Christianity Truth And Weakening Faith

In this volume, the authors attempt to speak freely about the potential in religions both for violence and peace. I am confident that many impulses from this work will also impact the direction of churches and other religious communities, such that religions, all together, will try to mobilize the members of their communities to actively contribute to world peace. In this way, religions will be perceived as part of the solution for world peace, enabling them to move beyond the stigma of their damaged reputations.

Over the course of his career, Gianni Vattimo has assumed a number of public and private identities and has pursued multiple intellectual paths. He seems to embody several contradictions, at once defending and questioning religion, critiquing and serving the state, yet the diversity of his life and thought form the very essence of, as he sees it, the vocation and responsibility of the philosopher. In a world that desires quantifiable results and ideological expediency, the philosopher becomes the vital interpreter of the endlessly complex. As he outlines his ideas about the philosopher's role, Vattimo builds an important companion to his life's work. He confronts questions concerning science, religion, logic, literature, and truth, and passionately defends the power of hermeneutics to engage with life's difficulties. He conjures a clear vision of philosophy as something separate from the sciences and the humanities but also intimately connected to their processes, and he reiterates a conception of truth that emphasizes fidelity and participation through dialogue.

What has postmodernism got to do with Christianity? To what extent can a nihilist derive an ethic from the history of a religion? Can a western approach to secularisation be applied to Islam? These questions are central to this collection of essays from 2011–2015 by Matthew Edward Harris. The essays are grouped around the interrelated themes of religion, ethics and the history of ideas and constitute a critically constructive approach to the subject matter. Harris defends Vattimo against some of his more strident critics, but nevertheless poses questions of his own. Along with a new introduction, outlining Vattimo's life, thought and ideas, and a conclusion, which looks at how developments in Vattimo's views on religion have wider implications for his 'weak thought,' the volume includes nine essays on Vattimo's thought. Harris' overall argument is that Vattimo is overly reliant upon history and that there is a contradiction within his style of 'weak thought,' which is against definitive pronouncements yet excludes outright anything that does not pertain to the history of linguistic messages.

The thought of René Girard on violence, sacrifice, and mimetic theory has exerted a strong influence on Japanese scholars as well as around the world. In this collection of essays, originating from a Tokyo conference on violence and religion, scholars call on Girardian ideas to address apocalyptic events that have marked Japan's recent history as well as other aspects of, primarily, Japanese literature and culture. Girard's theological notion of apocalypse resonates strongly with those grappling with the horrors of Hiroshima and Nagasaki, as well as events such as the 2011 Tōhoku earthquake and tsunami and the Fukushima nuclear disaster. In its focus on Girard and devastating violence, the contributors raise issues of promise and peril for us all. The essays in Part I of the volume are primarily rooted in the events of World War II. The contributors employ mimetic theory to respond to the use of nuclear weapons and the threat of absolute destruction. Essays in Part II cover a wide range of topics in Japanese cultural history from the viewpoint of mimetic theory, ranging from classic and modern Japanese literature to anime. Essays in Part III address theological questions and mimetic theory, especially from a Judeo-Christian perspective. Contributors: Jeremiah L. Alberg, Jean-Pierre Dupuy, Yoko Irie Fayolle, Eric Gans, Sandor Goodhart, Shoichiro Iwakari, Mizuho Kawasaki, Kunio Nakahata, Andreas Oberprantacher, Mery Rodriguez, Thomas Ryba, Richard Schenk, OP, Roberto Solarte, Matthew Taylor, and Anthony D. Traylor.

The debate over the place of religion in secular, democratic societies dominates philosophical and intellectual discourse. These arguments often polarize around simplistic reductions, making efforts at reconciliation impossible. Yet more rational stances do exist, positions that broker a peace between relativism and religion in people's public, private, and ethical lives. Christianity, Truth, and Weakening Faith advances just such a dialogue, featuring the collaboration of two major philosophers known for their progressive approach to this issue. Seeking unity over difference, Gianni Vattimo and René Girard turn to Max Weber, Eric Auerbach, and Marcel Gauchet, among others, in their exploration of truth and liberty, relativism and faith, and the tensions of a world filled with new forms of religiously inspired violence. Vattimo and Girard ultimately conclude that secularism and the involvement (or lack thereof) of religion in governance are, in essence, produced by Christianity. In other words, Christianity is "the religion of the exit from religion," and democracy, civil rights, the free market, and individual freedoms are all facilitated by Christian culture. Through an exchange that is both intimate and enlightening, Vattimo and Girard share their unparalleled insight into the relationships among religion, modernity, and the role of Christianity, especially as it exists in our multicultural world.

