

RITUAL

HERMAN SLATER

- 🔖 **THE NECROMANTIC RITUAL BOOK** LEILAH WENDELL, 1991 SUCCESSFUL WORKING OF ANY OF THESE DEVOTIONS WILL ENABLE YOU TO SHARE CONSCIOUSNESS WITH THE ANGEL OF DEATH AS WELL AS BECOMING ‘ONE’ WITH YOUR OWN DEATH.
- 🔖 **RITUALS AND RITUAL THEORY IN ANCIENT ISRAEL** ITHAMAR GRUENWALD, 2003 THE BOOK EXPLORES THE LINKS BETWEEN MYTHIC AND RITUALS, ARGUING THAT THE CONNECTEDNESS WITH RITUAL ENDOWS A STORY WITH A MYTHIC ESSENCE. DETAILED DISCUSSIONS OF VARIOUS RITUALS EXEMPLIFY THE MAJOR THEORETICAL DISCOURSE. THE BOOK IS OF INTEREST TO SCHOLARS IN THE AREAS OF RELIGIOUS STUDIES, THE ANTHROPOLOGY OF RELIGION, AND HALAKHAH (LAW AND RITUAL).
- 🔖 **RITUAL: A VERY SHORT INTRODUCTION** BARRY STEPHENSON, 2015-01-28 RITUAL IS PART OF WHAT IT MEANS TO BE HUMAN. LIKE SPORTS, MUSIC, AND DRAMA, RITUAL DEFINES AND ENRICHES CULTURE, PUTTING THOSE WHO PRACTICE IT IN TOUCH WITH SOURCES OF VALUE AND MEANING LARGER THAN THEMSELVES. RITUAL IS UNAVOIDABLE, YET IT HOLDS A PLACE IN MODERN LIFE THAT IS DECIDEDLY AMBIGUOUS. WHAT IS RITUAL? WHAT DOES IT DO? IS IT USEFUL? WHAT ARE THE VARIOUS KINDS OF RITUAL? IS RITUAL TRADITION BOUND AND CONSERVATIVE OR INNOVATIVE AND TRANSFORMATIONAL? ALONGSIDE DESCRIPTION OF A NUMBER OF SPECIFIC RITES, THIS VERY SHORT INTRODUCTION EXPLORES RITUAL FROM BOTH THEORETICAL AND HISTORICAL PERSPECTIVES. BARRY STEPHENSON FOCUSES ON THE PLACES WHERE RITUAL TOUCHES EVERYDAY LIFE: IN POLITICS AND POWER; MOMENTS OF TRANSFORMATION IN THE LIFE CYCLE; AS PERFORMANCE AND EMBODIMENT. HE ALSO DISCUSSES THE BOUNDARIES OF RITUAL, AND HOW AND WHY CERTAIN BEHAVIORS HAVE BEEN STUDIED AS RITUAL WHILE OTHERS HAVE NOT. STEPHENSON SHOWS HOW RITUAL IS AN IMPORTANT VEHICLE FOR GROUP AND IDENTITY FORMATION; HOW IT GENERATES AND TRANSMITS BELIEFS AND VALUES; HOW IT CAN BE USED TO EXPLOIT AND OPPRESS; AND HOW IT HAS SERVED AS A TOUCHSTONE FOR THINKING ABOUT CULTURAL ORIGINS AND HISTORICAL CHANGE. ENCOMPASSING THE BREADTH AND DEPTH OF MODERN RITUAL STUDIES, BARRY STEPHENSON’S VERY SHORT INTRODUCTION ALSO DEVELOPS A NARRATIVE OF RITUAL’S PLACE IN SOCIAL AND CULTURAL LIFE. ABOUT THE SERIES: THE VERY SHORT INTRODUCTIONS SERIES FROM OXFORD UNIVERSITY PRESS CONTAINS HUNDREDS OF TITLES IN ALMOST EVERY SUBJECT AREA. THESE POCKET-SIZED BOOKS ARE THE PERFECT WAY TO GET AHEAD IN A NEW SUBJECT QUICKLY. OUR EXPERT AUTHORS COMBINE FACTS, ANALYSIS, PERSPECTIVE, NEW IDEAS, AND ENTHUSIASM TO MAKE INTERESTING AND CHALLENGING TOPICS HIGHLY READABLE.
