

Dante Poet Of The Secular World

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the history of the fleet street house 20 p at the end of v 18

a revelatory account of the nouvelle th ologie a clerical movement that revitalized the catholic church's role in twentieth century french political life secularism has been a cornerstone of french political culture since 1905 when the republic formalized the separation of church and state at times the barrier of secularism has seemed impenetrable stifling religious actors wishing to take part in political life yet in other instances secularism has actually nurtured movements of the faithful soldiers of god in a secular world explores one such case that of the nouvelle th ologie or new theology developed in the interwar years by jesuits and dominicans the nouvelle th ologie reimaged the church's relationship to public life encouraging political activism engaging with secular philosophy and inspiring doctrinal changes adopted by the second vatican council in the 1960s nouveaux th ologiens charted a path between the old alliance of throne and altar and secularism's demand for the privatization of religion envisioning a church in but not of the public sphere catholic thinkers drew on theological principles to intervene in political questions while claiming to remain at arm's length from politics proper sarah shortall argues that this "counter politics" was central to the mission of the nouveaux th ologiens by recoding political statements in the ostensibly apolitical language of doctrine priests were able to enter into debates over fascism and communism democracy and human rights colonialism and nuclear war this approach found its highest expression during the second world war when the nouveaux th ologiens led the spiritual resistance against nazism claiming a powerful public voice they collectively forged a new role for the church amid the momentous political shifts of the twentieth century

this collection of essays examines how the secular is constituted and understood and how new understandings of secularism and religion shape analytic perspectives in the social sciences politics and international affairs

contemporary tourism and travel have become a form of religion a new opiate of the masses however could church and theology be religious forms of tourism and travel bibles and baedekers offers a theology of tourism and exile for a modern and postmodern world it examines the ways in which location identity and movement have made use of religious texts and metaphor and questions the relative absence of secular texts and ideas in theology the theology of the tourist and traveller is one of new experiences the acquisition of identity through movement bibles and baedekers uniquely applies this to the postmodern christian embodying the fulfilment of bonhoeffer s religionless christianity dislocated from both a secular and religious world

how to accommodate diverse religious practices and laws within a secular framework is one of the most pressing and controversial problems facing contemporary european public order in this provocative contribution to the subject lorenzo zucca argues that traditional models of secularism focusing on the relationship of state and church are out dated and that only by embracing a new picture of what secularism means can europe move forward in the public reconciliation of its religious diversity the book develops a new model of secularism suitable for europe as a whole the new model of secularism is concerned with the way in which modern secular states deal with the presence of diversity in the society this new conception of secularism is more suited to the european union whose overall aim is to promote a stable peaceful and unified economic and political space starting from a wide range of different national experiences and perspectives the new conception of secularism is also more suited for the council of europe at large and in particular the european court of human rights which faces growing

demands for the recognition of freedom of religion in european states the new model does not defend secularism as an ideological position but aims to present secularism as our common constitutional tradition as well as the basis for our common constitutional future

this book examines the historic tensions between jehovah s witnesses and government authorities civic organisations established churches and the broader public witnesses originated in the 1870s as small loose knit groups calling themselves bible students today there are some eight million witnesses worldwide all actively engaged in evangelism under the direction of the watch tower society the author analyses issues that have brought them global visibility and even notoriety including political neutrality public ministry blood transfusion and anti ecumenism it also explores anti witness discourse from media portrayals of the community as marginal and exotic to the anti cult movement focusing on varied historical ideological and national contexts the book argues that witnesses have had a defining influence on conceptions of religious tolerance in the modern world

the goods that we pursue in our lives are for us first and foremost goods that are particular and personal and thus goods that are immediate to our attention not readily apparent to us are goods necessary for the flourishing of our lives but that can be attained by us only in consort with others and thus realized only through collective action such goods are common goods the wider the good the more extensive must be the human cooperation to realize the good a stable orderly society and a habitable planetary environment are common goods that can be realized only in and through the cooperation of all for the benefit of all that all contribute to the shared good of the whole is a matter of justice social justice acting for the common good undertakes the study of social justice in light of the common good this from the viewpoint of catholic social teaching which draws upon the tradition of the common good that is articulated classically in the philosophy of aristotle and the

theology of thomas aquinas and in the modern day social thought and authoritative teachings of the catholic church

the biblical material in the secular saint presents the social moral and cultural concerns of the judeo christian heritage the historical material then shows how the church in history has either separated from its culture identified with it or attempted to transform it on the basis of these historical models webber argues that there is more than one way for the christian to live in a responsible relationship with the world from publisher s description

do all roads lead to jerusalem traces the history of western encounters with other cultures on two occasions the pagans of greece and rome and the heathens in india the west has produced many descriptions of other cultures a close examination of these descriptions reveals that they tell us more about western culture than about the cultures the west has attempted to describe this overarching theme is developed by examining one element in western culture viz religion this book argues that religion is not a cultural universal and the belief that all cultures have religion is an assumption on the part of all scholars of religion the reason for this is that western culture has been shaped by religion so that members of this culture are conceptually compelled to describe other cultures from within the framework of religion from biblical scholarship to the enlightenment from the reformation to the romantics from believers to atheists the cognitive scheme is the same one that has been set in place by the experiential framework of christianity is it any wonder that members of such a culture saw religion wherever they went by means of methodical arguments and lucid explanations this book demonstrates that religion is not a cultural universal and explains why it is believed to be so scholars in the field of religious and cultural studies will find this work illuminating original and deeply compelling

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