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Marianist Award Lecture With
Responses By William M Shea

A Catholic Modernity
Charles Taylors
Marianist Award Lecture

With Responses By
William M Shea

Rosemary Luling

Haughton George

Marsden And Jean

Bethke Elshtain

Eugene McCarragher
challenges the
conventional view of
capitalism as a force
for disenchantment. From

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Rosemary Luling Haughton
George Marsden And Jean
Beinke Elshrain

Puritan and evangelical
valorizations of profit
to the heavenly Fordist
city, the mystically
animated corporation,
and the deification of
the market, capitalism
has hijacked our
intrinsic longing for
divinity, laying hold to
our souls.

How (Not) to Be Secular
is what Jamie Smith
calls "your hitchhiker's
guide to the present" --
it is both a reading
guide to Charles
Taylor's monumental work
A Secular Age and

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Rosemary Luling Haughton
philosophical guidance
on how we might learn to
live in our times.

Taylor's landmark book *A
Secular Age* (2007)

provides a monumental,
incisive analysis of
what it means to live in
the post-Christian
present -- a pluralist
world of competing
beliefs and growing
unbelief. Jamie Smith's
book is a compact field
guide to Taylor's
insightful study of the
secular, making that
very significant but
daunting work accessible

to a wide array of readers. Even more, though, Smith's *How (Not) to Be Secular* is a practical philosophical guidebook, a kind of how-to manual on how to live in our secular age. It ultimately offers us an adventure in self-understanding and maps out a way to get our bearings in today's secular culture, no matter who "we" are -- whether believers or skeptics, devout or doubting, self-assured or puzzled and confused.

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George Marsden And Jean
Bethke Elshtain

This is a book for any
thinking person to chew
on.

In this extensive
inquiry into the sources
of modern selfhood,
Charles Taylor
demonstrates just how
rich and precious those
resources are. The
modern turn to
subjectivity, with its
attendant rejection of
an objective order of
reason, has led—it seems
to many—to mere
subjectivism at the
mildest and to sheer
nihilism at the worst.

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Many critics believe that the modern order has no moral backbone and has proved corrosive to all that might foster human good. Taylor rejects this view. He argues that, properly understood, our modern notion of the self provides a framework that more than compensates for the abandonment of substantive notions of rationality. The major insight of Sources of the Self is that modern subjectivity, in all its

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epistemological,
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aesthetic, and political
Rosemary Luling Haughton
ramifications, has its
George Marsden And Jean
roots in ideas of human
Bethke Elshtain
good. After first

arguing that
contemporary
philosophers have
ignored how self and
good connect, the author
defines the modern
identity by describing
its genesis. His effort
to uncover and map our
moral sources leads to
novel interpretations of
most of the figures and
movements in the modern
tradition. Taylor shows

that the modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good. At the heart of this definition he finds what he calls the affirmation of ordinary life, a value which has decisively if not completely replaced an older conception of reason as connected to a hierarchy based on birth and wealth. In telling the story of a revolution whose proponents have been

Augustine, Montaigne, Luther, and a host of others, Taylor's goal is in part to make sure we do not lose sight of their goal and endanger all that has been achieved. Sources of the Self provides a decisive defense of the modern order and a sharp rebuff to its critics.

Taking as his starting point the collapse of the medieval world, Gillespie argues that from the very beginning moderns sought not to eliminate religion but

to support a new view of religion and its place in human life- and that they did so not out of hostility but in order to sustain certain religious beliefs. He goes on to explore the ideas of such figures as William of Ockham, Petrarch, Erasmus, Luther, Descartes, and Hobbes, showing that modernity is best understood as the result of a series of attempts to formulate a new and coherent metaphysics or theology.

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Charles Taylor and Hans
Responses By William M Shea
Urs von Balthasar on
Rosemary Luling Haughton
Faith, Modernity, and
George Marsden And Jean
Catholic Mission
Rothke Elshftain
Modernity and
Transcendence
The Enchantments of
Mammon
Church and People
A SECULAR AGE

Charles Taylor is a philosopher concerned with morality and the nature of the identity of individuals and groups in the West. This book offers an evaluation of Taylor's conception of self, and its moral and political possibilities.

