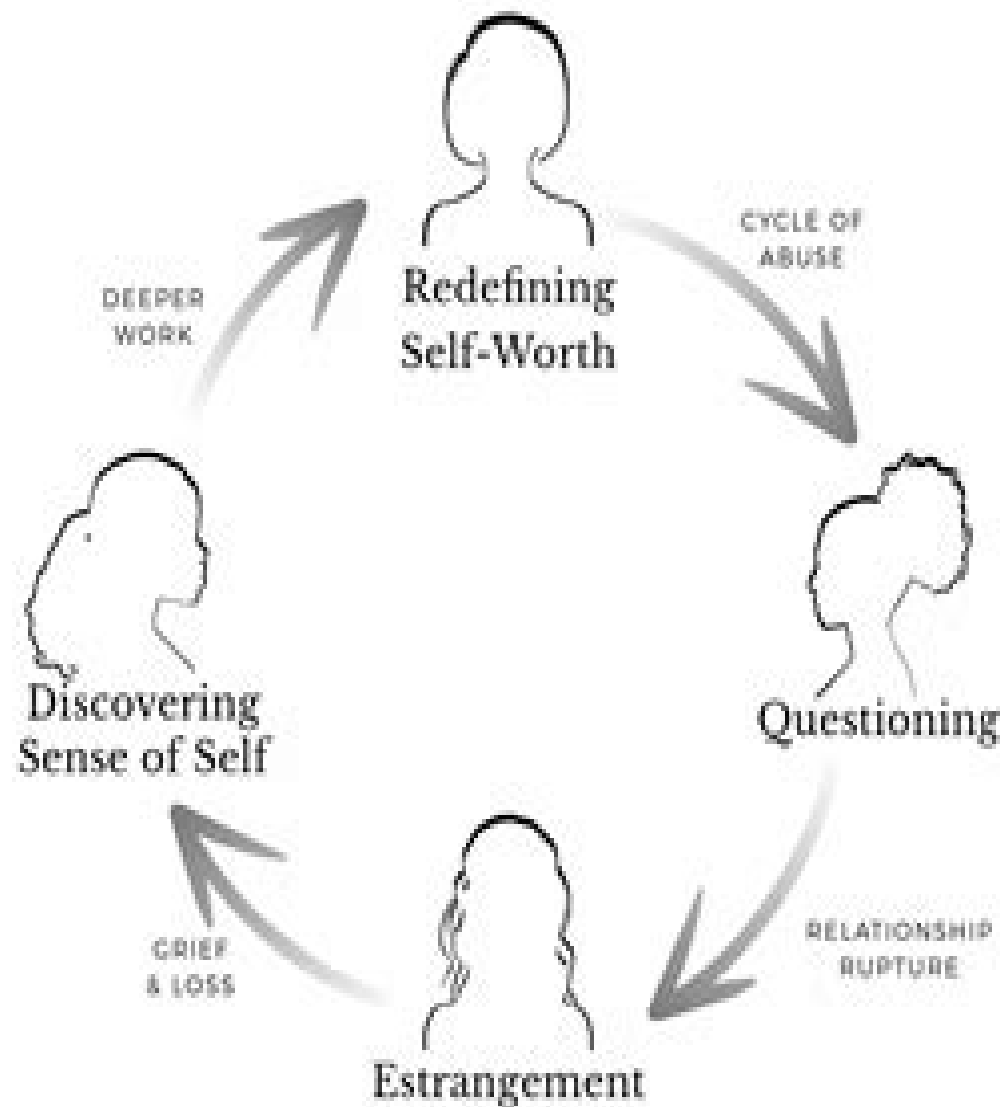


Estrangement Energy Cycle



Sacred Estrangement

Rodger Milton Payne



Sacred Estrangement:

