

Etica Senza Fede

Laizität und Strafrecht Die Fallen des Multikulturalismus Etica senza fede Kant und der Katholizismus Mediterranean Security and Human Rights After the Cold War Cristiani Unitariani. 50 domande e risposte Zeitschrifteninhaltsdienst Theologie Corporate Social Responsibility in the Promotion of Social Development Linguaggi dell'universo. Circolare, triadico, analogico AN5 - Collezione di discorsi numerati Dictionarium Leuini Hulsii Deutsch-Italianisch und Italianisch-Deutsch ... Nechst beygefugtem grundlichem Bericht auff was weiss ein Teutscher die Italianische Sprach.. Bibliographische Informationen zur italienischen Geschichte im 19. und 20. Jahrhundert L'arte della stampa giornale di tipografia litografia xilografia Merkur Lezioni di storia antica di Federico de' Raumer Dalla parte della vita - I Micromega Asprenas Il potere del papa da Pio XII a Giovanni Paolo II Humanitas Domenico Pulitanò Cinzia Sciuto Paolo Flores d'Arcais Franz Bader Salvo Andò Lawrence M.F. Sudbury Manuel E. Contreras C. Luigi Zadra Tomás Morales y Durán Levin Hulsius Giuseppe Zeppegno Andrea Riccardi

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die gesellschaften europas in denen wir heute leben werden zunehmend komplex ethnische religiöse und kulturelle konflikte durchziehen sie und machen eine suche nach neuen entwürfen des zusammenlebens erforderlich will eine gesellschaft kulturelle vielfalt und persönlichkeitsrechte unter einen hut bringen das zeigt cinzia sciuto in ihrem buch muss sie zwischen staat und religion unterscheiden sie muss laizistisch sein laizität ermöglicht den diversen spielarten von religionen und weltansichten erst in einer pluralistischen gesellschaft nebeneinander zu existieren sie garantiert auf der einen seite die religionsfreiheit gleichzeitig legt sie jedoch prinzipien fest von denen nicht abgewichen werden darf auch nicht im namen irgendeiner gottheit laizität ist die vorpolitische voraussetzung für ein ziviles zusammenleben in einer komplexen gesellschaft in dem die freiheiten und menschenrechte von allen respektiert werden dieser politische essay in der art wie die von carolin emcke oder hamed abdel samad zeigt die problematische kehrseite des multikulturalismus wo anerkennung und respekt für die identitäten der diversen ethnischen religiösen und kulturellen bestandteile einer gesellschaft eingefordert werden läuft man gefahr zu vergessen dass jeder einzelne träger seiner subjektiven rechte ist und keine gruppenzugehörigkeit diese ihm streitig machen kann cinzia sciuto stellt die prioritäten wieder auf die füße das individuum ist träger von identitäten und zugehörigkeiten anstatt dass es von seiner zugehörigkeit definiert wird

dopo l'utopia l'integralismo invece della democrazia l'assolutismo il disfarsi salutare e rischioso delle visioni del mondo genera un proliferare di superstizioni surrogatorie magari tutte mondane e spesso di un angustia disarmante su questo sfondo va compreso ciò che paolo flores d'arcais considera l'inganno ideologico di karol wojtyła il quale propone se stesso e la propria chiesa intrinsecamente illiberale come unici

baluardi dei valori sociali sul filo di simile disagio l'autore propone un patto del disincanto in cui il bene laico e terreno della democrazia presa sul serio venga riconosciuto come l'unico tavolo a cui giocare tutte le carte della nostra irredimibile finitezza

una spiritualità libera e senza dogmi una denominazione cristiana che non creda nella trinità e veda in Gesù un grande maestro sì ma pur sempre un uomo una fede adulta in cui il credente non venga preso per mano ma sia chiamato ad esercitare il proprio libero arbitrio per comprendere il proprio ruolo nella comunità e nella costruzione di un regno di pace e di giustizia può esistere tutto questo all'interno di una chiesa sì tutto questo è il nucleo fondativo dell'unitarianesimo cristiano il cui sistema di pensiero l'autore ci porta a conoscere attraverso una serie di domande e risposte alla scoperta di una fede piuttosto differente da quelle a cui siamo abituati a pensare

il quinto libro dell'āṅguttara nikāya la raccolta dei discorsi numerati del Buddha raccoglie 1152 sūtte o discorsi il cui argomento è incentrato su gruppi di cinque temi va ricordato che i nikāya furono composti per essere trasmessi oralmente in un'epoca in cui in India non era ancora stato reintrodotta la scrittura a quel tempo le antiche scritture dell'arcaica civiltà harappan avevano perso il loro significato non meno di quindici secoli prima e sono ancora oggi indecifrabili ricordare era la chiave e la ridondanza era la garanzia di una trasmissione di successo tutte le sūtte si inseriscono in complessi sistemi mnemonici progettati per essere tolleranti agli errori e persino alla perdita di dati questo non solo serviva a suo tempo per una corretta trasmissione ma diventa lo strumento più potente per supportare la ricostruzione del messaggio questo è particolarmente importante per il libro dei cinque questo libro contiene sūtte da leggere ad eccezione delle mātīkās finali contenute nell'ultimo capitolo i contenuti non aumentano l'interesse dei suoi predecessori nella raccolta numerata e non sostituiscono in alcun modo l'opera principale il saṃyutta nikāya nella sezione delle sūtte aneddiche torna a parlare delle nefandezze dei governanti sulla

falsariga delle precedenti in questo caso viene inclusa la legittima e meritoria difesa delle proprie ricchezze contro i flagelli dei governanti in an 5 41 e an 5 148 an 5 104 riflette il loro comportamento corrotto possiamo evidenziare le sutte in cui il buddha denuncia i falsi bhikkhus che fingono di essere tali per guadagnarsi da vivere propagando false dottrine in an 5 80 e an 5 167 parla di quei falsi bhikkhus che vivono in case o che si fanno ordinare come mezzo bastardo per guadagnarsi da vivere messaggi che sono di grande attualità oggi sul lato delle sutte false contrassegnate dal doppio asterisco questa volta troviamo solo due sutte false an 5 229 serpenti neri velenosi i il buddha presumibilmente conferisce alle donne epiteti come questi È disgustosa puzzolente vigliacca spaventosa e infida questi sono i cinque inconvenienti di una donna an 5 230 serpenti neri velenosi ii se quanto sopra non fosse sufficiente e affinché non ci siano dubbi sul messaggio misogino che pende sul buddha il sutta conclude la donna in questo modo È irritabile ostile velenosa mordace e infida questo è il veleno di una donna di solito è molto lussuriosa questa è la lingua biforcuta di una donna di solito parla in modo divisivo questo è il tradimento di una donna di solito è un adultera insomma siamo ancora impegnati in un arduo ed esaustivo lavoro di ricerca e ricostruzione in linguistica comparata per districarci tra testi di scarso interesse

bibliographical footnotes

presentazione di mons elio sgreccia questo testo presenta gli argomenti affrontati dal primo corso di master in bioetica avviato dalla sezione torinese della facoltà teologica dell italia settentrionale il metodo seguito è quello della

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