Florian Zemmin

An Annotated Bibliography of Responses to *A Secular Age*

1 Aim and scope of this bibliography

This volume has not been the first word on *A Secular Age*, and it certainly won't be the last; nor, as the great variety of contributions in this volume testify, could any one response do justice to this immensely rich work. In concluding this volume, I do not want to add another particular perspective on *A Secular Age* but, by providing an annotated bibliography, I instead aim at structuring the responses that Taylor's work has already received. This seems a worthwhile enterprise[1] for two reasons: First, it shows which aspects of *A Secular Age* have garnered the most attention and to what extent Taylor's work has been received in individual disciplines. Second, it serves as a tool for future contributions on *A Secular Age*, helping to sharpen those contributions' perspective and enhancing their potential complementarity with other contributions. This bibliography is therefore both looking back and ahead. By providing an overview of previous responses to *A Secular Age* it facilitates future discussions as well.

The bibliography is compiled according to the following criteria: It includes only contributions in English, directly responding to *A Secular Age*, and published in either a journal (printed or electronically) or in an anthology. Excluded therefore are contributions in other languages,[2] unpublished theses,[3] references

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1 For a list of reviews of all major works by Taylor, see: http://www3.nd.edu/~rabbey1/reviews. htm (last accessed August 28, 2013). This greatly helpful website hosts the most comprehensive bibliography of Taylor, however, at least in the case of responses to *ASA*, it is not exhaustive. See also: http://oncharlestaylor.wordpress.com/2ary-bibliography/ (February 5, 2015).
2 The exclusion of other languages does not only serve to keep the task at hand manageable. Most contributions to *A Secular Age* have indeed been written in English. What is more, an extension to other languages would have been of relevance to only a small fractions of the readers of this volume and would have been arbitrary in any case since it would have depended on this author's language skills. Nevertheless, let me refer the reader to the following non-English contributions: In German: From a symposium with papers by Vittorio Hösle, Hans Joas, Ludwig Nagl, and Hent de Vries, published in *Deutsche Zeitschrift für Philosophie* 57, no. 2 (2009): 288–327. In French: Taussig, Sylvie, ed., 2014. *Charles Taylor. Religion et sécularisation.* Paris: CNRS Éditions. In Spanish: Grueso, Delfín Ignacio. 2008. "Tres modos de involucrar el reconocimiento en la justicia." *Praxis Filosofica* 27: 49–71, and Vanney, María Alejandra. 2008. "[Review of] *A Secular Age*." *Anuario Filosofico* 41, no. 1: 207–210. In Italian: Oviedo,

to *A Secular Age* as part of a broader article or book, articles in newspapers and magazines,[4] interviews,[5] and blogs.[6] One blog that deserves more than a mere mentioning in the footnotes is *The Immanent Frame*.[7] It is there that the first academic discussion of *A Secular Age* took place, with Taylor himself among the distinguished group of contributors.

Even with these restrictions, the following bibliography still includes 123 entries, which are numbered and structured primarily chronologically. For each year I then first list anthologies, special issues of journals or other *collections* of responses, with the individual contributions appearing in the order as they appear in the volume. After these collections, individual responses are arranged alphabetically. For each entry I state the author's discipline and, after the colon, the aspects of *A Secular Age* focused upon. For the latter I have formed eight categories. Following the bibliography the reader will find a list of these categories as well as the different disciplines, stating which entries belong to the individual categories or disciplines. The categorization of focal points is intended as a first broad orientation for the reader, rather than a detailed engagement with the author's arguments. The broadest categories are specified in the annotations of the

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Lluís. 2008. "I cristiani in un mondo secolarizzato: la proposta di Charles Taylor." *Antonianum* 83, no. 3: 511–523; four other contributions in Italian appeared in *Gregorianum* (2013) 94, no. 1: 141–167, 173–179.

3 For example, Chau, Carolyn Anne Sze-Ming. 2012. *A Theological Interpretation of Catholic Witness and Mission in a Secular Age: Charles Taylor and Hans Urs von Balthasar on Faith, Church, and Modernity*, PhD thesis, University of St. Michael's College.

4 It was in newspapers that some of the first responses to *ASA* appeared. Worth mentioning are: Jeffries, Stuart. 2007. "Is that all there is?." *The Guardian*, http://www.theguardian.com/books/2007/dec/08/society1 (last accessed August 28, 2013); Mahoney, Daniel J. 2007. "The Re-Enchantment of the World [Review of Secular Age]." *Wall Street Journal*, http://online.wsj.com/public/article/SB119034571151235021.html (last accessed August 28, 2013); Larmore, Charles. 2008. "How Much Can We Stand?." *The New Republic*, http://www.newrepublic.com/article/books/how-much-can-we-stand (last accessed August 28, 2013); Brooks, David. 2013. "The Secular Society." *The New York Times*, http://www.nytimes.com/2013/07/09/opinion/brooks-the-secular-society.html?ref=opinion&_r=0 (last accessed August 28, 2013).

5 For example, Taylor, Charles, and Ronold A. Kuipers. 2008. "Religious Belonging in an 'Age of Authenticity:' A Conversation with Charles Taylor (Part Two of Three)." http://theotherjournal.com/2008/06/23/religious-belonging-in-an-age-of-authenticity-a-conversation-with-charles-taylor-part-two-of-three/ (last accessed August 28, 2013).

6 Here worth mentioning of the generally excluded blogs are the following: http://onlyagame.typepad.com/only_a_game/2008/10/charles-taylors-a-secular-age.html (last accessed August 28, 2013); Huq, Aziz. 2007. "Keeping God Out of It [Review of Charles Taylor: *A Secular Age* and Mark Lilla: *The Stillborn God*]." *The American Prospect*, http://prospect.org/article/keeping-god-out-it (last accessed August 28, 2013).

7 http://blogs.ssrc.org/tif/ (last accessed August 28, 2013).

individual entries, e.g. adding which of "Taylor's concepts" are dealt with. In light of this bibliography's limited space and its purpose as a first orientation, I hope the contributions' authors will forgive me for not presenting their arguments in as detailed a fashion as they deserve. When suitable, I will quote the summary or abstract of the contribution itself. The most substantial contributions are marked with an asterisk in front of their entry number.

2 Responses to *A Secular Age*: An annotated bibliography

2008

1. *Fides et historia* (2008) 42 no. 2

1a. 27–30. Katerberg, William. "What Would You Choose? Belief in a Cross-Pressured Age."
   Mainly a summary, introducing the subsequent responses by Larsen and Walhof.
   History: summary

*1b. 31–38. Larsen, Timothy. "We Live in a Cross-Pressured Age."
   Fundamental reflections on the usefulness of *ASA* for historians. Larsen also includes remarks on the style of *ASA* and regards as most enlightening Taylor's diagnosis of our present.
   History: summary, style, history, story

*1c. 39–48. Walhof, Darren. "Politics, Religion, and the Spaces of Secularity."
   Walhof criticizes blind spots in Taylor's conception of the subject matter and lack of engagement with scholarly literature.
   Political Science: Taylor's concepts (secularity, religion), present empirical

2. Allen, Brooke. 2008. "The Value of Doubt. [A Review of] *A Secular Age* by Charles Taylor; *Empires of Belief: Why We Need More Skepticism and Doubt in the Twenty-First Century* by Stuart Sim; *Hypatia of Alexandria* by Michael A. B. Deakin; *Modes of Faith: Secular Surrogates for Lost Religious Belief* by Theodore Ziolkowski." *The Hudson Review* 61 no. 1: 199–210.

Allen very much doubts that our age is a secular one – on all three levels of secularity that Taylor distinguishes. He points to Taylor's Christian bias against non-believers and rationalists and bemoans the inaccessibility of *ASA* due to its style.

Philosophy: present empirical, Taylor's intentions (Christian bias), style

3. Benson, John. 2008. "Some Thoughts on Charles Taylor's *A Secular Age.*" *Dialog: A Journal of Theology* 47 no. 2: 88 – 90.

Benson thanks *ASA* for bringing to life the enchanted world of pre-modernity and for illustrating that our modern, disenchanted state is less terrifying and preferable.

Theology: present normative

*4. Calhoun, Craig. 2008. "[Review of] Charles Taylor, *A Secular Age.*" *European Journal of Sociology* 49 no. 3: 455 – 461.

Calhoun values *ASA* for depicting secularism as a worldview of its own, rather than just as a result of the "subtraction" of former religious layers. He points to the limitations of *ASA* as being too narrowly focused on Latin Christendom and on intellectual elites rather than social practice. Calhoun finds two aspects of *ASA* especially noteworthy: First and foremost, Taylor's focus on belief and his linking of individual experience with broader cultural conditions and changes; second, Taylor's genealogy of secular culture as arising out of reorientations within Christian thinking.

Sociology: Taylor's concepts (secularism, belief, fullness), history

5. Gallagher, Michael Paul. 2008. "Charles Taylor's Critique of 'Secularization'." *Studies: An Irish Quarterly Review* 97 no. 388: 433 – 444.

