Endnotes


Introduction

4. On my three visits to Canada and upon reading of novelist Margaret Attwood, philosopher John Ralston Saul and sociologist Michael Adams (Sex in the Snow: Canadian Social Values at the end of the Millennium, Penguin Canada, 1997), I have felt kinship between Australia and Canada as more secularised Commonwealth countries compared with the US. This adds to Taylor’s pertinence to a secularising Australia.
6. A brief biography of Taylor can be found at http://onlyagame.typepad.com/only_a_game/2008/08/a-secular-age-1-charles-taylor.html.
7. Note The Age’s sustained attack on Special Religious Education (SRE) and public school chaplaincy, but equally the defensive Christian culture war responses. My experience with the NSW debate on teaching ethics in schools on John Cleary’s ABC Sunday Night show was one of deep dissatisfaction with defensive, aggressive and sometimes misleading responses from some Christian organisations, which added fuel to the fire of the hard-line secularists by alienating moderates like Simon Longstaff and his St. James Ethics Centre (now The Ethics Centre) in self-defeating ways.
8. To contextualise the sound bite: ‘When one gives up the Christian faith, one pulls the right to Christian morality out from under one’s feet. This morality is by no means self-evident: this point has to be exhibited again and again, despite the English flatheads. Christianity is a system, a whole view of things thought out together. By breaking one main concept out of it, the faith in God, one breaks the whole: nothing necessary remains in one’s hands. Christianity presupposes that man does not know, cannot know, what is good for him, what evil: he believes in God, who alone knows it. Christian morality is a command; its origin is transcendent; it is beyond all criticism, all right to criticism; it has truth only if God has truth—it stands or falls with faith in God.’ Friedrich Nietzsche, critiquing George Eliot in ‘Twilight of the Idols’, in ed. and trans. Walter Kaufman, The Portable Nietzsche, New York, Penguin Books, 1976, 515–516.
9. See Richard K. Fenn, Time Exposure: The Personal Experience of Time in Secular Societies, Oxford University Press, 2001, 21-23, 32-34 for a critique of providential perspectives of time. ‘Thus, the need to see that societies reflect the mind and will of God allowed the Church also to sustain a narcissistic viewpoint about its own society – for instance, to see it as guaranteeing the believer’s
own place in history and thus see other classes, communities, or peoples as being on the losing side of time’ (22-23).


Taylor’s Epistemology and the Background of Sources of the Self


15. Taylor, SOS, 3.


20. Taylor, SOS, 503-507, 63.


24. Taylor, SOS, 516, 264. Taylor also argues, controversially, for an internal relation between personhood and strong evaluation. See his ‘Self-interpreting Animals’, in Human Agency and Language: Philosophical Papers, Cambridge, Cambridge University Press, 1985, 60. Cf. Taylor, SOS, 27: ‘The claim is that living within ... strongly qualified horizons is constitutive of human agency, ... integral, ... undamaged human personality. An understanding of what is of crucial importance to us ... to know who I am is a species of knowing where I stand. My identity is defined by the commitments and identifications which provide the frame or horizon within which I ... determine from case to case what is good, or valuable .... In other words, it is the horizon within which I am capable of taking a stand.’


27. Taylor, SOS, 518-521.


Adding to the Subtraction Account of Secularisation


Part I: The Work of Reform

32. Cf. the constant reminders of Christendom in English street and town names and the reference at the crown jewels display of the monarch’s orb testifying to the whole world being in God’s hands.


35. Cf. pioneer secularisation theorist Peter Berger’s recantation of his previous position that all societies would inevitably secularise following the western European model, in his ed., The Desecularization of the World: Resurgent Religion and World Politics, Grand Rapids, Eerdmans, 1999, especially Ch. 1.

36. Note Goethe’s wonderful supporting quote: ‘One who does not know the past 2000 years of one’s cultural heritage is living from hand to mouth.’


42. Fenn, *Time Exposure*, 38.
43. Fenn, *Time Exposure*, 49.
52. Cf. R.A. Markus, *The End of Ancient Christianity*, Cambridge University Press, 1990, Ch. 1: ‘Introduction: ‘secularity’’. Markus uses religion and culture or sacred and secular informally and synonymously (8, 13). Later (15-17), he defines secular ‘as that sector of life which is not considered ... of direct religious significance’. He traces the draining of the secular in Western Europe in the 5th and 6th centuries through ‘shifts in social structure and the administrative functions, the growing prominence of military and clerical at the expense of the civil powers, and the eclipse of civil education ... to the profit of a more clerically oriented and a more scriptural culture’. However it was not only the external world’s external institutions and practices that changed, ‘but also the framework of thought, imagination and discourse within which it could be interpreted’.

But if secularisation is the reverse of this process, Markus traces ‘de-secularisation’, the loss of autonomy of the secular in both broad arenas above, but also, as Taylor too notes, ‘a change in the nature of Christianity itself; a contraction in the scope that Christianity, or more precisely, its educated clerical representatives and officials allowed to be the ‘secular’... This change in the nature of Christianity manifested itself ... in the tendency to absorb what had previously been ‘secular’, indifferent from a religious point of view, into the realm of the ‘sacred’; to force the sphere of the ‘secular’ to contract, turning it either into ‘Christian’, or dismissing it as ‘pagan’ or ‘idolatrous’... the spread of an ascetic mentality through Christian society had much to do with this re-drawing of the boundaries.’

