

ROWAN WILLIAMS



Writing *in* the Dust

AFTER
SEPTEMBER
11

"A fully creative theological contemplation of an event that opened, in the shock of its sudden happening, to infinite themes, Christian and otherwise."

— John Updike

Writing In The Dust After September 11

Williams



Writing In The Dust After September 11:

Writing in the Dust Rowan Williams, 2002 In the face of the great evil of September 11 one ought to speak in hushed tones humbly and graciously as before a mystery That is what Rowan Williams does in these deep and moving theological reflections Nicholas Wolterstorff Yale Divinity School September 11, 2001 as a Cultural Trauma Christine Muller, 2017-01-20 This book investigates the September 11 2001 attacks as a case study of cultural trauma as well as how the use of widely distributed easily accessible forms of popular culture can similarly focalize evaluation of other moments of acute and profoundly troubling historical change The attacks confounded the traditionally dominant narrative of the American Dream which has persistently and pervasively featured optimism and belief in a just world that affirms and rewards self determination This shattering of a worldview fundamental to mainstream experience and cultural understanding in the United States has manifested as a cultural trauma throughout popular culture in the first decade of the twenty first century Popular press oral histories literary fiction television and film are among the multiple ubiquitous sites evidencing preoccupations with existential crisis vulnerability and moral ambivalence with fate no win scenarios and anti heroes now pervading commonly told and readily accessible stories Christine Muller examines how popular culture affords sites for culturally traumatic events to manifest and how readers viewers and other audiences negotiate their fallout Religion at Ground Zero Christopher Craig Brittain, 2011-07-14 The world will never be the same How many times have human beings uttered this cry after a tragic event This book analyzes how such emotive reactions impact on the way religion is understood exploring theological responses to human tragedy and cultural shock by focusing on reactions to the terrorist attacks of 9 11 and 7 7 the two World Wars and the Holocaust the 2004 South East Asian tsunami Hurricane Katrina and the 2010 earthquake in Haiti It discusses themes such as the theodicy question the function of religious discourse in the face of tragedy and the relationship between religion and politics The book explores the tension between religion s capacity to both cause and enhance the suffering and destruction surrounding historical tragedies but also its potential to serve as a powerful resource for responding to such disasters Analyzing this dialectic it engages with the work of Slavoj i ek Karl Barth Theodor Adorno Emil Fackenheim and Rowan Williams examining the role of belief difficulties of overcoming the influence of ideology and the significance of trust and humility Underdogma Michael Prell, 2011-02-01 Analyzing and refuting the common assumptions of anti Americanism is a critical contribution to the global political debate Thank goodness for this effort UN Ambassador John Bolton author of *Surrender is Not an Option* David versus Goliath the American Revolutionaries The Little Engine That Could Team USA s Miracle on Ice the Star Wars Rebel Alliance Rocky Balboa the Jamaican bobsled team and the meek inheriting the Earth Everyone it seems loves an underdog Why is that We begin life tiny and helpless at the mercy of those who are bigger and more powerful than us parents and guardians who tell us what to eat what to wear how to behave even when to sleep and wake up From childhood into adulthood we re told what to do by those who wield more power our

parents teachers bosses government So naturally we have a predisposition to resent the overdogs and root for the little guy But this tendency which international political consultant and human rights activist Michael Prell calls underdogma can be very dangerous both to America and to the world at large In Underdogma Prell who has worked world leaders including Israeli Prime Minister Benjamin Netanyahu the Australian and Canadian prime ministers and the Dalai Lama explores our love hate relationship with power within our culture and our politics Underdogma explains seeming mysteries such as why Almost half of Americans blamed President Bush for the attacks of 9 11 even while the American media described the architect of these attacks as thoughtful about his cause and craft and folksy Gays and lesbians protest those who protect gay rights America Israel while championing those who outlaw and execute homosexuals Palestine Environmentalists focus their rage on America even though China is the largest emitter of greenhouse gases The United Nations elevates countries such as Sudan to full membership on the UN s Commission on Human Rights even as the ethnic cleansing of Darfur proceeds Tracing the evolution of this belief system through human history ancient Greece to Marxism to the dawn of political correctness Prell shows what continuing with this collective mindset means for our future While America and its president increasingly exalt the meek and apologize for their power America s competitors and enemies are moving in a different direction China is projected to overtake the U S economically by 2027 and is ready to move into the position of hegemon and radical Islamists are looking to extend their global territory taking any sign of weakness as a chance to attack America must return to its founding spirit and underdogma must stop now our nation depends on it Honest Patriots Donald W. Shriver Jr.,2005-03-17 In Honest Patriots renowned public theologian and ethicist Donald W Shriver Jr argues that we must acknowledge and repent of the morally negative events in our nation s past The failure to do so skews the relations of many Americans to one another breeds ongoing hostility and damages the health of our society Yet our civic identity today largely rests on denials forgetfulness and inattention to the memories of neighbors whose ancestors suffered great injustices at the hands of some dominant majority Shriver contends that repentance for these injustices must find a place in our political culture Such repentance must be carefully and deliberately cultivated through the accurate teaching of history by means of public symbols that embody both positive and negative memory and through public leadership to this end Religious people and religious organizations have an important role to play in this process Historically the Christian tradition has concentrated on the personal dimensions of forgiveness and repentance to the near total neglect of their collective aspects Recently however the idea of collective moral responsibility has gained new and public visibility Official apologies for past collective injustice have multiplied along with calls for reparations Shriver looks in detail at the examples of Germany and South Africa and their pioneering efforts to foster and express collective repentance He then turns to the historic wrongs perpetrated against African Americans and Native Americans and to recent efforts by American citizens and governmental bodies to seek public justice by remembering public injustice The call for collective repentance presents many challenges

