

Faith Rooted Organizing Lizing The Church In Service To The World

Like anywhere else, the present-day Islamic world too is grappling with modernity and postmodernity, secularisation and globalisation. Muslims are raising questions about religious representations and authority. This has given rise to the emergence of alternative Islamic discourses which challenge binary oppositions and dichotomies of orthodoxy and heterodoxy, continuity and change, state and civil society. It also leads to a dispersal of authority, a collapse of existing hierarchical structures and gender roles. This book further argues that the centre of gravity of many of these alternative Islamic discourses is shifting from the Arabic-speaking 'heartland' towards the geographical peripheries of the Muslim world and expatriate Muslims in North America and Europe. At the same time, in view of recent seismic shifts in the political constellation of the Middle East, the trends discussed in this book hold important clues for the possible direction of future developments in that volatile part of the Muslim world.

Studies the revolutionary theory of the Black Power Movement in the 1960s through '70s, placing it within the broader social theory of black revolution in the United States since the nineteenth century. The study of the impact of Black Power Movement (BPM) activists and organizations in the 1960s through '70s has largely been confined to their role as proponents of social change; but they were also theorists of the change they sought. In *The Revolution Will Not Be Theorized* Errol A. Henderson explains this theoretical contribution and places it within a broader social theory of black revolution in the United States dating back to nineteenth-century black intellectuals. These include black nationalists, feminists, and anti-imperialists; activists and artists of the Harlem Renaissance; and early Cold War-era black revolutionists. The book first elaborates W. E. B. Du Bois's thesis of the "General Strike" during the Civil War, Alain Locke's thesis relating black culture to political and economic change, Harold Cruse's work on black cultural revolution, and Malcolm X's advocacy of black cultural and political revolution in the United States. Henderson then critically examines BPM revolutionists' theorizing regarding cultural and political revolution and the relationship between them in order to realize their revolutionary objectives. Focused more on importing theory from third world contexts that were dramatically different from the United States, BPM revolutionists largely ignored the theoretical template for black revolution most salient to their case, which undermined their ability to theorize a successful black revolution in the United States. "This book is not only one of the most intellectually ambitious works but also the most comprehensive examination of revolutionary theory in the Black Power Era. A monumental accomplishment. Bravo!" — Komozi Woodard, author of *A Nation within a Nation: Amiri Baraka (LeRoi Jones) and Black Power Politics*

This book provides an essential resource for studies in religion and politics. It is divided into three parts, beginning with an introduction outlining the contemporary relevance of reviewing the relationship between the two subject areas; a brief history of the interactions between religion and politics that have pertained both in East and the West, and the key concepts that relate these two fields. The second section comprises a selection of classic readings. This title is ideal for students of both religion and politics and general readers who are interested in the topics.

Paus Franciscus weet met zijn sobere stijl veel bewondering te oogsten, zowel bij gelovigen als niet-gelovigen. Bij zijn aantreden als paus noemde hij zichzelf naar Franciscus van Assisi, de apostel van de armen, die in een visioen de opdracht kreeg de kerk te herstellen. In *De kerk van barmhartigheid* zet de paus zijn eenvoudige visie voor de kerk uiteen: hulp en steun voor allen. Hij pleit voor een sobere kerk die niet langer gesloten en in zichzelf gekeerd is, maar die een barmhartige handreiking doet naar de armen en noodduftigen aan de rand van de samenleving. Hij doet een gepassioneerde oproep aan kerkelijke leiders om nader tot het volk te komen, en aan zijn volgers om in voor- en tegenspoed te blijven vasthouden aan hun geloof. *De kerk van barmhartigheid* is het eerste boek waarin de uitspraken en geschriften van Franciscus in zijn eerste jaar als paus zijn verzameld, geautoriseerd door het Vaticaan. Het boek is essentieel voor iedereen die, of het nu uit geloofsovertuiging is of uit algemene interesse, meer wil weten over de visie van deze unieke geestelijk leider. Jorge Mario Bergoglio werd op 17 december 1936 in Buenos Aires geboren als zoon van Italiaanse immigranten. Na te zijn afgestudeerd als scheikundige, trad hij op 21-jarige leeftijd toe tot de orde der jezuïeten. Vanaf 1998 was hij aartsbisschop van Buenos Aires, en in 2001 werd hij door Johannes Paulus II kardinaal gecreëerd. Op 13 maart 2013 volgde hij Benedictus XVI op als paus van de rooms-katholieke kerk.