Sacred Estrangement Peter A. Dorsey, 1993-07-01 Sacred Estrangement analyzes certain works by important American writers and thinkers in the context of the rhetoric of conversion. Such analysis is especially valuable because it provides a reliable index of the relationship between the self and larger communities. Traditionally, conversion has served a socializing function, signifying that one has come into alignment with certain linguistic, behavioral, and cultural expectations. The socialization process is particularly apparent in the Christian conversion narratives of the seventeenth through nineteenth centuries, by publicly testifying to a conversion experience, believers became empowered members not only of God's elect community but also of a local population. As modern autobiography developed in the eighteenth and nineteenth centuries, the Christian pattern was secularized and individualized. Conversion became a model for many kinds of psychological change. With the coming of the twentieth century, however, the authors upon whom Peter Dorsey focuses, including William and Henry James, Henry Adams, Edith Wharton, Ellen Glasgow, Zora Neale Hurston, and Richard Wright, radically revised conversion rhetoric. If conversion had traditionally linked the search for illumination with the search for a defined social role, these writers increasingly used conversion as an index of estrangement from mainstream America. Dorsey documents this profound change in the way American intellectuals defined the self, not in terms of personal orientation toward or away from a given community, but as a resistance to such an orientation, altogether, as if social forces, by their nature, were a threat to personal identity.

The Self and the Sacred Rodger Milton Payne, 1998 From about 1740 to 1850, evangelical Protestantism became a major cultural force in virtually all areas of America. Emerging from this religious movement was a rich vernacular literature of conversion narratives and spiritual autobiographies, writings in which believers described their own salvation in hopes of converting others. In *The Self and the Sacred*, Rodger M. Payne examines these neglected texts in depth, focusing particularly on what they reveal about notions of selfhood and how those notions were incorporated into Christian orthodoxy. As Payne explains, conversion narratives point to a fascinating paradox that became evident among evangelicals as they were confronted by the disruptions and discontinuities marking their culture's passage into modernity. On the one hand, these narratives asserted the traditional Christian values of humility and self-effacement, an annihilation of the self in the divine. On the other hand, they created a discourse that allowed one to embrace the modern idea of an autonomous self only by speaking from personal experience. Could a convert testify to the power of God? Despite protests to the contrary, Payne writes, the central character of any conversion account, spiritual diary, or spiritual autobiography was the convert, not God. Using the theology of Jonathan Edwards as a key example, Payne shows how Puritan piety encouraged the development of autobiographical spiritual narratives. He goes on to explain the ways in which the discourse of conversion functioned apart from the control of the church and marked the growth of evangelicalism into a discursive community. Finally, he considers how the language of conversion functioned as a rhetorical space in which believers situated themselves individually within

sacred space and time before turning back to society with a renewed regard for others Drawing throughout on the insights of such theorists as Michel Foucault and Victor Turner Payne s penetrating analysis reveals the early conversion accounts as mythic texts through which the modern self emerged The Author Rodger M Payne is associate professor of religious studies at Louisiana State University He is editor in chief of The Journal of Southern Religion an electronic publication available on the World Wide Web

Political Conversion Don Waisanen,2018-04-20 Stories of religious conversion have been told for millennia Yet many prominent figures such as Ronald Reagan Hillary Clinton and Rick Perry have also used stories of their change from one political worldview to another as a communication strategy aimed at winning the hearts and minds of the public This book is about political conversion stories in public discourse in their evolution from and interactions with religion From a historical perspective it charts the development of conversion narratives from religious contexts to their contemporary applications as specifically political messages Since these narratives continue to be used in the culture wars this book examines several related autobiographies that contributed to the use of this strategy in contemporary U S politics Each case shows how shifts during the postwar period called for conversion texts under varying guises and illustrates how and why the majority of these stories have been of conversions from the ideological left to the right Examining political conversion as a form of public persuasion Political Conversion ultimately provides insight into what these types of civic religious stories mean for democratic communication and communities