What can it mean to morally master a past whose victims are dead and whose sufferings cannot be alleviated What are the measures that lend substance to language and action expressing repentance What symbolic and tangible acts produce credible turns away from past wrongs What are the dynamics psychological social and political whereby we can safely consign an evil to the past How can public life witness to corporate crimes of the past in such a way that descendents of victims can be confident that they will never be repeated In his provocative answers to these questions Shriver creates a compelling new vision of the collective repentance and apology that must precede real progress in relations between the races in this country

Identity Politics in George Lucas' Star Wars John C. McDowell, 2016-03-18 George Lucas spoke about the didactic role of cinema and about his own work being presented through the moral megaphone of the film industry A considerable body of scholarship on the six part Star Wars series argues unconvincingly that the franchise promoted neo conservatism in American culture from the late 1970s onward But there is much in Lucas grand space opera to suggest something more ideologically complex is going on This book challenges the view of the saga as an unambiguously violent text exemplifying reactionary politics and discusses the films identity politics with regard to race and gender

Gracious Forgiveness Cristian F. Mihut, 2023 Divine forgiveness is expressed in biblical and liturgical contexts through a variety of metaphors canceling debts covering stains forgoing or stopping litigation forgetting iniquities and more In this study Cristian F Mihut retrieves a theologically paradigmatic liturgically deep and symbolically evocative image of divine forgiveness that has received little attention bearing burdens *Gracious Forgiveness* A Theological Retrieval articulates a divine disposition to forgive starting from this metaphor Embedded in a larger covenantal relational framework where sin is a cosmic sickness humans are targets of divine healing and divine transcendence is expressed through inexhaustible gracious commitments to redress brokenness divine forgivingness finds its most lucid tangible and full expression in the life and work of Jesus Christ In the person of Jesus Christ we see most clearly how a gracious God is committed to separating sinners from their sin and how God heals people by absorbing into God s own being the consequences of their offense A second main argument of the book is that sin bearing Christological forgivingness has ethical and relational ramifications The study articulates a human disposition to forgive forgivingness that involves both a certain conception of one s participation in Christ and a certain formation of one s sensibility Entrenching forgivingness depends at once on developing gracious hopeful and merciful dispositions but also on seeing oneself as a continuant of God s cosmic story of redressing brokenness Mihut concludes with a defense of the surprising claim that curative forgivingness is compatible with anger and even recommended to people living under oppression

The Poems of Rowan Williams Williams, 2004-02-23 Long admired as a compassionate churchman and as a scholar of the highest order Rowan Williams the new Archbishop of Canterbury is also a poet of resounding voice and feeling whose verse called visionary yet earth rooted displays a genius for embodying abstract ideas in vivid sensual images *The Poems of Rowan Williams* gathers together the best pieces from the Archbishop s two previous collections After

Silent Centuries 1994 and Remembering Jerusalem 2001 together with several new works These powerful moving meditations are for everyone religious and nonreligious alike Archbishop Williams speaks from the crucible of faith yet his words emerge from the universal experience of life As Williams himself says I dislike the idea of being a religious poet I would prefer to be a poet for whom religious things mattered intensely The subject matter of these sixty five poems ranges broadly the natural world works of art recollections of a visit to the Holy Land at Easter thoughts arising from fragments of the ancient Celtic world a modern Welsh scene a group of thin girls awaiting at a bus stop A particularly poignant group of poems captures Williams s reflections on death arising first from his feelings of grief at the loss of loved ones including his father and mother and widening to include the last days of Tolstoy Nietzsche in his madness Rilke Simone Weil and Thomas Merton There are also some free translations three well known poems by Rilke and nine works by Welsh poets in which Williams succeeds marvelously in conveying the imagery and energy of the originals Williams s pen is lean and lyrical His vision is penetrating and wise More his treatment of his subjects never fails to render them in suggestive very often redemptive ways Readers from all walks of life will come to cherish this lovely collection of verse *God Is Not Fair, Thank God!* George E. Thompson, 2014-02-05 Life is not fair What does this reality imply about the nature of God and the destiny of human beings In this engaging book Thompson asserts that fairness is not an expectation of the faithful within the Judeo Christian Scriptures Biblical narrative discloses the mystery of a paradoxical deity that indwells with the suffering of creation and thereby provides a mercy that exceeds the evasive goal of fairness The process of healing and redemption of this cracked creation occurs through the tears and suffering of the biblical God whose authentic power is revealed within divine vulnerability and weakness The Jesus of history truly manifested the fullness of this paradoxical God for he disclosed the richness of the divine Being by emptying himself and taking the form of a redemptive servant When the church grasps for power and control avoids compassionate and costly ministries among the poor and powerless and renders primary focus upon gaining heavenly rewards it rejects its Christ centered mission relinquishes its paradoxical purpose and ceases to strive toward becoming an extension of the incarnation Thompson explores various paradoxical facets of each person of the Trinity and richly illustrates with stories from his vast experience as a parish theologian *A Documentary History of Religion in America* Edwin Scott Gaustad, Mark A. Noll, Heath W. Carter, 2018 Students and scholars have long turned to the two volume Documentary History of Religion in America for access to the most significant primary sources relating to American religious history Published here in a single volume for the first time the work in this fourth edition has been both updated and condensed allowing instructors to more easily use the material in one semester

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