

Faith In A Secular Age

The Taylor Effect presents an original and diverse collection of essays addressing Charles Taylorâ (TM)s magisterial A Secular Age. Ranging from close and critical readings of Taylorâ (TM)s formulations and suppositions; to comparative studies of Taylor and various â ~interlocutorsâ (TM); to applied approaches utilizing Taylorâ (TM)s concepts; to explorations launched from a Taylorian foundation; the 13 chapters comprise a multifaceted exploration of Taylorâ (TM)s multifaceted achievement. Given the vast, synoptic sweep of Taylorâ (TM)s magnum opus, the contributors represent a suitably diverse range of interests, backgrounds and expertiseâ "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 Taylorâ (TM)s work.

In a society overrun by commercial clutter, religion has become yet another product sold in the consumer marketplace, and faiths of all kinds must compete with a myriad of more entertaining and more convenient leisure activities. Brands of Faith argues that in order to compete effectively faiths have had to become brands - easily recognizable symbols and spokespeople with whom religious prospects can make immediate connections Mara Einstein shows how religious branding has expanded over the past twenty years to create a blended world of commerce and faith where the sacred becomes secular and the secular sacred. In a series of fascinating case studies of faith brands, she explores the significance of branded church courses, such as Alpha and The Purpose Driven Life, mega-churches, and the popularity of the televangelist Joel Olstein and television presenter Oprah Winfrey, as well as the rise of Kaballah. She asks what the consequences of this religious marketing will be, and outlines the possible results of religious commercialism - good and bad. Repackaging religion - updating music, creating teen-targeted bibles - is justifiable and necessary. However, when the content becomes obscured, religion may lose its unique selling proposition - the very ability to raise us above the market.

Andrew Root's well-received Ministry in a Secular Age trilogy offers a developed practical theology that uniquely attends to divine action. The three volumes engage with Charles Taylor's articulation of our cultural context and the challenge he raises for Christian life in a Western world that has found divine action increasingly unbelievable. This project provides not only a needed and deep dialogue with the issues Taylor presents but also offers a constructive vision for confronting Taylor's challenge. In Faith Formation in a Secular Age, Root provides an alternative take on the issue of youth drifting away from the church and articulates how faith can be formed in our secular age. Through an abundance of examples, The Pastor in a Secular Age explores how pastors have both perpetuated and responded to our secular age, and provides a new vision for pastoral ministry today. The Congregation in a Secular Age articulates why it is so hard for congregations to change and encourages an approach that doesn't fall into the negative traps of our secular age. Strict enforcement of unreasonable contracts can produce outrageous consequences. Courts of justice should have the means of avoiding them.

The Congregation in a Secular Age

Equity, Fairness and Enrichment

Responding to the Church's Obsession with Youthfulness

The Sacred in a Secular Age

Jesuit Post

The Experiment of Faith

The Witness of Cardinal Newman

How can one explain the resurgence of religion, even in a western context of rationality and scientific endeavour? Jonathan Benthall explains precisely why societies are not bound to embrace western liberal rationality as an evolutionary inevitability.

Is religion a factor in initiating interstate armed conflict, and do different religions have different effects? Breaking new ground in political science, this book explores these questions both qualitatively and quantitatively, concluding that the answer is yes. Previous studies have focused on conflict within states or interstate aggression with overtly religious motivations; in contrast, Brown shows how religion affects states' propensities to militarize even disputes that are not religious in nature. Different religions are shown to have different influences on those propensities, and those influences are linked to the war ethics inculcated in those religions. The book analyses and classifies war ethics contained in religious scripture and other religious classics, teachings of religions' contemporary epistemic communities, and religions' historical narratives. Using data from the new Religious Characteristics of States dataset project, qualitative studies are combined with empirical measurements of governments' institutional preferences and populations' cultures. This book will provide interesting insights to scholars and researchers in international security studies, political science, international law, sociology, and religious studies.

