

The background of the book cover is an abstract painting. It features a complex interplay of colors, primarily earthy tones like ochre, sienna, and terracotta, with splashes of white, grey, and black. The texture appears rough and layered, with visible brushstrokes and some areas that look like they might be made of different materials or have been treated with solvents. The overall effect is one of raw, expressive energy.

MARTIN RIESEBRODT

PIOUS PASSION

THE EMERGENCE OF MODERN
FUNDAMENTALISM IN THE
UNITED STATES AND IRAN

TRANSLATED BY DON RENEAU

Pious Passion

AW Rasmussen



Pious Passion:

Religious Experience Revisited, 2016-09-07 *Religious Experience Revisited* explores a dilemma which has haunted the study of religion since William James. Is religion rooted in experiences? Is religion rooted in expressions? How are experiences and expressions related? The contributors to this international and interdisciplinary compilation explore the possibilities and the impossibilities of a hermeneutics of religion. Combining theology and philosophy with biblical, cultural, historical and literary studies, they examine how religious experiences and religious expressions have been entangled in the past and in the present. These entanglements call for interdisciplinary conversations in which those who study experiences and those who study expressions can learn from each other in order to carve out important and instructive spaces for the study of religion.

Encountering Transcendence Lieven Boeve, Hans Geybels, Stijn Van den Bossche, 2005. This volume consists of several contributions to a refined understanding of religious experience in view of contemporary theological epistemology. Diverse sample studies taken from the extensive field of religion, theology and religious studies reveal that religious experience is today clearly a pivotal issue. More specifically, this is made evident in modern theological hermeneutics and in the anti-modern and/or post-modern reactions thereto: the theology of world religions and inter-religious dialogue, the contemporary resurgence of religiosity in Western society and culture and the so-called turn to religion in contemporary continental philosophy. It would appear from such studies that the category of religious experience is frequently called upon to clarify or explain the phenomenon of religion and religiosity on the one hand and to support and legitimise religious positions or the critique thereof on the other. Because of the loss of plausibility of tradition-bound religiosity and of foundational so-called onto-theological schemes, religious experience has come to constitute for many the last or latest point of departure and anchor for religion and religious thinking. This is certainly the case with respect to tendencies within contemporary Christian traditions and theological reflection. In a multitude of ways and from a variety of different perspectives, religious experience and experience of transcendence or of the divine have gained a prominent place in philosophical and fundamental theological conceptual schemes. In reaction to this, other authors have denied the very primacy given to religious experience in reflecting upon faith, pointing to the constitutive role of tradition and narrative without which there is no religious experience. From all this follows that the category of religious experience is in great need of reconceptualisation, not least from a theological point of view. On the one hand, religious experience is all too easily called upon to legitimise religious claims, often against tradition; and on the other hand, the category has become misleading in so far as it is tainted by the modern scientific understanding of experience, in reaction to which tradition is then easily invoked to protect the core of religion. Both young scholars at the preceding junior conference and senior scholars during the conference's paper sessions presented from diverse perspectives new ways to conceive of religious experience in view of today's challenges of secularisation, religious plurality, the aestheticisation of religion, etc. The selected contributions have been arranged in four thematically oriented parts.

Approaching Religious Experience in a Postmodern Age Modern re Thinking of Religious Experience Liberating Religious Experience and Challenges for Spirituality The Unitarian Review and Religious Magazine Charles Lowe, Henry Wilder Foote, John Hopkins Morison, Henry H. Barber, James De Normandie, 1878 **An Intentional Life** Andrew Fitz-Gibbon, 2012-10-17 Author Andrew Fitz Gibbon writes These musings are something of a window on my spiritual and philosophical journey The journey did not begin recently nor does it end with the last of these reflections These serve as but a glimpse into my personal odyssey Though these reflections are not in any way polished philosophy nor systematic theology the careful reader will be able to piece together what I think about metaphysics what is the case epistemology how we know what we think we know ethics how we ought to live and aesthetics what is beautiful and why I comment also on understandings of God Christ Christianity the Buddha Daoism and interfaith dialogue **Unitarian Review and Religious Magazine** Charles Lowe, Henry Wilder Foote, John Hopkins Morison, Henry H. Barber, James De Normandie, Joseph Henry Allen, 1880 *Religious Emotions* Walter Van Herck, Willem Lemmens, 2009-05-05 In recent decades contemporary Anglo American philosophy has seen a boom in publications on the subject of the emotions Most publications focus on the cognitive value of emotions and on their moral significance The role which emotions play in religion however has so far received little attention In this volume a number of scholars present their research on religious emotions Is there a category of religious emotions What is so distinctive about them Was there really a Christian inspired repression of the emotions Or did Christianity also make use of the human emotional potential How is the relation between religion and emotions conditioned by the process of secularisation How and why did a shift from the concept of passion to that of emotion occur from the eighteenth century on This collection includes systematical treatments as well as historical approaches of these issues The last part gives some paradigmatical cases of religious emotions like emptiness and oceanic feeling In the study of what constitutes a human being neither religion nor emotion can be neglected The reader is invited to reflect on their interaction