Gallagher (see also entries 39h, 62) offers an affirmative summary of those aspects in Taylor's story that "cas[t] light on our history and on our current cultural context of faith" (433).

Theology: summary, Taylor's intentions (Catholic stance)

6. Gilman, James E. 2008. "Faith and Fragility in a Secular Age [Review of *A Secular Age* by Charles Taylor; *The Stillborn God* by Mark Lilla; *Modes of Faith* by Theodore Ziolkowski]." *Religious Studies Review* 34 no. 4: 247 – 253.

Gilman reviews *ASA* together with two other books, reading them as answers to questions about the future role of religion in secular societies and the respective potentials of a religious and a secular worldview. For *ASA*, Gilman mainly summarizes – very affirmatively – some of its key points. He stresses as remark-

able that Taylor in his description focuses not only on the "intellectual elite" but also on the "common, ordinary people" (247).

Philosophy: summary, history, present empirical

*7. Gordon, Peter E. 2008. "The Place of the Sacred in the Absence of God: Charles Taylor's 'A Secular Age'." *Journal of the History of Ideas* 69 no. 4: 647–673.

This extensive review contextualizes *ASA* and some of its open and hidden premises in other sociological and philosophical views. Gordon also reads *ASA* against Taylor's own previous œuvre. As a difference from the latter, Gordon stresses the "unabashedly confessional character" of *ASA*, in which Taylor speaks as "a truly Catholic philosopher for modernity" (651). Gordon especially reveals Taylor's hidden premise of an ahistorical transcendent reality.

History, Philosophy: Taylor's concepts (transcendence), Taylor's intentions (Catholic)

8. Gray, John. 2008. "Faith in Reason: Secular fantasies of a godless age." *Harper's Magazine* 316 no. 1892: 85–89.

Gray, who reviews *ASA* together with *Secularism Confronts Islam* by Olivier Roy and *The Stillborn God* by Mark Lilla, appreciates Taylor's argument against the decreasing relevance of religion in secular societies but maintains that the Christian origins of modernity are more comprehensive and fundamental than Taylor suggests.

Philosophy: story

9. Griffiths, Paul J. 2008. "[Review of *A Secular Age*]." *The Thomist: A Speculative Quarterly Review* 72 no. 4: 665–669.

n.a.
Theology

*10. Hurd, Elizabeth Shakman. 2008. "[Review of] *A Secular Age* by Charles Taylor." *Political Theory* 36 no. 3: 486–491.

Hurd appreciates the complexity and forcefulness of Taylor's story. She criticizes his dualism of Christian belief and exclusive humanism as excluding other possible stances and points to the role of the other in the evolvement of Western self-understandings.

Political Science: Taylor's concepts (neo-Durkheimian, fullness, transcendent/immanent), story (parochialism)

11. Lyon, David. 2008. "Possibilities for post-secular sociology." *Canadian Journal of Sociology* 33 no. 3: 693–696.

Lyon (see also entry 43c) points to the general value of *ASA* for theories on contemporary secular societies.

Sociology: summary (appreciative)

12. Marty, Martin E. 2008. "[Review of] *A Secular Age* by Charles Taylor." *Church History* 77 no. 3: 773–775.

Marty comments on the peculiarities of Taylor's (hi)story and what historians may draw from it.

History: history

*13. Miller, James. 2008. "What Secular Age?" *International Journal of Politics Culture and Society* 21 no. 1: 5–10.

Miller questions whether our age is as secular as Taylor suggests and argues that the main difference today is not between believers and unbelievers as Taylor claims but rather between monists and pluralists, be they religious or not.

Philosophy: Taylor's intentions, Taylor's concepts (belief, unbelief), present empirical

14. Morgan, Michael L. 2008. "[Review of] Charles Taylor: *A Secular Age.*" *Notre Dame Philosophical Reviews*, http://ndpr.nd.edu/news/23696-a-secular-age/ (last accessed August 18, 2013).

This very appreciative summary highlights Taylor's ability to use language broad enough so as to include a variety of stances whilst still being sufficiently specific.

Philosophy: summary, Taylor's concepts (transcendence/immanence, belief/unbelief), Taylor's intentions (nuanced Christian commitment), story (possible other stories)

15. Rossi, Philip J., S.J. 2008. "[Review of] *A Secular Age.*" *Theological Studies* 69 no. 4: 953–954.

Rossi offers an appreciative summary of *ASA*.

Theology: summary, Taylor's intentions (theological agenda)

16. Urbinati, Nadia. 2008. "[Review of] *A Secular Age.*" *European Journal of Sociology* 49 no. 3: 462–466.

Urbinati sees Taylor's Christian agenda at work in not denying but rather subsuming all other possible standpoints.

Sociology: Taylor's intentions (Christian bias), story (parochialism)

17. Ward, Ian. 2008. "[Review of] Charles Taylor, *A Secular Age*." *The Journal of Religion* 88 no. 3: 420 – 422.

Next to a brief summary, Ward hints at possible lines of criticism awaiting *ASA* and wonders about the place to which *ASA* will be assigned in broader scholarly debates.

Philosophy: summary, Taylor's concepts (religious experience), style

2009

18. "Academic Roundtable on Charles Taylor, *A Secular Age*." *expositions. Interdisciplinary Studies in the Humanities* (2009) 3 no. 1.

18a. 97 – 105. Watson, Micah. "Secularism's Fragile Buffered Selves."

Watson questions whether our present is as emptied of religion as Taylor allegedly suggests. Moreover, Watson argues against (his reading of) Taylor that a society would be unsustainable without religious bases.

Political Science: present normative

18b. 106 – 114. Ledewitz, Bruce. "Charles Taylor and the Future of Secularism."

Ledewitz criticizes Taylor for portraying "traditional belief in God or empty secularism" as the only alternatives available, ruling out any intermediary position (107). To Ledewitz the latter not only exists but is clearly preferable, even more so as traditional belief no longer is an option when taking scientific claims seriously, which Taylor allegedly does not.

Law: present normative, Taylor's intentions (traditional Christian belief)

19. Ballard, Bruce. 2009. "[Review of] *A Secular Age*." *Philosophia Christi* 11 no. 2: 485 – 488.

Ballard sees two kinds of apologetics at work in *ASA:* a negative one defending faith and a positive one providing support for belief. He "examine[s] the pertinent arguments for Taylor's negative and positive apologetics, particularly against the test case of hell" (161).

Philosophy: Taylor's intentions (apologetics)

20. Chakrabarty, Dipesh. 2009. "The Modern and the Secular in the West: An Outsider's View." *Journal of the American Academy of Religion* 77 no. 2: 393 – 403.

In this appreciative summary, Chakrabarty focuses on the buffered self as central to Taylor's story and offers preliminary thoughts on the applicability of *ASA* to modern India.

History: summary, Taylor's concepts (buffered self)

21. Cooke, Bill. 2009. "Charles Taylor and the Return of Theology-As-History." *Intellectual History Review* 19 no. 1: 133–139.
n.a.
Religious Studies

*22. Crittenden, Paul James. 2009. "A Secular Age: Reflections on Charles Taylor's Recent Book." *Sophia* 48 no. 4: 469–478.
Crittenden is very critical of Taylor's alleged advancement of a Christian standpoint as the only viable one. According to him, Taylor not only fails to convince that belief in transcendence is the only solution to present dilemmas, he also argues against straw men to dismiss other standpoints.
Philosophy: Taylor's intentions (Christian bias)

23. Elshtain, Jean Bethke. 2009. "[Review of *A Secular Age* by Charles Taylor and *The Law of God* by Remi Brague]." *Politics and Religion* 2 no. 2: 312–319.
n.a.
Philosophy

*24. Jay, Martin. 2009. "Faith-based History." *History and Theory* 48: 76–84.
According to Jay, *ASA* stands "in the tradition of Catholic apologetics" and has hardly anything to offer to historians. Taylor idealizes a religious past, which in fact was as much cross-pressured as our present.
History: history, Taylor's intentions (Christian apologetic), style

25. Knight, Christopher J. 2009. "Charles Taylor's *A Secular Age:* The Apophatic Impulse," in *Charles Taylor's Vision of Modernity: Reconstructions and Interpretations*, ed. Christopher Garbowski, Jan Hudzik, and Jan Klos, 64–86. Newcastle upon Tyne: Cambridge Scholars Publishing.
Knight analyzes Taylor's Christian convictions and their importance for his work both in previous publications and in *ASA*.
Literature: Taylor's intentions (Christian standpoint)

*26. Kozinski, Thaddeus J. 2009. "Becoming Children of Modernity [A Review of *A Secular Age*]." *Modern Age* 51 no. 2: 161–169.
Kozinski reminds us that, as we all live in modernity, the latter appears as a quasi-ontological reality and as such is immensely difficult to grasp or even define. To him, Taylor offers the best attempt at this so far, describing modern

selves as living in an immanent frame, always only realizing one possible spin and grasping only parts of the whole.