This book examines "Taylorian

social theory,” its sources, main characteristics and impact. Charles Taylor’s meta-narrative of secularization in the West, prominently contained in his major work *A Secular Age* (2007), has brought new insight on the social and cultural factors that intervened in such process, the role of human agency, and particularly on the contemporary conditions of belief in North America and Europe. This study discusses what Taylor’s approach has brought to the scholarly debate on Western secularization, which has been carried on mostly in sociological terms. McKenzie interprets Taylor’s views in a way that offers an original

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social theory. Such interpretation is possible with the help of sociologist Margaret Archer's "morphogenetic theory" and by making the most of Taylor's particular understanding of the method of the social sciences and of his philosophical views on human beings, knowledge and modernity. After exploring the philosophical and sociological sources informing Taylorean social theory and proposing its basic concepts and hermeneutic guidelines, the author compares it with two widespread theories of secularization: the now waning "orthodox" account and that proposed by Rational Choice Theory scholars, particularly prevalent in the

United States. In doing so, the book shows in which ways Taylores social theory supersedes them, what new issues it brings into the scholarly discussion, and what difficulties might limit its future development.

There are, always, more things in heaven and earth than are dreamt of in one's philosophy—and in these essays Charles Taylor turns to those things not fully imagined or avenues not wholly explored in his epochal *A Secular Age*. Here Taylor talks in detail about thinkers who are his allies and interlocutors, such as Iris Murdoch, Alasdair MacIntyre, Robert Brandom, and Paul Celan. He offers major contributions to social theory, expanding on the

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issues of nationalism, democratic exclusionism, religious mobilizations, and modernity. And he delves even more deeply into themes taken up in *A Secular Age*: the continuity of religion from the past into the future; the nature of the secular; the folly of hoping to live by reason alone; and the perils of moralism. He also speculates on how irrationality emerges from the heart of rationality itself, and why violence breaks out again and again. In *A Secular Age*, Taylor more evidently foregrounded his Catholic faith, and there are several essays here that further explore that faith. Overall, this is a hopeful book, showing how, while acknowledging

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the force of religion and the
persistence of violence and folly, we
nonetheless have the power to move
forward once we have given up the
brittle pretensions of a narrow
rationalism.

In Jesuit Higher Education in a
Secular Age, Creighton University
President Daniel S. Hendrickson, SJ,
explores three pedagogies of
fullness—study, solidarity, and
grace—to show how Jesuit education
can foster greater self-awareness, a
stronger sense of global solidarity,
and an aptitude for inspiration, awe,
and gratitude among their students.

Philosophical Arguments
Dialectics of the Self
Politics, Commonalities and the

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Tabernacles of Clay

Rosemary Luling Haughton
Charles Taylor

George Marsden And Jean
Meaning and Authenticity

Bethke Elshstain
A Catholic Modernity? Charles

Taylor's Marianist Award
Lecture, with responses by

William M. Shea, Rosemary

Luling Haughton, George

Marsden, and Jean Bethke

Elshstain Oxford University

Press

The place of religion in
society has changed
profoundly in the last few
centuries, particularly in
the West. In what will be a
defining book for our time,
Taylor takes up the question
of what these changes mean,
and what, precisely, happens

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Bethke Elshtain

when a society becomes one
in which faith is only one
human possibility among
others. Public and intellectual
debates have long struggled
with the concept of values
and the difficulties of
defining them. With *The
Genesis of Values*, renowned
theorist Hans Joas explores
the nature of these
difficulties in relation to
some of the leading figures
of twentieth-century
philosophy and social
theory: Friedrich Nietzsche,
William James, Max Scheler,
John Dewey, Georg Simmel,
Charles Taylor, and Jürgen
Habermas. Joas traces how
these thinkers came to terms

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with the idea of values, and
then extends beyond them
with his own comprehensive
theory. Values, Joas Jean

suggests, arise in
experiences in self-
formation and self-
transcendence. Only by
appreciating the creative
nature of human action can
we understand how our values
arise.

Taylor G. Petrey's trenchant
history takes a landmark
step forward in documenting
and theorizing about Latter-
day Saints (LDS) teachings
on gender, sexual
difference, and marriage.
Drawing on deep archival
research, Petrey situates
LDS doctrines in gender

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World War II. His
challenging conclusion is
that Mormonism is conflicted
between ontologies of gender
essentialism and gender
fluidity, illustrating a
broader tension in the
history of sexuality in
modernity itself. As Petrey
details, LDS leaders have
embraced the idea of fixed
identities representing a
natural and divine order,
but their teachings also
acknowledge that sexual
difference is persistently
contingent and unstable.
While queer theorists have
built an ethics and politics
based on celebrating such

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George Marsden, and Joan
Bethke Elshtain

sexual fluidity, LDS leaders
view it as a source of
anxiety and a tool for the
shaping of a heterosexual
social order. Through public
preaching and teaching, the
deployment of psychological
approaches to "cure"
homosexuality, and political
activism against equal
rights for women and same-
sex marriage, Mormon leaders
hoped to manage sexuality
and faith for those who have
strayed from
heteronormativity.

