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Nota di contenuto	Front matter -- CONTENTS -- Introduction: Plurisingular Common Good/s -- Process Philosophy and Planetary Politics -- How Not to Be a Religion: Genealogy, Identity, Wonder -- Non-Theology and Political Ecology: Postsecularism, Repetition, and Insurrection -- The Ambiguities of Transcendence: In Conversation with the Work of William E. Connolly -- Dreaming the Common Good/s: The Kingdom of God as a Space of Utopian Politics -- A Cosmopolitical Theology: Engaging "The Political" as an Incarnational Field of Emergence -- Reconfiguring the Common Good and Religion in the Context of Capitalism: Abrahamic Alternatives -- Christian Socialism and the Future of Economic Democracy -- The Myth of the Middle: Common Sense, Good Sense, and Rethinking the "Common Good" in Contemporary U.S. Society -- Elements of Tradition, Protest, and New Creation in Monetary Systems: A Political Theology of Market Miracles -- The Corporation and the Common Good: Biopolitics after the Death of God -- Breaking from Within: The Dialectic of Labor and the Death of God -- Thoreau Goes to Ghana: On the Wild and the Tingane -- Climate Debt, White Privilege, and Christian Ethics as Political Theology

-- Between a Rock and an Empty Place: Political Theology and Democratic Legitimacy -- From the Theopaternal to the Theopolitical: On Barack Obama -- Democratic Futures in the Shadow of Mass Incarceration: Toward a Political Theology of Prison Abolition -- Rupturing the Concorporeal Commons: On the Psychocultural Symptom of "Disability" as Life Resentment -- The Common Good of the Flesh: An Indecent Invitation to William E. Connolly, Joerg Rieger, and Political Theology -- A Socioeconomic Hermeneutics of Chayim: The Theo-Ethical Implications of Reading (with) Wisdom -- Acknowledgments -- List of Contributors -- Index

Sommario/riassunto

In the face of globalized ecological and economic crises, how do religion, the postsecular, and political theology reconfigure political theory and practice? As the planet warms and the chasm widens between the 1 percent and the global 99, what thinking may yet energize new alliances between religious and irreligious constituencies? This book brings together political theorists, philosophers, theologians, and scholars of religion to open discursive and material spaces in which to shape a vibrant planetary commons. Attentive to the universalizing tendencies of "the common," the contributors seek to reappropriate the term in response to the corporate logic that asserts itself as a universal solvent. In the resulting conversation, the common returns as an interlinked manifold, under the ethos of its multitudes and the ecology of its multiplicity. Beginning from what William Connolly calls the palpable "fragility of things," Common Goods assembles a transdisciplinary political theology of the Earth. With a nuance missing from both atheist and orthodox religious approaches, the contributors engage in a multivocal conversation about sovereignty, capital, ecology, and civil society. The result is an unprecedented thematic assemblage of cosmopolitics and religious diversity; of utopian space and the time of insurrection; of Christian socialism, radical democracy, and disability theory; of quantum entanglement and planetarity; of theology fleshly and political.