Plundering Egypt G. P. Wagenfuhr,2016-03-30 Christian engagement with economics tends to baptize preexisting sociopolitical perspectives thereby assuming a predetermined metaphysical narrative What happens when the story of the development of economics told from an anthropological and sociological perspective is juxtaposed with a biblical theology that focuses primarily on relationships Wagenfuhr tests a theological method grounded in three kinds of relationships Creator creature estrangement and Reconciler reconciled by comparing these with a fourth relationship the economic He argues that economic relationships and the worlds they create throughout history are the fruit of relationships estranged from God Much theology has committed itself to a metaphysic rooted in the reality of economics and has told a metaphysical story that tends to legitimize current sociopolitical realities Wagenfuhr argues that reconciliation with God is entirely subversive to economic relationships No economic relationship or system is established or justified by God but neither does he reject them Instead the love of God in Christ speaks the economic language of a people with a critical edge leading to loving subversion of any and all economic relationships This book argues for a robust theology that offers the post Christendom church a renewed sense of the total scale of God s mission of reconciliation

Sacred and Secular Robert A. Markus,2024-10-28 This collection brings together a set of studies on the notions of the sacred and the secular held by early Christian writers especially Augustine and Gregory the Great and on their relationships in actual practice in Late Antiquity Problems of heresy and orthodoxy in Latin Christianity especially in the context of the Pelagian controversy are discussed in this intellectual context and impact of his

thought are also included *Kierkegaard and the Self Before God* Simon D. Podmore,2011-02 Simon D Podmore claims that becoming a self before God is both a divine gift and an anxious obligation Before we can know God or ourselves we must come to a moment of recognition How this comes to be as well as the terms of such acknowledgment are worked out in Podmore s powerful new reading of Kierkegaard As he gives full consideration to Kierkegaard s writings Podmore explores themes such as despair anxiety melancholy and spiritual trial and how they are broken by the triumph of faith forgiveness and the love of God He confronts the abyss between the self and the divine in order to understand how we can come to know ourselves in relation to a God who is apparently so wholly Other *George Mackay Brown and the Scottish Catholic Imagination* Linden Bicket,2020-03-31 This lively new study is the very first book to offer an absorbing history of the uncharted territory that is Scottish Catholic fiction For Scottish Catholic writers of the twentieth century faith was the key influence on both their artistic process and creative vision By focusing on one of the best known of Scotland s literary converts George Mackay Brown this book explores both the Scottish Catholic modernist movement of the twentieth century and the particularities of Brown s writing which have been routinely overlooked by previous studies The book provides sustained and illuminating close readings of key texts in Brown s corpus and includes detailed comparisons between Brown s writing and an established canon of Catholic writers including Graham Greene Muriel Spark and Flannery O Connor This timely book reveals that Brown s Catholic imagination extended far beyond the small green world of Orkney and ultimately embraced a universal human experience **Russian Baptists and Spiritual Revolution, 1905-1929** Heather J. Coleman,2005-04-20 a fascinating read for everyone interested in Russia religion and modernity Nadieszda Kizenko In the early 20th century Baptists were the fastest growing non Orthodox religious group among Russians and Ukrainians Heather J Coleman traces the development of Baptist evangelical communities through a period of rapid industrialization war and revolution when Russians found themselves asking new questions about religion and its place in modern life Baptists faith helped them navigate the problems of dissent of order and disorder of modernization and westernization and of national and social identity in their changing society Making use of newly available archival material this important book reveals the ways in which the Baptists own experiences and the widespread discussions that they generated illuminate the emergence of new social and personal identities in late Imperial and early Soviet Russia the creation of a public sphere and a civic culture and the role of religious ideas in the modernization process *A Place Somewhat Apart* Philip E. Harrold,2006-10-01 The story of secularization and religious disestablishment in American higher education is told from the standpoint of a lively community of professors students and administrators at the University of Michigan in the late nineteenth century This campus culture one of the most closely watched of its day sheds new light on the personal and cultural meanings of these momentous changes in American intellectual and public life Here we see how religion was not so much displaced or marginalized in the heyday of university reform as translated into new arenas of public service and scholarly pursuit The

main characters in this story professors Calvin Thomas and Henry Carter Adams underwent profound religious crises of faith accompanied by major adjustments in their interpersonal relationships Together with students and administrators their lives constituted a communal biography of religious deconversion A close examination of these private and public worlds provides a more complete understanding of the dynamics behind new academic policies and intellectual innovations in a leading public university The non cognitive intersubjective gendered quasi religious shadings of academic modernism and early pragmatist philosophy in particular come to light in vivid ways As John Dewey later observed Michigan became an experimental laboratory for new meanings to unfold new acts to propose