Having lost much of its political clout and theoretical power, communism no longer represents an appealing alternative to capitalism. In its original Marxist formulation, communism promised an ideal of development, but only through a logic of war, and while a number of reformist governments still promote this ideology, their legitimacy has steadily declined since the fall of the Berlin wall. Separating communism from its metaphysical foundations, which include an abiding faith in the immutable laws of history and an almost holy conception of the proletariat, Gianni Vattimo and Santiago Zabala recast Marx's theories at a time when capitalism's metaphysical moorings—in technology, empire, and industrialization—are buckling. While Michael Hardt and Antonio Negri call for a return of the revolutionary left, Vattimo and Zabala fear this would lead only to more violence and failed political policy. Instead, they adopt an antifoundationalist stance drawn from the hermeneutic thought of Martin Heidegger, Jacques Derrida, and Richard Rorty. Hermeneutic communism leaves aside the ideal of development and the general call for revolution; it relies on interpretation rather than truth and proves more flexible in different contexts. Hermeneutic communism motivates a resistance to capitalism's inequalities yet intervenes against violence and authoritarianism by emphasizing the interpretative nature of truth. Paralleling Vattimo and Zabala's well-known work on the weakening of religion, Hermeneutic Communism realizes the fully transformational, politically effective potential of Marxist thought.

Violence and Dystopia is a critical examination of imitative desire, scapegoating and sacrifice in selected contemporary Western dystopian narratives through the lens of René Girard's mimetic theory. The first chapter offers an overview of the history of Western utopia/dystopia with a special emphasis on the problem of conflictive mimesis and scapegoating violence, and a critical introduction to Girard's theory. The second chapter is devoted to J.G. Ballard's seminal novel Crash (1973), Chuck Palahniuk's Fight Club (1996) and Rant (2007), and Brad Anderson's film The Machinist (2004). It is argued that the car crash functions as a metaphor for conflictive mimetic desire and leads to a quasi-sacrificial crisis as defined by Girard for archaic religion. The third chapter focuses on the psychogeographical writings of Iain Sinclair and Peter Ackroyd. Walking the streets of London the pedestrian represents the excluded underside of the world of Ballardian speed. The walking subject is portrayed in terms of the expelled victim of Girardian theory. The fourth chapter considers violent crowds as portrayed by Ballard's late fiction, the writings of Stewart Home, and David Peace's GB84 (2004). In accordance with Girard's hypothesis, the discussed narratives reveal the failure of scapegoat expulsion to restore peace to the potentially self-destructive violent crowds. The fifth chapter examines the post-apocalyptic environments resulting from failed scapegoat expulsion and mimetic conflict out of control, as portrayed in Sinclair's Radon Daughters (1994), Margaret Atwood's The Handmaid's Tale (1985) and Oryx and Crake (2003), and Will Self's The Book of Dave (2006).

Following Heidegger's interpretation of the history of philosophy, Gianni Vattimo outlines the existential ontological conditions of aesthetics, paying particular attention to the works of Kandinsky, which reaffirm the ontological implications of art. Vattimo then builds on Hans-Georg Gadamer's theory of aesthetics and provides an alternative to a rationalistic-positivistic criticism of art. This is the heart of Vattimo's argument, and with it he demonstrates how hermeneutical philosophy reaffirms art's ontological status and makes clear the importance of hermeneutics for aesthetic studies. In a final section, Vattimo articulates the consequences of reclaiming the ontological status of aesthetics without its metaphysical implications, holding Aristotle's concept of beauty responsible for the dissolution of metaphysics itself.

Mimesis and Sacrifice in Contemporary Western Dystopian Narratives
Finding Common Ground Between Philosophy and Religion
Postsecular Publics
Oedipus Unbound
Selected Writings on Rivalry and Desire
Heresy, Mysticism, and Apocalypse in Italian Culture
Mimesis, Desire, and the Novel
A Dialogue
Girard and Japan
Multidisciplinary Perspectives on Violence and Religion in the Modern World
Ethics, Politics, & Law
Evangelii Gaudium
Beyond Catholicism

Violence has always played a part in the religious imagination, from symbols and myths to legendary battles, from colossal wars to the theater of terrorism. The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world. The forty original essays in this volume include overviews of major religious traditions, showing how violence is justified within the literary and theological foundations of the tradition, how it is used symbolically and in ritual practice, and how social acts of violence and warfare have been justified by religious ideas. The essays also examine patterns and themes relating to religious violence, such as sacrifice and martyrdom, which are explored in cross-disciplinary or regional analyses; and offer major analytic approaches, from literary to social scientific studies. The contributors to this volume--innovative thinkers who are forging new directions in theory and analysis related to religion and violence--provide novel insights into this important field of studies. By mapping out the whole field of religion and violence, The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years to come.