In his recent writings on religion and secularization, Habermas has challenged reason to clarify its relation to religious experience and to engage religions in a constructive dialogue. Given the global challenges facing humanity, nothing is more dangerous than the refusal to communicate that we encounter today in different forms of religious and ideological fundamentalism. Habermas argues that in order to engage in this dialogue, two conditions must be met: religion must accept the authority of secular reason as the fallible results of the sciences and the universalistic egalitarianism in law and morality; and conversely, secular reason must not set itself up as the judge concerning truths of faith. This argument was developed in part as a reaction to the conception of the relation between faith and reason formulated by Pope Benedict XVI in his 2006 Regensburg address. In 2007 Habermas conducted a debate, under the title 'An Awareness of What Is Missing', with philosophers from the Jesuit School for Philosophy in Munich. This volume includes Habermas's essay, the contributions of his interlocutors and Habermas's reply to them. It will be indispensable reading for anyone who wishes to understand one of the most urgent and intractable issues of our time.

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.

Ministry in a Secular Age Set

Returning to Religion

Faith and Reason in a Post-secular Age

Faith in a Secular Age

Science, Religion, and Public Perceptions

Pope Benedict XVI on Living the Theological Virtues in a Secular Age

The Pastor in a Secular Age (Ministry in a Secular Age Book #2)

Educational Philosophy for a Post-secular Age reinterprets post-secular insights for educational theory by recognising that the persistence of religion in contemporary life raises new questions about the place of religion in education. Two common assumptions are critically examined: first, that the better educated a society becomes, the more secular it becomes, and second, that religion can and should be separated from public education. For too long, religion has had an uneasy relationship with education, being seen either as a foreign invader, a problem to be solved, or as a mechanism by which to reinforce particular religious, cultural or national identities. In order to move educational theory beyond the debates about indoctrination and competing rights between parents, children and nation states, the argument undercuts rationalist conceptions of religion and education that tend to frame the debates in terms of competing truth claims or worldviews. Drawing on a diverse range of theological, philosophical and educational sources, this book demonstrates the continuing significance of the Christian mystical tradition to educational theory. It proposes an exploration of democratic education that brings together two apparently irreconcilable poles: the meaning of religion in education and contemporary life, and the need for a deliberative democratic process that is fit for the post-secular age. It argues that religious literacy can be served by democratic encounters in public religious education. Educational Philosophy for a Post-secular Age will be of interest to researchers, academics and postgraduate students in the fields of the philosophy of education, philosophy of religion, education policy, politics, anthropology and cultural theory. It will particularly appeal to those, of both secular and religious persuasions, interested in the place of religion in education and public life.

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.

How (Not) to Be Secular is what Jamie Smith calls "your hitchhiker's guide to the present" -- it is both a reading guide to Charles Taylor's monumental work A Secular Age and philosophical guidance on how we might learn to live in our times. Taylor's landmark book A Secular Age (2007) provides a monumental, incisive analysis of what it means to live in the post-Christian present -- a pluralist world of competing beliefs and growing unbelief. Jamie Smith's book is a compact field guide to Taylor's insightful study of the secular, making that very significant but daunting work accessible to a wide array of readers. Even more, though, Smith's How (Not) to Be Secular is a practical philosophical guidebook, a kind of how-to manual on how to live in our secular age. It ultimately offers us an adventure in self-understanding and maps out a way to get our bearings in today's secular culture, no matter who "we" are -- whether believers or skeptics, devout or doubting, self-assured or puzzled and confused. This is a book for any thinking person to chew on.

In *Believing Again* Roger Lundin brilliantly explores the cultural consequences of the rather sudden nineteenth-century emergence of unbelief as a widespread social and intellectual option in the English-speaking world. / Lundin's narrative focuses on key poets and novelists from the past two centuries Dostoevsky, Dickinson, Melville, Auden, and more showing how they portray the modern mind and heart balancing between belief and unbelief. Lundin engages these literary luminaries through chapters on a series of vital subjects, from history and interpretation to beauty and memory. Such theologians as Barth and Balthasar also enter the fray, facing the challenge of modern unbelief with a creative brilliance that has gone largely unnoticed outside the world of faith. Lundin's *Believing Again* is a beautifully written, erudite examination of the drama and dynamics of belief in the modern world. In *Believing Again* Roger Lundin brilliantly explores the cultural consequences of the rather sudden nineteenth-century emergence of unbelief as a widespread social and intellectual option in the English-speaking world. Lundin s narrative focuses on key poets and novelists from the past two centuries Dostoevsky, Dickinson, Melville, Auden, and more showing how they portray the modern mind in tension between faith and doubt. Lundin engages these literary luminaries through chapters on a series of vital subjects, from history and interpretation to beauty and memory. Such theologians as Barth and Balthasar also enter the discussion, facing the challenge of modern unbelief with a creative brilliance that has gone largely unnoticed outside the world of faith. Lundin s *Believing Again* is a beautifully written, erudite examination of the drama and dynamics of belief in the modern world.

