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Political Theology of the Earth
The Cambridge Companion to Christian Political Theology
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Political Theology of the Earth

This book examines the moral foundations of liberal societies through the role of Christian belief in public policy.

The Cambridge Companion to Christian Political Theology

A n expansive and ambitious intellectual history of democratic socialism from one of the world’s leading intellectual historians and social ethicists
The fallout from twenty years of neoliberal economic globalism has sparked a surge of interest in the old idea of democratic socialism—a democracy in which the people control the economy and government, no group dominates any other, and every citizen is free, equal, and included. With a focus on the intertwined legacies of Christian socialism and Social Democratic politics in Britain and Germany, this book traces the story of
democratic socialism from its birth in the nineteenth century through the mid-1960s. Examining the tenets on which the movement was founded and how it adapted to different cultural, religious, and economic contexts from its beginnings through the social and political traumas of the twentieth century, Gary Dorrien reminds us that Christian socialism paved the way for all liberation theologies that make the struggles of oppressed peoples the subject of redemption. He argues for a decentralized economic democracy and anti-imperial internationalism.

**Political Theology for a Plural Age**

This book is an exercise in political theology, exploring the problem of gender-based violence by focusing on violent male subjects and the issue of entitlement. It addresses gender-based violence in familial and military settings before engaging with a wider political context. The chapters draw on sources ranging from Michel Foucault, Judith Butler, and Étienne Balibar to Rowan Williams and Elisabeth Schüssler Fiorenza. Entitlement is theorized and interpreted as a gender pattern, predisposing subjects toward controlling behaviour and/or violent actions. Steven Ogden develops a theology of transformation, stressing immanence. He examines entitled subjects, predisposed to violence, where transformation requires a limit-experience that wrenches the subject from itself. The book also reflects on today's pervasive strongman politics, where political rationalities foster proprietorial thinking and entitlement gender patterns, and how theology is called to develop counter-discourses and counter-practices.

**The Enemy**

The Crisis of Parliamentary Democracy offers a powerful criticism of the inconsistencies of representative democracy. Described both as "the Hobbes of our age" and as "the philosophical godfather of Nazism," Carl Schmitt was a brilliant and controversial political theorist whose doctrine of political leadership and critique of liberal democratic ideals distinguish him as one of the most original contributors to modern political theory. The Crisis of Parliamentary Democracy offers a powerful criticism of the inconsistencies of representative democracy. First published in 1923, it has often been viewed as an attempt to destroy parliamentarism; in fact, it was Schmitt's attempt to defend the Weimar constitution. The introduction to this new translation places the book in proper historical context and
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provides a useful guide to several aspects of Weimar political culture. The Crisis of Parliamentary Democracy is included in the series Studies in Contemporary German Social Thought, edited by Thomas McCarthy.

**Political Theology**

Now available in English for the first time, Dictatorship is Carl Schmitt's most scholarly book and arguably a paradigm for his entire work. Written shortly after the Russian Revolution and the First World War, Schmitt analyses the problem of the state of emergency and the power of the Reichspräsident in declaring it. Dictatorship, Schmitt argues, is a necessary legal institution in constitutional law and has been wrongly portrayed as just the arbitrary rule of a so-called dictator. Dictatorship is an essential book for understanding the work of Carl Schmitt and a major contribution to the modern theory of a democratic, constitutional state. And despite being written in the early part of the twentieth century, it speaks with remarkable prescience to our contemporary political concerns.

**Social Democracy in the Making**

Michael Laffin demonstrates the promise of Martin Luther's thought for contemporary political theology by showing how Luther has been over-determined in standard genealogies of modernity which frequently deafen us to his unique contribution. Laffin argues that contemporary theologians have typically followed a narrative derived from the work of a previous generation of political historians and philosophers, which tend to screen out or distort the Reformers' contribution to political theory. Common to these narratives are charges against Luther for his perceived univocal and nominal ontology resulting in a privatized and spiritualized Christianity, thus falsely dividing the world into autonomous spheres. Additionally, the narratives claim that Luther follows in the wake of voluntarism, leading to an insistence on human passivity that leaves no room for pagan virtue. Thus, politics is reduced to an authoritarian imposition of order. In contrast to the dominant narratives of political modernity, Laffin re-examines these narratives by focusing on the political significance of areas in Luther's corpus often neglected in contemporary accounts of his political thought, especially his commentaries on Scripture and writings on the sacraments. Attention to these writings brings forth the crucial themes of the two ecclesiae and the three institutions. Constructively, these themes are
deployed in critical engagement with contemporary political theology, particularly as represented in Radical Orthodoxy and the new-Augustinianism.

