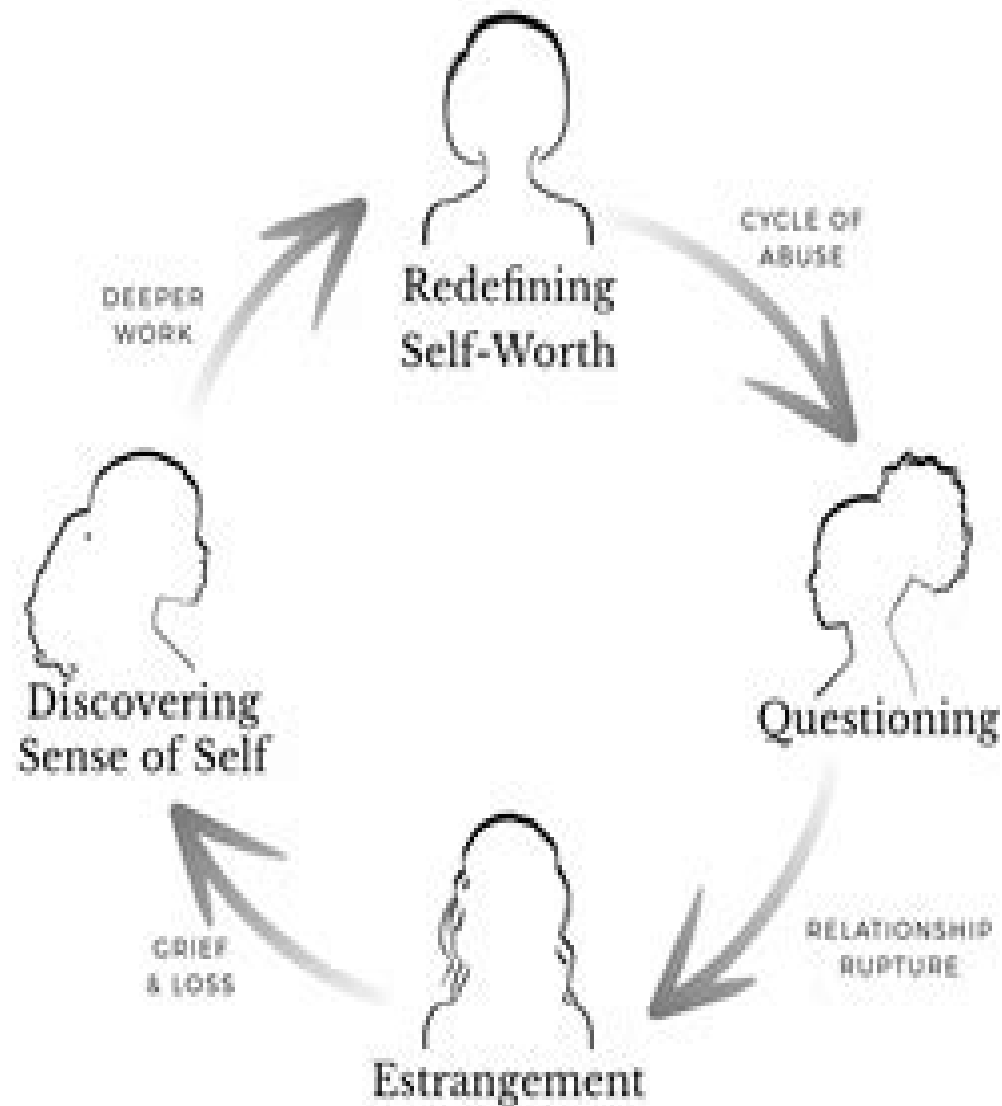


# Estrangement Energy Cycle



# Sacred Estrangement

**Simon D. Podmore**



## **Sacred Estrangement:**

*Sacred Estrangement* Peter A. Dorsey, 1993-07-12 *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

**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

**Law and the Sacred** Austin Sarat, Lawrence Douglas, 2007 The essays in this book were originally prepared for during the 2001 2002 academic year Acknowledgments

**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 **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 **Bringing God to Men** Jacqueline E. Whitt,2014 Bringing God to Men American

