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★ Publishers Weekly starred review This is not a book about Saint Augustine. In a way, it's a book Augustine has written about each of us. Popular speaker and award-winning author James K. A. Smith has spent time on the road with Augustine, and he invites us to take this journey too, for this ancient African thinker knows far more about us than we might expect. Following Smith's successful *You Are What You Love*, this book shows how Augustine can be a pilgrim guide to a spirituality that meets the complicated world we live in. Augustine, says Smith, is the patron saint of restless hearts--a guide who has been there, asked our questions, and knows our frustrations and failed pursuits. Augustine spent a lifetime searching for his heart's true home and he can help us find our way. "What makes Augustine a guide worth considering," says Smith, "is that he knows where home is, where rest can be found, what peace feels like, even if it is sometimes ephemeral and elusive along the way." Addressing believers and skeptics alike, this book shows how Augustine's timeless wisdom speaks to the worries and struggles of contemporary life, covering topics such as ambition, sex, friendship, freedom, parenthood, and death. As Smith vividly and colorfully brings Augustine to life for 21st-century readers, he also offers a fresh articulation of Christianity that speaks to our deepest hungers, fears, and hopes.

Argues that a return to a more secular America will promote religious diversity and freedom, and help eliminate the widening divide between religious conservatives and staunch atheists.

*The Secular Outlook: In Defense of Moral and Political Secularism* shows how people can live together and overcome the challenge of religious terrorism by adopting a "secular outlook" on life and politics. Shows how secularism can answer the problem of religious terrorism Provides new perspectives on how religious minorities can be integrated into liberal democracies Reveals how secularism has gained a new political and moral significance. Also examines such topics as atheism, religious criticism and free speech

Provides a panoramic account of the radical ways that life began to change for ordinary people in the age of Locke, Voltaire, and Rousseau. In this book, familiar Enlightenment figures share places with voices that have remained largely unheard until now, from freethinkers and freemasons to French materialists, anticlerical Catholics, pantheists, pornographers, readers, and travelers. Jacob reveals how this newly secular outlook was not a wholesale rejection of Christianity but rather a new mental space in which to encounter the world on its own terms. She takes readers from London and Amsterdam to Berlin, Vienna, Turin, and Naples, drawing on rare archival materials to show how

ideas central to the emergence of secular democracy touched all facets of daily life. Jacob demonstrates how secular values and pursuits took hold of eighteenth-century Europe, spilled into the American colonies, and left their lasting imprint on the Western world for generations to come. --Adapted from publisher description.

Provides a helpful overview of Radical Orthodoxy, highlights its areas of agreement with Reformed theology, and assesses its value as a truly postmodern theology.

*The Sacred Secular* examines cultural spaces where people are experiencing something sacred. These places are not in the church. They're in yoga studios, neighborhood potlucks, and TED Talks. Dottie Escobedo-Frank and Rob Rynders see lessons for the church in these spaces. They see new ways we can convey to people that the church is uniquely sacred and significant and that Jesus is for them. These glimpses into the sacred-secular will inspire creative church leaders to set aside their assumptions about what church looks like. *The Sacred Secular* nurtures empowerment, creativity, spiritual movement, and the courage to embody the sacredness and substance of our faith. "Many of us in the church (including clergy) feel we have more in common with the 'spiritual but not religious' than we have with lots of church folks these days. We are just as spiritually hungry and thirsty as ever, but we're open to finding God in surprising places and spaces . . . including 'secular' ones. This beautifully written book is all about that phenomenon. I think you're going to love it." —Brian D. McLaren, author/speaker, brianmclaren.net "Be prepared to hear contemporary stories akin to the Apostle Peter discovering God in an 'outsider'—Cornelius—in twenty-first-century urban America. This book is a jewel from two missional church practitioners in The United Methodist Church. It offers wisdom, vision, creativity, and humility that will mark the gospel-bearing church of the future. I highly recommend *The Sacred Secular* to pastors, church planters, and laity who want their congregations to know how to develop culturally connected faith communities in our rapidly changing world." —Elaine A. Heath, Dean, Duke Divinity School, Duke University, Durham, NC

This book provides a balanced and thoughtful approach for understanding an enlightened, sympathetic, and relevant secularism for our lives today. Bringing together distinguished historians, philosophers, scientists, and writers, this book shows that secularism is not a mere denial of religion.