Charles Taylor and Anglican
Theology

Interdisciplinary

Perspectives on Charles

Taylor's Master Narrative

Working with A Secular Age

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Bernard Lonergan and Charles
Taylor on the Drama of
Authentic Human Existence
George Marsden And Joan
Denike Eislman
Charles Taylor's Ecological
Conversations

Charles Taylor is currently one the most renowned and influential contemporary philosophers. He is also widely quoted and discussed both in the social sciences and humanities. Taylor earns this attention through his remarkable capacity for presenting his conceptions in the

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broadest possible intellectual and cultural context. His philosophical intuition is fundamentally antinaturalistic, and tends toward developing broad syntheses without a trace of systematizing thinking, or any anarchic postmodernist methodology. His thought unites the past with the present, while culture is treated as a broad mosaic of discourses. Religion, art, science, philosophy, politics and ethics are all fields

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through which the
Canadian philosopher
deftly moves about in
his search for their
hidden structures and
deepest sense. Taylor's
philosophical output is
prodigious. Recently, as
his monumental study *A
Secular Age* (2007)
indicates, he has been
concentrating much of
his attention on the
problem of
secularization.. The
selection of
contributions in the
current volume proffer a
penetrating cross

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section of Taylor's
thought. They are
derived from a
conference held in
October 2008 in Lublin,
Poland Although some of
the articles are focused
on a reconstruction of
the philosopher's
concepts, most either
engage in a polemic with
elements of his thought
or find inspiration in
it for their own
reflections. The
contributions are
grouped in four parts:
1) philosophy and the
modern self; 2) the

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problem of
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secularization; 3)
Rosemary Luling Haughton
between liberalism and
George Marsden And Jean
communitarianism; and 4)
Bethke Elshtain
language, literature,
and culture.

Over the past four
decades, Charles
Taylor's work as an
intellectual historian,
epistemologist, and
normative political
theorist has made him a
leading figure in
contemporary social
philosophy. In Charles
Taylor: Thinking and
Living Deep Diversity,
Mark Redhead examines

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*the problem of political
fragmentation, the
problem of how to
accommodate narrowly
defined groups while
promoting allegiance to
a larger polity, through
an analysis of Taylor's
thought and politics.*

*Redhead argues that
Taylor's work evinces a
gallant, though
unsuccessful*

*confrontation with
fragmentation that
dramatically illuminates
the political, moral and
epistemological tensions
at play in a problem of*

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political fragmentation.
Charles Taylor is both a
major contribution to
contemporary debates
about liberalism, group
rights, and

multiculturalism as well
as a path breaking study
of the politics, life,
and thought of Charles
Taylor.

From Sources of the Self
to A Secular Age,
Charles Taylor has shown
how we create ways of
being, as individuals
and as a society. Here,
he demonstrates that
language is at the

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Responses By William M Shea

center of this

generative process.

*Language does not merely
describe; it constitutes
meaning, and the shared*

practice of speech

shapes human experience.

*Charles Taylor is one of
the most important*

English-language

philosophers at work

today; he is also unique

in the philosophical

community in applying

his ideas on language

and epistemology to

social theory and

political problems. In

this book Taylor brings

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together some of his
best essays, including
“Overcoming
Epistemology,” “The
Validity of
Transcendental
Argument,” “Irreducibly
Social Goods,” and “The
Politics of
Recognition.” As usual,
his arguments are
trenchant, straddling
the length and breadth
of contemporary
philosophy and public
discourse. The strongest
theme running through
the book is Taylor’s
critique of

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George Marsden And Jean
Bethke Elshtain

disengagement,
instrumental reason, and
atomism: that individual
instances of knowledge,
judgment, discourse, or
action cannot be
intelligible in
abstraction from the
outside world. By
developing his arguments
about the importance of
“engaged agency,” Taylor
simultaneously addresses
themes in philosophical
debate and in a broader
discourse of political
theory and cultural
studies. The thirteen
essays in this

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collection reflect most of the concerns with which he has been involved throughout his career—language, ideas of the self, political participation, the nature of modernity. His intellectual range is extraordinary, as is his ability to clarify what is at stake in difficult philosophical disputes. Taylor's analyses of liberal democracy, welfare economics, and multiculturalism have real political significance, and his

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voice is distinctive and
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wise.