**Politics after Christendom**

Situated within the wider post-secular turn in politics and international relations, this volume focuses not on religion per se, but rather explicitly on theology. Contributions to this collection highlight the political theological foundations of international theory and world politics, recasting theology and politics as symbiotic discourses with all the risks, promises and open questions this relation may involve. The overarching claim the book makes is that all politics has theology embedded in it, both in the genealogical sense of carrying ineradicable traces of rival theological traditions, and also in the more ontological sense of being enacted by alternative configurations of the theologico-political. The book is unique in bringing together a diverse group of scholars, spanning knowledge areas as varied as IR, political theory, philosophy, theology, and history to investigate the complex interconnections between theology and world politics. It will be of interest to students and scholars of political theory, international relations, intellectual history, and political theology.

**Perilous Futures**

Political theology is a distinctly modern problem, one that takes shape in some of the most important theoretical writings of the twentieth and twenty-first centuries. But its origins stem from the early modern period, in medieval iconographies of sacred kinship and the critique of traditional sovereignty mounted by Hobbes and Spinoza. In this book, Graham Hammill and Julia Reinhard Lupton assemble established and emerging scholars in early modern studies to examine the role played by sixteenth- and seventeenth-century literature and thought in modern conceptions of political theology. Political Theology and Early Modernity explores texts by Shakespeare, Machiavelli, Milton, and others that have served as points of departure for such thinkers as Schmitt, Strauss, Benjamin, and Arendt. Written from a spectrum of positions ranging from renewed defenses of secularism to attempts to reconceive the religious character of collective life and literary experience, these essays probe moments of productive conflict, disavowal, and entanglement in politics and religion as they pass between early modern and modern scenes of thought. This stimulating
collection is the first to answer not only how Renaissance and baroque literature help explain the persistence of political theology in modernity and postmodernity, but also how the reemergence of political theology as an intellectual and political problem deepens our understanding of the early modern period.

**The Crisis of Parliamentary Democracy**

By both its supporters and detractors, neoliberalism is usually considered an economic policy agenda. Neoliberalism's Demons argues that it is much more than that: a complete worldview, neoliberalism presents the competitive marketplace as the model for true human flourishing. And it has enjoyed great success: from the struggle for "global competitiveness" on the world stage down to our individual practices of self-branding and social networking, neoliberalism has transformed every aspect of our shared social life. The book explores the sources of neoliberalism's remarkable success and the roots of its current decline. Neoliberalism's appeal is its promise of freedom in the form of unfettered free choice. But that freedom is a trap: we have just enough freedom to be accountable for our failings, but not enough to create genuine change. If we choose rightly, we ratify our own exploitation. And if we choose wrongly, we are consigned to the outer darkness—and then demonized as the cause of social ills. By tracing the political and theological roots of the neoliberal concept of freedom, Adam Kotsko offers a fresh perspective, one that emphasizes the dynamics of race, gender, and sexuality. More than that, he accounts for the rise of right-wing populism, arguing that, far from breaking with the neoliberal model, it actually doubles down on neoliberalism's most destructive features.

**Desiring a Better Country**

"The 'return of religion' in the public sphere and the emergence of post-secular societies have propelled the discourse of political theology into the centre of contemporary democratic theory. This situation calls forth the question addressed in this book: Is a democratic political theology possible? Carl Schmitt first developed the idea of the Christian theological foundations of modern legal and political concepts in order to criticize the secular basis of liberal democracy. He employed political theology to argue for the continued legitimacy of the absolute sovereignty of the state against the claims raised by pluralist and globalized civil society. This
book shows how, after Schmitt, some of the main political theorists of the 20th century, from Jacques Maritain to Jürgen Habermas, sought to establish an affirmative connection between Christian political theology, popular sovereignty and the legitimacy of democratic government. In so doing, the political representation of God in the world was no longer placed in the hands of hierarchical and sovereign lieutenants (Church, Empire, Nation), but in a series of democratic institutions, practices and conceptions like direct representation, constitutionalism, universal human rights, and public reason that reject the primacy of sovereignty“--

