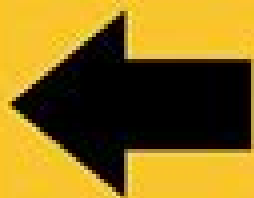
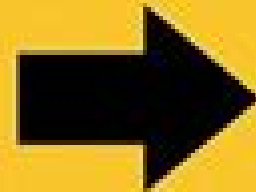


a Sign



of CONTRADICTION

Sign Of Contradiction

Nigel Zimmermann



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Sign of Contradiction Pope John Paul II, 1979 A Crossroad book Translation of Segno di contraddizione *A Sign of Contradiction* Karol Wojtyla, 2022-02 Behold this child is appointed for the fall and rising of many in Israel and for a sign of contradiction For the 1976 Lenten retreat to St Paul VI and the Roman curia Karol Wojtyla set this prophecy of Simeon to the Holy Family at the heart of his preaching Over the course of twenty two meditations Wojtyla examines and tests the apparent contradictions in the words and deeds of Jesus Christ all of which are occasions for profound encounters with God himself Indeed the words a sign of contradiction sum up most felicitously the whole truth about Jesus Christ his mission and his Church Jesus Christ the sign of contradiction was above all the lamb of God who takes away the sin of the world That is what he is in the life of the People of God The Lamb of God the paschal sacrifice a reminder of past deliverance and a promise of deliverance to come Karol Wojtyla In this newly revised and updated translation A Sign of Contradiction shows Wojtyla's prowess as theologian philosopher and preacher and witnesses to his zeal for the Gospel and his love of Jesus Christ who meets the man of every age including our own with the same words You will know the truth and the truth will make you free

Kierkegaard as Religious Thinker David J. Gouwens, 1996-02-08 Using Kierkegaard's later religious writings as well as his earlier philosophical works David Gouwens explores this philosopher's religious and theological thought focusing on human nature Christ and Christian discipleship He helps the reader approach Kierkegaard as someone who both analysed religion and sought to evoke religious dispositions in his readers Gouwens discusses Kierkegaard's main concerns as a religious and specifically Christian thinker and his treatment of religion using the dialectic of becoming Christian and counters the interpretation of his religious thought as privatistic and asocial Gouwens appraises both the edifying discourses and the pseudonymous writings including the particular problems posed by the latter Between foundationalism and irrationalism Kierkegaard's ideas are seen to anticipate the end of modernity while standing at the centre of the Christian tradition

Practice in Christianity Søren Kierkegaard, 2013-04-21 Of the many works he wrote during 1848 his richest and most fruitful year Kierkegaard specified Practice in Christianity as the most perfect and truest thing In his reflections on such topics as Christ's invitation to the burdened the imitatio Christi the possibility of offense and the exalted Christ he takes as his theme the requirement of Christian ideality in the context of divine grace Addressing clergy and laity alike Kierkegaard asserts the need for institutional and personal admission of the accommodation of Christianity to the culture and to the individual misuse of grace As a corrective defense the book is an attempt to find ideally a basis for the established order which would involve the order's ability to acknowledge the Christian requirement confess its own distance from it and resort to grace for support in its continued existence At the same time the book can be read as the beginning of Kierkegaard's attack on Christendom Because of the high ideality of the contents and in order to prevent the misunderstanding that he himself represented that ideality Kierkegaard writes under a new pseudonym Anti Climacus Living Christianly Sylvia

Walsh,2010-11 The pseudonymous works Kierkegaard wrote during the period 1843-46 have been responsible for establishing his reputation as an important philosophical thinker but for Kierkegaard himself they were merely preparatory for what he saw as the primary task of his authorship to elucidate the meaning of what it is to live as a Christian and thus to show his readers how they could become truly Christian. The more overtly religious and specifically Christian works Kierkegaard produced in the period 1847-51 were devoted to this task. In this book Sylvia Walsh focuses on the writings of this later period and locates the key to Kierkegaard's understanding of Christianity in the inverse dialectic that is involved in living Christianly. In the book's four main chapters Walsh examines in detail how this inverse dialectic operates in the complementary relationship of the negative qualifications of Christian existence (sin, the possibility of offense, self-denial and suffering) to the positive qualifications (faith, forgiveness, new life, love, hope and joy and consolation). It was Kierkegaard's aim, she argues, to bring the negative qualifications which he believed had been virtually eliminated in Christendom once again into view to provide them with conceptual clarity and to show their essential relation to and necessity in securing a correct understanding and expression of the positive qualifications of Christian existence. **Facing the Other** Nigel

