Faith In A Secular Age

Varieties of Secularism in a Secular AgeThe Church in a Secular AgeThe Meaning of SundayGlobal Secularisms in a Post-Secular AgeSecular ReviewThe Congregation in a Secular Age (Ministry in a Secular Age Book #3)Discussion on AtheismReligion in a Secular AgeLloyd's Encyclopaedic DictionaryIslam in a Secular StateThe History of the Norman Conquest of England: The reign of Edward the ConfessorCyclopaedia of Biblical, Theological, and Ecclesiastical LiteratureThe ChineseNatureThe Works of Orestes A. Brownson: CivilizationThe AntiquaryThe FreethinkerThe Saturday Review of Politics, Literature, Science and ArtPopular Objections to Revealed TruthReports of cases Michael Warner Silje Kvamme Bjørndal Joel Thiessen Michael Rectenwald Andrew Root Brewin Grant John Cogley Walid Jumblatt Abdullah Edward Augustus Freeman John McClintock William Alexander Parsons Martin Sir Norman Lockyer Orestes Augustus Brownson Edward Walford Varieties of Secularism in a Secular Age The Church in a Secular Age The Meaning of Sunday Global Secularisms in a Post-Secular Age Secular Review The Congregation in a Secular Age (Ministry in a Secular Age Book #3) Discussion on Atheism Religion in a Secular Age Lloyd's Encyclopaedic Dictionary Islam in a Secular State The History of the Norman Conquest of England: The reign of Edward the Confessor Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature The Chinese Nature The Works of Orestes A. Brownson: Civilization The Antiquary The Freethinker The Saturday Review of Politics, Literature, Science and Art Popular Objections to Revealed Truth Reports of cases *Michael Warner Silje Kvamme Bjørndal Joel Thiessen Michael Rectenwald Andrew Root Brewin Grant John Cogley Walid Jumblatt Abdullah Edward Augustus Freeman John McClintock William Alexander Parsons Martin Sir Norman Lockyer Orestes Augustus Brownson Edward Walford*

Òwhat does it mean to say that we live in a secular age Ó 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 scientistic 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

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

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

the overtly secular state of singapore has unapologetically maintained an interventionist approach to governance in the realm of religion islam is particularly managed by the state muslim activists thus have to meticulously navigate these realities in addition to being a minority community in order to maximize their influence in the political system significantly muslim activists are not a monolith there exists a multitude of political and theological differences amongst them islam in a secular state muslim activism in singapore analyses the following categories of muslim activists islamic religious scholars ulama liberal muslims and the more conservative minded individuals due to constricting political realities many activists attempt to align themselves with the state and call upon the state to be an arbiter in their disagreements with other factions though there are activists who challenge the state these are by far in the minority and are typically unable to assert their influence in a sustained manner the author draws upon his own experiences as a researcher and as someone who was involved in some of the discourses explored in this book

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