Neoliberalism's Demons

On the Nature of Marx’s Things is a major rethinking of the Marxian tradition, one based not on fixed things but on the inextricable interrelation between the material world and our language for it. Lezra traces to Marx’s earliest writings a subterranean, Lucretian practice that he calls necrophilological translation that continues to haunt Marx’s inheritors. This Lucretian strain, requiring that we think materiality in non-self-evident ways, as dynamic, aleatory, and always marked by its relation to language, raises central questions about ontology, political economy, and reading. “Lezra,” writes Vittorio Morfino in his preface, “transfers all of the power of the Althusserian encounter into his conception of translation.” Lezra’s expansive understanding of translation covers practices that put different natural and national languages into relation, often across periods, but also practices or mechanisms internal to each language. Obscured by later critical attention to the contradictory lexicons—of fetishism and of chrematistics—that Capital uses to describe how value accrues to commodities, and by the dialectical approach that’s framed Marx’s work since Engels sought to marry it to the natural philosophy of his time, necrophilological translation has a troubling, definitive influence in Marx’s thought and in his wake. It entails a radical revision of what counts as translation, and wholly new ways of imagining what an object is, of what counts as matter, value, sovereignty, mediation, and even number. In On the Nature of Marx’s Things a materialism “of the encounter,” as recent criticism in the vein of the late Althusser calls it, encounters Marxological value-form theory, post-Schmittian divisible sovereignty, object-oriented-ontologies and the critique of correlationism, and philosophies of translation and untranslatability in debt to Quine, Cassin, and Derrida. The inheritors of the problems with which Marx grapples range from Spinoza’s marranismo, through Melville’s Bartleby, through the development of a
previously unexplored Freudian political theology shaped by the revolutionary traditions of Schiller and Verdi, through Adorno’s exilic antihumanism against Said’s cosmopolitan humanism, through today’s new materialisms. Ultimately, necrophilology draws the story of capital’s capture of difference away from the story of capital’s production of subjectivity. It affords concepts and procedures for dismantling the system of objects on which neoliberal capitalism stands: concrete, this-worldly things like commodities, but also such “objects” as debt traps, austerity programs, the marketization of risk; ideologies; the pedagogical, professional, legal, even familial institutions that produce and reproduce inequities today.

Dictatorship

Douglas Farrow seldom shies from controversy. Discussing several hot-button issues such as religion in public life, educational freedom, human rights, and the definition of marriage, Farrow challenges the common misconception that secular institutions can be religiously neutral. Inspired by current legal, political, and philosophical debates in North America, Desiring a Better Country engages leading political thinkers from Augustine to John Rawls and John Courtney Murray, contemporary political figures such as Michael Ignatieff and Justin Trudeau, as well as legal scholars and Supreme Court judgments. Writing from a Catholic perspective, Farrow also incorporates contributions from the Church’s pre- and post-Vatican II teaching. His arguments treat five pressing issues: the grounding of human rights, the dislocation of the goods of marriage, the incoherence of normative pluralism, the uncertain future of religious freedom, and the peculiar liberty of the Church. Provocatively written, well-informed, and relevant to current affairs, Desiring a Better Country is a timely intervention in debates on religion, civil society, and the state.

Theology and World Politics

This book demonstrates how discussions of Political Theology have been a constant feature throughout philosophical modernity and that they continue to impact contemporary political debates. By tracing the historical roots and detailing the contemporary outworking of Political Theology in Europe, it contends that this growing field requires a broader “canon” in order for it to mature. Political Theology is shown here to be about the diversity of relationships between religious beliefs and political
orientations. First engaging with historical debates, chapters re-examine the relationship between personal conviction and societal orientation on such topics as the will to believe, evil, individualism, the relationship between church and state, and the relationship between belief and natural science. The volume then establishes the relevance of these debates for the present day. As such, it invites engagement on the back and forth between religion and politics in a liberal democracy and a communist state, on how communitarianism relates to religious language, on the diversity of Christian and Jewish political theology, and the politics of toleration. By broadening out the field of Political Theology this book offers the reader a more nuanced understanding of its sustained influence on public life. As such it will be of interest to academics working in Political Theology, but also Theology, Philosophy and Political Science more generally.