Offers a positive argument for secularism as a way of providing for human needs and giving meaning to people's lives, thus filling the role of religion, and offers a vision for successors to religion.

Through an abundance of examples, this book explores how pastors have both perpetuated and responded to our secular age, and provides a new vision for pastoral ministry today.

Over the last 25 years, 'no religion' has become the fastest-growing religion in the Western World. Revealing the inspiring beliefs that empower secular culture - alongside real stories of nonreligious men and women based on extensive in-depth interviews from across the U.S. - *Living the Secular Life* will be indispensable for millions of secular people. A manifesto for a booming social movement and a revelatory survey of an overlooked community, this book offers essential and long-awaited information for anyone building a life based on his or her own principles

Is secularism a positive force in the modern world? Or does it lead to fragmentation and disintegration? In *Saving Leonardo*, best-selling award-winning author Nancy Pearcey (*Total Truth*, coauthor *How Now Shall We Live?*) makes a compelling case that secularism is destructive and dehumanizing. Pearcey depicts the revolutionary thinkers and artists, the ideas and events, leading step by step to the unleashing of secular worldviews that undermine human dignity and liberty. She crafts a fresh approach that exposes the real-world impact of ideas in philosophy, science, art, literature, and film--voices that surround us in the classroom, in the movie theater, and in our living rooms. A former agnostic, Pearcey offers a persuasive case for historic Christianity as a holistic and humane alternative. She equips readers to counter the life-denying worldviews that are radically restructuring society and pervading our daily lives. Whether you are a devoted Christian, determined secularist, or don't know quite where you stand, reading *Saving Leonardo* will unsettle established views and topple ideological idols. Includes more than 100 art reproductions and illustrations that bring the book's themes to life. Praise for *Saving Leonardo*: "A feast for the mind and for the eye. Nancy Pearcey not only is a trustworthy guide for a nuanced discussion on the relationship between culture and the gospel, but she is a gifted teacher as well . . . *Saving Leonardo* is a rare, precious gift to the churches and universities alike." Makoto Fujimura, artist and author of *Refractions: A Journey of Faith, Art, and Culture* "Nancy Pearcey has done it again and better than ever. She has taken the complex sophistication of the best cultural analysis and laid it out for any person to grasp, enjoy and use to live out their daily lives honoring Christ. An astounding accomplishment!" James W. Sire, author of *The Universe Next Door* "G. K. Chesterton said 'the danger when Men stop believing in God is not that they'll believe in nothing; but that they will believe in anything.' Nancy Pearcey understands where believing in anything leads and in this book she reveals where a secular philosophy is taking us. A balanced, fair, and impacting work!" Cal Thomas, syndicated and USA Today columnist "Nancy Pearcey helps a new generation of evangelicals to understand the worldview challenges we now face and to develop an intelligent and articulate Christian understanding . . . *Saving Leonardo* should be put in the hands of all those who should always be ready to give an answer--and that means all of us." R. Albert Mohler, Jr., president, The Southern Baptist Theological Seminary "Nancy Pearcey is an intellectual prophet in our day and one of Evangelicalism's foremost cultural observers. *Saving Leonardo* is a tour de force. In it, Pearcey provides a penetrating analysis of the nature of contemporary secularism, a helpful exposition of how we got to the present situation, and a well-crafted strategy for changing the situation. This is her best effort yet . . . a must read." J. P. Moreland, distinguished professor of Philosophy, Biola University and author of *The God Question* "Nancy Pearcey is unsurpassed in the current generation of Christian thinkers . . . The magic continues with this book. Pearcey's virtues as a writer and thinker are once again fully evident in the range of material that she has mastered, the encyclopedic collection of data that she presents, and the analytic rigor with

which she separates truth from error in worldviews. She is a prophetic voice for contemporary Christians." Leland Ryken, Clyde S. Kilby professor of English, Wheaton College "Brilliant . . . The book brings complex, abstract ideas down-to-earth -- or rather, down-to-life. . . . *Saving Leonardo* bridges the gaps between the arts and the sciences, the theoretical and the practical. The book not only argues for the unity of Christian truth but exemplifies that unity and shows it in action." Gene Edward Veith, provost, Patrick Henry College

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

Uses premodern theology and postmodern theory to show the endurance of religious and political commitments through the practice of hope.

