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# Christianity Truth And Weakening Faith A Dialogue Tbsh

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The Splendor of Truth  
Art's Claim to Truth  
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Mimesis and Sacrifice in Contemporary Western Dystopian Narratives  
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Contemporary Slovakia  
Muslim and Christian Theological and Pedagogical Reflections  
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The Oxford Handbook of Religion and Violence  
Violence, Desire, and the Sacred, Volume 1  
Nihilism-In-Tension  
Intellectual Sacrifice and Other Mimetic Paradoxes  
Explorations on Mimesis, Violence and Religion  
T&T Clark Handbook of Political Theology  
Religion, Identity and Human Security  
Nihilism & Emancipation  
Essays on Gianni Vattimo  
Mimetic Theory and Fundamental Theology  
After the Death of God  
Ethics, Politics, & Law  
From Heidegger to Marx  
An Ethics for Today  
Girard's Mimetic Theory Across the Disciplines  
A Farewell to Truth  
A Collaborative Autobiography  
Finding Common Ground Between Philosophy and Religion  
Philosophy in Culture

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## **KENDALL VALENCIA**

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**A Dialogue** Columbia University Press 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.

**A Dialogue** Columbia University Press This book explores the symbiotic relationship between philosophy and culture. Every philosophy emerges as a reaction to, or as justification for a particular culture and it is for this reason that philosophy may differ from one culture to another. It argues that philosophy is an essential part of every culture. Philosophy is the means by which every culture provides itself with justification for its values, beliefs and worldview and also serves as a catalyst for progress. Philosophy critically questions and confronts established beliefs, customs, practices, and institutions of a society. As reflective critical thinking, philosophy is linked to a

way of life; a form of enquiry intended to guide behaviour; a form of thinking that sharpens and broadens our intellectual horizon, scrutinizes our assumptions, and clarifies the beliefs and values by which we live. Philosophy helps to liberate the individual from the imprisonment of ignorance, prejudice, superstition, narrow-mindedness, and the despotism of custom. Culture constitutes the raw data, the laboratory from which philosophers do their analytic experimentation. Culture is considered as philosophy of the first order activity. The book maintains that any genuine global philosophy must include philosophical traditions from all cultures and regions of the world, as it is by seeking alternative philosophical answers to some of the thorniest problems facing humanity that we are most likely to find more lasting solutions to some global problems. In this commitment to a universal humanity, we cannot afford to depend on solutions from a single culture or from the most influential cultures.  
*The Splendor of Truth*  
Dissertation.com

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. *Art's Claim to Truth* Routledge

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. [Not Being God](#) Columbia University Press

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 tensive 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. Mimesis and Sacrifice in Contemporary Western Dystopian Narratives Oxford University Press

Though coming from 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. This unique collaboration fuses pragmatism (Rorty) and hermeneutics (Vattimo) and recognizes the limits of both traditional religious belief and modern secularism. Rorty discusses Vattimo's work *Belief* and argues that the end of metaphysics paves the way for an anti-essentialist religion. Vattimo explores the surprising congruence between Christianity and hermeneutics in light of the dissolution of metaphysical truth. In a concluding dialogue, both philosophers analyze the future of religion together with the political, social,

and historical aspects that characterize our contemporary postmodern, postmetaphysical, and post-Christian world. Religion and Violence Baker Academic

Showcases the application of René Girard's mimetic theory across a range of disciplines, including philosophy, religious studies, literature and cultural studies.

**René Girard, Unlikely Apologist** Columbia University Press

*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. *Embracing Our Finitude* Columbia University Press

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.

*Mimesis, Desire, and the Novel* Columbia University Press

For more than forty years, Gianni Vattimo has been a leading participant in the postwar turn that has brought Nietzsche back to the center of philosophical enquiry. In this collection of his essays on the subject, which is a dialogue both with Nietzsche and with the Nietzschean tradition, Vattimo explores the

German philosopher's most important works and discusses his views on the Übermensch, time, history, truth, hermeneutics, ethics, and aesthetics. He also presents a different, more "Italian" Nietzsche, one that diverges from German and French characterizations.

**A Vision for Change**  
Bloomsbury Publishing USA

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.

*After Christianity*

Columbia University Press  
Some of the studies in this publication excavate lost or disappearing indigenous toponyms. Those researchers contribute in a very concrete way to the preservation of indigenous toponyms, and thereby also the associated cultural heritage. The other papers explore how place

naming functions as a mechanism with which to create mental maps and exert socio-political power.

Does Religion Cause Violence? Bloomsbury Publishing USA

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. Radical Theology Columbia University Press The T&T Clark Handbook of Political Theology is a comprehensive reference resource informed by serious theological scholarship in the three Abrahamic traditions. The engaging and original contributions within this collection represent the epitome of contemporary scholarship in theology, religion, philosophy, history, law, and political science, from leading scholars in their area of specialization. Comprised of five sections that illuminate the rise and relevance of political theology, this handbook begins with the birth of contemporary "political theology," and is followed by discussions of historical resources and past examples of interaction between theology and politics from all three Abrahamic traditions. The third section surveys the leading figures and movements that have had an impact on the discipline of political theology in the twentieth and twenty-first centuries; and the contributors then build on previously

discussed historical resources and methods to engage with contemporary issues and challenges, emphasizing interreligious dialogue, even while addressing concerns of relevance to a particular faith tradition. The volume concludes with three essays that look at the future of political theology from the perspective of each Abrahamic religion. Complete with select bibliographies for each topic, this companion features the most current overview of political theology that will reach a broader, global audience of students and scholars **The Future of Religion** MSU Press In this provocative book, one of Europe's foremost philosophers contemplates the future of religion in the postmodern world. **Exercises in a Christian Anthropology between Dependence and Gratitude** Stanford University Press This volume in the Political Theory and Contemporary Philosophy series provides a political and philosophical critique of Zionism. While other nationalisms seem to have adapted to twenty-first century realities and shifting notions of state

and nation, Zionism has largely remained tethered to a nineteenth century mentality, including the glorification of the state as the only means of expressing the spirit of the people. These essays, contributed by eminent international thinkers including Slavoj Zizek, Luce Irigaray, Judith Butler, Gianni Vattimo, Walter Mignolo, Marc Ellis, and others, deconstruct the political-metaphysical myths that are the framework for the existence of Israel. Collectively, they offer a multifaceted critique of the metaphysical, theological, and onto-political grounds of the Zionist project and the economic, geopolitical, and cultural outcomes of these foundations. A significant contribution to the debates surrounding the state of Israel today, this groundbreaking work will appeal to anyone interested in political theory, philosophy, Jewish thought, and the Middle East conflict.

[A Theology of Kenosis as a Response to Some Nihilistic Inclinations in the Context of Contemporary Slovakia](#)  
Langaa RPCIG  
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.

*Muslim and Christian Theological and Pedagogical Reflections*  
Bloomsbury Publishing  
USA

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.

### **Contemporary Political Philosophy and Religion**

Cambridge Scholars Publishing  
 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.

### **Violence and Dystopia**

University of Notre Dame Press

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.