The essays within Beyond Catholicism trace the interconnections of belief, heresy, and mysticism in Italian culture from the Middle Ages to today. In particular, they explore how religious discourse has unfolded within Italian culture in the context of shifting paradigms of rationality, authority, time, good and evil, and human collectivities.

Discussions of monotheism often consider its bigotry toward other gods as a source of conflict, or emphasize its universality as a source of peaceful tolerance. Both approaches, however, ignore the combined danger and liberation in monotheism's 'intolerance.' In this volume, Christopher Haw reframes this important argument. He demonstrates the value of rejecting paradigms of inclusivity in favor of an agonistic pluralism and intolerance of absolutism. Haw proposes a model that retains liberal, pluralistic principles while acknowledging their limitations, and he relates them to theologies latent in political ideas. His volume offers a nuanced, evolutionary, and historical understanding of the biblical tradition's emergence and its political consequences with respect to violence. It suggests how we can mediate impasses between liberal and conservative views in culture wars; between liberal inclusivity and conservative decisionism; and, on the religious front, between apologetics for exclusive monotheism and critiques of its intolerance.

With Western cultures becoming more pluralistic, the question of "truth" in politics has become a game of interpretations. Today, we face the demise of the very idea of truth as an objective description of facts, though many have yet to acknowledge that this is changing. Gianni Vattimo explicitly engages with the important consequences for democracy of our changing conception of politics and truth, such as a growing reluctance to ground politics in science, economics, and technology. Yet in Vattimo's conception, a farewell to truth can benefit democracy, exposing the unspoken issues that underlie all objective claims. The end of absolute truth challenges the legitimacy of policies based on perceived objective necessities—protecting the free market, for example, even if it devastates certain groups or classes. Vattimo calls for a truth that is constructed with consensus and a respect for the liberty of all. By taking into account the cultural paradigms of others, a more "truthful" society—freer and more democratic—becomes possible. In this book, Vattimo continues his reinterpretation of Christianity as a religion of charity and hope, freeing society from authoritarian, metaphysical dogmatism. He also extends Nietzsche's "death of God" to the death of an authoritarian God, ushering in a new, postreligious Christianity. He connects the thought of Martin Heidegger, Karl Marx, and Karl Popper with surprising results and accommodates modern science more than in his previous work, reconciling its validity with an insistence that knowledge is interpretive. Vattimo's philosophy justifies Western nihilism in its capacity to dispense with absolute truths. Ranging over politics, ethics, religion, and the history of philosophy, his reflections contribute deeply to a modern reconception of God, metaphysics, and the purpose of reality.

Introduces young readers to Catholic beliefs as expressed in the Catechism of the Catholic Church.

William Lobdell's journey of faith—and doubt—may be the most compelling spiritual memoir of our time. Lobdell became a born-again Christian in his late 20s when personal problems—including a failed marriage—drove him to his knees in prayer. As a newly minted evangelical, Lobdell—a veteran journalist—noticed that religion wasn't covered well in the mainstream media, and he prayed for the Lord to put him on the religion beat at a major newspaper. In 1998, his prayers were answered when the Los Angeles Times asked him to write about faith. Yet what happened over the next eight years was a roller-coaster of inspiration, confusion, doubt, and soul-searching as his reporting and experiences slowly chipped away at his faith. While reporting on hundreds of stories, he witnessed a disturbing gap between the tenets of various religions and the behaviors of the faithful and their leaders. He investigated religious institutions that acted less ethically than corrupt Wall St. firms. He found few differences between the morals of Christians and atheists. As this evidence piled up, he started to fear that God didn't exist. He explored every doubt, every question—until, finally, his faith collapsed. After the paper agreed to reassign him, he wrote a personal essay in the summer of 2007 that became an international sensation for its honest exploration of doubt. Losing My Religion is a book about life's deepest questions that speaks to everyone: Lobdell understands the longings and satisfactions of the faithful, as well as the unrelenting power of doubt. How he faced that power, and wrestled with it, is must reading for people of faith and nonbelievers alike.