Philosophy, Theology: Taylor's concepts (modernity, immanent frame), present normative

27. Laitinen, Arto. 2009. "[Review of] Charles Taylor, *A Secular Age.*" *Ethical Theory and Moral Practice* 13: 353–355.

Laitinen summarizes Taylor's historical narrative, which he finds "quite suggestive, although rich with ideal types and speculation about the motivations of the people involved" (355). On the normative side, he mentions Taylor arguing for the "need for a theistic moral source" (355).

Philosophy: summary, Taylor's intentions (Christian standpoint), style

*28. Long, D. S. 2009. "How to read Charles Taylor. The Theological Significance of *A Secular Age.*" *Pro Ecclesia* 18: 93–107.

Long builds upon two lessons he draws from *ASA* for theologians: "how Christianity became corrupted" and "how communion and agape run askew of the modern moral order, taking up what is good in it and raising it to a higher level" (99). He shows how the Church and theologians adapted to the new prevalence of the immanent and how the latter might be overcome.

Theology: Taylor's intentions (theological premises), Taylor's concepts (agape), present normative

29. Lundberg, Anders. 2009. "[Review of] Charles Taylor[:] A Secular Age." *Acta Sociologica* 52 no. 3: 291–292.

Sociology: summary, Taylor's intentions (Christian standpoint), style

30. May, Collin. 2009. "[Review of] Charles Taylor, *A Secular Age.*" *Society* 46: 199–203.

Whilst mainly appreciative of *ASA*, May criticizes Taylor for putting forth a story that shares with subtraction stories too many false assumptions about pre-modernity.

History: history, story

31. McCurry, Jeffrey. 2009. "[Review of] A Secular Age, by Charles Taylor." *New Blackfriars* 90 no. 1029: 623–626.

Stressing the value of *ASA* for various disciplines, McCurry himself deals with the way *ASA* engages philosophical arguments, not least to argue for embracing Christian belief.

Philosophy: Taylor's intentions (Christian standpoint)

32. Oliverio, William L., Jr. 2009. "[Review of] Charles Taylor, *A Secular Age*." *Pneuma* 31: 137–138.

The Pentecostal Christian Oliverio finds that Taylor portrays his form of experiential belief as suitable for the secular age.

Theology: Taylor's intentions (Christian standpoint), present normative

33. Oviedo, Lluís. 2009. "Christians in a Secularized World: Charles Taylor's Last Endeavor." *Reviews in Religion and Theology* 16 no. 1: 79–85.

Oviedo (see also entry 64) is doubtful whether historical developments are not too complex to allow for a genealogy. More importantly, Oviedo criticizes Taylor for allegedly voicing as many doubts against a Christian standpoint as against its "secular antithesis."

Theology: Taylor's intentions (overly critical of Christianity, too), present normative

34. Roberts, Vaughan S. 2009. "[Review of] *A Secular Age* by Charles Taylor." *Implicit Religion* 12 no. 1: 121–123.

Roberts reads Taylor as making "an appeal for the middle ground, which involves both dwelling and seeking" (122).

Theology: summary, Taylor's intentions (middle ground)

35. Ross, Daniel. 2009. "[Review of] Charles Taylor, *A Secular Age*." *Thesis Eleven* 99: 112–121.

Ross contextualizes *ASA* in Taylor's overall philosophy of meaning and strong evaluations, reading it mainly as a continuation of *Sources of the Self*.

Philosophy: summary, Taylor's intentions (theism)

*36. Schweiker, William. 2009. "Our Religious Situation: Charles Taylor's *A Secular Age*." *American Journal of Theology & Philosophy* 30 no. 3: 323–329.

Schweiker (see also entry 41a) sees *ASA* as interweaving three major themes of Taylor's previous work, the "centrality of questions of meaning," "the historical and social nature of human thought and life," and the relevance of normative outlooks for social relations and history, into a fourth theme, religion and transcendence. Schweiker criticizes Taylor's bias in his conception of fullness and his portrayal of exclusive humanism.

Theology: Taylor's intentions (Christian standpoint), Taylor's concepts (fullness), story

37. Storey, David. 2009. "Charles Taylor's *A Secular Age:* Breaking the Spell of the Immanent Frame," in *Rethinking Secularization: Philosophy and the Prophecy of a*

Secular Age, ed. Herbert de Vriese and Gary Gabor, 177–208. Newcastle upon Tyne, UK: Cambridge Scholars Publishing.

Storey points out the phenomenological and genealogical aspects that make Taylor's account of secularization unique (only mentioning the analytical dimension as a third level of Taylor's account). He then summarizes landmarks of Taylor's story and Taylor's critique of other secularization theories and closes with critical remarks on Taylor's descriptive scope, its relation to history, and Taylor's Christian bias in the notion of fullness.

Philosophy: story, Taylor's concepts (fullness), history

38. Wallulis, Jerry. 2009. "[Review of] *A Secular Age* by Charles Taylor." *Philosophy and Rhetoric* 42 no. 3: 302–312.

This extensive summary includes some tentatively critical remarks on Taylor's conception of fullness.

Philosophy: summary, Taylor's concepts (fullness)

2010

39. Leask, Ian, Eoin Cassidy, Alan Kearns, Fainche Ryan, and Mary Shanahan, eds., 2010. *The Taylor Effect: Responding to a [sic] Secular Age.* Newcastle upon Tyne, UK: Cambridge Scholars Publishing.

These papers are from a conference on *ASA*, held at the *Mater Dei Institute* in Dublin in June 2009. Most of the contributors come from that institution, and almost all display a distinct Catholic perspective.

*39a. 8–25. Abbey, Ruth. "*A Secular Age:* The Missing Question Mark."

According to Abbey, Taylor greatly exaggerates the dominance of exclusive humanism in the West today, and no empirical data supports his claim that religion has become marginalized. This may partly be explained by the fact that Taylor in the end upholds a very narrow understanding of religion, namely as a belief in the Christian God.

Political Science: present empirical, Taylor's concepts (religion)

39b. 26–38. Cassidy, Eoin G. "'Transcending Human Flourishing': Is There a Need for Subtler Language?."

Cassidy criticizes Taylor's conception of the immanent/transcendent divide, which according to him goes along with purely human flourishing being deficient. He reads Taylor as viewing Enlightenment thought and modernity overly critically.

Philosophy: Taylor's concepts (immanent/transcendent), present empirical

39c. 39 – 52. Costello, Stephen J. "Beyond Flourishing: 'Fullness' and 'Conversion' in Taylor and Lonergan."

Costello explores Taylor's notion of "fullness," which he understands as necessarily referring to the transcendent, and refers to the Jesuit philosopher and theologian Bernard Lonergan for complementing Taylor's conception.

Philosophy: Taylor's concepts (fullness)

39d. 53 – 68. Dunne, Joseph. "Our 'Ethical Predicament': Getting to the Heart of *A Secular Age*."

According to Dunne, Taylor wants to show the tensions and pressures within both humanism and Christianity, tensions which supposedly are due to our common ethical predicament.

Philosophy: Taylor's concepts (fullness)

39e. 69 – 83. Leask, Ian. "Deism, Spinozism, Anti-Humanism."

Leask questions the central role Taylor assigns to Deism for the coming about of exclusive humanism. According to Leask, key figures of Deism instead represent a certain anti-humanism, inspired by Spinoza.

Philosophy: history (role of Deism)

39 f. 84 – 94. Shanahan, Mary. "Establishing an Ethical Community: Taylor and the Christian Self."

Taking into account previous works by Taylor, Shanahan "consider[s] Taylor's analysis of the fragmentation of society and its lack of shared projects in the light of Plato's philosophy of friendship," aiming to show how thereby "we can come to view ethics as the fundamental shared project of humanity" (84).

Philosophy: Taylor's intentions (Christian belief, call for shared projects), present normative

39 g. 96 – 112. Conway, Michael. "The Chaste Morning of the Infinite: Secularization between the Social Sciences and Theology."

Conway reflects rather generally on sociological and historical theories of secularization from a theological standpoint, with *ASA* mainly providing arguments for criticizing the shortcomings of many accounts of secularization.

Theology: story

39 h. 113–123. Gallagher, Michael Paul. "Translating Taylor: Pastoral and Theological Horizons."

Gallagher (see also entries 5, 62) "provides an introduction to Taylor for those engaged in religious education" (114), focusing on Taylor's "positions on modernity, secularisation, religion in general, Christianity in particular, and forms of faith for today" (115).

Theology: present normative

39i. 124–133. Hannon, Patrick. "Ireland: A Secular Age?."

Hannon asks how present-day Ireland fits into Taylor's depiction of secularity. He urges Christian churches to take into account the reality of pluralism and to promote dialog in pursuit of the common good.

Theology: present normative

39j. 134–145. Hogan, Pádraig. "Religious Inheritances of Learning and the 'Unquiet Frontiers of Modernity'."