- 🔖 **A BOOK OF PAGAN RITUALS** HERMAN SLATER, 1978-01-01 THIS COLLECTION OF RITUALS, PRACTICES, AND EXERCISES HAS BEEN DRAWN FROM ANCIENT SOURCES, SOME HAVE BEEN PRESERVED AND SOME RITUALS HAVE BEEN UPDATED BY SCHOLARS FROM VARIOUS PAGAN GROUPS. THIS DELUXE ONE-VOLUME EDITION IS SPECIALLY DESIGNED TO BE READ BY CANDLELIGHT.
- 🔖 **THE RITUAL PROCESS** VICTOR WITTER TURNER, 1969
- 🔖 **THE IDEOLOGY OF RITUAL** FRANK H. GORMAN, 1990-01-01 FOR THE PRIESTLY WRITERS, RITUAL WAS A FUNDAMENTAL FORM OF THEOLOGICAL REFLECTION. THIS STUDY ANALYSES THE CONCEPTUAL CATEGORIES OF SPACE, TIME AND STATUS IN AN EFFORT TO CLARIFY THE LARGER CULTURAL AND CONCEPTUAL CATEGORIES OPERATIVE IN THE PRIESTLY RITUAL SYSTEM. DRAWING ON INTERPRETATIVE MODELS DERIVED FROM CULTURAL ANTHROPOLOGY, THE AUTHOR ARGUES THAT PRIESTLY CREATION THEOLOGY FORMS A NECESSARY CONTEXT FOR UNDERSTANDING THE PRIESTLY RITUALS.>
- 🔖 **THE CRAFT OF RITUAL STUDIES** RONALD L. GRIMES, 2014 READERSHIP: STUDENTS AND SCHOLARS OF RITUAL STUDIES, RELIGIOUS STUDIES, ANTHROPOLOGY
- 🔖 **THE RITUAL ANIMAL** HARVEY WHITEHOUSE, 2021 COPYING RITUALS HAS ALLOWED CULTURAL GROUPS TO PROLIFERATE OVER TIME. RARE, TRAUMATIC RITUALS PRODUCE STRONG COHESION IN SMALL RELATIONAL GROUPS, WHEREAS DAILY/WEEKLY RITUALS PRODUCE COHESION IN EXPANDABLE COMMUNITIES. THIS STUDY PRESENTS A THEORY OF HOW THESE TWO RITUAL MODES HAVE INFLUENCED HISTORY OVER THOUSANDS OF YEARS.
- 🔖 **THE POWER OF RITUAL** CASPER TER KUILE, 2020-06-23 CASPER TER KUILE, A HARVARD DIVINITY SCHOOL FELLOW AND COHOST OF THE POPULAR HARRY POTTER AND THE SACRED TEXT PODCAST, EXPLORES HOW WE CAN NOURISH OUR SOULS BY TRANSFORMING COMMON, EVERYDAY PRACTICES—YOGA, READING, WALKING THE DOG—INTO SACRED RITUALS THAT CAN HEAL OUR CRISIS OF SOCIAL ISOLATION AND STRUGGLE TO FIND PURPOSE—A MESSAGE WE NEED MORE THAN EVER FOR OUR SPIRITUAL AND EMOTIONAL WELL-BEING IN THE AGE OF COVID-19. “AFTER HALF A DECADE OF RESEARCH AND HUNDREDS OF CONVERSATIONS WITH PEOPLE AROUND THE COUNTRY, I AM CONVINCED WE ARE IN THE MIDST OF A PARADIGM SHIFT. THAT WHAT USED TO HOLD US IN COMMUNITY NO LONGER WORKS, AND THAT THE SPIRITUAL OFFERINGS OF YESTERYEAR NO LONGER HELP US THRIVE.”