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Massimo Rosati says that in a post secular society, religious and secular perspectives are on even ground, meaning that the two theoretically share equal importance. Modern societies that have considered themselves fully secular until recently have to change their value systems accordingly as to properly accommodate this co-existence.

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Feisal G. Mohamed puts Milton in dialogue with “ the post-secular present. ” Michael Ziser does the same with Emerson. Morrissey goes so far as to call Milton

“ our first postsecularist actually ” (101). Finkelstein connects past and present, drawing within American poetry a genealogy of the “ conflict between poetry and

the sacred ” that ...

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Our post-secular present, argues Feisal Mohamed, has much to learn from our pre-secular past. Through a consideration of poet and polemicist John Milton, this book explores current post-secularity, an emerging category that it seeks to clarify and critique. It examines ethical and political engagement grounded in belief, with particular reference to the thought of Alain Badiou, Jacques Derrida, Jürgen Habermas, and Gayatri C. Spivak. Taken to an extreme, such engagement produces the cult of the suicide bomber. But the suicide bomber has also served as a convenient bogey for those wishing to distract us from the violence in Western and Christian traditions and for those who would dismiss too easily the vigorous iconoclasm that belief can produce. More than any other poet, Milton alerts us to both anti-humane and liberationist aspects of belief and shows us relevant dynamics of language by which such commitment finds expression.

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Milton and the Post-Secular Present defines and critiques the term 'post-secular' as it appears in current thought, bringing its implications into sharp relief by comparison to the pre-secular works of John Milton.

In his recent writings on religion and secularization, Habermas has challenged reason to clarify its relation to religious experience and to engage religions in a constructive dialogue. Given the global challenges facing humanity, nothing is more dangerous than the refusal to communicate that we encounter today in different forms of religious and ideological fundamentalism. Habermas argues that in order to engage in this dialogue, two conditions must be met: religion must accept the authority of secular reason as the fallible results of the sciences and the universalistic egalitarianism in law and morality; and conversely, secular reason must not set itself up as the judge concerning truths of faith. This argument was

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developed in part as a reaction to the conception of the relation between faith and reason formulated by Pope Benedict XVI in his 2006 Regensburg address. In 2007 Habermas conducted a debate, under the title 'An Awareness of What Is Missing', with philosophers from the Jesuit School for Philosophy in Munich. This volume includes Habermas's essay, the contributions of his interlocutors and Habermas's reply to them. It will be indispensable reading for anyone who wishes to understand one of the most urgent and intractable issues of our time.

Secular Chains is a work of interdisciplinary scholarship addressed to English literary critics and historians working on the period 1649-1745. It offers original and extended readings of a range of canonical poets, including Milton, Dryden, Thomson, and Pope. But it also situates these authors within a richly detailed narrative of political conflict, religious controversy, and intellectual change. Its largest ambition is to re-evaluate the relationship between English literary culture and the political challenges to religious authority that emerged in the wake of the civil wars, and which culminated in the intellectual ferment of the early Enlightenment.

A powerful new exploration of the sacred, from many distinguished theologians, that speaks to a postsecular context and its challenges.

A collection of new essays demonstrating a wholly new approach to the complexities of Milton's work.

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Using Hannah Arendt ' s account of the Greek polis to explain Milton ' s fascination with the idea of public speech, this study reveals what is distinctive about his conception of a godly, republican oratory and poetics. The book shows how Milton uses rhetorical theory - its ideas, techniques and image patterns - to dramatise the struggle between ' good ' and ' bad ' oratory, and to fashion his own model of divinely inspired public utterance. Connecting his polemical and imaginative writing in new ways, the book discusses the subliminal rhetoric at work in Milton ' s political prose and the systematic scrutiny of the power of oratory in his major poetry. By setting Milton in the context of other Civil War polemicists, of classical political theory and its early modern reinterpretations, and of Renaissance writing on rhetoric and poetic language, the book sheds new light on his work across several genres, culminating in an extended Arendtian reading of his ' Greek ' drama Samson Agonistes.

This book argues that sovereignty is the first-order question of political order, and that seventeenth-century England provides an important case study in the roots of its modern iterations. It offers fresh readings of Thomas Hobbes, John Milton, and Andrew Marvell, as well as lesser-known figures and literary texts. In addition to political philosophy and literary studies, it also takes account of the period's legal history, exploring the exercise of the crown's feudal rights in the Court of Wards and Liveries, debates over habeas rights, and contests of various courts over jurisdiction. Theorizing sovereignty in a way that points forward to later modernity, the book also offers a

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Sustained critique of the writings of Carl Schmitt, the twentieth century's most influential, if also most controversial, thinker on this topic.

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