

## Observations On The Spiritual Situation Of The Age

What is terrorism? How is it different from other kinds of political violence? Why exactly is it wrong? Why is war often thought capable of being justified? On what grounds should we judge when the use of violence is morally acceptable? It is often thought that using violence to uphold and enforce the rule of law can be justified, that violence used in self-defense is acceptable, and that some liberation movements can be excused for using violence--but that terrorism is always wrong. How persuasive are these arguments, and on what bases should we judge them? How Terrorism is Wrong collects articles by Virginia Held along with much new material. It offers a moral assessment of various forms of political violence, with terrorism the focus of much of the discussion. Here and throughout, Held examines possible causes discussed, including the connection between terrorism and humiliation. Held also considers military intervention, conventional war, intervention to protect human rights, violence to prevent political change, and the status and requirements of international law. She looks at the cases of Rwanda, Kosovo, Iraq, and the Israeli/Palestinian conflict. Finally, she explores questions of who has legitimate authority to engage in justifiable uses of violence, whether groups can be

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responsible for ethnic violence, and how the media should cover terrorism. Held discusses appropriate ways of engaging in moral evaluation and improving our moral recommendations concerning the uses of violence. Just war theory has been developed for violence between the military forces of conflicting states, but much contemporary political violence is not of this kind. Held considers the guidance offered by such traditional moral theories as Kantian ethics and utilitarianism, and also examines what the newer approach of the ethics of care can contribute to our evaluations of violence. Care is obviously antithetical to violence since violence destroys what care takes pains to build; but the ethics of care recognizes that violence is not likely to disappear from human affairs, and can offer realistic understandings of how best to reduce it.

The book you are now examining can radically change your life, or if you are already a serious practitioner in one of the world's meditative traditions, it can accentuate the value of the changes you may have already experienced. It is for such rare individuals, unflinching in their commitment to truth, and uncompromising in their personal values, that this book has been lovingly written. Composed in the time-honored style of *The Tao Te Ching*, and *The Golden Sayings of Epictetus*, *Guideposts to the Heart* is a wise collection of individual "thought-nuggets" that can be easily read in a day, yet

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absorbed only through the course of a lifetime. It is best read slowly, a bit at a time, on a bus or train, at a lake or park, or during the interstices of a busy day. If you are sincere, you will discover the best of yourself in its pages. Garth J. Hallett is a nonfiction book and article writer, and a Certified Information Systems Security Professional (CISSP). His official credentials also include an MA in Political Science from the University of Connecticut, and a BA in History and English from Fairfield University. His spiritual quest began in earnest during his early-to-mid twenties, when he became an avid practitioner of insight meditation, and of the teachings and techniques of Paramahansa Yogananda, as imparted through The Self-Realization Fellowship Lessons. He came to experience, through his dedicated efforts, and through the insistent promptings of an evidently cooperative universe, the shock and wonder of a kundalini awakening. He thus became intensely aware, in a manner reminiscent of Hamlet in his words to Horatio, of how much more there was to life than was dreamt of in the world's (materialistic) philosophies. Though immersed in Eastern practices, he retains a respectful regard for his earlier Catholic training, and seeks to live his life from that spiritual center from which all true religions are one.

National identity and political legitimacy always involve a delicate balance between remembering

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and forgetting. All nations have elements in their past that they would prefer to pass over—the catalog of failures, injustices, and horrors committed in the name of nations, if fully acknowledged, could create significant problems for a country trying to move on and take action in the present. Yet denial and forgetting carry costs as well. Nowhere has this precarious balance been more potent, or important, than in the Federal Republic of Germany, where the devastation and atrocities of two world wars have weighed heavily in virtually every moment and aspect of political life. *The Sins of the Fathers* confronts that difficulty head-on, exploring the variety of ways that Germany's leaders since 1949 have attempted to meet this challenge, with a particular focus on how those approaches have changed over time. Jeffrey K. Olick asserts that other nations are looking to Germany as an example of how a society can confront a dark past—casting Germany as our model of difficult collective memory.

The essays in this collection provide an unusually rich set of original reflections on current German political, social, cultural, religious, and intellectual life.

