

Secular Age Charles Taylor

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SPENCE BEST

[Jesuit Post](#) Georgetown University Press

Jocelyn Maclure and Charles Taylor provide a clearly reasoned, articulate account of the two main principles of secularism—equal respect, and freedom of conscience—and argue that in our religiously diverse, politically interconnected world, secularism, properly understood, may offer the only path to religious and philosophical freedom.

[How \(Not\) to Be Secular](#) University of Notre Dame Press

Academy of Parish Clergy 2020 Top Ten Book for Parish Ministry 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. This is the second book in Root's Ministry in a Secular Age series.

[Spiritual Exercises for a Secular Age](#) Baker Academic

Is Christian mission even possible today? In "a secular age," is it possible to talk about the goodness of God in a compelling way? How should the church proceed? Carolyn Chau explores the question of Catholic mission in a secular age through a constructive interpretation of the work of two celebrated Catholic thinkers, philosopher Charles Taylor and theologian Hans Urs von Balthasar, arguing that Taylor and Balthasar together offer a promising path for mission today. Chau attends to Taylor's account of the conditions of belief today, and the genesis of the sociohistorical limits on contemporary "God-talk," as well as his affirmation of certain aspects of Western modernity's "culture." From Balthasar, Chau sifts out the distinctiveness of his view of the human person as defined by mission, and his encouragement of a kenotic self-understanding of the church. In the end, Chau claims that if modern persons in secular Western societies are seeking fulfillment and integrity, Christian spirituality remains a rich resource on offer.

[The Taylor Effect](#) Harvard University Press

In these essays Charles Taylor turns to those things not fully imagined or avenues not wholly explored in his epochal *A Secular Age*.

[Secularism and Freedom of Conscience](#) Wipf and Stock Publishers

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.

[Varieties of Secularism in a Secular Age](#) New York : Oxford University Press

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.

[Ministry in a Secular Age Set](#) Cambridge University Press

Inspired by Charles Taylor's magisterial *A Secular Age*, essays offer a host of expert analyses of the religious and theological threads running throughout Taylor's oeuvre.

[Beyond Belief](#) Harvard University Press

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.

[Reimagining Zen in a Secular Age](#) Harvard University Press

Rethinking Secularization: Philosophy and the Prophecy of a Secular Age provides a philosophical appraisal of secularization in light of the recent re-emergence of religion in the public sphere. It explores the adequacy of classical theories of secularization, and, rooted in historical and conceptual analysis, what might be offered in their place today. Responding to the once dominant theories of a global, world-historical emancipation from an inherited religious past to a modern secular age, the volume also considers the extent to which philosophy itself has inspired and nourished such prophecies. As a result, a more sophisticated view of secularization emerges, both more interesting

and complex than the simple linear process it is often thought to be. From the conceptual origins of secularity in the writings of Saints Augustine and Thomas Aquinas to the contemporary secularization theories of Hans Blumenberg, Marcel Gauchet, and Charles Taylor, *Rethinking Secularization* considers philosophy's own relationship to the concept of secularization. It reflects the trend in contemporary philosophy to rethink the relation between religion and modernity, and includes systematic contributions to the debate. The book would appeal to a wide range of readers in philosophy, sociology, religious studies, and intellectual history.

[The Congregation in a Secular Age](#) Orbis Books

This book wishes to talk about two main topics: the Canadian political philosopher Charles Taylor and faith. Taylor, in his philosophical arguments on religion and secularity, has adopted what I call the great prejudice on religion and secularity: the two belong to utterly different spheres of human mind and sociality. In this prejudice, faith is used as a synonym of religion, or belief, and is understood as something that does not belong to the sphere of secularity. My argument contradicts precisely this common belief. Is faith more of an anthropological attitude towards reality than a religious one? Can we criticize Taylor's philosophy on these grounds? To develop my argument, I will attempt to develop a dialogue between continental and Anglo-American philosophers and theologians, in the hope of convincing the readers that we should change radically the way we discuss faith, religion, and secularism.