—CASPER TER KUILE WHAT DO SOUL CYCLE, GRATITUDE JOURNALS, AND TECH BREAKS HAVE IN COMMON? FOR TER KUILE THEY OFFER RITUALS THAT CREATE THE FOUNDATION FOR OUR MODERN SPIRITUAL LIVES. WE ARE IN CRISIS TODAY. OUR MODERN TECHNOLOGICAL SOCIETY HAS LEFT TOO MANY OF US—NO MATTER OUR AGES—FEELING ISOLATED AND BEREFT OF PURPOSE. PREVIOUS FRAMEWORKS FOR BUILDING COMMUNITY AND FINDING MEANING NO LONGER SUPPORT US. YET TER KUILE REVEALS A HOPEFUL NEW MESSAGE: WE MIGHT NOT BE RELIGIOUS, BUT THAT DOESN’T MEAN WE ARE ANY LESS SPIRITUAL. INSTEAD, WE ARE IN THE MIDST OF A PARADIGM SHIFT IN WHICH WE SEEK BELONGING AND MEANING IN SECULAR PRACTICES. TODAY, WE FIND CONNECTION IN: CROSSFIT AND SOULCYCLE, WHICH OFFER A SENSE OF BELONGING ROOTED IN ACCOUNTABILITY AND SUPPORT MUCH LIKE CHURCH GROUPS HARRY POTTER AND OTHER BELOVED BOOKS THAT OFFER UNIVERSAL LESSONS GRATITUDE JOURNALS, WHICH HAVE REPLACED TRADITIONAL PRAYER TECH BREAKS, WHICH PROVIDE MINDFUL MOMENTS OF CALM IN THE POWER OF RITUAL, TER KUILE INVITES US TO DEEPEN THESE ORDINARY PRACTICES AS INTENTIONAL RITUALS THAT NURTURE CONNECTION AND WELLBEING. WITH WISDOM AND ENDEARING WIT, TER KUILE’S CALL FOR RITUAL IS ULTIMATELY A CALL TO HEAL OUR LOSS OF CONNECTION TO OURSELVES, TO OTHERS, AND TO OUR SPIRITUAL IDENTITIES. THE POWER OF RITUAL REMINDS US THAT WHAT WE ALREADY DO EVERY DAY MATTERS—AND HAS THE POTENTIAL TO BECOME A POWERFUL EXPERIENCE OF REFLECTION, SANCTUARY, AND MEANING.
- 🔖 **RATIONAL RITUAL** MICHAEL SUK-YOUNG CHWE, 2013-04-28 WHY DO BEER COMMERCIALS DOMINATE SUPER BOWL ADVERTISING? HOW DO POLITICAL CEREMONIES ESTABLISH AUTHORITY? WHY WERE CIRCULAR FORMS FAVORED FOR PUBLIC FESTIVALS DURING THE FRENCH REVOLUTION? THIS BOOK ANSWERS THESE QUESTIONS USING A SINGLE CONCEPT: COMMON KNOWLEDGE. GAME THEORY SHOWS THAT IN ORDER TO COORDINATE ITS ACTIONS, A GROUP OF PEOPLE MUST FORM COMMON KNOWLEDGE. EACH PERSON WANTS TO PARTICIPATE ONLY IF OTHERS ALSO PARTICIPATE. MEMBERS MUST HAVE KNOWLEDGE OF EACH OTHER, KNOWLEDGE OF THAT KNOWLEDGE, AND SO ON. MICHAEL CHWE APPLIES THIS INSIGHT, WITH STRIKING ERUDITION, TO ANALYZE A RANGE OF RITUALS ACROSS HISTORY AND CULTURES. HE SHOWS THAT PUBLIC CEREMONIES ARE POWERFUL NOT SIMPLY BECAUSE THEY TRANSMIT MEANING FROM A CENTRAL SOURCE TO EACH AUDIENCE MEMBER BUT BECAUSE THEY LET AUDIENCE MEMBERS KNOW WHAT OTHER MEMBERS KNOW. IN A NEW AFTERWORD, CHWE DELVES INTO NEW APPLICATIONS OF COMMON KNOWLEDGE, BOTH IN THE REAL WORLD AND IN EXPERIMENTS, AND CONSIDERS HOW GENERATING COMMON KNOWLEDGE HAS BECOME EASIER IN THE DIGITAL AGE. -- FROM THE JACKET.