Hogan contemplates the difficulties of religious education in an age where faith is no longer axiomatic (which it allegedly had been prior to the Reformation).

Philosophy: present normative

39k. 146–159. Kearns, Alan. "Codes of Ethics in a Secular Age: Loss or Empowerment of Moral Agency?."

Kearns reads *ASA* as rightfully cautioning against the fixation on ethical codes, which tends to neglect moral agents. Kearns then argues that some codes manage to avoid this shortcoming.

Theology: present normative

39 l. 160–174. O'Shea, Andrew. "Sources of the Sacred: Strong Pedagogy and the Making of a Secular Age."

To O'Shea, *ASA* helps to explore the meaning of Christianity today, as Taylor "earnestly confronts the historical reality of violence [...] while also attempting a retrieval of the good" (161).

Theology: present normative

39 m. 175–190. Ryan, Fainche. "'Code Fixation', Dilemmas and the Missing Virtue: Practical Wisdom in a Secular Age."

To Ryan, in our age "after virtue," nothing less changed than our "conception of what it is to be human" (175). In the end, true human being can only be realized in the community of the Church.

Theology: present normative

*40. Warner, Michael, Jonathan VanAntwerpen, and Craig Calhoun, eds. 2010. *Varieties of Secularism in a Secular Age*. Cambridge, Mass: Harvard University Press.

Most chapters in this volume, which assembles an impressive range of scholars, evolved from papers originally presented at a conference in Yale in 2008. Whilst the individual chapters engage with *ASA* to varying extents, this collection remains most useful for circumscribing the role of *ASA* in broader debates about religion and secularity.

*40a. 1–31. Warner, Michael, Jonathan VanAntwerpen, and Craig Calhoun. "Editors' Introduction."

The editors orient the reader to the structure and style of *ASA*, refute previous misreading of it, summarize main points of Taylor's story, and engage with its key concepts. Before briefly summarizing the volume's individual chapters, they remark on the colonial encounter, which is absent from Taylor's account, as crucial to the self-understanding of Western Christendom.

Philosophy, Sociology: summary, style, story (parochialism), Taylor's concepts (fullness, belief, immanence, Reform, modern social imaginaries, post-secular)

*40b. 32–53. Bellah, Robert N. "Confronting Modernity: Maruyama Masao, Jürgen Habemas, and Charles Taylor."

Bellah shows that Masao, Habermas, and Taylor are all influenced by Weber's understanding of modernity. "But while Maruyama had little hope that we can learn from premodernity, and Habermas views it with respect and a degree of regret for its loss, Taylor is the only one of my three figures who clearly feels that abandoning the premodern, letting modernity obliterate our spiritual past, would be an irreparable disaster" (51).

Sociology: Taylor's concepts (modernity), Taylor's intentions (Catholic stance, intention to recover pre-modern spirituality)

*40c. 54–82. Milbank, John. "A Closer Walk on the Wild Side."

Milbank – the protagonist of Radical Orthodoxy, mentioned by Taylor in the Epilogue to *ASA* as proponents of the "Intellectual Deviation Story" complementing his own Reform Master Narrative – assesses Taylor's own theological radicalism. He applauds Taylor for showing that secularization was not inevitable but maintains that the recovery of a pre-modern Christian universalism is more feasible than Taylor's conceding to the status quo suggests.

Theology: story, Taylor's intentions (Christian stance), present normative

*40d. 83–104. Brown, Wendy. "The Sacred, the Secular, and the Profane: Charles Taylor and Karl Marx."

Brown mainly engages with chapter five of *ASA*, "The Spectre of Idealism." She maintains that Taylor dismisses materialism too quickly and shows how Marx's materialist arguments continue to hold insights for the history of secularization.

Political Science: Taylor's concepts (Idealism, materialism), story, history

*40e. 105–125. During, Simon. "Completing Secularism: The Mundane in the Neoliberal Era."

During maintains that crucial gaps in *ASA*'s story are due to Taylor neglecting material factors in secularization. He attributes a religious nostalgia to Taylor and, against Taylor's emphasis of spiritual longing, points to people living happily in the mundane. During names as a desideratum the writing of a history of the mundane as neither religious nor secular.

Literature: story, present empirical, Taylor's concepts (secular, religious), Taylor's intentions (religious nostalgia)

*40f. 126–144. Connolly, William E. "Belief, Spirituality, and Time."

Connolly maintains that immanence can be opened-up without reference to transcendence. After all, the alternative to transcendence is not only an exclusive humanism, as Taylor suggests, but also an "immanent naturalism" or "mundane transcendence" that avoids the reductions of a closed understanding of immanence without attributing its openings to transcendence.

Philosophy: concepts (immanence, transcendence)

*40 g. 145–165. Bilgrami, Akeel. "What is Enchantment?."

Bilgrami identifies certain normative implications following from Taylor's refutation of subtraction stories and his identification of our secular age as constructed. The modern West then did not achieve an advance in rationality (as the subtraction stories have it) but rather developed its own "ideological conceptual system" (146). This system's reductionist understanding of nature and agency fostered both disenchantment and colonialism, and it continues to obscure our view of enchantment in the present – an enchantment which for Bilgrami is not dependent on a transcendental source.

Philosophy: Taylor's concepts (enchantment), present normative

*40 h. 166–192. Jager, Colin. "This Detail, This History: Charles Taylor's Romanticism."

Pointing to the wider circulation of romanticism in present debates about secularism, Jager shows Taylor to be "a Romantic thinker" (167). Taylor's romanticism becomes visible both in his depiction of secularity as well as in his way of telling the story of secularization. Whilst the genealogical mode of *ASA*, ironically, is indebted to Nietzsche, "Taylor looks to romanticism and the expressivist turn in order to find language for what we have lost [in modernity]" (191), aiming to make the reader experience this loss.

Literature: story, style, Taylor's intentions (Romanticism)

*40i. 193–216. Butler, Jon. "Disquieted History in *A Secular Age.*"

Butler argues that *ASA* "is not history for historians, meaning history meant to uncover the past for its own sake [...]. Rather, it is history for argument about modernity, the cause of the modern condition, and its possible cure. It is a history of lament and failure intended to propel readers toward a history of meaning and fulfillment" (194). Butler then shows the ways in which Taylor's account is not supported by present empirical evidence or historiographical data, as, for example, belief was not all that axiomatic and unquestioned in pre-modern times.

History: history, present empirical, story, style

*40j. 217–242. Sheehan, Jonathan. "When Was Disenchantment? History and the Secular Age."

Similarly to Butler in the preceding chapter, Sheehan maintains that "the story of the 'secular age' is not a history" (225). Rather, as a "conjectural history" it contrasts a *then* with a *now*, not caring for empirical evidence. Whilst such evidence is difficult to access for pre-modern times, the embeddedness of society in a religious framework clearly was not as axiomatic as Taylor claims. His story stands in the tradition of Christian apologetics, with his bias apparent in concepts like "fullness." Sheehan names a history of the religious indifferent as a desideratum for future research.

History: history, story, Taylor's intentions (Christian bias), Taylor's concepts (fullness, immanence, transcendence, religion, secular)

*40k. 243–264. Göle, Nilüfer. "The Civilizational, Spatial, and Sexual Powers of the Secular."

Göle points to the relation of Western secularism to colonialism. "Western secularity cannot be separated from its claim for a higher form of civilization, its impact in shaping and stigmatizing a certain understanding of religion (as backward), its role in spreading models of secular governance to different

parts of the world, and, last but not least, its permeation of material cultures in norms of sexuality and private-public distinctions. I will try to illuminate such blind spots in an inwardly West-looking narrative of the secular [as told by Taylor]" (244). Göle shows that Islam is central to current debates about secularity, which are taking place in an "inter-civilizational conversation," as illustrated by headscarf debates in France and Turkey. Moreover, especially in a migrant context, Islam is no longer axiomatic but rather a resource for individual self-fashioning, and as such is "shaped by the secular age," too (264).

Sociology: story (parochialism), present empirical

*40 l. 265–281. Casanova, José. "A Secular Age: Dawn or Twilight?."

Casanova identifies four genealogical accounts of modernity: "(1) the triumphant secularist and anthropocentric progressive stories of enlightenment […;] (2) the inverse negative philosophies of history, counter-Enlightenment narratives […;] (3) the positive, mainly Protestant postmillennial identifications of Western modernity and Christian civilization [;] and (4) their opposite, Nietzschean-derived critical genealogies of modernity." To him, "Taylor's account is superior precisely insofar as it is able to integrate successfully the valid insights of most of the competing genealogical accounts" (267). Casanova characterizes Taylor's intention as wanting to open up the immanent frame for transcendence. As such, "Taylor is likely to be recognized as the last philosopher of secular modernity and as the visionary prophet of the dawn of a postsecular age" (281).

