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Carl Schmitt's Political Theology: Four Chapters on the Concept of Sovereignty is one of the most famous, as well as one of the most obscure, books in twentieth-century political theory. It is much cited by contemporary political and legal theorists, but those citations often seem to refer to just two canonical sentences:

“Sovereign is he who decides on the exception” and “All significant concepts of the modern theory of the state are secularized theological concepts.”¹ These are ...

Political Theology: Four New Chapters on the Concept of ...

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The third and the fourth essays are much more accessible and offer trenchant insights into 1) the sociology of the concept of sovereignty (the science of drawing out the structural homology between theology and modern theory of the state), 2) the nature of liberalism as both a class and as an attitude towards the moment of decision (the liberals want to dissolve the moment in an endlessly drawn out discussion) and 3) how in the modern state the political is being increasingly swallowed up by tec

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Carl Schmitt, Political Theology, Four
Chapters on the Concept of Sovereignty,
George Schwab (trans.), Chicago:
University of Chicago Press, 2005

Carl Schmitt, Political Theology, Four
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Written in the intense political and
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develops the distinctive theory of
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Schmitt: Editor: George Schwab:
Contributor: Tracy B. Strong: Publisher:
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Political Theology: Four Chapters on the
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Schwab: Translated by: George Schwab:
Contributor: Tracy B. Strong: Edition:
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This is a perplexing book. But mostly because it claims to be Four NEW Chapters on Schmitt's Political Theology, when in fact it is primarily a rather pedestrian exegesis of Schmitt's own work. Kahn steps through all the key points made by other writers on Schmitt offering numerous contemporary "examples".

Political Theology: Four New Chapters on the Concept of ...

In a text innovative in both form and substance, he describes an American political theology as a secular inquiry into ultimate meanings sustaining our faith in the popular sovereign. Kahn works out his view through an engagement with Carl Schmitt's 1922 classic, *Political Theology*:

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Four Chapters on the Concept of Sovereignty. He forces an engagement with Schmitt's four chapters, offering a new version of each that is responsive to the American political imaginary.

Political Theology | Columbia University Press

Political Theology: Four Chapters on the Concept of Sovereignty: Schmitt, Carl, Schwab, G.: Amazon.sg: Books

Political Theology: Four Chapters on the Concept of ...

Political theology is a term which has been used in discussion of the ways in which theological concepts or ways of thinking relate to politics. The term political theology is often used to denote religious thought about political principled questions. Scholars such as Carl Schmitt use it to denote religious concepts that

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Chapter 4 On The Concept
were secularized and thus became key
political concepts.

Political theology - Wikipedia

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Philosophy. University of Chicago Press,
2011. ISBN 978-0-226-51886-2. Jens
Meierhenrich and Oliver Simons, eds. The
Oxford Handbook of Carl Schmitt. Oxford
University Press, 2017. ISBN
978-0-199-91693-1

Written in the intense political and

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

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theological concepts, Schmitt concludes Political Theology with a critique of liberalism and its attempt to depoliticize political thought by avoiding fundamental political decisions.

In this strikingly original work, Paul W. Kahn rethinks the meaning of political theology. In a text innovative in both form and substance, he describes an American political theology as a secular inquiry into ultimate meanings sustaining our faith in the popular sovereign. Kahn works out his view through an engagement with Carl Schmitt's 1922 classic, *Political Theology: Four Chapters on the Concept of Sovereignty*. He forces an engagement with Schmitt's four chapters, offering a new version of each that is responsive to the American political imaginary. The result is a contemporary political theology. As in Schmitt's work, sovereignty remains

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central, yet Kahn shows how popular sovereignty creates an ethos of sacrifice in the modern state. Turning to law, Kahn demonstrates how the line between exception and judicial decision is not as sharp as Schmitt led us to believe. He reminds readers that American political life begins with the revolutionary willingness to sacrifice and that both sacrifice and law continue to ground the American political imagination. Kahn offers a political theology that has at its center the practice of freedom realized in political decisions, legal judgments, and finally in philosophical inquiry itself.

Written in the intense political and intellectual ferment of the early years of the Weimar Republic, *Political Theology* develops the distinctive theory of sovereignty that marks Carl Schmitt as one of the most significant political and legal

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theoreticians of the 20th century. Focusing on the relationship between political leadership, the norms of the legal order, and the state of political emergency, Schmitt argues that the essence of sovereignty lies in the absolute authority to decide when the normal conditions presupposed by the legal order obtain. Because the norms of a legal system cannot govern a state of emergency, they cannot determine when such an exceptional state holds or what should be done to resolve it. Thus every legal order ultimately rests not upon norms, but rather on the decisions of the sovereign. Schmitt underpins this analysis of sovereignty and its commitment to the priority of decisions over norms with a "political theology," which argues that all the important concepts of modern political thought are secularized theological concepts, and a sociology of the concept of sovereignty,

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which argues that the conceptualization of the jurisprudence of an epoch is linked to the conceptualization of its social structure. He concludes with an attack on liberalism and its attempt to depoliticize political thought by avoiding fundamental moral and political decisions. Schmitt's unerring sense for the fundamental problems of modern politics and his systematic critique of the ideals and institutions of liberal democracy, a critique that has never been answered, distinguish him as one of the most original figures in the theory of modern politics. Political Theology is included in the series Studies in Contemporary German Social Thought, edited by Thomas McCarthy.