Intellectual Sacrifice and Other Mimetic Paradoxes is an account of Paolo Diego Bubbio's twenty-year intellectual journey through the twists and turns of Girard's mimetic theory. The author analyzes philosophy and religion as "enemy sisters" engaged in an endless competitive struggle and identifies the intellectual space where this rivalry can either be perpetuated or come to a paradoxical resolution. He goes on to explore topics ranging from arguments for the existence of God to mimetic theory's post-Kantian legacy, political implications, and capacity for identifying epochal phenomena, such as the crisis of the self, in popular culture. Bubbio concludes by advocating for an encounter between mimetic theory and contemporary philosophical hermeneutics—an encounter in which each approach benefits and is enriched by the resources of the other. The volume features a previously unpublished letter by René Girard on the relationship between philosophy and religion.

That we might find support in the faith and overcome the present temptation to apostasy, schism, and resignation, but at the same time not succumb to the danger of overestimating ourselves and relying on our own activity instead of on grace—that is the goal of the present book. –from the Introduction "You shall know the truth," Jesus said, "and the truth will make you free" (Jn 8:32). Such is the liberating power of truth. In this book, Gerhard Cardinal Müller, former head of the Vatican's Congregation for the Doctrine of the Faith, unabashedly defends the truth of salvation taught by Christ and the Roman Catholic Church. He discusses how Catholic teaching addresses present-day crises in the Church and in the world. This book also includes the cardinal's recently released Manifesto of Faith. Relying heavily on The Catechism of the Catholic Church, it clarifies certain Church doctrines that have lately seemed to be in doubt.

Monotheism, Intolerance, and the Path to Pluralistic Politics
Christianity, Truth, and Weakening Faith
Intellectual Sacrifice and Other Mimetic Paradoxes
Exercises in a Christian Anthropology between Dependence and Gratitude
Violence and Dystopia
The Joy of the Gospel
The Power of Truth
A Contemporaneous Axiological Mutation
Essays on Gianni Vattimo
How I Lost My Faith Reporting on Religion in America—and Found Unexpected Peace
Weak Barbarism
The Challenges to Catholic Doctrine and Morals Today
Belief

Religion, Theory, Critique is an essential tool for learning about theory and method in the study of religion. Leading experts engage with contemporary and classical theories as well as non-Western cultural contexts. Unlike other collections, this anthology emphasizes the dynamic relationship between "religion" as an object of study and different methodological approaches and openly addresses the question of the manifold ways in which "religion," "secular," and "culture" are imagined within different disciplinary horizons. This volume is the first textbook which seeks to engage discussion of classical approaches with contemporary cultural and critical theories. Contributors write on the influence of the natural sciences in the study of religion; the role of European Christianity in modeling theories of religion; religious experience and the interface with cognitive science; the structure and function of religious language; the social-scientific study of religion; ritual in religion; the phenomenology of religion; critical theory and religion; embodiment and religion; the impact of colonialism and modernity; theorizing religion in terms of race and ethnicity; links among religion, nationalism, and globalization; the interplay of gender, sex, and religion; and religion and the environment. Each chapter introduces the topic, identifies key theorists and issues, and respects the pluralistic nature of the scholarship in the field. Altogether, this collection scrutinizes the explicit and implicit assumptions theorists make about religion as an object of analysis.

Fifty years after its publication in English, René Girard ' s Deceit, Desire, and the Novel (1965) has never ceased to fascinate, challenge, inspire, and sometimes irritate, literary scholars. It has become one of the great classics of literary criticism, and the notion of triangular desire is now part of the theoretical parlance among critics and students. It also represents the genetic starting point for what has become one of the most encompassing, challenging, and far-reaching theories conceived in the humanities in the last century: mimetic theory. This book provides a forum for new generations of scholars and critics to reassess, challenge, and expand the theoretical and hermeneutical reach of key issues brought forward by Girard ' s book, including literary knowledge, realism and representation, imitation and the anxiety of influence, metaphysical desire, deviated transcendence, literature and religious experience, individualism and modernity, and death and resurrection. It also provides a more extensive and detailed historical understanding of the representation of desire, imitation, and rivalry within European and world literature, from Dante to Proust and from Dickens to Jonathan Littell.

One of the most pressing issues of our time is the outbreak of extremist violence and terrorism, done in the name of religion. This volume critically analyses the link made between religion and violence in contemporary theory and proposes that 'religion' does not have a special relation to violence in opposition to culture, ideology or nationalism. Rather, religion and violence must be understood with relation to fundamental anthropological and philosophical categories such as culture, desire, disaster and rivalry. Does Religion Cause Violence? explores contemporary instances of religious violence, such as Islamist terrorism and radicalization in its various political, economic, religious, military and technological dimensions, as well as the legitimacy and efficacy of modern cultural mechanisms to contain violence, such as nuclear deterrence. Including perspectives from experts in theology, philosophy, terrorism studies, and Islamic studies, this volume brings together the insights of René Girard, the premier theorist of violence in the 20th century, with the latest scholarship on religion and violence, particularly exploring the nature of extremist violence.