The Mighty and the Almighty

Is contemporary international order truly a secular arrangement? Theorists of international relations typically adhere to a narrative that portrays the modern states system as the product of a gradual process of secularization that transcended the religiosity of medieval Christendom. William Bain challenges this narrative by arguing that modern theories of international order reflect ideas that originate in medieval theology. They are, in other words, worldly applications of a theological pattern. This ground-breaking book makes two key contributions to scholarship on international order. First, it provides a thorough intellectual history of medieval and early modern traditions of thought and the way in which they shape modern thinking about international order. It explores the ideas of Augustine, Thomas Aquinas, William of Ockham, Martin Luther, and other theologians to rise above the sharp differentiation of medieval and modern that underpins most international thought. Uncovering this theological inheritance invites a fundamental reassessment of canonical figures, such as Hugo Grotius and Thomas Hobbes, and their contribution to theorizing international order. Second, this book shows how theological ideas continue to shape modern theories of international order by structuring the questions theorists ask as well as the answer they provide. It argues that the dominant vocabulary of international order, system and society, anarchy, balance of power, and constitutionalism, is mediated by the intellectual commitments of nominalist theology. It concludes by exploring the implications of thinking in terms of this theological inheritance, albeit in
a world where God is only one of several possibilities that can called upon to secure the regularity of order.

**Political Theology: A Guide for the Perplexed**

Heinrich Meier’s work on Carl Schmitt has dramatically reoriented the international debate about Schmitt and his significance for twentieth-century political thought. In *The Lesson of Carl Schmitt*, Meier identifies the core of Schmitt’s thought as political theology—that is, political theorizing that claims to have its ultimate ground in the revelation of a mysterious or suprarational God. This radical, but half-hidden, theological foundation underlies the whole of Schmitt’s often difficult and complex oeuvre, rich in historical turns and political convolutions, intentional deceptions and unintentional obfuscations. In four chapters on morality, politics, revelation, and history, Meier clarifies the difference between political philosophy and Schmitt’s political theology and relates the religious dimension of his thought to his support for National Socialism and his continuing anti-Semitism. New to this edition are two essays that address the recently published correspondences of Schmitt—particularly with Hans Blumberg—and the light it sheds on his conception of political theology.

**Race and Political Theology**

A new treatment of political theology - politically constructive and receptive to Christian tradition.

**Past and Present Political Theology**

Since his death, the writings of Carl Schmitt (1888–1985) have been debated, cited, and adopted by political and legal thinkers on both the left and right with increasing frequency, though not without controversy given Schmitt’s unwavering support for National Socialism before and during World War II. In *Perilous Futures*, Peter Uwe Hohendahl calls for critical scrutiny of Schmitt’s later writings, the work in which Schmitt wrestles with concerns that retain present-day relevance: globalization, asymmetrical warfare, and the shifting international order. Hohendahl argues that Schmitt’s work seems to offer solutions to these present-day issues, although the ambiguity of his beliefs means that Schmitt’s later work is a problematic guide. Focusing on works Schmitt published after
the war—including The Nomos of the Earth, Theory of the Partisan and Political Theology II—as well as his posthumously published diaries, Hohendahl reads these works critically against the backdrop of their biographical and historical contexts, he charts the shift in Schmitt’s perspective from a German nationalist focus to a European and then international agenda, while attending to both the conceptual and theoretical continuities with his prewar work and addressing the tension between the specific circumstances in which Schmitt was writing and the later international appropriation. Crossing disciplines of history, political theory, international relations, German studies, and political philosophy, Hohendahl brings Schmitt’s later writings into contemporary discourse and forces us to reexamine what we believe about Carl Schmitt.

**Religion, Secularism, and Political Belonging**

Interest in political theology has surged in recent years, and this accessible volume provides a focused overview of the field. Many are asking serious questions about religious faith in secular societies, the origin and function of democratic polities, worldwide economic challenges, the shift of Christianity’s center of gravity to the global south, and anxieties related to bold and even violent assertions of theologically determined political ideas. In fourteen original essays, authors examine Christian political theology in order to clarify the contemporary discourse and some of its most important themes and issues. These include up-to-date, critical engagements with historical figures like Augustine, Thomas Aquinas, and Immanuel Kant; discussions of how the Bible functions theopolitically; and introductions to key movements such as liberation theology, Catholic social teaching, and radical orthodoxy. An invaluable resource for students and scholars in theology, the Companion will also be beneficial to those in history, philosophy, and politics.