[Aspiring to Fullness in a Secular Age](#) Harvard University Press

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

[Prophecy in a Secular Age](#) Wipf and Stock Publishers

The place of religion within a secular society has been much discussed in recent years, fueled in part by Charles Taylor's *Secular Age* (2007). The conversation surrounding Taylor's work suggests a widespread interest in religion in secular or post-secular contexts. Even as scholars have become increasingly interested in emerging and novel forms of religion, prophecy has continued to be depicted in traditional forms employed to further partisan agendas. In place of secularity as religious declension and culture clash, this volume explores prophetic works in a variety of forms, including satire, tragedy, the novel, Native American tradition, science fiction, the Bible, and higher education itself. Together the contributors demonstrate that there is much to learn from both religious and secular prophecy. The book is inspired by the idea that prophetic works are a promising subject area for a diverse audience in both higher education and the church. The volume's contributors demonstrate as much in that they work in a wide range of disciplines, including religious studies, biblical studies, theology, American studies, literature, philosophy, and political theory.

[Working with A Secular Age](#) Baker Academic

Everywhere we hear talk of decline, of a world that was better once, maybe fifty years ago, maybe centuries ago, but certainly before modernity drew us along its dubious path. While some lament the slide of Western culture into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Charles Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. "The great merit of Taylor's brief, non-technical, powerful book...is the vigor with which he restates the point which Hegel (and later Dewey) urged against Rousseau and Kant: that we are only individuals in so far as we are social... Being authentic, being faithful to ourselves, is being faithful to something which was produced in collaboration with a lot of other people... The core of Taylor's argument is a vigorous and entirely successful criticism of two intertwined bad ideas: that you are wonderful just because you are you, and that 'respect for difference' requires you to respect every human being, and every human culture—no matter how vicious or stupid." --Richard Rorty, *London Review of Books*

[The Taylor Effect](#) Baker Academic

In *Reimagining Zen in a Secular Age* André van der Braak uses Charles Taylor's *A Secular Age* to describe the encounter between Japanese Zen Buddhism and Western modernity. He proposes how Dōgen's thought offers resources for a reimagining of Zen.

[Jesuit Higher Education in a Secular Age](#) Cambridge Scholars Publishing

Dimensions of his intellectual commitment - dimensions left implicit in his philosophical writing.

[Beyond the Secular West](#) Springer

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.

[Symposium](#) Harvard University Press

Andrew Root's well-received Ministry in a Secular Age series offers a developed practical theology that uniquely attends to divine action. Series 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. Volumes include: · Faith Formation in a Secular Age: Responding to the Church's Obsession with Youthfulness · The Pastor in a Secular Age: Ministry to People Who No Longer Need a God · The Congregation in a Secular Age: Keeping Sacred Time against the Speed of Modern Life · Churches and the Crisis of Decline: A Hopeful, Practical Ecclesiology for a Secular Age · The Church after Innovation: Questioning Our Obsession with Work, Creativity, and Entrepreneurship · The Church in an Age of Secular Mysticism: Why Spiritualities without God Fail to Transform Us **Faith Formation in a Secular Age : Volume 1 (Ministry in a Secular Age)** Harvard University Press

A hundred years after William James delivered the celebrated lectures that became *The Varieties of Religious Experience*, one of the foremost thinkers in the English-speaking world returns to the questions posed in James's masterpiece to clarify the circumstances and conditions of religion in our day. An elegant mix of the philosophy and sociology of religion, Charles Taylor's powerful book maintains a clear perspective on James's work in its historical and cultural contexts, while casting a new and revealing light upon the present. Lucid, readable, and dense with ideas that promise to transform current debates about religion and secularism, *Varieties of Religion Today* is much more than a revisiting of James's classic. Rather, it places James's analysis of religious experience and the dilemmas of doubt and belief in an unfamiliar but illuminating context, namely the social horizon in which questions of religion come to be presented to individuals in the first place. Taylor begins with questions about the way in which James conceives his subject, and shows how these questions arise

out of different ways of understanding religion that confronted one another in James's time and continue to do so today. Evaluating James's treatment of the ethics of belief, he goes on to develop an innovative and provocative reading of the public and cultural conditions in which questions of belief or unbelief are perceived to be individual questions. What emerges is a remarkable and penetrating view of the relation between religion and social order and, ultimately, of what "religion" means.

A SECULAR AGE Harvard University Press

A Top Ten Book for Parish Ministry in 2017, Academy of Parish Clergy 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 the first book in Root's Ministry in a Secular Age series.

Dilemmas and Connections Cambridge University Press

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.