Offers an argument for secular non-believers maintaining that following Jesus Christ as a teacher, example, and primary guide for living can serve to give meaning and direction to those who don't believe in the supernatural elements of Christianity.

When it appeared in 1670, Baruch Spinoza's *Theological-Political Treatise* was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, *A Book Forged in Hell* will interest anyone who is curious about the origin of some of our most cherished modern beliefs--Jacket p. [2].

*Educational Philosophy for a Post-secular Age* reinterprets post-secular insights for educational theory by recognizing that the persistence of religion in contemporary life raises new questions about the place of religion in education. Two common assumptions are critically examined: first, that the better educated a society becomes, the more secular it becomes, and second, that religion can and should be separated from public education. For too long, religion has had an uneasy relationship with education, being seen either as a foreign invader, a problem to be solved, or as a mechanism by which to reinforce particular religious, cultural or national identities. In order to move educational theory beyond the debates about indoctrination and competing rights between parents, children and nation states, the argument undercuts rationalist conceptions of religion and education that tend to frame the debates in terms of competing truth claims or worldviews. Drawing on a diverse range of theological, philosophical and educational sources, this book demonstrates the continuing significance of the Christian mystical tradition to educational theory. It proposes an exploration of democratic education that brings together two apparently irreconcilable poles: the meaning of religion in education and contemporary life, and the need for a deliberative democratic process that is fit for the post-secular age. It argues that religious literacy can be served by democratic encounters in public religious education. *Educational Philosophy for a Post-secular Age* will be of interest to researchers, academics and postgraduate students in the fields of the philosophy of education, philosophy of religion, education policy, politics, anthropology and cultural theory. It will particularly appeal

to those, of both secular and religious persuasions, interested in the place of religion in education and public life.

This book compares secularity in societies not shaped by Western Christianity, particularly in Asia, the Middle East, and North Africa.

Taking its cue from the study of 'lived religion', *Secular Bodies, Affects and Emotions* shows how the idea of a secular public is equally marked by a display and cultivation of affect and emotions. Whereas it is widely agreed that religion is often saturated by emotion, the secular is usually treated as a neutral background serving as the domain of public, rational deliberation. This book demonstrates that secularity and secularism are also upheld by bodily practices and emotional attachments. Drawing on empirical case studies, this is the first book to ask and explore whether a secular body exists. Building on the work of Talal Asad, the book argues that the secular is not an absence of religion, but a positive entity that comes about through its co-constitutive relationship with religion. And, once we attune ourselves to recognizing its operations as grammar which structures social practice, writing an anthropology of the secular could become a new possibility.

*How (Not) to Be Secular* is what Jamie Smith calls "your hitchhiker's guide to the present" -- it is both a reading guide to Charles Taylor's monumental work *A Secular Age* and philosophical guidance on how we might learn to live in our times. Taylor's landmark book *A Secular Age* (2007) provides a monumental, incisive analysis of what it means to live in the post-Christian present -- a pluralist world of competing beliefs and growing unbelief. Jamie Smith's book is a compact field guide to Taylor's insightful study of the secular, making that very significant but daunting work accessible to a wide array of readers. Even more, though, Smith's *How (Not) to Be Secular* is a practical philosophical guidebook, a kind of how-to manual on how to live in our secular age. It ultimately offers us an adventure in self-understanding and maps out a way to get our bearings in today's secular culture, no matter who "we" are -- whether believers or skeptics, devout or doubting, self-assured or puzzled and confused. This is a book for any thinking person to chew on.

Mill is famous for being an unbeliever, yet he was immersed in religion and open to spirituality in ways that many will find startling today. This well-researched biography offers original findings and insights, you will encounter the Mill that you never knew.

Rieff articulates a comprehensive, typological theory of Western culture. Using visual illustrations, he contrasts the changing modes of spiritual and social thought that have struggled for dominance throughout Western history.