Early Modern Trauma Erin Peters, Cynthia Richards, 2021-08 This edited collection explores what trauma seen through an analytical lens can reveal about the early modern period and conversely what conceptualizations of psychological trauma from the period can tell us about trauma theory itself

The Other Quebec J.I. Little, 2006-12-15 The Eastern Townships region of southwestern Quebec is an area of unique culture and history Surrounded by a French speaking majority yet predominantly settled by Americans and British emigrants the area has historically been distinguished by its anglo protestant character In *The Other Quebec* J I Little one of the foremost scholars on the Eastern Townships and on rural society in Canada assembles seven of his essays and one by Marguerite Van Die on this unique region into one volume The collection examines the role and influence of religion in the Eastern Townships Little uses a microhistorical method focusing on individuals who left behind informative and revealing diaries or personal letters including those of a religious ecstatic an Anglican clergyman a genteel Englishwoman and an entrepreneur Through intimate glimpses into the lives of ordinary people *The Other Quebec* explores some of the complex ways that religious institutions and beliefs affected the rural societies in which the majority of Canadians still lived in the nineteenth century Little provides an intimate look at both a time and a place of singular importance and unique character in Canadian history

Zora Neale Hurston Rose P. Davis, 1997-11-30 Zora Neale Hurston 1891 1960 is one of 20th century America s foremost fiction and folklore writers Though she was criticized by some of her contemporaries including Richard Wright and Ralph Ellison her works are now frequently taught in literature courses and are widely admired for their style and substance This reference book is a comprehensive guide to the large body of work written about her in the last 75 years Included are annotated entries for books dissertations and theses written about Hurston s life and literary career The volume also looks at hundreds of articles book chapters conference papers reviews children s books and web sites The bibliography additionally points the reader to guides and biographical sources and to anthologies where her works are collected Finally an exhaustive list of works by Hurston is provided along with a catalog of the special collections where her manuscripts correspondence and ephemera are stored Zora Neale Hurston 1891 1960 is one of 20th century America s foremost fiction and folklore writers One of the most important authors of the Harlem Renaissance and one of the first black anthropologists she received little recognition during her lifetime She was criticized by some of her contemporaries including Richard Wright

and Ralph Ellison and her works were largely neglected until the early 1970s Her works are now frequently taught in literature courses and are widely admired for their style and substance Her anthropological study *Mules and Men* 1935 is a pioneering examination of Voodoo and related folklore As a novelist she is best known as the author of *Jonah's Gourd Vine* 1934 and *Their Eyes Were Watching God* 1937 In addition she was a prolific journalist who contributed to the most popular magazines and newspapers of her time Though long neglected Hurston has become firmly established in the literary canon and scores of books and articles have been written about her This reference book is a comprehensive guide to the large body of work written about her in the last 75 years Included are annotated entries for books dissertations and theses written about Hurston's life and literary career The volume also looks at hundreds of articles book chapters conference papers reviews children's books and web sites The bibliography additionally points the reader to guides and biographical sources and to anthologies where her works are collected Finally an exhaustive list of works by Hurston is provided along with a catalog of the special collections where her manuscripts correspondence and ephemera are stored

African Americans and Jews in the Twentieth Century Vincent P. Franklin, 1998 In recent scholarship academics have focused primarily on areas of conflict between Blacks and Jews yet in the long struggle to bring social justice to American society these two groups have often worked as allies in both the organized labor and the civil rights movements Demonstrating the complexity of the relationship of Blacks and Jews in America *African Americans and Jews in the Twentieth Century* examines the competition and solidarity that have characterized Black Jewish interactions over the past century These essays provide an intellectual foundation for cooperative efforts to improve social justice in our society and are an invaluable resource for the study of race relations in twentieth century America Copyright Libri GmbH All rights reserved

