

Il Disagio Dei Monoteismi Sentieri Teorici E Autobiografici

Presents philosophies for preaching as drawn from Church dogmas, and stresses the three main principles of sound preaching -- dogma, scripture, and an understanding of the Church's contemporary situation.

It is increasingly clear that histories of secularization are not simply dispassionate descriptions of the decline of religious belief and practice in the West. Rather, such narratives often seek to celebrate secularization, promote some version of it, lament it, or programme of desecularization or resacralization. The aim of this book is to identify some of the major genres of the history of secularization and to explore their historical contexts, normative commitments, and tendential purposes. The contributors to the these questions, not least because a number of them are themselves participants in the cultural-political programs described above. The primary purpose of this book, however, is the identification of such programs rather than their promotion. Overall, the co to ongoing debates about secularization and help explain the co-existence of apparently conflicting stories about the origins of Western modernity. This book was originally published as a special issue of the Intellectual History Review journal.

A groundbreaking account of how the Book of Exodus shaped fundamental aspects of Judaism, Christianity, and Islam The Book of Exodus may be the most consequential story ever told. But its spectacular moments of heaven-sent plagues and parting seas Jan Assmann, a leading historian of ancient religion. The story of Moses guiding the enslaved children of Israel out of captivity to become God's chosen people is the foundation of an entirely new idea of religion, one that lives on today in many of the world's new ideas of faith, revelation, and above all covenant transformed basic assumptions about humankind's relationship to the divine and became the bedrock of Judaism, Christianity, and Islam.

As Cardinal, Joseph Ratzinger wrote this book in response to the dialogue going on today concerning theology and the clarification of its methods, its mission and its limits which he thinks has become urgent. Ratzinger states: "To do theology-as the Magister sufficient merely to calculate how much religion can reasonably be expected of man and to utilize bits and pieces of the Christian tradition accordingly. Theology is born when the arbitrary judgment of reason encounters a limit, in that we discover something ourselves but which has been revealed to us. For this reason, not every religious theory has the right to label itself as Christian or Catholic theology simply because it wishes to do so: whoever would lay claim to this title is obligated to accept as meaningful

Sadhana
Obsolete Objects in the Literary Imagination
Cocaine Papers
The Living God and the Fullness of Life
The Book of Disquiet

The Road to Fez

La religione rappresenta oggi un argomento di sfida che unisce le comunit  , le polarizza, cos   come le disgrega e le frammenta. Cercare di comprendere le ragioni della religione e di ci   che la lega alla comunit  significa penetrare nel magma confuso delle societ  contemporanee per iniziare il difficile compito di una loro decifrazione. Il potenziale etico delle religioni, che sembrava scomparso tra le maglie della secolarizzazione, torna oggi drammaticamente attuale con l   insorgere, nel dibattito delle societ  civiliizzate, di antiche culture e tradizioni religiose. Qual   il compito del pensiero democratico di fronte a tali fenomeni? Alcune delle principali voci internazionali della filosofia della religione (G. Vattimo, Ch. Taylor, P. Nemo, G.E. Rusconi, P. Stagi, G. Filoramo, il card. Lehmann, P. Coda, C. Ciancio, M. Nicoletti) sono state chiamate a esprimersi su questi interrogativi, dando vita a un volume in cui la cultura occidentale si confronta con quanto di pi  antico torna a visitarla: l   Estraneo.

Sitting at his desk, Bernardo Soares imagined himself free forever of Rua dos Douradores, of his boss Vasques, of Moreira the book-keeper, of all the other employees, the errand boy, the post boy, even the cat. But if he left them all tomorrow and discarded the suit of clothes he wears, what else would he do? Because he would have to do something. And what suit would he wear? Because he would have to wear another suit. A self-deprecating reflection on the sheer distance between the loftiness of his feelings and the humdrum reality of his life, *The Book of Disquiet* is a classic of existentialist literature.