Since the late 1970s, theologians have been attempting to integrate mimetic theory into different fields of theology, yet a distrust of mimetic theory persists in some theological camps. In René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology, Grant Kaplan brings mimetic theory into conversation with theology both to elucidate the relevance of mimetic theory for the discipline of fundamental theology and to understand the work of René Girard within a theological framework. Rather than focus on Christology or atonement theory as the locus of interaction between Girard and theology, Kaplan centers his discussion on the apologetic quality of mimetic theory and the impact of mimetic theory on fundamental theology, the subdiscipline that grew to replace apologetics. His book explores the relation between Girard and fundamental theology in several keys. In one, it understands mimetic theory as a heuristic device that allows theological narratives and positions to become more intelligible and, by so doing, makes theology more persuasive. In another key, Kaplan shows how mimetic theory, when placed in dialogue with particular theologians, can advance theological discussion in areas where mimetic theory has seldom been invoked. On this level the book performs a dialogue with theology that both revisits earlier theological efforts and also demonstrates how mimetic theory brings valuable dimensions to questions of fundamental theology.

Religion, Identity and Human Security seeks to demonstrate that a major source of human insecurity comes from the failure of states around the world to recognize the increasing cultural diversity of their populations which has resulted from globalization. Shani begins by setting out the theoretical foundations, dealing with the transformative effects of globalization on identity, violence and security. The second part of the volume then draws on different cases of sites of human insecurity around the globe to develop these ideas, examining themes such as: securitization of religious symbols retreat from multiculturalism rise of exclusivist ethno-religious identities post- 9/11 state religion, colonization and the ' racialization ' of migration Highlighting that religion can be a source of both human security and insecurity in a globalizing world, Shani offers a ' critical ' human security paradigm that seeks to de-secularize the individual by recognizing the culturally contested and embedded nature of human identities. The work argues that religion serves an important role in re-embedding individuals deracinated from their communities by neo-liberal globalization and will be of interest to students of International Relations, Security Studies and Religion and Politics.

These hard-to-find writings afford an inside look at the emergence of Girard's scapegoat theory from his pioneering analysis of rivalry and desire. Girard unbinds the Oedipal triangle from its Freudian moorings, replacing desire for the mother with desire for anyoneor anythinga rival desires."

The perfect gift! A specially priced, beautifully designed hardcover edition of The Joy of the Gospel with a foreword by Robert Barron and an afterword by James Martin, SJ. " The joy of the gospel fills the hearts and lives of all who encounter Jesus··· In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church ' s journey in years to come. " – Pope Francis This special edition of Pope Francis's popular message of hope explores themes that are important for believers in the 21st century. Examining the many obstacles to faith and what can be done to overcome those hurdles, he emphasizes the importance of service to God and all his creation. Advocating for " the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, " the Holy Father shows us how to respond to poverty and current economic challenges that affect us locally and globally. Ultimately, Pope Francis demonstrates how to develop a more personal relationship with Jesus Christ, " to recognize the traces of God ' s Spirit in events great and small. " Profound in its insight, yet warm and accessible in its tone, The Joy of the Gospel is a call to action to live a life motivated by divine love and, in turn, to experience heaven on earth. Includes a foreword by Robert Barron, author of Catholicism: A Journey to the Heart of the Faith and James Martin, SJ, author of Jesus: A Pilgrimage

Though coming from different and distinct intellectual traditions, Richard Rorty and Gianni Vattimo are united in their criticism of the metaphysical tradition. The challenges they put forward extend beyond philosophy and entail a reconsideration of the foundations of belief in God and the religious life. They urge that the rejection of metaphysical truth does not necessitate the death of religion; instead it opens new ways of imagining what it is to be religious -- ways that emphasize charity, solidarity, and irony. This unique collaboration, which includes a dialogue between the two philosophers, is notable not only for its fusion of pragmatism (Rorty) and hermeneutics (Vattimo) but also for its recognition of the limits of both traditional religious belief and modern secularism. In "Anticlericalism and Atheism" Rorty discusses Vattimo's work Belief and argues that the end of metaphysics paves the way for an anti-essentialist religion. Rorty's conception of religion, determined by private motives, is designed to produce the gospel's promise that henceforth God will not consider humanity as a servant but as a friend. In "The Age of Interpretation," Vattimo, who is both a devout Catholic and a frequent critic of the church, explores the surprising congruence between Christianity and hermeneutics in light of the dissolution of metaphysical truth. As in hermeneutics, interpretation is central to Christianity, which introduced the world to the principle of interiority, dissolving the experience of objective reality into "listening to and interpreting messages." The lively dialogue that concludes this volume, moderated and edited by Santiago Zabala, analyzes the future of religion together with the political, social, and historical aspects that characterize our contemporary postmodern, postmetaphysical, and post-Christian world.