Zimmermann,2015-07-24 What is the significance of the body? What might phenomenology contribute to a theological account of the body? And what is gained by prolonging the overlooked dialogue between St John Paul II and Emmanuel Levinas? Nigel Zimmermann answers these questions through the agreements and the tensions between two of the most important thinkers of the twentieth century: John Paul II, the Polish pope, philosopher and theologian, and Emmanuel Levinas, the French Jewish philosopher of Lithuanian heritage. Both were provocative thinkers who courageously faced and challenged the assumptions of their age. Both held the human person in high regard and did their thinking with constant reference to God and to theological language. Zimmermann does not shirk from the challenges of each thinker and does not hide their differences. However, he shows how they bequeath a legacy regarding the body that we would overlook at significant ethical peril. We are called, Zimmermann argues, to face the other. In this moment, God refuses a banal marginalization and our call to responsibility for the other person is issued in their disarming vulnerability. In the body, philosophy, theology and ethics converge to call us to glory even in the paradox of lowly suffering. **Paradox and the Prophets** Daniel H. Weiss,2012-09-01 Weiss examines the style and method of Hermann Cohen's magnum opus *Religion of Reason* out of the Sources of Judaism. Through philosophical and scriptural analyses, Weiss argues for a new reading of this long misunderstood book, demonstrating Cohen's continuing significance for Jewish thought and for philosophy of religion more broadly. **A Sign of Contradiction** John

Hugo,2018-10-15 Written in 1947, *A Sign of Contradiction* recounts the history of a seven-day silent retreat given by the Canadian Jesuit Fr Onesimus Lacouture, Father John J. Hugo of the Pittsburgh diocese and several other priests. The most famous promoter of the retreat was Dorothy Day, co-founder with Peter Maurin of the Catholic Worker. She had made the retreat under Fr Hugo and wrote about him in her books. The retreats had aroused such fierce opposition from various

quarters of the Church that Fr Lacouture was finally forbidden by his order to give them Meant only for private distribution the book was a kind of open letter to Fr Hugo s fellow priests in defense of the retreat When ordered by his bishop to destroy the copies of this book Fr Hugo obeyed In the late 1940 s it was too honest about what was wrong with the priesthood and to a worldly band of priests too daunting in what it demanded the priesthood to deliver to the laity So the message had to be suppressed Yet the message a prophetic and timely witness then is even more so today Fr Hugo was the friend of ordinary lay Catholics trying to live the Gospel in 1947 and he is the same friend to modern day Catholics trying to live that same holy life in the Catholic Church of today *Kierkegaard and the Refusal of Transcendence* Steven Shakespeare,2015-10-14

Kierkegaard and the Refusal of Transcendence challenges the standard view that Kierkegaard s God is infinitely other than the world It argues that his work immerses us in the paradoxical nature of existence itself and opposes any flight into another world *Practice in Christianity* Robert L. Perkins,2004 *Practice in Christianity* is the second volume in what could be called the collected Works of Anti Climacus Kierkegaard s new pseudonym Anti Climacus s first volume *The Sickness Unto Death* appeared just a year earlier in 1849 The use of a pseudonym is consistent with Kierkegaard s usual practice when presenting an idealized statement of his subject be it sexual seduction or Christian theology Anti Climacus argues the conceptual content of Christianity against the leading thought of the times and also against the ethical and social import of the comforts and consolations of bourgeois culture and religion which he called Christendom In his own mind at least Kierkegaards presents Christianity as it must be thought and lived if it is to be authentic *The Sickness unto Death* and *Practice in Christianity* can be and are read quite independently but jointly they provide the basis of Kierkegaard s devastating critique of a secularized culturally homogenized and tame Christianity The authors of the studies in this present volume Merold Westphal Paul R Sponheim Murray A Rae Niels Jorgen Cappelorn Sylvia Walsh David D Possen Andrew J Burgess Christian Fink Tolstrup Robert L Perkins and Wanda Warren Berry raise a wide spectrum of issues regarding *Practice in Christianity* its theology its moral and religious psychology and its cultural social and political world

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