

Verit O Fede Debole Dialogo Su Cristianesimo E Relativismo

«La presencia masiva de inmigrantes en Europa, su diversidad étnica, cultural y religiosa, su inserción en la vida cotidiana de nuestras sociedades, su al menos incipiente participación en la vida democrática de nuestras naciones... Antes de cualquier consideración es necesario reconocer que nos encontramos ante un proceso histórico totalmente abierto todavía. [...] Para llegar al origen de la diversidad también es necesario conocer, interpretar, orientar: objetivos arduos que pueden ser perseguidos sólo por un sujeto personal y comunitario dispuesto a vivir como protagonista en la sociedad arriesgando la propia libertad. Las diversas aportaciones sobre el tema del multiculturalismo publicadas en el presente volumen, organizadas en tres secciones (ciencias jurídicas y sociales, ciencias filosóficas y ciencias teológicas), quieren responder a los objetivos indicados ofreciendo alguna clave de reflexión que pueda acompañar la conciencia de los pueblos del rico Occidente para afrontar el proceso de mestizaje de civilizaciones». (Del Prólogo del Cardenal Angelo Scola)

The quest for the one "Truth" in a pluralist society seems to have become as redundant as it is problematic - in much the same way that the idea of one "God" being the all-determining reality has. Yet we have not given up searching and the word "God" still continues to polarize, whether in society, theology or philosophy. In view of this seeming paradox, Friederike D. Rass seeks an alternative route that goes off the beaten track and beyond the temptation to resignedly retreat to relativist or fundamentalist positions. She argues that it is precisely the supposedly futile quest for a single "Truth" as well as the continuous questioning of the meaning of the word "God" that provide an essential guide to responsible action today.

A reappraisal of René Girard's theory on the relationship between violence and religion in light of today's society.

What has Christianity ever done for the world? The answer is both profound and inexhaustible. Discover how Christianity became the most important factor in the creation of the modern world by shaping our values, beliefs and civilisation. Find how leading scientists, explorers, adventurers and freedom fighters were inspired by their Christian faith and learn how they changed life on planet earth! Take a journey with the author to over thirty-five nations as he establishes from personal observations, how slaves were freed, human rights were fought for and how liberty spread globally as the message of the Christian gospel sounded-forth. Learn how empires and superpowers were transformed by Christianity, how missionaries kept them accountable abroad and how non-conformist believers transformed them from within. 2020 edition.

There are deep and pervasive disagreements today in universities and colleges, and popular culture in general, over the credibility and value of belief in God. This has given rise to an urgent need for a balanced, comprehensive, accessible resource book that can inform the public and scholarly debate over theism. While scholars with as diverse interests as Daniel Dennett, Terry Eagleton, Richard Dawkins, Jürgen Habermas, and Rowan Williams have recently contributed books to this debate, "theism" as a concept remains poorly understood and requires a more thorough and systematic analysis than it has so far received in any single volume. The Routledge Companion to Theism addresses this need by investigating theism's history as well as its relationship to inquiry in the sciences, social sciences, and humanities, and to its wider cultural contexts. The contents are not confined within the philosophy of religion or even within the more expansive borders of philosophy. Rather, The Routledge Companion to Theism investigates its subject through the lens of a wide variety of disciplines and explores the ramifications of theism considered as a way of life as well as an intellectual conviction. The five parts of the volume indicate its inclusive scope: I. What is Theism?; II. Theism and Inquiry; III. Theism and the Socio-Political Realm; IV. Theism and Culture; V. Theism as a Way of Life. The result is a well ordered and thorough collection that should provide a wide spectrum of readers with a better understanding of a subject that's much discussed, but frequently misunderstood. As the editors note in their Introduction, while stimulating and informing the contemporary debate, a key aim of the volume is to open new avenues of inquiry into theism and thereby to encourage further research into this vital topic. Comprised of 54 essays by leading scholars in philosophy, history, theology, religious studies, political science, education and sociology, The Routledge Companion to Theism promises to be the most useful, comprehensive resource on an emerging subject of interest for students and scholars.

