

*Jane McDermid*

# LOST ECSTASY

*The Decline and  
Transformation of Religion*

Interdisciplinary  
Approaches to the Study  
of Religion



# Lost Ecstasy

**Mary Roberts Rinehart**



## **Lost Ecstasy:**

**Lost Ecstasy** June McDaniel, 2018-06-26 This book is a study of religious ecstasy and the ways that it has been suppressed in both the academic study of religion and in much of the modern practice of religion. It examines the meanings of the term, how ecstatic experience is understood in a range of religions, and why the importance of religious and mystical ecstasy has declined in the modern West. June McDaniel examines how the search for ecstatic experience has migrated into such areas as war, terrorism, transgression, sexuality, drug use, and anti-institutional forms of spirituality. She argues that the loss of religious and mystical ecstasy as both a religious goal and as a topic of academic study has had wide-ranging negative effects. She also proposes that the field of religious studies must go beyond criminalizing, trivializing, and pathologizing ecstatic and mystical experiences. Both religious studies and theology need to take these states seriously as important aspects of lived human experience.

Lost Ecstasy Mary Roberts Rinehart, 1927 Kay Dowling was used to luxury, expensive pleasures, and the gentlemen who could afford them. But when she accompanied her wealthy family to her late grandfather's ranch, it was ordinary Tom McNair who caught her eye. Then Tom was arrested for a not-so-ordinary murder, and Kay's life was turned upside down. But she was determined to help Tom prove his innocence, even if she had to put her own life in danger to do it.

**Lost Ecstasy** Mary Roberts Rinehart, 1977      **Mary Roberts Rinehart, Mistress of Mystery** Frances H. Bachelder, 1993-01-01 A study of Rinehart's various mystery novels from *The Circular Staircase* to *The Swimming Pool*.

**The Emotional Life of Postmodern Film** Pansy Duncan, 2015-11-19 Emotion and Postmodernism: is it possible to imagine an odder couple, stranger bedfellows, less bad company? *The Emotional Life of Postmodern Film* brings this unlikely pair into sustained dialogue, arguing that the interdisciplinary body of scholarship currently emerging under the rubric of affect theory may be unexpectedly enriched by an encounter with the field that has become its critical other. Across a series of radical re-appraisals of canonical postmodern texts from Fredric Jameson's *Postmodernism* to David Cronenberg's *Crash*, Duncan shows that the same postmodern archive that has proven resistant to strongly subject-based and object-oriented emotions like anger and sadness proves all too congenial to a series of idiosyncratic, borderline emotions from knowingness, fascination, and bewilderment to boredom and euphoria. The analysis of these emotions in turn promises to shake up scholarly consensus on two key counts. On the one hand, it will restructure our sense of the place and role of emotion in a critical enterprise that has long cast it as the stodgy, subjective sister of a supposedly more critically interesting and politically productive affect. On the other, it will transform our perception of postmodernism as a now historical, aesthetic, and theoretical moment, teaching us to acknowledge more explicitly and to name more clearly the emotional life that energizes it.      **The**

**Macabresque** Edward Weisband, 2018 Studies of genocide and mass atrocity most often focus on their causes and consequences, their aims and effects, and the number of people killed. But if the main goal is death, why is torture necessary? By understanding how and why mass violence occurs and the reasons for its variations, *The Macabresque* aims to explain why so

many seemingly normal or ordinary people participate in mass atrocity across cultures and why such egregious violence occurs repeatedly through history      **Lost Ecstasy** Mary Roberts Rinehart,1943      **Poems** Herbert Trench,1924      **The Poets' Jesus : Representations at the End of a Millennium** Peggy Rosenthal,2000-03-24 Poets have always been the medium through which a culture talks of and to its gods Now in this learned but lively commentary Peggy Rosenthal shows us the astonishing range of poetic encounters with Jesus With a special emphasis on twentieth century poetry Rosenthal draws from an unprecedented range of world poetry from Africa the Arab world and the Far East to Latin America and the West to give readers an understanding of how different times and different cultures have affected the way poets refigure Jesus and of how poets fascination with the man from Nazareth transcends all barriers She also demonstrates that despite the twentieth century s self definition as a secular and post Christian epoch it has produced poetry about Jesus of truly surprising quality and variety Impeccably researched and extremely accessible The Poets Jesus will strongly appeal to scholars of poetry and religion as well as for all general readers of poetry      **Secret Bread** Fryniwyd Tennyson Jesse,1917

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