When Pope Francis recently answered "Who am I to judge?" when asked about homosexuality, he ushered in a new era for the Catholic church. A decade ago, it would have been unthinkable for a pope to express tolerance for homosexuality. Yet shifts of this kind are actually common in the history of Christian groups. Within the United States, Christian leaders have regularly revised their teachings to match the beliefs and opinions gaining support among their members and larger society. Mark A. Smith provocatively argues that religion is not nearly the unchanging conservative influence in American politics that we have come to think it is. In fact, in the long run, religion is best understood as responding to changing political and cultural values rather than shaping them. Smith makes his case by charting five contentious issues in America's history: slavery, divorce, homosexuality,

abortion, and women's rights. For each, he shows how the political views of even the most conservative Christians evolved in the same direction as the rest of society—perhaps not as swiftly, but always on the same arc. During periods of cultural transition, Christian leaders do resist prevailing values and behaviors, but those same leaders inevitably acquiesce—often by reinterpreting the Bible—if their positions become no longer tenable. Secular ideas and influences thereby shape the ways Christians read and interpret their scriptures. So powerful are the cultural and societal norms surrounding us that Christians in America today hold more in common morally and politically with their atheist neighbors than with the Christians of earlier centuries. In fact, the strongest predictors of people's moral beliefs are not their religious commitments or lack thereof but rather when and where they were born. A thoroughly researched and ultimately hopeful book on the prospects for political harmony, *Secular Faith* demonstrates how, over the long run, boundaries of secular and religious cultures converge.

*A Top Ten Book for Parish Ministry* in 2017, Academy of Parish Clergy The loss or disaffiliation of young adults is a much-discussed topic in churches today. Many faith-formation programs focus on keeping the young, believing the youthful spirit will save the church. But do these programs have more to do with an obsession with youthfulness than with helping young people encounter the living God? Questioning the search for new or improved faith-formation programs, leading practical theologian Andrew Root offers an alternative take on the issue of youth drifting away from the church and articulates how faith can be formed in our secular age. He offers a theology of faith constructed from a rich cultural conversation, providing a deeper understanding of the phenomena of the "nones" and "moralistic therapeutic deism." Root helps readers understand why forming faith is so hard in our context and shows that what we have lost is not the ability to keep people connected to our churches but an imagination for how and where God could be present in their lives. He considers what faith is and what steps we can take to move into it, exploring a Pauline concept of faith as encounter with divine action. This is the first book in Root's *Ministry in a Secular Age* series.

*Welcome to Your Place in a Worldview Minority* In an increasingly secular society, those who have a biblical worldview are now a shrinking minority. As mainstream culture grows more hostile toward the Bible's truths and those who embrace them, you'll face mounting pressures—from family, friends, media, academia, and government—to change and even abandon your beliefs. But these challenges also create abundant opportunities to stand strong for Christ and shine light to those hurt by the darkness of our day. In *Faithfully Different*, author and apologist Natasha Crain shares how you can live out your faith with conviction, discernment, and courage. You'll be equipped to identify and respond to today's most significant worldview pressures, such as cancel culture, secular social justice, progressive Christianity, deconstruction, virtue signaling, and more engage effectively with a world that ridicules biblical truths defend your faith from misguided influences and live as a bold witness for the Lord As the standards of our day mutate and devolve, *Faithfully Different* will give you the insight and encouragement you need to believe, think, and live biblically no matter what you face in these turbulent times.

Andrew Root's well-received *Ministry in a Secular Age* trilogy offers a developed practical theology that uniquely attends to divine action. The three volumes engage with Charles Taylor's articulation of our cultural context and the challenge he raises for Christian life in a Western world that has



found divine action increasingly unbelievable. This project provides not only a needed and deep dialogue with the issues Taylor presents but also offers a constructive vision for confronting Taylor's challenge. In *Faith Formation in a Secular Age*, Root provides an alternative take on the issue of youth drifting away from the church and articulates how faith can be formed in our secular age. Through an abundance of examples, *The Pastor in a Secular Age* explores how pastors have both perpetuated and responded to our secular age, and provides a new vision for pastoral ministry today. *The Congregation in a Secular Age* articulates why it is so hard for congregations to change and encourages an approach that doesn't fall into the negative traps of our secular age.