- 🔖 **RITUALS** CEES NOOTEBOOM, 2013-03-21 IN RITUALS, AMSTERDAM OF THE FIFTIES, SIXTIES AND SEVENTIES IS VIEWED FROM THE PERSPECTIVE OF THE CAPRICIOUS INNI WINTROP. AN UNINTENTIONAL SUICIDE SURVIVOR, THE UNEXPECTED GIFT OF LIFE RETURNED LENDS HIM THE CURIOSITY, AND IMPARTIALITY, TO SURVEY OTHERS’ LIVES AND ROUTINES. INNI’S OPPOSITE, THE ONE-EYED DOWNHILL SKIER ARNOLD TAADS MEASURES HIS LIFE BY THE CLOCK, WHILE HIS DISOWNED SON PHILIP FOLLOWS JAPANESE RITUALS WHICH THEMSELVES SEEM TO RENDER HIS EXISTENCE MEANINGLESS. A NOVEL FOR THOSE WHO SEEK TO UNRAVEL OUR MYSTERIOUS, APPARENTLY DIRECTIONLESS LIVES...
- 🔖 **RITES OF THE GOD-KING** MARKO GESLANI, 2018-06-08 SCHOLARS OF VEDIC RELIGION HAVE LONG RECOGNIZED THE CENTRALITY OF RITUAL CATEGORIES TO INDIAN THOUGHT. THERE HAVE BEEN FEW SUCCESSFUL ATTEMPTS, HOWEVER, TO BRING THE SAME SYSTEMATIC RIGOR OF VEDIC SCHOLARSHIP TO BEAR ON LATER HINDU RITUAL. EXCAVATING THE DEEP HISTORY OF A PROMINENT RITUAL CATEGORY IN CLASSICAL HINDU TEXTS, GESLANI TRACES THE EMERGENCE OF A CLASS OF RITUALS KNOWN AS SANTI, OR APPEASEMENT. THIS RITUAL, INTENDED TO COUNTERACT OMINOUS OMENS, DEVELOPED FROM THE INTERSECTION OF THE FOURTH VEDA - THE OFT-NEGLECTED ATHARVAVEDA - AND THE EMERGENT TRADITION OF ASTRAL SCIENCE (JYOTISASTRA) SOMETIME IN THE EARLY FIRST MILLENNIUM, CE. ITS DEVELOPMENT WOULD COME TO HAVE FAR-REACHING CONSEQUENCES ON THE IDEAL RITUAL LIFE OF THE KING IN EARLY-MEDIEVAL BRAHMANICAL SOCIETY. THE MANTRIC TRANSFORMATIONS INVOLVED IN THE HISTORY OF SANTI LED TO THE EMERGENCE OF A POLITICIZED RITUAL CULTURE THAT COULD ENCOMPASS BOTH TRADITIONAL VEDIC AND NEWER HINDU PERFORMERS AND PRACTICES. FROM ASTROLOGICAL APPEASEMENT TO GIFT-GIVING, CORONATION, AND IMAGE WORSHIP, RITES OF THE GOD-KING CHRONICLES THE MULTIPLE LIVES AND AFTERLIVES OF A SINGLE RITUAL MODE, UNVEILING THE ALWAYS-INVENTIVE WORK OF THE PRIESTHOOD TO IMAGINE AND ENRICH ROYAL POWER. ALONG THE WAY, GESLANI REVEALS THE SURPRISING ROLE OF ASTROLOGERS IN HINDU HISTORY, ELABORATES CONCEPTIONS OF SIN AND MISFORTUNE, AND FORGES NEW CONNECTIONS BETWEEN MEDIEVAL TEXTS AND MODERN PRACTICES. IN A WORK THAT DETAILS RITUAL FORMS THAT WERE DISPERSED WIDELY ACROSS ASIA, HE CONCLUDES WITH A REFLECTION ON THE NATURE OF ORTHOPRAXY, RITUAL CHANGE, AND THE PROBLEM OF PRESENCE IN THE HINDU TRADITION.