Rosemary Luling Haughton
Charles Taylor's
George Marsden And Jean
Marianist Award Lecture,
Bethke Elshtain
with responses by
William M. Shea,
Rosemary Luling
Haughton, George
Marsden, and Jean Bethke
Elshtain

*Solidarity with the
World*

*A Response to Charles
Taylor and the Crisis of
Fullness*

*Charles Taylor, Michael
Polanyi and the Critique
of Modernity*

Responding to a Secular

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Marianist Award Lecture With
Age

How (Not) to Be Secular

Rosemary Luling Haughton

Charles Taylor is a
George Marsden And Jean
distinctive figures in

Bethke Elshtain
contemporary philosophy.

In a time of increasing
specialization Taylor
contributes to areas of
philosophical conversation
across a wide spectrum of
ideas including moral
theory, theories of
subjectivity, political
theory, epistemology,
hermeneutics, philosophy
of mind, philosophy of
language and aesthetics.
His most recent writings
have seen him branching
into the study of

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Rosemary Luling Haughton
George Marsden And Jean

Bethke Eichtain
religion. Written by a
team of international
authorities, this
collection will be read
primarily by students and
professionals in

philosophy, political
science, religious
studies, but will appeal

to a broad swathe of
professionals across the
humanities and social

sciences.

The Canadian philosopher
Charles Taylor is a key
figure in contemporary

debates about the self and
the problems of modernity.

This book provides a
comprehensive, critical

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Baltho Elshstein

account of Taylor's work.
It succinctly reconstructs
the ambitious
philosophical project that
unifies Taylor's diverse
writings. And it examines
in detail Taylor's
specific claims about the
structure of the human
sciences; the link between
identity, language, and
moral values; democracy
and multiculturalism; and
the conflict between
secular and non-secular
spirituality. The book
also includes the first
sustained account of
Taylor's career as a
social critic and

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Marianist Award Lecture With
political activist.
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Rosemary Luling Haughton
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Bethke Elshtain

Clearly written and
authoritative, this book
will be welcomed by
students and researchers
in a wide range of
disciplines, including
philosophy, psychology,
politics, sociology,
anthropology, cultural
studies and theology.

Charles Taylor's
monumental book *A Secular
Age* has been extensively
discussed, criticized, and
worked on. This volume, by
contrast, explores ways of
working with Taylor's
book, especially its
potentials and limits for

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Marianist Award Lecture With
individual research
Responses By William M Shea
projects. Due to its wide
Rosemary Luling Haughton
reception, it has
George Marsden And Jean
initiated a truly
Ruthko Flehtain
interdisciplinary object

of study; with essays
drawn from various
research fields, this
volume fosters substantial
conversation across
disciplines.

Selfhood and Sacrifice is
an original exploration of
the ideas of two major
contemporary thinkers.

The Making of the Modern
Identity

Aesthetic Ecclesiology

Reading Charles Taylor

Ten Catholic Intellectuals

The Disenchantment of the
World

Disjunctions in a Secular
Age

**The author uses the work
of the eminent Canadian
philosopher, Charles
Taylor, to develop a
critique of those
political perspectives
that are based on
instrumental ways to
reason about the world,
claiming that such
perspectives invariably
sever the connections
between the social and
natural worlds.**

This book provides a

timely, compelling,
multidisciplinary
critique of the largely
tacit set of assumptions
funding Modernity in the
West. A partnership
between Michael Polanyi
and Charles Taylor's
thought promises to cast
the errors of the past
in a new light, to
graciously show how
these errors can be
amended, and to provide
a specific cartography
of how we can
responsibly and
meaningfully explore new
possibilities for

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ethics, political
Responses By William M Shea
society, and religion in
Rosemary Luling Haughton
a post-modern modernity.
George Marsden And Jean
Bethke Elshtain
Everywhere we hear talk
of decline, of a world
that was better once,
maybe fifty years ago,
maybe centuries ago, but
certainly before
modernity drew us along
its dubious path. While
some lament the slide of
Western culture into
relativism and nihilism
and others celebrate the
trend as a liberating
sort of progress,
Charles Taylor calls on
us to face the moral and