*Observations of an Artist: Lived and Learned* leads to a place of peace that allows you to be safe in all circumstances. Your mind will be able to think. By allowing yourself to consider the flowers of the field and the birds of the air as Christ did, you will be able

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to find the place where you can become the person you are created to be! As the Bible suggests, see the beauty and detail of nature. There is a plan beyond the disappointments of today. You have just lost your job? The adventure begins by creating a new start. Trust God to show you what you need today. Ask to be given a new mind then trust that the God of creation will supply. Now use your mind and creative juices to create verses of a song to thank Him. Think hopeful thoughts, not the negative thoughts that sometimes overwhelm us in challenging times. How many of us shut down when we feel we are overloaded? Instead we must train ourselves to use creative thought. Write down the thoughts that bring dread. Use the suggestions in Observations of an Artist: Lived and Learned to free creative thought. MY THOUGHTS is a collection of inspirational observations and personal comments penned with the love and wisdom of an elderly father who wishes to share his life-long experience with those who follow. Written over a number of years, he submits his comments with a humble spirit and supports his opinions with scripture. His unique, honest approach to important Biblical subjects will inspire the reader and touch the heart.

This volume is a comprehensive collection of critical essays on *The Taming of the Shrew*, and includes extensive discussions of the play's various printed versions and its theatrical productions. Aspinall has included only those essays that offer the most influential

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and controversial arguments surrounding the play. The issues discussed include gender, authority, female autonomy and unruliness, courtship and marriage, language and speech, and performance and theatricality. In this succinct, inviting volume, four Balkan theologians probe their contextual ways with the theology of Jurgen Moltmann, whose classic *The Crucified God* influenced novel theological approaches around the globe, most recently the emerging postwar Christian theology in the Balkans. The authors engage with the prevailing culture of ethnic and religious exclusivism within their context and present us with a range of theologically pertinent issues resulting from a wider discussion on religion and politics. The book offers a fresh and provocative reading of Christian faith that pins its hopes on the person and work of the Crucified and sets the ground for possible contextual contribution of Balkan theology to a World Church. Following Moltmann's invitation to see the Cross, and the crucified Christ, as an inner criterion of all theology, this book sheds theological light on the situation in the Balkans. The Cross of that region can be described as a "Cross of the crossroads," since different religions, ethnic and national communities, memories, and cultures have always been sources of profound contact but also of deep division and violence. On the occasion of the fortieth anniversary of *The Crucified God*, this collection can be read as a continuation of Moltmann's theological project, which calls for a courageous descent into "circles of death"--places of spiritual and physical imprisonment, without false comforts and premature hopes.

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In this text Julia Cameron debunks the mythology surrounding the spiritual life. She shows how not to be dragged down by the Spirituality Buff who has to do one more retreat than you or one half-hour more meditation a day. This book shows how to accept the moment and give thanks and recognize true inspiration. Learn how to notice God in the small details and enrich your life with His presence, rather than follow regimes and striving to fit God in.

Using literature as a source of challenges to questions in philosophy and law, this book explores the inculcation of the legal subject and the relationship between "modernism" and "postmodernism", as well as how such concepts might evolve in the construction of community ethics.

Frederick Franck's many readers will share his delight in the rediscovery of the 17th century mystical poet Angelus Silesius, pen name for Johannes Scheffler, whose classic *The Cherubinic Wanderer*, those 300 mystical verses that resulted from a four-day long mystical experience, are full of challenging paradoxes for the Spirit. Scheffler assumed the name Angelus Silesius on his leaving the Lutheran church to become a Catholic. He became enmeshed in the bitter controversies of post-Reformation Europe. Soon after his death, however, his masterpiece was claimed by Protestants and Catholics alike as their mystical classic. Frederick Franck shows the poet's macro-ecumenical significance in the essay that introduces his

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translation of these verses, and by adding a "running commentary" of sayings by the ancient Japanese and Chinese masters, with whom this Christian mystic shows a remarkable affinity. Book jacket.

The nine essays in this volume explore such topics as the characteristics and shortcomings of state socialist societies and of democratic capitalism, the role of ethnic politics in East European transitions, issues of retribution and restitution in the transition to a democratic society based on a private economy, and the effects the collapse of Communism have had on Western democracies and on the Left in particular.

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

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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

From what I can remember, this whole writing thing began around 2009-2010. It all started as a trickle of Facebook postings. Mostly uplifting messages and quotes from other people – and very occasionally, I would share my own unique perspective. Although social media is littered with trivial, mundane information, I'm very appreciative of these platforms and choose to use them for the dissemination of more uplifting and inspirational subject matter. Interestingly enough, prior to the digital age it was a real challenge for me to write even a few sentences on a consistent basis, let alone an entire paragraph. But little did I know that in 2014 that "trickle" of inspirational insights would literally turn into a waterfall - which still remains consistent till this day.

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And some of my insights and observations are shared in the pages that follow. Welcome to my world.

This book is about current issues in sexual morality, the Christian church, and moral argument in late modernity.