- 🔖 **THE RITUAL** ADAM NEVILL, 2012-02-14 A HORROR DEBUT BY ONE OF BRITAIN’S MOST CELEBRATED UP-AND-COMING WRITERS, IN WHICH FOUR FRIENDS GET LOST IN A FOREST IN SWEDEN, TO FIND THEIR LIVES ARE IN MORTAL PERIL... AS SOMETHING EVIL LURKS.
- 🔖 **THE ARCHETYPAL ACTIONS OF RITUAL** CAROLINE HUMPHREY JAMES LAIDLAW, 1994 HUMPHREY AND LAIDLAW PRESENT A NEW AND RADICAL GENERAL THEORY OF RITUAL BY DRAWING ON AN ETHNOGRAPHICALLY RICH ACCOUNT OF THE RITUAL WORSHIP OF THE JAINS OF WESTERN INDIA. RITUAL, THEY ARGUE, IS NOT A LOGICALLY SEPARATE TYPE OF ACTIVITY, BUT RATHER A QUALITY THAT CAN BE ATTRIBUTED TO A WIDE RANGE OF EVERYDAY ACTIVITIES. IN EXPLORING THE ISSUE OF WHAT IS DISTINCTIVE ABOUT ACTIONS WHICH ARE RITUALIZED, THIS BOOK MAKES AN AMBITIOUS AND CONTROVERSIAL CONTRIBUTION TO SOCIAL AND RELIGIOUS ANTHROPOLOGY.
- 🔖 **PURIFYING A HOUSE FROM BLOOD** ANDREA TRAMERI, 2022-03-01 THE HITTITE RITUAL FOR THE ANCIENT GODS (CTH 446) IS ONE OF THE MOST INTERESTING AND COMPLEX IN THE HITTITE RITUAL CORPUS. IT DESCRIBES A SERIES OF RITUAL PROCEDURES AND RECITATIONS TO BE PERFORMED OVER TWO DAYS WITH THE GOAL OF CLEANSING A HOUSE CONTAMINATED BY IMPURITY RESULTING FROM BLOODSHED. SUMMONED FOR THE TASK ARE THE ANCIENT GODS, NETHERWORLD DEITIES OF THE HURRIAN-HITTITE TRADITION. THE PRESENT STUDY PROVIDES AN UPDATED CRITICAL EDITION OF THIS REMARKABLE RITUAL, WHICH IS COMPLEMENTED WITH PHILOLOGICAL NOTES AND COMMENTARY. ADDITIONALLY, THE VOLUME INVESTIGATES THE NATURE AND ORIGINS OF THE COMPOSITION AGAINST THE BROADER BACKGROUND OF THE HITTITE RITUAL CORPUS.
- 🔖 **DAILY RITUALS** MASON CURREY, 2013-04-23 MORE THAN 150 INSPIRED—AND INSPIRING—NOVELISTS, POETS, PLAYWRIGHTS, PAINTERS, PHILOSOPHERS, SCIENTISTS, AND MATHEMATICIANS ON HOW THEY SUBTLY MANEUVER THE MANY (SELF-INFLICTED) OBSTACLES AND (SELF-IMPOSED) DAILY RITUALS TO GET DONE THE WORK THEY LOVE TO DO. FRANZ KAFKA, FRUSTRATED WITH HIS LIVING QUARTERS AND DAY JOB, WROTE IN A LETTER TO FELICE BAUER IN 1912, “TIME IS SHORT, MY STRENGTH IS LIMITED, THE OFFICE IS A HORROR, THE APARTMENT IS NOISY, AND IF A PLEASANT, STRAIGHTFORWARD LIFE IS NOT POSSIBLE THEN ONE MUST TRY TO WRIGGLE THROUGH BY SUBTLE MANEUVERS.” KAFKA IS ONE OF 161 MINDS WHO DESCRIBE THEIR DAILY RITUALS TO GET THEIR WORK DONE, WHETHER BY WAKING EARLY OR STAYING UP LATE; WHETHER BY SELF-MEDICATING WITH