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The terrorist attack on the Twin Towers, the Afghan conflict, waves of migration, and the presence of twelve million Muslims in the European Union: these are just a few of the things that have helped contribute to a growing interest in Islam, its culture, and its followers. They awaken old and new questions about a religious,

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cultural, and political reality that 1,200,000,000 people consider themselves a part of. This book is the result of a series of extended interviews between an internationally acclaimed expert on Islam and two journalists who have dedicated themselves for many years to studying key themes of Islam and analyzing the possibility of coexistence between people of different faiths and cultures. How was Islam born? What does the Qur'an represent for Muslims? What relationships have developed between Islam and violence, between Islamic culture and the West? How can a real integration of Islam take place in European societies? What are the conditions for a constructive encounter between Christians and Muslims? Samir Khalil Samir—one of the world's leading experts on Islam—responds to these questions in an in-depth interview that can help one learn and judge for oneself, without prejudice or naivete.

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This is a contribution in the spirit of the realism needed in order to build adequate ways of living with those who have become our new neighbors.

From Paris to San Bernardino, from Orlando to Manchester the Western world has been rocked by shocking mass murders done in the name of Islam since the attack on the World Trade Center and the Pentagon in 2001. This chronology of these and other key events, from 2002 to 2018, offers an opportunity to analyze the ongoing conflict between Islamism and the West. Author Fr. James V. Schall, S.J., a renowned political philosopher, discusses the difficulty that Europeans and Americans have in recognizing that

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resurgent Islamic militancy is not just caused by "terrorists", as if terrorism were some kind of independent movement or mind-set. Violence has a source. No one undertakes it without a cause that is worth, in his mind, the risk of death. Islam is unique in its description of the world within itself, which is to live peacefully by the law of Allah, and the world outside this sphere, which is at war with Islam. The main concern of the author is the abiding existence of Islam over time and its constancy in attempting to achieve the goal of worldwide submission to Allah as a political and cultural fact.

This volume is a sequel to Matthew Lamb and Matthew Levering's *Vatican II: Renewal within Tradition* (OUP 2008). That volume led readers on a guided tour of the Second Vatican Council's sixteen

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conciliar documents, examining each document in light of Church Tradition. But that is only half the story. The meaning of the Second Vatican Council has been fiercely contested since before it was even over, and since its completion has seen a battle for the soul of the Church waged through the interpretation of Council documents. The Reception of Vatican II looks at those same sixteen conciliar documents from the opposite perspective. Paying close attention to reforms and new developments, the essays in this volume show how the Council has been received and interpreted over the course of the more than fifty years since it concluded. The contributors to this volume represent various schools of thought but are united by a commitment to restoring the view that Vatican II documents should be interpreted and implemented in line with Church Tradition. The central problem facing Catholic theology



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today, these essays argue, is a misreading of the Council that posits a sharp break with previous Church teaching and calls for a wholesale overhaul of Catholic doctrine. In order to combat this reductive way of interpreting Vatican II, these essays provide a thorough, instructive overview of the debates inspired by the Council and offer a way forward for its ongoing reception of the Council. The Reception of Vatican II will shed new light on the ongoing legacy of one of the most important religious events of the twentieth century.

Fifteen years after the tragic events of 9/11, bombs are still exploding and innocent people are being killed by terrorist groups in both western and Islamic societies. Most of these sinisterly threatening events are motivated by religious claims, or are taking

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place in religiously affected places. Is religion the main cause of terrorism, or does terrorism still arise because of leaders who brainwash and coach future terrorists so that they kill under the banner of religion? The religious imagination seems to hold here an influential power in the creation of ‘delusion’ to orient the ‘bigot’ believers toward fulfilling their religious duty against those who are religious in a different way or are not religious at all. Religion, in this sense, is tightly allied with political aspirations. In spite of the religious justification of the act of killing, ‘enlightened’ religious leaders and religious-minded people believe and argue that religion is a source of love and affection. Therefore, the sacred texts of religious tradition must be read from a ‘humanist’ perspective because the ultimate message of religion is about the appreciation of the principle of humanity. This is a growing attitude among many

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religious people today who believe that God is merciful and compassionate, and never orders resentment, violence, and killing of innocent people. In addition, no true religious tradition appreciates self-serving interpretations promoting violence against others. If religion disregards love, affection, and compassion as its essence, it drops into the dire vortex of ideological dogma, as it is in the case for the Taliban, ISIS, Boko Haram, and Al-Shabab. Therefore, any interpretation that admits violence and killing would be a mere provincial reading of the religious texts agitated by purposeful intentions aimed at political goals. This book investigates and addresses the root causes of terrorism from a religious studies perspective. The themes analysed and discussed here mainly include a range of religious and philosophical issues such as religious violence in scriptural monotheism, radical

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interpretations of religious texts, militancy and sacrifice, apocalypticism and terrorism, and religious terrorism today. The book brings together new approaches adopted by the authors to not only trace the causes of terrorism in various religious interpretations and realms, but also reach a common definition of the main religious causes beyond diverse perspectives, and advance solutions against religious-inspired terrorism.

