress? A vital extension of Charles Taylor's A Secular Age, in which he exhaustively chronicled the emergence of secularism in Latin Christendom, this anthology applies Taylor's findings to secularism's global migration. A bulwaliHa Ahmed An-Na'im, Rajeev Bhargava, Akeel Bilgrami, Souleymane Bachir Diagne, Sudipta Kaviraj, Claudio Lomnitz, Alfred Stepan, Charles Taylor, and Peter van der Veer each explore the transformation of Western secularism beyond Europe, and the collection closes with Taylor's response to each essay. What began as a modern reaction to— as well as a stubborn extension of— Latin Christendom has become a complex export shaped by the world's religious and political systems. Brilliantly alternating between intellectual and methodological approaches, this volume fosters a greater engagement with the phenomenon across disciplines. This is the first major work on the history of the secular church in the Frankish states of Syria and the Holy Land—a subject which has not hitherto attracted the interest of ecclesiastical historians. The present book has been written to fill this important gap in crusader studies. It deals with the period stretching from the establishment of a Latin hierarchy after the First Crusade to the final conquest by the Mamluks in 1291.

Dr. Hamilton examines the development of the Church in the Patriarchates of Jerusalem and Antioch and its organisation from the parish level upwards. Two chapters are devoted to a study of its sources of income and the financial problems that arose after the Battle of Hattin through the thirteenth century. Particular attention is paid to the relations between the Latin and the Eastern Churches. The author documents the unequal treatment given to the Orthodox and to the separated Churches, and traces the course of the various attempts at church union. In his conclusion he makes an overall assessment of the spiritual achievements of the Church during this period and the extent to which it justified the first crusaders' ideals.

A n unsurpassable, visual tour of the greatest pilgrimage sites of Europe, from North to South; East to West. Pilgrimage in Europe is currently thriving on a scale that simply could not have been envisaged just a few decades ago. Not only are there greater numbers of people now emulating the medieval pilgrims who made their way on foot across Europe to the shrines of martyred apostles in Rome (SS Peter and Paul), Santiago de Compostela (St. James) and Trondheim (St Olav), but international religious tourism is also thriving and millions each year are now travelling by air, rail and road to Europe’s major pilgrimage sites. This book covers those key pilgrimage sites as well as many lesser known ones such as the Marian Sanctuary of La Salette in the French Alps, the cave sanctuary of Covadonga in Northern Spain, the majestic twenty-first-century basilica of Our Lady of Liche? in Poland and the Chapel of Grace in Altötting, Bavaria. It comprises an atmospheric and colourful portrayal of the pilgrimage churches and cathedrals adorned with sculpture, art and iconography associated notably with the Virgin Mary but also the national saints and Early Christian martyrs revered by both Catholic and Anglican faiths alike. En route the reader will see some of the world’s most impressive examples of medieval art and architecture set amidst historic townscapes or spectacular landscapes. This volume will serve as both an enticement to take to the road, a treasured aide memoire for those who have visited at least some of these iconic places and hopefully, a source of comfort and inspiration for those unable to travel abroad from wherever they live in the world. This expert study of church planting in the most secular part of contemporary Europe

In this book, Stefan Paas offers a thoughtful analysis of reasons and motives for missionary church planting in Europe, and he explores successful and unsuccessful strategies in that post-Christian secularized context. Drawing in part on his own involvement with planting two churches in the Netherlands, Paas explores confessional motives, growth motives, and innovation motives for church planting in Europe, tracing them back to different traditions and reflecting on them from theological and empirical perspectives. He presents examples from the European context and offers sound advice for improving existing missional practices. Paas also draws out lessons for North America in a chapter coauthored with Darrell Guder and John Franke. Finally, Paas weaves together the various threads in the book with a theological defense of church planting. Presenting new research as it does, this critical missiological perspective will add significantly to a fuller understanding of church planting in our contemporary context.

Global struggles over women’s roles, rights, and dress have taken center stage in a drama that casts the secular and the religious in tense if not violent opposition. Advocates for equality speak of modern progress while reactionaries ground their authority in religious and scriptural appeals. Both sides presume women’s emancipation is tied to secularization. This volume upsets these certainties by blending diverse voices and traditions, both secular and religious, in
studies historicizing, questioning, and testing the implicit links between secularism and expanded freedoms for women. Rather than treat secularism as the answer to conflicts over gender and sexuality, these essays show how it structures the conditions generating them. Allen Doig explores the Christian Church through the lens of twelve particular churches, looking at their history, archaeology, and how the buildings respond in response to developing usage and beliefs. Asking the centenary of "the Nation's church" and one of Philadelphia's most treasured colonial institutions, Christ Church, Philadelphia chronicles the church's history from its founding in 1695 through three centuries of change. The fascinating story of Christ Church is intertwined with that of the development of Philadelphia as a major city, emphasizing the bond forged between the church and the neighborhood surrounding it. From its panoramic perspective, Christ Church, Philadelphia unfolds events as both religious and local history.