Military Chaplains and the Vietnam War *Hell Without Fires* Yolanda Pierce,2021-10-05 Solid readings of well known and some remarkable neglected spiritual narratives pointing out compelling and novel features that distinguish the texts and their interpreter The conclusions Pierce draws are not entirely predictable and lead to interesting dislocations and complexities regarding how we assess religion in the context of slavery Kimberly Rae Connor University of San Francisco The first treatment of early African American spiritual narrative as a genre in its own right Pierce s work advances the study of African American literature and religion by resisting the dualistic thinking that has characterized most of the work in this field Katherine C Bassard Virginia Commonwealth University *Hell Without Fires* examines the spiritual and earthly results of conversion to Christianity for African American antebellum writers Using autobiographical narratives the book shows how black writers transformed the earthly hell of slavery into a New Jerusalem a place they could call home Yolanda Pierce insists that for African Americans accounts of spiritual conversion revealed personal transformations with far reaching community effects A personal experience of an individual s relationship with God is transformed into the possibility of liberating an entire community The process of conversion could result in miraculous literacy callings to preach a renewed resistance to the slave condition defiance of racist and sexist conventions and communal uplift These stories by five of the earliest antebellum spiritual writers George White John Jea David Smith Solomon Bayley and Zilpha Elaw create a new religious language that merges Christian scripture with distinct retellings of biblical stories with enslaved people of African descent at their center Showing the ways their language exploits the levels of meaning of words like master slavery sin and flesh Pierce argues that

the narratives address the needs of those who attempted to transform a foreign god and religion into a personal and collective system of beliefs The earthly hell without fires one of the writer s characterizations of everyday life for those living in slavery could become a place where an individual could be both black and Christian and religion could offer bodily and psychological healing Pierce presents a complex and subtle assessment of the language of conversion in the context of slavery Her work will be important to those interested in the topics of slave religion and spiritual autobiography and to scholars of African American and early American literature and religion *Beyond Sacred and Secular* Sultan Tepe,2008 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 Reflections on The Moral & Spiritual Crisis in Education David E. Purpel,William M. McLaurin,2004 This book takes a sharply critical view of contemporary society with a searing indictment of our morally and intellectually bankrupt educational system Uniquely the book contains both the original version of David Purpel s highly influential Moral and Spiritual Crisis in Education first published in 1989 as well as an updated critique of that work reflections from our current times of growing despair about the directions of education and the nation Reflections on the Moral and Spiritual Crisis in Education focuses on the possibility and necessity of generating hope through the redemptive and energizing power of the human spirit *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 *Rhetoric, Scripture and Theology* Stanley E. Porter,Thomas H. Olbricht,1996-09-01 Rhetoric Scripture and Theology aptly describe the contents of this collection of essays from the 1994 Pretoria Rhetoric Conference The conference marked a significant dialogue among scholars gathered from many nations to consider how rhetoric engages with the study of scripture and theology South Africa provided a suitable context for such discussion Although the contributors are not only from South Africa the addressing of issues pertinent to a South African

context shows through in many of the essays Those that do not address particularly South African issues raise equally important issues regarding the topic of rhetoric and its relation to contemporary theological discourse

**Disasters, Vulnerability, and Narratives** Kasia Mika, 2018-07-17 This book uses narrative responses to the 2010 Haiti earthquake as a starting point for an analysis of notions of disaster vulnerability reconstruction and recovery The turn to a wide range of literary works enables a composite comparative analysis which encompasses the social political and individual dimensions of the earthquake This book focuses on a vision of an open ended future otherwise than as a threat or fear Mika turns to concepts of hinged chronologies slow healing and remnant dwelling Weaving theory with attentive close readings the book offers an open ended framework for conceptualising post disaster recovery and healing These processes happen at different times and must entail the elimination of compound vulnerabilities that created the disaster in the first place Challenging characterisations of the region as a continuous catastrophe this book works towards a bold vision of Haiti's and the Caribbean's futures The study shows how narratives can extend some of the key concepts within discipline bound approaches to disasters while making an important contribution to the interface between disaster studies postcolonial ecocriticism and Haitian Studies

