Assessments of the sacred in postmodern theology are still in their initial stages. Because it points to limits, the sacred occupies, in a secular world, a space beyond or outside history. In her book *Powers of Horror*, Julia Kristeva talks about the sacred as being divided, a ‘two-sided formation’:

> one aspect is defensive and socializing, the other shows fear and indifferentiation (KRISTEVA 1982: 58).

One could say therefore that, as it is drawn to the boundaries of meaning, the sacred places both subject and language at risk. In very simple terms, this is to say that the words of God are not like any other text. Although they have to be printed and reviewed like any other text, they represent both the transcendental and the mundane, the universal and the particular, the timeless and the transient.

Different disciplines try to understand those words which are supposed to be God’s written down. Theology examines the earliest versions of the Text in order to find the truth about God and thus the Text becomes the basic object of analysis. Archaeology, anthropology, sociology and other social sciences usually inquire into the social relations of production which lie behind the Text and give rise to various transformations. This has to do with a broader analysis of the role of religion in the world and leads to the study of the hegemonic ideologies which determine the process of economic transformation.

Today, sacred texts operate within cultural systems, constantly enacting processes of myth-making. People construct their own versions of the sacred in order to make sense of the worlds they live in. War, death, poverty constitute the experiences of us all, whether directly or indirectly. So, the sacralizations of the past no longer suffice, either as words, authority or as liturgy. In spite of this, sacred