Established as the church of the English crown in a decided Quaker colony, Christ Church dealt from its inception with issues of religious freedom. Demonstrating as much political as religious daring, Philadelphia emerged from the Revolution with positions of power and influence that earned them the leading role in forming the nation's Protestant Episcopal Church. Gough's superbly researched, richly illustrated history details how the Christ Church congregation faced numerous religious and secular challenges over the next two hundred years - including evangelical religion, antebellum reforms, the Anglo-Catholic movement, the Social Gospel movement, liberal social reforms, and a rapidly shifting population within Philadelphia's center city. Bold leadership kept the "old city" church viable until the Society Hill restorations of the 1950s ensured its preservation. Today, the church continues to play a vital role in the life of one of the nation's most cosmopolitan, diverse cities. Christ Church, Philadelphia offers general readers and scholars alike a privileged view into the past and present of a city and of a national landmark. This book discusses how secular authorities made use of churches and monasteries in the Low Countries, the German regions and the British Isles during the late medieval period. An exploration of secularization in America, this book provides students with an innovative way of understanding the relationship between religion and secular culture. In Secular Steeples, Conrad Ostwald challenges long-held assumptions about the relationship between religion and culture and about the impact of secularization. Moving away from the idea that religion will diminish as secularization continues, Ostwald identifies areas of popular culture where secular and sacred views and objectives interact and enrich each other. The book demonstrates how religious institutions use the secular and popular media of telecommunication and mass media to make sacred teachings relevant. From megachurches to sports arenas, the Bible to Harry Potter, biker churches to virtual worship communities, Ostwald demonstrates how religion persists across cultural forms, secular and sacred, with secular culture expressing religious messages and sometimes containing more authentic religious content than official religious teachings. An ideal text for anyone studying religion and popular culture, each chapter presents questions for discussion, a list of important terms and guided readings. When post-denominational evangelical and emerging churches incorporate secular music into worship services, it's more than a gimmick to attract non-Christians; its use embodies beliefs about the importance of an individual spiritual journey, the boundary between the sacred and the secular, and the importance of lament in the life of faith. In this challenging but hopeful new book, Church, Faith, Future: What We Face, What We Can Do, Father Louis J. Cameli renders a carefully composed portrait of the church in North America today. Drawing on philosophy, history, cultural analysis, and sociology, he offers a sobering picture of where church and faith stand in our society and where they seem to be headed. Identifying several possible ways forward, Fr. Cameli points out the way he sees as the most promising and most faithful to Catholic tradition. In a fascinating afterward to the book, Cardinal Blase Cupich enters into dialogue with Fr. Cameli's thinking, describing how the Archdiocese of Chicago has begun to address the issues and the directions indicated. II: Secondary works -- M. Archdeacon of Antioch -- II: The Latin Patriarchate of Jerusalem -- Index. This book gives a persuasive answer to the need for public theology today. Rudolf von Sinner can draw from a rich basis of scholarship and experience related to the topic of public theology. His clear awareness of the contextuality of public theology is the reason for his repeated assurance in this book that we cannot speak about "public theology" but always only of "a" public theology. At the same time it is very clear for him that there is also an "intercontextuality". One of the great strengths of this book is its embeddedness into an international discourse on public theology, with a special emphasis on the South-South exchange. It is a contribution to public theology scholarship in its best sense. I proudly welcome its publication in our series. [Bishop, Prof. Dr Heinrich Bedford-Strohm, Evangelical Church in Germany] This study addresses the political participation of Protestant ministers in Hong Kong. It aims to describe and explain the pattern of political participation of these ministers. Many Americans wish to believe that the United States, founded in religious tolerance, has gradually and naturally established a secular public sphere that is equally tolerant of all religions— or none. Culture and Redemption suggests otherwise. Tracy Fessenden contends that the uneven separation of church and state in America, far from safeguarding an arena for democratic flourishing, has functioned instead to promote particular forms of religious possibility while containing, suppressing, or excluding others. At a moment when questions about the appropriate role of religion in public life have become trenchant as never before, Culture and Redemption radically challenges conventional depictions—celebratory or damning—of America's "secular" public sphere. Examining American legal cases, children's books, sermons, and polemics together with popular and classic works of literature from the seventeenth to the twentieth centuries, Culture and Redemption shows how the vaunted secularization of American culture proceeds not as an inevitable by-product of modernity, but instead through concerted attempts to render dominant forms of Protestant identity continuous with democratic, civil identity. Fessenden shows this process to be thoroughly implicated, moreover, in practices of often-violent exclusion that go to the making of national culture: Indian removals, forced acculturations of religious and other minorities, internal and external colonial constructions of sex and gender. Her new readings of Emerson, Whitman, Melville, Stowe, Twain, Gilman, Fitzgerald, and others who address themselves to these dynamics in intricate and often unexpected ways advance a major reinterpretation of American writing. Religion has dominated colonialism since the 16th century. "Religion and the Secular" critically examines how religion has been used to subject indigenous concepts to the needs of colonial powers. Essays present the colonial
relationship from the perspective of colonized cultures - including Mexico, Guatemala, Vietnam, India, Japan, South Africa and Canada - and colonizing powers, namely England, Germany and the United States.