**Political Theology**

God is dead, but his presence lives on in politics. This is the problem of political theology: the way that theological ideas find their way into secular political institutions, particularly the sovereign state. In this intellectual tour-de-force, leading political theorist Saul Newman shows how political theology arose alongside secularism, and relates to the problem of legitimising power and authority in modernity. It is not about the power of religion so much as about the religion of power. Examining the current
crisis of the liberal order, he argues that recent phenomena such as the rise of populism, the renewed demand for strong national sovereignty and the return of religious fundamentalism may be understood through this paradigm. He illustrates his argument through an exploration of themes such as sovereignty, democracy, economics, technology, ecological catastrophe, messianism and the future of radical politics, engaging with thinkers ranging from Schmitt and Hobbes to Stirner, Foucault, and Agamben. This book will be a crucial text for all students, scholars and general readers interested in the meaning and significance of political theology for political theory.

**The Promise of Martin Luther's Political Theology**

Written in the intense political and intellectual tumult of the early years of the Weimar Republic, Political Theology develops the distinctive theory of sovereignty that made Carl Schmitt one of the most significant and controversial political theorists of the twentieth century. Focusing on the relationships among political leadership, the norms of the legal order, and the state of political emergency, Schmitt argues in Political Theology that legal order ultimately rests upon the decisions of the sovereign. According to Schmitt, only the sovereign can meet the needs of an "exceptional" time and transcend legal order so that order can then be reestablished. Convinced that the state is governed by the ever-present possibility of conflict, Schmitt theorizes that the state exists only to maintain its integrity in order to ensure order and stability. Suggesting that all concepts of modern political thought are secularized theological concepts, Schmitt concludes Political Theology with a critique of liberalism and its attempt to depoliticize political thought by avoiding fundamental political decisions.

**Political Theology of International Order**

Amid melting glaciers, rising waters, and spreading droughts, Earth has ceased to tolerate our pretense of mastery over it. But how can we confront climate change when political crises keep exploding in the present? Noted ecotheologian and feminist philosopher of religion Catherine Keller reads the feedback loop of political and ecological depredation as secularized apocalypse. Carl Schmitt’s political theology of the sovereign exception sheds light on present ideological warfare; racial, ethnic, economic, and sexual conflict; and hubristic anthropocentrism. If the politics of exceptionalism are theological in origin,
she asks, should we not enlist the world’s religious communities as part of the resistance? Keller calls for dissolving the opposition between the religious and the secular in favor of a broad planetary movement for social and ecological justice. When we are confronted by populist, authoritarian right wings founded on white male Christian supremacism, we can counter with a messianically charged, often unspoken theology of the now-moment, calling for a complex new public. Such a political theology of the earth activates the world’s entangled populations, joined in solidarity and committed to revolutionary solutions to the entwined crises of the Anthropocene.

**Divine Democracy**

Questions how the church and state should be related, through an examination of the relationship between divine and political authority.

**On the Nature of Marx's Things**

**The Theory of the Partisan**

Provides the first extended study of Calvin’s 1559 Institutio in conversation with critical theorists of religion, modernity, sovereignty, and political theology.

**Political Theology and Early Modernity**

New challenges that emerged in the postwar era have given rise to ongoing debate about the place of religion in public life, in the United States and in other established democracies, and this debate has dramatically reshaped the way scholars, policymakers, and religious leaders think about political theology. Political Theology for a Plural Age examines historic and contemporary understandings of political engagement in Christianity, Judaism, and Islam, engaging political theologies not merely as a set of theoretical concepts but as religious beliefs and principles that motivate specific political action. The essays in this volume, written by leading thinkers and practitioners within each tradition and their secular counterparts, examine a number of core issues at the intersection of religion and politics. They contest the definition of political theology, establish a common discourse across the three
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Abrahamic traditions, and closely examine how globalization, secularization, and pluralism affect the construction and plausibility of political theologies. Finally, they offer insight into how political theologies might adapt to the shared global challenges of the twenty-first century.