Transformations of Religion and the Public Sphere
A Collaborative Autobiography
A Farewell to Truth
Violence, Desire, and the Sacred, Volume 1
Or Whatever Happened to Evangelical Theology?
The Scandal of the Evangelical Mind
Religion, Ethics and the History of Ideas
Youth Catechism of the Catholic Church
Classic and Contemporary Approaches and Methodologies
The Oxford Handbook of Religion and Violence
René Girard, Unlikely Apologist
From Heidegger to Marx
Rene Girard and Literary Criticism

Mark Noll has written a major indictment of American evangelicalism. Reading this book, one wonders if the evangelical movement has pandered so much to American culture and tried to be so popular only to lose not only it's mind but it's soul as well. For evangelical pastors and parishoners alike, this is a must read! --Robert Wuthnow.

With Western cultures becoming more pluralistic, the question of "truth" in politics has become a game of interpretations. Today, we face the demise of the very idea of truth as an objective description of facts, though many have yet to acknowledge that this is changing. Gianni Vattimo explicitly engages with the important consequences for democracy of our changing conception of politics and truth, such as a growing reluctance to ground politics in science, economics, and technology. Yet in Vattimo's conception, a farewell to truth can benefit democracy, exposing the unspoken issues that underlie all objective claims. The end of absolute truth challenges the legitimacy of policies based on perceived objective necessities protecting the free market, for example, even if it devastates certain groups or classes. Vattimo calls for a truth that is constructed with consensus and a respect for the liberty of all. By taking into account the cultural paradigms of others, a more "truthful" society freer and more democratic becomes possible. In this book, Vattimo continues his reinterpretation of Christianity as a religion of charity and hope, freeing society from authoritarian, metaphysical dogmatism. He also extends Nietzsche's "death of God" to the death of an authoritarian God, ushering in a new, postreligious Christianity. He connects the thought of Martin Heidegger, Karl Marx, and Karl Popper with surprising results and accommodates modern science more than in his previous work, reconciling its validity with an insistence that knowledge is interpretive. Vattimo's philosophy justifies Western nihilism in its capacity to dispense with absolute truths. Ranging over politics, ethics, religion, and the history of philosophy, his reflections contribute deeply to a modern reconception of God, metaphysics, and the purpose of reality.

A daring marriage of philosophy and practical politics, Gianni Vattimo takes on some of the most pressing questions of our time: Is it still possible to talk of moral imperatives, individual rights, or political freedom? Are these values still relevant in today's world? Vattimo argues that nihilism is not the absence of meaning but the recognition of a plurality of meanings; it is not the end of civilization but the beginning of new social paradigms. Nihilism is an ethical doctrine in which there are no moral absolutes or infallible natural laws. "Truth" is inescapably subjective, and, because the conditions for equality and liberty are not "naturally" given, society must create these ideals or it will inevitably fall prey to irrationality, prejudice, and oppression. Featuring fourteen of Vattimo's most influential essays on ethics, politics, and law, this collection is a provocative reevaluation of meaning, values, and the idea of freedom in Western culture.

Looks at how the Evangelical movement is working within American secular culture

Over the course of his career, Gianni Vattimo has assumed a number of public and private identities and has pursued multiple intellectual paths. He seems to embody several contradictions, at once defending and questioning religion and critiquing and serving the state. Yet the diversity of his life and thought form the very essence of, as he sees it, the vocation and responsibility of the philosopher. In a world that desires quantifiable results and ideological expediency, the philosopher becomes the vital interpreter of the endlessly complex. As he outlines his ideas about the philosopher's role, Vattimo builds an important companion to his life's work. He confronts questions of science, religion, logic, literature, and truth, and passionately defends the power of hermeneutics to engage with life's conundrums. Vattimo conjures a clear vision of philosophy as something separate from the sciences and the humanities but also intimately connected to their processes, and he explicates a conception of truth that emphasizes fidelity and participation through dialogue.