"Standing at the very foundation of monotheism, and so of Western culture, Moses is a figure not of history, but of memory. As such, he is the quintessential subject for the innovative historiography Jan Assmann both defines and practices in this work, the study of historical memory—a study, in this case, of the ways in which factual and fictional events and characters are stored in religious beliefs and transformed in their philosophical justification, literary reinterpretation, philological restitution (or falsification), and psychoanalytic demystification. To account for the complexities of the foundational event through which monotheism was established, Moses the Egyptian goes back to the short-lived monotheistic revolution of the Egyptian king Akhenaten (1360– 1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians any part in the origin of their beliefs and condemned them as polytheistic idolaters. Thus began the cycle in which every “ counter-religion, ” by establishing itself as truth, denounced all others as false. Assmann reconstructs this cycle as a pattern of historical abuse, and tracks its permutations from ancient sources, including the Bible, through Renaissance debates over the basis of religion to Sigmund Freud ’ s Moses and Monotheism. One of the great Egyptologists of our time, and an exceptional scholar of history and literature, Assmann is uniquely equipped for this undertaking—an exemplary case study of the vicissitudes of historical memory that is also a compelling lesson in the fluidity of cultural identity and beliefs."

How should we share the truth about the environmental crisis? At a moment when even the most basic facts about ecology and the climate face contestation and contempt, environmental advocates are at an impasse. Many have turned to social media and digital technologies to shift the tide. But what if their strategy is not only flawed, but dangerous? The Truth about Nature follows environmental actors as they turn to the internet to save nature. It documents how conservation efforts are transformed through the political economy of platforms and the algorithmic feeds that have been instrumental to the rise of post-truth politics. Developing a novel account of post-truth as an expression of power under platform capitalism, Bram B  scher shows how environmental actors attempt to mediate between structural forms of platform power and the contingent histories and contexts of particular environmental issues. Bringing efforts at wildlife protection in Southern Africa into dialogue with a sweeping analysis of truth and power in the twenty-first century, B  scher makes the case for a new environmental politics that radically reignites the art of speaking truth to power.

L'Europa e le religioni

Faith and Covenant in the Book of Exodus
Violenza delle parole parole della violenza
The Jesuits and New France

A Way to God
A Novel

Environmentalism in the Era of Post-truth Politics and Platform Capitalism

When Brit Lek, a young American woman born to Sephardic-Jewish parents, returns to Morocco and falls in love with her mother's much younger brother, her Uncle Gaby, her family tries to steer her away from him, but she and Gaby surrender to their forbidden love while on the road to Fez.

Muovendosi nell'ambito della teologia spirituale, il saggio indaga su come i tre grandi monoteismi (ebraismo, cristianesimo e islam) rispondono all'arduo interrogativo sul silenzio di Dio. Senza livellare le singole tradizioni religiose a un confuso indistinto, la ricerca, utilizzando il metodo dell'opposizione polare, presenta i cammini interiori di tre grandi autori: Jal l  l D n R m , Andr  Neher e Teresa di Lisieux. Dai loro scritti tale assenza/vuoto emerge come paradossale via alla fede; mentre la logica polare sembra offrirsi quale opportuna grammatologia per un fruttuoso dialogo interreligioso.

Translated here into English for the first time is a monumental work of literary history and criticism comparable in scope and achievement to Eric Auerbach's *Mimesis*. Italian critic Francesco Orlando explores Western literature's obsession with outmoded and nonfunctional objects (ruins, obsolete machinery, broken things, trash, etc.). Combining the insights of psychoanalysis and literary-political history, Orlando traces this obsession to a turning point in history, at the end of eighteenth-century industrialization, when the functional becomes the dominant value of Western culture. Roaming through every genre and much of the history of Western literature, the author identifies distinct categories into which obsolete images can be classified and provides myriad examples. The function of literature, he concludes, is to remind us of what we have lost and what we are losing as we rush toward the future.

Il disagio dei monoteismi. Sentieri teorici e autobiograficiReligious Literacy, Law and HistoryPerspectives on European Pluralist SocietiesRoutledge