*The Human Condition* is a response to the growing disenchantment in the Western world with contemporary life. John Kekes provides rationally justified answers to questions about the meaning of life, the basis of morality, the contingencies of human lives, the prevalence of evil, the nature and extent of human responsibility, and the sources of values we prize. He offers a realistic view of the human condition that rejects both facile optimism and gloomy pessimism; acknowledges that we are vulnerable to contingencies we cannot fully control; defends a humanistic understanding of our condition; recognizes that the values worth pursuing are plural, often conflicting, and that there are many reasonable conceptions of well-being. Kekes emphasizes the importance of facing the fact that man's inhumanity to man is widespread. He rejects as simple-minded both the view that human nature is basically good and that it is basically bad, and argues that our well-being depends on coping with the complex truth that human nature is basically complicated. Finally, Kekes argues that the scheme of things is indifferent to our fortunes and that we can rely only on our own resources to make what we can of our lives.

'The Nonreligious' provides a comprehensive and empirically-grounded account of what we know about the growing numbers of people who are non-religious.

How secular governance in the Middle East is making life worse—not better—for religious minorities. The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. *Religious Difference in a Secular Age* challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, *Religious Difference in a Secular Age* challenges us to rethink the promise and limits of the secular ideal of religious equality.

This book develops a theory of existential security. It demonstrates that the publics of virtually all advanced industrial societies have been moving toward more secular orientations during the past half century, but also that the world as a whole now has more people with traditional religious views than

ever before. This second edition expands the theory and provides new and updated evidence from a broad perspective and in a wide range of countries. This confirms that religiosity persists most strongly among vulnerable populations, especially in poorer nations and in failed states. Conversely, a systematic erosion of religious practices, values and beliefs has occurred among the more prosperous strata in rich nations.

An ethnographic exploration of technoscientific immortality. Immortality has long been considered the domain of religion. But immortality projects have gained increasing legitimacy and power in the world of science and technology. With recent rapid advances in biology, nanotechnology, and artificial intelligence, secular immortalists hope for and work toward a future without death. *On Not Dying* is an anthropological, historical, and philosophical exploration of immortality as a secular and scientific category. Based on an ethnography of immortalist communities—those who believe humans can extend their personal existence indefinitely through technological means—and an examination of other institutions involved at the end of life, Abou Farman argues that secular immortalism is an important site to explore the tensions inherent in secularism: how to accept death but extend life; knowing the future is open but your future is finite; that life has meaning but the universe is meaningless. As secularism denies a soul, an afterlife, and a cosmic purpose, conflicts arise around the relationship of mind and body, individual finitude and the infinity of time and the cosmos, and the purpose of life. Immortalism today, Farman argues, is shaped by these historical and culturally situated tensions. Immortalist projects go beyond extending life, confronting dualism and cosmic alienation by imagining (and producing) informatic selves separate from the biological body but connected to a cosmic unfolding. *On Not Dying* interrogates the social implications of technoscientific immortalism and raises important political questions. Whose life will be extended? Will these technologies be available to all, or will they reproduce racial and geopolitical hierarchies? As human life on earth is threatened in the Anthropocene, why should life be extended, and what will that prolonged existence look like?

Probably no book published in the last decade has been so ambitious as Charles Taylor's *A Secular Age*. He seeks nothing less than to account for the spread of secularism and decline of faith in the last 500 years. Now a remarkable roster of writers—including Carl Trueman, Michael Horton, and Jen Pollock Michel—considers Taylor's insights for the church's life and mission, covering everything from healthcare to liturgy to pop culture and politics. Nothing is easy about faith today. But endurance produces character, and character produces hope, even in our secular age.

This volume offers up-to-date arguments for God's existence and for Jesus's deity and resurrection, answers to objections to Christian theism, and discussions of four key issues.

A non-religious, humanist reference draws on secular literature and philosophy from both Western and Eastern traditions to consider such topics as the origins of the world, how to relate to others, and how to appreciate life.

American society is rapidly secularizing—a radical departure from its historically high level of religiosity—and politics is a big part of the reason. Just as, forty years ago, the Religious Right arose as a new political movement, today secularism is gaining traction as a distinct and politically energized identity. This book examines the political causes and political consequences of this secular surge, drawing on a wealth of original data. The authors show that secular identity is in part a reaction to the Reli-

gious Right. However, while the political impact of secularism is profound, there may not yet be a Secular Left to counterbalance the Religious Right. Secularism has introduced new tensions within the Democratic Party while adding oxygen to political polarization between Democrats and Republicans. Still there may be opportunities to reach common ground if politicians seek to forge coalitions that encompass both secular and religious Americans.

