

Psicofon%C3%ADa

Talal Asad

Genealogies of Religion Talal Asad, 1993-08-18 In *Genealogies of Religion*, Talal Asad explores how religion as a historical category emerged in the West and has come to be applied as a universal concept. The idea that religion has undergone a radical change since the Christian Reformation—from totalitarian and socially repressive to private and relatively benign—is a familiar part of the story of secularization. It is often invoked to explain and justify the liberal politics and world view of modernity. And it leads to the view that politicized religions threaten both reason and liberty. Asad's essays explore and question all these assumptions. He argues that religion is a construction of European modernity, a construction that authorizes—for Westerners and non-Westerners alike—particular forms of history making.

Kids Who See Ghosts Caron B. Goode, 2010-06-01 Nothing frightens a parent more than feeling totally helpless when their child reports, “I’m scared. There’s a ghost in my room. I won’t sleep there.” Onerous questions come to mind, “Is my kid nuts? Am I nuts for believing them? How can I help with something invisible? How am I supposed to fight a phantom?” For the first time, *Kids Who See Ghosts* provides the answers to these questions, and offers adults guidance in tackling the subject with children. The highly intuitive child is empathic, psychic, or sensitive and can see ghosts. Parental responses to such events range from abject fear, to supporting their child, being unable to act, to visiting doctors and therapists. This guide bridges the gap from mainstream to the metaphysical, providing answers and guidance. It doesn’t matter whether parents believe in ghosts to know how to help children through frightening experiences. Goode challenges readers to open their minds for the journey through ghost tales and to learn empowerment strategies for their kids. *Kids Who See Ghosts* includes interviews with experts from diverse backgrounds, from Dr. Bruce Lipton to Lynn Andrews, from science to shamanism, to give a well rounded perspective on our perception of the afterlife, intuition, psychic abilities, and belief.

Church: Charism and Power Leonardo Boff, 2012-01-30 Why the furor over this book? Why was *Church: Charism and Power* the subject of a Vatican inquiry? The reason, ironically enough, has little to do with its alleged use of Marxist thought, but rather with its critical understanding of the church in the light of the gospel. *Church: Charism and Power* is a provocative, devastating critique of the ways in which power, sacred power, is controlled and exercised in the Roman Catholic Church. It is a militant book, a radical book, but it is by no means defective in orthodoxy. In fact, with all its criticism it offers a brilliant defense of the historical claims of Roman Catholicism. Its central thesis argues that since the fourth

century the church has fallen victim to a kind of power that has nothing to do with the gospel and everything to do with the dynamics of power with all of its inevitable abuses. This historical reality, enshrined in the monarchical model of the church, was undermined at the Second Vatican Council and replaced by that of the church as people of God. This 'laical' model is closely allied in Boff's exposition with the notion of the church as sacrament of the Holy Spirit: the church as sign and instrument of the now living and risen Christ, that is the Holy Spirit. A pneumatic ecclesiology such as this would lead the church back to its primitive dynamics of community, cooperation, and charism. It would create a church in which everyone shared equally and where flexible and appropriate ministries conformed to needs as they arose. Is such a church possible? Is it not simply the utopian dream of idealists and sectarians down through the ages? No, says Father Boff, given the incredible growth throughout Latin America of *comunidades eclesiales de base*, base communities, where the people express and achieve their desire for participation and where the hierarchy divests itself of its titles and ecclesiastical baggage, creating a common desire for community and equality. This model of the church has acquired an unexpected historical possibility: the new church is in the process of being born. This church, the church being born from the faith of the poor, has rediscovered for itself--and for the church universal--the living presence of the dangerous memory of Jesus Christ.

Imperial Encounters Peter van der Veer, 2020-06-30 Picking up on Edward Said's claim that the historical experience of empire is common to both the colonizer and the colonized, Peter van der Veer takes the case of religion to examine the mutual impact of Britain's colonization of India on Indian and British culture. He shows that national culture in both India and Britain developed in relation to their shared colonial experience and that notions of religion and secularity were crucial in imagining the modern nation in both countries. In the process, van der Veer chronicles how these notions developed in the second half of the nineteenth century in relation to gender, race, language, spirituality, and science. Avoiding the pitfalls of both world systems theory and national historiography, this book problematizes oppositions between modern and traditional, secular and religious, progressive and reactionary. It shows that what often are assumed to be opposites are, in fact, profoundly entangled. In doing so, it upsets the convenient fiction that India is the land of eternal religion, existing outside of history, while Britain is the epitome of modern secularity and an agent of history. Van der Veer also accounts for the continuing role of religion in British culture and the strong part religion has played in the development of Indian civil society. This masterly work of scholarship brings into view the effects of the very close encounter between India and Britain--an intimate encounter that defined the character of both nations.

The Lustre of Our Country John T. Noonan Jr., 1998-06-26 A New York Times Notable Book This remarkable work offers a fresh approach to a freedom that is often taken for granted in the United States, yet is one of the strongest and proudest elements of American culture: religious freedom. In this compellingly written, distinctively personal book, Judge John T. Noonan asserts that freedom of religion, as James Madison conceived it, is an American invention previously unknown to any

nation on earth. *The Lustre of Our Country* demonstrates how the idea of religious liberty is central to the American experience and to American influence around the world. Noonan's original book is a history of the idea of religious liberty and its relationship with the law. He begins with an intellectual autobiography, describing his own religious and legal training. After setting the stage with autobiography, Noonan turns to history, with each chapter written in a new voice. One chapter takes the form of a catechism (questions and answers), presenting the history of the idea of religious freedom in Christianity and the American colonies. Another chapter on James Madison argues that Madison's support of religious freedom was not purely secular but rather the outcome of his own religious beliefs. A fictional sister of Alexis de Toqueville writes, contrary to her brother's work, that the U.S. government is very closely tied to religion. Other chapters offer straightforward considerations of constitutional law. Throughout the book, Noonan shows how the free exercise of religion led to profound changes in American law—he discusses abolition, temperance, and civil rights—and how the legal notion of religious liberty influenced revolutionary France, Japan, and Russia, as well as the Catholic Church during Vatican II. *The Lustre of Our Country* is a celebration of religious freedom—a personal and profound statement on what the author considers America's greatest moral contribution to the world.

Catholicism Between Luther and Voltaire Jean Delumeau, 1977

Cosmologies in the Making Fredrik Barth, 1987 All culture, particularly that of non-literate traditions, is constantly being recreated, and in the process also undergoes changes. In this book, Fredrik Barth examines the changes that have taken place in the secret cosmological lore transmitted in male initiation ceremonies among the Mountain Ok of Inner New Guinea, and offers a new way of explaining how cultural change occurs. Professor Barth focuses in particular on accounting for the local variations in cosmological traditions that exist among the Ok people, who otherwise share similar material and ecological conditions, and similar languages. Rejecting existing anthropological theory as inadequate for explaining this, Professor Barth constructs a new model of the mechanisms of change, based on his close empirical observation of the processes of cultural transmission. This model emphasises the role of individual creativity in cultural reproduction and change, and maintains that cosmologies can be adequately understood only if they are regarded as knowledge in the process of communication, embedded in social organization, rather than as fixed bodies of belief. From the model he derives various theoretically grounded hypotheses regarding the probable courses of change that would be generated by such mechanisms. He then goes on to show that these hypotheses fit the actual patterns of variation that are found among the Ok.

The Natural History of Religion David Hume, 1957 Originally published in London in 1956 by A. and C. Black Ltd.

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