The Meaning and Importance of Fairy Tales

The Uses of Enchantment

Perspectives on European Pluralist Societies

Guidelines for Living

Understanding Civilisation Through Story

Transformations of the Inner Self in Ancient Religions

un'interpretazione freudiana

Christian Exercises in Eastern Form Truly a one-of-a-kind, how-to-do-it book, this small volume responds to a very real hunger for self-awareness and holistic living. It consists of a series of spiritual exercises for entering the contemplative state -- blending psychology, spiritual therapy, and practices from both Eastern and Western traditions. Anthony de Mello offers here an unparalleled approach to inner peace that brings the whole person to prayer -- body and soul, heart and mind, memory and imagination. In forty-seven exercises that teach things such as awareness of physical sensations, stillness, healing of hurtful memories, and consciousness of self and world, de Mello succeeds in helping all who have ever experienced prayer as difficult, dull, or frustrating. The essential key, he notes, is to journey beyond mere thought-forms and discover satisfying new depths in prayer from the heart. This allows for a greater sense of awareness amid silence, and disposes the one who prays to untold riches, spiritual fulfillment, and ultimately, a mystical experience of God-centeredness. Drawing on Scripture, as well as insights from Eastern and Western spiritual masters, the author has a unique appeal that transcends time, culture, and religious background. For many years a bestseller in the English language, Sadhana has now been translated into more than two dozen foreign languages. Readers the world over have eagerly received this sincere spiritual leader, who has led many toward the wealth of insight and spirit that dwells within them.

"Questo libro parla della terra e del suo male, del segno e del simbolo del linguaggio e del suo limite. Questo libro parla di Jung, perch , come Nietzsche, Jung raggiunge l'essenza violenta del discorso psicologico e quindi l'origine del discorso, che neppure la filosofia conosce perch , come "scienza umana", non dice che il limite ... Dopo Jung non si pu  fare psicologia se non accedendo alla nascita della psicologia che non si trova nei testi scientifici, dove le tautologie assicurano i generi e le tecniche, ognuno al suo posto, ma in quel pre-testo che   la religione, dove il dramma divino narra la vicenda umana che l'uomo non pu  raccontare, perch  il suo racconto, il suo testo   venuto dopo. Per questo in Jung non parla il sapere, ma Dio e gli d i. Con Jung torna l'enigma, torna l'Oscurit . La sua psicologia assume il modo del discorso per trasferirlo al limite del discorso.   questo limite che vogliamo indagare." (dalla Prefazione).

I volume presentato   la storia della filosofia della religione contemporanea dal 1904 a oggi. I principali autori che sono stati discussi sono: Weber, Durkheim, L vy-Bruhl, Heidegger, Geertz, Berger, Casanova, Taylor, Boeckenfoerde, Habermas, Ratzinger, Assmann. Ampia bibliografia sul tema. L'idea di questo volume nasce dalla consapevolezza che dalla fine dell'Ottocento a oggi la religione abbia perso il suo carattere interiore e individuale a seguito della secolarizzazione, per diventare un magazzino di idee e simboli in grado di influenzare nel bene e nel male le moderne societ  postindustriali. La religione   divenuta quindi un elemento imprescindibile nella discussione sulle societ  contemporanee, e se da una parte queste ultime si rendono sempre pi  estranee alla pratica religiosa, dall'altra le religioni si riprendono con violenza il centro della scena pubblica.

Momigliano acknowledged that his Judaism was the most fundamental inspiration for his scholarship, and the writings in this collection demonstrate how the ethical experience of the Hebraic tradition informed his other works.

Il silenzio di Dio come alterit  e compassione

Never Ending Stories

The Great Prologue

Il disagio dei monoteismi. Sentieri teorici e autobiografici

The Nature and Mission of Theology

The Invention of Religion

Storia della filosofia della religione contemporanea

Nothing has so radically transformed the world as the distinction between true and false religion. In this nuanced consideration of his own controversial Moses the Egyptian, renowned Egyptologist Jan Assmann answers his critics, extending upon ideas from his previous book. Maintaining that it was indeed the Moses of the Hebrew Bible who introduced the true-false distinction in a permanent and revolutionary form, Assmann reiterates that the price of this monotheistic revolution was the exclusion, as paganism and heresy, of everything deemed incompatible with the truth it proclaims. This exclusion has exploded time and again into violence and persecution, with no end in sight. Here, for the first time, Assmann traces the path that has been made to do away with this distinction since the early modern period. He explores at length the notions of primary versus secondary religions, of "counter-religions," and of book religions versus cultic religions. He also deals with the ethics into religion's very core. Informed by the debate his own work has generated, he presents a compelling lesson in the fluidity of cultural identity and beliefs.