In this era of globalization's ruthless deracination, place attachments have become increasingly salient in collective mobilizations across the spectrum of politics. Like place-based activists in other resource-rich yet impoverished regions across the globe, Appalachians are contesting economic injustice, environmental degradation, and the anti-democratic power of elites. This collection of seventeen original essays by scholars and activists from a variety of backgrounds explores this wide range of oppositional politics, querying its successes, limitations, and impacts. The editors' critical introduction and conclusion integrate theories of place and space with analyses of organizations and events discussed by contributors. *Transforming Places* illuminates widely relevant lessons about building coalitions and movements with sufficient strength to challenge corporate-driven globalization. Contributors are Fran Ansley, Yaira Andrea Arias Soto, Dwight B. Billings, M. Kathryn Brown, Jeannette Butterworth, Paul Castellone, Aviva Chomsky, Dave Cooper, Walter Davis, Meredith Dean, Elizabeth C. Fine, Jenrose Fitzgerald, Doug Gamble, Nina Gregg, Edna Gulley, Molly Hemstreet, Mary Hufford, Ralph Hutchison, Donna Jones, Ann Kingsolver, Sue Ella Kobak, Jill Kriesky, Michael E. Maloney, Lisa Markowitz, Linda McKinney, Ladelle McWhorter, Marta Maria Miranda, Chad Montrie, Maureen Mullinax, Phillip J. Obermiller, Rebecca O'Doherty, Cassie Robinson Pflieger, Randal Pflieger, Anita Puckett, Katie Richards-Schuster, June Rostan, Rees Shearer, Daniel Swan, Joe Szakos, Betsy Taylor, Thomas E. Wagner, Craig White, and Ryan Wishart.

Niet eerder in het recente verleden was de wereld getuige van zulke gruwelijkheden als die van de beweging die bekendstaat als IS - de Islamitische Staat. De combinatie van hun minachting voor menselijk leven, de slimme inzet van sociale media, en de kunst om buitenlandse volgelingen te ronselen is ongekend. Wie zijn deze sadistische strijders? Hoe weten zij zovelen geestdriftig te maken voor een gruwelijke strijd? Wat is hun strategie en hoe kunnen we die frustreren? Jihad-kenners Jessica Stern en J.M. Berger analyseren in dit boek de middelen die de beweging inzet om enerzijds onschuldige burgers angst aan te jagen en tegelijkertijd nieuwe soldaten te werven. En ze zetten uiteen wat volgens hen de volgende stap zou moeten zijn om adequaat te reageren op het razendsnel veranderende jihadlandschap en het gewelddadige extremisme tegen te gaan.

This book straddles the divide between personal story and period history. In his finely researched account, Jay D. Moore follows the life of a driven, genius stock analyst brought to the brink of insanity by alcohol. A second thread traces the story of a physician humbled and bewildered by the same struggle. Finally, the story traverses the path through life of an unimaginably wealthy man, telling how he decides

to use his treasure to benefit others. It has been said that there are no new ideas, only history we have not yet learned. No new ideas were brought to the Fellowship of Alcoholics Anonymous, for everything the co-founders and early members did had been done before. What they managed to change, however, was to stick to their knitting. The facts presented here help separate the truth from legend, as the story of Alcoholics Anonymous and the Rockefeller connection is presented with more depth and analysis than has been brought to the subject before.

Why are some texts called 'literary'? How does the reading process work and when will readers start to interpret the text? This book answers these and other questions and opens many different aspects on literature and literary studies. Old and new themes meet, and each chapter is written as a case study. The accessible style and the wealth of examples make this book a must-read for literature students as well for the interested reader.

Oorspronkelijkheid bestaat niet. Ieder spreken is een citeren, en iedere tekst is een echo van een andere tekst. Hoe meer we daarvan doordrongen zijn, hoe urgenter de theoretische verkenning van intertekstualiteit is. Wat betekent het wanneer Roland Barthes zegt dat de lezer degene is die de interteksten aandraagt? Kun je daarmee dan daadwerkelijk een gedicht van Erik Spinoy te lijf gaan? Hoe kunnen we een analyse van meerstemmigheid uitvoeren bij een roman van Hugo Claus? En is een hypertext ook intertekstueel? 'Draden in het donker' presenteert een actuele theoretische en praktische verkenning van intertekstualiteit in de breedste zin van het woord. De auteurs bespreken stapsgewijs de geschiedenis, de mogelijkheden en de beperkingen van de intertekstualiteitstheorie en demonstreren hoe het onderzoek er in de praktijk uitziet.

On seeking office and in coming to power, New Labour presented its vision for Britain in moral terms. During the course of the New Labour administration, further moral themes have been introduced: responsibility and respect, the merits of local government and self-governance, and the moral imperative to confront threats of 'terror' from abroad. This moral agenda, with its apparently religious roots, has been much noted, but not much discussed. The political phenomenon of New Labour requires the disciplines of theology and ethics, as well as social theory and politics, to be properly understood and assessed. Drawing together for the first time theorists from a range of disciplines and commitments, this interdisciplinary collection offers a reckoning of this New Labour decade. As such, it has four central research questions: What is the nature of this remoralising? What are its sources? How effective has it been and what difference has this moral discourse made? What can be learned from Blairism about the relationship between faith, morals and governance?