Winner of the René Wellek Prize Named a Best Book of the Year by *The Guardian*, *The Millions*, and *The Sydney Morning Herald* *This Life* offers a profoundly inspiring basis for transforming our lives, demonstrating that our commitment to freedom and democracy should lead us beyond both religion and capitalism. Philosopher Martin Hägglund argues that we need to cultivate not a religious faith in eternity but a secular faith devoted to our finite life together. He shows that all spiritual questions of freedom are inseparable from economic and material conditions: what matters is how we treat one another in this life and what we do with our time. Engaging with great philosophers from Aristotle to Hegel and Marx, literary writers from Dante to Proust and Knausgaard, political economists from Mill to Keynes and Hayek, and religious thinkers from Augustine to Kierkegaard and Martin Luther King, Jr., Hägglund points the way to an emancipated life.

This book is the first extensive historical analysis of the relationship between empire and the Victorian secularist movement. Historians have paid little attention to the role of empire in the development of organized free thought. Secularism as it developed in Britain and its settler colonies was an overtly outward-looking, global ideology in a period marked by the rise of scientific rationalism and belief in the logic of a European civilizing mission. Recent scholarship has focused on how the empire influenced British and American atheists on the question of race. What is missing is an in-depth examination of the formation of secularist ideas about universal progress, ethics, and secular morality. Through an examination of the secularist periodical and pamphlet press, this book argues that the religious diversity of the British Empire helped to shape the ethical worldview of the secularists, providing ammunition for their critiques of Christian morality and the church and justification for their policy reform proposals both in Britain and the colonies.

What is wrong with Scripture scholarship today? Why is it that the last place one should go to study the Bible is a biblical studies program at virtually any university? Why are so many faithful priests and pastors, and the people in their pews, unaware of the centuries-long effort to turn the sacred Word of God into just another secular text? In *The Decline and Fall of Sacred Scripture: How the Bi-*

*ble Became a Secular Book*, authors Scott Hahn and Benjamin Wiker trace the various malformations of Scripture scholarship that have led to a devastating loss of trust in the inspired Word of God. From the Reformation to the Enlightenment and beyond, Hahn and Wiker sketch the revolutions and radical figures that led to the emergence of the historical-critical method and the pervasive ill effects that are still being felt today.

In a groundbreaking historical work that focuses on the long, tense convergence of Judaism, Christianity, and Islam with an uncompromising secular perspective, Susan Jacoby illuminates the social and economic forces that have shaped individual faith and the voluntary conversion impulse that has changed the course of Western history—for better and for worse. Covering the triumph of Christianity over paganism in late antiquity, the Spanish Inquisition, John Calvin's dour theocracy, American plantations where African slaves had to accept their masters' religion—along with individual converts including Augustine of Hippo, John Donne, Edith Stein, Muhammad Ali, George W. Bush and Mike Pence—*Strange Gods* makes a powerful case that nothing has been more important in struggle for reason than the right to believe in the God of one's choice or to reject belief in God altogether.

In *A Secular Age*, Charles Taylor, faced with contemporary challenges to belief, issues a call for "new and unprecedented itineraries" that might be capable of leading seekers to encounter God. In *Spiritual Exercises for a Secular Age*, Ryan G. Duns demonstrates that William Desmond's philosophy has the resources to offer a compelling response to Taylor. To show how, Duns makes use of the work of Pierre Hadot. In Hadot's view, the point of philosophy is "not to inform but to form"—that is, not to provide abstract answers to abstruse questions but rather to form the human being such that she can approach reality as such in a new way. Drawing on Hadot, Duns frames Desmond's metaphysical thought as a form of spiritual exercise. So framed, Duns argues, Desmond's metaphysics attunes its readers to perceive disclosure of the divine in the everyday. Approached in this way, studying Desmond's metaphysics can transform how readers behold reality itself by attuning them to discern the presence of God, who can be sought, and disclosed through, all things in the world. *Spiritual Exercises for a Secular Age* offers a readable and engaging introduction to the thought of Charles Taylor and William Desmond, and demonstrates how practicing metaphysics can be understood as a form of spiritual exercise that renews in its practitioners an attentiveness to God in all things. As a unique contribution at the crossroads of theology and philosophy, it will appeal to readers in continental philosophy, theology, and religious studies broadly.