Modern humanity has accepted a truncated, impoverished definition of life. Focusing solely on material realities, we have forgotten that joy, purpose, and meaning come from a life that is both immersed in the temporal and alive to the transcendent. In other words, ceased to live in God. In this book, renowned theologian J rgen Moltmann shows us what that life of joy and purpose looks like. Describing how we came to live in a world devoid of the ultimate, he charts a way back to an authentic life with the biblical God. He counsels that we adopt a "theology of life," an orientation that sees God at work in both the mundane and the extraordinary and that pushes us to work for a world that fully reflects the life of its Creator. Moltmann's critique of the shallow values of consumerist society and provides a compelling rationale for why spiritual sensibilities and encounter with God must lie at the heart of any life that seeks to be authentically human.

The shift from polytheism to monotheism changed the world radically. Akhenaten and Moses-a figure of history and a figure of tradition-symbolize this shift in its incipient, revolutionary stages and represent two civilizations that were born of a connection as early as the Book of Exodus, where Egypt stands for the old world to be rejected and abandoned in order to enter the new one. The seven chapters of this seminal study shed light on the great transformation from different Egyptian gods in the first chapter and monotheism in the last, five chapters deal in various ways with the transition from one to the other, analyzing the Exodus myth, understanding the shift in terms of evolution and revolution, confronting Akhenaten's new way, discussing Karl Jaspers' theory of the Axial Age, and dealing with the eighteenth-century view of the Egyptian mysteries as a cultural model.

In recent years there has been an intensifying debate within the religious studies community about the validity of religion as an analytical category. In this book Fitzgerald sides with those who argue that the concept of religion itself should be abandoned. On the basis of his own research in India and Japan, and through a detailed analysis of the use of religion in a wide range of scholarly texts, the author maintains that the comparative study of religion is really a form of liberal ecumenical theology that is to be a science, religion significantly distorts socio-cultural analysis. He suggest, however, that religious studies can be re-represented in a way which opens up new and productive theoretical connections with anthropology and cultural studies.

Christian and Buddhist

Giornale internazionale di cultura

Theological Incorrectness

Dogma and Preaching

Apostles of Empire

The Truth about Nature

1948-1968

Excerpts from the Dalai Lama's teachings discuss various aspects of Tibetan Buddhism, including compassion, ecumenical understanding, enlightenment, and world peace

The loop is omnipresent--whether in music and video art, or hotel lobbies and living rooms, where flickering flames or aquariums with ceaselessly darting fish run continually on monitors. At the same time, the self-contained circuit, the endless loop, has been a theme in the fields of cultural history, alchemy, religion, and philosophy since classical antiquity, at the latest. With *Never Ending Stories*, the Kunstmuseum Wolfsburg presents the first extensive examination of the loop phenomenon in art, film, architecture, music, literature, and cultural history, taking a comprehensive interdisciplinary look at the subject as regards time and place as well as form and content.?The exhibition will be accompanied by an extensive scholarly catalogue edited by Ralf Beil, which will shed light on this multifaceted theme, examining it from the aspects of science, literature, and creativity. Featuring thirteen essays, numerous original sources, and more than three hundred illustrations, this catalogue is a foundational work that revolves persistently around its theme, constantly opening up new and surprising perspectives and insights.With works by:Adel Abdessemed, Abramovic/Ulay, Francis Al s, Robert Barta, Thomas Bayrle, Max Beckmann, Joseph Beuys, Michel Blazy, Etienne-Louis Boull e, Marcel Broodthaers, Julio Cort zar, Salvador Dal , Marcel Duchamp, Thomas A. Edison, Omer Fast, L on Ferrari, Sandra Filic, Robert Filiou, Fischli/Weiss, Robert Fludd, Douglas Gordon, Rodney Graham, Max Grau, Anton Henning, Seik  Hirata, James Joyce, William Kentridge, Athanasius Kircher, Ragnar Kjartansson, Kraftwerk, Yayoi Kusama, Stanley Kubrick, Robert M ller, Juan Mu oz, Eadweard Muybridge, Bruce Nauman, Markus Raetz, Bridget Riley, Peter Roehr, Raymond Roussel, Gregor Schneider, Richard Serra, Schunso  Sh ju, Nedko Solakov, Daniel Spoerri, Gertrude Stein, Roland Topor, Salla Tykk , G nther Uecker, Andy Warhol et al.