Richard Rorty is famous, maybe even infamous, for his philosophical nonchalance. His groundbreaking work not only rejects all theories of truth but also dismisses modern epistemology and its preoccupation with knowledge and representation. At the same time, the celebrated pragmatist believed there could be no universally valid answers to moral questions, which led him to a complex view of religion rarely expressed in his writings. In this posthumous publication, Rorty, a strict secularist, finds in the pragmatic thought of John Dewey, John Stuart Mill, William James, and George Santayana, among others, a political imagination shared by religious traditions. His intent is not to promote belief over nonbelief or to blur the distinction between religious and public domains. Rorty seeks only to locate patterns of similarity and difference so an ethics of decency and a politics of solidarity can rise. He particularly responds to Pope Benedict XVI and his campaign against the relativist vision. Whether holding theologians, metaphysicians, or political ideologues to account, Rorty remains steadfast in his opposition to absolute uniformity and its exploitation of political strength.

In this highly personal book, one of Europe□s foremost contemporary philosophers confronts the theme of faith and religion. He argues that there is a substantial link between the history of Christian revelation and the history of nihilism, in particular as the latter appears in the work of Nietzsche and Heidegger, Vattimo□s philosophical specialty. Tracing the relation between his response to these two thinkers and his own life as a devout Catholic, Vattimo shows how his interpretation of Heidegger□s work and his conceptions of "weak thought□ and "weak ontology□ can be seen as closely linked to a rediscovery of Christianity. Vattimo speaks here in the first person--a risk that results in a disarmingly open exploration of the themes of charity, truth, dogmatism, morality, and sin, viewed through the lens of his own life and his own return to Christianity. While deeply critical of institutionalized religion and the Church, Vattimo discovers in the Christian tradition a voice (not a distinct message) whose interpretation is still being played out around us. Shaped by his readings of Nietzsche and Heidegger, Vattimo□s decision to affirm his formation within the Christian tradition provides an original and engaging contribution to the contemporary debate on religion. At the center of this book is the enigma of belief. Freed by modernity from its Platonic subordination to knowledge, belief is recovered as a crucial and inevitable feature of our cultural and personal lives. "Do you believe?□ Vattimo is asked. "I believe so,□ he replies.

The debate over the place of religion in secular, democratic societies dominates philosophical and intellectual discourse. These arguments often polarize around simplistic reductions, making efforts at reconciliation impossible. Yet more rational stances do exist, positions that broker a peace between relativism and religion in people's public, private, and ethical lives. Christianity, Truth, and Weakening Faith advances just such a dialogue, featuring the collaboration of two major philosophers known for their progressive approach to this issue. Seeking unity over difference, Gianni Vattimo and Ren□ Girard turn to Max Weber, Eric Auerbach, and Marcel Gauchet, among others, in their exploration of truth and liberty, relativism and faith, and the tensions of a world filled with new forms of religiously inspired violence. Vattimo and Girard ultimately conclude that secularism and the involvement (or lack thereof) of religion in governance are, in essence, produced by Christianity. In other words, Christianity is "the religion of the exit from religion," and democracy, civil rights, the free market, and individual freedoms are all facilitated by Christian culture. Through an exchange that is both intimate and enlightening, Vattimo and Girard share their unparalleled insight into the relationships among religion, modernity, and the role of Christianity, especially as it exists in our multicultural world.

Art's Claim to Truth
Not Being God
The Responsibility of the Philosopher
Mimetic Theory and Fundamental Theology
After Christianity
Religion and Violence
Losing My Religion
Girard's Mimetic Theory Across the Disciplines
An Ethics for Today
Contemporary Political Philosophy and Religion
No Place for Truth
Religion, Theory, Critique
Youcat English

Barbarism: Contemporaneous Axiological Mutations is not meant as a thesis that provides a holistic approach on the concept of barbarism, a concept whose area of investigation may be deemed as vast as that of the concept of culture. By taking advantage of a hindsight outlook as to what concerns this topic, one could learn a great deal of details about the radical alteration of the current depiction of the notion of barbarism. Therefore, as an incipient undertaking into the overall argumentative process, which defines the character of the thesis, I shall try to illustrate the idea of an induced misunderstanding, at a global level, on the concept of barbarism, which has led to significant and acute hermeneutical malformations concerning its various aspects of manifestation, both socially and culturally and, consequently, in terms of barbarisms own axiological structure in the range of human behavior.

In this provocative book, one of Europe's foremost philosophers contemplates the future of religion in the postmodern world.

Violence, Desire and the Sacred presents the most up-to-date inter-disciplinary work being developed with the ground-breaking insights of René Girard's mimetic theory. The collection showcases the work of outstanding scholars in mimetic theory and how they are applying and developing Girard's insights in a variety of fields. Girard's mimetic insight has provided a fruitful way for different disciplines, such as literature, anthropology, theology, religion studies, cultural studies, and philosophy, to engage on common anthropological ground, with a shared understanding of the human person. The aim of this edited collection is to present this interdisciplinary work and to illustrate how Girard's insights provide fertile ground for bringing together disparate disciplines in a shared purpose. As academic work on Girard's insights is growing, this collection would meet the need to show the critical, interdisciplinary applications of these insights.