Sociology: story, Taylor's intentions (opening up the immanent frame), present empirical (comparison USA, Europe), Taylor's concepts (immanent, transcendent)

*40 m. 282–299. Mahmood, Saba. "Can Secularism Be Other-wise?."

To Mahmood "one of the greatest virtues of the book [i. e. *ASA*] lies in its authoritative dismantling of the idea that religion and secularism are antithetical worldviews" (282). She is very critical, however, of Taylor's identification of secularity with Christianity, maintaining that the Christian self and the very notion of religion were only fashioned by encountering others, especially in colonial times. Moreover, the process of secularization to a large extent is due to the powers of the nation-state, not to transformations within Christianity, as Taylor has it. Mahmood thinks that Taylor's call to dialog will not be fruitful as long as his own position, which he rightfully names as a starting point for dialog, is ignorant of the other positions within itself.

Anthropology: story (parochialism), history (colonialism), Taylor's intentions (Christian stance)

*40n. 300 – 321. Taylor, Charles. "Afterword: Apologia pro Libro suo."

Taylor summarizes the main threads of his narrative, elaborates on the concepts of "social imaginary" and "fullness," states his intention in writing *ASA,* and encourages further dialog as inevitable in pluralist societies. He accepts the major criticism to "have neglected the way in which Western understandings of religion were informed through the precolonial and then the colonial encounter with other parts of the world" (301). Taylor defends his approach against another major point of criticism, namely historians' questioning of pre-modern enchantment and axiomacy of belief.

Response: summary, Taylor's concepts (fullness, social imaginary), story (parochialism), Taylor's intentions (Catholic stance, dialog)

*41. Schweiker, William et al. 2010. "Grappling with Charles Taylor's *A Secular Age.*" *The Journal of Religion* 90 no. 3: 367– 400.

This article consists of eight revised texts presented to Taylor by faculty of the University of Chicago Divinity School in 2008. The summaries of these short but fundamental reflections, mainly by theologians working historically, are taken from the introduction (367– 368).

41a. 369 – 373. Schweiker, William. "Theological Ethics."

After summarizing Taylor's depiction of our present human condition and his vision of fullness, Schweiker (see also entry 36) "argues for seeking a third way between Taylor's account of human fullness, grounded in a sense of transcendence, and exclusively humanistic positions" (368).

Theology: Taylor's concepts (fullness), present normative

41b. 373 – 377. Hector, Kevin. "Theology and Philosophy of Religion."

"Hector argues that secularity, far from being a merely unintended and unwanted consequence of early modern Reform, in fact enables one of Reform's essential goals – that one's Christianity be authentically one's own" (368).

Theology: history (Reform)

41c. 377– 381. Betz, Hans Dieter. "New Testament and Graeco-Roman Religions."

"Betz looks at the de facto 'secular age' left in the wake of Augustus's transformation of Roman religion into a ruler cult" (368).

Theology: history (Romans)

41d. 381– 385. Otten, Willemien. "Theology and History of Christianity (Medieval)."

"Otten offers some reconsiderations of Taylor's account of the medieval period [as an ideal religious counter-foil to modernity] and suggests that an awareness of medieval humanism enriches our sense of the Christian tradition, even if it deepens our sense of the problems involved in doing theology in a secular age" (368).

Theology: history (medieval), story (confessionalism)

41e. 386–389. Gilpin, W. Clark. "History of Christianity and Theology (Modern)."

"Gilpin reviews Taylor's account of the 'age of mobilization' (1800–1950), concluding that the 'disembedding' of faith from communal religious culture has enabled personal religiosity to be directly negotiated with consumer culture and national identity, without necessary connection to explicitly religious institutions" (368).

Theology: history, Taylor's concepts (belief)

41f. 389–394. Mendes-Flohr, Paul. "Modern Jewish Thought."

Mendes-Flohr offers "a secularization narrative for modern Central and West European Jewry" (368), understood as "a subspecies of [Taylor's] Western narrative" (390).

Theology (Jewish): story

41 g. 395–398. Rosengarten, Richard. "Religion and Literature."

Rosengarten "analyzes George Eliot's *Middle-march* to complicate Taylor's view of the Victorian era as marking a decisive shift in aesthetics from mimesis to creation, which produced in turn a poetics devoted to private sensibility rather than the reflection of public meaning" (368).

Literature: story (disenchantment), Taylor's concepts (porous self)

41 h. 398–400. Riesebrodt, Martin. "Sociology of Religion."

"Riesebrodt analyzes Taylor's conceptualization of secularization and of religion itself, as well as the comparisons that Taylor draws between Europe and the United States" (368).

Sociology: Taylor's concepts (secularity, religion)

*42. "Symposium: Charles Taylor, *A Secular Age*." *Modern Theology* (2010) 26 no. 3.

This issue brings together five responses to *ASA*, rounded up with a response by Charles Taylor.

*42a. 321–336. Kerr, Fergus. "How Much can a Philosopher do?."

Kerr (see also entry 43a) names it as one task of philosophers to "work out philosophical presuppositions that characterize a society's moral and political practices and customs" (324). In doing so, they hardly can remain neutral. Drawing on *ASA* as well as on previous works by Taylor, Kerr maintains that Taylor, as opposed to what some critics have claimed, has never hidden his Christian allegiance, which becomes especially apparent in his critique of British empiricism.

Theology, Philosophy: Taylor's intentions (Christian standpoint), present normative

*42b. 337–348. Ward, Graham. "History, Belief and Imagination in Charles Taylor's *A Secular Age*."

Ward is a foremost representative of Radical Orthodoxy, to which Taylor refers in the epilog of *ASA* as complementing his own story. Ward asks which of the various disciplines addressed by *ASA* might find Taylor's account useful. He argues that social scientists must be disappointed by Taylor's a priori theological stance. Theologians, on the other hand, would require a clearer theological reading of secularization, yet they can well integrate Taylor's story into their own theological reasoning.

Theology: Taylor's intentions (theological premises), story, present normative

*42c. 349–362. Hauerwas, Stanley, and Romand Coles. "'Long Live the Weeds and the Wilderness Yet': Reflections on *A Secular Age*."

Worrying that "Taylor's use of the immanent/transcendent duality may reproduce the habits of a Christianity that still longs to be a civilizational order" (350), the authors plead for abandoning the distinction between immanent and transcendent and to focus instead on liturgical practices. Taylor in his response acknowledges that he should have spent more time on complicating the distinction between immanent and transcendent.

Theology, Political Science: Taylor's concepts (immanence/transcendence), present normative

*42d. 363–381. Baum, Gregory. "The Response of a Theologian to Charles Taylor's *A Secular Age*."

Baum overall agrees with Taylor, enforcing the latter's avocation of dialog between believers and non-believers as not only desirable but as inevitable. Regarding Taylor's story, Baum points to several blind spots and complementary aspects. For example, he maintains that not only exclusive humanism – which might contain a transcendental level, too – evolved out of Christianity and

then led the way, but that also the later immanent frame was very much welcomed and endorsed by some theologians.

Theology: story, present normative

*42e. 382–403. de Vries, Hent. "The Deep Conditions of Secularity."

De Vries focuses on three aspects: "First, I wish to examine whether there is in fact a possible reversibility or revisability to the so-called 'optional' nature of belief that Taylor thinks is characteristic of the secular age; second, I wish to scrutinize Taylor's notion of 'immediacy' of belief in the same milieu; third, I wish to interrogate his use of the term 'fullness' in delineating the temper of the secular age" (382).

Philosophy: Taylor's concepts (belief, fullness), present empirical

42f. 404–416. Taylor, Charles. "Challenging Issues about the Secular Age."

Taylor spends two to three pages on each of the foregoing contributions, clarifying his views but also accepting some critical points made.

Response

43. "Symposium on Charles Taylor with his Responses." *New Blackfriars* (2010) 91 no. 1036.

This issue brings together a very brief comment and five articles critiquing or expanding on *ASA*. Charles Taylor responds to each contribution individually; his responses are summarized at the end of the individual contributions.

43a. 625–626. Kerr, Fergus. "Comment: Christians in a secular age."

Kerr (see also entry 42a) briefly recalls that Western Christians today are living in a secular environment.

Theology: present empirical

43b. 627–645. McLennan, Gregor. "Uplifting Unbelief."

"This article analyses three of Taylor's principal theoretical moves: his basic account of secularity and related rejection of secularist 'subtraction stories'; his comprehension of historico-empirical realities in the light of a sort of philosophy of history; and his presentation of the transcendental quality of the experience of 'fullness'. Motivated to contest Taylor's framing of the 'unbeliever' as spiritual[l]y deprived and intellectually complacent, the coherence, content and rhetorical overkill of his argumentation in each of these areas is questioned" (Abstract). Charles Taylor in his response (645–647) tries to clarify some of the points he sees fundamentally ignored or misunderstood by McLennan.

Sociology, Response: story, history, Taylor's concepts (fullness)

43c. Lyon, David. 648–662. "Being Post-secular in the Social Sciences: Taylor's Social Imaginaries."