'And yet stories, even the best and truest, can't save us from our own folly. Stories can't protect us from suffering and error, from natural and artificial catastrophes, from our own suicidal greed. The only thing they can do is ... offer consolation for suffering and words to name our experience. Stories can tell us who we are ... and suggest ways of imagining a future that, without calling for comfortable happy endings, may offer us ways of remaining alive, together, on this much-abused earth.' Based on Canada's 2007 CBC Massey Lectures (to be broadcast in Australia by ABC Radio National in April 2008), Alberto Manguel's *The City of Words* takes a fresh look at the rise of violent intolerance in our societies. We strive to build societies with sets of values all citizens can agree on. But something has gone wrong- race riots in France, political murder in the Netherlands, bombings in Britain and Bali - are these symptoms of a multicultural experiment gone awry? Why is it so difficult for us to live together when the alternatives are demonstrably horrifying? With his trademark wit and erudition, Alberto Manguel suggests a fresh approach- we should look at what visionaries, poets, novelists, essayists and filmmakers have to say about building societies. Perhaps the stories we tell hold secret keys to the human heart. From Cassandra to Jack London, the Epic of Gilgamesh to the computer Hal in 2001- A Space Odyssey, Don Quixote to Atanarjuat- The Fast Runner, Manguel draws fascinating and revelatory parallels between the personal and political realities of our present-day world and those of myth, legend and story.

La tematizzazione della violenza comporta l'assunzione della sua dimensione culturale, mutevole nello spazio e nel tempo, e della sua connaturata ambiguit , poich  la violenza si ascrive spontaneamente alla categoria del "male" ma pu  essere giustificata in nome di un "bene" o del "Bene". Superato il concetto di "civilt " pregiudizialmente etnocentrico (prerequisito necessario ma non scontato), al cui vaglio ancora soggiace certa lettura dei fatti umani, la violenza perde i connotati dell'eccezzionalit . Appare come elemento permanente e invasivo della storia umana, come una componente intrinseca ai comportamenti pubblici e privati, individuali e collettivi, quasi un dato impresso nel patrimonio genetico dell'umanit . In quest'ottica ogni cultura non pu  che incontrare varie forme di violenza e con esse variamente relazionarsi, per gestirle, neutralizzarle, indirizzarle, istituzionalizzarle, eventualmente fruirle. D'altra parte la violenza dell'essere umano non pu  essere ricondotta, in nome della sua riconosciuta generale pervasivit , a mero fatto biologico, ad attitudine istintuale e animalesca, n  liquidata come silenzio della coscienza, poich  trova sostanza nello "scorrere ininterrotto di pratiche, discorsi, parole e gesti costitutivi e costituenti". Questo libro propone una riflessione articolata e multidisciplinare sul tema della violenza verbale, cio  individuabile nella comunicazione orale e

scritta, letteraria e mediatica, privata e pubblica, in modo esplicito ma anche implicito o neutralizzato. L’obiettivo è quello di cogliere aree di intersezione e contiguità come elementi di rottura, registrabili nel passaggio fra una lingua e l’altra, ma anche fra diversi contesti storico-culturali, nella convinzione che maturare una più profonda coscienza della comunicazione sia strumento indispensabile per “incontrare” l’Altro.

Jung: dall’inconscio al simbolo

Moses the Egyptian

Qiddushin

Percorsi storico-linguistici

Folie Du Jour

Ancient Egypt and Religious Change

La Reforme Intellectuelle Et Morale

Apostles of Empire contributes to ongoing research on the Jesuits, New France, and Atlantic World encounters, as well as on early modern French society, print culture, Catholicism, and imperialism.