Writing the Lost Generation Craig Monk, 2010-11 Members of the Lost Generation American writers and artists who lived in Paris during the 1920s continue to occupy an important place in our literary history Rebelling against increased commercialism and the ebb of cosmopolitan society in early twentieth century America they rejected the culture of what Ernest Hemingway called a place of broad lawns and narrow minds Much of what we know about these iconic literary figures comes from their own published letters and essays revealing how adroitly they developed their own reputations by controlling the reception of their work Surprisingly the literary world has paid less attention to their autobiographies In *Writing the Lost Generation* Craig Monk unlocks a series of neglected texts while reinvigorating our reading of more familiar ones Well known autobiographies by Malcolm Cowley Ernest Hemingway and Gertrude Stein are joined here by works from a variety of lesser known but still important expatriate American writers including Sylvia Beach Alfred Kreymborg Samuel Putnam and Harold Stearns By bringing together the self reflective works of the Lost Generation and probing the ways the writers portrayed themselves Monk provides an exciting and comprehensive overview of modernist expatriates from the United States

Goodbye Christ? Peter Kerry Powers, 2024-01-12 Despite the proliferation of criticism on the cultural work of the Harlem Renaissance over the course of

the past two decades surprisingly few critics have focused on the ways in which religious contexts shaped the works of New Negro writers and artists during that time In *Goodbye Christ* Christianity Masculinity and the New Negro Renaissance Peter Kerry Powers fills this scholarly void exploring how the intersection of race religion and gender during the Harlem Renaissance impacted the rhetoric and imagination of prominent African American writers of the early twentieth century In order to best understand the secular academic thought that arose during the Harlem Renaissance period Powers argues readers must first understand the religious contexts from which it grew By illustrating how religion informed the New Negro movement and through his analysis of a range of texts Powers delineates the ways in which New Negro writers of the early twentieth century sought to loosen the grip of Christianity on the racial imagination thereby clearing a space for their own cultural work and for the development of a secular African American intelligentsia generally In addition to his examination of well known authors including W E B Du Bois Langston Hughes and Zora Neale Hurston Powers also offers an illuminating perspective on lesser known figures including Reverdy Ransom and Frederick Cullen In his exploration of the role of race and religion at the time Powers employs an intersectional approach to religion and gender and especially masculinity that sets the discussion on fertile new ground *Goodbye Christ* answers the call for a body of work that considers religion as a relevant precursor to the secular intelligentsia that grew during the Harlem Renaissance in the early 1900s By offering a complete look at the tensions that arose between churches and Harlem Renaissance writers and artists readers can gain a better understanding of the work that Harlem Renaissance writers undertook during the early decades of the twentieth century Peter Kerry Powers is dean of the School of Humanities at Messiah College in Pennsylvania He is the author of *Recalling Religions Resistance Memory and Cultural Revision in Ethnic Women s Literature* *The Claims of Experience* Nolan Bennett,2019 Autobiography from Frederick Douglass s Narrative of the Life to J D Vance s Hillbilly Elegy has long been a popular genre that both authors and readers have utilized to understand particular political moments As this book argues such narratives have also contributed to the development of American political thought despite the fact that the field has not taken autobiography seriously as political theory in its own right This book considers the political contexts in which Benjamin Franklin Frederick Douglass Henry Adams Emma Goldman and Whittaker Chambers wrote their autobiographies to better understand not only the political problems to which autobiographical works can be a solution but the broader appeal of such claims of experience to the everyday life of democratic politics **Zora Neale Hurston** Cynthia Davis,Verner D. Mitchell,2013-05-09 Zora Neale Hurston 1891 1960 the most prominent of the Harlem Renaissance women writers was unique because her social and professional connections were not limited to literature but encompassed theatre dance film anthropology folklore music politics high society academia and artistic bohemia Hurston published four novels three books of nonfiction and dozens of short stories plays and essays In addition she won a long list of fellowships and prizes including a Guggenheim and a Rosenwald Yet by the 1950s Hurston like most of her Harlem Renaissance peers had faded into oblivion