That ascetic takeover signals the end of ‘ancient Christianity’ (Markus, xii) and the beginning of Medieval Christianity. This corresponds qualitatively, if not chronologically, to Taylor’s later Great Reform post first millennium (ASA, 64).
55. Cf. Fenn, *Time Exposure*, 51. Also, James Wm. McClendon Jr, *Ethics: Systematic Theology 1, Abingdon*, 1986, who stresses the significance of the ‘this is that’ or ‘this is what was spoken through the prophet’ (Acts 2:16) formula explaining the Pentecost events that birthed the church.
60. Hans Urs von Balthasar’s image from his *The Theology of Karl Barth*: Ignatius Press, 1951, on his fellow Swiss theologian Karl Barth’s strongly Christocentric theology which lies behind Bonhoeffer’s image.

**From A Two-Time and Two-Speed ‘Economy of Salvation’ to a Single One**

65. Taylor is right overall but the distinction between the permitted, Martha-like active life of the laity, and the perfect, Mary-like (cf. Lk 10: 38-42) contemplative life of clergy and monks was developed by the fourth century A.D. Bishop Eusebius of Caesarea, Emperor Constantine’s court historian and midwife at the birth of Christendom. With the rise of infant baptism and levels of nominal Christianity, the pacifist, celibate and martyr spirit and its more rigorous practices became transferred to clergy - see O. and J. O’Donovan, *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought 100-1625*, Grand Rapids, Eerdmans, 1999, 2-3.

66. Markus, *The End of Ancient Christianity*, Ch. 4. Significantly, given the controversial nature of compulsory celibacy today as allegedly causal of the Catholic Church’s abuse crisis, it is important to mention that ‘by the time of Pope Leo the Great (440–61) the law of celibacy was generally recognized in the West’. See ‘Celibacy of the Clergy’, *Catholic Encyclopedia*, www.newadvent.org > Catholic Encyclopedia > Celibacy of the Clergy. The later Lateran Councils simply reinforced what was already in place.

67. Markus, *The End of Ancient Christianity*, 134-135, locating the Christian takeover of Roman civic feasts like the Lupercalia in the latter part of the reign of Pope Leo I (440-461) as part of a broader clericalisation and monasticisation of the laity. ‘The different fate of the Lupercalia in the Byzantine world reveals a parting of the ways between Greek and Latin Christendom: in the tenth century the Lupercalia were celebrated in Constantinople, as a mobile spring festival in which civic,
political, and religious elements were combined without the least tension … Greek Christianity was, somehow, less hospitable to sharp discontinuities which cut across the texture of Christian existence.’ This shows Taylor is on the right track in focusing specifically on Latin Christian Reform as an ironic source of later secularisation. The stricter the sacralisation, the stronger the reaction, e.g. in Quebec since the 1960s and Ireland since the 2000s.


74. Cf. George Monbiot’s provocative article at http://www.theage.com.au/opinion/society-and-culture/truth-is-the-forgotten-family-value-20120515-1youb.html#ixzz1vCS1ZNbK. This is based, one-sidedly, on *A World of Their Own Making*, where Prof. ‘John Gillis points out that until the Reformation, the state of holiness was not matrimony but lifelong chastity... [in] the holy orders’.


**Part IV: Narratives of Secularisation**


79. J.K.A. Smith, *How (Not) to be Secular*, 81.

80. J.K.A. Smith, *How (Not) to be Secular*, 82.

81. J.K.A. Smith, *How (Not) to be Secular*, 83.

82. Hence the pervasiveness of passion language in, for example, the conference advertising of Hillsong.

83. J.K.A. Smith, *How (Not) to be Secular*, p.89.
The Ethics of Authenticity


Conversions and Examples of Triune Community in Secular Time


111. Baker, *Tailoring*, 124. The *sensus divinitatis* is a term used by Calvin and Reformed theologians to describe the universal human sense of divinity, due to common grace and the providential activity of God’s Creator Spirit. This is what Taylor, from a Catholic perspective, is seeking to fill the immanent frame with.

112. Note Bonhoeffer’s regular reference in *Letters and Papers from Prison* to the power of example, individual and communal, which he lived out himself and sought to live out at the Finkenwalde underground seminary, and in the embryonic ecumenical movement as an alternative to Nazism.


114. Published in *Anecdotes of Destiny*, 1958. Isak Dinesen was the penname of Karen Blixen (1885-1962).


116. Long, ‘How to Read’, 106. This reflects Taylor’s more Catholic sensibility concerning canonised saints as special ones, mediators of grace, even in their ordinariness. Protestants, by contrast, emphasise the biblical sainthood of all believers. Taylor sees this in itself as a step towards secularisation, a one-speed system with no room for slowcoaches.