While much has been written about the Catholic Church and the Holocaust, little has been published about the hostile role of priests, in particular Jesuits, toward Jews and Judaism. Jesuit Kaddish is a long overdue study that examines Jesuit hostility toward Judaism before the Shoah and the development of a new understanding of the Catholic Church’s relation to Judaism that culminated with Vatican II’s landmark decree Nostra aetate. James Bernauer undertakes a self-examination as a member of the Jesuit order and writes this story in the hopes that it will contribute to interreligious reconciliation. Jesuit Kaddish demonstrates the way Jesuit hostility operated, examining Jesuit moral theology’s dualistic approach to sexuality and, in the case of Nazi Germany, the articulation of an unholy alliance between a sexualizing and a Judaizing of German culture. Bernauer then identifies an influential group of Jesuits whose thought and action contributed to the developments in Catholic teaching about Judaism that eventually led to the watershed moment of Nostra aetate. This book concludes with a proposed statement of repentance from the Jesuits and an appendix presenting the fifteen Jesuits who have been honored as “Righteous Among the Nations” by Israel’s Yad Vashem Holocaust Center. Jesuit Kaddish offers a crucial contribution to the fields of Catholicism and Nazism, Catholic-Jewish relations, Jesuit history, and the history of anti-Semitism in Europe.

Contains all of Freud’s “cocaine papers,” his letters, notes, dreams, and recollections on the subject, together with the most pertinent writings from the 19th century to the present on Freud and cocaine. Bibliography: p. 399-400. Includes index.

Winner of the National Book Award and National Book Critics Circle Award "A charming book about enchantment, a profound book about fairy tales."—John Updike, The New York Times Book Review Bruno Bettelheim was one of the great child psychologists of the twentieth century and perhaps none of his books has been more influential than this revelatory study of fairy tales and their universal importance in understanding childhood development. Analyzing a wide range of traditional stories, from the tales of Sindbad to “The Three Little Pigs,” “Hansel and Gretel,” and “The Sleeping Beauty,” Bettelheim shows how the fantastical, sometimes cruel, but always deeply significant narrative strands of the classic fairy tales can aid in our greatest human task, that of finding meaning for one's life.

Spirali

Applying Christian Doctrine to Daily Life

Narratives of Secularization

Religious Literacy, Law and History

Why Religious People Believe What They Shouldn't

The Loop in Art, Film, Architecture, Music, Literature, and Cultural History

Jesuit Kaddish

This collection of essays deals with anthropological rather than theological aspects of the Near Eastern and Mediterranean religions from the archaic period to Late Antiquity. Part one focuses on "Confession and Conversion," part two on "Guilt, Sin and Rituals of Purification."

Why do religious people believe what they shouldn't -- not what others think they shouldn't believe, but things that don't accord with their own avowed religious beliefs? D. Jason Slone terms this phenomenon "theological incorrectness." He argues that it exists because the mind is built in such a way that it's natural for us to think divergent thoughts simultaneously. Human minds are great at coming up with innovative ideas that help them make sense of the world, he says, but those ideas do not always jibe with official religious beliefs. From this fact we derive the important lesson that what we learn from our environment -- religious ideas, for example -- does not necessarily cause us to behave in ways consistent with that knowledge. Slone presents the latest discoveries from the cognitive science of religion and shows how they help us to understand exactly why it is that religious people do and think things that they shouldn't.

The book profiles some of the macro and micro factors that have impact on European religious literacy. It seeks to understand religious illiteracy and its effects on the social and political milieu through the framing of the historical, institutional, religious, social, juridical and educational conditions within which it arises. Divided into four parts, in the first one, One literacy, more literacies?, the book defines the basic concepts underpinning the question of religious illiteracy in Europe.

Part II, Understanding illiteracies, debating disciplines?, highlights the theological, philosophical, historical and political roots of the phenomenon, looking at the main nodes that are both the reasons religious illiteracy is widespread and the starting points for literacy strategies. Part III, Building literacy, shaping alphabets, examines the mix of knowledge and competences acquired about religion and from religion at school as well as through the media, with a critical perspective on what could be done both in the schools and for the improvement of journalists' religious literacy. Part IV, Views and experiences, presents the reader with the opportunity to learn from three different case studies: religious literacy in the media, religious illiteracy and European Islam, and a Jewish approach to religious literacy.

Building on existing literature, the volume takes a scientific approach which is enriched by interdisciplinary and transnational perspectives, and deep entrenchment in historical methodology.

Indagine interreligiosa

Jesuits, Jews, and Holocaust Remembrance

The History of Greek Philosophy: The pre-Socratics

The City of Words

From Akhenaten to Moses

Mysticism

The Price of Monotheism