"Following the fall of mainstream secularization paradigms, this article suggests opportunities arise for considering social and political life as 'religious' phenomena and, specifically, for using Taylor's pregnant notion of 'social imaginaries' as a bridge between 'secular' and 'post-secular' social science. Thus, themes implicit in *A Secular Age* are made explicit and used to challenge how social science is done in 'post-secular' times" (Abstract). Taylor in his response (662–664) shows quite some sympathy for the post-secular social sciences envisioned by Lyon, which he takes to be necessarily pluralist, avoiding an a priori marginalization of religion.

Sociology, Response: Taylor's concepts (religion, secular, social imaginary)

*43d. 665–676. Tester, Keith. "Multiculturalism, Catholicism and Us."

"[T]he paper argues that the commitment to multiculturalism forces *A Secular Age* to downplay the importance of Catholicism as an institution. It is contended that the book is a great work of catholicity (small 'c') but in need of more Catholicism (capital 'C')" (Abstract). Otherwise, Tester argues, the 'us' Taylor is constantly addressing remains a bit of a mystery.

Taylor in his response (677–679) addresses his understandings of Catholicism, multiculturalism, and multiple modernities.

Sociology, Response: story, style, Taylor's intentions (Catholic and multiculturalist)

43e. Cervantes, Fernando. 680–694. "Phronêsis vs. Scepticism: An Early Modernist Perspective."

"[T]his article attempts a reassessment of some aspects of early modern thought which have been prominent in recent studies. In particular, it focuses on the thin boundary between illusion and reality, on the lure of scepticism, and on the changing role of the Aristotelian notion of *phronêsis* in human action" (Abstract). Taylor in his response (694–698) thanks Cervantes for his insights regarding the emergence of modern Western epistemology, which he, too, wants to think through further, providing first examples here, mainly from Descartes.

History, Response: history (early modernity)

43f. Flanagan, Kieran. 699–721. "*A Secular Age:* an exercise in breach-mending."

"This article considers three aspects of Taylor's *A Secular Age*: the issue of the status and authority of theological insights derived from sociological analy-

ses; the irresolvable ambiguities of secularity, where it marks the disappearance of religion but inadvertently affirms its persistence; and the properties of nostalgia and memory that unexpectedly shape post-secularity and the forms of enchantment it seeks" (Abstract). Taylor in his response (721–724) clarifies that by "Reform" he was not just referring to the Protestant Reformation, and he maintains that his own belief is not "nostalgic," saying he "believe[s] again," not still.

Sociology, Response: story, Taylor's concepts (secularity, belief)

44. "[Reviews of] Charles Taylor, *A Secular Age*." *Philosophical Investigations* (2010) 33 no. 1.

44a. 67–74. Amesbury, Richard. "[Review of] Charles Taylor, *A Secular Age*."
Amesbury's is mainly an appreciative summary of *ASA*, with a short comparison of Taylor's story and the "Intellectual Deviation Story" (Taylor's term) of Radical Orthodoxy.

Philosophy: summary

44b. 75–81. Kinsey, John. "[Review of] Charles Taylor, *A Secular Age*."
Kinsey summarizes *ASA*, briefly pointing out various blind spots, misconceptions, and implicit premises in Taylor's account, chief among them Taylor's Romantic legacy and his progressive Catholic stance.

Philosophy: summary

45. Andrews, Alex, Floyd Dunphy, and Sarah Azaransky. 2010. "A Roundtable Discussion on Charles Taylor's Book *A Secular Age*." *Political Theology* 11 no. 2: 287–298.
These short contributions contain some interesting but rather scattered observations and remarks. Taylor in his response (299–300) picks up three points: the link between civilization and imperialism, the concepts of the porous and the buffered self, and a possible recovery of forms of society based on networks.

Theology, Philosophy, Response: Taylor's concepts (agape, buffered self), Taylor's intentions (dialog, network society)

46. Colorado, Carlos. 2010. "[Review of] *A Secular Age*." *Touchstone* 28 no. 2: 56–68.
Colorado summarizes *ASA*, pointing to Taylor's Catholic background, which, he argues, had remained implicit in previous works and is now explicated, especially in the last sections of *ASA*. Regarding Taylor's notion of *agape* and his cri-

tique of moral codes, Colorado upholds the necessity of politics and law not sufficiently addressed by Taylor.

Religious Studies: summary, Taylor's intentions (Catholic stance), Taylor's concepts (agape, ethics)

47. Mullender, Richard. 2010. "[Review of] *A Secular Age.*" *Ecclesiastical Law Journal* 12 no. 1: 113 – 117.

n.a.

48. Root, Andrew. 2010. "[Review of] *A Secular Age.*" *Word & World* 30 no. 1: 111 – 113.

Root's is a very appreciative summary.

Theology: summary

*49. Rundell, John. 2010. "Charles Taylor and the Secularization Thesis." *Critical Horizons* 11 no. 1: 119 – 132.

Rundell helpfully summarizes Taylor's understanding of modernity, a term synonymous with a secular age, and of modern social imaginaries.

Philosophy, Sociology: summary, Taylor's concepts (modernity, modern social imaginary, buffered self, immanence)

50. Sampson, Mark. "Faith in Modernity: Reflections from Charles Taylor's *A Secular Age.*" *Crux* 46 no. 1: 28 – 39.

n.a.

2011

51. *The Australian Journal of Anthropology* (2011) 22.

This special issue is the outcome of a working group "of Melbourne-based ethnographers and social theorists." Their common focus is on Taylor's secularity 3, characterized as "the level of religious experience." The papers are problematizing what they perceive as too strict a division between religion and science and between religious and secular stances. Most contributors are critical of an alleged secularist bias underlying these divisions. The summaries of the individual contributions are taken from the introduction or the contributions' abstracts.

51a. 1 – 13. Baldacchino, Jean-Paul, and Joel S. Kahn. "Believing in a Secular Age: Anthropology, Sociology, and Religious Experience."

This introduction presents the working group from which this special issue originates, the initial questions asked there, and the evolvement of discussions. Whereas the previous reception of *ASA* allegedly mainly dealt with Taylor's depiction of secularity 1 and 2, this group focuses on secularity 3, the level of religious experience. This focus is common to all subsequent chapters, which are summarized here.

Anthropology, Philosophy: Taylor's concepts (secularity, religion)

51b. 14 – 39. Eipper, Chris. "The spectre of Godlessness: Making sense of secularity."

"'What does it mean to say that we live in a secular age?' asks the philosopher Charles Taylor from a Christian (Catholic) perspective. This paper critiques key aspects of the way he seeks to answer the question, doing so from a methodologically agnostic anthropological stand-point. It focuses on three key elements of his argument: his construal of the problem of immanence, his account of secularisation, and his treatment of science as an (inadequate) antidote to religion. The critique contains within it the ingredients for an alternative, anthropologically grounded approach to secularity, secularism and secularisation. In this spirit, it moves towards examining actually existing secularity as a syncretic phenomenon that is, in significant respects, definitive of modernity" (Abstract).

Anthropology: Taylor's intentions (Christian bias), Taylor's concepts (immanence, transcendence, secularity), present empirical

51c. 40 – 55. Smith, Karl. "'Deep Engagement' and Disengaged Reason."

"Taylor continues a long-running critique of disengaged reason and its contributions to the malaise of modernity, focusing especially on its conflictual relationship with religious belief and its central role in the disenchantment of the world. My objective here is to relativise and contextualise the relationship between disengaged and engaged modes of being, in part by exploring some of the ways in which we may be deeply engaged in the world and with one another while also employing the critical faculties that enable us to analyse dispassionately, amongst other things, theistic and other interpretations of being-in-the-world" (Abstract). Whilst Smith largely shares Taylor's critique of disengaged reason as it appears in an exclusivist scientism, he "cannot share his faith that a stronger and deeper engagement in any particular religious orientation leads to either greater individual or collective flourishing, or to a better society" (53).

Sociology, Anthropology: present normative, Taylor's concepts (reason), Taylor's intentions

51d. 56 – 75. Ireland, Rowan. "Religion on Dover Beach."

"How does transcendental religion flourish when a secular frame sets conditions of belief? This question is put in a case study of the Catholic Newman Society at the University of Melbourne (1955 – 65). The Society [of which Ireland himself was a member] flourished in a secular University where Charles Taylor's 'immanent frame' was supposedly in place. Explanations are found in the particular spirituality nurtured in the Society and in the contingencies of Australian Catholicism in the mid-twentieth century, but also in the conventions of secular discourse in the University. Conclusions drawn from the case are: (i) that there are elective affinities between some forms of transcendental religion and a secular context; (ii) that social science dichotomies that separate the religious and secular obviate appreciation of elective affinities and hybridisation; (iii) that there are parallels between ethnographic inquiry and inner-worldly spirituality that may help us develop a conversational ethnography" (Abstract).