**Politics, Theology and History**

This new volume gives discursive shape to several key facets of the relationship among politics, theology and religious thought. Powerfully relevant to a wealth of further academic disciplines including history, law and the humanities, it sharpens the contours of our understanding in a live and evolving field. It charts the mechanisms by which, contrary to the avowed secularism of many of today’s polities, theology and religion have often, and sometimes profoundly, shaped political discourse. By augmenting this broader analysis with a selection of authoritative papers focusing on the prominent sub-field of political theology, the anthology offsets a startling academic lacuna. Alongside focused analysis of subjects such as conscience, secularism and religious tolerance, the discussion of political theology examines the tradition’s critical moments, including developments during the post-World War I Weimar republic in Germany and the epistemological imprint the theory has left behind in works by political thinkers influenced by the three major monotheistic traditions.

**The Lesson of Carl Schmitt**

In this volume, senior scholars come together to explore how Jewish and African American experiences can make us think differently about the nexus of religion and politics, or political theology. Some wrestle with historical figures, such as William Shakespeare, W. E. B. Du Bois, Nazi journalist Wilhelm Stapel, and Austrian historian Otto Brunner. Others ponder what political theology can contribute to contemporary politics, particularly relating to Israel’s complicated religious/racial/national identity and to the religious currents in African American politics. Race and Political Theology opens novel avenues for research in intellectual history, religious studies, political theory, and cultural studies, showing how timely questions about religion and politics must be reframed when race is taken into account.

**Violence, Entitlement, and Politics**
Working in four scholarly teams focused on different global regions—North America, the European Union, the Middle East, and China—the contributors to Religion, Secularism, and Political Belonging examine how new political worlds intersect with locally specific articulations of religion and secularism. The chapters address many topics, including the changing relationship between Islam and politics in Tunisia after the 2010 revolution, the influence of religion on the sharp turn to the political right in Western Europe, understandings of Confucianism as a form of secularism, and the alliance between evangelical Christians and neoliberal business elites in the United States since the 1970s. This volume also provides a methodological template for how humanities scholars around the world can collaboratively engage with sweeping issues of global significance. Contributors. Markus Balkenhol, Elizabeth Bentley, Kambiz GhaneaBassiri, David N. Gibbs, Ori Goldberg, Marcia Klotz, Zeynep Kurtulus Korkman, Leerom Medovoi, Eva Midden, Mohanad Mustafa, Mu-chou Poo, Shaul Setter, John Vignaux Smith, Pooyan Tamimi Arab, Ernst van den Hemel, Albert Welter, Francis Ching-Wah Yip, Raef Zreik

The Desire of the Nations

In Christ and the Common Life Luke Bretherton provides an introduction to historical and contemporary theological reflection on politics and opens up a compelling vision for a Christian commitment to democracy. In dialogue with Scripture and various traditions, Bretherton examines the dynamic relationship between who we are in relation to God and who we are as moral and political animals. He addresses fundamental political questions about poverty and injustice, forming a common life with strangers, and handling power constructively. And through his analysis of debates concerning, among other things, race, class, economics, the environment, and interfaith relations, he develops an innovative political theology of democracy as a way through which Christians can speak and act faithfully within our current context. Read as a whole, or as stand-alone chapters, the book guides readers through the political landscape and identifies the primary vocabulary, ideas, and schools of thought that shape Christian reflection on politics in the West. Ideal for the classroom, Christ and the Common Life equips students to understand politics and its positive and negative role in fostering neighbor love.
This book highlights the ways Dietrich Bonhoeffer's work informs political theology and examines Bonhoeffer's contributions in three ways: historical-critical interpretation, critical-constructive engagement, and constructive-practical application.

**Political Theology**

This edited collection addresses the complexity of Islamic political thought and resolves some deep misconceptions surrounding crucial concepts such as din wa-dawla relationships and shari'a law.

**Christ and the Common Life**

**Politics, Religion and Political Theology**

Political Theology II is Carl Schmitt's last book. Part polemic, part self-vindication for his involvement in the National Socialist German Workers' Party (NSDAP), this is Schmitt's most theological reflection on Christianity and its concept of sovereignty following the Second Vatican Council. At a time of increasing visibility of religion in public debates and a realization that Schmitt is the major and most controversial political theorist of the twentieth century, this last book sets a new agenda for political theology today. The crisis at the beginning of the twenty-first century led to an increased interest in the study of crises in an age of extremes - an age upon which Carl Schmitt left his indelible watermark. In Political Theology II, first published in 1970, a long journey comes to an end which began in 1923 with Political Theology. This translation makes available for the first time to the English-speaking world Schmitt's understanding of Political Theology and what it implies theologically and politically.

