

Faith In A Secular Age

Varieties of Secularism in a Secular Age The Church in a Secular Age The Congregation in a Secular Age (Ministry in a Secular Age Book #3) A Secular Age Grace and Freedom in a Secular Age The Meaning of Sunday Global Secularisms in a Post-Secular Age Religion in a Secular Age The Place of Religion in a Secular Age Post-Secular Society The Sacred in a Secular Age Toward Revision in the Scientific Study of Religion Religious Freedom in a Secular Age The Principles of Secularism Identity in a Secular Age A Secular Age Beyond the West Faith in a Secular Age Some New World Secular Review Discussion on Atheism Beyond Idols Michael Warner Silje Kvamme Bjørndal Andrew Root Charles Taylor Philip J. Rossi Joel Thiessen Michael Rectenwald John Cogley Douglas H. Shantz Peter Nynas Michael F. Bird George Jacob Holyoake Fern Elsdon-Baker Mirjam Künkler Colin Wilbur Williams Peter Harrison Brewin Grant Richard K. Fenn

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What does it mean to say that we live in a secular age? This apparently simple question opens into the massive provocative and complex a secular age where Charles Taylor positions secularism as a defining feature of the modern world not the mere absence of religion and casts light on the experience of transcendence that scientific explanations of the world tend to neglect in varieties of secularism in a secular age a prominent and varied group of scholars chart the conversations in which a secular age intervenes and address wider questions of secularism and secularity the distinguished contributors include Robert Bellah Jos Casanova Nil Fer G Le William E Connolly Wendy Brown Simon During Colin Jager Jon Butler Jonathan Sheehan Akeel Bilgrami John Milbank and Saba Mahmood varieties of secularism in a secular age succeeds in conveying to readers the complexity of secularism while serving as an invaluable guide to a landmark book

How can the church navigate the challenges of our secular age in the church in a secular age Norwegian and Pentecostal scholar Silje Kvamme Bjorndal takes on three dynamic thinkers each in their own way in search for insights to this question philosopher Charles Taylor offers the backdrop for the conversation as Bjorndal carefully sifts out some of his most central tenets for understanding our secular age Bjorndal then turns to the theologian and ethicist Stanley Hauerwas and critically engages his notion of the church as a community set apart from our secular age by bringing several of Hauerwas's interlocutors into the conversation Bjorndal manages to bring out both the acute relevance and the shortcomings of his ecclesiology thus she finds that another turn is needed in order to offer a concrete as well as creative contribution to this ecclesiological conversation considering the undeveloped pneumatological undercurrent in Hauerwas's work it proves fruitful to engage the leading Pentecostal scholar Amos Yong and his foundational pneumatology this engagement results in a shift of agency from the community to the spirit and keeping up the dialogue with Taylor's secular age Bjorndal demonstrates how the spirit's agency is crucial for the church as it attempts to navigate the particular challenges and opportunities of a secular age

Churches often realize they need to change but if they're not careful the way they change can hurt more than help in this culmination of his

well received ministry in a secular age trilogy leading practical theologian andrew root offers a new paradigm for understanding the congregation in contemporary ministry he articulates why congregations feel pressured by the speed of change in modern life and encourages an approach that doesn't fall into the negative traps of our secular age living in late modernity means our lives are constantly accelerated and calls for change in the church often support this call to speed up root asserts that the recent push toward innovation in churches has led to an acceleration of congregational life that strips the sacred out of time many congregations are simply unable to keep up which leads to burnout and depression when things move too fast we feel alienated from life and the voice of a living god the congregation in a secular age calls congregations to reimagine what change is and how to live into this future helping them move from relevance to resonance

taylor takes up the question of what happens when a society in which it is virtually impossible not to believe in god becomes one in which faith even for the staunchest believer is only one human possibility among others

in the course of a long and distinguished academic and civic career the canadian philosopher charles taylor has been for articulate atheists and learned believers alike an incisive insightful gracious and challenging conversation partner on issues that arise at the intersection and interaction of religion society and culture grace and freedom in a secular age offers a concise exposition of key ideas contingency otherness freedom vulnerability and mutuality that inform his probing analyses of the dynamics of religious belief and religious denial in the pervasive contemporary culture he calls a a secular age within which religious belief and practice have for many become just an option those ideas provide the basis from which rossi argues that despite a clear eyed recognition of the deep fractures of meaning and the pervasive fragmentation of once stable societal connections that a secular age has brought in its wake taylor also sees and affirms strong grounds for hope in a healing of our broken and fractured world and for the possibilities and the importance of active human participation in that healing

taylor points to signs indicative of potent re compositions and renewals taking place in religious belief and practice from its interaction with the dynamics of secular culture particularly ones that make possible radical enactments of deeper human solidarity and mutuality of which the one most often potent is the reconciliation of enemies in pointing out these signs taylor suggests a richly expansive reading of the christian doctrine of creation as it marks the radical contingency of all that is upon a freely bestowed divine self giving creation is the ongoing enactment of the divine hospitality of the triune god