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political crises of our
time, and to make the
most of modernity's
challenges. "The great
merit of Taylor's brief,
non-technical, powerful
book...is the vigor with
which he restates the
point which Hegel (and
later Dewey) urged
against Rousseau and
Kant: that we are only
individuals in so far as
we are social... Being
authentic, being
faithful to ourselves,
is being faithful to
something which was
produced in

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collaboration with a lot
of other people... The
core of Taylor's
argument is a vigorous
and entirely successful
criticism of two

intertwined bad ideas:
that you are wonderful
just because you are
you, and that 'respect
for difference' requires
you to respect every
human being, and every
human culture--no matter
how vicious or stupid."

--Richard Rorty, London
Review of Books

This book offers a
series of reflections on

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the state of
Christianity, and
especially Catholicism,
in the world today. The
centerpiece of the
volume is a lecture by
the renowned philosopher
Charles Taylor, from
which the title of the
book is taken. The
lecture, delivered at
Dayton University in
January of 1996, offered
Taylor the opportunity
to speak about the
religious dimensions of
his intellectual
commitment--dimensions
left implicit in his

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philosophical writing.

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In fact, this is the
only place where Taylor,
a Roman Catholic, spells
out his theological
views and his sense of
the cultural placement
of Catholicism, its
history and trajectory.
He uses the occasion to
argue against the common
claim that obstacles to
religious belief in
modern culture are
epistemic--that they
have to do with the
triumph of the
scientific worldview.

The real obstacles, says

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Bethke Elshtain

Taylor, are moral and spiritual, having to do with the historic failures of religious institutions. Four well-known commentators on religion and society, two Protestant, two Catholic, were invited to respond to Taylor's lecture: William M. Shea, George Marsden, Jean Bethke Elshtain, and Rosemary Luling-Haughton. Their chapters offer a variety of astute reflections on the tensions between religion and modernity,

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George Marsden And Jean
Bethke Elshtain

and in particular on the
role that Catholicism
can and should play in
contemporary society.

The volume concludes
with Taylor's perceptive
and thoughtful response
to his interlocutors. A
Catholic Modernity
provides one of the most
thoughtful conversations
to date about the place
of the Catholic Church
in the modern world, and
more generally, about
the role of religion in
democratic liberal
societies.

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1996
Responses By William M Shea
Pluralist and
Rosemary Luling Haughton
Emergentist Directions
George Marsden And Jean
Transcending Charles
Bethke Elshtain
Taylor

William James Revisited
Faith and Judgment from
the Middle Ages to the
Enlightenment
The Birth of Modern
Belief

Marcel Gauchet has launched one of the most ambitious and controversial works of speculative history recently to appear, based on the contention that Christianity is "the religion of the end of religion." In The

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George Marsden And Jean
Balthus Elshain

Disenchantment of the World,
Gauchet reinterprets the
development of the modern
west, with all its political and
psychological complexities, in
terms of mankind's changing
relation to religion. He views
Western history as a
movement away from religious
society, beginning with
prophetic Judaism, gaining
tremendous momentum in
Christianity, and eventually
leading to the rise of the
political state. Gauchet's view
that monotheistic religion itself
was a form of social revolution
is rich with implications for
readers in fields across the
humanities and social sciences.

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Life in religious society,
Responses By William M Shea

Rosemary Luling Haughton

George Marsden And Jean

Bathko Eibhtain

prehistoric times where ever-present gods controlled every aspect of daily reality, and where ancestor worship grounded life's meaning in a far-off past. As prophecy-oriented religions shaped the concept of a single omnipotent God, one removed from the world and yet potentially knowable through prayer and reflection, human beings became increasingly free. Gauchet's paradoxical argument is that the

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development of human
political and psychological
autonomy must be understood
against the backdrop of this
double movement in religious
consciousness--the growth of
divine power and its increasing
distance from human activity.

In a fitting tribute to this
passionate and brilliantly
argued book, Charles Taylor
offers an equally provocative
foreword. Offering
interpretations of key concepts
proposed by Gauchet, Taylor
also explores an important
question: Does religion have a
place in the future of Western
society? The book does not
close the door on religion but

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George Marjden And Jean
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rather invites us to explore its socially constructive powers, which continue to shape Western politics and conceptions of the state.