Questo numero della rivista "Aut aut" presenta gli articoli di: Carlo Formenti, Geert Lovink, Mathieu O'Neil, Stefano Rodotà, Stefano Cristante, Nello Barile.

Croire ou ne pas croire : personne n'échappe aujourd'hui à cette interrogation censée définir l'adhésion au religieux, aux valeurs, aux représentations collectives. Il y a une manière occidentale de croire, traversée par ailleurs de multiples contradictions ; il y en a d'autres, antiques, orientales ou post-modernes. Croire recouvre tout un univers de significations contrastées et cet ouvrage collectif s'attache à définir quelques constellations à l'intérieur desquelles le terme inscrit ses ambivalences. Chez Thomas d'Aquin ou Luther, dans son articulation aux savoirs, aux croyances, à la transcendance ou à la mort de Dieu, les déclinaisons du " croire " offrent une autre manière de comprendre les croyances, par-delà leurs oppositions ou les tentatives traditionnelles du dialogue interreligieux. Théologiens, philosophes et littéraires offrent ainsi dans ce livre une compréhension originale de nos héritages et des interrogations contemporaines qu'ils suscitent.

1571.17

Il dialogo tra il filosofo e lo studioso venuto a intervistarlo è un vademecum per l'uomo contemporaneo. Alberto Papuzzi, "La Stampa"Una conversazione lucida e sincera fra due studiosi diversi per età e formazione, uniti dalla passione civile e dalla preoccupazione per il futuro della nostra Repubblica. Bobbio e Viroli discutono di grandi temi politici – l'amore della patria, la libertà, la corruzione, i diritti e i doveri – e si pongono domande difficili sulla fede religiosa, sul significato della vita e della storia e sulle ragioni e i limiti dell'etica laica.

El model H2PAC resol propostes clau a partir d'ACTIVITATS. Aquesta forma d'aprenentatge parteix d'un REPTE: l'activitat que hauràs de resoldre. Per això et facilitem un contingut teòric, EL CONEIXEMENT IMPRESCINDIBLE, que t'ajudarà a entendre els conceptes essencials per a poder afrontar el desafiament plantejat inicialment. A més del contingut teòric, el model també et facilita LES SOLUCIONS, una proposta de resolució del repte exposat. El repte d'aquesta obra són els problemes ètics que planteja els límits del secret professional en una situació d'abusos sexuals. L'obra recull els coneixements i les pautes necessàries per abordar qualsevol problemàtica ètica que es plantegi en l'àmbit de l'acció social, psicoeducativa i sociosanitària.

Verità o fede debole? dialogo su cristianesimo e relativismo Retrieving Origins and the Claim of Multiculturalism Wm. B. Eerdmans Publishing

This book chronicles the demise of the supposedly leftist Italian cultural establishment during the long 1980s. During that time, the nation's literary and intellectual vanguard managed to lose the prominence handed it after the end of World War II and the defeat of Fascism. What emerged instead was a uniquely Italian brand of cultural capital that deliberately avoided any critical questioning of the prevailing order. Ricciardi criticizes the development of this new hegemonic arrangement in film, literature, philosophy, and art criticism. She focuses on several turning points: Fellini's futile, late-career critique of Berlusconi-style commercial television, Calvino's late turn to reactionary belletrism, Vattimo's nihilist and conservative responses to French poststructuralism, and Bonito Oliva's movement of art commodification, Transavanguardia.

¿Por qué un libro sobre René Girard? ¿En qué consiste su relevancia intelectual? ¿Cuáles son sus aportaciones al pensamiento contemporáneo? ¿Qué áreas del conocimiento abarcan sus tesis? ¿Ha dicho algo nuevo sobre el hombre y la cultura que sea digno de ser resaltado? ¿Por qué sus ideas suscitan polémica en las ciencias humanas? ¿Cuál es su relación con el cristianismo? ¿Aporta algo a la teología que no haya sido dicho todavía? ¿Por qué la teología se siente interpelada e incómoda por su teoría? ¿Por qué algunos le llaman el Darwin de la cultura, otros el Hegel del cristianismo? Este libro quiere tratar de responder a algunas de estas preguntas y ofrecer vías para el debate antropológico y teológico contemporáneo.