A General Theory of Religious Communication

Open Christian Spirituality and Ethics

What We Face, What We Can Do

Holiness in a Secular Age

Identity in a Secular Age

The Beauty of Faith in a Secular Age

Ministry to People Who No Longer Need a God

Faith Formation in a Secular AgeResponding to the Church's Obsession with YouthfulnessBaker Academic

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 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 C 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 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 i 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 Crist our Religion. In the second chapter, we once again begin with Taylor, focusing on the exarnate trend in knowing, where starting in the Enlightenment our senses, feelings, and experiences were obstacles to knowing. We will then contrast this with the app thinker John Henry Newman, whose work Grammar of Assent sought to push back against these exarnating 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 p 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 im 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.

How should one proclaim of the gospel of Jesus Christ in a secular age? Seeking to infuse apologetics with an appeal to the imagination, the aesthetic, and the affective, Justin Bailey engages with two examples of those who have done apologetics through MacDonald and Marilynne Robinson.

Fading Faith Chronicles the decline of faith world-wide as well as America and predicts that America is travelling the same path into secularism that has been travelled by all other developed nations of the world.

The Son of God for the Secular Age

Believing Again

Religious Difference in a Secular Age

Calvinism for a Secular Age

Proclaiming the Gospel in a Secular Age

Christ Actually

Toward Revision in the Scientific Study of Religion

This title was first published in 2001. Proclaiming the Gospel in a Secular Age explores how a religion, Christian or any other focussing on a personal God, may be communicated to people in a secular age. With people uninterested, uninformed or unbelieving in the Godward dimension and in any particular religious tradition, David Attfield claims that appropriate communication is essential. Before direct communication can begin some background conditions in the targeted population must be satisfied, and communication then requires a series of stages. This book offers an examination of seven particular species for communication: evangelism; inter-faith dialogue; nurture of adults; nurture of children; religious education in schools; the academic study of religion; professional ministerial formation. David Attfield offers fresh insights and practical suggestions which will be of interest to a wide-range of students, academics and those in ministerial training and practice.

Pastor, politician, and Dutch Neo-Calvinist theologian Abraham Kuyper's lectures on the role of Christian faith in politics, science, and art have become a touchstone of contemporary Reformed theology. Revisiting these lectures, Jessica and Robert Joustra bring together theologians, historians, scientists, and others to consider Kuyper's ongoing importance and complex legacy for today.

A New York Times bestselling and widely admired Catholic writer explores how we can retrieve transcendent faith in modern times Critically acclaimed and bestselling author James Carroll has explored every aspect of Christianity, faith, and Jesus Christ except this central one: What can we believe about—and how can we believe in—Jesus in the twenty-first century in light of the Holocaust and other atrocities of the twentieth century and the drift from religion that followed? What Carroll has discovered through decades of writing and lecturing is that he is far from alone in clinging to a received memory of Jesus that separates him from his crucial identity as a Jew, and therefore as a human. Yet if Jesus was not taken as divine, he would be of no interest to us. What can that mean now? Paradoxically, the key is his permanent Jewishness. No Christian himself, Jesus actually transcends Christianity. Drawing on both a wide range of scholarship as well as his own acute searching as a believer, Carroll takes a fresh look at the most familiar narratives of all—Matthew, Mark, Luke, and John. Far from another book about the "historical Jesus," he takes the challenges of science and contemporary philosophy seriously. He retrieves the power of Jesus' profound ordinariness, as an answer to his own last question—what is the future of Jesus Christ?—as the key to a renewal of faith.

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

Wisdom from Babylon

Our Secular Age

Church, Faith, Future

Faith and Interstate Armed Conflict Onset

Charles Taylor, John Henry Newman, and the New Evangelization

Varieties of Secularism in a Secular Age

Reasonable Faith for a Post-Secular Age

Uses premodern theology and postmodern theory to show the endurance of religious and political commitments through the practice of hope.