*Rounding the Bases* Joseph L. Price, 2006 After identifying early conflicts between churches and baseball in the late nineteenth century Price examines the appropriation of baseball by the House of David an early twentieth century millennial Protestant community in southern Michigan Turning then from historic intersections between baseball and religion two chapters focus on the ways that baseball reelects religious myths First the omphalos myth about the origin and ordering of the world is reflected in the rituals and rules of the game Then the myth of curses is explored in the culture of superstition that underlies the game At the heart of the book is a sustained argument about how baseball functions as an American civil religion affirming and sanctifying American identity especially during periods of national crises such as wars and terrorist attacks Building on this analysis of baseball as an America's civil religion two chapters draw upon novels by W P Kinsella and David James Duncan to explore the sacramental potential of baseball and to align baseball with apocalyptic possibilities The final chapter serves as a full confession interpreting baseball affiliation stories as conversion narratives In various ways

But Now I See Fred Hobson, 1999-04-01 The term conversion narrative usually refers to a particular form of expression that arose in Puritan New England in the seventeenth century In that sense the purely religious the conversion narrative belongs to a rather remote history But in this lucid pathbreaking work Fred Hobson uses the expression in another sense in the realm of the secular to describe a much more recent phenomenon one originating in the American South and marking a new mode of southern self expression not seen until the 1940s Hobson applies the term racial conversion narrative to several autobiographies or works of highly personal social commentary by Lillian Smith James McBride Dabbs Katharine Du Pre Lumpkin Sarah Patton Boyle Will Campbell Larry L King Willie Morris Pat Watters and other southerners books written between the mid 1940s and the late 1970s in which the authors all products of and willing participants in a harsh segregated

society confess racial wrongdoings and are converted in varying degrees from racism to something approaching racial enlightenment Indeed the language of many of these works is Hobson points out the language of religious conversion sin guilt blindness seeing the light repentance redemption and so forth Hobson also looks at recent autobiographical volumes by Ellen Douglas Elizabeth Spencer and Rick Bragg to show how the medium persists if in a somewhat different form even at the very end of the twentieth century But Now I See is a study both of this particular variety of the southern impulse to self examination and of those who seem to have retained the habit of seeking redemption even if of a secular variety Departing from the old vertical southern religion salvation centered with heaven as its goal these racial converts embrace a horizontal religion which holds that getting right with man is at least as important as getting right with God A refreshingly original treatment of racial change in the South Hobson s provocative work introduces a new subgenre in the field of southern literature Anyone interested in the history and literature of the American South will be fascinated by this searching volume

**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 Messenger of the sacred heart of Jesus [afterw.] The Messenger** Apostleship of



prayer,1879      *The Paranormal and Popular Culture* Darryl Catherine,John W. Morehead,2019-02-18 Interest in preternatural and supernatural themes has revitalized the Gothic tale renewed explorations of psychic powers and given rise to a host of social and religious movements based upon claims of the fantastical And yet in spite of this widespread enthusiasm the academic world has been slow to study this development This volume rectifies this gap in current scholarship by serving as an interdisciplinary overview of the relationship of the paranormal to the artefacts of mass media e g novels comic books and films as well as the cultural practices they inspire After an introduction analyzing the paranormal s relationship to religion and entertainment the book presents essays exploring its spiritual significance in a postmodern society its post modern representation in literature and film and its embodiment in a number of contemporary cultural practices Contributors from a number of disciplines and cultural contexts address issues such as the shamanistic aspects of Batman and lesbianism in vampire mythology Covering many aspects of the paranormal and its effect on popular culture this book is an important statement in the field As such it will be of utmost interest to scholars of religious studies as well as media communication and cultural studies      *Conversion and Catastrophe in German-Jewish Émigré Autobiography* Abraham Rubin,2024-11-30 Conversion and Catastrophe in German Jewish migr Autobiography is a collective biography of four German Jewish converts to Christianity recounting their spiritual and confessional journeys against the backdrop of the Holocaust and its aftermath Focusing on personal testimonies that fuse historical trauma and spiritual illumination into one narrative the book explores how Jewish emigrants interpreted their experiences of persecution and displacement through the hermeneutics of Christian conversion It draws on autobiographies novels religious writings and newspaper articles as well as unpublished archival materials such as diaries lecture notes and private correspondence The book explores how chosen genres of writing both enabled and hindered self understanding It also assesses whether the literary paradigm of Christian conversion highlighting an individual s separation from a past sinful self is suitable for expressing a collective catastrophe Applying psychoanalysis disability studies and autobiographical theory to the life writing of converted Jews the book offers new avenues for conceptualizing the Jewishness of historical subjects who disavowed their ties to Judaism Published in association with the United States Holocaust Memorial Museum

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