Abstracts

Alan Amos, Laïcité. The French State and the Muslim Presence in France. A Review Article

This review article examines issues raised by the book, *Le Prêtre et l'Imam*, by Christophe Roucou and Tareq Oubrou (2013), which the author was asked by the World Council of Churches in 2016 to translate into English. The book is a record of a dialogue between a Roman Catholic priest and an Imam, exploring how Christian and Muslim communities might understand one another better and so strengthen their common life as fellow citizens and people of faith. Because of the difficulty in adequately translating *laïcité* into English, the author of this review advised the World Council of Churches not to translate the book.

Kyriaki Melets, Prevailing Religion and Other Religions in Greece

This article discusses the main points of the current religious situation in Greece. An issue of great importance is the relation between the state and the Greek Orthodox Church, a relation which is not only close and vital for each, but also competitive and edged. Aspects, past and present, of this ambivalent relation are described. The fact that the Orthodox Church remains the *prevailing religion* in Greece did not prevent the steps taken for the acknowledgement of other religious communities as legal entities, or 'Religious Juridical Persons'. Similarly, the modernization of the state has established the right, regarding their familial and hereditary matters, of Greek Muslim citizens to choose the Civil Law instead of sharia. The international crisis of COVID-19 has already opened a new chapter concerning the reinforced role of the state and its relation to the Orthodox Church and the other religious communities.

Douglas Pratt, Modern Antipathy to Religion. The Challenge of Secularism and Religious Diversity

This paper explores the contemporary challenge of secularism and reactions to the presence of the diversity of religions that is found today in Europe and many other western societies. Secularism and religious diversity raise profound issues for Christian identity and self-understanding. Other religions are similarly challenged. Secular antipathy, a mixture of benign apathy and active hostility, toward religion is at the heart of much that challenges all religions in today's secular societies.

Paul Weller, Changing Socio-Religious Realities. Practical Negotiation of Transitions in the Governance of Religion or Belief, State and Society

This article argues for the importance of developing forms of governance with regard to the relationship between religion or belief, state and society in Europe so as to better reflect and 'reality-match' the contemporary socio-religious realities characteristic of a continuing Christian inheritance along with an increasing secularity and growth in religious plurality, than do current patterns that usually embody privilege for a particular Christian Church or Churches largely derived from Christendom models. Having noted that recognising a need for change, deciding on a direction for change, and actually implementing change are three different things, the article draws on a social contextualist approach to the application of negotiation theory in relation to organizational change as developed by Charles Samuelson and David Messick in order to illuminate factors that can either hinder and/or facilitate such developments.

Hansjörg Schmid, Interfaith Chaplaincy in a Post-Secular Context

Chaplaincy in public institutions operates at the interface of secular and religious logics. In this context, the paradigm of post-secularity proves to be the key to the interpretation of pastoral care in the public sphere. Regardless of secularization tendencies, religion is regaining importance under the horizon of political interests and a growing consciousness of the social importance of religion. In this paper, three key elements of post-secularity – optionality, religious policy, and communication with secular and other religious positions – are developed and applied to an empirical example in the field of Muslim asylum chaplaincy. Chaplaincy is required to adapt to certain basic conditions and is attributed an integrative function. Conceptual elements of a post-secular chaplaincy are presented, ranging from necessary stakeholder-management, conflicts about an autonomous space of pastoral care, the mediating role of chaplains and interreligious cooperation, to the discovery that chaplaincy can be an innovative space for theological reflection.