Sociology: Taylor's concepts (buffered self, porous self, immanence, transcendence, religion), present empirical, present normative

51e. 76 – 88. Kahn, Joel S. "Understanding: Between Belief and Unbelief."

"This paper addresses issues raised in Taylor's work concerning how communities may come to work in normatively secular ways. For Taylor, it seems to be sufficient for believers (and nonbelievers) to acknowledge that their own 'construals' are not shared by everyone. However, this leaves open the question of how the acknowledgement of difference may be turned into respect. A common strategy is to require that faith-based truth claims are 'bracketed out', treating secular and religious discourse as 'non-overlapping magisteria'. This secularising strategy is, however, problematic on a number of counts. The article makes a case for a less confrontational, more cosmopolitan conversation between secular and religious reason in a post-secular age, examining in particular the possibilities for conversation between science and mysticism. It concludes that it is possible to retain a commitment to naturalism and yet also accept some of the most mystical of propositions, thereby establishing a bridge between 'secular' and 'religious' forms of reasoning" (Abstract).

Philosophy: Taylor's intentions (dialog), present normative

51f. 89 – 103. Branford, Anna. "Gould and the Fairies."

Branford "examines modern Spiritualism from the mid-eighteenth century through to the early nineteenth century, with a focus on the 1917 case of the Cottingley fairies, in which two children claimed to have produced photographs of fairies. On the basis of her case study, she argues that Gould's magisteria are neither separate nor simply overlapping. Rather, their relationship is one of a more complex intertwinement" (8f.). Branford mentions Taylor only in passing and

then hardly depicts his views adequately, as also becomes visible from Taylor's critical response.

Sociology

51 g. 104–124. Baldacchino, Jean-Paul. "Miracles in the Waiting Room of Modernity: The Canonisation of Dun Ġorġ of Malta."

Baldacchino "examines the understandings of the miraculous in a modern Catholic context, focusing on the process of canonisation and the miracles attributed to the recently canonised first Maltese saint, St. George Preca (1880–1962). [...] Like the other contributors to this volume, he argues that, rather than diminishing religious experience in modernity, the disengaged discourse of modern science provides the religious with new possibilities and a discourse that shapes, and is shaped by, their understandings of the transcendental. [...] One should not dismiss miracles and sanctity out of hand as somehow 'pre-modern', for his paper demonstrates that the grounds of sanctity and the miraculous are much more complex than secularists typically allow" (9–10).

Anthropology: present empirical, present normative, Taylor's concepts (porous self, buffered self)

51 h. 125–133. Taylor, Charles. "Response."

Taylor responds to each contribution individually. Of the various points addressed, he most extensively elaborates his view and vision of dialogue between different positions.

Response: Taylor's intentions (dialog)

52. Froese, Vic. 2011. "[Review of] Charles Taylor's *A Secular Age.*" *Direction. A Mennonite Brethren Forum* 40 no. 1: 90–100.

Froese gives a very appreciative summary that also briefly reflects on the consequences of *ASA* for the church.

Theology: summary, present normative

53. Horton, John. 2011. "Review article: Peggy Lee's question: Charles Taylor, secularism and the meaning of life." *European Journal of Political Theory* 10 no. 1: 113–121.

N.a.

Political Science

*54. Hunter, Ian. 2011. "Charles Taylor's *A Secular Age* and Secularization in Early Modern Germany." *Modern Intellectual History* 8 no. 3: 621–646.

"In this essay I discuss the historical adequacy of Charles Taylor's philosophical history of secularization, as presented in his *A Secular Age*. I do so by situating it in relation to the contextual historiography of secularization in early modern Europe, with a particular focus on developments in the German Empire" (Abstract).

History: history

55. Kollar, Rene. 2011. "[Review of] *A Secular Age.*" *The Heythrop Journal* 52 no. 3: 535–536.

This is a very appreciative, short summary.

Theology: summary

56. Lincoln, A. T. 2011. "Spirituality in a Secular Age: From Charles Taylor to the Study of the Bible and Spirituality." *Acta Theologica* Suppl. 15: 61–80.

"The essay indicates the significance of Taylor's work for understanding the present context of the experience of spirituality. It then suggests some possible implications for how biblical perspectives on spirituality might be studied, highlighting Taylor's category of the social imaginary. Finally, it reflects on the potential of Taylor's work for those who are interested in dialogue between a spirituality rooted in biblical perspectives and contemporary forms of spirituality, focusing on his notion of 'fullness'" (Abstract).

Theology: summary, Taylor's concepts (social imaginary, fullness), Taylor's intentions (dialog), present normative

57. Sedgwick, Timothy F. 2011. "[Review of] *A Secular Age.*" *Anglican Theological Review* 93 no. 3: 511–516.

Sedgwick's appreciative summary focuses on Taylor's narration of Christianity's history, present, and future.

Theology: summary

2012

58. "Book Discussion: Charles Taylor's *A Secular Age.*" *Journal of Religious Ethics* (2012) 40 no. 1.

58a. 123–137. Kavka, Martin. "What is Immanent in Judaism? Transcending *A Secular Age.*"

Taking up Taylor's alleged claim that "the desire for a meaningful life can never be satisfied in this life," Kavka proposes that the Jewish model "of a

God who is immanent in social life [through] religious law [...] can mend the relations between varying kinds of believers and unbelievers in a way that Taylor thinks is impossible" (Abstract).

Theology (Jewish): Taylor's concepts (transcendence, immanence), Taylor's intentions (Christian bias), present normative

58b. 138–148. Barre, Elizabeth A. "Muslim Imaginaries and Imaginary Muslims. Placing Islam in Conversation with *A Secular Age.*"

Barre takes the "Ancien Régime," the "Age of Mobilization," and the "Age of Authenticity," as depicted in *ASA* as ideal types of social imaginaries, and asks which type the Muslim imaginary represents.

Religious Studies: Taylor's concepts (social imaginary), story (potential universalism)

*58c. 149–170. Hart, William David. "Naturalizing Christian Ethics. A Critique of Charles Taylor's *A Secular Age.*"

"I explore [Taylor's] definition of transcendence, its role in holding a modernity-inspired nihilism at bay, and how it is crucial to the Christian anti-humanist argument that he makes. In the process, I show how the critical power of this analysis depends heavily and paradoxically on the Nietzschean antihumanism that he otherwise rejects. Through an account of what I describe as naturalistic Christianity, I argue that transcendence need not be construed as supernatural, that all of the resources necessary for a meaningful life are immanent in the natural process, which includes the semiotic capacities of Homo sapiens" (Abstract).

Religious Studies: Taylor's concepts (transcendence, immanence), Taylor's intentions (Christian bias), present normative

58d. 171–192. Woodford, Peter. "Specters of the Nineteenth Century. Charles Taylor and the Problem of Historicism."

Pointing to parallels between Taylor's historical thinking and that of Wilhelm Dilthey (1833–1911), Woodford maintains that an understanding of the self and the world as historically contingent makes it difficult to argue for the supremacy of any normative stance: "The contrast between the historicist, empirical-genetic side of Taylor's view of historical experience and the philosophical anthropology that identifies 'fullness' satisfied through transcendence as an abiding and necessary goal of human spiritual life creates a vexing and, so far as I can see, irresolvable *aporia* in Taylor's work" (189).

Philosophy: Taylor's concepts (transcendence, fullness, historical self)

59. Bubandt, Nils and Martijn van Beek, eds., 2012. *Varieties of Secularism in Asia: Anthropological Explorations of Religion, Politics and the Spiritual.* London: Routledge.

The introduction presents this volume, whose title seems to be inspired by nr. 40 in this bibliography, as explorations of secularity different from the one described by Taylor for the North Atlantic world (p. 2). In the remainder, however, Taylor figures less prominently as a point of reference than Talal Asad.

Anthropology: story (parochialism)

*60. Dallmayr, Fred. 2012. "A Secular Age? Reflections on Taylor and Panikkar." *International Journal for Philosophy of Religion* 71: 189–204.

Dallmayr compares *ASA*'s assessment of our modern condition with the one advanced in Raimon Panikkar's *The Rhythm of Being* (2010). "Both thinkers complain about the glaring blemishes of the modern, especially the contemporary age; both deplore above all a certain deficit of religiosity. The two authors differ, however, both in the details of their diagnosis and in their proposed remedies. [...] Although sharing [Taylor's] concern about 'loss of meaning', Panikkar does not find its source in the abandonment of (mono)theistic transcendence; on the contrary, both radical transcendence and agnostic immanence are responsible for the deficit of genuine faith" (Abstract).

Political Science: Taylor's concepts (transcendence, immanence), present normative, Taylor's intentions (Christian bias)

2013

*61. Asiedu, F. B. A. 2013. "Theology in a Subjunctive Mood: Reflections on Charles Taylor's *A Secular Age*." *Scottish Journal of Theology* 66 no. 2: 230–240.