An essay by Alice Walker in the 1970s however spurred the revival of Hurston's literary reputation and her works including her 1937 novel *Their Eyes Were Watching God* have enjoyed an enduring popularity. Zora Neale Hurston: An Annotated Bibliography of Works and Criticism consists of reviews of critical interpretations of Hurston's work. In addition to publication information, each selection is carefully crafted to capture the author's thesis in a short, pithy analytical framework. Also included are original essays by eminent Hurston scholars that contextualize the bibliographic entries. Meticulously researched but accessible, these essays focus on gaps in Hurston criticism and outline new directions for Hurston scholarship in the twenty-first century. Comprehensive and up to date, this volume contains analytical summaries of the most important critical writings on Zora Neale Hurston from the 1970s to the present. In addition, entries from difficult-to-locate sources such as small academic presses or international journals can be found here. Although intended as a bibliographic resource for graduate and undergraduate students, this volume is also aimed toward general readers interested in women's literature, African American literature, American history, and popular culture. The book will also appeal to scholars and teachers studying twentieth-century American literature as well as those specializing in anthropology, modernism, and African American studies, with a special focus on the women of the Harlem Renaissance.

Reading Humility in Early Modern England Jennifer Clement, 2016-03-03 While humility is not especially valued in modern Western culture, Jennifer Clement argues here it is central to sixteenth and seventeenth-century understandings of Christian faith and behavior and is vital to early modern concepts of the self. As this study shows, early modern literary engagements with humility link it to self-knowledge through the practice of right reading and make humility foundational to any proper understanding of human agency. Yet humility has received little critical interest and has often been misunderstood as a false virtue that engenders only self-abjection. This study offers an overview of various ways in which humility is discussed, deployed, or resisted in early modern texts ranging from the explicitly religious and autobiographical prose of Katherine Parr and John Donne to the more politically motivated prose of Queen Elizabeth I and the seventeenth-century reformer and radical Thomas Tryon. As part of the wider turn to religion in early modern studies, this study seeks to complicate our understanding of a mainstream early modern virtue and to problematize a mode of critical analysis that assumes agency is always defined by resistance.

Religion and Spirituality in Korean America David K. Yoo, Ruth H. Chung, 2022-08-15 Religion and Spirituality in Korean America examines the ambivalent identities of predominantly Protestant Korean Americans in Judeo-Christian American culture. Focusing largely on the migration of Koreans to the United States since 1965, this interdisciplinary collection investigates campus faith groups and adoptees. The authors probe factors such as race, the concept of diaspora, and the ways the improvised creation of sacred spaces shape Korean American religious identity and experience. In calling attention to important trends in Korean American spirituality, the essays highlight a high rate of religious involvement in urban places and participation in a transnational religious community. Contributors: Ruth H. Chung, Jae Ran Kim, Jung Ha Kim, Rebecca Kim, Sharon Kim, Okyun Kwon, Sang Hyun

Lee Anselm Kyongsuk Min Sharon A Suh Sung Hyun Um and David K Yoo **Faith and Struggle in the Lives of Four African Americans** Randal Maurice Jelks, 2019-01-10 In 1964 Muhammad Ali said of his decision to join the Nation of Islam I know where I'm going and I know the truth and I don't have to be what you want me to be I'm free to be what I want to be This sentiment the brash assertion of individual freedom informs and empowers each of the four personalities profiled in this book Randal Maurice Jelks shows that to understand the Black American experience beyond the larger narratives of enslavement emancipation and Black Lives Matter we need to hear the individual stories Drawing on his own experiences growing up as a religious African American he shows that the inner history of Black Americans in the 20th century is a story worthy of telling This book explores the faith stories of four African Americans Ethel Waters Mary Lou Williams Eldridge Cleaver and Muhammad Ali It examines their autobiographical writings interviews speeches letters and memorable performances to understand how each of these figures used religious faith publicly to reconcile deep personal struggles voice their concerns for human dignity and reinvent their public image For them liberation was not simply defined by material or legal wellbeing but by a spiritual search for community and personal wholeness

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