Probably no book published in the last decade has been so ambitious as Charles Taylor's A Secular Age. He seeks nothing less than to account for the spread of secularism and decline of faith in the last 500 years. Now a remarkable roster of authors, including Horton, and Jen Pollock Michel--considers Taylor's insights for the church's life and mission, covering everything from healthcare to liturgy to pop culture and politics. Nothing is easy about faith today. But endurance produces character, and faith produces a secular age.

Our global community desperately needs overt awakening to an age of reason and faith. Reasonable Faith for a Post-Secular Age meets this need by interpreting faith not in terms of belief in propositions but in terms of living surrender to the world, including one's own. Virtually all faith traditions, from Buddhism to Humanism to Wiccan, are rooted in agape and therefore share considerable spiritual and ethical common ground (a truth long veiled). In contrast to ethically feckless secularism, global social Darwinism currently runs roughshod--faith qua living surrender to agape grounds moral realism, awakens us to love for all creatures, and inspires struggles for justice. Inspired by the philosophy of Emmanuel Levinas and Christian thinkers, on the one hand, intellectuals like Stanley Hauerwas, Richard Rorty, Gayatri Chakravorty Spivak, Jeffery Stout, Charles Taylor, and Bernard Williams, and, on the other, contemporary debates over consciousness, free will, evil, and metaethics. He explores the rationality's devastating scission from moral reality and clarifies the promise of understanding faith and spirituality in terms of agape.

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. 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 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 divine action, offering a new vision for pastoral ministry today.

Fading Faith

Why a Secular Age is Haunted by Faith

Hope in a Secular Age

A Twenty-First-Century Reading of Abraham Kuyper's Stone Lectures

Faith Formation in a Secular Age

Doubt and Faith in a Secular Age

War and Religion in the Secular Age

What does it mean to provide leadership for the church in an increasingly secular context? Analyzing the phenomenon of secularization in the West and charting common Christian responses, this indispensable resource from Gordon Smith discusses the competencies and capacities essential for cultivating distinctively Christian leadership today.

"This book provides an apology for the Christian faith in the face of the particular challenges of postmodern life and thought. The author argues that Christian faith is best seen through the practice of Christian life in all its dimensions, and uses the writings of Benedict XVI to elucidate what this means in terms of the theological virtues of faith, hope, and charity"--

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.

"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 Gök, William E. Connolly, Wendy Brown, Simon Durning, Colin Jäger, 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.

Keeping Sacred Time against the Speed of Modern Life

Reimagining Apologetics

Leadership for the Church in a Secular Age

Maintaining the Faith in a Secular Age

Ten Years of Reading and Applying Charles Taylor

The Pastor in a Secular Age

An Awareness of What is Missing

In this challenging but hopeful new book, Church, Faith, Future: What We Face, What We Can Do, Father Louis J. Cameli renders a carefully composed portrait of the church in North America today. Drawing on philosophy, history, cultural analysis, and sociology, he offers a sobering picture of where church and faith stand in our society and where they seem to be headed. Identifying several possible ways forward, Fr. Cameli points out the way he sees as the most promising and most faithful to Catholic tradition. In a fascinating afterword to the book, Cardinal Blase Cupich enters into dialogue with Fr. Cameli's thinking, describing how the Archdiocese of Chicago has begun to address the issues and the directions indicated.

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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 it is so hard for congregations to change 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. This book calls congregations to reimagine what change is and how to live into this future, helping them move from irrelevance to resonance.

Drawn from the eponymous blog essays on faith, culture, and lives of Christian discipleship by young Jesuit priests and seminarians for young adult seekers.

The Rise of the Secular Age

Brands of Faith

A Minority Report

Marketing Religion in a Commercial Age

A SECULAR AGE

Transmission of the Faith in a Secular Age

Sanctity of Contracts in a Secular Age

The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. Religious Difference in a Secular Age challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, Religious Difference in a Secular Age challenges us to rethink the promise and limits of the secular ideal of religious equality.

Finding the Forgotten God

How (Not) to Be Secular

Educational Philosophy for a Post-secular Age

Deconstruction, Negative Theology and the Future of Faith

The Taylor Effect

Reading Charles Taylor

Faith Formation in a Secular Age : Volume 1 (Ministry in a Secular Age)