- David Martin's last great contribution--or, at least, one of his last great contributions--on religion before his passing away in 2019. - Charles Taylor's marvelous synthesis of his work on religion and modernity in the last 25 years in 10.000 words. - The further elaboration and extension of Taylor's idea of a Catholic modernity into a perspective involving all the great religious traditions.

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Ethan Shagan

An accounting of the
varying forms of social
imaginary that have
underpinned the rise of
Western modernity./div
An illuminating history of how
religious belief lost its
uncontested status in the West
This landmark book traces the
history of belief in the Christian
West from the Middle Ages to
the Enlightenment, revealing
for the first time how a
distinctively modern category
of belief came into being.
Ethan Shagan focuses not on
what people believed, which is
the normal concern of
Reformation history, but on the
more fundamental question of

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what people took belief to be. Shagan shows how religious belief enjoyed a special prestige in medieval Europe, one that set it apart from judgment, opinion, and the evidence of the senses. But with the outbreak of the Protestant Reformation, the question of just what kind of knowledge religious belief was—and how it related to more mundane ways of knowing—was forced into the open. As the warring churches fought over the answer, each claimed belief as their exclusive possession, insisting that their rivals were unbelievers. Shagan challenges

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the common notion that modern belief was a gift of the Reformation, showing how it was as much a reaction against Luther and Calvin as it was against the Council of Trent. He describes how dissidents on both sides came to regard religious belief as something that needed to be justified by individual judgment, evidence, and argument. Brilliantly illuminating, *The Birth of Modern Belief* demonstrates how belief came to occupy such an ambivalent place in the modern world, becoming the essential category by which we express our judgments about science, society, and the

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sacred, but at the expense of
the unique status religion once
enjoyed.

The Ethics of Authenticity
René Girard and Charles Taylor
on the Crisis of Modernity
The Theological Origins of
Modernity

Selected Essays

How Capitalism Became the
Religion of Modernity

A Catholic Modernity?

**Presents a dialogue
between Bernard Lonergan
and Charles Taylor,
thinkers who placed a high
value on the search for
human authenticity, both
of whom maintain that
there is a normative**

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Rathko Fishbein
conception of authentic
human life that overcomes
moral relativism,
narcissism, privatism, and
the collapse of the public
self.

The Taylor Effect presents
an original and diverse
collection of essays
addressing Charles Taylorâ
(TM)s magisterial A
Secular Age. Ranging from
close and critical
readings of Taylorâ (TM)s
formulations and
suppositions; to
comparative studies of
Taylor and various â
~interlocutorsâ (TM); to
applied approaches

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Ruthie Fishbein
utilizing Taylorâ (TM)s
concepts; to explorations
launched from a Taylorian
foundation; the 13
chapters comprise a
multifaceted exploration
of Taylorâ (TM)s
multifaceted achievement.
Given the vast, synoptic
sweep of Taylorâ (TM)s
magnum opus, the
contributors represent a
suitably diverse range of
interests, backgrounds and
expertiseâ "members of
departments of philosophy,
literature, philosophical
theology, systematic
theology, moral theology,
education, and political

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science, whose interests stretch from Plato to Girard, phronesis to pedagogy, Deism to dogmatics, medical ethics to aesthetics...

Accordingly, The Taylor Effect is not only one of the first major responses to A Secular Age: the astonishing breadth as well as the quality of contributions will ensure that it remains a central reference point in any future discussion of Taylorâ (TM)s work.

There are, always, more things in heaven and earth than are dreamt of in

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one's philosophy—and in
these essays Charles
Taylor turns to those
things not fully imagined
or avenues not wholly

explored in his epochal *A
Secular Age*. Here Taylor
talks in detail about
thinkers who are his
allies and interlocutors,
such as Iris Murdoch,
Alasdair MacIntyre, Robert
Brandom, and Paul Celan.
He offers major
contributions to social
theory, expanding on the
issues of nationalism,
democratic exclusionism,
religious mobilizations,
and modernity. And he

A Secular Age: the continuity of religion from the past into the future; the nature of the secular; the folly of hoping to live by "reason alone"; and the perils of moralism. He also speculates on how irrationality emerges from the heart of rationality itself, and why violence breaks out again and again. In *A Secular Age*, Taylor more evidently foregrounded his Catholic faith, and there are several essays here that