Firsthand perspectives on the past, present, and future of contemporary Italian philosophy. Through conversations with twenty-three leading Italian philosophers representing a variety of scholarly concerns and methodologies, this volume offers an informal overview of the background, breadth, and distinctiveness of contemporary Italian philosophy as a tradition. The conversations begin with general questions addressing issues of provenance, domestic and foreign influences, and lineages. Next, each scholar discusses the main tenets, theoretical originality, and timeliness of their work. The interviews conclude with thoughts about what directions each philosopher sees the discipline heading in the future. Every conversation is a testimony to the differences that characterize each thinker as unique and that invigorate the Italian philosophical landscape as a whole. The individual replies differ widely in tone, focus, and style. What emerges is a broad, deep, lively, and even witty picture of the Italian philosophical landscape in the voices of its protagonists.

Kierkegaard has long been known as a philosopher and theologian, but his contributions to psychology, anthropology and sociology have also made an important impact on these fields. The articles featured in the present volume explore the reception of Kierkegaard's thought in the social sciences. Of these fields Kierkegaard is perhaps best known in psychology, where *The Concept of Anxiety* and *The Sickness unto Death* have been the two most influential texts. With regard to the field of sociology, social criticism, or social theory, Kierkegaard's *Literary Review of Two Ages* has also been regarded as offering valuable insights about some important dynamics of modern society.

An examination of Vattimo's work asking to what extent his insights present new challenges to Christian thought.

One of the pastoral problems of religiosity in Slovakia today is that contemporary Christianity is pervaded by nihil-inclinations. Such inclinations manifest themselves in the loss of orientation and meaning, and a disinterest in Christianity, which has by and large remained on a doctrinal, moralistic, and ritual level without offering a constructive faith response to the 'signs of the times'. This dissertation argues that nihilism is not an entirely negative or morose concept that leaves behind a void or abyss without values, rendering this world meaningless. Nihilism as such is not an absolute (demonizing) danger; rather, it is the failure to adequately engage it that constitutes the pro-nihilizing threat. My analysis of nihilism begins with Nietzsche. In analyzing his texts, I propose my own interpretation of his nihilism. Because of the tense state of Nietzsche's nihilism, which on the one hand lacks a firm ground of higher values, and on the other, exhibits a recurring tendency to return to these values, I refer to this state as 'nihilism-in-tension'. I suggest that 'nihilism-in-tension' may be conceived as the condition of thought that bears some resemblance to divine kenosis. I argue that kenosis is an appropriate epistemological instrument to disclose the mechanism or unknown function working within 'nihilism-in-tension', and may be described through a transformative kenotic formula ('pro-kenotic-nihil'). To reveal this mechanism, I employ the experiential theory of the sublime as the vantage point from which to uncover the inner constituents of kenosis and 'nihilism-in-tension'. Here I argue that the event which imparts transformative meaning to 'nihilism-in-tension' is the radical imitation of the deepest Christian mystery exemplified in the kenotic life of Christ. This may be expressed in the following formula: nihil and its kenotic radicalization (maximization of nihilism) = annihilation of nihil (negation of nihilism). To apply this mechanism to ecclesial life, I introduce the nada of John of the Cross and the "weak thought" of Gianni Vattimo as two modalities, spiritual and philosophical, that can translate the postmodern condition of 'nihilism-in-tension' into a practical pursuit of wisdom and right relationship. The former transmutes the nihil of 'nihilism-in-tension' from nada to todo, or from self-emptying to union with the divine. The latter transforms the nihil of 'nihilism-in-tension' through the philosophy of "weak thought," which calls for tentative and non-foundational modes of thought and a weakening of immutable structures. I demonstrate that nada and "weak thought" are appropriate instruments for "weakening" authoritarian church structures and reinterpreting (or rewriting) the tradition in kenotic, inclusive, and dialogical forms. This study demonstrates that the kenotic movement of the nihil of 'nihilism-in-tension' into the nihil of kenosis, or fructifying todo, is a potential pastoral instrument to address the problem of nihil-inclinations in the religious context of Slovakia. It attempts to give some orientation to the local Church by raising awareness of its kenotic origins, and offering its theological, spiritual, and philosophical apparatus to approach the problem.