DOUGHNUTS OR BATHING, DRINKING VAST QUANTITIES OF COFFEE, OR TAKING LONG DAILY WALKS. THOMAS WOLFE WROTE STANDING UP IN THE KITCHEN, THE TOP OF THE REFRIGERATOR AS HIS DESK, DREAMILY FONDLING HIS “MALE CONFIGURATIONS”.... JEAN-PAUL SARTRE CHEWED ON CORYDRANE TABLETS (A MIX OF AMPHETAMINE AND ASPIRIN), INGESTING TEN TIMES THE RECOMMENDED DOSE EACH DAY ... DESCARTES LIKED TO LINGER IN BED, HIS MIND WANDERING IN SLEEP THROUGH WOODS, GARDENS, AND ENCHANTED PALACES WHERE HE EXPERIENCED “EVERY PLEASURE IMAGINABLE.” HERE ARE: ANTHONY TROLLOPE, WHO DEMANDED OF HIMSELF THAT EACH MORNING HE WRITE THREE THOUSAND WORDS (250 WORDS EVERY FIFTEEN MINUTES FOR THREE HOURS) BEFORE GOING OFF TO HIS JOB AT THE POSTAL SERVICE, WHICH HE KEPT FOR THIRTY-THREE YEARS DURING THE WRITING OF MORE THAN TWO DOZEN BOOKS ... KARL MARX ... WOODY ALLEN ... AGATHA CHRISTIE ... GEORGE

BALANCHINE, WHO DID MOST OF HIS WORK WHILE IRONING ... LEO TOLSTOY ... CHARLES DICKENS ... PABLO PICASSO ... GEORGE GERSHWIN, WHO, SAID HIS BROTHER IRA, WORKED FOR TWELVE HOURS A DAY FROM LATE MORNING TO MIDNIGHT, COMPOSING AT THE PIANO IN PAJAMAS, BATHROBE, AND SLIPPERS.... HERE ALSO ARE THE DAILY RITUALS OF CHARLES DARWIN, ANDY WARHOL, JOHN UPDIKE, TWYLA THARP, BENJAMIN FRANKLIN, WILLIAM FAULKNER, JANE AUSTEN, ANNE RICE, AND IGOR STRAVINSKY (HE WAS NEVER ABLE TO COMPOSE UNLESS HE WAS SURE NO ONE COULD HEAR HIM AND, WHEN BLOCKED, STOOD ON HIS HEAD TO “CLEAR THE BRAIN”).

[RITUAL COMMUNICATION](#) BLOOMSBURY PUBLISHING,2015-03-06 RITUAL COMMUNICATION EXAMINES HOW PEOPLE CREATE AND EXPRESS MEANING THROUGH VERBAL AND NON-VERBAL RITUAL. RITUAL COMMUNICATION EXTENDS BEYOND COLLECTIVE RELIGIOUS EXPRESSION. IT IS AN INTRINSIC PART OF EVERYDAY INTERACTIONS, CEREMONIES, THEATRICAL PERFORMANCES, SHAMANIC CHANTS, POLITICAL DEMONSTRATIONS AND RITES OF PASSAGE. DESPITE BEING LARGELY FORMULAIC AND REPETITIVE, RITUAL COMMUNICATION IS A HIGHLY PARTICIPATIVE AND SELF-ORIENTED PROCESS. THE RITUAL IS SHAPED BY TIME, SPACE AND THE INDIVIDUAL BODY AS WELL AS BY LANGUAGE IDEOLOGIES, LOCAL AESTHETICS, CONTEXTS OF USE, AND RELATIONS AMONG PARTICIPANTS. RITUAL COMMUNICATION DRAWS ON A WIDE RANGE OF CONTEMPORARY CULTURES - FROM AFRICA, AMERICA, ASIA, AND THE PACIFIC - TO PRESENT A RICH AND DIVERSE STUDY FOR STUDENTS AND SCHOLARS OF ANTHROPOLOGY, SOCIOLOGY AND SOCIOLINGUISTICS.