"Gregg's book is the closet thing I've encountered in a long time to a one-volume user's manual for operating Western Civilization."

—The Stream "Reason, Faith, and the Struggle for Western Civilization offers a concise intellectual history of the West through the prism of the relationship between faith and reason." —Free Beacon The genius of Western civilization is its unique synthesis of

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reason and faith. But today that synthesis is under attack—from the East by radical Islam (faith without reason) and from within the West itself by aggressive secularism (reason without faith). The stakes are incalculably high. The naïve and increasingly common assumption that reason and faith are incompatible is simply at odds with the facts of history. The revelation in the Hebrew Scriptures of a reasonable Creator imbued Judaism and Christianity with a conviction that the world is intelligible, leading to the flowering of reason and the invention of science in the West. It was no accident that the Enlightenment took place in the culture formed by the Jewish and Christian faiths. We can all see that faith without reason is benighted at best, fanatical and violent at worst. But too many forget that reason, stripped of faith, is subject to its own pathologies. A supposedly autonomous reason easily sinks into

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fanaticism, stifling dissent as bigoted and irrational and devouring the humane civilization fostered by the integration of reason and faith. The blood-soaked history of the twentieth century attests to the totalitarian forces unleashed by corrupted reason. But Samuel Gregg does more than lament the intellectual and spiritual ruin caused by the divorce of reason and faith. He shows that each of these foundational principles corrects the other's excesses and enhances our comprehension of the truth in a continuous renewal of civilization. By recovering this balance, we can avoid a suicidal winner-take-all conflict between reason and faith and a future that will respect neither.

Does the Church need to change, and if so, where? In his signature frank style, Coren explains and outlines why the Church believes as

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it does on many of the most pressing moral issues, giving reasons for teaching and belief and applying these to contemporary challenges. And for those areas where the Church must change and establish reform, Coren will offer insight into the faith's next steps. The Church is at a crossroads, but perhaps more significantly, the Western world is changing. How the Church deals with this phenomenon will decide and define much of the world's future.

Eight hundred years ago, St. Francis of Assisi embarked on a mission to the port city of Damietta, Egypt, to try and convert Sultan al-Kamil to Christianity. While this did not come to fruition, both the sultan and the saint were able to have a peaceful dialogue and establish a mutual respect that is absent from the present-day polemics of Islam. While many today hold that those who seek to

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create a universal caliphate through acts of terror in the name of Islam falsely represent their religion, they ignore the original Islamic texts that inspire these perpetrators. The Islamization of our society, however, does not just come from avowed terrorists but from various Islamic scholars and activists seeking to impose sharia law. As a result of the West disavowing its Greco-Roman and Judeo-Christian roots, government officials have catered to such injustices since they consider the petrodollar more valuable than the victims of violence. Consequently, they have capitulated our rights of free speech and religion to the point of classifying anyone who questions Islamists' intentions as an Islamophobe. Islam: Religion of Peace? places Islam in its historical and sociopolitical contexts in order to better understand what has bred the Islamic threat facing today's society, as well as how many of our political and church leaders



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have failed to address the problem, thereby creating more instability between both Muslims and non-Muslims. Author Mario Alexis Portella also proposes solutions whereby both peoples may enter into a meaningful discourse and establish harmony.

This publication representing substantively the doctoral dissertation of Rev. Fr. Patrick Chinedu Mbarah examines the implication of education for interreligious dialogue. He believes that education has a paramount role to play in advancing interreligious dialogue. Focusing on Archdiocese of Owerri Nigeria, he evaluates the situation at hand in the light of the relationship existing among the different religions; Islam, Christianity, African Traditional Religion

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and some of the New Religious Movements. He insists that education will help in the promotion and progress of dialogue among the different religion frontiers. The book argues that education for interreligious dialogue is not optional; instead, it is a necessity and an obligation in the Nigerian context. The book highlights the importance of catholic education and how the various channels existing in the archdiocese of Owerri could be used as veritable means of formation of the people to understand the teaching of the Church on interreligious relations with people of other faith traditions. Furthermore, the book presents a concrete proposal of an Interreligious Dialogue Directory for the application of principles and norms for the education of people for a mutual coexistence with followers of other religious traditions in Owerri Archdiocese, Nigeria. It is meant for the education of people at

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different levels, pastoral agents, catechists, priests, religious and lay faithful. It also addresses schools, especially Secondary and Tertiary institutions.

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