Religious Sex / Crosses

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an apparently paradoxical lady so that she confuses sociologists, anthropologists and social psychologists. She wants to see all things new on the basis of her ancient's model: the Primitive Church. The Primitive Church, founded personally by a carpenter, is everything I said about church. The other churches, though, those ones I do not know what to say.

What Antichrist Is

The antichrist is an interesting figure both literally and as an allegory. He is the enemy, that is, he is the friend of none, not even of those who walk with him and live for him. His essence is the absolute evil. Sorry for the word “absolute.” The absolute evil started with a thought: “I shall go up to heaven to be like God”. There are people who think it is gorgeous. There are people who also want to go up to heaven and be like God too. All right. I have nothing to do with it. That’s ok. But for the believer it’s the last straw. So, evil starts with ambition for power. In this sense, the antichrist can be anyone – he just has to want power. See it clearly: power for the sake of power. But the antichrist can also be easily recognized by his sassy characteristics: he does not love, he does not feel mercy, he does not care. He is never a servant; he uses everyone and everything. The antichrist destroys, kills, steals, splits and unites around a common enemy. He oppresses and justice and good sense testify against him. He is violent, sarcastic, mocking and he prospers with the violent, sarcastic and mocking reaction of those who are suffering in his hands. The antichrist is problematic, he has got deep psychological diseases; he is schizophrenic. Is he a person? Can be, but not only one. He is, indeed, a spirit, a system. He is iniquity, the lie that lies to us about not being possible to escape from him. His religion is Determinism, his philosophy Fatalism. As a system he can also be called cosmos. For he would have been an invincible enemy if he had not already been beaten by Christ. Because Christ is the evidence that there is an alternative future, an alternative system. He who has got the faith will resist. Forgive me for that, but the enemy really exists, he is real, his deeds are everywhere. But may not be the one you have been thinking about.
Introducing Intellectual Independence: Islamism and the Decentering of Europe:

disClosure interviews S. Sayyid

Dr. S. Sayyid is a University Research Fellow at the University of Leeds in Britain and author of the book, A Fundamental Fear: Eurocentrism and the Emergence of Islamism (1997, Zed Books). His research explores questions concerning the politicization of Islam, the production of cultural identities, and the use of discursive methodologies to analyze structures of social power. He visited the University of Kentucky in February 2004 as part of the Spring Seminar and Lecture Series on Religion and Identity sponsored by the UK Committee on Social Theory and presented a lecture entitled 'Postcolonial Politics and Islam(ism).’ Following the lecture, Dr. Sayyid sat down with members of disClosure’s editorial collective to discuss some of the issues raised in his lecture and their entanglement with current events such as the United States’ invasion of Iraq and its global pursuit of the ‘War on Terror.’ In the interview below, Sayyid presents his views on the differences between Islamism and Islamization, the competing claims of science and the Divine to authority within the Islamic state, and the decline of Eurocentrism manifested in the political ideology of Iran’s Ayatollah Khomeini.

disClosure: What is it exactly that defines Islamism as a socio-political entity?

S. Sayyid: Islamism is not a specific ideology in the sense of a closed system of beliefs, values and practices. Islamism is a discourse that seeks to re-center Islam within the public realm of Muslim communities. Islamism emerges in the context of a de facto (and often de jure) displacement of Islam from the public to the private sphere. In the wake of this displacement, Islamism seeks to re-center Islam within