The volume offers a historical and ethnographic analysis of the relationship between the sacred and the secular, examining religion in relation to politics, economics and civil power. Looks at modern developments in theology, Christian involvement in political movements, and new trends in religion.

**Whole-Life Mission** for the Whole Church provides theological educators with the tools they need to combat the sacred-secular divide in the very realm where it is so often generated: the classroom. This book arises from a general preoccupation with the relationship between religion and politics and from a particular interest in the changing political stance of England's established Church.

With the aid of surveys, interviews, and documentary evidence the authors have assembled an unusually detailed picture of how the Church governs itself, of its leaders' attitudes, and of the institution's consequent impact upon public debate. Equally, they scrutinize the structural and ideological factors which limit the Church's capacity for influencing public discussion. Recent and well publicized shifts in the Church's official positions are explained by reference to the complex interaction of long-term social, political, and theological developments. The result is a volume which not only adds to our understanding of a significant yet little-charted area of English political life, but which is also intended to enhance the Church's own self-understanding.

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.

Safeguarding sacredness in the contemporary context is one of the book's central themes. The authors argue that the church must not overestimate the sacredness of the church building or SACRED SPACE for mission. They explore how we can claim a space as sacred in a non-sectarian manner, without veering into dogmatism.

Safeguarding sacredness also means recognizing the sacredness of the everyday, the mundane, and the secular. It is not only in the church's jurisdiction or in the Church's spaces that the sacred can be found. The church must be open to seeing the sacred in the secular, and the secular in the sacred.
challenges the conviction that it does not matter where worship occurs, only that it occurs. The book addresses genuine concerns such as legitimizing the cost of church buildings and concludes with practical suggestions and essential questions that must be considered in posturing the built environment within the missional praxis of the Church. 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. 'Shop-window, flagship, common ground' views the rich ministry and innovative mission of cathedrals through the novel lens of metaphor; and it offers comparative insights on cathedrals and cathedral-like churches. How can the church navigate the challenges of our secular age? In The Church in a Secular Age, Norwegian and Pentecostal scholar Silje Kvamme Bjørndal takes on three dynamic thinkers, each in their own way, in search for insights to this question. Philosopher Charles Taylor offers the backdrop for the conversation, as Bjørndal carefully sifts out some of his most central tenets for understanding our secular age. Bjørndal then turns to the theologian and ethicist Stanley Hauerwas and critically engages his notion of the church as a community set apart from our secular age. By bringing several of Hauerwas's interlocutors into the conversation, Bjørndal manages to bring out both the acute relevance and the shortcomings of his ecclesiology. Thus, she finds that another turn is needed in order to offer a concrete, as well as creative, contribution to this ecclesiological conversation. Considering the undeveloped pneumatological undercurrent in Hauerwas's work, it proves fruitful to engage the leading Pentecostal scholar Amos Yong and his foundational pneumatology. This engagement results in a shift of agency, from the community to the Spirit. And keeping up the dialogue with Taylor's secular age, Bjørndal demonstrates how the Spirit's agency is crucial for the church as it attempts to navigate the particular challenges (and opportunities) of a secular age.