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further explore that
faith. Overall, this is a
hopeful book, showing how,
while acknowledging the
force of religion and the
persistence of violence
and folly, we nonetheless
have the power to move
forward once we have given
up the brittle pretensions
of a narrow rationalism.
How do Catholic
intellectuals draw on
faith in their work? And
how does their work as
scholars influence their
lives as people of faith?
For more than a
generation, the University
of Dayton has invited a

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prominent Catholic
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George Marsden And Jean
Lecture on the general
Ruthke Fishkin
theme of the encounter of
faith and profession. Over
the years, the lectures
have become central to the
Catholic conversation
about church, culture, and
society. In this book, ten
leading figures explore
the connections in their
own lives between the
private realms of faith
and their public calling
as teachers, scholars, and
intellectuals. This last
decade of Marianist
Lectures brings together

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theologians and
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philosophers, historians,
Rosemary Luling Haughton
anthropologists, academic
George Marsden And Jean
scholars, and lay
Ruth Flehrin
intellectuals and critics.

Here are Avery Cardinal
Dulles, S.J., on the
tensions between faith and
theology in his career;
Jill Ker Conway on the
spiritual dimensions of
memory and personal
narrative; Mary Ann
Glendon on the roots of
human rights in Catholic
social teaching; Mary
Douglas on the fruitful
dialogue between religion
and anthropology in her
own life; Peter Steinfels

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Steinfelds on the
complicated history of
women in today's church.
From Charles Taylor and
David Tracy on the
fractured relationship
between Catholicism and
modernity to Gustavo
Gutiérrez on the enduring
call of the poor and
Marcia Colish on the
historic links between the
church and intellectual
freedom, these essays
track a decade of
provocative, illuminating,
and essential thought.

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James L. Heft, S.M., is
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President and Founding
Rosemary Luling Haughton
Director of the Institute
for Advanced Catholic

Studies and University

Professor of Faith and
Culture and Chancellor,
University of Dayton. He
has edited Beyond

Violence: Religious
Sources for Social
Transformation in Judaism,
Christianity, and Islam
(Fordham) .

Meaning, Morals and
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Thinking and Living Deep
Diversity

Sources of the Self

Jesuit Higher Education in

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Berthiaume

a Secular Age

**A Dialogue with Charles
Taylor**

A Comparative Study

**Is Christian mission even possible
today? In "a secular age," is it
possible to talk about the goodness
of God in a compelling way? How
should the church proceed?**

**Carolyn Chau explores the
question of Catholic mission in a
secular age through a constructive
interpretation of the work of two
celebrated Catholic thinkers,
philosopher Charles Taylor and
theologian Hans Urs von
Balthasar, arguing that Taylor
and Balthasar together offer a
promising path for mission today.**

Chau attends to Taylor's account of the conditions of belief today, and the genesis of the sociohistorical limits on contemporary "God-talk," as well as his affirmation of certain aspects of Western modernity's "culture." From Balthasar, Chau sifts out the distinctiveness of his view of the human person as defined by mission, and his encouragement of a kenotic self-understanding of the church. In the end, Chau claims that if modern persons in secular Western societies are seeking fulfillment and integrity, Christian spirituality remains a rich resource on offer.

A hundred years after William James delivered the celebrated lectures that became *The Varieties of Religious Experience*, one of the foremost thinkers in the English-speaking world returns to the questions posed in James's masterpiece to clarify the circumstances and conditions of religion in our day. An elegant mix of the philosophy and sociology of religion, Charles Taylor's powerful book maintains a clear perspective on James's work in its historical and cultural contexts, while casting a new and revealing light upon the present. Lucid, readable, and dense with ideas that promise to transform

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**current debates about religion and
secularism, Varieties of Religion**

**Today is much more than a
revisiting of James's classic.**

**Rather, it places James's analysis
of religious experience and the
dilemmas of doubt and belief in an
unfamiliar but illuminating
context, namely the social horizon
in which questions of religion
come to be presented to
individuals in the first place.**

**Taylor begins with questions
about the way in which James
conceives his subject, and shows
how these questions arise out of
different ways of understanding
religion that confronted one
another in James's time and**

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

Believing Scholars

Varieties of Religion Today

A Political History of Religion

Charles Taylor's Vision of

Modernity

Selfhood and Sacrifice

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**Reconstructions and
Interpretations**
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