

Faith In A Secular Age

A Secular Age
Varieties of Secularism in a Secular Age
Working with A Secular Age
The Sacred in a Secular Age
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A Secular Age Beyond the West
Religion in a Secular Age
The Congregation in a Secular Age (Ministry in a Secular Age Book #3)
Faith Formation in a Secular Age : Volume 1 (Ministry in a Secular Age)
The Salt of the Earth
The Pastor in a Secular Age (Ministry in a Secular Age Book #2)
Belief in a Secular Age
Living in a Secular Age
Secularism and the Pursuit of Transcendence, Volume II
The Taylor Effect
Pope Pius IX, Crusader in a Secular Age
Becoming Religious in a Secular Age
Grace and Freedom in a Secular Age
Identity in a Secular Age
Religion in a Secular Age
Charles Taylor Michael Warner Florian Zemmin Phillip E. Hammond Michael Warner Mirjam Künkler John Cogley Andrew Root Andrew Root Martyn Percy Andrew Root David Paternostro Brandon Vaidyanathan Stanley E. Porter Ian Albert Leask Frank J. Coppa Mark Elmore Philip J. Rossi Fern Elsdon-Baker Jeremiah Newman

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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 josé casanova nilüfer göle 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

charles taylor s monumental book a secular age has been extensively discussed criticized and worked on this volume by contrast explores ways of working with taylor s book especially its potentials and limits for individual research projects due to its wide reception it has initiated a truly interdisciplinary object of study with essays drawn from various research fields this volume fosters substantial conversation across disciplines

this title is part of uc press s voices revived program which commemorates university of california press s mission to seek out and cultivate the brightest minds and give them voice reach and impact drawing on a backlist dating to 1893 voices revived makes high quality peer reviewed scholarship accessible once again using print on demand technology this title was originally published in 1985

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

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 loss or disaffiliation of young adults is a much discussed topic in churches today many faith formation programs focus on keeping the young believing the youthful

spirit will save the church but do these programs have more to do with an obsession with youthfulness than with helping young people encounter the living god questioning the search for new or improved faith formation programs leading practical theologian andrew root offers an alternative take on the issue of youth drifting away from the church and articulates how faith can be formed in our secular age he offers a theology of faith constructed from a rich cultural conversation providing a deeper understanding of the phenomena of the nones and moralistic therapeutic deism root helps readers understand why forming faith is so hard in our context and shows that what we have lost is not the ability to keep people connected to our churches but an imagination for how and where god could be present in their lives he considers what faith is and what steps we can take to move into it exploring a pauline concept of faith as encounter with divine action

this is a sparkling collection of essays by one of britain s best known and acute commentators of the church scene and of contemporary religious life martyn percy explores new liberalism the churches and human rights in the european union football and religion pilgrimage demonology common spirituality religious attitudes to nudity and the relationship between religion and advertising the argument running throughout this book is that despite claims and the appearance of increasing secularity the influence of religious themes and values on our everyday life remains pervasive

in faith formation in a secular age the first book in his ministry in a secular age trilogy andrew root offered an alternative take on the issue of youth drifting away from the church and articulated how faith can be formed in our secular age in the pastor in a secular age root explores how this secular age has impacted the identity and practice of the pastor obscuring his or her core vocation to call and assist others into the experience of ministry using examples of pastors throughout history from augustine and jonathan edwards to martin luther king jr and nadia bolz weber root shows how pastors have both perpetuated and responded to our secular age root turns to old testament texts and to the theology of robert jenson to explain how pastors can regain the important role of attending to people s experiences of divine action offering a new vision for pastoral ministry today

we are currently living in what has been dubbed a secular age religious affiliation has gone down leading to a phenomenon in the west known as the rise of the nones at the same time from the time of the gospels the church understands herself to be charged by jesus christ with the obligation to make disciples of all nations mt 28 19 recent popes have likewise affirmed that we are obliged to go out and propose faith in jesus to the world beginning with john paul ii a new evangelization has been proposed where the church evangelizes and makes disciples in places where christian belief once was common but has now waned this work seeks first of all to advance the project of the new evangelization evangelization cannot happen in a vacuum however and we must be mindful of what people find credible just as jesus did not berate thomas for his doubt but rather gave thomas what he needed for belief so too the church cannot merely berate the modern world for unbelief but give it what it needs for belief thus it is necessary that we first ask what people need to believe in general in the first chapter drawing heavily from charles taylor s work a secular age we will get a feel for the conditions of belief in the contemporary world and then flesh out our notions by drawing upon various sociological and historical studies of current unbelief especially cristal manning s book losing our religion in the second chapter we once again begin with taylor focusing on the incarnate trend in knowing where starting in the enlightenment our senses feelings and experiences were obstacles to knowing we will then contrast this with the approach of 19th century british thinker john henry

newman whose work grammar of assent sought to push back against these excarnating trends especially in the concept of the illative sense that he developed in the book finally we will explore how newman's personalism his grasp of the dignity of the whole person can be seen in how he proposes christianity for belief to others newman prioritizes reality over ideas and so will stress biblical images saints sacraments liturgy and history all as a way of gaining an image of the person of jesus from these images and experiences had by the whole person we may propose christianity in a credible manner and the church may continue to be faithful to her mandate from jesus to introduce him to all peoples

we live in a secular age or so we have been told nevertheless the christian church strongly believes that we still experience and in fact are surrounded by acts of transcendence encounters with god that often defy imagination and explanation and yet we do try to explain such phenomena whether theologically experientially biblically historically philosophically literarily or even or especially artistically these two volumes are more than just papers from a major conference on secularism and the pursuit of transcendence held at mcmaster divinity college in hamilton ontario they contain genuine attempts by people deeply engaged with their secular surroundings to explain what we mean by transcendence transcendence has been a longstanding topic among the best thinkers of this and previous ages and the same is true for these volumes which include contributions by charles taylor robert wuthnow merold westphal and christina gschwandtner but also by a wide range of others who address the question from divergent vantage points the responses vary as much as the orientations of those involved in the pursuit of defining not only what it means to live in our secular age but to be involved in the pursuit of transcendence or even to perceive the transcendent's pursuit of us

the taylor effect presents an original and diverse collection of essays addressing charles taylor's magisterial *A Secular Age* ranging from close and critical readings of taylor's formulations and suppositions to comparative studies of taylor and various interlocutors to applied approaches utilizing taylor's concepts to explorations launched from a taylorian foundation the 13 chapters comprise a multifaceted exploration of taylor's multifaceted achievement given the vast synoptic sweep of taylor's magnum opus the contributors represent a suitably diverse range of interests backgrounds and expertise members of departments of philosophy literature philosophical theology systematic theology moral theology education and political science whose interests stretch from plato to girard phronesis to pedagogy deism to dogmatics medical ethics to aesthetics accordingly the taylor effect is not only one of the first major responses to *A Secular Age* the astonishing breadth as well as the quality of contributions will ensure that it remains a central reference point in any future discussion of taylor's work

religion is often viewed as a universally ancient element of the human inheritance but in the western himalayas the community of himachal pradesh discovered its religion only after india became an independent secular state based on extensive ethnographic and archival work *Becoming Religious in a Secular Age* tells the story of this discovery and how it transformed a community's relations to its past and to its members as well as to those outside the community and as mark elmore demonstrates himachali religion offers a unique opportunity to reimagine relations between religion and secularity elmore shows that modern secularity is not so much the eradication of religion as the very condition for its development showing us that to become a modern ethical subject is to become religious this book creatively augments our understanding of both religion and modernity

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 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 recompositions 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

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

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