**Dietrich Bonhoeffer, Theology, and Political Resistance**

There is an increasingly intense interest in political theology amongst contemporary scholars and students. Yet, while there are many authors engaging in political theology, there are very few resources about political theology which aim to orient students and other recent new-comers to the field. This is a concise and accessible advanced introduction which distinguishes various approaches to political theology, and which explores
several of the central issues addressed in political theologies. Theological students will be able to approach courses and readings in political theology with a renewed confidence with this overview in hand.

**Intercarnations**

In this strikingly original work, Paul W. Kahn rethinks the meaning of political theology. In a text innovative in both form and substance, he describes an American political theology as a secular inquiry into ultimate meanings sustaining our faith in the popular sovereign. Kahn works out his view through an engagement with Carl Schmitt's 1922 classic, Political Theology: Four Chapters on the Concept of Sovereignty. He forces an engagement with Schmitt's four chapters, offering a new version of each that is responsive to the American political imaginary. The result is a contemporary political theology. As in Schmitt's work, sovereignty remains central, yet Kahn shows how popular sovereignty creates an ethos of sacrifice in the modern state. Turning to law, Kahn demonstrates how the line between exception and judicial decision is not as sharp as Schmitt led us to believe. He reminds readers that American political life begins with the revolutionary willingness to sacrifice and that both sacrifice and law continue to ground the American political imagination. Kahn offers a political theology that has at its center the practice of freedom realized in political decisions, legal judgments, and finally in philosophical inquiry itself.

**Nothing Absolute**

¡Presente! develops a lived theology of nonviolence through an extended case study of the movement to close the School of the Americas (also known as the SOA or WHINSEC). Specifically, it analyzes how the presence of the dead—a presence proclaimed at the annual vigil of the School of the Americas Watch—shapes a distinctive, transnational, nonviolent movement. Kyle B.T. Lambelet argues that such a messianic affirmation need not devolve into violence or sectarianism and, in fact, generates practical reasoning. By developing a messianic political theology in dialogue with the SOA Watch movement, Lambelet's work contributes to Christian ethics as he explores the political implications of the resurrection of the dead. This book contributes to studies of strategic nonviolence and civil resistance by demonstrating how religious and moral dynamics remain an essential part of such struggles.
¡Presente!

Featuring scholars at the forefront of contemporary political theology and the study of German Idealism, Nothing Absolute explores the intersection of these two flourishing fields. Against traditional approaches that view German Idealism as a secularizing movement, this volume revisits it as the first fundamentally philosophical articulation of the political-theological problematic in the aftermath of the Enlightenment and the advent of secularity. Nothing Absolute reclaims German Idealism as a political-theological trajectory. Across the volume’s contributions, German thought from Kant to Marx emerges as crucial for the genealogy of political theology and for the ongoing reassessment of modernity and the secular. By investigating anew such concepts as immanence, utopia, sovereignty, theodicy, the Earth, and the world, as well as the concept of political theology itself, this volume not only rethinks German Idealism and its aftermath from a political-theological perspective but also demonstrates what can be done with (or against) German Idealism using the conceptual resources of political theology today. Contributors: Joseph Albernaz, Daniel Colucciello Barber, Agata Bielik-Robson, Kirill Chepurin, S. D. Chrostowska, Saitya Brata Das, Alex Dubilet, Vincent Lloyd, Thomas Lynch, James Martel, Steven Shakespeare, Oxana Timofeeva, Daniel Whistler

Political Theology II

The writings of Carl Schmitt form what is arguably the most disconcerting, original, and yet still unfamiliar body of twentieth-century political thought. In the English-speaking world, he is terra incognita, a name associated with Nazism, the author of a largely un-translated oeuvre forming no recognizable system, coming to us from a disturbing place and time in the form of fragments. The Enemy is a comprehensive reconstruction and analysis of all of Schmitt's major works - his books, articles and pamphlets from 1919 to 1950 - presented in an arresting narrative form. The revelation of his work is that, unlike mainstream Nazi ideology, Schmitt makes a strong philosophical claim for the necessity of confrontational politics within a democratic system; a claim that has resonance in today's hegemony of consensual politics.