It has long been assumed that the more modern we become, the less religious we will be. Yet a recent resurrection in faith has challenged the certainty of this belief. In these original essays and interviews, leading hermeneutical philosophers and postmodern theorists John D. Caputo and Gianni Vattimo engage with each other's past and present work on the subject and reflect on our transition from secularism to postsecularism. As two of the figures who have contributed the most to the theoretical reflections on the contemporary philosophical turn to religion, Caputo and Vattimo explore the changes, distortions, and reforms that are a part of our postmodern faith and the forces shaping the religious imagination today. Incisively and imaginatively connecting their argument to issues ranging from terrorism to fanaticism and from politics to media and culture, these thinkers continue to reinvent the field of hermeneutic philosophy with wit, grace, and passion.

Memento mori--remember death--this is how the medieval monks exhort us. Our life, given in birth and taken by death, is radically marked by finitude, which can be a source of great fear and anguish. Our finitude, however, does not in itself need to be something negative. It confronts us with the question of our life's meaning and spurs us on to treasure our days. Our contingency, as evidenced in our birth and death, reminds us that we have not made ourselves and that there is nothing necessary about the marvelous fact that we exist. Particularly from a Judeo-Christian perspective, embracing our finitude will mean gratefully accepting life as a completely gratuitous gift and living one's days informed by a sense of this gratitude.

What is the place of religion in a pluralist democracy? The continuous presence of religion in the public sphere has raised anew normative and practical issues related to the role of religion in a democratic polity, generating spirited political debates in Western and non-Western contexts. Contemporary Political Philosophy and Religion provides an advanced introduction to, and a critical appraisal of, the major schools of political thought with a focus on the relationship between democracy and religion. Key features of this book include: Analyses of different political traditions: liberalism, republicanism, deliberative democracy, feminism, postmodernism, multiculturalism, and interculturalism; Critical discussions of key contemporary philosophers, such as John Rawls, Jürgen Habermas, Richard Rorty, Charles Taylor, Susan Moller Okin, Martha Nussbaum, Will Kymlicka, Chandran Kukathas, and Bhiku Parekh; A pluralist approach that questions the strict divide between analytical and continental political philosophy; Discussion on the place of religion in politics from multiple perspectives by drawing on a plurality of political contexts, both Western and non-Western; Analyses of legal and political cases related to different religious traditions, for example, Islam, Confucianism, Buddhism, Christianity, and Hinduism. This comprehensive text will be of great use to students of religion and politics in the fields of political and legal theory, and religious and theological studies, while also offering critical insights and arguments that will be of interest to the experts in the field.

With Piergiorgio Paterlini, a noted Italian writer and journalist, Gianni Vattimo, a leading philosopher of the continental school, reflects on a lifetime of politics, sexual radicalism, and philosophical exuberance in postwar Italy. Turin, the city in which he was born and one of the intellectual capitals of Europe (also the city in which Nietzsche went mad), forms the core of his reminiscences, enriched by fascinating vignettes of studying under Hans Georg Gadamer, teaching in the United States, serving as a public intellectual and interlocutor of Habermas and Derrida, and working within the European Parliament to unite Europe. Vattimo's status as a left-wing faculty president paradoxically made him a target of the Red Brigades in the 1970s, causing him to flee Turin for his life. Left-wing terrorism did not deter the philosopher from his quest for social progress, however, and in the 1980s, he introduced a daring formulation called "weak thought," which stripped metaphysics, science, religion, and all other absolute systems of their authority. Vattimo then became notorious for his renewed commitment to the core values of Christianity (he was trained as a Catholic intellectual) and for the Vatican's denunciation of his views. Through these interviews, Paterlini composes an utterly candid first-person portrait of a major thinker and a riveting account of homosexuality, history, politics, and philosophical invention in the twentieth century.

Religion-fuelled terrorism and attacks on freedom of expression have recently drawn headlines across Europe, either in protest or in support of extreme political or religious persuasions. This books explores interdisciplinary perspectives on public discussions of liberal-secular freedoms and their implications in a postsecular world.

The Future of Religion
Does Religion Cause Violence?
Apocalypse Deferred
Nihilism & Emancipation
Embracing Our Finitude
After the Death of God
Religion, Identity and Human Security
Between Public Reason and Pluralism
Hermeneutic Communism
Muslim and Christian Theological and Pedagogical Reflections