The English Religious Drama Katharine Lee Bates, 1893 **Quiver** , 1888 V 12 contains The Archer Christmas 1877

Martin Luther and the Reformation in Germany Charles Beard, 1889 **Readings in Philosophy of Religion** Linda Zagzebski, Timothy D. Miller, 2009-03-30 Comprised of readings from ancient to modern times this volume offers a comprehensive introduction to the central questions of the philosophy of religion Provides a history of the philosophy of religion from antiquity up to the twentieth century Each section is preceded by extensive commentary written by the editors followed by readings that are arranged chronologically Designed to be accessible to both undergraduate and graduate students Evangelical Christendom , 1886 **Christian History in Its Three Great Periods** Joseph Henry Allen, 1883

The Origin and Development of Religious Belief Sabine Baring-Gould, 1878 **The Lives of the Most Eminent English Poets** Samuel Johnson, John Hepburn Millar, 1896 The Christian Foundation, Or, Scientific and Religious Journal Aaron Walker, 1880 **The Wesleyan-Methodist Magazine** , 1882 Macmillan's Magazine , 1885 *The Missionary Review of*

the World ,1939 **Johnson. Lives of Dryden and Pope, ed. with intr. and notes by A. Milnes** Samuel Johnson,1885
The Atlantic Monthly ,1899

Adopting the Melody of Appearance: An Psychological Symphony within **Pious Passion**

In a global eaten by displays and the ceaseless chatter of quick communication, the melodic beauty and emotional symphony created by the prepared term frequently disappear in to the back ground, eclipsed by the constant noise and disruptions that permeate our lives. But, nestled within the pages of **Pious Passion** a marvelous literary value filled with raw emotions, lies an immersive symphony waiting to be embraced. Crafted by a wonderful musician of language, that fascinating masterpiece conducts viewers on an emotional trip, skillfully unraveling the concealed melodies and profound influence resonating within each cautiously constructed phrase. Within the depths of this poignant analysis, we can examine the book is central harmonies, analyze its enthralling writing type, and surrender ourselves to the profound resonance that echoes in the depths of readers souls.

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Table of Contents **Pious Passion**

1. Understanding the eBook Pious Passion
 - The Rise of Digital Reading Pious Passion
 - Advantages of eBooks Over Traditional Books
2. Identifying Pious Passion
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Pious Passion
 - User-Friendly Interface
4. Exploring eBook Recommendations from Pious Passion
 - Personalized Recommendations

- Pious Passion User Reviews and Ratings
- Pious Passion and Bestseller Lists
- 5. Accessing Pious Passion Free and Paid eBooks
 - Pious Passion Public Domain eBooks
 - Pious Passion eBook Subscription Services
 - Pious Passion Budget-Friendly Options
- 6. Navigating Pious Passion eBook Formats
 - ePub, PDF, MOBI, and More
 - Pious Passion Compatibility with Devices
 - Pious Passion Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Pious Passion
 - Highlighting and Note-Taking Pious Passion
 - Interactive Elements Pious Passion
- 8. Staying Engaged with Pious Passion
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Pious Passion
- 9. Balancing eBooks and Physical Books Pious Passion
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Pious Passion
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Pious Passion
 - Setting Reading Goals Pious Passion
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Pious Passion
 - Fact-Checking eBook Content of Pious Passion

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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