A pesar de todos los esfuerzos ideológicos que intentan legitimar la idea de que el paradigma vigente es el "mejor de los posibles", son demasiadas las evidencias que por el contrario muestran que la violencia más descarnada está presente en la base de nuestra civilización. Sin embargo, las formas más evidentes y palpables de la misma: conflictos bélicos, desigualdades económicas, empobrecimiento de grandes masas de población, injusticias, corrupción, disputas sociales, destrucción del medio ambiente, etc, esconden otra violencia más sutil que no sólo les da cobertura sino que las permite y reproduce. Este soporte se localiza en una teoría que define un modo de entender la realidad y de tener acceso a ella que justifica las distintas formas de violencia prácticas, volviéndolas además legítimas y racionalmente aceptables. Por ello, si como es de desear, es obligado enfrentarse a los mecanismos de coerción y control vigentes, la contienda ha de comenzar en su vertiente filosófica, allí donde se anclan y donde se encuentran los fundamentos teóricos que los hacen posibles. El presente libro intenta desmontar la violencia que se esconde tras la Metafísica, la categoría que representa el devenir histórico de la civilización occidental, y lo hace de la mano de una de las figuras más relevantes del panorama filosófico contemporáneo, Gianni Vattimo, quién ha desvelado lúcida e incisivamente los principales elementos teóricos que están detrás de ella, defendiendo asimismo una alternativa que permita si bien no escapar totalmente de la misma, ya que ello sería imposible, sí por lo menos debitarla, como el mismo Vattimo propone en una de sus nociones más conocidas y afortunadas. Brais González Arribas es Doctor en Filosofía y Profesor de Enseñanza Secundaria en el I.E.S Blanco Amor (Ourense). Pertenece al colectivo de pensamiento Proxecto Derriba, donde ha desarrollado una tarea de investigación centrada en la ontología hermenéutica y en el marxismo más heterodoxo. Entre sus principales publicaciones destacan *Outro xeito de Ser*. Unha introdución ao pensamento de Gianni Vattimo (Estaleiro, 2010) y *Postmodernidad*, junto a Teresa Oñate (Batiscafo, 2015).

Essays describe Italian philosopher Gianni Vattimo's unique and radical hermeneutic philosophy.

This book explores the philosophical, legal, and theological roots of Western multiculturalism, that is, the encounter and coexistence of different cultures within a liberal society. Rather than concerning themselves with the particulars of cultural dialogue, the authors of this volume go deeper and question the very reality of "multiculturalism" itself. As a whole the volume devotes attention to the origins of human nature, arguing that regardless of how different another person or culture seems to be, universal human experience discloses what it means to be human and to relate to others and to God. The contributors represent different cultures and faith traditions but are united in friendship and in the conviction that the Christian faith enables an authentic approach to long-standing debates on multiculturalism. Contributors: Massimo Borghesi Francesco Botturi Marta Cartabia Carmine Di Martino Pierpaolo Donati Costantino Esposito Stanley Hauerwas Antonio Lopez Francisco Javier Martinez Fernandez John Milbank Javier Prades David L. Schindler Angelo Cardinal Scola Lorenza Violini Joseph H. H. Weiler

È sotto gli occhi di tutti che nella nostra società la persona umana si sente e si esprime nelle relazioni in maniera frammentata, oppure cerca di salvaguardare se stessa attraverso un'impostazione individualista e competitiva della vita. Chi desidera...