De roep om moreel leiderschap is actueel. President Trump won de verkiezingen als een alfamannetje en hij laat zich van dag tot dag gelden. Maar ook in Rusland, China en Turkije zien we sterke leiders hun positie verstevigen. Onafhankelijke media worden kapotgemaakt of gemanipuleerd en de democratie wordt uitgehold. Is sterk leiderschap succesvol en is er geen alternatief dat zich baseert op waarden als eerlijkheid, oprechtheid en gematigdheid? In Moreel leiderschap ontrafelt Alex Brenninkmeijer _ op basis van zijn ervaringen als rechter, nationale ombudsman en lid van de Europese Rekenkamer, en op grond van zijn inzichten als hoogleraar _ hoe moreel leiderschap als tegenovergestelde van macht kan werken. Hij doet aan de hand van concrete praktijkvoorbeelden verslag van zijn zoektocht naar de werking van moreel leiderschap in onder meer democratie, rechtspraak, openbaar bestuur en media. Een vorm van leiderschap die iedereen kan ontwikkelen. Alex Brenninkmeijer is lid van de Europese Rekenkamer. Daarnaast is hij faculteitshoogleraar institutionele aspecten van de rechtsstaat aan de Universiteit Utrecht. Van 2005 tot 2014 was hij in Nederland de nationale ombudsman. Every spring and fall, researchers, students, people who work in the world of politics or simply enjoy reading about it, look forward to the new edition of CQ Press's Guide to American Government. This resource contains the best Congressional Quarterly reporting published during the past six months in CQ Weekly and related CQ publications. The articles are arranged in four sections: elections, institutions, politics and public policy, and foundations of American government. Articles are chosen to complement the content and themes of American government courses, making this an essential resource for school and university libraries. The currency of this series makes it an in-demand resource for a broad spectrum of general readers, and therefore an important acquisition for public libraries as well.

The Congressional Record is the official record of the proceedings and debates of the United States Congress. It is published daily when Congress is in session. The Congressional Record began publication in 1873. Debates for sessions prior to 1873 are recorded in The Debates and Proceedings in the Congress of the United States (1789-1824), the Register of Debates in Congress (1824-1837), and the Congressional Globe (1833-1873)

Levend lichaam legt de spanningsvelden bloot waar men in verschillende fasen van de levenscyclus voor staat. Past een gemeente of parochie zich aan de ontwikkelingen in haar sociale en culturele omgeving aan, of gaat zij ertegen in verzet? Moeten kerken kiezen voor doelgroepen? Hoe belangrijk is de ontwikkeling van een visie? Wat te doen als de middelen afnemen? Hoe (ver)maakbaar is de kerk? Is er kerk buiten de kerk? De dilemma's en keuzemomenten waarvoor locale kerken staan, komen helder op tafel. Bovendien is er ruim aandacht voor andere vormen van kerk-zijn, zoals in bewegingen en jeugdkerken, in ziekenhuizen en gevangenissen, in theater en volkscultuur. Zo biedt dit boek prikkelende lectuur voor pastores, kerkopbouwers en allen die zich betrokken weten bij christelijke geloofsgemeenschappen.

The New York Times denounced him as an "unmitigated rascal". Others described him as a reincarnation of the Buddhist emperor Ashoka or perhaps Gautama Buddha himself. He was Colonel Henry Steel Olcott (1832 - 1907), friend to Madame Blavatsky and president-founder of the Theosophical Society. This book tells the fascinating story of his spiritual odyssey. Raised a Presbyterian in nineteenth century New York, Olcott embraced spiritualism and then theosophy before becoming the first American of European descent to make a formal conversion to Buddhism. Despite his repudiation of Christianity, Olcott's life was an extension of both the "errand to the wilderness" of his Puritan ancestors and the "errand to the world" of American Protestant missionaries. Olcott viewed himself as a defender of Asian religions against the missionaries, but his actions mirrored theirs. He wrote and distributed tracts and catechisms, promoted the translation of scriptures into vernacular languages, established Sunday schools, founded voluntary

associations, and conducted revivals. And he too labored to ""uplift"" his Asian acquaintances, urging them to embrace social reforms such as temperance and women's rights. However one views his work, his legacy was a lasting one, and today he is revered in Sri Lanka as a leader of the Sinhalese Buddhist Revival and in India as a key contributor to the Indian Renaissance.

The first reference resource on how Asian Americans are currently reading and interpreting the Bible, this volume also serves a valuable role in both developing and disseminating what can be termed as Asian American biblical hermeneutics. The volume works from the important background that Asian Americans are the fastest growing ethnic/racial minority population in the USA, and that 42% of this group identifies as Christian. This provides a useful starting point from which to examine what may be distinctive about Asian American approaches to the Bible. Part 1 of the Handbook describes six major ethnic groups that make up 85% of Asian population (by country of origin: China, Philippines, Indian Subcontinent, Vietnam, Korea, Japan) and outlines the specific concerns each group has when its members read the Bible. Part 2 of the Handbook examines major critical methods in biblical interpretation and suggests adjustments that may be helpful for Asian Americans to make when they are interpreting the Bible. Finally, Part 3 provides 25 interpretations by Asian American biblical scholars on specific texts in the Bible, using what they consider to be Asian American hermeneutics. Taken together the Handbook interprets the Bible both with and for the Asian American communities.

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