Calvin and the Resignification of the World
For more than a millennium, beginning in the early Middle Ages, most Western Christians lived in societies that sought to be comprehensively Christian—ecclesiastically, economically, legally, and politically. That is to say, most Western Christians lived in Christendom. But in a gradual process beginning a few hundred years ago, Christendom weakened and finally crumbled. Today, most Christians in the world live in pluralistic political communities. And Christians themselves have very different opinions about what to make of the demise of Christendom and how to understand their status and responsibilities in a post-Christendom world. Politics After Christendom argues that Scripture leaves Christians well-equipped for living in a world such as this. Scripture gives no indication that Christians should strive to establish some version of Christendom. Instead, it prepares them to live in societies that are indifferent or hostile to Christianity, societies in which believers must live faithful lives as sojourners and exiles. Politics After Christendom explains what Scripture teaches about political community and about Christians' responsibilities within their own communities. As it pursues this task, Politics After Christendom makes use of several important theological ideas that Christian thinkers have developed over the centuries. These ideas include Augustine's Two-Cities concept, the Reformation Two-Kingdoms category, natural law, and a theology of the biblical covenants. Politics After Christendom brings these ideas together in a distinctive way to present a model for Christian political engagement. In doing so, it interacts with many important thinkers, including older theologians (e.g., Augustine, Aquinas, and Calvin), recent secular political theorists (e.g., Rawls, Hayek, and Dworkin), contemporary political-theologians (e.g., Hauerwas, O'Donovan, and Wolterstorff), and contemporary Christian cultural commentators (e.g., MacIntyre, Hunter, and Dreher). Part 1 presents a political theology through a careful study of the biblical story, giving special attention to the covenants God has established with his creation and how these covenants inform a proper view of political community. Part 1 argues that civil governments are legitimate but penultimate, and common but not neutral. It concludes that Christians should understand themselves as sojourners and exiles in their political communities. They ought to pursue justice, peace, and excellence in these communities, but remember that these communities are temporary and thus not confuse them with the everlasting kingdom of the Lord Jesus Christ. Christians' ultimate citizenship is in this new-creation kingdom. Part 2 reflects on how the political theology developed in Part 1 provides Christians with a framework for thinking about perennial issues of political and legal theory.
Part 2 does not set out a detailed public policy or promote a particular political ideology. Rather, it suggests how Christians might think about important social issues in a wise and theologically sound way, so that they might be better equipped to respond well to the specific controversies they face today. These issues include race, religious liberty, family, economics, justice, rights, authority, and civil resistance. After considering these matters, Part 2 concludes by reflecting on the classical liberal and conservative traditions, as well as recent challenges to them by nationalist and progressivist movements.

**Political Theology**

Intercarnations is an outstanding collection of provocative, elegantly written essays—many available in print for the first time—by renowned theologian Catherine Keller. Affirmations of body, flesh, and matter pervade current theology and inevitably echo with the doctrine of the incarnation. Yet, in practice, materialism remains contested ground—between Marxist and capitalist, reductive and postmodern iterations. Current theological explorations of our material ecologies cannot elude the tug or drag of the doctrine of “the incarnation.” But what if we were to redistribute, rather than repress, that singular body? Might we free it—along with the bodies in which it is boundlessly entangled—from a troubling history of Christian exceptionalism? In these immensely significant, highly original essays, theologian Catherine Keller proposes to liberate the notion of the divine made flesh from the exclusivity of orthodox Christian theology’s Jesus of Nazareth. Throughout eleven scintillating essays, she attends to bodies diversely religious, irreligious, social, animal, female, queer, cosmopolitan, and cosmic, highlighting the intermittencies and interdependencies of intra-world relations. According to Keller, when God is cast on the waters of a polydoxical indeterminacy, s/he/it returns manifold. For the many for whom theos has become impossible, Intercarnations exercises new theological possibilities through the diffraction of contextually diverse multiplicities. A groundbreaking work that pulls together a wide range of intersecting topics and methodologies, Intercarnations enriches and challenges current theological thinking. The essays reach back into feminist, process, and postcolonial discourses, and further back into messianic and mystical potentialities. They reach out into Asian as well as inter-Abrahamic comparison and forward toward a political theology of the Earth, queerly entangling climate catastrophe in materializations resistant to every economic, social, and anthropic
exceptionalism. According to Keller, Intercarnations offers itself as a transient trope for the mattering of our entangled difference, meaning to stir up practices of a better planetarity. In Intercarnations, with Catherine Keller as their erudite guide, readers gain access to new worlds of theological possibility and perception.

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