What does it mean to be a Muslim - in this world, in this deeply transformative time? Hamid Dabashi ask this seminal question anew, in the context of what he proposes is a post-Western world where the "Islam and the West" binary is collapsing and where "the West," as a construct, no longer holds the same normative hegemony. Against the grain of more than two hundred years of colonialism and self-alienation, Islam remains not just a world religion but a worldly religion - one that has always been conscious of itself in successive imperial settings. With the rise of European and then American imperial adventures, Muslims have been on the receiving end of other worldly empires that have forced them into a self-alienating dialogue. Dabashi argues that the urgent task facing contemporary Muslims is to bring their worlds to self-consciousness beyond the self-alienating encounter with European colonial modernity and in the context of the new worldliness that Muslims (like all other people) face. This transition requires crafting a new language of critical conversation with Islam and its cosmopolitan heritage - a language that is tuned to the emerging,

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not the disappearing, world.

Bringing his book up to date with reflections since its first publication a decade ago, Charles Maier writes that the historians' controversy gave Germany a chance to air the issues immediately before unification and, in effect, the controversy substituted for the constitutional debate that a united Germany never got around to holding. The premises of national community, whether formulated in terms of legal culture, inherited collective responsibilities, or patriotic habits of the heart, had already been subjects for vigorous discussion.

The Anthropology of Welfare provides an overview of what anthropology has to offer welfare studies and vice-versa. Case studies from anthropologists in the field, examine different branches of welfare and community care, for example: \* Maternity services \* Children with learning difficulties \* Children's homes \* Mothers' centres \* People with HIV \* Mental health centres \* Housing \* Care and provision for the elderly. Contributors focus on comparative welfare systems - examples are taken from urban and rural areas of the UK, USA, Sweden, Germany, Portugal, and New Zealand. In each case the theoretical and methodological appropriateness of social anthropology for the study of welfare, and the insights gained by bringing anthropology and welfare together are examined. The Anthropology of Welfare will be essential reading for those studying

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anthropology, social work and social policy and will be of interest to teachers, practitioners and researchers in applied social welfare fields.

A pioneer in legal and political theory, Schmitt traces the prehistory of political romanticism by examining its relationship to revolutionary and reactionary tendencies in modern European history. Both the partisans of the French Revolution and its most embittered enemies were numbered among the romantics. During the movement for German national unity at the beginning of the nineteenth century, both revolutionaries and reactionaries counted themselves as romantics. According to Schmitt, the use of the concept to designate opposed political positions results from the character of political romanticism: its unpredictable quality and lack of commitment to any substantive political position. The romantic person acts in such a way that his imagination can be affected. He acts insofar as he is moved. Thus an action is not a performance or something one does, but rather an affect or a mood, something one feels. The product of an action is not a result that can be evaluated according to moral standards, but rather an emotional experience that can be judged only in aesthetic and emotive terms. These observations lead Schmitt to a profound reflection on the shortcomings of liberal politics. Apart from the liberal rule of law and its institution of an autonomous private sphere, the

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romantic inner sanctum of purely personal experience could not exist. Without the security of the private realm, the romantic imagination would be subject to unpredictable incursions. Only in a bourgeois world can the individual become both absolutely sovereign and thoroughly privatized: a master builder in the cathedral of his personality. An adequate political order cannot be maintained on such a tolerant individualism, concludes Schmitt. The crisis in the Gulf of 1990-1 affected more than just the regional powers in the area. Rippling outward, its military, economic and political effects were felt throughout the international political system, testing US steadfastness in the face of Saddam Hussein's political survival, European ability to form a united front on foreign policy issues and the effectiveness of the UN in confronting international aggression. The rationale behind this book, first published in 1993, is to investigate and analyse the various aspects of the crisis, especially in regard to the interactions between internal and international prospects for a new order in the Middle East. It also examines the wider effects of the war, and includes analysis of Europe, America and the Soviet Union. Each one of the essays chosen for this volume has been written by an expert in their field. This collaboration between historians, regional specialists and political scientists, integrating a variety of research methods in the framework of one

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book, will be useful to a wide range of readers. An active cognizance of our influence on the big-picture flow of creation, in which we all participate, is the responsibility of every human being. It is only through this effort that we can understand those spiritual competencies that are most relevant to the critical cause-and-effect interactions that have the most sway over our existence. So too is it incumbent on humans to embrace the concept of unconditional love, and to understand why we alone get to take the journey toward it. It is only in a space where spirituality is allowed to uncover our inner structure and dimensions of consciousness that we engage this important energy force. The Irreducible Primary is an unapologetic examination of spirituality, nature, and the current state of human interaction. Here, spiritual seekers and religious types who've grown dissatisfied with religious dogma, along with individuals frustrated with governmental and political impotency, find fresh reason for hope.

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