After reviewing non-theistic critics of Taylor, namely Quentin Skinner and William Connolly, Asiedu suggests reading *ASA* as representing a "theological discourse in a subjunctive mood," as it "speak[s] about what might be the case and not of what must be, or is the case" (239 f.). Asiedu suggests such an understanding and articulation of theology as more appropriate for our times.

Theology: present normative, Taylor's intentions (contemporary theology)

62. Gallagher, Michael Paul. 2013. "The 'use' of literature in 'A Secular Age': A Note on Romanticism." *Gregorianum* 94 no. 1: 167–173.

Gallagher (see also entries 5, 39 h) points first to the *historical* importance Taylor assigns to Romanticism, suggesting that this importance could be brought out even more strongly, and secondly to the contemporary potential of artistic

expressions "as mediations of spiritual openness" (167). He finally connects the stress of literature in *ASA* with Taylor's earlier stress on the importance of imagination, which is often neglected in favor of ideas.

Theology: history (Romanticism), Taylor's concepts (social imaginary)

63. Kirk, J. Andrew. 2013. "'A Secular Age' in a Mission Perspective: A Review Article." *Transformation: An International Journal of Holistic Mission Studies* 28 no. 3: 172–181.

"This review attempts to summarise the author's discussion of secularism under a few key headings and then offers a brief discussion of the material in each case. In the final section it offers some personal reflections on the missiological implications of his main themes" (Abstract).

Theology: summary, present normative

64. Oviedo, Lluis. "The Ongoing Discussion of Taylor's *A Secular Age.*" *Antonianum* 88 no. 1: 169–179.

Oviedo (see also entry 33) reviews what he considers the most important contributions in the debate on *ASA*, namely nr. 39 and nr. 40 in this bibliography, together with Taylor's subsequent collection of essays, entitled *Dilemmas and Connections.*

Theology: summary

2014

*65. Horan, Daniel P. 2014. "A Rahnerian Theological Response to Charles Taylor's *A Secular Age.*" *New Blackfriars* 95 no. 1055: 21–42.

Horan presents "Karl Rahner's notion of the supernatural existential as a theological response to Taylor's [too rigid] immanent and transcendent divide" (22). Rahner can theologically complement Taylor by explicating the transcendental ground that motivates our search for fullness. He thereby explains why this search is an anthropological constancy as Taylor tacitly presumes.

Theology: Taylor's concepts (immanence, transcendence, fullness)

66. Smith, James K. A. 2014. *How (Not) to be Secular: Reading Charles Taylor.* Grand Rapids, MI: Wm. B. Eerdmans.

This book is intended both as an introductory guide to *ASA* and as a manual of how to live in our secular age.

Philosophy, Theology: summary

Forthcoming

Mirjam Künkler, John Madeley, and Shylashri Shankar, eds. forthcoming. A Secular Age *beyond the West*. Cambridge: Cambridge University Press.

3 Summary

A Secular Age is a classic that is very much alive, and so the discussion it has generated is unlikely to come to an end any time soon. It therefore hardly needs mentioning that the foregoing overview can only be of a temporary nature. And even for the present, the compiled bibliography does not claim to be exhaustive. It should be comprehensive enough, however, to make for a representative overview of the main trends in the reception of *A Secular Age*. The following summary provides such an overview by categorizing the individual entries according to disciplinary backgrounds and aspects of *A Secular Age* dealt with. It also enables the reader to locate those contributions most relevant to their own future contribution within the ongoing debate around *A Secular Age*.

Contributions per year (123 in total)

2008	19
2009	22
2010	56
2011	14
2012	6
2013	4
2014	2

Categorization by disciplines

Occasionally an entry might be situated in more than one discipline. Recommended contributions are marked with an asterisk (*).

Philosophy (35 entries in total)
Entries per year: 2008: 7, 2009: 9; 2010: 15; 2011: 2; 2012: 1; 2014: 1.
Entries nr. 2, 6, *7, 8, 13, 14, 17, 19, *22, 23, *26, 27, 31, 35, 37, 38, 39b, 39c, 39d, 39e, 39f, 39j, *40a, *40f, *40g, *42a, *42e, 44a, 44b, 45, *49, 51a, 51e, 58d, 66.

Theology (41)
2008: 4; 2009: 6; 2010: 20; 2011: 4; 2012: 1; 2013: 4: 2014: 2.
3, 5, 9, 15, 18b, *26, *28, 32, 33, 34, *36, 39g, 39h, 39i, 39k, 39l, 39m, *40c, 41a,
41b, 41c, 41d, 41e, 41f, *42a, *42b, *42c, *42d, 43a, 45, 48, 52, 55, 56, 57, 58a,
*61, 62, 63, 64, *65, 66.

Sociology (17)
2008: 3; 2009: 1; 2010: 10; 2011: 3.
*4, 11, 16, 29, *40a, *40b, *40k, *40l, 41h, 43b, 43c, *43d, 43f, *49, 51c, 51d, 51f.

History (11)
2008: 4; 2009: 3; 2010: 3; 2011: 1.
1a, *1b, *7, 12, 20, *24, 30, *40i, *40j, 43e, *54.

Religious Studies (4)
2009: 1; 2010: 1; 2012: 2.
21, 46, 58b, *58c.

Literature (4)
2009: 1; 2010: 3.
25, *40e, *40h, 41g.

Political Science, Law (10)
2008: 2; 2009: 2; 2010: 4; 2011: 1; 2012: 1.
*1c, *10, 18a, 18b, *39a, 39i, *40d, *42c, 53, *60.

Anthropology (6)
2010: 1; 2011: 4; 2012: 1.
*40m, 51a, 51b, 51c, 51g, 59.

Taylor's Response (9)
2010: 9; 2011: 1.
*40n, *42f, 43b, 43c, *43d, 43e, 43f, 45, 51h.

Categorization by focus

Entries may have several foci.

Summary (28)
2008: 8; 2009: 6; 2010: 7; 2011: 4; 2013: 2; 2014: 1.
1a, *1b, 5, 6, 11, 14, 15, 17, 20, 27, 29, 34, 35, 38, *40a, *40n, 44a, 44b, 46, 48, *49, 52, 55, 56, 57, 63, 64, 66.

History: empirical findings of Taylor, criticized or elaborated on (20)
2008: 4; 2009: 3; 2010: 11; 2011: 1; 2013: 1.
*1b, *4, 6, 12, *24, 30, 37, 39e, *40d, *40i, *40j, *40m, 41b, 41c, 41d, 41e, 43b, 43e, *54, 62.

Story: Taylor's narrative, convincing or reductionist/missing parts (30)
2008: 5; 2009: 3; 2010: 20; 2012: 2.
*1b, 8, *10, 14, 16, 30, *36, 37, 39g, *40a, *40c, *40d, *40e, *40h, *40i, *40j, *40k, *40l, *40m, *40n, 41d, 41f, 41g, *42b, *42d, 43b, *43d, 43f, 58b, 59.

Present empirical: "what is" (15)
2008: 4; 2010: 8; 2011: 3.
*1c, 2, 6, *13, *39a, 39b, *40e, *40i, *40k, *40l, *42e, 43a, 51b, 51d, 51g.

Present normative: "what ought to be" (32)
2008: 1; 2009: 6; 2010: 15; 2011: 6; 2012: 3; 2013: 2.
3, *26, *28, 32, 33, 18a, 18b, 39f, 39h, 39i, 39j, 39k, 39l, 39m, *40c, *40g, 41a, *42a, *42b, *42c, *42d, 51c, 51d, 51e, 51g, 52, 56, 58a, *58c, *60, *61, 63.

Taylor's concepts: central terms, concepts and premises in *ASA* (51)
2008: 7; 2009: 6; 2010: 25; 2011: 6; 2012: 5; 2013: 1; 2014: 1.
1c, *4, *7, *10, *13, 14, 17, 20, *26, *28, *36, 37, 38, *39a, 39b, 39c, 39d, *40a, *40b, *40d, *40e, *40f, *40g, *40j, *40l, *40n, 41a, 41e, 41g, 41h, *42c, *42e, 43b, 43c, 43f, 45, 46, *49, 51a, 51b, 51c, 51d, 51g, 56, 58a, 58b, *58c, 58d, *60, 62, *65.

Taylor's intentions: normative standpoint in general, intentions when writing *ASA* (44)
2008: 7; 2009: 14; 2010: 14; 2011: 5; 2012: 3; 2013: 1.
2, 5, *7, *13, 14, 15, 16, 18b, 19, *22, *24, 25, 27, *28, 29, 31, 32, 33, 34, 35, *36, 39f, *40b, *40c, *40e, *40h, *40j, *40l, *40m, *40n, *42a, *42b, *43d, 45, 46, 51b, 51c, 51e, 51h, 56, 58a, *58c, *60, *61.

Style: rhetoric, structure, disciplinarity (10)
2008: 3; 2009: 3; 2010: 4.
*1b, 2, 17, *24, 27, 29, *40a, *40h, *40l, *43d.