

## Faith In A Secular Age

Varieties of Secularism in a Secular Age The Congregation in a Secular Age (Ministry in a Secular Age Book #3) A Secular Age The Sacred in a Secular Age Toward Revision in the Scientific Study of Religion Religion in a Secular Age The Church in a Secular Age Grace and Freedom in a Secular Age The Meaning of Sunday Identity in a Secular Age Some New World Belief in a Secular Age Beyond Idols The Be-ist Faith in a Secular Age Secularism and the Pursuit of Transcendence, Volume II The Principles of Secularism Religious Freedom in a Secular Age Untimely Christianity The Salt of the Earth The Place of Religion in a Secular Age Michael Warner Andrew Root Charles Taylor John Cogley Silje Kvamme Bjørndal Philip J. Rossi Joel Thiessen Fern Elsdon-Baker Peter Harrison David Paternostro Richard K. Fenn Bay Emerson Bancroft Colin Wilbur Williams Stanley E. Porter George Jacob Holyoake Michael F. Bird Michael Edwards Martyn Percy Douglas H. Shantz

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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

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

how can the church navigate the challenges of our secular age in the church in a secular age norwegian and pentecostal scholar silje kvamme bjurndal 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 bjurndal carefully sifts out some of his most central tenets for understanding our secular age bjurndal 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 bjurndal 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 bjurndal 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

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

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

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 excarnate 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

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

the be ist puts forward a pragmatic fresh concept of secularity for our fast moving but often angst ridden age drawing on a wide array of contemporary sources for an overview of where we are the author suggests it is time for a new re thinking of our place and purpose in life and proposes how we might take action and re energize our lives accordingly part i go fresh

presents the newly cast secular position be ism and a case for it part ii the job and the manual considers how to integrate a fully secular outlook into real life the book alludes to popular culture cognitive science literature and the arts and demographic trends it highlights the growing convergence the consilience of technology the sciences and the humanities who leads dwells on the secular leaders of our age and their influence getting real considers how secularism itself could eventually gain more traction in our culture

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

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

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 untimely christianity acclaimed poet and literary scholar michael edwards calls for a countercultural christianity that recovers the bible's radical otherness and renews our attention to its message rich in theology philosophy poetry biblical interpretation and cultural criticism the book calls readers to encounter the bible anew

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

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