[CRAFTING SECULAR RITUAL](#) JELTJE GORDON-LENNOX,2016-11-21 ANSWERING THE CALL FOR NEW RITUALS IN OUR SECULAR AGE, THIS BOOK RECOGNISES THE ESSENTIAL IMPORTANCE OF RITUALS TO THE PSYCHOLOGICAL, PHYSICAL AND SPIRITUAL HEALTH OF INDIVIDUALS, FAMILIES, ORGANISATIONS, AND SOCIETY AS A WHOLE. THE BOOK EXAMINES AND EXPLAINS THE HISTORY, FUNCTION AND PLACE OF EMERGING RITUALS IN DIFFERENT CULTURES, AS WELL AS PROVIDING PRACTICAL GUIDANCE FOR CREATING YOUR OWN SECULAR RITUALS. THE AUTHOR INCLUDES EXAMPLES, RISK FACTORS AND CHECKLISTS FOR THE STAGES OF PLANNING NEW RITUALS FOR LIFE EVENTS SUCH AS BIRTH, MARRIAGE, AND DEATH, AS WELL AS FOR PUBLIC OCCASIONS SUCH AS GRADUATION AND PROTEST MARCHES.

[RITUAL PERFORMANCE IN THE FICTION OF FLANNERY O’CONNOR](#) CYNTHIA SEEL,2001 THE STUDY BEGINS WITH AN EXPLORATION OF O’CONNOR’S SOUTHERN MILIEU, A SURVEY OF RELEVANT SCHOLARSHIP (PARTICULARLY FEMINIST THEORY), AND A CLARIFICATION OF ESSENTIAL TERMS AND CONCEPTS SURROUNDING RITUAL. THE REMAINING CHAPTERS ARE THEN DEDICATED TO THE SIX SHORT STORIES, EACH OF WHICH DEPICTS CERTAIN RITUAL PATTERNS AND ARCHETYPAL MODELS. IN THIS WAY, THE STUDY FURNISHES A PROTOTYPE THAT CAN BE APPLIED TO O’CONNOR’S ENTIRE OEUVRE. RITUAL PERFORMANCE IN THE FICTION OF FLANNERY O’CONNOR IS AN EXCELLENT RESOURCE FOR TEACHERS AND STUDENTS OF AMERICAN LITERATURE, SOUTHERN STUDIES, FEMINIST THEORY, AND RITUAL STUDIES. BECAUSE IT IS STORY-CENTERED RATHER THAN THEORY-DRIVEN, IT WILL APPEAL TO THOSE WHO ARE LOOKING FOR WAYS TO READ (AND TEACH) O’CONNOR’S ASTONISHING STORIES MORE DEEPLY.--BOOK JACKET.

[THE POWER OF RITUAL PRAYER](#) JOHN MULLANEY,2010-04-29 FOUND IN MANY PASSAGES OF SCRIPTURE, RITUALS WERE USED BY THE PROPHETS AND ANGELS. THE OCCULT USES RITUALS AS A MEANS OF MAKING THEIR WILL SUCCEED. RITUALS ARE USED IN CORONATIONS AND CHURCH SERVICES. MOST PEOPLE ARE UNAWARE THAT THE SIMPLE USE OF NUMBERS AND WORDS CAN MAKE A PROFOUND INFLUENCE ON LIFE. A CATHOLIC ONE CAN QUITE EASILY GET AN IDEA OF WHAT IS INVOLVED AND THE NATURE OF RITUALISTIC PRAYER BY SIMPLY TRYING TO SAY THE ANGELUS THREE TIMES CONSECUTIVELY AT 6PM ONE EVENING. THE ANGELUS IS THE HOLY MOTHER’S FAVORITE PRAYER AND 6 PM IS THE TIME IT IS TO BE SAID. ALL ONE NEEDS TO DO IS ADD A LITTLE INTENTION BEFOREHAND AND ONE HAS THE INGREDIENTS FOR A SMALL RITUAL PRAYER, THE NUMBER IS THREE, THE TIME IT IS DONE IS 6PM AND THE INTENTION. THESE SAME PRINCIPALS CAN BE USED BY ANYONE AND ANY RELIGION TO MAKE A POWERFUL APPEAL TO BE HEARD AND GET AN ANSWER TO THEIR PRAYER. IT IS NOT TO BE TAKEN LIGHTLY AS WELL MIGHT BE IMAGINED.

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