fewer canadians identify with a religion believe in a god or attend weekly religious services than in past decades what explains higher and lower levels of religiosity is secularization a myth or reality what impact does religiosity or secularity have on a society s social and civil fabric in the meaning of sunday joel thiessen addresses these questions by weaving together narratives gathered from interviews with various members of the religious and secular communities exploring the meanings and motivations behind people s religious beliefs and behaviours the book features discussions with three categories of people those who attend religious services weekly those who attend services mainly for religious holidays and rites of passage and those who do not identify with any religious group and never attend religious services interview responses show that religiosity levels correlate to one s personal experiences with the supernatural religious organizations and their social ties to those who either encourage or discourage religious identification belief or practice concluding that the demand for religion is waning regardless of what religious groups include in their programs thiessen suggests that apart from some initial social and civic concern canadian society may be just fine without it testing two dominant theories in the sociology of religion secularization and rational choice theory the meaning of sunday provides in depth qualitative research on people s lived religion and contributes to a major ongoing debate concerning the nature and importance of religion in contemporary society

global secularisms addresses the state of and prospects for secularism globally drawing from multiple fields it brings together theoretical

discussion and empirical case studies that illustrate on the ground extant secularisms as they interact with various religious political social and economic contexts its point of departure is the fact that secularism is plural and that various secularisms have developed in various contexts and from various traditions around the world secularism takes on different social meanings and political valences wherever it is expressed the essays collected here provide numerous points of contact between empirical case studies and theoretical reflection this multiplicity informs and challenges the conceptual theorization of secularism as a universal doctrine analyses of different regions enrich our understanding of the meanings of secularism providing comparative range to our notions of secularity theoretical treatments help to inform our understanding of secularism in context enabling readers to discern what is at stake in the various regional expressions of secularity globally while the bulk of the essays are case based research the current thinking of leading theorists and scholars is also included

post secular society argues for several characteristics of the secular the experience of living in a secular age and the experience of living without religion as a normal condition religion in the west is often seen as marked by both innovation and disarray in spite of differing approaches and perspectives of secularization rational choice and de secularization many scholars agree that the west is experiencing a general resurgence of religion across most western societies post secular society discusses the changes in religion related to globalization and new age forms of popular religion the contributors review religion that is rooted in the globalized political economy and the relationship of post secularism to popular consumer culture also reviewed is innovative discourse as a religious belief system theories of the post secular religious and spiritual well being and healing practices in finland and environmentalism this paperback edition includes a new preface by peter nynäs

religious freedom in a secular age describes today s complicated debates about religious freedom suggesting a way forward that neither privileges nor punishes religion tackling many complicated topics this practical book encourages christians to stand up for their faith in a

way that is humble and gentle yet also courageous

in the principles of secularism george jacob holyoake meticulously articulates a philosophical framework that champions secular thought in an era dominated by religious dogma holyoake s keen analysis dissects the interplay between religion and societal governance advocating for a worldview detached from ecclesiastical authority written in a clear yet eloquent style the book traverses the historical roots and contemporary implications of secularism establishing itself as a significant text within the broader discussions of rationalism and humanism in the 19th century holyoake s persuasive arguments are enriched by a wealth of historical examples and a commitment to reasoned debate making the work both accessible and intellectually stimulating george jacob holyoake was a prominent english writer social reformer and the individual who coined the term secularism itself his experiences in the context of 19th century britain a time of rapid social upheaval and change profoundly influenced him notably he was involved in the chartist movement and had a deep commitment to education and public discourse which informed his views on the necessity of a secular framework for society to flourish without the constraints of religious orthodoxy this seminal work is highly recommended for readers seeking to understand the foundations of modern secular thought and its relevance today holyoake s insightful critique of the interplay between religion and public life remains a compelling call for rationality and humanistic values making this book essential reading for scholars students and anyone interested in the evolution of secular philosophy

although historians have suggested for some time that we move away from the assumption of a necessary clash between science and religion the conflict narrative persists in contemporary discourse but why and how do we really know what people actually think about evolutionary science let alone the many and varied ways in which it might relate to individual belief in this multidisciplinary volume experts in history and philosophy of science oral history sociology of religion social psychology and science communication and public engagement look beyond two warring systems of thought they consider a far more complex multifaceted and distinctly more interesting picture of how

differing groups along a spectrum of worldviews including atheistic agnostic and faith groups relate to and form the ongoing narrative of a necessary clash between evolution and faith by ascribing agency to the public from the nineteenth century to the present and across canada and the united kingdom this volume offers a much more nuanced analysis of people s perceptions about the relationship between evolutionary science religion and personal belief one that better elucidates the complexities not only of that relationship but of actual lived experience

this book compares secularity in societies not shaped by western christianity particularly in asia the middle east and north africa

this masterful contribution to intellectual history offers a better understanding of secular modernity by focusing on naturalism supernaturalism and belief

this book attempts to articulate the nature of a secular society describe its benefits and suggests the conditions under which such a society could emerge to become secular argues fenn is to open oneself and one s society to a wide range of possibilities some interesting and exciting some burdensome and dreadful while some sociologists have argued that a civil religion is necessary to hold together our newly religionless society fenn urges that there is nothing to fear and everything to gain from living in a society that is not bound together by sacred memories and beliefs or by sacred institutions and practices

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