The 70th volume of the Eranos Yearbooks presents the work of the last three years of activities at the Eranos Foundation (2009–2011). It includes the papers given on the theme of the 2011 conference, About Fragility in the Contemporary World, together with talks given on the occasion of the seminar cycle entitled, Eranos Jung Lectures, which took place during the years 2010–2011 to commemorate the 50th anniversary of Carl Gustav Jung's passing. Eminent international scholars gathered to share their work, presented here primarily in English, along with some chapters in Italian. This publication carries additional special meaning in further consolidating the collaboration with the Fetzer Institute by presenting the manuscripts of the Dialogues on the Power of Love, held at Eranos between 2008 and 2011. This project follows the path of the original model of Eranos, especially the aspect of dialogue, searching for understanding and deepening crucial themes in the contemporary world. Contents: 2011 Eranos Conference: About Fragility in the Contemporary World 2008–2011 Fetzer Institute Dialogues at Eranos – The Power of Love: - Love in the Esoteric Traditions - Love in the History of Eranos - Love and Beauty in the Visual Arts - Love and the Social Bond - Love and the Musical Arts 2010–2011 Eranos-Jung Lectures The Greek word 'Eranos' means a 'banquet', to which every guest contributes. From 1933 onwards, the Eranos Conferences took shape in Ascona-Moscia (Switzerland), springing from the idea of Olga Fröbe-Kapteyn to create a 'Meeting Place of East and West'. Under the influence of the psychologist Carl Gustav Jung and other prominent leaders of that era, the Eranos Conferences found their way towards symbolical, archetypal, and mythological motifs. The Eranos gathering is symbolized by its famous Round Table, the image and meaning of which inspired many of the leading thinkers of the 20th century. For more than 70 years, depth psychologists, philosophers, theologians, orientalist, historians of religions as well as natural scientists find at Eranos a unique place where they could meet and exchange views. The rich collection of Eranos Yearbooks bears testimony to an immense and original work accomplished in various fields of learning.

L'opera è una riflessione filosofica su tre temi fondamentali strettamente intrecciati: la realtà (il mondo reale), Dio e il divenire delle cose (problema quest'ultimo correlato alla questione del nichilismo). La tesi che l'autore intende dimostrare consiste nell'affermazione dell'esistenza di una visione universale della realtà e di Dio che è condivisa da tutte le coscienze umane, a prescindere dalla loro collocazione geografica e storica: dunque una visione che è universale sia nello spazio che nel tempo.

El 4 de noviembre de 2015 falleció en Stanford René Girard, miembro de la Academia francesa, formulador de la "teoría mimética" y el "mejor antropólogo desde Lévi-Strauss", según Michel Serres. El libro pretende mantener el equilibrio entre la divulgación científica y el rigor académico, sirviendo como amable introducción al público no especializado y como profundización para cuantos buscan una síntesis exigente del deseo mimético. Una prosopografía del "Darwin de las ciencias sociales" nos introduce en el desarrollo sistemático de su obra, con un estudio historiográfico detallado del proceso de su elaboración a partir de sus influencias mediatas o inmediatas en filosofía (Hegel, Sartre), sociología (Gabriel Tarde, Gustave Le Bon), etnología clásica (Frazer, Tyler, Robertson-Smith, Radcliffe-Brown, Bronislaw Malinowski), antropología estructural (Lévi-Strauss, Luc Huesch, Maurice Godelier), posestructuralismo (Jacques Derrida, Roland Barthes, Lacan, Deleuze y Guattari), la psicología de sistemas (Gregory Bateson, Paul Watzlawick, Escuela de Palo Alto) o la psiquiatría (J.-M. Oughourlian, Guy Lefort). Calificado por Jean-Marie Domenach como "Hegel del cristianismo" René Girard ha obtenido el reconocimiento de autores tan dispares como Jacques Derrida, Gianni Vattimo, Slavoj Žižek o Peter Sloterdijk. La monografía que ofrecemos trata de hacer honor a las razones de este reconocimiento generalizado como figura clave de la filosofía actual.

[Copyright: f08fb1924c2ee1a4a3c0ca385f6533dc](https://www.copyright.com/lookup.jsp?copyright=f08fb1924c2ee1a4a3c0ca385f6533dc)