"Sovereign is he who decides on the exception." So begins Political Theology, the book that, marked Carl Schmitt as one of the most significant political and legal

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theoreticians of the 20th century. Writing amid the intense political and intellectual ferment of the early Weimar Republic, Schmitt argued that the essence of sovereignty lies in the absolute authority to decide when the normal conditions presupposed by the legal authority exist. Because the norms of a legal system cannot govern a state of emergency, they cannot determine when such an exceptional state holds, or what should be done to resolve it. Thus every legal order ultimately rests not upon norms, but rather on the decisions of the sovereign. Schmitt underpins this analysis of sovereignty with a "political theology" that claims that all the important concepts of modern political thought are secularized theological concepts; he concludes with an attack on liberalism and its attempt to depoliticize political thought, by avoiding fundamental moral and political decisions. Political

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in Contemporary German Social Thought,
edited by Thomas McCarthy.

Heinrich Meier's work on Carl Schmitt has dramatically reoriented the international debate about Schmitt and his significance for twentieth-century political thought. In *The Lesson of Carl Schmitt*, Meier identifies the core of Schmitt's thought as political theology—that is, political theorizing that claims to have its ultimate ground in the revelation of a mysterious or suprarational God. This radical, but half-hidden, theological foundation underlies the whole of Schmitt's often difficult and complex oeuvre, rich in historical turns and political convolutions, intentional deceptions and unintentional obfuscations. In four

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chapters on morality, politics, revelation, and history, Meier clarifies the difference between political philosophy and Schmitt's political theology and relates the religious dimension of his thought to his support for National Socialism and his continuing anti-Semitism. New to this edition are two essays that address the recently published correspondences of Schmitt—particularly with Hans Blumberg—and the light it sheds on his conception of political theology.

Political Theology II is Carl Schmitt's last book. Part polemic, part self-vindication for his involvement in the National Socialist German Workers' Party (NSDAP), this is Schmitt's most theological reflection on Christianity and its concept of sovereignty following the

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Second Vatican Council. At a time of increasing visibility of religion in public debates and a realization that Schmitt is the major and most controversial political theorist of the twentieth century, this last book sets a new agenda for political theology today. The crisis at the beginning of the twenty-first century led to an increased interest in the study of crises in an age of extremes - an age upon which Carl Schmitt left his indelible watermark. In *Political Theology II*, first published in 1970, a long journey comes to an end which began in 1923 with *Political Theology*. This translation makes available for the first time to the English-speaking world Schmitt's understanding of *Political Theology* and what it implies theologically and politically.

God is dead, but his presence lives on in politics. This is the problem of political

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theology: the way that theological ideas find their way into secular political institutions, particularly the sovereign state. In this intellectual tour-de-force, leading political theorist Saul Newman shows how political theology arose alongside secularism, and relates to the problem of legitimising power and authority in modernity. It is not about the power of religion so much as about the religion of power. Examining the current crisis of the liberal order, he argues that recent phenomena such as the rise of populism, the renewed demand for strong national sovereignty and the return of religious fundamentalism may be understood through this paradigm. He illustrates his argument through an exploration of themes such as sovereignty, democracy, economics, technology, ecological catastrophe, messianism and the future of radical politics, engaging with

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thinkers ranging from Schmitt and Hobbes to Stirner, Foucault, and Agamben. This book will be a crucial text for all students, scholars and general readers interested in the meaning and significance of political theology for political theory.

An Eerdmans Reader in Contemporary Political Theology gathers some of the most significant and influential writings in political theology from the twentieth and twenty-first centuries. Given that the locus of Christianity is undeniably shifting to the global South, this volume uniquely integrates key voices from Africa, Asia, and Latin America with central texts from Europe and North America on such major subjects as church and state, gender and race, and Christendom and postcolonialism. Carefully selected, thematically arranged, and expertly introduced, these forty-nine essential

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readings constitute an ideal primary-source introduction to contemporary political theology a profoundly relevant resource for globally engaged citizens, students, and scholars. CONTRIBUTORS: Nicholas Adams Rafael Avila Karl Barth Richard Bauckham Dietrich Bonhoeffer Walter Brueggemann Ernesto Cardenal J. Kameron Carter James H. Cone Dorothy Day Musa W. Dube Jean Bethke Elshtain Eric Gregory Gustavo Gutierrez Stanley Hauerwas George Hunsinger Ada Mara Isasi-Diaz Emmanuel M. Katongole Rafiq Khoury Kosuke Koyama Brian McDonald Johann Baptist Metz Virgil Michel Nstor O. Miguez John Milbank John Courtney Murray Ched Myers H. Richard Niebuhr Reinhold Niebuhr Arvind P. Nirmal Oliver O Donovan Catherine Pickstock Kwok Pui-lan A. Maria Arul Raja Walter Rauschenbusch Joerg Rieger Christopher Rowland Rosemary Radford Ruether

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