

Anatomy Of The Sacred An Introduction To Religion

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the ways in which humans interact with their location is an important topic within sociological studies of religion it is integral to the place of religion in secular society the location of religion a spatial analysis offers an overview of the ways in which religion can be located within social cultural and physical space it examines contemporary spatial theory notably the work of the influential sociologist henri lefebvre and the many disciplines that have contributed to the spatial study of religion this volume will be invaluable to all those interested in the role of religion in spatial analysis

a vibrant critical exchange between contemporary art and christianity is being increasingly prompted by an expanding programme of art installations and commissions for ecclesiastical spaces rather than religious art reflecting christian ideology current practices frequently initiate projects that question the values and traditions of the host space or present objects and events that challenge its visual conventions in the light of these developments this book asks what conditions are favourable to enhancing and expanding the possibilities of church based art and how can these conditions be addressed what viable language or strategies can be formulated to understand and analyse art s role within the church focusing on concepts drawn from anthropology comparative religion art theory theology and philosophy this book formulates a lexicon of terms built around the notion of encounter in order to review the effective uses and experience of contemporary art in churches the author concludes with the prognosis that art for the church has reached a critical and decisive phase in its history testing the assumption that contemporary art should be a taken for granted element of modern church life art and the church a fractious embrace uniquely combines conceptual analysis critical case studies and practical application in a rigorous and inventive manner dealing specifically with contemporary art of the past twenty five years and the most recent developments in the church s policies for the arts

philosopher blaise pascal famously insisted that it was better to wager belief in god than to risk eternal damnation more recently richard kearney has offered a wager of his own the anatheistic wager or return to god after the death of god in this volume an international group of contributors consider what kearney s spiritual wager means they question what is at stake with such a wager and what anatheism demands of the self and of others the essays

explore the dynamics of religious anatheistic performativity its demarcations and limits and its motives a recent interview with kearney focuses on crucial questions about philosophy theology and religious commitment as a whole this volume interprets and challenges kearney s philosophy of religion and its radical impact on contemporary views of god

an authoritative and comprehensive collection of essays redefining the relevance of durkheim to the human sciences in the twenty first century

the blackwell companion to sociology of religion is presented in three comprehensive parts written by a range of outstanding academics the volume explores the current status of the sociology of religion and how it might look in future explores the current status of the sociology of religion and how it might look at the beginning of the next millennium traces the boundaries between sociology and other closely related disciplines such as theology and social anthropology edited by one of the best known and most widely respected sociologists of religion accessibly presented in three comprehensive parts

in the wake of tremendous progress of industrialization and urbanization religion one of h the powerful tradition institution has undergone far reaching chanes with regards to the criteria of values and standard of behaviour the goal ofall human activity is evidently the attainment of happiness in this life as well as beyond evidently for a personality both these sets of seemingly opposite categories that is mundane and extra0mundane are inseparable

disenchantment is a key term in the self understanding of modernity but what exactly do we mean when we use this concept what was its original meaning when max weber introduced it and can the conventional meaning or max weber s view really be defended given the present state of knowledge about the history of religion this book is an attempt to divest this concept of its enduring enchantment the first chapters of the book deal with the three empirical disciplines history psychology and sociology of religion to develop an understanding of religion that then lays the groundwork for what is presented in chapter 4 namely the most thorough study of weber s views on disenchantment that has ever been undertaken it turns out that weber s use was highly ambiguous and that his grand narrative leading from the prophets of ancient judaism to the crisis of meaning on the eve of the first world war collapses when we recognize this ambiguity this makes it possible to construct an alternative that takes into account the dynamics of ever new sacralizations their normative evaluation in

the light of the values of a universalist morality and the dangers of the misuse of religion in connection with the formation of power this book constitutes a challenge for believers and non believers alike

scientific study from the year 2025 in the subject ethnology cultural anthropology language english abstract many mayanists challenge diego de landa s statement that the maya had an extra day at the end of every 4th year puuc style data lead to the yucatecan calendar with corrections of the second and third order to the vague solar calendar year this by switching patronages after two calendar rounds and by a jump over a patronage after four double calendar rounds each calendar round was counted by 52 vague years while the corrections the intercalary days were lived and administered by the ritual calendar in hiding in the back ground for an eternal solar calendar year the first correction every 4th year is requested and had been provided it seems as stated by d de landa the patronages from the start of the reform to the conquest were kaban ben muluk chikchan kib was skipped eb lamat kan in order to distinguish the two calendar rounds of a pair the first was counted by current time as ordinal numbers and the second by elapsed time as cardinal numbers the calendar reform was completed by two switches in the long time count at first by the one of the elapsed time undercount long count to the current time overcount short count and later by the one from 20 tun to 24 haab making the calendar only dependent on the cycle of the sun with this step the calendar priests of the rio bec chenes and puuc region implemented the very first eternal solar calendar by 1140 about 450 years earlier then the one by pope gregory xiii for the yucatecan calendar exist two nodal points of early colonial time the year ah pula died and the year merida was founded based upon these dates a new correla tion for the yucatecan and all maya calendars and the christian is given as far as the years are concerned for the days in the year d de landa s other statement of the calendar is applied the maya started the year on july 16th of the julian calendar this correlation yields dates in the christian calendars 80 years earlier than by the g m t

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